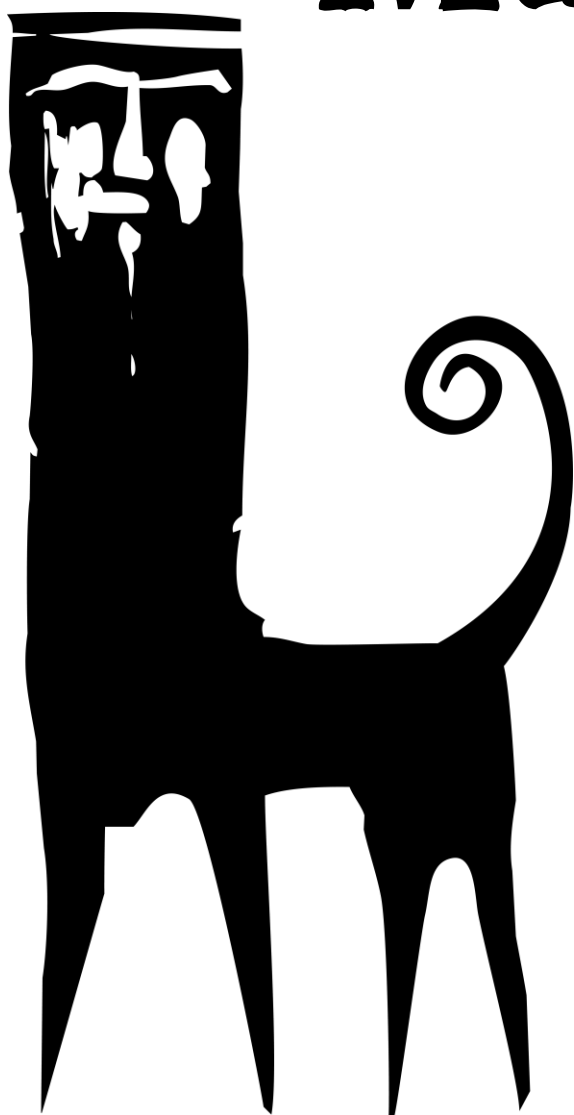


Other Magic



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What is folk magic?

Folk magic is a general term that refers to spells, charms, rituals, curses, and other forms of magic that are practiced by average people, particularly those in the working class. It can be contrasted to traditions that require extensive formal training and may only be available to people of a certain social class. Examples of formal magic traditions of the latter type are hermeticism, systems of theurgy reserved for priests or other religious leaders, and (often) the type of magic used in fantasy roleplaying games.

Folk magic practices are used for practical purposes and reflect the daily concerns and needs of the people who utilize them. They typically use items and ingredients that are inexpensive and relatively easy to obtain.

Types of Folk Magic

The specific types of magic found in most folk traditions fall into a limited number of categories:

- Apotropaic magic is used to bring good luck, ward off bad luck, and keep people, animals, and homes safe. It is one of the most common categories within folk magic.
- Magic designed to heal, cure diseases, and remove poison or venom is the second most common category of folk magic, and tends to be valued highly. Most adults know at least a few folk magic cures, but others require the expertise of a specialist.
- Another popular category of folk magic is that which revolves around love and personal relationships in general.
- Other positive forms of folk magic are used to locate people or objects, enhance the senses, tell the future, control the weather, deal with ghosts, and prevent the use of malicious magic.

There are many forms of malicious magic, with the most common involving curses, magically induced illness, bad luck, physical or mental harm, and even murder.

The traditions included in *Other Magic* treat shapeshifting as an inherently evil act. It is assumed that people change their shapes to make it easier to spy on their neighbors or sneak into areas where they are not welcome.

Terminology

Amulets and **talismans** are simple objects designed to protect the people or animals who wear them. Some are left in buildings to protect them from intrusion, fire, or inclement weather. The terms are often interchangeable, though amulets are specifically designed for protection, while talismans may have broader uses, such as bringing good luck.

In English speaking countries, people who use magic with ill intent are most commonly referred to as **witches**. Equivalent terms are found in most other languages. It is important to note that many folk magic traditions do not equate the term “witch” with a person who has sold his or her soul to a devil, demon, or other evil entity. In those cultures it is more indicative of people who simply choose to use their talents for malicious purposes. “Witches” of this type are capable of using magic in a positive manner, and people who are not normally considered to be witches may occasionally use magic for less than honorable reasons.

Commonalities between traditions

Eggs are commonly used in folk magic traditions to remove magical illness or the effects of the “evil eye.” Some traditions use them to identify the person who brought illness to the patient. In most cases one or more eggs are rubbed all over the patient's body and then broken over a saucer. This usually requires a skilled practitioner to be effective.

SATOR squares are used in many folk magic traditions that have European influences. They are usually written on paper or plates, and can be used in a variety of ways. When worn as talismans they bring luck, ward off evil, cure diseases, or protect livestock. A plate with a SATOR square written on it can be thrown into a fire to extinguish it. The standard SATOR square is:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

A Few Notes

The traditions included in *Other Magic* are syncretic in nature, formed from a mix of beliefs and practices found in various Abrahamic, African, and Native American religions. Some players may be sensitive to the use of real world religions in their games, so practices with overt references to those themes have not been included in this volume.

Since *Other Magic* includes samples of magical practices drawn from a variety of cultures and traditions, it is not intended to be comprehensive. The spells, rituals, charms, and curses in this volume were selected for their usefulness in the context of low-magic rpg settings and/or uniqueness.

Folk magic practitioners are known by many names, even within their individual traditions. To simplify matters, *Other Magic* uses the terms that are most frequently found in English language source materials.

Braucherei / Powwow

Braucherei, also known as *brauche*, *powwow*, or *pow-won*, encompasses the healing and magic systems of the Pennsylvania Dutch. Descended from 17th century German immigrants, many Pennsylvania Dutch speak a unique dialect that most German and English speakers would struggle to understand. Though the word *powwow* is derived from an Algonquin term, there is little Native American influence on the practice of *braucherei*.

Practitioners of *braucherei* go by a number of titles that vary according to region, type of magic practiced, and personal preference. The most common terms are *braucher*, *powwower*, and *hexenmeister*. It is traditional for new students to learn magic from a practicing *braucher* of the opposite sex, though exceptions may be made for blood relatives.

Witches are the primary enemies of *braucher*. They are known as *hex* (plural *hexe* or *hexen*) and practice *hexerei* (witchcraft). Despite the similarity in terms, a *hexenmeister* is not a witch. They are referred to as “witch-masters” in reference to their opposition to the evil practices of their enemies.

Braucherei is known for its written charms. They are known as *zauberzetteln* or *annängsel* and are considered to be very potent. Despite popular belief, hex signs - the painted geometric symbols often found on barns in Pennsylvania Dutch country - are purely decorative in nature and lack any inherent magical power.

Braucherei verbal magic is traditionally whispered. This has more to do with the *braucher* protecting his or her secret knowledge than anything else.

Tools

In addition to the standard folk magic toolkit items (see p. 45), the following are of particular importance to a practicing braucher:

Brauche bags are used to hold written charms. They are typically made from muslin, canvas, or red-colored wool, felt, or cotton. They must be sewn by hand. Once the charms are in them they should be sewed shut. Some braucher sew multiple smaller bags into larger ones, each containing a single charm. The only metal that is allowed on or in them are silver dimes. Any other metallic component will destroy the bag's power.

Some braucher carry an assortment of magic stones, including *thunderstones*, *ruckshtee stones*, *bloodstones* (*blutschtee*), and even stones found in the knees of vultures.

