Memories
of the old days
ONEIDA SPELLING

Vowels:

Oneida has six vowel sounds. Unlike English each letter stands for one and only one sound. Here are the letters used and the sounds they represent.

'a' has the sound of the 'a' in ah or father
'e' has the sound of the 'e' in egg or eight
'i' has the sound of the 'i' in ski or machine
'o' has the sound of the 'o' in hope or low

The remaining two vowels are nasalized. That means they are pronounced more through the nose than the usual English sounds. Roughly, then:

'u' has the sound of the 'un' in tune
'ʌ' has the sound of the 'on' in son

Consonants:

Most of the consonants have the same sounds as they usually do in English. This is true for:

h, l, n, w, and y

The letters 't', 'k', and 's' each have two pronunciations depending on the other sounds near them.

't' normally has the sound of the 't' in city, water or stove. Notice in those words 't' sounds more like 'd'. If a 'k', 'h', or 's' follows then the 't' has the usual English sound as in top.

'k' normally has a g-like sound as in skill but if a 't', 's', or 'h' follows, it sounds like the usual English 'k' as in kill.

's' often has a sound halfway between the 's' in sea and the z-like sound of the 's' in was. When it comes between two vowels it always has the z-like sound and when it comes before or after 'h', then it has the sound of the 's' in sea.

Other symbols used in writing Oneida:

? is used to represent a special consonant sound (called a glottal stop) that English doesn't have. The sound is made by quickly stopping the flow of air in the throat, a kind of catch.

/ this symbol is written above a vowel to indicate the stressed syllable in a word.

. this symbol is used after a vowel to indicate the vowel is lengthened or dragged out a bit. (Vowels marked with both the dot and the stress mark have a slightly falling tone.) Underlined sounds are whispered and not said aloud.

This, then, is the Oneida alphabet used in this booklet.

a, e, h, i, k, l, n, o, s, t, u, w, y, ?, ʌ

Some special combinations are:

'tsy' or 'tsi' sound like the 'j' in jam or judge
'tshy' or 'tshi' sound like the 'ch' in church
'sy' sounds like the 'sh' in shoe or hush
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PREFACE

These stories are all of Oneidas talking about their own lives. They were originally told in 1939 to members of the WPA sponsored Writers Project. They have been retranscribed into the current spelling system used by the Wisconsin Oneidas. The original transcriber is identified at the end of each story. Amos Christjohn undertook the formidable task of translating all of the stories. Mary Jourdan, Melinda Doxtator and Flora Skenandore did the difficult proof reading.

Each of the stories is given in three versions. One is with a phrase by phrase interlinear translation. This is the version that may be the most useful to those learning the language. A second version is in English. The translations are fairly free and so part of the precision and feel of the original Oneida is missing, but there is much the English reader can learn from them. The final version is in Oneida only, for those who do not wish to be distracted by English translations.

The drawings were done by Donne Applebee and Mary Lemieux. The stories were typed a seemingly endless number of times by Mary Stephan. All of the work in putting together this collection was done under the auspices of the Oneida Bilingual/Bicultural Program, directed by Amelia Cornelius.

The cover was done by Mary Lemieux and include only a few of the writers from the 1939 Writers Project. They are from left to right back row, Guy Elm, Andrew Beechtree Oscar Archiquette, John A. Skenandore; front row, Ida Blackhawk, Rachel Smith and Tilly Baird.

Editor
Cliff Abbott
January, 1984
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'sy' sounds like the 'sh' in shoe or hush
Mary Parkhurst

O·ná ni tsys·tak niwáh·sá tsys·tak te·wako·shi·ya·ku
Now I am seventy (70) seven (7) years old

kwah yah nuwa·tu te·waknu·waktani·he. Otse', kets·nihse'
but never was I sick. Oh my, I am afraid

ne'n onuhkwat nok tsi' kah nikaha·wi• o·ná kás nuwa'
of medicine but nowadays sometimes

swatye'la' nale' wakhsinu'waks, wa'kelhe kás
now and then again my leg hurts, I always thought

ne' ki uh·te' wí ne' tsi' so·tsi' o·ná wake·kst·ha.
maybe that's because too I am old.

Yu'slu'ni' ne'n aknulha'ká' kaná'alo·hale?
She was white woman that's my mother Oneida Castle

yaká' ne' tyutatwi·wi tshike·sah.
they say I was adopted out when I was a small child.

Kawah uh·te' wí ne' tho niyako·ya'tawá
It must have been just like the way it happened to her

tsi' ni'yot kats·ná. Thó kás ni'yot tsi' yukhi·hlo'li·he'
like the way animals. That's the way they used to tell us

ne'n lotikstáhoku'ká' kaná'alo·hale' tshithatínakle'
these old people Oneida Castle N.Y. where they lived

kha·le' yaká' o·ná wahutnáyó·la' a'è nikana'ya'
and they say now they found a stone great big stone

thó yokhalatenyá tuháti kwah wá'tkanatí·yahke?
there it was rolling along and it went clear across town

tsi' nu nihatinakle' lanukwe·ui. Ne' yaka' ne'
where they were living the Oneidas. They say that was

kayá·te·li tsi' thunaklako·he' ne'n lanukwe·ui
the sign that they were going to move these Oneidas

kaná'alo·hale' nukwa'. Olihi·yo' tsi' yu·wakwatshe·nu·hne
Oneida Castle N.Y. away. For sure we were well off

tsi' ni nu twake'niku·hlo·tu so' tsi' nya'tekalo·tak'
at the place where I grew up so much different game

ktinaklehkwe' kha·le' nya'tewa·yake
they were living there and a lot of different kinds of berries
watahyunihakhwe. Ne' kas uhte wi ne' aoli·wa' used to grow there. Maybe that was always the reason.
so'tsi' lotiyatakstehkw'e ne'n lotikstAhoku'ka' so much they had good constitution these old people.
yah nuwa'tu akwah tehotinuhwaktanihe' tho nu tsutakaha'wi' never hardly they got sick around that time.

Ke'ya'le' ni tshikeksa' elhuwa' ka'as I remember when I was a small child early.
wahatolatha' lake'nihka' oskanu'tu' Astehsini' he went hunting, my father deer. In the morning.
okhna' akmulha' elhuwa kas ne' wa'ena'stohale and my mother early always it was she washed corn.
wa'ethhte' wa'ena'talo tsi' niyo'le' wa'ka'li. Elhuwa o'na' pounded it cooked it until it was done. Just then.
wa'akwatekhu'ni ne'n astehstweke' khale' ona uskah we ate breakfast finally one.
w'yuwunaskwaya'tahne' tsonhushwalute' Kwah ka's we got an animal cow. Always.
ne' ok thiku'ne'se' kutitshe'na' tho nu tshikaha'wi' only they roam free animals at that time.
Ne' kas ka'i'ka' oho'seli' wahatilutyahke' ne ka's And this basswood tree they cut always.
wakutinlahlake' tsonhushwalutho'ku. Kwah ka's ne' a'nyo' they ate leaves the cattle. And it seems as though.
yah nuwa'tu nahte' tha'teyukwa'nikulhale' ka'i'ka' ne'n never anything bothered us these that.
watu'weska'tu', so'tsi' ki uhte wi ne' latilihwata'satstehkw'e' the good times, so much maybe it was that they were strong believers
tho nu tsutakaha'wi' yah ne' nuwa'tu te'yuwanaktote' at that time not never did we have time.

tho ayakwatsalatye'sek' tsi' nu' na'tehutkwanyutyese. there to be mingling among them where they'd be dancing around.

Kah nikaha'wi' latiksa'shuha nuwa' tho latiya'talatyehse. Now a days the children now there they are among them.
Kunu'kwe' ne' ne' tekuta'nikuholawaye'tahkw'e' nale' wa'kutkahatu'ni. The women it was used to amuse themselves when they would go quilting.

Ne' kas ne' wa'akotikusatani' akwe'ku' tenuhhsanekhani. Always they'd invite all their neighbors.
LANU’KWE’ NE’ KAS NE’ TEHOTI’NIKUHLA’LYEHE’ KA’I’KA’ TEGA’ALATU
The men always they amuse themselves by this game lacrosse

TEHUTSHIKWAA’EKSKU. TSHIKEKS’ TEKLU’ YAWA’LE.
they used to play. When I was a child eighteen

TSHA’TEWAKOHSIIYA’KU OKNA’ LANKAHTLU’ WAHAHKU’WENE’,
years old and this young man took a liking for me,

WASHAKOLI’WANU’TU‘SE’ AKNUHA’KA’ AYUKNINYAKE.
he asked my mother if he could marry me.

KWAH YAH NUKA’TU’ NOK UNI’ AUTAHIYATKATHUHAKE.
Not never even have I seen him before.

WA’ TKASHA’THO’ KWI NA’ NE’ SAHA OK WA’UKHINYAKTA.
I cried but anyway we were married.

KAYE’ NIYOHSIYASHA KAYE’ OSKANNE WA’TYAKYATATESNI
40 winters and four together we supported ourselves

TSI’ NIYO’LE O’NA TSHALIAHEYE NE’N IKSTAHK.
until then he died this old man of mine.

Told by Mary Parkhurst to Tillie Baird
Translated by Amos Christjohn
Now I am seventy-seven years old but never was I sick, I am afraid of medicine, but nowadays sometimes I am beginning to ache and pain, now and then on my legs, but then what I am thinking about is that maybe I am getting too old.

My mother is a white woman, but at an early age I was adopted out. It seems as though it was like animals getting traded off. That's what these old people used to tell us when they used to live at Oneida Castle, N.Y.

And now they say that at one time back there in Oneida Castle, there was a stone that came rolling along and it went clear across the community where these Oneidas lived. It is said that was the sign that the Oneidas are going to move from Oneida Castle, N.Y.

But for sure they did not know how nice they had it back in Oneida Castle. There was plenty of game like animals, birds, and fish. Then there were plenty of berries that were growing there.

I would say that these older people had a better constitution of life then this younger generation.

In my early childhood many a time we always had plenty of meat from hunting, but I remember many times that my mother would just now prepare the corn bread for breakfast. She would get up early in the morning, wash the corn, pound the corn, and then she would cook the breakfast.

We finally got one cow and those days the animals just roamed in the community. Many times the feed lot did not have enough feed, so they cut down the basswood tree and they would eat the leaves from that tree.

And during that time we were not bothered by the good times. Never were we allowed to mingle among those people going around having good times.

But nowadays this younger generation mingle with the people that are going from place to place in the tavern.

The amusement these women used to have is a quilting party. The quilting party used to be when the neighbor women used to get together and do quilting for a certain party.

But the amusement the men had was the lacrosse games.

I was eighteen years old when another young man took a liking towards me. I cried, but no it was no use; they made us two get married. They didn't ask me, but they asked my mother if I could marry
this man. Well, I had no choice.
We were married forty years before he died on me. All during those forty years we supported ourselves and we lived a happy life.

Translated by Amos Christjohn
Martin Hill

Wahu'nise' tshikeksa tekni yawa'le
Long time ago when I was a small boy twelve

tsa'tewakoksiyɑ'ku. Kalhahuho lake'niha tho wahatnuhsu'ni.
years old. Big forest my father there he built a house

tekalu'tɑtu. O'na' kwi tahatahsawɑ?, wahathɑtu'ni.
a log cabin. So then he started, he also started making a field

sa. Khale' o'na' uskah wa'ukwanaskwayɑ'tane' tyonhuskwalute,
too. Pretty soon one animal we got a cow,

okhɑle' tekniyahse ka na'teknɑ kohsa'tɑs.
and two horses they were small horses.

Kalhiyoskwe ne' tho nu tsutakahɑ'wi'
Used to be good timber forest there about that time

yakwayatakalenyahse kɑs sa. Kanɑtɑ'ke teklu' mayl niyo'le.
we're hauling wood too. Green Bay eight miles away.

Nya'tekalyo'take kanɑkleskwe ne' tho nu
All kinds of wild game animals

used to live here at that place

kanɑkleskwe

about that time. That's where I recognize different kinds of games

tshikaha'wi. Tho ni' nu twakylɑtelu' kutiyo'shɑhɑ
about that time. That's where I recognize different kinds of games

kutisnɑ' kwa'h ok kɑs ne' thiku'nese'. Khale'
animals and always just they were roaming around. And

tsi' niku' kukwɪ'te'ne okhɑnɑ wɑ'akwatsikhe'tu'ni' khale' kɑs
every spring then we would make maple syrup and always

tsi' niyɑkwayelhɑkhwe' wɑ'akwatɑhyateyɑ'tu wɑ'akwalihahte' kɑs
the way we do it to put up berries we boil it always

kwɑh tsi' ni'yɑt kɑtɑ'se'taku ayɛtahe. Nok tsi wɑ'akwastɑthate'
until just like put it in fruit jars. But we dry our berries

kɑs ni'i. Tho ne' o'na' wɑ'tyɑkwɑtɑkwɑhtɑhe' tho nɑwa'sheke'
always me. So now we would flatten them out as big as

tsi' niwa'se' yonɑ'talɑthɑ, tho wɑ'akwɑhlunɑ' onlahtu'tɑs onlɑ'tɑke
the size of crackers, there we set them up on the popple leaves

otɑhalota'ke tsi' niyo'le ɑwɑstɑhɑ. Ne' kɑs ne'
in the sunshine until it dries. And always that's

sayakwateku'ni' tsi' niyo'le ɑwɑstɑhɑ. Ne' kɑs ne'
what we eat during the winter. Five miles is as far
niyakwanálke onuhsatokáhti'ke ehta'keshu kás ne'.
that we lived from the church always on foot

nityakwehse' tyakwatlánay'áne'se, nén' tsi' thó nu' tshikaha'wi'.
we go to our pray meeting, because at that time

yohateni kás ne' kániyohahá'se' kwah tsyok nu'. Khale'roads used to be narrow roads here and there. And

kukwi'te'ne yuwa'hsatsútí kás ne kanyo o'ná wá'akwatlána'yá'na'
spring time we go on horseback always whenever we go to church

ta't so'tsi' onawa'tsta'ke. Lotilihwa'tsatstehkwé né' thó nu'
if too much muddy roads. They were strong believers back the

tsutakahá'wi' kanyo tyakwatkwa'ná' o'ná kás ya'yahk niwhání'take
then if we go dancing so then six months

wá'ukhiya'tohtalhú' onuhsatokahápke. Okhale' yah ne kanike
they punish us in the church. And and nowhere

teyutnkehahí'nuhe tsi' tyakwanálke', tsi niyó'le o'slu'ní'
a saloon where we were living, until white people

ká' thó tahutayahte' tsi' tyakwanálke', nok o'ná kwi nuwa
here entered where we lived, but as of now

tsyok nu' niyutnkehahí'nuhe' okhale' teyutkawahá
here and there there's a tavern and where they dance

kana'nu', tanhu' ne se' lánukwehú'we' wáteshakonatéwá'nahkwe'
and to think the Oneidas they took up the ways of

tsyok nu' niyohótiliho'í' kah latinakahle.
the white people, the kind of ways they had that are living here.

Told by Martin Hill to Tillie Baird
Translated by Amos Christjohn
It was a long time ago and I must have been 12 years old.

There was a big forest and that is the place my father started to build a house; it was a log cabin. Right after he finished building our home, then he started to clear the land. It was not too long and we got a cow, and shortly after that he got a team of horses (mares). They were small, but they did the trick.

We built our home 8 miles from Green Bay. There was big timber land, so it was no bother to cut a load of wood and go to Green Bay and sell it.

There were also game of all kinds: big game, small game, birds, fish, and in springtime we would tap maple trees and make maple syrup and maple sugar.

We also had our animals just roaming around. There was no such thins as for them to be fenced in.

Later on in the spring we would get wild strawberries. We put up strawberries by drying them.

We also put up fish, but with the fish some would salt them down, some would dry them, and some would smoke them.

Later on the raspberries, blackberries, and blueberries would be put up. The way we preserved our berries was by putting them in jars or by drying them.

We dry our berries by flattening them and putting them on popple leave and put them out in the sun to dry, make them about as thick as crackers.

When you fry the fish, hang them on the clothes line to dry.

We lived 5 miles from Church. In springtime we'd go to Church on horse back. People were strong believers in Christianity. If we go dancing, for six months we'd be punished. And no where did we have a saloon in our community.

But as of now the Oneidas have 7 taverns and a few dance halls.

Now the Oneidas are taking the ways of the white people that are living here.

Translated by Amos Christjohn
Lewis Webster

Ke'yaile tshikeka' ya akwe'ku' te'thonehtahka
I remember when I was a boy not all that believed

ne'n ayutatlihuni.
that is to be educated.

Ne wi ne'n tsakwa' tat onayote'aka
It was that we are the same as the people of the stone

nahatiya'tohta.
their nationality.

Nok tsi' i'kelhe' ne'n o'ya' sa atwe'k'anha
But then I want to that is somebody else too an Indian

tho u'ni ne' ni'yo'. Yah te'thonehtahkwa ne'n
them too it was their way. Never did they believe that is

ayutatlihuni. Ka'i'ka' lotistikshoklu'ha yah thyeshkanatanyetha'
to be educated. These old people no they don't sent them

shakotiyahoku ne'n ayutatlihuni.
their children that is to be educated.

Nok tsi' tho nu tshikaha'wi' e'so'
But then along about that time there were lots of
tekya'tihaa'.
difference.

Tsi' nuwaa ni'yo' kah nu' tsi' wahnislatin.
The way it is now right here that is in every day life.

Ne'n wahu'nise? e'so kayo'tahslakanlakekwe?.
Back in the olden days lots of work used to be.

Tsi' ni'yo' tsi' teyukwatatesnyu' ne' wi' ka'i'ka'
The way that we support ourselves it was these

tsyok' nahte? yukwaka'te' ayakwatnahni'nu'
all sort of things that we had plenty of to be sold

ne'n ukweho'ku' tsi' tkana'taya? watihni'nu'
that is the people at where the town is they will buy it

tsi' nahte' yukwayatatuki' ayakwatnahni'nu'
whatever we brought along for us to sell.

Otyahke wahatiyatho', nok tsi' ne' ki' ne e'so'
Some of them planted, but then it was more often

wahutolatha?, ne tho nu tshyutakahawi. Ne kati' wi'
they go hunting, it was during that time. It was then
ne'n i' kwah oksa? yayukwatanyehte ne'n akukwe'ta
that I it was right away they had sent me the parents of mine

na' ne tho tsatkohsli'ya'ke ne'n ayuklihuni
now it was that age I became that is to be getting educated

kwah ok ne ts'a'kat ne'n yakwatano'sushu kwah u'ni
it was just the same thing that is my sisters it was then

ne' oksa' wakuwatilihuni. O'na' tho.
that right away that they were educated. Now it was

tsa'tehonolsliya'ku9 ahuwatilihuni. i' kati? akli'wa
that age that they were to be educated. So it was myself to blame

tsi' thok ni'ku tyuklihunya'ni tsi? na'teyotuhatsyo'hu.
that not that much did I get educated as much as it should of been.

Waknakto' takwe' kati? wi' ni' ne'n ayuklihunya'ni'ke'.
I had a chance that is for me to have been educated.

Nok tsi? yah tahnu' tho te'yt ne' yotka' te
But then it cannot be that way it was often

yeksa'shuha'.
the children.

Tsi' ka'ya' ne'n i' kheyate'li. Otyahke ale
Which myself that I knew. Others again

tutahatinya'kane tsi? nu luwalihunyan'i'nu.
he would run away there they had sent him away to school.

Yah ki ne' akwah teytoka'te tho thaya'wa' ne'?
No it is not too often that it will happen that way

nok tsi? tho ki' niya'wahse' swatye'lA.
but then that way that's going to happen sometime.

Ke'yale? tshikeksa' khetse'nihse? kA
I remember when I was a younger I was afraid always

o'slu'ni. Yah ki? ne i' ok? te'khetsa'nihse
of the whites. It wasn't only me that was afraid of them

ne'n o'slu'ni. Akwe'ku? ka'i'ka' ne'n yeksa'shuha
that is the whites. All of them the children

ne'n tsatetyukwe'nuse.
that is we who were the same age.

Ta't wi nuwa tsya'tak t'a't u'ni teklu tsa'teyukyosliya'ku.
Maybe it was about seven or even eight years old we were.

Ka'i'ka' tsi? nahi' na ye'wakathlo'li.
About this time now that I am talking back about.
Wisk niwasha ok teken tsi, niyohsla'ke o'na.
Five tens and two that number of years now.

Oskatsuha ne'n ukwehu'we Ahakwe'ni o'slunis'kheha
One here and there the Oneidas that's able English language

ahatwanu'tahkwe. Oye'il uhte' tsae'tewakohsiya'ku, lake'niha
to speak. Ten it must be that many years I was, my father

wahatnaskwanhu'ni'uku kwatsan'kohe's'atas.
he sold an animal our animal a horse.

La'slu'ni wahahni'nu' tatsi manne nu nihanakehle.
A white man he bought in Freedom where he lived.

Tho kati' wi su'we uskah utlatste' tsi'
Then it was she got back to one time at

yukwanuhsote tekni uhte wi mayl tsi' niyo'le
our house two it must be the miles that far

ne'n Freedom kati' wi' tkwa'yats.
that is Freedom was the name of it.

Ne kati' wi ka'i'ka' la'slu'nihe' tho wa'lawe?
So it was when this white man then he got there

tsi' yukwanuhsote. Oksa' kati' wi ne yaha'khewe' tsi'
at our house. Right away then I realized that

ne uhte' wi ne'n kohsa'tas laya'ti'saks. A'nahaluk
it could be a horse he was looking for. A rope

laha'wihse, ne'n la'slu'nihe. Ot ok nahte' la'tuhe.
he was carrying, that was the white man. Something he was saying.

Nok tsi' yah ki ni'i' te'wakanuhete nahte' kati?
But then it wasn't me I did not know what it was

la'tuhe.
he was saying.

Nok tsi' yaha'khewe ki' ne' wi ne'n laotse'nu'
But then now I realized it was that animal of his

kohsa'tas laya'ti'saks.
the horse that he was looking for.

Yah ni o'na teske'yale oh niyawu.
Not I anymore remember how it had happened.

Tsi' ni nuke'nikuhlaya'ta'ne' tsi' nukwah nyeyawe'nu
The way I understood the way that she had gone

ne'n kohsa'tas ta't kah kesnu'ke wakatste tsi'
that is the horse maybe my hands I used that is how
Nok tsi? sahaya’tó-la’ne ki? ne’n kohsa’tés.  
But then he found her again anyway that is the horse.

Yah nuwu’tu tho tewakatsanu’ni tsi? nahe? 
Never no was I so happy all the while

tshi’kunhe? ne tsi? na tshyutaha’ku ohwista?. 
since I've been born it was when he had given me money.

Nok tsi? yah ki ne tewakanuhte to kati? ni’ku ne’n 
But then not did I know how much is

kaye’silu ohwista. 
four bits of money.

E’so’ kati? wi nikahwista tsi? ona 
Big amount it was that big a money it was when

yahuke’nikuhlaya’táne. 
I did understand.

Yah kati? o’na sheku te’sekhetsa’nihu ne’n o’slu’ní. 
So it wasn't any more I scared of them of the whites

kalo tyohawihtu. 
from that time on.

By Lewis Webster (born 1887) 
Translated by Amos Christjohn

Ke’yale tshikeksa’ yah akwe’ku te’thonetáhkwá ne’n ayutatilhúni. 
Ne wi ne’n tsakwaya’tat onayote’aká nahiatiya’tóhta. 
Nok tsi? i’kelhe?, ne’n o’ya sa atwa’káňha tho w’ni ne’ ni’yot. Yah te’thonetáhkwá ne’n ayutatilhúni. Ká’i’ka lotikstáhokuha yah thyeskatonatuyátha’ shakotiyáhoku ne’n ayutatilhúni. 
Nok tsi? tho nu tshikaha’wí’ e’só tekyá’tiha’.


Otyahke wahatiya’to’? nok tsi? ne’, ki? ne, e’só wahu’tolátha’, ne tho nu tshyutaka’wí. Ne kati? wi ne’n i’ kwah óksa’ yayukwatáñyehé ne’n akukwe’ta na ne tho tsakohsí’ya’ke ne’n ayuklíhúni kwáh ok ne tsá’kat ne’n yawkatano’gushu kwah u’ni, ne óksa’ wakuwatilhúni. O’na tho. tsá’teho’héshlíyá’ku’ ahuwatilhúni. i’ kati? akli’wa tsi? thok ni’ku tyuklíhunya’ni’ tsi?, na’teyotuhatsyólu. 
Waknaktó’hítkwe’ kati’ wi ni’ ne’n ayuklíhunya’níko’.

Nok tsi? yah tahnú tho te’yot ne’ yotká’te yeksa’shuha’.
Tsi' ka'ya' ne'n, i' kheyate-1i. Otyahke ale tutahatinya'kane ti? nu luwalihunyani'nu. Yah ki' ne' akwah teytok'a te tho thaya'wa'ne' nok ti? tho ki' niya'wa'hse' swatyel'a. Ke'yale' tsikkeksa khetsa'nihse' kas o'slu'ni. Yah ki' ne i' ok', te'khetsa'nihse ne'n, o'slu'ni. Akwe'ku' ka'i'k' ne'n yeka'suha ne'n, tsatetyukwe'nu'ne. Ta't wi nuwa tsya'tak ta't un'i te'klu tsateteyukyosiya'ku. Ka'i'k' ti? nahe' na ye'swakathlo'li. Wisk niwasha ok teken ti' niyo'hsla'ke o'na. Oskatsuha ne'n ukwehu'we Ahakwe'ni o'slu'uni'keha ahatwa'nu'tahkwe. Oye'li uhete' tsatetewako'holiya'ku, lak'eniha wahatnaskwahi'nun' yu'kwa'tsena' ko'hsa'tas. La'slu'ni' wahahni'nun' tatsma'ne nu niha'kehle. Tho kati' wi su'we uskah, utlatste' ti' yu'kwana'hso te tekni uhete' wi mayl ti? niyo'le ne'n Freedom kati' wi' tu'wa'yate. Ne kati' wi ka'ik'ka' la'slu'nihe' tho wa'lewe' ti? yu'kwana'hso te. Oksa kati' wi ne yah'a'khewe', ts'i? ne uuhte' wi', ne'n ko'hsa'tas laya'ti'saks. A'nha'luk laha'wihse, ne'n la'slu'nihe. Ot ok nahte' la'tu'he. Nok ti? yah ki ni'i' te'wa'kana'hte nahte' kati' la'tu'he. Nok ti? yah'a'khewe ki' ne' wi ne'n laotse'na ko'hsa'tas laya'ti'saks. Yah ni o'na' teske'ya'le oh niya'wau. Ti? ni nuke'nikuha'laya'ta'ne' ti' nukwa'nyaye'nu' ne'n ko'hsa'tas ta't kah kensu'ke wa'katste ti? wa'tay'knihene'la. Nok ti? sahaya'lo'a'ne ki' ne'n ko'hsa'tas. Yah nuwatu thu te'wakatsanu'ni ti? nahe' tshi'kunhe' ne ti' na tsheyu'ta'ku, ohwista'. Nok ti? yah ki ne' te'wakan'hte te' kati' ni'ku ne'n kaye'si ly ohwista'. E'so kati' wi' nikahwista ti? o'na yahuke'nikuha'laya'tane. Yah kati' o'na sheku te'sehetsa'nihse ne'n o'slu'ni' kalo tyohawi'tu.

Told by Lewis Webster

I can still remember when I was still a youngster that not all people believed in educating their children.

It was not only the Onidas but it was the same with the other tribes. It was a little different in those days. Lots of jobs did not require education and there were more jobs then, too.

We used to make different sorts of things and sell them. We also did a lot of bartering.

Some planted and sold the surplus of whatever they harvested. Some did lots of hunting, and others trapping.

I was getting at that age, so that I should be getting educated. I am blaming myself for not getting as much education as I should have. I never did run away from school, but I know lot of them had run away from school sometimes.

Then too when I used to be a small child, I used to be always afraid of whites. Maybe I might have been about 7 or 8 years old, at the time this all happened.

This that I am talking about takes us back 52 years ago. There were not many Onidas that could speak English. I must have been ten
years old when my dad sold our horse.

A white man from Freedom had bought the horse, but then it was
some time later the horse came home. Freedom must have been two
miles from our home.

So a white man came to our house with a rope in his hand. He
was saying something but I could not understand. I took it for
granted he was looking for his horse. I could not understand what he
was saying.

I don't exactly remember how it came about that we understood
each other, maybe by hand motions. But anyway he had found his horse
again. Never was I so glad when he handed me some money.

But then I didn't know how much four-bits was. Afterwards I
realized four-bits was 50 cents and fifty cents those days was a lot
of money.

So it was from that time on I never was afraid of the whites.

Translated by Amos Christjohn
Walter Skenandore

Ta't aki'lu' tsya'tak tsa'tewakohsiya'ke ahsuhka
Maybe I would say seven years old I was not yet
teyohaténí tsi' nuwa ni'yót tho kás né
were there any roads as now it is then always that
yukwatkwatútí' kalhakús. Né' kás ná
we were dodging around in the woods. Now always when
wa'yakwatalnaya'ná ta't aki'lu' ahsá na'kahwista'ëke
we would go to church maybe I would say three hours time
ná yuyakwawe? tsi' onuhsatokáhti'ke. Tahnú
that it took to get there at the church. And
ne kás wi tsi? niyóhákwsahëse? ne aoli'wa
that is always because the roads are so bad that is the reason
'só tsi' wahu'níse, tho niyo'le nátahne, kanyó
too long a time, that far away they will come, when
'o'ná yohahi'yo'se ta't nuwa? uskah Akahwista'ëke?
now the roads are good maybe this time one hour
tho ni'yo'le ná thotí'sleshe.
that far now they will come riding.

Told by Walter Skenandore
Translated by Amos Christjohn

Ta't aki'lu tsya'tak tsa'tewakohsiya'ke ahsuhka teyohaténí
tsi' nuwa ni'yót tho kás né' yukwatkwatútí' kalhakús. Né' kás ná, wa'yakwatalnaya'ná ta't aki'lu' ahsá na'kahwista'ëke
ná yuyakwawe? tsi' onuhsatokáhti'ke. Tahnú ne kás wi tsi? niyóhákwsahëse? ne aoli'wa só' tsi' wahu'níse, tho niyo'le'
nátahne, kanyó o'ná yohahi'yo'se tá't nuwa? uskah Akahwista'ëke'
tho ni'yo'le ná thotí'sleshe.

Told by Walter Skenandore
Maybe I would say I was seven years old. That was before they had the kind of roads they have today. We would have trails through the woods and dodging around the trees.

In bad seasons like in the springtime it would almost take three hours to go to Church. Otherwise in nice seasons or weather it would take only about one hour. They always had horses to rig to ride with.

Translated by Amos Christjohn
Jessie Peters

Oye’li tsa’tewahosliy’aku wakathu’té kás
Ten I was that many year old I heard often

akokshahuká yu’té twawte’ni tsi’ tyunhe’
the old people they say there will be a change how we are living

kanyó átyethina’kelá ne’n o’slu’ni, tsi’ nahté lá’néks,
if we would imitate the whites, whatever they eat,

 só’tsi’ e’só teyunuta’kli’tslale’shúha.
too much lots of sweet items (eatables).

Ne’ tyaulha’tsíwa tetkakhwi’yo’ ka’i’ká olihwakayu’hne’,
The most important the best food these olden customs,

ta’t wi aki’lu’, ola’na khale’ kanastobahle.
maybe I would say, corn soup and corn bread.

Ne kati? wi tsi’ yah tho ni’yót tsi’ teskatekhu’nihe’,
It was that because not that way that I eat any more,

okhna’ teklú niwashá tewahosliy’aku, yah o’ni tho
but then eight tens(80) years old I am, not even

teswaketsa’nít tsi’ niyohtu’hne’ kakshitwaky’ha.
as active as I was like it used to be when I was a young man.

