

# WITCH STORIES





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*The first three of these next stories describe a magic bug and its special powers. It was often used for prophecy. The next three stories describe a worm-like creature that gave its possessor good luck, usually in hunting. The next to last story tells about a creature that is neither witch nor ghost and probably resembles a skeleton. It was called "laskXn". The last story is about reading the appearance or actions of certain animals as prophecy of things to come.*

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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 Skenandore, 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
- 'A' has the sound of the 'on' in son

## Consonants:

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

h, l, n, w, and y

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

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

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

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

## Other symbols used in writing Oneida:

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



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

'.' this symbol is used after a vowel to indicate the vowel is lengthened or dragged out a bit. (Vowels marked with both the dot and the stress mark have a slightly falling tone.)

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

a, e, h, i, k, l, n, o, s, t, u, w, y, '?, ^

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.*

awélu'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 'awélu'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 a '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'.

yakotyantluhse 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 'lotyantluhse'.

yakotla'swahtu This term is also used to describe someone who has been bewitched, but it is quite different from yakotyantluhse. 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'.

yakotlanunya·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:*

laskan 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.

atnalyalhu 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·yút 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.

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

atyantluhsa 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.



Kawana<sup>h</sup>hte      Akawelu<sup>u</sup>uske<sup>u</sup>ka<sup>u</sup>  
 "Her Voice Ahead" She used To Be A Witch

Ne                      ni   wakahlu<sup>u</sup>·ka<sup>u</sup>      tsi<sup>u</sup>   awelu<sup>u</sup>uske<sup>u</sup>ka<sup>u</sup>  
 It is what              I overheard      that she used to be a witch

ne<sup>n</sup>      Kawana<sup>h</sup>hte<sup>u</sup>ka<sup>u</sup>      ne   tsi<sup>u</sup>   na<sup>u</sup>   sutathle<sup>u</sup>·wa<sup>h</sup>hte<sup>u</sup>  
 that is   "Her Voice Ahead"   it was when   she repented

uthlo<sup>u</sup>·li<sup>u</sup>      tsi<sup>u</sup>   na<sup>u</sup>ye<sup>u</sup>·ye<sup>u</sup>le<sup>u</sup>      ayakawelu<sup>u</sup>uske<sup>u</sup>hake<sup>u</sup>.  
 she told      how      to do it      to be a witch.

Kalha<sup>u</sup>·ku<sup>u</sup>                      ka<sup>s</sup>      ya<sup>u</sup>ka<sup>u</sup>      nya<sup>u</sup>ha<sup>u</sup>·ya<sup>u</sup>      tho   ne   o<sup>u</sup>·na<sup>u</sup>  
 Into the forest      always      they say      they would go      then

ta<sup>u</sup>yeli<sup>u</sup>·wa<sup>h</sup>kwe<sup>u</sup>                      ya<sup>h</sup>   kwi   ne   tewakanu<sup>u</sup>hte<sup>u</sup>  
 it would be for them to sing a song      not   it would be      that I know

ot      nika<sup>u</sup>na<sup>u</sup>·to<sup>u</sup>·ta<sup>u</sup>.      Tsi<sup>u</sup>   na<sup>u</sup>he<sup>u</sup>      ta<sup>u</sup>yakoli<sup>u</sup>hwah<sup>u</sup>ka<sup>u</sup>hake<sup>u</sup>  
 what      kind of song.      All      the while      they would be singing

ne      ka<sup>u</sup>·i<sup>u</sup>·ka<sup>u</sup>      o<sup>u</sup>tsi<sup>u</sup>·newala<sup>u</sup>·shu<sup>u</sup>      tho   aku<sup>u</sup>·newe<sup>u</sup>      okhna<sup>u</sup>  
 it is      these      green grass snakes      that      will get there      so then

ka<sup>s</sup>      ya<sup>u</sup>ka<sup>u</sup>      ne      wa<sup>u</sup>·akoye<sup>u</sup>·na<sup>u</sup>      ta<sup>u</sup>yakotahso<sup>u</sup>hala<sup>u</sup>·ko<sup>u</sup>.  
 always      they say      it is      them she will catch      she will cut off their tails

okhna<sup>u</sup>      tsi<sup>u</sup>   aka<sup>u</sup>ne<sup>u</sup>khwa<sup>u</sup>      ne      aka<sup>u</sup>hne<sup>u</sup>ki<sup>u</sup>·la      ne      o<sup>u</sup>·na<sup>u</sup>  
 so then      as      it will bleed      it's that      she will drink      it is      now

awelu<sup>u</sup>uske<sup>u</sup>      ayu<sup>u</sup>·tu<sup>u</sup>.      Ne      ya<sup>u</sup>ka<sup>u</sup>      a<sup>u</sup>tyutye<sup>u</sup>·la<sup>u</sup>hte<sup>u</sup>  
 a witch      she'll become.      It is      they say      the first thing they'll do

ayu<sup>u</sup>tatlanu<sup>u</sup>ni      tsi<sup>u</sup>   ka<sup>u</sup>·ya<sup>u</sup>      tyutatnolu<sup>u</sup>khwa<sup>u</sup>.  
 you will bewitch      that      which      you love the most.

Kwah   kati<sup>u</sup>   wi   i<sup>u</sup>·ka<sup>u</sup>      tsi<sup>u</sup>   ayako<sup>u</sup>·nikuhlatsahnitu<sup>u</sup>hake<sup>u</sup>  
 So it has to be for real      that      you will have to have a strong mind

ne   ne   na<sup>u</sup>hte<sup>u</sup>      ayutatlihu<sup>u</sup>ni                      ok   uni  
 it is what      you are going to be instructed about      or      else

ya<sup>h</sup>   kwi      thau<sup>u</sup>·tu<sup>u</sup>      ayakoli<sup>u</sup>hwiyostu<sup>u</sup>hake<sup>u</sup>      sa<sup>u</sup>?,   ya<sup>h</sup>  
 not   will it   be possible   for you to be Christian   too,   not

te<sup>u</sup>tyeli<sup>u</sup>hwaye<sup>u</sup>·li<sup>u</sup>      ne<sup>n</sup>      akawelu<sup>u</sup>uske<sup>u</sup>.      Tha<sup>u</sup>·teka<sup>u</sup>·te<sup>u</sup>      ne<sup>n</sup>  
 is she honest      that is      a witch.      It is different      that is

yako<sup>u</sup>tku                      ya<sup>h</sup>   se   ne   na<sup>u</sup>hte<sup>u</sup>  
 a person with super natural power      not   is it anything

thayutataty<sup>u</sup>e·la<sup>u</sup>·se<sup>u</sup>                      nok   tsi<sup>u</sup>   kanyo<sup>u</sup>      yakothneko<sup>u</sup>sla  
 that they will do to another      but      then      that is if      you been baptized



yah ki        uni ne te'tsyakótku.  
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

### Kawánaháhte Akawelu'uske'ká

Ne ni wakahlu·ká tsi' awelu'uske'ká ne'n Kawánaháhte'ká  
ne tsi' ná sutathle·wáhte' uthlo·lí tsi' náye·yéle' ayakawelu'uskéhake.  
Kalha·ku kás yaká' nyaha·yá' tho ne o·ná táyeli·wáhkwe'  
yah kwi ne tewakanúhte' ot nikalanó·tá. Tsi' nahe' táyakoliwhákwá'hake'  
ne ka'i·ká otsi'newala'shú tho áku·néwe' okhna' kás yaká' ne  
wa'akoye·ná tayakotahsohala·kó okhna' tsi' ákanékhwa' ne ákahneki·la  
ne o·ná awélu'uske' ayu·tu. Ne yaká' átyutye·láhte' ayutatlanúni  
tsi' ka·yá tyutatnolúkhwa.

Kwah kati' wi i·ká tsi' ayako'nikuhlatsahnitúhake' ne ne náhte'  
ayutatlihuni ok uni yah kwi thau·tú ayakoliwhiyostúhake' sa',  
yah te'tyeliwaye·lí ne'n akawélu'uske'. Tha'teka·té ne'n yakótku  
yah se ne náhte' thayutatatyé·lá·se' nok tsi' kanyó yakothnekósia  
yah ki uni ne te'tsyakótku.

*Told by Lavinia Elm to Ida Blackhawk*

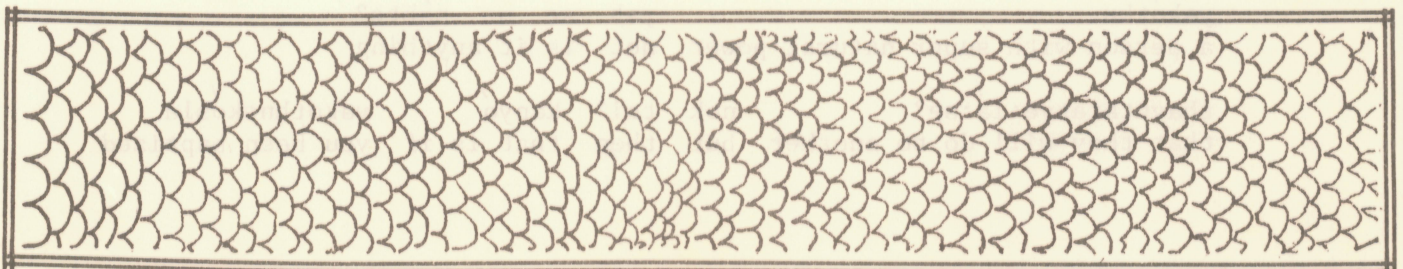
### Her Voice Ahead - A Deceased Witch

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 to 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 the super natural power; if you get baptized that takes  
away your super natural power.

Translated by Amos Christjohn





## Kuwatinikwahsatahkwas Ótku

## 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'nihká tsi' ni'ku' asa'tu'  
story he told us my deceased father as much as possible

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

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

watanha'u akuwayatakwahse? onuhsatokahiti'ke, okhale? kwi ne'  
a bee to cut wood for her the church, and too it will be

ya'taknehte? ahuteskawyahke? sa ohna'ka 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

akta tsi' kanuhsote ne'n nuhsatokahiti'ke na kwi tho  
nearby where the building stood the church so now there

nyakanahlotati tsi' nu' nahotiyó'ta?  
group went that way the place where the men will work.

Wahutye.lá 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'ka' na tsi' nu' niwatuhwatsyahslu.ni  
Now this the place where the land had been cleared

tho kanakalo.tu' tékni kwah kana'tekyátleh. Tahnú  
there were two poles standing just so far apart. And

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

ka nikanakala tho tkanakaláhele?,  
small pole that pole is laying on top in the crotches,

tho kutiya'tiha.lu' ótku. Tho ná'ku tkaksaké.lu  
there they were hanging snakes. There underneath were dishes



ka nikaksa'sa ohka.lá yunya'tu tho yewatsanhúnyu  
small dishes made out of wood in there it was dripping

ka'i.ká' ótku aotinikwáhsa shaya'tat wahá.lu',  
this snake blood of theirs one man he said,

"Kah kwi nu. nihutkanisa'astakhwa?  
"This is the place where they have their council meetings

lonuwélu'uske."  
the witchmen."

Na ki' ale wi' ne? to.káske wa'thutatnutólyahte?  
So now again it was for real that they were joking with one another

kátsa uhte? ka.yá' laotyóhka tho tehutlátsta'.  
which ever must be the one of his crew that they have their gathering there.

Kwah ka náhe na tho wahoké.tohte? lokwahná.ta?  
It was for sometime now that he appeared an old man

tehotkahtunyúti.  
he was looking around.

Kwah ka náhe tho latátyehse?  
It was a short time that he was standing around

tehotithalúnih na shaya'tat wahá.lu',  
talking between themselves so now one of the men he said,

"Tokáske ká? Ka'i.ká' kah nukwá' i.late?  
"Is that for real? About this one on this side standing

la.tuhe? i.sé yáka? tho ka.tho  
he is saying you're the one they say that right here

yesalihunya.nihe? ahsatewelu'usketslu.ni."  
they are teaching you the art of you becoming a witch."

Tutahatkalhatényahte? yaka? na ne kwah nok  
He immediately turned around they say instead just only

a'e na'teshaka.lahse tsi? nihona'khwa.u wa'thotka.nele  
great big eyes he had how angry he was he looked at him

tsi? ka.yá' ne wahá.lu'. Tahahsahtánih  
that is the one that he had said it. He knocked them down

tusahatkalhateni, okhna? a'e. sá.le'.  
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



## Kuwatinikwahsatahkwas Otku

Thika' na akawelu'uske aolihwa'ke tsi' nahte' akli'wanu'tu.  
 akuka'latuhse' kwi o'na tsi' nahte' washukwaka'latuhse',  
 lake'niha' tsi' ni'ku asa'tu askeya'lane' tohka niha'ti,  
 lanu'kwe' tho latiya'tale ka'i'ka Talu'kowanhe' yutlanaya'takhwa'  
 wahatiketsko' watanha'u akuwayatakwahse' onuhsatokah'ti'ke, okhale'  
 kwi ne' ya'taknehte' ahuteskawyahke' sa ohna'ka tsi' tyeya'tatali.  
 Tho kati' wi wa'thutlane' akta tsi' kanuhsote ne'n nuhsatokah'ti'ke  
 na kwi tho nyakanahlotati tsi' nu' nahotiyo'ta'.

Wahutye'la ne' tho, wahatitsa'li ka niwah watuhwatsyahslu'ni.

Ka'i'ka' na tsi', nu' niwatuhwatsyahslu'ni tho kanakalo'tu.  
 tekni kwah kana'tekyatleh. Tahnu ya'teyonatsihnuwaloku'. Tho ne o'na  
 o'ya' ka nikanakala tho, tkanakalalehe', tho kutiya'tiha'lu  
 otku. Tho na'ku tkaksake'lu ka nikaksa'sa ohka'la yunya'tu  
 tho yewatsanhunu ka'i'ka otku aotinikwahsa shaya'tat waha'lu',  
 "Kah kwi, nu' nihutkanisa'astakhwa' lonuwelu'uske."

Na ki ale wi ne' to'kaske wa'thutatnutolyahte' katsa uhte'  
 ka'ya', laotyohkwa tho tehutlatsta'. Kwah ka nahe na tho  
 wahoke'tohte' lokwahna'ta' tehotkahtunyuti.

Kwah ka nahe tho latatyehse' tehotithalunih na shaya'tat  
 waha'lu', "Tokaske, ka? Ka'i'ka' kah, nukwa' i'late' la'tuhe',  
 i'se yaka' tho ka'tho yesalihunya'nihe ahsatewelu'usketslu'ni."  
 Tutahatkalhatenyahte' yaka' na ne' kwah nok - a'e na'teshaka'lahse  
 tsi' nihona'khwa'u wa'thotka'nele tsi' ka'ya', ne' waha'lu'.  
 Tahahsahtanih tusahatkalhateni, okhna' 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 cemetary 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





Tsi' Ni'yot Tsi' Awélu'uske Yotuú  
 How One Became A Witch  
 Wahu'nise nú kanú'no yenhnu'ne akawélu'uske.  
 Long ago where New York was full of witches.

Tsi' nityotyelu'tu tsi' akawélu'uske ayu'tá' otku  
 The way it first happened that a witch to become snake

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

thó né oná kátsa ok nu nikakwatakwa.  
 there then now somewhere a place had been pre-arranged.