Silver *Mercury Dimes* were minted between 1916 and 1945. They were composed of 90% silver and 10% copper., making them a readily available component for spells that require silver.

The grimoire *The Long Lost Friend* by Johann George Hohman (1820) is very popular among practitioners of Braucherei. It contains spells, charms, medical advice, and prayers that address all manner of issues that may crop up in rural areas. It is considered to be a talisman in and of itself when carried. It specifically promises to protect against visible and invisible enemies, drowning, burning, and unjust sentences in court. Manly Wade Wellman's "Silver John" character—the most famous braucher in English fiction—frequently quotes from it in the stories and books in which he appears.

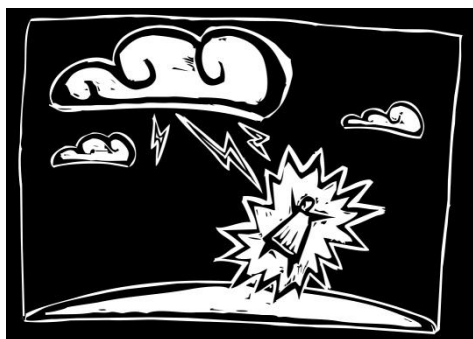
The Sixth and Seventh Books of Moses is a grimoire that is attributed to Moses, but was actually written in the 18th century. Many of the magic spells in it have been adopted by braucher over the centuries. It is, in fact, the most commonly referenced grimoire in all of the folk magic traditions covered in *Other Magic*.

Spells, Charms, Rituals, and Curses

To protect against lightning

There is always the possibility that a lightning strike will result in the creation of a *thunderstone*. They are typically round or jagged and are always black. When used by a skilled braucher, a thunderstone can be used to ward off lightning and relieve the pain of electrical burns.

Effect: The thunderstone grants the bearer a +2 bonus to any saving throws versus lightning or other harmful electrical effects. When placed on a patient, the stone acts as a pain reliever and heals 1D4 points of damage caused by electricity.



A charm against rabies

If a person is bitten by a rabid animal and has not slept since the wound was acquired, write the following charm on a small piece of clean paper:

X haga XX maga XXX paga X

The patient must eat the paper as quickly as possible and remain awake for twelve more hours for the charm to work.

Effect: The charm eliminates the disease, but does not heal any damage the patient has already taken.

A charm against theft

To make an effective charm against theft, outline the edges of a piece of paper with red ink, then write the following on it (in red or black ink):

+ Z. + D. + I. A. + B. + Z. + S. A. B. Z. + H. V. W. F + B. E. R. S + ++

Effect: Thieves will lose all interest in the belongings of the person wearing the charm. If placed in a building, the charm will protect the entire edifice.

For luck in hunting

A braucher can help a hunter by writing the following charm on a piece of paper and putting it in the hunter's game bag:

Ut nemo in sense tentat, descendre nemo.

* *

*

+++

At precedenti spectatur mantica tergo.

Effect: This charm gives the possessor +2 on all rolls against the animal being hunted. It will remain effective until enough game has been taken to meet the needs of the hunter's family for a week. If the hunter attempts to go above that limit, a -3 penalty will be assessed to all further hunting rolls made for the rest of the week and the charm will never work again. The penalty will continue to apply even if the charm is destroyed or discarded.

To ward off sorcery

A sprig of artemisia (wormwood) will provide the bearer some protection against malicious magic.

Effect: The person wearing the talisman gains a +2 bonus to any saving throws made to resist the effects of magic.

A general remedy for illness

This cure must be performed first thing in the morning, before the patient talks to anyone. It will only be effective if the patient is sober. The patient must catch rain in a pot before sunrise and then give the pot to a braucher. After boiling an egg in the water, the braucher will bore three small holes in it with a needle and leave it near an ant-hill. The ant-hill must be of the type made by relatively large ants. The patient will be cured of the illness as soon as the ants devour the egg.

Effect: This charm eliminates the disease, but does not heal any damage the patient has already taken.

A charm against snake bites

To treat snake bites, write the following on 18 small pieces of paper:

XXX bego XXX mego XXX ebego

The patient must eat one of the pieces of paper three times in the evening and three times in the morning for three consecutive days. After the final piece is consumed, all traces of the venom will disappear.

Effect: This charm counteracts the effects of venom, but does not heal any damage the patient may have already suffered.



To banish fears and illusions

A person who holds a mixture of stinging nettles and yarrow will be able to resist the effects of magically induced fears and illusions.

Effect: The bearer of the bundle gains a +4 bonus to resist the effects of fear or illusions that were brought about by magical means. The bundle loses its potency after twelve hours.

To ward off trouble

If a person with ill intent approaches a house, the occupants can defuse the situation by spreading salt on the floor. Any visitor stepping on the salt will view the occupants as friends and will act in a peaceful manner. The salt should be swept out of the house once the visitor leaves.

Effect: The visitor will be friendly to everyone in the house for the duration of the visit, but will fight back if attacked.

To relieve pain

A *ruckshtee stone* is an effective treatment for pain. To make one, a braucher must go to a fence that divides two properties and find a small round stone resting above the ground. The rock will become a ruckshtee stone after the braucher tells it that it has the duty to absorb any pain it encounters. When placed under a pillow, the stone will temporarily relieve the patient's pain, no matter how severe. It can thereafter be used for the same purpose with other people. It must be cleaned after each use by bathing it in salt water and leaving it in direct sunlight for a day.

Effect: The ruckshtee stone grants the patient temporary immunity to pain for up to 12 hours. It will heal 1D4 hit points per day it is used.

To stop bleeding

A *bloodstone* or *blutschtee* is an important tool in a healer's toolkit. To make one, a braucher must go to the border between two pieces of land and select a red or white round rock with no holes in it. The stone will become a blutschtee as soon as the braucher explains that its duty is to stop bleeding. It must be held against a bleeding wound to be effective.

Effect: A blutschtee heals 1D4 hit points when held against a bleeding wound for three minutes. It also stabilizes the patient and prevents any further blood loss. It may be applied to multiple wounds in sequence.

To weaken a man

A witch or other malicious person can weaken a man by saying the following words within earshot of the victim:

I [name of witch] breathe upon thee.
Three drops of blood I take from thee:
the first out of thy heart, the other out of thy liver,
and the third out of thy vital powers;
and in this I deprive thee of thy strength and manliness.
Hibbi Massa danti Lantien. I. I. I.

Effect: The victim will lose 6 points of strength and dexterity for a period of 24 hours.

To strike back at a witch

To punish a witch for laying a curse upon someone, take a cup of butter and melt it down in an iron pan. Add ivy, wintergreen, and three coffin nails (or three unused horseshoe nails) to the butter. Let the concoction boil for three minutes, then take the whole thing outside and leave it in a place where the direct light of the sun or moon can't touch it. This can only be done on a moonless evening during the waning cycle of the moon. The witch who cast the initial curse will be sick for half a year afterwards, unless the contents of the iron pan are removed before then.

Effect: The witch loses 4 points from all attributes for 6 months.



Brujeria / Hechiceria / Curanderismo

The healing and magic traditions of the southwestern United States, Mexico, and South America have their basis in a blend of Native American beliefs (including those of the Aztec and Maya), Catholicism, and an assortment of African traditions. Many practitioners specialize in a particular type of magic, though that is not required.

A healer is typically known as a *curandera* or a *curandero* (terms that end in "a" are female, while those that end in "o" are male).

