Birth:

They believed that mothers should bear all the children they could and that birth control was wicked. There were large families. The mothers were strong as a result of outdoor life. The older children took care of the younger ones and not much attention was given to them.

The outstanding remedy was catnip tea and a little sulphur in it. A piece of assafoetida was tied about the neck to ward off diseases. The midwife was usually some old lady in the community who practiced this profession from experience. There are very few now. Better roads and more physicians have eliminated them. After the child was born there was usually a big feast. The women in the neighborhood were invited in and if one was not invited they were offended over it. The feast usually consisted of chickens and sometimes whiskey which was heated and mixed with sugar, pepper and butter and called a "Stew".

Childhood:

If the child's head was large at the back there was no use to send him to school. If a high large forehead then he could get an education. Parents told their children scary tales about places and things to keep them from such. For example if the child started in a dark room they were told that the "Booga Man" would get them. Or if they started to go away or do something wrong they were told that the "Booga Man" would get them. There were very few rewards given. Punishment consisted of locking them up in a room, tying them to a bed post and whipping with a switch. Boys sometimes were made to wear girls clothing. Sometimes putting them to bed, or doing without a meal. They were kept at home for sometime and forbidden to go anywhere. At school punishment sometimes consisted of standing on one foot fifteen minutes and if he let his foot to the floor fifteen minutes each time was added or the teacher would hit his foot. Draw a ring with chalk on the wall and make the
pupil stand with their nose in the ring. Sometimes make the boy sit with a girl.

Marriage:

The boy would go ask for the girl and if the parents consented they would set a wedding date. They would start dancing and games which often would last all night and sometime the next day. Sometime they would stay at the girls home and sometime at the boys home, depending somewhat on which was best prepared. If they stayed at the girls home the first night they would go to the boys home the next day and they would have a supper and invite the neighbors and have what they called the "Infair." If the young couple kept the wedding a secret and did not invite them in they would "Chivalrie" them this consisted of ringing bells, cow bells, beating on buckets, shooting guns, and making all sorts of noises marching around the house a time or two and then they would open the door and invite them in. They would then treat them.

Sweethearts:

The boy would go and ask the girl if he could go to the church with her or about the time church closed he would go in and ask the girl as she started out if he could go home with her. Usually the houses would be log houses with only bed rooms. The boy and girl would sit around in the room with the old folks until late and then the boy would say something about a drink of water and he and the girl would go in the kitchen and they would stay in there courting until the old folks would call out that it was bed time, which would usually be about nine or ten o'clock. In a few minutes the boy would be making tracks toward home.

Their means of recreations were such as bean stringings, apple cuttings and corn shuckings, and after this they would play games, such as please and displease, post office, thimble, wagon wheel, spinning the plate, building
a telephone, cross question and silly answer, wink, fruitbasket, blindfold. The girl would go home with the boy and eat, but the boy would often go home with the girl from church of Sundays and eat dinner with her. The boy would give the girl something at Christmas such as handkerchiefs, beads, or picture albums. The girls did not give the boys anything unless they were engaged then it was a tie, or handkerchief.

Funerals:

A ceremony and a few words and songs were said at the grave when the person was buried but the funeral was not preached for sometime afterward, occasionally five or six years when some outstanding preacher, who had been requested by the person to preach his funeral. A large crowd would come after the funeral had been announced for months in advance and dinner would be served near the place to everyone. There would usually be a graveyard in a community, sometimes a person would request to be buried on a certain hill on their farm. This would start a new graveyard. After a person died the whole neighborhood would go in to sit up with the corpse.

They believed that if a dog howled that his master would die and that if a bird flew into the house it was the sign that some member of the family would die.

Festivals:

There were no festivals except at Christmas time where there would be neighbors gather in and fix a big dinner and have a party at night. The children were taught to believe that Santa Claus came down the chimney and filled their stockings. They would hang their stockings by the fire and they were filled with candy and apples.

On New Year's Day they thought if they worked then they would work all the year so they had what they called workings. They would have log rollings,
clearing new ground or any type of work they had to do on the farm. The women usually quilted and got dinner. The men would come and bring all his family.

Sports:

While playing dice if they blew on the dice and named the number and this would be the number. To count or to rub the head with the dice and think the number. Cards were usually played, but hardly every played in their homes, they would usually meet in an empty house or barn or on the hillside somewhere. They played seven up or set back and gamble and the money would be put on the board. There were some who were professionals. An unfair player if caught met a shooting match.

The ball games were round town which was replaced later by baseball. Usually the games were played on Sunday afternoons and there were no admissions charged and the whole community came out.

Animals:

If a black cat crossed the path it is the sign of bad luck. Many people actually think that a cat had more than one life, some think they have seven lives. If you kill a cat the cow will die. They sometimes would drown them.

When a cow was sick and quit chewing her cud they thought she had lost her cud and would give her a piece of fat meat for a new one.

Some thought the 14th of February and some the first of February was groundhog day and if they came out and saw their shadow there would be six weeks bad weather.

If a bird came in the window and flew through the house it was a sign a member of the family would die.

If a turtle gets hold of a person's toe it will not let loose until it thunders.
They thought that if a toad was killed in the garden a cow would give bloody milk and they actually thought it rained young frogs.

They thought if you spoke the word "Dinner time", "fire", or say "doodle bug" that they would come up out of the ground.

If lightning bugs were flying at dark they thought it was the sign of rain. If animals had a long thick coat of fur it meant a long cold winter.

If the shuck on corn was thick it meant a cold winter.

They thought that at exactly midnight on Christmas evening all cows would get down on their knees and utter a pitiful moaning.

If it was going to be a hard winter squirrels would put up more acorns and chestnuts.

They thought that horses could tell if they were near a dangerous snake or animal.

Some people carry a rabbit's foot in their pocket for good luck.

Plants:

Farmers thought the moon influenced crops more than anything. If you planted potatoes during the light of the moon they would be near the top of the ground and during the dark of the moon deep in the ground. Corn planted during the light of the moon the corn would grow tall and the ear would grow high on the stalk. If grass was sowed in the dark of the moon it took root and in the light of the moon it wouldn't. If cabbage was planted when the sign was in the head they had large heads.

Anyone who found a four leaf clover would have good luck. They thought to smoke life everlasting would cure hay fever. Poke root was used for rheumatism. Spignet was used for coughs. The tip of a sassafras root was used during February to keep from taking fever.
Myths:

Most people believed in witches. They usually thought someone in the neighborhood was a witch and could change himself into an animal or could take a dish rag and get milk from it. If the cow got sick and gave bad milk they thought the cow was bewitched, and they would send for a witch doctor. They thought that if the witch turned themselves into some animal you could hit them with only a silver bullet.

Very little said about fairies. People did believe in ghost and they were always white and in the form of a person with a sheet around them. The ghost inhabited a haunted house and people were afraid to live in it. This house was usually one where someone had been killed, or some mysterious murder committed and the ghost was the victim who came back to haunt people.

It was believed that some people could raise knocking spirits. The people would sit around the table and the person that would raise them would have them all get quiet and they would hear the knock. They would ask questions that were to be answered by a certain number of knocks. These knocking spirits warned people that were wicked and evil about their coming calamity especially death.

Signs:

A circle around the moon with stars in it is the number of fair days to come in that week.

The sun shining through the clouds indicated that the sun is drawing water and rain will follow.

The time to plant beans, corn, cucumbers, potatoes is in the light of the moon and in the cancer or in the arm. Sow cabbage when the sign is in the head. Plant beans when the sign is not in anythings mouth to prevent bean bugs.
Plant flowers when the sign is in the bowels if you want them to bloom and also repot flowers. Do not cut flowers clips when the sign is in the heart or they will die.

Sow grass seed in the dark of the moon so it will take root. In the light of the moon the seed will course on top of the ground.

If you cover a house with boards or shingles cover it in the dark of the moon so the shingles won't cup up.

Set a hen so they will hatch in the light of the moon if you want them to hatch good.

If you want the chickens to be pullets when they hatch take the straw out of the straw bed from the side the woman lays on to make the nests.

If bumblebees use in the garden where you have cucumbers you will have plenty of cucumbers if not they won't bear.

If a person dies and you find a crown of feathers in the pillow that is the sign the person has gone to rest in heaven.

If the corn curls in the heat of the day it is a sign of rain.

