

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
- 'A' 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, ?, A

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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*This is also the generation that one way or
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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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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

Mary Parkhurst

O·nā' ni tsya·tak niwahsa tsya·tak tewakohsliya·ku
Now I am seventy (70) seven (7) years old

kwah yah nuwa·tu' te'waknuhwaktanihe. Otse·, ketsā·nihse'
but never was I sick. Oh my, I am afraid

ne'n onuhkwat nok tsi' kah nikaha·wi· o·nā' kas nuwa'
of medicine but nowadays sometimes

swatye·lā' nale' wakhsinanū·waks, wā·kelhe kas
now and then again my leg hurts, I always thought

ne' ki uhte' wi' ne' tsi' so·tsi' o·nā' wakekstāha.
maybe that's because too I am old.

Yu'slu·ni· ne'n aknulha'ka' kanā'alohale'
She was white woman that's my mother Oneida Castle

yaka' ne' tyutatwila·wi' tshikeksah.
they say I was adopted out when I was a small child.

Kwah uhte' wi' ne' tho niyakoya'tawau
It must have been just like the way it happened to her

tsi' ni·yot katse·nā. Tho kas ni·yot tsi' yukhihlo·lihe'
like the way animals. That's the way they used to tell us

ne'n lotikstahoku'ka' kanā'alohale' tshithatinakle'
these old people Oneida Castle N.Y. where they lived

khale' yaka' o·nā' wahutnayo·lā' a'e nikanā·ya'
and they say now they found a stone great big stone

tho yokalhatenya'tuhati kwah wa'tkanati·yahke'
there it was rolling along and it went clear across town

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

kayateli tsi' thunaklakohe' ne'n lanukwehu·we
the sign that they were going to move these Oneidas

kanā'alohale' nukwa'. Olihwi·yo' tsi' yukwakwatshenu·hne'
Oneida Castle N.Y. away. For sure we were well off

tsi' ni nu twake'nikuhlōhtu so·tsi' nya'tekalyo·take'
at the place where I grew up so much different game

kutinaklehkwe' khale' nya'tewa·yake
they were living there and lot of different kinds of berries

watahyuni[/]hahkwe. Ne[/] kas[/] uhte[/] wi[/] ne[/] aoli[/]·wa[/]?
 used to grow there. Maybe that was always the reason
 so[/]·tsi[/]? lotiyatak[/]stehkwe[/] ne[/]·n lotiksta[/]hoku[/]·ka[/]?
 so much they had good constitution these old people
 yah nuwa[/]·tu[/] akwah[/] tehotinu[/]hwaktanihe[/]? tho nu[/] tsutakaha[/]·wi[/].
 never hardly they got sick around that time.
 Ke[/]·yale[/]? ni[/] tshikeksa[/]. elhuwa[/]? kas[/]
 I remember when I was a small child early
 wahatola[/]tha[/]? lake[/]·nihka[/] oskanu[/]·tu[/]. Astehtsi[/]?
 he went hunting my father deer. In the morning
 okhna[/]? aknu[/]ha[/] elhuwa[/] kas[/] ne[/]· wa[/]·ena[/]stohale[/]
 and my mother early always it was she washed corn
 wa[/]·ethehte[/]? 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 astehtsi[/]weke[/]? khale[/]? ona[/] uskah[/]
 we ate breakfast finally one
 wa[/]·yukwanaskwaya[/]·tahne[/] tsyonhuskwalute[/]. Kwah[/] kas[/]
 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[/] wahatilu[/]tyahke[/]? ne[/] kas[/]
 And this basswood tree they cut always
 wakutinla[/]htake[/]? tyonhuskwalutho[/]·ku[/]. Kwah[/] kas[/] 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[/]·weskwa[/]·tu[/]?, so[/]·tsi[/]? ki[/] uhte[/] wi[/] ne[/]· latili[/]hwa[/]·tsatstehkwe[/]?
 the good times, so much maybe it was that they were strong believers
 tho nu[/] tsutakaha[/]·wi[/] yah ne[/]· nuwa[/]·tu[/] te[/]·yukwanaktote[/]?
 at that time not never did we have time
 tho[/] ayakwaya[/]·talatye[/]·seke[/]? tsi[/]? nu[/]· na[/]·tehutkwanyutyese[/].
 there to be mingling among them where they'd be dancing around.
 Kah[/] nikaha[/]·wi[/]· latiksa[/]·shuha[/] nuwa[/]? tho[/] lati[/]ya[/]·talatye[/]hse[/].
 Now a days the children now there they are among them.
 Kunu[/]·kwe[/]· ne[/]· ne[/]· tekuta[/]·nikuhlawa[/]lye[/]·tahkwe[/]? nale[/]? wa[/]·kutkaha[/]tu[/]·ni[/].
 The women it was used to amuse themselves when they would go quilting.
 Ne[/]· kas[/] ne[/]· wa[/]·akotikwahtani[/] akwe[/]·ku[/] tekunuhsane[/]khani[/].
 Always they'd invite all their neighbors.

LANU·kwé' né' kas né' tehoti'nikuhlawa'lyehe' ka'i·ka' tewa'a·látu
The men always they amuse themselves by this game lacrosse

tehutshihkwa'·ekskwe. Tshikeksa' téklu' yawa·lé'
they used to play. When I was a child eighteen

tsha'tewakohsliya'·ku okhna' lanikahtlu' wahaknu'·wene',
years old and this young man took a liking for me,

washakoli'wanu·tu·se' aknulha'ka' ayukninyake.
he asked my mother if he could marry me.

Kwah yah nuwa·tu' nok uni' autahiyatkathuhake.
Not never even have I seen him before.

Wa'tkahsa'·tho' kwi na' né' saha ok wa'ukhinyakta'.
I cried but anyway we were married.

Kayé niyohslasha kaye· oskanne wa'tyakyatatesni
40 winters and four together we supported ourselves

tsi' niyo·lé' o·na tshahlaheye ne'n ikstahka'.
until then he died this old man of mine.

Told by Mary Parkhurst to Tillie Baird
Translated by Amos Christjohn

O·na' ni tsya·tak' niwahsa tsya·tak' tewakohsliya'·ku kwah, yah
nuwa·tu' te'waknuhwaktanihe. Otse', ketsa'·nihse' ne'n onuhkwat
nok tsi' ka' nikaha·wi' o·na' kas nuwa' swatye·la' nale'
wakhsinanu·waks, wa·kelhe kas né' ki uhte' wi' né' tsi'
so·tsi' o·na' wakekstaha. Yu'slu·ni' ne'n aknulha'ka' kana'alohale'
yaka' né' tyutatwila·wi' tshikeksa'. Kwah, uhte' wi' né' tho
niyakoya'tawau tsi' ni·yot katse·na. Tho kas ni·yot tsi'
yukhihlo·lihe' ne'n lotikstahoku'ka' kana'alohale' tshithatinakle'
khale' yaka' o·na' wahutnayo·la' a'e nikan·ya' tho
yokalhatenya'tuhati kwah wa'tkanati·yahke' tsi' nu nihatinakle'
lanukwehu·we. Né' yaka' né' kayateli' tsi' thunaklakohe' ne'n
lanukwehu·we kana'alohale' nukwa'. Olihi·yo' tsi' yukwakwatshenu·hne'
tsi' ni nu twake'nikuhlohtu, so·tsi' nya'tekalyo·take' kutinaklehkwe'
khale' nya'tewa·yake watahyunihahkwe. Né' kas uhte wi' né'
aoli·wa' so·tsi' lotiyatakastehkwe' ne'n lotikstahoku'ka' yah
nuwa·tu akwah tehotinuhwaktanihe' tho nu tsutakaha·wi. Ke·yale'
ni tshikeksa' elhuwa' kas wahatolatha', lake'·nihka' oskanu·tu.
Astehtsi' okhna' aknulha' elhuwa kas né' wa'enasstohale wa'ethehte'
wa'ena·talo tsi' niyo·lé' wa'ka·li. Elhuwa o·na wa'akwatekhu·ni'
ne'n astehtsiweke' khale' ona uskah wa'yukwanaskwaya·tahne
tsyonhuskwalute. Kwah kas né' ok thiku·né·se' kutitshe·na
tho nu tshikaha·wi. Ne kas ka'i·ka' oho·seli wahatilutyahke',
ne kas wakutinlahtake' tyonhuskwalutho·ku. Kwah kas né' a'nyo
yah nuwa·tu nahte' tha'teyukwa'nikulhale' ka'i·ka' ne'n
watu'weskwa·tu', so·tsi' ki uhte wi' né' latilihwa'tsatstehkwe'
tho nu tsutakaha·wi yah ne' nuwa·tu te'yukwanaktote' tho

ayakwaya'talatye'seke' tsi' nu· na'tehutkwanyutyese, Kah nikaha·wi·
 latiksa'shuha nuwa' tho latiya'talatyehe. Kunu·kwe, ne· né·
 tekuta'nikuhlawalye'tahkwe' nale' wa'kutkahatu·ni. Ne, kas né·
 wa'akotikwahtani, akwe·ku tekunuhsanekhani. Lanu·kwe né· kas né·
 tehoti'nikuhlawalye' ka'i·ka tewa'a·latu tehutshihkwa·ekskwe.
 Tshikeksa· teklu' yawa·le' tsha'tewakohsliya·ku okhna? lanik'htlu'
 wahaknu·wene', washakoli'wanu·tu·se' aknulha'ka ayukninyake.
 Kwah yah nuwa·tu nok uni' autahiyatkathuhake. Wa'tkaksatho'
 kwi, na' né· saha ok wa'ukhinyakta, Kaye niyohslasha kaye·
 oskanne, wa'tyakyatatesni tsi' niyo·le o·na tshahláheye ne'n
 ikstahka.

Told by Mary Parkhurst

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 mingles with the people that are going from place to place in the taverns.

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.

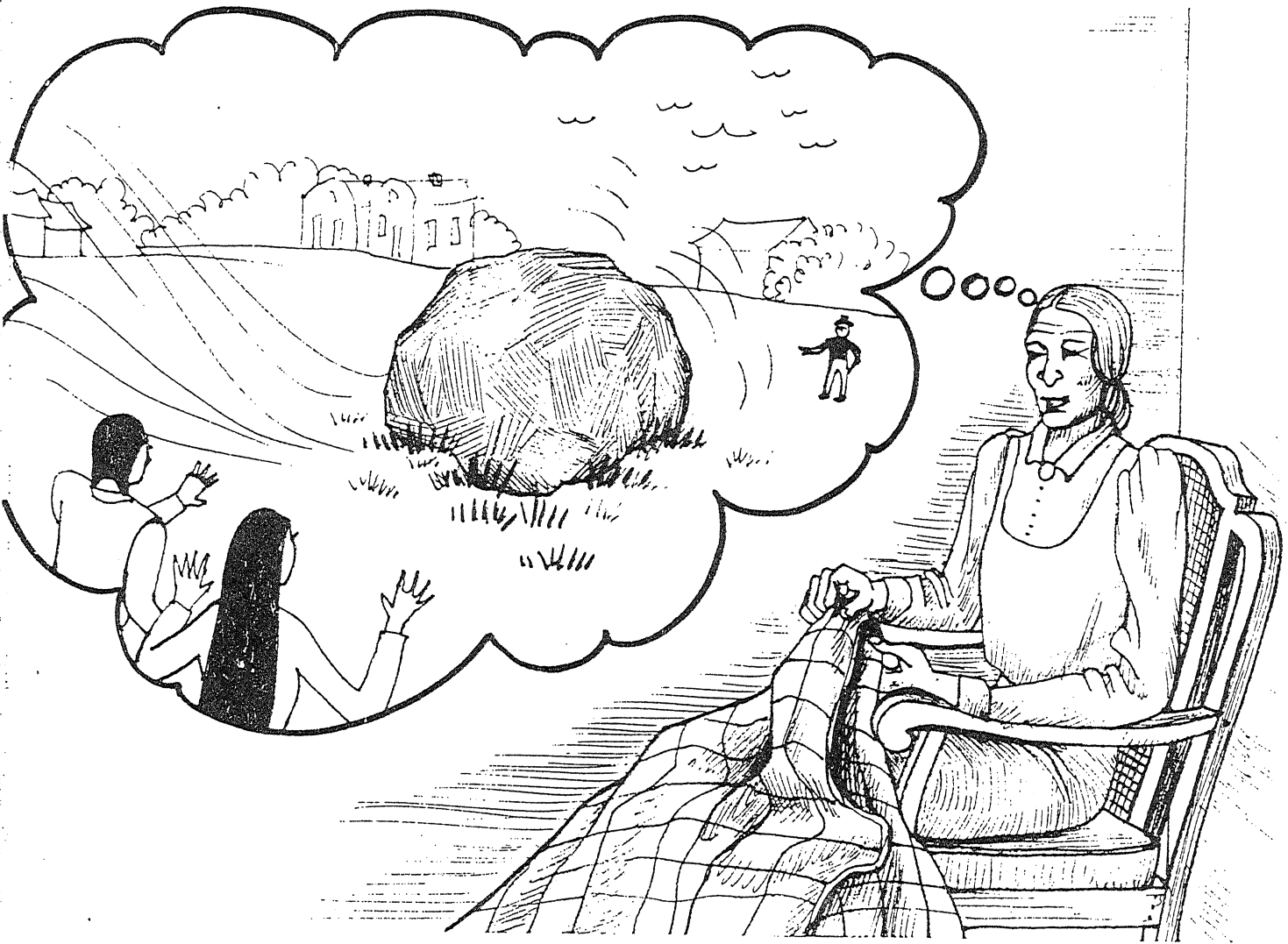
But the amusement the men had was the lacrosse games.

I was eighteen years old when another young man took a likening 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 yaww'le'
 Long time ago when I was a small boy twelve (12)

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

tekalu'tatu. O'na' kwi tahatahsawa', wahathatu'ni.
 a log cabin. So then he started, he also started making a field

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

okhale' tekniyahse ka na'tekna' kohsa'tas.
 and two horses they were small horses.

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

yakwayatakalenyehse kas sa. Kanata'ke teklu' mayl niyo'le.
 we're hauling wood too. Green Bay eight miles away.

Nya'tekalyo'take kanaklehkwe ne' tho nu
 All kinds of wild game animals used to live here at that place

tshikaha'wi. Tho' ni' nu twakya'telu' kutilyo'shuha
 about that time. That's where I recognize different kinds of games

kutitse'na' kwah ok kas ne' thiku'nese'. Khale'
 animals and always just they were roaming around. And

tsi' niku' kukwi'te'ne okhna wa'akwatsikhe'tu'ni khale' kas
 every spring then we would make maple syrup and always

tsi' niyakwayelhahkwe' wa'akwatahyateya'tu wa'akwalihahate' kas
 the way we do it to put up berries we boil it always

kwah tsi' ni'yot katse'taku ayetahne. Nok tsi wa'akwastathate'
 until just like put it in fruit jars. But we dry our berries

kas ni'i. Tho' ne' o'na' wa'tyakwatakwahthahte' tho nawa'sheke'
 always me. So now we would flatten them out as big as

tsi' niwa'se' yona'talatha, tho wa'akwahluni' onlahtu'tas onlata'ke
 the size of crackers, there we set them up on the popple leaves

otahalota'ke tsi' niyo'le awastaha. Ne' kas ne'
 in the sunshine until it dries. And always that's

sayakwatekhu'ni tsi' niyohsles. Wisk mayl tsi' niyo'le
 what we eat during the winter. Five miles is as far

niyakwanakle onuhsatokah̄ti·ke ehta'keshu kās ne·
 that we lived from the church always on foot
 nityakwehse' tyakwatlanayane·se, ne· tsi' tho' nu' tshikaha·wi·
 we go to our pray meeting, because at that time
 yohateni kās ne· kaniyohaha·se' kwah tsyok nu'. Khale?
 roads used to be narrow roads here and there. And
 kukwi'te·ne yukwahsatuti kās ne kanyo o·na' wa'akwatlanayana·
 spring time we go on horseback always whenever we go to church
 ta·t so·tsi' onawa'tsta·ke. Lotilihwa'tsatstehkwe ne· tho' nu'
 if too much muddy roads. They were strong believers back the
 tsutakaha·wi· kanyo' tayakwatkwā·na' o·na' kās ya·yahk niwahnī·take
 then if we go dancing so then six months
 wa'ukhiya'tohtalhu' onuhsatokah̄ti·ke. Okhale? yah ne kanike
 they punish us in the church. And and nowhere
 te'yuthnekahni·nuhe tsi' yakwanakle', tsi niyo·le o'slu·ni·
 a saloon where we were lving, until white people
 ka·tho tahutayahte' tsi' yakwanakle', nok o·na' kwi nuwa
 here entered where we lived, but as of now
 tsyok nu' niyuthnekahni·nuhe' okhale? teyutkwatha?
 here and there there's a tavern and where they dance
 kanuhso·tu, tahnū ne se' lanukwehu·we' wa'teshakonatewya·nahkwe?
 dance hall here, and to think the Oneidas they took up the ways of
 o'slu·ni', tsi' nihotiliho·ta kah latinakehle.
 the white people, the kind of ways they had that are living here.

Told by Martin Hill to Tillie Baird
 Translated by Amos Christjohn

Wahu·nise' tshikeksa' tekni' yawa·le' tsa'tewakoksliya·ku.
 Kalhakuho lake'niha tho, wahathuhsu·ni' tekalu·tatu. O·na' kwi
 tahatahsawa', wahathatu·ni· sa. Khale? o·na' uskah,
 wa'ukwanaskwaya·tane' tyonhukwalute, okhale? tekniyahse, ka
 na'tekna kohsa·tas. Kalhiyoskwe ne' tho, nu tsutakaha·wi·
 yakwayatakalenyehse kās sa. Kanata·ke teklu? mayl niyo·le.
 Nya'tekalyo'take kanaklehkwe ne· tho nu' tshikaha·wi· Tho' ni·
 nu twakyalu' kutilyo'shuha kutitse·na' kwah ok kās ne·
 thiku·nese'. Khale? tsi' niku kukwi'te·ne okhna wa'akwatsikhe?tu·ni
 khale? kās tsi' niyakwayelhahkwe' wa'akwatahyateya·tu wa'akwalihahse?
 kās kwah, tsi' niyot katsé·taku ayetahne. Nok tsi wa'akwastathate?
 kās ni·i. Tho ne' o·na' wa'tyakwatakwah̄tahte' tho nawa·sheke?

tsi' niwa'se' yona'talátha, tho wa'akwahlu'ni' onlahtu'tas,
 onlata'ke otáhalotá'ke tsi' niyo'le' awastáha. Né' kas né'
 sayakwatekhu'ni' tsi' niyóhsles. Wisk mayl tsi' niyo'le'
 niyakwanákle onuhsatokahti'ke ehta'keshu kas ne, nityakwehse'
 tyakwatlanayane'se, né' tsi' thó nú tshikaha'wi' yohateni
 kas né' kaniyohaha'se' kwáh tsyok nú. Khale' kukwi'té'ne,
 yukwahsatuti kas ne kanyó, o'na' wa'akwatlanaya'na ta't so'tsi'
 onawa'tstá'ke. Lotilihwa'tsatstehkwe né' thó nú tsutakaha'wi'
 kanyó tayakwatkwá'na' o'na' kas, ya'yahk niwahni'take
 wa'ukhiya'tohtálhu' onuhsatokahti'ke. Okhale' yah ne kanike
 te'yuthnekahni'nuhe tsi' yakwanákle', tsi' niyo'le' o'slu'ni'.
 ka'tho tahutayahte' tsi', yakwanákle', nok o'na' kwi nuwa,
 tsyok nú niyuthnekahni'nuhe' okhale' teyutkwattha' kanuhso'tu,
 tahnu ne se' lanukwehu'wé' wa'teshakonatewya'nahkwe' o'slu'ni',
 tsi' nihotiliho'ta kah latinakehle.

Told by Martin Hill

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 dry 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'yale tshikeksa' yah akwe'ku' te'thonehtáhkwa
 I remember when I was a boy not all that believed

ne'n ayutatlihuni.
 that is to be educated.

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

nahatiya'tohtA.
 their nationality.

Nok tsi' i'kélhe' ne'n o'ya' sa atwa'kánha
 But then I want to that is somebody else too an Indian

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

ayutatlihuni. Ka'i'ka' lotikstahokuha yah thyeshakonatAnyétha'
 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

tekyat'ihA'.
 difference.

Tsi' nuwa' ni'yot kah nu' tsi' wahnisláténi.
 The way it is now right here that is in every day life.

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

Tsi' ni'yot tsi' teyukwatatesnye'u ne' wi ka'i'ka'
 The way that we support ourselves it was these

tsyok' náhte' yukwaka'te' ayakwatahni'nu'.
 all sort of things that we had plenty of to be sold

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

tsi' náhte' yukwayatati' ayakwatahni'nu'.
 whatever we brought along for us to sell.

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

wahutolátha', ne tho nu tshyutakaha'wi. 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 tsá.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'tehonohsliya'ku' 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'teyotuhatsyohu.
that not that much did I get educated as much as it should of been.

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

Nok tsi' yah tahnú tho té.yot 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 luwalihunya.ni'nu.
he would run away there they had sent him away to school.

Yah ki' ne' akwah teyotka'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 the way that's going to happen sometime.

Ke'yale' tshikeksa' khetsa.nihse' kas
I remember when I was a youngster 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.ká ne'n yeksa'suha
that is the whites. All of them the children

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

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

Ka'i.ká tsi' nahe' na yeswakathlo.li.
About this time now that I am talking back about.

Wisk niwasha ok téken tsi' niyohsla·ké o·ná.
Five tens and two that number of years now.

Oskatsuha ne'n ukwehu·wé ahakwe·ni o'sluni'keha
One here and there the Oneidas that's able English language
ahatwanu·táhkwe. Oye·li uhte' tsa'tewakohsliya·ku, lake'niha
to speak. Ten it must be that many years I was, my father
wahatnaskwahni·nú yukwatsena kohsa·tás.
he sold an animal our animal a horse.

La'slu·ni' wahahni·nú tatsmanne nú nihanakehle.
A white man he bought in Freedom where he lived.

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

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

ne'n Freedom kati' wi· tkuwa·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·tás laya'ti·saks. A'nha·luk
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 is the white man. Something he was saying.

Nok tsi' yah ki ni'i· te'wakanuhte 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·ná
But then now I realized it was that animal of his

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

Yah ni o·ná teske·yale oh niyawau.
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·tás ta·t kah kesnu·ke wa·katste tsi'
that is the horse maybe my hands I used that is how

wa'tyaknitha·l_Δ.
we talked to each other.

Nok tsi' sahaya'to·l_Δ·ne ki' ne'n kohsa·t_Δs.
But then he found her again anyway that is the horse.

Yah nuw_Δ·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' on_Δ
Big amount it was that big a money it was when

yahuke'nikuhlaya·tane.
I did understand.

Yah kati' o·na sheku te'sekhetsa·nihu ne'n o'slu·ni.
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

Ké·yale tshikeksa yah akwe·ku te'thonehtahkwa ne'n ayutatlihuni.
Ne wi ne'n tsakwaya·tat on_Δyote'aka nahatiya'toht_Δ.
Nok tsi' i·kelhe' ne'n o·ya sa atwa'kanha tho ni·ni ne
ni·yot. Yah te'thonehtahkwa ne'n ayutatlihuni. Ka'i·ka lotikstahokuha
yah thyeshakonatan_Δyetha' shakotiy_Δhoku ne'n ayutatlihuni.

Nok tsi' tho nu tshikaha·wi e·so tekya'tiha'.
Tsi' nuwa ni·yot kah nu tsi' wahnisl_Δat_Δeni. Ne'n wahu·nise'
e·so kayo'tahslan_Δklehkwe'. Tsi' ni·yot tsi' teyukwatatesnye·u
ne' wi ka'i·ka tsyok' nahte' yukwaka·te' ayakwatahni·nu.
ne'n ukweho·ku tsi' tkana·tay_Δ ahatihni·nu tsi' nahte' yukwayatati'
ayakwatahni·nu.

Otyahke wahatiy_Δatho', nok tsi' ne, ki' ne, e·so wahutol_Δatha',
ne tho nu tshyutakaha·wi. Ne kati' wi ne'n i·kwah oksa'
yayukwat_Δanyehte ne'n akukwe·ta na ne tho tsatkohsli·ya·ke ne'n
ayuklihuni kwah ok ne tsa·kat ne'n yakwatano'sushu kwah u·ni, ne
oksa' wakuwatilihuni. O·na tho tsa'tehonohsliya·ku ahuwatilihuni.
i·kati' akli·wa tsi' thok ni·ku tyuklihunya·ni tsi' na'teyotuhatsyohu.
Waknakto·tahkwe' kati' wi ni ne'n ayuklihunya·nike'.
Nok tsi' yah tahn_Δ tho te·yot ne yotka·te yeksa'shuha'.

Tsi' ka'ya' ne'n, i' kheyate'li. Otyahke ále tutahatinya'káne tsi' nu luwalihunya'ni-nu. Yah ki' ne' akwah teyotká'te tho thaya'wá'ne' nok tsi', tho ki' niya'wáhse' swatye'la.

Ké'yale' tshikeksa khetsá'nihse' kás o'slu'ni. Yah ki' ne i' ok', te'khetsá'nihse ne'n o'slu'ni. Akwe'ku' ka'i'ká' ne'n yeksa'suha ne'n tsatetyukwe'nuse.

Tá't wí nuwa tsya'ták tá't u'ni téklu tsa'teyukyosliya'ku.

Ka'i'ká' tsi' náhe' na yeswakathlo'li. Wisk niwashá ok téken tsi', niyohsla'ké o'na.

Oskatsuha ne'n ukwehu'wé ahakwe'ni, o'sluni'kéha ahatwánu'táhkwe. Oye'li' uhte' tsa'tewakohsliya'ku, laké'niha wahatnaskwahni'nu yukwatsena' kohsa'tás.

La'slu'ni' wahahni'nu' tatsmanne nu' nihanákehle. Tho kati' wi su'we uskah, utlatste' tsi' yukwanúhsote tekni, uhte' wi mayl tsi' niyo'le ne'n Freedom kati' wi' tkuwa'yats.

Ne kati' wi ka'i'ká' la'slu'nihe' tho wá'lawe' tsi' yukwanúhsote. Oksa kati' wi ne yaha'khewe', tsi' ne uhte' wi, ne'n kohsa'tás laya'ti'sáks. A'nha'lúk laha'wihse, ne'n la'slu'nihe. Ot ok náhte' la'tuhe.

Nok tsi' yah, ki' ni'i' te'wakanuhte náhte' kati' la'tuhe.

Nok tsi' yaha'khewe ki' ne' wi ne'n laotse'na' kohsa'tás laya'ti'sáks.

Yah ni o'na' teské'yale oh niyawá'u. Tsi' ni nuké'nikuhlaya'ta'ne' tsi' nukwah nyeyawe'nu ne'n kohsa'tás ta't kah kesnu'ke wá'katste tsi' wa'tyaknitha'la.

Nok tsi' sahaya'to'la'ne ki' ne'n kohsa'tás.

Yah nuwa'tu' tho tewakatsanu'ni tsi' náhe' tshi'kunhe' ne tsi' na tshyutaha'ku, ohwista'.

Nok tsi', yah ki' ne tewakanuhte to kati' ni'ku' ne'n kaye'sily' ohwista'.

E'so kati' wi, nikahwista tsi' ona yahuke'nikuhlaya'tane.

Yah kati' o'na' sheku te'sekhetsa'nihu ne'n o'slu'ni' kalo tyohawihtu.

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 Oneidas 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 Oneidas 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.

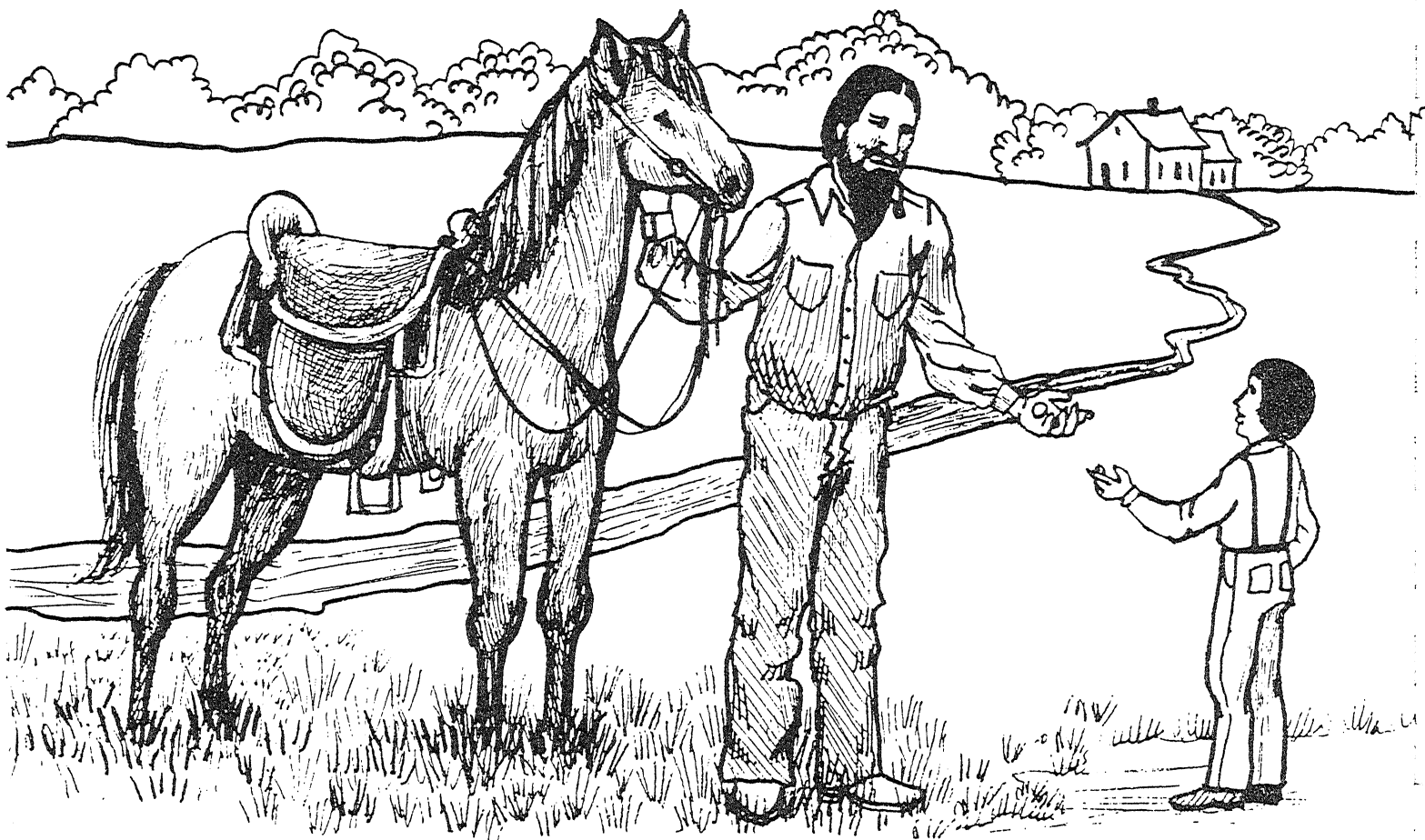
So a white man came to our house with a rope in his hand. He was saying something but I could not understand. I took it for granted he was looking for his horse. I could not understand what he was saying.

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'tewakohsliya'ke ahsuhka'
 Maybe I would say seven years old I was not yet

teyohatēni tsi' nuwa ni'yot tho kas ne'
 were there any roads as now it is then always that

yukwatkwatuti' kalhakus. Ne' kas na
 we were dodging around in the woods. Now always when

wa'yakwatlanaya'na ta't aki'lu? ahsa na'kahwista'eke
 we would go to church maybe I would say three hours time

na yuyakwawe? tsi' onuhsatokahiti'ke. Tahnu'
 that it took to get there at the church. And

ne kas wi tsi' niyohahaksahse? ne aoli'wa
 that is always because the roads are so bad that is the reason

so'tsi' wahu'nise, tho niyo'le natahne, kanyo'
 too long a time, that far away they will come, when

o'na' yohahi'yo'se ta't nuwa? uskah akahwista'eke?
 now the roads are good maybe this time one hour

tho ni'yole na thoti'sleshe.
 that far now they will come riding.

Told by Walter Skenandore

Translated by Amos Christjohn

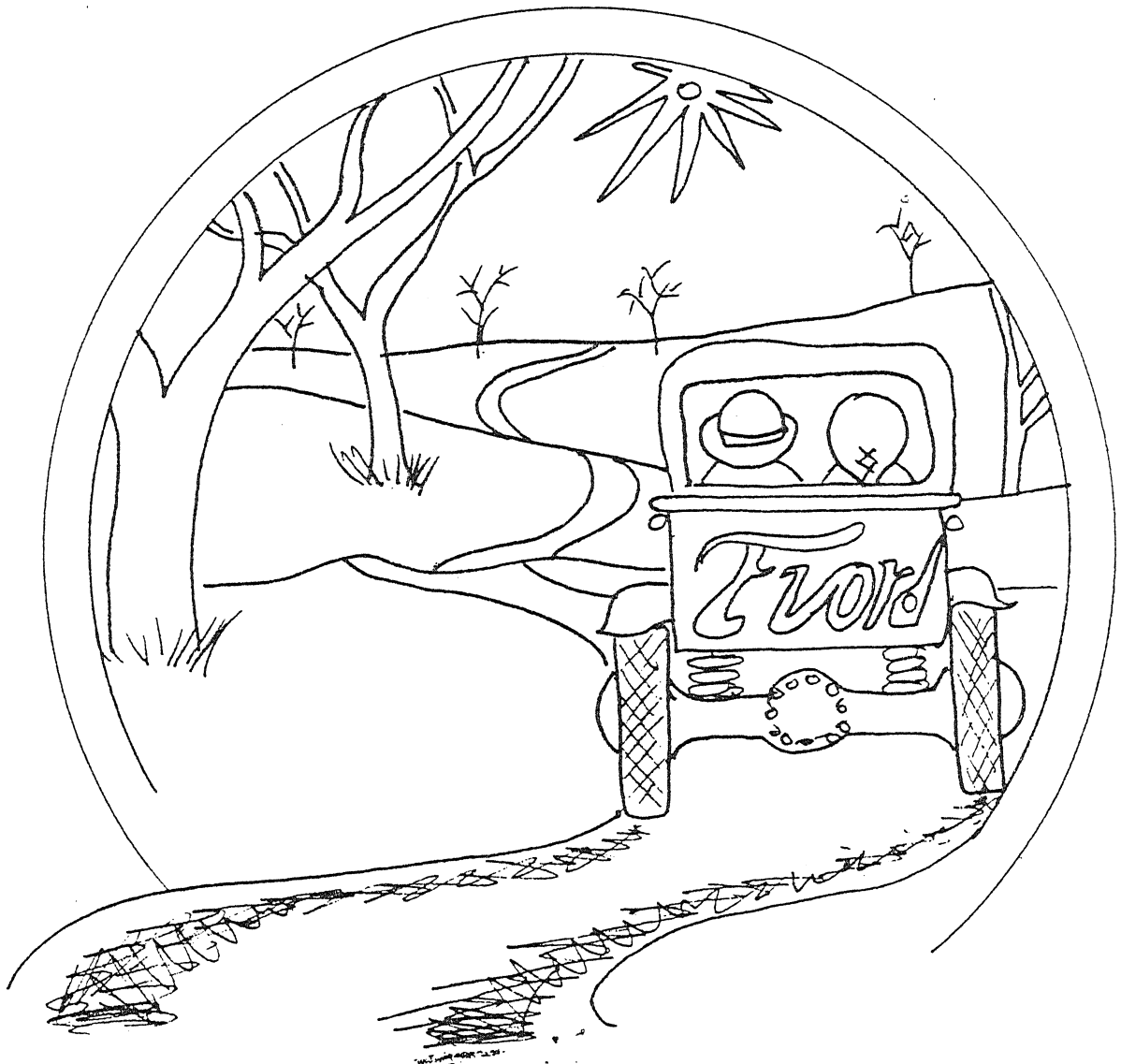
Ta't aki'lu tsya'tak tsa'tewakohsliya'ke ahsuhka' teyohatēni
 tsi' nuwa ni'yot tho kas ne' yukwatkwatuti' kalhakus. Ne'
 kas na wa'yakwatlanaya'na ta't aki'lu? ahsa na'kahwista'eke
 na yuyakwawe? tsi' onuhsatokahiti'ke. Tahnu' ne kas wi tsi'
 niyohahaksahse? ne aoli'wa so'tsi' wahu'nise, tho niyo'le
 natahne, kanyo o'na' yohahi'yo'se ta't nuwa? uskah akahwista'eke?
 tho ni'yole na thoti'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'tewakohsliya'ku wakathu·te' kas
 Ten I was that many year old I heard often

akokstahokuha yu·te' tawatte·ni' tsi' tyunhe'
 the old people they say there will be a change how we are living

kanyo' atyethina'kela' ne'n o'slu·ni', tsi' nahte' la·neks,
 if we would imitate the whites, whatever they eat,

so·tsi' e·so' teyonuta'kli'tslale'shuha.
 too much lots of sweet items (eatables).

Ne' tyaulha'tsiwa tetkakhwi·yo' ka'i·ka' olihwakayu·hne',
 The most important the best food these olden customs,

ta·t wi aki·lu', ola·na' khale' kanastohale.
 maybe I would say, corn soup and corn bread.