A magician or sorcerer is known as a *hechicera* or *hechicero*. An *hechizo* is a spell, and *hechiceria* is the general term for sorcery.

A witch is known as a *bruja* or *brujo*, and the practice of witchcraft is known as *brujeria*. Though the term has traditionally been reserved for those who use magic for evil purposes, in modern times it is losing that distinction.

Maleficiar is harmful sorcery, and a *maleficeo* is an evil spell.

Sal - "salt" - is a term for bad luck. "Throwing salt" at a house is another term for cursing it. No actual salt is involved in the process.

Some illnesses that are treated by curanderas(-os) fall into the category of "culture bound syndromes," health issues that are not recognized by mainstream medicine or other folk traditions. These include *mal aire* (bad air), *mal de ojo* (the evil eye), *muina* (anger sickness), and *susto* (fright).

Jealousy or intense admiration may lead to a person inflicting the evil eye on a victim without knowing it. The person who inflicted it can negate the effects of it by touching the victim. Children are particularly susceptible to *mal de ojo*.

Tools

In addition to the things found in a traditional folk magic toolkit (see p. 45), brujas(-os) and curanderas(-os) often use the following items:

- a whisk or broom made of California peppertree, horehound, naked-seed weed, redbrush, or rosemary
- animals and animal products: dried hummingbirds, deer bones, deer "toe nails", eggs, feathers, live black chickens, small shells (oyster and snail)
- minerals: clay, gold dust, graveyard dust, lodestones, steel particles
- plant parts: aloe vera, beans (red and white), buckeye seeds, cornstalk flower spikes, parsley, prickly pear spines, thorns, yucca fibers
- Lodestones (*piedra imán*) require special care. Each lodestone should be stored in a separate paper cone. To remain potent, the lodestone should be "prepared" by "feeding" it needles, steel particles, and water every Friday.



Spells, Charms, Rituals, and Curses

To detect the evil eye

The curandera(-o) should rub a chicken egg over the body of a person afflicted with mal de ojo (evil eye) and then break it into a saucer. If the white of the egg becomes solid and forms an eye-shaped ring, the patient has been inflicted with the evil eye curse.

Effect: If the victim is suffering from a magical ailment that is not related to the evil eye, an experienced practitioner can detect the real issue.

To protect against the evil eye and other harmful magic

The most effective talisman against the evil eye for children is a little sack filled with salt, lime, and black chile that is worn around the neck. To get the same effect, adults should wear an Ojo de Vanado (“deer’s eye”) amulet on a bracelet or necklace. A healer can make this amulet by adorning a buckeye seed with red yarn and beads.

Effect: The bearer of the amulet receives a +2 bonus on saving throws made to resist the effects of harmful magic.



To blind a person who places the evil eye on someone

To enact revenge against a person who intentionally placed the evil eye on a victim, the curandera(-o) must rub a chicken egg over the patient’s eyes, break it over a saucer, and pierce it with seven thorns. This will remove the curse, but will not heal any damage the victim has already suffered. When the patient recovers, the guilty party will go blind.

Effect: The blindness is permanent unless a subsequent cure is applied.

To cure diseases caused by witchcraft

Espigas de maíz (cornstalk flower spikes) are used as a general cure for diseases caused by witchcraft. Burn the spikes to ash with a sulphur match and then mix the ash with water. When the patient drinks the resulting concoction, the disease will be cured.

Effect: The charm eliminates the disease, but does not heal any damage the patient has already taken.

To cure susto (fright)

A person who has been frightened badly enough may become ill. To fix this condition, the curandera(-o) must rub a chicken egg on the patient's body and then sweep the person all over with a special whisk or broom. The broom can be made with a number of different plants, the most common of which are horehound, rosemary, California peppertree, redbush, or naked-seed weed.

Effect: The patient will be relieved of all the effects of fright or panic, even if they are magically induced.



To catch a witch with "a Juan"

Witches are unable to see or otherwise detect men who are named Juan. This extends to any clothing the man has been wearing that day, even when removed from his body. To ensnare a witch, a Juan should take off his shirt, turn it inside out, and throw it in the road. Any witch who encounters the shirt will get tangled in it.

Effect: Any witch who encounters the shirt will get tangled in it and suffer a -4 penalty to all attack, magic, and dexterity-based rolls. A successful strength or escape artist roll is required to end the entanglement.

To keep a witch from entering a house

Witches are unable to enter a house if a pair of open scissors are placed in the crack of the door.

Effect: Witches and their familiars are barred from entering the house as long as the talisman is in place. The protection is absolute; witches will be unable to dispel the magic or make a saving throw against it.

To drive storm clouds away

Storms are afraid of knives. If a person brandishes a knife at some storm clouds, there is a 30% chance that they will go away. This can only be attempted once per storm.

Effect: If the storm clouds are frightened, they will disappear within 5 minutes.

To get rid of a neighbor

To make a bad neighbor move away, grind up some "sea deer antler" (a type of sea plant) and scatter it to the four points of the compass while saying:

Spirit of the four winds and of the four directions
deliver this spirit to where I will never see it again.

Effect: The neighbor will move to a dwelling 100 miles or more away in a random direction.



To sicken a person

A shoe can be used to make its owner ill. After writing the victim's name in the shoe, it should be thrown in a river. The victim will acquire a mysterious illness by the next morning which will persist for two weeks.

Effect: The victim is struck by a mysterious disease that causes the temporary loss of 2 points of strength, dexterity, and constitution. The attribute points will return in full after a period of two weeks.

To kill someone with a photograph or picture

A witch or other malicious person can kill someone by writing the victim's name on the back of a recent photograph or picture of that person. The number of years of suffering the victim must endure should be written below the name. At the end of that span of time, the victim will die.

Effect: The victim immediately loses 4 points of strength, dexterity, and constitution. The victim can make a saving throw against the effects of the spell when it is first cast and once a year thereafter. Another saving throw can be made when the decreed time of death is reached. If the photo or picture is destroyed before that, the curse will end and the victim's attributes will return to their normal level.

To remove sal (bad luck) from a building

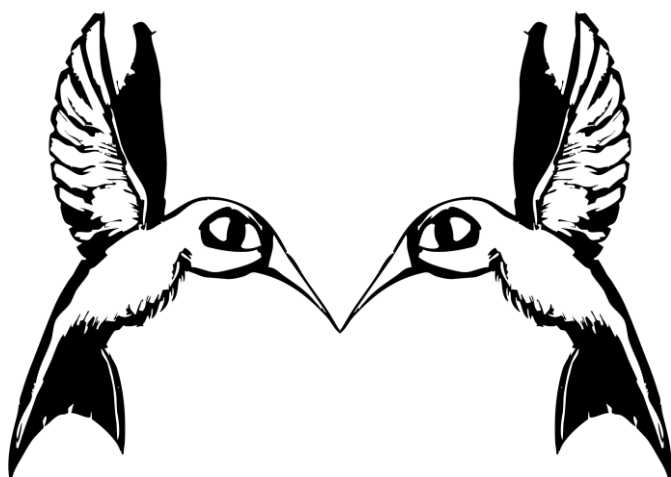
Sal ("salt") is a state of bad luck imposed on a building by a witch. To remove it, the building must be swept with a special broom made out of pepper tree sprays with three flowers attached to it. The procedure can only be done before dawn on the first day of the month, and must be completed before the sun is up. The flowers must be thrown away at the intersection of two roads once the procedure is complete.

Effect: Any malicious magic that affects the building will be dispelled once the flowers are discarded.