E’só’ wa’kyo’tsu, yakwanuhsi’nihe’ kás
Lots of work I’ve done, we are building houses always

khale’ tyo’slehta’kathe wahu’nise’ uko’tsú.
and on the train long time I worked on.

Ne tho ne kati? wi twakatkat’hu tyo’slehta’kat takaya’tánú’,”
One time I have seen a train had fallen off,

kátyohkwá’nu’ tho wayahiheyé. Khale’ kato’lats kás ne
lots of people there they died. And I hunt always

e’só’ yakné’se’ ne’n yukyata’lo Shotyohkwes
many times I am with him that is my friend Aaron Hill

kwah kás teka’ya’ uhka’ sáha ye’sháni’yo’ ayulu’táte.
just always I gamble who is more accurate in shooting.

Told by Jessie Peters to Stadler King
Translated by Amos Christjohn
Ten years old I was when I heard often what the old people said. They said that there is going to be change of living if we would imitate whatever the whites eat. It's always so sweet.

The most important way of eating is the way the olden people used to eat: corn soup, corn bread, beans, pumpkin, maple syrup and honey.

It is because I don't eat too many sweets; that is why I am already 80 years old.

But now I don't eat too much like the olden days. I guess that is the reason I am not so active anymore, or maybe it could be my age.

Lots of work I have done during my younger days. I helped build many houses and I also worked on the railroad for many years. One time I saw a train fall off the tracks. Lots of people died, lot of people got hurt.

I've done a lot of hunting and trapping. I used to hunt and trap with my old friend Aaron Hill.

I used to gamble a lot to see who was the most accurate in shooting. Many times we used to have target practice.

Translated by Amos Christjohn
I think I have a good pet dog here. When we live, so then while we are travelling, I was somewhat scared. Not too far, I walked where I was surprised, great eyes were in front of me. It looked at me. Just then he appeared.

My animal dog he turned on him. And then I jumped, I took off. Then when I got back, I told my father that some kind of being scared me.

I told him what kind of being it was, he said, "Lynx that almost you were attacked."

Told by Nelson Cornelius to Lewis Webster
Translated by Amos Christjohn
Nelson Cornelius

Wahu'na'se ne'n yukawanaskwayata' tu tyonhu' skwalut okhale' kohsa'tas
Long ago it was we had animals cows and horses

kwha'kws ok thikunese' kwha' tsi' niwa tsi' yakwanakle',
just always they roam free just anywhere that we live,
yah uhka' nahte' te'yu'tu'he. Ne kws kati' nale' yusakahewe'
no one anything said. And every time time came

akuwatinu'tatahkohatu' ne kws kati' wi tyotyelu hutu askuwatiya'tisakha ki'
to milk them it was always first to go look for them

nyalehkwe. Kwha' ok ne tsakat kohsa' tas nahle' waho yata' ne'
before. It's just the same horses again he got

ahakale'ni tsyok nahohwe. Oya kws kwi ne ni'yot
to haul. Other always the way

kwha' tsi' ka' nutaha' yele' wa'latste. Kanuhsakta ne nu
just he did he used. Near the house there

nashakonatka' lahte' tat uni' tsi' kanuhsote' tekutitastakhwa
he tied them maybe at the house they stood there

kanyo kwi Ahoya'take tsi' tekutitastakhwa. Tho na tshikaha' wi'
before he got a stable. At that time

yah uhka' akwah te'yakonuhsote' ne nahohwe. Yah ne
no one at all had a house anything. Not

tehonaskwayata' thahkwe' kohsa'tas ne' tho ne' tyotna'kales kws
he did not have horses at that time oxen always

ne' shakoto' lihe'. Uskah utlatste' wahakenhane' usakheya'tisakha
it was he drove. One time he got me to look for them

tyotna'kales ona' kwi wa'kahtata' ti'. Wakanaskwi'yo' elhal
oxen now I set out. I had a good pet dog

ne tho ne. Ne kati' wi wa'a'kene. Tyotkut ki ne
then. So then we went. Always the one

'yaknehse' katsa' nu wa'kehte. Ne ka'i'ka' elhal kwha ok thikawa'ni'yo'
with me everywhere I went. So this dog quite free

kanhke Ahaye' na' tsuhkalo' la. Eso yotlatstu' tho kws
when he'll catch rabbit. Many times there often

shaya'taha'wi' tsuhkalo' la' tsi' yukwanuhsote. Ne kws kwi' ni
he brings back rabbits to our home. Often I
It was a long time ago that this happened. We used to have cattle and horses, but for myself I had a span of oxen. In those days it was the custom to just let their animals roam free. So when milking time came, people would have to go and look for their cattle or cows. There used to be a lot of timberland and a few places where there were clearings and that used to be always reserved for the planting area.

When he did get a team of horses, he used to use them near the house for them to get used to the place or their future home. So that's one reason they never went too far away. But this one time the oxen had gone beyond their limits, so he hired me to go and look for his horses. I had a good dog and everywhere I went he would always go along with me. He sure was a good rabbit dog. Many times he'd go out hunting by himself, and he would always bring back a rabbit. But I never did train him to clean and dress the rabbit, too.

I always had in mind that I was the one that had the best dog. So during one time that we were traveling around at night we met something with big eyes not too far in front of us, but then my dog appeared on the scene. Right then and there it took after him, so immediately I also took off. When I got home I was telling my dad about it. He told me that I was sure lucky I had my dog because that was a lynx and a lynx would attack a person.
Mrs. Cassie Denny

Kanyo' uhka ok wá?yaiheye' tho káš yáka' Supposing some one had died then always they say
wa?tyuhkwata'sé tsi' nú yeyá'tat áhsá náwátlatste' they would go around wherever she is buried three times
tho ne kwi o'ná Atsyuhtá'tí. so then it will be the time to go home.

Ákwe'ku' káš wahutatlí'wanu'tu'se usayutatlíhiwá'nikulhás. All of them always asked each others for their forgiveness.

Ne o'ná ashé'nute' katánínúhahkwe. Now it was the basket I used to sell.

Ikstáhká' ne lakya'tákenhaskwe' ne káš My late husband it was he used to help me it was always
lalútyahkskwe.
he used to cut the logs.

Ne o'ná wá?tyakninuwayáta'na Kanatá'ke
Now it was the two of us to go bartering to Green Bay
ne'n atánap'tsí.
that is for groceries.

Okhale' skáya'tat yù'kwe wá?oksa'tayá'tá'ne' ohahá'ke. And one female a woman she had a baby on the road.

Áhsá yawa'le' nihátí kheyótíh, tahnu' Three teen (13) that many that I raised, and

yahnwá'tu tewaknuhwalktanihé', ne yáka' wathlo'lihe' never was I sick, it was they say what it's telling

tsi' ka'i'ká lotikstáha sáne lotiya'tahni'lu'se tsi' ni'yót about these old people they were hardy men just the way

ka'i'ká ka níhotiyan'sá káh nikaha'wi. these young people around this time.

Told by Mrs. Cassie Denny
Translated by Amos Christjohn
Kaŋyo’ yhka ok wa’yahihey? tho kəs yaka’ wa’tyuhkwat’se’
ksi’ nu yeyat’at ahsa naatlatste’ tho ne kwi o’na’atsyuht’a’ti.
Akwe’kū kəs waḥutatli’wanu’tu’se usayutlahwa’nikulhas.
Ne o’na’ ashe’nute’ kətahminuhawkwe.
Ikståhka’ ne lakyatakenhaskwe’ ne kəs lalútyahkswke.
Ne o’na’ wa’tyaknuwayat’an na kanata’ke ne’n atana’tsli.
Qkhole’ skayatat yu’kwe wa’oksatay’ata’ne’ ohaha’ke.
Ahsa yawa’le’ nihiṭi kheyotih, tahnu yahnuwa’tu téwaknuhwaktanihe’,
ne yaka’ wathlo’lihe’ tsi’ kə’i’kə lotikståhwa sáne,
lotiya’ táhni’lu’se tsi’ ni’yot kə’i’kə ka níthotiya’sa kah
nikahá’wi.

Told by Mrs. Cassie Denny

Whenever someone dies, it’s the custom to go around three times wherever they are buried. Then you can go home and the one that’s buried will not bother you providing you have asked forgiveness from him/her.

Now our livelihood is my basket making. My husband used to go out in the woods and cut the log and bring it home. He would pound it to get the splints. I would go sell the baskets in Green Bay. In return I would buy groceries with the money. Sometimes we do bartering for our groceries.

At one time a woman gave birth to a baby on the road.
And for myself I gave birth and raised thirteen children and outside of that I was fortunate that I never was sick. It is said by some of the old timers that they were more hardy than this younger generation.

Translated by Amos Christjohn
Elizabeth Doxtator

Tsi' ni'yt tsi' tewakatesnyeu'ne ne'n
The way that I used to take care of myself that is
wahu'nise?.
long time ago.

He' kâs na wa'kelhe', kanastohale' astehtsi
It was always when I wanted to, corn bread early morning
ayakyateku'ni.
for us two to eat.

Yo'kalasha kâs wa'kanastohale'
Towards evening always that I would wash the corn
tho' ne' o'nâ waka'asliha'â, tsi' niyo'le
that's when now I would hang up the basket, that would be until
astehtsi' ,
the following morning, so now the corn should be dry.

Tat kâs ka'ye nitsychwista'e okhna? kwi
Maybe sometimes three bells it had struck so then
âkatketso âkna'talunyahni tsi' niyo'le nâ
I will get up and make the bread that is until that
nyahatatwyena'tâ'ne' ikstakhâ,
he will get ready my deceased hubby, he would haul pails
wahana'tsyakale'ni
yehwa'eka'ke yoho'ti wahana'tatâ'ko. Ok kwi
to the barn he would take it to milk the cows. But then
for myself I put my bread to a boil now that's when
ni wa'katna'talo' kwi ni'i tho' ne o'nâ
ya'kyakhta'tshi
I would immediately go out side go and help him, that is until
wahiya'takenha'sa, tsi' niyo'le
wa'yaknihsane? ,
the two of us finished up, so then it would be cooked the
okhna' kwi ne yona'talâli
na' kâ ok wi wa'yakyateku'ni' astehtsiwe'ê'ke.
so then immediately did we eat two of us for our morning meal.

Told by Mrs. Elizabeth (Ben) Doxtator to David Skenandore
Translated by Amos Christjohn
Tsi' ni'yot tsio, tewakatatesnyeu'ne ne'n wahu'nise'.
Në' kas na wa'kelhe', kanastôhole' astehsi ayakyatekhu'ni.
Yo'kalasha kas wa'kanastôhole' tho, né' o'na' waka'asliha'ila',
tsi' niyo'le' astehsi', na kwi' yonastâtha.
Tat kas /ka'ye' nitsuowista'e okhna' kwi akatêtsko
akna'talunyahni tsi' niyo'le, na nyahatetyena'ta'ne' ikstâhka,
wahana'tsyakale'ni yehwa'ekta'ke yoho' ti wahau'tatâhko. Ok kwi
ni wa'katna'talo' kwi n'îi tho' ne o'na' ya'kyakahâ'tshi
wahiya'takenha'sa, tsi' niyo'le' wa'yaknihâne', okhna' kwi ne
yonâ'talâli na ka' ok wi wa'yakyatekhu'ni' astehsiwe'ke'.

Told by Mrs. Elizabeth (Ben) Doxtator

This is the way that I used to take care of myself a long time
ago. Whenever I wanted corn bread for breakfast, then the day before
I would cook my corn in ashes and wash it several times. Then I
would keep my corn in the basket and hang it up to drain all the extra
moisture out of the corn until the following morning.
The following morning I would get up about 4 o'clock a.m. and
I would pulverize the corn. Pulverizing the corn is hard work. You
have to pound the corn and sift it. Then I put my loaves of bread into
the boiling water for one hour. By that time maybe my husband is ready
to haul pails and cans to the barn so we can milk the cows.
By the time the milking is done then my bread is also done too.
We eat the hot corn bread and the broth of the corn bread.

Translated by Amos Christjohn
Mrs. Tom Elm

A long time ago near the tracks we used to live it was

kalhakuwko tho nu tsutakaha'wi. Uskah ulatste? wa'teklisti'ya'ke?,
all woods there at that time. One time I went across the tracks,
yahhawe? ne'n akitse'na' elhal ne' kas ne' lanaskwiyo'hne'.
I took him along my pet dog he was always good animal.

Nya'tewatku'slake kanaklehkwene tho ne. O'na' kwi takatahsawax
All kinds of snakes there were there. So now I started

wa'ka'yako? sa'yes tahnu tsi? niyotahyuni? tho ne
to pick blackberries and there were so many berries there

suke'nikulha tsi? iha'wi'se' elhal. Khale' o'na' wakatuhute.
I forgot that I brought a dog. Pretty soon I heard

lahnyanyuwe', oha'tu' tsi? ka'yaks,
s'dtsi?
him barking, in front where I was picking berries, too much

wakaskenha?seniu yah nahte? teswakathunte. So'tsi? wakatahyolwu
was I greedy nothing did I hear. Too many I had found berries

okhale' o'na' wakatye'la' wa'yokstane' tsi? wa'tkate'khahakwe
pretty soon to my surprise it got heavy when I took a step.

Ya'katkatho kahsi'ke wa'katye'la' otsi'nkwahlo
I looked at my feet to my surprise pine snake

ne' tho teyothwata'se. Tutakanitskwakwene' kwi ne' a'e niyo'le
was wrapped around it. I quickly jumped of course way over there

yusakatlu'tahne. Kwah wakatla'swaks a' la' ka'yaks
she fell. Just my luck another time I was picking berries

ale' ne' yah te'wakatto'ka yowistanti tho kala'tehse tsi? nu
again I didn't notice a grass snake was climbing where

niyotahyunii. Tho takaya'tane' akwahtahkwaku ya'kaya'ti'tahne.
I was picking berries. There she fell off into my shoes she fell in.

Waketsahihto'ne' kas wahu'nise' yah nuwatu' te'waknuhwaktaniu
I used to be energetic always long time ago never was I ever sick

tyotkut oni wakyo'kte' ehta'keshu kas nyaha'ke kanata'ke
always even I was working walking always when I go to Green Bay
kas wa'katahyahnínú'na', tekni kas yawa'le' nikatsé'take sá'yes always I would go sell my berries, twelve always quarts of blackberries

yahakhawah. áskewe' kwi okhale' kalha'ku nyusa'ke'.
I would take. When I get back again into the woods I would go

sakahyákha. Ka nikaha'wi kwáh slakah'ne ehta'keshu to go pick more berries. At this time hardly am I able to walk

Akatlanayá'na.
to church to pray.

Told by Mrs. Tom Elm to Tillie Baird
Translated by Amos Christjohn

Wahu'nise' olistákta' tshityakwanakle' kwáh ne' kalhakuhkó thonu tsutakahá'wi. Uskah nitlatte' wa'teklisti'ya'ke', yahihawu' ne'n akitsè'nu' ekhal no' kas ne' lanaskwiyo'háne'. Nya'tewathkú'slake kanaklehkwe ne tho ne. o'na' kwi takatahsawá wa'ká'yako' sá'yes tahn tsí' niyotahyúni' tho ne suke'nikulá tsí' ihá'wísí' ekhal. Khale' o'na' wakathú'te', lahnyáñye'ho, oha'tú tsí? ká'yaks, só'tsi' wakakenha'seniu yah nahte' tewakathú'te'.

So'tsi' wakatáhyoilú okhale' o'na' wakatyé'la' wa'yokstán'ne tsí? wa'katekakhákwé. Ya'katáko' kahtó'ke wa'katyé'la' otsi'ñkwhálko' ne' tho teyothwata'se. Tutakanitskwakhwe' kwi né' a'e niyó'le yusaká'tlu'tahn. Kwán wakatla'swáksa oya' sá' ká'yaks ale' né' yah te'wakatто'ká yowistáni tho kala'tehse tsí' nu niyotahyúí. Tho takaya'táne' akwahtáhkwaku yá'yaya'ti'lahne'. Waketsahnítu'ne' kas wahu'nise' yah nuwá'tú te'waknuhwaštani nyutkun oní wakyo'te ehta'keshu kas nyahá'ke kanata'ke, kas wa'katahyahnínú'na', tekni kas yawa'le' nikatsé'take sá'yes yahakahawah. áskewe' kwi okhale' kalha'ku nyusa'ke' sakahyákha. Ka nikaha'wi kwáh slakah'ne ehta'keshu Akatlanayá'na.

Told by Mrs. Tom Elm

Long time ago near the tracks is where we used to live. It was all woods around there at that time. I went across the tracks. I took my dog along with me. I sure had a good day.

There were all kinds of snakes, but then I started to pick blackberries. The berries were sure plentiful and then I forgot that I brought a dog along.

Pretty soon I heard him barking up ahead from where I was picking berries, but I was too greedy, so I did not hear a thing. That was because I really had found good patch of berries.

Pretty soon to my surprise every time I took a step I noticed how short my feet and a pine snake had wrapped himself around my feet. Of course I quickly jumped and
the snake fell off.

It's just my bad luck. Another time I was picking berries again and I didn't notice a grass snake was climbing around where I was picking berries. I shook the bushes and the green snake fell in my shoe.

I used to be energetic, working all the time and I never was sick.

I used to always walk, even when I went to Green Bay to go and sell my berries. Twelve quarts of berries I used to carry when I went selling berries. As soon as I get back from Green Bay I would go back into the woods and start picking more berries.

But now I can hardly walk to church.

Translated by Amos Christjohn
John Denny

Waknaskwaya'tahkwe'o ni ne ne'n yolihwaksà kitkit
I used to have animals even it is mean chicken

nìka wi tsi' niyawù tshikekà. Yah uhka? oya'shù
the way it happened when I was a child. No one others

yèksà té'yàhsè ne'n oskanhe ayakwatéswahtè. Na kwì
child was around that together we would play. Then

kutitse'nà kàs kheyatnutoya'tu okhale kàs o'ni
animals always I played with them and often then

w'otíli'waksà. I tekkwa'nà tsi' niyaki ne'n teyakwatuhnutlùni.
they got mean. I the eldest of us that is we are brothers.

Okhale ne'n tsi' ni'ku wakatanoshuha. Tahnì wahu'nìše
And it is the same my sisters. And for a long time

akulha'tsiwah na kwì ne' tsi' yah se' uhka? oya'shù
I am alone then it is that no one at all other

yèksà ayà' seke. Ne katì' wi ka'ákì sìksìk, kitkit, è'ìhal,
child is around. And so these sheep, chicken, dog,
takohs waknàskwahyà. Ne kàs katì' wi ni yuke'nikuhlo'lihe.
cat we had animals. It is always that I was entertained.

Ne katì' wi ne' aoli'wa tsi' yotíli'waksà waknàskwahyà.
And that is reason that they were mean I had animals.

Ne wi tsi' kwah se' kàs oto'kì tsi' khena'kwà'nìhe.
That's why always really that I got them mad.

Told by John Denny to Lewis Webster
Translated by Amos Christjohn
I used to have some mean tempered chickens. That was the way it was when I was a child and no other children were around that we could play together. I often played with the animals until they got mean. I was the eldest among my brothers and sisters. For a long time I was alone and there were no other children around. We had these sheep, chickens, dogs, and cats and they always kept me entertained. And that's why the animals I had were mean. I always really got them mad.

Translated by Amos Christjohn
Rachel Swamp

Ne' uhte wi ni akuka-latuhs? tsi?
I think maybe for me to tell you a story the way

that it had happened that is when I got married.

N? uhte w? tewasha uskah tsa?tewakohsiya'ku,
Now it could have been twenty one I was many years old,

N? kolakhkow'he nyahake tohka niyakwa' ti akukwe'tashuha
when into Canada I went a few of us some of my relatives

wa?kwe'?
I went along with them.

Kwah k? nahe' tho yeyakwehse na' tho
It was just for awhile that we were there now then

wahuhkete' lutatyo'kuha. Tho laya'talatih lu'kwe'
they came there a family. There was among them a man

N? kwah ka' niyo'le yehluwetaya'. Ne kat? N?
now quite a bit he was older. So it was when

tshishonahti. N? wa'ukhlo'li tsi? ne thik?
they had gone home. Now they told me that it was that

loksta'ha, ne' laliwanutha' ayukininyake?.
old man, it was him he was asking for us to get married.

Yah ki' nahte' teyohwast?a tsi? niyaha' to' ta?
It did not look too good the way he looks.

Khale' otsi? e' so laulha' loksta'ha tsi' ni ni' yot.
And too much he was an older man than what I was.

Yah 'kati' wi te'wakathuta' tu' nok tsi' N? kwi
So it was not that I gave my consent but now

wa'ukwatetsahnita' wahani'lu', "Akawelu'suske lonulha.'
they had frighten me they said, "She is a witch his mother.

Ta't nuwa ayesatalu'ni' ta't yah thahsathu'tate.'
Maybe she will witch you if not that you will consent.'

N? kwi ukwatetsa' tho ne kati' N? wa'kathu'tate
So now I was frightened so it was then that I gave my consent

N? kwi wa'ukininya. Yah nahte' tha'tetwakotatalihwastan?i
it was then that we got married. Never was I regretful
so' tsi? wahakwatey'tu,
tkaye'li' tsi? ni'yót
too much he really took good care of me it was right the way

tsi? wa'thakesne tsi? nahe' yuksinyaku'hne'
that he took care of me all the while we were married

yoyantle' tsi? niholihoo'tsa'hne' yah nuwá'tu tha'tehotelyahtikhu.
it was nice the ways he used to have never he was cranky.

Ne kati? na tsahlihaye' wakenha'tá ne kati? uhte wi
It was when he died I really was sorry so it could be

auta'tuhkwe' hinolukwashkwe
what you'd call I used to love him.

Tho nahe' kolahkowane yake'ske tsi? nahe'
That long in Canada I was all the while

lunhekwe' ikskáká.
he was living my deceased old man.

Na' tsahakatalheskwá na' ka' natata'ke. 0'ya'.
When I became a widow so now I came back. Another man

shukenyake ka' tho. Na' kwi nuwá i' ne
I had married here. So now this time we it was

wa'tyuknilihwaya'ta'se tsi? auknyake'. Yah kya'nyoh
that proposed the agreement to get married. No it doesn't seem

oh nahte' tha'tekyatiha'
to be anything different.

Kwáh ki? ne tsa'kat tsi? wa'tyukésni - yah
It was just the same the way I was taken care of - no

kati' ni' tha'khelihwa'está tsi? shakotényaktá'níhe.
I can't blame them for them to get married.

Told by Rachel Swamp to Ida Blackhawk
Translated by Amos Christjohn

Ne' uhte wi ni akuka'latuhse? tsi? niyawa'u tsi? na
ukenyake.
Na' uhte wi teweshá uskah tsa'tewakohsliyá'ku, na' kolahkowane nyaha'ke tóhka niyakwa' ti akukwé' tashúha wa'kwe'.
Kwáh ka' nahe' tho yeýákwehse na' tho wáhúkhete' lutatyo'kuha. Tho laya'talátih lu'kwe na' kwáh ka' niyo'le', yehluwé'taya'. Ne kati' na', tshishonahtáti. Na' wa'ukhlo'li tsi? ne thíka' lokstáhá, ne' lali'wanúthá' ayukninyake?.
Yah ki' nahte' teyohyaysta' tsi? niyaha'to'ta.
Khale' otsi? e'so' lauláha lokstáhá tsi? ni ni'yót.
I will tell you the story of the way it happened that I got married. I must have been 21 years old when a few of my relations and myself took a trip to Canada. It was just a short time we were there when a family got there. Among them was a man who was up in age.

After these people had left, this lady told me that this elderly man took a liking to you and wants you to marry him.

So I told this old lady that no way did I want to marry that old man. But then she told me that old man is a witch and maybe he could cause you harm if you do not marry him. So it was for that reason that I consented to marry this old man.

We were married for a number of years before he died on me. But then I never will regret that I ever got to marry him. He really took good care of me. He never was cranky. I sure was sorry and sad when he passed away. I sure used to love him.

It was that long I spent in Canada, as long as he was living.

When I became a widow, I came back to Oneida. When I got back to Oneida, I got to meet another man. Things went along fine and pretty soon the question came up about marriage. But this time it was a regular proposal and an agreement.

But these two marriages were the same to me. This man also took good care of me, so to this day I cannot blame them the way they used to get married in the olden days.

Translated by Amos Christjohn
Elizabeth Huff

Tsi? nu tshikaha'wi' tshahonaktana'takte ne'n
During the time that he was bed ridden that is
tyotyeləhtu' tehakesnyeəhahkwe? ne wi'n
the first one who used to take care of me that would be
Kanyo'kotuhka'.

Nick Huff.

O'nh'I' thoha tsəhləheyə tahakna'tu
Now then it was near his death he called my name
okhna' thə wətəktəne' əktə' tsi? lakuhəh.
and then there I stood near by where he had his head.

Wahə'lu', "Taka' təsatəniku'lyak - əsavətəkatsteke
He said, "Don't be worried - be strong
ni'ise' i' kwi ne aklə'wa tsi? ni'yot
you're the one I am the one that's responsible the way
tsi? tesata'u ne? yoyantlehkwə nukə'.' Ne ne'
that you have stood that is it was a good place." that's what
ka'ltəhe' tsi? tehotekahiasi. Tahnu' yah tehakhlo'li
it meant that he was divorced. And then he idd not tell me
tsi? nu tshikaha'wi tʃiyakwatihwa'sas.
at that time when we were courting each other.

Tsi? niyo'le nə tʃiyakni'tlu' oskanne
As far as when we were staying together
elhuwa' nə ukto'kəhsə tsi? o'yə se? sa
just now was when I found out that another one too
lənahkwahə'. E'so' wa'twake'niku'la'ə ne'n ake'niku'la ku
he has a wife. Much I was troubled that is in my mind
tsi? ni'yot tsi? wakatatwanhake?. Ne' tsi? e'so'
that is the way that I tied myself. It's because much
yukhlo'li ne'n yuku'ha. Tsi? yah ne teyoyante?
they have told me that is my parents. That it's not good
ayutatkahwa'sta khale' tsi? kalihwanəla' unı ne tayutekahiasi.
to anger your spouse and that it's a sin too to have a divorce.
Ya'klihwanə'ne aki'lu' tsi' nahe' wakenyakə'uhne?.
I fullfilled my duty for me to say all the while that I was married.
Ne kati? wi ka'i'ká' wakathloliháti?.
So it was this what I was talking about right along.

Ne' tho' ye'kete' laonaktá'ku, sheku ne
It was there I stood near his bed, yet

wahakwahahse, "O'ná ni'sé salihwana'nu?,
he said it to me again, "Now then you have fulfill your duty,
i' ne akwe'ku' tewaka'tá'nu tsi? ni'yót tsi?
I am the one all I made the mistakes and the way that

tho tesata'uhne." Ne o'ni na tsahalihókta there you have stood." It was then when he had finished talking

ya'teyahuniseu na tshahatú'kohte,
not long after when he went beyond.

Told by Elizabeth Huff to Dennison Hill
Translated by Amos Christjohn

told by Elizabeth Huff
It was during the time my first husband was bed-ridden when the concealment was exposed. It was by his dying bed he had told me to come and stand and hold his hand. I was standing near-by his head. He said, "Don't you worry, have a strong mind. I am the one that's responsible for what had happened and I did not tell you about my separation". He did not tell me he had another woman during our courtship.

All while we were living together, it was just then I found out that there was another woman that he was married to. My mind was much troubled for what I had tied myself into. My parents had told me many times it's not very good to take someone else spouse, it is sinful.

But to me I have fulfilled my commitment, I stayed to his death, but he had confessed he was the one that did wrong.

It was not long after he had finished his confession to me that he had gone beyond.

Translated by Amos Christjohn
Elizabeth Huff

Ne' uhte' utakatyeye'lahtey' takatānuhwe'lētu' tsī' niku'
I guess the first thing I should thank how many

onā' wa'kōhslako' khale' tsī' niwakatla'swiyohtaye',
now years I have lived and since I have been lucky,

sheку kay i'kā' tsi' kahuhsi'yo', yoyānle' uni sheku
still really well I hear well, good still

tsi' tekatahtunys, khale' tsi' yah nahte' sheku
that I can see, and that nothing still

tę'swake'nikulhā'tskwā, yah uni tę'yotkā'te ne'ne'n auknuhwa'kta,
do I forget, not very often is it would I get sick,

okhale' sheku yotitsa'nit ne'en ksinā'ko tsi' niku' onā
and still they are strong it is my legs as much as now

/ teyonatawāli. they have travelled.

Tekni tsa'tewahokshiya'ku tsaya'ihaye' ne'n aknuhla'kā'.
Two years old I was she died it is my mother.

Kwah tsi' ni'yot wakeslahktaksāu ne'ok uhte' aoli'wa?
Just the way that I dreamt the only it must be reason

kē'yale' tsi' so'tsi' uknehla'kō' na
I remember that so much was I surprised when

tshyashakotyā'tateyhte' tsi' nu niwa'kwa'tū tho tsī'
when they took her away where it was dug there where

tyutatyā'tata'astā'. Kalo takaha'whtey ne'en yukhihsothā'
cemetery. From that time on it is our grandmother

ne' wa'tyuhihksnye' ka'i'kā' kāyē niyākyu. Tahnu tsyeyā'tat
it is she took care of us these four of us. And one girl

sheku tshiyenyu'kelha'. Ne' kati' ok u'tū ne^n akokstāha
still she was nursing. Only was it possible that old lady

wa'utestaθu'θā'. Wahanukwa'tstil'nī' ne'n lokstāha' wihsu
a drop came out. He made medicine that is old man plum

na'kakwilo'θā' ne' wahanikuhekante okhha' wahalihate'
branches it is he scraped twig bark and he boiled it

ne' wa'yehnekι'la kwah ok thiyosno'le wa'yenu'tatane' ne'n
it is she drank really fast she got milk that is
yukhihsotha.
our grandmother.

F'so' ki' ne' yuKwatahta' u. Kwa h yo YAne' ka' yele'.
Quite a bit we were poor. Very good I remember

ts'i' kaa ni' yot ts'i' yakuwa teku' nihe. Ne' kaa ka'i' ka'
the way it was that we ate. Usually this

yu Keskutakhwe' oshua tkay' na le' kanu hsa
frying pan a little grease in it in the middle of the room

wa' yee' ya' tho ne' ona' tho tayakwa hwa' hake.
she placed it there it was then there we would surround it.

Ne' ka'i' ka' kanastohale' kana' talok tho tayakwa tatye'sta.
It is this washed corn bread there we would eat it with

tho thiya kwatlu' tu' oshu' kalakhe.
there we sat around on the floor.

Yah tehiy anelu ne' n lake' nihe' ts'i' niyo' le' teklu?
Not did I know that is my father until eight

tsae'tewakohsiya' ku. Ne' uhte' nahte' ne' n ka' naheha
I was that old. It must have been that a little while

tshityakawahyu ne' n yukhinulha' ka' okha' o' ya'
she'd been dead that is our mother and another

sahatatenyaktani. Na' kati teklu' tsae'tewakohsiya' ku
he got himself married. So then eight I was that old

kwa h ok thakaty'e' la' ts'i' wa'i' lu' ne' n aksotha?',
quite was I surprised when she said that is my grandmother,

"O' na' isi tut' al' etshwa nihe'." Na' kwii ne'
"Now over there he's coming your father." Then

tho nyakwa ta teku' yakuwakwe' ku' tho ya' tey wak' atele' ts'i'
we ran all of us there we were looking at how

tutahonatsa htu' ne' kwa h yah nahte' teshukwa hui' sene
his arms were hanging down just nothing did he bring for us

yah tehokwenyu nok uni utahatsihkhalota' ko' ah' lu',
not could he only even he to take out a pin to say,

"Ko' ise sawa' ka' i' ka'.
"Here you it's yours this."