Ne kati' wi tsi' yah tho ni·yot tsi' teskatekhu·nihe',
 It was that because not that way that I eat any more,

okhna' teklu' niwasha tewakohsliya'ku, yah o·ni tho
 but then eight tens(80) years old I am, not even

teswaketsa'nit tsi' niyohtu·hne' katshitwakyaha.
 as active as I was like it used to be when I was a young man.

E·so' wa'kyo'tau, yakwanuhsu·nihe' kas
 Lots of work I've done, we are building houses always

khale' tyo'slehta'kathne wahu·nise' ukyo·ta'.
 and on the train long time I worked on.

Ne tho ne kati' wi twakatka'hu' tyo'slehta'kat takaya'tane',
 One time I have seen a train had fallen off,

katyohkwa·na' tho wayahiheye. Khale' kato·lats kas ne
 lots of people there they died. And I hunt always

e·so' yakne'se' ne'n yukyata·lo' Shotyohkwes
 many times I am with him that is my friend Aaron Hill

kwah kas teka·ya' uhka' saha ye'shani·yo' ayulu'tate.
 just always I gamble who is more accurate in shooting.

Told by Jessie Peters to Stadler King
 Translated by Amos Christjohn

Oye·li tsa'tewakohsliya·ku wakathu·te kas akokstahokuha
 yu·te tawatte·ni tsi' tyunhe' kanyo atyethina'kela ne'n
 o'slu·ni, tsi' nahte' la·neks, so'tsi' e'so teyonuta'kli'tslale'shuha.

Ne tyaulha'tsiwa tetkakhwi·yo ka'i·ka olihwakayu·hne, ta·t
 wi aki·lu', ola·na khale' kanastohale.

Ne kati' wi tsi' yah tho ni·yot tsi' teskatekhu·nihe',
 okhna' teklu' niwasha tewakohsliya·ku, yah o·ni tho teswaketsa·nit
 tsi' niyohtu·hne katshitwakyaha.

E'so wa'kyo'tau, yakwanuhsu·nihe' kas khale' tyo'slehta'kathne
 wahu·nise' ukyo·ta.

Ne tho, ne kati' wi twakatka·thu' tyo'slehta·kat takaya·tane',
 katyohkwa·na tho wayahiheye. Khale' kato·lats kas ne e'so
 yakne·se' ne'n yukyata·lo Shotyohkwes kwah kas teka·ya uhka'
 saha ye'shani·yo ayulu·tate.

Told by Jessie Peters

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.kélhe' i se' né. twaknaskwi.yó é.lhal ne'n kuh nu
think I sure it is I have a good pet dog here

niyakwanák'le', ne kati' wi tsi' náhe teyukyatawalyehátyehse'
where we live, so then while we are travelling

ot ok na'kaya'tó.ta ukwatetsahnihta. Yah só.tsi' te'wi.nú
some kind of being scared me. Not too far

oha.tú tsi' i.ké wa'katyela.ni a'e na'tekaka.lahse'
in front where I walk I was surprised great eyes

tewakka'nehle. Kwah kati' wi né. oná tho wahokétohte'
it looked at me. Just then now he appeared

ne'n akitse.ná é.lhal ne ne tusahotká'nehlú. Kwah kwi ne o.ná
my animal dog he turned on him. And then

nok tutakanítskwahkwe' tutakaté.ko. Ne kati' o.ná tsusa.kúwe'
just I jumped I took off. Then when I got back

wahihlo.li' lake'niha tsi' thok na'kaya'tó.ta ukwatetshahnihta.
I told my father that some kind of being scared me.

Wahihlo.li' kati' tsi' nikaya'tó.ta, waha.lu',
I told him what kind of being it was he said,

"Tsuhalolá'ko kwi thika tsi'léhkwah aesaye.náke."
"Lynx that almost you were attacked."

Told by Nelson Cornelius to Lewis Webster
Translated by Amos Christjohn



Nelson Cornelius

Wahu·nise? ne'n yukwanaskwaya·tu' tyonhúskwalut okhale? kohsa·tás
Long ago it was we had animals cows and horses

kwah kas ok thikuné·se? kwah tsi? niwa tsi? yakwanákle?,
just always they roam free just anywhere that we live,

yah uhka? nahte? te'yu·tuhe. Ne kas kati? nale? yusakahewe?
no one anything said. And every time time came

akuwatinu? tatahkohatu' ne kas kati? wi tyotyeluhtu askuwatiya? tisakha ki?
to milk them it was always first to go look for them

nyaléhkwe. Kwah ok ne tsá·kat kohsa·tás nahle? wahoyata·ne?
before. It's just the same horses again he got

ahakale·ní tsyok náhohte. Oya kas kwi ne ni·yot
to haul. Other always the way

kwah ok tsi? ka nutaha·yéle? wá·latste. Kanuhsakta ne nu
just he did he used. Near the house there

nashakonatká·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·wí.
before he got a stable. At that time

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

tehonaskwaya·táhkwe? kohsa·tás ne? tho ne? tyotná·kales kas
he did not have horses at that time oxen always

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

tyotná·kales o·na kwi wa'kahta·ti. Waknaskwi·yo é·lhal
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 é·lhal kwah ok thikawani·yo
with me everywhere I went. So this dog quite free

kanhke ahaye·ná tsuhkalo·lA. Eso yotlatstu? tho kas
when he'll catch rabbit. Many times there often

shaya'taha·wí tsuhkalo·lA tsi? yukwanuhsote. Ne kas kwi? ni
he brings back rabbits to our home. Often I

Wahu·nise? ne'n yukwanaskwaya·tú tyonhúskwalut okhale? kohsa·tás kwah kas ok thikuné·se? kwah tsi? niwa tsi? yakwanakle?, yah uhka? nahte? te'yu·tuhe. Ne kas kati? nale? yusakahewe? akuwatinu? tatahkohatú ne kas kati? wi tyotyeluhtu askuwatiya? tisakha ki? nyaléhkwe. Kwah ok ne tsa·kat kohsa·tás nahle? wahoyatá·ne? ahakale·ni tsyok náhohte. Oya kas kwi ne ni·yot kwah ok tsi? ka nutaha·yéle? wá·latste. Kanuhsakta ne nu nashakonatká·lahte? tat uni? tsi? kanuhsote? tekutitastakhwa, kanyo kwi ahoya·take tsi? tekutitastakhwa. Tho na tshikaha·wi yah uhka? akwah te'yakonúhsote? ne náhohte. Yah ne tehonaskwaya·táhkwe? kohsa·tás ne? tho ne? tyotná·kales kas ne shakoto·líhe. Úskah útlatste? wahakénhane? usakheya? tisakha tyotná·kales o·na kwi wa'kahta·ti. Waknaskwi·yó é·lhal ne tho ne. Ne kati? wi wa'a·kene. Tyotkut ki ne yaknehse? katsa? nu wa'kehte. Ne ka'i·ka é·lhal kwah ok thikawani·yó, kanhke ahaye·na tsuhkalo·lá. Eso yotlatstu? tho kas shaya'taha·wi tsuhkalo·lá tsi? yukwanuhsote. Ne kas kwi? ni i·kélhe? i se? ne twaknaskwi·yó é·lhal ne'n kuh nu niyakwanakle?, ne kati? wi tsi? nahe teyukyatawalyehatyehse? ot ok na'kaya'to·ta ukwatetsahnihta. Yah so·tsi? te'wi·nu ohá·tú tsi? i·ke wa'katyela·ni a'e na'tekaka·lahse? tewakka·nehle. Kwah kati? wi ne oná tho wahoketohte? ne'n, akitse·na é·lhal ne ne tusahotka·nehlu. Kwah kwi ne o·na nok tutakanitskwahkwe? tutakate·ko. Ne kati? o·na tsusa·kéwe? wahihlo·li lake?niha tsi? thok na'kaya'to·ta ukwatetshahnihta. Wahihlo·li kati? tsi? nikaya'to·ta, wahá·lu, "Tsuhalola'ko kwi thika tsi'lehkwah aesaye·nake."

Told by Nelson Cornelius

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.

Translated by Amos Christjohn

Mrs. Cassie Denny

Kanyó' uhka ok wa'yai'heye' tho kAs yakA?
Supposing some one had died then always they say

wa'tyuhkwata'sé tsi' nú yeyá'tat ahsA nAwátlatste?
they would go around wherever she is buried three times

tho ne kwi o'nA AtsyúhtA'tí.
so then it will be the time to go home.

Akwe.kú' kAs wahutatli'wanu.tú'se usayutatlihwa'nikúlhas.
All of them always asked each others for their forgiveness.

Ne o'nA ashé'núte' katalnininúhahkwe.
Now it was the basket I used to sell.

IkstahkA' ne lakya'takénhaskwe' ne kAs
My late husband it was he used to help me it was always

lalútyahkskwe.
he used to cut the logs.

Ne o'nA wa'tyakninuwayAtá'na Kanatá'ke
Now it was the two of us to go bartering to Green Bay

ne'n atAná'tsli.
that is for groceries.

Okhale' skayá'tat yu.kwé wa'oksa'tayA'tá'ne' ohahá'ke.
And one female a woman she had a baby on the road.

AhsA yawA'le' nihatí kheyótiH, tahnú
Three teen (13) that many that I raised, and

yahnuwa.tú tewaknuhwáktanihe', ne yakA' wathlo.lihe'
never was I sick, it was they say what it's telling

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

ka'i.kA' ka nithotiyA'sa kah nikaha.wi.
these young people around this time.

Told by Mrs. Cassie Denny
Translated by Amos Christjohn

Kanyo' uhka ok wa'yaiheye' tho kas yaka' wa'tyuhkwata'se
 tsi' nu yeya'tat ahsa nawatlatste' tho ne kwi o'na' atsyuhta'ti.
 Akwe'ku kas wahutatli'wanu'tu'se usayutatlihwa'nikulhas.
 Ne o'na' ashe'nute' katanhinuhahkwe.
 Ikstahka' ne lakya'takenhaskwe' ne kas lalutyahkskwe.
 Ne o'na' wa'tyakninuwayata'na Kanata'ke ne'n atana'tsli.
 Okhale' skaya'tat yu'kwe wa'oksa'taya'ta'ne' ohaha'ke.
 Ahsa yawa'le' nihati kheyotih, tahnú yahnuwa'tu' tewaknuhwaktanihe',
 ne yaka' wathlo'lihe' tsi' ka'i'ka' lotikstaha sane,
 lotiya'tahni'lu'se tsi' ni'yot ka'i'ka' ka nithotiya'sa kah
 nikaha'wi.

Told by Mrs. Cassie Denny

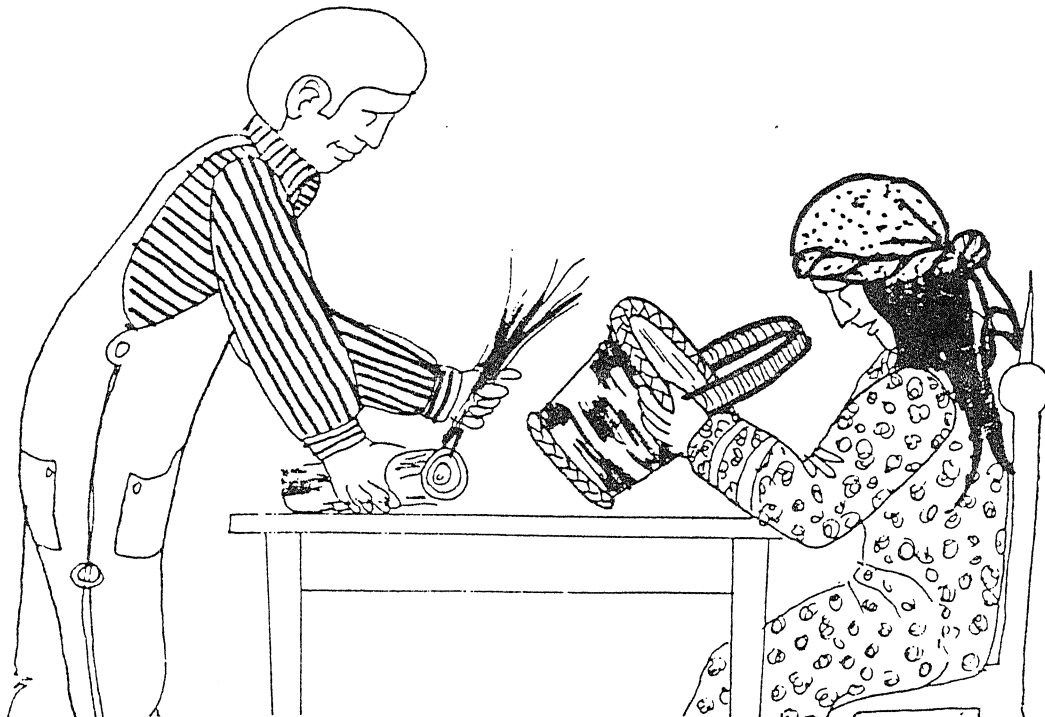
Whenever someone dies, it's the custom to go around three times wherever they are buried. Then you can go home and the one that's buried will not bother you providing you have asked forgiveness from him/her.

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·yot tsi' tewakatatesnyeu·ne ne'n
 The way that I used to take care of myself that is
 wahu·nise'.
 long time ago.

Ne' kas na wa'kelhe', kanastohale' astehtsi
 It was always when I wanted to, corn bread early morning
 ayakyatekhu·ni.
 for us two to eat.

Yo'kalasha kas wa'knastohale'
 Towards evening always that I would wash the corn
 tho' ne' o·na waka'asliha·la, tsi' niyo·le
 that's when now I would hang up the basket, that would be until
 astehtsi', na kwi yonastath.
 the following morning, so now the corn should be dry.

Tat kas ka·ye nitsyohwista·e okhna' kwi
 Maybe sometimes four bells it had struck so then
 akatketsko akna'talunyahni tsi' niyo·le na
 I will get up and make the bread that is until that

nyahatatewyena·ta·ne' ikstahka, wahana'tsyakale·ni
 he will get ready my deceased hubby, he would haul pails

yehwa'ekta·ke yoho·ti wahanu'tatahko. Ok kwi
 to the barn he would take it to milk the cows. But then

ni wa'katna·talo' kwi ni'i tho· ne o·na
 for myself I put my bread to a boil now that's when

ya'kyakhta·tshi wahiya'takenha·sa, tsi' niyo·le
 I would immediately go out side go and help him, that is until

wa'yaknihsane', okhna' kwi ne yona'talali
 the two of us finished up, so then it would be cooked the
 bread

na ka ok wi wa'yakyatekhu·ni· astehtsiwe·e·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·yót tsi', tewakatatesnyeu·né ne'n wahu·nise'.
 Né· kAs nA wa'kelhe', kanastohale' astehtsi ayakyatekhu·ni.
 Yo'kalásha kAs wa'knastohale' tho', né· o·nA waka'asliha·lA,
 tsi' niyo·lé astehtsi', nA kwi yonastathA.

Tat kAs ka·yé nitsyohwista·e okhna' kwi Akatkétsko
 Akna'talunyahni tsi' niyo·lé nA nyahatatewyenA·ta·ne' ikstahkA,
 wahana'tsyakale·ni yehwa'ekta·ke yoho·ti wahanu'tatáhko. Ok kwi
 ni wa'katná·talo' kwi ni'i tho' ne o·nA ya'kyakAhta'tshi
 wahiya'takenhá·sa, tsi' niyo·lé wa'yaknihsane', okhna' kwi ne
 yona'találi nA kA ok wi wa'yakyatekhu·ni astehtsiwe'e·ke.

Told by Mrs. Elizabeth (Ben) Dortator

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 donw 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

Wahu·nise' olistákta' tshityakwanák'le' kwáh ne.
 A long time ago near the tracks we used to live it was
 kalhaku'ho' tho nu tsutakaha·wi. Úskah útlatste' wa'teklisti·yá·ke',
 all woods there at that time. One time I went across the tracks,
 yahi'have' ne'n akitse·ná é·lhal né' kAs né' lanaskwiyo·hne'.
 I took him along my pet dog he was always good animal.
 Nya'tewatku'slake kanaklehkwe ne tho ne. O·ná kwi takatáhsawá'
 All kinds of snakes there were there. So now I started
 wa'ká·yako' sá·yes tahnú tsi' niyotahyuni' tho ne
 to pick blackberries and there were so many berries there
 suke'nikulha' tsi' iha·wi·se' é·lhal. Khale' o·ná wakathu·té.
 I forgot that I brought a dog. Pretty soon I heard
 lahnyányu'he', oh·tu' tsi' ká·yaks, só·tsi'
 him barking, in front where I was picking berries, too much
 wakasken'ha'seniu yah nahte' teswakathu·te. Só·tsi' wakatahyolá'u
 was I greedy nothing did I hear. Too many I had found berries
 okhale' o·ná wakatye·lá' wa'yokstá·ne tsi' wa'tkate'khahákwe.
 pretty soon to my surprise it got heavy when I took a step.
 Ya'katkatho' kahsi·ke wa'katye·lá' otsi'·nkwahlko'
 I looked at my feet to my surprise pine snake
 né' tho teyothwata·se. Tutakanitskwahkwe' kwi né' a'e niyo·lé
 was wrapped around it. I quickly jumped of course way over there
 yusaka'tlu·táhne. Kwáh wakatla'swákAs oya· sá' ká·yaks
 she fell. Just my luck another time I was picking berries
 ale' né' yah te'wakatto·ká' yowistáni tho kala·téhse tsi' nu
 again I didn't notice a grass snake was climbing where
 niyotahyuni'. Tho takayá·tane' akwahtákwaku ya'kaya'ti·táhne.
 I was picking berries. There she fell off into my shoes she fell in.
 Waketsahnihtu'·ne' kAs wahu·nise' yah nuwa·tu' te'waknuhwaktaniú
 I used to be energetic always long time ago never was I ever sick
 tyotkut oni wakyó·té' ehta'késu kAs nyahá·ke kanatá·ke
 always even I was working walking always when I go to Green Bay

kas wa'katahyahninú·na', tekni kas yawa·lé nikatsé·take sá·yes
 always I would go sell my berries, twelve always quarts of blackberries
 yahákahawe. áskewe' kwi okhale' kalha·ku nyusa·ké.
 I would take. When I get back again into the woods I would go
 sakahyákha. Ka nikaha·wi kwáh slahké·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' tshityakwanákke' kwáh, ne· kalhaku·hko' tho nu
 tsutakaha·wi. Uskah utlatste' wa'teklisti·ya·ke', yahihawe' ne'n
 akitse·ná é·lhal ne· kas ne· lanaskwiyo·hne. Nya'tewatku·slake
 kanaklehkwe ne tho ne· o·ná kwi takatahsawa' wa'ká·yako' sá·yes
 tahnú tsi' niyotahyuni' tho ne suke'nikúlha tsi' iha·wi·se'
 é·lhal. Khale' o·ná wakathu·té, lahnyányuhe', oha·tú tsi'
 ka·yaks, só·tsi' wakaskenha'seniu yah nahte' teswakathu·té.
 Só·tsi' wakatahyoláú okhale' o·ná wakatie·lá wa'yokstá·ne tsi'
 wa'tkate'khahákwe. Ya'katkatho' kahsi·ke wa'katye·lá otsi'·nkwahlko'
 ne· tho teyothwata·se. Tutakanitskwahkwe' kwi ne· a'e niyo·lé
 yusaka'tlu·tahne. Kwáh wakatla'swaksá oya· sá ka·yaks ale' ne·
 yah te'wakatto·ká yowistáni tho kala·tehse tsi' nu niyotahyuni'.
 Tho takaya·tane' akwahtákwaku ya'kaya'ti·tahne. Waketsahnihtú·ne'
 kas wahu·nise' yah nuwa·tú te'waknuhwaktaniú tyotkut oni
 wakyo·té ehta'keshu kas nyaha·ke kanata·ke, kas wa'katahyahninú·na',
 tekni kas yawa·lé nikatsé·take sá·yes yahakhahwe. áskewe' kwi
 okhale' kalha·ku nyusa·ké sakahyákha. Ka nikaha·wi kwáh
 slahké·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 my feet were awful heavy. So I looked at 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·táhkwe? o·ni ne ne'n yolihwaksá kitkit
 I used to have animals even it is mean chicken

nika wi tsi' niyawáu tshikeksá. Yah uhka' oya'shú
 the way it happened when I was a child. No one others

yeksa' té·yahse? ne'n oskanhe ayakwateswahte. Na kwi
 child was around that together we would play. Then

kutitse·ná kas kheyatnutolya·tu okhale' kas o·na
 animals always I played with them and often then

w'otili'waksá. I tekkwa·ná tsi' niyaki ne'n teyakwahunutluni.
 they got mean. I the eldest of us that is we are brothers.

Okhale' ne'n tsi' ni·ku wakatánoshuha. Tahnu wahu·nise'
 And it is the same my sisters. And for a long time

akulha'tsiwah na kwi ne· tsi' yah se' uhka' oya'shú
 I am alone then it is that no one at all other

yeksa' aya·seke. Ne kati' wi ka'ika' siksik, kitkit, é·lhal,
 child is around. And so these sheep, chicken, dog,

takohs waknaskwahya. Ne kas kati' wi ni yuke'nikuhlo·lihe.
 cat we had animals. It is always that I I was entertained.

Ne kati' wi ne· aoli·wa tsi' yotili'waksá waknaskwahya.
 And that is the reason that they were mean I had animals.

Ne wi tsi' kwah se' kas oto'ka' tsi' khena'kwa·nihe.
 That's why always really that I got them mad.

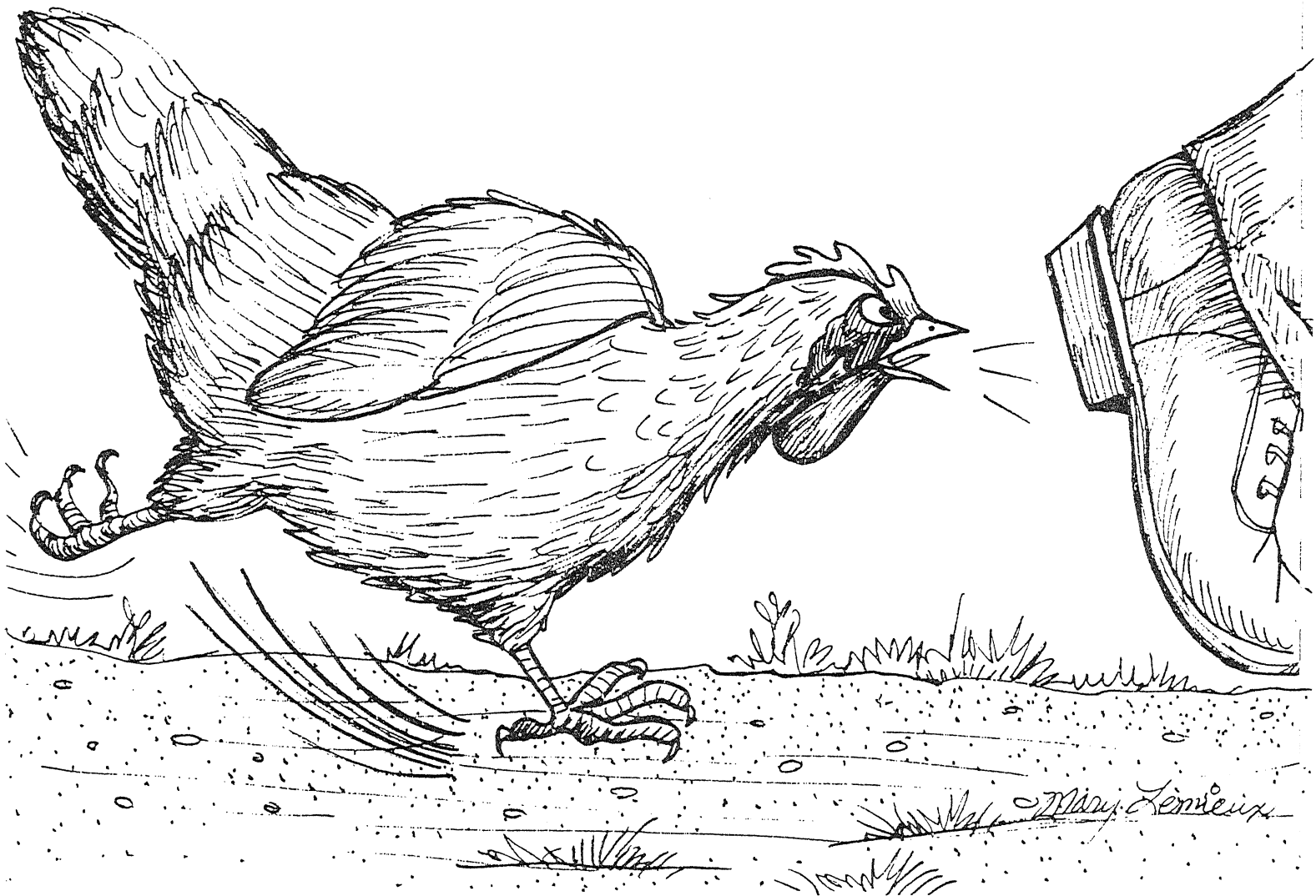
Told by John Denny to Lewis Webster
 Translated by Amos Christjohn

Waknaskwaya·táhkwe? o·ni ne ne'n yolihwaksá kitkit, nika
 wi tsi' niyawáu tshikeksá. Yah uhka' oya'shú yeksa' té·yahse?
 ne'n oskanhe ayakwateswahte. Na kwi kutitse·ná kas kheyatnutolya·tu
 okhale' kas o·na w'otili'waksá. I tekkwa·ná tsi' niyaki ne'n
 teyakwahunutluni. Okhale' ne'n tsi' ni·ku wakatánoshuha. Tahnu
 wahu·nise' akulha'tsiwah na kwi ne· tsi' yah se' uhka' oya'shú
 yeksa' aya·seke. Ne kati' wi ka'ika' siksik, kitkit, é·lhal,
 takohs waknaskwahya. Ne kas kati' wi ni yuke'nikuhlo·lihe.
 Ne kati' wi ne· aoli·wa tsi' yotili'waksá waknaskwahya. Ne wi
 tsi' kwah se' kas oto'ka' tsi' khena'kwa·nihe.

Told by John Denny

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·látuhse' tsi'
I think maybe for me to tell you a story the way

niyawá'u tsi' na ukényahke.
that it had happened that is when I got married.

Na uhte wi tewásha uskah tsa'tewakohsliya'ku,
Now it could have been twenty one I was that many years old,

na kolahkowáhne nyahá'ke tóhka niyakwa·ti akukwe'tashúha
when into Canada I went a few of us some of my relatives

wa'a'kwe'.
I went along with them.

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

wahuhkete' lutatyó'kuha. Tho laya'talátih lu·kwé
they came there a family. There was among them a man

na kwah ka' niyo·lé yehlukwé·taya'. Ne kati' na
now quite a bit he was older. So it was when

tshishonahtáti. Na wa'ukhlo·li tsi' ne thika
they had gone home. Now they told me that it was that

lokstáha, ne lali'wanútha' ayukninyake'.
old man, it was him he was asking for us to get married.

Yah ki' nahte' teyohwyásta tsi' nihaya'tó·ta.
It did not look too good the way he looks.

Khale' ótsi' e·so lau·lha lokstáha tsi' ni ni·yot.
And too much he was an older man than what I was.

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

wa'ukwatetsahnihta waháni·lu', "Akawélu'uske lonulha.
they had frighten me they said, "She is a witch his mother.

Tá·t nuwa ayesatlánu·ni tá·t yah thahsathu·táte."
Maybe she will witch you if not that you will consent."

Na kwi ukwatétsa tho ne kati' na wa'kathu·táte
So now I was frightened so it was then that I gave my consent

na kwi wa'ukninyake. Yah nahte' tha'tetwakatatlihwestáni
it was then that we got married. Never was I regretful

so'tsi' wahakwateyΛ·tu, tkaye·li' tsi' ni·yot
too much he really took good care of me it was right the way

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

yoyantle' tsi' niholiho'tΛ·hne' yah nuwΛ·tu' tha'tehotelyahtikhu.
it was nice the ways he used to have never he was cranky.

Ne kati' na tsahlΛheye' wakenha·tΛ ne kati' uhte wi
It was when he died I really was sorry so it could be

autna·tuhkwe' hinolukwahkwe.
what you'd call I used to love him.

Tho nahe' kolahkowahne yehekeskwe tsi' nahe'
That long in Canada I was all the while

lunhehkwe' ikstakΛ.
he was living my deceased old man.

Na tsahakatelheskwa na kΛ' natuta·ke. O·ya'
When I became a widow so now I came back. Another man

shukenyake kΛ·tho. Na' kwi nuwa' i· ne
I had married here. So now this time we it was

wa'tyuknilihwayΛ·ta·se tsi' aukninyake'. Yah kya'nyoh
that proposed the agreement to get married. No it doesn't seem

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

Kwah ki' ne tsΛ·kat tsi' wa'tyukesni - yah
It was just the same the way I was taken care of - no

kati' ni' tha'khelihwa'εsta tsi' shakotinyaktΛ·nihe.
I can't blame them for them to get married.

Told by Rachel Swamp to Ida Blackhawk
Translated by Amos Christjohn

Nε· uhte wi ni akuka·latuhse' tsi' niyawΛ·u tsi' na
ukenyake.

Na uhte wi tewasha uskah tsa'tewakohsliya·ku, na
kolahkowahne nyaha·ke tohka niyakwa·ti akukwe'tashuha wa'a·kwe'.

Kwah kΛ nahe' tho yeyakwehse na tho wahuhkete'
lutatyokuha. Tho laya'talatih lu·kwe na kwah kΛ' niyo·le,
yehlukwe'taya'. Ne kati' na tshishonahtati. Na wa'ukhlo·li
tsi' ne thika lokstaha, ne lali'wanutha' ayukninyake'.

Yah ki' nahte' teyohwyasta tsi' nihaya'to·ta.

Khale' otsi' e·so lau·lha lokstaha tsi' ni ni·yot.

Yah kati? wi te'wakathuta·tu nok tsi? na kwi
 wa'ukwatetsahnihta wahani·lu', "Akawelu'uske lonulha. Ta·t nuwa
 ayesatlanu·ni ta·t yah thahsathu·tate." Na kwi, ukwatétsa
 tho ne kati? na wa'kathu·tate na kwi wa'ukninyake.
 Yah nahte? tha'tetwakatatlihwastani, só·tsi? wahakwateya·tu,
 tkaye·li' tsi? ni·yót tsi? wa'thakesne tsi? náhe? yukninyaku·hne.
 yoyántle? tsi? niholiho'ta·hne yah nuwa·tu tha'tehotelyahtikhu.
 Ne kati? na tsahláheye? wakenha·ta ne kati? uhte wi
 autná·tuhkwe? hinolúkwahkwe.

Tho nahe? kolahkowáhne yehekeskwe tsi? náhe? lúnhehkwe?
 ikstaká.

Na tsahakatelheskwa na ka? natuta·ké. O·ya; shukenyake
 ka·tho. Na? kwi nuwa i· ne, wa'tyuknilihwaya·ta·se
 tsi? aukninyake?. Yah kya'nyoh oh náhte? tha'tekyatiha.

Kwah ki? ne tsa·kat tsi? wa'tyukésni - yah kati? ni.
 tha'kheleliwa'esta tsi? shakotinyakta·nihe.

Told by Rachel Swamp to Tda Blackhawk

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' tshahonaktan·takte ne'n
 During the time that he was bed ridden that is

tyotyelahtu' tehakesnyehahkwe? ne wi'n
 the first one who used to take care of me that would be

Kanyo'kotuhka'.
 Nick Huff.

O·na' ·thoha tsahlaheye tahakna·tu
 Now then it was near his death he called my name

okhna' tho wa'tektane' akta' tsi' lakuha.
 and then there I stood near by where he had his head.

Waha'lu', "Taka' tasa'niku·lyak - asaya'takatsteke
 He said, "Don't be worried - be strong

ni'ise' i· kwi ne akli·wa tsi' ni·yot
 you're the one I am the one that's responsible the way

tsi' tesata·u ne' yoyantlehkwe nukwa'." Ne· ne
 that you have stood that is it was a good place." that's what

ka·take' tsi' tehotekhahsi. Tahnu yah tehakhlo·li
 it meant that he was divorced. And then he did not tell me

tsi' nu tshikaha·wi' tshiyakwatlihwise'as.
 at that time when we were courting each other.

Tsi' niyo·le' na' tshiyakni·tlu' oskanne
 As far as when when we were staying together

elhuwa' na' ukto·kahse tsi' o·ya' se' sa
 just now was when I found out that another one too

lonahkwahya. E·so' wa'twake'nikulha·la' ne'n ake'niku·laku
 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 yukyaha. Tsi' yah ne teyoyantle'
 they have told me that is my parents. That it's not good

ayutatnahkwaksa'ta khale' tsi' kalihwanela' uni ne tayutekhahsi.
 to anger your spouse and that it's a sin too to have a divorce.

Ya'klihwana'ne aki·lu' tsi' nahe' wakenyaku'uhne'.
 I fulfilled my duty for me to say all the while that I was married.

Ne kati' wi ka'i·kA wakathlolihati'.
 So it was this what I was talking about right along.

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

wahakwAhahse, "O·nA ni·sé salihwana·nu',
 he said it to me again, "Now then you have fulfill your duty,

i· né akwe·ku tewakata·nu tsi' ni·yot tsi'
 I am the one all I made the mistakes and the way that

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

ya'teyahuniseu nA tshahatu·kohte.
 not long after when he went beyond.

Told by Elizabeth Huff to Dennison Hill
 Translated by Amos Christjohn

Tsi' nu tshikaha·wi· tshahonaktana·take ne'n tyotyelahtu·
 tehakesnyehahkwe' ne wi·n kanyo'kotuhka·.

O·nA·thoha tsahlAheye tahakna·tu okhna' tho wa'téktane'
 akta' tsi' lakuhA. Waha·lu', "Taka' tAsa'niku·lyak -
 Asaya'takatsteke ni'ise· i· kwi, ne akli·wa tsi' ni·yot tsi'
 tesata·u ne' yoyantlehkwe nukwa·.", Ne· ne kA·tAhe' tsi'
 tehotékhahsi. Tahnu yah tehakhlo·li tsi' nu tshikaha·wi
 tshiyakwatlihwisa'as.

Tsi' niyo·lé nA tshiyakni·tlu' oskanne elhuwa' nA
 ukto·kahse tsi' o·ya se' sA lonahkwahyA. E·so wa'twake'nikulha·lA
 ne'n ake'niku·laku tsi' ni·yot tsi' wakatatwanhake'. Ne· tsi'
 e·so yukhlo·li ne'n yukyAha. Tsi' yah ne teyoyantle'
 ayutatnahkwaksa·tA khale' tsi', kalihwanelA' uni ne tayutekhahsi.
 Ya'klihwana·ne aki·lu' tsi' nahe' wakenyaku'uhne'. Ne kati' wi
 ka'i·kA wakathlolihati'. Ne· tho· ye·kete' laonaktakta', sheku' ne
 wahakwAhahse, "O·nA ni·se salihwana·nu', i· né akwe·ku tewakata·nu
 tsi' ni·yot tsi' tho tesata'uhne." Ne o·ni nA tsahalihokta
 ya'teyahuniseu nA tshahatu·kohte.

told by Elizabeth Huff

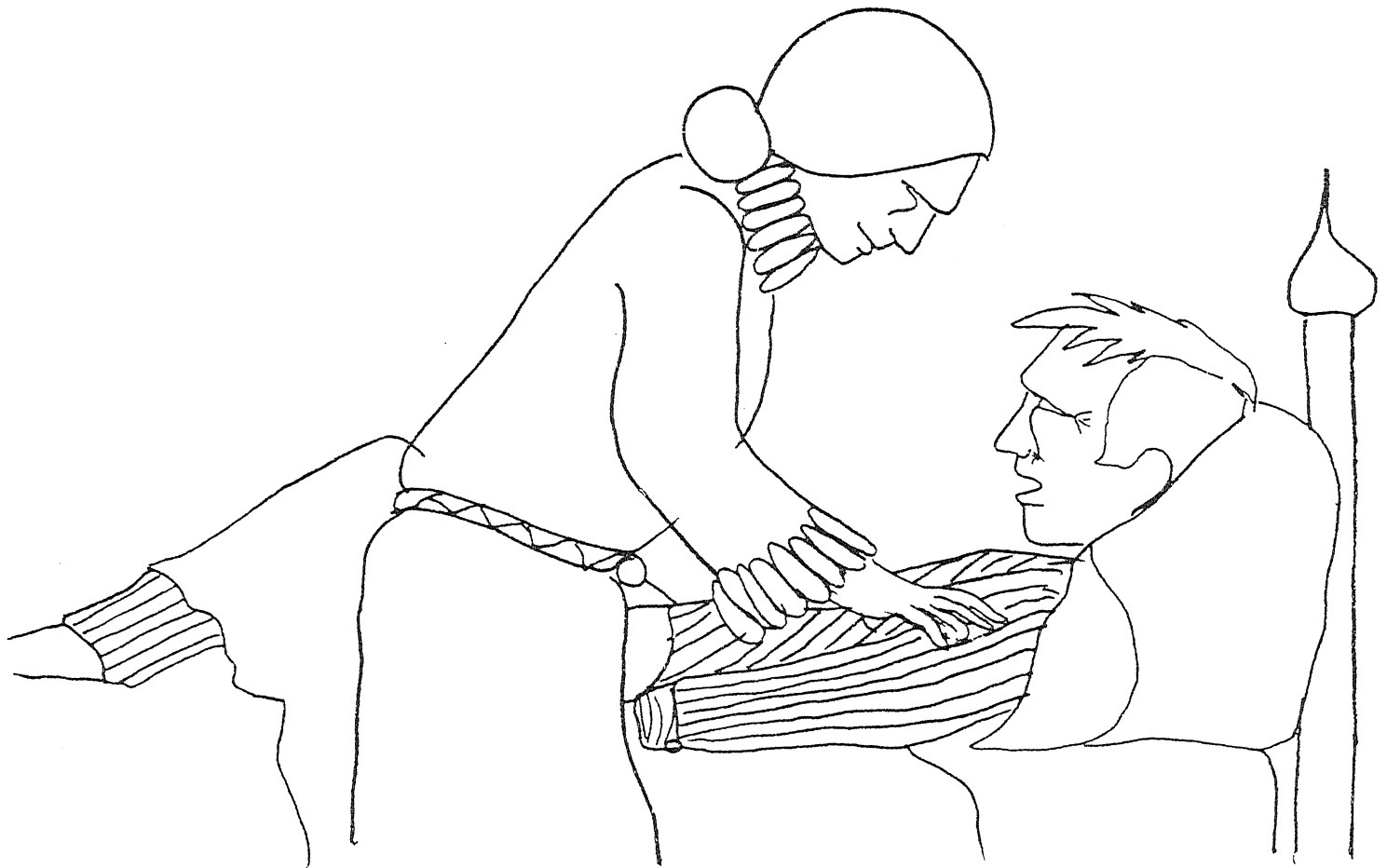
It was during the time my first husband was bed-ridden when the concealment was exposed. It was by his dying bed he had told me to come and stand and hold his hand. I was standing near-by his head. He said, "Don't you worry, have a strong mind. I am the one that's responsible for what had happened and 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's 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' utakatye·lahte' takatanuhwela·tu tsi' niku'
 I guess the first thing I should thank how many

ona' wa'kohslako' khale' tsi' niwakatla'swiyohte',
 now years I have lived and since I have been lucky,

sheku kwah i·ka' tsi' kahuhsi·yo, yoyanle' uni sheku
 still really well I hear well, good still

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

te'swake'nikulha·tskwa, yah uni te'yotka·te ne'n auknuhwakta,
 do I forget, not very often is it would I get sick,

okhale' sheku yotitsa·nit ne'n ksina·ke tsi' niku' ona'
 and still they are strong it is my legs as much as now

teyonatawali.
 they have travelled.

