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PREFACE

Many generations are a part of this collection of stories: the generations of the 1800's and before who lived them, the generation of the late 1800's who remembered them and told them; the generation of the early 1900's who first wrote them down; the older generation of today who worked on translating and retranscribing them; and the younger generation of today who are learning the Oneida language by reading them. They are dedicated to the memory of the past, the education of the present, and the promise of the future for the Oneida people.

The author names listed in the Table of Contents originally told the stories in the late 1930's to the Oneida writers of the WPA sponsored Writers' Project. Those writers are identified after each story. Each of the stories is given three versions: the first is an Oneida spelling with a rough interlinear phrase by phrase translation (this version may be particularly useful for those learning the language); the second is a version in Oneida alone (for those who know Oneida); and the third is a freer English translation (for those who do not know Oneida). Much of the translation work, both the interlinear and the freer versions, was done by Amos Christjohn, Maria Hinton, and Mary L. Danforth who also read the stories into tape. Four other speakers - Melinda Doxtator, Mary Jourdan, Flora Skendore, and Rebecca Ninham - very patiently spent much time reviewing and proofreading endless preliminary versions. Mary Stephan had the thankless task of typing the endless preliminary versions. Donne Applebee supplied the artwork. And Mary Lemieux did the artwork for the cover.

All of this work has been made possible by the Oneida Bilingual Program directed by Amelia Cornelius and funded through a Bilingual/Bicultural Education Act: Title VII grant.

-Clifford Abbott
January, 1983
ONEIDA SPELLING

Vowels:

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

'a' has the sound of the 'a' in _ah_ or _father_
'e' has the sound of the 'e' in _egg_ or _eight_
'i' has the sound of the 'i' in _ski_ or _machine_
'o' has the sound of the 'o' in _hope_ or _low_

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

'u' has the sound of the 'un' in _tune_
'ʌ' has the sound of the 'on' in _son_

Consonants:

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

h, l, n, w, and y

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

't' normally has the sound of the 't' in _city_, _water_ or _stove_. Notice in those words 't' sounds more like 'd'. If a 'k', 'h', or 's' follows then the 't' has the usual English sound as in _top_.

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

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

Other symbols used in writing Oneida:

'ʔ' 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.)

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

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

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
GLOSSARY OF SUPERNATURAL TERMS

Oneida terms for many supernatural events do not always have easy or exact translations into English. Here is a list of some of the most important Oneida concepts with some hints of how they are different from one another and from the English terms.

awél"uske This term is generally translated as 'witch'. Witches are human beings with special powers that they usually use for evil purposes. Often they can disguise themselves as animals and they tend to be hard to kill. What they practice is called 'awelu'uske'tsla' or 'witchcraft'. Most witches are female but male witches are possible. They would be called 'lawelu'uske'. Another term some people use for a female witch is 'akawelu'uske'. For some people this is a more respectful term or used to describe a smaller or younger witch; but for other people 'awél"uske' and 'akawelu'uske' are used interchangeably.

yakótku This word is used to describe a person with special psychic powers. Unlike a witch these powers are usually used for good not evil purposes. Some translate this as 'magician' or 'prophet'. Whereas witchcraft is usually learned, the powers of yakótku are usually a gift that certain individuals have. Both men and women can have this gift. A male would be called 'lotku'.

yakotyantlu'hse This term describes someone who has seen or been bothered by a ghost, spirit, or apparition. There are no special powers in such a person but they are often spoken of as being bewitched. The male term is 'lotyantlu'hse'.

yakotla'swahtu This term is also used to describe someone who has been bewitched, but it is quite different from yakotyantlu'hse. Instead of seeing things, the victim here acts like one of the clan animals. It usually takes a false face ceremony to cure this kind of affliction. A male who has this affliction would be called 'lotla'swahtu'.

yenuhkwa'tslayate'li'se This is someone who knows much about medicine, especially herbal medicine. Such a person does not necessarily have any special powers although witches, who do have special powers, often know and use medicines. The dividing line between medicines used for physical curing and those used for supernatural purposes is not always clear. The term for a male is 'lanuhkwa'tslayate'li'se'. Although these are curers, they are not really doctors. The term 'latetsyat', which is usually translated as 'doctor', refers more to one who knows white man's medicine.

yutelu'uske'tslu'nihe? This term describes the action of doing witchcraft. Literally it means 'she is doing witchcraft' or 'she is practicing to be a witch'.

yakotləununyə'nihe? This term describes the action of casting a spell on someone or bewitching them.
otkuhsó:lu This word means 'false face'. A man who is using a false face as part of a curing ceremony would be called 'lotkuhsó:lu'.

All of the above words refer to human beings of one sort or another. There are other beings that the Oneidas have words for. Some of these are:

láskan This creature usually has the form of a skeleton. Some believe it is the spirit of someone who has died but not yet found peace. They are frightening creatures.

ukwe i:laks This term translates directly as 'he eats people'. He lives by himself and is particularly fond of children.

tehatikala:lu These are the 'little people'. They appear only to those who believe in them. Unless they are mistreated, they generally use their special powers for good purposes.

atnayalhu This is a giant. Giants were usually evil and lived in times past. Today this is one of the names for the devil.

o'nu:yú This is a magic bug. It is about the size of an apple seed and has no limbs. It is used for prophecy and certain kinds of magic.

kanahúhtot This is a special hunting worm. It can make a hunter more successful if properly used.

atyantluhsla This is a ghost or spirit. Most often it is frightening, but sometimes it acts as a guide.

yakoshu'nyuhse This word means she is giving a sign, omen, or prophecy. It is most often used of certain animals whose appearance or actions have a special meaning.
Kawanahahte Akawelu'uske'ka
"Her Voice Ahead" She used To Be A Witch

Ne ni wakahlu'ka tsi? awelu'uske'ka
It is what I overheard that she used to be a witch

ne"n Kawanahahte'ka ne tsi? na' sutathle'wahte?
that is "Her Voice Ahead" it was when she repented

she told how to do it to be a witch.

Kalha'ku' kaa yaka? nyaha'ya' tho ne o'na'
Into the forest always they say they would go then

tayeli'wahkwe? yah kwi ne tewakanuhe?
it would be for them to sing a song not it would be that I know

ot nikalo'na'ta. Tsi? nahe? tayakolihawahkahake?
what kind of song. All the while they would be singing

ne ka'i'ka otsi?newala'sh' tho aku'newe' okhna?
It is these green grass snakes that will get there so then

kaa yaka? ne wa'akoye'na' tayakotahsohala'ko'
always they say it is them she will catch she will cut off their tails

okhna? tsi? akan'khwa' ne akehnekila ne o'na'
so then as it will bleed it's that she will drink it is now

awelu'uske' ayu'yu. Ne yaka? atyute'lahte?
a witch she'll become. It is they say the first thing they'll do

ayutatlahuni tsi? ka'ya' tyutatnolukwa.
you will bewitch that which you love the most.

Kwah kati? wi i'ka tsi? ayako'nikuhlatsahnihake?
So it has to be for real that you will have to have a strong mind

ne ne nahte? ayutatlahuni ok uni
it is what you are going to be instructed about or else

yah kwi thau'tu ayakolihwiyostuhake? sa', yah
not will it be possible for you to be Christian too, not

te'atyelihwaye'li ne'n akawelu'uske. Tha'teka'te ne'n
is she honest that is a witch. It is different that is

yakotku yah se ne nahte?
a person with super natural power not is it anything

thayutataye'la'se' nok tsi? kanyo yakothmekosla
that they will do to another but then that is if you been baptized
yah ki uní ne te’tsyakót’ku.
not is it too that would you have super natural power yet.

Told by Lavinia Elm to Ida Blackhawk
Translated and taped by Amos Christjohn

Kawanahá’hte Akaweluske’ka

Ne ni wakahlu’ka’ tsi? awelu’uske’ka ne’n Kawanaháhteh’ka
ne tsi? na’ sutathle’wáhte’ uthló’lí’ tsi? na’ye’yle’ ayakaweluske’uske’hake.
Kalha’ku kas yaka? nyaha’ya’ thò ne o’na’ tayeli’wa’hkwe?
yah kwi ne tewakanúhte’ ot nikalanó’ta. Tsi? nahe’ tayakolihwahkwahake’
ne ka’i’ka’ otsi?newal’a’shu tho aku’n’ewé’ okhna’ kas yaka’ ne’
wa’akoye’na’ tayakotahshohala’kó’ okhna’ tsi? akanekwa’ ne akahnék’la
ne o’na’ awelu’uske’ ayu’tu. Ne yaka’ atyutye’láhte’ ayutatlunúni
tsi? ka’ya’ tuutatmolókhwa.

Kwah’ katí’ wi i’ka’ tsi? ayako’nikuhlatsahnítuhake’ ne ne naíte’
ayutatluní ok uní, yah kwi thau’tú ayakolihyiyoštúhake’ sa’,
yah te’tyeli’wahwé’lí ne’n akaweluske. Tha’teka’té ne’n yakót’ku
yah se ne’náhte’ thayutatatye’là’se’ nok tsi? kanyó yakothnekós’la
yah ki uní ne te’tsyakót’ku.

Told by Lavinia Elm to Ida Blackhawk

Her Voice Ahead — A Deceased Witch

What I’ve overheard is that this deceased "Voice In Her Mouth",
at the time that she had repented, had told how to go at it to become
a witch.

To become a witch you would have to go into the woods and
gather some green grass snakes. In order to get snakes you always
sing a song, but I do not know what kind of a song they used to sing.
And it’s during the time you are singing that the snakes will
come to you. And with these snakes you cut off a portion of their
tails, and this blood is what you drink and you become a witch.
And your first assignment is to bewitch the one you love the best.
In order to do this you would have a strong mind and not be
baptized while you are training to be a witch. All witches are
dishonest. A super natural power person is all together different,
they don’t harm you in any way. But if you are baptized, you do
not have your super natural power; if you get baptized that takes
away your super natural power.

Translated by Amos Christjohn
Kuwatinikwahsatâhkwas Òtku
Bleeding Snakes

Thika'na akawelu'uske aolihwa'ke tsi? nahte'? That about witchcraft to be on that subject whatever

Akli'wanu'tu' akuka'latuhse? kwi o'na' tsi? nahte' for me to ask for me to tell you a story for now whatever

washukwaka'latuhse? lake'nihkâ tsi? ni'ku' asa'tu' story he told us my deceased father as much as possible

Askey'a'lane? tohka niha'ti lânu'kwe tho latiya'tale I will remember a few of them Oneida men that were in the same group

ka'i'kâ Talu'kowanhe? yutlanaya'takhwa' wahatiketsko? this here Duck Creek church they got up

watânha'u akuwayatakawahse? onuhsatkahiti'ke, okale' kwi ne' a bee to cut wood for her the church, and too it will be

ya'taknehte? âhuteskawyakhe? sa ohnâ'kâ tsi? the same operation they will cut brush too in the back of
tyeya'tatali. Tho kati' wi' wa'thutlane' the cemetery. So it was there that they had a meeting

âkta tsi? kanuhsote ne'n nuhsatkahiti'ke na kwi tho nearby where the building stood the church so now there

nyakanâhlota'ti' tsi? nu' nahotiyat'â? group went that way the place where the men will work.

Wahutye'la ne' tho wahatitsa'li ka niwah To their surprise right there they found just a small

watuhwatsyahslu'ni. land that had been cleared.

Ka'i'kâ na tsi? nu' niwatuhwatsyahslu'ni Now this the place where the land had been cleared

tho kanakalo'tu' tekni kwâh kana'ktekyatleh. Tahnu' there were two poles standing just so far apart. And

ya'teyonatsihnualoku? Tho ne o'na' o'ya' there was a crotch on each pole. So then now another

ka nikanakalâ tho tkanakalahele', small pole that pole is laying on top in the crotches,
tho kutiya'tihâ'lu Òtku. Tho na'ku tkaksak'lu there they were hanging snakes. There underneath were dishes
ka nikaks'a sa ohka'la yunya'tu tho yewatsanh'nyu small dishes made out of wood in there it was dripping
ka'i'ka' otku aotinikwa'ssa shaya'tat wah'a'lu', this snake blood of theirs one man he said,
"Kah ki nu' nihutkanisa?astakhwa?" "This is the place where they have their council meetings lonuwelu'uske," the witchmen."

Na ki ale wi ne? to'kaske wa' thutatnutoyahte? So now again it was for real that they were joking with one another katsa uhte? ka'ya' laotyohkwa tho tehutlatsta'. which ever must be the one of his crew that they have their gathering there. Kwah ka nahe na tho wahoke'tohte? lokwa'hna'ta? It was for sometime now that he appeared an old man tehotkahtunyuti. he was looking around.

Kwah ka nahe tho latatyehse? It was a short time that he was standing around tehotithalunih na shaya'tat wah'a'lu', talking between themselves so now one of the men he said,

"Tokaske ka? Ka'i'ka' kah nukwa' ilate" "Is that for real? About this one on this side standing la'tuhe? is'e yaka' tho ka' tho he is saying you're the one they say that right here yesalihunya'nie' ahsatewelu'usketslu'ni." they are teaching you the art of you becoming a witch."

Tutahatkalhatenityah te yaka' na ne' kwah nok He immediately turned around they say instead just only a'e' na'teshaka'lahse tsi? nihona'kwa'u wa' thotka'nele great big eyes he had how angry he was he looked at him tsi? ka'ya' ne' wah'a'lu'. Tahahsahtani'ih that is the one that he had said it. He knocked them down tusahatkalhateni', okhna? a'e' s'al e'. he turned around again, but already quite a ways was he on his way.

Told by Mrs. Angeline Beechtree to Andrew Beechtree Translated and taped by Amos Christjohn
Kuwatinikwa'sahkwakwa Otku

Thika' na akawelu'uske aolihwa'ke tsi' na'hte? Akli'wanu'tu' akuka'lathuhe? kwi o'na tsi' na'hte? Washukwaka'lathuhe?
lake'nihka tsi' ni'ku asa'tu' askey'a'lane? Tonka niha'ti
lanu'kw'go tho latiya'tale ka'i'ka Talu'kowanhe? Yutlanaya'takhwa?
Wahatiketsko' watana' u akuwayatakwhse? Onuhsahtokah'ti'ke, okhale?
Kwi ne' ya'taknehte? Ahuteska'ya'ke' sa ohna'ka tsi' tyeya'tatali.'
Tho kati' wia' wa'thutla'na? Akta tsi' kanuhsotete ne'n nuhsatokah'ti'ke
NA kwi tho nyaka'nahlotati tsi' nu', nahotiy'o'ta'.