To attract a lover

A person who wishes to attract a lover should acquire a dried hummingbird corpse and wrap it in paper. A second paper bundle containing red beans, black beans, and a lodestone should be prepared at the same time. The person seeking love should wear both bundles next to the heart. The lodestone must be washed in wine every Tuesday and Friday (if the wearer is female) or every Wednesday & Saturday (if the wearer is male) to keep the magic alive.

Effect: Any person that the wearer is attracted to must save versus magic or fall in love immediately when the two meet. The charm does not need to be worn after that point for the love to continue. It only has one chance to work on a particular person, though it will continue to attempt to charm subsequent people as long as it is worn.



To make someone's hair fall out

After acquiring some of the victim's hair, a witch or other malicious person will pour oil on it and leave it outside to dry for three days and nights. If the hair is burned the next day, the victim will start losing hair, resulting in complete baldness within three days.

Effect: The victim will remain bald for three months, after which the hair will start to grow again at a natural rate.

To keep snakes away

Given their natural dislike of parsley, snakes will avoid anyone wearing or carrying a bag of it.

Effect: Snakes flee as soon as they smell freshly cut parsley. They will not attempt to harm the wearer unless they are attacked. The parsley must be replaced every other day to remain effective.

To turn into an animal

A witch or other evil person who wants to take on an animal form must roll in ashes or jump through a ring of sticks or yucca fibers. This will transform the person into a black burro, cat, dog, pig, or vulture. Reversing the procedure restores the witch's human form. Since shapeshifting is typically considered to be an evil act, it is generally done in a remote area without witnesses.

Effect: The witch takes on all the aspects of a standard animal of the appropriate type, but retains his or her intelligence and wisdom. The witch can use any magic that doesn't require speech or complex manual manipulation that is beyond the limits of the animal form.



Hoodoo / Rootwork / Conjure

Hoodoo is a folk magic system that combines assorted West African beliefs with Native American traditions, European magic systems, and Jewish Kabbalah. The term *hoodoo* is derived from the Ewe word *Hudu*. It is also known as *conjure* or *rootwork* in some regions.

According to popular hoodoo legend, the blues magician Robert Johnson acquired his musical skill by selling his soul at the crossroads, but it was actually Tommy Johnson who made that dubious claim.

The “devil” at the crossroads is possibly a reference to an old African crossroads spirit like *Ellegua*, who would not necessarily require a soul in exchange for teaching a new skill.

It is important to note that hoodoo is not the same as *voodoo* (*vodun*). The former is a type of folk magic, while the latter is a religion. Though they share some cultural elements, they evolved in different directions.

Terminology

- Hoodoo practitioners are known by a number of titles, including *hoodoos*, *root doctors*, *rootworkers*, *conjure doctors*, and *two-headed doctors*. Some practitioners use "Doctor" as a title, followed by a fanciful name (ex. "Doctor Buzzard").
- A *crossed condition* is a curse. A person who suffers from a crossed condition is often said to be *poisoned*.
- A *trick* is harmful magic that is "placed" on a victim or “laid” on the ground.
- *Puppy dog* is a colloquial term for a salamander.

Tools

Hoodoo practitioners use a wide variety of materials, including prepared commercial products that are traditionally found in specialty drugstores. The extensive use of roots in hoodoo is the source of the terms *root doctor* and *rootworker*. Popular roots include *Eve and Adam Root*, *High John the Conqueror Root*, and *Devil's Shoestring*.

Hoodoo practitioners frequently make and carry small bags containing various magical items, including a wide variety of roots. These talismans have many different names, but are most commonly known as *mojo hands*, *tobies*, *Jacks*, *jomos*, *gris-gris*, or (for women) *nation sacks*. They must be ritually “fixed” to work, and need to be “fed” with specific liquids on a regular basis to remain effective. A hoodoo practitioner can lose his or her “power” if someone steals or tampers with the bag.

Specialty items from drugstores include *Hearts Cologne*, *Florida Water*, and various lucky floor and hair washes.

Silver Mercury Dimes - U.S. dimes minted between 1916 and 1945 - are very frequently used in hoodoo. The ones issued on leap years are considered to be particularly potent.

Mineral products that are used in hoodoo include goofer/graveyard dust or dirt, bluestone (blue vitriol/crystalline copper sulfate), lodestones, sulphur, and whirlwind dust. Graveyard dust is made from dirt found under the footstone of a grave. The person acquiring the dirt has to dig down to elbow depth before pulling out a handful. Some suggest that it be mixed with salt for extra potency.



Spells, Charms, Rituals, and Curses

To protect against tricks laid in a yard

It is common for people with bad intent to "lay tricks" in the yards of their enemies. The best defense against this is to keep at least one black "frizzly" chicken in the yard at all times. The chicken will naturally destroy any tricks it encounters as it scratches the ground.

Effect: Tricks laid in a yard where a black frizzly chicken lives will be destroyed in 1D6 days if they are resting on the ground in an area the chicken can reach.



To detect and counteract tricks

Silver Mercury Dimes are effective deterrents to tricks. They are often pierced and worn as necklaces or bracelets, though some people prefer to carry them in a pocket, shoe, or sock. A silver dime will turn black in the presence of a trick, after which it should be thoroughly polished.

Effect: The person carrying or wearing a silver Mercury Dime gains a +4 resistance bonus to saving throws versus magic.

To detect and cure magic "poisoning"

A silver dime can be used to treat a person who has been "poisoned" by a trick. The dime should be placed in the victim's mouth and held in place for 15 minutes. If the dime turns black during that time, the patient is the victim of malicious magic. The dime should be boiled in water for 15 minutes in a black frying pan. Once this is done, the victim should drink a tablespoon of the water every thirty minutes. In 24 hours the "poison" will be eliminated.

Effect: This cure eliminates the crossed condition, but does not heal any damage the patient has already taken.

To catch a person's spirit

A malicious person who wants to enslave someone must first catch the victim's *shadow* (spirit). After placing nine peas in an open bottle of *hearts cologne*, the malefactor must approach the victim and wait for him or her to say something. When the victim starts to speak, the hoodoo doctor must move quickly to insert a stopper into the bottle, trapping the victim's shadow in it. The victim will obey verbal commands from that point on, but will not do anything that goes against his or her basic moral code.

Effect: The victim is compelled to obey commands until the curse is lifted or the liquid is poured out of the bottle.



To cause a ghost to cross (curse) someone

The ghost of an evil person can be compelled to curse someone. To accomplish this, the hoodoo doctor must go to a crossroads and dig a small hole with his or her finger. The hole should be filled with a mixture of cayenne pepper, sulphur, garlic, and dirt from the grave of a wicked person. After the hole is covered, the evil spirit will inflict a mysterious disease on the intended victim.

Effect: The victim will suffer a -4 penalty on all attack rolls, saves, ability checks, and skill checks until the ghost is exorcised or the contents of the hole are removed.



To cause animals to grow in someone

A malicious person may choose to infect a victim's body with a colony of animals. To do so, the hoodoo doctor must acquire a shed rattlesnake skin, a dead cockroach, or the corpse of a salamander and grind it to dust. Salamander dust should be put in a bag and placed somewhere where the intended victim might breathe it in. Dust from a rattlesnake skin or a dead cockroach must be cooked in food and given to the victim to eat. Multiple copies of the chosen animal will grow inside the victim, causing ongoing internal damage. The animals are magical in nature and do not need to breathe.

Effect: The victim will lose 1 point of constitution and 1D6 points of damage every day until death or removal of the curse.