Teyotanuhyanitstu ne ts'i' lotya' tahstu' ni, nok ts'i'
It was amazing because he was well dressed, but

yah ki' nahte' tehokwenyu ashakoya' takenha' ne' n aksotha'
not at all could he help her that is my grandmother
tsi? teyuakisnyé’u. Tekni sheku teshonyaku na
as she cared for us. Two still had he married when

shiyakawehyeyu ne’n aknulha'ka’. Na kati’ tsi? yakwahwatsi’laya
she’d died that is my mother. So it is how our family

k wah ok thya’teyoni’tunya’u ah sa n iyakwahwatsi’laka ne’n
quite all mixed up three we are families that is

ahsa’n’ na’teyakwatahnu’tehle.

half we’re brothers and sisters.

Kwah kaye yawa’le tsa’tewakohsliya’ku na tsa’kyu’telene
Just four teen I was that old when I learned

ne’n kwah otok’a’u ahta’shuha wa’tkalahhtane’ kwah uni
that is for sure shoes I put them on even

tho ok niku ukwatak’alakse’ ne’n swehni’tat ukyo’ta ne’n
that much was I paid for one month I worked it was

tekawistake wahakak’alakse ne’n lakenahhse? Tu’wis Haoska.
two dollars he paid me that is my employer Thomas House.

Ne un’a? ne’n kwah tsi’ niku au’tu ashakoyu’sehle.
It is like this just as much as he could skin them.

Kalo na’oli’wati ne kas ok yakwatsu ne’n kwah ok
Before that time only usually we use that is quite

thihamunihakwe kakuhsokli?
 homemade mocassin (wrinkled faces) that is in winter

ok ne’n kwa’kalheke yuwalkaswe? kas na’ ne.’
but in summer barefoot usually that way.

Told by Elizabeth Huff to John A. Skenandore
Translated and taped by Amos Christjohn


Kwah kayé’yawá’le tsá’tewakohsíyá’ku na tsá’kya’ntelo ne’n kwah ọtoka’u ahta’shuha wá’tkalahtane? kwah uní tho ok niku uKwátkalyake” ne’n swêhni’tat, ukya’pá, ne’n teKahwistake wáhakkályakse ne’n lákénhahse? Tú’wis Haoská. Ne, uní ne’n kwah, tsí? niku au’tú ashakoya’sehle. Kalo na’oli’wati ne kas ok yuKwatstu ne’n kwah ok thla’numiniháhke kakuhsókli” ne’n kohsla’ké’ne ok ne’n kwá’káhéke yuKwáskawe? kas na’ né.

told by Elizabeth Huff to John A. Skenandore

The first thing I guess is that I should be thankful for the good health and luck also that I still have good hearing and I see well.

It is very seldom that I get sick. I was two years old when my mother died. It seems as though it was a dream. I guess the reason I remember is that I was surprised that they took her away and put her in where it was dug in the ground.

It was my grandmother who took care of me after my mother passed away. There were four of us. One was younger than I was and she was still nursing.

So the grandmother took over the baby nursing. My grandfather got some wild plum branches. He scraped the bark off and he boiled it. My grandmother drank that and it was not long and my grandmother was able to produce milk and she nursed the little baby.

Many times have we seen hardships. My grandmother would always put the frying pan in the middle of the floor and we would all surround it. We would scrape the pan with the corn bread for the little grease that was left in it.

I did not know my father until I was eight years old. I would say that it was only a short time since my mother had been dead and my dad got himself another woman. So I was eight years old and my grandmother said, "Now there comes your dad". So we all ran out to look that way. His arms were just dangling along side of him. Not a thing did he bring for us, not even so much as to take a pinch off and say here this is yours.
But was he ever dressed up and nothing did he bring to help my grandma out.

After my mother had died, he still was remarried two more times after that. So you see my family was all mixed up. I guess I would say three families in one with half brothers and sisters.

I was fourteen years old before I had my first pair of shoes, and I had to work a month to get that.

Thomas House paid me $2.00 and he also was so stingy that he'd just like to skin you - cheat you.

But before this first pair of shoes I got, I wore home made mocassins made out of grain sack for winter wear. In summer we were always barefoot.

Translated by Amos Christjohn
Dennison Hill

Ukyala'se yahinuhsolo'ne tewasha' ahsha tshiskale febiweli
My cousin found his house 20 March 3 date February

wahntale wa'tlu' yawa'le tewa'nyawe ok ahsha niwasha
month 9 teen hundred and 3 tens

ok wa'tlu' niyohlashe'tas tahu o'slu'ni lonyaku
and nine number of year and white lady he had married

tho kati wi ya'kheya'to'la'ne aknulha' teyuknuhelatukhwa. Wa'tlu'
there I found her my aunt she greets me. Nine

niwashah ok uskah teyakaosliya'ku ne lonulha ka'ipka
tens and one birthday she had it was his mother that

ukyala'se', e'so wa'tyakni'thaluni tsi'nahke tho
my cousin, lots we talked while there

taknatahle'nawe. N'e'sa wa'ukhlo'lii tsi'ne e'so
I visited. And that she told me that lots

yako'nikuhlo'lihe', tsi? lonathnyote? ka'ipka kawanaye'nas.
keep her mind busy, that they had standing this caught words.(radio)

Tyotkut yakla' kalano'te.
Always they say music going.

Told by Dennison Hill
Transcribed by Amos Christjohn
I came upon my cousin's home on February 23, 1939. He had married himself to a white woman. So it was at his place I found my aunt, but I always considered her to be a mother to me. She was ninety-one years old. We really had a visit, she was telling me that what amuses her was the radio that was standing there. She says the music was always going.

Translated by Amos Christjohn
John House

O:ná úhte ta’t wisk niyohsláshá ok ya’yahk
Now it could be maybe five decades and six (56)

tsi’ nahe’ tho yekatayáthakhwe ne’n
that long ago there I used to go to school there at

Martinsbury kuwa’yáts ka’ nikaná kayé niwáshá mile
Martinsbury was the name small town four tens (40) mile

Átya nukwa tsi’ tkana’tayáko Altoona ne wi ne’n kwe’khelha’ka
southward from that big city Altoona it was these Quakers

laonatstet Pennsylvania. Ka’i’ka tyo’.sléhta’kat yohá’té
their state Pennsylvania. This railroad train road

’tho nu ya’teyothahó’lu o:ná kas katí’wi yoht’atyehutaháti
at that place it branches off now always it is on the go

’tho yáwate’sléhtayá tsi’ tkana’tayá ne’n Martinsbury.
when it comes to a stop at that town of Martinsbury.

Wisk niwashá niyakwáti ne’n yakwatsinho’ku yakwaksa’shu
Five tens (50) of us that is us male children

okhale’ kwí sa kutiya’taseshú’ tho uhte uni ne
and too pretty young girls there must be that many

nikúti sa, tho yekutayáthakhwe ne wi
females too, there to go to school there and

ka’i’ka tsoyok nu nithone’nu o’ya
this here and there they came from other Indians

nutwa’kanha’tslo’tašhu tho niyakwáti kwah ok thyeyakwakwe’ku.
tribes of that many of us that’s of all of us.

Otyahke she’ku lanunhe’ ne’ tho nu yehutaya’thakhwe
Some of them still living at that place they used to go to school there

ne kwí ka’i’ka luwati’yáts John W. Hill, Latyes Sayles,
so then these were their names John W. Hill, Roger Silas,

Jems Skenantoka, Wilu Kelihka, Joe Smitka okhale’ ne’n kunu’kwe
James Skenandore, William Kelly, Joseph Smith and now the women

Sa’la Kanilis, Seliti Háos, Lovni Kanilis, Tsilos Webster,
Sarah Cornelius, Seliti House, Lavina Cornelius, Lucy Webster,

Lali Kanilis kekstahká ne’n Lucy Webster ne’ sa
Laura Cornelius used to be my wife that is Lucy Webster her too
that's where she used to go to school. Maybe at this time

I will show you the picture of us here it is these pictures of us.

Let me see here it is he is seeking out Roger Silas,

and for myself over here I am standing, but then here is

the pretty girls over on this side are their pictures.

So! on this side she is sitting my old lady. Lots of times

we were pitiful the first time summer time at that place

when we were not right away did they give us these

different clothing. They were barefooted always these

children there too running around half naked. It got to be fall

just now they distributed clothing these it was uniforms.

Now it was really looking like pretty proud of us children.

Three winters (years) at that place I used to go to school there.

I used to hire out always I did when summer came the farmers

I used to work for. He was a rich man the one I work for.

When my time was up to come home, he got there the one

that was in charge, he said, "Now the time is up

for you to go home so then it's there your ticket; it's prepared
yolha'le yusahsatita?aste."
It's waiting for you to ride back with."

Okhna? kati? wi so' tsi waku?weskwanu tsi? nu
Then it was so much fun I had at the place

niwakyo'te, wahihlo'li tho ni 'ake'sheke nyalehkwe,
where I was working, I told him there I'll stay for awhile,

ne kati? na kanan'a ke tsahu'tu'. Na kwi tsusaksane?
so when fall come. So now when I finished

kkalhathoho'sluhe', o'na' kany'a wa'twakatuho'syo'hse
doing the plowing, now by golly I wanted to
tutakaht'a'ti. O'na' kyok wi wahihlo'li' ne'n laken'hahse
to come home. So immediately I told him the man that hires me

tsi? o'na' wa'kelhe tutakaht'a'ti okhna' wahakya'tanustate.
so now I wanted to come home then he coaxed me to stay.

Wah'a'lu' i'lelhe' tayakyat'a'lo'we tsi? laysaho'shuhe?
He said he wanted to go in partnership whatever he plants
tsyok nahteshu.
different kinds of plantings.

Wah'a'lu', "I ne' 'akeh'akhe tsi? nahte?"
He said, "I'll be the one to look around for whatever that
tesatuho'styoni." Ne' uh'te wi ne o'na' la'te
you want." So it must have been now he meant

ne'n yeya'tase nukwa. Wa'tyu'kilihiwya'a'ta' se? tsi?
about getting a pretty young girl. We made an agreement how

náhe' tatekhna'ta'la kátho tsi' latinakele' ne'n
long I'll come back to visit here where they live these

lanukwehu'we.
Oneidas.

O'na' kwi tutakaht'a'ti o' yotsi'hna'to'lu' ohwista kwá ka ni'ku
So now I came home oh proud looking money quite a lot

swakyatati, okhale' wi kwá i'ka tsi? óhsana kwá kwí
I brought back, and another thing really was I well dressed even had

kwe'kelha'ka' lutstakhwa ana'lole swakatstuhati, Kanatá'ke tho
Quaker style hat I was wearing, Green Bay is where

takatitahko. Na kwi né tokaske wa'katu'weskwahté'. Tho
I got off. So now really I had a good time. There
kyahatlatyehse tsi' tehutkwanyuhe'. Skwayatens ne just among them wherever they go dancing. Square dance is what
tehutkwatahke tho nu' tsutakaha'wi. Tho' kati' wi they used to dance at that time. So then
thatwa'katla'nakse' wa'twakya'tatya'tase'tsun'ko. Tho' kati' I had a mishap I ran into pretty young maiden. So then
Tho' kati' isi ok nishu tsi' katho i'kese. So then putting it off and off that here I was around.
Yah teswakahtati khale' ne o'na' ukhyatsuhslo'tase ne' nakhke No I didn't go back pretty soon now I got a letter so it was
thohya'tu ne'na lakenahaskwe lali'wanutha kanhke o'na' him that wrote that used to hire me he was asking when now
tho yahjaske, khale' kwi tsi' lolha'le kwah there I will go back, and as he was waiting only
nok tsi' usahihlo'li' okhna' utahatanyehte' akwattikit that just to tell me then he will send my ticket
ne'na usakatita'aste. Ne' kati' wa'kla'ko' ne'na katho kwi for me to ride back with. So then I preferred that here
kehseke. Ayakonehla'ko', tsayahte'kataokha' to stay. A person would be surprised, am I ever dumb
nu nuwa wakitahta'uhatyehse' kwa' knuwahslo'ta'yehe'. and now I am just pitiful going around here all raggedy clothes.
Tho' nyusuke'nukhe ta't nuwa' na to'kaske If I had gone back there maybe now more than
ahukwatkanu'nihake. ever I'd be a rich man.

Told by John House to Guy Elm
Translated by Amos Christjohn
O'na uhte t'at wisk niyohoslasha ok ya'yahk tsi? nahe? tho' yekatayathakwe ne'n Martinsbury kuwa'yats, ka' nikanata kaye niwash mile atya, nukwa tsi? tkanataya?ko Altoona ne wi ne'n kwe'khelaha ka laonatstet Pennsylvania. Ka'i'ka tyo'slehta'kat yohate tho' nu ya'teoyotha'olu o'na ka' kati? wi yohtatyehtuhati tho yawate'slehtaya tsi? tkanata'ya' ne'n Martinsbury. Wisk niwash niyakwati ne'n yakwatsinoko'ku yakwaksa'shu okhale? kwi sa kutiya'atashe thu' uhte uni ne nikuti sa, tho yekutatathakwe ne wi ka'i'ka tsyok nu nithone nu o'ya nutwa'kanha'tslo'tashe tho niyakwati kwah ok thye'yakwakwe'ku. Otyahke she'ku lamunhe ne' tho nu yehutatayathakwe ne wi ka'i'ka luwati'yats John w. Hill, Latsyes Sayles, Jems Skenantoka, Wilu Keilhik, Joe Smitka okhale ne'n kunu'kuwe Sa'la' Kanilis, Seliti Hösos, Lovni Kanilis, Tsilos Webste, Lali Kanilis kekstahka ne'n Lucy Webster ne' sa tho nu yeyutatayathakwe. Ta't kwi nuwa akuna'tuahse ne'n yakwaya'taluni kah kwi nukwa yakwaya'taluni. To' ka' kwi nukwa lotke'ote Latsyes Sayles, khale? wi ni' i'kah kwi ni nukwati i'kete, okhne? kwi ne'n kutiya'atashe kah kwi ne nukwa kutiya'taluni. Ta' kah kwi nukwa yenaawaslal kekstahka. E'so yuukatahtau tsututye'lihte wakaman'te tho nu tsye'yakwese'ya yah oksa teuyohiwa'wi ne'n atsunyakhwa'shu. Laonakawes kas kati? wi ne'n latiksa'shu, tho sa latinawatslutenutyehse. Wa'kanam'kena, elhuha o'na wa'uykiyatslanuykahwa'wi ka'i'ka ne'n unifam. Na kwi ne tokase'wa'otsoina'tolokhe ne'n yakwaksa'shu. Ahsa niyohosl'ke tho nu yekatayathakwe.


told by John House
Now it's been fifty-six years since I used to go to school there at Martinsbury, Penn. It was a small town, forty miles south of that big city of Altoona. It was in this state of Quakers or the state of Pennsylvania.

This railroad branches off there at Martinsbury. There were fifty of us super male boys, and besides us there must be about fifty girls, pretty young girls, that went to school there too.

There were students that came from different places and different tribes. Some of the students, after they finished school, stayed at the community to live. So then these are the names of the students from here; John W. Hill, James Skanandore, William Kelly, Joe Smith, Roger Silas, Sarah Cornelius, Selenti House, Lavina Cornelius, Lucy Webster, Laura Cornelius and Lucy Webster.

Maybe at this time I will show you their pictures and mine. Here is Roger Silas peeping out, and for myself here is my picture, but on this side is my old lady, my future wife.

Many times we were pitiful, we had a lot of hardships. When we first got there we were not issued clothing right away. The students or small children were always barefoot and some going around with raggedy clothes.

Come fall just now we were outfitted with clothing, only they were uniforms. Now some of the boys were going around just proud with new uniforms.

Three years I spent at that school. In summer time I would always hire out during the summer vacation. So we would have money during the school year.

The farmer that I worked for was a very rich farmer, but then my time was up and I could come home. So the official from school got to the farm and told me that my ticket was all ready, so the ride is all set for you to ride back.

I was enjoying my work very much and I hated to leave, so we made an agreement that I'd stay longer until all the fall plowing is done. When I had finished with the fall plowing, then I wanted to come home, but he coaxed me to stay.

He told me he wanted me to go into partnership with whatever he planted. Then he told me he will look around for what I wanted; he meant pretty young girl. We made an agreement I would come back to Oneida to visit.

So I came back for a visit, proud looking all dressed up, even had a Quaker style hat, money jingling in my pocket.

Green Bay was my first stop, and did I ever have a good time. Well then I got to Oneida. Those days they used to dance only the square dances and were we having fun! That's when I had a misfortune and ran into a pretty young maiden.

That's when I kept putting off going back to Pennsylvania. It was not too long after I got a letter from the farmer I worked for asking me when I was coming back and if it was the ticket problem, he would take care of that. The only thing I had to do is tell him and he would send the ticket. But then I made up my mind to stay in Oneida.

And to think how dumb I was not to go back, now I am just going around in raggedy clothes, pitiful.

If I had gone back there, who knows, I probably would be a rich man.

Translated by Amos Christjohn
Lewis Webster

Tsi? nu ka?ika niwakatunhetu? akte niyutatwani?yo’ tsi?
Where that I was born near Freedom at
kana?taya?, ne wi ne’n o’slunike’ha’ kwi kuwa’yats.
the town, that is in English it’s called.
Teklu? yawa’le tewa?nyaye’ ok tsya’tak niwa’sha wa’tlu’
Eight teen hundred and seven tens nine
niyohsla’te’as. Yah oksa’ teyu’klihu’ni’ uskah
was the year Not right away did they teach me one
yawa’le tsawakohsiya’ku teklu? yawa’le tewa?nyaye’
teen I was that old eight teen hundred
ok wa’tlu’ niwa’sha uskah niyohsla’te’as ona
and nine tens one was the year now
tsa?kataya’ta’na? tsi? tyutatihiyani’tha’ lanukwehu’we’
I went to school at the school Oneidas

tsi? nu nihuwa’tilihunyu’nihe. Teklu’ niyohsla’ke tsi? nahe’
where they are taught. Eight years while
tho nu wa’uklihunih. Kwah yah uskah tha’tetwakha’ti
there they taught me. Just not one did I go home
tho nahe’ thika’ teklu’ niyohsla’ke. Ne aoli’wa tsi?
during that eight year. The reason is that
yah kwi tehotikweni ne’n tsi? nukwa’ ne’n akukwe’ta’
not could they that way my relatives
ahatikalyahke’ tyo’leshta’kathne na’tuta’ke. Tsi? nahe’
to pay on the train for me to go. During
thika’ teklu’ niyohsla’ke twa’sha wisk kwénis
that eight years twenty five cents
yeyukwatanyeh’ta’ni. Wa’katsamu’ni’ kwi ne na? wa’katye’la’
they had sent me. I was glad then I was surprised
ohwista’ tho watâke’ ukhyatu’hslo’tahse. Ne sâha
money there in it I got a letter. It is more
wa’katsamu’ni’ tsi? tekni silu tayukwatanyeh’ta’ tsi? ni’yot
I was glad at two bits they sent to me than
tat oye’li nikawista’ke utayukwatanyeh’ta’niko, ne’ tsi’
if ten dollars they would have sent, because
wakan’uhte’ tsi’ kwah slahke’ne tsi’ tehonatatesnyeu
I know that just barely that they support themselves
ne' tho nu tshikaha' wi'. Kanuhswa' na' ka'ik a' tho
at that time. Large room this there
kanusote' ko tsi' nu niyakw'telu' ne'n lanu' kwe. Tho kati' wi
big building where we stayed the males. Then
yetsyonuhsute' ka'i' ka'. Ahs a nihati tho nu
there's an addition this. Three of them there
nihunuhwetstakhwa' lonu' la' uni' lonatlihwaya' ni'
they sleep there themselves they are responsible
kanyo' tawatuhwatsyowe' akanaktohalehake. Ne ki' thik a
if it is wanted to keep it clean. So that
katsa' ok ka' ya' ahs a nihati ahanaktolahle. Teyakwatathnihi' th a'
someone three of them he'll clean up. We alternated
kw i ne' kwah tsi' niku' uskah ayautakoyah tane?
one week
okhale' ne nuwa' n shaya' tat sahanaktolahle. Swatóye' la' kas
and it is now another cleaned up again. Sometimes
wa'kataténhane' e'so' uhte' wa'kathuwistu' ni ne' win ale
I volunteered a lot it seems I made money again
lonolu' sehe' ahanaktolahle' na kas kw i wa'kataténh ahe .
he's lazy to clean up so often I got the job.
Tho kas kati' wi ne nityotyela' tu t si' wa'khwistay a' tahse.
And so that's the way that I got money.
Ka' ik a' nuwa' yutatlihunyaní' tha' tsi' nu tshikaha' wi'.
This now school at this time
lasota' lka'. ka' ik a tyoh a' tu lw a' yatskwe lukwe' tiy o'
a former soldier this head one he was called a good man
né' shakonolukhwakhwe' ne'n ukwehu' wi' na' eya' toht a.
it is he used to love Oneida people.
Okhale' t si' ka' ya' na' n shako' niku' la le' ne'n lumi kwe ne' uni'
And the one who took care of the males it was
ne'n lasota' lko. Kwah tsi' nu ny a yake' ya' ta' u te' tsi'
an army officer. Anywhere we go always that
raykwana hlahslu' ni' ayakwatekhunyaní' na' okhale' o' ná'
we go in formation we go to eat and then
wa' ukhi lihunyaní' na' kwah ok uskah tsi' teyakwate' kháakhwa'
we go to class just one we stepped that way
tsi? yakohwe. Yah thahsatyu?kwanhutane? yah uni? ne'n as we went. No chewing of tobacco not even


tsir nihatiwanã?ta Ahsatwanu?tahkwe. Yah uni? ne' how they speak could you speak. Not even


okhale? wa?ukwanakto?se' ne? ayukwayo?ánhsa ka'ikã tsi? and we had a chance to go to work these that

latinãkle? ne'n latifah?mahkowatsa yuwatyohekwa?nã kas live there the farmers our gang always

tho nu ya?ukhiyat?nyehte. Kana?ka'ne kas nu nikaha?wi' there they sent us. In the fall always at that time

nale? tusutenho?ku' tsi? yuhihinkunyani?tahwa. Ne katã ka'ika' again the doors opened at school. So then

tsir nahati ne'n lotiyo?tehkwe tsi? niwahkãnes akwewu of them they used to work during the summer all

kas kwi ne' na sakanehwe. Yauweskwa? kas nale? always it is they returned. Enjoyable always again

akwe'ku sayakwawen na wi yuwalha?le' ayuhihinkunih. all we came back now we are ready to learn.

Uyayhe? ka'ika' kohslakweku yah thusa?lawe? na kas kwi Some this all winter not he'd come back that

ne tho wahuwalhuni tsi? nu nihuwalihunyani?nihe? there they taught him where they teach

ne'n o'slu?ni.

English.

Told by Lewis Webster
Translated by Amos Christjohn

The place I was born was near Freedom, a small village on the southern edge of the reservation. It was in 1879.

They did not teach me until I was eleven years old. So it was not until 1891 that I started going to school in Oneida community, where they teach the Oneidas. It's an Oneida Boarding School. I went to that school for 8 years and not once did I go home, but during that time they did send me two bits. That sure made me glad. That 25 cents made me more glad than if they had sent me $10.00, because I knew what hard times they were having.

The boys' dormitory was a large bedroom that had been added to another big building. This big dormitory was sub-divided into smaller rooms. There were three boys to each of these rooms. We had to clean up our rooms ourselves and once a week we had to scrub our rooms.
I used to make money simply by scrubbing for someone else who was too lazy to scrub for himself. So that was the way that I got money.

At this school we used to have an ex-soldier, who was our superintendent. He was a good man and he sure liked the Oneida boys. He used to be an army officer and our boys' advisor was also an ex-army officer and he was also good to the Oneida boys.

Wherever we went we always had to go in formation. When we went to school, we had to go in formation; when we went to the dining room, we had to go in formation. When we went to Church, we had to go in formation or any kind of doings, we had to keep in step.

You were not allowed to chew tobacco, you were not allowed to speak your own language, we were not allowed to smoke.

During the summer months we were allowed to go out and work for the farmer. In the fall the school would reopen, and it's always nice when we all return to school.

Everyone always seems to be happy when the school reopens, although a few will not be back for the fall school opening, due to graduation and going to other schools to further their education and always some would quit school all together.

Translated by Amos Christjohn

P.S. Lewis Webster had gone into Indian Service (B.I.A.) Schools until his retirement. Although he only had 8th. grade education. He was Boys' Advisor.
Eli Skenandore

Ta't nuwa? aki'lu' kaye nivasha niyohsla'ke'
Maybe this time I would say four tens (40) number of years

o'na' tsi' nahe? tsyukwatlihwanhi'latste. Ne? tho ne
now that long ago when I was confirmed. At that time

tkake' tohse nukwa yeyukhilihunya'ni,
out east that way that they had given our instructions,

Hampton, Va. kuwa'yats ka'i'ka' tsi' nu yeyakwatsaya'tahkw
Hampton, Va. was the name this where we used to go to school

tho ki' o'ni nu tyukhilihwanila'tu.
that was even the place that we were confirmed.

Ne ka'i'ka' lalihwawa'ku tsi' ka'ya'.
It was this Bishop the one

washukwalihwanhi'latste? Randolf lua'yats skanyatala'ti
that confirmed us Randolf was his name over seas

nukwa nithawe'nu, England tho nu thohta'i.
is the way that he came from, England that's where his home.

Kwah yaka' akta tsi' laukwe'ta ne'n Pocahontas
They say close that he was related to Pocahontas "Indian Princess"

kuwa'yats ne ka'i'ka' na tsayukwatihwanhi'latste?
was her name it is this when we were confirmed

tyok nahte' utetste. Ne' tho ne yaka? tyotye'lhtu
different things were used. At that time they say the first time

ne ka'i'ka' Victoria kuwa'yats ne yaka'.
it was this Victoria was her name it was they say

tyotye'lhtu Onayote'a'ka' nahatiya'to'ta wahuwatilhihwanhi'latste'
were the first Oneidas their tribe that were confirmed

kah nu ka'i'ka' St. Johns onuhsatokhti'ke kuwa'yats.
right here at this St. Johns church was the name.

Kaye yawa'le niyakwati' tsi' ka'ya' wayukhilihwanhi'latste.
Four teen (14) of us were the ones that we got confirmed.

Yah akwah teske'yle' uhka? nahohte' nok ka'i'ka'
Not surely do I remember who ever only these

ahsa niyakwati ke'yle' Fred King khale' Salomon Archiquette
three of us I remember Fred King and Salomon Archiquette
khole? kwi i'. Eli Skenandore.
and for myself Eli Skenandore.

Told by Eli Skenandore to Walter Skenandore
Translated by Amos Christjohn

Ta't nuwa? aki'lu? kaye niwashà niyohsla'ke o'na' tsi?
nahe? tsyukwatiwhahní'lástë. Në' tho ne tkake' tohse nukwa
yeyukhilihunyà'nì, Hampton, Va. kuwa'yats ka'i'ka' tsi' nû
yeyakwatayà' thahkwe tho ki' o'ni' nû tyukhilihwahnilà'tu.

Ne ka'i'ka' lalihwawà'ku tsi' kà'ya' washukwaliwhahní'lástë?
Randolf luwa'yats skanyatajà'tì nukwà nithawe'nù, England tho
nû thohtà'tì. Kwàh yaka? ñëktà tsi' lauwê'ta ne'n Pochahontas
kuwa'yats ne ka'i'ka' na' tsayukwatiwhahní'lástë? tyók nahte?
ùtëstìg. Ne' tho ne yaka? tsyotyelàhtu ne ka'i'ka' Victoria
kuwa'yats ne yaka? tsyotyelàhtu Onayote'a'kà nahatiya'tó'tà
wahuwatilihwahnilà'tstë, kàh nu, ka'i'ka' St. Johns
onuhsatokàhtì'ke kuwa'yats. Kaye yawa'lé niyakwa'tì tsi' ka'ya'wà
yeyukhilihwahnilà'tstë.

Yah akwa'h teske' yale? uhka' nahohte' nok ka'i'ka' ahsà
niyakwati ké'yale? Fred King khale? Salomon Archiquette khale?

kwi i' Eli Skenandore.

Told by Eli Skenandore

Maybe at this time I would say forty years ago, when I was
confirmed. It was while I was out east. That's where I received
my instructions, and I also was confirmed out east. It was at
Hampton, Va. Hampton Institute was really a school for the colored,
but they had different quarters, separate dining area.
The Bishop that confirmed us was Bishop Randolf. He came
from overseas; the country was England.
They say that he was closely related to Pocahontas, the "Indian
Princess". There were a few firsts. Queen Victoria had said that
it was the first time that the Oneidas were confirmed under her
reign. The name of the church was St. John's Church.
There were fourteen of us that got confirmed. But all I could
remember is the three of us and that is Fred King, Solomon Archiquette
and myself Eli Skenandore.

Translated by Amos Christjohn
Ida Blackhawk

Tsi' nu' yekataya' thahkwe' Lincoln Institute
The place I used to go to school at Lincoln Institute

Philadelphia, Penn. teyohsla'ke' tho nu'
Philadelphia, Penn. two winters (two years) at that place

yewakataya' t[u. Tho' ne' o' na' Carlisle,
that I had gone to school there. And then now Carlisle,

Indian School, Penn. na' yusayukwatenyehet.
Indian School, Penn. this time they had sent me away to.

Tho' nu' yusakatayahte', teyohsla' ale'
That's the place I went back to school to, two years again

tsi' nahe', na' Hampton Institute, Virginia nuwa
was the length of time, now Hampton Institute, Virginia this time

nusake kaye' nuwa' niyohsla' sakataya'ta' na
I went back four this time that many years I went back to school

tho nu' ya'katayahte' tho kwí nu' ya'tewakukóhtu'.
at that place that I had attended that's the place I graduated from.

Okhale' sheku' tsyohslat sakatayahte' Post Graduate.
And yet one more year I went to school Post Graduate.

Yah kwí ne tya'tewakukóhtu. Tsyohslat kwí kwah
No never did I graduate there. One year it was that

ne ok wakatatlihuni' akhelihunyahiheke'. Okhale' kaye'.
it was only I trained myself to become a teacher. Adn four

niwehni' take wa'khelihuni', okhna' Post Graduate ne ne' months
that I taught school, and then Post Graduate it was

wa'katatlihuni' akhe'niku' lalake' kutiksa' suha
that what I trained myself to be an overseer (matron) for the girls

tsi' yutatlihunyani'tanyukwa tsi' nu' atwa' kanha'
at any of all the places of learning wherever an Indian

yakoketswaní ka'i'ka' kabman.
she has set up for them this here government.

Kwah katí' tsi' ok nahte', wakatatlihuni'
So it was just about anything, that I trained myself

yuteyatunyuhe', kanuskú', okhale' aye'nikhu tsi' ok
to fix up, in the house, and to sew just about
nahte? ayaku'ni', atya'tawit okhale' ayenohaleni? sâ ok u'ni?
anything to make, a dress and to wash also or even
ayelistalohsli' sâ okhale' ayekhu'ni' sâ ok u'ni'
to do some ironing also and for me to cook also or even
ayuteyatu' kats'etaku ayaketane' k'ik khale' o'wâhu'.
to store away in the jars to put in fruit and meats.
Kheyatashwaswaskwe' kâs ne ka'i'kâ atiwhu'tsi'.
I used to hate them always it was these colored males.
Yah kati' te'waku'weskwani' ne' ts'i' ne sâ
No it was not very pleasant for me that's because they too
tho nu' thutayath'a', nok ts'i' yah
that's where that are going to school there, but then not
kwi ne' oskanne te'ya'xwu'tlu', yah(un) oskanne
was it together were we staying, 'not even together
teyakwekutu'xath'a', ne ok ts'i' oskanne ts'i' nu'
that we ate, it was only that together was the place
niyakwatayathahkwâ.
Kwâ kâs yu'ni' ne'
where we used to go to school. It was always had been made
akte' nya'teyakwatayâthakhwa.
different area that we were place.
E'so' ts'i' ok nahte' wa'kewyatahtane' ts'i' nahe'
Many of different things that I learned all the while
khe'khe', ne'n latiwhu'tsi', ts'i' nihotiliho'tâ,
I was seeing them that is the negroes, the way of life or their customs,
lutsâloslawyahu', okhale' tyotkut lonatunhahle'.
y they knew how to be friendly, and always that they were happy.
Sheku' ki' ne' yah nahte'
Again it's still the same not a thing
tha'tewakatuhwato'ni' oh nahte'
do I want to have anything to do with them anything
tayuk wihtu'xâ', nok ts'i' yah ki' tho
to do with our functions, but then not as much do
tesekheyatashwaswaHse'. Tho ni'yet ts'i' wâki'wani'nu'
I hate or like them any more. That's the way that I have asked
nahtî' ts'i' lanunhe' ne nahatiya'to'tâ' okhale' ne'n
why is it that they are living that kind of people and the
Atwa'k'anha', yah u'ni ne' te'kheyatahkwas'ahse.
Indians, not even them either do I hate them.