Wahuteye'la ne' tho, wahatitsa'li ka niwah watuhwatseyahsly'ni.
Ka'i'ka na tsi', nu' niwatuywatseyahsly'ni tho kanakalo'tu'
tekni kwa'h kana'netekeatsle. Tahnu ya' teyonatsihiwuwaloku'. Tho ne o'na
o'ya' ka nikangala tho, tkanakalale'le', tho kutiya'tiha'lu
otku. Tho na'ku tkaksake'ly ka nikaksa'sa okha'la yuny'o'tu
tho yewatsanhunyu ka'i'ka otku aotinikwa'hsa shaya'tat wah'lu',
"Kih kwi nu' nihutkanisa'astak' awa'tonu'lu'uske.'

Na ka ale wi ne' to'kaske wa'thuyatutoloyahte' katsa uhte
ka'ya', laotyo'khwa tho tehutlatsta'. Kwah ka naye na tho
Whaoke'tohte' lokwahna'ta' tehutka'tunyuti.

Kwa'h na naye tho latatyehe? tehutiatlahni na shaya'tat
waha'lu', "Tokaske ka' ka'as'ka ka'wukwa' ilate' la'tuhe',
i'se yaka' tho ka'kho yesalihunya'nihge abaspewel'u'sketsi'lu'ni.'
Tutahatkalhatenyah'te' yaka' na ne' kwa'h no'k - a'e na'teshaka'lahse
rse' kwha'lu' ne' la' waha'lu'. Tahahsahtan'i tusahatkalhaten, ohaha' a'e' sa'le'.

Told by Mrs. Angeline Beechtree to Andrew Beechtree
Bleeding Snakes

I will now talk on the subject of witchcraft that you have asked about.

I will tell you as much as I can remember of what my father used to tell us.

There were a few of these Oneida men that belonged to this Duck Creek prayer place that they had put up. They also had to cut brush in back where the cemetery was located.

So they met at the church, and all went as a group to the place, where they were going to work. To their surprise they found an area that had already been cleared of brush.

In this area there were two poles standing a short distance apart, the sticks were forked. There was a smaller pole put across the top. This is where the snakes were hanging from. There were also wooden dishes placed directly below the snakes. And their blood was dripping into these containers. One man said, "This must be where the witches have their meetings."

So now again as usual, they teased one another about which one of them belonged to this group of witches that met there. After a while an old man showed up there.

He was looking around. After he had been standing around for a while talking with them, one man said, "Is it true what this man standing here is saying. That this is where they teach you how to become a witch."

They say, he turned around real fast, his eyes were real big as he turned and stared at the one man that had said that. He was so angry he knocked those things down (snakes and poles) and he turned back around and walked away.

Translated by Amos Christjohn
(12)

Tsi? Ni'yót Tsi? Awélu'uske Yotuú

How One Became A Witch

Wahu'nise nu' kanu'no yenahnu'ne akawélu'uske.

Long ago where New York was full of witches.

Tsi? nityotyelu'tú tsi? akawélu'uske ayú'tá' otku
The way it first happened that a witch to become snake

kas yaká wahutholahtha to ok wi nikúti Ashakotílyo
always they say they hunted it was just that many they would kill

thó né ona' katsa ok nu nikakwatakwá.
there then now somewhere a place had been pre-arranged.

Tekanakala'luhe tho Ashakotíya'tihalúnyu okhna tho
A pole was put across there they would hang them then there

tkanukwakélu tho yewatshánu ne'n otku onikwahsa
dishes put underneath there dripping the snake's blood

okhale' tho kas yaká yotékha aktá. Ne
and there always they say fire was burning close by. This

yaká ka'i'ka' otku onikwáhsa ne Ashatinheki'la
they say this snake blood this is what they will drink

okhna Ahonelu'uskene kwah ok thikawání'yó uhka ushakotílyo
then will become witches it made no difference who they would kill

né uni Ashakotílyo ne'n lonatkuhse.
and too they would kill the ones that have mystic powers.

Told by Jonathan Denny to Oscar Archiquette
Translated and taped by Mary L. Danforth

Wahu'nise nu' kanu'no yenahnu'ne akawélu'uske., Tsi? nityotyelu'tú
tsi? akawélu'uske ayú'tá' otku kas yaká wahutholahtha to ok wi
nikúti Ashakotílyo tho ne ona' katsa ok nu nikakwatakwá.
Tekanakala'luhe tho Ashakotíya'tihalúnyu okhna tho tkanukwakélu
tho yewatshánu ne'n otku onikwahsa okhale' tho kas yaká
yotékha aktá. Ne yaká ka'i'ka' otku onikwáhsa ne Ashatinheki'la
okhna Ahonelu'uskene kwah ok thikawání'yó uhka ushakotílyo
ne uni Ashakotílyo ne'n lonatkuhse.

Told by Jonathan Denny to Oscar Archiquette

A long time ago New York was full of witches.
The way to become a witch, they say, was they hunted snakes. They
would kill quite a few snakes. There was always a place pre-arranged
where there was a pole put across. This is where the snakes were hung,
there were dishes placed underneath, and that's where the snakes' blood
would drip. There was also a fire burning close by. They would drink the
snakes' blood and this is how they became witches.
It didn't make any difference to them who they killed. They would
even kill the ones with (mystic) supernatural powers.

Translated by Mary L. Danforth
Lonátku okhale Lonélu’uske
Indian With Supernatural Power And Witch

Ne yaká ne’n wahu’nise thanunhényuhkwe
This they say long time ago they lived here and there

lonélu’uske yaká’ okhale’ lonatkuskwe’
the witches they say and those with supernatural powers

sá ka’i’ka’ ne’n lonélu’uske kwáh ok thikawani’yó tsi’
too this the witches it made no difference that

náhte? Áhutatu’ni ne’n Áhanelheke. Kwáh uní ok
what they turn themselves into as they wanted too. And to

thikawani’yó uhka áshakotíih okhale’ ne’n
it didn’t make any difference who they would kill and the

onatkuhse thó uní ne’ ni’yo’t.
ones with supernatural powers there too were like that.

Né oná áshakonatlânunyaha’t ne okhale’ ne’n
They too they would bewitch them but this they say

ne’n lonélu’uske né shakotilyóskwe ne’n lonátku.
the witches they used to kill the ones with supernatural powers.

Told by Jonathon Denny to Oscar Archiquette
Translated and taped by Mary L. Danforth

Ne yaká ne’n wahu’nise thanunhényuhkwe lonélu’uske
yaká’ okhale’ lonatkuskwe’ sá ka’i’ka’ ne’n, lonélu’uske,
kwáh ok thikawani’yó tsi’ náhte? Áhutatu’ni ne’n Áhanelheke.
Kwáh uní ok thikawani’yó uhka áshakotíih okhale’ ne’n
onatkuhse thó uní ne’ ni’yo’t. Ne oná áshakonatlânunyaha’t
ok, tsi’ né yaká? ne’n lonélu’uske né shakotilyóskwe ne’n
lonátku.

This they say, a long time ago, the witches and those with
supernatural powers lived here and there.
These witches were able to change themselves into any form
they desired.
It didn’t even matter to them who they killed. The ones with
supernatural powers were like that too.
They would also bewitch them. But it was the witches that
would kill the ones with supernatural powers.
Akwe'ku Thonehtahkwà
They All Believed

Wahunis, yaka? lanukwehu'we wa'kuwatkátho?
Long time ago they saw her

ayeluske takatsisotatí kwahtsute'ke' kanusku
a female witch a light coming this way at night inside the house

she entered one male it is said already he was dead.

Nà kwi kahu'lákù yaka? yahatawyhe' okhna?
So now into the gun they say he had entered so then

tahanhotu wayólhane' usahoya'tinikace.
he closed it the following morning he would let him out.

Okhna' yaka? sahaya'tinikcwà? okhna' yaka?
But then they say he took her out again so then it is said

sahatketsko? tsi? ka'ya lawhesté.yu ne yaka?
that he got up again that which was dead it is they say

ne aoli'wa thonehtahkwà ne'n ayeluske
for that reason that they believe that is she is a witch

ktikwe'ku yaka' akuwatilyohake.
all the witches they say she should be killed.

Told by Randall Doxtator to LaFront King
Translated and taped by Amos Christjohn

Akwe'ku Thonehtahkwà

Wahunis, yaka? lanukwehu'we wa'kuwatkátho' ayeluske
takatsisotatí kwahtsute'ke' kanusku yahutawyhe' shayà'tat
yaka? okhna? lawhesté.yu. Nà kwi kahu'lákù yaka? yahatawyhe' okhna?
tahanhotu wayólhane' usahoya'tinikace.

Okhna' yaka' sahaya'tinikace' okhna' yaka' sahatketsko' tsi? ka'ya lawhesté.yu ne yaka? ne aoli'wa thonehtahkwà ne'n ayeluske ktkwe'ku yaka' akuwatilyohake.

Told by Randall Doxtator to LaFront King
They All Believed

It is said that long time ago the Oneida people saw a light coming. After they recognized what it was they discovered that it was a female witch. By the time they entered, one man was all ready. It was then that he had entered into the gun and he closed the door behind him. He then took her out, and then he took off on the run, that is the reason why he believes in witches. So it is for that reason all the witches should be killed off.

Translated by Amos Christjohn
Lótku okhale? Awelù'uske
The Doctor and the Witch

Lake?nihka' tehyatánhùtlahkwe? tsi? tkana'âlòhale?
My deceased father's used to be his brother at Oneida Castle
tsi? nu thanâklehkwe.
was the place where he used to live.

Lowi'laya lu'kwe laksá tahnu ka'i'ká lu'kwe
He had a child a male a boy and this here boy
lattokha'. Ta't nuwa ya'yahk yawa'le tsa?tehaohsliyá'ku.
he was smart. Maybe sixteen years old he was.

Kwàh latikweku ne thiká lu'tuhe? ne yooyantle?
It was all of them that's what they say it's the best
ne'n kwàh tsi? ni'ku au'tu ahuwalihiyúni
that is just as much as possible for him to get schooling

sáha é'nike ̊atayotteke tsi? ni'yót ne'n ta't
more so in upper level the way it is that is if
teklu' niwashe'tas. Ne'n lo'niha ka'i'ká lu'kwe,
eight was the grade. That is his father this here man,
yah ne nahte? tehau'ni ne'n
no it's was not anything does it mean to him that is
yahot'nyehte? ne' tsi' lohristaká'te ne ka'i'ká
for him to send him it's because he has lots of money for this.

Ne kati' wi oná tsha'kahewe? tshusutenhotuhköhake?
It was now when time had arrived for it to be opened
tsi' yutatilihunyouthan'kwa elhuwa kwi
at all the different schools just now that
sahuwatilihuni akwe'ku tsi' niku ne'n
they started teaching them again all that could be that is
yeksâ'shu. Oná kati' uni wi ne ka'i'ká lu'kwe
children. So now it was even that it was this man
yahot'nyehte? ne'n loyâha. Wahuwalihiunyuni'na' tho
he had sent him that is his son. He left to go to school that was
akta tsi? nu nithohtáti.
near by the place where his home is.

Tho tshyutakaha'wi lonatyohkwa'na' ka'tho
It was back at that time used many males right here
latinaklelhwe' ne'n lonatku,
used to live here that is men who had super natural powers,
t'en ka awelu'uske'tsla' ne' tho nu ne'n
maybe then common witchcraft that is at that place that is
Tkana'alo'hale' tsi' nu' nihatinakle' ka'i'k'^
Oneida Castle at the place where they live these
Atwa'kanha.
Indians.

ka'i'k'^ ukweho'ku ne ok awa'tu tsi' i'ka' tsi'
These people it's only possible is that for real that
anye'niku'la'lake ot ni'yet tsi' yakothale'. Ne' tsi'
a person has to be careful the way that they talk. It is because
ostuha ok tsi' ase'tkahte' yah thahsattoke'
a little bit only that you will spoil you will not notice
okna' kwi tyesa'nikulha'la ta't nuwa
and then it will bother you maybe it could be
asanuhwa'ta' ta't'un'i ne'n suke'ta
you will get sick or even it could be your relation
ot ok nayakoya'tawane.
something would happen to them.

Ne kati' wi' ka'i'k'^ lu'kwe lotkanu'ni'
So it was that(then) this man he was a rich man
ot ok uhte wi' nahaty'le' ne' tsi'
something it must have been is that he had done it is because
skaya'tat ka'i'k'^ Atwa'kanha awelu'uske yah te'yonuhwe'.
one woman this Ineidan she was a witch she did not like it.

ta't nuwa sotsi' loyanta' shenihi te ta't nuwa
Maybe it was too much he had good going maybe
ka'tsa' ok nu na'tehonatai' ka'i'k'^ laksa'
some unknown place that they have met this boy
yah te'zota'ti' ne'n tshahowa'nalahne.
he did not speak up that is when she spoke to him.

Yotka'te ka'i'k'^ Atwa'kanha asehtsa'li' yakota'ke'weh
Oftentimes these Indians you will find to be on the jealous side
saha ki ne'n wahunisa' nu. Ka'i'k'^ oksta'wa'ka'lu',
more so that long time ago. This here old lady she said,

"To kati' to tshi'kah nahe tho nayohtuhake?"
"Well then I just wonder how long that it will be like that."
Na kwi ne ka'i'kä laksa wahaha-t'í ne'n
So now about this boy he left home for
wahuwalihunyni'na'. Yah te'yu'nis okhna' tutahsawa
him to go get schooling. Not very long after and then it started
wahonuhwakta? for him to get sick.

Yah 'uhka' te'yakonuh'te' naht'í nohoy'a'tawahshe.
No body they did not know what was the matter with him.