Butter won't gather when elders are in bloom.

Don't wean a baby or calf when the sign is in the head or it will bawl.

Plant things when the sign is in the breast for it to be fruitful.

Set posts in the ground when the sap is down.

When you kill a hog in the light of the moon the meat curls up and won't lay flat when being fried.

If you cut a baby's fingernails off before it is a year old it will be a thief.

When a person is the number of years old that the date of their birth that is their lucky year.
Hoodooos:

The date in February of thundering it will frost that date in May.

Put a horseshoe in the fire to keep the hawks from bothering the chickens. The number of nails found in a horseshoe is the number of years of good luck coming to the finder.

Hang a horseshoe up and make a wish and it will come true. The person that takes it down is bringing bad luck to himself.

If a baby looks in a mirror before it is a year old it will have a hard time cutting its teeth.

To break a mirror is seven years of bad luck.

Finding a four leaf clover is good luck. If you put it in your shoe the first man you meet is who you will marry.

Weather:

The signs of bad weather. The smoke blowing down towards the ground is rain or cold weather. When the chickens crow before midnight the weather will change from fair to bad.

If it rains while the sun is shining it is a sign it will rain at the same hour the next day.

Chickens picking at their feathers is a sign of rain.

The sign of snow is expected by the height of the ring the rabbit ganws around the shruberry.

If a person's corns hurt it is a sign of rain.

We have no local weather prophet except most everybody has different or various signs they go by, such as I have listed. There are some older people that use rabbit bones and chicken bones. They say if you look through the bone to the light if it appears cloudy it will rain if clear fair weather.

If the waterbucket sweats it is a sign of rain.
Seasons:

On the second day of February if the sun shines the ground hog comes out of its hole and sees its shadow and that is the sign of six weeks bad weather.

If the first of March is bad weather the saying is that March will come in like a lion and go out like a lamb. Hard winter means when it is real cold in the winter the next summer will be very hot.

Friday 13th is an unlucky day. It is also bad luck for a black cat to run across the path in front of you.

Good luck to find money if you don't spend it the day you find it.

Don't mix the April and May milk to churn or you won't make any butter.

If you wean a baby in May you wean the baby away.

Shadows:

When a person can step on the head of their shadow that is noon.

Characteristics:

A person that has red hair is high tempered.

A person that has green eyes is supposed to have cat eyes.

Material collected from the following people:

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<th>Name</th>
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<td>Mary Jane Cox</td>
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<td>Mrs. Murle Fannin</td>
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<td>Irene Elam</td>
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<td>Mrs. Myrtle Lacy</td>
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<td>Mr. Jin Elam</td>
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<td>Mr. Oscar Pelfrey</td>
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<td>Mr. Bernard E. Whitt</td>
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<td>Mr. William McKenzie</td>
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<td>Mr. D. B. Allen</td>
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About fifteen or twenty years ago a preacher came in the county preaching the world was coming to an end December 1st.

Ol' Jack Conn, who was very interested in the preacher decided he would join the church and pay all his long owed debts, then he would be ready for the "Judgement Day" as the ol' preacher called it.

Two are three days before the set day ol' Uncle Jack told all his neighbors he was ready to see the world come to an end, and he shore was a gonna watch it happen for he had him a haystack built on the highest hill in the county.

At last the day came, Uncle Jack left the old home early taking his ladder so he could climb on the stack of hay all right. After he had reached the top of the hay he felt very tired and dropped asleep.

Some boys knew uncle Jack's plans, so they followed, set the hay on fire. The flames were all around uncle Jack when he woke. This scared him so, he said, "If Hell. Just as I expected."

Expressions often used when describing intoxicated people.

High as a cat'na back.
Tight as Dick's hat band.
Tightter 'n a jug.
High as a kite.
Higher 'n a Georgia Pine.
Stone Blind.

An expression generally used in the mountain section for drinking and carousing is "sworping".
It is told that a young man by the name of Lykins wanted to marry a daughter of Jo Whitely who lived on White Oak. He went to Mr. Whitley's home and asked him for his daughter, and told him that if he would let them marry and if he did not do a good part by her he could have her back. Jo spit a time or two quickly and said, "No, if you take her, you will keep her."

It was told that Jo Allen who lived on White Oak and was a cattle trader. He would buy cattle and drive them sixty miles to a market at Mt. Sterling. On his way on one of the trips he stopped at a very fine home and stayed all night. After supper he was chewing tobacco and spitting on the hearth, when a negro boy, servant in the home would get a nice white spittoon and place it on the spot where Jo was spitting. He would then spit on the other side of the hearth and the negro boy would get the spittoon and take it to the other side. Finally after a few moves like this Jo said, "If you don't quit putting that butter bowl in my way, I'll spit in it."

J. M. Onsey lived near the Morgan and Magoffin County line and had a reputation of being the hardest worker in this community. He would hire men to work for him and would nearly work them to death. One day he had hired Perry Whitt, a neighbor to cradle oats for him. They began at day break and about dark, Perry said, "Jim I had a dream last night which was the worst one I ever had." "What was it" asked Onsey. "Well," said Perry, "I dreamed that the Devil had me and
told me that he would let me loose if I would do three things. I told him I would try and to tell me what he wanted me to do. The devil said, "The first thing is to move that hill over there," and I did that. The next thing was to make the creek flow up stream, I did that. And the third thing was, "Work a man later than J. M. Oney, without working him after dark." Then said Perry, "I told him he would have to take me."

HOME LIFE:

Most of the houses in West Liberty are made from wood, although there are a few nice modern brick homes. These homes are of various sizes but on the average they contain about six rooms, namely a living room, two bedrooms a dining room and kitchen. The homes of the wealthier class of course are larger and more elaborate.

Many new modern homes are now being built here, all of which are two stories. One new brick home has just been completed which is very modern and well arranged.

Most of the homes in the country are made of wood. Some are frame constructions some boxed houses, and a few log houses are found here and there. On the average these homes contain about four rooms, two bedrooms, a dining room a kitchen. Some country homes however, are however—are very modern and contain more rooms.

Most of the homes in West Liberty burn natural gas but there are a few that burn coal and some of the very poor class burn wood.

Most of the country homes burn coal and wood.

The people in Morgan County eat three daily meals which they call breakfast, dinner and supper. Some country homes have been in the cook or woman would say, "I have the 'vitals' (victuals) ready," or "come on the 'vitals' are on the table" and the country men often call the noon meal "grub."

The average breakfast consists of bread--toast or biscuit, meat, eggs, coffee, butter and preserves or jelly. Cereal is set back from the plate and eaten last.

The working people usually have the most different dishes for breakfast, while the class of people that doesn't do much work
just eat toast and drink coffee.

Dinner--12 o'clock (we have a few 6 o'clock dinners) is perhaps the fullest meal of all. It usually consists of meat, vegetables, salad, bread (corn bread), drink--coffee, milk or tea, dessert--cake, pie, etc.

Supper--Fried meat and gravy, vegetables, bread (corn bread) (Hot biscuit). The average home in the country the people eat the "left overs" from dinner with bread and milk or just "bread and milk alone".

Most of the country food also the town food is home grown. The people in town probably eat more fresh meat than those in the rural section due to the fact that they have access to a butcher shop while our rural folk do not. At the present however, country people are living as well as town people because this is "hog killing" time and hunting season. I have dropped into several homes and enjoyed a nice dish of quails or a nice fried rabbit.

There are four physicians in West Liberty and about six around in the county.

The oldest doctor (L.D. Carter) 82 years old has retired just recently, but he has done valuable service to this county during his 55 years of practice.

Dr. R. D. Sparks, is an old man about 70 years who has practiced medicine in this town and county more than 40 years. However, he is progressive and it is thought that he is well read and skilled in medicine.

He buys many new books on medicine and has rendered valuable service to this community. He told me during his years of practice he had delivered 3339 babies, which included two sets of twins in one day.
Dr. C. C. Burton, a well known surgeon and medical doctor practiced the county wide until he had a stroke of paralysis about eight years ago. He did not practice any medicine for over two years but now he has several patients and goes on a few calls in the country.

Dr. Hershel B. Murray is a promising young doctor who has his hospital and two registered nurses and who seems to have a life service ahead of him.

Home made medicines are still used in Morgan County. Brown paper and vinegar are still used for a sure cure for headaches, sprains and rheumatism.