Nok tsi? ne tho natyohkwani luwatilihunyanihe?,
But then there were so many of them that were getting lessons,
sa'ha u'ni otyahke' luwatilihunyani tsi' ni'yt
much more also some of them were being taught like the way
ka'i'ka' Onayote'a'ka'.
Nok tsi? tho kas
these Oneidas (People of the Stone). But then that's always
ni'yt tsi' tekheyatoletha tsi' la'nelhe? lonu'lah.
the way that I notice them that they want to be for themselves
ya'tehotike'tohteka tsi' latiyateli okhale?
to be the outstanding towards the education they have and

tsi' tehonattenihi. Tahnu se tsi? katkathos
that they have changed. But then the way I keep seeing it
e'so se' thona'tokte? yah se tho thata'ehonatneni/
much of it that they're lacking not as much that they have changed

tsi? na'teyotuhwatsyou'.
the way it should of.

Yah tehonatyo'kwa'ni tehonukohtu tsi?
Not very many of them that have graduated from

yutatilihunyan'i'tanyuhkwa. Na'le' kaye' niyohsla'ke' akte' nu /
where they went to school. Again four more years another place

yehutaya'tha kwah ne ok tsi? lonahlukhau o'slun'i'ke'ha.
they are going to school it was the only that they were able to speak
English.

Aki'lu' ni'i' e'so tsi tyukwa'tokte tsi?
I should say for myself much that we are lacking the way

nukwa' ne'n to'kaske' tekal'hsalu'te. Okhale? ne'n
it would go that is really respectful. And to

ayakhilihwakwanyaste'. Okhale? tsi' na'tayakwatlihwakwanyastake
have respect for them. Again that we should have great respect for each other

ne ne'n tsaye'kwaysa'to'ta ok u'ni ne'n
it was the same kind of people as we were and even the

thiye'te'. E'so ni tewakatawli othole'ke na'te'ke'.
outsider. Much have I traveled around northward I was around.

Lonatkanunyan'i' lonukwe'tiyo' se' ne ne kas
The rich people they were nice people it was always
them that I worked for that is during the summer months all

the while Hampton when I used to go to school there. Canaan,

Four Corners, N.Y. ye'ke'skwe' okhale' Great
Four Corners, N.Y. I was over there one time and Great

Barrington, Mass. okhale' Torrington, Conn. okhale' Newport,
Barrington, Mass. and Torrington, Conn. and Newport,

Rhode Island, ahsa kwa niwehn'i take tsi' nahe'
Rhode Island, three always was the total months that long

ye'ke'se ka'i'kwa tsi' nu' ya'kna'tunih,
that I was around there these were the places that I have mentioned

ne tsi' o'na' wa'ktu'kohte'. Wa'kelhe' aukyo'tahsa
it was at the time that I graduated. I thought for me to go to work

kabman ayo'tahse'. N'a kwi ta'klihwasla'ko'
government for me to work for. Now then I answered

tsi' nahte' wa'ukli'wanutunyuhse' wa'tlu' niwahsa
whatever questions they have asked me nine tens (90)

ok teklu' tsi' niku' wa'kathya'tukwhe'. Nok
and eight (98 total) that high number I received (grade). But

tsi' ne yaka so'tsi' ka' nitwakyaha. Yah
then it was they say too much that I was to young. Never

did they permit me to be their matron the girls.

Na kwi wa'khelihuni. Ahsa niyohsla'ke
So then I taught them. Three number of witnesses (3 years)

wa'khelihuni ne tho ne. O'na' ukenyahke.
that I was teaching. It was at that time that I got married.

Ne tsi' na' wa'katehel'uske', nala' ya'khyaa'tu'.
It was then when I became a widow, again I wrote there

Atakalyasne wa'kli'wanu'tu' awa'tu' kah usakatayahte'
to Washington, D.C. I asked if it's permissible to re-enter

kabman kayo'tahsla ne'n yutatlilunyanitha'.
the government service that is in the place of learning.

Na kwi nu'wa, wisk niwahsa tsa'tewakohsiya'ku'.
Now then this time, five tens (50) years old I was.
They wrote back to me it said, "Too much now you have passed
kayé niwasha." Yah katí ni nuwá tu te'wakatstu tsi?
four tens (40)." No never did I have used what
nahe' wakatatlihunyáni.
ever I have taught myself.

Nok tsi' wakya'atukenhas ki' tsi' niku yukihunyáni.
But then it helps me anyway as much that they have taught me.

Yah u'ni' tha'tetkatatlihwastanihe tsi' latihu' tsi?
ever not even do I regret
that the negroes
oskanne yukihunyáni.
together we were educated.

Told by Ida Blackhawk
Translated by Amos Christjohn

Tsi' nü yekataya' thakwe? Lincoln Institute Philadelphia,
Penn. teyoysla ké tho nü yewakataya' tu. Tho ne' o'ná Carlisle,
Indian School, Penn. nü yusayukwatanye. Tho nü yusakatayathe',
teyoyslake ale' tsi' nahe', na Hampton Institute, Virginia nüwa
nusáke kayé nüwa niiyohlsake sakataya'ta'na' tho nü ya'katayathe' tho
ku' nü ya'tewakuko'tu'. Okhale' sheku tsyoyslat sakataya'the?
Post Graduate.

Yah ku ne tya'tewakuko'tu. Tsyolstal ku ku kwah nje ok
wakatatlihunyáni akhelihu'níheke'. Okhale' kayé niwéhnine take
wakatatlihunyáni, ohnah Post Graduate ne nü wa'katatatlihunyáni
akhe'niku' lalake kutiksa'suha tsi' yutatlihunyáni tanyúkhwa tsi' nü
atwa'kána', yako ketskwiní ka'i ká' kabman.

Kwah katí tsi' ok naho'te, wa'katatatlihunyáni yuteyatanyu'he,
kanuskú, okhale', aye'niku tsi' ok nahe' ayuku'ni', atya'tawit
okhale' ayenohaléní sá ok u'ni' ayelishalóshlu' sá okhale'
yekhu'ni' sa ok u'ni' ayuteyá' tu' katsé taku ayakétane' káhik
khale' o'wálu'.

Kheyatahwaskwe' kás ne ka'i ká atihu' tsi'. Yah katí
tiwaku'weskwani nü' tsi' ne sa' tho nü' thutaya' thá', nok tsi'
yah ku ne oskáane te' yakwá'lu', yah úni oskáne teyakwatekhunyá' thá',
ne og tsi' oskáne tsi' nü niyakwatayathakwe. Kwah kás yu'ni'
ne' ákta naya'teyakwatyatakha.

E'so tsi' ok nahe' wakewatehtane' tsi' nahe' khe' kahe'
ne'n latihu' tsi', tsi' nihotilihó'tá, lutaslawá'hu, okhale' tyotkut', lonatunmáhehele'.

Sheku ki' né yah nahe' thà' tewakatuhwatyo' ní oh, nahe'
tayukwaluh'táke', nok' tsi' yah ki' tho tesekhaya thakwasawhse'.
Tho ni' yo't tsi' wakli' wanu'tu nahtlá' tsi' lanunhe' ne
nahatiya' tó'tá' okhale' ne'n Atwa'kána', yah u'ni' né
te' kheyatahwaskwe.

Nok tsi' ne tho natyohkwá luwatilihunyánihe', sáha u'ni'
The place I used to go to school was Lincoln Institute, Philadelphia, Penn. Two years I went to that school. From there I went to Carlisle Indian School. This time I attended Carlisle for 2 years. Again I went to a different school. This time it was at Hampton Institute, Virginia. Four years I went to school there. It was from this school that I graduated and yet I still went for one more year. I took a graduate course, but then I didn't finish that course. I trained myself to become a teacher. I taught school for four months and then went to graduate school again, this time to become girls matron at different government schools, that is Indian Boarding Schools.

So it was just about everything that I was trained for; to do house work, to be a seamstress, to make dresses, to be a laundress, to do ironing, to do cooking for big crew, and to prepare and store fruits and meats in jars.

I used to hate always these colored men. No, it was not very pleasant for me. That's because these colored people also went to school there. But then we were not staying at the same place. We didn't even as much as eat in the same dining area.
It was only that we went to the same school, but our areas were always different. We slept in different areas. Even in school rooms we were not seated together.

Many different things I learned all the while I was seeing these colored people, that is their way of life and their customs. For one thing they knew how to be friendly and they were always happy, but still I did not want anything to do with these colored people, or have them have anything to do with our functions.

Now I do not hate them any more like I used to hate them. But then why is it people are like that and the Indians too, why are they living.

But then there were many of them and we were all getting the same lessons. But then I noticed that they were always trying to be outstanding for themselves, especially towards their education. The way I see it they are lacking much that they should have changed. Not many of them have graduated from the school they have attended.

Again there were four years more of schooling just to learn to speak English. I should say for ourselves we are lacking much education, and again we should have great respect for each other.

It was the same kind of people and even outsiders that I traveled around. I was up north.

The rich people were nice people. I always used to work for them during the summer months when I was going to school at Hampton Institute. I've worked different places like Canaan, Four Corners, N.Y., Great Barrington, Mass., Torrington, Conn., and Newport, Rhode Island.

It was always for three months that I worked out during my summer vacation and a little while after I had graduated.

I thought that I would go to work for the government, so I took my Civil Service Examination. I answered all the questions that they had asked me and my grade turned out to be 98.

But then they told me that I was too young to be the girls matron, which is what I took the examination for.

So then I went to teaching. I was teaching for three years and started getting comical ideas, so I got married.

I was married for some time when I became a widow. So again I wrote to Washington, D.C. I asked if it was permissible to re-enter the government service, that is back to teaching, but then at this time I was fifty years old. They wrote back to me and said, "You're too much over forty years."

So you can see I did not really use the education I have received. But then it helps me anyway, with all the education they have given me. I do not regret that I went to school with the colored people.

Translated by Amos Christjohn
Martin Hill

Tsyaytak yawale tsha?tewakohsiya'ku kala'el
Seventeen (17) years old I was Carlisle
wa'katayata'na ahsa niyo'le niwakyatelu? sekat
the school I went to three that far I was in grade second
ritah tayu'ku tshya'kehwe. Oye'li niwahni'take
reader they gave me when I got there. Ten months

Tsi' nahe' ya'katayahnte' na tutake'nya'kane?
that long that I went to school when I ran away from there

Pittsburgh, Pennsylvania tsi' nu tutayukye'na',
Pittsburgh, Pennsylvania was the place that they recaptured me,

nok tsi' tutake'nya'kane? ale' ne kwi ne o'na katho
but then I ran away again it was now here

swa'ko. Third-ri' tah niyo'le niwakyateluh,
I had gotten back. Third-reader was as far as I went in grade,

kwa' oksa tutake'nya'kane'. Kahu'waku wa'katitane?
it was right away that I ran away again. In the boat I got in

Baflo nya'akwehwe. Kaye' niwemhi'take
Buffalo was our next destination. Four months

Tsi' nahe, tho ukyo'ta tho ne ona' ukwatu'se
that long, there I worked that's when I had enough of that

na kwi wakatitahko?, okhna? Ma'tch oye'li tshiskale?
that when I got off, and then March ten was the date

tshukenyake?, teklu' yawale tewa'nyawelu? ok wa'tlu?
that I got married, eight teen hundred and nine

niwashla, tshiyohlashetash.
tens, the number of year.

Told by Martin Hill to Oscar Archiquette
Translated by Amos Christjohn
Kahu'wáku wa'katitáne? Baflo nya'ákwehé. Kaye' niwehni'take tsi' nahe, tho uko'ta, tho ne ona ukwa'tuse na kwi wa'katitáhko', okhna' Ma'tch oye'li'tshiskale', tshukényake', téklu' yawá'le tewa'nyawelu' ok wa'tlu' niwasha, tshiyohslasshe'tas.

Told by Martin Hill

I was seventeen years old when I went to Carlisle Indian School, Pennsylvania. The third reader is as far as I went. But when I got to Carlisle, they put me back to second reader.

I went to school there for ten months when I ran away from that school. I got as far as Pittsburg, Pennsylvania and then they recaptured me, but I was not there long and I ran away again. This time I went to Buffalo, N.Y. and I hired out to work on the boat on the Great Lakes. I worked on the boat for four months. Then I quit and came home, when I was eighteen years old. I got married. March 10, 1890 was the day I got married.

Translated by Amos Christjohn
Katie Cornelius

Tsutakatah'saw'a wakataya'ta'na na 'unte' th'ha oye'li
When I started going to school now it must be almost ten

Tsa'te'wako'shiya'ku, Luthern Mission watna'tukhwa. Tsi?
years old I was, Luthern Mission used to be called. Now

nu yahá ke'we? yah skawa'nat te'kahlúkha
when I arrived there not one word did I know how to speak

ne'n o'sluni'kéha, yah kaníke? thu'takhawe, ne'n
the white people's language, no way I could, be

akahlúkhake? ne' tsi? ukwehuwehnéha ok yahlúkhakhwe
a good speaker because Oneida Language only what they used to speak

ka'i'ka yukyáha Yawe'towa'ná ukwatánolústa
these parents of mine. Lots of times it was hard for me

uskah ok tsi' nu yah nuwa'tu teswa'teníkulú'ú tekíksá
one only where not ever did I forget two small girls

wa'kyatlı'yo, skaya'tat kati? wi' wa'kuwa'sha'ni'
they fought, one girl it was that she was over powered

wa'tkuwana'khu kakúksne khale' kasnuhke onikwahsósku
she scratched her up on her face, and her finger got all bloody

u'tú wa'tyohá'lehte? uní tho ne o'ná uté'ko
it got she yelled even that's when she ran away

ne'n skaya'tat, okhna? yukwa'niku'la le tho u'we,
the other one, so then our matron there she arrived,

i' ok tho ískete' kheta'ñyuhe ne'n
me only there was left standing I comfort her the

wa'akotpe'lúhse, uklí'wanu'tú'se i' ka'í tho
one that had a mishap, she asked me was it me that

nakyele. Ka'i'ka yah te'wakkweni takatatlhwaskenhahse,
did that This no I was not able to argue for myself,

yah uní ne teyuhlukha o'sluni'kéha ne'n tsyeya'tat.
not even did she speak English the other girl.

Oná kwi í wa'katathle'wahte?,
Now then I was the one that was punished,

wa'ukhitsye'élyahke khale' otokú'ú wa'uknuwahsáliih.
they cut our finger nails and really did I get a severe beating.
El'huwa, on' waknehsákha? ayukhiwánakala'tatse.
Just now, now these two went to look to interpret for us.

Wa'ki'lu "katáanhane' tatyukínúhksa aknulhá."
I said "I'll hire for her to come after me mother."

Sa?ukhi'nikuhlahslu'ni' kwi na' ne' they apologized for the wrong done to me that was it
ne' tsi? wa'twata'nuke, ne'n yukwa'nikú'lale.
because she made a mistake, that is our matron.

Tho kwi ne o'ná tho ka'í'ka' tsi' ukwatye'luhse, ne'.
It was then that this accident happened to me, be-

tsi' yah te'kahlúkha Ahsa' niyohslá'ke na
cause not able speak for myself. Three winters (yrs) when

akte nuwanu yusakatáyahte' tho
elsewhere this time I enrolled to go to school that's

ne on' i'nu nyahá'ke, tkake'tohse nuwa nukwa
when now far away that I went, eastward this time that way

wa'uklihunya'ni', tho nu yeská'ha
I went to school, that's where the last place

swakatáya'tu', wisk niyohsla'ke tho ya'katáyahte.
that I had been to school, five winters there I went to school.

tho nahe yuklihunya'ni o'sluní'kehá
That long that I had gone to school English Language

akatwaxu'tahkwe, tsilehkwa aukwanútyuke?
for me to speak, almost for me to lose my language

ukwehuwehné, Tydtiku tsi' nahe twakahlukháu ne'n
Oneida Language. All time the while I have learned the

o'sluní'kehá, wake'nikuhlayá'tá' se' ukwaté'shanaksá'hse tsi'?
English Language, I understand it is hard for me the way

nikwanohta. Na katí' ka'í'ka' swa'slú'ni ne nuwa
I speak. So now this you white so this time

useskwalihúni utakaye'liike tsi' akata' ti khale?
you teach us to be correct to for me to talk and

akhya'tu ne'n ukwehuwehné
for me to write the Oneida Language.

Told by Katie Cornelius to Ida Blackhawk
Translated by Amos Christjohn

told by Katie Cornelius to Ida Blackhawk

When I started to go to school I must have been almost ten years old. I went to Lutheran Mission School in Wittenberg, Wisconsin.

When I got there I did not speak one word of English. That was because my parents never spoke English, so that's the reason I was not able to speak English. I sure had a hard time for not being able to speak English.

I never forgot these two girls who got into a fight. This one girl scratched the other girl and beat her up. Then she ran away and left the room. So it was only this girl that got scratched up and I was alone in the room when the matron came in and neither one of us could speak English.

So the punishment I received was having my fingernails cut short, right next to my skin, for trying to comfort this girl that was beaten up. But I just could not help and argue for myself and this other girl could not speak English either.

After all this happened, this matron goes and looks for someone to interpret for us.

I said I'll have my mother come after me.

But then she admitted that she made a mistake and she was really good to me thereafter. I attended that school for three years. After that I enrolled at different school. This school was out east.
I stayed there for five years and I almost lost my Oneida language. So now you white people are teaching us to speak and write the Oneida Language.

Translated by Amos Christjohn
Oscar Archiquette

Flandreau, South Dakota wakataya'ta'na
I am going to go to school five
wisk yawa'le' tsa'tewakohsliya'ku, wa'tlu' yawa'le' tewa'nyawelu'
teen (15) years old I was, nine teen (19) hundred
ok wisk yawa'le' tshiyohlashe'tas.
and five teen (15) number of year. (1915)
Wisk niyo'le' tshikha'wi'se? na tho tshyaha'kehwa.
Five that far I was carrying that's where I got there.
Ne kati? wi ya'ta'kwi'te'ne sa'kwe', ne kati?
So it was what following spring I got back, it was
tsi' nahe? ka'tho iskehse? Dictionary kuwa'yats
during that time here I was back Dictionary it was called
wa?yukhyatuhslu yakyatano's\ha.
the book she gave me my sister.
Ne kati? na tshyusakatawyata'na kanana'ke'ne
So it was when I went back to school in the fall
ya'khyatuhslahaye ne'n Dictionary.
I took the book along that is Dictionary.
Tho kwì ne yusa'kwe, na' ki' ok kwì ne.'
Well I did get back there, so it was right away
tutayakwatahsawà' ya'kwataya'tha.
that we had started going back to school.
'Uskah kati? wi utlatste' wa'katyel\ni' yah katsha
One time I noticed no where's
te'swat ne'n akwatiksyaneli tsi' nu' nikatyatahkhwa
was it in that is my dictionary at the place my seat
ne wi ka'i'ka' ne' tho ne kwah tho na'a'wane
it was this that is at that place it just happened that way
ne'n Dictionary.
that is Dictionary.

Okhna' yah te'khlo'li' ne'n yukwalihunga'nihe'
But then I didn't tell her that is our teacher

tsi' uhka' ok yakotahkwa ne'n akwatiksyaneli okhna'
that somebody had taken out the my dictionary it was
ka'i'ká yakyatano'sáha yukwa'wi Dictionary ne
this sister of mine that had given me Dictionary it was

tho yusaketahne.
that which I had put back in there.

Tahnu yukhiyahlistu ne'n katsha nu'
But then they had forbidden us that is anyplace

nayakwahya'tu ne'n tiksysanelihslaku.
for us to write that is in the dictionary.

Okhna' wa'kelhe' yah ki' uhte' nahte' te'yotyel'.
So then I thought no I guess it didn't matter

ne' tsi' i'se akhyatuhslaku akatatsa'nala'.
because it's me in my book to write my name.

Tsi' kati' wi nahe' katatsa'nalha'.
It was during the time that I was writing my name

tho ukwá'liste ne'n yakolihunya'nihe', wa'ka'lu?,
that she stopped me that is the woman teacher, she said,

"Sanuhe' ka tsi' yah teyonáktote ne' tho ashya'tu
"Do you know that not permissible in there for you to write

ne' tho kahyatuhsaku." Wa'ki'lu', "Wakanuhe' nok tsi'
in there in the book." I said, "I know but then

i kwí ne akhyatuhslí, tahnu ne na' kwáh tsha'tekahyatuhslo'ta
I it is my book, and it is just the same kind of book

ne'n i' akhyatuhselí." Yah kati' wi tetyawehtakhwa
that is my own book." Not even did she believe

tsi' i akhyatuhsli. Wa'ka'lu', "Káh kwí nukwa'
that mine my book. She said, "Right this way

yasatawayha'te tsi' nu níha'tlu.'
you go in there where his room is (lit. where he is sitting)."

Ne'n kwáh tyoха'tu tsi' yukhihunya'nihe' ne wi ne
That is the real head one where they teach us it would be

o'na Principal teacher luwa'yats. Ne kati' wi tsi' 'na'
own Principal teacher he was called. So it was now that when

tho ya'katawayha'te waha'lu', "Nahte' aolí'wa tsi' tho
that I had entered he said, "What's the reason that there

wahsatatsa'nala' thíká kahyatuhsaku.'
you wrote your name that inside of the book."
Okhna?, wa'ki'lu?, "Nahte" wahsi'lu." Waha'lu?,
So then, I said, "What did you say." He said,
"Yah ki' ok nahohhe?" okhna? wahakwahtsyakwahthohse?
"Not a thing," and now he hit me open handed across my face
kenho'kwa'ke.
on my cheek.

Nà ki' ok uni wi ni?i' taka'shëhe.
Now right away even for myself came down with a hit.
Në nakwah ötanë'ali'ha wahiku'leke,
It was right square on the fore head that I hit him,
okhna? a'ë. yahatakla', ostu'ha kati?
so then way over (beyond) that he fell down, a little bit was
wi tho wa'akyatlë'yo tsì' niyo'le' na. tho wa'lawe tsì?
it that we fought until when there he got which
ka'ya' shukwa'niku'lale.
was our disciplinarian.

O'ñi' kwi ne' sayakhne. Wahakenho' tü
So now it was him I went back with. He jailed me
tsì' nahe' wahatihashà i' aklhwa'ke?.
during the time they held a meeting about my concern.

Ahshà niwahnislake tsì' nahe' na' wahatilí'wahhe? ne
Three days that long then they decided it was
i' aklhwa'ke. Ne' wahatila'ko ne'n tåtkhå'ti'
about my concern. It was they chose for me to come home
nok tsì' wa'knakote ne'n 'akte' nu' usakataya'ta'na
but then I have a choice to some other place for me to go to school
kanyö' akelheke.
if I wanted to.

Në' kati' wi ne' kelhahke?, nok tsì' yah ki?
So it was that it was that I wanted to, but then no
te'yotuu.
it was not possible.

Në 'uhte' ta't kwà' utayolihuke?
It must of been if it would have been the correct way
lau'ìha' usahuwatkhla' tuke tsì' ka'ya'.'
he should have been the one to be released the one
wahakwahtsyakwatał'ihohse" tho kat'w ni'i'yt' tsi' wa'kathle-wahte'
that did the slapping so it was that way that I was punished

tsi'? yah te'wakanow'ahtu.
that never did I tell a lie.

Told by Oscar Archiquette
Translated by Amos Christjohn

Flandreau, South Dakota wakataya'ta'na wisk yawa'le
tsa' tewakohsiyá'ku, wa'tlu' yawa'le tewa'nyawelu? ok wisk
yawa'le tshiyohslashe'tas.
Wisk niyo'le tshikha'wi'se' na tho tshyahi'kehwe.
Ne kat'w yi ta'kwi'te'ne sa'kewe', ne kat'w tsi? nahe?
k'wo iskehwe' Dictionary kuwa'ysts wa'yuhyatuhšlu yakyatano'sáha.
Ne kat'w na tshyusakatawyá'ta'na kananá'ke'ne ya'kyyatuhšlahwe
ne'n Dictionary.
Tho kwi ne yusa'kewe, na k'w ok kwi ne' tutayakwatahsawa?
yakwatayá'tha.
Uskah kat'w wi útlatsče' wa'katyela'ni yah katša te'swat
ne'n akwatiłksyeneli tsi', nù nikatyatakha ne wi ka'í'k'á ne'
Tho ne kwah tho na'a'wíne ne'n Dictionary.
Okhna' yah te'khol'li' ne'n yukwilihunu'nihe' tsi' umhá' ok
yakotałkwa ne'n akwatiłksyeneli okhna' ka'í'k'ì yakyatano'sáha
yukwa'wi Dictionary ne tho yusakétahne.
Tahnu, yukhiyahlístu ne'n káša nu nayakwahyá'tu ne'n
Tikyshyelihšlaku.
Okhna' wa'kelhe' yah kí' úhte' nahte' te'uyotay' e'nm' tsi' i'k' akhyatuhšlaku akatatæ'nálæ.
ne'n yakolihunyá'nihe', wa'ká'lu', "Sanúhté ka tsi', yah teyonátko'te'
ne' tho ashyatu né' tho kahyatuhslaku." Wa'kí'lu', "Wakanúhte
nak tsi' i kwí ne akhyatuhšli, tahnu ne na' kwah tsha' tekhyatuhšlí'ta
ne'n i' akhyatuhšli." Yah kat'w wi' te' yawehóthkwa tsi' i
akhyatuhšli. Wa'ká'lu', "Káh kwi nukwa' yasatawyá'he' tsi' nu
niyá'tlu." Ne'n kwah tyohán'tu tsi' yukhilihunyá'nihe' ne wi ne
O'nm Principal teacher luwa'ylats. Ne, katí' wi tsi' ná' tho
ya'katáwyá'he' wahlu'lu', "Nahte' aoli'wa tsi' tho wahsatata'nalæ
thiká kahyatuhšlaku." /'

Okhna', wa'kí'lu', "Nahte' wa'hsi'lu'. Wahlu'lu', "Yah ki' ok
nahohte'," okhna' wahakwahtsyakwatał'ihohse' kenho'kwá'ke.
Na' ki' ok úni wi ni'i' taká'xáhté. Ne' nakwah otáná'li'ä ha
wahiku'leke, okhna' a'ë' yahataklane', ostuha katí' wi' tho
wa'akyatlí'yo tsi' niyo'le' na tho wa'lawe tsi? ka'y' shukwa'niku'xalé
O'nm' kwi ne' sayakhne. Wahakenho'tu tsi? nahe' wahatihášañ
i' aklhwa'ke'./

Ahsa niwahnisláke tsi? nahe' na' wahatili'wahte' ne i'
沉水'ake. Ne' wahatila'ko' ne'n taťkahtá'ë' tsi' wá'knátoto
ne'n ákte' nu' usakatayá'ta'na kanýo' akélheke.
Ne' káša wi ne' kélhakhwe', nok tsi' yah kí' te'uyótú.
Ne' úhte' ta' tewa' utayoyelihuke' lau'lhá usahuwakahlá'tuke
I was going to school at Flandreau, South Dakota when I was fifteen in 1915. I was in the fifth grade when I got there. The next spring I got back and it was while I was back here that my sister gave me a dictionary. When I went back to school in the fall I took the dictionary along. Well, I got back and right away we started going to school.

One time I noticed my dictionary was not there at my seat. Something had happened to it, but I did not tell our teacher that someone had taken my dictionary. So I put the dictionary my sister had given me back in there. We were forbidden to write anywhere in the dictionaries but I thought it didn't really matter since it is my book I would write my name in. While I was writing my name the teacher stopped me. She said, "Do you know it's not allowed for you to write in that book."

I said, "I know but it's my book; it's just the same kind of book mine is." But she didn't believe it was my book.

She said, "You go right this way where the head teacher is."

(Now he would be called the principal.)

So when I went in, he said, "Why did you write your name in that book?"

And I said, "What did you say?"

He said, "Nothing." Then he slapped me on my cheek. Right then for my part, I came down with a hit and struck him right square on the forehead. He fell right over and we fought a little until our disciplinarian arrived. Then I went with him. He locked me up while they held a meeting about my case.

It took three days and then they decided my case. They decided that I should come home but I would have the opportunity to go to school somewhere else if I wanted. Well, that's what I did want but it was not possible. It would have been correct for them to release the one that did the slapping, but that is how I was punished for not telling a lie.

Translated by Amos Christjohn
Stadler King

Ahikaꞌlatuhse\nTheus Elm wak\nluhu? For me to tell him a story Thomas Elm he gave me permission

neꞌn Tuwis Elm neꞌn akhyaꞌtu lauꞌlah ahiyathloꞌli about Thomas Elm for me to write about him to talk about him.

Ná tsaꞌtak tsá?tehaohsliyaꞌku kwáh tóhka ok Now seven years old he was it was just a few only

nuꞌtá uꞌtu wahuwalihuní. days was it possible to give him schooling.

Soꞌtsi? yáká iꞌnú nithlehse? okhale? soꞌtsi Too much they say far he walks, and too much

sá lotítáhtuꞌne? Tahnu ne kaꞌiꞌka too they used to be awful poor. And it was this

tatsiꞌhastatsiꞌka Goodmoughká luwayatskwe? he used to be a minister Goodnough used to be his name.

Ne kas shakolihunyáꞌnihe? wahanhaꞌtá It was always him that was teaching them, he was sorry

kati? tsí yah teyotuꞌu utahokutáhkwa ke that is because it was not possible for him to keep a going

shuwalihunyaꞌnike. Ná kwí ne nok kas loyoꞌte to be educated. So now it was only always him just working

tsyok nahte shakoyaꞌtakená luwayáha just anything he helps them out his parents.

Okhale? oꞌná wahotinaskwayáꞌne? ne kaꞌiꞌka tyotnáꞌka les Pretty soon they got animals it was these oxen.

Ná kwí ne kas lástaꞌ lakalhathos Okhale So now it was always what he uses to plow with. And

wi tsí nahte lotiyoꞌtahsliyaꞌ. Tahnu tsí ná tho nithaweꞌnú too whatever work they had. And that now he was that age

neꞌn kwáh otokáꞌu ahoyoꞌtá that is just really for him to work.

Ná kwí tyoꞌslehtakáthne ohaháꞌke wahataqehane So now railroad train road he hired himself out

kwáh nok tahakuꞌtáhkwe kaye yawaꞌle niyohaksi tsi just only he kept at it fourteen (14) winters (years) that
‘nahe’ tho Wahoyoh’ta. Tahnu latlanothahkwa’kwe
long that he had worked there. And he used to be musician

sa. Okhale’ sa na tewasha teklu’ niyohslake’ tsi’ nahe’
too. And too now twenty eight years that long
tsi’latlanotha.
he has been playing music.

Tho layate’ne’n Oneida National Band. Ka’ nikaha’wi
He is a member there the Oneida National Band. At this time

tsi’ utlihwayo’ta ne’n akahyatu’ke tsi’
that the arrangements that is to be written that is

niyewano’ta ne’n onayote’a’ka’,
the kind of language they use that is the people of the stone,

okhale’ ne sa olihakayu tsi’ niyawahslu’ ne o’n’a
and that too old ways how things had happened that could

ne’n okala’shúha ne o’ni’ ne ya’thoke’tohte’ ne’n
be stories and even that too he was outstanding that is

ayeka’látu. Kwah o’ni’ lawelya’tiyo’ ashakohlo’li’
to tell stories. And even he was well satisfied to tell them

tsi’ náhte’ lonuhte, e’só lonuhte ne wí’n
whatever he knew, lots he knew that would be
tehatlanakelatha.
by remembering.

