

# A Little Juju Podcast

## Episode 15: There's More To This Witch Sh\*t

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**0:00** Hey hey hey! Welcome to A Little Juju Podcast. This podcast CENTERS Black ass spirituality, Hoodoo, Conjure, Ifá. All the Black ass ATRs, that is African Traditional Religions, this podcast centers healing through those Black ass spiritual practices. And this podcast fights for, talks about, and centers liberatory practices through our spirituality, 'cause our ancestors freed themselves physically from chains because of what some folks like to call magic. This podcast is all about that. I am your host, Juju, and I'm very excited for today's show. So let's get it poppin', okrrr!

**0:49** [podcast intro plays - A Little Juju (single)]

**1:45** I am very, very, very excited for today's episode because we are gonna talk about being a witch! We're gonna talk about more than that; we're gonna talk about Tituba. If you don't know who Tituba is, I guess you finna learn today. We're gonna talk about what it means to be a witch and how it is not all crystals and acrylics, even though both are cute things. And we're gonna talk a bit about water. Y'all know I like to talk about my week first, my week was pretty chill. Nothing actually noteworthy (laughs) this week, but I did go to church today. If you listened to last week's episode, you heard that I did hit the church up for the first time. It was a Black LGBTQ church, so I went back today because last week they had a guest preacher, so I wanted to see the home preacher—this Black man—and he was really cute. But at this church, it's nice that it's so quick, but I'm so used to being in church all day—at least two hours—that going to a Black church for one hour, it feels off (laughs). It feels wrong. He preaches for, I think, ten minutes. Ten, fifteen minutes, and I've just never. I've never! It just feels—when he was done today, he sat down. I was like “Wait, that's it (laughs)?”

But it was good, I actually cried today. Broke down. And I haven't done that in church in awhile, I mean I don't go to church, so yeah, also that. But I was really crying because it was just a part of talking about letting God use you for whatever your mission is on this Earth, and letting go, and allowing that. That just hit me in a very unique way because recently I've had to make a lot of really hard decisions that felt like they were not decisions of my own. They were decisions of my ancestors. They were decisions of spirits around me who were telling me certain things that I need to do, certain things that I need to let go of, and certain things that I need to step into. I have been scared shitless y'all, but I have been trying so hard to just listen to that, and trust, and taking very, very, intense leaps of faith. So, being talked about being used, that's really all I want. All I want is to be used for whatever reason I decided to come to this plane, or I was sent to this plane, and to do that work. I know a lot of that is healing work. I know a lot of that is loving on people. I know a lot of that is teaching people and—well teaching people about our ancestral practices and encouraging people to find their own power within themselves. I know that's a big part of my work. I don't always know how to do it, I don't always feel confident in myself, but I do know that I want to be used to do that work. And so that means that sometimes I have to sacrifice. That means that sometimes I have to take leaps of faith. That means that I have to trust in my own gifts and my own abilities. So when he was talking about

Juju Bae

that, I just—yeah baby, I broke down chile. It was good and I felt like I needed to cry. And I needed to cry in that space, in that moment. Also, felt spirits around me a lot this particular time when I went to church. So I was like, “Okay, ancestors are here. They’re telling me it’s safe. I need to cry, I need to let go, I need to—(sighs). Yeah, I need to step into myself.” And I have been, so it was really beautiful.

Anyway, on that note, let’s talk about how you can be a sustainer of this podcast. How you can assist me in keeping the lights on and the bills paid, because podcastin’ ain’t cheap and it ain’t free, y’all. Nobody told me.

**6:30 [intro snippet plays]**

**6:32** So like I said, podcasting is not cheap or free. There’s so many apps, and programs, and different kinds of things that you need to run that help make your podcast better. Those things cost money and equipment costs money. Time costs money (laughs)! Nah, but for real. If you wanna help me continue to be able to put on a great show and also make the show better by having better equipment, by being able to have new things a part of the show. Have an editor, have someone be able to transcribe for folks who can’t hear. I wanna ask for your donations and it also goes towards my spiritual work, too. It’s not pocketed for my personal stuff, it’s centered around the podcast.

There are a couple ways to donate to the podcast. The first way I like to talk about is through Patreon. Patreon is a site that allows a monthly commitment, monetary commitment from listeners. I’m asking for \$3/month, that is \$36/year to help me run this podcast. The second way to do that is through the PayPal, which is just a one-time donation. You can put as much or as little as you like. Also, for the Patreon, you can do as much or little as you like. It can be \$3/month which is what I asked for, but you can do \$1/month if that’s what you can afford, or you can do \$1,000/month. Whatever you got, my hands and pockets is open (laughs). And another way to donate, if you ain’t got the coin, which I understand. You can share the podcast, you can talk about the podcast. You can say, “Hey, are you following Its Juju Bae?” Or “Hey, I think you should listen to this episode, boo. I think this would help with dadada.” Posting about it, hashtagging #ALittleJujuPodcast. Telling your friends, @ing me on different social media sites. Talking about it, rating and subscribing on on whatever platform you use. Apple Podcasts, writing a comment about how you love it, giving me 5 stars. All of those are ways that you help contribute to me and this podcast growing and becoming something that maybe we can’t even imagine. I just wanted to uplift that and let me shout out my Patrons this week.

I got three new patrons this week, thank you, thank you, thank you. My first patron is [Patron’s name], my second patron is [Patron’s name], and we also have [Patron’s name]. I just wanna say thank you all so, so, so much for becoming Patrons. It does not go unnoticed. I am sending you all the good juju that I can muster up and that the money that you send me, may it be flipped and get sent right back to you. And may you have all the coins, and blessings, and healing that you need in your life, if you want the same for me. Thank you, thank you, thank you. I do not take getting money lightly. I say that every

week, 'cause I really don't. Sharing the energy of money is—it sucks that we have to do it in this capitalist ass society, so when people are exchanging money with me or believing something with me, that makes me feel so good. So I just wanna send y'all some good, good, good, good ass juju. Thank you. I will have the link in the show notes for anyone else that wants to be Patron, or drop in the Cash App, or the PayPal, or whatever. I got you, trust me. No coin will be left behind (laughs). Okay let's get into the show, show.