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

tkanukwaké'lu tho yewatshánhu ne'n otku onikwahsa  
 dishes put underneath there dripping the snake's blood

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

yaká ka'i'ká' otku onikwahsa ne ahatihneki'la  
 they say this snake blood this is what they will drink

okhna ahonelu'uskene kwah ok thikawani'yó uhka ushakotil'yo  
 then will become witches it made no difference who they would kill

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

6-36 Told by Jonathan Denny to Oscar Archiquette  
 Translated and taped by Mary L. Danforth

Wahu'nise nú kanú'no yenhnu'ne akawélu'uske. Tsi' nityotyelu'tu  
 tsi' akawélu'uske ayu'tá' otku kas yaká wahutholátha to ok wi  
 nikúti ashakotilyo thó né oná kátsa ok nu nikakwatakwa.  
 Tekanakalá'luhe tho ashakotiya'tihalúnyu okhna tho tkanukwaké'lu  
 tho yewatshánhu ne'n otku onikwahsa okhale' tho kas yaká  
 yotékha akta. Ne yaká ka'i'ká' otku onikwahsa ne ahatihneki'la  
 okhna ahonelu'uskene kwah ok thikawani'yó uhka ushakotil'yo  
 ne uní ashakotilyo 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

Né yaka ne'n wahu'nise thanunhenyuhkwe  
This they say long time ago they lived here and there

lonélu'uske yaka? okhale? lonatkuskwe?  
the witches they say and those with supernatural powers

sa ka'i·ka ne'n lonélu'uske kwah ok thikawani·yó tsi?  
too this the witches it made no difference that

nahte? ahutatu·ni ne'n ahanelheke. Kwah uni ok  
what they turn themselves into as they wanted too. And to

thikawani·yó uhka ashakotilih okhale? ne'n  
it didn't make any difference who they would kill and the

onátkuhse tho uni né ni·yót.  
ones with supernatural powers there too were like that.

Né ona ashakonatlanunyahte nok tsi? né yaka?  
Them 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

Né yaka ne'n wahu'nise thanunhenyuhkwe lonélu'uske  
yaka? okhale? lonatkuskwe? sa ka'i·ka ne'n lonélu'uske  
kwah ok thikawani·yó tsi? nahte? ahutatu·ni ne'n ahanelheke.  
Kwah uni ok thikawani·yó uhka ashakotilih okhale? ne'n  
onátkuhse tho uni né ni·yót. Né ona ashakonatlanunyahte  
nok tsi? né yaka? 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' Thonehtáhkwa  
They All Believed

Wahu·nise yaka? lanukwehu·wé wa'kuwatkátho?  
Long time ago they say the Oneida people they saw her

awélu'uske takatsistotáti kwahsuté·ke? kanúsku  
a female witch a light coming this way at night inside the house

yahutáwyahte? shaya·tat yaka? okhna? lawáhe·yú.  
she entered one male it is said already he was dead.

Na kwi kahu·láku yaka? yahatáwyahte? okhna?  
So now into the gun they say he had entered so then

tahanho·tu wayólhane? usahoya'tinikáwe.  
he closed it the following morning he would let him out.

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

sahatkétsko? tsi? ka·yá lawáhe·yú ne yaka?  
that he got up again that which was dead it is they say

ne aoli·wa thonehtáhkwa ne'n awélu'uske  
for that reason that they believe that is she is a witch

kutikwe·ku yaka? akuwatilyohake.  
all the witches they say they should be killed.

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

Akwe·ku' Thonehtáhkwa

Wahu·nise yaka? lanukwehu·wé wa'kuwatkátho? awélu'uske  
takatsistotáti kwahsuté·ke? kanúsku yahutáwyahte? shaya·tat  
yaka? okhna? lawáhe·yú. Na kwi kahu·láku yaka? yahatáwyahte?  
okhna? tahanho·tu wayólhane? usahoya'tinikáwe.  
Okhna? yaka? sahaya'tinikáwe? okhna? yaka? sahatkétsko?  
tsi? ka·yá lawáhe·yú ne yaka? ne aoli·wa thonehtáhkwa  
ne'n awélu'uske kutikwe·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' Awélu'uske  
The Doctor and the Witch

Lake'nihka' tehyatahnútlahkwe' tsi' tkana'alóhale'  
My deceased father's used to be his brother at Oneida Castle

tsi' nu thanáklehkwe.  
was the place where he used to live.

Lowi·láya lu·kwé laksá tahnú ka'i·ká lu·kwé  
He had a child a male a boy and this here boy

lattókha'. Tá·t nuwa ya·yahk yawa·lé tsa'tehaohsliya·ku.  
he was smart. Maybe sixteen years old he was.

Kwáh latikweku ne thika lu·túhe' ne yoyantle'  
It was all of them that's what they say it's the best

ne'n kwáh tsi' ni·kú au·tú ahuwalihuni  
that is just as much as possible for him to get schooling

sáha é·nike atayótteke tsi' ni·yót ne'n tá·t  
more so in upper level the way it is that is if

téklú? niwashe·tás. Ne'n lo'niha ka'i·ká lu·kwé,  
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'anyehte' né· tsi' lohwestaká·te ne ka'i·ká.  
for him to send him it's because he has lots of money for this.

Ne kati' wí oná tsha'kahewe' tshusutenhotuhkohake'  
It was now when time had arrived for it to be opened

tsi' yutatlihunyunithanyú·kwa elhuwa kwi  
at all the different schools just now that

sahuwatilihuni akwe·kú tsi' niku ne'n  
they started teaching them again all that could be that is

yeksa'shú. Oná kati' úni wí ne ka'i·ká lu·kwé  
children. So now it was even that it was this man

yahot'anyehte' ne'n loyáha. Wahuwalihunyuni·na' tho  
he had sent him that is his son. He left to go to school that was

akta tsi' nú nithohtáti.  
near by the place where his home is.

Tho tshyutakaha·wí lonatyohkwa·ná ká·tho  
It was back at that time used many males right here



latinák'lehkwe? ne'n lonát'ku,  
used to live here that is men who had super natural powers,

ta't ka awelu'uske'tsla? ne' tho nú ne'n  
maybe then common witchcraft that is at that place that is

Tkana'alóhale? tsi' nú nihatinák'le? ka'i·k'á  
Oneida Castle at the place where they live these

Atwa'kanha.  
Indians.

Ka'i·k'á ukweho·ku ne ok awa'tú tsi' i·k'á tsi'  
These people it's only possible is that for real that

aye'nikú·lalake ot ni·yót tsi' yakóthale? Né· tsi'  
a person has to be careful the way that they talk. It is because

ostúha ok tsi' asétkah'te? yah thahsáttoke?  
a little bit only that you will spoil you will not notice

okhna? kwi t'ayesa'nikulha·lá ta't núwa  
and then it will bother you maybe it could be

asanuhwák'ta ta't u·ni ne'n sukwé·ta  
you will get sick or even it could be your relation

ot ok nayakoya'tawane.  
something would happen to them.

Ne kati? wí ka'i·k'á lu·kwé lotkanu·ní  
So it was that(then) this man he was a rich man

ot ok uhte wí nahatyele? né· tsi'  
something it must have been is that he had done it is because

skaya'tat ka'i·k'á Atwa'kanha awelu'uske yah te'yonuhwéu.  
one woman this Ineidan she was a witch she did not like it.

Ta't nuwa sotsi? loyantla'shenihati ta't nuwa  
Maybe it was too much he had good going maybe

katsa? ok nú na'tehonat'lau ka'i·k'á laksá  
some unknown place that they have met this boy

yah te'thota·ti ne'n tshahowa·nálahne.  
he did not speak up that is when she spoke to him.

Yotka'te ka'i·k'á Atwa'kanha ashetsa·li yakota'kéwha  
Often times these Indians you will find to be on the jealous side

saha ki ne'n wahunisa? nú. Ka'i·k'á okstaha wa'ká·lu?,  
more so that is long time ago. This here old lady she said,

"To kati? to tshi'kah náhe tho nayohtuhake?"  
"Well then I just wonder how long that it will be like that."



Na kwi ne ka'i·ka laksa wahaht·ti ne'n  
So now about this boy he left home for

wahuwalihunya·ni·na?. Yah te'yu·nis okhna? tutahsawa  
him to go get schooling. Not very long after and then it started

wahonuhwakt·?.  
for him to get sick.

Yah uhka? te'yakonuhte? nahte? nihoya·tawahse.  
No body they did not know what was the matter with him.

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

ne ka'i·ka Atwa'kanhakeha? late'tsyat tho kati? wi  
it was this Indian way medicine man so then it was there

ne wa·lawe?. Na kwi wahotkahse? ne'n laksa.  
that he got there. So now he examined him that is the boy.

Ot ok nahte? loyatati ohnekanusne ki? i·wate?. Tho kati?  
Some thing he had along in the water it was in. Then it was

wi ka'i·ka yahatke'to·ta wahatkatho? akokstaha ne'n  
in this that he took a peep he saw it an old lady was

yakotku. Tho tyekukslahele?  
the super-natural being. There her face sitting on top

ohnekanusne. Ne kati? wi ka'i·ka Atwa'kanhakeha 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

nyahetwaya'tahawe? tsi? nu ne'n yah thayakonuhteke?  
we will take him away the place that she would not know

ne'n akokstaha thika yakotku tsi? nu  
that is the old lady that super-natural witch the place

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

okhna? oksa sahata'kali·tate? ka'i·ka laksa.  
and then right away he became healthy this boy.

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

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

ne'n laksa. Kwah tsi? wahnislateni ehta·ke  
that is the boy. It was just every day down the stairs



tahahkwe'nahte khale? onā e'so lonuhwaktanihe. Tho kati? wi.  
he came down pretty soon very sick he was. So it was there

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

nihati kanusku tha'nehse tsi? nu thonuhwaktanihe?  
men inside the house were in there the place where he was sick

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

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

ahaya.kāne? tahananhsata'se tsi?  
for him to go outside for him to go around the house where

kanuhsote.  
the house stood.

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

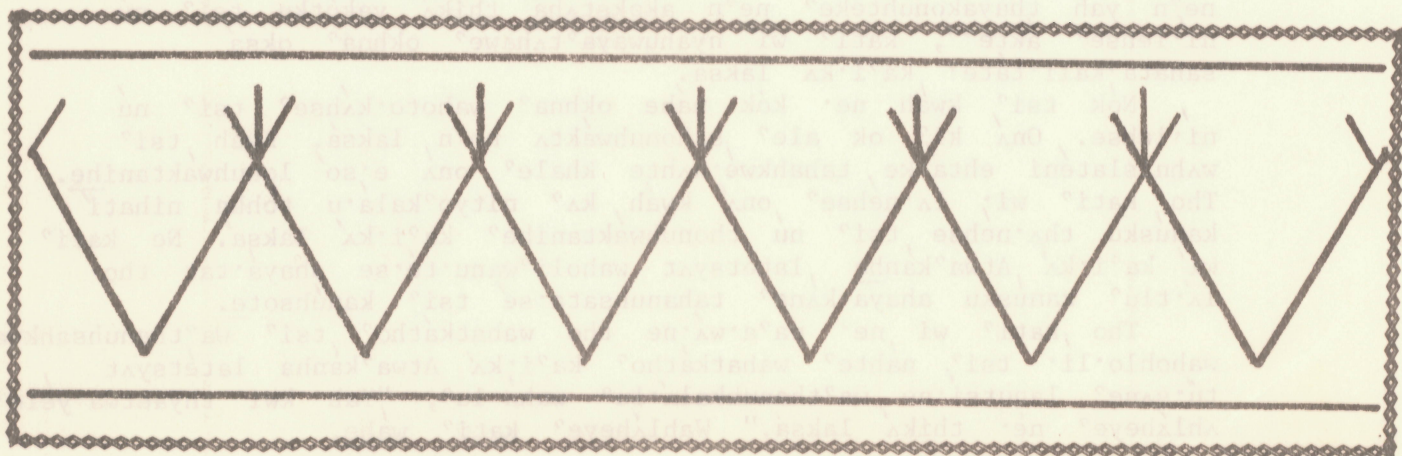
tsi? wa'thanuhsahkwata'se wahohlo.li. tsi? nahte?  
as he went around the house he told him what ever it was

wahatkātho? ka'i.kā Atwa'kanha latetsyat tu'sane? lanutsi'ne  
he saw this Indian doctor it fell his head

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

ahlāheye? ne. thikā laksa." Wahlahēye? 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





## Lótku okhale? Awélu'uske

Lake'nihká tehyatahnutlahkwe? tsi? tkana'alóhale? tsi? nu thanaklehkwe.

Lowi·laya lu·kwé laksá tahnu ka'i·ká lu·kwé lattókha? Tá't nuwa ya'yahk yawa·lé tsa'tehaohsliya·ku.

Kwah latikwekú ne thika lu·túhe? ne yoyántle? ne'n kwah tsi? ni·kú au·tú ahuwalihuni sáha, é·nike atayótteke tsi? ni·yot ne'n ta't téklu? niwashe·tase. Ne'n lo'niha ka'i·ká lu·kwé, yah ne nahte? tehau·ni ne'n yahotányehte? ne' tsi? lohwestaka·te ne ka'i·ká.

Ne kati? wi oná tsha'kahewe? tshusutenhotuhkóhake? tsi? yutatlihunyunithanyu·kwa elhuwa kwi, sahuwatilihuni akwe·kú tsi? niku ne'n yeksa'shú. Oná kati? uni wi ne, ka'i·ká lu·kwé yahotányehte? ne'n loyáha. Wahuwalihunyuni·na? tho akta tsi? nu nithohtati?.

Tho tshyutakaha·wi lonatyohkwa·ná ká·tho latinaklehkwe? ne'n lonatku, ta't ká awelu'uske·tsla? ne' tho nú, ne'n Tkana'alóhale? tsi? nu nihatinakle? ka'i·ká Atwa'kanha.

Ka'i·ká ukweho·kú ne ok awa·tú tsi? i·ká tsi? aye'niku·lalake ot ni·yot tsi? yakóthale? Ne' tsi? ostuha ok tsi? asétkahte? yah thahsattoke? okhna? kwi tavesa'nikulha·lá ta't nuwa asanuhwakta ta't, u·ni ne'n sukwé·ta ot ok nayakoya·tawane.

Ne kati? wi ka'i·ká lu·kwé lotkanu·ni ot ok uhte wi nahatyele? ne' tsi? skaya·tat, ka'i·ká Atwa'kanha awelu'uske yah te'yonuhweu. Ta't nuwa sotsi? loyantla'shenihati ta't, nuwa katsa? ok nú na'tehonatlau ka'i·ká laksá yah te'thota·ti ne'n tshahowa·nalahne.

Yotká·te ka'i·ká, Atwa'kanha ashetsá·lí yakotá·kéwha sáha ki, ne'n wahunisa? nú. Ka'i·ká okstaha wa'ká·lu?, "To kati? to tshi'káh, náhe tho nayohtúhake?"

Ná kwi, ne ka'i·ká laksá wahahtá·ti, ne'n wahuwalihunyani·na?. Yah te'yuni's okhna? tutahsawa, wahunuhwaktá?.

Yah uhka? te'yakonuhthe? nahte? nihoya·tawáhse.

Ne kati? wi ka'i·ká lo'niha? wahoya'tisákha ne ka'i·ká Atwa'kanhakeha? late·tsyat tho kati? wi ne wá·lawe?. Ná kwi wahotkáhse? ne'n laksá. Ot ok náhte? loyatáti ohnekanúsne ki? i·wáte?. Tho kati? wi ka'i·ká yahatke'to·tá, wahatkátho? akokstaha, ne'n yakótku. Tho tyekuksláhele ohnekanúsne. Ne kati? wi ka'i·ká Atwa'kanhakeha late·tsyat wahá·lu? "Ne ok awa·tú áhiya'takenha? akte? ki? nú nyahetwaya'táhawe? tsi? nú, ne'n yah thayakonuhtheke? ne'n akokstaha thika yakótku tsi? nú ni·lehse? akte?", kati? wi nyahuwaya'táhawe? okhna? oksa sahata'kali·táte? ka'i·ká laksá.