Okhale’ yah tesho’nikulhatskwá.
And no he was not forgetful.

Tahnu na tsya’tak niwashá ok kayé
And now seven tens (70) and four (4)

na’tehachsliyá’ku.
that many winters he had crossed. (74 years)

Okhale’ ne sa lolihwatoká ne’n ahaya’takenha?
And that too he was true to his word that is for him to help

onuhsatokáhti.
the Holy Church.

Kwah o’ni’ ya’taute tho i’lehse’ kwah tsi’ niku
Really for sure always there he was just every time

yawatatokáhtu.
every Sunday.

Told by Stadler King
Translated by Amos Christjohn
Thomas Elm has given me permission to write about him and talk about him. When he was only a few years old, he had only a few days that he had attended school. The reason why he did not attend school was because of the distance he had to travel and also they were so poor. At an early age he was forced to help at home, according to our minister Rev. Goodnough. Rev. Goodnough was the teacher at the time. He could not keep up with his education, so the only thing that he could do was to go to work, any kind of work that he could find.

Pretty soon his dad got a pair of oxen. It was these oxen he used to prepare the ground for planting.

Time came that he was able to hire out and go to work for pay. His first job was working on the railroad as a section hand. He worked there for fourteen years.

But then he was also a musician. He played with different bands that they had formed from time to time. He was a member of the Oneida National Indian Band and they used to travel a lot even out of state. Most of the music he played he had learned by ear. He could not read notes.

He was also a great story teller of what he had heard from his elders and he did all that with good faith. He also took notes of the happenings and he would pass it on to the younger generation. He
was not about to forget very easy and at this writing he was 74 years old. Besides, he was true to his word, and he was willing to help anybody. He was a great Church member. Regardless of weather, he was in Church every Sunday.

Translated by Amos Christjohn
Simon Adams

Tkake' those ne nukwa' lotaya'tanu' ne ka tshithoy'ha ne ka' i'ka "Tehol'hy'athe?" kaye niwash'ha niyohsla'ke' tsi' nahe'ko ohulo'ta kas yaka' loti'yay' tsi' nu nishakotilihunyanihe, ne kati' wi wahaye' na' ne'n ohuol'hta. Shakolihunyanihe? yaka? waholihuni ahatlanota', wahla'lu', i'lelhe' ahanityohku'ni ne'n lutilanota'. Tekni yawa'le niyakwati wa'akwaty'a tala. O'na' ni sakewe' ne'n ukwehuwe'ne, wakatwanakala' tate ne'n ukwehuwehne'ha. Okhale wakaty'a tala' tho lotityokwaya' ne'n lutilanota'. And I joined there members they had that is the musicians.

Told by Simon Adams to Lafront King
Transcribed by Amos Christjohn

Tkake'those ne nukwa' lotaya'tanu' ne ka tshithoy'ha ne ka' i'ka "Tehol'hy'athe?" kaye niwash'ha niyohsla'ke' tsi' nahe'ko ohulo'ta kas yaka' loti'yay' tsi' nu nishakotilihunyanihe, ne kati' wi wahaye' na' ne'n ohuol'hta. Shakolihunyanihe? yaka? waholihuni ahatlanota', wahla'lu', i'lelhe' ahanityohku'ni ne'n lutilanota'. Tekni yawa'le niyakwati wa'akwaty'a tala. O'na' ni sakewe' ne'n ukwehuwe'ne, wakatwanakala' tate ne'n ukwehuwehne'ha. Okhale wakaty'a tala' tho lotityokwaya' ne'n lutilanota'. Okhale wakhehsanaluni' lankwehuwe tsi' kay' tho latinakehle.

Told by Simon Adams
Out eastward it was that he had gone to school when he was a young man, this here "Light Shining On Him". Forty years ago it was.

They say they always had musical horns there and he got one of these horns. The Bandmaster gave him music lessons for him to be a musician.

He said he wanted to get up a band. There were twelve of us that joined.

Now when I came back to Oneida, I was interpreter for the Oneidas and I also joined. There were quite a few musicians, and I took down the names of the Oneidas that lived there.

Translated by Amos Christjohn
Albert Webster

Wisk yawa³le' tsa³tewakohsiya³'ku tsa³kataya³'ta³na³?
Fifteen years old I was when I went to school

ne³n Hampton Institute kuwa³yats yutatlihiyani³'tha³?, Virginia
at Hampton Institute was the name of the school, Virginia

kw³ nu latihu³'tsi sa³ lonatyohka³'na³, tho
it was there colored people too quite a few of them, there

lutay³'ha³', okhale³ tsyok n³twa³kanha³'tsl³³'ta³
they were going to school, and different kinds of Indians (tribes)

sa³ tsyok nu nithone³'nu. Uskah tewa³nyawelu ok
too different places they came from. One hundred and

ya³'yahk niwa³sa³ niyakwa³'ti kunukwe khale³ lanukwe
six tens that many of us women and men

ne³n atwa³kanha³ ok ne³n latihu³'tsi wa³'tlu³ tewa³nyawelu
that is Indians and the colored nine hundred

tsi³ niha³'ti. Akte³ nu na³teyakwa³'telu³, nok tsi³
that many. Different place our living quarters, but

oska³'ne tsi³ yuwhilihiyana³'nihe³. Teklu³ yawa³'le ok wa³'tlu³
together are our class rooms. Eight teen and nine

niwa³sa³ teklu³ tshiyoohshashe³'tas tho nu tshyekehskwe.
tens eight number of year at that place I used to be.

Ne kat³? tsi³ ni³'ya³ tsi³ twakatahsawa³ tsi³ tak³³'wahkwe³,
So then the way that I got started to be a singer,

tho nu tyuklihiyana³'nihe³. Oya³'shu ne
at that place they taught me how to sing. Another one we

tsa³akwa³'yat³'ka³ wahuteya³'tehete³ tahatili³'wahkwe³.
were the same kind of Indians they rehearsed to be singers.

Miss Cliflen kuwa³yats tsi³ ka³'ya³ yakoilihiyunaniyahkwe³?
Miss Cliflen was her name the one that used to teach them

ne³n kala³'na³. Th³ kat³? nu tyotahsawa³ wa³kanityohku³'ni³,
the songs. That is the place I got started to form a group,

ne³n tehatahliwahkwa³ Lanukwe kaye³ niha³'ti. Ne³ kat³? ka³'ia³'k³
of Jubilee singers men four of them. So it's these

Akhena³'tu³ni tho³ latiya³'ta³lahkwe³.
I'll name them those that used to belong to this group.

Alabet Webste, Tom Elm,
Albert Webster, Tom Elm,
Salamon Atsikwet, Chanci Takstete. Kwah kati' i'ka
Solomon Archiquette, Chauncey Doxtator. So then you see

tsi? yukwala'hau okhna? ukwehuwe'ne tsusayakwwe,
really were we talented then in Oneida community we came back too,

okhna? wi teyakwaliwakwaha? kas ki? wah khale' o'nah
so then we were singers always so you see pretty soon

uskah utlatste' Yautatok'ahku yo'kalasneha sayakwaha'ka'ne?
one time Sunday evening services were over

onuhsatok'ahit'ke. Tho' kati? wa'tyakwatla'slu' ne'n akityohkwa'ka
from church. So then we met each other with my group

okhna? wi wa'tyakwaliwahkwahin tohka' nikalu'neke.
so then we sang a few song couple songs.

Kwah kas ne kok nahe' okhna? kas a'e na'tekanlu'la?
Always just a little while then a big crowd

lonatahuhsate' so'tsi? kalani'yohe. Kwah kati?
were listening to such good singing. So it was

tsyok nu nyahlu'ne' ne'n akityohkwa. Okhna'
just different places they went this group of mine. So

kwi kwah o'yah sakanityohkhu'ni' tehatilihwakwaha.
then all together different a group of singers.

Ne' nuwa ka'iu'ka shuwatiyats Alabet Webste, Charle
So this time these were their names Albert Webster, Charles

Webste, Mashel Deni, okhale' Ben Wilak. I' kwi ne' o'nah
Webster, Marshall Denny, and Ben Wheelock. So now it was me

sakhelihuni tahnu tsi? ni'yot tsi?
myself started teaching them and the way it was that

tehatiliwakwe, Alabet Webste ne kwi ne'n tehah-
they are going to sing, Albert Webster he does

bass, Mashel Deni tyotye'lahku tehwaniwastote, Charle Webste
bass, Marshall Denny first tenor, Charles Webster

teknihatuthne tehwaniwastote okhna' Ben Wilak tehah-
second tenor and Ben Wheelock he does

baretun kwi na? ne' teyohsi'shua tsi? nahe' o'nah oskanne
baritone twenty years it's been now together

tsya'teyakwaliwahkwa. Kwah uni' tsi? nikahu'na Wisconsin
we've been singing. Just about the whole state of Wisconsin
akwe'ku nityukwehtu. Teyakwatbroadcast kas sa all over we covered the state. We broadcast by le'tiyo swatye'la ne' stesyan WHBY. Tho kati wi niyawa'/ radio too sometimes it's station WHBY. That's the way it happened tsi' yohsanayatau ne'n yaukwayohkwa. Ne'n oha'ka'ke that it got it's name this group of ours. The last time sakanityohkwisane", wahan'lu", "Nahte? kati? o'na I formed a group, they said, "What ever are Aye'thina' tukwe ne'n yaukwayohkwa." Uhka' ok nahte? we going to name them here group of ours." Somebody tahata' ti', "Yats ot kati? ni'yot Jubilee Singers" spoke up, "Byolly how about Jubilee Singers" tho kati? niyawa/ tsi' yaukwa'sanayatau. Sheku/ so that's the way it happened that we got our name. Yet nuwa kah nikaha'wi ne ki? Jubilee Singers yukhina' tukwe. today at this time it is Jubilee Singers we are called.

Told by Albert Webster to Guy Elm
Translated by Amos Christjohn

Wisk yawa'le tsat'ewakohsliya'ku tsat'kataya'ta'na? ne'n Hampton Institute kuwa'yats yutatilunyani'tha', Virginia kwii nu lati'hu'si sa lonatyohkwana', tho lutaya'tha', okhale' tsyok, nuwahka'khan'atsote sas sa tsyok nu nithone'nu. Uskah tewa'nwakwelu ok ya'ya'gh niwa'hwa niyakwa'ti' kunukwe' khale', lanukwe ne'n atwa'kana' ok ne'n lati'hu'tsi wa'tlu' tewa'nwakwelu tsi' niha' ti', Akte' nu na' teyakwa'telu', nok tsi? oshkamme tsi' yuhyihunyani'he. Teklu' yawa'le ok wa'tlu niwa'sha teku' tsihiyohlase'tas tho nu tsyhekehske. Ne kati' tsi' ni'yot tsi' twakatahsaw a tsi' takli'wa'hwkwe', tho nu yuhyihunyani'he. Oya' shu ne tsat'kawa'to'ta' wahutewya' tehe' tahatili'wa'hwkwe. Miss Cliflen, kuwa'yats tsi' ka'ya' yakihunyani'ahkwe, ne'n kala'na. Tho kati? nu tyotahsawa wa'kaniyohkuku'ni, ne'n tehatilihwa'hwkwa? lanukwe kaye' niha' ti. Ne kati? ka' i'ka akhena'tuni tho latiya'ta'lahkwe'. Alabet Webster, Tom Elm, Salomon 'Atsikwet, Chanci Taktste. Kwah kati? i'ka tsi', yu'kwa'hnau okhna? ukwehwe'ne tsu'sayakwa'we, okhna' wi teyakwallahkwaw' kas, ki' wahn kalhe' o'na uskak / u'latste' Yautatokahu, yo'kalasneha sayakwya'ka'ne' onuhsatokahlte'ke. Tho kati? wa' teyakwala'slu ne'n akitiyo'kwa'ka' okhna? wi wa'tyakwallahwkwa'ni' tohka' nikala'na'ke. Kwah kas ne koks nage' okhna? kas a'ne na'tekan'a'la, lonatahuhste' so'hsi' kalani'yohse'. Kwah kati? tsyok nu nyaha'ne, ne'n akitiyo'kwa. Okhna' kwii kwah o'ya sakanityohkuku'ni' tehatilihwa'hwkwa. Ne' nuwa ka'i'ka shwatiyats Alabet, Webster, Charlie Webster, Mashel Deni, okhale' Ben Wilak. i' kwii nê o'na sakhehi'nu' tahn' tsi', ni'yot tsi' tahatili'wa'hwkwe, Alabet Webster ne kwii ne'n tahat-bass, Mashel Deni tyotye'lahtu athatwanastote, Charlie Webster
Fifteen years old I was when I went to school at Hampton Institute, Virginia. It was mostly colored students that went there. Nine hundred colored students were attending Hampton and 160 Indians and these Indians were from different tribes from different parts of the states.

Our living quarters were different place. We Indians were living in a different place than the colored people, but our classrooms were the same. 1898 was the year I was there, and that was the place I had started singing. There were some other guys from different tribes that started at the same time.

Miss Cleveland was our music teacher. So it was at this place that I started to form a group of what you'd call Jubilee Singers. The original Jubilee Singers were Albert Webster, Solomon Archiquette, Tom Elm and Chauncey Doxtator.

So after we got back to the Oneida community, we were pretty much on the talented side of music to be singers.

It was always after church service on Sunday evening that a few of us would get together and sing a few songs. In no time at all a big crowd would gather around to hear us sing. They always enjoyed listening to us sing. But then my group went different ways, so I selected another group.

This group consisted of Albert Webster, Charles Webster, Ben Wheelock and Marshall Denny.

So now I was the one that started teaching them, Albert Webster—bass, Charles Webster—second tenor, Marshall Denny—first tenor, and Ben Wheelock—baritone.

We've been singing together now for about twenty years. We have sung just about all over the state of Wisconsin plus a few places outside of the state. Sometimes we sang over the radio too.

There came a time when they were wondering what to call our group of singers and by golly somebody suggested "Jubilee Singers" and that's the way that we got our name and today yet that's what they call us — the "Jubilee Singers".
Simon Swamp

Yau'waskwatun'ne, kas tshikenikahtluha
It used to be good times always when I was a young

tsi' ni'yot ts'i' teyukwatesnyeu. Ne' tho
the way that we used to support ourselves. At that

ne' yah nuwa'tu' kwa'anyo' tayakwatelya'tha'la'
time never was there a time to be sort of wondering

katsa natyakwahave', ta't ohwista tayukwatuhutsyohe.
where we're going to get it from, maybe money is what we want.

So'ti' wi yukwatehilio'se kas ne' tho
It was so much good time that we had always at that

ne, tahnu' tiksane kas tka'nahku'nihe" "Okuhlhta"'
time, and De Pere always at place they make barrels "Bolts"

kas' luwane'tukhwa' ne'n teholahtatstu.
always is what they used to call him he was running the place.

Ne kati' wi kwa'h tsyok nahte? lahn'i'nuhe', hoops
So it was just about anything that he buys, barrel staves

ka'lu'te' okhale' kitstuff kas latina'tukhwa'
logs and pulp-wood always is what they called it

ne wi ne'n ontlahtus' tas tekni yawa'le niyohs'i'take
it was this popple trees two ten (12) feet

niyo'suhse. Kwa'h kas ok thikawan'i'yo' ot
is the length. It was just always perfectly ok what

na'kalut'a Aahni'nu ki ta't ohnehta, wahta,
ever kind of tree he will buy it maybe pine, maple

kalihtu, ohosela, ona'ke, otokaha, ka'ntlo, okhale?
red oak, basswood, white birch, white oak, white ash, and

wanhanikwal, okhale' kana'tahsa.
soft maple, and tamarack.

Ta't ohwista tayukwatuhatsyohe kwah kwi nok
If money is what we want it will be only

ya'akwalutyahke? tahnu' ayakwayahn'a
cut a tree down and to go and take it to the market

okhna' wa'yukwahwistay'nahne'. Wa'yakwanha'la ne' tho ne
and then money is what we'll get. We were sorry at that time
It used to be good times when I used to be a young man, the way
that we used to support ourselves.

There never was a time that we were wondering how we are going
to get our next money or where is it going to come from.

Those days we used to have good timberland yet and we used to
live not too far from De Pere. In De Pere they had a barrel
factory where they used to buy bolts, hoops, logs, pulp, and wood.
These came in different lengths and you could sell them in different
amounts. The name of the man that used to buy all these forest
products was "Okuhlehta" or "Bolts".

It did not make any difference what kind of a tree it was. It
could be white pine, maple, red oak, basswood, white birch, white
oak, white ash, black ash, prickly ash, soft maple, tamarack,
dogwood, or spruce.

So you see if money is what we needed, all we had to do
was go into the woods and cut a few trees down and haul it away
to the mill. Money was there as you bring in the forest products.

But we were sure sure when his wood lot burned down, because
after it had burned down, he had moved to a different locality.
John A. Skenandore

Yukyatalo’ka kas thi’ka Murphy Baird
He used to be my friend always that Murphy Baird

elhuha tsayakatotyake teyakatnahlena’whe?’
the first time that we grew up we visit each other

used to sometimes a few days. But about this place

tsi? nahte’ i’kelhe’ akka’latu kwah ne
what ever I wanted to tell a story about it was just

kohslakwe’ku tsi? ikwahtu ne wi’n lake’niheha,
all winter long that I invited him it was at my dad’s place,

sheku tshitki’tlu’. Tsi? ok kas kw
still I was staying there. It was only always that

na’tetakatlihwatylela. Tsi? nayakatyele’
I was doing different kind of work. For the two of us to do

ne’n ayakathwistu’ni’ ne tsi? tho se wi
that for us to make money because there it is

yakniya’talatyehse’ tsi? nu ne’n watu’weskwatu.
we are always among them where ever there’s good times going on.

Nok tsi? kwah kas a’nyoh nok thihiotnutli’taks.
But it was always as though only he was bad tempered

tsi? nu yukniyo’tatyehse.
where ever we are working around.

Kwah kas a’nyo’ i’kelhe’ lau’la ta’haka’’s,
It was always as though he wanted for him to be my boss,

tahnu i’ se kba’ swatye’la kas. Kwah
and it was me that was the boss sometimes used to. It just

nok u’tu kwah ostuha wayakayatatu’ko
had to be just a little bit we do a little shuffling around

tsi? nyoi’le nale’ yaho’nikuhlayata’ne? tsi? i’ se
until again he would understand that it’s me

tahiba’s.
that will boss him around.

E’so lake’nikuhlo’li tsi? nahe? oskanhe
Many times he had amused me all the while together

yakni’tlu’tahke khale’ o’ni u’tu wa’yukhinhane’
we were living and even it was possible they hired us two
Ohaha'ke wa'yukniyo'tasha. Tahnu ahsa mael nyexmekhe, on the road the two of us worked. And three miles that we had to go,

kwah kati? i'ka tsi? yakyatyehtesta, ne tsi?
so it was really that we had to get up early, because

katnaskwahahse', tsi? nu niakyo'te ne kati? tsi?
I take my animals, where I work so it was that

so'tsi? luto'lates tho nu nikaha'wi.
too much they hunt that time of the year.

Na kwi kwah kasa ok tho ta'yukniyalu'ti
So then it was always just there we threw our mattress down

tsi? yakyanaunwhetssta.
which is where we sleep.

Akta tsi? ka'nyote' ne'n yutnuhsa'taliha'takhwa.
Near-by where it was standing that is the stove that heats
the room (heater)

wateshani'yo kati? wah, kwahsutati kasa yukyateka'tu?.
it was handy so to say, all night long
always we kept the fire up.

Khale' o'na na thusayaknewe' wa'yakyatyae'la
Pretty soon when we got home to our surprise

skaya'tat tyonhukswalut yotwi'laya, tahnu tyothon'le,
one female a cow had a newborn, and it was very cold,

yah kwi nuwa'tu thyahtunheka? thika
not never will it he be able to survive that

lothoska tsi? niyonuhsatho'le tsi? tekutitasta
young one as cold as it is at the place where they stay (barn)

tho kati? ok nityotye'tu
so it was the only straight course to take

wa'teshakniya'tukohtakhwe' tsi? tho nuwka
that we could pull him through that in there

washakyateya'tuhse tsi? nuwka i' yakwa'tehlu, tsi? niyo'le
we fixed up for him where we were staying, until

ya'olhane' astehtsi na kwi tekutitasta nuwka
daylight came in the morning now then the barn was the place

yusashakyateya'tuhse.
Ne kati? katsa? ok
that we prepared a place for him. It was some time

niwhu'tes, ne ukyehte yehwa'ekta'ke
during the night, it was what woke me up at the barn
tyola'kalhe? kanusku.
there was noise inside the house.

Yah thau'tu yaa'khewe? oh nahte?
It was not possible for me to make out whatever it is

yola'kalhe.
making noise.

Kwah a'nyoh sa yoshe'ihakel, na kwi kwah
It seems as though too frog-in-the-throat, so now it was

oto'ku' takaty'a?.
really that I sat up.

Katsistastohtu ka'i'ka' yetsistotakhwa. Wa'katye'la
It had been turned down this lamp. To my surprise

loyak'u ne'n tyonhuskwatal lothoska, tsi' nu
he had gotten out that is the cow a young one, where

nishakminho'tuhkwe.
we two had penned him up.

Tho ne lo'tsi'leks yukyatlo' la'nyu'ke,
It was there he was sucking my friend's on his nose,

he was asleep. Not a thing does he feel it. So now

wa'ktsistowan'nahte. Na kwi sahinhota'na
I turned up the lamp. So now I went back to pen him up again

ne'n akitse'na.
that is the animal of mine.

Teyotanu'yanitu tsi' niyotnohale? yukyatlo' la'nyu'ke.
It was remarkable how clean it got my friend's his nose.

Na tsalhane' kwah un'i teyotnitstakwalakaslu?.
When morning came it had even peeled the dirt right off.

Told by John A. Skenandore
Translated by Amos Christjohn

Yukyatlo'ka' kas thi'ka' Murphy Baird elhuha tsa'yakyatotyake'
teyakyatatnahlen'wihe? kas swatyel' tohka? nu'ta. Nok tsi?
ka'i'ka' tsi' nu' tsi' nahte? i'kelhe' akka'lata kwah ne
kohslakwe'ku' tsi' ikwahtu ne' wi'n lake'nihnea, sheku
tshiti'nu'. Tsi' ok kas kwi na'tetwakatlihwayel'. Tsi'
nayakyatyele' ne'n ayakyathistu'ni' ne tsi', tho se wi
yakniya'talatyehe' tsi' nu ne'n watu'weskwatu.
Nok tsí? kwá’h kás a’nyó’h nok thihonutila’taša tsí? nu yuńiyo’lťatyeše.
Kwá’h kás a’nyó’i’rele’ha lau’lha’ tahkan’a’s, tałnu i’se kba’se swayę’la’ kás. Kwá’h nok u’tú kwá’h ostaśa wawayk’atału’kó tsí? niyo’le nale’ha’ yahoi’nikhlaya’ñe’ ne’ tsí? i’se tañjá’a’s.
E’só łake’nikhuló’ló’ tsí’ nahe’oškanhe yakińi’ťtahkwe khale’ o’ní u’tú wá’yuńkinhane? ohaha’ke wá’yuńiyo’tasha.
Na kwá’h kás ok tho t’a’yukniya’l’i’ tsí? yakánuhwé’tsá. Akta tsí? ka’nyótse’ ne’n yutnuhsa’taliha’takwa. wateshá’ní’yó kátsí? wah, kważhsutáti kás yuńk’até’ka’tu’?
Ya’ha’ thuá’lú yá’k’hwé? oha nahte’ yola’kalhe’.
Kwá’h a’nyó’h sa’ yoshé’hlakel, na kwá’h kwá’h oto’kú’’ takátyá’.
Katsistatókto ka’irú’ka’ yetsistotakwa. Wa’katye’la’ loyak’u ne’n tyonhuśkwalut lothoska, tsí? nu nišhakańińo’tuńkwe’.
Tho ne lo’tsí’le’kš yuńk’até’lo’ la’nsú’ke, lo’tás na’ ne.
Ya’ha’ nahte’ tehato’kás. Na kwá’wa’ktsistowá’nahte’ na kwá’ sáhnhó’tu’ na, ne’n akitse’na’.
’Teyóta’mi’yaníhku tsí? niyotnohale’ yuńk’até’lo’ la’nsú’ke. Na’ tsá’olhane’ kwá’h u’ni teyotnístakwalak’ásu’.

told by John A. Skénéndore

My friend Murphy Baird and I sure used to be friends. We used to visit each other and stay over to each others place. But it was about this winter that I want to tell you.

I was still staying home over at my dad’s place. We always had some sort of odd jobs for the two of us to make a little money because we used to like to go out and have a good time.

But he was sort of a bad tempered man. He always wants to be the boss of everything we do, but I always make sure that he understands that I am the boss. Sometimes it gets to the point we have to do a little shuffling around, before he understands that it’s me that will boss him around.

He used to amuse me a lot when we used to work together and he used to stay over to our place.

Pretty soon we both got a job working on the road. So we used to get up early, because we had three miles to go and I had to take my team of horses. So you see we had to get up early. We used to throw our mattress right on the floor, then we would sleep on it. It was handy because the heater stove was there. If it got cold, we’d throw a few sticks of wood in it. Sometimes if it was too cold, we
would keep fire up all night.

One evening when we got back from work, here one of the cows had a calf and was it ever cold. We knew the calf will never stand it, because the barn was so cold. So we fixed up a place in one part of the house until morning, then it would be daylight for us to work by.

But then during the night I heard a noise at the barn. So I got up. We had a lamp that was turned down, so I raised the flame a little so I could see and I could not make out what the noise was all about. But it turned out that the horses were fighting. One had gotten loose.

When I got back in the house, I heard another noise which seemed like the sound of a frog in the throat. The calf had gotten loose while I was at the barn. I looked around and saw the new born calf sucking on my friend's nose. He was sound asleep and it did not wake him up. So this time I had to pen-up my new born calf again.

It was remarkable how clean it turned out to be, that is my friend's nose. When morning came you could see how clean it peeled the dirt off.

Translated by Amos Christjohn
Lawrence John

Tyotye'lah'tu ohwatsyakwe'ku' tshiwatliyo'hné
The first whole world when the war was going on

tho' né' nú' yehe'keskwe' ne'n twa'ta'loté' ne
it was at that place I went it was at the border that is

kuwats'ats ne'n Fort Yustan. Tho ni nú
what it was called that is Fort Houston, Texas. There I where

yekatëwya'tehtahkwe' ne'n sota'í aki'tu. June oye'li
was training that is a soldier to become. June ten

tshiskale 1917 tho' nú' ya'yakwa'we' Fort Houston,
was the date 1917 that's the place we got there Fort Houston,

Texas. Ne' oskanne yakwaya'tailahkwe' ne'n General Pershing,
Texas. It was the same outfit we were in that is General Pershing,

tyotye'lah'tu yashakohawe', wa'thatiya'yake' tho
the first outfit he took along, they crossed there

tkanyatalayá'kó' okhna' tekni washe'tas tivisyan,
great big body of water but then two was the number of division,

ok nii' wi'atyukhite'ni' wisk niwashe'tas tsi'
but for myself they changed us around five was the number that

sayakwats'atala'?. Infantry tsii' nú' nikiyats'atalahkwe
we joined this time. Infantry was the place the outfit I used to belong to

Company "L" wa'tlu' yawa'la washe'tas luwati'yats
Company "L" nine teen (19) was the number their name

latihi'atsi' tutahutana'yanihte' tho nú' tho' ne
colored men they were outstanding over there so that's when

káti' ni tho' nú' yeuyakhiyata'nyehutu.
it was us at that place they had sent us.

Tho káti' wi' nú' ye'ke'skwe' tsi' nahe'
So it was at that place where I was all the whole

watli'yo' ne'n skanyatala'ti. Sept. uskah yawa'le
the war was going on that is over sea. Sept. one teen (11)

tshiskale' wa'tlu' yawa'le tewá'nyawelu' ok wa'tlu' yawa'le
the date nine teen (19) hundred and nine teen (19)

tsiyohslashe'tas. Camp Haye'r A. Jones, Doklus, Arizona nú'
number of years. Camp Haye'r A. Jones, Douglas, Arizona there
tetyuka'tsi ne'n sota'l akahake.
I got my discharge that is a soldier to be.

Told by Lawrence John to Guy Elm
Translated and taped by Amos Christjohn

Tyotyelúlu ohwatsyakwe'ku tshiwaloiyo'hne' tho' ne'nu yehe'késke' ne'n twátá'wá'kó'te' ne kuwa'yats ne'n, Fort Yustan, tho, ni nu yekatwyatéhtahkwé ne'n sota'l ake'tu. June oye'li tshiskale 1917 tho' nu ya'yakwa'we' Fort Houston, Texas. Ne oskanne yakwah te ihtahkwé ne'n General Pershing, tyotyeláhtu yashako'chawe' wa'chatiyà'ya'ke', tho tkanyatalayà'ko' okhna' teki washe'tás tivisyan, ok ni'i wa'tyuhkíté'ní wišk niwashe'tá's tsi' sayakwatsyotala'. Infantry tsi', nu' nikya'talakwé Company "L" wa'tlu' yawa'la washe'tás luwati'yats latihu'tsi' tutahutunú'yaníhte' tho nu' tho' ne' káti', ni tho' nu yeyukhiyatányeh'tu. Tho' káti' wí nu' ye'késke', tsi', híhe' wá'tli'yo ne'n skanyatala'ti'. Sept. uskah yawa'le tshiskale' wa'tlu' yawa'le tewa'nyawelu' ok wa'tlu' yawa'le tsiyohsišashe'tas. Camp Harry A. Jones, Doklus, Arizona nu' tetyuka'tsi ne'n sota'l akahake.

Told by Lawrence John

When I first enlisted, I was sent near the Mexican border to Fort Houston, Texas. There I had my training to become a soldier. It was June 10, 1917 when we recruits got there. After our training we joined with General Pershing's outfit.

I was with the first outfit that he took over - it was the second division. But then we were changed around and some of us went into fifth infantry division.

Company L - 19th. infantry division was outstanding over there. It was a colored outfit. It was their division we joined up with when they got back in the states. We were later transferred to Camp Harry A. Jones in Douglas, Arizona.

On Sept. 11, 1919 I received my discharge.

Translated by Amos Christjohn
George Webster

May 15, 1918 tho ne wa'kahtα·ti', Milwaukee, Wi.
May 15, 1918 that when I left home, Milwaukee, Wi.

tho nu nyewakenu tshya'kathukalyakhe',
that's the place that I went when I enlisted,

ts'i' o'խ wahatisane' tsi' yukhiya'tka·se', tho ne'
when ever they were through with them examining us, then to

Great Lakes ya'yukhiyatʌnyehte.
Great Lakes they sent us to.

Ta' t nuwa' kaye niwehnislasha tsi' nahe'
Maybe this time fourty days that long

tho nu yehe·kehse'.
at that place I spent my time there.

Tho ne' ale' onя wa'akwatu·kohte',
That's when again now we were on our journey,

tyо'slehta'kathe wa'akwatitane', Pensacola, Fl. nuwa'
in the train we got in, Pensacola, Fl. this time

nyusayakohwe.
we went.

Nale' o'ya Camp tho nu itkα, tho kati'
Again another Camp that was make into, that was

nu, kwah otokαu watliyosko kahu·waku wa'akwatitahne.
the place, just a real battle ship that we went aboard.

Hampton Roads, Va. na'tuta'ya'κwe' tho ne'
Hampton Roads, Va. was our next destination from there

onя Jamestown, Va. nuwa' tho nu
on Jamestown, Va. this time that's where

nitsyakwahuwaya'тahke', swehnι·tat tsi' nahe' tho
we were anchored, one month all that while that's

nu niyakwebse.
we spent our time.

Onя ale' a'e' nuwa' Puget Sound, Washington,
Now again way over towards Puget Sound, Washington,

yusayukhiyatʌnyehte.
they sent us.