**10:29 [intro snippet plays]**

**10:32** So we are now onto our Heal Yo'Self segment. The Heal Yo'Self segment is just where I offer some juju related tips and tricks for our wellness and for our healing. Today's Heal Yo'Self, y'all gon' be like, "Girl you reaching." But I'm not reaching, this is real. This is real shit right here. It's drinking water! Obviously, drinking water is not a reach, but you're like, "Juju, how is that juju to drink water?" First, we all know that we need to be drinking a lot of water. Is it half your body weight? I think. See look at me saying Heal Yo'Self and I don't know. But my whole point of the Heal Yo'Self with water is: we are made up of water. We cannot escape water. We need water to live and lastly, water is holy. Water is the one thing, if you ain't got no Florida Water, which is like a cleanser. It started off as a cologne but a lot of people use it as a spiritual cleanser. If you ain't got no Florida Water, you ain't got no rose water, whatever all the waters that exist. If you ain't got no sticks to burn, if you ain't got no herbs to burn, you can always use water to cleanse yourself, your implements, your altar, whatever. If you pray over water, water is automatically holy. Water have no enemy! So you can use water to do anything. Water is a crucial part of our healing and I think people sleep on it or they just talk about the physical benefits of water, which are obviously extremely important. But water has so many different benefits. And like I said, it 'ave no enemy. So drink your water. Before you drink your water, however many gallons (laughs) you're supposed to drink a day, I challenge you to start speaking into your water. Charge it. It's a great, great tool.

It's a portal. Issa portal. Water on the altar is not just because your ancestors are thirsty, though, they might be thirsty. But water on the altar is a portal to be able to hear and communicate with your ancestors better. It's so powerful. You can do so many things with water, so obviously, spiritually, it holds a lot of energy. We can use that energy, so when you take a spiritual bath, you speak into the water—at least I do. I pray and speak intentions into the water because it holds the water. So when we dump it over our heads, we're dumping those intentions. We're dumping that energy onto us. When you drink water, speak into it. Say—maybe if you have a stomach ache and you need to drink some water. Get a glass of water, speak: "I speak that this water will be healing for my stomach." You can literally speak anything. "I speak into this water that I'm ingesting love today. I'm ingesting peace for myself today. I'm ingesting—" Whatever, we can literally create our realities and also do juju through anything. I think I've said this before. But specifically with drinking water, water holds intention, water holds energy. So be very mindful of the energy that you wanna put into your water and drink it. Boom. Now you just did some quick ass juju in your bottled water! You got some quick ass juju in your cup of water! Just say "Imma have a good day today. I am beautiful. This water's gonna cleanse me on the inside. This water

I'm ingesting—I speak peace and happiness and prosperity into this water.” And then you just gon' drink peace, happiness, and prosperity. Boom! Easy peasy! Magic ain't hard y'all. It's just—it's just doing regular ass shit (laughs). And setting intentions, that's the biggest part. Try that out, I hope that that practice is healing for you. It can be hard to remember, so challenge yourself to just—when you drink, say something good to yourself in the water and ingest it. Boom. Healing. Water. All you need is a little juju. Bam.

**14:48 [intro snippet plays]**

**14:51** In honor of Black History Month, I wanted to highlight this week—and I guess I should do this every week—I wanted to highlight Black spiritualists, conjurers, root workers, witches, who really contributed to—or who we just need to uplift. Ancestors. Also people who are living who've contributed greatly to our practices, who are just bomb ass spiriutalists, period! Today, ooh, we're gonna talk about Tituba. I want to preface this by saying there's actually a lot of controversy around Tituba, because she might not be Black (laughs). I'm sure you're like, “So... for the first Black History [laughs] you gon' pick somebody who might not be Black?” But I think her story is interesting and it feels split down the middle. A lot of research will say that she's Black. A lot of research will say that she was Asian or Southeast Asian. Or Native American, specifically, Arawak. I do wanna say that before I get into it and then maybe you can pick your side. I don't know, but I think story-wise, it's an interesting story. It is important, too, in this conversation around witches. At least she was a POC (laughs).

Tituba. Tituba is one of—people consider Tituba to be like the catalyst, almost, of the Salem Witch Trials. The Salem Witch Trials happened in Salem, Massachusetts in 1692. Tituba was one of the first witches tried as—one of the first people, generally—tried as a witch during the witch trials. She was tried along with two white women. Their names were the Sarahs—Sarah Good and Sarah Osborn. Tituba, Sarah Good, and Sarah Osborn were the first three women tried during the Salem Witch Trials in 1692. Tituba was an enslaved woman. She was kidnapped and taken from Barbados by Samuel Parris. She was taken as a teen from Barbados in 1689 and she was also taken with her husband, who was named—or who people say was her husband—probably was her husband. John Indian is the name that he was given.

So in 1692, Parris'—that was her slave owner—his daughter Betty, and cousin Abigail complained of having strange fits. They were just acting weird, they had pains and convulsing. At that time, when things like that were happening, witchcraft was the first culprit. Because these girls were in a house with Tituba, who was their slave, she was the one that got the fingers pointed at her. It was said that Tituba and her husband, John, made the girls a witch cake. The witch cake had rye meal and the afflicted girls' urine in it and it was fed to a dog. That witch cake, when it's fed to a dog, is supposed to somehow reveal who put witchcraft on those girls. Tituba was tryna help. Tituba fed it to the dog, whatever. Eventually, the girls pointed fingers at Tituba and was like, “She did this to us. She put magic on us. That's why we're feeling that way.” The community agreed, obviously. Parris, the slave owner, agreed and they were taken and put on trial. With that, Sarah Good

and Sarah Obsorn were tried for bewitching those girls as well. I don't know much about them, one of them has a really interesting story though—I think it's Sarah Good. One of them was like—they name a beggar on the street. A lot of times during this period, people who weren't of a certain social class or status, or they went against the status quo, meaning someone who was begging on the streets. Somebody who was maybe knocking on doors and doing tarot readings and stuff like that, those people were like, "Uh uh." They were automatically not good (laughs), 'cause you weren't following the religions of the day and time. It was classism, it was elitism, it was all of that packaged in one, so Sarah Good and Sarah Osborn were two white women who didn't fit into the status quo.

Anyway, back to Tituba. All three of them got tried. The interesting thing about Tituba is that when she did go on trial in 1692, she at first denied having harmed the girls. They're like "Did you put witchcraft on these girls? Did you do this? Did you do that?" She's like "Nah, I didn't do that. I would not hurt those children. I wouldn't hurt children, generally." They didn't believe her, obviously, like they do now and have always historically done. They push people, and harm and torture people into confession, and continuously make life extremely hard for them until they admit to something that they originally said they did not do. Tituba then went on to create this very elaborate story about how her, Sarah Good, and Sarah Osborn bewitched those girls. She talked about she was having conversations with evil pigs, evil rats, and dogs who made her do it and that they were of the devil. The devil came in all these animals. She said the Sarahs were actually devils, and they said they would hurt Tituba if she didn't hurt the girls. She was telling wild details and wild stories because at the end of the day, she really didn't have nothing to lose. She was an enslaved person, she was at the bottom of the barrel. She was obviously even more, socially speaking, status wise, below the Sarahs. So baby, she went on to tell all these elaborate stories and was talking about all these other witches. She was just spilling tea (laughs). That was why people say the catalyst of the Salem Witch Trials, because basically Tituba not only agreed to witchcraft being real and the devil also coming through and having people hurt and putting spells on others, she confirmed that that shit was running rampant in the community. So at this point, now, anybody who had ever felt like they was bewitched, anybody who ever felt somebody tried them or wronged them, or if somebody's cow died outta nowhere, you could point your finger at somebody you ain't like. You could point your finger at a beggar on the street. You could point your finger at somebody who didn't have the same social status, or capital, or coins as you and call them a witch. That's why all these people started dying. After Tituba did that, all these white women were going on trial, getting hung, burned, and everything because of Tituba's stories of how witchcraft actually is happening in Salem. So the niggas of Salem were like, "Aw hell naw."