Tekni tsa'tewakohsliya·ku tsaya'iheye' ne'n aknulha'ka'.
 Two years old I was she died it is my mother.

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

ke·yale' tsi' so·tsi' uknehla·ko na
 I remember that so much was I surprised when

tshyashakotya·tatyehete' tsi' nu niwa'kwa·tu tho tsi'
 when they took her away where it was dug there where

tyutatya'tata'asta. Kalo takaha·wihte' ne'n yukhihsótha'
 cemetery. From that time on it is our grandmother

ne wa'tyukhisnye' ka'i·ka' kaye' niyákyu. Tahnu' tsyeya·tat
 it is she took care of us these four of us. And one girl

sheku' tshiyenu'kelha. Ne' kati' ok u·tu ne'n akokstaha
 still she was nursing. Only was it possible that old lady

wa'utestalu·ta. Wahanuhkwa'tslu·ni. ne'n lokstaha' wihsu
 a drop came out. He made medicine that is old man plum

na'kakwilo·ta ne' wahanikuhakehte okhna' wahalibahte'
 branches it is he scraped twig bark and he boiled it

ne' wa'yehneki·la kwah ok thiyosno·le wa'yenu·tatane' ne'n
 it is she drank really fast she got milk that is

yukhihsotha.
our grandmother.

E·so' ki' né' yukwatahta'u. Kwah yoyanle' ké·yale'
Quite a bit we were poor. Very good I remember

tsi' kas ni·yot tsi' yakwatekhu·nihe. Né kas ka'i·ka'
the way it was that we ate. Usually this

yuteskutakhwa' ostuha tkaye·nale' kanuhsa
frying pan a little grease in it in the middle of the room

wa'e·ya' tho né' ona' tho tanyakwahwáhake.
she placed it there it was then there we would surround it.

Né' ka'i·ka' kanastohale' kana·talok tho tanyakwatatyesta
It is this washed corn bread there we would eat it with

tho thiyakwa'tlu·tu oshu'kaláhke.
there we sat around on the floor.

Yah tehiyatelu ne'n lake'niha' tsi' niyo·le' teklu'
Not did I know that is my father until eight

tse'tewakohsliya·ku. Ne uhte' nahte' ne'n kah nahéha
I was that old. It must have been that a little while

tshityakawáheyu ne'n yukhinulha'ka' okhna' o·ya'
she'd been dead that is our mother and another

sahatatenyaktani. Na kati téklu' tse'tewakohsliya·ku
he got himself married. So then eight I was that old

kwah ok thakatye·la' tsi' wa'i·lu' ne'n aksotha',
quite was I surprised when she said that is my grandmother,

"O·na' isi tutá·le' etshwa'niha." Na kwi' né'
"Now over there he's coming your father." Then

tho nyakwatakhenutye' yakwakwe·ku' tho ya'teyawaka·ntle' tsi'
we ran all of us there we were looking at how

tutahonatsahtunyu·ne kwah yah nahte' teshukwahawi·séne
his arms were hanging down just nothing did he bring for us

yah tehokwenyu nok uni utahatsihkohalota·ko' ahá·lu',
not could he only even he to take out a pin to say,

"Kó' i·sé sawa ka'i·ka'."
"Here you it's yours this."

Teyotanuhyanihtu ne tsi' lotya'tahslu·ni, nok tsi'
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' teyukhisnye'u. Tekni sheku teshonyaku na
as she cared for us. Two still had he married when

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

kwah ok thya'teyoni'tunya'u ahsa niyakwahwatsi.lake ne'n
quite all mixed up three we are families that is

ahsa.na na'teyakwatahnu.tehle.
half we're brothers and sisters.

Kwah kaye yawa.le tsa'tewakohsliya.ku na tsa'ky.telene
Just four teen I was that old when I learned

ne'n kwah otoka'u ahta'shuha wa'tkalahtane' kwah uni
that is for sure shoes I put them on even

tho ok niku ukwatka'yakse' ne'n swehni.tat ukyo.ta ne'n
that much was I paid for one month I worked it was

tekahwistake wahakka'yakse ne'n lakenhahse' Tu.wis Haoska.
two dollars he paid me that is my employer Thomas House.

Ne uni' ne'n kwah tsi' niku au.tu ashakoya.sehle.
It is like this just as much as he could skin them.

Kalo na'oli.wati ne kas ok yakwatstu ne'n kwah ok
Before that time only usually we use that is quite

thihununiyahkwe kakuhsokli' ne'n kohsla'ke.ne
homemade mocassins (wrinkled faces) that is in winter

ok ne'n kwa'kaheke yukwaskawe' kas na' ne.
but in summer barefoot usually that way.

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

Ne uhte' utakatye.lahte' takatanuhwela.tu tsi' niku ona
wa'kohslako' khale' tsi' niwakatla'swiyohtye', sheku kwah i.ka
tsi' kahuhsi.yo, yoyanle' uni sheku tsi' tekatkahtunyus, khale'
tsi' yah nahte' sheku te'swake'nikulha.tskwa, yah uni, te'yotka.te
ne'n auknuhwakta, okhale' sheku yotitsa.nit ne'n ksina.ke tsi'
niku ona teyonatawali.

Tekni tsa'tewakohsliya.ku tsaya'ihye', ne'n aknulha'ka.
Kwah tsi' ni.yot wakeslahtaksau ne ok uhte' aoli.wa' ke.yale'
tsi' so.tsi' uknehla.ko na tshyashakotya.tatyehete' tsi', nu
niwa'kwa.tu tho tsi' tyutatya'tata'asta. Kalo takaha.wihte' ne'n
yukhihsotaha' ne wa'tyukhisnye' ka'i.ka kaye niyakyu. Tahnu
tsyeya.tat sheku tshiyenu'kelha. Ne kati' ok u.tu ne'n akokstaha
wa'utestalu.ta. Wahanuhkwa'tslu.ni. ne'n lokstaha' wihsu
na'kakwilota ne wahanikuhakehte okhna' wahalihahte' ne.
wa'yehneki.la kwah ok thiyosno.le wa'yenu.tatane' ne'n yukhihsotaha.

E·só ki' né' yukwatahá·u. Kwah yoyanle' ké·yale' tsi' kas ni·yót tsi' yakwatekhu·nihe. Né kas ka'i·kA yuteskutákhwa' ostúha tkaye·nale' kanúhsA wa'e·yA· tho né onA tho tAyakwahwá·hake. Né ka'i·kA kanastohale' kaná·talok tho tAyakwatatyésta tho thiyakwA'tlu·tu oshu'kalahke.

Yah tehiyAtélu ne'n lake'niha' tsi' niyo·lé teklu' tsa'tewakohsliya·ku. Ne uhte' nahte' ne'n, kAh naheha tshityakawA·heyu ne'n yukhinulha'kA okhna' o·ya sahatatenyaktani. NA kati teklu' tsa'tewakohsliya·ku kwah ok thakatye·lA tsi' wa'i·lu' ne'n aksotha', "O·nA isi tutá·le' etshwa'niha." NA kwi né tho nyakwatakhenutye' yakwakwe·ku tho ya'teyawaka·ntle' tsi' tutahonA·tsahtunyu·ne kwah yah nahte' teshukwahawi·sene yah, tehokwényu nok uni utahatsihkohalota·kó ahA·lu', "Kó i·se sawA ka'i·kA."

Teyotanuhyanihtu ne tsi' lotya'tahslu·ni, nok tsi' yah ki' nahte' tehokwényu ashakoya'takenha' ne'n aksotha' tsi' teyukhisnyé·u. Tekni sheku teshonyaku nA tshiyakawA·heyu ne'n, aknulha'kA. NA kati' tsi' yakwahwatši·láya kwah ok, thya'teyoni'tunya·y áhsA niyakwahwatši·lake ne'n, áhsA·nA na'teyakwatA·hnu·tehle.

Kwah kayé, yawa·le tsa'tewakohsliya·ku nA tsa'kyA·télene ne'n kwah otokA·u ahta'shuha wa'tkalahtane' kwah uni tho ok niku ukwatKalyakse' ne'n swehni·tat, ukyo·tA, ne'n tekahwistake wahakkalyakse' ne'n lakénhahse' Tu·wis HaoskA. Ne, uni' ne'n kwah, tsi' niku au·tu ashakoya·sehle. Kalo na'oli·wati ne kas ok yakwatstu, ne'n kwah ok thihAnunihahkwe kakuhsókli' ne'n kohsla'ke·ne ok ne'n kwa'kAheke 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 pin 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

Ukyalá·se yahinuhso·lá·ne tewásha áhsa tshiskale febiwéli
My cousin found his house 20 3 date February

wahni·tale wá·tlu? yawa·lé tewá·nyáwe ok áhsa niwásha
month 9 teen hundred and 3 tens

ok wá·tlu? niyohslashe·tás tahnú o'slu·ni lonyáku
and nine number of year and white lady he had married

tho kati wi ya'kheya'to·lá·ne aknulha· teyuknuhelatukhwa. Wá·tlu?
there I found her my aunt she greets me. Nine

nihwásha ok úskah teyakaosliya·ku ne lonulhá ka'i·ka
tens and one birthday she had it was his mother that

ukyalá·se?, e·so wa'tyakni'thalúni tsi'náhe tho
my cousin, lots we talked while there

taknatahle·náwe. Né·sa wa'ukhlo·li· tsi'né e·so
I visited. And that she told me that lots

yako'nikuhlo·lihe?, tsi' lonathnyote? ka'i·ka kawánaye·nás.
keep her mind busy, that they had standing this caught words.(radio)

Tyotkut yaka? kala·note.
Always they say music going.

Told by Dennison Hill
Transcribed by Amos Christjohn

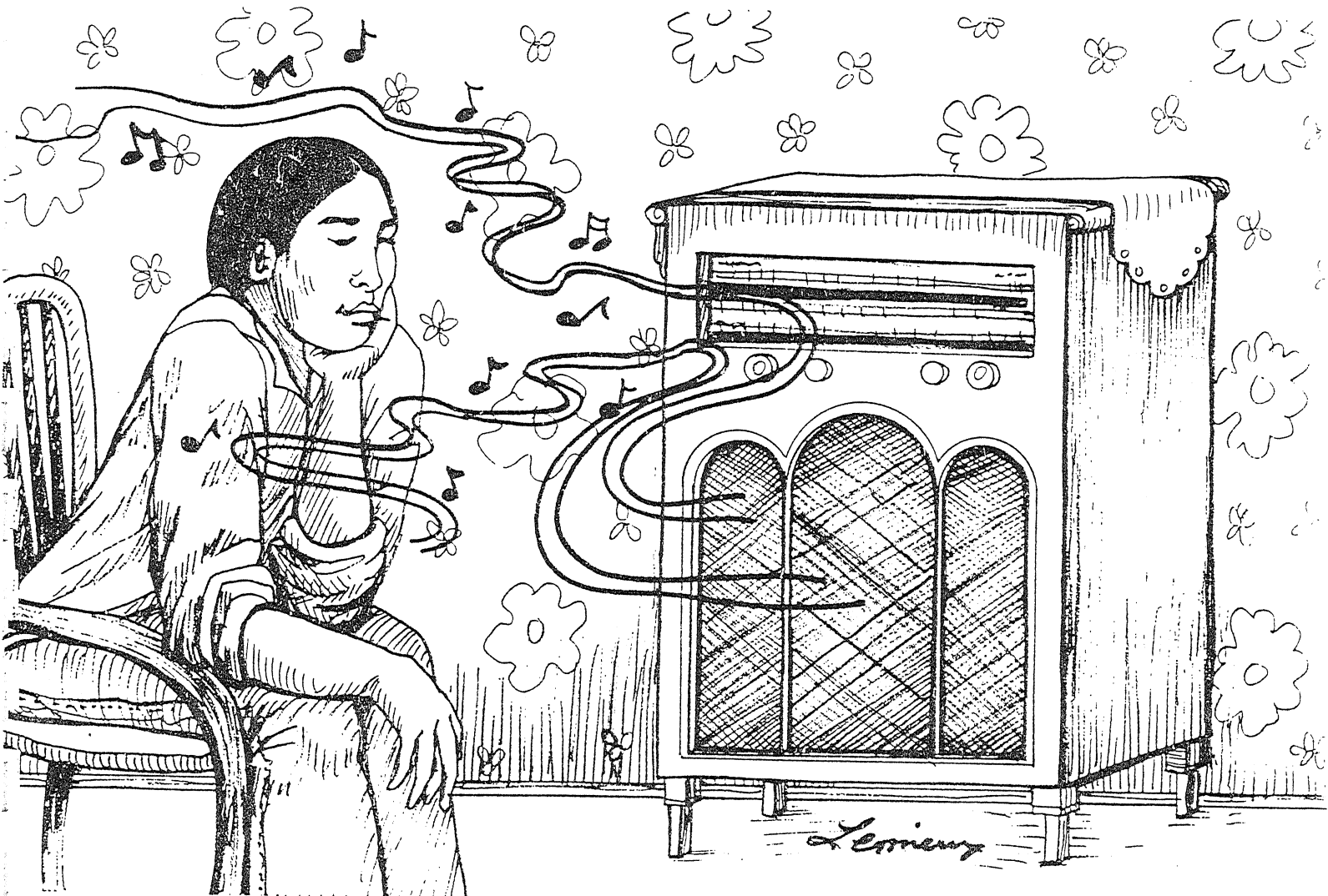
Ukyalá·se yahinuhso·lá·ne tewásha áhsa tshiskale febiwéli
wahni·tale wá·tlu? yawa·lé tewá·nyáwe ok áhsa niwásha
ok wá·tlu? niyohslashe·tás tahnú o'slu·ni lonyáku tho kati wi
ya'kheya'to·lá·ne aknulha· teyuknuhelatukhwa. Wá·tlu? nihwásha
ok úskah teyakaosliya·ku ne lonulhá ka'i·ka ukyalá·se?, e·so
wa'tyakni'thalúni tsi'náhe tho taknatahle·náwe. Né·sa
wa'ukhlo·li· tsi'né e·so yako'nikuhlo·lihe?, tsi' lonathnyote?
ka'i·ka kawánaye·nás. Tyotkut yaka? kala·note.

Told by Dennison Hill

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·nā' uhte tā't wisk niyohslāsha ok yā'yahk
Now it could be maybe five decades and six (56)

tsi' nāhe' tho yekatayāthahkwe ne'n
that long ago there I used to go to school there at

Martinsbury kuwa'yāts ka' nikanatā kayé niwāsha mile
Martinsbury was the name small town four tens (40) mile

ātya nukwā tsi' tkanataya'ko' Altoona ne wi ne'n kwe'khelha·ka'
southward from that big city Altoona it was these Quakers

laonatstet Pennsylvania. Ka'i·ka' tyo'slehta·kat yoha·té
their state Pennsylvania. This railroad train road

tho nu ya'teyothaho·lu o·nā kas kati' wi yohtatyehtuhāti
at that place it branches off now always it is on the go

tho yawate'slehtaya tsi' tkana·taya ne'n Martinsbury.
when it comes to a stop at that town of Martinsbury.

Wisk niwāsha niyakwāti ne'n yakwatsinho·ku yakwaksa'shu
Five tens (50) of us that is us male children

okhale' kwi sa kutiya'taseshu tho uhte uni ne
and too pretty young girls there must be that many

nikuti sa, tho yekutayāthahkwe ne wi
females too, there they used to go to school there and

ka'i·ka' tsyok nu nithone·nu o·ya
this here and there they came from other Indians

nutwa'kanha'tslo'tashu tho niyakwāti kwah ok thyeyakwakwe·ku.
tribes of that many of us that's of all of us.

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

ne kwi ka'i·ka' luwati·yāts John W. Hill, Latsyes 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 Hāos, Lovni Kanilis, Tsilos Webste,
Sarah Cornelius, Seliti House, Lavina Cornelius, Lucy Webster,

Lali Kanilis kekstahka ne'n Lucy Webster ne· sa
Laura Cornelius used to be my wife that is Lucy Webster her too

tho' nu yeyutayáthahkwe. Ta't kwi nuwa
that's where she used to go to school. Maybe at this time

akuna'tuhahse? ne'n yakwaya'talúni kah kwi nukwa' yakwaya'talúni.
I will show you the picture of us here it is these pictures of us.

To' ká kwi nukwa lotké'tote? Latsyes Sayles,
Let me see here it is he is peeking out Roger Silas,

khale? wi ni. i. kah kwi ni nukwati i'kete, okhna? kwi
and for myself over here I am standing, but then here is

ne'n kutiya'taseshu kah kwi ne nukwa kutiya'talúni.
the pretty girls over on this side are their pictures.

Ta! kah kwi nukwa yenawáhslaya kekstahká. E'só
So! on this side she is sitting my old lady. Lots of times

yukwatahtáu tsututye.láhte? wakanhá'te tho nu
we were pitiful the first time summer time at that place

tsyeyákwehse? yah óksa teyukhiya.wi ne'n
when we were there not right away did they give us these

atslunyahkwa'shu. Laonáskawes kas kati? wi ne'n
different clothing. They were barefooted always these

latiksa'shu tho sa latinahwatslutyenutyehse. Wa'kanána'kena
children there too running around half naked, It got to be fall

elhuha o'ná wa'ukhiyatslunyahkwa.wini ka'i.ká ne'n unifams.
just now they distributed clothing these it was uniforms.

Na kwi ne tokáske wa'otsina'tolokhe ne'n yakwaksa'shu.
Now it was really looking like pretty proud of us children.

Ahsa niyohslá'ke tho nu yekatayáthahkwe.
Three winters (years) at that place I used to go to school there.

Kutatenhahskwe? kas ni na kwa'kanhé'ke latifamas
I used to hire out always I did when summer came the farmers

kheyo'tahse. Lotkanuni tsi? ka.yá. iyo'tahse.
I used to work for. He was a rich man the one I work for.

Na tsa'kahewe? tutakahta'ti, tho wá.lawe? ne'n
When my time was up to come home, he got there the one

lotlihu'té, waha.lu?, "Na kwi ya'kahewe
that was in charge, he said, "Now the time is up

usahsahta'ti tho kati? ka.yá. sattikit; kakwatakwa
for you to go home so then it's there your ticket; it's prepared

yolha·lé' yusahsatita'aste."
it's waiting for you to ride back with."

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

niwakyo·té, wahihlo·lí tho ni áke·sheke nyalehkwe,
where I was working, I told him there I I'll stay for awhile,

ne kati' na kanana'ke tsahu·tu. Na kwi tsusáksane'
so when fall come. So now when I finished

kkalhathohsluhe?, o·na' kanya' wa'twakatuhwátsyohse
doing the plowing, now by golly I wanted to

tutakahta·ti. O·na' kyok wi wahihlo·lí ne'n lakénhahse
to come home. So immediately I told him the man that hires me

tsi' o·na' wa·kelhe tutakahta·ti okhna' wahakya'tanústate.
so now I wanted to come home then he coaxed me to stay.

Wahá·lu' í·lelhe' tayakyata·lówe tsi' layathohsluhe'
He said he wanted to go in partnership whatever he plants

tsyok nahteshú.
different kinds of plantings.

Wahá·lu', "Í· ne' ákehsákhe tsi' nahte'
He said, "I'll be the one to look around for whatever that

tesatuhwatsyoni." Ne' uh·te wi ne o·na' lá·te
you want." So it must have been now he meant

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

nahe' tatekhnata·la kátho tsi' latinakele' ne'n
long I'll come back to visit here where they live these

lanukwehu·we.
Oneidas.

O·na' kwi tutakahta·ti o· yotsihna'to·lu ohwista kwáh ka ni·ku
So now I came home oh proud looking money quite a lot

swakya·tati, okhale' wi kwáh i·ka tsi' óhsana kwáh kwi
I brought back, and another thing really was I well dressed even had

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

takatitahko. Na kwi né tokáske wa'katu'weskwahste'. Tho
I got off. So now really I had a good time. There

kya'thalátyehse tsi' tehutkwányuhe'. Skwayatens ne
just among them wherever they go dancing. Square dance is what

tehutkwatahkwe tho nú tsutakaha·wi. Thó kati' wi
they used to dance at that time. So then

thatwa'kata·nukse? wa'twakya'tatya'tase'tslu·ko. Thó kati'
I had a mishap I ran into pretty young maiden. So then

Thó kati' isi ok nishu tsi' kátho i·kese.
So then putting it off and off that here I was around.

Yah teswakahtáti khale' ne o·ná ukhyatuhslo·tase ne' náhke
No I didn't go back pretty soon now I got a letter so it was

thohya·tu ne'n lakenhahskwe lali'wanútha kanhke o·ná
him that wrote that used to hire me he was asking when now

tho yaháske, khale' kwi tsi' lolha·lé 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'n usakatita'aste. Né. kati' wa'kla·ko. ne'n kátho kwi
for me to ride back with. So then I preferred that here

kehseke. Ayakonehla·ko., tsayahte'kattokha'
to stay. A person would be surprised, am I ever dumb

nu nuwa wakitahta'uhatyehse? ka knuwahslota·tyehse.
and now I am just pitiful going around here all raggedy clothes.

Tho nyusukwe·nukhe ta·t nuwa' ná to·káske
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·nā uhte tā·t wisk niyohslāsha ok yā·yahk tsi' nahe' tho yekātayāthahkwe, ne'n Martinsbury kuwa·yats, ka' nikanatā kaye niwasha mile atya, nukwā tsi' tkanataya'ko Altoona ne wi ne'n kwe'khehka·ka laonatstet Pennsylvania. Ka'i·ka' tyo'slehtā·kat yoha·te tho nū ya'teyothahō·lu o·nā kas kati' wi yohtatyehtuhāti tho yawate'slehtaya tsi' tkana·taya ne'n Martinsbury. Wisk niwasha niyakwati, ne'n yakwatsinho·ku yakwaksa'shu okhale' kwi sa kutiya'taseshu tho uhte uni ne nikūti sa, tho yekātayāthahkwe ne wi ka'i·ka' tsyok nu nithone·nu o·ya, nutwa'kanha'tslo'tashu tho niyakwati kwah ok thyeyakwakwe·ku. Otyahke she·ku lanunhe' ne tho nu yehutaya·thakwe ne kwi ka'i·ka' luwati·yats John w. Hill, Latsyes Sayles, Jems Skenantoka, Wilu Kelihka, Joe Smitka okhale' ne'n kunu·kwe Sa·la Kanilis, Seliti Haos, Lovni Kanilis, Tsiolos Webster, Lali Kanilis kekstahka ne'n Lucy Webster ne sa tho nū yeyutayāthahkwe. Ta't kwi nuwa akuna'tuhahse' ne'n yakwaya'taluni kah kwi nukwa yakwaya'taluni. To ka kwi nukwa lotké·tote' Latsyes Sayles, khale' wi ni i kah kwi ni nukwati i·kete, okhna' kwi ne'n kutiya'taseshu kah kwi ne nukwa kutiya'taluni. Ta! kah kwi nukwa yenawahslaya kekstahka. E·so yukwatahtau tsututye·lahte' wakanha·te tho nu tsyeyakwehse' yah oksa teyukhiya·wi ne'n atslunyahkwa'shu. Laonaskawes kas kati' wi ne'n latiksa'shu, tho sa latinahwatslutyenutyehse. Wa'kanana·kena elhuha o·nā wa'ukhiyatslunyahkwa·wi ka'i·ka' ne'n unifams. Na kwi ne tokaske wa'otsina'tolokhe ne'n yakwaksa'shu. Ahsa niyohsla·ke tho nu yekātayāthahkwe.

Kutatenhahskwe' kas ni na kwa'kanhe·ke latifamas kheyo'tahse. Lotkanuni tsi' ka·ya· iyo'tahse. Na tsa'kahewe' tutakahta·ti, tho wa·lawe' ne'n lotlihu·te, wahā·lu', "na kwi ya'kahewe, usahsahta·ti tho kati' ka·ya· sattikit; kakwatakwa yolha·le yusahsatita'aste." Okhna' kati' wi so·tsi waku'weskwaniu tsi' nu niwakyote, wahihlo·li tho ni ake·sheke nyalehkwe, ne kati' na kanana·ke tsahu·tu. Na kwi tsusaksane' kkalhathohsluhe', o·nā kanya wa'twakatuhwatsyohse tutakahta·ti. O·nā kyok wi wahihlo·li ne'n lakenhahse tsi' o·nā wa·kelhe tutakahta·ti okhna' wahakya'tanustate. Wahā·lu', i·lelhe' tayakyata·lowe tsi' layathohsluhe' tsyok nahteshu. Wahā·lu', "i· ne, akehsakhe tsi' nahte' tesatuhwatsyoni." Ne uhte wi ne o·nā la·te ne'n yeya'tase, nukwa. Wa'tyukhilihwaya·ta·se' tsi' nahe' tatekhnata·la katha tsi' latinakele' ne'n lanukwehu·wē. O·nā kwi tutakahta·ti o·yotsihna'to·lu ohwista kwah ka ni·ku swakytati, okhale' wi kwah i·ka tsi' ohsana kwah kwi Kwe'kelha·ka lutstakhwa, anā·lole swakatstuhāti, Kanatā·ke tho takatitahko. Na kwi ne tokaske wa'katu'weskwahte'. Tho kya'thalatyehse tsi' tehutkwanyuhe'. Skwayatens, ne tehutkwatahke tho nu tsutakaha·wi. Tho kati' wi thatwa'katā·nukse' wa'twakya'tatya'tase'tslu·ko. Tho kati' isi ok nishu tsi' katha i·kese. Yah teswakahtati khale' ne o·nā ukhyatuhslo·tase ne nahke thohya·tu ne'n lakenhahskwe lali·wanutha kanhke o·nā tho yahāske, khale' kwi tsi' lolha·le kwah nok tsi' usahihlo·li okhna', utahatanyehte' akwattikit ne'n usakatita'aste. Ne kati' wa'kla·ko ne'n katha kwi kehseke. Ayakonehla·ko, tsayahte'kattokha' nu nuwa wakitahta'uhatyehse' ka knuwahslota·tyehse. Tho nyusukwe·nukhe ta·t nuwa' na to·kaske ahukwatkanu·nihake.

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 Skenandore, 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.

Lewis Webster

Tsi' nu ka'ika niwakatunhétu' akte niyutatwani.yo' tsi'
Where that I was born near Freedom at

kana.táyá', ne wi ne'n o'sluni'kéha' kwi kuwa.yáts.
the town, that is in English it's called.

Teklu' yawá.lé tewá'nyáwe' ok tsya.ták niwáshá wá.tlu'
Eight teen hundred and seven tens nine

niyohslashe.tás. Yah oksa' teyuklihunyá.ni' úskah
was the year Not right away did they teach me one

yawá.lé tsa'tewakohsliya'ku téklu' yawá.lé tewá'nyáwe'
teen I was that old eight teen hundred

ok wá.tlu' niwáshá úskah niyohslashe.tás oná
and nine tens one was the year now

tsa'kataya'tá.na' tsi' tyutatlihanyá.ni'tha' lanukwehu.wé
I went to school at the school Oneidas

tsi' nu nihuwatilihunyu.nihe. Téklú' niyohslá.ke tsi' náhe'
where they are taught. Eight years while

tho nu wa'uklihuni. Kwah yah úskah tha'tetwakahta.ti
there they taught me. Just not one did I go home

tho náhe' thika' téklú' niyohslá.ke. Ne aoli.wa tsi'
during that eight year. The reason is that

yah kwi tehotikweni ne'n tsi' nukwá. ne'n akukwé.ta'
not could they that way my relatives

ahatikályahke' tyo'slehta'káthne na'tuta.ke. Tsi' náhe'
to pay on the train for me to go. During

thika' téklú' niyohslá.ke tewáshá wisk kwénis
that eight years twenty five cents

yeyukwatanyehta.ni. Wa'katsanu.ni' kwi ne ná' wa'katye.lá
they had sent me. I was glad then I was surprised

ohwista' tho watakhe' ukhyatuhsloáhse. Ne sáha
money there in it I got a letter. It is more

wa'katsanu.ni' tsi' tékni silu tayukwatanyehta tsi' ni.yót
I was glad at two bits they sent to me than

tat oye.li nikahwista'ke utayukwatanyehta.nike, né. tsi'
if ten dollars they would have sent, because

wakanuhte' tsi' kwah slahké.ne tsi' tehonatatesnyéu
I know that just barely that they support themselves

ne' tho nu tshikaha·wi'. Kanuhsowa·na ka'ika' tho
at that time. Large room this there

kanuhsote'ko tsi' nu niyakwa·telu' ne'n lanu·kwe. Tho kati' wi
big building where we stayed the males. Then

yetsyonuhsute' ka'i·ka. Ahsa nihati' tho nu
there's an addition this. Three of them there

nihunuhwetstakhwa' lonu·lha' uni' lonatlihwaya·ni
they sleep there themselves they are responsible

kanyo' tawatuhwa'tsyowe' akanaktóhalehake. Ne ki' thika'
if it is wanted to keep it clean. So that

katsa' ok ka·ya' ahsa nihati' ahanaktóhahle. Teyakwatathniha·tha'
someone three of them he'll clean up. We alternated

kwi ne' kwah tsi' niku' uskah ayautatokahane'
one week

okhale' ne nuwa'n shaya·tat sahanaktóhahle. Swatye·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' ahanaktóhale' na kas kwi i wa'kataténhahne.
he's lazy to clean up so often I got the job.

Tho kas kati' wi ne nityotyela·tu tsi' wa'khwistaya·tahse.
And so that's the way that I got money.

Ka'ika' nuwa' yutatlihunya·ni·tha' tsi' nu tshikaha·wi'.
This now school at this time

lasota'ika, ka'ika' tyoha·tu luwa·yatskwe lukwe'tiyó
a former soldier, this head one he was called a good man

ne' shakonolukhwahkwe' ne'n ukwehu·we na'eya'tóht.
it is he used to love Oneida people.

Okhale' tsi' ka·ya' ne'n shako'niku·lale' ne'n lunukwe' ne uni'
And the one who took care of the males it was

ne'n·lasota'lko. Kwah tsi' nu nyayakwe' ya'ta·ute' tsi'
an army officer. Anywhere we go always that

ayakwanahlahslu·ni' ayakwatekhunya·na' okhale' o·na'
we go in formation we go to eat and then

wa'ukhilihunya·ni·na' kwah ok uskah tsi' tetyakwate'khahakhwa'
we go to class just one we stepped that way

tsi' yakóhwe. Yah thahsatyu'kwanhútane' yah uni' ne'n
as we went. No chewing of tobacco not even

tsi' niswanó·tá thahsatwanu·táhkwe' ne ki' ok o'slu·ní.
your language could you speak only English

tsi' nihatiwanó·tá áhsatwanu·táhkwe. Yah uni' né.
how they speak could you speak. Not even

te'yukwanaktote' ayakwahlo·tá. Kwah tsi' niku kákwité·ne
any chance for us to smoke. every spring

okhale' wa'ukwanakto·tá·ne' ayukwayo'táhsa ka'ika' tsi'
and we had a chance to go to work these that

latinákle' ne'n latifa'mahkowatsu yukwatyohkwa·ná kas
live there the farmers our gang always

tho nu ya'ukhiyatányehte. Kanana'ké·ne kas nu nikaha·wi.
there they sent us. In the fall always at that time

nale' tusutenhohu·kó tsi' yukhilihunya'ni'tákhwa. Ne kati' ka'ika'
again the doors opened at school. So then

tsi' nahatí ne'n lotiyo·tehkwe tsi' niwahkánhes akweku'
of them they used to work during the summer all

kas kwi né· ná sahanéhwe. Yauwéskwa't kas nale'
always it is they returned. Enjoyable always again

akwe·ku' sayákwawe' ná wi yukwalha·lé· ayukhilihúni.
all we came back now we are ready to learn.

Ótyahke' ka'ika' kohslakweku' yah thusá·lawe' ná kas kwi
Some this all winter not he'd come back that

ne tho wahuwalihúni tsi' nu nihuwatilihunya·nihe'
there they taught him where they teach

ne'n o'slu·ní.

English.

Told by Lewis Webster

Translated by Amos Christjohn

Tsi' nu ka'ika' niwakatunhéto' akte niyutatwani·yo' tsi'
kana·táyá', ne wi ne'n o'sluni'kéha' kwi kuwa·yáts. Teklu'
yawa·lé tewá'nyáwe' ok tsya·tak niwásha wá·tlu' niyohslashe·tás.
Yah oksa' teyuklihunya·ni uskah yawa·lé tsa'tewakohsliya·ku
téklú' yawa·lé tewá'nyáwe' ok wá·tlu' niwásha uskah
niyohslashe·tás ona tsa'kataya·tá·ná tsi' tyutatlihunya·ni·tha'
lanukwehu·we tsi' nu nihuwatilihunya·nihe. Téklú' niyohslá·ke

tsi' nahe' tho nu, wa'uklihuni. Kwah yah uskah tha'tetwakahta'ti
 tho nahe' thika teklu' niyohslake. Ne aoli'wa tsi', yah kwi
 tehotikweni ne'n tsi' nukwa ne'n akukwe'ta' ahatikalyahke'
 tyo'slehta'kathne, na'tuta'ke. Tsi' nahe' thika teklu' niyohsla'ke
 tewasha wisk kwenis, yeyukwatanyeha'ni. Wa'katsanu'ni kwi ne
 na' wa'katye'la ohwista' tho watakhe' ukhyatuhslotahse. Ne
 saha wa'katsanu'ni tsi' tekni silu tayukwatanyeha' tsi' ni'yot
 tat oye'li nikahwista'ke utayukwatanyeha'nike, ne' tsi'
 wakanuhte' tsi' kwah slahke'ne, tsi' tehonatatesnyeu ne' tho nu
 tsikaha'wi. Kanuhsowa'na ka'ika tho kanuhsote'ko tsi' nu
 niyawa'telu' ne'n lanu'kwe. Tho kati' wi yetsyonuhsute'
 ka'i'ka. Ahsa, nihati tho nu nihunuhwetstakhwa' lonu'lhá uni'
 lonatlihwaya'ni kanyo tawatuhwatsyowe' akanaktolahake. Ne ki'
 thika katsa' ok ka'ya ahsa nihati ahanaktolahle.
 Teyakwatathniha'tha' kwi, ne' kwah tsi' niku uskah ayautatokahane'
 okhale' ne nuwa'n shaya'tat sahanaktolahle. Swatye'la kas
 wa'katatenhane' e'so uhte' wa'kathuwistu'ni ne win ale
 lonolu'sehe' ahanaktohale' na kas kwi i wa'katatenhahne.
 Tho kas kati' wi ne nityotyela'tu tsi' wa'khwistaya'tahse.
 Ka'ika nuwa' yutatlihunya'ni'tha' tsi' nu tshikaha'wi.
 lasota'ika, ka'ika tyoha'tu luwa'yatskwe lukwe'tiyo ne'
 shakonolukhwahkwe' ne'n ukwehu'we na'eya'tohta. Okhale' tsi'
 ka'ya ne'n shako'niku'lale' ne'n lunukwe' ne uni' ne'n
 lasota'iko. Kwah, tsi' nu nyayakwe' ya'ta'ute' tsi'
 ayakwanahlahslu'ni ayakwatekhunya'na' okhale' o'na wa'ukhilihunya'ni'na'
 kwah ok uskah, tsi' tetyakwate'khahakhwa' tsi' yakohwe. Yah
 thahsatyu'kwanhutane', yah uni' ne'n tsi' niswanota' thahsatwanu'tahkwe'
 ne ki' ok o'slu'ni tsi' nihatiwanota' ahsatwanu'tahkwe.
 Yah uni' ne' te'yukwanaktote' ayakwahlo'ta. Kwah tsi' niku
 kakwite'ne okhale' wa'ukwanakto'ta'ne' ayukwayo'tahsa ka'ika
 tsi' latinakle' ne'n latifa'mahkowatsu yukwatyohkwa'na kas
 tho nu ya'ukhiyatanyeha. Kanana'ke'ne kas nu nikaha'wi, nale'
 tusutenhohu'ko tsi' yukhilihunya'ni'takhwa. Ne kati' ka'ika
 tsi' nahati ne'n lotiyo'tehkwe tsi' niwahkanhes akweku kas
 kwi ne' na sahanehwe. Yauweskwa't kas nale' akweku sayakwawe'
 na wi yukwalha'le ayukhilihuni. Otyahke' ka'ika kohslakweku
 yah thusa'lawe' na kas kwi ne tho wahuwalihuni tsi' nu
 nihuwatilihunya'nihe' ne'n o'slu'ni.