To cause a person's hand to draw up

A hoodoo doctor can harm a victim with nothing more than a handwriting sample. The paper with the sample should be soaked in water until the ink comes off. After boiling the water, it must be poured out gradually. When the procedure is complete, the victim's writing hand will curl up and remain that way.

Effect: The victim will be unable to hold things in the affected hand and will suffer a -4 penalty to any actions made with the other hand (unless he or she is ambidextrous). The effect is permanent, though the hand can be healed with other magic spells.

To kill someone with a key

A particularly unpleasant curse can be placed on a person by using a key owned by the victim. The hoodoo doctor prepares the curse by writing the victim's name on a piece of paper five times, then putting some pulverized cayenne pepper, ice-cream salt (table salt won't work), and one of the victim's keys on it. The paper must be rolled up tightly while the hoodoo doctor cusses the victim's name, then buried at a crossroads. The more the key rusts, the sicker the victim will get.

Effect: The victim loses 1 point of constitution and takes 1D6 points of damage (bypassing all restrictions) per day until he or she dies. Destroying the bundle will remove the curse.

To sicken the occupants of a house

A hoodoo doctor in a vengeful mood might choose to stick nine pins and nine needles in an Irish potato and bury it under the front door of a house. The occupants will start to feel sick by the next morning, but will be unable to identify the ailment.

Effect: All occupants of the house are nauseated and take 2 hit points of damage every day they are in the house. The curse can be lifted by pulling the pins and needles out of the potato or removing the whole thing from the premises.



To make another person stink

To punish an enemy, a hoodoo doctor will put graveyard dirt in liquor and give it to the victim to drink. The next day a buzzard will start to follow the person, bringing an unbearable stench that permeates the area. If the buzzard is killed, another will take its place. The victim will not be aware of the smell or the buzzard and may not realize what is happening.

Effect: Everyone in a 300 foot radius around the victim will be nauseated by the stench. It won't cause any damage, but only the hardiest people will be able to tolerate it for any length of time. The curse can be removed by anything that dispels magic.



To find a killer

Place an egg in the hand of a person who has been murdered. An image of the murderer will appear in the corpse's eye.

Effect: Only a skilled practitioner will be able to see the image, and it will fade away shortly thereafter.

To make a ghost stay on earth

A ghost can be compelled to stay on Earth by rolling the corpse's eyes back and putting silver dimes on them.

Effect: The ghost will be trapped on this plane until the dimes are removed.

To kill a witch or hag

Witches and hags are able to strip off their skins by rubbing grease on themselves. This makes it easier for them to fly about, pass through keyholes, and engage in all sorts of mischief. They must leave their skins behind, taking care to conceal them. At the end of the night a skinless witch must return to the same spot and ask the skin if it knows them. Once the skin has assented, the witch can put it back on and become a normal person again. If anyone finds the skin while the witch is away and puts salt or pepper in it, however, the skin will draw up and the witch will not be able to wear it again. A witch who is skinless when the sun comes up will die.

Effect: The witch takes 1D6 points of damage per minute starting at sunrise and suffers a -6 penalty on any attempts to use magic. There is no way for the witch to survive the day once the skin has been treated in this manner.



To remove a persistent crossed condition (curse)

Some *crossed conditions* can be resistant to standard magical treatments. In those cases, the hoodoo doctor should take water from a well, a river, and a lake and mix them together. The victim must wash his or her face with the mixture once a day for nine consecutive days, after which the remaining water should be poured onto a road. At the end of this period the patient will be free of the curse.

Effect: This cure eliminates the crossed condition, but does not heal any damage the patient has already taken. Since the ritual takes nine days to take effect, it is generally a cure of last resort.

To make a ghost or other spirit go away

A ghost will leave the area if the person who sees it opens a pocketknife or turns his or her pockets inside out.

Effect: The ghost will leave the area immediately. If it is magically compelled to stay in that location, haunt people, or attack the victim, it will return in 24 hours.



To command a ghost to haunt a building

The hoodoo doctor must dig a deep hole (elbow length) in the grave of a wicked person and scoop out three handfuls of dirt. A penny must be left in the hole to pay the ghost for the use of its dirt. If this is not done, the curse won't work. After mixing the dirt with some bluestone dust, it must be scattered around the building in question.

Effect: The ghost will do anything in its power to scare the occupants of the building. It can become visible and make noises, but will be unable to move objects or affect the occupants directly. The ghost will return to its grave after a month.

To enable a dead person to take revenge

A sufficiently knowledgeable hoodoo doctor can empower a ghost to kill its murderer. To do so, the hoodoo doctor must exhume the body, place a freshly cut weeping willow switch in its hand, and tell the corpse that it will soon be able to take revenge. After reburying the body, the hoodoo doctor will plant a handful of peas on the grave. When the peas finish growing, the spirit will be free to kill the murderer.

Effect: The ghost will attack its murderer with the weeping willow switch buried in its grave. The switch does 1D6 points of damage with each strike, bypassing all defenses. The ghost will continue the attack until the murderer is dead or the switch is removed from the buried corpse's hand.

To detect an approaching enemy

A *Jack* can be made by sewing some grave dirt, a lodestone, a piece of *Dragon's Blood Resin*, a *John the Conqueror Root*, and a piece of *Eve and Adam Root* in a red flannel bag. The talisman will wake up within 48 hours and start watching for enemies. If an enemy comes within a mile of the bearer of the charm, the bag will heat up. The heat will not be strong enough to cause damage or discomfort, but the bearer of the charm will notice it immediately.

Effect: The *Jack* will heat up whenever an enemy is within one mile of the bearer. The enemy must be someone who intends to harm the *Jack's* owner for it to respond in this manner. The *Jack* will not heat up if the enemy is not actively plotting to harm its owner.



To identify a thief

To determine the identity of a thief, a hoodoo doctor should point a pair of scissors upwards, put an upside-down sifter on it, and start calling out names. The sifter will start to turn when the name of the thief is mentioned. It is most effective to use both first and last names when doing this spell.

Effect: If the hoodoo doctor doesn't use the full name of the potential thief, the sifter will turn when anyone with the same first or last name is called out.

To keep witches out of a house

Witches can be prevented from entering a domicile by placing nine grains of bluestone in each corner of a house and at the front door.

Effect: There is no saving throw or spell that will allow a witch to bypass the charm as long as it is in place.

To create a scrying mirror

A mirror can be imbued with magic by burying it at a fork in the road and leaving it for three days. After digging it up, the hoodoo doctor should have a dog or cat look into it. This will discharge any negative energy that might have accrued, but will not hurt the animal. From that point on the mirror will show images of any enemies in the area.

Effect: The image of an enemy will only appear in the mirror if he or she is actively plotting to harm the owner. Anyone who looks into a newly enchanted mirror before a cat or dog does so will take 1D4 points of damage. After one living thing has discharged the negative energy, it is safe for anyone to use.

To find treasure with a whirlwind

Whirlwinds may actually be the spirits of the dead, some of whom may have hidden treasure during their lifetimes. Those types of whirlwinds will stop and dissipate when they cross the spot where the treasure is buried.

Effect: There is a 20% chance that a whirlwind will eventually lead to hidden treasure.

To protect a building from a whirlwind

Salt thrown into an approaching whirlwind will prevent it from damaging the nearest building.

Effect: Once salt has been cast into it, the whirlwind will move in a random direction away from the building and will not return.

Ozark Magic

The Ozark states include Arkansas, Missouri, Oklahoma, and parts of southeastern Kansas. The folk magic of the region is heavily influenced by British, German, Scots-Irish, and Native American beliefs. There are a number of Ozark spells and charms that are used to make firearms more effective. Hunting is a common way of acquiring meat in that area, so success in that endeavor is very important to its inhabitants.