The "mustard plaster" made from mustard seed mixed with flour and water then spread on a cloth is used for headaches, and pains.

Slippery elm is used for taking bitter medicines quinine (for instance) in. The slippery elm bark is scraped and then put in water and when this water thickens from the elm it is ready to be used.

Turpentine, "lamp oil" (kerosene) and quinine is a home remedy for colds and "the flu." This is made by mixing together, then bathing the chest and placing on the chest a piece of hot flannel for an hour or two.

The following oils are saved from animals during the early fall to have for winter medicines, goose grease, ground hog grease, skunk grease, also opossum grease. All of these are used for croup and colds.

Mutton tallow is considered a splendid remedy for croup and chapped skin, also used for rubbing on shoes and boots.
Sassafras grows abundantly in this community and is used as a spring blood medicine. Every one in the country tries to drink it in February to have his body built up for spring.

Poke berries are used to make ink, and coloring for cakes. The roots are boiled and the juice from the roots mixed with whiskey is used as "Bitters" for rheumatism. One girl said "We boil the poke roots and make medicine for itch."

Whiskey and rock candy mixed with glycerine is cure for coughs and sore throats.

Ginseng is used to make teas. Golden seal is used to make mouth and eye washes instead of other antiseptics.

Sarsaparilla is used for a tonic for young girls—the roots are dried and kept the year through.

The leaves of catnip, horehound ground ivy and peppermint are used for medicines.

Many mothers still think they can't raise their babies without catnip tea.

A girl that stayed with me when the baby was small, was continually recommending "catnip tea" for hives, colds and practically all infant disorders.

Styes are charmed away by saying this little rhyme: "Sty, sty go off my eyes, and bother the next passing by."

Another method that many people use to charm away a sty is to take a gold ring and rub it over a piece of flannel until it is very warm. Then rub it over the sty.

Many of the old fashioned tools have been discarded in Morgan County and more modern ones have taken their place but we still have the cradle and corn sheller. Many people still use the old fashioned
fire tongs to lift fire and the old fashioned stilliards for weighing.
I think these are the two oldest tools that are still in use. The old fashioned bread tray is still in use.

I visited an old country home just recently and I shall attempt to describe the things that interested me most. In the bedroom the entire family gathered around when the night work was done. This room although old fashioned was very inviting. There was an old fashioned fire place with big logs burning. On a nail near the fire place hung an old pair of tongs, a nice home made broom stood in one corner of the room and a wool corder was placed near the window. The beds were the old fashioned high wood bed. But looked cozy and inviting.

I noticed as she was getting dinner she used the old goard dipper to dip water with, she used the coffee mill to grind her coffee before she put it in the "coffee pot".

She fried her chicken in a dutch oven and baked her bread in a long oval iron pan which she called a "fish fryer." She set her table placing the knife, fork and spoon in the plate, set the dessert on the table with the other dishes and put the cups for coffee by the plates and after the family was at the table she brought the "coffee pot" and served the coffee.

Practically any home in which you go you will find that much attention is paid to strangers in the home. Somehow country people believe in that old saying—"Be careful in entertaining strangers lest you entertain angels unawares." The stranger is usually given the best place at the table. I have often gone to country homes to spend the night when I was teaching in rural districts. I could usually tell where I was to sit by the extra napkins or the prettiest plate.
Around the fire the stranger is usually offered the best chair.

The stranger is always helped first but some serve the children first while others have the children wait till the second table is served.

Many of the styles of today resemble very much the styles of fifty years ago. The close fitting sleeve with fullness at the shoulder and the full sleeve with a long cuff are exactly like the leg-o-mutton sleeve.

The many gored flaring skirt of the evening costume are like those of fifty years ago. These finally developed into the belle skirt. From this fewer gores were used and finally the straight skirt. There is one difference. Fifty years ago each gore had its counterpart in cambric of the same color. While today there is no lining.

The bodices of several pieces, which fit snugly, are also like the bodice, which had its lining. In the best material each seam was carefully bound.

The hoop skirts, which reached to the waist were going out of style at that time, but the skirt with three to four hoops are still used by some.

Night gowns were just like the long sleeve gown of today.

Shoes were different. The high heel and narrow shoe was worn, but even the common sense shoe was cut too short causing bunions. The foot specialist of today combines comfort with grace. Men wore work boots, but you seldom saw a boot in soft dress ware.

The "galluses" were the same as now only you never saw men substitute his suspender for the belt even in his best suit.

All kinds of fancy buttons were used, the same as have been in style the last few years, except then they were used with beautifully
made buttonholes for fasteners and now they are more for trimming.

The beautiful beaver hats were similar to the present felt hat, but the trimming was one large plume or two or three smaller ones according to one's taste or means.

Large hand made, woolen shawls were worn for wraps. The younger women wore close fitting either short or long, coats with pretty buttons to fasten.

The caps were about the same. In some localities, the bonnets were the same. In others they were quilted heavier and the cape long or three-quarter length.

In this county women do more of the milking than men. More men milk in town than in the country.

Much preserving, canning and drying of home food is done. Meat is cured. We don't see many manifestations of the old fashioned spring house in which food used to be kept.

Women usually eat at the table with their men. This did not use to be the custom. Women used to serve the men and then eat later with their children but the modern family sit down and eat together.

Sidesaddles are not given up altogether here, while it looks very odd to see women riding that way.

You very seldom see a woman coming to town riding aside, but you can go to the country to church or a store on Saturday and you see several riding aside. Several women in the county that have their cars told me they still had their old side saddles and loaned it occasionally.

Most of the traveling is done by cars. Horseback, wagons and trucks.
The buggy has almost gone out of existence while there is still a few people that come to town and bring their chickens and vegetables that way, for they don't have any other way of transportation without paying taxi fare.

Most time-keeping is done by clocks but a few still use the sun dial and shadows. A few years ago when I was teaching in the country, I found that many people depended entirely on the sun to tell the time of day.
MORGAN COUNTY KENTUCKY

FOLKLORE

BIBLIOGRAPHY

MYRL E. FANNIN

Mrs. M. F. Grong. 65 years of age, West Liberty, Kentucky. Assistant Editor of Licking Valley Courier. Consulted November 25, 1936.

Mrs. Nancy P. Turner, 42 years of age, West Liberty, Ky. Primary teacher in Morgan County High School.
There were various beliefs about witchcraft in the old days. Some people were great believers in this and thought they could call knocking spirits, cause a black cat to turn into a white cat, etc. There were people that didn't believe in witchcraft, but would go to hear the knocking spirits when they heard where it was to knock they would go just for the fun, but would sometimes go home afraid, not knowing what they were afraid of. If a person was ill and heard a knocking spirit, they thought that was a warning of death to them and they should be prepared to die.

Stories have been handed down from generations, from month to month. There was a story of an old lady that thought she could bewitch cats. To prove this she had a large black cat and would tell the cat to go behind the door and when she told it to come from behind the door it would be white.

There is a story told of a lady that could call knocking spirits. She would invite some of the younger people in to a party. Games of various types were played until the crowd were tired. She would ask them to be seated and tell them about the knocking spirits. They could ask questions, such as "How many years will it be until I will be married"? This would be answered by a certain number of knocks, meaning so many years. One time there was a woman in bed and very sick and had been given up to die. Late in the evening there was a knocking heard in the attic just over her bed. The people began to look in the attic to find out what it was, but the knocking still continued. The people from all over the small town came to hear and search for the knocking, but could not find it. The sick woman finally recovered and the people were very much astonished because they thought it was a sure sign of death.

There wasn't any legal action taken against witchcraft in any way. As time passed people were disbelievers and it is hardly ever talked of nowadays. There wasn't any methods used except a motion made with the hand or a saying.

Charms: It was thought by a number of people that snakes could
charm people until they could not move. Snakes have also charmed birds until they couldn't fly and then have eaten them.

**Magics:** There have always been people that have played tricks. They are usually known as magicians. Many people believe in the tricks they do.

**Haunts:** Occasionally you see some older person that has seen a ghost. They can tell about the ghost, but as a rule it turns out to be a white faced cow or someone wrapped in a sheet trying to scare someone. There were some people that had been in the habit of seeing a ghost every night they went to town. One night they thought they would try to shoot it so about the time they got ready to shoot, a big white cow got up and walked away. There was a man who told about a ghost jumping on his horse and riding behind him to his home and disappeared. Evil spirits are thought to bother evil people. There are a number of haunted houses or thought to be haunted.