Nα ale' sayakwatu·kohte' ne nuwa' San Francisco,
Now again we got under way again this time San Francisco.
California ya’akwahwe.
California is where we arrived this time.

Wisk yawa-le niwehnsila’ke tsi’ nahe’, tho
Five teen (15) number of days all the while, at that
nu niyakwehse. Tho ne’ ona ale’ tyo’slehta’kathne,
place we were around. So then now again into the train,
’ nale’ sayukhiya’titahne.
again they put us in.

Ne nuwa? Buglan Navy yard, tho nu
So this time Brooklyn Navy yard, that’s where
ya’akwahwe.
we arrived at.

Oye’li nu’ta tsi’ nahe’, ona kahuwaku nuwa
Ten days all the while, now into the boat again
sayakwatitane?, ona kwi wa’tsyakwanyatali’ya’ke”, Liverpool,
we went aboard, so now we went across the ocean, Liverpool,
England nu nya’akwaye’late’ ne kati? tsi’ ona
England was the place we went towards so then now that we
yakwaya’titakhe, tekni tetyohwista’e, ona tutahsawa
were underway, two o’clock, now it started
wa’kawelute’, kwah i’ka’ tsi’ kawela’tsatste’, kwah
wind to blow, just real and very strong wind, just
se’ kas ok tutayolho’loke? ne’n kahuweya’ko.
and always so it covered over again and agian the big transport
ship.

Tho’ nikawela’tsatste otyahke yah
That’s how strong the wind was some of them never
te’yotuu ne’n usahonatekhunike tsi’ nihotinuhwaktanihe.
were able to for them to eat again that they were so sick.

Tahnu shaya’tat akeksaku yahatstike. Ona uni
And one guy into my plate he vomitted. Now even
ni’i’ yah te’yotuu aukwateku’niko. Ne kati? ona
myself never was I able to for me to eat. So then now

tsao’kalawe?. Ona kwi wa’akwatna’tayA othetslaku.
when it was evening. Now then we played
in the flour.

Yeksohale’tanyukhwa’ wahana’tane’ othetsli, tahnu kayesilu
In the dish pan they put in flour, and four bits(50c)
a’e’ na’ku yahatiya’, ne lao’wa’ tsi’ ka’yA
way down deep they put, it was his the one
Ahakwe'ni' lakuxsne ok tsi' a'latste' tsi' ahatahko
was able his face only that he will use to dip it out

ne'n ohwista.
that is money.

Okhale' otyahke otstokwi we'yat wah'a'neke, yah
And some blueberry pie they ate, never

thau'tu ne'n kwak thyahatiye'na kwah ki?
were they able to just to grab with their hands it's got to

ne ok thahutekwa'ko, kwah kas oluhyosku
be only for them to take a bite, just always blue all over

latikuxsne.
on their faces.

Tsi' ona ts'a'kanuhwetha' nà kas thoha
Now when I went to bed now always very near

utaky'e'tane' aknakta'ke, tsi' na'teyohuwakala'lu.
for me to fall off my bed, that the boat was rocking so.

Ne kati' khale' ona ya'akwawe ne'n Liverpool, England.
So then pretty soon we arrived at Liverpool, England.

Tahnu yah te'yukhinaktotani ayakwitatahko, sáha
And never did they allow us to get off, we went

ok tahatilihwa'leke ne'n ayakwitatahko.
right ahead anyway forced their way for us to get off.

Tho kati' kàs wahunitskwa'uhkw tsi' ka'nhalukslatati
That was always they would hang on to the lines (rope)
yohyenawa'ku kahuwe'ya tsi' yeyothuwanataktu
holding the boat holding fast against

a'nyaktu'kalke khale' ona ya'uhnitskwahkwe wahutitatko.
the bank or shore pretty soon they all jumped over-board.

Ne' kwi nuwa?, ot ne' nawayakwa'yle' ne'n
So now this time, how are we going to do it to

yusayakwitatahne.
get back on the ship.

Tho kati' yakwakanyate' tho ne wa'yuuki'halase'
Then there we stood in a group that's when they caught us

tsi' yukwatitatkhwa nà kwi ne sayukhiya'titane'
that we had gotten off so now then they got us back aboard

ne kwi ne ona ne'n yelathastakhwa tsi' sayakwitatane',
so now it was the gang-plank the way we went aboard again,
so'tsi' yukwatyohkwa'na' yah te'yotuu ayukhinho'tuke, too much we were big group never were able to put us in the "brig",
yakwakwe'ku sayukhiyatka'lahte. all of us they turn us loose again.

Brest, France nya'akwayne'late tyo'slehta'kathne
Brest, France was our destination into the train

sayukhiya'titahne. Yah te'yo' tet ot akwah na'ka'slehto'ta, they put us in again. Not known whatever kind of train it was,

tsi' yakwaya'titakhe, tahnu tetyo'kasha'yu, yah uni kanike that we were riding in, and so slow, not even nowhere

tei'kanaktu'ni tsi' ayukw'a'tahwe.
to bed down on to go to sleep.

Kwa'h ki' ok thyeyakwa'tlu'tu tsi' wa'ukw'a'tahwe.
Just so and just a sitting as we all slept.

Ahsa nu'ta tsi' nahe? tho yakwaya'titakhe.
Three days that awhile that we were riding like that.

Wa'tyakwatehungu'li' tsyok na'kakh'o'ta
We suffered different kinds of food

yukhinu'tahne. E'so sa wa'yukwanya'tatha
they were feeding us. Lots of times too we were thirsty

yah sa tetyakwhulukha tsi' nihatiwano'ta, and another thing we couldn't speak the way their language,
yah kati' wi thau'tu ayakwali'wanu'tu, tsi' nahe?
never were we able to ask them, what ever
teyukwatuwhwatsyo'ni.
what we want.

Yo'kalasha ona' tshya'akwawe' ne'n Camp. Tho'
Toward evening that we arrived at the Camp. That's

ne kwí ona' tutakaye'line tsi' ni'yet
when that now we were back on regular schedule the way

tsi' sayukwatekhu'ni.
that we ate our meal.

Kwa'h isi' nu niyauweskwat tsi' sayukwa'tawe,
Just more than ever better feeling when we slept,

tsi' kwáh otok'á kanakta'ke tsi' sayukwa'tawe.
that it was really a bed that we slept on.

Wa'olhane' ona' to'kaske wa'tyakwawyanha'lane? The following morning now for real that we really had a busy day,
sayakwata’wə, sə, okhale’ sayakwanoheñi
we also took a bath too, and we done our laundry

ywatsułuñynahkwawalina. Tekni wa’twat’a tsi’ nahe
of our clothing. Two days all the while

wa’akwatiša, onə ale’ sayukhiliuyak’te
that we took a rest, now again they gave us hard work

tusayakwatrirl.
we started drilling again.

Khale’ onə astehtsiwe’ek ok nuwa’ tusayakwatrirl,
Pretty soon early mornings only the time we done our
drilling,

khale’ onə ya’kahewa, kwah nok tetsyukwatawali,
pretty soon it arrived, but only we were traveling around,

ak’lu’ uhte’ wi, kwah nok tsyukwatuweškwatu.
I would say may be, just only we were having a good time.

Khale’ onə wa’tyakwatañka tsyakheñka nihatiya’to’ta,
Pretty soon we met Frenchman were their nationality,
yah thau’tu tayakwashaluni.
ever was it possible for us to carry conversaion with them.

Kwah nok teyakwatap’le’ yah teyukwanahtu
But only looking at each other never did we know

nahtə’ ka’tuhe’ tsyukhiwana’su.
what it means they were talking to us.

Khale’ onə kwah nok tha’yuñiyatama’tsli khale’
Pretty soon just only gave us lunch and

wa’ukhihne’kanute, khe’le wa’ukhi’tale’ tsi’ yah
gave us drinks, maybe they took pity on us that never

thau’tu ayakwali’wanu’tu nahtə’ teyukwatuwyatsyoni.
was it possible for us to ask what ever we wanted.

Botoha nu ny’akwe’, uskah ya’akwanu’wehtə,
Bordeaux is where we went, one night we stayed over,

ślakhe’ tha’ketax’li tsi’ nu nakam’wehtə
not very easy did I find the place for me to sleep

ne’ tsi’ yah te’kahliuksa tsyakheñka.
that’s because never did I speak French.

Yah thau’tu auke’nikuhlay’ta’ne’ to kati’ niyoka’la,
I’m not able for me to understand how much is the charges,
onə kwi kwah ok thuñahiyatsa’nu’ ne’n ohwista lonu’la’
so now just a I gave a handful the money their themselves
wahatihwistala'ko tsi' nikano·lu tsi' wa'kanu·wehte.
took the money off what the charges are that I slept over.

Astehtsi? ona wa'khehsakha tsi' nu
Early in morning then I looked around where ever

nákatékhu·ni'. yan tay te'yotuut aukwatekhu·nie tsi' ni'yole.
I will eat, not even was I able to eat a meal until

wa'kheyá·to·la'ne ne'n Red Cross.
I found them the Red Cross.

Wa'ukeste·liste tsi' yah tewakkwe
They laugh at me that I could not not able

auklí'wanu·tuke ne'n akatékhu·ni.
for me to have asked for me to eat.

Wa'kékhwá·ta'ne tho' ne o·na wa'tkatawali tsi?
I finished my meal that's when traveled around in

kana·tay. Kwaš élá ok tetwa'ke·tohtu. Shaya'tat
town. Just here and there I reappeared. One guy

wahíya·to·la'ne ne wa'aknehsu tsi?
I found him that's the guy we went around together the

ka·ya lahlukha tsa'kheha'ka shatwanu·takwe.
one that's speaks French language.

Told by George Webster to Guy Elm
Translated by Amos Christjohn

May 15, 1918 tho' ne' wa'khoht·ti', Milwaukee, WI tho' nu
nyewakenu tshyá'kathukáiyakte', tsi' o'na' wahatísane' tsi'
yukhiya'tká'še', tho' ne' Great Lakes ya'yukhiyatányehy.

Ta't nuwa' kaye niwehnisílash' tsi' náhe' tho' nu
yehe'kéhse'.

Thó ne' ale' ona wa'akwatú'kohte', tyo'slehta'kathe
wa'kwahtítané', Pensacola, Fl. nuwa' nyusayakohwe.

Nále' o'ya Camp tho' nu ítká, tho' kati' nu, kwaž
otóku watliyosko kahu'waku wa'kwahtitahe.

Hampton Roads, Va. na'tuta'ýakwe' tho' ne, ona Jamestown, Va.
uuwa' tho' nu nitsyakahuwaya'tahkwe', swehni'tat tsi' náhe'
tho' nu niya'kwehsé.

Ona' ale' a'ye' nuwa' Puget Sound, Washington, yusayukhiyatányehy.
Na' ale' sayakwatu'kohte' ne nuwa' San Francisco, California
ya'kwahtwe.

Wisk yawalé niwehnisíla'ke' tsi' náhe', tho' nu niya'kwehsé.

Thó ne' ona' ale' tyo'slehta'káthe, nále' sayu'khiyántítahe.
Na' niuwa' Buglan Navy yard, tho' nu ya'kwahtwe.
Oye'li' nu'ta tsi' nahe', ona' kahu'waku nuwa sayakwatinane', ona' kwi wa'tsyakwanyatatal'ya'ke', Liverpool, England nu nya'akwayne'late' ne kat'i tsi' ona' yakwawatitake, teknis tetyohwista-e. ona' tutahsawa wa'kawelute', kwah i'k'ana tsi' kawela'tsatste', kwah se' ka'ok tutayolho'loke' ne'n kahuwarya'ko.

Tho nikawela'tsatste otyahke yah te'yotuu ne'n usahonatekhu'nekii tsi' nihotinuhwakatanihe.

Tahnu shaya'tat akexaku yahetstike. Ona' uni ni'i' yah te'yotuu aukwatekhu'nekii. Ne kat'i ona' tsa'o-kalawe'. Ona' kwi wa'akwatna'taya', othetslaku. Yeksohale'tanyukhwu wahanetane', othetsi' tahnu kayesilu a'ei' na'ku yahatjiya', ne lao'wa tsi' ka'ya' lakweme'ni' lakusnse ok tsi' a'latsste' tsi' ahatahko ne'n ohwista.

Ohkale' otyahke otstoki' wa'yet waha'neke, yah thau'tu ne'n kwak thyasatime'na kwah ki' ne ok thahutekhwu'ko, kwah ka'oluhwoksu latikuusne.

Tsi' ona' tsa'kanuhwe'ha na' kas thoha utakyatane' aknaka'tke, tsi' na'teyohuwakala'lu.

Ne cat'i kahele ona' ya'akwawe ne'n Liverpool, England. Tahnu yah te'yukhinaktotani ayakwatinakhe, sa'sha ok tahatalihiwa'leko ne'n ayakwatinakhe.

Tho, cat'i kas wahunitsku'tukwe tsi' ka'nhalukuslatati yohyenawaku kahuwewa'ya tsi' yeyothuwamanatku a'nyatkalake kahele', ona' ya'thunitskawakhwe wahutitakhe.

Ne', kwi nuwa', o't ne' nawaya'wakaye'le' ne'n yusayakwatinakhe. Tho, cat'i yakwakanyate' tho ne, wa'yukhi'halase' tsi' yukwatinakhwana kwai' ne sayukhiya'titane' ne kwai ne ona' ne'n yelathastakhwa tsi' sayakwatinakhe, so'tsi' yukwatyohwana' ya' te'yotuu ayukhinho'tuke, yakwakwe'ku sayukhiyatka'lahte.

Brest, France nya'akwaweyelate' tyo'slehtake'thane sayukhiya'titane. Yah te'yo'te': o't akwah na'ka'slehto'ta, tsi' yakwawatitake, tahnu tetyo'kasha'yu, yah uni kanike te'kenakutuni' tsi' ayukwata'hwe.

Kwah ki', ok thyeayakwa'tlu'tu, tsi' wa'ukwata'hwe. Ahsa nu'ta tsi' rahe' tho yakwaya'titakhe.

Wa'tyakwatinuhukali' tsyok na'kakhe'atl yukhinu'the. E'so sa'wa'yukwanyatata' yahwa, sa' tetyakwahlyuka tsi' nihatiwano'atl, yah kat'i wi thau'tu ayakwali'wanu'tu, tsi' nahe? teyukwatinu'watsyo'ni.

Yo'kalasha ona' tshya'akwame' ne'n Camp. Tho ne kwai ona' tutakayeline tsi' ni'ot, tsi' sayakwatenihe'ni.

Kwah isi' nu niyauweskat tsi' sayukwatawe, tsi' kwah otokoo kanakaka'te' sayukwatawe.

Wa'o'hane' ona' to'kaskwa'wa'tyakwawana'lahe', sayakwata'wa' sa', okhale', sayakwaholenu yukwatslunyahkwashtu. Tekni wa'twata've tsi' nahe wa'akwatoliya, ona' ale', sayukhiliyaka'ute tusayakwattril. Khale' ona' astehtsi'ek ok nuwa' tusayakwattril, khale' ona' ya'kahwe, kwah nok tetsyukwatawali, aki'lu' uhte' wi, kwah nok tsyukwatueskwatu.

Khale' ona' wa'tyakwata'ka' tsyakheha'ka' nihatiya'to'atl, yah thau'tu tayakwatalunii. Kwah nok teyakwata'take'le' yah teyukwana'hte nahe' ka'tu'he' teyukhiwanala'slu.

Khale' ona' kwah nok tha'yukhiya'tana'tsli khale' wa'ukhi'kunite, khe'le wa'ukhi'tale' tsi' yah thau'tu ayakwali'wanu'tu nahe? teyukwatinu'watsyo'ni.
It was May 15, 1918, when I went to Milwaukee to enlist in the U.S. Navy. When we were through with our examination (physical), we were then sent on to Great Lakes for our Boot Training.

At Great Lakes we spent about forty days there and some of us went on to Pensacola, Florida. Here we had our advanced training.

From there we were escorted onto real ship. It was a big battle wagon. From there we steamed towards northward into Hampton Roads, Virginia. Then into Jamestown, Virginia where we anchored for about thirty days.

Then we went to Puget Sound on train for our next destination. It was not too long and we left for San Francisco, California. We were in Frisco for about fifteen days. Then we took the train again for the east coast, we arrived at Brooklyn Navy yard.

We were in Brooklyn Navy yard for about ten days. We got on a ship, a big transport ship, and we headed out for Liverpool, England.

It was during our underway that we encountered a storm. It was about 2 o'clock in the morning. The wind came up and it was a strong wind. It was so strong that the waves were going right over the bow.

The sea was so rough a lot of the sailors were not able to eat due to seasickness. One sailor was so sick he vomited right into my dish, so even myself I was not able to eat. It was like that for a couple days. But then when the rough seas calmed down, we were able to play games during our leisure hours to combat the monotony of high seas. I got into one game where they put a 50c piece at the bottom of the dish pan with flour in it. Use no hands, only your mouth and if successful, the half-dollar piece is yours to keep. Another game was pie eating contest. Blueberry pies were given to the contestants. You had to eat the pie without the use of your hands. You should see some of the faces, they were all blue.

When the seas were so rough it was hard to stay in bed. The beds on the ships were always 5 beds high and in some of the ships were 6 high. Most likely the sailor on the bunk would get sick and pity the sailor at the bottom bunk - he is the one to be treated to the splashed vomit.
We finally got to Liverpool, England, but we could not get liberty pass. Some of us took the "fan tail liberty". "Fan tail liberty" is getting off the ship without a pass – down the ropes or lines holding the ship against the dock.

But to get back aboard ship was something else. You come up on the gang plank, but if you have no pass, it's into the brig for you – a brig is another word for jail cell. But there were too many of us, so we didn't get punished.

Brest, France was our next destination. This time we rode the train. I hardly recognized what kind of the train it was. It was not a stream lined train, that's for sure – it sure was slow. No place to sleep or eat, just to sit here and there.

Three days we rode like this. No decent food and sometimes no water, we sure had a bad time. We could not understand their language. It was towards evening when we got to camp, but then we were back on our regular schedule, that is the way we should eat our meals. We really had a rest. We slept in beds and they were really beds that we slept on.

So the following morning we went into a busy schedule. We had a chance to take our bath and do our laundry. Two days they gave us to rest up and clean up, then the third day we started to drill for a few days.

After that they gave us liberty just to go to town, but we had a hard time because those people couldn't talk English and we couldn't talk French. It made it difficult to go into a store and try to buy something. They tried to talk to us, but we couldn't understand, so we would just be looking at each other.

We managed to get something to eat and drink and some of us stayed overnight. It was not very easy to find a place to sleep.

I didn't know what they charged, so I took a handful of money out and let them take what it was supposed to be. I got up in the morning and could not find a place to eat. We finally found the Red Cross, so then we were alright. They laughed at me, because I couldn't make them understand. I wanted to eat and finish my meal. That's when I met a young guy who could speak French, so we went around together and had a good time.

Translated by Amos Christjohn
Guy Elm

Ne' ki' unh to w'i ni akka'latu tsi? ni
So I guess I the story I will tell what I
niwakya'tawu, tsa'kathukalyahke. A'e wi niyakwati
happened to me, at the time I enlisted it was a lot of us

tsa'akwahtä'ti ne kati' wi tyotyel'åhtu tsa'akwate
at the time we left so it was the first time that we arrived

tsi? nu thati'tlu ne'n lati'sotal, the place where they had their quarters that is the soldiers,

khale' ka'i:kå luwatilihunanihe? ne'n teka'åhe' and these that were being trained that is airplane

rehulahtatsta. Ne' kati? wi wa'ukhili'wanu'tu' se' operators. So it was they asked us

yah ka te'yakwelhe' ayakwatitane ka'i:kå teka'tåhe. don't we want to for us to get in this thing that flies.

Wa'ki'lu', "I' ki' wah tewakatuhtwisyoni akatitane!" I said, "I am the one I want to get in!"

O'na kw'i ne wa'yakya'titane' okhna' waha'lu', So it was then the two of us got in so then he said,

"na ka salha'le, Chief?" "now are you ready, Chief?"

Okhna? kw'i ne wa'ki'lu', "o'na' ki." Onx So then immediately I said, "okay." So now

ok kw'i ne tutihatho' kwah se' ne wa'kelhe' right then did it give a jerk and really I thought

kwah a'nyoh kwah ok tho e'nike tha'akniye'la' te, it seems as though immediately that straight up that we went,

kwah se' ne tsi' ni'yot tsi' kanahtunyuh' akwelya'ne and really the way that I was thinking my heart

khukwaku tu'tane.
in my throat it fell in.

Kwah kati' ne na tsusakahnehkwane ne'n And it was then when I swallowed again that is

akwelya'ne okhna' kw'i ne ostuha ok this we ne' my heart so then it was just a little bit that can be seen
tsi? na’tutayaknitа okhale’ tusahatkalhate’ni, from where they came flying and again he turned around,

ot ok nahte’ waha’lu’, yah akwa’h tewakathu’te something he said, not exactly did I hear

nahte’ waha’lu’ nok tsi’ okhale’ e’nikе what he said but then and again straight up

nusakaye’la’tе. Yats! tohka ni’ku wa’tyakyani’taketskwahta’ni, it went again. By golly! a few times we went head over heels,

tsi? niyo’le na’ yusuttakwalihsyahте. Khale’ ot ok nahte? until when it had leveled out again. And something

sahа’lu’, ne nuwa’ kwah a’nyoh yusayakni’ta’ne? he said again this time it seems as though the two of us fell down

kwah tsi? niyo’le uhwatsyakta na’ yusahattakwalihsyahте. just as far down near the ground when he leveled off.

Kwah a’nyoh tohka nyusakya’hte? It seems as though a few times that it had bounced

tsi? niyo’le ya’tusaka’ta’ne; wa’katsanu’ni’ tsi? until it came to a stop; I was glad that

na’ uhwatsya’ke ya’tusaktahne. now on the ground I was standing.

Told by Guy Elm to Walter Skenandore
Translated by Amos Christjohn
The story I am going to tell you now is about what had happened to me at the time I enlisted in the army. There were a number of us that left from here at the time of my enlistment. We were quartered right next to the air force cadets. So one day they asked us if we wanted to have a ride on this thing that flies. So I volunteered to take a ride the two of us got in the plane and the pilot said, "Are you ready Chief?" So immediately I spoke up and said, "Okay, I'm ready." Immediately it gave a jerk and it seemed like it took off straight up. And really I thought my heart came up into my mouth and rested in my throat, but I was able to swallow again. It only showed a little where we came flying from. He turned around and said something I did not hear, but anyway again we took off and went straight up again, only this time we went loop-to-loop and a few times we went head over head over heels. All of a sudden near the ground he leveled off and started landing and as we were landing it seemed like we took a few bounces before it came to a halt. I sure was glad that again I was standing on the ground.

Translated by Amos Christjohn
Jonas Elm

Ne' thó' ne ya'yahk tsa'tewakohsliyá'ku
It was at that time six years old I was

kat'man ne' wa'uklíhuní áhsa niyohsla'ke.
At the government school they taught me three winters (years) it was.

Kwah yah oh náhohte' te'wakewyátehta'ú ne'n áhsa
Just not a thing did I learn that is in three

niyohsla'ke.
years time.

Tho' ne o'ná sakáhta'í ti' tsi' thninaklé?
Now that's when I went home where the two were living

ne'n yuyáha.
my parents.

Tho' ne o'ná tyotkut wakyo'téí tsi' niyo'lé
So it was then always I've been working that is until

te'yutenuhela'tús.
Thanksgiving.

Tho' ne o'ná Thomah wa'kataya'í'tá'na áhsa niyohsla'ke
So it was then Tomah I went to school three years it was

wa'kkwe'ní wa'ksane' wísk ká't.
that I was able to finish fifth grade.

Tho' ne o'ná ukyo'ítá tsi' niyo'lé nántin étí'n.
It was then that I worked that is until nineteen eighteen.

Tho' ne o'ná sóta'1 wa'katukalyahká, wa'katliyohsa?
That's when now a soldier I enlisted to be, I went off to war

skányatála'í e'bel téwáshá wá'tlu' wa'kahta'í ti' a'mih.
over sea April twenty nine I left home army.

Tho' ne o'ná inklatun tsi' nu yaha'kewé?
So now it was England is where I arrived at.

Tho' ne o'ná Frents Yá'kwa'wé téyotánu'yanit tho nu'
So now it was France we arrived at it was unpleasant at that place

tsáha'kewé tho' nu' na'ukwatka'lahte ne ka'í'ka
when I got there it was at this place they left me with it was this

fift tivisyan lutlí'yos.
fifth division infantry.
Ukwatla'swi'yoste' tsi? skana'ko'. tsi? sa'kewe?
I was fortunate that in peaceful mind that I got back

nok tsi? waktsi?yo'ha. E'so wa'tkatunhua'li keshu'ne,
but then I am not healthy. Lots of suffering I had on my back,

lomedisan khsina'ke?.
rhumatism on my leg.

Tho' ne o'na sukyo'tasha tsi? nu'.
It was then I went back to work the place where

ni' wakyo'tastahkwe.
I used to work.

Nainti'n twaniwan, tho ne o'na ko'ltak sukyo'ta
Nineteen twenty-one, it was then the coal docks that I worked

'oye'li niyohsla'ke tsi? niyo'le nainti'n tatisiks, elhuwa?
ten years it was that is until nineteen thirty six, just now

o'na' sukyo'ta.
that I went back to work.

Tsi? nahe' uknuhwakta rilif wa'twakesni
All the while that I was sick relief took care of me

ka ok ni'ku tyukwa'whe tsi? niyo'le wa'ktahko?
just a small amount they always give me that is until I drew

akwatbo'nis okhna' wa'katnuhsu'ni', tho nu'wa
my bonus so then I built myself a house, that's the place

yakninakle i' okhale' teyakni'tlu' ska'na'
the two of us are living now me and my wife peaceful

yakyanuhtunyuhe' tsi' wanislateni. o'na' ki'
thinking between the two of us that is everyday. So now at

nu'wa' tabliyo pi e' wakyo'te, kwah nok tsi?
this time W. P. A. I am working, just barely making

totuu.
a go of it.

Told by Jonas Elm to M.S.
Translated and taped by Amos Christjohn
I was six years old when I attended the government school. It was three years that I went there. And all during those three years I did not learn a thing. So then I went home, but it was not for long. Next I was sent to Tomah Indian School. It was around Thanksgiving time that I arrived at Tomah.

I went to school at Tomah for three years. In three years time I was able to get up to the 5th grade. Then I went to work until 1918. That was when I enlisted in the U.S. Army. On April 29, 1918 I went overseas with the army and went to the war zone. Our first stop was England. From England our next stop was France and it was awful over there. When I got in France, I was put in with the fifth infantry division.

I am fortunate that I got back home safely, but now I am suffering. I have a sore back and rhumatism had set in my legs. It was not until 1921 that I went back to work there for ten years. Then I took sick and while I was sick the relief took care of my wife and myself. It was not too much, but then I drew my bonus and I built a home for us two, and that's where we are living now. In 1936 I went back to work. This time it was W.P.A., but I'm just barely making a go of it, I am so weak.
Joseph Skendandore

Tshikeksa' nu tshikaha'wi wahiyo'tahse? ka'i'ka
When I was a boy at that time I worked for him this

layathohse nahaya'to'ta la'slu'ni. Akta' ka nikanatá
farmer he's that kind white man. Near small town

Freedom kuwa'ytés tsi' nu. Tsyohtslat uhte tsi' nahe
Freedom it is called there. One year maybe since

tho ukyo'ta. Ya'yahk yawa'le tsawakohsliya'ku, kaye
there I worked. Sixteen I was that old, four

silu swehnišlat ukwatkályakse. Kanuwi'yo' ne' tho ne'
bites one day I got paid. Good market then

ne'n yenikahtlu'ha' tho ni'ku ayakotkályakse. Tsi' niku
it is young fellow that much one would be paid. As much

tewakata'tsu ohwista? tukwateyáhtu'ti ka'i'ka. Ne wi tsi'
I earned money I was saving this. Because

o'na' thoha ya'kahewe' tsi' niyelutótha né kati' né
then near time fourth of July that is

Akalihu'ni' Akatuwéskwahshé' tsi' niyelutótha' kanyó kwi
the reason I'll have a good time fourth of July if

Awakhwista'ya'take. Nok tsi? yah te'twake'niwhliyó'u tsi'
I'd have money. But not was I satisfied how

na'a'wáhne. Kwatati ne' ukyo'ta ne' tho ne' wáhnišlate.
it happened. All day it is I worked then that day.

Ne kati' wi wa'kalihu'ni' ukna'khwa'. Yah teyu'nise utu'kóhthé?
And so the reason I got angry. Not too long it passed

wa'katka'lahhe' tsi' wakyo'te.
I quit working.

Tho kati' wi shukyo'ta lake'niha' tsi' lanákele,
So then I worked for my father where he lives,

wá'tlu' niwásha é'kel tsi' niwhwhstya. Yah ki' ne akwe'ku
nine tens acres at his land. Not all

kahata'ke te'ka, nok tsi' tho ki' nikahata'
field it wasn't, but there size of the field
Ne?n awa'tu atakatáhsawa ne?n akyátho? tseuk nahohte.
it is possible to begin that is for me to plant everything.

And so this grain kind much I planted. Then

thiká kanana'ke'ne e'so wa'kyátho'ko' ne?n yonáhute? nahohte.
that in the fall much I harvested it is grain kinds.

Koskos, tyonhuskwalut, okhale' kafhokuha' waknaokwaya.
Pigs, cows, and calves I had.

Ne? tho ne? kati? wi ne twakato'ká tsi? náhe o'ya awshyo'táhse?
Then it was that I realized while another you'd work for

yah nuwa'tu thayute'niihte. Kwah kati? wi ok
not ever would one get ahead. And so just

takku'tahkwa i wakatatyo'táhse. Tohka? niyohsla'ke tetsya'lu
I kept on I work for myself. Few years both

lake'niha okhale' aknulha wa?hnihey. Ne kati? wi
my father and my mother they died. Then

wa'ukwatakanëniyoste tsi? nihwi ne?n laonuhwatsi. Ne kati? wi
they put me in charge as much it is their land. Then

wa'tkaláhtatste' ne?n fam tsi? niyo'le o'na uní ni tho
I ran it it is farm until now even I then

nu kekstáhá'ne? yah thusu'tú usukyo't.æ.
I got old not possible for me to work anymore.

Na kwi wa'katáhnihnu. O'ya kati? wi sakhi'nu' tewáhs.æ
Then I sold it. Another one I bought twenty

ya'yahk e'kel tsi? i'ku. Uskah ti'm kohsátis okhale' tohka'
six acres that many. One team horses and few

niku'ti tyonhuskwalut, yah ni oná tewakayo'táhse. So' tsi? ni
of them cows, not I now I don't work. Very much I

oná wa'kekstáhá. Ne ka?i'ká iyenhúse akeku' tsi? nahte
now I am old. It is this my son-in-law all whatever

kaytho'ohláyæ ne' kwi né Ahoyo't.æ.
planting it is that he'll work.

Told by Yoset Skenandore to Lewis Webster
Transcribed and taped by Amos Christjohn
Tshiukeka' nu tshikaha' wi wahiyo'tahse? ka'i'ka' layatho'he
nahaya'to'ta la'slu'ni. Akta' ka' nikanata Freedom ku'wa'ya'ts
tsi' nu. Tsyo'slat uhte tsi' nahe tho ukyo'ta. Ya'yahk
yawa'le, tsa'tewakohsiyatu, kaye silu, swenhsi'la ukwatkalyakse.
Kana'viyo' no tho ne' ne'n yenikahtluha, tho ni'ku
ayakotkalyakse. Tsi' niku tevakat'a tsu, owhista' tukwateyahtu'ti
ka'i'ka'. Ne wi tsi' o'na' tho'ha, ya'kahewe' tsi' niyelutoha
ne' kati' ne' akalihu'ni akatuwheswakwahe' tsi' niyelutoha
kanyo' kwi awakhistayat'ake. Nok tsi' yah te'twake'nikuhliyo' u
tsi' na'a'wa'hne. Kwata'ti, ne' ukyo' tsi' nahe tho ne' wa'nhnslate.
Ne kati' wi wa'kalihu'ni ukna'kwha. Yah teyu' ni'se utu'koh'te
wa'katka' lahtte, tsi' wakyo'te.