Nók tsi? kwah ne kók náhe okhna? wahoto·káhse? tsi? nú ni·lehse. Oná ki? ok ale? sahonuhwaktá ne'n, laksá, Kwah tsi? wahnisláténi ehta·ke, tahahkwe·nahte khale? oná e·so lonuhwaktanihe. Tho kati? wi, lá·nehse? oná kwah, ká nityo'kala·u tókha nihati kanusku tha·nehse tsi? nú thonuhwaktanihe? ka'i·ká laksá. Ne kati? wi ka'i·ká, Atwa'kanha late·tsyat waholi'wanu·tú·se shaya·tat tho lá·tlu? kanusku ahaya·kane? tahananhsata·sé tsi? kanúhsote.

Tho kati? wi ne na'a·wá·ne tho wahatkátho? tsi? wa'thanuhsahkwata·s wahohlo·li· tsi? náhte? wahatkátho? ka'i·ká Atwa'kanha late·tsyat tú·sane? lanutsi·ne, wa'thanuhkala·lu? wahá·lu?, "Yah kwi thyaetwa·yéle? áhláheye? né thika laksá." Wahláheye? kati? wahé.



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



Wa'tkyata'nikuhlakani. Onelu'uske  
Competing Witches

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

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

lonehkwe.  
his wife used to be.

Lotitahtu'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

Kle·nis Skinetoh luwa·yatskwe. Katsa ok  
Cornelius Skenandore used to be his name. Somewhere around

tsya·tak nihowilaya·takhwe kaye nihati khale'  
seven children he used to have four of them were males and

ahsa nikuti kunu·kwe.  
three females women.

Lalistunihe'ko nahaya'to·ta', kwah kati' wi ne'.  
He was one of the best Blacksmiths was his trade, so it was was then

tho tsi' ni·yot tsi' tehotatesnyeu. Ne kati'  
that it was the way he was supporting himself. So it was

ne'n Dennyha·ka wahonatla'swakshte? wahotitsya·lu'ne  
the Denny's family that had the bad luck they burnt down

tsi' thonahtati kwah ya'kahsa'ahte? tsi' nahte?  
at their home it was just total lost the things

lotiya·takhwe.  
that they had.

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

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

ka'i·ka Kle·nis Skinetoh ot ok nahte? wa'eli'wanu·tu  
this Cornelius Skenandore some thing that she had asked

yah ki' ni te'ské·yale? nahte? wa'eli'wanu·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·yá· ne'n lonulhá· lutstá·ne.  
they had that is themselves they going to use.

Wa'i·lu? ka'i·ká akokstaha Estel, "Ne· tho kati? ok niku  
She said this old lady Esther, "So then that is only how much

swa·yá· ne'n i·se ok swatstá·ne."  
that you have that is it's only for yourselves that you are going to use."

Ne kati? wi ka'i·ká akokstaha wa'akona·khwa nok tsi?  
So it was then this here old lady she became angry but then

ne'n akaulhá akotá·niku·la.  
that is herself her own mind.

Wa'i·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 loyáha  
It was not to long after and then it was one of his son(s)

ka'i·ká Kle·nis tutahsawane? wahunuhwaktá?. 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 wahatánhane? ne kati? wi ka'i·ká Táliyan? kuwa·yáts  
So now he hired so it was this Dorothy was her name

ne o·ni? ne'n awelu?uske? na'kaya'tó·tá?. Ne kati? wi  
it too was a witch was her kind. So then it was

tho u·wé ka'i·ká Táliyan tsi? nu nihonuhwaktanihe?  
she got there this Dorothy the place where he was sick

ka'i·ká laksá, wahotkahse? kwi na· né wa'kalihwatsá·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 that he was sick.

Tok na'kawiso·tá ka'i·ká yoti·yá ka'i·ká yonélu?uske?  
Some kind of glass these had these female witches

yah uhka oya· sa te'yakonuhte? ot kati? nahte? ka'i·ká  
no body else knew what ever this could be

ne kati? wi ka'i·ká Táliyan na tho tsayutke'to·tá  
so it was this Dorothy now then when she peeped

ohwisaku tekakuhsake wa'yutkátho. Úskah yah te'yakokweni  
into the glass two faces she saw. One she was not able

ayakoyatelú·uke ka'i·ká Estel tsi? kakuhsahele?  
to recognize her this Esther as her face was perched on top of the  
water



kwah ne thikahko ne kati? wi ka'i·ka Taliyan  
it was just in plain sight so it was this Dorothy

tho wa'etsa·li·, ka? nikathokwa onuhkhwis lahsina·ke  
that she found, a small bundle of hair on his leg

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

okhna? ka'i·ka akokstaha? wahuwahlo·li· ot naha·yele?  
but then this old lady she told him how he would go at it

ka'i·ka onuhkwis ne kati? wi thika tshyiyo'kalasha  
this here hair it was then that following towards evening

yahaya·ka·ne yahahawe? ne'n ka? nikatho'tsla  
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 tyakonuhso? ka'i·ka Estel  
he went towards the way her house stood this Esther

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

yaho·ti ne'n onuhkwis tsi? ona yaho·ti ne'n ka? nikatho'tsla  
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·nu."  
of hair, he said, "That way you go back the way you came from."

Ne kati? wi ka'i·ka akokstaha Taliyan washakohlo·li  
So then it was this old lady Dorothy he told her

ka'i·ka Skineto laonukwe·ta? uhkah nahte? tho nukwa  
this Skenandore's relations who ever would be from that way

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

ayeli'wanu·tu nok tsi? tak? atayethi·yu tho kati? wi  
they will ask for but then don't give it to them so then it was

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

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

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

Skineto laohwa·tsile? wahotitsi'yo·ha·ne?, wahlAheye?  
Skenandore's family became weak and run down, he died



o'ni' shaya'tat ne wi ne tsi' lonuhwaktanihe'.  
 even one of the males it was for that reason that he was sick.

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

tsi' lotinuhsote' na tshyusayoyantlane' 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'nikuhlaka'ni. Onélu'uske

Lu'kwé Louis Denny luwa'yatskwe ukwehuwé'ne lanaklehkwe, awelu'uskeka yaka' ne'n lonehkwe.

Lotitahtu'ne ka'i'ka nuwa ne'n Louis Dennyha'ka. Khale? oya sa tho lanaklehkwe, Kle'nis Skinetoh luwa'yatskwe. Katsa ok tsya'tak nihowilaya'tahkwe kayé nihati khale? ahsa nikuti kunu'kwe.

Lalistunihe'ko nahaya'to'ta', kwah kati? wi né' tho tsi? ni'yot tsi?, tehotatesnyéu Ne kati? ne'n Dennyha'ka wahonatlá'swakshte? wahotitsya'lu'ne tsi? thonahtati kwah ya'kahsa'hte? tsi? náhte? lotiya'tahkwe.

Ne kati? wi wa'kalihu'ni wa'twatsali'té ka'i'ka Estel. Tho kati? wi yahu'wé tsi? thotinuhsote? ka'i'ka Kle'nis Skinetoh ot ok náhte? wa'eli'wanu'tu yah ki? ni te'ské'yale? náhte? wa'eli'wanu'tu; yah kati? wi ne te'teshakona'wi, tho ok ne niku lotiya' ne'n lonulha' lutsta'ne.

Wa'i'lu? ka'i'ka akokstaha Estel, "Ne tho kati? ok niku swa'ya' ne'n i'sé ok swatsta'ne." Ne kati? wi ka'i'ka akokstaha wa'akona'khwa nok tsi? ne'n akaulha' akota'niku'la.

Wa'i'lu "To kati? tshyi? ka náhe? ayoyantlati." Yah te'yunis okhna? ne'n shaya'tat loyaha ka'i'ka Kle'nis tutahsawane? wahunuhwaktá'. Kwah yah uhka te'yakonuhte? ot nahoya'tawane.

Na kwi wahatánhane? ne kati? wi ka'i'ka Táliyan? kuwa'yats ne o'ni? ne'n awelu'uske? na'kaya'to'ta'. Ne kati? wi tho u'wé ka'i'ka Táliyan tsi? nú nihonuhwaktanihe? ka'i'ka laksa, wahotkähse? kwi na ne wa'kalihwatsa'li o'ni uhka kati? thi'ka tho niyeyélha tsi? lonuhwaktanihe.

Tok na'kawiso'ta ka'i'ka yoti'ya ka'i'ka yonélu'uske? yah uhka oya sa te'yakonuhte? ot kati? náhte? ka'i'ka ne kati? wi ka'i'ka Táliyan na tho tsayutke'to'ta ohwisaku tekakuhsake wa'yutkatho. Uškah yah te'yakokwéni ayakoyatelu'uke, ka'i'ka Estel tsi? kakuhsahele? kwah ne thikahko ne kati? wi ka'i'ka Táliyan tho wa'etsa'li, ka' nikathokwa onuhkwis lahsina'ke yolanahtaku - na kwi wa'etahko ne'n onuhkwis okhna? ka'i'ka akokstaha wahuwahlo'li ot naha'yéle? ka'i'ka onuhkwis ne kati? wi thika tshyiyo'kalasha yahaya'ka'ne yahahawe? ne'n ka' nikatho'tsla onuhkwis atste nukwa nyaha'le? okhna? tho nukwa nyahaye'late? tsi? nukwa tyakonuhsote? ka'i'ka Estel ne wi ne'n akawelu'uske okhna? kwah tsi? nihatsatste? yaho'ti ne'n onuhkwis tsi? ona yaho'ti ne'n ka' nikatho'tsla onuhkwis, waha'lu?, "Tho nukwa nyusa'sé tsi? nukwa nitesenu."

Ne kati? wi ka'i'ka akokstaha Táliyan washakohlo'li ka'i'ka Skinetoh laonukwé'ta' uhkah náhte? tho nukwa atyahte ne'n Dennyha'ka laonukwé'ta ot ok náhte? ayeli'wanu'tu nok tsi? taka' atayethi'yu tho kati? wi né na'a'wa'ne? yusayolhane? okhna? tho wa'yuwe? uhkah ok onuhkwat yakawehsakuhati yah kwi ne náhte? te'teshakona'wi ne kati? ka'i'ka Skinetoh laohwa'tsile? wahotitsi'yo'ha'ne? wahláheye? o'ni? shaya'tat ne wi né tsi? lonuhwaktanihe?

Tsi? kati? wi niyo'lé akte? nyaha'ne tsi? lotinuhsote? na tshyusayoyantlane? ne'n lonatyahke.

*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 Skenandore. 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 Skenandore. 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.

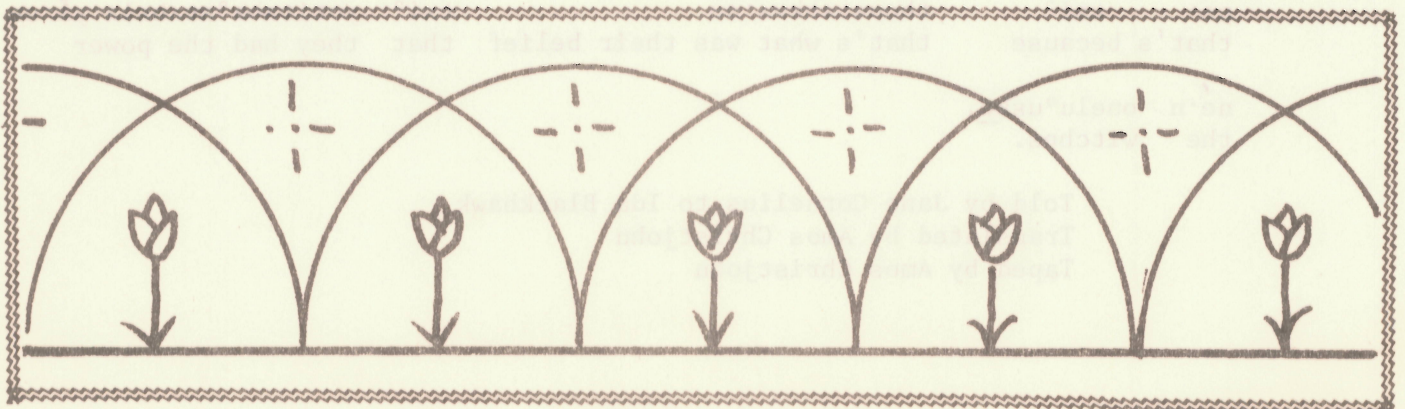
This witch doctor Dorothy had told the Skenandore family to be careful of anybody from the Denny family; do not give anything that they would ask for.

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 Skenandore 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'ahtétskwa  
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' niwatsánhune'  
hanging five of them yet they say it was still dripping

onikwahsa.  
that is the blood.

O'wa·tsiste' yaka' tho ka·ya' tho yewatsánhune'  
Some bark they say that was lying there it was dripping on

ne'n o'nikwahsa'.  
that is the blood.

Wa'thatkahtuni 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 yahanuhtuni ta·t na  
Right away it was what he started to think about maybe

olihwi·yo' tsi' akawelu'uske uhthe 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



Lu·kwe yaka' la·yaks tho kalutaya'ko ne' tho yaka'  
tsi' yotna'ahtektskwa tho tewatahslahluni, okhna' tho kutiya'tiha·lu  
otku wisk niku·ti she·ku' yaka' niwatsanhune' onikwaha.  
O'wa'tsiste' yaka' tho ka·ya tho yewatsanhune' ne'n  
o'nikwaha'.

Wa'thatkahtuni yaka' yah ki uhkah teshako·ka· na  
kwi· wahotetsa.

Oksa ne yahanuhtuni ta't na olihwi·yo tsi' akawelu'uske  
uhte tho niyakoye·la na kyok wi sahate·ko' yu·kwe kas  
kanya luwatlanya·nihe. Ne' tho kwi 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 Akawélu'uske  
I Believe in Witches

Uskah utlatste? lu·kwe kanata·ke wa·lehte,  
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·lehte tsi? tkana·tahya.  
it was for that reason there he was going to where the town was.

Na kati? wi tsi? yo'kaláhsa oná tsusahahta·ti.  
So it was now that it was towards evening now when he had gone home,

ka'i·ka lu·kwe. Ukwéhuwe·ne tsi? nú nihanákle.  
this man. In the Oneida community was the place where he lived.

Né tho nú tsikaha·wi, yah akwáh  
It was at that place at that time, it was not too many

tekanákle? kohsa·tás. Ehta'keshu kati? wi i·le ka'i·ka.  
living around the horses. On foot was he walking so it was.

Né kati? wi oná tshatutahohtatyuhati kalha·kus  
It was now when he was on his way home through the woods

nuta·le tho wahatkátho? o'tsiste? ohná·ka  
was the way he came by there he was a fire behind

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

Kwah a'nyó tsi? ni·yót ákta? nutayawehnuhati  
It just seems as though the way it is close by she was coming this way

na kwi tho kalu·tote? ohahákta tho wahatahsehte?  
so now there was a tree standing there near the road there he hid himself

e·lá na'kalu·tate?  
on the otherside of the tree.

Tsi? oná ákta? u·we ka'i·ka o'tsiste? tatka  
Just now when close by it got this fire maybe

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

Yah teshatkahlá·tu tsi? niyo·lé wahoto·káhse? uhka?  
No he did not let her go that is until he found out who

nahte? ka'i·ka. Ne kati? wi kah nikaha·wi yah te'twakehtáhkwa  
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 kanata'ke wa'lehte, ot ok uhte wi  
nahte' tholi'waya ne aoli'wa tho wa'lehte tsi' tkana'tahya.  
Na kati' wi tsi' yo'kalahsa ona tsusahahta'ti, ka'i'ka'  
lu'kwé. Ukwéhuwe'ne tsi' nu nihanakle.

