

Watuhutsiyósta
She Prepares Good Ground

Wahu·nise? yaka awélu?uske "Watuhutsiyósta"
Long time ago they say she was a witch "She Prepares Good Ground"

kuwayátskwe ne yaka? na awatwanáksahte?
used to be her name it is said when she puts curse in her voice

na ki oli·waku olihwi·yo tsi?
now it would be on the positive side truly for sure that

ayakóli.
she would kill.

Ne kas yaka? ne· náhte? wa'akoli?wanu·tu·se?
It is always said it's what she would ask them

tahnú ta·t yah thutakuwa·yú khale? wa'ká·lu sa
and if not did they give her and she said also

ta·t kas yaka? áhsa nawa·ta tho
if always they say three days it would be that

yatsyotsatuhkwakwalu·take na kati? ale? wi
it would be lump of dirt showing body underneath now it was again that

sayakonuhso·láhne. Ne ka'i·ká tsi? ka·yá
she had found their house again. It was this that which

na úskah yakaukwe?tali wa'ká·lu? yaka?,
now one human she had killed to them she said they say,

"Yah kas te'sa·yá kanhesa·tás askwatwatehta."
"Never always do you have silk goods to spare me."

Yah kwi? te'tkuwa·wi na se? ok wi wa'ká·lu?,
Never did they give her now immediately did she say,

"Tho ki? wah."
"Well that's ok."

Nok tsi? tsi? niyo·le ne'n áhsa nuwa·ta kátsa? ok
But then before the three days one or

ka·yá tsi? nitsyu? i·si? yatsyotsatuhkwakwalu·take
the other that is among you over there will be lump of dirt over dead body

tahnú na to·káske lona'khwa·u ne'n lonuhsote?
and now for real he was angry that is man of the house

lotate?wyanatá·u tsi? yusakaya·káhne. Okhna? tho ne
he was prepared as she went back out. And then it was

taha'áshu kwah yaka? yahatethále? kwah uní
there he stabbed her it was they say he jabbed through it was even

takutiya·ka'ne? aokahlosta kwah yaka? ne nok wa'ka'lu?,
they came out her innards it is said it was only she said,

"Na ki? wasknu·lyahke nok tsi? ne? ka ihselhe?
"So now you did hurt me so then is it what you want

akiheye." Okhna? ne a'e. sa·we
for me to die." But then already far away on her way

na se? ok ale? ya'tusahatlahte?
so now immediately again he ran that way towards her