Ne kati' wi ka'i'kä lo'niha' wahoya'tisakha'
So it was this father of his he went to look for him

ne ka'i'kä Atwa'khanakeha' late'tsyat tho kati' wi
it was this Indian way medicine man so then it was there
ne war'lawe'. Na kwi wahotkahnhe' ne'n laksa.
that he got there. So now he examined him that is the boy.

Ot'ok naht'í loyat'í ohenkanusne ki' i'wate'. Tho kati'
Some thing he had along in the water it was in. Then it was

wi ka'i'kä yahatke'to'tá wahatkat'ho' akokst'a'ha ne'n
in this that he took a peep he saw it an old lady was

yakotku. Tho tyekukalahele'
the super-natural being. There her face sitting on top

ohenkanusne. Ne kati' wi ka'i'kä Atwa'khanakeha' late'tsyat
of the water. So it was then this Indian way doctor

wah'lu' "ne ok awa'tu ahiya'takenha' akte' ki' nu
he said "it's only possible for me to help him some other place

nyahte'wa'tawahwe' tsi' nu ne'n yah thayakonuh'teke'
we will take him away the place that she would not know

ne'n akokst'a'ha thika' yakotku tsi' nu
that is the old lady that super-natural witch the place

ni'lehse' akte"', kati' wi nyahtuwaya'tawahwe'
where he is at some other place", it was then that they had taken him away

okhna' oksa' sahata'kali'táte' ka'i'kä laksa.
and then right away he became healthy this boy.

Nok tsi' kwah ne' kok nahe okhna' wahoto'kahshe'
But then it was just a short time and then she found out

tsi' nu ni'lehse. Ona ki' ok ale' sahonuhwakta
the place he was. So now right away again did he get sick again

ne'n laksa'. Kwah tsi' wahmisleni ehta'ke
that is the boy. It was just every day down the stairs
tahahkwé'nahte khale' o'ná e'só lonuhwaktanihe. Tho kati' wi' he came down pretty soon very sick he was. So it was there

lā'nehse' oná kwah'ka' nityo'kala'u tohka they were around it was now quite late in the evening a few

nihati kanusku thā'nehse tsí' nu thonuhwaktanihe? men inside the house were now in the evening a few

ka'i'ka' lakṣá. Ne kati' wi ka'i'ka' Atwa'kanha latetsyat this boy. So it was then this Indian doctor

waholi'wanu'tu'še shaya'tat tho lā'tlu' kanusku he asked him one man that was sitting there inside the house

ahaya'kane' tahanuhsata'se tsí' for him to go outside for him to go around the house where

kanuhsote. the house stood.

Tho kati' wi ne' na'a'wa'ne tho wahatkatho? That's the way it was it all happened there he saw

tsí' wa'thanuhsahkwa'se wahohlo'li' tsí' nahte' as he went around the house he told him what ever it was

wahatkatho' ka'i'ka' Atwa'kanha latetsyat tu'sane' lanutsi'ne he saw this Indian doctor it fell his head

wa'thanuhkalā'lu' wahā'lu', "Yah kwi thyaetwa'yele? shook his head negative way he said, "No we cannot help it

Ahlāheye' ne' thikā lakṣá.' Wahlāheye' kati' wahe. he will die is that boy." He did die it was.

Told by Ulysses Webster to Lewis Webster
Corrected by Andrew Beechtree
Translated by Amos Christjohn
Taped by Amos Christjohn
Lotku okhale? Awelu'uske


Lo'îlâyâ lu'kwê laksâ tahnu ka'i'ka lu'kwê lattokha?.

Ta't nuywa ya'yahk yawâlê tsâ'tehaqohsliya'ku.

Kwa latikhewk ne thîka' lu'tûhe? ne' yoyantle? ne'n kwâh tsi? ni'ku' au'tu awuhawilhuni saha e'nikê Atayotteke tsi? ni'yot ne'n ta't têklu' niwashetâse. Ne'n lo'nihâ ka'i'ka lu'kwê, yah ne'hahte' tehânu'ni ne'n yahotânyeye'te ne' tsi? lohwistaka'te ne ka'i'ka.

Ne katî' wi' ona' tsha'kahewe? tshusutenhotuhkohake? tsi? yuatâlilhunumithanyu'kwa élhuwa kwi, sahuwatâlilhuni akwe'ku tsi' niku ne'n yeksa'shuh. Ona' katî' unî wi'n ne, ka'i'ka' lu'kwê yahotânyeye'te ne'n loya'ha. Wahuwulihununyi'na? tho akta tsi' nu nîthohatî'.

Tho tshyutakâha'wi' lonatyohkwa'na' ka'ño' latina'klekhwe? ne'n lonakâ, ta't ka' awelu'uske'tsâ? ne'? tho nû, ne'n Tkana'olhale? tsi? nî nihatânkle? ka'i'ka' Atwa'kanha.

Ka'i'ka' ukwêhó'ku ne' ok awa'tu tsi', i'ka' tsi? âye'niku'lalake ot ni'yot, tsi? yahokale? ne'? ne'n osota ok tsi' asêtkahte? yah tântsattokê, okhâ? kwi titaya'snikulha'la ta't nuwa asamuhwakta ta't, unî ne'n sukwe'ta ot òk' nayakoya'tawane.'

Ne katî' wi' ka'i'ka' lu'kwê lotkanan'ni ot òk' uhte' wi nahatyele? ne'? tsi' skaya'tâ, ka'i'ka' Atwa'kanha awelu'uske yah te'yonuhweu. Ta't nuwa sotsi', loyantla'shenihâti ta't nuwa katsa' ok nû na'tehonatlau ka'i'ka' laksâ yah te'thota'ti ne'n tsâhohwa'nâlahne.

Yctâ'ke ka'i'ka' Atwa'kanha ashetâla'li yakota'këwâh saha kij, ne'n wahuni'sa' nû. Ka'i'ka' oksâthâ wa'ka'l'lu?', "To katî' to tsi?' ka'hâ, naïhe tho nayohûtuhake.'"

Na' kwi', ne ka'i'ka' laksâ wahahata'ti ne'n wahuwulihunyni'na'.

Yah te'yu'nis okhâ? tûtashawa, wahonuhwakta'.

Yah uhka' te'yakonuhte' nahi'te' nihoya'tawhse.

Ne katî' wi' ka'i'ka' lo'nihâ wahoya'tisákha ne ka'i'ka' Atwa'kanhakeha' latë'tsyat tho katî' wi' ne' wâlave'. Na' kwi' wahôtakhâse? ne'n laksâ, Ot òk' nahi'te' loyata'í, ohnekunusne ki? i'wate'. Tho katî' wi' ka'i'ka' yahatke'to'tâ wahatâkaho akoskâha', ne'n yakôtü'. Tho tye'kuksalâhêle ohnekunusné. Ne katî', wi' ka'i'ka' Atwa'kanhakeha' latë' tsyat wahâ'lu' "Ne ok awa'tu áhiyatakenha', akte' ki? nî nyahetwaya' tânhe' tsi'? nu ne'n yahyakonuñteke' ne'n akoskâha thîka' yakôtü' tsi'nù ni'le'she' akte', katî' wi' nyahuwaya'tâhawe' okhâ? oksa sahatâ'kali'tate' ka'i'ka' laksâ'.

Nok tsi' kwâh ne' kôk naïhe okhâ? wahotâ'kåhse' tsi'nù ni'le'she'. Ona' kî' ok ale' sahohuwakta ne'n, laksâ'. Kwâh tsi' wahnisatêni eh'ta'ke, tahakhwe'nahâte khale' ona' e' so' lonuhwakanihe. Tho katî' wi' la' ne'she', ona' kwâh, ka' nityo'kala'u tönka nihâti' kanuskü tha' ne'she' tsi' nù thonuhwakanihe' ka'i'ka' laksâ'. Ne katî' wi' ka'i'ka' Atwa'kanha latë'tsyat waholi'wanu'tu'se shayà'tat tho la'tlu' kanuskü ahaya'kane' tânahusata'se' tsi' kanûso'te.

Tho' katî' wi' ne' na'a'wâ'ne tho wâhatakâho' tsi? wàthanuhsahkwâ'se' wahohlö'li' tsi', naïhe tho wâhatakâho' ka'i'ka' Atwa'kanha latë'tsyat tu'sane' lanutsi'ne' wàthanuhsâ'kale'lu' wahâ'lu', "Yah kwi' thyætwa'yele' ahlâhe'ys' nê' thîka' laksâ'". Wahlahye' katî' wahi.
The Doctor and the Witch

My deceased father, his brother who was at Oneida Castle, New York — that is where he lived, he had a young son, who was very smart, who happened to be maybe about sixteen years old. They were all saying that it is best for him to be educated more than just eighth grade, and the father of this boy, he is quite able to send him to higher grade in school, because he had plenty of money.

When time came for the students to go back to school, so he did send his boy back to school. The high school was nearby.

It was back during their times there used to be some living around here who had supernatural power. Maybe that was a witch county around Oneida Castle, New York — the place where the Indians are living.

These people have to be real careful how you talk, because just a little bit out of the way that you will talk, and all of a sudden you will notice, if you are not careful, and maybe you will get sick.

So it was that this man was rich, but then maybe something that he had done, that did not go good among those Indians, because one woman, she was an Indian woman and she was a witch, maybe sometime ago they had met and maybe he did not greet her or maybe he didn't answer when she spoke to him.

Often times among these Indians you will find one that is jealous, and maybe because things were going so good with him. So then this old lady said, "Well let's see how long this will keep up like that."

So this young boy he started to go to school. It was not too long and he started to get sick. Nobody knew what was the matter with him, so his father went around looking for an Indian doctor. So he did find an Indian doctor. So he came over and examined this boy of his. So he said, this Indian doctor, "Yes I could help him." He had something along with him, it was in the water, as he looked in it and this Indian doctor said, "I could picture an old lady's face that was floating on top of the water." And said, "She was a witch."

He told this man he could help him, but then he would have to take him away from here, where she would not know where he is at.

His father took him away and right away he started to get better, and began to get healthy again. But then in just a little while she found out where he was at. So she cursed him again, and this time each day he kept getting worse, so they were around there a few of the men, it was late at night, they were at the place where this boy was sick in bed.

This Indian doctor asked one of the men to go outside and go around the house and tell me what you see. So he came back inside the house, after he had gone around the house three times and told this Indian doctor what he had seen, but then this Indian doctor's head fell in gloomy state, and just shook his head and said the boy is going to die, and shortly after, he did die.

Translated by Amos Christjohn
(21)

Wa'tkyata'nikuhlaka'ni' One'lu'uske
Competing Witches

Lu'kwe' Louis Denny luwa'yatskwe ukwehuwe'ne
A man Louis Denny used to be his name in the Oneida Community

lanaklehkwe, awelu'uskeká yaká' ne'n
where he used to live, used to be a witch they say that was

lonéhkwe.
his wife used to be.

Lotitahtú'ne ka'i'ka nuwa ne'n Louis Dennyha'ka.
They used to be poor this here the Louis Denny's family.

Khale? oya' sa tho lanaklehkwe
And another one too that he used to live there

Kleenis Skinetoh luwa'yatskwe. Katsa ok
Cornelius Skenandore used to be his name. Somewhere around

tsya'ták nihowilayá'tahkwe kayé nihati khale?
seven children he used to have four of them were males and

ahsa' nikuti kunu'kwe.
three females women.

Lalistunihe'ko nahaya'tó'tá', kwah kati? wi' ne'.
He was one of the best Blacksmiths was his trade, so it was was then

tho tsi' ni'yót tsi' tehotoatesnyéu. Ne kati?
that it was the way he was supporting himself. So it was

ne'n Dennyha'ká wahanatla'swaksahé' wahotitsya'llú'ne
the Denny's family that had the bad luck they burnt down

tsí' thonahtá ti kwah ya'kahsahé' tsi' nahte?
at their home it was just total lost the things

lotiyá'tahkwe.
that they had.

Ne kati? wi' wa'kalihu'ni' wa'twatsali'té
So it was for that reason that she went soliciting

ka'i'ka' Estel. Tho kati? wi' yahu'we' tsi' thotiniúhsote'
this Esther. So it was then that she got there at their house

ka'i'ka' Kle'nis Skinetoh ot'ok náhte' wa'elí'wanú'tu
this Cornelius Skenandore some thing that she had asked

yah ki' ni te'ske'ya'le' náhte' wa'elí'wanú'tu; yah
not me I don't remember what was she asked for; no

kati' wi' ne te'teshakona'wi, tho ok ne niku'
they did not give it back to her, that's all that much
loti'ya' ne'n lonulha' lutsta'ne.
they had that is themselves they going to use.

Wa'iy'lu? ka'i'kā akoksta'ha Estel, "Ne' tho kati' ok niku
She said this old lady Esther, "So then that is only how much
swa'ya' ne'n i'se ok swathsta'ne."
that you have that is it's only for yourselves that you are going to use."

Ne kati' wi ka'i'kā akoksta'ha wa'akona'khwa nok tsi?
So it was then this here old lady she became angry but then
ne'n aakaulha akota'nuku'la.
that is herself her own mind.

Wa'iy'lu "To kati' tshyi' ka nahe' ayoyantlati."
She said "Well then let's see how long that will be going good."

Yah te'yu'nis okhna' ne'n shaya'tat loy'ha
It was not to long after and then it was one of his son(s)
ka'i'kā Kle'nis tutahsawane? wahonuhwakta'. Kwah yah uhka
this Cornelius it started on his sickness. It was no body
te'yakonuhte' ot nahoya'tawane.
that knew what had happened to him.

Na kwi wahatanhane? ne kati' wi ka'i'kā Taliyan? kuwa'yats
So now he hired so it was this Dorothy was her name
ne o'ni' ne'n awelu'uske? na'kaya'tó'ta'. Ne kati' wi
it too was a witch was her kind. So then it was
tho u'we ka'i'kā Taliyan tsi'? nu nihonuhwaktanihe?
she got there this Dorothy the place where he was sick
ka'i'kā laksa, wahotka'hse? kwí na' ne wa'kalihwats'á'li
this boy, she examined him now she found out
o'ni uhka kati' thi'ká tho niyeyelha tsi' lonuhwaktanihe.
too who it was that was doing that he was sick.