Told by Lewis Webster

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

Tá't nuwa? aki.lu? kayé niwashá niyohsla.ke
 Maybe this time I would say four tens (40) number of years

o.ná tsi? náhe? tshyukwatlihwahni.látste. 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.ká tsi? nu yeyakwataya.thahkwe
 Hampton, Va. was the name this where we used to go to school

tho ki? o.ni nu tyukhilihwahnila.tu.
 that was even the place that we were confirmed.

Ne ka'i.ká lalihwawa.ku tsi? ka.yá.
 It was this Bishop the one

washukwalihwahni.látste? Randolf luwa.yats skanyatala.ti
 that confirmed us Randolf was his name over seas

nukwa nithawe.nu, England tho nu thohtati.
 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.ká ná tsayukwatlihwahni.látste?
 was her name it is this when we were confirmed

tyok nahte? utetste. Né. tho ne yaka? tyotyelahtu
 different things were used. At that time they say the first time

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

tyotyelahtu Onayote'a.ká nahatiya'to.ta wahuwatilihwahni.látste?
 were the first Oneidas their tribe that were confirmed

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

Kayé yawá.le niyakwa.ti tsi? ka.yá. wayukhilihwahni.látste.
 Four teen (14) of us were the ones that we got confirmed.

Yah akwah teské.yale? uhka? nahohste? nok ka'i.ká
 Not surely do I remember who ever only these

ahsa niyakwati ké.yale? Fred King khale? Salomon Archiquette
 three of us I remember Fred King and Salomon Archiquette

khale? kwi i. Eli Skenandore.
and for myself Eli Skenandore.

Told by Eli Skenandore to Walter Skenandore
Translated by Amos Christjohn

Tá·t nuwa? aki·lu? kayé niwasha niyohsla·ké, o·ná tsi? náhe? tshyukwatlihwahni·látste. Ne? tho ne tkake·tohse nukwa yeyukhilihunya·ni, Hampton, Va. kuwa·yáts ka'i·ká tsi? nu yeyakwataya·thahkwe tho ki? o·ni nu tyukhilihwahnila·tu.

Ne ka'i·ká lalihwawa·ku tsi? ka·yá washukwalihwahni·látste? Randolph luwa·yáts skanyatala·ti nukwa nithawe·nú, England tho nu thohtati. Kwah yaka? akta tsi? laukwe·ta ne'n Pocahontas kuwa·yáts ne ka'i·ká ná tsayukwatlihwahni·látste? tyók nahte? utétste. Né tho ne yaka? tyotyelahtu ne ka'i·ká Victoria kuwa·yáts ne yaka? tyotyelahtu Onayote'a·ká nahatiya'tó·ta wahuwatilihwahni·látste? kah nu ka'i·ká St. Johns onuhsatokahti·ke kuwa·yáts. Kaye yawá·lé niyakwa·ti tsi? ka·yá wayukhilihwahni·látste.

Yah, akwah teske·yale? uhka? náhohte? nok ka'i·ká áhsa 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 Randolph. 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' nú yekataya'thahkwe' Lincoln Institute
The place I used to go to school at Lincoln Institute

Philadelphia, Penn. teyohsla'ké tho nú
Philadelphia, Penn. two winters (two years) at that place

yewakataya'tu. Tho· ne' o·na' Carlisle,
that I had gone to school there. And then now Carlisle,

Indian School, Penn. ná' yusayukwat'anyehte.
Indian School, Penn. this time they had sent me away to.

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

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

nusake kaye' núwa' niyohslake' sakataya'tá·na'
I went back four this time that many years I went back to school

tho nú ya'katayahte' tho kwi nú ya'tewakukohtu'.
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 kwi ne tya'tewakukohtu. Tsyohslat kwi kwah
No never did I graduate there. One year it was that

ne ok wakatatlihuni' akhelihunya'niheke'. 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' yutatlihunya'ni'tanyukhwa tsi' nú atwa'kanha'
at any of all the places of learning wherever an Indian

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

Kwah kati' tsi' ok nahte', wa'katatlihuni'
So it was just about anything, that I trained myself

yuteyatunyuhe', kanusku', okhale' aye'nikhu tsi' ok
to fix up, in the house, and to sew just about

nahte' ayaku·ni', atya'tawit okhale' ayenohaleni' sa ok u·ni'
anything to make, a dress and to wash also or even

ayelistalhohslu' sa okhale' ayekhu·ni' sa ok u·ni'
to do some ironing also and for me to cook also or even

ayuteya'tu' katsé'taku ayakétane' káhik khale' o'wáhl'u'.
to store away in the jars to put in fruit and meats.

Kheyatahkwaswaskwe' kás ne ka'i·ká atihú·tsi'.
I used to hate them always it was these colored males.

Yah kati' te'waku'weskwaniu né· tsi' ne sa
No it was not very pleasant for me that's because them too

tho nu thutaya'tha', nok tsi' yah
that's where that are going to school there, but then not

kwi né oskánne te'yakwá'tlu', yah úni oskánne
was it together were we staying, not even together

teyakwatekhunya'tha', ne ok tsi' oskánne tsi' nu
that we ate, it was only that together was the place

niyakwatayathahkwe. Kwah kás yu·ni né.
where we used to go to school. It was always had been made

akte nya'teyakwatatakhwa.
different area that we were place.

E·so' tsi' ok nahte' wa'kewyatehtane' tsi' nahe'
Many of different things that I learned all the while

khe·káhe' ne'n latihú·tsi', tsi' nihotiliho'ta,
I was seeing them that is the negroes, the way of life or their customs,

lutaloslawyáhu, okhale' tyótkut lonatunháhehle'.
they knew how to be friendly, and always that they were happy.

Sheku' ki' né yah nahte'
Again it's still the same not a thing

tha'tewakatuhwatyo·ni' oh náhte'
do I want to have anything to do with them anything

tayukwalihu'take', nok tsi' yah ki' tho
to do with our functions, but then not as much do

tesekheyatahkwaswahse'. Tho ni·yót tsi' wakli·wanutu'
I hate or like them any more. That's the way that I have asked

nahtlá· tsi' lanúnhe' ne nahatiya'tó·ta' okhale' ne'n
why is it that they are living that kind of people and the

Atwa'kanha', yah u'ni ne' te'kheyatahkwaswahse.
Indians, not even them either do I hate them.

Nok tsi' ne tho natyohkwan' luwatilihunya'nihe',
But then there were so many of them that were getting lessons,
saha u'ni' otyahke' luwatilihunya'ni tsi' ni'yot
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'yot tsi' tekheya'toletha tsi' la-nelhe' lonu.lha.
the way: that I notice them that they want to be for themselves

ya'tehotike.tohte tsi' latiyateli okhale?
to be the outstanding towards the education they have and

tsi' tehonattenih. Tahnu se tsi' katkathos
that they have changed. But then the way I keep seeing it

e-so se' thona.tokte? yah se tho tha'tehonatteni
much of it that they're lacking not as much that they have changed

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

Yah tehonatyohkwa-na' tehonukohtu tsi'
Not very many of them that have graduated from

yutatlihunya'ni'tanyuhkwa. Nale' kaye' niyohsla-ke' akte' nu'
where they went to school. Again four more years another place

yehutaya'tha kwah ne ok tsi' lonahlukhau o'sluni'keha.
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' tekalahsaluke. Okhale' ne'n
it would go that is really respectful. And to

ayakhiliahwakwanyaste'. Okhale' tsi' na'tayakwatatlihwakwanyastake
have respect for them. Again that we should have great respect for
each other

ne ne'n tsa'teyakwaya'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 tewakatawali othole.ke na'te.ke'.
outsider. Much have I traveled around northward I was around.

Lonatkanunya' lonukwe'tiyo-se' ne ne kas
The rich people they were nice people it was always

wa'kheyo'tahse tsi' niwakanhes tsi'
 them that I worked for that is during the summer months all

nahe? Hampton yeyuklihunya^hni^hahkwe. Canaan,
 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 kas niwehni'take tsi' nahe?
 Rhode Island, three always was the total months that long

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

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

kabman akyo'tahse? Na kwi ta'kli^hwasla'ko'
 government for me to work for. Now then I answered

tsi' nahe? wa'ukli'wanutun^hyuhse? wa'tlu' niwahsa
 whatever questions they have asked me nine tens (90)

ok teklu? tsi' niku' wa'kathya'tuhkwe? 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

tehonathutatu akhe'niku'lalake? kutiksa'suha.
 did they permit me to be their matron the girls.

Na kwi wa'khe^hlihuni. Ahsa niyohsla'ke
 So then I taught them. Three number of witners (3 years)

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

Ne tsi' na wa'katehle'uske?, nale? ya'khyat'u.
 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 yutatlihunya^hnitha?
 the government service that is in the place of learning.

Na kwi nu'wa, wisk niwahsa tsa'tewakohsliya'ku'.
 Now then this time, five tens (50) years old I was.

Tutayukhya·tu·se? wa·té, "So·tsi? o·nā satukohtu
They wrote back to me it said, "Too much now you have passed

kayé· niwashΛ." Yah kati? ni nuwΛ·tu te·wakatstu tsi?
four tens (40)." No never did I have used what

nahte? wakatatlihunya·ni.
ever I have taught myself.

Nok tsi? wakya·tukenhas ki? tsi? niku yuklihunya·ni.
But then it helps me anyway as much that they have taught me.

Yah u·ni? tha·tetkatatlihwastanihe tsi? latihu·tsi?
never not even do I regret that the negroes

oskanne yukhilihunya·ni.
together we were educated.

Told by Ida Blackhawk
Translated by Amos Christjohn

Tsi? nu yekataya·thahkwe? Lincoln Institute Philadelphia,
Penn. teyohsla·ké tho nu yewakataya·tu. Tho ne? o·nā Carlisle,
Indian School, Penn. nā, yusayukwatanyehte. Tho nu yusakatayahte?,
teyohslake·ale? tsi? nahe?, nā Hampton Institute, Virginia nuwa
nusake·kayé· nuwa? niyohslake sakataya·ta·na? tho nu ya·katayahte?
tho kwi nu ya·tewakukohtu? Okhale? sheku tsyohslat sakatayahte?
Post Graduate.

Yah kwi ne tya·tewakukohtu. Tsyohslat kwi kwah ne ok
wakatatlihuni? akhelihunya·niheke? Okhale? kayé· niwehni·take
wa·khelihuni?, okhna? Post Graduate ne né· wa·katatlihuni?
akhe·niku·lalake? kutiksa·suha tsi? yutatlihunya·ni·tanyukhwa tsi? nu
atwa·kanha? yakoketskwani ka·i·ka kabman.

Kwah kati? tsi? ok nahte?, wa·katatlihuni? yuteyatu·nyuhe?,
kanusku, okhale?, aye·nikhu tsi? ok nahte? ayaku·ni, atya·tawit
okhale?, ayenohaleni? sa ok u·ni? ayelistalho·slu? sa okhale?
ayekhu·ni, sa ok u·ni ayuteya·tu? katsé·taku ayaketane? kahik
khale? o·wahlu?

Kheyatahkwawaskwe? kas ne ka·i·ka atihu·tsi?. Yah kati?
te·waku·weskwaniu né· tsi? ne sa tho nu thutaya·tha?, nok tsi?
yah kwi ne oskanne te·yakwa·tlu?, yah uni oskanne teyakwatekhunya·tha?,
ne ok tsi? oskanne tsi? nu niyakwatayathahkwe. Kwah kas yu·ni
né· akte nya·teyakwatyatakwa.

E·so tsi? ok nahte? wa·kewyatehtane? tsi? nahe? khe·kahe?
ne·n latihu·tsi?, tsi? nihotiliho·ta, lutaloslawayahu, okhale?
tyotkut lonatunhahehle?

Sheku? ki? né yah nahte? tha·tewakatuhwatyo·ni oh, nahte?
tayukwalihu·take?, nok tsi? yah ki? tho tese·kheyatahkwawahse?
Tho ni·yot tsi? wakli·wanutu? nahtla· tsi? lanunhe? ne
nahatiya·to·ta? okhale? ne·n Atwa·kanha?, yah u·ni né·
te·kheyatahkwawahse.

Nok tsi? ne tho natyohkwana luwatilihunya·nihe?, saha u·ni?

otyahke' luwatilihunya·ni' tsi' ni·yot ka'i·ka' Onayote'a·ka'.
 Nok tsi' tho kas ni·yot tsi' tehkeya'toletha tsi' la·nelhe'
 lonu·lha' ya'tehotike'tohte tsi' latiyateli' okhale' tsi'
 tehonattenih. Tahnú se tsi' katkáthos e·so se' thona·tokte'
 yah se tho tha'tehonatténi tsi' na'teyotuhwatsyóu'.

Yah tehonatyohkwa·na' tehonukohtu tsi' yutatlihunya·ni'tanyuhkwa.
 Nále' kayé· niyohsla·ké ákte' nú yehutaya·tha kwah ne ok
 tsi' lonahluhau o'sluni'kéha. Aki·lu' ní·i· e·so tsi'
 tyukwa·tokte tsi' nukwa· ne'n to·kaske' tekalahsaluke. Okhale',
 ne'n ayakhilihwakwanyaste'. Okhale' tsi' na'tayakwatatlihwakwanyastake
 ne ne'n tsa'teyakwaya'to·ta ok u·ni ne'n thiye·té'. E·so ni
 tewakatawali otholé·ke na'te·ké'.

Lonatkanunya·ni' lonukwe'tiyó·se' ne ne kas wa'kheyo'tahse
 tsi' niwakanhes tsi' náhe' Hampton yeyuklihunya·nihahkwe. Canaan,
 Four Corners, N.Y. ye·ké·skwe' okhale' Great Barrington, Mass.
 okhale' Torrington, Conn. okhale' Newport, Rhode Island, áhsa
 kas niwehni'take tsi' náhe' tho ye·ké·se ka'i·ka' tsi' nú
 ya'kna'túni, ne tsi' o·na' wa'tku·kohte'. Wa·kelhe' aukyo·táhsa
 kabman akyo·táhsé'. Na kwi ta'kliwasla·ko' tsi' náhte'
 wa'ukli'wanutúnyuhse' wa·tlu' niwáhsa ok teklu' tsi' niku
 wa'kathya·túhkwe'. Nok tsi' ne yáka só·tsi' ka' nitwakyáha.
 Yah tehonathutatu akhe'niku·lalake' kutiksa'súha.

Na kwi wa'khehlihuni. Ahsa niyohsla·ké wa'khehlihuni ne
 tho ne. O·na' ukenyahke.

Ne tsi' na wa'katehle'uske', nále' ya'khyá·tú· atakalyasne
 wa'kli'wanu·tú· awa·tú· kah usakatayahte' kabman kayo'táhsa
 ne'n yutatlihunya·ni'tha'. Na kwi nu·wa, wisk niwáhsa tsa'tewakohsliya·ku'.
 Tutayukhyá·tú·se' wa·té', "Só·tsi' o·na' satukohtu kayé· niwásha."
 Yah kati' ni nuwa·tú te'wakatstu tsi' náhte' wakatatlihunya·ni'.

Nok tsi' wakya'tukénhas ki' tsi' niku yuklihunya·ni. Yah
 u·ni' tha'tetkatatlihwastanihe tsi' latihu·tsi' oskánne yukhilihunya·ni.

Told by Ida Blackhawk

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 seemstress, 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 recieved. 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

Tsyá·tá·k yawa·lé tsha'tewakohsliya·ku kalá·el
 Seventeen (17) years old I was Carlisle

wa'kataya'tá·na áhsa niyo·lé niwakyatélu' sekát
 the school I went to three that far I was in grade second

ritah tayu·kú tshya·kéhwe. Oye·li niwahni'take
 reader they gave me when I got there. Ten months

tsi' náhe' ya'katayahte' na tutake'nya·káne'
 that long that I went to school when I ran away from there

Pittsburg, Pennsylvania tsi' nu tutayukye·ná',
 Pittsburg, Pennsylvania was the place that they recaptured me,

nok tsi' tutake'nya·káne' ale' né kwi ne o·ná kátho
 but then I ran away again it was now here

swá·kó. Third-ri·tá·h niyo·lé niwakyatéluh,
 I had gotten back. Third-reader was as far as I went in grade,

kwah oksa tutake'nyaká·ne'. Kahu·waku wa'katitane'
 it was right away that I ran away again. In the boat I got in

Baflo nya'ákwehwe. Kaye· niwehni'take
 Buffalo was our next destination. Four months

tsi' náhe, tho ukyo·tá tho ne oná ukwa·tuse
 that long, there I worked that's when I had enough of that

na kwi wakatitá·hko', okhna' Má·tch oye·li tshiskale'
 that when I got off, and then March ten was the date

tshukenyake', téklu' yawa·lé tewa'nyawelu' ok wa·tlu'
 that I got married, eight teen hundred and nine

niwasha, tshiyohslashe·tas.
 tens, the number of year.

Told by Martin Hill to Oscar Archiquette
 Translated by Amos Christjohn

Tsyá·tá·k yawa·lé tsha'tewakohsliya·ku kalá·el wa'kataya'tá·na
 áhsa niyo·lé niwakyatélu' sekát ritah, tayu·kú tshya·kéhwe.
 Oye·li niwahni'take tsi' náhe' ya'katayahte' na tutake'nya·káne'
 Pittsburg, Pennsylvania tsi' nu tutayukye·ná', nok tsi'
 tutake'nya·káne' ale' né kwi ne o·ná kátho swá·kó. Third-
 ri·tá·h niyo·lé niwakyatéluh, kwah oksa tutake'nyaká·ne'.

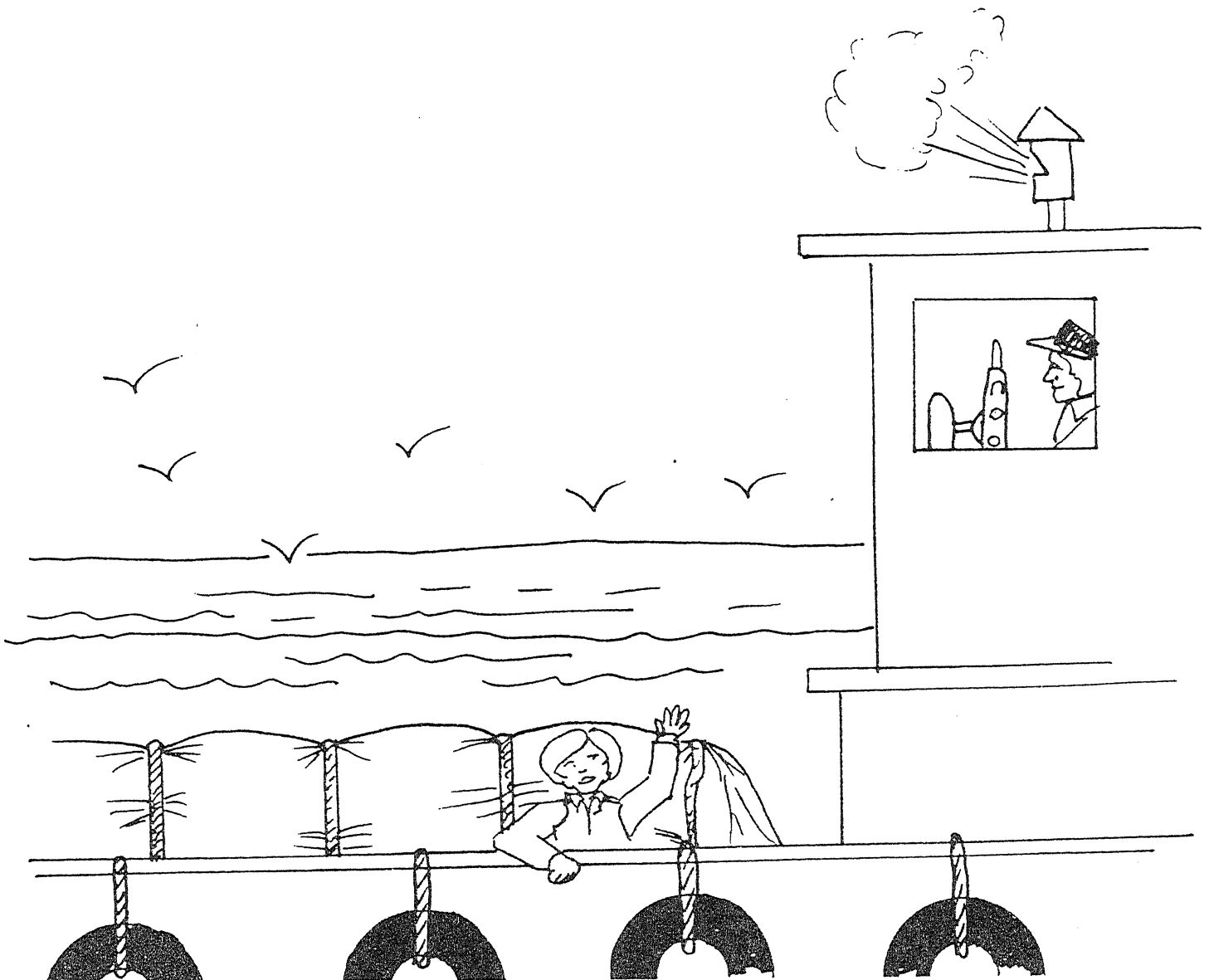
Kahu·wáku wa'katítane? Baflo nya'ákwehwe. Kaye· niwehni·take
 tsi' nahe, tho ukyo·ta, tho ne oná ukwa·túse na kwi
 wakatitahko', okhna' Ma·tch oye·li, tshískale', tshukénýake',
 téklu' yawa·le tewa'nyawelu' ok wa·tlu' niwasha, tshiyohslashe·tas.

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

Tsutakatahsawa wakataya'tá·na na úhte' thóha oye·lí
 When I started going to school now it must be almost ten

Tsa'tewakohsliya·ku, Luthern Mission watna'tukhwa. Tsi'
 years old I was, Luthern Mission used to be called. Now

nu yaha kewe' yah skawa·nat te'kahlúkha
 when I arrived there not one word did I know how to speak

ne'n o'sluni'kéha, yah kánike' thutákhawe, ne'n
 the white people's language, no way I could, be

akahlúkhahe' ne· tsi' ukwehuwehneha ok yahlúkhahekwe
 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 teswake'nikulhá·u tekniksa
 one only where not ever did I forget two small girls

wa'kyatli·yó, skaya·tat kati' wí· wa'kuwa'sha·ní
 they fought, one girl it was that she was over powered

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

u·tú wa'tyohá·léhte' úni tho ne o·ná uté·ko
 it got she yelled even that's when she ran away

ne'n skaya·tat, okhna' yukwa'nikú·lale tho u·wé,
 the other one, so then our matron there she arrived,

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

wa'akotye·lúhse, ukli'wanu·tú·se i·ka tho
 one that had a mishap, she asked me was it me that

nakyele. Ka'i·ka yah tewakkwéni takatatlihwaskénhahse,
 did that This no I was not able to argue for myself,

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

Oná kwi i wa'katathle·wáhte',
 Now then I was the one that was punished,

wa'ukhitsye·élyahke khale' otoká·u wa'uknuwahslalih.
 they cut our finger nails and really did I get a severe beating.

Elhuwa, oná waknehsákha? ayukhiwanakala·tátse.
Just now, now these two went to look to interpret for us.

Wa'ki·lu "katanhane? tatyukhinúhksa aknulhá."
I said "I'll hire for her to come after me mother."

Sa'ukhi'nikuhlahslu·ní kwi na? ne.
they apologized for the wrong done to me that was it

ne· tsi? wa'twata·nuke, ne'n yukwa'niku·lale.
becuase she made a mistake, that is our matron.

Tho kwi ne o·ná tho ka'i·ká tsi? ukwatye·luhse, ne.
It was then that this accident happended to me, be.

tsi? yah te'kahlukha Ahsa niyohsla·ké na
cause not able speak for myself. Three winters (yrs) when

akte nuwanu yusakatáyahte? tho
elsewhere this time I enrolled to go to school thats

ne oná i·nú nyahá·ke, tkake·tohse nuwa nukwa
when now far away that I went, east-ward this time that way

wa'uklihunya·ní, tho nu yeskáha
I went to school, thats where the last place

swakataya·tu, wisk niyohsla·ké tho ya'katáyahte.
that I had been to school, five winters there I went to school.

tho nahe yuklihunya·ní o'sluni'kéha
That long that I had gone to school English Language

akatwanu·táhkwe, tsilehkwa aukwanútyuke?
for me to speak, almost for me to lose my language

ukwehuwehnéha. Tyótkut tsi? náhe twakahlukháu ne'n
Oneida Language. All time the while I have learned the

o'sluni'kéha, wake'nikuhlaya·tá·se? ukwate'shanáksahse tsi?
English Language, I understand it is hard for me the way

nikwanohtá. Na kati? ka'i·ká swa'slu·ní ne nuwa
I speak. So now this you white so this time

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

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

Tsutakatahsawa, wakataya'ta'na na uhte' tho'ha oye'li tsa'tewakohsliya'ku, Lutheran Mission watna'tukhwa. Tsi', nu yaha' kewe' yah skawa'nat te'kahlukha ne'n o'sluni'keha, yah kanike' thutakhawe, ne'n akahlukhake' ne' tsi' ukwehuwehneha ok yahlukhahkwe ka'i'ka yukyaha. Yawe'towa'na, ukwatanolusta uskah ok tsi', nu yah nuwa'tu teswake'nikulha'u tekni'sa wa'kyatli'yo, skaya'tat kati' wi' wa'kuwa'sha'ni, wa'tkuwana'khu kakuksne khale' kasnuhke onikwahsoku, u'tu wa'tyoha'lehte' uni tho, ne, o'na ute'ko ne'n skaya'tat, okhna' yukwa'niku'lale tho u'we, i' ok tho isquete' khetalanyu'he ne'n wa'akotye'luhse, ukli'wanu'tu'se i' ka tho, nakyele. Ka'i'ka yah tewakkweni takatatlihwaskenhahse, yah uni ne teyuhlukha o'sluni'keha, ne'n tsyeya'tat. Ona kwi i' wa'katathle'wahte', wa'ukhitsye'elyahke khale' otoka'u wa'uknuwahslalih. Elhuwa, ona waknehsakha' ayukhiwanakala'tatse. Wa'ki'lu "katanhane' tatyukhinuhksa aknuha." Sa'ukhi'nikuhlahslu'ni kwi na' ne' ne' tsi' wa'twata'nuke, ne'n yukwa'niku'lale. Tho, kwi ne o'na tho ka'i'ka tsi' ukwatye'luhse, ne' tsi' yah te'kahlukha. Ahsa, niyohsla'ke na akte nuwanu yusakatayahte' tho, ne ona i'nu nyaha'ke, tkake'tohse nuwa nukwa wa'uklihunya'ni, tho nu yeskha swakataya'tu, wisk niyohsla'ke tho ya'katayahte. Tho nahe yuklihunya'ni o'sluni'keha akatwanu'tahkwe, tsilehkwa aukwanutyuke' ukwehuwehneha. Tyotkut, tsi' nahe twakahlukhu ne'n o'sluni'keha, wake'nikuhlaya'ta'se', ukwate'shanaksahse tsi' nikwanohta. Na kati' ka'i'ka swa'slu'ni ne nuwa useskwalihuni utakaye'like tsi' akata'ti khale' akhya'tu ne'n ukwehuwehneha.

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 who were 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 real 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 wisk
I am going to go to school five

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' tshiyohslashe'tas.
and five teen (15) number of year. (1915)

Wisk niyo'le' tshikha'wi'se' na tho tshyaha'kehwe.
Five that far I was carrying that's where I got there.

Ne kati' wi ya'takwi'te'ne sa'kewe', 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'saha.
the book she gave me my sister.

Ne kati' na tshyusakatawya'ta'na kanana'ke'ne
So it was when I went back to school in the fall

ya'khyatuhsalahawe ne'n Dictionary.
I took the book along that is Dictionary.

Tho kwi ne yusa'kewe, na ki' ok kwi ne.
Well I did get back there, so it was right away

tutayakwatahsawa' ya'kwataya'tha.
that we had started going back to school.

Uskah kati' wi utlatste' wa'katyela'ni yah katsha
One time I noticed no where's

te'swat ne'n akwatiksyaneli tsi' nu nikatyatakhwa
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 yukwalihunya'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·kA' yakyatano'saha yukwa·wi Dictionary ne
this sister of mine that had given me Dictionary it was

tho yusaketahe.
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 tiksyanelihslaku.
for us to write that is in the dictionary.

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

ne' tsi? i·se akhyatuhs laku akatatsa·nala?
because it's me in my book to write my name.

Tsi? kati? wi nahe? katatsanaha?
It was during the time that I was writing my name

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

"Sanuhte ka tsi? yah teyonaktote? ne' tho ashya·tu
"Do you know that not permissible in there for you to write

ne' tho kahyatuhs laku." Wa'ki·lu?, "Wakanuhte? nok tsi?
in there in the book." I said, "I know but then

i kwi ne akhyatuhsli, tahnu ne na? kwah tsha'tekahyatuhslo·ta
I it is my book, and it is just the same kind of book

ne'n i· akhyatuhsli." Yah kati? wi tetyawehtahkwa
that is my own book." Not even did she believe

tsi? i akhyatuhsli. Wa'ka·lu?, "Kah kwi nukwa.
that mine my book. She said, "Right this way

yasatawayahte? tsi? nu niha·tlu."
you go in there where his room is (lit. where he is sitting)."

Ne'n kwah tyoha·tu tsi? yukhilihunya·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
now Principal teacher he was called. So it was now that when

tho ya'katawayahte? waha·lu?, "Nahte? aoli·wa tsi? tho
that I had entered he said, "What's the reason that there

wahsatatsa·nala thika kahyatuhs laku."
you wrote your name that inside of the book."

Okhna', wa'ki.lu', "Nahte' wahsi.lu." Wah.lu',
 So then, I said, "What did you say." He said,
 "Yah ki' ok nahohste'," okhna' wahakwahtsyakwahthalhohse'
 "Not a thing," and now he hit me open handed across my face
 kenho'kwa'ke.
 on my cheek.

Na' ki' ok uni wi ni'i. taka'sahte.
 Now right away even for myself came down with a hit.

Ne' nakwah otan'ali.ha wahiku'leke,
 It was right square on the fore head that I hit him,

okhna' a'e. yahat'aklane', ostuha kati'
 so then way over (beyond) that he fall down, a little bit was

wi tho wa'akyatli.yo' tsi' niyo.le' na tho wa'lawe tsi'
 it that we fought until when there he got which

ka.ya' shukwa'niku'lale.
 was our disciplinarian.

O'na' kwi ne' sayakhne. Wahakenho.tu
 So now it was him I went back with. He jailed me

tsi' nahe' wahatihasha i. aklihwake'.
 during the time they held a meeting about my concern.

Ahsa niwahnislake tsi' nahe' na' wahatili.wahte' ne
 Three days that long then they decided it was

i. aklihwake. Ne' wahatila.ko' ne'n tatkahta.ti.
 about my concern. It was they chose for me to come home

nok tsi' wa'knaktote ne'n akte' nu' usakataya'ta'na
 but then I have a choice to some other place for me to go to school

kanyo' akelheke.
 if I wanted to.

Ne' kati' wi ne' kelhahkwe', nok tsi' yah ki'
 So it was that it was that I wanted to, but then no

te'yotuu.
 it was not possible.

Ne' uhte' ta.t kwah utayoyelihuke'
 It must of been if it would have been the correct way

lau.lha' usahuwatkahla.tuke tsi' ka.ya'.
 he should have been the one to be released the one

wahakwahtsyakwatálhohse? tho kati? wi ni.yót tsi? wa'kathle.wahte?
that did the slapping so it was that way that I was punished

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

Told by Oscar Archiquette

Translated by Amos Christjohn

Flandreau, South Dakota wakataya'tá.na wisk yawa.lé
tsa'tewakohsliya.ku, wa.tlu? yawa.lé tewa'nyáwelu? ok wisk
yawa.lé tshiyohslashe.tas.

Wisk niyo.lé tshikha.wi.se? na tho tshyaha.kehwe.

Ne kati? wi ya'takwi'te.ne sa.kewe?, ne kati? tsi? náhe?
ka.tho iskehse? Dictionary kuwa.yáts wa'yukhyatuhsli yakyatano'saha.

Ne kati? na tshyusakatawya'ta.na kanana'ké.ne ya'khyatuhsláhawe
ne'n Dictionary.

Tho kwi ne yusa.kewe, ná ki? ok kwi ne tutayakwatahsawa?
ya.kwataya.tha.

Uskah kati? wi utlatste? wa'katyela.ni yah katsha te.swat
ne'n akwatiksyaneli tsi? nu nikatyatákhwa ne wi ka'i.ka? ne?
tho ne kwah tho ná'a.wáne ne'n Dictionary.

Okhna? yah te'khlo.li? ne'n yukwalihunya.nihe? tsi? uhka? ok
yakotáhkwá ne'n akwatiksyaneli okhna? ka'i.ka? yakyatano'saha
yukwa.wi Dictionary, ne tho yusakétahne.

Tahnú yukhiyahlistu ne'n katsha nu nayakwahya.tu ne'n
tiksyanelihslaku.

Okhna? wa'kelhe? yah ki? uhte? nahte? te'yotyela. né.
tsi? i.se akhyatuhslaku akatatsa.nála?.

Tsi? kati? wi náhe? katatsanálha? tho ukwá.liste ne'n
yakolihunya.nihe?, wa'ka.lu?, "Sanúhte ka tsi? yah teyonáktote?
né. tho ashya.tu né. tho kahyatuhs laku." Wa'ki.lu?, "Wakanúhte?
nok tsi? i kwi ne akhyatuhslí, tahnú ne na? kwah tsha'tekahyatuhslo.ta
ne'n i. akhyatuhsehli." Yah kati? wi tetyawehtákhwa tsi? i
akhyatuhslí. Wa'ka.lu?, "Kah kwi nukwa yasatawyahte? tsi? nu
nihá.tlu." Ne'n kwah tyoha.tu tsi? yukhilihunya.nihe? ne wi ne
o.na Principal teacher luwa.yats. Ne, kati? wi tsi? na? tho
ya'katáwyahte? wahá.lu?, "Nahte? aoli.wa tsi? tho wahsatatsa.nála
thika kahyatuhs laku."

Okhna?, wa'ki.lu?, "Nahte? wahsi.lu." Wahá.lu?, "Yah ki? ok
nahohste?," okhna? wahakwahtsyakwahtálhohse? kenho'kwa.ke.

Na ki? ok uni wi ni'i. taká.sahte. Ne nakwáh otana'ali.ha
wahiku.leke, okhna? a'e. yahataklane?, ostuha kati? wi tho
wa'akyatli.yó tsi? niyo.lé na tho wá.lawe tsi? ka.ya shukwa'nikú.lale.

O.na kwi ne sayakhne. Wahakenho.tu tsi? náhe? wahatihásha
i. aklihwá.ke?.

Ahsa niwahnisláke tsi? náhe? na wahatili.wahte? ne i.
aklihwá.ke. Ne wahatila.ko, ne'n tatkahta.ti? nok tsi? wa'knáktote
ne'n ákte? nu usakataya'ta.na kanyó. akélheke.

Ne kati? wi né kelhahkwe?, nok tsi? yah ki? te'yotúu.

Ne uhte? ta't kwah utayoyelihuke? lau.lhá usahuwatkahlá.tuke

tsi' ka·yá· wahakwahtsyakwatalhohse' tho kati' wi ni·yot tsi'
wa'kathle·wahte' tsi' yah te'wakanowahtu.

Told by Oscar Archiquette

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 anyplace 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

Ahika·látuhse? Tuwís Elm wahaklíhu?
 For me to tell him a story Thomas Elm he gave me permission

ne'n Tuwís Elm ne'n akhya·tú lau·lhá ahiyathlo·li.
 about Thomas Elm for me to write about him to talk about him.

Na tsya·tá tsa'tehaohsliya·ku kwáh tóhka? ok
 Now seven years old he was it was just a few only

nu·tá u·tú wahuwalihúni.
 days was it possible to give him schooling.

Só·tsi? yáka? i·nú nithlehse?, okhale? só·tsi?
 Too much they say far he walks, and too much

sa lotitahtú·ne? Tahnú ne ka'i·ká
 too they used to be awful poor. And it was this

latsi'hastatsi'ká. Goodmoughká luwayátskwe?
 he used to be a minister Goodnough used to be his name.