**Fortune Telling:** A number of people believe in fortune tellers. Some people say they have had their fortune told and it has come to pass so that is why they believe in them. Some people use a coffee cup to tell fortunes or by reading the lines in the palm of your hand. Cards are now being used. Some fortune tellers can tell where to find things that have been lost.

**Dreams:** Dreams have various meanings. To dream of muddy water it is the sign of death. To dream of a death is a sign of a wedding. A number of people have had dreams to come true, and are great believers in them. There was a woman whose husband was hanged. That night she had a dream about her husband and she asked her brother to get up and go see about him. She received word the next morning that he had been hanged. Everyone in his family had been warned in some way.

**Wishes:** Most people that wish for something to happen to another person it usually happens to them. Once there was a woman that didn't like her husband so she would wish he would die and all sorts of bad things about him. So in a short time she died instead. Some say if you make a wish by the
evening star it will come true.

Fire: If smoke goes to the ground it is the sign of bad weather. If the smoke goes straight up it is the sign of fair weather. If the wood in the fire has a great number of sparks it is the sign of snow.

Dark: The thing that scares people in the darkness is their imagination. Things live in the day as same as as in the dark, but people are more afraid of nights, of dogs, wild cats, wolves, etc. Some say the dark is not unlucky, but if a black cat runs across the road in front of you it means bad luck.

Moon: People always have believed in signs in the moon, and still do. Most people use the almanac to go by for planting everything. Some think when there is a circle around the moon and the number of stars that are seen inside the circle it will be that many days until it will rain. There was an old story about a man burning brush on Sunday and he was put in the moon.

Sun: Everything we have comes from the sun in some way. It heals some diseases, causes plants to grow.

Stars: Stars are thought of as being small and if you make a wish by the first star you see it will come true.

Comets: Some people were frightened when they saw a comet and thought the end of the time was here.

Saliva: Some believe that the seventh son or a person that has never seen their father can blow in a little baby's mouth and cure hives.

Sneezing: Sign a person is taking a cold. If you get pepper up your nose it will make you sneeze. There is a saying if you look at the sun it will cause you to sneeze.

Hiccoughs: When a baby has the hiccoughs it is a sign that it is growing. Some times after people have been on a drunk causes them to have hiccoughs.

Information: Boon Allen, age 70, Bernard Whitt 60, Emet Elam 60, Goldie Elam 45, Mary Jane Cox, 70, Mary Jane Dyre 65, Rube Cassity 75, and Henry Wells 69.
People do not rely on weather signs like they once did because we now have scientific weather forecasts. But often the following signs are thought of as weather forecasts:

If it rains on Monday it will rain the next three days of the week.

If the sun is shining it will rain. Thundershower indicates frost in May.

Chickens picking their feathers just after a rain is a sign of more rain.

Flies coming close to the head of a horse indicates a storm.

Dogs and cats are supposed to carry luck and many signs concern them. Among them are the following:

If a cat crosses your path dangerous, or bad luck is ahead of you.

If a dog howls at your door it is a sign of a death in the family.

If a rabbit carries a ring on a tree, or shrub that is a sign how deep the next snow will be.

It is good luck for a grey cat to come to your house. Bad luck to kill a cat.
Plants that turn their leaves up (corn and maple) indicates rain.

Four leaf clover is a lucky find, also a five leaf if you give it to a friend.

A weeping-willow tree is unlucky when growing in a yard or lawn.

It's bad luck to cut a limb or twig from a dogwood.

It is said if a person transplants a cedar in a yard and it grows to be taller than the person that set it there, that a fatal death will soon take the person away.

To shut gates that are left open by someone else is bad luck.

To keep a horse shoe hanging over the door is good luck.

The number 13 is considered unlucky and Friday the thirteenth a very unlucky day to get married.

An old man told me that in his young days he gambled and that one man he often played with would always throw the eight spot of every card away.

Gamblers differ in their belief. They are the most superstitious people living, while they have their own belief and lucky cards but they won't reveal it to you.

Breaking mirrors is supposed to be unlucky. I know many people who really believe if they break a mirror they will have seven years of bad luck.

Shadows—I have heard a very few people say they were afraid of shadows but they could not explain why.

There's an expression I often hear, "He's afraid of his shadow" but I could not find how it originated.
Red hair is a sign of quick temper.

I have heard a little rhyme about grey eyes: Grey eye, pickle pie, run around and tell a lie.

The following rhyme shows the lucky and unlucky day to cut your nails.

Cut them on Monday cut them for health. Cut them on Tuesday cut them for wealth. Cut them on Wednesday cut them for news. Cut them on Thursday for new pair of shoes. Cut them on Friday cut them for sorrow. Cut them on Saturday see your sweetheart tomorrow. Cut them on Sunday you are ruled by Satan all week.

June and September are the best months to get married in. May is supposed to be an unlucky month to wean a baby from its mother's breast.

The Friday before Easter known as "Good Friday" is a lucky day to plant Irish potatoes.

It is surprising how many people believe that the ground hog is a weather prophet. If on February 2nd (Groundhog Day) the ground hog comes out side his den and sees his shadow there will be six weeks of bad weather, and is a sign that there will be no fruit, but if he comes out and the day is cloudy so he can't see his shadow he doesn't go back in his den so soon and that indicates warm weather and a good fruit year.

MARCH'S LION AND LAMB:

March is considered such a changeable month and the term March's Lion and Lamb means if March comes in blustering, and fierce, roaring winds, it will go out gentle and tame like a lamb and vice versa. MARCH Some farmers in our county will not start their early planting if March comes in like a lamb.
November 23, 1936.

W. E. HALL--born May 2, 1862, married, Kentucky, consulted.

November 25, 1936.

The man is 85 years of age, death certificate, Kentucky, consulted.

November 25, 1936.

The man is 85 years of age, death certificate, Kentucky, consulted.

November 30, 1936.

 Helm County Kentucky

Fontaine
The houses in town are mostly made of wood. There are a few brick homes and some of the business places are made of stone. In the country the houses are made of plank and log. The number of rooms in the house depends on the size of the family and the income. On the average the homes in the towns are larger than those in the country. In the country most of the houses have two or three bed rooms, a kitchen and a dining room. There are some two roomed houses. In town most of the houses have a living room, dining room, kitchen, bath, and one to three bed rooms, depending on the size of the family. The fuel that is used in the country is wood and coal. In town gas and coal are used.

The daily meals are called breakfast in the morning, dinner at noon and supper at night. The average breakfast in the country is some kind of meat or eggs, gravy, biscuit, butter and some kind of sweets. Most of the grown folks drink coffee and the children drink milk. As a rule the country people especially the older ones don't care about cereal unless it is oatmeal. The average noon meal is corn bread, beans, potatoes, onions, apples, butter, sweets, and meat depends on the season of the year. In the summer they have more things grown in the garden. The evening meal depends on the season of the year and how large the family is. If it is in the winter and a small family they usually have milk and corn bread, eggs, apples or some kind of fruit. In the summer when the men work hard in the field they have vegetables and milk and butter.

In the summer when the things in the garden come in there is more to eat. The country people don't always have the money to run to the store to get fresh vegetables during the winter and it is a long distance and not very good roads. Most foods the country people have are home grown. Most people in the country have their own chickens, eggs, hogs and cows.

There are three medical doctors and two dentists in West Liberty. There are five medical doctors and one dentist in the other parts of the county.
Brown paper and brown sugar was used for taking out swelling. The paper was soaked and made into a poultice. Turpentine and lard was used to remove soreness. A teaspoon full of turpentine was used and enough lard to mix it up like a salve. The lard was to keep it from blistering. Mutton tallow was thought to be the only kind of medicine. Everybody used it. It was good for chapped lips and hands, etc. Goose grease was used for sore throat. Sassafras was a good blood medicine. A tea was made from the roots and people would drink it early in the spring. People still drink it, but I don't know if they drink it for that purpose. Some of the spring tonics were made from these sassafras bitters, bark, roots and berries. These tonics were mostly for the blood. Bitters was a blood tonic. People would make it or have it made and put in jars where they could get it before each meal. Whiskey and rock candy was a lung medicine, croup and coughs. Leaves were used for making teas. Peach tree tea was for kidney trouble. Catnip tea was the only medicine for babies.