Terminology

- Ozark Magic practitioners are known by a number of names, including *conjure folks*, *goomer doctors*, *faith doctors*, *witch masters*, *white witches*, *runnin' doctors*, and *nature doctors*. Those who specialize in herbs and folk medicine are sometimes called *yarb doctors*, while those who claim to have inherent supernatural powers frequently refer to themselves as *power doctors*.
- *Madstones* look like porous rocks, but are found in the entrails of deer. They are very rare, so people who own them are expected to share them freely. Since they are used to treat rabies, failure to lend a madstone to someone in need is akin to murder. Selfish madstone owners may face severe social censure or violence.

Spells, Charms, Rituals, and Curses

To see the wind

Sow's milk rubbed on the eyes will give a person the ability to see the movements of the wind.

Effect: The wind will take on the shades of an unknown shifting color for one minute. It will only be visible to the person who performed the procedure.

To keep a potentially rabid dog from biting

A piece of dogwood carried in the pocket will keep a rabid dog from biting the bearer.

Effect: The charm will cease to work if someone attacks the dog.

To prevent rabies

A madstone will stick to a wound caused by the bite of a rabid dog. When the stone falls off, it should be put in warm milk, which will immediately turn green. This procedure must be repeated until the milk stops changing color, after which all traces of the disease will be gone.

Effect: The madstone will prevent or cure rabies, but will not heal any damage the patient has suffered. It must be thoroughly cleaned in warm milk after each use.

To cure a sickness caused by witchcraft

The victim of a disease caused by witchcraft can pass it to someone else by leaving a dark colored button (preferably black) in the road. The person who picks up the button will take on the disease, after which the original victim will be free of it.

Effect: Though this cure removes the disease from the patient, it will not heal any damage it has already done. It only takes effect when someone else picks up the button.

To prevent venereal disease and death by violence

A ring made of nails taken from a gallows will help to guard the wearer against venereal disease and death by violence.

Effect: The wearer gains a +1 armor class bonus and a +2 bonus to saves versus venereal diseases.

To relieve childbirth pains

An axe placed under the bed will relieve any birth pains an expectant mother may experience.

Effect: This method relieves the pain associated with birth, but has no additional medical effects.

To stop bleeding from a deep knife cut

Bleeding from a knife cut can be stopped with one of the victim's shoes. Burn the sole of the shoe that is worn on the same side of the body as the cut and apply the ashes directly to the wound.

This is a particularly useful treatment in remote areas where other medical ingredients may not be available.

Effect: This procedure restores 1D6 points of damage that have been taken as a result of the cut. It stops any further bleeding, stabilizes the patient, and sterilizes the wound, preventing subsequent infections.

To guard against bullets

The following verbal charm is a potent defense against bullets:

Poxy soxy sorrox

Effect: The charm can only be used once a day and is only effective until the end of the next round. The first successful attack roll from an opponent using a gun will miss the person who says the charm out loud. If there are no successful attack rolls by the end of the next round, the charm is wasted.



To make a rifle deadlier

Driving a coffin nail into the butt of a rifle will enchant the gun, making any bullets it fires more effective. The nail must have been used on a coffin and buried in the ground at some point.

Effect: The person firing the gun gains a +1 bonus to hit and damage rolls for as long as the nail remains in the gun.

To cause someone's hair to fall out

A person who uses a comb that has touched the head of a corpse will be bald by the next morning.

Effect: Every hair on the victim's scalp will fall out overnight. The victim will remain in that state unless the curse is removed.



To drive someone insane

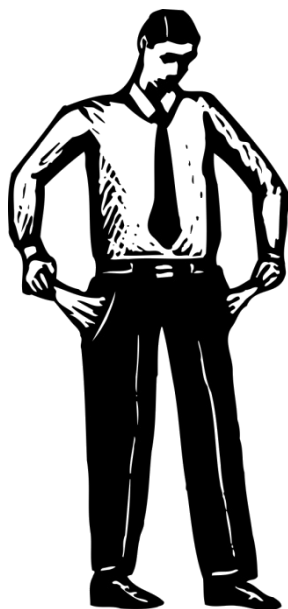
A malicious person can cause a victim to go mad by taking a few of that person's hairs and putting them in a place near some nesting birds. If a bird uses any of the hair to construct a nest, the victim will go insane until the nest is abandoned or destroyed. Most birds only use their nests for two or three weeks.

Effect: The victim will go insane when the nest is completed. Symptoms include general confusion and an inability to do anything beyond eating, drinking, and sleeping. The victim will fight back if attacked, but will relapse into insanity once the threat is over.

To silence animals

Anyone can cause animals to fall silent by pulling his or her pockets inside out. The charm works for 10 minutes and can only be used once a day.

Effect: Animals within a 300 foot radius will remain silent for 10 minutes. They don't lose the ability to vocalize, though, and may make sounds if attacked. All manner of animals are affected, including mammals, reptiles, amphibians, birds, and insects.



To detect a witch

Salt melts when touched by a witch. If a witch sits in a chair that has salt on the seat, it will turn into a type of glue.

Effect: The witch will not be trapped, but the effects of the glue will be noticeable to anyone in the room.

To slow down a witch

Witches can shrink themselves and enter a house through a keyhole or a hole in a wall. To prevent this, make a net out of horsehair and put it over the hole. Any witch attempting to pass through it will have to go in and out of every hole when passing in either direction.

Effect: A properly made horsehair net will keep a witch busy for eight hours. The house's occupants may notice the net moving slightly and will be able to hear any sounds the witch makes.

To bring luck

A buckeye seed or a stone with a natural hole in it is a popular good luck charm.

Effect: The bearer of the charm gets a +1 bonus to all saving throws and skill rolls.

To harm a witch

A goomer doctor can harm a witch by cutting out a silhouette of the victim, writing the name of the witch on it, and slowly tearing the paper to pieces over the course of three days, ending with the head.

Effect: The witch will take 1D8 damage on each of the three days. There is no range limit to this spell.

To see an invisible witch

If a pinch of dust from a "Devil's Snuffbox" puffball is thrown into a whirlwind, any invisible witches in the area will become visible.

Effect: For the next minute, any witches within 500 feet of the whirlwind will become visible. If the whirlwind is traveling, it will affect any witches it passes during that time period.

To keep witches away from a house

Witches are unable to enter a house if someone has driven three nails in the form of a triangle into the outside of the front door. Painting the outside of the front door blue has the same effect.

Effect: Witches are completely unable to enter a house with one of these charms in place. There is no way for them to circumvent that restriction.



Zagovory

Zagovory is one of many names for the Slavic folk magic of Russia and many of the former countries of the U.S.S.R. It is known for the use of long, intense verbal spells and curses which are often very dramatic.

Terminology

The cultural diversity of such a vast region lends itself to an extensive set of terms related to folk magic practices and practitioners. The most common ones are:

- *Koldun* are male sorcerers or witches, while *Koldunya* or *Vedma* are female ones. The terms are sometimes used in a pejorative fashion.
- *Volkhv(y)* are shamans who predict the future, communicate with gods and officiate at community rituals and ceremonies. Their tradition can be traced back to the early medieval Norse Rus' people.
- *Porcha* ("spoiling") is a word for a curse caused by the evil eye or witchcraft.
- *Bezgar stones* found in the gall of a "great serpent" can be used to make strong ingredients for medicine.
- *Feroza* are turquoise stones that can be used as amulets.
- *Oberg* are protective charms.