Tho' kati' wi' shu'ya'ta lake'ninha tsi' lanakele, wi'tlu
niwasha e'kel tsi' nihohwatsya. Yah ki' ne' akwe'ki kaha'ta'ke
ta'ka, nok tsi' tho ki' nikahtata ne'n awa'tu atakata'sawa
ne'n akyatho' tsiyok nahoho'te. Ne kati' wi' ka'i'ka' yonahu'te
nahte' e'so' wa'kyatho'. Na kati' thik' kanana'ke'ne e'so'
wa'kyatho' ko' ne' yonahu'te' nahoho'te.

Koskos, tyohnus'kwalut, okhale' kafhokuha', waknako'waya.
Ne' tho ne' kati' wi' ne' twakato'ka' tsi' nahe' o'ya
ashyo' tahse? yah nwatu' thayute'nihte. Kwa'h, kati' wi ok
takku'tahkwa i wakatato'yahse. Tohka' nyohla'ke, tetsya'lu
lake'nika okhale' akhulwa'annahye. Ne kati' wi
da'ukwata'keni'we'se tsi' niwah ne'n laonuhwatsi. Ne', kati' wi
wa'kala'htatsa' ne'n fam tsi' niyo'le o'ni' uni' ni' tho
nu kekstah'ne' yah thu'su'tu usukyo'ta.

Na kwi wa'katahu'nihnu. O'ya', kati' wi sakhni'nu' tewahs
ya'yahek, e'kel, tsi' ni'ku. Usah ti'm kohsa'tas okhale' tohka
ni'ku' ti tyohnus'kwalut, yah ni ona' teswakyotahse. Sot'si' ni
ona' wa'kekstahne. Ne ka'i'ka' iyenhuse akwesu tsi' nahte
kyatho'hslaya ne' kwi ne' ahoyo'ta.

Told by Yoset Skenandore

When I was a youngster, there was a time when I worked for this
farmer. He was a white man, who lived near a small town by the name
of Freedom. I must have worked there one year. I was sixteen years
old then. I was paid 50 cents a day. That was a good wage at that
time, that is for a young man to get that much.

As much as I earn, I kept on saving. That is because it was
getting close to Fourth of July and I wanted to have money for the
celebration, but then I was not satisfied the way it happened. I
worked all day long on that day.

So that was the reason it made me angry. Not many days went
by and I quit my job.

So then I worked at my dad’s place. He had ninety acres of
land, but then all the ninety acres was not cleared. There was
enough land cleared for me to start farming, so I planted different
garden items.
It was grain that I planted mostly, so in the fall I harvested a lot of grain. I sure had a good crop.
By that time I had pigs, cattle, and a few calves.
It was at that time I realized that as long as you are working for someone else you will never make enough to put some away for a rainy day.
So then I just kept right at it working for myself. Time went on and in a few years both my parents passed away.
They had made out the will for me to inherit the farm. So it was this farm that I operated until I also became too old to continue operating the farm. Then I sold the farm.
Another farm I bought for myself. This time it was 26 acres, one team of horses, couple head of cattle. I don't work anymore because I am getting too old.
So not it's my son that has taken over all that I have planted.

Translated by Amos Christjohn
John King

Kaye niwashá niyolhsa'ke tsi' nahe' yuswa'tunyá'tha'
Four tens number of years that long at the charcoal plant
ukyo'τá.
I worked.

Wá'kelhe' skate'nya'τá to ni'ku' akkwe'ni'.
My intentions were for me to try now much I am able to
akaswa'tu'ni' ne'n swáhnislat.
make charcoal that is in one day.

Tiksán kas ne wakatahnínuná', tsysá'τá
De Pere always was the place I'd go sell, seven
tewa'nya'welu tya'wehtwa'na' tho yewahwe' skahlé'nat,
hundred the most that I got it there in one load,
tahnu tewasha kwéni' skatótslat ne tho ne' akitsená'shuha
and twenty cents a bundle that time my animals
kohsa'tá's yahniya'táne' owísa'ke tho watakhe
horses the two fell in through the ice there it was on
katoka' ni'ku.
certain amount.

O'na ki' ne' sahni'slehtohtsi ne'n kohsa'tá's,
But then now they got the wagon out the horses,
yah ki' ne' teyohnó'tes, ne ok ótsi yohnetakawistu.
but it was not too deep, only too cold water.
Wa'katsanu'ni' tsi' yah tehotitklau ka'i'í'ká
I was very glad that they didn't fall down these
kohsa'tá's.
horses.

Told by Tekanato'ka Tsyán (John King) to Lafront King
Translated by Amos Christjohn

Kaye niwashá niyolhsa'ke tsi' nahe' yuswa'tunyá'tha'
ukyo'τá.
Wa'kelhe' akate'nya'τá to ni'ku' akkwe'ni' akaswa'tu'ni'
ne'n swáhnislat.
Tiksán kas ne wakatahnínuná', tsysá'τá tewa'nya'welu
I worked at the charcoal plant for four decades.
My intentions were for me to see how much charcoal I could make on one day.

De Pere was always the place I would go to sell my material. Seven hundred was the most that I got there in one load, and 20 cents a bundle at that time.

My horses fell through the ice. Lucky I didn't have too big a load, when the horses and the rig went through the ice. But they were able to get the rig and horses out because the water was not too deep, but the water was really cold.

I was glad that the horses didn't fall down after they broke through the ice.

Translated by Amos Christjohn
September tshikaha'wi' wisk niwasha niyohsla'ke uhte o'na kaye yawa'le tsa'tewakobhsliyu' tu wa'kahta'ti wa'kataya'ta'na
then fourteen years old I was I left home to go to school

Kansas. Tho ya'akwawé' tkanatay i ne'n tsika'ko. Teyonatunuhyanihteni Kansas. There we arrived at a town this Chicago. Some big things

wa'akwatkatho'slu kwah tho tsi' tatkatatsa yeyotahsawa
we saw a few things right there at the station it had started

do'mo kanata'ku ya'akwatu'kóhte; kwatáti shaku yukså' selo'
towards town we went beyond; all day yet we rode

ne'n teyo'slehta'kat tho wa'akwatkatho tyohnuskwulutká
this train there we saw deceased cow

okhale tekuuhutes yonawatáu sótsi yostathá'tu.
and mules they were all dead because it had gotten so dry.

Sheku kwahsu'táti yukså' selo' tsi' niyole yorukóhtu ati
Again all night we had traveled until after noon

odo' tho ya'akwawé tsi' ná tyutatihiyanihtá
before we arrived there where they do the teaching.

Ahsa niyohså'ke tho yehe'kaske. Tho swakatukóhtu
Three years I was there. There I came back through

ne'n tsika'ko yah sótsi te'yu'nise. or o'na nu wa kwah ok tho
this Chicago not too long, this time right from

yeyotahsawa tsi' tetkata'sta kanataya'ko.
the start at the station was a big city.

Told by Chauncey Baird to Tillie Baird
Transcribed by Amos Christjohn
In September it has been fifty years, I would say I was fourteen years old when I left home to go to school in Kansas. We got to the town of Chicago and that was some city. We saw a lot of things right there at the station. It had started toward the city but we went beyond. All day we rode the train. We saw cows and mules all dead because it had been so dry. Still all night we travelled until after noon and then we arrived at the school. I was there for three years. I came back to Chicago but this time it was not long from the station that the big city started.

Transcribed by Amos Christjohn
Wesley Thomas

Uskah ʻutlaste' Montana nu' ya'teyukwatsihkwa'ekuhátyehse? One time there we were playing ball around

ka'i'ká na Su nutwa'kanhatslo'íta', baseball ahsá nutá this Sioux Indian tribes, three days

tho nu' yatyakwatsihkwa'éke. Tsya'ukwatyakse at that place we played ball there. When our game was over

tute'lahte wa'ntyakwatsihkwa'éke' káh nu' kalo tsíske the first time that we played ball at this place before I went off

kwá ok ʻthakatye'lah uhka' ok wa'ukhnásaya'ake' all of a sudden somebody tapped me on the shoulders

utaka'tkalhatenyahte' wa'katye'lah, la'slu'ni ne tho I quickly turned to my surprise, a white man there

'ílate. Ná kwí ne tutaklihwasa'ko, wahá'lu', was standing. So now then I answered, he said,

"Shekolí." Ne oná sheku' shota'í ukwehuwehneha "Hello." It was now still he spoke Oneida language

wa'hatwa'mu'kahwe. Tši' ok nahe' wahali'wanutuni he spoke the language. Such a short time he asked a few questions

káh nukwa' alohiwá'ke Tši' na yahutnu'wáya this way about the business matters. Now when it was settled

ne ne' ka'i'ká Methodist laotitsiahststsí'ká' loyáha it was this Methodist used to be their minister his son

kah káwi' wi' nihototyákú. Uknehlá'ko' tsi? at this place that he grew up. I was surprised that

nihatikwa' na' se tho nu' thatinákle'. Shaya' tat they were so big at that place living over there. One male
tsyá' tak niyoh'sí' take ok tsyohyuhkalat nihahna'yes seven foot and one inch he was that tall

khale olihiwi'yo' tsi' ahsá niyosi'take na' tehohnahsa, and for sure that three feet of broad shoulders,

nok tsi' yah ká ne' nahte teyuklihwaksatá'mihe? but then not always is it they start no argument with me

kwá ká a'nyoh ayuklí'yo'. Tho nu tshí'kéhse it seems as though for them to beat me up. When I was there

wa'tekhakweke. Yah nahte thusa'katkatho. Ne wa'yuqnuhkwa'tslu'ni' I was blind. Not a thing could I see. They nursed and doctored me
ka'i'ka' atwa'k'ana'. Skati? nukwa' sayoyanlane. These Indians. One side way that it got well.

'oksa se wayukhlo'li tsi? yah ne thyu'sayoyantlane Right away they told me that never will well again

e'la' nukwa' tho kw' naya'wane. Sheku na i' si ok niyole' the otherside that way happened. Even yet just a little ways

yakatkatho. Ne wi ne' thika' Chippewas lotili'waksâ swatey'la' I will see. It has to be those Chippewas they are mean sometimes

kas ne wa'tyakwatatsi'koya'ake? ne nahatiya'toto'ta always it is we would exchange fist blows it was their kind (tribe)

nok tsi? ne kas ne yotka' te e'nike nukwa' but then it was always that more often up ward

wa'katahnatsya'lane ka'i'ka' lukwehu'we. would his hind end be on top side this here Oneida man.

Told by Wesley Thomas to Andrew Beechtree
Transcribed by Amos Christjohn

Uskah utlaste? Montana nu' ya'teyukwatsihkw'a'ekuhatyehe'se' ka'i'ka' na su' nutwa'kanhatso'ta, baseball ahla nuta tho nu' yatyakwatsihkw'a'oke. Tsy'a'kwatymakse tutye'lahute wa'tyakwatsihkw'a'ekte' kah nu' kalo' tsiske kwah ok thakatye'la' uhka? ok wa'ukhna'saya'ake' tutakatkalhantenahte' wa'katye'lane' la'slu'nii ne tho i'late. Na kw' ne tutaklihwasla'ko, wahla'lu', "Shekoli." Ne ona', sheku shota'ti' ukwehuwehnega wahatwanu'tahkwe. Tsi? ok nahi' wahali'wanutuni kah nukwa' aolihwake. Tsi? na' yahutnu'waya ne ne' ka'i'ka' Methodist laotitsihastatsi'ka' loyaha kah kat'wi nu' nihototyaku. Uknghla'ko' tsi? nihatikwa'na'se tho nu' thatinakl'. Shaya'atat tsey'a' tak niyohi'akte ok tsohyukalat nihahnaye'se khale' olihwi'yo' tsi? ahsa' niyosi'akte na'tehonnohsa, nok tsi? yah kas ne nahte' teyuklihwasatatnihe' kwah ka' a'nyoh ayukli'yo'. Tho nu tshitkhehe wa'tekhakweke. Yah nahte thusa'katkatho. Ne wakuknuhwatslu'nii' ka'i'ka' atwa'k'ana'. Skati' nukw' sayoyanlane. 'Oksa se wayukhlo'li' tsi? yah ne thyu'sayoyantlane e'la' nukwa' tho kw' naya'wane. Sheku' na i' si' ok niyol' yakatkatho. Ne wi ne' thika' Chippewas lotili'waksâ swatey'la' kas ne wa'tyakwatatsi'koya'ake' ne nahatiya'toto'ta nok tsi? ne kas' ne yotka' te e'nike nukwa' wa'katahnatsya'lane ka'i'ka' lukwehu'we.

told by Wesley Thomas to Andrew Beechtree
One time we were barn-stomping with a baseball team. It was in the state of Montana, among the tribe of the Sioux Indians.

After we played our first game at this one place while walking towards our locker room, I noticed somebody tapped me on my shoulders and said, "Shekoli". I quickly turned around and to my surprise a white man was standing there. So I just now answered. I said "hello". First he said a few words in Oneida language and then we carried on our conversation in English. He was telling me he was the son of a minister who once was the pastor of our Methodist Church. So it was in the Oneida community that he was born and raised. We had a chance for a short time to talk about the business affairs and about the Church affairs. He sure was interested about the Oneida community.

They sure had some big men around there. One man measured seven-foot-one inch and it seems as though his chest was three feet across. But then they were not mean-like to beat you up or something to that extent. They never started an argument, which is a good thing.

It was during this time that I went blind. It was these Indians that nursed and doctored me along, but I was told that I would lose one eye. Today I can just barely see at short distance.

But then it was these Chippewas who were the ones that were mean. Sometimes we got to the point with little fisticuffs along with our ballgames, but always the Oneidas were on top of the heap.

Translated by Amos Christjohn
Jessie Peters

E'so' tewakatawaluye tsi' nahe' tshikunhe'. Uskah
A lot I travel all the while that I been living. One
utlatste' ka'ik\á' latsh\á'satsi' yakne' ky\á'ses nu
time this here minister I was with Kansas there

ya'teyukyatawaluyehtyehse. Tho wa'tyakni'ta'ne ka'
that far we were traveling around. There we stopped just

nahe\á' tsi' kana' tahy\á'. Ne katí' tsi' nahe'
a short while where the town was. So it was all the while

ka'\á' nuk\á' nyehawe'nu ne'n yuyat\á'lo', wa'kattoke'
over that way he had gone that is my friend, I noticed

ka'ik\á' atwa'k\á'nha' tho la' nese tho uni' ni'yo't
these Indians that were around there that too was the way

ne'n lonu' lha' kwah a'nyoh ne'n wahotilihw\á'lane',
that is among themselves it was it seems that is they were astonished,
toka'tk\á' ne' tsi' nikhetk\á'. Khale' katí'
maybe was because I was so homely looking. Again it was

o'n\á' shya'tat wahatate'nikuhlakw\á'ni tho nuta'le'
now one man made up his mind so that he came this way

tahakw\á'nalane', o'sluní'k\á'wa wahatwanu'takhwe. Wahakli'wanu'tu'se
he spoke to me, English language he used. He asked me

ot na'kya'to'ta', wahihlo'li' tsi' kukwehu'we.'
what nationality I was, I told him that I was an Oneida.

ka'tho kanata'ke nu yewakaht\á'ti. Okhna' ukwehuwhe'na'
From here Green Bay is the place I am from. So then Oneida way

wahatwanu'takhwe. Wahal\ú' ne katí' kwah tsya'etniya'tat.
he spoke. He said so it is just the same nationality.

Ta't nuwa' asahluk\á'hake' thika' Aliye'sa' Williams
Maybe at this time you have heard about this Eleazer Williams

tho nu tsyashakoya' thewe', tekahwatsi'lake ne' tho
back there when he brought them here two families at that place

thonatuko'tu. Ne katí' tohka niyakwati ka'tho yu kwatataluhah\á'tyehse'
they have come by. So it was a few of us here some of us are left
tōhka ok oⁿá niyakwahwatsí·laké? Wa'kenhá·tá tsi? yah e·so
a few now that we have families. I am sorry that not too much
té'waknaktotáu neⁿ tayuknithalúnuyke? só'tsi? yosno·lé
did I have time for us to have a conversation it was too fast
tho sá'lawe' neⁿ yukyatsí·lo.
that he got back that is my friend.

Told by Jessie Peters to John A. Skenandore
Translated by Amos Christjohn

I've travelled a lot all the while that I've been living. One
time this one minister and I were going through Kansas, and we
stopped at one community for short time. While I sat there waiting
for my friend, I kept noticing that there were Indians among them.
They in turn were astonished, maybe because I was so homely. Pretty
soon I guess one of them made up his mind and he came over and asked
me what nationality I was. So I told him I was an Oneida Indian
from Green Bay, Wisconsin.

So then he spoke the Oneida language and told me he also was
an Oneida man. Then he told me about Eleazer Williams and about the
time he brought the Oneidas there. Well there were two families that
came on and there are a few of us left.

I was sorry with my new found friend that I was not able to
visit with him any longer, because my friend the minister got back.

Translated by Amos Christjohn
LaFront King

Kwa'kanhe'ke wahatiyatho'ko' wit, wa'ukwayo'tahsa
In the summertime they harvested wheat, we go to work

kas kwah kas ts'i' ni'ku' kwa'kanhe'ke
always just always every time summer came around

wa'akwahwa'ke' kas ne'n wit otse'! Yo'taliha kas,
we thresh always the wheat oh my! It's hot always,

Kaye' nikahwistake wa'ukhikalyahksa. Ona' ni
Four dollars they paid us. So now myself

tutakaht'a' ti', ts'i' ona' ash'a niwiksha niwahnislake
I came home, when ever three tens number of days

wa'ukwayo'ta.
that we did work.

Ka'slehtesne tutakatitane' tho nu
In or on the freight train did I came back on at that time

Tsika'ko khale' Kanata'ke na'tuta'kehwe.
Chicago and Green Bay that I came back to.

Tho ne lanukwehu'we sota'1 wahatihwistaye'na',
That's when the Oneida men soldiers they received their
bonus money,

okha' tho ale' yusa'ke'we' wa'kananade'ke.
but then there again I went back there the following fall.

O'tse' yoyanle' tayutawali, ts'i' yah so'tsi' teyo'taliha
My! it's nice to travel, that not too warm

ka'slehtes aytitahne.
on the freight train to get on.

Atyu nukwa'ti sa yehe'k'eswe. Yah nahte'
South ward too I went and back. Not a thing

kanyo' tho nu wa'akwatawasha kanyata'ke ne'n
when that way for us to go swimming on the lake that is

a'e a'ti.
way down south.

Told by Lafront King
Translated by Amos Christjohn
In the late summer they harvested the wheat and always we go to work in the wheat fields. And by golly! It was always hot when we do shock-threshing.

Our pay was four dollars a day. I worked thirty days and then I came back.

I rode back on the freight train, stopped over in Chicago, and then stopped in Green Bay.

It was just that time some of the Oneidas – the ex-soldiers – were getting their bonus.

But then the following fall I went back that way on the freight train. It's nice to travel but it's always cold riding the freight train.

I also went back south to the gulf. It was nice to go swimming and it was warm.

Translated by Amos Christjohn
Lucy Cornelius

Tat nuwa ne aki'lu tekni yawale tsawakohsliyak'ku
Maybe this I would say twelve that's how old I was

tkana'alohale yeyakneskwe aknulha'ka Kayuks
Oneida Castle, N.Y. I was there with my deceased mother. Cayugas

nahatiya'to'ta tho nu nihatinakle tsi' nu
their nation (tribe) there they were living the place

na'teyuknitau kwah ki yah uhka
where we were staying (boarding), it was just not a person

tekheyate'li yeksa'shu wa'katsanu'ni kati' wi
did I know the children, I was very happy so then

wa'yukenha'ne akatanihasha salatis wa'kelhe na
they hire me for me to go borrow soda so I thought now

kati' wi akhe'ka tho kas thatitakenutuyehse
then I will get to see them there always running around

kai'ka latiksa'shu. Kwah kati' wi akta ktkah these children. So it was just close by I was running

na wa'yukwatkatho, okhna latikwe'ku sahutayahte na
now they saw me, so then all of them went back in so

kwi ne ya'kenhohaya'ake uhka ok tayutati, na kwi
now I knocked the door some one spoke up, so now

ya'katayahte wa'katye'lax ni yah ne katsa kai'ka
I went in I noticed myself no where these

latiksa'shu. Tahnu yah katsa te'we'ne au'tu ka youngsters. And no where does it show if it's possible

ayelathla. Tho kati' nahe wa'katnuhtu'tu
to go up stairs. Then it was while I was waiting

wa'yetane' ne'n salelis wa'tkatkahtu'ni wa'katye'lax
that she put in that is soda, I looked around I noticed

kanakto'ku thotke'tote' shaya'tat, na
under the bed he was peeping out one of the boys, now

latikwe'ku tho tahatiste'liste' yah oni
all the children that let out a laughter, never ever

tethotiyak'a'u aluhati tsi' na wa'khe'ka
did they come out even though that now I've seen them.
I guess I would say I was twelve years old when I went with my mother to Oneida Castle, N.Y. We were at the place where the Cayugus Indian tribe lived. I did not know a single person, not even the children to play with.

I was glad one day when they asked me to go and borrow some soda from our next door neighbor. I used to always see children running around over there. So I was glad to get a chance to go over there and maybe I could get acquainted with the children, but when I got over there, I did not see any children. I looked around. There were also no stairs and while I was waiting I noticed one boy peeped out from underneath the bed. Just then the rest of the children let out a laugh, but not one of them would come from underneath the bed. So I was not able to get acquainted.

Translated by Amos Christjohn
Lucy Cornelius

Yonata'kali-te' kas' otyahke kutiksashu', tho ki?
They are lively always some young girls, that's it

ni' niyohtuhne. Ne kas' tho ni'yo' myself I used to be that way. It was always that way

wakukwehane' kwah ok tho yatkalahtate', ne' kati'
they hire me right now then I start running, so it was

tsii' nahe' tkana' alohalo' yeyake'skwe
all the while Oneida Castle, N.Y. when the two of us were there

yakwakatanyeht' tsii' nu tyakunuhse' ne'na
they sent me from there to where her house stands that is

teyakwaniuhsane' kwah ale' ok tho yakakhwis'lu
our neighbor then again right from there I took off

wakakalahtate', tahnii kwah ohakah'ka tho kanuhse'
I ran, and just near the road there was a building standing

tekutita'sta, yosolati' kati' wi tsii' ona' tho yahuka' tohte'
a stable, going fast so then when there I came upon

tsii' yotnusate' tho waktyakalane' yeksa' the end of the building then two of us met (collided) a little girl

kwah uhte tsii'teyakna' tho tayukwata'se;
just about we were same size there she came around the corner;

teyaknuitsyalu na a'e yaxknitaklano', kwah nok
both girls it is way over did they fall, just only

teyaktyatakna'nelo', kwah ka' nahe' na
we were looking at each other, just a short time now

wakayalii', "Wahsatelya'tunii wi ka'i'ka'." Na'
she said, "You did that on purpose about this." Now

nakhe' wa'yeste'iste. Tho kati' wi ne niyawanu
suddenly she started laughing. That was the way it had happened

tsii' waktsyakatatla'hama, tahnii wi waktyakatt'lo'ne.
that we came to know each other, and then we became very good friends.

She'ku' oni yakanuhe', nok tsii' yah ki' tewakanuhte'
And even yet she is living, but then not even do I know
These young girls are always so lively and I used to be that way myself. If they asked me to do an errand right away I take off on the run. It was still while we were in Oneida Castle, N.Y. that they asked me to go to the next door neighbor, so I went there. Again I took off on the run. There was a stable near the road. I was running along side of the building. Near the corner of the building there was another girl that was running from the other way. She was about my size and there we collided. We both fell way apart. We got up and just looked at each other. Pretty soon the other girl said, "You did that on purpose." All of a sudden we started laughing and we became very good friends.

This girl I am talking about is still living, but then I do not know what her name is now since she has changed her name.

Translated by Amos Christjohn
David Skenandore

Uskah utlatste? ka' tshihi' iyha tat kwi tekni
One time when he was little my son maybe two

tsa' tehaohsliya' ku tsilehkwa? aho' skouke' tsi? yetsyahtakhwa.
he was that old almost he drowned at the well.

Tahnu wisk uhte yawa' le niyohsi' take niyoshu' wes ka' i' ka'
And five about teen feet deep hole this

olihwakayuhne' na. Tsi' kahne' ko ne kati' tsi' niyawu
old fashioned. Where water is that is how it happened

wa' khehe' kanute' kutitse' na okhna? tsi' na
I was watering livestock and then

wa' kutihnekakhwa' tane' na ok kwi sakhe' tluha tsi?
they finished drinking just now I led them back to

tkuwati' tlatakhwa? kutitse' na ne' kati' tsi' nahe'
the pasture livestock that is during the time

takatu' neke' okhna? laksá tho wa' lawe' yuhtsyohale' takhwa?
I went off and boy there he arrived water basin

laha' wi' tsi' yehoya' tatu yah uni? nahe?
he was carrying as he fell not even anything

tehonulya' ku tsi' na' kyele' tsi? sahiya' titahko' a' nha' luk
did he hurt now did it as as I got him out a rope

wa' katste' tsi? ya' kahkwe' nahe' okhna? tutakatyaa' to' loke?
I used when I went down and I got him back

siLahke thu' tu' tsi' saklatha. Yah kwi nahe?
barely possible that I climb back. Not anything

thaukwattoo' kake' taka' tayakohalehtuke lonulha.
would I have known if not she had yelled his mother.

Told by David Skenandore
Translated by Amos Christjohn
Once when my son was little, maybe two years old, he nearly drowned in a well, an old fashioned one about fifteen feet deep. The well where this happened I had used to water the cattle and when they had finished, I had just led them back to pasture and while I went off the boy got there carrying a wash basin. When he fell in, he didn't hurt himself and the way I got him out was to use a rope. When I went down and got him back, I was just barely able to climb back. I never would have known if his mother hadn't yelled.

Translated by Amos Christjohn
Martin Williams
Yotlatstu o'ni tsilehkwa? tho nayaw'uke?,
There was a time that even almost that had happened,
tsi' kas nahte' yu'te usukwayakhuke,
what always different things they used to say for us to have cut,
tahnu kohsla'ke'ne ne' tho' ne.
and it was during the winter time at that time.
Atwa'kanha'ke' yeyukwayo'te
It was at the Indian Reservation that we were working over there

tohka' niyaki wa'yaknilutyahke?,
a few of us the two of us cut the tree down, so it was

Ne kati? tus'a'ne'
It was then when it was falling it took me to get

sayukya'to'tshi, kwah yah nahte? thau'tu
they pulled me out, it was not a thing was it possible

Shaya'tat, kati? wi wahahukwa'tslu'ni, ne ka'i'ka'
One man, it was that made medicine, it was this

ne'n tutakaht'a'ti.
that is for me to come home.

Told by Martin Williams to Stadler King
Translated by Amos Christjohn
Yotlatstu o'ni tsilehkwana thonayawulke', tsi'kas nahte' yu'te usukwayakhuwa, tahuw kohsla'ke'ne ne' tho' ne.
Atwa'kanhake' yeyukwayo'te tohka' niyakwa'yaknilutyahkena, ne kati' wi tsi' ka'yila' teyukniyenawa'kutahnu tho ta'yuknilutihala'se.
Na kwi ne wa'yukniyot'a' ne'n utu'sahne.
Ne kati' tsi', na' tu'salane' tho wa'twakya'taska'ni tho ne wa'twakya'tolalake', na kwi tho nuta'la'ne', sayukya'to'tshi, kwah yah nahte' thau'tu akatataskenhaka kwah o'ni' slahke tutakatu'li.
Shaya'tat, kati' wi wahanuhkonwatsluneni, ne ka'i'ka otokaha o'wa'tsiste. Ne wahalihaste' ne kas' khnekilha. Kwah kati' wi tohka' nu'ata', na utu ne'n tutakaht'a'ti.

Told by Martin Williams to Stadler King

There was a time when a few of us from Oneida were working up in the Menominee Reservation. We were cutting logs. One day as we were cutting a tree down, this tree never went down because it got hung up on another tree. The two of us were working together, so we started to work on how to get it down, but then as I was working underneath the tree trying to get it down, the tree that was leaning against the standing tree was quicker than I was and it pinned me to the ground. It had pinned me so that I just could do nothing to help myself, and I could hardly breathe.
Among us was one man who made medicine for me. It was this white oak bark. He cooked it and boiled it and after it had cooled, I drank it. It was not too long and I was able to come home.

Translated by Amos Christjohn
Lomas Skandore

Elhuwa tsakatotyake? kwah nok tsi? tewaka’nhuskwalho’lu. Shortly after I grew up it was only that I had a pair pants on.

Khale’ o’na’ ukenyake. O’na’ kwi yehwa’ekta and pretty soon I got married. So now a barn

wa’katnuhusu’ni’, okhna’ surens wa’khni’nu. Wisk I built, so then insurance I bought. Five

niyohslake’ tsi’ nahe’ na’ wa’otoktas, tho’ nahe’ winters (years) that long when it expired, it was that long

kwah yah nahte’ teyaw’u. Na’ naheke tayokanoluhati, it was not a thing had happened. Now it happened the rain was coming,
takahsakayu’te’ sa’. Tho’ akta ute’slu’ti’ it started to thunder too. Then nearby lightening had struck

yehwa’ekta’ke naheke. Na’ kyok wi tho’ nya’ktakhe on the barn it happened to be. Now right away there I ran over there

yehwa’ekta’ke. to the barn.

Okhna’ uskah tho’ kata’kele’ ne’n tyonhuskwalute. Already one there was laying that is a cow.

Kwah ok watenya’thalhos wakats’ tsi’ wa’tka’nhalukslaya’ake’ It was just a jack-knife that I used to cut the rope

ne’n tyonhuskwalut wa’shalutahkw’ a. Kwah wa’kalihwa’ tan’ which the cow was tied with. It was just nothing left

wa’otsya’lu’ne’. it all burnt.

O’slunisu’ha’ tho’ wah’a’newe’ ne’ wa’ukya’takenha? A few white people there got there it was they helped me

ohwista tayu’ku’ okhale’ on’ekli sa’ tayu’ku, money they gave me and hay also they gave me,

ne’a Oil’ wa’ takhenhes lu’slu’ni. So’ tsi’ eo’ that’s the reason I defend the whites. So much a great deal

wa’ukyatakenha, lonatka’munyani nuwa tsi’ ka’ya’. they have helped me, the rich people this time the ones

yukya’takenha’u, okhale’ pension sa’ o’na’ khwiistatahkwas, they have helped me, and pension also now I am drawing,
wisk yawaˈle' nikahwistake swehniˈtat.
five teen (15) that much money for one month.

Told by Lomas Skenandore to Oscar Archiquette
Translated & Taped by Amos Christjohn

Elhuwa tsakatotyake? kwah nok tsi? tewaka'nhuskwaloˈlu'.
Khale? oˈna' ukényake. ɔˈna' kwi yehwaˈekta waˈkatnuhsuˈni',
okhna? surens waˈkhmiˈnu'. Wisk niyohsláke tsi? náhe? na
waˈotoktas, tho náhe? kwah yah náhte' teyawu. Na náhe
hayokanoluhati, takahsakayuˈte sá. Tho akta uteˈsluˈti'
yehwaˈektaˈke náhe. Na kyốk wi tho nyaˈktakhe yehwaˈektaˈke.

Okhna? uskah tho kataˈkele' ne'n tyonhúskwaloˈte. Kwah ok
watenyatháhlos wákatsže tsi? waˈtkaˈnhaluksláyaˈake? ne'n
tyonhúskwaloˈte, waˈshalutahkwá. Kwah waˈkalihwaˈtài ne waˈotsyaˈlune'.