Ne kas shakolihunya·nihe?, wahanha·tá
 It was always him that was teaching them, he was sorry

kati? tsi? yah teyotú·u utahokutáhkwake?
 that is because it was not possible for him to keep a going

ahuwalihunya·nike. Na kwi ne nok kas loyo·té.
 to be educated. So now it was only always him just working

tsyok náhte? shakoya'takénha luwayáha.
 just anything he helps them out his parents.

Okhale? o·ná wahotinaskwayatá·ne? ne ka'i·ká tyotná·kales.
 Pretty soon they got animals it was these oxen.

Na kwi· ne kas látsta? lakalhathos. Okhale?
 So now it was always what he uses to plow with. And

wi tsi? náhte? lotiyo'tahsla·yá. Tahnú tsi? na tho nithawe·nú
 too whatever work they had. And that now he was that age

ne'n kwáh otoká·u ahoyo·tá.
 that is just really for him to work.

Na kwi tyo'slehtakathne ohahá·ke wahataténhane?
 So now railroad train road he hired himself out

kwáh nok tahaku·táhkwe? kayé yawa·lé niyohsláke 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 laya'tale' 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 akahya'tuke 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 olihwakayu tsi' niyawahslu' ne o'na'
and that too old ways how things had happened that could

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

ayeka'latu. Kwah o'ni' lawelya'tiyó ashakohlo'li.
to tell stories. And even he was well satisfied to tell them

tsi' nahe' lonuhte, e'só lonuhte ne wi'n
whatever he knew, lots he knew that would be

tehatanakelatha.
by remembering.

Okhale' yah tesho'nikulhatskwa.
And no he was not forgetful.

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

na'tehaohsliya'ku.
that many winters he had crossed. (74 years)

Okhale' ne sa lolihwatoka' ne'n ahaya'takenha'
And that too he was true to his word that is for him to help

onuhsatokah'ti.
the Holy Church.

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

yawatatokah'tu.
every Sunday.

Ahika·látuhse? Tuwis Elm wahaklíhu? ne'n Tuwis Elm ne'n akhya·tú lau·lhá ahiyathlo·lí. Na tsya·tak tsa'tehaohsliya·ku kwah tóhka? ok nu·tá u·tú, wahuwalihúni.

Só·tsi? yaka? i·nú nithlehse?, okhale? só·tsi? sa lotitahú·ne?. Tahnú ne ka'i·ka latsi'hastatsi'ka. Goodmoughka luwayátskwe?.

Ne kas shakolihunya·nihe?, wahanha·tá kati? tsi? yah teyotú·u utahokutáhkwa·ke? ahuwalihunya·nike. Na kwi ne nok kas loyo·té tsyok náhte? shakoya'takenha luwayáha.

Okhale? o·na wahotinaskwayatá·ne? ne ka'i·ka tyotná·kales. Na kwi ne kas látsta? lakalháthos. Okhale? wi tsi? náhte? lotiyo'tahsla·ya. Tahnú tsi? na tho nithawe·nú ne'n kwah otoka·u ahoyo·tá.

Na kwi tyo'slehtakáthne ohahá·ke wahatatenhane? kwah nok tahaku·tahkwe? kayé yawá·lé niyohsláke tsi? náhe? tho wahoyóhtá. Tahnú latlanótháhkwa·kwe sa. Okhale? sa na tewasha teklu? niyohsláke tsi? náhe? tsi'latlanótha.

Tho layá·tale? ne'n Oneida National Band. Ka nikaha·wi tsi? utlihwayo·tá ne'n akahya·túke tsi? niyewano·tá ne'n onayote'a·ka, okhale? ne sa olihwakayu tsi? niyawahslu? ne o·na ne'n okala'shuha ne o·ni? ne ya'thoke·tohte? ne'n ayeka·latu. Kwah o·ni? lawelya'tiyó ashakohlo·lí tsi? náhte? lonuhte, e·só lonuhte ne wi'n tehatanakelátha.

Okhale? yah tesho'nikulhatskwa.

Tahnú na tsya·tak niwasha ok kayé na'tehaohsliya·ku.

Okhale? ne sa lolihwatoka, ne'n ahaya'takenha onuhsatokáhti.

Kwah o·ni? ya'taute tho i·lehse? kwah tsi? niku yawatatokáhtu.

Told by Stadler King

Thomas Elm has given me permission to write about him and talk about him.

When he was seven 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.

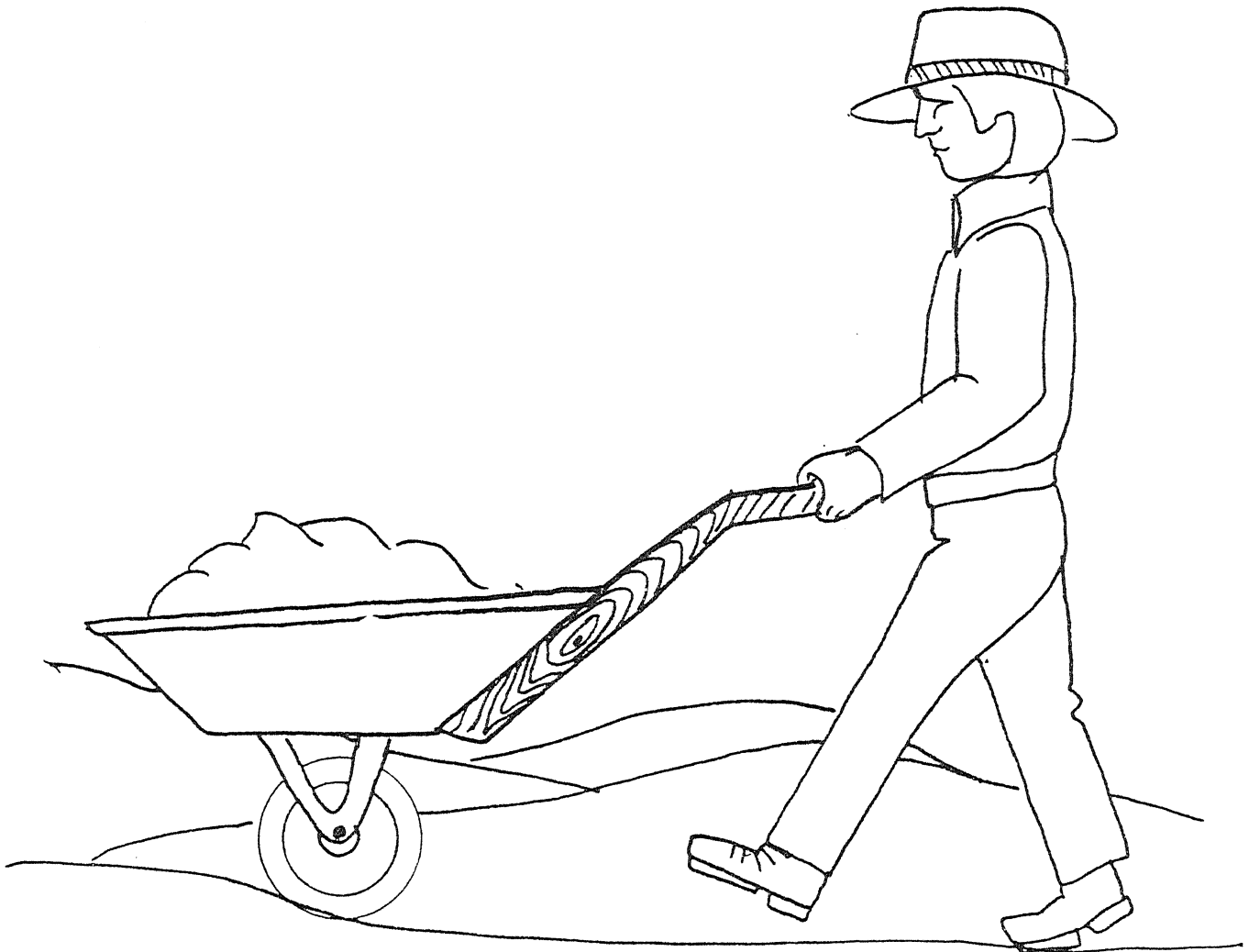
Time came that he was able to hire out and go to work for pay. His first job was working on the railroad as a section hand. He worked there for fourteen years.

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
East it was that direction he had gone to school

ka tshithoyaha ne ka'i-ka' "Teholahyathe'" kaye
when he was young it was this "Light Shining On Him" four

niwasha niyohsla-ke' tsi' nahe'ko ohulo'ta kas
tens winters that long ago a horn it was always

yaka' loti-ya' tsi' nu nishakotilihunya'nihe, ne kati'
they say they had wherever they were teaching them, so it was

wi wahaye-na' ne'n ohulohta. Shakotilihunya'nihe' yaka'
there he accepted that is the horn. He teaches them they say

waholihuni ahatlano-ta, waha-lu' i-lelhe'
he taught him to play music, he said he wanted to

ahanityohku-ni ne'n lutlanotha. Tekni yawa-le' niyakwati
get members that is to be musicians. Two teens that many of us

wa'akwatya-tala. O-na' ni sakewe' ne'n
we joined. Now then I had come back that is on the

ukwehuwe-ne, wakatwanakala-tate ne'n ukwehuwehneha.
Oneida community, I interpreted for the Oneida language.

Okhale wakatyat-tala' tho lotityohkwaya' ne'n lutlanotha'.
And I joined there members they had that is the musicians.

Okhale wakhehsanaluni' lanukwehuwe' tsi' kaya' tho latinakehle.
And I wrote their names down the Oneidas the ones there they lived.

Told by Simon Adams to Lafront King
Transcribed by Amos Christjohn

Tkake'those ne nukwa' lotaya'tanu'ne ka tshithoyaha ne ka'i-ka'
"Teholahyathe'" kaye niwasha niyohsla-ke' tsi' nahe'ko ohulo'ta kas
yaka' loti-ya' tsi' nu nishakotilihunya'nihe, ne kati' wi wahaye-na'
ne'n ohulohta. Shakotilihunya'nihe' yaka' waholihuni ahatlano-ta,
waha-lu' i-lelhe' ahanityohku-ni ne'n lutlanotha. Tekni yawa-le'
niyakwati wa'akwatya-tala. O-na' ni sakewe' ne'n ukwehuwe-ne,
wakatwanakala-tate ne'n ukwehuwehneha. Okhale wakatyat-tala' tho
lotityohkwaya' ne'n lutlanotha'. Okhale wakhehsanaluni' lanukwehuwe'
tsi' kaya' tho latinakehle.

Told by Simon Adams

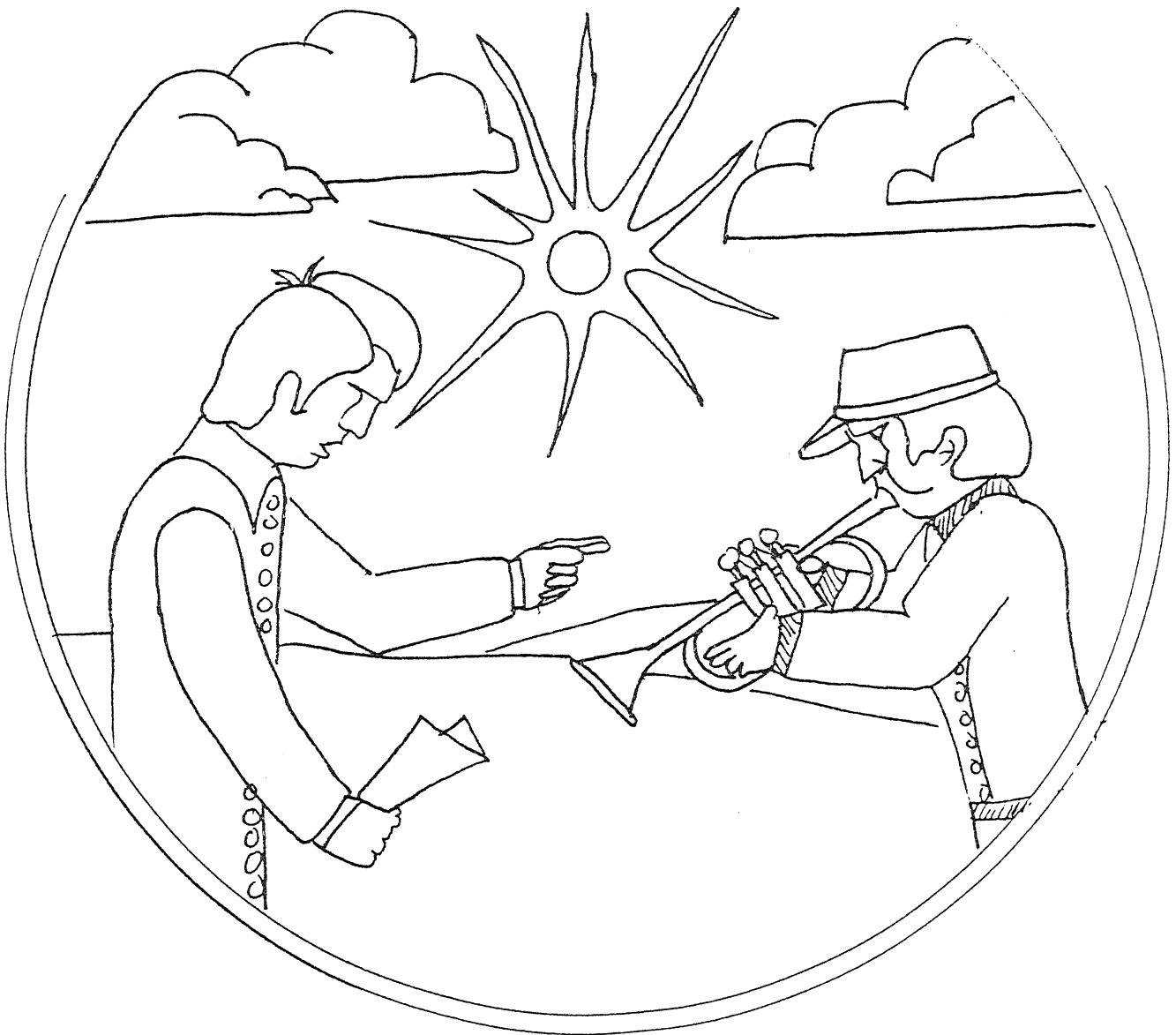
Out eastward it was that he had gone to school when he was a young man, this here "Light Shining On Him". Forty years ago it was.

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 yawa·lé tsa'tewakohsliya·ku tsa'kataya'tá·na'
Fifteen years old I was when I went to school

ne'n Hampton Institute kuwa·yáts yutatlihunya·ni·tha', Virginia
at Hampton Institute was the name of the school, Virginia

kwi nu latihu·tsi sa lonatyohkwa·na, tho
it was there colored people too quite a few of them, there

lutaya·tha', okhale' tsyok nutwa'kanha'tslo·ta
they were going to school, and different kinds of Indians (tribes)

sa tsyok nu nithone·nu. Uskah tewa'nyawelu ok
too different places they came from. One hundred and

ya·yahk niwasha niyakwa·ti kunukwé khale' lanukwé
six tens that many of us women and men

ne'n atwa'kanha' ok ne'n latihu·tsi wa·tlu' tewa'nyawelu
that is Indians and the colored nine hundred

tsi' niha·ti. Akte' nu na'teyakwa·telu', nok tsi'
that many. Different place our living quarters, but

oskanne tsi' yukhilihunya·nihe. Teklu' yawa·lé ok wa·tlu
together are our class rooms. Eight teen and nine

niwasha téklu' tshiyohslashe·tas tho nu tshyekehskwe.
tens eight number of year at that place I used to be.

Ne kati' tsi' ni·yot tsi' twakatahsawa tsi' takli·wakhwe',
So then the way that I got started to be a singer,

tho nu tyuklihunya·nihe. Oya·shu ne
at that place they taught me how to sing. Another one we

tsa'akwaya'to·ta wahutewya·tehte' tahatili·wakhwe.
were the same kind of Indians they rehearsed to be singers.

Miss Cliflen kuwa·yáts tsi' ka·ya· yakolihunya·nihahkwe'
Miss Cliflen was her name the one that used to teach them

ne'n kala·na. Tho kati' nu tyotahsawa wa'kanityohku·ni,
the songs. That is the place I got started to form a group,

ne'n tehatilihwakhwa' lanukwé kayé niha·ti. Ne kati' ka'i·ka
of Jubilee singers men four of them. So it's these

akhena'tuni tho latiya'ta·lahkwe'.
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'
Solamon Archiquette, Chauncey Doxtator. So then you see

tsi' yukwala'nhau okhna' ukwehuwe'ne tsusayakwawe,
really were we talented then in Oneida community we came back too,

okhna' wi teyakwalihwakhwa' kas ki' wah khale' o·na'
so then we were singers always so you see pretty soon

uskah utlatste' Yautatokahutu yo'kalasneha sayakwaya·ka'ne'
one time Sunday evening services were over

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

okhna' wi wa'tyakwalihwahkwanih tohka' nikala·na'ke.
so then we sang a few song couple songs.

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

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

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

kwi kwah o·ya sakanityohkhu·ni' tehatilihwakhwa.
then all together different a group of singers.

Ne' nuwa ka'i·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·na'
Webster, Marshall Denny, and Ben Wheelock. So now it was me

sakhelihuni tahnú tsi' ni·yot tsi'
myself started teaching them and the way it was that

tahatili·wahkwe, Alabet Webste ne kwi ne'n tahat-
they are going to sing, Albert Webster he does

bass, Mashel Deni tyotye·lahtu athatwanastote, Charle Webste
bass, Marshall Denny first tenor, Charles Webster

teknihatuthne athatwanastote okhna' Ben Wilak tahat-
second tenor and Ben Wheelock he does

baretun kwi na' ne' teyohslasha tsi' nahe' o·na' oskanne
baritone twenty years it's been now together

tsyah'teyakwalihwakhwa. Kwah uni' tsi' nikahwe'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 né. stesyán WHBY. Thó kati wi niyawáu
radio too sometimes it's station WHBY. That's the way it happened

tsi' yohsanayataú ne'n yukwatyohkwa. Ne'n ohna'ka'ke
that it got it's name this group of ours. The last time

sakanityohkwisane', wahaní·lu', "Nahte' kati' o·na'
I formed a group, they said, "What ever are

ayethina·tuhkwe' ne'n yukwatyohkwa'." Uhka' ok nahte'
we going to name them this group of ours." Somebody

tahata·ti, "Yats ot kati' ni·yot Jubilee Singers"
spoke up, "By golly how about Jubilee Singers"

thó kati' niyawáu tsi' yukwahsanayataú. Shekú
so that's the way it happened that we got our name. Yet

nuwa kah nikaha·wi ne ki' Jubilee Singers yukhina'tuhkwa.
today at this time it is Jubilee Singers we are called.

Told by Albert Webster to Guy Elm
Translated by Amos Christjohn

Wisk yawa·lé tsa'tewakohsliya·ku tsa'kataya'ta·na' ne'n
Hampton Institute kuwa·yats yutatlihunyani·tha', Virginia
kwi nu latihu·tsi sa lonatyohkwa·na, tho lutaya·tha',
okhale' tsyok, nütwa'kanha'tslo·ta sa tsyok nu nithone·nu.
Uskah tewa'nyawelu ok ya·yahk niwahsa niyakwa·ti kunukwe'
khale' lanukwe ne'n atwa'kanha' ok ne'n latihu·tsi wa·tlu'
tewa'nyawelu tsi' niha·ti. Akte' nu na'teyakwa·telu', nok tsi'
oskanne tsi' yukhilihunya·nihe. Teklu' yawa·lé ok wa·tlu
niwasha téklu' tshiyohslashe·tas tho nu tshyekehskwe. Ne
kati' tsi' ni·yot tsi' twakatahsawa tsi' takli·wahkwe',
tho nu tyuklihunya·nihe. Oya·shu ne tsa'akwaya'tó·ta,
wahutewya·téhte' tahatili·wahkwe. Miss Cliflen, kuwa·yats tsi'
ka·ya· yakolihunya·nihahkwe', ne'n kala·na. Thó kati' nu
tyotahsawa wa'kanityohku·ni, ne'n tehatilihwakhwa' lanukwe'
kaye niha·ti. Né kati' ka'i·ka akhena'túni thó latiya'ta·lahkwe'.
Alabet Webste, Tom Elm, Salamon, Atsikwet, Chanci Takstete.
Kwah kati' i·ka tsi', yukwala'nhaú okhna' ukwehuwe·ne tsusayakwawe,
okhna' wi teyakwalihwakhwa' kas, ki' wah khale' o·na' uskah
útlatste' Yautatokahtu, yo'kalasneha sayakwaya·ka·ne' onuhsatokahti·ke.
Thó kati' wa'tyakwatla·slu' ne'n akityohkwa'ka' okhna' wi
wa'tyakwalihwakhwanih tóhka' nikala·na·ke. Kwah kas ne kok nahe'
okhna' kas a'e na'tekana·la', lonatahúhsate' so·tsi' kalani·yohse.
Kwah kati' tsyok nu nyaha·ne, ne'n akityohkwa. Okhna'
kwi kwah o·ya sakanityohkhu·ni tehatilihwakhwa. Ne' nuwa
ka'i·ka shuwatiyats Alabet, Webste, Charle Webste, Mashel Deni,
okhale' Ben Wilak. I' kwi né o·na' sakhelihuni tahnú tsi',
ni·yot tsi' tahatili·wahkwe, Alabet Webste ne kwi ne'n tahat-
bass, Mashel Deni tyotye·lahtu athatwanástote, Charle Webste

teknihatúthne athatwánástote okhna? Ben Wilak tahát-baretun
 kwi na? ne teyohslasha tsi? nahe? o.na? oskanne
 tsya?teyakwalihwakhwa. Kwah uni? tsi? nikahwé·na, Wisconsin
 akwe·ku nityukwéhtu. Teyakwatbroadcast kas sa le·tiyo swát·ye·lá
 ne? stesyán WHBY. Tho kati wi niyawáu tsi? yohsanayátáu
 ne?n yukwat·yóhkwa. Ne?n ohna?ka·ke sakanityohkwisane?, wahani·lu?,
 "Nahte? kati? o.na? ayethina·tuhkwe? ne?n yukwat·yóhkwa?"
 Uhka? ok nahte? tahata·ti, "Yats ot kati? ni·yót Jubilee
 Singers" tho, kati? niyawáu tsi? yukwahsanayátáu. Sheku nuwa
 kah nikaha·wi ne ki? Jubilee Singers yukhina?tuhkwa.

Told by Albert 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".

Translated by Amos Christjohn

P.S. Albert Webster at one time also sang with the Philadelphia Symphony Singers.



Simon Swamp

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

tsi' ni-yot tsi' teyukwatatesnyeu. 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 natyakwahawe?, ta't ohwista tayukwatuhutsyohse.
where we're going to get it from, maybe money is what we want.

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

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

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

Ne kati' wi kwah tsyok nahte? lahni'nuhe?, hoops
So it was just about anything that he buys, barrel staves

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

ne wi ne'n ontlahtu'tas tekni yawa'le niyohsi'take
it was this popple trees two teen (12) feet

niyo'suhse. Kwah kas ok thikawani'yo ot
is the length. It was just always perfectly ok what

na'kaluto'ta ahahni'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

wanhani'kwai, okhale? kana'tahsa.
soft maple, and tamarack.

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

ya'akwalutyahke? tahnú ayakwayahna
cut a tree down and to go and take it to the market

okhna? wa'yukwahwistaya'tahne?. Wa'yakwanha'ta ne' tho ne
and then money is what we'll get. We were sorry at that time

tsahotsya·lune'. Na wi ne akte' nyeshawe·nu.
 when he burnt down. Now that some other place that he has gone.

Told by Simon Swamp to Stadler King
 Translated by Amos Christjohn

Yau'waskwatu·ne' kas tshikenikahtluha tsi' ni·yot tsi'
 teyukwatatesnyeu. Ne' tho ne', yah nuwa·tu kwa'anyo tayakwatelya'tha·la
 katsa natyakwahawe', ta't ohwista tayukwatuhutsyohse. So'ti' wi,
 yukwatelhiyo·se kas ne' tho ne, tahnú tiksane kas tka'nahku·nihe'
 "Okuhlehtsa'" kas luwane'tukhwa' ne'n teholahatstu. Ne kati' wi
 kwah tsyok nahte' lahni·nuhe', hoops ka·lute' okhale' kitstuff
 kas latina'tukhwa' ne wi ne'n ontlahtu·tas tekni, yawa·le
 niyohsi·take niyo·suhse. Kwah kas ok thikawani·yo ot na'kaluto·ta
 ahahni·nu ki ta't ohnehta, wahta, kalihtu, ohosela, ona·ke,
 otokaha, ka'ntlo, okhale' wanhanikwal, okhale' kana'tahsa.
 Ta't ohwista tayukwatuhatsyohse kwah kwi nok ya'akwalutyahke'
 tahnú ayakwayahna okhna' wa'yukwahwistaya·tahne'. Wa'yakwanha·ta
 ne' tho ne tsahotsya·lune'. Na wi ne akte' nyeshawe·nu.

Told by Simon Swamp

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 "Okuhlehtsa'" 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 is 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 sorry when his wood lot burned down, because after it had burned down, he had moved to a different locality.

Translated by Amos Christjohn

John A. Skenandore

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

elhuha tsa'yakyatotyake' teyakyatatnahlena·wihe'
 the first time that we grew up we visit each other

kas swatye·la' tohka' nu·ta'. Nok tsi' ka'i·ka' tsi' nu·
 used to sometimes a few days. But about this place

tsi' nahte' i·kelhe' akka·latu kwah né
 what ever I wanted to tell a story about it was just

kohslakwe·ku' tsi' ikwahtu né wi·n lake'niheha,
 all winter long that I invited him it was at my dad's place,

sheku' tshitki·tlu'. Tsi' ok kas kwi
 still I was staying there. It was only always that

na'tetwakatlihwatyela'. Tsi' nayakyatyele'
 I was doing different kind of work. For the two of us to do

ne'n ayakyathwistu·ni' né tsi' tho se wi
 that is for us to make money because there it is

yakniya'talatyehe' tsi' nu ne'n watu'weskwá·tu.
 we are always among them where ever there's good times going on.

Nok tsi' kwah kas a'nyoh nok thihonutli'taksa
 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·lelhe' lau·lha' tahakba's,
 It was always as though he wanted for him to be my boss,

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

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

tsi' niyo·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·tahkwe khale' o·ni u·tu wa'yukhinane'
 we were living and even it was possible they hired us two

ohaha'ke wa'yukniyo'tasha. Tahnu' ahsa mael nyeyaknehse,
on the road the two of us worked. And three miles that we had to go,

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

katnaskwahhahse', tsi' nu' niwakyo'te ne kati' tsi'
I take my animals, where I work so it was that

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

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

tsi' yakyanhwetsta.
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 kas yukyateka'tu'.
it was handy so to say, all night long always we kept the fire up.

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

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

yah kwi nuwa'tu' thyahlunheke' thika'
not never will it be able to survive that

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

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

wa'teshakniya'tukohtahkwe' tsi' tho nukwa'
that we could pull him through that in there

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

ya'olhane' astehtsi na kwi tetkutitasta nukwa'
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

niwahsu'tes, ne ukyehte yehwa'ekta'ke
during the night, it was what woke me up at the barn

tyola·ka^hhe? kanú^sku.
there was noise inside the house.

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

yola·ka^hhe.
making noise.

Kwah a^hnyoh sa yoshé·lhakel, na kwi kwah
It seems as though too frog-in-the-throat, so now it was

oto^hka^u takatya?
really that I sat up.

Katsistastohtu ka^hi·ka^h yetsistotakhwa. Wa^hkatye·la^h
It had been turned down this lamp. To my surprise

loyaka^h·u ne^hn tyonhúskwalut lothóska, tsi^h nú
he had gotten out that is the cow a young one, where

nishakninho·tuhkwe.
we two had penned him up.

Tho ne lo^h'tsi·léks yukyata·ló la^h'nyú·ke,
It was there he was sucking my friend's on his nose,

lo·tas na^h ne. Yah nahte? tehatto·ka^hs. Na kwi
he was asleep. Not a thing does he feel it. So now

wa^hktsistowan·nahte. Na kwi sahinhotu·na
I turned up the lamp. So now I went back to pen him up again

ne^hn akitse·na.
that is the animal of mine.

Teyotanú·yanihtu tsi^h niyotno^hhale? yukyataló la^h'nyú·ke.
It was remarkable how clean it got my friend's his nose.

Na tsa^h'ólhane? kwah u·ní teyotnitstakwalak^hslu?
When morning came it had even peeled the dirt right off.

Told by John A. Skenandore
Translated by Amos Christjohn

Yukyatalo^h·ka^h ka^hs thi·ka^h Murphy Baird elhúha tsa^h'yakyatótyake?
teyakyatatnahlena·wihe? ka^hs swatye·la^h tóhka? nu·ta. Nok tsi^h
ka^hi·ka^h tsi^h nú tsi^h nahte? i·kélhe? akka·látu kwah né
kohslakwe·ku tsi^h ikwahtu ne^h wi^hn lake^h'nihnéha, sheku
tshitki·tlu^h. Tsi^h ok ka^hs kwi na^h'tetwakatlihwyatela^h. Tsi^h
nayakyatyele? ne^hn ayakyathwistu·ní né tsi^h tho se wi^h
yakniya^h'talatyehse? tsi^h nú ne^hn watu^h'weskwá·tu.

Nok tsi' kwah kas a'nyoh nok thihonutli'taksa tsi' nu yukniyo'tatyehse.

Kwah kas a'nyo i'lelhe' lau.lha' tahakba's, tahnú i' se kba's swatye.la' kas. Kwah nok u.tu kwah ostuha wayakyahtatyu.ko tsi' niyo.le nale' yaho'nikuhlay.ta.ne' tsi' i' se tahi'ba's.

E.so lake'nikuhlo.li tsi' nahe' oskanhe yakni'tlu.tahkwe khale' o'ni u.tu wa'yukhinane' ohaha.ke wa'yukniyo'tasha. Tahnú ahsa mael nyeyaknehse, kwah kati' i.ká tsi' yakyatyehwasta, ne' tsi' katnaskwahhahse', tsi' nu niwakyote ne kati' tsi' so.tsi' luto.lats tho nu nikaha.wi.

Na kwi kwah kas ok tho ta'yukniyalu.ti tsi' yakyanuwhetsta.

Akta tsi' ka'nyote' ne'n yutnuhsa'taliha'takhwa. wateshani.yo kati' wah, kwahsutati kas yukyateka.tu'.

Khale' o'na na thusayaknewe' wa'yakyatye.la' skaya.tat tyonhúskwalut yotwi.laya, tahnú tyotho.le, yah kwi nuwa.tu thyahlunheke' thika' lothoska tsi' niyonuhsatho.le tsi' tekutitasta tho kati' ok nityotyela.tu wa'teshakniya'tukohtahkwe' tsi' tho nukwa washakyateya.tuhse tsi' nukwa i' yakwa.tehlu, tsi' niyo.le ya'olhane' astehtsi na kwi tetkutitasta nukwa yusashakyateya.tuhse. Ne kati' katsa' ok niwahsu'tes, ne úkyehte yehwa'ekta.ke tyola.kalhe' kanusku.

Yah thau.tu yaa.khewe' oh nahte' yola.kalhe.

Kwah a'nyoh sa yoshe.lhakel, na kwi kwah oto'kau. takatya'.

Katsistastohtu ka'i.ká yetsistotakhwa. Wa'katye.la' loyak'u ne'n tyonhúskwalut lothoska, tsi' nu nishakninho.tuhkwe.

Tho ne lo'tsi.leks yukyatalo la'nyu.ke, lo'tas na' ne. Yah nahte' tehatto.kas. Na kwi wa'ktsistowan.nahte. Na kwi sahinhotu.na, ne'n akitse.na.

Teyotanú.yanihtu tsi' niyotnohale' yukyatalo la'nyu.ke. Na tsa'olhane' kwah u'ni teyotnitstakwalakaslú'.

told by John A. Skenandore

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.

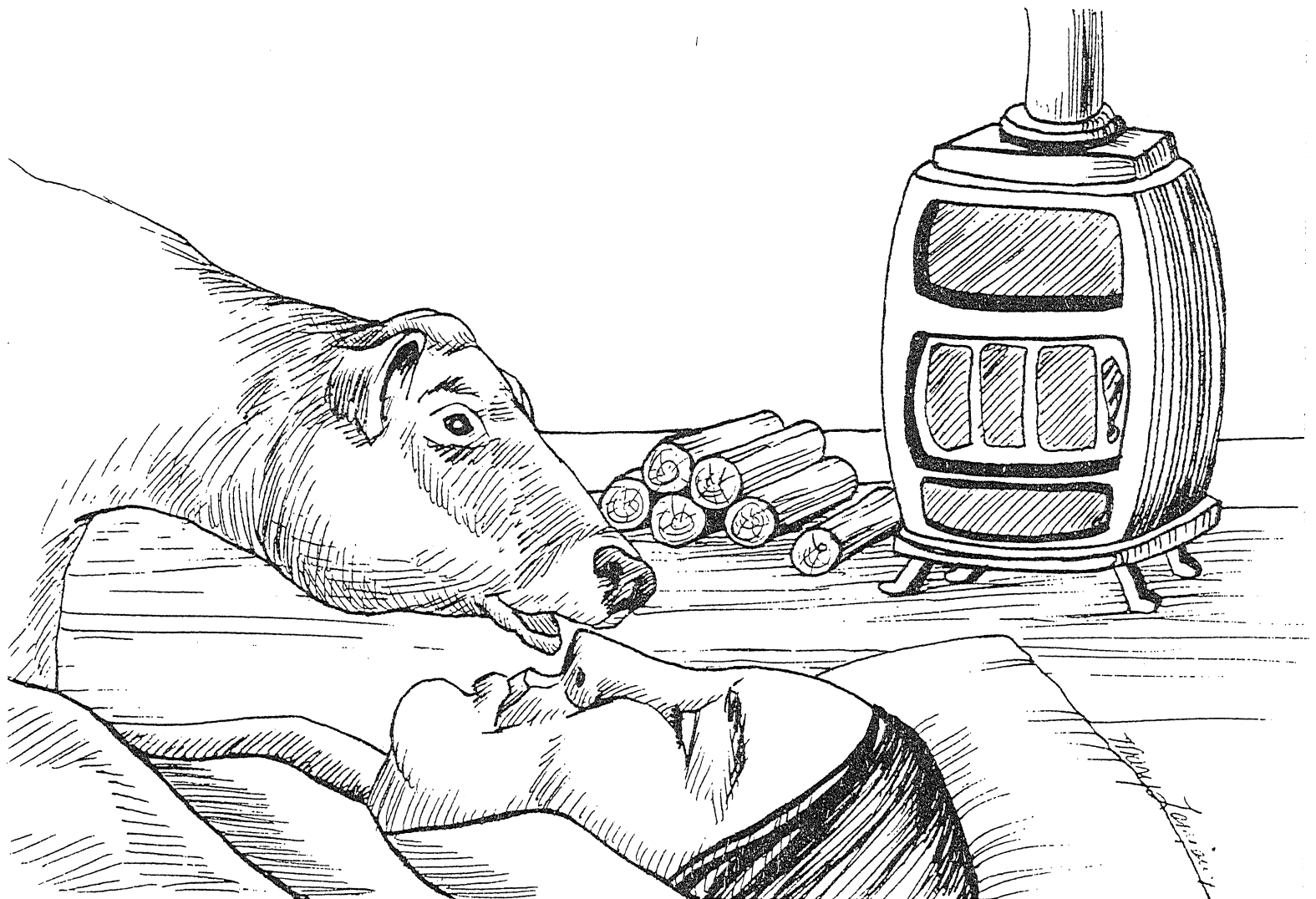
One evening when we got back from work, here one of the cows had a calf and was it ever cold. We knew the calf will never stand it, because the barn was so cold. So we fixed up a place in one part of the house until morning, then it would be daylight for us to work by.

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

Tyotyelahtu ohwatsyakwe.ku tshiwatliyo.hne
 The first whole world when the war was going on

tho. ne nu yehe.keskwe? ne'n twata'.a.lote? ne
 it was at that place I went it was at the border that is
 (San Diego)

kuwa.yats ne'n Fort Yustan. Tho ni nu
 what it was called that is Fort Houston, Texas. There I where

yekatewyatehtahkwe? ne'n sotá.l aka.tu. June oye.li
 was training that is a soldier to become. June ten

tshiskale 1917 tho nu 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.lahtu yashakohawe?, wa'thatiya.yake? tho
 the first outfit he took along, they crossed there

tkanyatalaya.ko okhna? tekni washe.tas tivisyan,
 great big body of water but then two was the number of division,

ok ni'i wa'tyukhite.ni wisk niwashe.tas tsi?
 but for myself they changed us around five was the number that

sayakwatys.tala?. Infantry tsi? nu. nikya'talahkwe
 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

latihu.tsi? tutahutanu.yanihte? tho nu. tho ne
 colored men they were outstanding over there so that's when

kati? ni tho nu yeyukhiyatanyehtu.
 it was us at that place they had sent us.