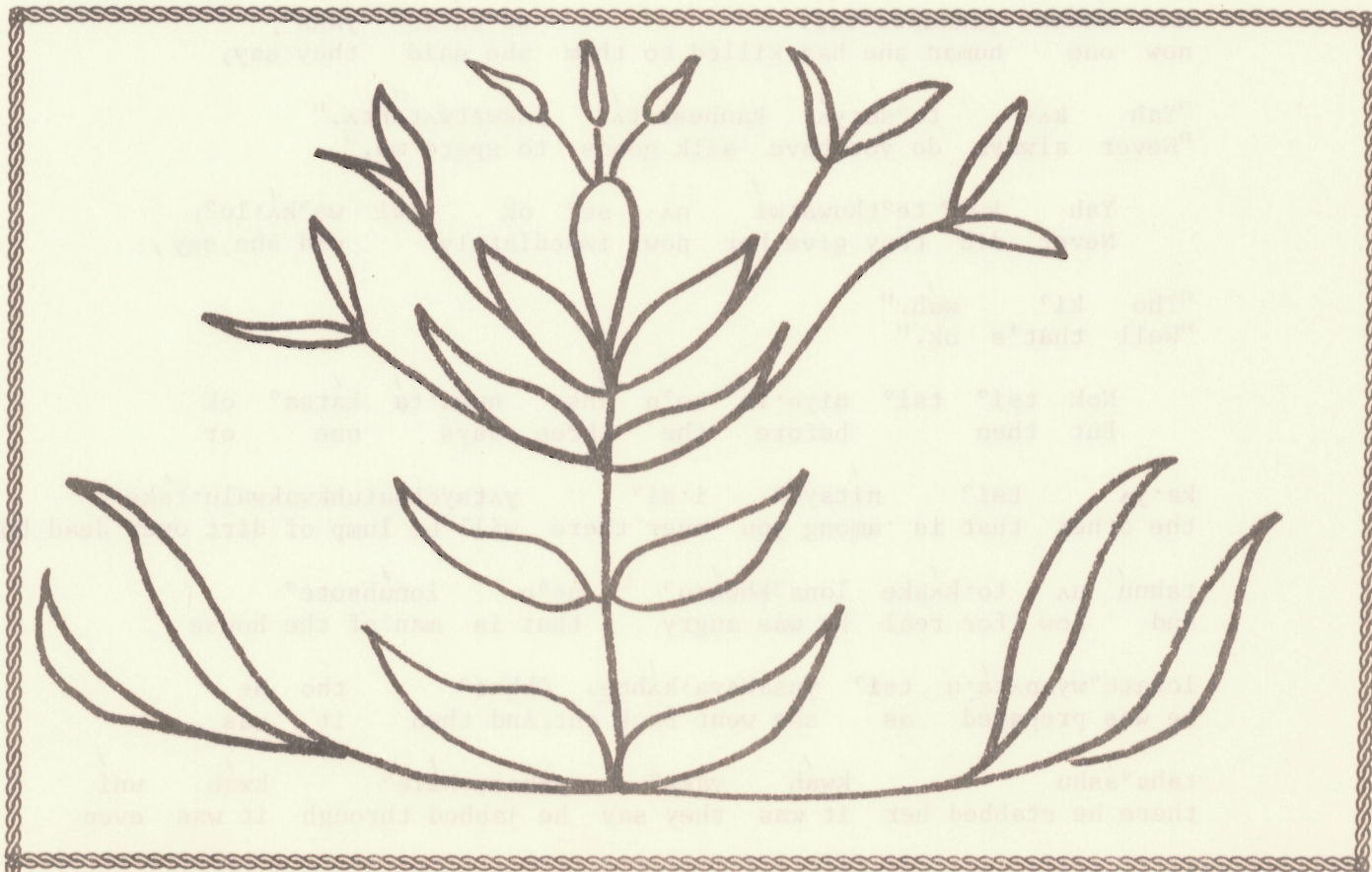
kwah nu otoka'u wa'thahu·kyahke. Kwah ne nok
this time for real he cut her throat. It was just only

swa'te "Koke-koke-koke" yohnekhwa'u.
saying "Koke-koke-koke" it was bleeding.

Shakoya'tohale? yaka? luwa·yatskwe tsi? ka·ya
He Washes Them they say used to be his name that which

yehali.
he had killed her.

Told by Josephine Skenandore to David Skenandore
Corrected by John A. Skenandore
Translated and taped by Amos Christjohn



Watuhutsiyosta

Wahu·nise? yak^Λ awélu?uske "Watuhutsiyosta" kuwayátskwe ne yak^Λ? na awatwanáksahte? na ki oli·waku olihwi·yó tsi? ayakóli.

Ne k^Λs yak^Λ? ne náhte? wa'akoli?wanu·tú·se? tahnú ta·t yah thutakuwa·yú khale? wa'ká·lu sa ta·t k^Λs yak^Λ? áhsa nawa·tá tho yatsyotsatuhkwakwalu·take na kati? ale? wi sayakonuhso·lahne. Ne ka'i·ká tsi? ka·yá na úskah yakaukwe?tali wa'ká·lu? yak^Λ?, "Yah k^Λs te'sa·yá kanhesa·tás askwatwatéht^Λ."

Yah kwi? te'tkuwa·wí na na se? ok wí wa'ká·lu?, "Tho ki? wáh."

Nok tsi? tsi? niyo·lé ne'n áhsa nuwa·tá kátsa? ok ka·yá tsi? nitsyu? i·si? yatsyotsatuhkwakwalu·take tahnú na to·k^Λske lona'khwá·u ne'n lonúhsote? lotate'wyanatá·u tsi? yusakaya·k^Λhne. Okhna? tho ne taha'áshu kwáh yak^Λ? yahatethale? kwáh uni takutiya·ká·ne? aokahlósta kwah yak^Λ?, ne nok wa'ká·lu?, "Na ki? wasknú·lyahke nok tsi? ne? k^Λ ihsehe? akiheye." Okhna? ne a'e· sa·wé na se? ok ale? ya'tusahatlahte? kwáh nu otoká·u wa'thahú·kyahke. Kwáh ne nok swa·té "Kóke-kóke-kóke" yohnekhwa·u.