Ne tho nu tsikaha'wi, yah akwah tekanakle' kohsa'tas.  
Ehta'keshu kati' wi i'le ka'i'ka'. Ne kati' wi ona tshatutahohtatyuhati  
kalha'kus nuta'le tho wahatkatho' o'tsiste' ohna'ka nukwa  
tsi' i'le.

Kwah a'nyo' tsi' ni'yot akta' nutayawehnuhati na kwi tho  
kalu'tote' ohahakta tho wahatahsehte' e'la na'kalu'tate'.

Tsi' ona akta' u'we ka'i'ka' o'tsiste' tatka awelu'uske.  
Okhna' yahatya'tu'ti wahaye'na. Yah teshatkahlá'tu tsi' niyo'le,  
wahoto'kahse' uhka' nahte' ka'i'ka'. Ne kati' wi kah nikaha'wi  
yah te'twakehtakhwa 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.

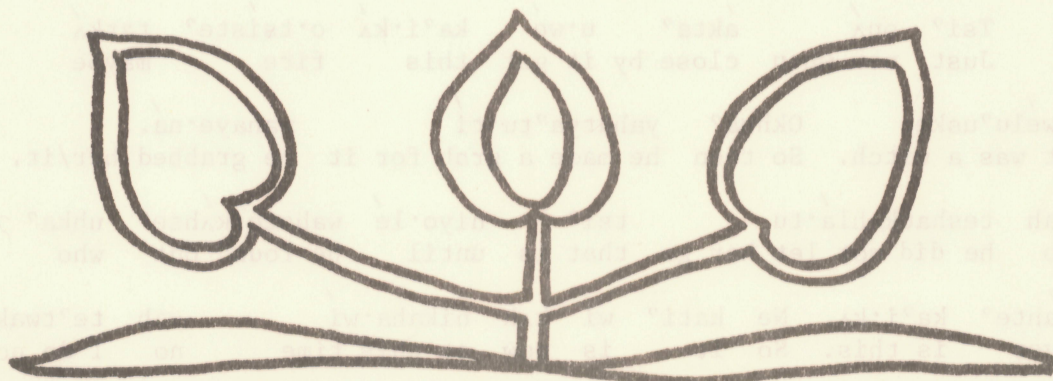
It seemed as though it was coming closer to him. So he hid  
behind a tree that was standing by the side of the road.

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





Téklu sa'tewakohsliya'ku ka'i·ká tho nítyawáú. Kanúsku  
Eight when I was that old this there it happened. In the house

yakwá'tlu·tú elhuha ká? naheha satetyo'kalá·u  
we were all sitting around for just a short time when it became night

nok tsi? né nahte ne'n wahsuti·yó yah te'yotsi'kele.  
but that nothing the good night not no clouds.

Tahnú wahní'tale ne'n kwahsute'kekha. Ya'kwek  
Besides there was a moon the night moon. Jacob

luwa·yats ne'n shakekáha wa'tonhuhu·tí. Átste  
he was called this my brother he opened the door. Outside

yahatke'to·tá ókhna wahá·lu, "Ni·yót niyaka é·lhal  
there he looked then he said, "Look how big(she is) dog

ká i·kate kanuhsákta." Kwahnyóh yah uhka te'yakothu·te  
here standing by the house." It seemed like nobody didn't hear

tsi? nahte wahá·lu, ná kwí i· tho nyaha·ké yakatke'to·tá.  
what he said, so then I then went I looked out.

To·káske a'e· niya·ká é·lhal tho ítkate. Tahnú  
Sure enough a huge (female) dog there it stood. Besides

tyoti·wá. Tho káti ya'teyaknika·nle ná káh nukwá  
it was skinny. There then we were looking at her then the other way

nyaha·wé tsi? nú niwateyá·tu yutitahkwá·tha. Kwah tsi?  
she went where it was fixed where you get off. Just as

yahuhkwata·sé okhna? yu·kwé wa'twatte·ní kwah i·ká  
it went around the corner then a woman she changed into quite

wé·ni tsi? yu·kwé u·tú. Kwah uni syal yohele?  
plain that a woman it became. Quite too shawl she was wearing.

Ostúha ok thiyokuhsaké·tot. Wa'yakhihlo·li ne'n  
A little bit only her face was showing. We told her the

aknulhá ókhna káh nukwa kanúsku thati·tlu  
my mother then this way in the house they were sitting

lanu·kwé né sá yahuwatihlo·li kwa'nyó tsi? ni·yót wa'ye·kó.  
the men them too she told them it seemed like that she picked

tho kás watnuhkwa'tslu·nyála ákta tsi?  
there always there were patches of medicine nearby where

yutitahkwá·tha?, tho né o·ná sayuthahitane?  
where you get off, there then now she went back down the road



tsi' niyo·lé ne'n yahniya·ka·ne ne'n Wate·nis okhale  
by the time before they went out this Martin and

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

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

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

yakawelu'ne ahuklihuni khale? o·na akheyeluni.  
she wanted to to teach me sometimes later to fool people.

Told by Abbie Summers to John Skenandore

Transcribed by Mary L. Danforth





Téklu sa'tewakohsliya·ku ka'i·ká tho nítyawáú, Kanúsku yakwa'tlu·tu elhuha ká' nahéha satejyo'kalá·u nok tsi' ne nahte ne'n wahsuti·yo yah te'yotsi·kele. Tahnú wahni·tale, ne'n kwahsute'kékha. Ya·kwek luwa·yats ne'n shakekaha wa'tonhuhu·ti. Atste yahatke'to·ta okhna waha·lu, "Ni·yót niyaka e·lhal ká i·kate kanuhsakta." Kwahnyoh yah uhka te'yakothu·té tsi' nahte waha·lu, ná kwi i· tho nyaha·ke yakatke'to·ta. To·káske a'e niya·ka e·lhal tho itkate. Tahnú tyoti·wá. Tho káti ya'teyaknika·nle ná káh nukwa nyaha·wé tsi' nu niwateya·tu, yutitahkwa·tha, Kwah tsi' yahu kwata·sé okhna' yu·kwe wa'twatte·ni kwah i·ká we·ni tsi' yu·kwe u·tu. Kwah uni syal yóhele'. Ostuha ok thiyokuhsake·tot. Wa'yakhilho·li ne'n aknulhá okhna káh nukwa kanúsku thati·tlu lanu·ké ne sa yahuwatihlo·li kwa'nyo' tsi' ni·yót wa'ye·ko. tho kas watnuhkwa'tslu·nyala akta tsi' yutitahkwa·tha, tho ne o·ná sayuthahitane' tsi' niyo·lé ne'n yahniya·ká ne ne'n Wate·nis qkhale Kwi'telko okhna ne a'e niyo·lé sute'noyotati ya'thotisliha wa'kuwahsle' kwah wahotino·lu akuwahnutlane. Wa'kheya·télene' thika aksótha', ne wi yakawelú·ne ahuklihuni khale' o·ná akheyeluni.

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 heard 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 the other way where 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



Akawélu'uske  
She Was A Witch

Aksotká wakathu'té wayeka·látu wahunise  
My grandmother (now dead) I heard told a story a long time ago

laksá yaká wahonuhwáktá tahnu kwa'nyó yah thyahatíhewe?  
a boy they say he got sick and it seemed like they couldn't make out

nahte nihoyá·tawáse? kwah yaká tahnu teyotyelúni  
what was wrong with him even they say and unpredictable

tsi' niyót tsi' lonuhwáktanihe? ná kwí wah·nélhe? tat  
the way that he was sick so then they thought that

nuwa akawélu'uske luwatlanunya·nihe? né kati wi kwah nok  
maybe a witch was bewitching him so then he just kept

taha'talá·eke Né kas tho katyohkwa·ná  
he was getting worse. This always there a big group of people.

Sáha kas ná wa'yó·kalawe? ne kati wi  
Worse more so always when it got dark so then again

uskah útlatste ná tetyó·kalas tho atste kuti'tlu·tú  
one time when it was dark there outside women were sitting

otikstaho·ká né yonathlo·lí tsi' ni·yót tsi'  
older women this they were talking about the way that

lonuwáktanihe ne'n laksá tahnú ostúha wahsuti·yó  
he was sick the boy and a little bit it was a good night

kwah yaká né ok takutye·lá é·lhal tho onuhsahkwata·sé.  
even they say to their surprise dog there went around the house.

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

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

otikstahokúha yakoli'wáksá tutayetá·stá·tshi wa'kuwalasátho  
old woman she was mean she jumped up she kicked it

wa'i·lu yaká, "Wis ka'i·ká." Wa'kutye·lá yaká  
she said they say, "Go away from here." To their surprise they say

tutaha·tí ne'n é·lhal wa'ká·lu yaká, "Yáts, ukwe sé  
it spoke back the dog it said they say, "Well, person also

ni'i." Tayutela'olóksyahte? yaká tsi' é·lhal yakotatu·ni  
I am." She uncovered herself they say that dog turned herself into



na' oni ne' tho ya'yuti tsi' tkuti'tlu·tu ne'n  
 now too there she sat where the women were sitting the

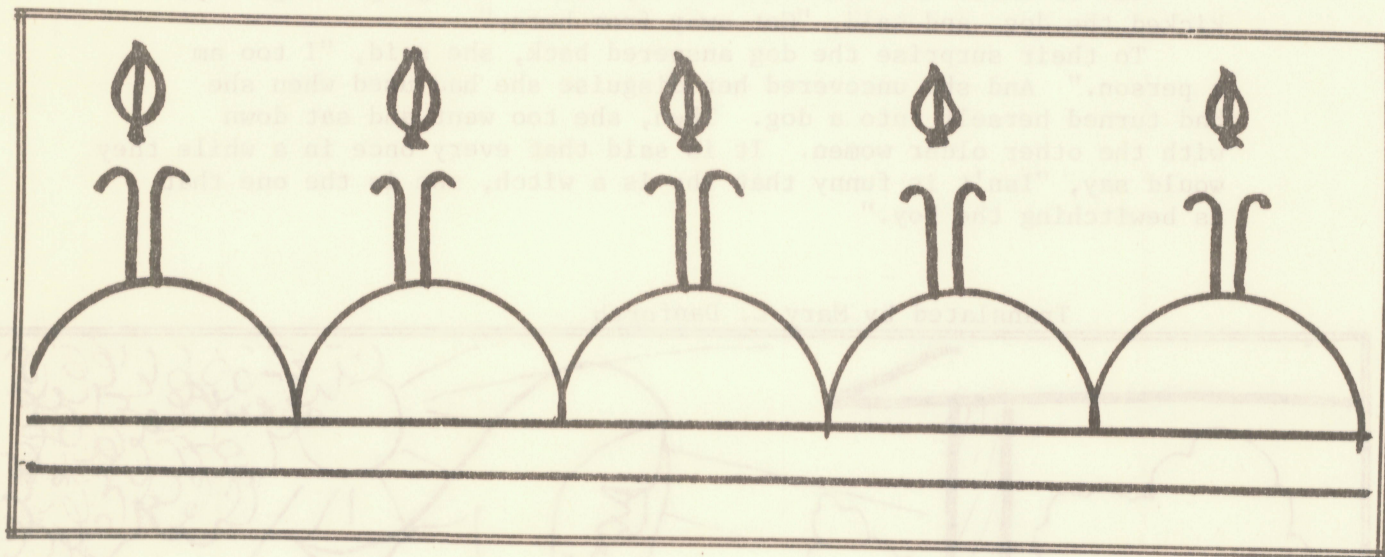
otikstahokuha kwah kas yaka' ka' ok na'teka·lu okhale  
 old women and always they say every so often and

waknuni·lu', "Akwah kanya' akawelu'uske kati wi thika'  
 they said, "Isn't it funny she is a witch then that

luwatlanunyanihe ne'n laksana'.  
 she is witching him the boy".

Told by Stadler King

Translated and taped by Mary L. Danforth



### Akawelu'uske

Aksotka' wakathu·te wayeka·latu wahunise' laksana' yaka' wahunuhwakta  
 tahnu kwa'nyo yah thyahatihewe' nahte' nihoya·tawase' kwah yaka'  
 tahnu teyotyeluni tsi' niyot tsi' lonuhwaktanihe' na kwi  
 waha·nelhe' tat nuwa akawelu'uske luwatlanunya·nihe' ne' kati wi  
 kwah nok taha'tala·eke. Ne' kas tho katyohkwa·na. Saha kas  
 na' wa'yo·kalawe' ne kati wi uskah utlatste' na tetyo·kalas tho  
 atste kuti'tlu·tu otikstaho·ka' ne' yonathlo·li tsi' ni·yot tsi'  
 lonuhwaktanihe ne'n laksana' tahnu ostuha wahsuti·yo kwah yaka'  
 ne' ok takutye·la' e·lhal tho onusahkwata·se. Kwah yaka' an'yo  
 yoteswahtanyuti tahnu yaka' tho yonhoka·late tho yahutke'to·ta.  
 Tsyeya·tat ka'i·ka otikstahokuha yakoli'waksa tutayetasta·tshi  
 wa'kuwalasatho wa'i·lu yaka' "Wis ka'i·ka". Wa'kutye·la' yaka'  
 tutaha·ti ne'n e·lhal wa'ka·lu yaka' "Yats, ukwe se ni'i".  
 Tayutela'oloksyahthe yaka' tsi' e·lhal yakotatu·ni na' oni ne' tho  
 ya'yuti tsi' tkuti'tlu·tu ne'n otikstahokuha kwah kas yaka'  
 ka' ok na'teka·lu okhale waknuni·lu', "Akwah kanya' akawelu'uske  
 kati wi thika' luwatlanunyanihe ne'n laksana'".

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.