Tho kati? wi nu. 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 tewanyawelu? ok wa.tlu? yawa.le
 the date nine teen (19) hundred and nine teen (19)

tsiyohslashe.tas. Camp Harey A. Jones, Doklus, Arizona nu.
 number of years. Camp Harey A. Jones, Douglas, Arizona there

tetyukya'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

Tyotyela'hlú ohwatsyakwe.kú tshiwatliyo.hné tho. né nú
yehe.keskwe? ne'n twat'a'loté? ne kuwa.yats ne'n, Fort Yustan,
tho, ni nú yekatewyatéhtahkwe? ne'n sota'l aka.tu. June oye.li
tshiskale 1917 tho, nu ya'yakwa.we? Fort Houston, Texas. Ne
oskánne yakwaya'tailahkwe? ne'n General Pershing, tyotye.lahtu
yashakohawe? wa'thatiya.yake?, tho tkanyatalaya'ko okhna? tékni
washe.tas tivisyán, ok ni'i wa'tyukhite.ni wisk niwashe.tas
tsi? sayakwatys.tala?. Infantry tsi? nú. nikya.talahkwe,
Company "L" wa'tlu? yaw'a'la washe.tas luwati.yats latihu.tsi?
tutahutanu.yanihte? tho nú. tho ne kati? ni tho nú
yeyukhiyatanyéhtu. Tho kati? wi nú. ye.ké.skwe? tsi?, náhe?
watli.yo? ne'n skanyatala.ti. Sept. uskah yaw'a'le tshiskale?
wa'tlu? yaw'a'le tew'a'nyawelu? ok wa'tlu? yaw'a'le tsiyohslashe.tas.
Camp Harey A. Jones, Doklus, Arizona nú. tetyukya'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.

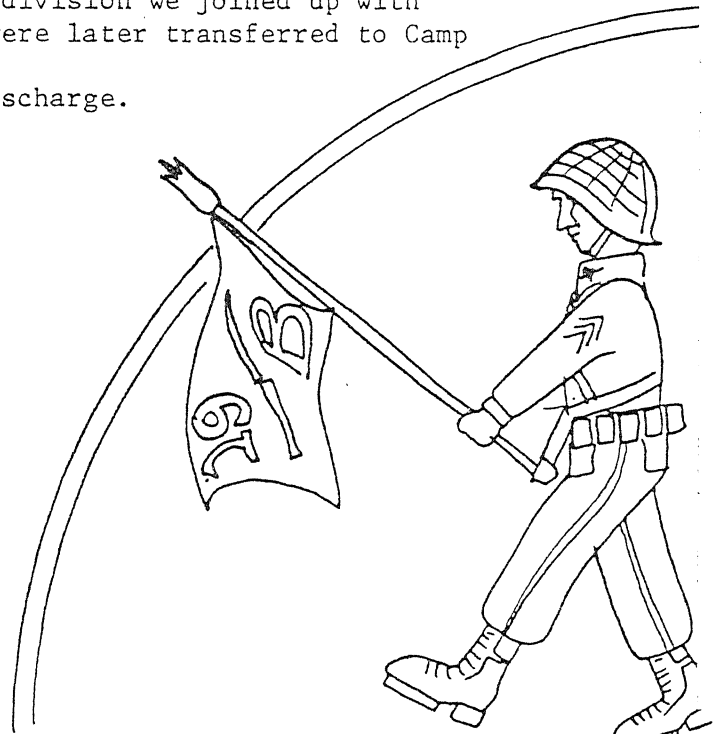
It was June 10, 1917 when we recruits got there. After our
training we joined with General Pershing's outfit.

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'kahta·ti', Milwaukee, Wi.
May 15, 1918 that when I left home, Milwaukee, Wi.

tho' nu nyewakenu tshya'kathukalyahke',
that's the place that I went when I enlisted,

tsi' o·na' wahatisane' tsi' yukhiya'tka·se', tho' ne'
when ever they were through with them examining us, then to

Great Lakes ya'yukhiyatanyehte.
Great Lakes they sent us to.

Ta·t nuwa' kaye' niwehni·lasha tsi' nahe'
Maybe this time forty days that long

tho' nu yehe·kehse'.
at that place I spent my time there.

Tho' ne' ale' ona' wa'akwatu·kohte',
That's when again now we were on our journey,

tyo'slehta'kathne wa'akwatitane', Pensacola, Fl. nuwa'
in the train we got in, Pensacola, Fl. this time

nyusayakohwe.
we went.

Nale' o·ya Camp tho' nu itka, tho' kati'
Again another Camp that was make into, that was

nu, kwah otokau watliyosko kahu·waku wa'akwatitahne.
the place, just a real battle ship that we went
aboard.

Hampton Roads, Va. na'tuta·yakwe' tho' ne'
Hampton Roads, Va. was our next destination from there

ona' Jamestown, Va. nuwa' tho' nu
on Jamestown, Va. this time that's where

nitsyakwahuwaya·tahkwe', swehni·tat tsi' nahe' tho'
we were anchored, one month all that while that's

nu niyakwehse.
we spent our time.

Ona' ale' a'e' nuwa' Puget Sound, Washington,
Now again way over towards Puget Sound, Washington,

yusayukhiyatanyehte.
they sent us.

Na 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' niwehnisla·ke' tsi' nahe', tho
 Five teen (15) number of days all the while, at that
 nu niyakwehse. Tho ne' onā 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' Buglam Navy yard, tho nu
 So this time Brooklyn Navy yard, that's where

ya'akwahwe.
 we arrived at.

Oye·li nu·ta' tsi' nahe', onā kahu·waku nuwa
 Ten days all the while, now into the boat again
 sayakwatitane', onā 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' onā
 England was the place we went towards so then now that we
 yakwaya'titakhe, tekni tetyohwista·e, onā 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 again 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. Onā uni
 And one guy into my plate he vomitted. Now even

ni'i· yah te'yotuu aukwatekhu·nike. Ne kati' onā
 myself never was I able to for me to eat. So then now

tsao·kalawe'. Onā kwi wa'akwatna·taya othetslaku.
 when it was evening. Now then we played in the flour.

Yeksohale'tanyukhwa' wahanetane' othetsli, tahnu kayesilu
 In the dish pan they put in flour, and four bits(50¢)

a'e· na·ku yahatiya', ne lao·wa' tsi' ka·ya
 way down deep they put, it was his the one

Λhakwe·ni' lakuksne ok tsi' Λ·latste' tsi' Λhatahko
 was able his face only that he will use to dip it out
 ne'n ohwista.
 that is money.

Okhale' otyahke otstokwi wa·yat wahΛ·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 thΛhutekhwa·ko, kwah kas oluhyosku
 be only for them to take a bite, just always blue all over
 latikuksne.
 on their faces.

Tsi' onΛ tsa'kanuhwetha' nΛ kas thoha
 Now when I went to bed now always very near
 utakya·tane' aknakta·ke, tsi' na'teyohuwakala·lu.
 for me to fall off my bed, that the boat was rocking so.

Ne kati' khale' onΛ ya'akwawe ne'n Liverpool, England.
 So then pretty soon we arrived at Liverpool, England.

Tahnu yah te'yukhinaktotani ayakwatitahko, sΛha
 And never did they allow us to get off, we went

ok tahatilihwa·leke ne'n ayakwatitahko.
 right ahead anyway forced their way for us to get off.

Tho kati' kas wahunitskwa·tuhkwe 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'nyatkala·ke khale' onΛ ya'thunitskwahkwe wahutitahko.
 the bank or shore pretty soon they all jumped over-board.

Ne kwi nuwa', ot ne nawayakwa·yele' ne'n
 So now this time, how are we going to do it to

yusayakwatitahne.
 get back on the ship.

Tho kati' yakwakanyate' tho ne wa'yukhi·halase'
 Then there we stood in a group that's when they caught us

tsi' yukwatitahkwa nΛ kwi ne sayukhiya'titane'
 that we had gotten off so now then they got us back aboard

ne kwi ne onΛ ne'n yelathastakhwa tsi' sayakwatitane',
 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'akwaye·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, tahnū tetyo'kasha·yu, yah uni kanike
 that we were riding in, and so slow, not even nowhere
 te'kanaktu·ni tsi' ayukwa·tahwe.
 to bed down on to go to sleep.

Kwah ki' ok thyeyakwa'tlu·tu tsi' wa'ukwa·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'tyakwatunhuka·li. tsyok na'kakho·ta
 We suffered different kinds of food
 yukhinu·tahe. E·so sa wa'yukwanya'tatha
 they were feeding us. Lots of times too we were thirsty
 yah sa tetyakwahlukha tsi' nihatiwano·ta,
 and another thing we couldn't speak the way their language,
 yah kati' wi thau·tu ayakwali'wanu·tu, tsi' nahte'
 never were we able to for us to ask, what ever
 teyukwatuhwatsyo·ni.
 what we want.

Yo'kalasha onā tshya'akwawe' ne'n Camp. Tho
 Toward evening that we arrived at the Camp. That's
 ne kwi onā tutakaye·line tsi' ni·yot
 when that now we were back on regular schedule the way
 tsi' sayakwatekhu·ni.
 that we ate our meal.

Kwah isi' nu niyauweskwat tsi' sayukwa·tawe,
 Just more than ever better feeling when we slept,
 tsi' kwah otokau kanakta·ke tsi' sayukwa·tawe.
 that it was really a bed that we slept on.
 Wa'olhane' onā to·kaske wa'tyakwawyanha·lane',
 The following morning now for real that we really had a busy day,

sayakwata·wa' sa, okhale' sayakwanohale'ni
we also took a bath too, and we done our laundry

yukwatslunyahkwashuha. Tekni wa'twa·ta' tsi' nahe
-of our clothing. Two days all the while

wa'akwatolisha, ona' ale' sayukhiluhyak·te
that we took a rest, now again they gave us hard work

tusayakwattril.
we started drilling again.

Khale' ona' astehtsiwe'ek ok nuwa' tusayakwattril,
Pretty soon early mornings only the time we done our
drilling,

khale' ona' ya'kahewe, kwah nok tetsyukwatawali,
pretty soon it arrived, but only we were traveling around,

aki·lu' uhte' wi, kwah nok tsyukwatuweskw·tu.
I would say may be, just only we were having a good time.

Khale' ona' wa'tyakwatatka tsyakheha·ka nihatiya'to·ta,
Pretty soon we met Frenchman were their nationality,

yah thau·tu tayakwathaluni.
never was it possible for us to carry conversation with them.

Kwah nok teyakwatatka·le' yah teyukwanuhte
But only looking at each other never did we know

nahte' ka·tuhe' tsyukhiwanala·slu.
what it means they were talking to us.

Khale' ona' kwah nok tha'yukhiyatana·tsli khale'
Pretty soon just only gave us lunch and

wa'ukhihne·kanute, khe·le wa'ukhi·t·le' tsi' yah
gave us drinks, maybe they took pity on us that never

thau·tu ayakwali'wanu·tu nahte' teyukwatuhyatsyo·ni.
was it possible for us to ask what ever we wanted.

Botoha nu nya'akwe', uskah ya'akwanu·wehte,
Bordeaux is where we went, one night we stayed over,

slahke tha'ketsa·li tsi' nu nakanu·wehte
not very easy did I find the place for me to sleep

ne' tsi' yah te'kahlukha tsya'kheha·ka.
that's because never did I speak French.

Yah thau·tu auke'nikuhlaya·ta·ne' to kati' niyoka·la,
I'm not able for me to understand how much is the charges,

ona' kwi kwah ok thutahiyahtsya·nu ne'n ohwista lonu·lha.
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'kehsakha tsi' nu
Early in morning then I looked around where ever

nakatekhu·ni', yah uni te'yotuu aukwatekhu·nike tsi' ni·yole.
I will eat, not even was I able to eat a meal until

wa'kheya'to·la·ne ne'n Red Cross.
I found them the Red Cross.

Wa'ukeste·liste tsi' yah tewakkweni
They laugh at me that I could not was not able

aukli'wanu·tuke' ne'n akatekhu·ni.
for me to have asked for me to eat.

Wa'kekhwa·ta·ne tho ne o·na wa'tkatawali tsi'
I finished my meal that's when traveled around in

kana·tay·. Kwah el· ok tetwa'ke'tohtu. Shaya·tat
town. Just here and there I reappeared. One guy

wahiya'to·la·ne ne wa'aknehsu tsi'
I found him that's the guy we went around together the

ka·ya lahlukha tsya'kheha·ka ahatwanu·takwe.
one that's speaks French langauge.

Told by George Webster to Guy Elm
Translated by Amos Christjohn

May 15, 1918 tho ne' wa'kahta·ti', Milwaukee, WI tho nu
nyewakenu tshya'kathukalyahke', tsi' o·na wahatisane' tsi'
yukhiya'tka·se', tho ne' Great Lakes ya'yukhiyatanyehte.

Ta·t nuwa' kaye niwehnislasha tsi' nahe' tho nu
yehe·kehse'.

Tho ne' ale' ona wa'akwatu·kohte', tyo'slehta'kathne
wa'akwatitane', Pensacola, Fl. nuwa' nyusayakohwe.

Nale' o·ya Camp tho nu itka, tho kati' nu, kwah
otokau watliyosko kahu·waku wa'akwatitahne.

Hampton Roads, Va. na'tuta·yakwe' tho ne, ona Jamestown, Va.
nuwa' tho nu nitsyakwahuwaya·tahkwe', swehni·tat tsi' nahe'
tho nu niyakwehse.

Ona ale' a'e' nuwa' Puget Sound, Washington, yusayukhiyatanyehte.

Na ale' sayakwatu·kohte' ne nuwa' San Francisco, California
ya'akwahwe.

Wisk yawa·le niwehnisla·ke' tsi' nahe', tho nu niyakwehse.
Tho ne' ona ale' tyo'slehta'kathne, nale' sayukhiya'titahne.

Ne nuwa' Buglan Navy yard, tho nu ya'akwahwe.

Oye·li' nu·tá tsi' nahe', oná kahu·wáku núwa sayakwatitane', oná kwi wa'tsyakwanyatali·ya·ke', Liverpool, England nu nya'akwaye·late' ne kati' tsi' oná yakwaya'titákhe, tekni tetyohwista·e, oná tutáhsawa wa'kawelute', kwáh i·ká tsi' kawela'tsatste', kwáh se' kas ok tutayolho·loke' ne'n kahuweya'ko.

Tho nikawela'tsatste ótyahke yah te'yotúu ne'n usahonatekhunike tsi' nihotinuhwaktanihe.

Táhnú shaya·tat ákeksaku yahátstike. Oná uni ni'i· yah te'yotúu aukwatekhu·nike. Ne kati' oná tsaó·kalawe'. Oná kwi wa'akwatna·táya, othétslaku. Yeksohale'tanyúkhwa' wahanétane' othétsli, táhnú kayesilu a'é. ná·ku yahatíyá, ne lao·wá tsi' ka·yá ahakwe·ni' lakuksne ok tsi' á·latste' tsi' ahatahko ne'n ohwista.

Okhale' ótyahke otstókwi wa'yat waha·neke, yah thau·tu ne'n kwák thyahatiye·ná kwáh ki' ne ok thahutekhwa·kó, kwáh kas oluhyósku latikuksne.

Tsi' oná tsa'kanuhwétha' ná kas thóha utakya·tane' aknakta·ke, tsi' na'teyohuwakalá·lu.

Ne kati' khale' oná ya'akwawe ne'n Liverpool, England. Táhnú yah te'yukhinaktotáni ayakwatitáhko, sáha ok tahatilihwa·leke ne'n ayakwatitáhko.

Tho kati' kas wahunitskwa·tuhkwe tsi' ka'nhalukslatati yohyenawa·ku kahuwe·ya tsi' yeyothuwanataktu a'nyatkalá·ke khale' oná ya'thunitskwahkwe wahutitáhko.

Ne, kwi nuwa', ót né. nawayakwa·yele' ne'n yusayakwatitáhne.

Tho kati' yakwakanyate' tho ne, wa'yukhi·halase' tsi' yukwatitákhwa ná kwi ne sayukhiya'titane' ne kwi ne oná ne'n yelathastákhwa tsi' sayakwatitane', só·tsi' yukwatyohkwa·ná yah te'yotúu ayukhinho·túke, yakwakwe·ku sayukhiyatka·lahte.

Brest, France nya'akwaye·late tyo'slehta·kathne sayukhiya'titáhne. Yah te'yo·tét ót akwah ná·ka'slehtó·tá, tsi' yakwaya'titákhe, táhnú tetyo'kasha·yú, yah uni kánike te'kanaktu·ni tsi' ayukwa·táhwe.

Kwáh ki' ok thyeyakwa'tlu·tú, tsi' wa'ukwa·táhwe. Ahsa nu·tá tsi' nahe' tho yakwaya'titákhe.

Wa'tyakwatunhuka·li' tsyok ná·kakhó·tá yukhinu·táhe. E·só sa wa'yukwanya'tatha yah, sa tetyakwahlúkha tsi' nihatiwano·tá, yah kati' wi thau·tu ayakwali·wanu·tu, tsi' nahte' teyukwatuhwatsyo·ni.

Yo'kalásha oná tshya'akwawe' ne'n Camp. Tho ne kwi oná tutakaye·line tsi' ni·yot, tsi' sayakwatekhu·ni.

Kwáh isi', nu niyauweskwat tsi' sayukwa·táwe, tsi' kwáh otokau kanakta·ke tsi' sayukwa·táwe.

Wa'ólhane' oná to·kaske wa'tyakwawyanha·lane', sayakwata·wá sa, okhale' sayakwanohaleni yukwatslunyahkwashuha. Tekni wa'twa·tá tsi' náhe wa'akwatolisha, oná ale' sayukhiluhyaká·te tusayakwattril.

Khale' oná astehtsiwe·ek ok nuwa' tusayakwattril, khale' oná ya'kahewe, kwáh nok tetsyukwatawali, aki·lu' uhte' wi, kwáh nok tsyukwatuweskwá·tu.

Khale' oná wa'tyakwatátka tsyakheha·ká nihatiya'tó·tá, yah thau·tu tayakwathaluni.

Kwáh nok teyakwatatka·le' yah teyukwanuhte nahte' ka·túhe' tsyukhiwanalá·slu.

Khale' oná kwáh nok tha'yukhiyatána·tsli khale' wa'ukhihne·kánute, khe·le wa'ukhi·tále' tsi' yah thau·tu ayakwali·wanu·tu nahte' teyukwatuhwatsyo·ni.

Botoha, nu nya'akwe', uskah ya'akwanu·wehte, slahke
tha'ketsa·li tsi' nu nakanu·wehte ne' tsi' yah te'kahlukha
tsya'kheha·ka.

Yah thau·tu auke'nikuhlaya·ta·ne' to kati' niyoka·la,
ona kwi kwah ok thutahiyahtsya·nu ne'n ohwista lonu·lha.
wahatihwistala·ko tsi' nikano·lu tsi' wa'kanu·wehte.

Astehtsi' ona wa'kehsakha tsi' nu nakatekhu·ni', yah uni
te'yotuu aukwatekhu·nike tsi' ni·yole wa'kheya'to·la·ne ne'n
Red Cross.

Wa'ukeste·liste tsi' yah tewakkweni aukli'wanu·tuke' ne'n
akatekhu·ni.

Wa'kekhwa·ta·ne tho, ne o·na wa'tkatawali tsi' kana·tayā.
Kwah ela ok tetwa'ke'tohtu, Shaya·tat wahiya'to·la·ne ne
wa'aknéhsu tsi' ka·ya lahlukha tsya'kheha·ka ahatwanu·takwe.

Told by George Webster

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 vomitted 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.

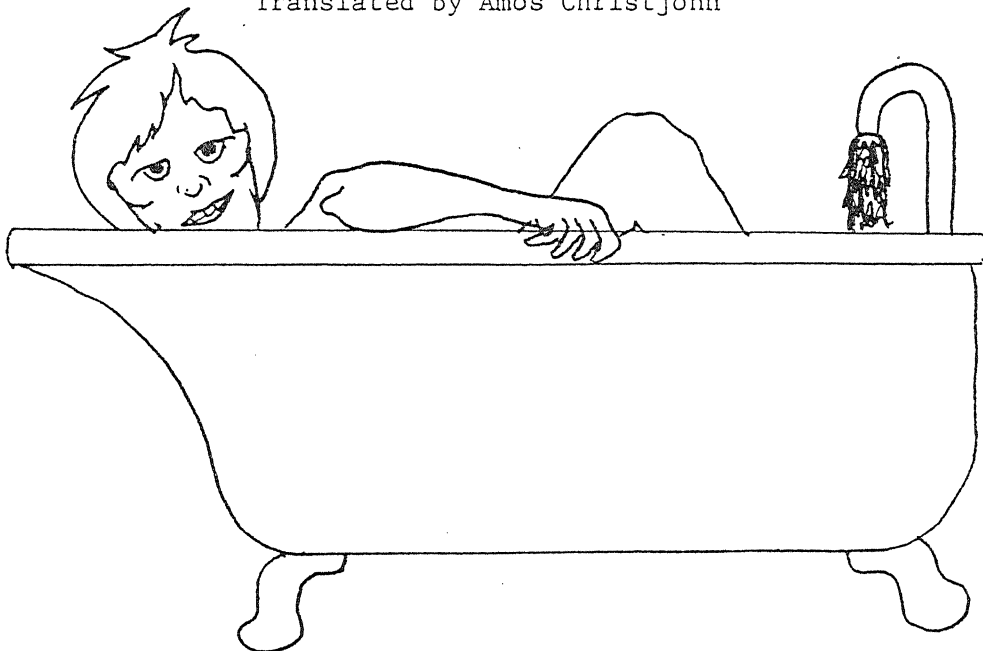
So the following morning we went into a busy schedule. We had a chance to take our bath and do our laundry. Two days they gave us to rest up and clean up, then the third day we started to drill for a few days.

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 uhte wi ni akka.látu tsi' ni
 So I guess I the story I will tell what I

niwakya'tawáu, tsa'kathukáyahke. A'e wi niyakwáti
 happened to me, at the time I enlisted it was a lot of us

tsa'akwahtá.ti ne kati' wi tyotyelahtu tsa'akwawe
 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.ká luwatilihunyanihe' ne'n teka.táhe'
 and these that were being trained that is airplane

tehulahtátsta. Ne' kati' wi wa'ukhili'wanu.tú.se'
 operators. So it was they asked us

yah ka te'yakwelhe' ayakwatítane ka'i.ká teka.táhe.
 don't we want to for us to get in this thing that flies.

Wa'ki.lu', "I ki' wah tewakatuhwatsyoni akatítane!"
 I said, "I am the one I want to get in!"

O.ná kwi ne wa'yakya'títane' okhna' wahá.lu',
 So it was then the two of us got in so then he said,

"ná ka salha.le, Chief?"
 "now are you ready, Chief?"

Okhna' kwi ne wa'ki.lu', "o.ná ki." Oná
 So then immediately I said, "okay." So now

ok kwi ne tutihátho' 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.lá.te,
 it seems as though immediately that straight up that we went,

kwah se' ne tsi' ni.yot tsi' kanuhtunyuhe' akwelyá.ne
 and really the way that I was thinking my heart

khukwaku tu.tane.
 in my throat it fell in.

Kwah kati' ne ná tsusakahnehkwane ne'n
 And it was then when I swallowed again that is

akwelyá.ne okhna' kwi ne ostuha ok thiswe.ne
 my heart so then it was just a little bit that can be seen

tsi' na'tutayakniṭa okhale' tusahatkalhate·ni,
from where they came flying and again he turned around,

ot ok nahte' waha·lu', yah akwah tewakathu·te
something he said, not exactly did I hear

nahte' waha·lu' nok tsi' okhale' e·nike
what he said but then and again straight up

nusakaye·la·te. 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 yusuttakwalihsyahte. Khale' ot ok nahte'
until when it had leveled out again. And something

saha·lu', ne nuwa' kwah a'nyoh yusayakniya·tane'
he said again this time it seems as though the two of us fell down

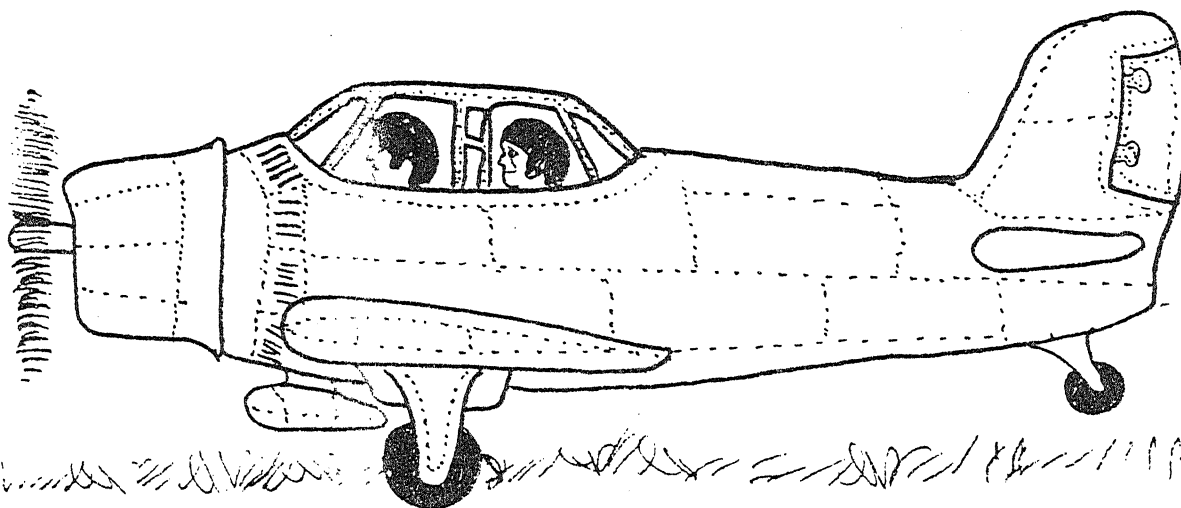
kwah tsi' niyo·le uhwatsyakta na yusahattakwalihsyahte.
just as far down near the ground when he leveled off.

Kwah a'nyoh tohka nyusakayahte'
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



Ne' ki uhte wi' ni akka·látu tsi' ni niwakya'tawáú,
 tsa'kathukáyahke. A'e wi niyakwati tsa'akwahta·ti' ne kati'
 wi' tyotyeláhtu tsa'akwawe tsi' nu thati·tlu ne'n lati'sotal,
 khale' ka'i·ka' luwatilihunyanihe' ne'n teka·tahe' tehulahtátsta.
 Ne' kati' wi wa'ukhili'wanu·tu·se' yah ka te'yakwelhe'
 ayakwatitane ka'i·ka' teka·tahe. Wa'ki·lu', "I· ki' wah
 tewakatuhwatsyoni akatitane!" O·na' kwi' ne wa'yakya'titane'
 okhna' waha·lu', "Na ka salha·le, Chief?"

Okhna' kwi' ne wa'ki·lu', "O·na' ki." Ona' ok, kwi' ne
 tutihátho' kwah se' ne wa'kelhe' kwah a'nyoh kwah ok tho
 e·nike, tha'akniye·la·te, kwah se' ne tsi' ni·yot tsi'
 kanuhtunyuhe' akwelya·ne khukwaku, tu·tane.

Kwah kati' ne na tsusakahnekwane ne'n akwelya·ne okhna'
 kwi' ne ostuha, ok thiswe·ne' tsi' na'tutayaknita okhale'
 tusahatkalhate·ni, ot ok nahte' waha·lu', yah akwah, tewakathu·te
 nahte' waha·lu' nok tsi' okhale' e·nike nusakaye·la·te. Yats!
 tohka ni·ku, wa'tyakyani'taketskwahta·ni, tsi' niyo·le' na
 yusuttakwalihsyahte. Khale' ot ok nahte' saha·lu', ne nuwa'
 kwah a'nyoh yusayakniya·tane' kwah tsi' niyo·le' uhwatsyakta na
 yusahattakwalihsyahte.

Kwah a'nyoh tohka nyusakayahte' tsi' niyo·le' ya'tusaka·ta·ne;
 wa'katsanu·ni tsi' na uhwatsya·ke ya'tusaktahne.

Told by Guy Elm

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'tewakohsliya'ku
It was at that time six years old I was

katmá'anne wa'uklihuni áhsa niyohsla'ké.
at the government school they taught me three winters (years) it was.

Kwah yah oh náhohte' te'wakewyátehta'u ne'n áhsa
Just not a thing did I learn that is in three

niyohsla'ké.
years time.

Thó' ne o'ná sakahta'ti' tsi' thninakle'
Now that's when I went home where the two were living
ne'n yukyáha.
my parents.

Thó' ne o'ná tyótkut wakyo'té' tsi' niyo'lé
So it was then always I've been working that is until
teyutenuhela'tus.
Thanksgiving.

Thó' ne o'ná Thomah wa'kataya'tá'na áhsa niyohsla'ké
So it was then Tomah I went to school three years it was
wa'kkwe'ni' wa'ksane' wisk kre't.
that I was able to finish fifth grade.

Thó' ne o'ná ukyo'tá tsi' niyo'lé naintin éti'n.
It was then that I worked that is until nineteen eighteen.

Thó' ne o'ná sota'l wa'kathukályahke', wa'katliyo'hsa'
That's when now a soldier I enlisted to be, I went off to war
skanyatala'ti e'bel tewasha wa'tlu' wa'kahta'ti' á'mih.
over sea April twenty nine I left home army.

Thó' ne o'ná inklan tsi' nu' yahá'kewe'.
So now it was England is where I arrived at.

Thó' ne o'ná Frénts ya'ákwawe' teyotanú'yanit tho nu'
So now it was France we arrived at it was unpleasant at that place

tsaha'kewe' tho nu' na'ukwatka'lahte' ne ka'i'ka'
when I got there it was at this place they left me with it was this

fift tivisyan lutli'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'tkatunhuka.li keshu'ne,
 but then I am not healthy. Lots of suffering I had on my back,
 lomedisa'n khsina'ke'.
 rheumatism 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.wihe 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
 yotuu.
 a go of it.

Told by Jonas Elm to M.S.
 Translated and taped by Amos Christjohn

Ne' tho' ne ya'yahk tsa'tewakohsliya'ku katmanne wa'uklihuni
 ahsa niyohsla'ke.
 Kwah yah oh nahohte' te'wakewyatehta'u ne'n ahsa niyohsla'ke.
 Tho' ne o'na sakahta'ti' tsi' thninakle' ne'n yukyaha.
 Tho' ne o'na tyotkut wakyo'te' tsi' niyo'le' teyutenuhela'tus.
 Tho' ne o'na Thomah wa'kataya'ta'na ahsa niyohsla'ke
 wa'kkwe'ni' wa'ksane' wisk kre't.
 Tho' ne o'na ukyo'ta' tsi' niyo'le' naintin' eti'n.
 Tho' ne o'na sota'l wa'kathukalyahke', wa'katliyohsa'
 skanyatala'ti' e'bel tewasha wa'tlu' wa'kahta'ti' a'mih.
 Tho' ne o'na inklan tsi' nu' yaha'kewe'.
 Tho' ne o'na Frents ya'akwawe' teyotanu'yanit tho nu'
 tsaha'kewe' tho nu' na'ukwatka'lahte' ne ka'i'ka' fift tivisyan
 lutli'yos.
 Ukwatla'swi'yoste' tsi' skana'ko' tsi' sa'kewe' nok tsi'
 waktsi'yo'ha. E'so' wa'tkatunhuka'li' keshu'ne, lomedisan khsina'ke'.
 Tho' ne o'na sukyo'tasha tsi' nu' ni' wakyo'tastahkwe'.
 Naintin' twaniwan, tho ne o'na ko'ltak sukyo'ta' oye'li
 niyohsla'ke tsi' niyo'le' naintin' tatisiks, elhuwa' o'na'
 sukyo'ta'.
 Tsi' nahe' uknuhwakta rilif wa'twakésni ka ok ni'ku
 tyukwa'wihe tsi' niyo'le' wa'ktahko' akwatbo'nis okhna' wa'katnuhsu'ni',
 tho nu'wa yakninakle i' okhale' teyakni'tlu', ska'na' yakyantuhyuhe'
 tsi' wanislateni. O'na ki' nu'wa tabliyo pi e' wakyo'te', kwah
 nok tsi' yotuu.

Told by Jonas Elm to M.S.

I was six years old when I attended the government school.
 It was three years that I went to school 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 suf-
 fering. I have a sore back and rheumatism 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.

Translated by Amos Christjohn

Joseph Skenandore

Tshikeksá nu tshikaha.wí wahiyo.táhse' ka'i.ká
When I was a boy at that time I worked for him this

layathóhse nahaya'tó.ta la'slu.ní. Akta' ka nikanatá
farmer he's that kind white man. Near small town

Freedom kuwa.yáts tsi' nu. Tsyohslat uhte tsi' nahe
Freedom it is called there. One year maybe since

tho ukyo.ta. Ya.yahk yawa.lé tsa'tewakohsliya'ku, kayé
there I worked. Sixteen I was that old, four

silu swehni'slat ukwat'kalyakse. Kanuwi.yó ne' tho ne'
bits one day I got paid. Good market then

ne'n yenikahtluha' tho ni.kú ayakot'kalyakse. Tsi' níku
it is young fellow that much one would be paid. As much

tewakata'tsu ohwista' tukwateyahtu.ti ka'i.ká. Ne wi tsi'
I earned money I was saving this. Because

o.ná' thoha ya'káhewe' tsi' niyelutótha né kati' né
then near time fourth of July that is

akalihu.ní akatuhweskwahte' tsi' niyelutótha' kanyó kwi
the reason I'll have a good time fourth of July if

awakhwistaya'take. Nok tsi' yah te'twake'nikuhliyo'u tsi'
I'd have money. But not was I satisfied how

na'a.wáhne. Kwatáti ne' ukyo.ta' ne' tho ne' wahnisláte.
it happened. All day it is I worked then that day.

Ne kati' wí wa'kalihu.ní ukná.khwa. Yah teyu.nise utu.kohte'
And so the reason I got angry. Not too long it passed

wa'katká.lahte' tsi' wakyó.te.
I quit working.

Tho kati' wí shukyo.ta' lake'niha' tsi' lanákele,
So then I worked for my father where he lives,

wá.tlu' niwasha é.kel tsi' nihohwátsya. Yah ki' ne akwe.kú
nine tens acres at his land. Not all

kahatá.ke té.ká, nok tsi' tho ki' nikahatá
field it wasn't, but there size of the field

ne'n awa·tú atakatahsawa ne'n akyátho? tsyok nahohte.
it is possible to begin that is for me to plant everything.

Ne kati' wí ka'i·ká yonáhute? nahte? e·so wa'kyátho. Na kati'
And so this grain kind much I planted. Then

thika' kanana'ké·ne e·so wa'kyátho·ko. ne'n yonáhute? náhohte.
that in the fall much I harvested it is grain kinds.

Koskos, tyonhúskwalut, okhale? kafhokuha? waknaokwaya.
Pigs, cows, and calves I had.

Ne' tho ne' kati' wí ne twakato·ká tsi' náhe? o·ya asheyo·táhse?
Then it was that I realized while another you'd work for

yah nuwa·tú thayutyé·nihte. Kwah kati' wí ok
not ever would one get ahead. And so just

takku·táhkwa i' wakatatyó·táhse. Tohka? niyohsla·ke tetsya·lu
I kept on I work for myself. Few years both

lake'niha okhale? aknulhá wa'hniheye. Ne kati' wí
my father and my mother they died. Then

wa'ukwatakweni·yóste tsi' niwah ne'n laonuhwátsi. Ne kati' wí
they put me in charge as much it is their land. Then

wa'tkalahtatste? ne'n fam tsi' niyo·lé o·ná uni' ní tho
I ran it it is farm until now even I then

nu kekstahá·ne? yah thusu·tú usukyo·ta.
I got old not possible for me to work anymore.

Na kwi wa'katahnihu. O·ya kati' wí sakhni·nú. tewahsa
Then I sold it. Another one I bought twenty

ya·yahk é·kel tsi' ni·ku. Uskah ti·m kohsa·tás okhale? tohka?
six acres that many. One team horses and few

niku·tí tyonhúskwalut, yah ni oná teswakyó·táhse. Só·tsi' ni
of them cows, not I now I don't work. Very much I

oná wa'kekstáhne. Né ka'i·ká iyenhúse akweku' tsi' nahte
now I am old. It is this my son-in-law all whatever

kayathóhslaya né kwi né ahoyo·ta.
planting it is that he'll work.

Told by Yoset Skenandore to Lewis Webster
Transcribed and taped by Amos Christjohn

Tshikeksá nu tshikaha·wi wahiyo·táhse? ka'i·ká layathóhse nahaya'tó·tá la'slu·ni. Akta? ká nikanata Freedom kuwa·yáts tsi? nu. Tsyohslat uhte tsi? nahe tho ukyo·tá. Yá·yahk yawá·lé tsa'tewakohsliyá·ku, kayé silu, swehnislat ukwatkályakse. Kanuwi·yo ne? tho ne? ne'n yenikahtluha? tho ni·kú ayakotkályakse. Tsi? níku tewakata·tsu, ohwista? tukwateyáhtu·ti ka'i·ká. Ne wi tsi? o·ná thoha, ya'kahewe? tsi? niyelutótha ne kati? né ákalihu·ni ákatuhweskwahte? tsi? niyelutótha? kanyó kwi áwakhwistayá·take. Nok tsi? yah te'twake'nikuhliyo·u tsi? na'a·wáhne. Kwatáti, ne? ukyo·tá ne? tho ne? wáhnislate. Ne kati? wi wa'kalihu·ni ukná·khwa. Yah teyu·nise utu·kóhte? wa'katká·lahte? tsi? wakyó·te.