Oˈslunisuhá' tho wahaˈnewe? ne waˈukyaˈtakénéha'; ohwista
tayuˈkú okhale? onêkili sa tayuˈkû', né aoli wa tekhenheg
luˈsluˈni. Soˈtsi? eˈso waˈukyatakenha', lonakhunyání nûwa
tsi? kaˈya' yukyaˈtakénéhaˈu, okhale', pension saˈ oˈnaˈ
hwistatahkwá, wisk yawaˈle nikahwistake swehniˈtat.

Told by Lomas Skenandore

Shortly after I grew up, all I had was a pair of pants, no
money or even as much as change of clothes.

But then it was not too long after that that I got married.
The first thing I built was a barn. I bought insurance for five
years and when it expired at the end of five years, nothing had
happened to require the insurance all during that five years.

But then shortly after it had expired, I saw a big rain storm
coming. A flash of lightning now and then and pretty soon it
happened. It thundered and lightened nearby. It had struck my
barn, so quickly I ran to the barn. When I got there, already one
of the cows was lying there; so quickly I pulled my knife out and
cut the ropes that the rest of my cattle were tied with.

There was nothing that could be saved. It all burnt to the
ground.

A few white people got there to give me a hand. They helped
me out. They gave me money and also some of them gave me hay to feed
the remaining stock I had left.

That is the reason I always defend the whites, because it was
they that helped during the crisis. Those rich people really helped
me a lot.

But now I draw a pension. I am drawing fifteen dollars per one
month as an old folks pensioner.

Translated by Amos Christjohn
Lomas Skenandore

Ne' ki' uhte akka'latu tsi' nihnolukhwe'.
That's it I guess tell a story how much I like

ne'n la'slu'ni', ne tsi' niku' yuka'takenhau
the white man, it was how much they have helped me

na tsukwatla'swaksatha. Wa'tlu' yawa'le tewa'nyawelu
when I had a bad luck. Nineteen hundred

ok tewash'a teklu' tshiyohsla'te uketsya'lune ne'n
and twenty eight (1928) that year I burnt down that is

akhwa'ekta. Kwah akwe'ku' utsane' tsi' nahe' ne'n
my barn. Just about everything had burnt whatever it was

akhenutake katsen'a. Kwah yah nahe?
that I would have fed them the animals. There was not a thing

teyotu ukya'kahtuke' tho niyosno'le wa'o'teke,
that was possible to take out for me so fast it burnt,

yotsistatsa'nite', ne kwi tsi' yohkalahni'lu
it was uncontrollable, it was because it was hard wood

kanuhsunya'tu. Nika wi ka'i'ka' tsi' niyot
the house was made out of. I would say this the way

tsi' yo'teka ute'slu'ti, ne uhte' wi
that it had started fire lightning had struck, it is for

aoli'wa, otsi yosno'le tsi' wa'o'teke, kwah tsi' na
that reason, too fast that it burnt, just about when

wahuttoke' tsi' nahe' nna'wa'ne', okhna' tho
they noticed whatever had happened, so then now

nutahale'. Wahali'lu', "Taka' nahe? tasa'nikulu'la'
they came there, They said, "Don't let your mind bother you

tsi' na'awa'ne', akweya'takenhau kwah tsi' ni'ku
what had happened, we'll help you just as much

awa'tu." Okhna' shaya'tat tahatahkwahre' wesk
as possible." So then one man he took out five

nikahwistake taha'ku okhna' kwah ok ka
dollars he handed to me so then just about went

tshya'kahawe' kwah oya ok tahahwistatahko'
down the line just different ones pulled out money

tayu'ku oyashu sa', onekli ne tho
they gave me different ones too, hay it was there
wahona′tî kwâh katî? wi' ni yoyântle tsi?
they brought so it was for me it was good how
tekhekâ′ntle′ ne′n lu′slu′ni.
I was looking at them that is white people.

Told by Lomas Skenandore to Walter Skenandore
Translated by Amos Christjohn

Ne′, ki′ ˈhte akka′lu tsi′ nihinol′khwe′ ne′n
la′slu′ni′, ne′ tsi′ niku′ yukya′takenhâ′ na′ tsukwatla′swaksahte.
Wa′tlu′ yawa′le tewa′nyawelu ok tewâsha′ teklu′ tshiyohsla′tê
uketsya′lune ne′n akhwa′êkta′. Kwâh akwe′kù útsane′ tsi′ nahte?
ne′n akhenutake katseʾna′. Kwâh yah′nahte′ teyotu′ ukya′kâhtuke′
the niyosno′le wa′o′têke′, yotisistsâ′nite′, ne′ kwî tsi′
yohkalahni′lû kanâhsunyâ′tu′. Nika′ wi ka′i′ka′ tsi′ niyôt
tsi′ yo′têkâ ute′slu′ti′, ne′ ˈhte′ wi aoli′wa′, ətsi′ yosno′le
tsi′ wa′o′têke′, kwâh, tsi′ na′ wahuttoke′ tsi′ nahte′ naa′wâ′ne′;
okna′ thô nutaha′ne′. Wahani′lu′, ′Taka′ nahte′, tasa′nikulha′lâ
tsi′ na′awa′ne′, akwa′ya′takenhâ′ kwâh tsi′ ni′ku′ awa′tu′;
Oklha′ shayâ′tat tahatâhkwahte′ wisk, nikahwistake taha′kù,
okna′, kwâh ôk ká tsha′ya′kahaw̄e′ kwâh oya′ ok tahahwistatâhko′
tayu′kù oyashù′ sa′, onekli ne tho wahona′tî kwâh katî wi′
ni yoyântle tsi′ tekhekâ′ntle′ ne′n lu′slu′ni.

Told by Lomas Skenandore

I guess I should tell how much I like the white man because they helped me when I had bad luck. In 1928 my barn burned down. Just about all the feed for the animals burned. It was impossible for me to get anything out since it burned so fast and uncontrollably - it was made out of hard wood. The way it started to burn was from lightening. That's why it burned so fast. As soon as they noticed what had happened, they came here. They said, "Don't worry about what happened. We'll help out as much as we can." And one man took out five dollars and handed it to me. Then right down the line different ones pulled out money to give me. They brought hay too. So I look at the white people quite favorably.

Translated by Amos Christjohn
Rachel Denny

Khele ni’i Akatathlo’li’ tsi’ niwakehlakwas
I guess I will tell about myself since I am amazed

tsi’ néhe’ tsi’ kunhe’ na tsya’tak niwahsa tsya’tak
so long that I am alive now seven tens seven

tewakohsliyakhuku. Sheku akweku’ i wako-te’ akyo’tahsla’
years old I am. Still all I work my work

Ake’nikhu’ oni yah tatekatwisutha. Ke’yale’ wisk
I sew even not I wear glasses. I remember five

tsa’tewakohsliyak’ku yukanuhsote’ yah tekashu’kalakwahthalhu
I was that old our house not there were no floors

kwah un’i ok thiyotekha’ katsa’lote, okha’l
only fireplace made of stones, and

yutekhwahlakhwa’ kashu’kalat’enyu kahsuhtak’ta’ okha’l
shelf near the wall and

uskah yohsuhtak’ate’ okha’l yukanu’ta’slaka’te’ o’nat’se’
one window we had a lot of food corn

yohyà’h sa tsì’ ok nu nikayalihale. Oskan’tu’
dried fruit everywhere it was hung in bags. Deer

o’wa’lu’ sa ka’wahlahaha’tu. Wahta’ olut’akeli’ ka’ nu
meat too it was dried. Maple sugar here

é’nihe’ na’tekashu’kala’luhe’ tho ne nu na’tekay’a’to’té’
up cross boards there they were standing

olut’akeli’ Ulat’se’ tsi’ yotekha’ akta’ lati’tlu’tu’
sugar. Once as it was burning near they are sitting

lotiéhalé’ tho un’i keksa’ ki’telu akta tho
talking there just I was a child sitting near there

ukwattsistata’ko’ okhna’ tho tayo’teke’ akwaita’ta’ta’’ne
sparks flew out at me and there it burned on my dress

kwah wakatalununi wà’ke’eskuta’selú tsi’ niyo’le wahu’ttoke’
quite severely I was burned before they realized

th’o lati’tlu’tu’ ne sahu’swate. Oya sa’
there they are sitting it is they put it out. Another too

ke’yale’ wa’thutlihotalho’slu kan’sku’, wahu’tli’yo’
I remember they quarreled in the house, they fought that
aktsi’ka uksa’tá’ okhna’ wa’akyatéhko. Tho kati’ wi my sister carried me and we escaped. Then

ne’n keksá wa’ukwasnéla’ke’ uhka’ ok tayako’tí’ ato’ka’. I as a child got hit by mistake someone threw an ax

kná’alhatu’slotá’hne. Kwah tho ni’yót tsi’ wakathu’te’ my head it was hit. Just the way that I heard

tsi’ ni’yót onu’uslí’ ayéló’oke’ tho ne ni yewakahtu’ni. that way a pumpkin one chopped then I I fainted.

Ne kwi sheku’ ka wakwi’lale’ kwah tsi’ niwahsla’ ato’ka’. So still I have a scar just as wide ax

kah kná’alha.
here my head.

Told by Mrs. Nick Denny to David Skenandore
Translated by Amos Christjohn


Told by Mrs. Nick Denny

I guess I will tell a story about myself. Since I am amazed about myself and how long I have been living. I have had no sickness and my eyesight is very good yet. I do a lot of sewing. I am 77 years old.

I still remember when I was five years old. Or house did not have any floor, only a fireplace made out of field stones. We had a table and shelves nailed onto the wall. We had one window and one door, but we had lots of food that we had stored up: dried corn,
dried fruit, dried meat, dried fish, beans, and dried pumpkin. Spring time we would have maple syrup and maple sugar. Upstairs there were shelves and that's where the maple sugar was stacked up.

Once as I was sitting near the fireplace a spark flew and landed on my dress. I did not notice it and nobody else noticed it burning until it had a good start before I realized I was burning up. I was severely burned at that time. The men sitting around put the fire out.

Another time too they started to fight in the house, so then we took off. We all ran away, but then as I was a child I could not take off like the rest of them. By mistake somebody threw an axe and hit me on my head. It sounded the way it sounds when you stick an axe into the pumpkin. That's when I fainted. Today yet I have on my head a scar just as wide as an axe.

Translated by Amos Christjohn
Sampson Stevens

Ne' ok wakka'laya' akatholili'.
Only one story that I have for me to tell.

ne'n tsi? ni niwakatla'swau. Ska'iti wi kwah yah nahte?
the kind of luck that I had. One side is just not a thing

thau'tu a'katste' knatsha'ke, okhale' wi tsi?
is it possible for me to use my arm, and another thing

wakenhuskalanu'waks, okhale' kwi sa yah thakkwe'ni'.
I have a sore hip, and then too not am I able

utakayeli'te' na akata'ti. Saha' ka' kati' wi
to say it correctly whenever I talk. It was worse so it was

elhu'wa' tho tsaa'awa'ne, tat nuwa' na teyohsla'ke
shortly then it had happened, or maybe now two years

tsi? nahe' tsawa'twakwahte wa'kya'tayeshane. Kwah a'nyo'
that long ago it hit me as I was stricken. Just it seems

tsyoantla'u'ne' tshittwakanhe', kwah kas a'nyo'
it had gotten better summer before last, just seems like

yah nahte? teskelhe, tshikanama'ke kati' ale' wi
not a thing was I ailing, when it became fall again it was that

nale' tutukwahkwisluse.
again did it get worse.

Ne' o'na' kwahkohlakwe'ku' kanusku
Now just all through the winter inside the house

ukya'tutyehte', esa' ne'n kanakta'ke kita'kele?
I was confined, many times it was on the bed I'd be laying

kwatati.
all day long.

Nale? nuwa? tsi? shu'talihahtani kwah a'nyo'
Again now that few days warm weather it seems as though

nale' i'welhe' ushukwata'kali'tahne. Na kas nale?
again she wants me to get well again. Now always again

wa'yuknatahle'nase' wa'ki'lu' kas i'kelhe usa'knahwisakha.
if they visit me I always say I want to go back and look for a wife.

Otyahke kas i'yalhe tokaske ka.
Some people always think it's really true.

Told by Sampson Stevens to Stadler King
Translated by Amos Christjohn
Ne' ok wakka'láwa' akathlo'li', ne'n tsì' ni niwakatla'swáu. Ska'tí' wi kwáh yah nahte? thau'tú a'kátste' knáitshá'ke, okhale? wi tsì' wakenuhuskalanu'waks, okhale' kwí sá yah thakkwe'ni' utakayeli' te' na akata' ti. Sáha' ká kati' wi elhú'wa', tho tsá'awa'ne', tat nuwa' na téyohsla'ké tsì' nahe' tsawa'twakwahte? wa'kyá'tayesháne. Kwah a'nyó' tsyoyantla'u'ne? tshíttwakanhe', kwah kás a'nyó' yah nahte? téskelhe', tshíkananá'ke kati', ale', wi nále', tutukwahki'slusé'.

Ne' o'nu' kwahkohs lakwe'ku kanúsku ukya'tutyehete', e'só ne'n kanaktá'ke kita'kéle' kwá'táti.

Nále' nuwa' tsì? shu'talihántáni kwah a'nyó' nále? i'welhe' ushukwata'kali'táhe. Na kás nále' wa'yuknatahle' náse' wa'ki'lu', kás i'kelhe usa?knahtwísákha. Otyahke kás i'yálhe tokáse ká.

Told by Sampson Stevens

There's only one story that I have for me to tell you and that is the kind of luck I have.

There is not a thing that I can do with one side of my body including the arm. It is completely paralyzed and I also have a sore hip. I cannot control my speech very good.

Summer before last it seemed as though I would be completely free from my ailing symptoms. By the way I have been like this for two years now.

But fall came and my ailing started all over again, only a little worse. So all through the winter months I was left to stay inside. Most of the times I was bed-ridden.

Now that the warm weather has come around again, it seems like it wants me to get completely well again.

For that reason I guess it wants me to go out and find myself another woman. Some people always think I really mean it.

Translated by Amos Christjohn
Khe'le' ne akathlo'li' tsi? naya'wane t'a't
I guess that's what I'll tell what happens if

Ahsatkalayatähkwe shuh'atsi?. Tsya'ták niwasha ok úskah
you mortgage your land. Seven tens and one

é'kel. Tahnu' tsi? o'na' wa'yuqwateshänaya'ta'ne,
acre. And when time came that we had our change,

ayakwatuwhatsyahni'nu', kaye niwasha é'kel wa'katkalayatähkwe.
to sell our land, four tens acres I mortgaged.

Tahnu' tsi' o'na' ya'kahewe akakalya'kuhake', yah kwi
And when time came to be paid, no no
té'yuqwahwistaya ayakwa'kalyahke. Na' wa'yuqwa'áti
we didn't have any money for us to pay. So we lost

thiká kaye niwasha é'kel. Oya' sa akte nu nikaha'wi
that four tens acres. And another time

wa'katkalayatähkwe tsi? nu' niyuqwana'sote. Tahnu' ne' ale?
I mortgage where our house stood. And again

tsyayoli'wat tho nusaya'wa'ne tsi? o'na' ya'kahewe'
same thing that happened again when it was time

ayekalyahke', yah kwi té'wakhwista'ya. Kha'le' kwi o'na'
to pay, no I didn't have any money. And finally

kwáh nok úskah é'kel tyotatá'lu, okhna' kwi tsya'tewahsa'na'
just only one acre was left, so then one half

é'kel, sakatalayatähkwe, tahnu' taykuwati uní? na ne'
acre, this time I mortgaged, and we lost that too.

Na' kwi na ok tsya'tewahsa'na' é'kel sayukwatátale?
So it is now only one half acre we have left

khale' wi tsi? yuqwana'sote', nok tsi? yuqwatahna'tu
and of course our house, but we are hoping

ayukwaya'take ne' o'na', ne' tsi' té'yaknitsya'lu,
to have as our own now that, because we both,

wa'yuunikstähana'ne' tsi? té'yuqyatatesneu', o'na'
got old we've been supporting ourselves, now
I guess I will tell you what happens when you mortgage your property. When we were permitted to sell or mortgage our land, I mortgaged 40 acres of my land; but then when time came to pay for the mortgage, I did not have any money to pay for the mortgage; so I lost it.

Then later on I mortgaged some land where the house stood and again the same thing happened. Time came to pay mortgage and there was no money to be paid towards it. Finally we only had one acre left. We mortgaged half of that, too. So today all we have left is 1/2 acre and our home.

We are hoping we could hang on to that because we are both getting old. We've been supporting ourselves for fifty years now this month of March.
Chauncey Baird

Wa'tlu' yawa'le tewa'nyawelu' ok teklu' yawa'le
Nine teen hundred and eight teen

tshiyohlashe'tas kanana'ke'ne kolahne
in that year in the fall to the agency

takhwistako'ne ka'i:ka' ka' nikuhatyeha' luthwistakawas
I came to get money this small amount they dole out money

ne' tho' ne' tahnu' Belle luwa'ytas ne' tho
at that time and Belle was his name he was there

thaw'lu' afes tho' tsyaha'kehwe. Yah ne tha' tehohiotalhu
sitting office there when I arrived. Not he didn't argue

tsi' taha'ku akhwista. Tahnu oya sa' kahyatuhslis
when he gave me my money. And another more paper

lawelu'ne' utaha'ku okhna' wa'kli'wanu'tu oh nahte' na' ne.
he wanted to give me and I asked what was it.

Wah'lu', "ne kwi ne sahyatuhslis' shuha' na' saku'newe'
He said, " they are your papers now they came back

o'na' o'slu'ni' waswa'tu' tsukwehu'we'. Yah te'wakyen'a'
own citizens you become you Oneidas." Not did I take it

ne'n kahyatuhslis' thawkawiahkwe. Wahihlo'li' tsi' yah ni
the paper he had given me. I told him that not I

nuwatu te'wakli'wanute' tayutte'ni' ukwehu'we' okhale' yah
ever did I ask to change Oneidas and not

uhte' sa' ne te'we' ne kanhke tho' niyo'le na'tahatte'ni'
at all more it doesn't seem time that far would he change

lukwehu'we' kwah o'slu'ni' yaha'tu'. sakahtat'ti'
Oneida enough white person for him to become. I went home

kwi ne kwah ne' ok swaknehlawas tsi' na'ya'wahne.
and it was really I was amazed at how it happened.

Yah nahte' ne te'skanuhtunyuhu' ya'yahk niyohsla'ke
Not anything did I think of it again six years

tsi' nahe' nala' ne tusuke'nikulha'la' ukhyatuhslot'se'
since again it is I bothered about again I received a letter

tehaya'toletha' Grass luwa'ytas kanata'ke thotihute'
judge Grass was his name in Green Bay he has authority

ne thakhyanu'ni' kalihwaya'ne' thika kahyatuhslis'
to send me the news is coming that paper
tsim Akkalya'kha' akwattaxes. Yah ale?
that I will pay my taxes. Not again

tha'tewakatate'nikulhale' oh nahte' tsi' wakan'hte' yah
did I bother myself anything as I knew not

nuwatu' katsa' te'wakatsa'nalé kwah ka ne
ever anywhere had I signed whether

taukwatuwatsyohse' takatenyu'ake tsi' twanakle' thyukwehu'we.
I wanted to change where we live Oneidas.

Okhale' tshiswake'nikulhau tsi' nahte' lali'warutha'
And again I forgot what he asks

ne'n tehaya'toletha' Grass aki'lu' kwé teyohsla'ke
it is judge Grass I'd say maybe two years

tsi' nahe' nale' sukhyatuhslo'ta'se' tsi' ona
since again I received a letter again that now

watání'nu' ne'n akuhwatsya'ka' okhale' aknuhsa
it had been sold that is my former land and my house

ya'teyonehtu'. Tho kwí nu ona wa'twake'nikú'lyahke'
together. That is when I got upset

na' uni wa'twake'niku'wakatenha'tslayá' tehalihwaskenhas
now even I bothered to hire a lawyer

tahun' oya' uni' ne sahonhane' wa'thniye'na'
and another even it is he hired him they worked together

wa'yuklihwayo'tahse' oh naya'wáne' taká' ok
to work out a plan how it would happen that not

thayukekwa' tsi' yakwanakle' ne'n akhwatsile
they would take from me where we lived that is my family.

Washukwalhalatsta' ka'i'ka' yukwánha'tsi' tsi' a'slotalihsí?
He promised us this one we hired that it would return

yukwanhta. Kwah uni' oksa' a'sa' tewá'nyawelu'
our property. So even right away three hundred

nikahwistake' washawkalyahkse' kwah ki' tho ni'ku'
dollars we paid them just that much

lona'tu' tsi' shakwanhau. Washukwalo'li' taká'
they were given when we hired them. He told us not

oh nahte' tayukwa'niku'lyahke' tsi' lauí'ha ne' akwe'ku'
anything for us to worry that he everything
taho'nikulha'a.
he would take care.

Tho kwi ne naya'wane? kwi othole'ka' yeyakweskwe' ahsa
And then it happened up north we were three
niyohsla'ke tsi' nahe' nale' sakhyatuhslaye'nâ ne nuwa
years since again I received a letter now
shohyutuy'e ne'n akenha'tsli' tehalihwaskenhase'ko'
he had written that is the one I hired that great lawyer
washukwahlo'li' tsi' nikaha'wi kanata'ke ona
he told us that at that time in Green Bay now
teyukhiya'tolehta'ne' ka'i'ka' yukwanatashkenhâ.
they are going to decide our case this our property trial.
Sayâkwâwe' ne' tsi' yukwanuhsote' kwah akwe'ku'
We returned that is at our house just all
tekawisahiňtu tsi' niku kawisatalyukwe tsi' yohsutakahâ'tu.
windows broken as many windows as there were walls.
U'tu ki' sayakwatayahhte' tsi' yukwanuhsote.
It was possible for us to go back in to our house.

Tahnu uni' ne' tsi' na' wa'tyukhiya'tolehtâ. Kwah ka?
And so even it is as now they had our trial. Really
nutashako'wahte' ne'n akenha'tsli' wa'teshakolihwakâ'ni.
he let them have it that is the one I hired he won the case.
Ne kati' tsi' ona sahahtâ'ti' washukwahlo'li' tsi' akwe'ku'
So then when he went home he asked us that all
ashakwata'ko' yukwahyatuhsli'shuha tahnu to'kaske ka' ok
he'd take from us our papers and really
okhna' ne tho tuta'lawe' tsi' tyukwahusotahkwe' ne
and there he returned to where our house used to be it is
sa wahali'wanu'tu' ashakwahyatuhslanîha' ka'i'ka' yukwâ'yatâhktâ
also he asked to borrow our book this we used to have
kahyatuhslowsâ'nu' tho kahyatunyu tsi' yah se' teholi'wayâ
big book-treaty there they were written that now even any right
o'slun'i tsi' twanakle' ka nyahotiye'la'ke ne kwi
whites where we live for them to touch it was
yeshukwaha'wa'se' okhale' sheku tewasha wisk
he took from us and still twenty five
sashakwahistaniha tsi? na kanata'ke nyusahle.
he borrowed money as now Green Bay he went back.

Kwah uni? ka? nahe?ko/ shohtiti onale?
even quite a while he'd gone home again

shukyatuhlos'ta'se? ne' nuwa? yohyatute ne'?n
we received a letter now it was written

lohyatunia'hkwe? ne'?n akenha'tsi'li' etswa'niku'la'kak thika
his secretary that is the one I hired to warn us that one

tho yehaktus wahawistaye'na kaye' tewa'nyawelu kanata'ke
there he visits they took money four hundred in Green Bay

ka'i'ka' tsi' luwata'nyeha'se'li' yah uni' teye'sa'nale?
this that he was being sent not even signed

ukha? tyakotan'ye'hu. Tohka? niyotlatstu yeesashakwahyatu'ni' whó
who had' sent it. Several times we wrote back to him

ok yah ki? nuwa'tu te'sholihwa'sla'kwa. Kwah ta't tsyohslet
but not ever did he answer. Maybe a year

tsi? nahe? ona sayukwaliho'ta'se? tsi' lawa'heyu yaka?
since now we heard that he was dead they say

na ne.
it was.

Na uni' wahuktanyu'ko/ shakotiye'nas yuhhilo'lihe'
Then they kept visiting police telling us

ayakwaya'kane? tsi' yukwunahsote? ok tho niwakene'kikhotla'ne'
to move out where our house was then I made up my mind

tsii? tho atyakwa'heye' ne'n shakotiye'nas tsi' niyo'le'
that there we'd die police - before

na ayakwaya'kane. Kanuhsase'kA lone'kA e' so yukwahlistu'
now we'll move. Lucius Hill his wife much she urged us

taka' usekati'shi'we'wahtu. Ne kati? wakatwa'nalakhwa. Kwah
not to commit a crime. And so I obeyed.

uni lonu'lua' waukiyanaklakwahte. Ya'yahk yawa'le niyo'sla'ke'
even they helped us move. Six teen years

tsii' nahe ona tsa'ukhinata'kwa.
that long now since we lost our property.

Told by Chauncey Baird to Dennison Hill
Translated by Amos Christjohn
Ważlu? yawaləc teawənyawelu? ok tekl? yawa'la tshiyohslashətəs kanana'ke'ne kolainhe takhwistako'nə kə'i'kə' ka' nukhuyeya luthwistakə'was ne' thə ho ne' tahnu Belle luwa'ya'ts ne' thə thə'lə' afəs ho tho tsahe'kehə. Yaw ne thə tehoholohalu' tsi' tahə'ku akhwistə. Tahnu' oya sa kahayatshsli? lawelu'ne' utahə'ku okhna' wa'kli'wa'nə tu oh nahte' na' ne. Wa'həlu', "Ne kwi ne sahayatshsli'shuha na saku'newe' o'na' o'slu'ni' waswa'tu', tsukwehu'we'. Yaw te'wakye'na' ne'n kahayatshsli? thakwavahkahwe. Wahiilo'li' tsi? yaw ni nuwa'tu te'wakli'wa'nutə' tayute'ni' ukwel'wə' okhale? yaw uhəte' sa ne te'we'ne' kanke tho niyo'le' na'tahatte'ni lukwehu'we kwah o'slu'ni' yaha'tu. Sakahtə'ti' kwi ne kwah ne' ok swaknehlaya kwas tsi' na'ya'wahne."

Yah nahte' ne te'skanuhtunyuhe? ya'yahk niyo'hsla'ke' tsi' nahe' nale? ne tusuke'nikul'ha'la' ukhayatshslo'τə'ə' se' tehaya'kolətha' Grass luwa'ya'ats kanata'ke' thotli'ute' ne thakhyat'shi' kahayatshsli'? tsi' akkaya'kha' akwattaxe. Yah ale' thə te'wakata'te'nikul'hale' oh nahte? tsi' wakamuhə' yah nuwa'tu katsa' te'wakatsa' nale kwah ka ne taukuvatunwa'so'yəse' takatenyu'hake tsi' twanakə' thiyukwehu'we. Okhale' tshiswakə'nikul'hi' tsi' nahe' lali'wa'na'la' ne' tehaya'kolətha' Grass ak'li' tu' kwi tsehoyshlə'ke' tsi' nahe' nale' sukhayatshslo'tə'ə' se', tsi ona watə'ni'nu ne'n akhuwatsya'kə' okhale' aknu'ha' ya'teyone'nu. Tho kwi nu ona wa'twakə'nikul'ya'ke' na'ə'ni wa'twakə'nikul'ha'la' wa'katena'tsλayə' tehali'wakwə'nə' tahnu oya' unə' ne sahonhane' wa'te'nhie'na' wa'ykulhi'wə'ta'hsə' on nayə'wənə' taka' ok' thayukə'khiwa' tsi' yakwanakə' ne'n akhuwatsa'kə' Wahuwakatala'sta' ka'i'ka' yu'kə'na'la'shi' tsi' a'sə'talhi'shi' yu'kwa'na'tə' Kwa' hauli' oksə' a'hsa tewə'nyawelu' nikahwistə' 'washawkawalakahkə', kwah ki' tho nə'kə' lo'na'tu' tsi' shakwanhə'. Washu'kə'la'shi' taka' oh nahte' tayukwa'nikul'ya'ke' tsi' ləl'ə' na' akwə'ku' təho'nikul'hə'la'.

Tho kwi ne nayə'wənə' kwi' othole'ke' yeyawəskəwə' a'hsə' niyo'hsla'ke' tsi' nahe' nale' sahayatshsλayə'na' ne' nuwa' shohayatuyə' ne'n akenə'τshli' tehali'wakwə'nə'kə' wahuwakwa'lo'li' tsi' nikahə'wi' kanata'ke ona, teyu'khiya'toləhtə'ne' ka'i'ka' yu'kwa'na'tə'šə'na. Sayakwa'wəne' ne' tsi' yu'kwa'nu'sho'te' kwah akwə'ku' tekawisəhi'ntu tsi' niku' kawisə'talə'yukwe tsi' yohsunakhu'la'tə'nu'. U'tu ki' sayakwa'ta'ya'kə' tsi' yu'kwa'nu'sho'.

Tahnu unə' nə' tsi' na wa'tyukhiya'to'le'hte. Kwah ka'? nutashako'ha'wi'nte. Ne'n akenə'tshli' wa'teshakohawak'ni'. Ne katii' tsi' ona sahahtə'ti' washu'kwa'lo'li' tsi' akwə'ku' ashakwata'kə' yu'kwa'nu'shə'na' tahnu' to'ka'ske ka' ok kəhə'ne. Ne tho tuta'ləwa' tsi' yu'kwa'nu'sho'ta'kə'we' ne' sa wahali'wa'nə' tsi' ashakwata'nu'shə'na' ka'i'ka' yu'kwa'la'tə'kə' kahayatshsλowə'na' tho kahayatunyu' tsi' yaw' se' teholi'wayə' o'slu'ni tsi' twanakə' na'nyahotiyə'la'ke ne kwi, yeshu'kwa'la'se' okhale' shəku tewa'ša wisk sashawkawistə' ni' na kanata'ke nyu'sahə'. Kwah unə' ka' nahe'ko' shohtə'ti ona'le' shu'kayatshsλo'ta'se' nə'
In the fall of 1918 I came to the Indian Agency to get the small amount of money they dole out and a man by the name of Belle was at the office when I arrived. He didn't argue when he gave me the money. He wanted to give me another paper and I asked what it was. He said, "With these papers that have just arrived you Oneidas become citizens." I didn't take the paper he gave me. I told him I never asked for the Oneidas to change and it doesn't seem like Oneidas should change so much as to become whites. I went home and I was amazed at what had happened.

I didn't give it a thought for six years when I was bothered by a letter from a Judge Grass in Green Bay. He was in charge of sending out the bill for my taxes. I paid no attention because I knew I had never signed that I wanted to change how we Oneidas lived. I forgot about what Judge Grass was asking for maybe two years and then I got another letter saying my house and former land had been sold. Then I got upset and bothered to hire a lawyer. He hired another and they worked out a plan so they wouldn't take our home away from our family. He promised us our property would be returned to us. We paid them three hundred dollars when we hired them. He told us not to worry and that he would take care of everything.

We'd spent three years up north when I got a letter from my great hired lawyer saying they were about to decide our property case in Green Bay. We returned to our house and there were as many broken windows as there were walls. We could enter the house. Then they had our trial. My lawyer really let them have it and he won the case. When he went home he told us he'd take all our papers. Then we really did get back to where our house was. He also asked to borrow this treaty we used to have. It was written that the whites had no right to touch where we live. He took it from us and even borrowed twenty-five dollars when he went back to Green Bay.

Quite a while after he'd gone home we got a letter from this lawyer's secretary warning us that one was visiting around there and he got $400 in Green Bay while he was being sent around. It wasn't signed who had sent him. Several times we wrote back but he didn't answer. After maybe a year we heard he was dead.
Then the police kept visiting telling us to move out of our house but I made up my mind that we'd die there before the police made us move. Lucius Hill's wife urged us not to commit a crime. So I obeyed. They even helped us move. It's been sixteen years since we lost our property.

Translated by Amos Christjohn