Styes were charmed away by making a wish and spitting in the water when you crossed a bridge. Some people would rub the sty a certain way. Warts were charmed a number of ways. Some people said they could remove warts and they would tie a thread around the wart and put the thread in a biscuit and feed it to a dog. (2. Find a hollow tree that will hold water and after a rain take the water and rub on the wart and it will disappear if you think nothing about it. (3. Stick a pin through a wart and strike a match and hold it to the end of the pin then remove the pin and the wart would finally go away. (4. Some people could rub their hand over the wart and charm it away.

When a small baby had thrash if they could have some one to blow in the mouth of the baby, that had never seen their father or the seventh son of the family it would cure the baby.

Tools that were used in olden days were as follows. The frow for splitting logs. The cradles, corn shellers, and corn huskers were used, but are different to what is used now. There were very few stoves and most every-
body cooked on the fire. They would put corn bread in a skilled and cover it with a lid then cover the lid with fire and let it cook. They only had biscuit when they had company or on Sunday and they were big and thick baked on the fire. They didn't have many cooking utensils. A big black iron kettle was used for cooking beans on the fire.

People didn't have but a very few dishes. They were yellow and blue with big flowers in them and very heavy. The children used tin pie plates to eat out of because their parents were afraid they would break the other dishes and they didn't have very many. They didn't have glass wear as we have today. The knives, forks, and spoons were made of steel or tin with wooden handles.

The water buckets were made of cedar wood and were larger at the top. The milk utensils were tin buckets and didn't last very long because the rust would eat holes in them.

The churns were made of wood with wood dash and lid. They would take them to the creek and scrub them with sand about every week to keep them white. They used a coffee mill to grind coffee.

Watermills were used to grind meal. The people would take their wheat to flour mills and have enough ground to last a year. Some people would have to go in wagons twenty or thirty miles. The man that ground the wheat usually took out so much wheat for his pay.

People had looms, spinning wheels, and winding frames. They made all their blankets, spreads, and material for clothing. All the clothing was made by hand because there were no machines. The girls would work for weeks to get linsey, to make one dress. One old lady told me she worked five weeks to get 5 yards of linsey for a dress and it cost fifty cents a yard.

The things that are still used in our area are as follows. Cradle, corn husker, and corn sheller are used in places, but they are improved over the ones that were used years ago.

We have more dishes with various designs, made of better material all types of colors of glass dishes.
We have more cooking utensils, various colors and a number of different materials, water buckets are made to match the other cooking utensils. Milk vessels are stone crocks and heavier buckets. Most people in the country hang the milk in the well. The bucket for this purpose is a long slender bucket for the purpose and holding a gallon and a half or two gallons with a butter pan in the top of the bucket.

There are several mills scattered over the county where meal is ground. They have wheat called "grind day" which is usually Friday or Saturday when everyone brings his corn to be ground. The man owning the mill takes out so much corn for his pay.

There are a few old looms in the county. Occasionally you find one where rugs are woven, but nothing else.

The members of the family are usually seated around the table with the father at the head of the table and the mother at his right and the smaller children seated next to her. The other children usually have a special seat at the table and one doesn't like it if anyone tries to get his seat. The company usually sit near the father.

When the father and mother sit around the fire, they are in the big rockers or easy chairs, and the other children or members around them. When company comes they have no particular place to sit as the company is given the best chairs.

In most homes there is no special way of serving. All the food is put on the table at once and each member of the family helps himself and passes it around the table. If the children are too small to wait on themselves the mother serves them when she serves her plate. When there is company the food is passed to them first.

In the olden times people dressed very different to the way they do now. The skirts were gathered to a wide band at the waist. They had six or seven widths in each skirt and it was long, almost to the floor.

They didn't have gowns and pajamas as they have now. They slept in
some of their under clothing.

The shoes were very heavy and were all high top lace shoes. The men made their shoes. They had to save the beef hide and tan it and made shoes. They didn't have to sew with and they used a heavy needle and coarse thread and some kind of wax to wax where they sewed. In the winter the men wore leather boots and later rubber boots. Every man didn't make shoes, but those that were experienced got most of the work to do. They were paid in work, leather or a small amount of money.

People never knew about "galluses" in the old days.

Beaver hats were of black or brown and they had ear muffs to turn down over the ears in cold weather. Shawls were made three cornered. They were knitted out of grey and red yarn. The women wore dust caps around the house all the time. They also had a cap to sleep in. When they went out to work or to go any place they always put on a bonnet. The sunbonnets were made with a long tail that came almost to the waist and a long bill so the sun couldn't hit the face. The women usually wear their old clothes to work in. The men wear overalls, heavy shirts, and heavy shoes. Most of the children and a few of the women go barefooted, but you hardly ever see a man barefooted. No carpet bags are used.

It depends a great deal on the work the men do whether or not they the women milk. About as many women milk as men. In some families the men do all the milking then in other families it is the other way around.

In the country everybody cans most of their vegetables and fruits. Things such as beans, apples, etc. are dried. There are a few springhouses and cellars where food is kept. You will find a few refrigerators run by kerosene that are used where they don't have electricity. In town several of the people have have gas or electric refrigerators.

Women sit at the table with their men unless the table is full. The children eat with the grown folks unless the table is crowded with company.

Side saddles were given up about 20 years ago. There may still be a few old women who use them.
In the older days New Year's was not considered as a holiday, but a day of work. The people thought if they worked on the first day of the year they would work all the year. That was the day they had what they called "working". The family that decided to have the working would invite all the neighbors in on New Year's Day. The women and men would come and bring all the family. The women would piece quilts and quilt while the men would do such work as roll logs, build fence and do various jobs of that type. There was always a big dinner served and a dance or party after the work was all done and everybody enjoyed themselves.

Memorial Day or Decoration Day, May 30, they have preachers and have all day service at different cemeteries. People bring their dinner and stay all day. This is not true of every cemetery, but the larger ones. All the graves are decorated with real flowers and also flowers made of crepe paper.

In the older days the Fourth of July was a day for picnics. In the small town there would be a big shady place where everybody would come to have a picnic. They would come in waggons and buggies for miles and bring all the family. They brought their dinner and two or three families would serve their dinner on the ground together. Everybody would have all they could eat and after dinner they would fool around awhile and go home with a big smile on their faces.

Thanksgiving is celebrated with a big dinner.

The night before Christmas, the children hang up their stockings so that Santa Claus will come down the chimney and fill them. The next morning they usually found several sticks of candy, apples and cookies. They never got a lot of dolls and toys as the children do today. On Christmas Day they had their big dinner and same families would hold up a barrel of apples and they would usually have a large tub of apples to eat on. They never thought of exchanging presents in those days. On Christmas nights the
younger people in the community would have a party and all would have a good time square dancing. They usually had something to drink, but they didn't get drunk like they do these days.

Court Day was a day when all the country people came to town. The men would bring their horses and they traded horses most all day. The streets were packed with people of all descriptions going here and there. There would be wagon loads of apples, water melons, vegetables, country hams, etc. for sale. Things would sell cheap. People would hitch their horses in the yards or any place. The country people would go to some of their relatives or friends and eat dinner. There would be as many as twenty or twenty-five eat at one place for dinner. The horse traders would usually trade horses and get seven or eight dollars to boot and they would go home happy. In those days they didn't have to have much money to live on. They just had to buy sugar and coffee, the rest of their eats were raised on the farm and they made their clothes.

People collected patches for quilts. They would have quilts all over the bed, made out of blocks that had been embroidered with their friends names on them.

The hitching rocks and water troughs were done away with in the town about twenty years ago. They have certain alleys to hitch their horses in.

The country people never have ice harvest, log rollings, maple sugar harvest or brush burning celebrations. Occassionally you hear of a quilting, but not often. There are very few that go to sorghum makings any more.

As a rule, the dances, in the country are "square dances" with three or four pieces of string music. There are not very many of these. Usually in the winter you hear of a dance some place, some people for miles go and friends are invited in all the furniture is usually moved out of the two front rooms and they dance until early in the morning. In town they "round
dance most of the time. You hear of a few square dances. Different ones in
town invite whom they want to their party and they dance and play games.
As a rule their music is piano and radio. There is a small dance hall in
West Liberty in the basement of the Arnett Drug Store. They have a formal
dance once or twice a month. They usually have a orchestra from out of town,
and always have a good crowd.