Tho kati? wi shukyo·tá lake'niha? tsi? lanákele, wá·tlu? niwasha é·kel tsi? nihohwátsya. Yah ki? ne akwe·kú kahatá·ke té·ká, nok tsi? tho ki? nikahatá ne'n áwa·tú átakatáhsawa ne'n akyátho? tsyok nahohte. Ne kati? wi ka'i·ká yonáhute? nahte? e·so, wa'kyátho. Ná kati? thika kanana'ké·ne e·so wa'kyátho·ko ne'n yonáhute? nahohte.

Koskos, tyonhuskwatut, okhale? kafhokuha? waknáokwayá. Ne? tho ne? kati? wi ne twakato·ká tsi? nahe? o·yá ásheyo·táhse? yah nuwa·tú thayutyé·nihte. Kwah, kati? wi ok takku·táhkwa i wakatatyó·táhse. Tohka? niyohsla·ke, tetsya·lu lake'niha okhale? aknulhá wa'hniheye. Ne kati wi wa'ukwatakweni·yoste tsi? niwah ne'n laonuhwátsi. Ne, kati? wi wa'tkalahtatste? ne'n fam tsi? niyo·lé o·ná uni? ni tho nu kekstahá·ne? yah thusu·tú usukyo·tá.

Ná kwi wa'katahnihu. O·yá kati? wi sakhni·nú tewáhsa ya·yahk, é·kel tsi? ni·ku. Usáh ti·m kohsa·tás okhale? tohka? níku·ti tyonhuskwatut, yah ni oná teswakyo·táhse. Só·tsi? ni oná wa'kekstáhne. Né ka'i·ká iyenhuse akweku tsi? nahte kayathóhslaya né kwi né áhoyo·tá.

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 of 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' niwasha' niyohsla'ke' tsi' nahe' yuswa'tunya'tha'
 Four tens number of years that long at the charcoal plant

ukyo'ta.
 I worked.

Wa'kelhe' akate'nya'ta' to ni'ku' akkwe'ni'.
 My intentions were for me to try now much I am able to
 akaswa'tu'ni' ne'n swahnislal.
 make charcoal that is in one day.

Tiksan kas ne wakatahninu'na, tsya'tak
 De Pere always was the place I'd go sell, seven

tewa'nyawelu tya'wehtwa'na' tho yewakhewe' skahle'nat,
 hundred the most that I got it there in one load,

tahnu' tewasha' kwenis skatotslat ne tho ne' akitsena'shuha
 and twenty cents a bundle at that time my animals

kohsa'tas yahniya'tane' owisa'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'tas,
 But then now they got the wagon out the horses,

yah ki' ne' teyohno'tes, ne ok otsi yohnekawistu.
 but it was not too deep, only too cold water.

Wa'katsanu'ni tsi' yah tehotitaklau' ka'i'ka'
 I was very glad that they didn't fall down these

kohsa'tas.
 horses.

Told by Tekanato'ka Tsyau (John King) to Lafront King
 Translated by Amos Christjohn

Kaye niwasha' niyohsla'ke' tsi' nahe' yuswa'tunya'tha'
 ukyo'ta.
 Wa'kelhe' akate'nya'ta' to ni'ku' akkwe'ni' akaswa'tu'ni'.
 ne'n swahnislal.
 Tiksan kas ne wakatahninu'na, tsya'tak tewanyawelu

tya'wehtwa·na tho yewakhewe' skahle·nat, tahnu tewasha kwenis
skatotslat ne tho ne· akitsena'shuha kohsa·tas yahniya·tane'
owisa·ke tho watakhe katoka ni·ku.

O·na ki' ne· sahni'slehtohtsi ne'n kohsa·tas, yah ki'
ne· teyohno·tes, ne ok otsi yohnekawistu.

Wa'katsanu·ni tsi' ayh tehotitaklau ka'i·ka kohsa·tas.

Told by John King

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



Chauncey Baird

September tshikaha·wi· wisk niwasha niyohslá·ke uhte
 September was the time fifty years I would say

o·ná kaye yawa·lé tsa'tewakohsliya·ku wa'kahta·ti wa'kataya'ta·na
 then fourteen years old I was I left home to go to school

Kansas. Tho ya'akwawe' tkanataya ne'n tsika·ko. Teyonatanuhyanihteni
 Kansas. There we arrived at a town this Chicago. Some big things

wa'akwat·kathohslu kwah tho tsi' tatkatasta yeyotahsawa
 we saw a few things right there at the station it had started

tho nukwa kana·taku ya'akwatu·kohte; kwa'tati sheku yukwa·sele'
 towards town we went beyond; all day yet we rode

ne'n teyo'slehta·kat tho wa'akwat·katho tyonhuskwalutka
 this train there we saw deceased cow

okhale tekuhuhtes yona·watau sotsi yostatha·tu.
 and mules they were all dead because it had gotten so dry.

Sheku kwahsutati yukwa·sele tsi' niyo·lé yotukohtu Ati
 Again all night we had traveled until after noon

o·ná tho ya'akwawe tsi' nu tyutatlihan·yath·a.
 before we arrived there where they do the teaching.

Ahsa niyohslá·ke tho yehe·kése·kwe. Tho swakatukohtu
 Three years I was there. There I came back through

ne'n tsika·ko yah so'tsi te'yu·nise. o·ná 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.

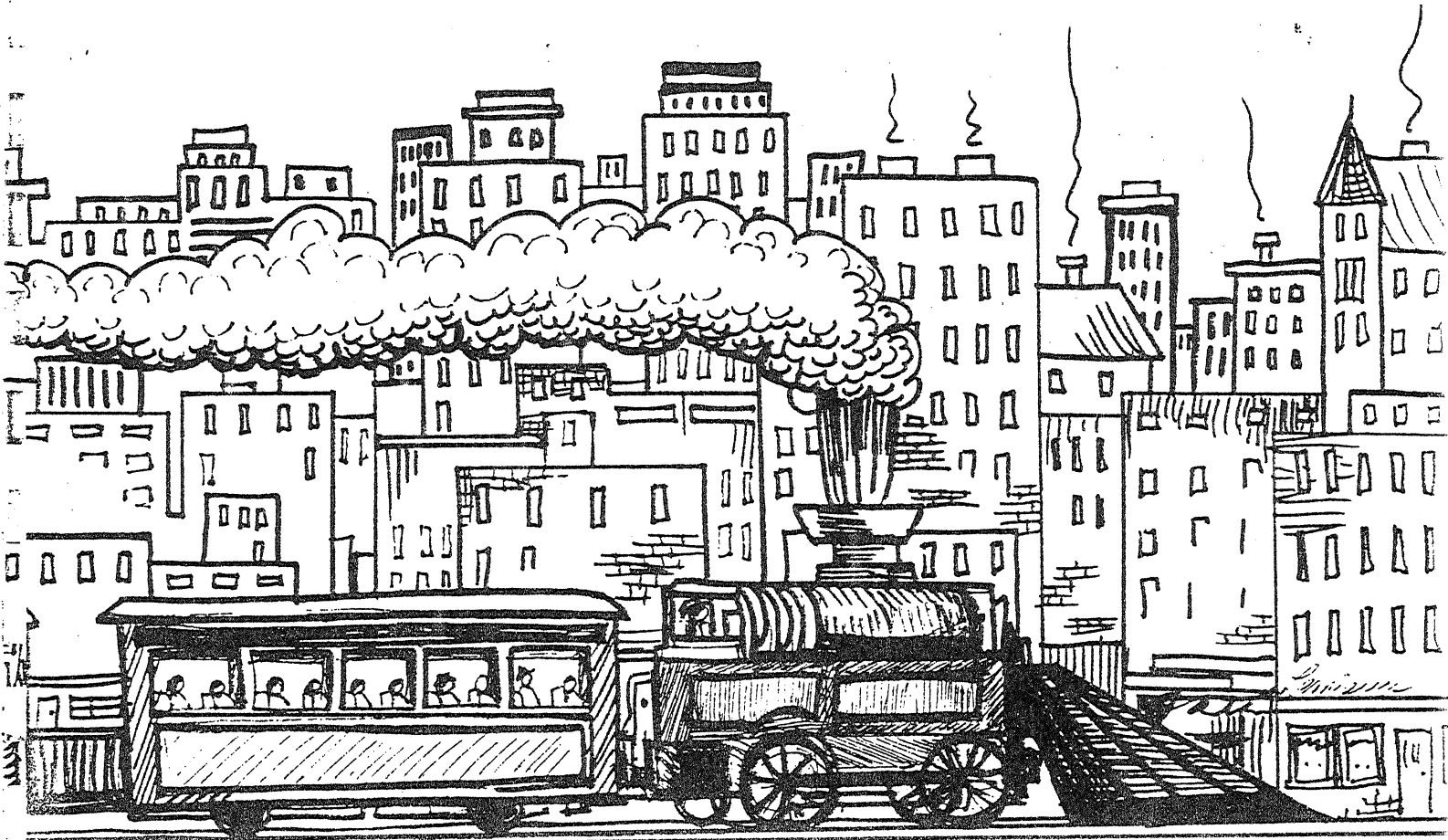
Told by Chauncey Baird to Tillie Baird
 Transcribed by Amos Christjohn

September tshikaha·wi· wisk niwasha niyohslá·ke uhte o·ná
 kaye yawa·lé tsa'tewakohsliya·ku wa'kahta·ti wa'kataya'ta·na
 Kansas. Tho ya'akwawe' tkanataya ne'n tsika·ko. Teyonatanuhyanihteni
 wa'akwat·kathohslu kwah tho tsi' tatkatasta yeyotahsawa tho nukwa
 kana·taku ya'akwatu·kohte; kwa'tati sheku yukwa·sele' ne'n
 teyo'slehta·kat tho wa'akwat·katho tyonhuskwalutka okhale tekuhuhtes
 yona·watau sotsi yostatha·tu. Sheku kwahsutati yukwa·sele
 tsi' niyo·lé yotukohtu Ati o·ná tho ya'akwawe tsi' nu
 tyutatlihan·yath·a. Ahsa niyohslá·ke tho yehe·kése·kwe. Tho
 swakatukohtu ne'n tsika·ko yah so'tsi te'yu·nise, o·ná nu wa
 kwah ok tho yeyotahsawa tsi' tetkata·sta kanataya·ko.

Told by Chauncey Baird

In September it has been fifty years, I would say I was fourteen years old when I left home to go to school in Knasas. 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 utlaste? Montana nu ya'teyukwatsihkwa'ekuhatyehse?
One time there we were playing ball around

ka'i·ka' na Su nutwa'kanhatslo'ta, baseball ahsa nuta'
this Sioux Indian tribes, three days

tho nu yatyakwatsihkwa'eke. Tsya'ukwatyakse
at that place we played ball there. When our game was over

tutye·lahte wa'tyakwatsihkwa'eke? kah nu kalo tsiske
the first time that we played ball at this place before I went off

kwa' ok thakatye·la uhka? ok wa'ukhnasaya'ake?
all of a sudden I noticed somebody tapped me on the shoulders

tutakatkahatényahte? wa'katye·lane, la'slu·ni ne tho
I quickly turned to my surprise, a white man there

i·late. Na kwi ne tutaklihwasa·ko, waha·lu',
was standing. So now then I answered, he said,

"Shekoli." Ne ona sheku shota·ti ukwehuwehneha
"Hello." It was now still he spoke Oneida language

wahatwanu·tahkwe. Tsi' ok nahe? wahali'wanutuni
he spoke the language. Such a short time he asked a few questions

kah nukwa aoliwha·ke Tsi' na yahutnu·waya
this way about the business matters. Now when it was settled

ne ne ka'i·ka Methodist laotitsihastatsi'ka loyaha
it was this Methodist used to be their minister his son

kah kati? wi nu nihototyaku. Uknehla·ko tsi'
at this place that he grew up. I was surprised that

nihatikwa·na·se tho nu thatinakle? Shaya·tat
they were so big at that place living over there. One male

tsya·tak niyohsi·take ok tsyohyuhkalat nihahna·yes
seven foot and one inch he was that tall

khale olihwi·yo tsi' ahsa niyosi·take na'tehohnahsa,
and for sure that three feet of broad shoulders,

nok tsi' yah kas ne nahte teyuklihwaksata·nihe?
but then not always is it they start no argument with me

kwa' ka a'nyoh ayukli·yo'. Tho nu tshitkehse
it seems as though for them to beat me up. When I was there

wa'tekhake. Yah nahte thusa·katkatho. Ne wa'yuknuhkwa'tslu·ni.
I went blind. Not a thing could I see. They nursed and doctored me

ka'i·ka' atwa'kanha'. 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 kwi 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'waksa swatye·la'
I will see. It has to be those Chippewas they are mean sometimes

kas ne wa'tyakwatatsi'koya'ake? ne nahatiya'to·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'teyukwatsihkwa'ekuhatyehse?
ka'i·ka' na su nutwa'kanhatslo·ta, baseball ahsa nuta' tho nu
yatyakwatsihkwa·eke. Tsyaukwatyakse tutye·lahte wa'tyakwatsihkwa·eke?
kah nu kalo, tsiske kwah ok thakatyel·la uhka' ok wa'ukhnasaya'ake?
tutakatkalhatenyahte? wa'katye·lane, la'slu·ni, ne tho i·late.
Na kwi ne tutaklihwasko, wah·lu', "Shekoli." Ne ona
sheku shota·ti ukwehuwehneha wahatwanu·tahkwe. Tsi? ok nahe?
wahali'wanutuni kah nukwa aoliwha·ke. Tsi? na yahutnu·waya
ne ne· ka'i·ka' Methodist laotitsihastatsi'ka loyaha kah kati? wi nu
nihototyaku. Uknahla·ko tsi? nihatikwa·na·se tho nu· thatinakle?
Shaya·tat tsya·tak niyohsi·take ok tsyohyuhkalat nihahna·yes
khale? olihwi·yo tsi? ahsa niyosi·take na'tehohnahsa, nok
tsi? yah kas ne nahe, teyuklihwaksat·nihe? kwah ka' a'nyoh
ayukli·yo. Tho nu tshitkehse wa'tekhake. Yah nahe
thusa·katkatho. Ne wa'yuknuhkwa'tslu·ni ka'i·ka' atwa'kanha'.
Skati? nukwa' sayoyanlane. Oksa se wayukhlo·li tsi?
yah ne thyu·sayoyantlane e·la' nukwa tho kwi naya·wane. Sheku
na i·si ok niyole yakatkatho. Ne wi ne· thika' Chippewas
lotili'waksa swatye·la' kas ne wa'tyakwatatsi'koya'ake?
ne nahatiya'to·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-stoming 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'só tewakatawálye tsi' náhe' tshikúnhe'. Úskah
 A lot I travel all the while that I been living. One

útlatste' ka'íká latsihástatsi' yá'kne' kyáses nu
 time this here minister I was with Kansas there

ya'teyukyatawályehát'yehse. Tho wa'tyakni'tá'ne ka'
 that far we were traveling around. There we stopped just

nahehá tsi' kana'táhyá. Ne kati' tsi' náhe'
 a short while where the town was. So it was all the while

ká' nukwá nyehawe'nú ne'n yukyatá.ló', wa'ká'ttoke'
 over that way he had gone that is my friend, I noticed

ka'íká atwa'ká'nhá' tho lá'nése tho úni' ní'yót
 these Indians that were around there that too was the way

ne'n lonu.lhá' kwah a'nyóh ne'n wahotilihwa'lane',
 that is among themselves it was it seems that is they were astonished,

toká'tká ne' tsi' níkhétká. Khale' kati'
 maybe was because I was so homely looking. Again it was

o'ná shaya'tat wahatate'nikuhlakwe'ní tho nutá'le'
 now one man made up his mind so that he came this way

tahakwá.ná'lane', o'sluni'kéha' wahatwánu.tá'hkwe. Wahakli'wánu.tú'se
 he spoke to me, English language he used. He asked me

ot ná'kya'tó'tá', wahihlo.li' tsi' kukwehu.wé.
 what nationality I was, I told him that I was an Oneida.

Ká.tho kanatá'ke nu yewakahtá'ti. Okhna' ukwehuwehnéha
 From here Green Bay is the place I am from. So then Oneida way

wahatwánu.tá'hkwe. Wahá.lu' ne kati' kwah tsya'etníyá.tat.
 he spoke. He said so it is just the same nationality.

Ta't núwa' asahluká'hake' thiká Aliyé'sa' Williams
 Maybe at this time you have heard about this Eleazer Williams

tho nu tsyashakoyá.thewe', tekahwatsi.láke né' tho
 back there when he brought them here two families at that place

thonatukohtu. Ne kati' tohká niyakwati ká.tho yukwatatáluhát'yehse?
 they have come by. So it was a few of us here some of us are left

tóhka ok o'ná niyakwahwatsi.lake?. Wa'kenha.ta tsi' yah e.so
 a few now that we have families. I am sorry that not too much
 te'waknaktotáu ne'n tayuknithalúnyuke? só.tsi' yosno.le
 did I have time for us to have a conversation it was too fast
 tho sa.lawe? ne'n yukyata.lo.
 that he got back that is my friend.

Told by Jessie Peters to John A. Skenandore
 Translated by Amos Christjohn

E.so tewakatawálye tsi' náhe? tshikúnhe?. Úskah útlátste?
 ka'ika latsihástatsi' yakne? kyases nu ya'teyukyatawályeháttyehse.
 Tho wa'tyakni.ta.ne ka' náheha tsi' kana.táhyá. Ne kati?
 tsi' náhe? ka' nukwá nyehawe.nú ne'n yukyata.lo., wa'káttoke?
 ka'ika atwa'kánha? tho la.nése tho uni? ni.yot ne'n lonu.lhá.
 kwah a'nyoh ne'n wahotilihwa.lane?, toka.tka ne, tsi' nikhétka.
 Khale? kati? o'ná shaya.tat wahatate'nikuhlakwe.ni tho nutá.le?
 tahakwa.nalane?, o'sluni'keha? wahatwanu.tahkwe. Wahakli'wanu.tú.se
 ot na'kya'tó.ta?, wahihlo.li. tsi' kukwehu.wé. Ká.tho kanata.ke
 nu v. kahtáti. Okhna? ukwehuwehneha wahatwanu.tahkwe. Wahá.lu?
 ne .li? kwah tsya'etniya.tat. Ta.t núwa? asahlukáhake? thiká
 Aliyé.sa? Williams tho nu tsyashakoya.thewe?, tekahwatsi.lake
 ne tho thonatukohtu. Ne kati? tohka niyakwati ka.tho
 yukwatataluháttyehse? tohka ok o'ná niyakwahwatsi.lake?. Wa'kenha.ta
 tsi' yah e.so te'waknaktotáu ne'n tayuknithalúnyuke? só.tsi'
 yosno.le tho sa.lawe? ne'n yukyata.lo.

Told by Jessie Peters

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'kanhé·ke wahatiyatho·ko' wit, wa'ukwayo'táhsa
In the summertime they harvested wheat, we go to work

kas kwah kas tsi' ni·ku' kwa'kanhé·ke
always just always every time summer came around

wa'akwahwá·eke' kas ne'n wit otse'! Yo'taliha kas,
we thresh always the wheat oh my! It's hot always,

Kayé' nikahwístake wa'ukhikályahkse. Oná' ni
Four dollars they paid us. So now myself

tutakahta·ti, tsi' oná' ashá niwáshá niwahnislake'
I came home, when ever three tens number of days

wa'ukwayo·tá.
that we did work.

Ka'slehtésne tutakatítane' tho nu
In or on the freight train did I came back on at that time

Tsika'ko khale' Kanata'ke na'tuta·kéhwe.
Chicago and Green Bay that I came back to.

Tho ne lanukwehu·wé' sotá·l wahatihwistaye·ná',
That's when the Oneida men soldiers they received their
bonus money,

okhná' tho ale' yusa·kéwe' wa'kananá·ke.
but then there again I went back there the following fall.

Ó·tse! yoyanle' tayutawá·li, tsi' yah só·tsi' teyo'taliha
My! it's nice to travel, that not too warm

ka'slehtes ayutitáhne.
on the freight train to get on.

Átyu nukwa·ti' sa yehe·késke. Yah nahte'
South ward too I went and back. Not a thing

kanyo' tho nu wa'akwatawásha kanyatalá·ke ne'n
when that way for us to go swimming on the lake that is

a'e áti.
way down south.

Told by Lafront King
Translated by Amos Christjohn

Kwa'kanhé·ke wahatiyatho·ko· wit, wa'ukwayo'táhsa kas
 kwah kas tsi' ni·ku kwa'kanhé·ke wa'akwahwá·eke' kas, ne'n
 wit, otse'! Yo'taliha kas, kaye nikahwistake wa'ukhikalyahkse.
 Ona' ni tutakahta·ti, tsi' ona' asha niwasha niwahnislake
 wa'ukwayo·ta.

Ka'slehtésne tutakatítane' tho nu Tsika·ko' khale'
 Kanata·ke na'tuta·kehwe.

Tho ne lanukwehu·wé sota·l wahatihwistaye·ná·, okhna'
 tho ale' yusa·kéwe' wa'kanana·ke. O'tse! yoyanle' tayutawáli,
 tsi' yah so·tsi', teyo'taliha, ka'slehtes ayutitáhne.

Atyu nukwa·ti sa yehe·keskwe. Yah nahte' kanyo' tho nu
 wa'akwatawasha kanyatala·ke ne'n a'e ati.

told by Lafront King

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 follwoing 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 tsa'tewakohsliya·ku
 Maybe this I would say twelve that's how old I was

tkana'alohale' yeyakneskwe' aknulha'ka. Kayukas
 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

te'kheyate·li yeksa'shu, wa'katsanu·ni kati' wi
 did I know the children, I was very happy so then

wa'yukenha·ne' akatanihasha saletis wa·kelhe' na
 they hire me for me to go borrow soda so I thought now

kati' wi akhe·ka tho kas thatitakhenutyehse?
 then I will get to see them there always running around

ka'i·ka latiksa'shu. Kwah kati' wi akta ktakhe?
 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 tayuta·ti, na kwi
 now I knocked the door some one spoke up, so now

ya'katayahte' wa'katye·la ni yah ne katsa' ka'i·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

ayelatha. Tho kati' nahe' wa'katnuhtu·tu
 to go up stairs. Then it was while I was waiting

wa'yetane' ne'n saletis, wa'tkatkahtu·ni wa'katye·la
 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 o·ni
 all the children that let out a laughter, never ever

tethotiyaka·u alu·hati tsi' na wa'khe·ka.
 did they come out even though that now I've seen them.

Yah kati' wi te'yo·tuu tayakeatatlanha.
 Not so possible for us to get acquainted.

Told by Mrs. Lucy Cornelius to Stadler King
 Translated by Amos Christjohn

Tat nuwa' ne aki·lu, tekni yawale' tsa'tewakohsliya·ku
 tkana'alohale' yeyakneskwe' aknulha'ka. Kayukas
 nahatiya'to·ta, tho nu nihatinakle' tsi' nu na'teyuknitau,
 kwah ki yah uhka', te'kheyate·li, yeksa'shu, wa'katsanu·ni
 kati' wi wa'yukenha·ne' akatanihasha saletis wa'kelhe'
 na kati' wi akhe·ka tho kas thatitakhenutyehse' ka'i·ka
 latiksa'shu. Kwah kati' wi akta ktakhe' na wa'yukwatka'ho',
 okhna' latikwe·ku, sahutayahte' na kwi ne ya'kenhohaya'ake
 uhka ok tayuta·ti, na kwi ya'katayahte' wa'katye·la
 ni yah ne katsa' ka'i·ka latiksa'shu. Tahnu yah katsa',
 te'we·ne au·tu ka' ayelatha. Tho kati' nahe' wa'katnuhtu·tu
 wa'yetane', ne'n saletis, wa'tkatkahtu·ni wa'katye·la
 kanakto·ku, thotke·tote' shaya·tat, na latikwe·ku tho
 tahatiste·liste, yah o·ni tethotiyaka·u alu·hati tsi'
 na wa'khe·ka. Yah kati' wi te'yo·tuu tayakeatatlanha.

Told by Mrs. Lucy Cornelius to Stadler King

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 out from underneath the bed. So I was not able to get acquainted.

Translated by Amos Christjohn

Lucy Cornelius

Yonata'kali·té kAs ótyahke kutiksashú, tho ki'
 They are lively always some young girls, that's it

ni· niyohtúhne. Ne kAs tho ni·yót
 myself I used to be that way. It was always that way

wa'yukwéhane? kwáh ok tho ya'tkalahtate?, né kati'
 they hire me right now then I start running, so it was

tsi? náhe? tkana'alóhale? yeyakné·skwe
 all the while Oneida Castle, N.Y. when the two of us were there

ya'yukwat'anyehte? tsi? nu tyakonúhsote? ne'n
 they sent me from there to where her house stands that is

teyakwanuhsané kwáh ale? ok tho ya'kahkwíslu
 our neighbor then again right from there I took off

wa'tkalahtate?, tahnú kwáh ohahákta tho kanúhsote?
 I ran, and just near the road there was a building standing

tekutitásta, yosnoláti? kati? wi tsi? o·ná tho yahuké·tohte?
 a stable, going fast so then when there I came upon

tsi? yotnúhsate? tho wa'tyakyátlane? yeksá
 the end of the building then two of us met (collided) a little girl

kwáh uhte tsa'teyakna? tho tayukwata·sé;
 just about we were same size there she came around the corner;

teyaknitsya·lu ne a'e ya'aknitáklane?, kwáh nok
 both girls it is way over did they fall, just only

teyakyatatka·nle?, kwáh kA náhe? nA
 we were looking at each other, just a short time now

waya'í·lu?, "Wahsatelya'tu·ni wi ka'í·kA." NΛ
 she said, "You did that on purpose about this." Now

nΛhke? wa'yeste·liste. Tho kati? wi ne niyawau
 suddenly she started laughing. That was the way it had happened

tsi? wa'tsyakyatátlaha?, tahnú wi wa'yukyata·ló·ne.
 that we came to know each other, and then we became very good friends.

She·ku o·ni yakunhe?, nok tsi? yah ki? tewakanúhte?
 And even yet she is living, but then not even do I know

nahte' nuwa' tyutat'yats ne tsi' teyakotsanateni.
 what this time is her name since that she had changed her name.

Told by Mrs. Lucy Cornelius to Stadler King
 Translated by Amos Christjohn

Yonata'kali·té kas ótyahke kutiksashú, tho ki' ni·
 niyohtúhne. Ne kas tho ni·yót wa'yukwéhane' kwáh ok tho,
 ya'tkalahtate', ne kati' tsi' náhe' tkana'alohale' yeyakné·skwe
 ya'yukwat'anyehte' tsi' nu tyakonúhsote', ne'n teyakwanuhsané
 kwah, ale' ok tho, ya'kahkwislu wa'tkalahtate', tahnú kwáh
 ohahakta tho kanuhsote' tekutitasta, yosnolati' kati' wi tsi'
 o·ná, tho, yahuké·tohte' tsi' yotnúhsate' tho, wa'tyakyatlane'
 yeksa kwah uhte, tsa'teyakna' tho tayukwata·se; teyaknitsya·lu
 ne a'e ya'aknitaklane', kwáh nok teyakyatatka·nle', kwáh ka
 náhe' ná, waya'í·lu', "Wahsatelya'tu·ni wi ka'í·ka." Ná nahke'
 wa'yeste·liste. Tho kati' wi ne, niyawáu tsi' wa'tsyakyatátla·ha',
 tahnú wi wa'yukyata·ló·ne. She·kú o·ni yakúnhe', nok tsi'
 yah ki' tewakanuhte' nahte' nuwa' tyutat'yats ne tsi' teyakotsanateni.

Told by Mrs. Lucy Cornelius

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' tshihla' iyaha 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
 olihwakayuhneha. Tsi' kahne'ko' ne kati' tsi' niyawau
 old fashioned. Where water is that is how it happened
 wa'khehne'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' laksa' tho wa'lawe' yuhtsyohale'takhwa'
 I went off and boy there he arrived water basin
 laha.wi' tsi' yehoya'tau yah uni' nahte'
 he was carrying as he fell not even anything
 tehonuhlya'ku tsi' na'kyele' tsi' sahiya'titahko' a'nha'luk
 did he hurt now I did it as as I got him out a rope
 wa'katste' tsi' ya'kahkwe'nahte' okhna' tutakatya'to'loke'
 I used when I went down and I got him back
 slahkeh thu'tu tsi' saklatha. Yah kwi nahte'
 barely possible that I climb back. Not anything
 thaukwatto'kake' taka' tayakohalehtuke lonulha.
 would I have known if not she had yelled his mother.

Told by David Skenandore
 Translated by Amos Christjohn

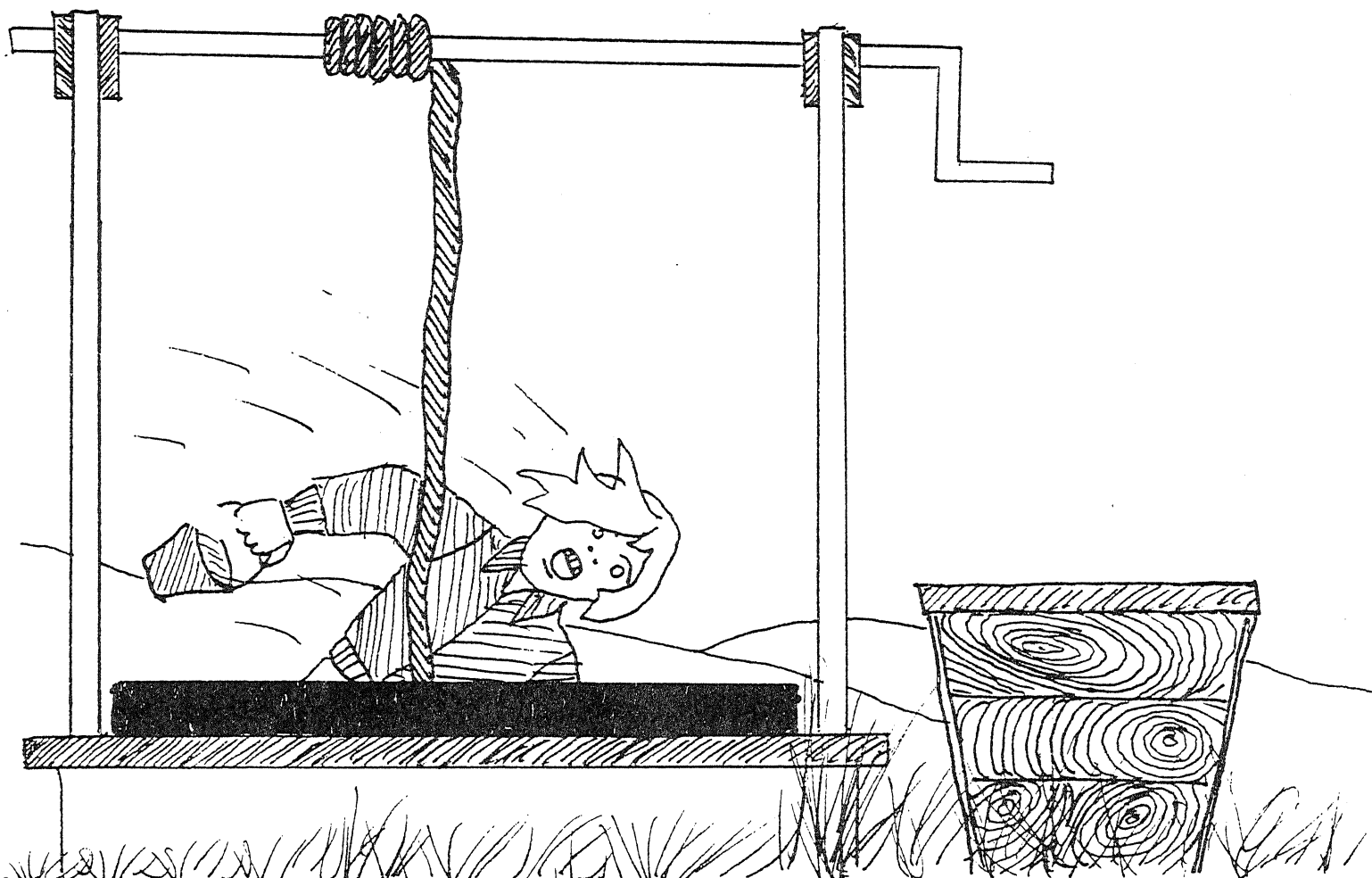
Uskah utlatste' ka' tshihla' iyaha tat kwi tekni
 tsa'tehaohsliya'ku tsilehkwa' aho'skouke' tsi' yetsyahtakhwa.
 Tahnu wisk uhte yawa'le' niyohsi'take niyoshu.wes ka'i'ka'
 olihwakayuhneha. Tsi' kahne'ko' ne kati' tsi' niyawau
 wa'khehne'kanute' kutitse'na' okhna' tsi' na wa'kutihnekakhwa'tane'
 na ok kwi sakhe'tluha tsi' tkuwati'tlatakhwa' kutitse'na'

ne· kati' tsi' nahe' takatú·neke' okhna' laksa' tho wa·lawe'
 yuhtsyohale'tákhwa' laha·wi· tsi' yehoya'tau yah uni' nahte'
 tehonuhlyá·ku tsi' ná·kyele' tsi' sahiya'titahko' a'nha·lúk
 wa·katste' tsi' ya'kahkwe·nahte' okhna' tutakatya'tó·loke'
 slákhkeh thu·tú tsi' sakláthá. Yah kwi nahte' thaukwatto·káke'
 taka' tayakohalehtuke lonulhá.

Told by David Skenandore

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

Yotlátstu o·ni tsilehkwa? tho nayawa·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?, ne kati? wi
a few of us the two of us cut the tree down, so it was

tsi? ka·ya· teyukniyenawa·ku tahnu
the one the two of us that we were working together and

tho ta'yuknilutihala·se.
that's when our tree hung up on us.

Na kwi ne wa'yukniyo·ta ne'n utu'sahne.
Now then that's what we worked on for it to fall down.

Ne kati? tsi? na tu'sa·ne? tho wa'twakya'taskani
It was then when it was falling it over took me to get out of the way

tho ne wa'twakya'to·lalake?, na kwi tho nutaha·ne.
that when she pinned me down, now then they came over

sayukya'to·tshi, kwah yah nahte? thau·tu
they pulled me out, it was not a thing was it possible

akatataskenha kwah o·ni? slahke tutakatu·li.
for me to help myself and even just barely started breathing again.

Shaya·tat, kati? wi wahanuhkwa'tslu·ni, ne ka'i·ka
One man, it was that made medicine, it was this

otokaha o'wa·tsiste. Ne wahalihahte? ne kas
white oak bark. It was that he boiled it was always that

khnekilha. Kwah kati? wi tohka? nu·ta·, na utu
what I drank. So it was a few days, when it was possible

ne'n tutakahta·ti.
that is for me to come home.

Told by Martin Williams to Stadler King
Translated by Amos Christjohn

Yotlatstu o'ni tsilehkwa' tho nayawa'uke', tsi'
kas, nahte' yu'te usukwayakhuke, tahnú kohsla'ke'ne ne
tho ne.

Atwa'kanha'ke' yeyukwayo'te tohka' niyaki
wa'yaknilutyahke', ne kati' wi tsi' ka'ya' teyukniyenawa'ku
tahnú tho ta'yuknilutihala'se.

Na kwi ne wa'yukniyo'ta' ne'n utu'sahne.

Ne kati' tsi' na tu'sa'ne' tho wa'twakya'taskani
tho ne wa'twakya'to'lalake', na kwi tho nutaha'ne;
sayukya'to'tshi, kwah yah nahte' thau'tu akatataskenha
kwah o'ni' slahke tutakatu'li.

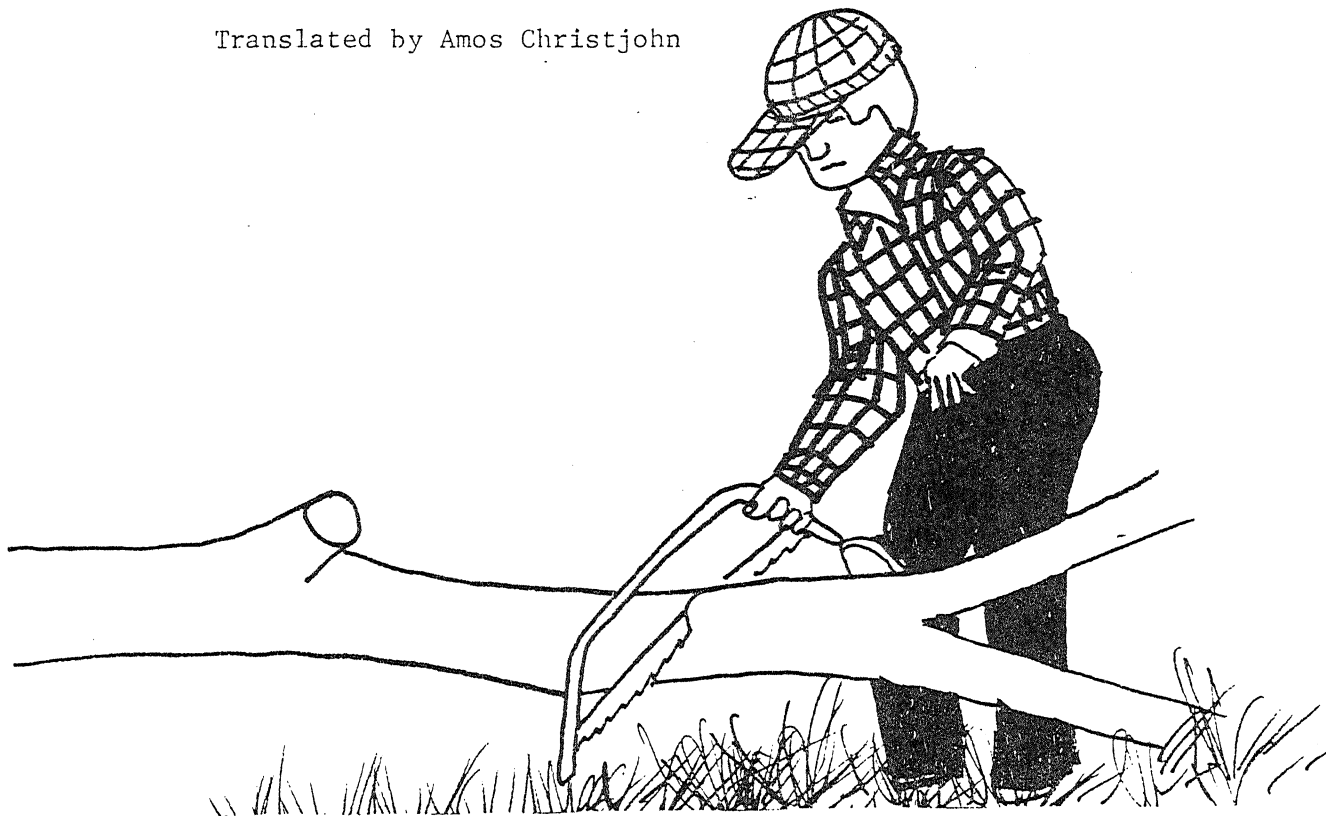
Shaya'tat, kati' wi wahanuhkwa'tslu'ni, ne ka'i'ka'
otokaha o'wa'tsiste. Ne wahalihahte' ne kas khnekilha.
Kwah kati' wi tohka' nu'ta', na utu ne'n tutakahta'ti.