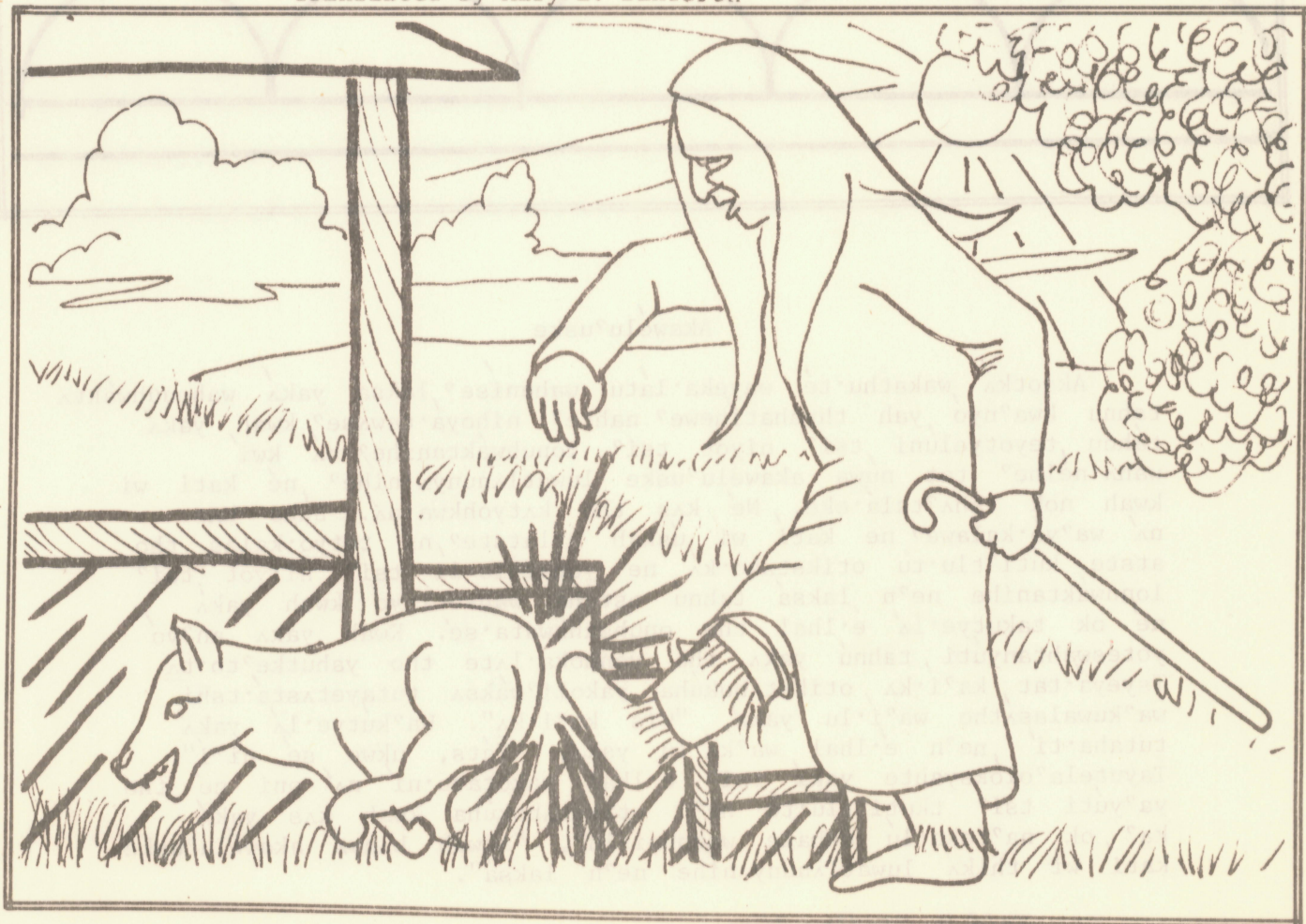
So then this one time a group of old women were sitting outside they were watching over the boy that was sick. They were talking about his strange illness.

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





Otsinkwal Yunisnuhsohlókta  
The Gold Ring

Akokstahoku· kAs wahu·nise? kwah kAs  
The old people always long time ago always

yakolihwahni·lu tsi? ótyahke? ukwé akawélu?uske.  
they stuck to their words that some people human to be a witch.

ayekwe·ni· oni? kályo? ayutatu·ni swatye·la  
She can even wild beast she make herself into sometimes

kAs 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'nyo· ayesatlanuni.  
if she bewitches you.

Ne kati? wi· ne· thó ne Ta'salahkwa'kA  
So it was then at that time Abram King

luwayatskwe astéhtsi? yakA? wahatkétsko?  
used to be his name early in the morning they say he got up

laotse·nA tyotná·kales washakoya'tisakha.  
his animals a span of oxen he went to look for them.

Tahnu tshi'kalhowa·nA·se? nok tsi? yohaténí  
And when the timberland was big but then there were trails

kAs 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 lothahitakhe?  
was their trail, so it was they say this trail he was following

kwah yakA? a'nyo· te'yothahá·ktu?,  
it was they say as though the road had a curve in it,

wahatye·la tho wa'thyatlane? akawélu?uske.  
to his surprise there the two met a female witch.

Kwah yakA? washakoyatélene? ka'i·kA akokstaha?  
It was they say that he recognized her this old lady.

Wa'i·lu? yakA?, "Kwatle?", ne ka'i·kA akukályahkse?  
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".

Ótsi·nkwál yakA? yunisnuhsohlókta? tahuwa·yú.  
Gold (yellow) they say ring she gave him



wahaye·ná· ki'. Tahnú tokáske yah nuwá·tú tehothlo·lí  
so he did take it. And for sure never did he tell

uhka' náhte' ka'i·ká akokstáha' akawélu'uske.  
whoever it was this old lady she was a witch.

She·kú oni lo·yá ne'n anisnuhsohlókta' ná  
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

### Otsínkwál Yunisnuhsohlókta

Akokstáhoku· kás wahu·nise' kwáh kás yakolihwahni·lu  
tsi' ótyahke' ukwé akawélu'uske.

Áyekwe·ni· oni' kályo' áyutatu·ní swatye·lá kás é·lhal  
yakotatu·ní, áyekwe·ni· ásanuhwákta ka'nyó· áyesatlánuni.

Ne kati' wí· ne· tho' ne Ta'salahkwa'ká luwayatskwe  
astéhtsi' yaká' wahatketsko' laotse·ná tyotná·kales  
washakoya'tisákha.

Tahnú tshi'kalhowa·ná·se' nók tsi' yohaténí kás yaká'  
kalhakúshu' ne wí·n kutitse·ná tho nitku·né·se', ne kati'  
yaká' ka'i·ká lothahitákhe' kwáh yaká' a'nyó· te'yothaha·ktu',  
wahatye·lá tho wa'thyátlane' akawélu'uske.

Kwáh, yaká' washakoyá·télene' ka'i·ká akokstáha'.

Wa'i·lu' yaká', "Kwátle", ne ka'i·ká akukályahkse' tá·t  
yah nuwá·tú áhsathlo·lí".

Otsínkwál yaká' yunisnuhsohlókta' tahuwa·yú· wahaye·ná· ki'.  
Tahnú tokáske yah nuwá·tú tehothlo·lí uhka' náhte' ka'i·ká  
akokstáha' akawélu'uske.

She·kú oni lo·yá ne'n anisnuhsohlókta' ná 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  
early 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  
never told anyone that the old lady was a witch. When he died he still  
had the ring.

Translated and taped by Amos Christjohn



Awelu<sup>2</sup>uske<sup>1</sup>.tsla  
Witches

Tsi<sup>2</sup> ni niyo<sup>1</sup>.lé niwakanuhte awelu<sup>2</sup>uske<sup>1</sup>.tsla<sup>2</sup> né<sup>1</sup> aoli<sup>1</sup>.wa  
As far as I know a witch that's her habit

yotlihwatú<sup>1</sup>.u tsi<sup>2</sup> yah nuwa<sup>1</sup>.tú né<sup>1</sup> teshonathlo<sup>1</sup>.li<sup>1</sup>.  
you don't hear that never did they talk about it anymore

ne<sup>2</sup>n lotikstahoku<sup>2</sup>.ka<sup>1</sup> nahte<sup>2</sup> laotinu<sup>1</sup>hkwatka<sup>1</sup>  
these old people that had passed away whatever their medicine used to be

kwah<sup>1</sup> né<sup>1</sup> tsá<sup>1</sup>.kat ne<sup>2</sup>n ukwehuwehne<sup>1</sup>ha<sup>2</sup> onuhkwathu<sup>1</sup>.we<sup>1</sup>  
it was the very same thing like in Oneida way Indian medicine

e<sup>1</sup>.so nya<sup>2</sup>tekanuhkwa<sup>1</sup>.tslake. Yah ni<sup>1</sup>. teyukwanuhte<sup>2</sup> nahte<sup>2</sup>  
lots of different kinds of medicine. Not us od we know what's

kanuhkwatsli<sup>1</sup>.yo<sup>1</sup> kah nikaha<sup>1</sup>.wi<sup>1</sup>. né<sup>1</sup> ok uni<sup>2</sup> awa<sup>1</sup>.tú.  
good medicine now at this time and it has to be

ayutewelu<sup>2</sup>uske<sup>2</sup>.tslu<sup>1</sup>.ni<sup>1</sup>. kanyó<sup>1</sup> yakukwe<sup>2</sup>.táksa<sup>1</sup>.  
that you make yourself into a witch if you are mean.

Wahu<sup>1</sup>.nise<sup>2</sup> yáka<sup>2</sup> tehniyahse<sup>2</sup> wahyatolátha<sup>2</sup> kalháku<sup>1</sup>  
Long time ago they say two men went out hunting into the woods

nyahá<sup>1</sup>.ne, kwah<sup>1</sup> ka<sup>2</sup> niyo<sup>1</sup>.lé nyehone<sup>1</sup>.nú tho wahnitsha<sup>1</sup>.li<sup>1</sup>.  
they went, it was quite far they had gone there they found.

Oska<sup>1</sup>.waku tho wateya<sup>1</sup>.tu ótku tho kutiya<sup>2</sup>.tiha<sup>1</sup>.lu<sup>1</sup>.  
In the brush there it was fixed or prepared snakes were hanging there

tho tka<sup>2</sup>.u.waya<sup>1</sup> tho yewatsánhuhe<sup>2</sup> onikwáhsa<sup>1</sup>. Shaya<sup>1</sup>.tat  
there was a bowl there it was dripping in the blood. One man

wahá<sup>1</sup>.lu<sup>2</sup> "Onuhkwat yaka<sup>2</sup> thika<sup>1</sup> onikwáhsa<sup>1</sup> tá<sup>1</sup>.t uhka<sup>2</sup>  
he said "Medicine they say this blood if somebody

ayesaswáhsake<sup>2</sup> ta<sup>1</sup>.t úni yana<sup>2</sup>.ku.nihe<sup>2</sup>  
has bad feeling towards you or even if he is making you angry

ahsya<sup>2</sup>.tunihslu<sup>1</sup>.ni<sup>1</sup>. okhna<sup>2</sup> onuhkwis tho yasa<sup>1</sup>.ti<sup>1</sup>. onikwáhsa<sup>1</sup>.ke  
you make dolls then a hair that you put in into the blood

okhna<sup>2</sup> asesta<sup>1</sup>.ko<sup>1</sup> ka<sup>2</sup>.i.ká onuhkwis kwah<sup>1</sup> i<sup>1</sup>.sé ahsanuhtu<sup>1</sup>  
then you take out again this hair but it's what you want to

kátsa nu na<sup>2</sup>.tahsawe<sup>2</sup>.este<sup>2</sup> kaya<sup>2</sup>.tunihsa<sup>1</sup>.ke tho ki<sup>2</sup> nu  
wherever you want to stick it into the doll that's the place

nahetskale<sup>1</sup>.wahte<sup>2</sup> né<sup>1</sup> tsi<sup>2</sup> ka<sup>1</sup>.ya<sup>1</sup>. yáswahse<sup>1</sup>.  
you'll really hurt him that will be the one that has ill feeling towards you.

Tá<sup>1</sup>.t askwe<sup>1</sup>.ni<sup>1</sup>. ahetsblo<sup>1</sup>.li<sup>1</sup>. kwah<sup>1</sup> olihwi<sup>1</sup>.yo<sup>1</sup> tsi<sup>2</sup>  
If you're able to you tell him, to me it must be true that



lauhá·se? lawélu?uske yah ki? thahakwe·ní? ot nahte?  
it was him that's a witch he's not able to whatever

naha·yéhle. Né? tsi? i? tho niwakya?tawáú.  
he is going to do to you. Because that's what happen to me.

Teyakyatahnutlahkwe luwaye·lúhkwe ka?i·ká? otkuhso·lú?..  
My deceased brother was tricked by this false face.

Úskah útlatste? kwáh yah thyayéhewe tsi? na?tehotunhukali  
One time just could not be figured out how bad he was suffering

tsi? na wa?ó·kalawe? tho ne kati? oná takhulahlakwahte?  
when it got dark that's when that now did I grab the gun off the shelf

ka nikahulé? tho wá·kehte? tsi? nú? thonuhsote?  
the revolver there I went at the place where his house stood

ka?i·ká? lu·kwé? tsi? ka·yá? tho nihayélha?  
this man the one that's always doing that

tho yahá·kewe?, wa?ki·lu "Wa?tetniheye? oná ka?i·ká? tá·t  
when I got there, I said "We are going to die for this if

yah thusahsateyá·tu tsi? nihetshyelá·se? teyakyatahnu·téle?..  
you don't fix up what you did to my brother."

kwáh kwi né? loya?tutawé·tu tho i·late? tho se? wí? né? ka?  
but he was just a shaking there he stood and there

wakhu·late? wahá·lu? "Tho kwi yahá·ke"  
I was holding the gun toward him he said "Then I'll go there"

tho kwi né? wá·lawe tsi? yukwanuhsote? kwáh né? kok nahe?  
but then he got there at our house it was just a little while

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

naha·yéle ka?i·ká? otkuhso·lú? tsi? tho niyosno·lé? sahatkétsko?  
that he did this false face that it happened so fast but he was up

ki? né? né? nok tsi? né? ki? yeholyou o·ná  
but anyway that's what he died from now

né? tshiyo?niskóu uhka? ok washakohlo·lí? "Ka?i·ká? lu·kwé,"  
it was too late somebody he had told "This man,

wa?i·lu? "Wahatlihwatkátho thi·ka Tehahnehto·lá? s  
she said "He's going to get it that Splits The Pine

wa?katlutahninu·na? kati? wí? Kanatá·ke tho wa?thyakátlane?  
so then I was on my way to sell logs in Green Bay there I met him

ka?i·ká? lu·kwe, thaka?slaha·wihte? wa?kelú·ne? ahilo?oke?  
this man, I took my ax along I wanted to chop him with the ax



tho ne kati' né' tethotathlewahtu  
that's when that happened he had given up (repented)

yah nuwa·tu wahetka te'sakwatlanha'ta.  
never a bad thing to witch me about.

Told by Chauncey Baird to Tillie Baird

Translated by Amos Christjohn

Awelu'uske'tsla

Tsi' ni niyo·lé niwakanuhte awelu'uske'tsla? né' aoli·wa  
yotlihwatu·u tsi' yah nuwa·tu né' teshonathlo·li· ne'n  
lotikstahoku'ka nahte' laotinuhtwatka kwah né' tsa·kat ne'n  
ukwehuwehneha? onuhkwathu·we e'so nya'tekanuhkwa·tslake. Yah  
ni· teyukwanuhte? nahte? kanuhkwatsli·yo kah nikaha·wi.  
né' ok uni? awa·tu ayutewelu'uske'tslu·ni· kanyo yakukwe'taks<sub>Δ</sub>.  
Wahu·nise? yaka? tehniyahse? wahyatolatha? kalhaku nyaha·ne,  
kwah ka? niyo·lé nyehone·nu tho wahnitsha·li. Oska·waku tho  
wateya·tu otku tho kutiya'tiha·lu· tho tka'u·waya tho yewatsanhuhe?  
onikwahsa. Shaya·tat waha·lu? "Onuhkwat yaka? thika onikwahsa  
ta't uhka? ayesaswahseke? ta't uni yana'ku·nihe? ahsya'tunihsu·ni·  
okhna? onuhkwis tho yasa·ti onikwahsa·ke okhna? asesta·ko  
ka'i·ka onuhkwis kwah i·se ahsanuhtu katsa nu na'tahsawe'este?  
kaya'tunihsa·ke tho ki? nu nahetskale·wahte? né' tsi' ka·ya·  
yaswahse. Ta't askwe·ni ahetshlo·li, kwah olihwi·yo tsi'  
lauha·se? lawelu'uske yah ki? thahakwe·ni, ot nahte? naha·yehle.  
Né' tsi' i· tho niwakya'tawau. Teyakya'tahnutlahkwe luwaye·luhkwe  
ka'i·ka otkuhso·lu. Uskah utlatste? kwah yah thyayehewe tsi'  
na'tehotunhukali tsi' na wa'o·kalawe? tho ne kati' ona  
takhulahlakwahte? ka nikahules tho wa·kehte? tsi' nu thonuhsote?  
ka'i·ka lu·kwe tsi' ka·ya· tho nihayelha? tho yaha·kewe?  
wa'ki·lu "Wa'tetniheye? ona ka'i·ka ta't yah thusahsateya·tu  
tsi' nihetshyela·se? teyakya'tahnu·tele?" Kwah kwi né' loya'tutawe·tu  
tho i·late? tho se? wi· né' ka? waku·late? waha·lu?  
"Tho kwi yaha·ke" tho kwi né' wa·lawe tsi' yukwanuhsote?  
kwah né' kok nahe? okhna? tho teshotawali othok kwi nahte?  
naha·yele ka'i·ka otkuhso·lu tsi' tho niyosno·lé sahatketsko?  
ki? né' né' nok tsi? né' ki? yeholyou o·na né' tshiyo'niskou  
uhka? ok washakohlo·li. "Ka'i·ka lu·kwe," wa'i·lu? "Wahatlihwatkatho  
thi·ka Tehahnehto·las wa'katlutahninu·na? kati? wi Kanata·ke tho  
wa'thyakatlane? ka'i·ka lu·kwe, thaka'slah·wihte? wa'kelu·né?  
ahilo'oke? tho ne kati? né' tethotathlewahtu yah nuwa·tu  
wahetka te'sakwatlanha'ta.