There are a number of farmers that go by the almanac weather
prediction. There are about as many women milk as there are men. That depends
on the family. Only a few women out fire wood or help in the fields now days.
They do the house work and the men do the work out side.

Quill pens are not used now. Phrases that old fashioned folk still
use in opening and closing letters are as follows: "I will write you a few
lines to let you know I am well. How are you?" and in closing "I guess I
will have to close for I can't think of nothing else to write, answer soon".

There is no record of pounds nor shillings being used. They used
"scip" in the mining camp at Cannel City in the place of money about ten
years ago.

Occasionally you hear of some old lady that has a loom, but they
don't weave coverlets now. You sometimes hear of carpets being woven. You
never hear of anyone spinning in our county. No one makes candles or uses
grease lamps. Sometimes you see a few women that make lye soap to use for
washing clothes.

A few shuck mattresses are used. Several people use feather beds
in the winter on top of a mattress. You never hear of anyone knitting socks
now days. Some of the younger women knit sweaters and dresses. Cedar buckets,
tubs, or barrels are not made now.

The open fireplace is not used for cooking unless for capping corn,
making pan cakes, cooking beans or something of that type when they didn't
want to put a fire in the kitchen stove.

There are a few that still dry apples, peaches, corn, beans, but not
many. A few people have beans, sausage, bacon and vegetables to sell in town.
Words:

Queer or ungrammatical use of verbs, nouns, pronouns, etc., are as follows: Fetch and fetch for bring; pint for point or hillside; permatoes for tomatoes; kivers for cover; sasser for saucer; wornet tree for walnut tree; hollered for called; Louisville for Louisville; hospistol or hosspidal for hospital; can't hardly for can hardly; mad for offended.

Idioms:

Phrases, indefinite ways of saying things and avoidance of direct answer: Right smart piece for distance; no time hardly for not much time; they are talking or courtin' for going together; once and a while for occasionally; every now and then for occasionally; aren't that awful; awful good for real good; she sings good for she sings well; way down yander for distance; she is awful sick for very ill; they are sparkin right up a limb for going together.

Expletives:

Darn the luck, hot dog, hot zigedy, dog gone it, durn it, darn it, don't haft to, shucks, I'll be John Browne'd, apple sauce, oke doke, hot durn.

Yarns: One time there was a boy going to see his girl and he asked his father what he should talk about. The boy was bashful since this was the first time he was with a girl, so he didn't know what to say. His father told him to talk about the weather and cast sheep's eyes at her and branch off once and awhile. After the boy had learned what to talk about he started to see his girl. First thing he did was to go and kill all his dad's sheep and take out their eyes, then went to her house and talked about the pretty day, moon and stars, then he would throw a sheep's eye at her ever once and awhile. She was getting rather tired and asked that she might go into the kitchen a few minutes. While she was gone he went out to the branch and was wading in the water. The branch was close to the house. She came back in and the boy was
not there. She wondered if she had made him mad and caused him to leave because she went into the kitchen, so she went to the door to see if she could see him. He was wading around in the water and she hollowed and asked him what he was doing. He said he was branching off, that his father told him to. His father meant to change the subject and talk about something different.

A group of boys decided to invite a girl and go on a wagon ride. One boy in the group had asked several girls and they wouldn't go with him. He didn't give up, but kept on asking. One girl had heard him asking some other girl and she tole him she wasn't playing second fiddle. He said "Hell, you're playing seventh fiddle".

Simple Simon met a pieman
Going to the fair
Said Simple Simon to the pieman,
Hello there!

Mary had a little lamb,
Her father shot it dead
Now it goes to school with her
Between two hunks of bread.
Charles Arnett, about 56 years of age, was born in the southern part of the County. Was in Law School in Louisville. Was elected State Senator of the thirty-fourth district of Morgan, Breathitt, Wolfe, Magoffin, Lee and Owseley Counties at the time he was elected, but Owseley was later taken from the district. Later he moved to Louisville and was secretary of the State Athletic Board of Control, then Secretary of Kentucky Barber-Beautician Association for four years. He was elected Secretary of State January 31, 1935 and is now in office.

Woodford Howard was born at White Oak, Kentucky and is now about 35 years of age. He is the son of Harris Howard. He attended the State University at Lexington and was graduated at Law School with the degree of L.L.D. He was elected representative of the hundredth district of Morgan County also elected senator of thirty-fourth senatorial district which includes Morgan, Breathitt, Wolfe and Lee Counties. He is now chief counselor of Elk Horn Coal Corporation and other Eastern Kentucky Coal Companies.

Judge J. H. Sebastian was born at White Oak. He died about the year 1925. He was educated in the common schools of Morgan County. He served as Deputy County Court Clerk for 8 years. He was elected County Court Clerk two terms and County Judge one term. He then went into the Mercantile business which business he followed until he died.

T. N. Barker was born at Crockett, Morgan County, Kentucky. He was educated in the common schools, taught in the public schools for approximately twenty years then was elected county Superintendent by vote of the people and served four years. He then retired to the farm. He was one of the educational leaders of Morgan County. He died in 1928.

Nannie M. Fields was born at Hazel, Kentucky. She was the only woman of our county to serve as superintendent and was elected by vote of the people.
She served a three year term and resigned accepting a position as teacher. She taught twenty years before she was Superintendent.

Edna Neal was born west of West Liberty and educated in West Liberty High School, taught school in the rural schools of Morgan County for eight years, then moved to Wilmore and graduated from Ashbury College. Has had work in the University of Kentucky and in Columbia University. She is now a Critic teacher in Morehead State Teachers College.

Ethel Allen was born in the Northern part of the county. She is the daughter of Boone Allen. She taught about ten years and then acted as Assistant Tax Commissioner for four years was then elected County Tax Commissioner and served a term of four years. She is now located at Middletown.

Judge Edward C. Orear was born at West Liberty about 65 years ago. He was candidate for governor of Kentucky on Republican ticket. One of the most prominent attorneys in Kentucky. Has been Judge of Court of Appeals Was noted juror. He worked in the printing office at West Liberty when a boy. is now lawyer at Frankfort.
Fox hunting was the main sport years ago. There would be ten or twelve men get together and each one would have two or three fox hounds. They usually take meat to broil over a fire and have something to eat while they listened to the hounds bark. There are still a few men that go fox hunting, but not very many.

Coon hunting: There were certain seasons for hunting. Everybody liked to hunt that was their only means of recreation years ago. They would take their coon dogs and go coon hunting. This was a good meat and most everybody liked it.

Possum hunting was another means of recreation. They had possum dogs and when they killed a possum they would take it home and eat it. Now you never hear of anyone going possum hunting and there are not many who would eat one.

Squirrel hunting was the main thing. There wasn't any laws about where to hunt or how many to kill so most everybody would take their dog and gun and go squirrel hunting. The people almost lived on squirrels then. There are not so many squirrels now, and there is a law against killing them except during the season and you are only allowed so many during the season.

Rabbit hunting was all the go years ago, but it is about a thing of the past. There were plenty of rabbits everywhere, but now you hardly ever see very many. There was a skin disease some people caught from rabbits a few years ago and people won't eat them now.

Quail hunting: Years ago there was a great number of quails. There would be as many as thirty and forty in a covy. There was no law when or how many to kill. Now you find a few bird dogs and a few people who hunt for quails, but they are scarce and are only allowed to be killed a short season during the year. If killed out of season it is a big fine.

Turkey: Most every family especially those living in the country raised seventy-five to a hundred head of turkeys. They would turn them loose
back in the hills and they would stay all day sometimes they didn’t come in to get anything to eat. There are very few turkeys now.

Ducks and geese were raised by everyone years ago, so they could pick them and make pillows and feather beds. They usually had a big feather bed on every bed and as soon as the children got married they had a set of pillows and feather bed made for them.

Doves: No one would kill and eat a dove, because they thought it was a sin.

English sparrows were numerous some time ago. They would eat in wheat fields and in the garden. Then they killed them they would eat them. They dressed about a dozen and made a bird pie. They say they were good, but I never hear of people eating them now.