Tok na'kawiso'xá ka'i'ká yoti'ya ka'i'ká yonélù'uske?
Some kind of glass these had these female witches
yah uhka oya' sa te'yakonuhte' ot kati' náhte' ka'i'ká
no body else knew what ever this could be
ne kati' wi ka'i'ká Taliyan ná tho tsayutek'tó'xá
so it was this Dorothy now then when she peeped
ohwisaku tekakuhsake wa'yuutkátho. Uskah yah te'yakokwéni
into the glass two faces she saw. One she was not able
ayakoyatelu'uke ka'i'ká Estel tsi' kakuhsáhele'
to recognize her this Esther as her face was perched on top of the
water
kwə'ne thikəhko ne kati? wí kə'i·kə Taliyan
it was just in plain sight so it was this Dorothy

tho wa'etsə·li', kə' nikəthokwa onuhkwis lahsina'ke
that she found, a small bundle of hair on his leg

yolaməhtaku na kwi wa'etahko ne'n onuhkwis
it was patched to so now she took it out the hair

okhna? kə'i·kə akokstəha' wahuwahlo·li' ot naha'yle'
but then this old lady she told him how he would go at it

kə'i·kə onuhkwis ne kati? wí thikə tshiyoyəkalasha
this here hair it was then that following towards evening

yahaya'kə'ne yahahawə? ne'n kə' nikətho'tsła
he went outside he took along this small bundle

onuhkwis atste nukwa nyaha'le? okhna? tho nukwa
of hair outside was the place that he went so then that way

nyahaye·late? tsi? nukwa tyakonuhsote? kə'i·kə Estel
he went towards the way her house stood this Esther

ne' wi ne'na' akawelu'uske okhna? kwəh tsi? nihatsatste'
so it is she is the witch so then just as hard as he could

yaho'li ne'n onuhkwis tsi? onə yaho'li ne'n kə' nikətho'tsła
he threw it that is the hair now as he threw it that is the small bundle

onuhkwis, waha'lu', "Tho nukwa nyusa'se tsi? nukwa nitese'nulu."
of hair, he said, "That way you go back the way you came from."

Ne kati? wí kə'i·kə akokstəha Taliyan washakohlo'li
So then it was this old lady Dorothy he told her

kə'i·kə Skineto laonukwe'ta' ukkah nahe? tho nukwa
this Skenandore's relations who ever would be from that way

Atyahte ne'n Dennyha'ka laonukwe'ta ot ok nahe?
they would come that is the Dennys relations some unknown thing

Ayel'iwanu·tu' nok tsi? taka' Atayethi·yu tho kati? wí
they will ask for but then don't give it to them so then it was

né na'awə'na' yusayolhane' okhna? tho wa'yuwe'
that way it all happened the following day already she got here

ukkah ok onuhkwat yakawehsakuhati
some body medicine they came by looking for

yah kwi ne nahe? te'teshakona'wi ne kati? kə'i·kə
not a thing did they give her so it was this

Skineto laohwa'tsi? wahotitsi'yo·ha'ne', wahləheye'
Skenandore's family became weak and run down, he died
o'ni? shya'tat  ne wi  ne  tsi? lonuwaktanihe'?
even one of the males it was for that reason that he was sick.

Tsi' kati? wi niyo'le akte?  nyahane
Then it was not until different place they would go

tsi' lotinuhsote' na tshyusayo'ntlame' ne'n
at their house now when they became well again that is

lonatyahke.
the rest of them.

Told by Ulysses Webster to Lewis Webster
Corrected by Ida Blackhawk
Translated and taped by Amos Christjohn
Wa’tkyata’nikuhlak’a’ni’ Onélu’uske

Lu’kwè Louis Denny luwa’yatskwe ukwehuwe’ne lanaklekhwe, awelu’uskek’a yaka’ ne’n lonehke.
Lotitahtu’ne ka’i’ka nuwa ne’n ,Louis Dennyha’ka. Khale’ oya’sa tho lanaklekhwe, Kle’nis Skinethwa luwa’yatskwe. Katsa ok tsya’tak nihowilaya’takhwe kayè nihati khale’ ahsa nikuti kunu’kwe.
Lalisticihé’ko nahaya’to’ta’, kwáh katí? wí nè’ tho tsi’ ni’yo’t tsi’, tehoteatanesyéu. Ne katí ne’n Dennyha’ka’ wahtonatla’swakshahte’ wahotitsya’lu’ne tsi’ thonahtá kwáh yako’khas aha’té tsi’ nahte’ lotiya’takhwe.
Ne katí wí wa’kalihu’ni wa’twatsali’té ka’i’ka Estel. Tho, katí wí yahu’we’ tsi’ thotinuhso’té ka’i’ka Kle’nis Skineto náka mato’nu’ yah kí’ ni te’eské’ya’le nahte’ wa’elí’wanu’tu; yah katí wí ne te’teshekonawa’i, tho ok ne nikú loti’ya’ ne’n lonulhá’ lutstá’ne.
Wa’i’lu’ ka’i’ka’ akokstahá Estel, "Ne’ tho katí’ ok niku swa’ya’ ne’n i’sé ok swatstá’ne." Ne katí wí ka’i’ka’ akokstahá wa’akoná’khwa nok tsi’ ne’n aakuñá akotá’nik’u’la.
Wa’i’lu ‘To katí’ tshiyí’ ka nahe’ ayoyantlátí,’. Yah te’yu’nis okhná ne’n shayá’tat loyáha ka’i’ka Kle’nis tutahsawane’ wahonuhwákta’? Kwáh yah uhka te’yakonuhnte’ ot nahoyá’tawane.
Ná, kwí wahatáinhane? ne katí wí ka’i’ka’ Talíyan’ kuwa’ats ne o’ní’ ne’n awelu’uske’ na’kaya’to’ta’. Ne katí wí tho u’we ka’i’ka’ Talíyan tsi’ ná nihonuhwáktañíhe’ ka’i’ka’ laksá, wahotkahlse’ kwí na’ ne wa’kalihwatsá’lí o’ní uhka katí’ thí’ka tho niye’elha tsi’ lonuhwáktañíhe.
Tok na’kawiso’ta ka’i’ka’ yoti’ya ka’i’ka’ yonelu’uske’, yah uhka oya sa te’yakonuhnte’ ot katí’ nahte’ ka’i’ka’ ne katí wí ka’i’ka’ Talíyan na tho tsayutke’to’ta’ ohvisái’u tekakuhsake wa’yutkátho. Uskah yah te’yakokwení ayakoyatelu’uke, ka’i’ka’ Estel tsí’ kakuhsahe’el’; kwáh ne thikałhó’ ne katí’ wí ka’i’ka’ Talíyan tho wa’etsa’lí, ka’ nikathokwa onuhkwisi lashine’ke yolanahtakú - na kwí wa’etañko ne’n onuhkwis okhná ka’i’ka’ akokstahá wahuwalohí’i’ ot nahe’a’le ne ka’i’ka’ onuhkwis ne katí wí thika tshiyiyo’kalásha yahaya’ka’ ne yaháhawé, ne’n ka nikathó’tsíla onuhkwis átste nukwa nyahá’lé, okhná tho nukwa nyahaye’late’ tsi’ nukwa tyakonuhso’té ka’i’ka’ Estel ne wí ne’n akawelu’uske okhná kwáh tsi’ nihatsatí’ ne’n onuhkwís tsi’ oná yahó’tí ne’n ka’ nikathó’tsíla onuhkwís, wahá’lu’ ”Tho nukwa nyusa’se tsi’ nukwa nitese’nú’.
Ne katí wí ka’i’ka’ akokstahá Talíyan washako’lo’lí ka’i’ka’ Skineto laonukvé’ta’ uhkah nahte’ tho nukwa átyahte ne’n Dennyha’ka’ laonukvé’ta’ ok nahte’ ayeli’wanu’tu nok tsi’ taka’ atayethi’yu tho katí wí ne na’a’wa’ne, yusayolhane’ okhná, tho wa’yuwe’ uhkah ok onuhkwat yakawebsakahiti yah kwí ne nahe’ te’teshakona’wi’ ne katí kai’ika’ Skineto, laohwa’si’e; wahotitsíyo’ha’ne’, wahláheye’ o’ní’ shayá’tat ne wí ne tsi’ lonuhwáktañíhe.
Tsi’ katí wí niyo’lé akte’ nyaha’ne tsi’ lotinuhso’té na tsí’yusayoyantlame ne’n lonatyakhé.

Told by Ulysses Webster to Lewis Webster
Competing Witches

A man by the name of Louis Denny was an Oneida man who lived here in the Oneida community. This family of Louis Denny were supposed to be of poor class of people.

But his wife was a witch. And there was another family living nearby, the family of Cornelius Skendore. Their family consisted of seven members. There were four boys and three girls.

He used to be a well to do blacksmith, that's how he made his living. And this Denny family had a fire at their home, and lost everything.

So it was for that reason this Esther, wife of Louis Denny, went out and started soliciting. She came upon the home of this Cornelius Skendore. So she told them what her mission was, but the answer she got was, "Oh, we only got what we are going to use ourselves."

This old lady Esther replied and said, "Oh, so that's all you have is just what you'll have for yourselves. Well then we'll see how long that good work will keep up." Just only in a few days, one of the boys took sick and no one knew what was the matter with him.

Finally he found another witch by the name of Dorothy, so she examined the boy. She found what was the matter with the boy, and she also found out who was doing this to this boy.

The way she found out is by looking, nobody knows what it means when you look into the vase or crystal ball, it's only another witch that would know. What she saw in this crystal ball was the face of Esther Denny. She also saw a small bundle of hair stuck to his leg.

So now as it got toward evening he was told how to do it by Dorothy the witch doctor that cured this little boy. To take this small bundle of hair and go and throw it back towards the Denny's place, and say go back the way you came from.

This witch doctor Dorothy had told the Skendore family to be careful of anybody from the Denny family; do not give anything that they would ask for.

But it did happen only a day or so, one of the Dennys came over looking for medicine, but they didn't get it.

It did go on that this Skendore family kept getting weaker in health, then one day this boy that was witched did die.

You will have to move to a different part of the community if you want to get away from it all, if it once started to work on you.

Translated by Amos Christjohn
Akawelu’uske
Witch
Lu’kwe yaka? la’yaks tho kalutaya?ko
A man they say he was picking berries there was a big log lying there
ne’ tho yaka? tsi? yotna’ahtektskwa
it was there they say where the tree had fallen over stump and all
tho tewatahslahluni, okhna? tho kutiya’tiha’lu
there were sticks laying crosswise, and there were bodies of snakes
otku wisk niku’ti she’ku? yaka? niwatsanhune?
hanging five of them yet they say it was still dripping
onikwahsa.
that is the blood.
O’wa’tsiste? yaka? tho ka’yA tho yewatsanhune?
Some bark they say that was lying there it was dripping on
ne’n o’nikwahsa?.
that is the blood.
Wa’tkahnutu yaka? yah ki uhkah teshako’ka’
He looked around it is said no one did he see
na kwi’ wahotetsA.
so now he got scared.
Oksa ne yahanuhtun i ta’t na
Right away it was what he started to think about maybe
olihwi’yO tsi? akawelu’uske uhte tho niyakoye’la
for sure that she could be a witch that had done that
na kyok wi sahate’ko? yu’kwe kas kanya
right now he took off a woman always it seems as though
luwatlanyA’nihe.
Ne’ tho kwi
they were putting the weird spell on him. It was that’s
nishakotitsha’niskwe ne’n yonelu’uske
how much they were afraid of them that is the female witches
ne’ tsi? thonetahkwa’ne tsi? yotitsha’stahsla’yA’se
that’s because that’s what was their belief that they had the power
ne’n onelu’uske.
the witches.

Told by Jane Cornelius to Ida Blackhawk
Translated by Amos Christjohn
Taped by Amos Christjohn
O'wa'tsiste? yaka? tho ka'ya tho yewatsanhune? ne'n o'nikwahsa?.
Wa'thatkahtuni yaka? yah ki uhkah teshako'ka' na kw'i' wahotetsa.
Oksa ne yahanuhtuní ta't na olihi'yo tsi? akawelu?uske uhte tho niyakoje'la na kyok wi sahate'ko' yu'kwe kas kanyà luwatlanya'nihe. Ne' tho kw'i nishakotitsh'niskwe ne'n yonelu'uske ne' tsi? thonetahkwa'ne tsi? yotitsha'stahsla'ya'se ne'n onelu'uske.

Told by Jane Cornelius
Witch

They say a man was picking berries, there was a great big tree lying there, it was at the place where the tree had fallen over, with the roots and all. There were sticks strung across at the roots, and there were five snakes that were hanging there, and the blood was still dripping from the snakes.

There was bark lying there and that's where the blood was dripping on. So now he looked around, did not see anybody and he got scared.

Right away he started thinking maybe it could be the works of a witch.

Now only he ran back and he said it's always a woman that throws a curse on him.

It was that, their belief, it was always women that were witches, and they were really afraid of witches. They believed that female witches had more power to be a witch than a male witch to be.

Translated by Amos Christjohn
Twakehtáhkwa Ne'n Akawélů'uske
I Believe in Witches
Uskah utlatste? lu'kwe kanata'ke wa'lehle,
One time it was a man Green Bay he was going to,

ot ok 'uhte wi' nahte? tholi'waya
something it could have been that he had business

ne aoli'wa tho wa'lehle tsi? tkana'ta'hyā.
it was for that reason there he was going to where the town was.

Na kati? wi' tsi? yo'kalähsa on' tsusahaht'ā' ti',
So it was now that it was towards evening now when he had gone home,

ka'ī'kā lu'kwe. Ukwehuwe'ne tsi? nu' nihanákle.
this man. In the Oneida community was the place where he lived.

Ne' tho nu' tsikaha'wi, yah akwa'h
It was at that place at that time, it was not too many

tekanákle? kōhsa'tā's. Ehta'kēshu kati? wi' i'le ka'ī'kā.
living around the horses. On foot was he walking so it was.