Told by Chauncey Baird to Tillie Baird



## 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

Ta't nuwa? kayé niyohslasha, o'na tsi? nahe?  
Maybe at this time four decades, now it's been that long ago

Sawa'tis Taksan yaka? sahohtatyuhati? 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

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

kakwa'na oksa? yaka? wahattoke? tsi? akawelu'uske?  
she was big right away they say he noticed that she was a witch

na ki? ok kwi 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

akta?, na kwi ne wa'thlahkwe? wah'lu? yaka?,  
nearby, so now it was that he picked it up he said they say,

"Aksot, na kwi ni wa'tethniheye?  
"Grandma now the time has come for us going to die together

wa'kuya'telene?" na ki? ok wi ya'thalahtate?  
I recognize you" now immediately did he run towards her

wahahsehle.  
and chased her.

Ute'ko? yaka? kwi ne tsi? niku wa'kakwe'ni.  
She ran away it is said as much as she could

nok tsi? so'tsi? uhte 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'le yahahnutlane?  
It was they say just only a little ways he caught up to her

na ki? ok wi wa'tyutatenowe'eke. Kwah yaka?  
now immediately did they hit her over her humpback. It is said

a'nyo nok wayaushene? yah tha'teyohalehtu.  
it seems only yaping she did not let out a yell.

Tsi? uhte naya'wa'ne ne'n ta't tokaske?  
It was maybe the way it happened that is if for real



koskos akahake kwah yaka? tohka? naha.yahte?  
a pig it could of been it was they say a few times that he had hit her

na sahata.ti.  
then he went home.

Ne kati? tsi? na yusa.lawe wah.lu? yaka?  
It was then when he got back he said they say

"Tsyatahuhsi.yoste. Uhka? ok nahte? yakonuhwaktanihne?  
"You two listen close. Some unknown person is going to come down  
with sickness.

I.si? yah te.wi.nu ya.tyakyatlane? koskos tahnú  
Not very far from here the two of us met a pig and

kana.kale? wa.kyahtani, kwah o.ni yah uskah  
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? yaka? na Sawatis lo.ne.  
The following morning they say when Baptist's wife

wa.enatahlehsu.na tsi? teyunuhsanekhani? tho kati?  
she went visiting around that is among her neighbors there it was

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

onata.lo. Wa.yutye.la kanaktaku ne tyakotke.tote.  
her friend. To her surprise in the bed it was that she was peeping out.

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

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

Na kati? ok ne wa.eya.tato.kane? 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?

Ta't, nuwa' kaye niyohslasha, o'na tsi' nahe? Sawa'tis  
Taksan yaka', sahohtatyuhati', kwa'sute'ke nok tsi' wahsuti'yo  
yah tha'tetyo'kalas na yaka' tho'ha na tshyusa'lawe' na  
tho wa'thyatlane' koskos kakwa'na, oksa' yaka' wahattoke?  
tsi' akawelu'uske' na ki' ok kwi wahatnakali'sake. Kwah kati'  
yaka' yoto'kat tho, kana'kalaya' akta', na kwi ne wa'thlahkwe?  
waha'lu' yaka', "Aksot, na kwi ni wa'tethniheye?  
wa'kuya'telene?" na ki' ok wi ya'thalah'tate' wahahsehle.

Ute'ko' yaka' kwi ne tsi' niku wa'kakwe'ni. nok tsi'  
so'tsi', uhte wi teho'kahtu'ne ne'n Sawa'tis.

Kwah yaka' ka' ok niyo'le yahahnutlane' na ki' ok  
wi wa'tyutatenowe'eke. Kwah yaka' a'nyo nok wayaushene' yah  
tha'teyohalehtu.

Tsi' uhte naya'wa'ne ne'n ta't tokaske' koskos akahake  
kwah yaka' tohka' naha'yahte' na sahata'ti.

Ne kati' tsi' na yusa'lawe waha'lu' yaka'  
"Tsyatahuhsi'yoste. Uhka' ok nahte' yakonuhwaktanihe'.

I'si' yah te'wi'nu ya'tyakyatlane' koskos tahnu,  
kana'kale' wa'kyah'tani, kwah o'ni yah uskah tha'teyohalehtu  
kwah kas nok wa'yahushenhe."

Ya'olhane' yaka' na Sawatis lo'ne' wa'enatahlehsu'na  
tsi' teyunuhsane'khani' tho kati' yaha'yuwe' tsi' tyakonuh'sote'  
akokstaha, onata'lo. Wa'yutye'la kanaktaku ne tyakotke'tote.

Wa'i'lu', "Waknuhwaktanihe' kwah kya'takweku yonuhwakte'  
kwah tsi' ni'yot akanakalutyehsluke' kehsu'ne."

Na kati' ok ne wa'eya'tato'ka'ne' ne'n yukhihsotka'.

*Told by John A. Skenandore*





## 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 guttural 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.

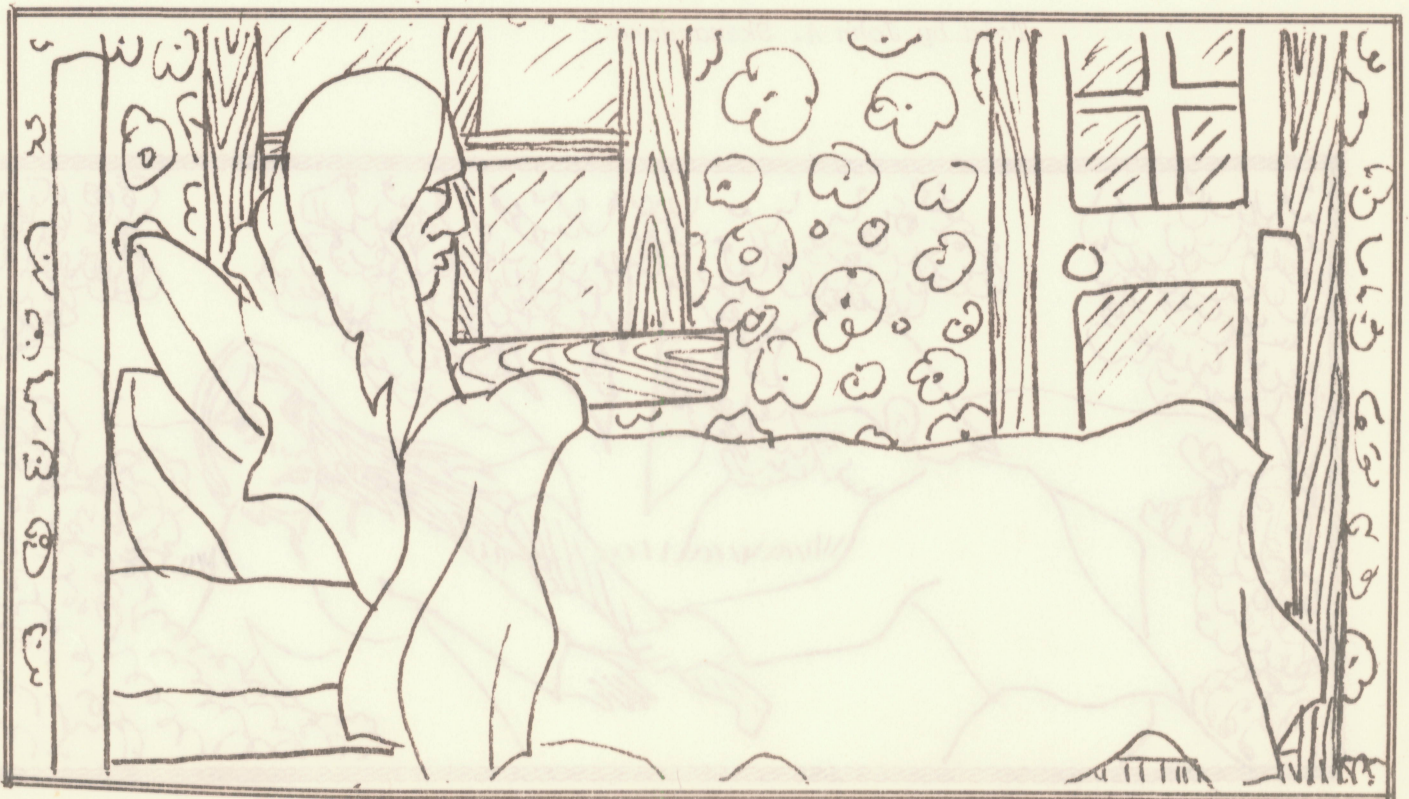
So then when he got home he had asked them to listen closely that someone is going to be getting sick, because not too far from here I met a suppose to be a pig, and I hit it over its back. It would not let out a yell, only let out a grunt.

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' Ni·yót Tsi' Kuwana'wáthu Onélu'uske  
How They Killed Witches

Ne kwi' ni akwaka·látuhse? tsi' niyawa'·u tsi'  
I guess I will tell you a story how it happened that

kah nu niyóti ne'n yonélu'uske. Ne yaka' wi  
here they came the women witches. That it is said

Kana'alohale nukwa tsithatinaklekhwe ne'n Onayote'a·ka  
Oneida Castle in that direction when they lived there the Oneidas

tho yaka' wi natwatanu·yanihte ka'i·ka onélu'uske tsi'  
there it is said it was a terrible thing these witches that

wa'otityohkwanha nok tutautliho·l'ane?  
there were a great number only it seemed the best thing to do (found a way)

ne'n akuwana'wátho. Na kati 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'thatinakala·lu? kwah nok tsi'  
days then there they put a pole across only that

tho nityothe ne'n ayúti tho ne' oná wa'kuwatiya'talo·loke  
there that high that one could sit then now they gathered them together

wa'tkuwatikahlánhake? tho ne' oná tho nyakuwatiya'táhwé?  
blind-folded them then now there they took them

tsi' tetkanakala·luhe? tho wa'kúti tho ne' oná  
where where the poles were across there they sat them now

kana·kale? tahuwati·yu okhna? wa'tkuwatiná'ále'eke; tho  
a stick they gave them then they hit them on the head; there

ya'kútiya'tane? tsi' yoshu·wé 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

thonanaklakwa ne'n Onayote'a·ka tho niyawa'·u tsi' áhsa  
moved out the Oneidas that how it happened that three

nikuti onélu'uske kah nu niyóti teyonatukohtu 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 kati' wi ka'i·ka skaya'tat yowi·laya kaya'tase?  
that is then this one of them she had a child a girl



i.wélhe? ayakonyáktá táhnu tsi? ka.yá. tehoká'nele?  
 she wanted for her to get married but the one she was looking at  
 o.yá né kayá'tase? lonatlihwisu okhna wa'ká.lu? kanyó  
 another girl they had an agreement then she said if  
 o.yá ahonyake? akkwe.ní. ne'n tékni táyautatokáhtane?  
 another he marries I can that two weeks  
 okhna? ashawáheyúhake. Kanatá'ke lawehtú'ne tho yaho.kalawe?  
 then he will be dead. Green Bay he had gone there it got dark on them  
 tsi? káti wí na'tutahohtatyuháti tho wa'thyátlane? ot ok  
 that is when he was coming home there they met something  
 na'kalyo'tó.tá okhna? waháttoke? tsi? kwa'nyoh  
 some kind of animal then he noticed that it seemed  
 a.yálhe? akawelu'uske? uhte ótsi? o.yá thikalyo'tó.tá  
 it moved seem a witch it seems too much other kind of animal  
 okhna? kwáh yahatku.táhkwe yahaye.ná. okhna tayoná.khwa  
 then he went on he caught it then it got angry  
 okhna? wahyatli.yó. okhale? o.ná waha'sá.ní.  
 then they fought and finally now he got the best of her  
 tho né yáka? wí ná wa'ká.lu?, "Taki.tál, táka?  
 there then it is said now she said, "Have mercy on me don't  
 askli.yó kwáh tsi? náhte tesatuhwatsyo.ní tsi? náhe  
 kill me whatever anything you want while  
 akúnheke áku.yú ki? kanyó táka? nuwa.tú ahsathlo.li  
 I'm live I will give you if not never tell  
 tsi? na'awáne." Ka'i.ká wahá.tále? kati? yáka? wahe  
 that happened." This he pitied her so it was said  
 sahatká.lahte? to.káske kati? wí kanyó wa'thotuhwatsyohse?  
 he let her go for sure it was if he needed  
 ohwista okhale taho.yú tsi? níku yo.yá. tho kati? wí  
 money and she gave him as much as she had then it was  
 ni.yot tsi? niyo.lé yeyawáhe.yu.  
 that way until she died.

Told by Lomas Skenandore to Walter Skenandore

Corrected by Oscar Archiquette

Translated and taped by Mary L. Danforth



Ne kwi ni akwaka.látuhse? tsi' niyawa'u tsi' kah nu  
 niyoti ne'n yonelu'uske. Ne yaka? wi Kana'alohale nukwa  
 tsithatinaklehkwe ne'n Onayote'a'ka tho yaka? wi natwatnu.yanihte  
 ka'i'ka onelu'uske tsi' wa'otityohkwanha nok tutautliho.lane?  
 ne'n akuwana'watho. Na kati yaka? wi wahu.kwate? kwah ka?  
 niyohsi.take ni.yus okhale? kwah ka? niyohsi.take niyoshu.wes  
 tho ne o'na tho wa'thatinakala.lu? kwah nok tsi' tho  
 nityothe ne'n ayuti tho ne on, wa'kuwatiya'talo.loke  
 wa'tkuwatikahlanhake? tho ne on, tho nyakuwatiya'tahawe? tsi'  
 tetkanakala.luhe? tho wa'kuti tho ne on, kana.kale? tahuwati.yu  
 okhna? wa'tkuwatina'ale'eke; tho ya'kutiya.tane? tsi' yoshu.we  
 okhna tutahatilho.loke. Tahnu tho uhte? yaka? wi nikaha.wi, tho  
 thonanaklakwa, ne'n Onayote'a'ka tho, niyawa'u tsi' ahsa nikuti  
 onelu'uske kah nu niyoti teyonatukohu ne'n akuwatilyoke  
 ne'n Kana'alohale nukwa ne, kati? wi ka'i'ka skaya.tat yowi.laya  
 kaya.tase? i.welhe? ayakonyakta, tahnu tsi' ka.ya. tehoka.nele?  
 o.ya ne kaya.tase? lonatlihwisu okhna wa'ka.lu? kanyo o.ya  
 ahonyake? akkwe.ni ne'n tekni tayautatokahane? okhna?  
 ashawahayuhake. Kanata.ke lawehtu.ne tho yaho.kalawe? tsi' kati wi  
 na'tutahohtatyuhati tho wa'thyatlane? ot ok na'kalyo'to.ta  
 okhna? wahattoke? tsi' kwa'nyoh a.yalhe? akawelu'uske? uhte otsi?  
 o.ya thikalyo'to.ta okhna? kwah yahatku.tahkwe yahaye.na. okhna  
 tayona.khwa okhna? wahyatli.yo. okhale? o'na waha'sa.ni. tho  
 ne yaka? wi na wa'ka.lu?, "Taki.tal, taka? askli.yo, kwah  
 tsi' nahte tesatuhwatsyo.ni tsi' nahe akunheke aku.yu ki?  
 kanyo taka? nuwa.tu ahsathlo.li tsi' na'awane." Ka'i'ka waha.tale?  
 kati? yaka? wahe sahatka.lahte? to.kaske, kati? wi kanyo  
 wa'thotuhwatsyohse? ohwista okhale, taho.yu tsi' niku yo.ya.  
 tho kati wi ni'yot tsi' niyo.le yeyawahe.yu.