Wild animals like the bear and deer were hunted with old rifles loaded with powder. Smaller wild animals such as turkeys, pigeons, etc. were hunted with old muskets. They would kill the turkeys as they wanted them to eat. They didn’t just shoot them and leave them lying.

Animals like possums, skunks, foxes, and beavers were trapped. The traps were made of wood.

Games: Town ball was played about the same as it is now, except they could throw the ball in front of the person running a tag with it and they were out. The balls were made out of yarn or twine and they made their own.

Mumble peg was played with a knife. Put the point of the knife on the thumb and sling it over the ground and if it sticks up in the ground you keep going if not the other partner tries his luck. Then you start where you left off. Take it off your fingers back of hand, chin, nose, ears, forehead. The one that gets through first is winner and they drive a little stick in the ground and the other person roots it out with his nose.
Marbles were played different ways. Some would put all the marbles in one ring and the one that could knock the most out was winner. Then they would put four on the outer edge of the ring and one in the center and have a certain line to shoot from and the one getting the most was winner.

Jacks were played first without a ball by just throwing up a jack and picking up one while you throw up the jack and catch it and then throw up the jack and pick up two jacks and catch the one you threw up before it hits the ground, etc. until all the jacks are picked up. Then place them between the fingers and pick them up the same way, one at a time. Move them one at a time from one side of the hand to the other. If you drop the jack the other person plays. Later a ball was used instead of a jack or rock that gave more time to pick them up. The ball was to be caught on a first bounce.

There wasn't any roller skating years ago and very little now, because there are not any side walks except in town. You see a few in town skating. During the winter the young folks skated on the ice a great deal.

When there was a snow the boys would make a sled and ride down the hill side. Now they have sleighs and ride down the streets. They have cars pulling them.

People used to go boat riding and travel in boats, but you don't see many boats now days.

Riding was a means of travel and in some cases for recreation. You don't see many riding horse back now.

Children's games: The fox and dog, handkerchief, dare base, stick base, dog and cat, sugar loaf town, three deep, music chair, wink, scissors, crossed and uncrossed, fruit basket turn over, base ball, basketball, singing games, various relay games, tags, etc. Grown ups also play most of these games.
Fishing: Years ago people didn't know what it was to have fishing laws. They never heard of a fishing license. Fishing reels were not known. A pole and line was used by everyone. People caught many fish in traps. They were covered with wire so the fish would have plenty of water. When the people went gigging they would fix a pine torch so they could see. By this method they would catch big sacks of fish and frogs. There is a law against gigging now.

Most people were afraid to catch fish with their hands, but there were some that would watch for a place where the fish were nesting in some place where there were hollow logs and run their hand in their mouth and catch and hold them.

Dancing: Old time dancing was very different from the modern dance. The music consisted of a fiddle, guitar and two or three banjos. There was always a number of boys that could play and they were invited to every dance. When the regular players became tired there were others that would take their place so the dance could go on.

Reels were about the oldest type of dancing. These dances would last until late at night. There would be about 24 doing this dance. Then men would stand opposite their partner in a straight line. They started off by meeting in the center and Bowing, then around each other, corners swinging and then one couple would swing each other then the boys would swing the girls and the girls swinging the boys, etc. Each one would clap his hands and pat his foot with the music. You never hear of the reels dance now. Jigs were very common years ago. They would jig without music if they had one or two persons that would pat and clap for them that was equal to music. Occasionally you can find some older person that can jigg now.

Square dances were all the go at one time. Most everybody could go through the set. One old fellow told a little incident that happened at a square dance once. "There was a family of girls that liked to dance, but their father didn't let them go to dances when he knew about it. There was one old
maid in the family that had ideas like her father so when she knew that they were going some place to dance she would tell her father so they wouldn't get to go. The girls and boys had planned to meet at a certain house and dance, so they tole their father they were going to a candy party. The older sister saw some boys go into the house with music instruments and she knew something was up. She started over to see how the supposed candy party was getting along. One of the boys that was with her sister decides to stop her from breaking up their parties, he threw a big rotten apple and hit her in the breast just as she entered the door. It splashed all over her and just ruined her blouse. No one would tell who did it and she went home plenty mad. She never bothered about going to any more parties where she wasn't invited."

Everybody had a grand time at these dances. They usually had something to drink, but they didn't get drunk like they do these days. They would just drink enough to feel good and knew what they were doing. You still hear of square dances around over the country. You never hear of any one having balls in our section.

Singing games: Singing games that were played years ago and are still played in some places are as follows. Needles Eye, Here We Go Around The Mulberry Bush, Go In and Out The Window, The Farmer's In the Dell, London Bridge, Drop The Handkerchief, Dollar Dollar, Ring Around the Rosey, Little Squirrel, Pop Goes the Weasel.

Children's songs: Rock a Bye Baby, Crocodile, On the Way to School, Good Morning Teacher, Mr. New Moon


The music instruments used were organ, banjo, fiddle, and dulcimer.

Community singing: There were groups of people that would meet...
to have singing. They had what they called singing schools. Some one that knew a little about music and they would teach the notes and all would sing on hour or two.

Church singing: There was usually someone in the group that started the song. They didn't have but two or three backs so they sing the songs they knew the best. The leader had a book and he would read one verse then they would all sing it then he would read another and they would sing again. They sang old hymns such as "How Firm a Foundation, Rock of Ages, In the Sweet By and By,"etc. They didn't have many musical instruments. In the larger churches they might have had an organ. The leader had a tuning fork to start the songs.

Songs about outlaws: Jessie James, Dick Boss, Billy the Kid.

Songs about Animals: Old Faithful, The Big Bad Wolf, Dapple Gray, Preacher and The Bear, Possum up the Persimmon Tree.

Songs about gambling: I Am a Roaming Gambler, The Man That Broke the Bank at Mounta Carlo.


Songs about love making: Oh I Wish I had Someone to Love Me, Careless Love, My Bonnie Lies Over the Ocean, Red River Valley, Love's Old Sweet Song, The Forlorn Lover's Lament.

Songs about steamboating: Steamboat Bill, Robert E. Lee.

Songs about farming: Old McDonald Had a Farm.

Songs about roadwork: Lenny song

Songs about negroes: Old Black Joe, Carry me Back to Old Virginia, Dixie
WORDS

Haint --- haunt
Sasser --- saucer
Took --- touch
Mammy --- mother, mama
Pap --- papa
Desert --- desert
Snack --- lunch
Dunno --- Don't know
Goddle mighty --- God Almighty
Et --- ate
Nussed --- nursed
Hev --- have
Cotuh --- catch
Pint blank --- exactly
Tuk --- took
I taken --- have taken
Idee --- idea
Betwixt --- between
Riz --- rise
Jist, jes --- just
Hope, hep --- help
Tee totally --- entirely
Whoop --- whip
"Mato --- tomato
Yorn --- yours
Hisn --- his
Hern --- hers
Judge --- judge
Wuz --- was
Ary --- any
Nary one --- not any
Ornery --- no account
Fib --- lie, falsehood
Taint --- it isn't
Far --- fire
Sparkin' --- courting
perty --- pretty
Purtest kind --- something beautiful
Gawd --- God
Tard --- tired
For --- for
Rid --- ride
I writ --- I have written
"Baccoer --- tobacco
Punkins --- Pumpkins
Galavantin --- figgaty --- haughty
Peart nigh --- almost
Gals --- girls
'em --- them
Whut --- what
Skeeer --- scarce
'stid --- instead
Naw --- No.
"All men are born equal and die equally."

"A good driver must not expect too many others to be."

"The spice of life is almost sure to delight the frivolous."

"Men are not disappointed at picnics because they don't expect much."

"Anger spoils your looks. Indulge in it sparingly."

"Women don't let men use gasoline for a perfume to catch you with."

"People living in glass houses should not cast stones."

"A bird in your hand is worth two in a bush."

"People grow so old they lose every thrill—except the thrill of music."