Ne' kati? wi' on' tshatutahoh coupītyuhā'ti kalha'ku's
It was now when he was on his way home through the woods

nuta'le tho wahatāk'oh o'tsiste? ohna'ka
was the way he came by there he was a fire behind

nukwa tsi? i'le.
where he was walking.

Kwah a'nyō tsi? ni'yót ākta' nutayawehnuhā'ti
It just seems as though the way it is close by she was coming this way

Na kwi tho kalu'tote' ohahakta tho wahatáhse'te?
so now there was a tree standing there near the road there he hid himself

e'lā na'kalu'tate'.
on the otherside of the tree.

Tsi? on' ākta' u'we ka'ī'kā o'tsiste? tatka'
just now when close by it got this fire maybe

awelu'uske. Okhna' yahatya'tu'ti wahaye'na.
it was a witch. So then he made a grab for it he grabbed her/it.

Yah teshatkahlā'tu tsi' niyo'le wahotō'kahse' uhka?
No he did not let her go that is until he found out who

nahte? ka'ī'kā. Ne kati? wi kah nikaha'wi yah te'twakehtāhkwa
ever is this. So it is now at this time no I do not believe
ne'n awelu'uske·tsla.
that is in witchcraft.

Told by Mary J. Homer to Lewis Webster
Translated and taped by Amos Christjohn
Corrected by Andrew Beechtree

'Uskah utlatste? lu'kwé kanat'a·ke wa·lehte, ot ok uhte wi
náhte? tholi·waya ne aoli·wa tho wa·lehte tsi? tkana·táhyá.
Na katí' wí tsi? yo'kaláhsha oná tsusahaht'a·tí', ka'i'ka
lu'kwé. Ukwehuwe'ne tsi? nú nihanaklé.
Ne' tho nú tsikíha·wí, yah akmáh tekanaklé? kohsa·tás.
Ehta'kešhu katí? wí i·le ka'í·ka. Ne' katí? wí, oná tshatutahóhtatyuháti
kalha·kis nutá·le tho wahatkátho? o'tsíste' ohna·ka nukwá
tsí' i·le.

Kwáh a'nyó, tsi? ni'yt otá? nutayawehnúhtáti na kwi tho
kalu·tóte' ohahákta tho wahatáhsíhté' e'la na'kalu·táté?.
Tsí' oná ákta', u'we ka'í·ka o'tsíste' tatká awelu'uske.
Okhna' yahatya'tu·tí wahaye·na. Yah teshatkhá·tu tsi? niyo'le,
awahóto'kahse' uhka' náhte' ka'í'ka. Ne katí' wí kah nikaha·wí
yah te'twakehtákhwá ne'n awelu'uske·tsla.

Told by Mary J. Homer to Lewis Webster

One time a man went to town, he must have had some kind of
business, that's the reason he went there.
It was dusk when he started back to his home, he lived in
Oneida.
In those days there weren't too many horses. So he was walking.
It was while he was walking through the woods that he noticed
a fire in back of him.
It seemed as though it was coming closer to him. So he hid
behind a tree that was standing by the side of the road.
When the fire got close, maybe it was a witch. He jumped
at it, and caught it.
He wouldn't let go of it, until he found out who it was.
At this time I hadn't believed in witchcraft.

Translated by Amos Christjohn
Teklu sawakohsiya'ku ka'ii'ka' thoniya'pau'. Kanu'sku
Eight when I was that old this there it happened. In the house
yakwa'tlu'tu elhuha ka' naheha satetyo'kala'u
we were all sitting around for just a short time when it became night
nok tsi' ne' nahte ne'n wahsuti'yo yah te'yotsi'kele.
but that nothing the good night not no clouds.
Tahnu wahni'ale ne'n kwahte'kekha. Ya'kwek
Besides there was a moon the night moon. Jacob
luwa'yats ne'n shakekaha wa'tonhu'ti'. Atste
he was called this my brother he opened the door. Outside
yahatke'to'la okhna wah'lu, "Ni'yo't niyaka' e'elhal
there he looked there he said, "Look how big she is" dog
ka' i'kate kanuhas'akta." Kwahtnyoh yah uhka te'yakothu'te
here standing by the house. It seemed like nobody didn't hear
tsi' nahte wah'lu, na' kwii' i' tho nyahsa'ke' yakatke'to'la.
what he said, so then I then went I looked out.
To'kaske a'ni'ya'ka' e'elhal tho itkate. Tahnu
Sure enough a huge (female) dog there it stood. Besides
tyotiva'. Tho kati ya'teyaknikane'le na' kah nukwa
it was skinny. There then we were looking at her then the other way
nyahawu'we tsi' nu niwateya'tu yutitakahwa'tha. Kwaht tsi'
she went where it was fixed where you get off. Just as
yahuhkwata'se okhna' yu'kwe wa'twattni' kwah i'ka
it went around the corner then a woman she changed into quite
we'ni tsi' yu'kwe u'tu. Kwaht uni' syal yohele'.
plain that a woman it became. Quite too shawl she was wearing.
Ostuha ok thiyokuhsake'tot. Wa'yakhihlo'li' ne'n
A little bit only her face was showing. We told her the
aknulha' okhna kah nukwa kanu'sku thati'lu
my mother then this way in the house they were sitting
lanu'kwe ne' sa' yahuwatihi'li kwa'nyo tsi' ni'yo't wa'yek'o.'
the men then too she told them it seemed like that she picked
tho kasa watnuhkwat'slu'nyala' akta tsi'
there always there were patches of medicine nearby where
yutitakahwa'tha', tho' ne o'na' sayuthahitane'
where you get off, there then now she went back down the road
tsi? niyo·le ne?n yahniya'ka'ne ne?n Wate'nís okhale by the time before they went out this Martin and

Kwi'telko' okhna ne a'ë niyo·le sute'noyotati Big Peter then then a long ways she was going stooped over

ya'thotisliha wa'kuwahsle' kwah wahotino·lu they hurried they chased her quite they were unable

akuwahnutlane. Wa'kheyá'telene' thika aksótha?, né wi to catch up to her. I recognized her that grandmother,

yakwelú'ne ahuklihuni khale? o'ña akheyelúni. she wanted to to teach me sometimes later to fool people.

Told by Abbie Summers to John Skanandore
Transcribed by Mary L. Danforth
Told by Abbie Summers to John Skenandore

I was eight years old when this happened. We were sitting in the house for just a short while, when it became dusk. It was such a nice night, the moon was shining, and there wasn’t a cloud to be seen. Jacob my older brother, that is what he was called. He opened the door, and looked outside, then he said, "look at this huge dog that’s standing here." It seemed as though nobody knew what he said.

So then I went over there, I looked outside, sure enough a huge female dog stood there, and too she was skinny. Then while we were looking at her she went over somewhere a place was arranged to get off. (maybe platform)

Just as she went around the corner, it was quite plain to see, that she changed into a woman and too she was wearing a shawl. So just a little bit of her face was showing. We told my mother and she told the men that were sitting in the other room. It seemed like she picked the medicine (this witch) that always grew near where you get off. Then she went down the road. By the time they went out, Jacob and Big Peter, then she was stooped way over and she was already a long way down the road. They hurried up and chased her. But they were unable to catch up to her.

I recognized her as my Grandmother.

She wanted to teach me, sometime later on how to fool the people.

told by Abbie Summers to John Skenandore
Akawelu'uske
She Was A Witch

Aksotka' wakathu'té wayeka'latu wahunise
My grandmother (now dead) I heard told a story a long time ago

laksá' yaká wahonuhwákta tahnú kwa'nýo yah thyahatihewe'
a boy they say he got sick and it seemed like they couldn't make out

nahte nihoya'tawase' kwah yaká tahnú teyotyeluni
what was wrong with him even they say and unpredictable

tsi' ni'yt tsi' lonuhwáktnihe' na kwí wahá'nélhe' tat
the way that he was sick so then they thought that

nuwa akawelu'uske luwatlanunya'nihe' ne kati wi kwah nok
maybe a witch was bewitching him so then he just kept
tahá'tala'ëke Ne' kas tho katyo kwa'na
he was getting worse. This always there a big group of people.

Sáha ka's ná wa'yo'kalawe' ne kati wi
Worse more so always when it got dark so then again

úsakah utlatste ná teto'kalas tho atste kuti'tlu'tu'
one time when it was dark there outside women were sitting
otiksta'ho'ka' ne' yonathlo'li tsi' ni'yt tsi'
older women this they were talking about the way that

lonuwáktnihe ne'n laksá tahnú ostúha wahsuti'yo
he was sick the boy and a little bit it was a good night

kwah yaká ne' ok takute'la e'lhal tho onuhsahkwata'še.
even they say to their surprise dog there went around the house.

kwah yaká an'yo' yoteswahtanyúti tahnú yaká
they say it seemed like it was smelling along and they say

tho yonhoká'late tho yahutke'to'tá. Tseyea'tat ka'i'ká
there doorway there it looked in. One female this

otiksta'hoku'ha yakoli'wàksá tutayeta'sta'tshi wa'kuwalasá'tho
old woman she was mean she jumped up she kicked it

wa'í'lu yaká, "Wis ka'í'ka'í." Wa'kute'le'á yaká
she said they say, "Go away from here." To their surprise they say

tutaha'tí ne'n e'lhal wa'ka'lu yaká, "Yats, ukwe sé
it spoke back the dog it said they say, "Well, person also

ni'í." Tayutela'olóksyahte' yaká tsi' e'lhal yakotatu'í
I am." She uncovered herself they say that dog turned herself into
na' oni né tho ya'yúti tsi? tkuti'tlu·tu' ne'n
now too there she sat where the women were sitting the
otikstahokúha kwah kás yaka' ka? ok na'teka·lú okhale
old women and always say every so often and
waknumi'lu?, "Akawah kanya' akawelu'uske kati wi thiká
they said, "Isn't it funny she is a witch then that
luwatlanunyanihe ne'n laksá".
she is witching him the boy".

Told by Stadler King
Translated and taped by Mary L. Danforth

Akawelu'uske

Aksotká' wakathu·te wayeka·látu wahunise?, laksa' yaka' wahonuhwaťatx
tahnú kwa'nyo' yah thyahatiheve? nahte? niho ya'tawase?, kwah, yaka'
tahnú tetyeteliséni 'tsí? niyo tsi? lonuhwákantanihe? na' kwi
wa'ha'nelhe' tat nuwa akawelu'uske luwatlanunyanihe ne' kati wi
dokah nok tahná'tala' eke. Né, kás tho katyokwa'na'. Sáha kás
na' wá'yo'kalawe? ne kati wi úskah últatste?, na' tetyo'kalas the
atste, kúti'tlu·tu otikstahó'ka ne' yonathlo'li tsi? ni'yo tsi?
lonuhwákantanihe ne'n laká' tahnú ostuha wassutí'yo' kwah yaka'
ne ok takutye'la e'íhal tho onuhsahkwa'ta' se. Kwah yaka' ań'yó
yoteswahntanyutí, tahnú yaka' tho yonhok'atlé the yahutke'to' tänd.
Tsyenátat ká'í'ka' otikstahokúha yakoli'wáksa' tuintetátsta'tshí
da'kuwalašatho wa'í'lu yaka', "Wis ka'é'ká", Wa'kutye'la yaka'
tutahtí ne'n e'íhal wa'ká'lu yaka', "Yats, uke we se ni'i".
Tayutela'olohksyahte yaka' tsi? e'íhal yakotatu'ni na' oni ne tho
ya'yúti tsi? tkuti'tlu·tu ne'n otikstahokúha kwah kás yaka'
ka', ok na'teka·lú okhale waknumi'lu?, "Akawah kanya' akawelu'uske
kati wi thiká luwatlanunyanihe ne'n laksá".

Told by Stadler King
She Was A Witch

I heard my grandmother, who is now dead, tell this story. A long time ago they say, a boy took sick. They couldn't seem to make out exactly what kind of sickness he had, because it was so unpredictable.

So they thought that maybe a witch was bewitching him. It seemed as though his illness was getting worse.

A big crowd of people would gather there every day, and at night the crowd was even bigger.

So then this one time a group of old women were sitting outside they were watching over the boy that was sick. They were talking about his strange illness.

It was sort of a nice night. All of a sudden, they saw a dog circle the house and it seemed to be sniffing as it went along. It came to the door and peeked in.

One of these old women was really mean. She jumped right up, kicked the dog, and said, "Get away from here."

To their surprise the dog answered back, she said, "I too am a person." And she uncovered her disguise she had used when she had turned herself into a dog. Then, she too went and sat down with the other older women. It is said that every once in a while they would say, "Isn't it funny that she is a witch, she is the one that is bewitching the boy."

Translated by Mary L. Danforth
Otsínkwal Yunisnuhsohlókta
The Gold Ring

Akokstáhoku' kás wahu’níse? kwah kás
The old people always long time ago always

yakoliwahni’lu’ tsí’ ótyahke’ ukwe akawélu’uske.
they stuck to their words that some people human to be a witch.

Ayekwe’ni’ oní’ kályo? Ayutatu’ni’ swatyé’lá’
She can even wild beast she make herself into sometimes

kás é’lhal yakotatu’ni’, Ayekwe’ni’ asanuhwákta.
always a dog she had made herself into, she is able to for you to
become sick ka?nya’ Ayesatlanúni.
if she bewitches you.

Ne kati’ wi’ ne’ thó ne Ta’saláhkwa’ka’
So it was then at that time Abram King

luwayatskwe astehstsí? yaka? wahatketsko?
used to be his name early in the morning they say he got up

laotse’na’ tyotna’kales washakoya’tisákha.
his animals a span of oxen he went to look for them.

Tahnu’ tshí’kalhöwá’na’se? nok tsí’ yohátení
And when the timberland was big but then there were trails

kás yaka? kalhakúshu’ ne wi’n kutitse’na’ tho
always they say in the forest it was the animals that

nitku’ne’se?, ne kati’ yaka? ka’i’ka’ lothahitákhe?
was their trail, so it they say this trail he was following

kwah yaka? a?nya’ te’yothahá’ktu?,
it was they say as though the road had a curve in it,

wahatyé’lá’ tho wa’thyátlane’ akawélu’uske.
to his surprise there the two met a female witch.