*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.

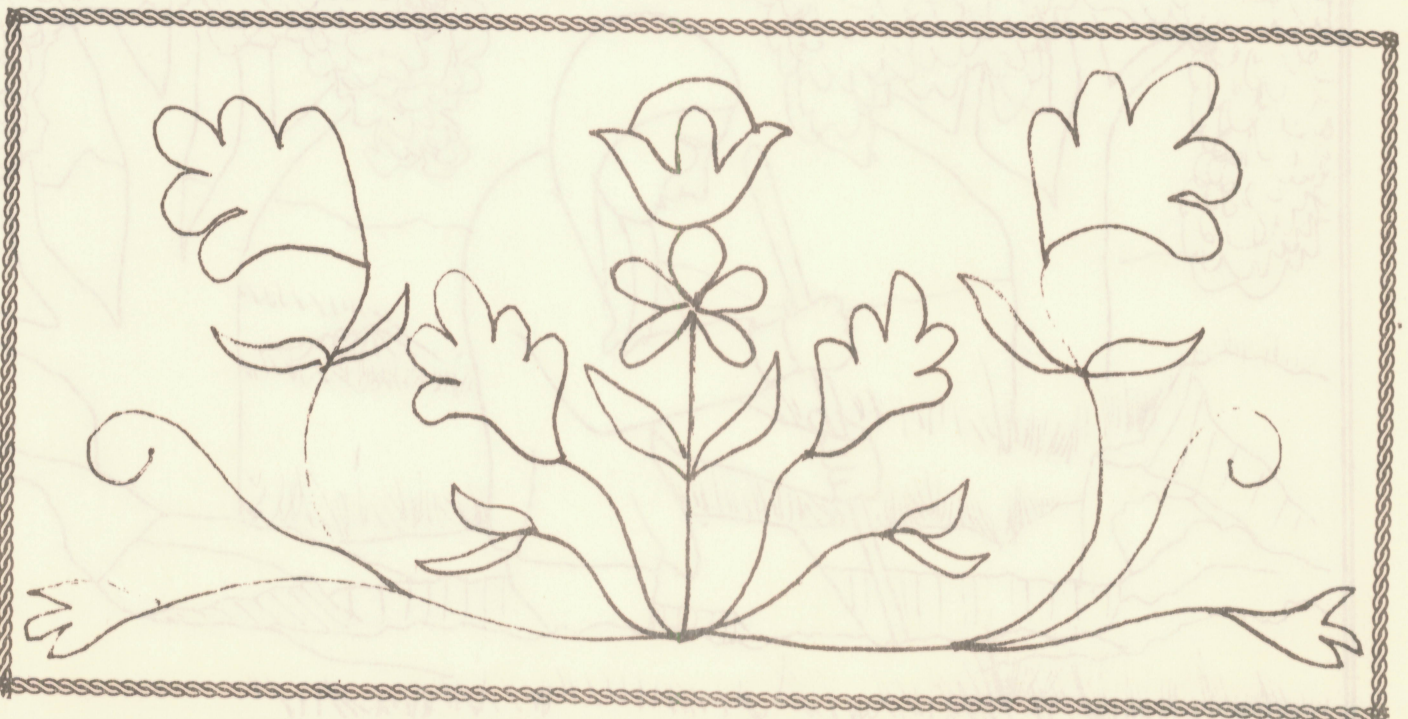
Because it so happened that three women witches came here, they managed to escape otherwise they would have been killed at Oneida Castle.

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





Tyohá·tú Onélu'uske Wa'kuwáli  
They Killed the Leader of the Witches

Wahu·nise' o·ná ukweho·kú wathotilihwayá·ta·se',  
Long time ago it's been all the people made an agreement,  
akuwatiná·halyá·khu akwe·kú ka'i·ká yonélu'uske',  
to kill them off all these the female witches,  
washakotiya'talo·loke' otikstá·hokuha' kunu·kwe', tho ne o·ná  
they had gathered together the old ones the women, it was then  
washakotili'wanu·tú·se' ót náhte' yonanúhte'  
that they had asked them what is it that these women know  
ne'n awelu'uske·tsla.  
about witchcraft.

Wa'tkutátlahse' katsa ka·yá né na'kaya'tó·tá'.  
They blamed each other which one it was that she was that kind.  
Sáha ki' ok washakotilihwalho', wahaní·lu'  
Anyway they went right ahead and accused them, they said  
á·kalyóhake akwe·kú, ná kwi tahutáhsawa'  
it will have to be killed all of them, so now then they started  
washakotiná·halyá·khu'.  
killing them off.

Skaya·tat yu·kwe watalihotálha', wa'ká·lu',  
One female a woman she put up an argument, she said,  
"Lu·kwe thí·ká í·late né e·só thonúhte'  
"A man that was standing there it's him a lot that he knows  
awelu'uske·tsla'." Wahá·lu' ne'n ka'i·ká lu·kwe, "Aulhá· se'  
about witchcraft." He said that is this man, "It is her  
tyohá·tú, oksa' o·ná taswá·sat."  
that's the head of it, now right away come down with it."  
Ná kwi wa'kuwálih.  
So now they killed her.

Told by Ida Blackhawk  
Translated by Amos Christjohn  
Taped by Amos Christjohn





## Tsyoha·tú Onélu'uske Wa'kuwali

Wahu·nise? o·ná ukweho·kú wathotilihwaya·tá·se?,  
akuwatinahalya·khu akwe·kú ka'i·ka yonélu'uske?, washakotiya'taló·loke?  
otikstahokúha? kunu·kwé?, tho ne o·ná washakotili'wanu·tú·se?  
ót náhte? yonanúhte? ne'n awelu'uské·tsla.

Wa'tkutatlahse? katsa, ka·yá né, na'kaya'tó·tá?. Saha ki? ok  
washakotilihwalho?, wahani·lu? akalyohake akwe·kú, ná kwi  
tahutáhsawa? washakotinahalya·khu?

Skaya·tat yu·kwé watalihotálha?, wa'ká·lu?, "Lu·kwé thi·ka  
i·late, né e·só thonúhte? awelu'uské·tsla?" Wahá·lu? ne'n  
ka'i·ka lu·kwé, "Aulhá· se? tyoha·tu, oksa? o·ná taswá·sat."  
Ná kwi wa'kuwalih.

*Told by Ida Blackhawk*

## 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.

Translated by Amos Christjohn





Akawé<sup>1</sup>Λ<sup>2</sup>uske<sup>2</sup>

A Witch

Shakoya<sup>2</sup>tohále

(He is washing her body)

Abram Smith

yaka<sup>2</sup>

they say

washako<sup>2</sup>áshu

he had stabbed

akokstáha

an old lady

yusahatáyahte<sup>2</sup>

he went back in

sahathlo·lí

he told

tsi<sup>2</sup>

that

na né

now

at this time

washakonahalya·khu

he had killed her

kwáh

and even

wa<sup>2</sup>teshakonyályahke,

broke her neck,

tahnú

and

yah né·

not a

náhte<sup>2</sup>

thing

té·yalhe<sup>2</sup>.

was the matter with her.

Ne

That is

yaka<sup>2</sup>

they say

wi

is

tsi<sup>2</sup>

because

akawé<sup>1</sup>Λ<sup>2</sup>uske<sup>2</sup>.

she is a witch.

Yah yaka<sup>2</sup>

Not they say

wi né

is that

náhte<sup>2</sup>

anything

thau·tú

can be done

nayutátyele

to her

ne na<sup>2</sup>eya<sup>2</sup>tohtá.

to that kind of person.

Told to Ida Blackhawk by Rachel Swamp

Translated by Amos Christjohn

Taped by Amos Christjohn

Shakoya<sup>2</sup>tohále yaka<sup>2</sup> washako<sup>2</sup>áshu akokstáha yusahatáyahte<sup>2</sup>  
 sahathlo·lí tsi<sup>2</sup> na né washakonahalya·khu kwáh wa<sup>2</sup>teshakonyályahke,  
 tahnú yah né· náhte<sup>2</sup> té·yalhe<sup>2</sup>. Ne yaka<sup>2</sup> wi tsi<sup>2</sup> akawé<sup>1</sup>Λ<sup>2</sup>uske<sup>2</sup>.  
 Yah yaka<sup>2</sup> wi né náhte<sup>2</sup> thau·tú nayutátyele ne na<sup>2</sup>eya<sup>2</sup>tohtá.

Told by Ida Blackhawk by Rachel Swamp

The story is told: This man named Shakoya<sup>2</sup>tohále stabbed and killed an old woman.

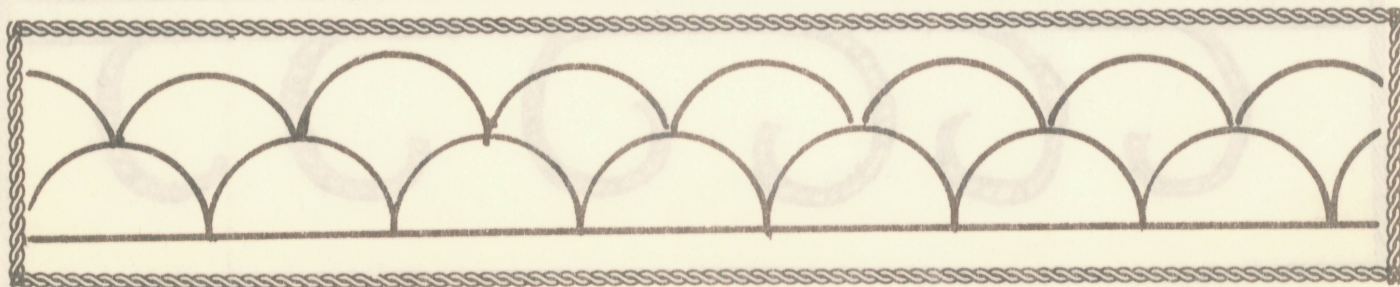
Then he went inside the house to tell the people that now he was sure he killed this old woman, he even broke her neck to make sure she was dead.

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





Awélu'uske      Wahanuhalyá'khu      Lakso'tká  
A Witch      He Killed Her      My Grandfather ( now dead)

Shakoya'tóhale      luwayátskwe'      sheku'  
He Washes Bodies      that's what he used to be called      still

tkana'alóhale      tshihatinákele'      wahanuhalyá'khu      awélu'uske.  
Oneida Castle      they used to over there      he killed her      the female witch.

Tho      yáka'      tsi'      thohtáti      yehe.wé'se'      tho      wa'thotilihwak'sane  
There      they say      where      he lived      she was there      there      they got in a fight

wa'ká'lu      yáka',      "Nihsata.télhe'      kas      tsyók      ále      né  
she said      they say,      "You act so proud      always      to      be      it

she.yáha      ísi      atyohutsyakwalu.táke".  
your daughter      over there      all you will see is the mound on the ground  
where she will be".

Wahá'lu      yaká',      "I.sé      ne      nyaléhkwe'      tho  
He said      they say,      "You'll      be      first      there

atyotshyatuhkwakwalu.táke".  
you will be the first like a mound of earth on the ground".

Okhna'      yáka'      waháhsle'      yahniyakata'tshi'      átste      káti  
Then      they say      he chased her      they ran out      outside      then

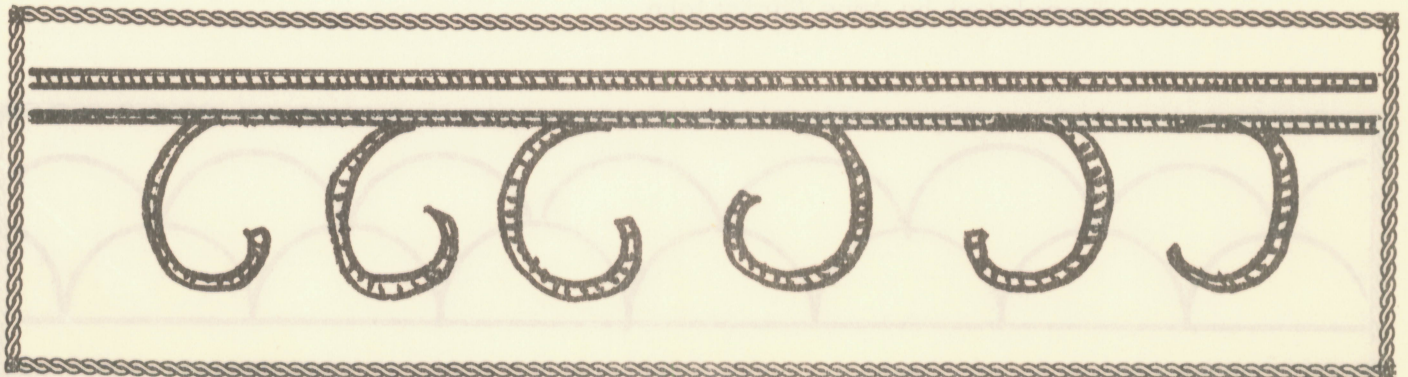
yáka'      tka'nahko.tú      tho      ya'thyahkwatase.níhu      okhale  
they say      barrels were standing      there      they circled around      and

oná'      yahaye.ná'      okhna      wa'thahú.kyahke'      tahnú      yah  
finally      he caught her      then      he cut her throat      but then      not

yáka'      náhte'      tehuwaye.lá'      né'      tsi'      ná'      tohka      niyotlátstu  
they say      nothing      did they do      because      now      few      times

yotwanaksa.tu.  
she had said bad words.

Told by Sarah Summers to Stadler King  
Translated and taped by Mary L. Danforth





## Awélu'uske Wahanuhalyá·khu Laksoṭka

Shakoya'tóhale, luwayátskwe' shekú tkana'alóhale tshihatinákele?  
 wahanuhalyá·khu awélu'uske. Tho yáka' tsi' thohtáti yehe·wé·se?  
 tho wa'thotilihwáksane wa'ká·lu yáka', "Nihsata·télhe", kas  
 tsyók ále né she·yáha isi átyohutsyakwalu·take". Waha·lu  
 yaka', "I·sé ne nyaléhkwe' tho átyotshyatuhkwakwalu·take".  
 Okhna' yáka' waháhsle' yahniyakatá·tshi' átste kati yáka'  
 tka'nahko·tú tho ya'thyahkwatase·nihu, okhale oná yahaye·ná,  
 okhna wa'thahú·kyahke' tahnú yah yaka' náhte' tehuwaye·la  
 ne' tsi' ná 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





Shakoyáha? okhale Awelu'uske  
His Child and a Witch

Uhka ók yu·kwé lonatahlenawihahkwe, ka'i·ká  
Some one a woman she used to visit him, this

Shakoya'tóhale? luwa·yátskwe. Tahnú ya'tá·ute?  
He Washes People used to be his name. And to be sure

tsi' tehyatlihwahká' thó ok uhte náhte? lotili·waya,  
they never agree there must be some sort of business,

kwáh yah te'yotú·u skali·wat yahonatétstuke.  
it was just impossible for same agreement for them to have used.