Spells, Charms, Rituals, and Curses

To prevent a fire

If a bear is led around a house three times, the building will be safe from fires for one month.

Effect: This procedure may be repeated each month to keep the charm active.

To protect a herd from predators

Anyone can keep predators from attacking a herd by carrying a lock and key around the animals three times, turning the key in the lock, and throwing the key in a river.

Effect: Non-magical predators will ignore the herd for one month. This charm can be kept active by repeating it each month with a new lock and key.

To protect against injury

A person who wears a *feroza* (turquoise stone) will gain a measure of protection from attacks and accidents.

Effect: The amulet confers a +1 resistance bonus to the wearer's armor class.

To protect against thieves

An amulet bag containing a cord with forty knots in it is an effective deterrent to theft.

Effect: Thieves will not steal anything from a person wearing this amulet. If placed in a house or other building, thieves will not enter.

To protect against weapons

A necklace made of thread spun from a noose that was used in an execution can provide protection against weapons.

Effect: The wearer gains a +2 bonus to armor class when facing a weapon-based attack.

To protect against malicious magic

The evil eye and other forms of dangerous magic are less likely to harm a person who carries a bundle of grass which has naturally grown through the eyeholes of a horse's skull. The talisman is effective for one week, after which it loses its potency.

Effect: The wearer gains a +2 resistance bonus on saving throws versus magic.

Incantation to stop bleeding

To stop bleeding, a koldun(ya) should say the following charm out loud:

<p><i>Run, run, bleeding birch, do not trickle blue, Do not ooze red! Tūrna will run into aspen grove</i></p>

Effect: The “bleeding birch” cure stops all bleeding, stabilizes the patient, and restores 1D6 hit points. It can only be used once per wound.

To locate an evil person who has bewitched someone

A snake-shaped ring suspended by a strand of a woman's hair will swing in the direction of the person who bewitched the victim.

Effect: The ring will swing 12 times in the appropriate direction. It can only be used once a day.

To counteract venom or poison

A koldun(ya) can remove venom or poison from a patient using powder from a ground *bezoar stone*. If the victim has been poisoned, two grains of the powder should be mixed in water and imbibed. If the victim has been bitten by a venomous creature, the powder must be rubbed into the wound.

Effect: Powder from a bezoar stone removes the venom or poison from the patient, but does not heal any damage incurred up to that point.

To temporarily block a sorcerer's power

To temporarily suppress the magical abilities of a witch or koldun(ya), press your ring finger against a knot in a piece of wood and spit in the sorcerer's face.

Effect: The witch or koldun(ya) loses the ability to use magic of any sort for one hour.

To bring rain

A koldun(ya) can bring rain to a cultivated field by sprinkling it with a mixture of water from seven different wells.

Effect: Rain will start to fall on the field within 12 hours and will continue for 3 hours. This spell can only be done once a month per field.

To find treasure

Treasure hunters often carry ferns in their hands. The ferns will burst open when they cross the spot where treasure is hidden.

Effect: The person holding the fern must be directly over some part of the treasure for the charm to work.

To transfer illness

A koldun(ya) can treat illness by wiping the patient with a banknote and leaving it on a road or path. The disease will be transferred to the person who picks it up.

Effect: The disease is removed from the patient's body as soon as someone picks up the money, but the victim retains any damage taken up to that point.

To blight a crop

If a malicious person ties a knot in a tuft of grass or a growing plant, all crops within a 300 foot radius will wither and die within a week.

Untying or uprooting the grass or plant will remove the curse.

Effect: Affected crops will have to be replanted after the curse is removed. Wild plants are not affected.

To see invisible creatures

A person who looks through a bridge-shaped horse collar will be able to see invisible people. The charm is only effective when the subjects are viewed through the bridge of the collar. Anyone who eats the remains of a snake's meal, however, will be able to see through invisibility for the rest of the day without need of a collar.

Effect: This effect does not give others in the area the ability to see through invisibility.

To counteract a hostile spell put on a weapon

A weapon that has been cursed can be returned to its normal state by whispering the following spell:

Five knots will I tie for every unfriendly and unfaithful shooter
- on the guns, on the bows, on every weapon of war.
O knots, shut against the shooter all highways and byways,
close up the guns, put all the bows out of order,
string together all the weapons of war;
in my knots let there be almighty virtue.

Effect: The curse will disappear if this spell is cast correctly. It does not prevent anyone from cursing the weapon again in the future.

To cause a person to ferment

A koldun(ya) who wishes to kill someone should mix yeast, soil from a grave, and hairs from the victim's scalp in a new pot. After thoroughly mixing the concoction, the pot must be buried in the ground. As it ferments, the victim's flesh will start to fall away.

Effect: The victim takes 1D10 damage per day until the contents of the pot are thrown out.



To kill someone at a distance

After being hired to kill someone, the koldun(ya) will wait for the wind to blow in the direction of the victim. After throwing a handful of dust, snow, or earth supplied by the client into the wind, the koldun(ya) says:

Kulla, Kulla!

Blind [victim's name], black, blue, brown, white, red eyes.

Blow up his belly larger than a charcoal pit,

Dry up his body thinner than the meadow grass,

Kill him quicker than a viper.

Effect: The victim takes 1D6 damage per minute until dead. The damage bypasses any non-magical defenses. Once cast, the spell can't be undone.

To turn into an animal

A koldun(ya) may turn into any familiar natural animal by sticking a knife in a smoothly cut tree stump in a forest and somersaulting over it. The process may be undone by doing the same thing from the opposite direction. If the knife is removed before the spell is undone, the koldun(ya) will be stuck in the animal form forever.

Effect: A successful acrobatics roll is necessary for the transformation to work. The koldun(ya) retains his or her intelligence, wisdom, and magical abilities, but is otherwise identical to any member of the species in question. While transformed, the koldun(ya) can only use magic that does not require speaking or complex physical manipulation beyond the abilities of the animal.

To force a shapeshifter back into human form

A shapeshifter will return to human form if struck with a rod made from the wood of an ash tree.

Effect: A shapeshifter changed in this way will be unable to assume animal form again for 24 hours.



Using Folk Magic in RPGs

Folk magic works best in roleplaying games that use low magic settings. Though some folk magic practitioners use magic to harm or kill enemies, it is rarely as powerful as the spells used by the magicians, sorcerers, clerics, and druids found in many fantasy games. Outside of some healing charms, it is not the type of magic that can be used in the midst of battle. If magic is a common and powerful thing in your game, some folk magic spells and charms might work best as cantrips, first-level spells, or traditions followed by non-player characters.

Folk magic spells, charms, rituals, and curses can take a lot of time to prepare. They often require a lot of different materials, and may take effect slowly over a period of hours, days, weeks, or longer. It is rare to see immediate results. The effects are not flashy, and may not be obvious to others.

Practitioners will generally not know if a spell has worked until the results are seen. Since this may take a long time, it is not always possible to know if a given effect comes from a spell or from some natural event that popped up along the way.

These constraints can make folk magic particularly challenging in a roleplaying game context, forcing the players to plan, strategize, and act more carefully than they may be used to doing. This should be viewed as a positive thing, though, since it can bring exciting changes to the game and encourage more roleplaying and interactions with non-player characters.

Folk magic spells are not designed with an eye towards any particular sense of "balance." Many of them work every time they are done correctly, without any need for dice rolls. Their effects can't always be described in precise numerical terms.