- 23:15** That is the story of Tituba, but interestingly enough, she ended up—she did go to jail for a little bit because she admitted. Sarah Good and Osborn never admitted to anything. Actually no, one of them did admit or they blamed—one of the Sarahs blamed another Sarah. Never blamed Tituba. Tituba blamed both of them and herself. The Sarahs were killed, Tituba was spared, y'all. That's a bad witch (laughs)! She was spared. She was in jail for a few months, I believe. At the most, a year, and she was released. Someone bought her freedom and no one knows what happened to her or John after that. She just disappeared

and went off. Also, I will say that she recanted before she was released. She recanted her entire statements and said that she made it up because her owner, Parris, he tortured her. He tortured her to tell that story and so she did. She a bad witch 'cause them Sarahs, they did not make it and Tituba did. The enslaved woman made it. And then was bought freedom from some unknown source and went off into the night somewhere. That's the story of Tituba.

It's interesting, the accounts around race and what race was understood as during this time. When Tituba—well let's start off by saying she was an enslaved person. At this point, enslaved people didn't have an identity. They were not seen as human so there aren't really detailed records about their personhood. There weren't detailed records around how they identified. None of that shit mattered, they were subhuman. And so what we have to go by when doing research around her, and it's iffy and all over the place, is based on folks who actually didn't give a fuck about this person's humanity, because she was enslaved in the first place. She was taken from Barbados and she was described in the court papers as an Indian woman. That's important to note because a little boy was enslaved with Tituba. Parris kidnapped three individuals from Barbados—it was John, the husband, Tituba, and the little boy. The little boy was actually named negro in the—I don't know—the slave documents? I just don't know—but he was named negro, specifically, and Tituba was named Indian. John, he was named Indian and they actually gave him the last name of Indian. That's why a lot of people are like, "She was actually Arawak." The tribe of the Arawak people were actually migrated to Barbados. There was a village in Barbados, so I don't think they are indigenous to Barbados. I don't think they're indigenous to Barbados but I could be wrong. The name Tituba also is—people don't really know the origins of it. The Yoruba word 'titi', there's a Spanish-European word called 'titubear,' and then there's a 16th century name of a Native American tribe called Tetebetana.

It's hard to really even unearth the linguistic roots of the word, because there's different options. Some of the things that I've seen have named Tituba, like I said, Arawak, straight up Black, or bi-racial, I guess as we would understand it. As Black and Native, Black and Arawak. According to different research—I was going down a Tituba rabbit hole y'all—apparently people are saying she was named Black almost two hundred years after the Salem Witch Trials. This happened, I think, because people understood—she kept being referred to as "slave, slave, slave," so people are like, "Ok, she was Black." We also have to note that you can be a Native person and also be Black. And you can be "Indian," as they named it, and be Black. It doesn't account for her potentially being bi-racial. Also people are like, "She's from Barbados." Black people are in Barbados. That's a Black ass country (laughs). She was Black. It's just a lot of information but at the end of the day, none of us know. We don't know what she was. She was definitely not white and we definitely know that she was a bad ass witch. I'm wondering what folks' thoughts are around it, and to uplift this most important part, I wonder how Tituba would describe herself. Because we all know that race was not constructed in the same ways as we've constructed it now, back in the 1600s. We know that Blackness was created and so we don't even know how she understood herself. I wish that we could hear from her own tongue, how she would have identified, how she—it probably would be by her tribe of people, her nation of people, and

less about skin. But who knows? I think it's possible for us to claim her as Black based on our understandings of what Blackness is today. But we really don't know and we don't know, one: because race is understood differently today. And we also don't know because she wasn't given that opportunity. She doesn't have papers, she doesn't have all the things that other people had. She didn't get to say who she was. She was enslaved. She was erased, essentially, from history and all we have is these tales that don't even come from Brown or Black folk. It comes from white folk, so we have to look at all of that information with some scrutiny as well, because we're looking at—the things that are describing her are people who saw her as something other than human.

If you look up Tituba, there's a lot of fictional stories about her. Movies. She's portrayed as—I think some white people was portraying her at some point. Obviously, you know, anti-Blackness. Anti-anything, but only white people get acting jobs, I guess. Older movies, she's white. She's Black too. She's written about being a negro woman, a Black woman. And then also Arawak. I just wanted to lift up Muva Tituba, whose race is unknown, but it doesn't matter 'cause like I said, she was a bad ass witch. And if we wanna claim her (laughs), we can claim Tituba if we want to. I wanted to make her the first story that I talked about in this Black witch, Black magic, Black History Month series, because she is a really important part of one of the greatest—at least in American history—witch related, mass slaughters and murders, and killings of a group of people. Specifically women and people who were not of a certain social class. And for a Black or Brown woman to be—they say that she kind of offset that whole thing, that's some powerful stuff. And for her to walk free. So, libations for Tituba. And I think this is a great segue into the next portion of the show, our topic of today, where we talk about what it means to call ourselves a witch in this day and age.

**32:22 [intro snippet plays]**

**32:26** Ooh I'm so excited for this topic today 'cause there is just so much to say. I wanna start off this portion of the show with this post that I saw on Instagram and I thought it was so funny, and so real, and I was like: "I'm 'bout to ground us in this for the podcast." So, the post says "Y'all love saying Black Girl Magic until you see a Black girl doing magic. Then she's Satan" (laughs). And (laughs), first of all, that's real as hell. I just wanted to start us off there, because this whole thing in our culture, in our community, around Black girl magic—I love it. I think it's so cute and sweet, but it often feels like it's missing the mark a little bit, because it is only talking about—ion know! It seems like—someone's graduating from college, "Black Girl Magic." I'm not saying these things are not Black Girl Magic or are not magic, but it doesn't feel genuine all the time because people who are actually practicing what others would view as "magic," even though this is just our ancestral birth right and things that exist within us already, then we getting shunned. We getting called demonic and evil and satanic. So that post just really hit home for me.