Kwah yaka? washakoyá’le’ne’ ka’i’ka’ akokstáha’.
It was they say that he recognized her this old lady.

Wá’i’lu’ yaka?, "Kwátle’, ne ka’í’ka’ akukälýahkse?
She said they say, "Grandson, it is this I will pay you with

ta’t yah nuwatú Ahsathlo’li’.
if no never will you tell”.

Otsínkwal yaka’ yunisnuhsohlókta’ tahuwa’yú.
Gold (yellow) they say ring she gave him
wahaye’na’ ki? Tahnu tok’aske yah nuwà’tú tehothlo’li
so he did take it. And for sure never did he tell
whoever it was this old lady she was a witch.

She’ku’ oni lo’ya’ ne’n anisnuhsohlókt’a’ na
And yet still he had it that is the ring when
tshahláheye.
he died.

Told by Mrs. Samantha King to Stadler King
Translated and taped by Amos Christjohn

Otsinkwal Yunisnuhsohlókt’a
Akokståhoku’ kas wahu’nise’ kwah kas yakoliwahni’lu
tsí’ otyahke’, ukwé akawelu’uske.
Ayske’ni’ oní kályo’ ayutatu’ni’ swatyel’á kas, é’lhal
yakotatu’ni’, Ayske’ni’ asanuwakta ka’nyo’ ayesatlanuni.
Ne kati’ wi’ ne’ tho’ ne TsalaHkwak’á luwayatskwe
astehtsí? yaka’ wahatketsko’ laotse’na’ tyotna’kales
washakoya’tisákha.

Tajnú tshi’kalhowa’n’se’ nok tsi’ yohteni’ kas yaka’
kahákushu’ ne wi’n ku’titse’na’ tho nitku’ne’se’, ne kati’
yaka’ ka’i’ka’ lothahítákhe’ kwah yaka’ a’nyo’ te’yohtahá’ktu’,
whatyel’á tho wa’thvatla’ akawelu’uske.
Kwah, yaka’, washakoyatelen’ ka’i’ka’ akokståha’.
Wa’i’lu’ yaka’, “Kwátle’, ne ka’i’ka’ akukályahkse’ t’ai’t
yah nuwátú Ahsathlo’li’”.

Otsinkwal yaka’ yunisnuhsohlókt’a’, tahuwa’yu’ wahaye’ná’ ki? 
Tahnu’ tok’aske yah nuwà’tú tehothlo’li uhka’ nahte’ ka’i’ka’
akokståha’ akawelu’uske.
She’ku’ oni lo’ya’ ne’n anisnuhsohlókt’a’ na tshahláheye.

Told by Mrs. Samantha King to Stadler King

The Gold Ring

A long time ago the old people really believed that some people
were witches and that they could change themselves into an animal.
Sometimes they would change themselves into a dog. And they could
make you sick too.

This one time a man by the name of Abram King they say got up
earl one day and he went to look for his oxen. At that time we had
big forests. But there were trails through the woods that animals
made. It is said that he was on one of these trails. They say there
was a bend in the trail. To his surprise, he met a witch there on
the curve. They say he recognized this old women. She said, "Grandson,
I will give you this ring if you promise not to ever tell anyone about
this". The ring was gold. It is said that he took the ring and he
ever told anyone that the old lady was a witch. When he died he still
had the ring.

Translated and taped by Amos Christjohn
Awelu’uske’tsla
Witches

Tsi’ ni niyo’le niwakanuhte awelu’uske’tsla’ ne’ aoli’wa
As far as I know a witch that’s her habit

yotlihwat’u tsì’ yah nuwa’tu ne’ teshonathlo’li’
you don’t hear that never did they talk about it anymore

ne’n lotikstáhoku’ka’ nahte’ laotinuhkwatka’
these old people that had passed away whatever their medicine used to be

kwah ne’ tså’kat ne’n ukwehuwehnéha’ onuhkwathu’we’
it was the very same thing like in Oneida way Indian medicine

e’so’ nya’tekanuhkwá’tslake. Yah ni’ teyukwanuhte’ nahte?
lots of different kinds of medicine. Not us’ od we know what’s

kanuhkwatslí’yó kah nikaha’ví’ ne’ ok uni? awa’tu’
good medicine now at this time and it has to be

Ayutewelu’uske’tslu’ni’ kanyó yakukwe’táksA.
that you make yourself into a witch if you are mean.

Wahu’ísse’ yaka’ tehniyáhsè’ wahyatolátha’ kalháku
Long time ago they say two men went out hunting into the woods

nyaha’ne, kwah ka’ niyo’le nyehone’nu’ tho wahnitsha’lí’.
they went, it was quite far they had gone there they found.

Oska’waku tho wateyá’tu ótku tho kutiya’tiha’lí’
In the brush there it was fixed or prepared snakes were hanging there

tho tka’u’waya tho yewatsanhuhe’ onikwáhsa. Shaya’tat
there was a bowl there it was dripping in the blood. One man

wahá’lu” “Onuhkwat yaka’ thika’ onikwáhsa ta’t uhka’
he said “Medicine they say this blood if somebody

Ayesaswáhseke’ ta’t úni yana’ku’nìhe’
has bad feeling towards you or even if he is making you angry

Ahshya’tunihslu’ni’ okhna’ onuhkwis tho yasa’tí’ onikwáhsa’ke
you make dolls then a hair that you put in into the blood

okhna’ asesta’ko’ ka’i’ka’ onuhkwis kwah i’sé ahshaunutu
then you take out again this hair but it’s what you want to

kátsa nu na’tahsawë’estë’ kaya’tunihslá’ke tho ki’ nu
wherever you want to stick it into the doll that’s the place

nahetskale’wahte? ne’ tsì’ ka’yá’ yáswahse.
you’ll really hurt him that will be the one that has ill feeling towards you.

Ta’t Askwé’ni’ Ahetsholí’, kwah olihwí’yo tsì’
If you’re able to you tell him, to me it must be true that
laulhase'laweluske yah kil' thahakwe'ni' ot nahte'
it was him that's a witch he's not able to whatever

na'heavyehle. Ne' tsi' i' tho niwakya'tawau.
he is going to do to you. Because that's what happen to me.

Teyakyatlahnumuhlakwew luwayeluhkwew kai'i'ka' otkuhsoluw.
My deceased brother was tricked by this false face.

'Uskah utlatste' kwah yah thyayehwew tsi' na'tehotunhukali
One time just could not be figured out how bad he was suffering

tsi' na wa'o'kalawe' tho ne katii' ona takhulahlakwahte?
when it got dark that's when that now did I grab the gun off the shelf

ka' nikahules tho wa'kehte' tsi' nu' thonuhdsote?
the revolver there I went at the place where his house stood

ka'i'ka' lu'kwe' tsi' ka'ya' tho nihayelha?
this man the one that's always doing that

tho yahakewew, wa'kili 'Wa' tetniheye' ona ka'i'ka' ta't
when I got there, I said "We are going to die for this if

yah thusahsatstye' tu tsi' nihetshyla'se' teyakyatlahnume'tele'?
"you don't fix up what you did to my brother."

kwah kwi ne' loya'tutawet tu tho i'late' tho se' wi' ne' ka?
but he was just a shaking there he stood and there

wakhul'late' wahalu' 'Tho kwi yaha'ke'
I was holding the gun toward him he said "Then I'll go there"

tho kwi ne' wa'lawe tsi' yukwanuhdsote' kwah ne' kok nahe?
but then he got there at our house it was just a little while

okhna' tho teshotawali othok kwi nahte'
then he was up and around again it must have been something

na'yele ka'i'ka' otkuhsoluw tsi' tho niyosnole' sahaketsko'
that he did this false face that it happened so fast but he was up

ki ne' ne' nok tsi' ne' ki' yeholyou ona'
but anyway that's what he died from now

ne' tshiyoniskou uhka' ok waskaholo'li' "Ka'i'ka' lu'kwe',
it was too late somebody he had told "This man,
a'lu'lu' "Wahatlihwatkato' thi'ka' Tehamhe'tolas
she said "He's going to get it that Splits The Pine

wa'katlulahnumena' kati' wi Kanata'ke tho wa'thyakatlane'
so then I was on my way to sell logs in Green Bay there I met him

ka'i'ka' lu'kwe, thaka'sla'hawihtee' wa'kelu'ne' ahile'oke'
this man, I took my ax along I wanted to chop him with the ax
Awele'uske'tsla

Tsi? ni niyo'le niwakanuhte awelu'uske'tsla? ne', aoli'wa yotlihwa'tu tsi? yah nuwa'tu ne', teshonathlo'li ne'n lotikstahoku'ka nahte? laotinuhkwatka kwah ne', ts'aka'kat ne'n unkwehuwehne'ha, onuhkwathu'we es'o nga' te'kanuhkwa'ts lak. Ya ni' teyukwanuhte? nahte? kanuhkwatsli'yö kah nikaha'wi ne' ok uni', aw'a'tu ayuteweluske'ts'lu'ni' kanyö yakukwe'taks'a. Wahu'nise' yaka? tehninahse? wahyotolathä' kahäku nayahä'ne, kwah ka' niyo'le nylonhe'nu tho, wahnsita'li', oska'wakó tho, wateya'tu ötku tho kutiya'tihan'lu; tho tka'u'waya tho yewatsanuhue? onikwahs'a. Shaya'tat waha'l? 'Onuhkwat yaka?', thika onikwa'ha ta't uhka' ayesawahëke' t'a't uni yana'ku'nihe' ahsya'tunîhsu'ni' okhna? onuhkwis tho yasa'ti' onikwa'sa'ke okhna? asest'a'ko ka'i'ka' onuhkwis kwah i'se ahsanuhu kata'na nu 'na'tahsawë'este' kaya'tunihsa'ke tho k'i' ne nahe'tskale'wahte' ne' tsi? ka'ya' yasawahse. Ta't ashwe'ni' ashësho'li', kwah olivi'yo tsi? laulha'se' ,lawelu'uske yah k'i' thahakwe'ni' ot nahte? na'ya'ehle. Ne' tsi? i' tho, niwa'ka'tauwu. Teyakya'tnu'ntulakwe luwaye'luhkwe ka'i'ka' otu'kus'o'lu'. Uskah úlatste' kwah yah thyayëhewe tsi? na'tehtunuhkali tsi? na wa'ó'kalawe', tho ne kati? ona takhulahlakwahte? ka' nikahule's tho wa'kehte' tsi? nu thonuhso'te' ka'i'ka' lu'kwe tsi? ka'ya' tho niyehelia' tho yahá'kewe', wa'ki'lu 'Wa'tenîheye' ona ka'i'ka' ta't yah thu'sateyatu tsi? 'nihatshyla' se' teyakya'tnu'ntulakwe'. Kwah kwí ne' loya'tutawë'tu tho i'late' tho se' wi' ne' ka' waku'late' wahah'lu. 'Tho kwí yaha'ke' tho kwí ne' wa'lawe' tsi? yukenuhso'te' kwah ne'. kok nåhe' okhna? tho tesho'tawli oto'k kwi nahte? na'ya'gle ka'i'ka' otu'huso'lu' tsi? tho niyosno'le' sahatketskó, ki' ne' ne' nok tsi? ne' ki' yeholyo' o'na ne' tshiyo'niskou uhka' ok wasahokholi'li. 'Ka'i'ka' lu'kwe', wa'í'lu. 'Wahatlihwa'takóthi'ka Tehahmø'ta las wa'katluta'mínu'na' kati? wi Kanata'ke tho wa'nya'kátlane' ka'i'ka' lu'kwe, thaka'slahá'wihte' wa'kélé'ne' ahiño'oke' tho ne kati? ne' tehotathlewatu yah nuwa'tu wahetka te' sakwatalhanha'ta.

Told by Chauncey Baird to Tillie Baird
Translated by Amos Christjohn
Witches

As far as I know the reason we did not know the ways of witches was because the elders of our tribe would not talk about them or the medicines they used. The medicines were the same. There was a very large assortment of Oneida Indian medicines. Now we have lost most of the people that knew the herbs used in making good Indian medicines.

You have to be mean to be a witch. A long time ago they say 2 men went into the forest to hunt. Then quite a ways into the forest when they came to a place that was fixed up for something, there were snakes hanging over a pole and there were bowls underneath for the blood from the snakes to drip into. One of the men said they say this blood is good medicine. If someone is making you angry or hates you, you make a doll, take a hair and put it into the blood. Take it out again, then you take the hair then it's up to you where you want that person to suffer. You stick this hair into the doll and that is where he will suffer. If you can tell him that you are sure he is the witch, then he will not be able to ever harm you again.

This is what happened to me. My deceased brother was tricked by a witch. One time my brother was suffering real bad, one could not imagine how bad his pain was. When it got dark I grabbed my revolver off of the shelf and I went to this witch's house, that was causing my brother to suffer. I arrived there and I said, "If you do not take my brother's pain away, it will be just too bad for you." He stood there shaking, because I was holding this gun on him. He said, "I will go to your house at once and fix him up." So that's what he did. He came to our house and in just a short time my brother was up and around again. So this witch did something that made my brother well again so quick. But my brother died later on from this. It was too late for him. This witch told another person, "That 'He Splits The Pine' is going to get it." So I was going to Green Bay to sell logs one day and I met him, I grabbed my axe and I was going to use it on him. So he repented and he never again wished me bad luck.

Translated by Amos Christjohn
Awelu’uske’tsla?
Witchcraft
Tá’t núwa? kayé niyohsláshá, o’na tsi? náhe?
Maybe at this time four decades, now it’s been that long ago
Sawa’tis Taksan yaka? sahohtatyuháti’ kwa’sute’ke
Baptist Metoxen they say was on his way home at night time

nok tsi’ wahsuti’yo yah tha’tetyo’kalas na yaka’
but then it was a nice evening no it was not dark now it is said

thóha na tshyusa’lawe’ na tho wa’thyatlane’ koskos
that nearly when he got back now then the two met a pig

kakwá’na’ oksa’ yaka’ wahattoke’ tsi’ akawelu’uske?
she was big right away she say he noticed that she was a witch

na’i? ok kwí wahatnakali’’sake.
immediately did he look for a pole or stick for himself.