Some can only be undone by other forms of magic, while others last until the materials used to cast them are destroyed. Saving throws may be not applicable in many cases, and may come with numeric penalties that make success less likely.

The true power of a folk magic practitioner lies in knowledge. Few people know all of the spells in a folk magic tradition, and they can generally only be learned from another practitioner. Since many folk magicians supplement their income by doing magic for other people, they may charge or expect favors in return for their tutelage.

Many of the spells in Other Magic have analogues in the magic systems of standard fantasy games. It is relatively easy to assign them levels based on similar spells, if magic is structured that way in the game. In systems without magic levels, GMs may want to consider making folk magician characters seek out teachers for each new spell or charm. Since practitioners may not be aware of everything that is possible with magic, spells may be learned randomly, depending on the availability of teachers, with no regard for power levels. The nature of folk magic makes it particularly interesting in classless systems where any character may learn a spell or two.

Creating New Folk Magic Traditions

The easiest way to create a new folk magic tradition is to devise a few spells for each of the major categories: luck, protection, curing, cursing, social interaction (including love magic), and locating people, animals, or objects. A few oddball spells that relate to unique problems found in the culture can help to bring a sense of verisimilitude to things. Since redundancy is common in folk magic, there is nothing wrong with including more than one spell to achieve a similar goal. After all, not every practitioner will have all materials at hand at all times, and different conditions may apply. It is helpful to make a list of the most common material ingredients for spells, most of which should be relatively easy to obtain.

As should be apparent from the traditions covered in *Other Magic*, folk magic tends to revolve around common themes and patterns. As a result, new systems that ring true can be devised by mixing practices from a variety of real world traditions and/or adding new spells, charms, rituals, and curses that rely on sympathetic magic.

A Standard Folk Magic Toolkit

The following items are commonly used in all the folk traditions mentioned in the previous pages. This basic “toolkit” may be useful when devising a basic set of items that will be used in a new folk magic tradition.

- **cloth:** small bags, red felt, red flannel, red yarn, red ribbon, string
- **coins:** silver mercury dimes
- **fauna:** beeswax, black chickens, feathers
- **flora:** nettles, buckeye seeds, peas
- **household objects:** knife, scissors, mirror, broomstick, comb
- **kitchen items:** pot, black iron frying pan, saucer, sieve/sifter, bottles with stoppers, spoon, cup
- **liquor:** wine, whiskey
- **minerals:** lodestone, graveyard dirt/dust, gold dust, steel dust, a stone with natural hole in it
- **nails:** regular, gallows, coffin, horseshoe
- **spices:** salt, red pepper, black pepper
- **sewing materials:** needles, thread (red and black)
- **tools:** axe, hatchet, shovel
- **writing materials:** paper, pen, black ink, red ink



Inspirational Media

Books

Fiction

- Anaya, Rudolpho, *Bless Me, Ultima*
tradition: brujeria
- Bunn, Cullen, *Harrow County* comic series
tradition: Ozark magic
- Wellman, Manly Wade, The *Silver John* stories and novels
tradition: braucherei
 - Collections
 - *Who Fears the Devil?* (1963)
 - *John the Balladeer* (1988)
 - *Owls Hoot in the Daytime and Other Omens* (2003)
 - Novels
 - *The Old Gods Waken* (1979)
 - *After Dark* (1980)
 - *The Lost and the Lurking* (1981)
 - *The Hanging Stones* (1982)
 - *The Voice of the Mountain* (1984)

Non-Fiction

- Bilardi, C. R., *The Red Church*, 2009
tradition: braucherei
- Chireau, Yvonne P., *Black Magic: Religion and the African American Conjuring Tradition*, 2003
tradition: hoodoo
- Dorson, Richard, *Buying the Wind: Regional Folklore in the United States*, 1964
traditions: braucherei and brujeria
- Hazzard-Donald, Katrina, *Mojo Workin'; The Old African American Hoodoo System*, 2013
tradition: hoodoo
- Hurston, Zora Neale, *Mules and Men*, 1935
tradition: hoodoo
- Hyatt, Harry Middleton, *Folklore From Adams County Illinois*, 1935
tradition: hoodoo
- Hyatt, Harry Middleton, *Hoodoo—Conjuration—Witchcraft—Rootwork* in five volumes, 1970 - 1978
tradition: hoodoo
- Kail, Tony, *A Secret History of Memphis Hoodoo: Rootworkers, Conjurers, & Spirituals*, 2017
tradition: hoodoo
- Kriebel, David W., *Powwowing Among the Pennsylvania Dutch: A Traditional Medical Practice in the Modern World*, 2016
tradition: braucherei



- Lewis, Arthur H., *Hex*, 1972
tradition: braucherei
(note: examination of the Rehmeier's Hollow murder in 1928)
- Madsen, William and Claudia, *A Guide to Mexican Witchcraft*, 1969
tradition: brujeria
- McGinnis, J. Ross, *Trials of Hex*, 2000
tradition: braucherei
(note: examination of the Rehmeier's Hollow murder in 1928)
- Orth, Richard, *Folk Religion of the Pennsylvania Dutch: Witchcraft, Faith Healing, and Related Practices*, 2018
tradition: braucherei
- Randolph, Vince, *Ozark Magic and Folklore*, 1947
tradition: Ozark magic
- Ryan, W. F., *The Bathhouse at Midnight*, 1999
tradition: zogovory
- Simmons, Marc, *Witchcraft in the Southwest*, 1974
tradition: brujeria

Grimoires

- Anonymous, *Sixth and Seventh Books of Moses*, 17th century
(used in all the traditions covered above)
- Davies, Owen, *Grimoires: A History of Magic Books*, 2009
(note: one of the best histories of grimoires around the world)
- Hohman, John George, *Pow-Wows; or, Long Lost Friend*, 1820
tradition: braucherei
(note: the edition edited by Daniel Harms includes additional notes and background information)

Movies

- *Apprentice to Murder* (1988) directed by Ralph L. Thomas
tradition: braucherei
 - also known as “Long Lost Friend”
 - based on the Rehmeyer’s Hollow murder in 1928
- *Bless Me, Ultima* (2013) directed by Carl Franklin
tradition: brujeria
- *Crossroads* (1986) directed by Walter Hill
tradition: hoodoo
- *Eve’s Bayou* (1997) directed by Kasi Lemmons
tradition: hoodoo
- *Hex Hollow: Witchcraft and Murder in Pennsylvania* (2019)
directed by Shane Free
tradition: braucherei
(documentary about the Rehmeyer’s Hollow murder in 1928)
- *The Skeleton Key* (2005) directed by Iaian Softley
tradition: hoodoo
- *The Legend of Hillbilly John* (1972) directed by John Newland
tradition: braucherei
 - based on the book *Who Fears the Devil* by Manly Wade
 - features Wellman’s Silver John character



Music

An extensive list of blues songs that mention hoodoo can be found on the Lucky Mojo website (luckymojo.com/blues.html). Some of the more notable ones are:

- Bessie Brown, *Hoodoo Blues* (1924)
- Blind Lemon Jefferson, *Low Down Mojo Blues* (1928)
- Ma Rainey, *Black Dust Blues* (1928)
- Ma Rainey, *Louisiana Hoodoo Blues* (1925)
- Memphis Jug Band, *Aunt Caroline Dyer Blues* (1930)
- Muddy Waters, *I Got My Mojo Workin'* (1957)
- Muddy Waters, *My John the Conqueror Root* (1964)
- Robert Johnson, *Come On In My Kitchen* (1936)
- Robert Johnson, *Hellbound on My Trail* (1937)