With that, I wanted to define witch based on a Google search and a definition comes up. From the dictionary, aka Google, the first definition is: "a woman thought to have magic powers, especially evil ones, popularly depicted as wearing a black cloak and pointed hat

and flying on a broomstick.” The second definition is: “an ugly or unpleasant woman.” The verb is to: “cast an evil spell on.” We see through all of these definitions, of which none are uplifting, none are—I think that they are powerful but none—these are trash! These are trash and I think it speaks to larger society’s understanding of what it means to be a witch. So, I actually did not always identify as a witch. I’ve actually only started calling myself a witch within the past, maybe three months. Before that, I would identify as a sorceress, a conjurer, a rootworker, but I never felt the need to call myself a witch because I was just from learning from certain elders that I had. It was kind of like witch was not the language, necessarily, of our ancestors. Our ancestors had so many different names for what it meant for us to be a witch now and how we understand, or at least how I understand a witch now, and how our ancestors understood. Our ancestors—the words that were surrounding or meant the word witch were healers. It was doctors. It was words that meant powerful ass person who can create ways of seemingly no ways.

They were gifted and so this new age connotation of—I’m not talking about people reclaiming the word witch—but I mean generally. The word witch was created to mean all of the negative things I just read from the dictionary, and that’s some white people shit. That ain’t the shit of our ancestors. They had words like Nganga, they had words like Ajé, they had Rootworker. Those, to me, felt more relevant because I wanted to uplift the fact that we’ve been doing this shit and this is not some new, hippie dippie, acrylic nails, crystals shit. This is something that our people did and it was really powerful work and it contributed greatly towards our people being free. It contributed greatly towards our people being able to heal themselves. It was the ways that people were able to create medicines when we were not given medicines. It was understanding the herbs. It was understanding the power that we have within our hands. It was understanding the powers that we had within our words. And it just—I didn’t feel like, at the time when I didn’t identify as a witch, it didn’t feel like what I was tryna do to fit into what the people I saw around me, how they were calling themselves a witch. I didn’t understand, it didn’t correlate for me. Through further research, reflection, and analysis, I did decide to call myself a witch. One, because it’s easier (laughs). And two, I can’t sit here and say that our ancestors did not refer to themselves as witches because a lot of them did. They did. It’s not that—it wasn’t as far removed from Black history and ancestral history as I previously thought that it was. I think that being a witch can encompass all of the things that I felt wasn’t encompassed in being a witch. Because if I call myself a witch and I recognize that being a witch is just being a healer to me, it’s being a sorceress, it’s knowing your inherent powers. Knowing the power of spirit, it’s knowing that everything has a spirit to it, or has some energy to it, and using that to be able to manifest—I’m carrying all of that with me when I say the word witch. I can explain that to people and I have this podcast to be able to name that.

That’s why I started to refer to myself as a witch. And like I said, it is a lot easier than explaining other things that people wouldn’t get. And at first, people are like “Gasp! Did you just call yourself a witch?” Yes I did. I know it comes with negative connotations. I normally don’t say this because I kinda don’t care, but with friends and stuff, “Yeah, I identify as a witch. That means this. You’re probably a witch too, to be honest.” So yeah,



that's that on how I identify. I want to also talk about how, and in thinking about Tituba and Salem Witch Trials, even beyond Salem, witchcraft—also let me say, being a witch is not just for women. That is often the perception. Spiritual practice-wise, I think women tend to make up in all religions, whether you go to a church or whatever, it tends to be more women in those spaces. But you do not have to be a woman or identify as a woman to be a witch. Witch is gender neutral. Being a healer is gender neutral. Practicing sorcery or doing witchcraft, whatever you wanna call it, manifesting, juju, is gender neutral. I just wanted to say that.

**40:53** The practice of witchcraft, like I said, has existed longer, and this manifestation, healing, and herb work has existed longer than Christianity has existed. It is actually noted—I was looking at my research—also, imma have the links to all the things I'm saying, so I'm not just pulling this out my ass. Y'all, I was researching! It's actually seen as one of the oldest religions to exist. This is before even the devil was a concept that was created. Witchcraft is older than the devil. Older than how people understand what is demonic and shit like that. That's important to name and it has been extremely weaponized because of the power that so many Abrahamic religions hold, i.e. Christianity, Judaism, and Islam. Because of that, I think with Christianity being at the forefront of the demonization of witchcraft, we have stories like “A Texas couple—,” this was in 2018, “facing animal cruelty charges because they were sacrificing a goat and three roosters,” and I think two other birds. For those of us who are in African Traditional Religions and have seen sacrifice happen, or have been a part of ceremony, you know that them chickens—you know (laughs)—animals have to die (laughs). And they're taken care of very well, they're not just being slaughtered and maimed like they do our food, for example! And put in conditions that are completely terrible for any animal to be in. They're actually taken care of and we pray with the animals before they're actually killed. It's a sacrifice, it's not just a slaughter, but this couple in Texas was facing jail time because people saw them cutting chickens (laughs) and killing goats and roosters. And it was so easy for the police to get involved in a spiritual practice. Whatever happened to freedom of religion? That shit is fake. The laws is fake (laughs). This was in 2018, y'all.

Our spiritual practices are still being weaponized. So when we call ourselves witches and we say that we're doing this work, we have to hold the fact and uplift the fact that this is not something that is cute. This is not something that people are gonna understand. This is something that people go to jail for and not just go to jail, there was a story of children, actually, in a Southern part of Nigeria. This story came out on BBC, I will have the link to this as well. It was called, I actually wanna—I wanna get the name of it so y'all can look it up. “Branded and Beaten.” This came out on BBC news, if you want to look it up. It's a story—trigger warning—harm of very young children. Basically (sighs), in this Southern part of Nigeria, a 15 year old, a three year old, and a five year old, were accused of being witches. The parents of the children passed away and they moved in with a family member. This particular family member, I believe it was an aunt, had HIV previously and after the children moved in, she got sicker, and sicker, and sicker. Because she got sicker, and sicker, and sicker, she blamed the children for witchcraft. Thus, also blaming the children for the death of their parents. These children were tortured, y'all. Beaten with hot machetes daily.

They were taken to a local church where they were beaten there and tortured until they admitted to being witches. Of course at first they're like, "We are not witches." I saw some videos like "Did you kill your parents? How many people have you destroyed? Do you drink blood?" And they're like "No, no!" But they keep asking. They just kept asking them the questions over and over, and eventually you hear the little child saying "Ok yes, yes I am," so that they stop getting beaten. They were eventually exiled from their community.

There was another story about—this chokes me up, y'all. It really chokes me up, 'cause there's babies all around the world, and children all around the world, who are being abused and tortured because people are calling them witches. We'll get more into that. There's another story—not from the same place in Nigeria, but this did happen in Nigeria also. A little girl, her parents died as well, was taken in by a family member again. The family member's boyfriend or husband tried to sleep with—rape this child, and the child fought him off of her, and guess what? The child was deemed a witch, beaten, and thus kicked out of the home. In New Delhi, this was in January 2019, six men murdered a woman and her family because someone in the community was sick and died, and they pointed finger at this woman and her children. And they killed the entire family, it was like a two month old, a ten month old, a two year old, a five year old, and the mom. Yeah. That happened in 2019. I was looking up in the Dominican Republic of the Congo, there's 25,000 homeless children. 60% of those houseless children were expelled from their homes because of allegations of witchcraft! Ok. There was a story in 2010, the story of Kristy Bamu. This was in London, England. A fifteen year old boy was murdered by his aunt and her boyfriend. They drowned him and it was four other—his siblings were there, too. They were all beaten but the one that died was Kristy. They drowned him and they accused all of them of being witches. Why? Don't know! They came into the house, maybe—I don't know, but then they accused and tortured them all because witches. And killed Kristy Bamu.