Kwah kati’ yaka’ yoto’kat tho kana’kalaya’
So it is said it just so happened there was a stick laying there

âkta’, na kwí ne wa’thlakhwe? wahaha’lu’ yaka’,
neary, so now it was that he picked it up he said they say,

"Aksot, na kwí ni wa’tethniheyé’
"Grandma now the time has come for us going to die together

wa’kuya’telene’” na’i? ok wi ya’thalahhtate?
I recognize you” now immediately did he run towards her

wahahshehle.
and chased her.

Ute’ko’ yaka’ kwí ne tsi’ niku wa’kakwe’ní’
She ran away it is said as much as she could

nok tsi’ so’tsi’ uhthe wi teho’kahtu’ne
but then it could be that he used to be fast runner

ne’n Sawa’tis.
that is Baptist.

Kwah yaka’ ka’ ok niyo’lé yahahu’nuláne?
It was they say just only a little ways he caught up to her

na’i? ok wi wa’tyutateno’we’ke eke.
now immediately did they hit her over her humpback. It is said

a’nyo’ nok waya’ushene’ yah tha’teyohalehtu.
it seems only yaping she did not let out a yell.

Tsi’ uhthe naya’wa’ne ne’n ta’t tokáske?
It was maybe the way it happened that is if for real
kosalakake kwah yak? tohka? naha? yahle?
a pig it could of been it was they say a few times that he had hit her

then he went home.

It was then when he got back he said they say

"You two listen close. Some unknown person is going to come down
with sickness.

Not very far from here the two of us met a pig and

a pole I hit her repeatedly, it was not even one time

tha? teyohalehtu Kwah kas nok wa? yahushenhe.,
that she let out a yell it was always only she was aping."

Ya? olhane? yak? na Sawatis lo? ne?
The following morning they say when Baptist's wife

She went visiting around that is among her neighbors there it was

yaha? yuwe? tsi? tyakonuhso? akokstaha
that she got there where her house was (stood) an old lady

her friend. To her surprise in the bed it was that she was peeping out.

Wa? i? lu?, "Wakonuhwaktanihe? kwah kya? takweku yonuhwakte? She said, "I am sick just all over my body it hurts

kwah tsi? ni? yot akanakalutyehsluke? kehah ne."
it was just as if it been hit with a pole repeatedly on my back."

Na kati? ok ne wa? eya? tato? kah? ne? n
So now it was already certain it was her that is

yukhihsotka.
our deceased grandmother.

Told by John A. Skenandore
Corrected by Floyd Lounsbury
Translated by Amos Christjohn
Taped by Amos Christjohn
Awelu?uske’tsla?

T’a’t, núwa? kayé niyohlasha, o’na tsi? nahé? Sawa’tis
T’aksan yaka’? sahohtayuhati’? kwa’sute’ke nok tsi’ wahsuti’yo
yah thá’tétyo’kalas na yaka’, thóha na tshyusá’lawe? na
tho wa’thyátlané? koskos kakwa’na’ oksa’ yaka’ wahattoke?
tsí’ akawelu’uske’ na ki’ ok kwí wahatnakali’sake. Kwah, kati?
yaka’, yoto’kát tho, kana’kálaya’ akta’, na kwí ne wa’thlahkwe?
wahá’lu’, yaka’, “Aksot, na kwí ní wa’tethnihey’
wakuya’telene’” na ki’ ok wí ya’thaláhtate’ waháhsehle.
Uté’ko’ yaka’ kwí ne tsi’ niku wa’kakwe’ni’ nòk tsi’
só’tsi’, únté wí teho’kahtú’ne ne’n Sawa’tis.
Kwah yaka’, ka’ ok niyo’lé yahahnútlane’ na ki’ ok
wí wa’tyutatémenówe’ekte. Kwah yaka’, a’nyó ník wayau’shene’ yah
thá’teyohalehtu.
Tsi’ únté naya’wa’ne ne’n ta’t tokáske’ koskos akáhake
kwah yaka’ tóhka’ naha’yáhte’ na sahatá’ti.
Ne kati’, tsi’ na yusá’lawe wahá’lu’ yaka’
“Tsayalhuhi’yoste. Uhka’ ok náhte’ yakonuhwáktanihne’.
I’si’ yah te’wí’nu ya’tyakyátlané? koskos tahnu
kana’kale” wa’kyáhtani; kwah o’ni yah uskha thá’teyohalehtu
kwah ká’ ní kwí yahuhshënhe.’”
Ya’o’lhane’ yaka’ na Sawa’tis lo’ne’ wa’enatahlehsú’ná
tsí’ teyunuhshanekhání’ tho kati’ yahá’yuwe’ tsi’ tyakonuhshote’
akóstahá, onata’ló. Wa’yute’l’dá kanaktaku ne, tyatoké’tote.
Wa’i’lu’, “Waknuhaktanih’ kwah kay’ askweku yonuhwakte’
kwah tsi’ ni’yót akanakalutyéhsłuke’ kehsú’ne.”
Na kati’ ok ne wa’eya’ tato’ka’ ne’n yukhihsotk’.

Told by John A. Skeneandore
Witchcraft

It must of been forty years ago now. Baptist Metoxen was on his way home late at night, but it was very nice and clear night, it was not very dark. It was that he was near home when he met a great big pig, but then right away he noticed that it was not a real pig, he knew that it was a witch. Right then and there he started looking for a stick. It so happened he found a stick nearby, so he picked it up. He then said, "Grandma, we are going to die, I recognize you."

So immediately he took after her on the run. It is said that she ran away as much as she can, but then I guess he was such a fast runner this Baptist Metoxen, it was just a short distance and he caught up to her, and immediately he hit her on her hump and just let out a low gutteral sound, she did not let out a yell or scream.

The way that it happened, if it was not a real pig then someone is going to be getting sick.

So then when he got home he had asked them to listen closely that someone is going to be getting sick, because not too far from here I met a suppose to be a pig, and I hit it over its back. It would not let out a yell, only let out a grunt.

The following morning Baptist's wife went out visiting around her neighbors. She came upon an old lady's home, it was her friend. To her surprise she was in bed, this old lady had said that she was sick.

"It just hurts all over my body, it seems as though that I had been hit on my back".

So right then it had proved that it was our grandmother that was clubbed.

Translated by Amos Christjohn
Tsi' Niyòt Tsi' Kuwana?'athu  Onélu'uske
How They Killed Witches

Ne' kwi ni Akwaka·lalu'she? tsi' niyawa' u tsi'? I guess I will tell you a story how it happened that
kah nu niyòt ne'n yonélu'uske. Ne' yaka' wi here they came the women witches. That it is said
there it is said it was a terrible thing these witches that

Kana' alohale nukwa' tsithatinaklehkwé ne'n Onayote'a·ka'
Oneida Castle in that direction when they lived there the Oneidas
tho yaka' wi natwatana'yaníhte ka'i'ka' onélu'uske tsi? there it is said it was a terrible thing these witches that
wa'otityohkwana' nok tutautliho'lane'
there were a great number only it seemed the best thing to do (found a way)
ne'n akuwana?'atho. Na' katí yaka' wi wahu'kwate?
to kill them. Now then it is said they dug

kwah ka' niyohsi'take ni'yus okhale? kwah ka' niyohsi'take a few feet long and a few feet
niyoshu'wes tho ne' o'na' tho wa'thinakala'lu'? kwah nok tsi?
days then there they put a pole across only that
tho nityo the ne'n ayuti tho ne' ona' wa'kuwatiya'talo'loke
there that high that one could sit then now they gathered them together
wa'tkuwatikahlanhake? tho ne' ona' tho nyakuwatiya'tahawe?
blind-folded them then now there they took them
tsi'? tetkanakala'luhe' tho wa'kuti tho ne' ona'
where where the poles were across there they sat them now
kana' kale' tahuwati'yu' okhna' wa'tkuwatina'ale'ekè;
tho a stick they gave them then they hit them on the head; there
ya'kutiya'tane? tsi' yoshu'we' okhna tutahatilho'loke.
they fell where the hole was then they covered them.

Tahnu tho uhte? yaka' wi nikaha'wi' tho
Yet there it must have been it is said at that time there
thonanaklaka'w na ne'n Onayote'a·ka' tho niyawa' u tsi' ahsa'
moved out the Oneidas that how it happened that three
nikuti onélu'uske kah nu niyoti teyonatuko'hotu ne'n
women witches here they came they were saved when

akuwatilyoke ne'n Kana' alohale nukwa' they would have been killed that Oneida Castle that way (direction)
ne' katí' wi ka'i'ka' skaya'tat yowilaya kaya'tase? that is then this one of them she had a child a girl
i'welhe' ayakonyakt\^a tahnu tsi? ka'ya' tehoka'nele'?
she wanted for her to get married but the one she was looking at

o'ya ne kaya'tase' lonatlihwis\^u okhna wa'ka'lu' kanyo'
another girl they had an agreement then she said if

o'ya Ah\'onyake' akkwe'ni' ne'n tekni tayautatoka'h\'tane?
another he marries I can that two weeks

okhna' ashaw\'heyuhake. Kanata'ke lawehtu'ne tho yaho'kalawe'
then he will be dead. Green Bay he had gone there it got dark on them

tsi? kati wi na'tutahohtayuhati tho wa'thyatlane' ot ok
that is when he was coming home there they met something

na'kalyo' to'ta okhna' wahattoke' tsi? kwa'nyoh
some kind of animal then he noticed that it seemed

a'yalhe' akawelu'uske? uhte otsi? o'ya thikalyo' to'ta
it moved seem a witch too much other kind of animal

okhna' kwah yahatku'tahkwe yahaye'na' okhna tayona'khwa
then he went on he caught it then it got angry

okhna' wahyatli'yo' okhale' o'na' waha'sa'ni'
then they fought and finally now he got the best of her

tho ne 'yaka' wi na wa'ka'lu'?, "Taki'tal, taka'?
there then it is said now she said, "Have mercy on me don't

askli'yo' kwah tsi' n\'ahte tesatuhwatsyo'ni tsi' nahe
kill me whatever anything you want while

akunheke Aku'yu' ki' kanyo takab' nuwa'tu ahsathlo'li
I'm live I will give you if not never tell

tsi? na'awa'nde." Ka'i'ka' wahatale' kati? yaka? wahe
that happened." This he pitied her so it was said

sahatka'lahnte to'kaske kati wi kanyo wa'thotuhwatsyohse' he let her go for sure it was if he needed

ohwista okhale tahoyu' tsi? niku' yo'ya' tho kati wi
money and she gave him as much as she had then it was

ni'yo't tsi? niyole' yeyaw\'he'yu. that way until she died.

Told by Lomas Skeneandore to Walter Skeneandore  
Corrected by Oscar Archiquette  
Translated and taped by Mary L. Danforth
Tsi? Ni'yot Tsi? Kuwana'wathu Onelu'uske


Told by Lomas Skenandore to Walter Skenandore
How They Killed Witches

I guess I will tell you a story, how it happened that the witches came here. It is said that they came from New York Castle or that direction. When the Oneidas lived there, it became terrible, there were so many of them. They decided (the people) to find a way to get rid of them.

They decided to kill them.

So then they dug a hole several feet long, and several feet deep, then they put a pole across it. It was only high enough to sit on.

Now then, they gathered up the witches and blind-folded them.

Now then they carried them to where the pole was across the hole. They sat there then they gave the people clubs, which they used to hit them on the head. They fell in the hole and the people covered the hole up with dirt. It is said that it must have been around the time that the Oneidas moved that this happened.

Because it so happened that three women witches came here, they managed to escape otherwise they would have been killed at Oneida Castle.

It so happened that one woman had a daughter who she wanted to marry off. But the one that she was looking at had already made arrangements to marry another girl. She said (the mother) if he marries another girl I can kill him within two weeks.

He had gone to town and while he was on his way home he met some kind of an unusually strange looking animal. He thought to himself, "This seems to look like a witch." He went right up to her and grabbed her. She got very angry and they fought until he finally got the best of her. It was then they say, she said, "Have mercy on me, don't kill me. You can have whatever you need for as long as I live, if you never tell anyone what happened."

He pitied her they say. So he let her go. For sure whenever he needed money she would give him as much as she had. They say, it was this way until she passed away.

Translated by Mary L. Danforth
Tyoh\'-tu\' One\'lu\'uske Wa\'kuwali
They Killed the Leader of the Witches

Wahu\'nise\' o\'na\' ukwe\'ku\' wathotilihwaya\'ta\'se\',
Long time ago it's been all the people made an agreement,

akuwatinahalya\'khu akwe\'ku\' ka\'i\'ka\' yonel\'uske\',
to kill them off all these the female witches,

washakotiyatalo\'loke\' oti\'kst\'ahoku\'ha\' kunu\'kwe\', tho ne o\'na\'
they had gathered together the old ones the women, it was then

washakotili\'wanu\'tu\'se\' ot nahte\' yonanuh\'te\'
that they had asked them what is it that these women know

ne\'n avelu\'uske\'tsla.
about witchcraft.

Wa\'tkutatlalhse\' katsa ka\'ya\' ne\' na\'kaya\'to\'ta\'.
They blamed each other which one it was that she was that kind.

Saha ki\' ok washakotilihwalho\', wahani\'lu\'
Anyway they went right ahead and accused them, they said

Akalyohake akwe\'ku\', na\' kwi tahutahsaw\'
it will have to be killed all of them, so now then they started

washakotinahalya\'khu\'.
killing them off.

Skaya\'tat yu\'kwe\' watkalihotalha\', wa\'ka\'lu\',
One female a woman she put up an argument, she said,

"Lu\'kwe\' thi\'ka\' i\'late ne\' e\'so\' thonuh\'te\'
"A man that was standing there it's him a lot that he knows

avelu\'uske\'tsla\'? Waha\'lu\' ne\'n ka\'i\'ka\' lu\'kwe\', "Aulha\' se\'
about witchcraft." He said that is this man, "It is her

tyoh\'-tu\', oksa\' o\'na\' taswa\'sat."
that's the head of it, now right away come down with it."