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 Skenandore

Elhúwa tsakatótyake? kwáh nok tsi? tewaka'nhuskwalho·lu.
 Shortly after I grew up it was only that I had a pair pants on.

Khale? o·ná ukényake. O·ná kwi yehwa'ekta
 and pretty soon I got married. So now a barn

wa'katnuhsu·ní, okhna? surens wa'khni·nú. Wisk
 I built, so then insurance I bought. Five

niyohslake tsi? náhe? ná wa'otóktas, tho náhe?
 winters (years) that long when it expired, it was that long

kwáh yah náhte? teyawá. Na náhke tayokanoluháti,
 it was not a thing had happened. Now it happened the rain was coming,

takahsakayu·té sa. Tho ákta ute'slu·ti.
 it started to thunder too. Then nearby lightening had struck

yehwa'ekta·ke náhke. 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 watenyathalhos wakatste? tsi? wa'tka'nhalukslaya'ake?
 It was just a jack-knife that I used to cut the rope

ne'n tyonhuskwalut wa'shalutahkwa. Kwah wa'kalihwa·tane
 which the cow was tied with. It was just nothing left

wa'otsya·lune?
 it all burnt.

O'slunisuha? tho wah·newe? né wa'ukya'takenha?
 A few white people there got there it was they helped me

ohwista tayu·ku okhale? onékli sa tayu·ku,
 money they gave me and hay also they gave me,

né aoli·wa tekhenhes lu'slu·ni. So·tsi? e·so
 that's the reason I defend the whites. So much a great deal

wa'ukyatakenha, lonatkanunyaní nuwa tsi? ka·ya.
 they have helped me, the rich people this time the ones

yukya'takenha·u, okhale? pension sa o·ná khwistatahkwas,
 they have helped me, and pension also now I am drawing,

wisk yawa·le' nikahwistake swehni·tat.
 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'nhuskwalho·lu.
 Khale' o·na' ukényake. O·na' kwi yehwa'ekta wa'katnuhsu·ni',
 okhna' surens wa'khni·nu. Wisk niyohslake tsi' náhe' na
 wa'otóktas, tho náhe' kwah yah náhte' teyawu. Na nahke
 tayokanoluhati, takahsakayu·te sa. Tho akta ute'slu·ti.
 yehwa'ekta·ke, nahke. Na kyók, wi tho nya'ktakhe yehwa'ekta·ke.
 Okhna' uskah tho kata·kele' ne'n tyonhúskwalute. Kwah ok
 watenyatháhos wakatste' tsi' wa'tka'nhalukslaya'ake' ne'n
 tyonhúskwalut, wa'shalutahkwa. Kwah wa'kalihwa·tane wa'otsya·lune'.
 O'slunisuha' tho waha·newe' ne wa'ukya'takenha' ohwista
 tayu·ku, okhale' onékli sa tayu·ku, ne aoli·wa tekhenhes
 lu'slu·ni. So·tsi' e·so wa'ukyatakenha, lonatkanunyani nuwa
 tsi' ka·ya' yukya'takenha·u, okhále' pension sa, o·na'
 khwistatahkwás, wisk yawa·le' nikahwistake swehni·tat.

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 lightening now and then and pretty soon it happened. It thundered and lighteninged 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

Né ki' uhte akka·látu tsi' nihinolukhwe?
 That's it I guess tell a story how much I like

ne'n la'slu·ní, ne tsi' niku yukya'takenháu
 the white man, it was how much they have helped me

na tsukwatla'swaksahte. Wa·tlu? yaw·lé tew·nyawelu
 when I had a bad luck. Nineteen hundred

ok tewashá téklu? tshiyohsla·té uketsya·lune ne'n
 and twenty eight (1928) that year I burnt down that is

akhwa'ékta. Kwah akwe·kú útsane? tsi' nahte? ne'n
 my barn. Just about everything had burnt whatever it was

akhenutáke katse·ná. Kwah yah nahte?
 that I would have fed them the animals. There was not a thing

teyotúu ukya·káhtuke? tho niyosno·lé 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·lé tsi' wa'o·teke, kwah tsi' na
 that reason, too fast that it burnt, just about when

wahuttoke? tsi' nahte? naa·wa·ne?, okhna? tho
 they noticed whatever had happened, so then now

nutaha·né. Wahani·lu?, "Taka? nahte? tása'nikulha·lá
 they came there, They said, "Don't let your mind bother you

tsi' na'awa·ne?, akwaya'takenha? kwah tsi' ni·ku
 what had happened, we'll help you just as much

awa·tu." Okhna? shaya·tat tahatahkwahte? wisk
 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·ti' kwah kati' wi' ni yoyantle tsi'
they brought so it was for me it was good how

tekheka·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

Né·, ki' uhte akka·látu tsi' nihinolúkhwe' ne'n
la'slu·ni·, ne tsi' níku yukya'takenháu na tsukwatla'swaksáhte.
Wa·tlu' yawa·lé tewá'nyawelu ok tewásha téklu' tshiyohsla·té
uketsya·lune ne'n akhwa'ekta. Kwah akwe·ku utsane' tsi' nahte'
ne'n akhenutake katse·na. Kwah yah nahte' teyotúu ukya·káhtuke'
tho niyosno·lé wa'o·teke, yotsistatsa·nite', ne kwi tsi'
yohkalahni·lu kanúhsunya·tu. Nika wi ka'i·ka tsi' niyót
tsi' yo·téka ute'slu·ti, ne uhte', wi aoli·wa, ótsi yosno·lé
tsi' wa'o·teke, kwah tsi' na wahuttoke' tsi' nahte' naa·wa·ne',
okhna' tho nutaha·ne. Wahani·lu', "Taka' nahte', tása'nikulha·la
tsi' na'awa·ne', akwaya'takenha' kwah tsi' ni·ku awa·tu."
Okhna' shaya·tat tahatákhwahte' wisk, nikahwistake taha·ku
okhna', kwah ok ka tshya'kahawe' kwah oya ok tahahwistatahko'
tayú·ku, oyashu sa, onekli ne tho wahona·ti kwah kati' wi'
ni yoyantle tsi' tekheka·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' niwaknehlakwas
I guess I I will tell about myself since I am amazed

tsi' nahe' tsi' kunhe' na tsya·tak niwahsa tsya·tak
so long that I am alive now seven tens seven

tewakohsliyáku. Shekú akwekú i wakyó·té· akyó·táhsa
years old I am. Still all I work my work

ake'nikhu' oni yah tha'tekawisútha. Ke·yale' wisk
I sew even not I wear glasses. I remember five

tsa'tewakohsliyá·ku yukwanúhsote' yah tekashu'kalakwahtalhu
I was that old our house not there were no floors

kwah uni ok thiyotékha' katsta·lote, okhale'
only fireplace made of stones, and

yutekhwahlakhwa' kashu'kalatényu kahsuhtákta' okhale'
table shelves near the wall and

uskah yohsuhtaka·late' okhale' yukwatana'tslaka·te' o·náste'
one window and we had a lot of food corn

yohyátha sa tsi' ok nu nikayalihahle. Oskanu·tú
dried fruit too everywhere it was hung in bags. Deer

o'wá·lu' sa ka'wahlatáhtu. Wahta' olutákeli' ka' nú
meat too it was dried. Maple sugar here

é·nike' na'tekashu'kala·luhe' tho ne nu na'tekayá·tote'
up cross boards there they were standing

olutákehli. Utlaste' tsi' yotékha' akta' lati'tlu·tú
sugar. Once as it was burning, near they are sitting

lotíthale' tho uni keksá ki·telu akta tho
talking there just I was a child sitting near there

ukwattsistata·ko' okhna' tho tayo·teke' akwatya'tawí·tne
sparks flew out at me and there it burned on my dress

kwah wakatahaluniu wa'ke'skutá·selu tsi' niyo·lé wahúttoke'
quite severely I was burned before they realized

tho lati'tlu·tú ne sahu·swate. Oya sa
there they are sitting it is they put it out. Another too

ke·yale' wa'thutlihotalhóhslu kanúsku, wahutli·yó
I remember they quarreled in the house, they fought that

aktsi'ka ukša·tá' okhna' wa'akyatehko. Tho kati' wi
my sister carried me and we escaped. Then

ne'n keksá wa'ukwasnélake' uhka' ok tayako·ti' ato·ká.
I as a child got hit by mistake someone threw an ax

kna'alhatu'slotá·hne. Kwah tho ni·yót tsi' wakathu·té.
my head it was hit. Just the way that I heard

tsi' ni·yót onu'usli' ayélo'oke' tho ne ni yewakahtu·ni.
that way a pumpkin one chopped then I I fainted.

Ne kwi shekú ka wakwi·lale' kwah tsi' niwáhsla' ato·ká.
So still I have a scar just as wide ax

kah kna'alhá.
here my head.

Told by Mrs. Nick Denny to David Skenandore
Translated by Amos Christjohn

Khele ni'i akatathlo·li' tsi' niwaknehlakwas tsi' nahe' tsi'
kunhe' na tsya·tak niwahsa tsya·tak tewakohsliyáku. Shekú
akwekú i wakyó·té akyó'táhsla' ake'nikhu' oni yah tha'tekátwisutha.
Ké·yale' wisk tsa'tewakohsliya·ku yukwanúhsote' yah tekashu'kalakwahtalhu
kwah uni ok thiyotékha' katstá·lote, okhale' yutekhwahlákhwa'
kashu'kalatényu kahsuhtákta' okhale' uskah yohsuhtaká·late' okhale'
yukwatana'tslaká·te' o·náste' yohyátha sa tsi' ok, nu nikayalihahle.
Oskanu·tú o'wá·lu' sa, ka'wahlatháhtu. Wahta' olutakeli' ka' nu
é·nike' na'tekashu'kala·luhe' tho ne nu, na'tekaya·tote' olutakehli.
Útlaste' tsi' yotékha' akta' lati'tlu·tu lotithale' tho uni keksá
ki·telu akta' tho ukwattsistata·ko; okhna' tho tayo·téke'
akwatya'tawi·tne kwah wakatahaluniu wa'ke'skutá·selu tsi' niyo·lé
wahútoke' tho, lati'tlu·tu ne sahu·swate. Oya sa ké·yale'
wa'thutlihotalhohslu kanúsku, wahutli·yó aktsi'ka ukša·tá' okhna' wa'akyatehko.
Tho kati' wi ne'n keksá wa'ukwasnélake' uhka' ok tayako·ti'
ato·ká kna'alhatu'slotá·hne. Kwah tho ni·yót tsi' wakathu·té tsi'
ni·yót onu'usli' ayélo'oke' tho ne ni yewakahtu·ni. Ne kwi sheku
ka wakwi·lale' kwah tsi' niwáhsla' ato·ká kah kna'alhá.

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.

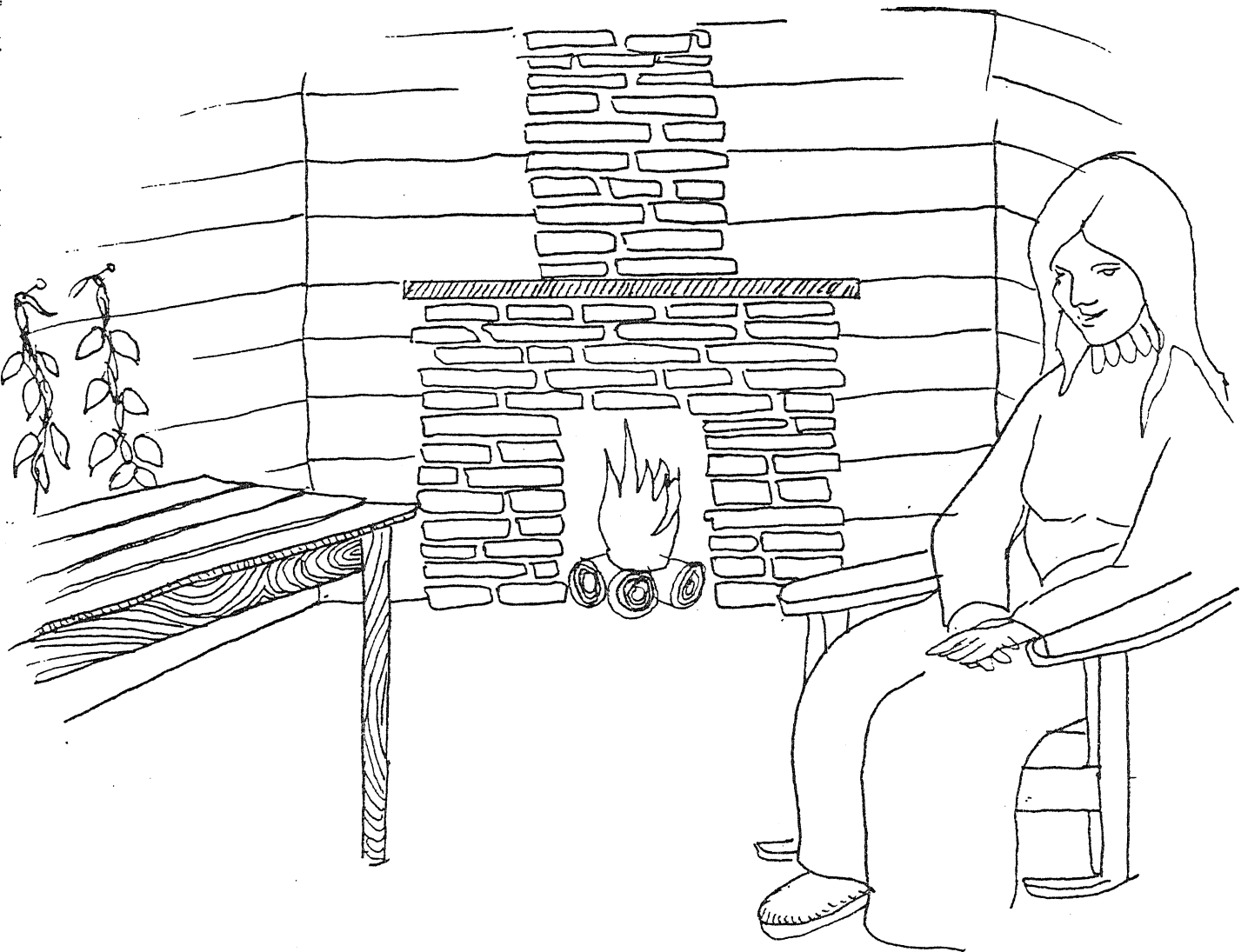
I still remember when I was five years old. Or house did not
have any floor, only a fireplace made out of field stones. We had
a table and shelves nailed onto the wall. We had one window and one
door, but we had lots of food that we had stored up: dried corn,

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' akathlo·li.
Only one story that I have for me to tell

ne'n tsi' ni niwakatla'swau. Ska·ti 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 tsa'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

tsyoyantla'u·ne' tshittwakane', kwah kas a'nyo'
it had gotten better summer before last, just seems like

yah nahte' teskelhe, tshikanana·ke kati' ale' wi
not a thing was I ailing, when it became fall again it was that

nale' tutukwahkwi·sluse.
again did it get worse.

Ne o·na kwahkohslakwe·ku kanusku
Now just all through the winter inside the house

ukya'tutyehthe', e·so ne'n kanakta·ke kita·kele'
I was confined, many times it was on the bed I'd be laying

kwa'tati.
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'knahkwisakha.
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.

Ne' ok wakka·laya' akathlo·li' ne'n tsi' ni niwakatla'swau.
 Ska·ti' wi kwah yah nahte' thau·tu a·katste' knatsha'ke,
 okhale' wi tsi' wakenhuskalanu'waks, okhale' kwi sa yah
 thakkwe·ni' utakayeli·te' na akata·ti. Saha' ka kati' wi
 elhu·wa' tho tsa'awa·ne, tat nuwa' na tseyohsla·ké
 tsi' nahe' tsawa'twakwahte' wa'kya'tayeshane. Kwah a'nyo'
 tsyoyantla'u·ne' tshittwakane', kwah kas a'nyo' yah nahte'
 teskelhe, tshikanana·ke kati' ale' wi nale', tutukwahkwi·sluse.
 Ne o·na kwahkohslakwe·ku kanusku ukya'tutyehete', e·so
 ne'n kanakta·ke kita·kele' kwa'tati.

Nale' nuwa' tsi' shu'talihahtani kwah a'nyo' nale'
 i·welhe' ushukwata'kali·tähne. Na kas nale' wa'yuknatahle·nase'
 wa'ki·lu' kas i·kelhe usa'knahkwisakha. Otyahke kas i·yalhe
 tokaske ka.

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.

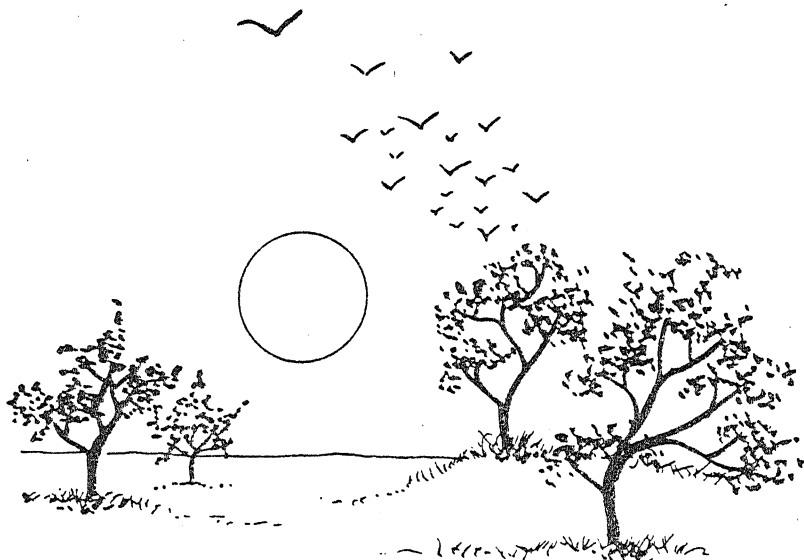
Summer before last it seemed as though I would be completely free from my ailing symptoms. By the way I have been like this for two years now.

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



Martin Hill

Khe·lé' ne akathlo·lí' tsi' naya·wáne tá't
I guess that's what I'll tell what happens if

ahsatkalayatahkwe shuhátsi'. Tsya·tak niwásha ok úskah
you mortgage your land. Seven tens and one

é·kel. Tahnú tsi' o·ná wa'yukwateshanaya·tá·ne,
acre. And when time came that we had our change,

ayakwatuhwatsyahni·nú', kayé niwásha é·kel wa'katkalayatahkwe.
to sell our land, four tens acres I mortgaged.

Tahnú tsi' o·ná ya'kahewe? akakalya'kuhake?, yah kwi
And when time came to be paid, no no

te'yukwahwistaya ayakwa·kályahke. Na wa'yukwa·ti
we didn't have any money for us to pay. So we lost

thika kayé niwásha é·kel. Oya sa akte nu nikaha·wi
that four tens acres. And another time

wa'katkalayatahkwe tsi' nú niyukwanuhsote. Tahnú né· ale?
I mortgage where our house stood. And again

tsyayoli·wat tho nusaya·wáne tsi' o·ná ya'kahewe?
same thing that happened again when it was time

ayekályahke?, yah kwi te'wakhwista·ya. Khale? kwi o·ná
to pay, no I didn't have any money. And finally

kwah nok úskah é·kel tyotata·lu, okhna? kwi tsya'tewahsa·ná
just only one acre was left, so then one half

é·kel, sakatkalayatahkwe, tahnú tayukwa·ti uni? na né.
acre, this time I mortgaged, and we lost that too.

Na kwi na ok tsya'tewahsa·ná é·kel sayukwatatale?
So it is now only one half acre we have left

khale? wi tsi' yukwanuhsote?, nok tsi' yukwatlanha·tu
and of course our house, but we are hoping

ayukwaya·take né· o·ná, né· tsi' te'yaknitsya·lu,
to have as our own now that, because we both,

wa'yuknikstaha·ne? tsi' te'yukyatesneu·, o·ná
got old we've been supporting ourselves, now

kwi wisk niyohslasha ka'i·ka' wehni'taksΔ.
 it's five decades this March.

Told by Martin Hill to Tillie Baird
 Translated by Amos Christjohn

Khe·lé ne akathlo·li· tsi' naya·wane ta't ahsatkalayatahkwe
 shuhatsi'. Tsya·tak niwasha ok uskah e·kel. Tahnu tsi'
 o·na wa'yukwateshanaya·ta·ne, ayakwatuhwatsyahni·nu', kaye
 niwasha e·kel wa'katkalayatahkwe. Tahnu tsi' o·na ya'kahewe'
 akakalya'kuhake', yah kwi te'yukwahwistaya ayakwa·kalyahke.
 Na wa'yukwa·ti thika kaye niwasha e·kel. Oya sa akte nu
 nikaha·wi wa'katkalayatahkwe tsi' nu niyukwanuhsote. Tahnu
 ne ale' tsyayoli·wat tho nusaya·wa·ne tsi' o·na ya'kahewe'
 ayekalyahke', yah kwi te'wakhwista·ya. Khale' kwi o·na
 kwah nok uskah e·kel tyotata·lu, okhna', kwi tsya'tewahsa·na
 e·kel, sakatkalayatahkwe, tahnu tayukwa·ti uni', na ne.
 Na kwi na ok tsya'tewahsa·na e·kel sayukwatatale' khale',
 wi tsi' yukwanuhsote', nok tsi' yukwatlanha·tu ayukwaya·take
 ne o·na, ne tsi' te'yaknitsya·lu, wa'yuknikstaha·ne' tsi'
 te'yukyatatatesneu', o·na kwi wisk niyohslasha ka'i·ka' wehni'taksΔ.

Told by Martin Hill

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.

Translated by Amos Christjohn

Chauncey Baird

Wa'tlu? yawA.le' tewA'nyawelu? ok teklu? yawA.le'
 Nine teen hundred and eight teen

tshiyohslashe.tas kanana'ke'ne kolahne
 in that year in the fall to the agency

takhwistako'na ka'i.kA ka' nikuhatyeha luthwistaka'was
 I came to get money this small amount they dole out money

ne? tho' ne? tahnú Belle luwa.yats ne? tho
 at that time and Belle was his name he was there

tha'tlu? afes tho tsyaha.kehwe. Yah ne tha'teholihotalhu
 sitting office there when I arrived. Not he didn't argue

tsi? taha.kú akhwista. Tahnú oya sa kahyatuhsli?
 when he gave me my money. And another more paper

lawelú.ne? utaha.kú okhna? wa'kli'wanu.tú oh nahte? na? ne.
 he wanted to give me and I asked what was it.

WahA.lu?, "ne kwi ne sahyatuhsli'shuha na saku.néwe?
 He said, " they are your papers now they came back

o.nA o'slu.ni' waswa.tú tsukwehu.we." Yah te'wakye.nA.
 now citizens you become you Oneidas." Not did I take it

ne'n kahyatuhsli? thakwawihahkwe. Wahihlo.li' tsi? yah ni
 the paper he had given me. I told him that not I

nuwa.tú te'wakli'wanute? tayutte.ni' ukwehu.wé okhale? yah
 ever did I ask to change Oneidas and not

uhte? sa ne te'wé.ne kanhke tho niyo.le' na'tahatte.ni'
 at all more it doesn't seem time that far would he change

lukwehu.wé kwah o'slu.ni' yaha.tu. sakahta.ti'.
 Oneida enough white person for him to become. I went home

kwi ne kwah né ok swaknehlakwas tsi? na'ya.wahne.
 and it was really I was amazed at how it happened.

Yah nahte? ne te'skanuhtunyuhe? ya'yahk niyohsla.ke'
 Not anything did I think of it again six years

tsi? nahe? nale? ne tusuke'nikulha.lA. ukhyatuhslo.ta'se?
 since again it is I bothered about again I received a letter

tehaya'tolétha? Grass luwa.yats kanata.ke thotlihute?
 judge Grass was his name in Green Bay he has authority

ne thakhyatu.ni' kalihwayA.ne' thika kahyatuhsli?
 to send me the news is coming that paper

tsi' akkalya'kha' akwattaxes. Yah ale'
that I will pay my taxes. Not again

tha'tewakatate'nikulhale' oh nahte' tsi' wakanuhte' yah
did I bother myself anything as I knew not

nuwa'tu' katsa' te'wakatsa'nale kwah ka ne
ever anywhere had I signed whether

taukwatuhwatsyohse' takatenyuhake tsi' twanagle' thyukwehu'we.
I wanted to change where we live Oneidas.

Okhale' tshiswake'nikulhau tsi' nahte' lali'wanutha'
And again I forgot what he asks

ne'n tehaya'toletha' Grass aki'lu' kwi 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

watahni'nu' ne'n akuhwatsya'ka' okhale' aknuhsa
it had been sold that is my former land and my house

ya'teyonehtu. Tho kwi nu ona wa'twake'niku'lyahke'
together. That is when I got upset

na uni wa'twake'nikulha'la' wakatenha'tslaya' tehalihwaskenhas
now even I bothered to hire a lawyer

tahnú oya uni' ne sahónhane' wa'thniye'na'
and another even it is he hired him they worked together

wa'yuklihwayó'tahse' oh naya'wane' taká' ok
to work out a plan how it would happen that not

thayukekhwa' tsi' yakwanagle' ne'n akhwa'tsile.
they would take from me where we lived that is my family.

Washukwalhalátsta' ka'i'ka' yukwanha'tsli' tsi' aslotalihsi'
He promised us this one we hired that it would return

yukwanahta. Kwah uni' oksa' ahsa tewá'nyawelu'
our property. So even right away three hundred

nikahwístake' washakwakalyahkse' kwah ki' tho ni'ku'
dollars we paid them just that much

lona'tu' tsi' shakwanháu. Washukwahlo'li' taká'
they were given when we hired them. He told us not

oh nahte' tayukwa'niku'lyahke' tsi' lau'lhá né' akwe'ku'
anything for us to worry that he everything

taho'nikulha·l_A.
he would take care.

Tho kwi ne naya·wane' kwi othole'ke' yeyakweskwé' áhsa
And then it happened up north we were three

niyohsla·ké tsi' nahe' nale' sakhyatuhslye·ná ne nuwa
years since again I received a letter now

shohyatútye' ne'n akenhá·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·k_A yukwanataskénh_A.
they are going to decide our case this our property trial.

Sayákwawe' né' tsi' yukwanuhsote' kwah akwe·ku
We returned that is at our house just all

tekawisahlihtu tsi' niku kawisatályukwe tsi' yohsutakahla·tu.
windows broken as many windows as there were walls.

U·tu ki' sayakwatáyahte' tsi' yukwanuhsote.
It was possible for us to go back in to our house.

Tahnu uni' né' tsi' na wa'tyukhiya'to·lehte. Kwah k_A?
And so even it is as now they had our trial. Really

nutashakoha·wihte' ne'n akenhá·tsli' wa'teshakolihwak_A·ni.
he let them have it that is the one I hired he won the case.

Ne kati' tsi' ona sahahta·ti' washukwahlo·li' tsi' akwe·ku
So then when he went home he asked us that all

ashakwata·ko yukwahyatuhsli'shuha tahnu to·k_Aske k_A? ok
he'd take from us our papers and really

okhna' ne tho tuta·lawe' tsi' tyukwanuhsotáhkwé' né
and there he returned to where our house used to be it is

sa wahali'wanu·tu' ashakwahyatuhsalaniha' ka'i·k_A yukway_A·táhkwé'
also he asked to borrow our book this we used to have

kahyatuhslova·ná tho kahyatúnyu tsi' yah se' teholi·waya
big book-treaty there they were written that now even any right

o'slu·ni tsi' twanakle' k_A nyahotiye·l_Ake ne kwi
whites where we live for them to touch it was

yeshukwaha·w_A·se' okhale' sheku tewasha wisk
he took from us and still twenty five

sashakwahwistaniha tsi' na kanata'ke nyusahle.
he borrowed money as now Green Bay he went back.

Kwah uni' ka' nahe'ko shohtati onale?
even quite a while he'd gone home again

shukyatuhslo.ta'se? ne' nuwa' yohyatutye ne'n
we received a letter now it was written

lohyatunihahkwe? ne'n akenha'tsli? etswa'niku.lalak thika
his secretary that is the one I hired to warn us that one

tho yehaktus wahahwistaye.na kaye tew'a'nyawelu kanata'ke
there he visits he took money four hundred in Green Bay

ka'i.kā tsi' luwatanyehta'sehati yah uni' teyehsa.nale?
this that he was being sent not even signed

ukha' tyakotanyehtu. Tohka' niyotlatstu yeseshakwahyatu.ni.
who had sent it. Several times we wrote back to him

ok yah ki' nuwa.tu te'sholihwa'slakwa. Kwah ta't tsyohslat
but not ever did he answer. Maybe a year

tsi' nahe' ona sayukwaliho.ta'se? tsi' lawaheyu yak?
since now we heard that he was dead they say

na ne.
it was.

Na uni' wahuktanyu.ko shakotiye.nas yukhihlo.lihe?
Then they kept visiting police telling us

ayakwaya.kane? tsi' yukwanuhsote? ok tho niwake'nikohlotā.ne
to move out where our house was then I made up my mind

tsi' tho atyakwaheye? ne'n shakotiye.nas tsi' niyo.le
that there we'd die police before

na ayakwaya.kahne. Kanuhsase'ka lone?ka e.so yukwahlistu?
now we'll move. Lucius Hill his wife much she urged us

taka' usekatlihwate'wahte. Ne kati' wakatwa.nalahkwa. Kwah
not to commit a crime. And so I obeyed.

uni lonu.lha wa'ukhiyanaklakwahte. Ya'yahk yawa.le niyohsla.ke
even they they helped us move. Six teen years

tsi' nahe ona tsa'ukhinatakwa.
that long now since we lost our property.

Told by Chauncey Baird to Dennison Hill
Translated by Amos Christjohn

Wa'tlu? yawa'le' tewa'nyawelu? ok teklu? yawa'le' tshiyohslashe'tas
 kanana'ke'ne kolahne takhwistako'na ka'i'ka' ka' nikuhatyeha
 luthwistaka'was ne' tho ne' tahnú Belle luwa'yats ne' tho
 tha'tlu? afes tho, tsyaha'kehwe. Yah ne tha'teholihotálhu
 tsi? taha'ku akhwista. Tahnú oya sa kahyatúhslí? lawelu'ne?
 utaha'ku okhna? wa'kli'wanu'tu oh nahte? na' ne. Waha'lu?,
 "Ne kwi ne sahyatuhsli'shuha na saku'newe? o'na o'slu'ni.
 waswa'tu, tsukwehu'we." Yah te'wakye'na ne'n kahyatúhslí?
 thakwawihahkwe. Wahihlo'li' tsi? yah ni nuwa'tu te'wakli'wanute?
 tayutte'ni' ukwehu'we okhale? yah uhte? sa ne te'we'ne,
 kanhke tho niyo'le, na'tahatte'ni lukwehu'we kwah o'slu'ni
 yaha'tu, Sakahta'ti' kwi ne kwah ne ok swaknehlakwas tsi?
 na'ya'wahne.

Yah nahte? ne te'skanuhtúnyuhe? ya'yahk niyohsla'ke' tsi?
 nahe? nale? ne tusuke'nikulha'la ukhyatuhslo'ta'se?
 tehaya'toletha? Grass luwa'yats kanata'ke, thotlihute? ne
 thakhyatu'ni' kalihwaya'ne' thika kahyatúhslí? tsi? akkalya'kha?
 akwattaxes. Yah ale? tha'tewakatate'nikúlhale? oh nahte?
 tsi? wakanuhte? yah nuwa'tu katsa? te'wakatsa'nale kwah ka ne
 taukwatuhwatsyohse? takatenyuhake tsi? twanakle? thyukwehu'we.
 Okhale? tshiswake'nikulha'ni tsi? nahte? lali'wanutha? ne'n
 tehaya'toletha? Grass aki'lu? kwi teyohsla'ke' tsi? nahe?
 nale? sukhyatuhslo'ta'se? tsi? ona watahni'nu ne'n akuhwatsya'ka
 okhale? aknuhsa ya'teyonehtu. Tho kwi nu ona wa'twake'nikú'lyahke?
 na uni wa'twake'nikulha'la wakatenha'tslaya? tehalihwaskenhas
 tahnú oya uni? ne sahonhane? wa'thniye'na wa'yuklihwayó'tahse?
 oh naya'wane? taka? ok, thayukekhwa? tsi? yakwanakle? ne'n
 akhwa'tsile. Wahukwalhalatsta? ka'i'ka' yukwanha'tsli? tsi?
 aslotalihsi? yukwanahta. Kwah uni? oksa? ahsa tewa'nyawelu?
 nikahwistake? washakwakalyahkse? kwah ki? tho ni'ku lona'tu
 tsi? shakwanhau. Washukwahlo'li' taka? oh nahte? tayukwa'nikú'lyahke?
 tsi? lau'la né akwe'ku taho'nikulha'la.

Tho kwi ne naya'wane? kwi othole'ke? yeyakweskwe? ahsa
 niyohsla'ke' tsi? nahe? nale? sakhyatuhslye'na ne nuwa
 shohyatutye? ne'n akenha'tsli? tehalihwaskenhase'ko wahukwahlo'li.
 tsi? nikaha'wi kanata'ke ona teyukhiya'tolehta'ne? ka'i'ka'
 yukwanataskenha. Sayakwawe? ne tsi? yukwanuhsote? kwah
 akwe'ku tekawisahlihtu tsi? niku kawisatályukwe tsi? yohsutakahla'tu.
 U'tu ki? sayakwatayahte? tsi? yukwanuhsote.

Tahnú uni? né tsi? na wa'tyukhiya'to'lehte. Kwah ka?
 nutashakoha'wihthe? ne'n akenha'tsli? wa'teshakolihwak'ni.
 Ne kati? tsi? ona sahahta'ti' washukwahlo'li' tsi? akwe'ku
 ashakwata'ko, yukwahyatuhsli'shuha tahnú to'kaske ka? ok okhna?
 ne tho tuta'lawe? tsi? tyukwanuhsotahkwe? né sa wahali'wanu'tu.
 ashakwahyatuhsalaniha? ka'i'ka' yukwaya'tahkwe? kahyatúhslowa'na
 tho kahyatúnyu tsi? yah se? teholi'waya o'slu'ni tsi?
 twanakle? ka nyahotiye'lake ne kwi, yeshukwaha'wa'se? okhale?
 sheku tewasha wisk sashakwahwistaniha tsi? na kanata'ke nyusahle.
 Kwah uni? ka? nahe'ko shohtati onale? shukyatuhslo'ta'se? né

nuwa' yohyatútye ne'n lohyatunihahkwe' ne'n akenhá·tsli',
 etswa'niku·lalak thika tho yehaktus wahahwistaye·na kaye
 tewá·nyawelu kanata·ke ka'i·ka' tsi', luwatanyehta'·seháti yah
 uni' teyehsa·nale' ukha' tyakotanyehtu. Tohka' niyotlatstu
 yeseshakwahyatu·ni ok yah ki' nuwa·tu te'sholihwa'·slákwa.
 Kwah tá't tsyohslat tsi' nahe' oná sayukwaliho·ta·se' tsi'
 lawahéyu yaka' ná ne.

Ná uni' wahuktanyu·ko shakotiye·nas yukhihlo·lihe' ayakwaya·káne'
 tsi' yukwanuhsote' ok tho niwake'nikohlotá·né tsi' tho
 atyakaheye' ne'n shakotiye·nas tsi' niyo·le ná ayakwaya·káhne.
 Kanuhsase'ka lonie'ka' e·so yukwahlistu' taká' usekatlihwate'·wahte.
 Ne, kati' wakatwa·nalahkwa. Kwah uni lonu·lha wa'ukhiyanaklakwahte.
 Ya·yahk yawa·le niyohsla·ke tsi' nahe oná tsa'ukhinatakwa.

Told by Chauncey Baird

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 my 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