**48:55** Okay, so we have to really understand what it means when we call ourselves witches. Because there are people going to jail, there are people being murdered, there are people being beaten, and there are people who are homeless because people assumed that they are witches. Witchcraft is illegal in certain parts of the [world]. Specifically, I'm thinking in the Caribbean. I was just reading a story today of this woman who had \$25,000 fines or something 'cause a woman accused her of putting Obeah on her, which is like Jamaican Hoodoo. People are—this is not just cutesy pootsy shit. We are carrying a lot of weight when we talk about this. Children (sighs). Also, I wanna say that originally, this was something that people put onto women, to kill women, and maim women. This is how patriarchy even shows up in spiritual practices. Women who were practicing witchcraft, even if they weren't practicing witchcraft, it was easy to just say that a woman was a witch and that was enough to get her killed. This was not something that was possible or that often happened to men. This was specifically women being hunted, beaten, bruised, abused, killed. Killing because of witchcraft was basically something that happened only to women. Especially in the Salem Witch Trials. Only more recently, I think within the past—I don't wanna say the wrong number—I saw it in one of my research and I didn't write it down. But I'm gonna say around 20 years is when children started being added to people to kill and torture because of witch hunts.

There are whole ass communities, in different places in the world, where people live because they've been banished from their homes, because of witchcraft–alleged witchcraft. So, I know it's easy to think: “Well, all them places, New Delhi, Nigeria–” There was a story about South Africa, Trinidad, Jamaica. “All of these, that ain't the U.S.” It is right here too (laughs). Okay? People are still getting kicked out of their homes, and called satan, and tryna be converted, and being abused, and all of that right here, too. It is not just something that's going on in other parts of the [world]. People don't even feel safe to–you wanna talk about coming out? Ugh. God forbid you try to come out as a witch and you also come out as being queer, or you also come out as being trans, you also come out as–are you kidding me?! People are still being kicked outta the house, kicked out of their churches, being kicked out of their religious homes because of witchcraft. I do think that the differentiation from some other countries and the States is that in Nigeria, in New Delhi, in shit–I would say even the U.K. because of the high immigrant population, folks know that witchcraft is real in them other places. They take it very seriously, hence why people are being killed because of it when things go wrong. People are being killed because of alleged witchcraft. They know the power of the herbs. They might not believe it, they might think that it's evil, they might think whatever. But they know that this ain't no fufu shit (laughs)! They know that. Here within the States, I think that it's a little bit different for us because for us, I think this is seen as some fufu shit. It's like here, we have to see things to believe it. We need results. We need numbers. We need to analyze in this very western, white-ass way. And so people kind of write off brujeria, or witchcraft, or even different traditional systems that aren't–ion know. We don't experience, I think, the intensity of the– We don't have to see and or hear stories everyday about people getting killed because they're called witches, because here, if someone calls you a witch it's like “Ok, weirdo.” We're just not taken seriously. Every other place, it is taken seriously because it's some serious shit.

Now, can we talk about how colonization plays a big role in how people are reacting to feeling so comfortable to accuse others of being witches, particularly women and children? People are getting so sick in these countries that I'm talking about, dying from diseases and everything else, and it is so easy to pinpoint structural issues on a singular person. We do that all the time. When we start talking about structural issues and blaming singular people, we will start to blame the most marginalized within our communities; often children. Often people who don't have a certain amount of coin, often women, people who live under margins. We can blame the people on the margins for the issues that are going on around us. Sound familiar? We do that shit, too. And thus, in many places, those people are criminalized. That is happening here. Abused, tortured, and killed. Now what the hell?! You might be wondering: “Why are people so anti-witchcraft? You started off saying it's the oldest religion, technically.” It is, and colonization did its job, and missionaries did their job in trying–this is why I hate and do not believe in missionary work. Christian missionary work. They go over to these other countries, tell them that the things that they've been doing are evil, satanic, and demonic! They teach them about the devil and then say: “Oh yeah and by the way, everything that you've been doing is the devil and the reason you're living in poverty is the devil. So what you need to do is actually convert to Christianity and you wouldn't be dealing with this shit.” They did it so much, and brainwashed so many

people, that in so many of these countries, Christianity is the main religion! So when you see people continuing to engage in ancestral traditions and practices, they're seen as demonic. When you just learned about what the devil was a couple of years ago (laughs). Colonization got us all messed up, y'all! So people who do missionary work, that shit is trash! It is trash. How you gon' go somewhere else, and tell somebody else everything that they believe and that their ancestors did was wrong, wrong, wrong? The things that worked for them, the things that fed them, was wrong.

**57:34** And let's also uplift, come back on over to the U.S. for a minute, our ancestors were not allowed to worship their gods when they were kidnapped and brought over here. It was illegal and could result in death! For them to worship their gods, because at one point, the Europeans who enslaved our people, they knew how powerful our work was. That's why they were not allowed to do it. "Not allowed;" our ancestors still did it and still do it to this day. Asé. That's why they were not allowed to do it, that's why they had to meet in secret. Because they knew—them Europeans knew: "Aw shit, we can't compete with that shit, so if we see them calling on they gods. If we see them doing some kind of ceremony, death. Beatings. Torture." And they done beat it out of us too, so now when I'm talking about rootwork or conjure to a Black person in the community who does not do that work, I'm getting the side eye. So many of us are getting the side eye. So many of us are looked at as crazy. So many of us are looked at as we're just doing some weird fufu shit. No, this is the shit that kept us alive! This is the shit that healed us and still does heal us! But in so many ways, it is still weaponized. When we call ourselves witches, y'all, we have to remember that this word holds a lot of power. I get so frustrated and tired of this commercialization of what it means to practice a craft. This is a craft that you have to study. This is a craft that you have to sit and talk to elders about. This is a craft that we need to read and talk to our people about. This is not just rose quartz and long ass, black acrylics. Though both things are really great (laughs), I'm actually not much of a crystal person, myself, anymore. But the commercialization of the shit made it seem like that's all there is to it. Sephora Witch Kits made it seem like it's just about Sage and rose quartz. No! Nooooo! And we can't get trapped in that box of wanting to reclaim—and I (sighs).