**MCCracken County**

**Dialect**

**J. R. WILKERSON**

**IDIOMS**

It am time for all men to fess (confess) densions of his good Lord and live cording (according) to de laws ob de old time ligion ways. Youens better watch dem thor reptiles (reptiles) cause them things will pisen youens; but youens can buse (bruise) his head so-sayeth the bible. This world am too wicked for a ligious man to libe in; he am too good to be under his curses; I feels so bad sometimes about hit that I wants to die. If a man go borrowing, he am going to go sorrowing—he show am going to sorrow for hit. I've been in debt so very long, I veber speets (expects) to be a freeman any more. That man am been in debt so long, and so many folks axing him to pay up; that aber time he sees a man he thinks de man going to ax him for money. Am he fixed up for de winter months, or am he
going to sit around and frez (freeze) like he did last year. Dat negro would done been dead; the only reason he ma libing and cause he am got a good woman. Sheunz keep dat negro out ob trouble, dat all day am to it. He am a ligious man; he am worth a whole keep to dis country; I hopes he stay in dis place and works for des negroes; si they needs hit. Si dat negro haint got no sense, he am a bone head. He eben down right know he am libing. They calls him a sap head, these negroes do. Such negroes as these am useless, si they haint worth the powder an lead hit would take to blow dem all to pieces. How much longer weens am going to put up wid youens hankering around here; weens don't know. Weens do know one thing—we know weens am getting sick of youens. What make a man tell such lies as that negro do? Si dey haint one word of facts comes from dat negroes mouf (mouth)

If weens had our way, dat negro would done been gone from dis country. Lord only knows how weens hate dat bunch of negroes, who am stealing our chickens. Weens know who dey am, but weens haint eber been able to catch dem yet. If dat negro can't stay wid dat gal he am married to, us negroes am goint to driv (drive) him from dis country. Weens sure is tired of the way he am doing.

Rufus says, "Rastus, I wants youens to tell weens which am de way ob salvation, according to the bible. "Rastus says, "Today am de day ob salvation." But Rufus contends that tomorrow am de day of salvation; Dey argues on ober de question, but am unable to reach a solution; so dey carries it to de preacher who settles de matter and he tells dem it is today. Rufus says, "Yes, brother Jones, but it am been 2 or 3 days since Rastus said that, so 2 or 3 days ago am not today." They argues and argues and finally brother Jones explains the matter so bof (both) ob dem understands it. The ligion ob did day am so wicked that hit am guying,
to case the world to come to an end. Si, hits liable to happen any time; si hit makes no difference to dis negro, case I'm ready to guy any time.

Am de folks o' your neighborhood ready to cept de good Lord as therin Savior? So if dey haint day an eternally lost. I'm really got de blues so bad I believes I'll die before de day am gone. It am de worse blizzard I am ever saw in all de days ob my born life. I's really disgusted (disgusted) wid hit. Dem negroes am so foolish dey am regular moss backs. Dey am so sappy that dey don't know how to tie theirn shoes, or come in out ob de rain. Si deyens stays out in de rain and gets wet, when dey could come in de house an stay dry. De men am so toxicated (intoxicated) on Brown's mool (mule) whiskey, that dey am crazy as a bed bug wid hisn head cut off. Dey sure am silly as dey can be. I fixes my Ford so she strikes on all 4 ob dem things. Si, she am running fine, as I makes as high as 10 miles an hour wid her. I don't like dem folks ober yander. Dey am so outlandish curious I don't know how to take dem at all. I want nuffin to do wid dem, Ise feared ob such folks.
School Fair, 5th of October in West Liberty, Kentucky. Each school represents something as "The Old Woman in the Shoe" or Indians, etc. Exhibits and contests. Prizes are awarded. Parade held.

School Conference - Fall of the year, West Liberty, Kentucky, lasts three days.

Camp meeting - usually held the last of August between Caney and Cannel City. People from all over the county attend. Services afternoon and night.

Mize Tent Meeting, Mize, Kentucky, August. Several preachers conduct the services. Large crowds attend.
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The wealthier farmers in our county had slaves brought from Virginia to do their work. They cost about $1,000 each. The slaves lived in a log cabin in one corner of the yard or near the house. The slave owners gave them their food and clothes and in return for that the slaves did all the farm work. The women did all the cooking, washing and house work for their master. If the slaves did not work the master would whip them. They were traded much as live stock now is.

There was no auction block where slaves were publicly sold in Morgan County.

There are no negroes living in our county at the present time.

After the slaves were freed a few of them moved to different places. There was an old slave woman who lived with her master until she was more than a hundred years old. There were only a few farmers who were able to own slaves.

Military: During the old muster days there would be a special time and place for the men over the county to meet and march. Some one would usually take it on himself to be the leader. The people would all gather around to watch them drill.
After a child is born neighbors are invited in for a feast of chickens and "stew" which consists of whiskey which is heated and mixed with sugar, pepper and butter. An old woman midwife usually served instead of a qualified physician. The shape of the infant’s head indicates his capabilities - if large at the back, it will be no use to send him to school, but if his forehead is broad and high, he will take education. Scary tales and "Boogie Man" have been used to achieve discipline, punishments consisting of being locked up in a room, tied to a bed, or whipped with a switch. Boys were sometimes made to wear girl’s clothing.

Courtship and weddings are conducted in remote sections after a primitive formula - the boy and girl go about together to parties and church, the boy finally asking consent of the girl’s parents. If given, a date is set for the wedding, and friends and neighbors are invited to an "infair" which, in modern practice would be an announcement party. If the wedding was kept secret, a "charivari" followed, which registered the resentment of the slighted parties with ringing of cow bells, beating on buckets, shooting guns, and a variety of other noises. Bean stringing, apple cuttings and corn shuckings are features of recreation, with the accompaniment of games and feasting. Games include thimble, post office, wagon wheel, spinning the plate, building a telephone, cross questions and silly answers.

Funeral customs are unusual in some sections of the county. A ceremony and a few words and songs are said at the grave, but the funeral proper waits until later - often many months, or occasionally years later - when a preacher of some prestige is available, or in some cases, when weather
conditions are more favorable to a large assembling of friends and neighbors, with picnic dinner accompanying. Sitting up with the corpse, was the business of a large group of neighbors. Superstitions connected with death are that if a dog howls, his master will die, and if a bird flies into the house, some member of the family will die.

The familiar superstition that if one works on New Year's Day he will have to work every day in the year, stimulated to arranging for "workings" on that day. Log rolling, clearing ground, or special types of farm work were planned, when the women would quilt and get the dinner.

The light and dark of the moon are considered in planting of seeds as the ultimate success of the crops are pinned to the superstitions rather than to the factors which normally affect a satisfactory yield. To smoke life everlasting (herb) it is believed will cure hay fever. Pike root is used for rheumatism, spignet for coughs, and the tip of sassafras root for preventing fever.

Belief in witches is prevalent in places, and usually someone in the neighborhood is credited with being a witch, who can be changed into an animal or who can bewitch cows or other domestic animals. Ghosts also live in the consciousness of some, who believe that they inhabit haunted houses, or infest the places where crime has been committed. Knocking spirits are a superstition among some who assemble in groups around a table, where questions are answered by a certain number of knocks. Some of these are interpreted as warnings to the wicked about coming calamities in death, Some prevailing superstitions include; if bumblebees are in the garden where you have cucumbers, you will have plenty - otherwise they won't bear. If a person dies and there is a crown of feathers in the pillow, the deceased has gone to rest in heaven. If the corn curls in the heat of the day it is a sign of rain. Butter won't gather when elders are in bloom.
Don't wean a baby or a calf when the sign is in the head, or it will bawl. Plant things when the sign is in the breast for it to be fruitful. Set posts in the ground when the sap is down. When you kill a hog in the light of the moon the meat curls up and won't lie flat when being fried. If you cut a baby's fingernails off before it is a year old, the child will be a thief. When a person is the same number of years old, as the month date of his birth, it is his lucky year.

Hoodooos include: the date in February of thundering indicates the date of frost in May. A horseshoe in the fire will keep the hawks away; the number of nails in a horseshoe (when found) indicates the number of years of good luck to the finder; hang up a horseshoe with a wish and it will come true - one who takes it down has bad luck. If a baby looks into a mirror before it is a year old, it will have a hard time cutting its teeth - breaking a mirror brings seven years of bad luck. A four leaf clover placed in the shoe will reveal who is to be the mate (first man she meets). When chickens crow before midnight, the weather will change from fair to bad. Chickens picking at their feathers is a sign of rain. Aching corns is a sign of rain.

LUCK - It's good luck to find money if you don't spend it the same day. Don't mix April and May milk to churn or there will be no butter. A person with red hair is high tempered.
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