Kwáh ok tho tshyahuwana·khwahse'ne Shakoya'tóhale.  
It was just only that made him angry towards her He Washes People.

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

Tahnú lohnúhte tsi' niyotiliho·tá', ne ka'i·ká  
And yet he knew of their ways, it was these

yonélu'uske? Kwáh uní ok ya'táute tsi' tho  
witches. It was also only for sure right there

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

wa'thaya'to·léhte? ne thi·ká yoliwayo·té ne'n  
he thought it over it could be what she is working on that is

ahotlanúni.  
to witch him.

O·ná ki' ale wí tho u·wé, tahnú kanúsku  
So now again that she got there, and inside the house

ítnehse ka'i·ká shakoyáha, tá·t wi núwa  
the two were this daughter of his, maybe at this time

téklú? na'teyakaohsliya·ku ne'n shakoyáha.  
eight years old she was that is his daughter.

O·ná kwi uta·tí· tutatha·wihte? kwáh tsi'  
So now then she talked she made lot of effort it was just

ok náhohte? wahoyáhahse? tahnú kwáh ne ok  
about anything that she called him and it was the only

ká? thi·yót tho lá·tlu? lanuhtunyúkwás.  
certain way there he was sitting he was thinking.

Ne kati? tho nuta·yá· ne'n shakoyáha.  
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·nā kwi sāha? wahoye·sahte? ne'n  
Now it was more then ever that she called him down this

awelu'uske. Khale? o·nā wakā·lu?, "Yats!! shenoluhkwa?  
witch. Pretty soon she said, "Well!! you sure love her

kanya? ne'n sheyāha.  
by the looks of it that is your daughter.

Tahnū kwah atsyok ok i·sé  
And in just very near future you're the one

atyotakwalu·take ohatsyā·ke". Tho kwi nū nā  
that will be a lump on the ground". That was when

taha'shali'tahko laona'tā·tslaku okhna? uté·ko ne'n  
he took out a knife from his pocket but then she ran away the

awelu'uske? wahāhsle? kwi kā ok niyoléha? tho  
witch he ran after her then it was only a little ways there

yahahnūtlane?, wahā·lene?, waha'āshu? kanyalā·ke,  
he caught up to her, he cut her, he stabbed her on her neck,

kwah nok sahā·lu "Yah nāhke? thakāheye". Nā  
it was just he said "I guess she will not die". So now

kwah otokāu wa'thahū·kyahke? nā kwi ne wahālyo? ne'n  
really for sure he cut her throat so now he had killed her the

awelu'uske.  
witch.

O·nā kwi· tho wa'onahlo·tā lutkasé·nehse?  
So now then there crowd gathered coming over to examine it

okhale? ne sa ne wahotilihwayo·tā óthok  
and it was also what they set out to work on something

nahuwa·yéle ne'n sahatlihwate'wahte?  
should be done to him this man that committed a crime

yahuwaktahse? úni ka'i·kā latikwa·nā·se? tho kwi ne  
they had gone to his place also these chiefs that was when

tashakohlo·lí· tsi? tá·t ahutnúhtuhte? tsi? niyo·lé awatu·kóhte?  
he told them that if they would wait until it has gone by

oye·lí nu·tá, nā kwi né atkatolyá·ntlú uhka nahte?  
ten days, now it will be I will make the move whoever



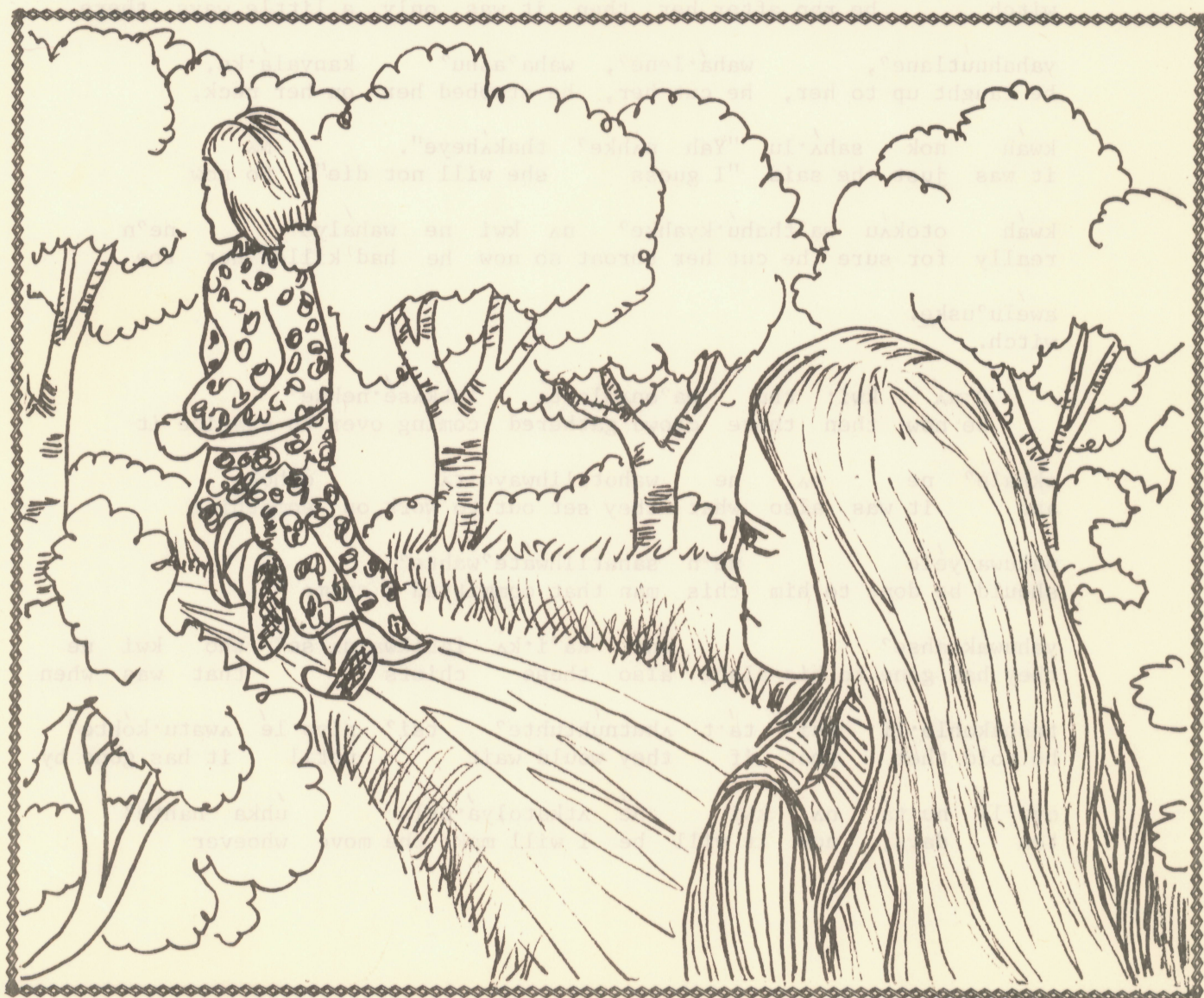
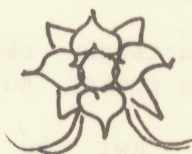
ayute'nyá·tá' autayúkyehle. Yah kwi ohnáhte' tehuwaye·lá.  
 would try to touch me. Not then not a thing did they do to him.

Yakato·káne? kwah se? tho nihotiliho'tá·hne  
 It was found out that it was their way

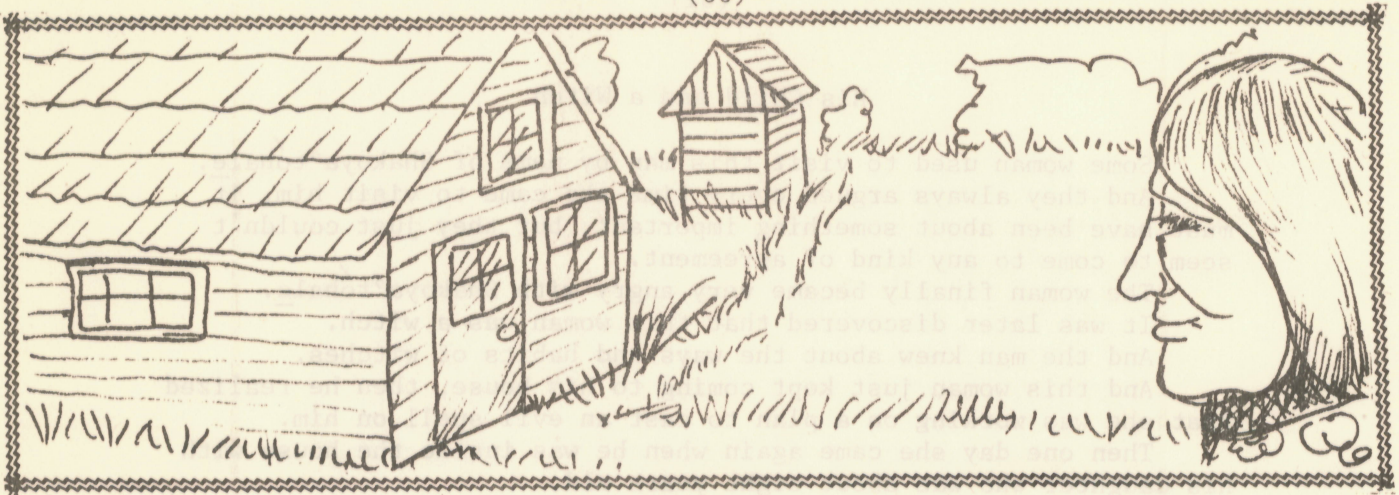
kanyó uhká ákuwályo? ne'n awelu'uske'kó· yah ki?  
 if someone would kill her the big mighty witch it won't be

teyotká·te ohnáhte? aholihwá·lahne.  
 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







Shakoyáha? okhale Awelu<sup>?</sup>uske

Uhka ok yu·kwé lonatahlenawihahkwe, ka<sup>?</sup>i·ká<sup>?</sup> Shakoya<sup>?</sup>tóhale? luwa·yátskwe. Tahnú ya<sup>?</sup>tá·ute<sup>?</sup> tsi<sup>?</sup> tehyatlihwahká<sup>?</sup> thó ok uhte náhte<sup>?</sup> lotili·waya, kwah yah te<sup>?</sup>yotú·u skali·wat yahonatetstuke. Kwah ok tho tshyahuwana·khwahse<sup>?</sup>ne Shakoya<sup>?</sup>tóhale.

Ya<sup>?</sup>kato·káne<sup>?</sup> akawelu<sup>?</sup>uske ka<sup>?</sup>i·ká<sup>?</sup> yu·kwé.

Tahnú lohnúhte tsi<sup>?</sup> niyotiliho<sup>?</sup>ta<sup>?</sup>, ne ka<sup>?</sup>i·ká<sup>?</sup> yonélu<sup>?</sup>uske<sup>?</sup>. Kwah, uni<sup>?</sup> ok ya<sup>?</sup>táute tsi<sup>?</sup> tho waktus tsi<sup>?</sup> lonúhsote<sup>?</sup> tho ni·yot tsi<sup>?</sup> wa<sup>?</sup>thaya<sup>?</sup>to·lehte<sup>?</sup> ne thi·ká<sup>?</sup> yoliwayo·té ne<sup>?</sup>n ahotlanuni.

O·ná<sup>?</sup> ki<sup>?</sup> ale wí, tho u·wé, tahnú kanúsku, itnehse ka<sup>?</sup>i·ká<sup>?</sup> shakoyáha, tá·t wí nuwa téklu<sup>?</sup>, na<sup>?</sup>teyakaohsliya·ku ne<sup>?</sup>n shakoyáha.

O·ná<sup>?</sup> kwi uta·ti<sup>?</sup>, tutatha·wihte<sup>?</sup> kwah tsi<sup>?</sup> ok náhohte<sup>?</sup> wahoyáhahe<sup>?</sup> tahnú kwah ne ok ká<sup>?</sup> thi·yot tho lá·tlu<sup>?</sup> lanuhtunyúkwás.

Ne kati<sup>?</sup> tho nuta·yá<sup>?</sup> ne<sup>?</sup>n shakoyáha.

Okhna<sup>?</sup> wa<sup>?</sup>teshakoya·tahkwe<sup>?</sup> washakoya<sup>?</sup>taháwahne.

O·ná<sup>?</sup> kwi sáha<sup>?</sup> wahoye·sáhte<sup>?</sup> ne<sup>?</sup>n awelu<sup>?</sup>uske. Khale<sup>?</sup> o·ná<sup>?</sup> waká·lu<sup>?</sup>, "Yats!! shenoluhkwa<sup>?</sup> kanya<sup>?</sup> ne<sup>?</sup>n sheyáha.

Tahnú kwah atsyok ok i·sé atyotakwalu·take ohatsyá·ke".

Tho kwi nú na taha<sup>?</sup>shali<sup>?</sup>táhko laona<sup>?</sup>tá·tslaku okhna<sup>?</sup> uté·ko ne<sup>?</sup>n awelu<sup>?</sup>uske<sup>?</sup> waháhsle<sup>?</sup> kwi ká ok niyoléha<sup>?</sup> tho yahahnútlane<sup>?</sup>, waha·lene<sup>?</sup>, waha<sup>?</sup>ashu<sup>?</sup> kanyalá·ke, kwah nok sahá·lu, "Yah náhke<sup>?</sup> thakáheye". Na kwah otokáu wa<sup>?</sup>thahú·kyahke<sup>?</sup> na kwi ne wahályo<sup>?</sup> ne<sup>?</sup>n awelu<sup>?</sup>uske.

O·ná<sup>?</sup> kwi<sup>?</sup> tho wa<sup>?</sup>onahlo·ta<sup>?</sup> lutkasé·nehse<sup>?</sup> okhale<sup>?</sup> ne sa ne wahotiliwayo·ta<sup>?</sup> othok nahuwa·yele ne<sup>?</sup>n sahatlihwáte<sup>?</sup>wahte<sup>?</sup> yahuwaktahse<sup>?</sup> uni ka<sup>?</sup>i·ká<sup>?</sup> latikwa·ná·se<sup>?</sup> tho kwi ne tashakohlo·lí tsi<sup>?</sup> tá·t ahutnuhtuhte<sup>?</sup> tsi<sup>?</sup> niyo·lé awatu·kohte<sup>?</sup> oye·lí nu·ta, na kwi ne atkatolyá·ntlu uhka náhte<sup>?</sup> ayute<sup>?</sup>nyá·ta<sup>?</sup> autayúkyehle. Yah kwi ohnáhte<sup>?</sup> tehuwaye·lá.

Yakato·káne<sup>?</sup> kwah se<sup>?</sup> tho nihotiliho<sup>?</sup>ta<sup>?</sup>·hne<sup>?</sup> kanyó uhká akuwályo<sup>?</sup> ne<sup>?</sup>n awelu<sup>?</sup>uske<sup>?</sup>·kó yah ki<sup>?</sup> teyotká·te ohnáhte<sup>?</sup> 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'tóhale. 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'tóhale.

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