So, okay, I understand that people have to start somewhere. And I understand that the things that are portrayed to us, that are right in front of our face, that seem accessible are the Sages, are the "Oh I have to wear a headwrap or I have to have long black hair and acrylics. And I have to hold this and.." You know? That is a lot of our entry points and I get it, but we have to commit. If we're gonna call ourselves witches in this day and time—'cause the things I was talking about happening to people, being murdered, killed, and going to jail. Those are things that happened, some of those things happen in 2019. One in 2010, the story in the U.K., and the rest in 2018. People are still getting killed and maimed because of this, and going to jail. That family in Texas still could potentially go to jail or have to pay a large fine. In 2018, okay. Just wanna remember that, so when we call ourselves that, we have to hold that as well. We have to or we're not doing our ancestors, we're not doing these practices justice. It is so much bigger than astrology apps, also great. I love Co-star and Pattern! If you ain't got Pattern, if you tryna get read read?! Co-star reads you but if you tryna get read, read, get—maybe it's The Pattern. I'll find out and put it in the show

notes. It's The Pattern.

But it's so much. We have to commit. Just because we have those apps doesn't mean that we're witches. Just because we have a couple stones doesn't mean that we're witches. We have to learn the land around us. We can do work with crystals, we can do work with going outside and grabbing a hand of dirt! We are able to create from nothing! Our ancestors did that so much—created from nothing. That is the magic, that is the work, that is the medicine. That is the medicine. If you calling yourself—we gotta hold ourselves to a standard. We cannot get lost in this commercialization of Urban Outfitters witchcraft. We cannot. We cannot! We cannot, which is so a big part of the reason why I even started this podcast. I'm like, "This shit around me, uh uh! Y'all. Nope. Not doing it." So I want us to remember the names of those people, from Tituba, all the way until (sighs) Kristy Bamu, to the stories of the children right now and the people right now whole aren't being accepted in their families because they have gifts. Y'all, so many people around me—I'm getting worked up! This shit makes me so emotional, but so many people in my life right now are so gifted. I feel like I run into, often, a lot of people who are my friends, who are actually just witches and they don't even know it. And part of my job is to kind of poke them like "Hey, I think you're clairvoyant. Hey, I think you're claircognizant. Hey, I think you have the ability to communicate with spirits. I know sometimes you feel shit around you. There's nothing wrong with you."

And I'm saying that to y'all now. There's nothing wrong with you and I know that people—and unfortunately, our practices were stripped away from us and we have been told that something is wrong. We've been told that we're crazy. We've been told that we're making shit up when we felt things that we couldn't explain. Or when we saw things that we couldn't explain. Or we felt that there was just so much more to life. We felt that there was just some innate power that we had that we didn't know how to tap into. That's because we do and they've tried to take it away from us. And I just wanna let you know, they cannot take that power from us! They cannot take that power from you! Ain't nothing wrong with you. You are a compilation of people who had powerful ass sorcery. Or they looked to people with powerful ass sorcery to resist and to stay alive. So don't even let people around here try to brush your shit off when you talk about being a witch, or being Nganga, or whatever. Or talk about the herbs and they're like, "Whatever, that's that weirdo shit." It wasn't no werido shit 'till white people told us it was weirdo shit! That's when it became weirdo shit. It was that. Ughhh! It frustrates me so bad because we deserve so much more than this and what if, what if we all just recognized that and tapped into our own shit?! What if we did that? How could we literally change the world around us? How could we literally change the material conditions for the people around us? People are out here rootworking for homes! People are out here conjuring jobs! People are out here conjuring to make sure that there is justice for someone who harmed them or wronged them, because we know that the State won't give it to us. Of course they wanted to take that from us. Of course they want to kill us. Of course they want to put us in jail. Of course.

**1:06:30** Whew, y'all. Don't let nobody take your power from you. Or brush you off like you're doing some weird shit. It might be weird, actually (laughs). Actually, it's weird. What is weird is

that we have completely—I don't wanna say that we have abandoned, because we actually have not abandoned. But what's weird is that people literally came in and stripped us of all that we were and told us that we were devils. And we have the opportunity to say, "Nah, we're not. Actually. 'Cause I'm engaging in something that existed longer than the devil has." I just saw a meme that said something like that and I was like "Yassssss. This is older than the devil! So how imma be the devil?" Y'all created the devil to demonize what I do. Hell nah. Not today satan. Not today satan! (sighs) So we're everywhere. Black witches are in the church. Black witches are our grandmamas, and our granddaddies, and our grandparents. The founder of the COGIC church, yes COGICs, yes them. He was a rootworker. Okay? We grow up hearing these little—what people call old wives' tales, like not sweeping peoples' feet, or sweeping over somebody's feet. You ever been somewhere and people, they're like "Don't sweep over the feet!" Or even if you're at a restaurant or something, or you're out somewhere and people are cleaning up. Generally, the janitorial people, being Black people or Brown people, not wanting to sweep around your feet. It's not just because it's "rude." There's a history with why you don't sweep over nobody's feet, that's bad luck. It ain't just about being rude 'cause we do shit everyday that's rude and don't care, but we still won't sweep over people's feet.

Eating black-eyed peas on New Year's Eve. We just think, "Oh, that's just a little fun tradition." No! This is magic, this is the medicine! This is the medicine! You cannot kill us! You cannot kill us. You cannot kill US. Our ancestors won't allow it. So don't let them try to kill you because of your practices. It's still hard for me—I'm still not fully—I have a whole podcast about this obviously, I'm on it talking now, you don't say? My family don't know dis. Not my whole family. My mama know. That's it. I'm still trying to—something that I fight everyday is like—I wanna tell my grandmama. I wanna tell my elders because I know that they're holding onto shit too. Because they were told the shit that they did was evil and demonic. And wrong. But I knew I grew up with witchy ass grandparents. Witchy ass grandmamas for sure. And rootworking granddaddies, but we ain't talk about it. And if I ever brought it up, I'd be afraid to—I'm afraid. I'm afraid of what my people will say but this is something that I need to—'cause I know I didn't get these powers from thin air! They run through my bloodline! They run through our bloodlines, that's why talking to our elders, literally, in our family is so important about this stuff. But we can't. Why can't we? Because we'll be looked at as wild, and off, and sinners, and being prayed for, and then we have to carry that burden. So we just keep quiet and talk to ourselves, and talk to our friends, and talk to a podcast. When you really—when we really need to be talking to our families about how to do this work (sighs). I've come out so many times, y'all. I'm not straight. I'm not heterosexual. So I've had to come out in regards to my sexuality and that was really hard for me. Coming out around this, and coming out as not being Christian, and coming out—I feel like, it feels like to y'all maybe that I'm so out and proud because I have a whole Instagram dedicated to this. I do (sighs) this work and I talk about it to my friends so openly, but my family?! I don't. I just can't. I feel like I can't take them through another round of coming out about something, but that's not fair. That's not fair to the ancestral traditions that I carry in my bones and that they carry too. That's something that I'm working up the power to be able to name with my people (sighs).