Na\' kwi wa\'kuwalih.
So now they killed her.

Told by Ida Blackhawk
Translated by Amos Christjohn
Taped by Amos Christjohn
They Killed the Leader of the Witches

A long time ago the people agreed to kill all the witches. So they got the old women together. Then they asked them what they knew about witchcraft. Not one would admit she was a witch.

But they accused them all of being witches. They said they will all have to be killed. So they started to kill them.

One of the women protested, she said, "That man standing there knows the most about witchcraft." The man answered, he said, "This woman is their leader." So they killed her right away.
Akawela'uske?
A Witch
yaka? washako'ashu
(He is washing her body) Abram Smith they say he had stabbed
akokstáha yusahatayahte? sahathlo'li tsi? na ne
an old lady he went back in he told that now at this time
washakonahalya'khu kwáh wa'teshakonyalyahke, tahnú
he had killed her and even broke her neck, and
yah ne' nahte? te'yalhe?. Ne yaka? wi
not a thing was the matter with her. That is they say is
tsi? akawela'uske?. Yah yaka? wi ne' nahte' thau'tú
because she is a witch. Not they say is that anything can be done
nayutátyele ne na'eya'tohta.
to her to that kind of person.

Told to Ida Blackhawk by Rachel Swamp
Translated by Amos Christjohn
Taped by Amos Christjohn

Shakoya'tohale yaka? washako'ashu akokstáha yusahatayahte?
sahathlo'li tsi? na ne' washakonahalya'khu kwáh wa'teshakonyalyahke,
ambah yah ne' nahte' te'yalhe?. Ne yaka? wi tsi? akawela'uske?.
Yah yaka? wi ne' nahte' thau'tú nayutátyele ne na'eya'tohta.

Told by Ida Blackhawk by Rachel Swamp

The story is told: This man named Shakoya'tohale stabbed and killed an old woman.
Then he went inside the house to tell the people that now he was sure he killed this old woman, he even broke her neck to make sure she was dead.
And there she was, sitting, nothing at all wrong with her.
It is said that, because she was a witch, she could not be harmed.
That no one could ever harm those kind of people.

Translated by Amos Christjohn
Awelu’uske Wahanuhalya’khu Laksotka’
A Witch He Killed Her My Grandfather (now dead)

Shakoya’tohale Iwayatskwe sheku’
He Washes Bodies that’s what he used to be called still

Tkana’alohale tshihatinakele wahanuhalya’khu awelu’uske.
Oneida Castle they used to go there he killed her the female witch.

Tho yak’ tsi? thohati yehewe’se? tho wat’hotilihwaksane
There they say where he lived she was there there they got in a fight

Wa’k’a’lu yak’, “Nihsatotelhe” kas tso’k ale ne’
she said they say, “You act so proud always to be it

She’ya’ha isi atyohutsyakwalu’take”.
your daughter over there all you will see is the mound on the ground
where she will be”.

Wah’a’lu yak’, “I’se ne nyalekhwe” tho
He said they say, “You’ll be first there

Atyotshyatuhkwakwalu’take”.
you will be the first like a mound of earth on the ground”.

Okhna’ yak’ wahahsle yahniyakata’tshi’ atste kati
Then they say he chased her they ran out outside then

Yak’ tka’nahko’tu’ tho ya’thyahkwatase’ni hu okhale
they say barrels were standing there they circled around and

Ona’ yahaye’na’ okhna wat’thahu’kyahke tahu’ yah
finally he caught her then he cut her throat but then not

Yak’ nahte’ tehuwaye’la ne’ tsi? na’ tohka niyotlatstu
they say nothing did they do because now few times

Yotwanaks’tu.
she had said bad words.

Told by Sarah Summers to Stadler King
Translated and taped by Mary L. Danforth
Awélu’uske Wahanuhalyá’khu Laksotká

Shakoya’tóhale luwayátskwe’ sheku tkana’alóhale tshihatínákele’ wahanuhalyá’khu awélu’uske. Tho yáka’ tsi’ thochtítí yehe’we’se’ tho, wa?thotilihwáksane wa’ká’lu yáka’, "Nihsáta’télhe’ ká’s tsyók ále né she’yáha isi átyohutsyakwalu’táke”. Waha’lu yáka’, "I’se ne ńyalékhwe’ tho átyotshyatúhkwalu’táke". Okhna? yáka’ waháhsle’ yahniyakatá’tshí? átste, kátí yáka’, tká’nakó’tú tho ya’thyahkwatase’níhu, okhalé on’á yahaye’ná’, okhna wa’thahu’kyahke’ tahuí yah yáka’ néhté’ tehuwayne’lá ne’ tsi’ na’ tohka niyotlátstu yotwanaksá’tu.

Told by Sarah Summers to Stadler King

My Grandfather (now dead) Killed a Witch

It is said while my grandfather, who was called "He Washes Their Bodies" still lived at Oneida Castle, he killed a witch. She had come to his home and while she was there they had gotten in a fight.

She said, "You're so proud, first thing you know your daughter will be buried, and all you will see is a big mound of dirt."

He said they say, "You're the one that's going to be the first one buried, and there will be only a big mound of dirt left."

Then he chased her outside and around some barrels that were standing there. He finally caught her and he cut her throat.

They didn't punish him because she had threatened him a few times before.

Translated by Mary L. Danforth
Shakoyahá? okhale Awelu'uske
His Child and a Witch

Uhka' ok yu'kwé lonatahlewa'hakwe, ka'i'ká
Some one a woman she used to visit him, this

Shakoyahá'tohale' luwa'yatskwe. Tahnu' ya'tá'ute'
He Washes People to be his name. And to be sure

tsí' tehyatlishaká' tho' ok uhte náhte' lotilí'waya,
they never agree there must be some sort of business,

kwá' yah te'yotu'u skali'wat yahonatétstuke.
it was just impossible for same agreement for them to have used.

Kwu'ok tho tshyahuwaná'khwase'ne Shakoyahá'tohale.
It was just only that made him angry towards her He Washes People.

Ya'kato'ká'ne? akawelu'uske ka'i'ká yu'kwé.
It was found out later she was a witch this woman.

Tahnu' lohnuhte tsí' niyotiliho'ta', ne ka'i'ká
And yet he knew of their ways, it was these

yonelu'uske'. Kwá' uní' ok ya'taute tsí' tho
witches. It was also only for sure right there

wáktus tsí' lonúhsote' tho ni'yót tsí'
she stops by at his house it was that way that

wa'thaya'tó'lehte' ne thi'ká yolihwayo'te ne'n
he thought it over it could be what she is working on that is

ahotlánuní.
to witch him.

O'na' ki' ale wí tho u'we', tahnu' kanusku
So now again that she got there, and inside the house

ítnehse ka'i'ká shakoyahá, ta't wi nuwa
the two were this daughter of his, maybe at this time

teklu' na'teyakaohsiyá'ku ne'n shakoyahá.
eight years old she was that is his daughter.

O'na' kwi uta'tí' tutathá'wihte' kwá' tsí'
So now then she talked she made lot of effort it was just
ok náhohte' wahoyahahse' tahnu' kwá' ne ok
about anything that she called him and it was the only

ka' thi'yót tho lá'tlu' lanuhtunyukwas.
certain way there he was sitting he was thinking.

Ne kati' tho nuta'ya' ne'n shakoyahá.
So it was there she came it was his daughter.
Okhna? wa’teshakoya’tahkwe” washakoya’tahawahne.
And then he picked her up he held her on his lap.

O’na’ kwi’ sa’ha” wahoys’sahte” ne’n
Now it was more then ever that she called him down this
awelu’uske. Khale’ o’na’ waka’lu’, ”Yats!! shenoluakhwa”
witch. Pretty soon she said, ”Well!! you sure love her
kanya’ ne’n sheya’ha.
by the looks of it that is your daughter.

Tahnu’ kwah’ atsyok ok I’sé
And in just very near future you’re the one

Atyotakwalu’take ohatsyä’ke”. Tho kwi’ nu’ na
that will be a lump on the ground”. That was when
tahashali’thako laona’ta’tslaku okhna” ute’ko ne’n
he took out a knife from his pocket but then she ran away the
awelu’uske? wahahsle’ kwi’ k’a ok niyoléha” tho
witch he ran after her then it was only a little ways there
yahahnutlane’, wahá’lene”, waha’áshu’ kanyala’ke,
he caught up to her, he cut her, he stabbed her on her neck,
kwah’ nok saha’lu ”Yah náhke” thaháheyé”. Na
it was just he said ”I guess she will not die”. So now
kwah’ otok’u wa’tahau’kyahke’ na kwi’ ne wahályo” ne’n
really for sure he cut her throat so now he had killed her the
awelu’uske.
witch.

O’na’ kwi’ tho wa’onahlo’tá lutkase’nehse’
So now then there crowd gathered coming over to examine it
okhale” ne sa ne wahotilihwayo’tá othok
and it was also what they set out to work on something
nahuwá’yle ne’n sahatliahwate’wahte’
should be done to him this man that committed a crime
yahuwaktahse’ uni ka’i’ká latikwa’na’se” tho kwi ne
they had gone to his place also these chiefs that was when
tashakohlo’li’ tsi’ ta’t Ahtnutuhtuhte’ tsi’ niyo’lé awatu’kóhte’
he told them that if they would wait until it has gone by
oye’li nu’ta’, na kwi ne Atkatoliya’ntlu uhka nahte’
ten days, now it will be I will make the move whoever
would try to touch me. Not then not a thing did they do to him.

I was found out that it was their way

if someone would kill her the big mighty witch it won't be

too often whatever for him to be blamed.

Told by Jefferson Baird to Dennison Hill
Corrected by Oscar Archiquette
Translated and taped by Amos Christjohn
Shakoyaha' okhale Avelu'uske

Uhka ok yu'kwe lonatahlenavihahkwe, ka'i'ka' Shakoya'tohale
luwa'yatske. Tahnu ya'ta'ute tsii tehyatlihwa'ka tho ok uhte
nah-te' lotil'iwaya, kwah yah te'yotu' skali'wat yahonatetstuke.
Kwah ok tho tsyahuwana'khwahse'ne Shakoya'tohale.
Ya'kato'kane' akawelu'uske ka'i'ka' yu'kwe.
Tahnu lohnunte tsii niiyotiliho'ta', ne ka'i'ka' yonelu'uske'.
Kwah, uni'o ok ya'taute tsii tho waktus tsii lonuhsote' tho
ni'yot tsii wa'thaya'tolehte ne thi'ka' yolihwayo'te ne'n
ahotlanumi.
O'na' ki', ale wi, tho u'we, tahnu kanusku, itnehse ka'i'ka',
shakoyaha, ta't wi nuwa teklu', na'teyakaohsiya'ku ne'n shakoyaha.
O'na' kwi uta'ti', tutathaihwe' kwah tsii' ok nahohte
waho'yahahse' tahnu kwah ne ok ka' thi'yot tho la'tlu'
lanuhtunyukwas.

Ne kati' tho nuta'ya' ne'n shakoyaha.
Okhnah waheshakoya'tahkwe' wahashkoya'tahwahne.
O'na' kwi' saha' wahoye'sahhte ne'n aweluske. Khale' o'na'
wakalu', "Yats! shenoluhiwa' kanya' ne'n sheyaha.'
Tahnu kwah atsyok ok is'e atyotakwalu'take ohatyaha'ke'.
Tho kwi' nu na taha' shalitakahko laona'ta'tslaku okhnah utiek'o
ne'n aweluske' wahahse' kwi' ka' ok niyoleha' tho yahahntlane',
wahelene', wahahshe' kanyala'ke', kwah nok saha'lu, "Yah nakh'
thakheyeh'. Na' kwah okoku waheshakaya'kyahke na' kwah ne wahalyo'
ne'n awelu'uske.
O'na' kwi', tho wana'anluhlo'ta' lutka'k'ehse' okhale ne sa
ne wahotilihwa'ta' othok nahuwa'yele ne'n sahatlihwa'wahte yahuwa'tahse' uno ka'i'ka' latikwan'a'se' tho kwi ne tashakohlo'li'
tsii ta't ahnutuhtupe' tsii niyole' awatu'kohte oye'li nu'ta',
na' kwah ne atkataliyantlu uhka nah-te' auyute'nya'ta' autayukyehe'.
Yah kwah ohmhte' tehawaye'la.'
Yakato'kane' kwah se' tho nihotiliho'ta'hn'e kanyo uhka
akuwalo' ne'n awelu'uske'ko' yah ki' teyotka'te ohmhte'
aholihwa'lahne.

Told by Jefferson Baird to Dennison Hill
His Child and a Witch

Some woman used to visit this man by name of Shakoya’tó’halé. And they always argued every time she came to visit him, it must have been about something important, but they just couldn’t seem to come to any kind of agreement.

The woman finally became very angry with Shakoya’tó’halé. It was later discovered that this woman was a witch. And the man knew about the ways and habits of witches. And this woman just kept coming to his house, then he realized that she was working on a plan to cast an evil spell on him.

Then one day she came again when he was inside the house with his daughter who was about eight years old. The woman started to talk and she said every bad thing she could think of to say to him; he didn’t say anything, he just sat there quietly; thinking.

Then his daughter came by him, and he picked her up and held her in his arms. And the woman thought of more mean and insulting things to say to him.

Then finally, she said, "Well! you do love your daughter, too bad, because in just a little while she will be just a lump on the ground".

That’s when he took a knife out of his pocket, the witch ran away, but he chased her, when he caught up to her he stabbed her on her neck, then he said, "Well! she won’t die!". So, he slashed her throat to make sure the witch would die.

Then a crowd of people came to see what he had done, and to decide what should be done to this man who committed the crime. Even the Chiefs came to see him. And he told them that if they wait until after ten days, then he would defend himself if anyone tried to touch him. So they didn’t do anything to him.

They found out that it was their way or law, that any person who killed a witch was not guilty of murder.

Translated and taped by Amos Christjohn