This work is burdensome. It's scary. I dream of people, a lot. I see things in people a lot that I just wanna tell them, and I become so afraid, and I know a lot of people are afraid because they don't wanna be judged. They don't wanna be judged. 'Cause people will stop—I've heard so many stories of people today—people stop fuckin' wit'em 'cause they turn to Hoodoo, they turn to Conjure, they turn to Ifá, they turn to Voodoo. They turn to Obeah, they turn to spiritualism, they turn to all these things. They family don't fuck wit'em no more. Their friends don't fuck wit'em no more. Their spiritual families, their churches don't fuck with 'em anymore. You might lose people in this! In this work, 'cause this is work! This is work. This is not just about aesthetics. It does include aesthetics because we be lookin' fine, but it is so much bigger than aesthetics. How we gon' get free from this? How? Imagine if we could just be comfortable trusting our intuition more. I just saw an article talking about intuition. "Research shows that intuition is the highest form of intelligence." Really bitch?! These people be so late (laughs)—Western science is so late. But okay, 'cause some people need that in order to see something as being real. So boom, there you have it.

Y'all. Niggas been saying this for a really long time. We have power! There is so much more to—ooh there's just so much more than we think and there's so much more than what they told us. And we ain't going nowhere. We ain't going nowhere. We are here to stay. The ancestors are tryna come back through us. They are tryna teach us all that we know and we need to make sure our ears are open to listen, 'cause they got some tea! Y'all, the ancestors got some tea! We can look to them. (Sighs) Being a witch, I wish it was just about being cute. God dammit! That's all I ever wanna be is just cute (laughs), it's so much more than being cute! Ughh. So much more than being cute. We have work to do. When you call yourself a witch, that means you are committing to doing a type of work on yourself. And a type of work in your family, and a type of work in the community. If you call yourself a witch, that means that you are politically aligning yourself with a certain group of people. Just like politically we understand ourselves as Black people or whatever race you are, I don't know, but I always am talking to Black people in this podcast. What it means to call yourself Black in this day and time. What it means to call yourself queer in this day and time. Same thing goes for what it means when you call yourself a witch in this day and time. You are calling yourself a healer, you are saying that you have power of your ancestors within your bones, and you are saying that you will use that power to heal yourself, first! And then help unlock that power in others. Help other people find their own path and healing. That means that you can manifest. That means you are committing to learning what the herbs can do for you. Healthcare is not sustainable. As witches, how are we gonna help people in gaining medicines?

**1:16:31** And I'm not saying that all witches do the same things. Everyone has their own—some people are really good at manifesting money. Some people are really good at hexing. Some people are really good at learning the herbs. But we gotta at least dabble in a little bit of all those things because this shit around us is crumbling, so what are we gonna do? Because we've been bestowed with a gift. If you are a dreamer—I have a friend, she always dreamin'. A whole prophet. Just dreamin'. I think we know so many people like that who have really powerful dreams. That is a gift. How are we gonna use that gift? She's always warning me about some stuff. Always. And I'm like, "Yes! I love being friends with witches (laughs)!"

Always warning me about something. “Oh you need to watch out for dadada. That was in my dream. You should be careful of this.” Telling people, communicating to people what we see, what spirit is telling us so that they know how to move. Baby, this ain't no-tssss. You call yourself a witch, you better be ready to work! Chile. Even if it's just on yourself, that's powerful work. 'Cause when you heal yourself, when you do that work, you heal generations.

But everybody who say they a witch ain't no witch, too. Everybody who say they a witch ain't no witch, and that's not even me tryna be gatekeeping on who can be a witch and who ain't. It ain't even about that. Sometimes people confuse being a priest, or practicing some sort of African Traditional Religion, or some type of religion or spiritual system that exists outside of the mains—and not even just Abrahamic—but ones that involve communication with spirit and deities, they think that when you do that, you're automatically a witch. That is not necessarily true. Let me tell you something, and Myesha had to get me hip to this a little while back, A witch has innate powers and gifts. I'm speaking generally now. Generally, a witch don't need no initiation into nary one, into nary tradition, to be able to work their power and their sorcery. Don't need to be initiated into nothing. Just because you do choose to be, or have to be, or decide to be initiated into Voodoo, Ifá, what have you, don't mean that you automatically gain powers. You either got it or you don't (laughs). You either got it or you don't. Every priest can't manifest. Every priest can't get you out of certain situations. They learn the tools to be able to assist you but that don't mean they come with power. I think a lot of people think: “Oh imma be initiated. Once I'm initiated, ayeeee imma be lit! Imma have all the spirits. Ayee! Imma be able to get baeee, so easy!” Nooo, not necessarily! If you ain't got no juice, you ain't gon' be able to do shit. You just gon' be a priest; which comes with its own respect level, with its own knowledge. It's a beautiful thing. I'm saying this as a future priest and someone who has to initiate, but I'm also saying this as someone who was born a witch. And I know how to work my shit. That's gonna take me to a different level, but I know how to work my shit. Okay?

So just because somebody a priest, they talkin 'bout “Oh, I'm a witch. Oh, I can do this, oh I can do that.” That don't mean nothing. Let me see the receipts, baby! Everybody who say they—'cause being a witch is cute now. It is something mainstream media—like I said last episode, the movies, the shows, the Netflixes, the Sephora Witch Kits, the Urban Outfitters Witch Box, all of that stuff, that is what's poppin' right now. So everybody's gonna wanna claim being a witch. We gotta be able to tell who's the real from the fake because people out here are scammin' down (laughs)! Taking people's hard earned money, saying that they some witch, ain't nothin'. Just got a smudge stick of sage yesterday, callin' they self a witch. Just went to the nail shop yesterday, got some black coffin shaped nails, and now they a witch. I ain't tryna throw shade. Look, this ain't even about being shady. This ain't even about tryna flex no sauce—my own sauce on nobody. 'Cause I think that we all have a certain level of gifts, but everybody ain't no witch (laughs)! Period, point, blank. And to an extent, I think that we do need to be gatekeepers of who is saying they're a witch and who ain't. You can't just walk around—it's dangerous to call yourself a witch. It's burdensome to call yourself a witch. You are committing to doing certain type of work when you call yourself a witch. Everybody can't do that work. Everybody ain't cut out for that work. We



are a gifted group of people that have a certain destiny to fulfill. And it doesn't have to be this huge, large-scale thing. I think that some of our destinies—that's not everyone's destiny who is a witch, but you need to figure out if you're a witch, why were you given that gift, what you finna do with it. And how you gon' heal yourself first, which is healing your people. They say healing your people—when you heal yourself, you heal seven generations back and seven generations forward. That's some powerful ass work. That's enough too; that's enough for us to do. That is freedom work, too.

And we can commit to doing that without being a witch, but I'm talking to my witches right now. All witches! If you a guy, you a witch too. If you GNC, like I said, witch is gender neutral. I know some people call themselves wizards or whatever. Or maybe if you don't consider yourself a witch, I'm just using that term as an all encompassing term, but I'm talking to the Nganga right now. I'm talking to the Conjurers right now. I'm talking to people who can manifest. I'm talking to my dreamers right now. I'm talking to people who just be feeling shit. I'm talking to the people who just be knowing shit. I'm talking to the people who be hearing shit. Who be seeing shit. People are getting sent to mental hospitals for seeing and hearing shit. And we ain't got enough practitioners out here who know how to differentiate between actual episodes and "psychosis." Y'all, I dropped out of my doctoral program of mental health. Excuse me, I don't remember—I was gon' get my PsyD and I dropped out, so I don't even remember the proper terms. Forgive me, imma go look in the DSM after this. Shoutout to my psychology people. There are people who have schizophrenia; we don't have enough people who are able to differentiate. Like "Baby are you having an episode? Or are you a muhfuckin' medium?!" You know? It's people in the hospital right now who are mediums! It's people who are wanting to commit suicide right now because they hear voices of people telling them to kill themselves, because they got spirits on them. And if they had a couple rounds of a good cleansing, them spirits would be gone. And wouldn't no spirits be telling them to kill themself no more. You understand what I'm saying? This work affects—being a witch, shit is—ooh! It's a lot. So everybody can't be this. Everybody can't be this, everybody ain't this.

'Cause let me tell you something, anybody can buy a tarot deck. Okay? Anybody can pull a tarot card, buy a tarot deck. Anybody can buy a deck of playing cards and pull a card and say your life 'bout to change (laughs). You know what I'm saying? Everybody ain't a witch (laughs). A witch is a certain level—look, you gotta have certain gifts. They're not all gon' look the same for everybody, but we gotta really be careful of who we allow to read—who we go to for readings, who we connect with spiritually. Because people out here, like I said earlier, is scamming. Okay? This is a lucrative business right now and it's only gonna get even more spectacular. Soon come! Okay? We got "Siempre Bruja," we got that other show that I can't remember with a Black witch coming out. We have all these shows popping up, they're gonna continue to pop up. People are gonna continue to make items and stuff that are "Ooh witchy!" Again, that I love, and what else are we gonna do cause it's not just about our look? Not *just* about our look. It is about our look (laughs), 'cause I love a good, fly ass witch. I don't trust no raggedy witch (laughs). I'm crackin' myself up, okay.

1:27:49 I think I touched on all my points today. We ain't going nowhere. We are here. We are here

to stay and we are here to do this work, witches. Everybody ain't no witch. And don't forget, people are being jailed, abused, killed because of this. People were hung because of this. People are murdered because of this. Over witchcraft. Y'all. When actually, we just can't rely on our governments to take care of us. And actually, because of capitalism and classism, people of "a higher class" look down on people who aren't and blame them for their situation, and say that they just "must be witches." That's why Black and Brown people have a history of being called witches. Witches were the bottom of the barrels. Because of colonization and Christian Puritanism, that they've tried to infiltrate us in. To tell us that what we know about ourselves, and do, is inherently evil work. When people are dying because of illness in other countries, it's so easy to name the reason that they're dying is because of a witch and not because of the rich! (Deeply sighs) Because they wanna put our bodies in hospitals and tell us something's wrong with us. Something is fucking wrong with us, you tried to strip our shit from us. You tried to strip our power away, something is wrong! And you're not tryna give it back. And there's not enough people who are holding that nuance. And we have to do that. That's something that we have to do. Just remember that when you say you're a witch, this is all the stuff that we carry when we say that.

It's a few people I've reached out to like "Oh you're a witch boo (laughs)." I feel like that's my whole life. I feel like I'm going on a tangent now (laughs). But no, a big part of my life is meeting a lot of new people and people that I've been in relationship with, and as I grow stronger, I'm like "Ohhhh, I got witches all around me." And I just be having to tap 'em on the shoulder like, "Hey boo, did you know that you're a witch, because you got.. You're a witch and I know—" I stay doing that with somebody in my life 'cause I got some powerful people around me and they need to know all of what they're carrying. You can gon' live your lil' regular life and do your lil' stuff, but know that you have a specific kind of destiny 'cause you got a specific kind of gift. And I see it all up in your grill, and I gotta let you know. 'Cause we need to be building community with each other. We need each other, god! If I didn't have y'all, if I didn't have my lil' groups that I'm in, I would be lost in the sauce. And so also, I hope that this podcast serves as some community for people who might be somewhere, who don't have a community of spiritualists and a community of sorcerers. Look, if ain't nobody told you, I care about you and I care about that, and you have community with this podcast. I wanna figure out how we can create a centralized location or maybe start us some kind of group—I don't know. But, you're not alone. You are gifted, and you are powerful, and you are beautiful. And you have such a powerful destiny. Now go forth and be a witch (laughs). Witch it up!

**1:33:03** Whew, okay. Steps down from soap box (laughs). Thank you all so much for tuning in today. I feel like this was a—I got a lot out. I feel good after this episode. I feel good after most episodes but I feel like I was able to say all the things that were on my spirit, that I needed to say. So I thank y'all for listening. If you wanna reach out to me on social media, I am [Juju Bae](#) on Facebook. I'm [@itsjubahae](#) on Instagram. If you are interested in sponsoring a show, meaning: sending me some coins, I talk about your products. Let's work it out. Email me at [thejubahae@gmail.com](mailto:thejubahae@gmail.com). I also have a surprise coming in March, like mid to late March. Me can't say it yet, but I got that coming! If you wanna be a patron, all of that, donate to the podcast, all that will be in the show notes. I appreciate that so

## *A Little Juju Podcast* – Episode 15: There's More To This Witch Sh\*t

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much. Oh, I didn't talk about my book donations, which is another way to donate. Totally forgot. I have a book list if you wanna donate to me that way. I'm not gonna go too into it but it will be in the show notes as well. Shoutout to everyone. I've gotten three books so far from my list. Yay! So I'm very excited to read all these books and come back with information on here. I wish you all prosperity. I wish you all health. I wish you all peace, abundance, big, big blessings to you if you want the same for me. And remember all you need is a little juju. Bye witches (laughs)!

### **Show Notes:**

Juju opens the podcast with a quick Heal Yo'self segment on the importance of H2O. She later gives us a black history lesson on the OG witch Tituba (who may not have been black???), then breaks down what it means to be a witch in this day and age. It's so much more than crystals, coffin nails, and tarot decks, ya'll (although all of those things are very cute). Juju poses thought provoking points of what it means to politically identify as a witch, what work we commit to when we say this, and who has to give their life for it.

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### **Links and References**

Tituba

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### **Key Words:**

Witch, Tituba, Heal Yo'Self, water, Salem Witch Trials, magic, herbs, Nganga, rootworker, Conjuror, Ancestors, witchcraft, sacrifice, Branded and Beaten, children, murdered, jail, homeless, medicine, gifts, coming out, dream, manifest,