Shakoya'tóhale? yak^Λ? luwa·yátskwe tsi? ka·yá yeháli.

Told by Josephine Skenandore to David Skenandore

She Prepares Good Ground

They say long time ago there was a witch by the name of "She Prepares Good Ground". They used to always say when she puts curse in her voice most generally it always meant death.

So it is said that if she did not get what she asked for, then she would put a curse in her voice, such as she would say, "Well then maybe in three days there will be only a lump of dirt over a dead body". So she went over to this home, already she was there once before and killed just because they didn't spare her any silk goods. But then they still didn't spare her any. So all she said was, "Well that's okay".

And she said it again, "In three days one of you people will be underneath a lump of dirt".

But then this man of the house he was so mad that he took after her and he stabbed her on her belly, and her innards was just coming out. She then said, "So you did hurt me". And she was on her way. So again he took after her, this time he cut her throat, all it was saying when it was bleeding was "kóke-kóke-kóke" that's how fast it was bleeding.

"He Gives Them A Bath" was his name that eventually killed her.

Translated by Amos Christjohn

Yakotla'swahtu?
Bewitched

O·ya sa yakotla'swahtu ne ne'n
And another thing is being bewitched it would be

ot ok na'kalyo'to·ta askuwaye·la·ne' otkuhso·lu
some kind of unknown wild beast a replica of it false face

yakotla'swahtu ne latina'tukhwa' to·kat
she is being bewitched it's what they call it if

ohkwa·li yakotla'swahtu ahutkuhso·lo·ke
it's a bear that they are bewitched by they will put on false face

khale' ohkwa·li ahutatu·ni.
and a bear they will make themselves in to

tahatinunyahkwe' tho ne o·na ahutekhu·ni· to·kat o·na'ste.
they will dance now that's when they will eat maybe corn.

Tho ni·yot tsi' ahutekhu·ni· tsi' niyot ne'n
That will be the way they will eat the way like the

ohkwa·li.
bear.

Ne yotka·te' sashakotitsyahte' nok tsi' swatye·la
It is often they will cure them but then sometimes

kas tho nusaya·wa·ne na kyale' wi
always that it happens all over so now again

yashuwatihahle.
they will call them back.

Told by Mrs. Rachal Swamp to Ida Blackhawk
Translated and taped by Amos Christjohn

Yakotla'swahtu?

O·ya sa yakotla'swahtu ne ne'n, ot ok na'kalyo'to·ta
askuwaye·la·ne', otkuhso·lu yakotla'swahtu ne latina'tukhwa'
to·kat ohkwa·li yakotla'swahtu ahutkuhso·lo·ke khale' ohkwa·li
ahutatu·ni· tahahtinunyahkwe' tho ne o·na ahutekhu·ni· to·kat
o·na'ste.
Tho ni·yot tsi' ahutekhu·ni· tsi' niyot ne'n ohkwa·li.
Ne yotka·te', sashakotitsyahte', nok tsi', swatye·la
kas tho nusaya·wa·ne na kyale' wi yashuwatihahle.

Told by Mrs. Rachal Swamp to Ida Blackhawk

Bewitched

Another thing too, to be bewitched you will look like the animal that is putting the curse on you, even if you just act like the animal that is bewitching you. You put on false faces that looks like the animal. If it's a bear, you will act like a bear and make believe you are a bear. You have a dance and have a feast afterwards, you eat like a bear, maybe you have corn feast.

Sometimes you are cured and sometimes you get relapse, but if you get relapse, you go over the same ceremonies. So again you will have to go all over.

Translated by Amos Christjohn



Otkuhso·lu

False Face Medicine Man

Kanyó nale? washakotinuhkwa?tslu·ní· ne'n otkuhso·lu
 When again made medicine for her the false faces
 luwatina?tukhwa? né ok ahatkuhso·loke?
 that's what they were called the only put false face mask on
 tsi? ka·yá ashakotsistoslawe. Lonatyahke kwah né nok
 the one will put hot coals on them. Others only
 tsi? lonatahsohu latikuksne tewatnikwahtalyaks ohte·la
 that had put paint on on their faces blood root root
 né kaliha·tu ne lonatahsohkwa kanyó nale? uhka
 it was boiled the color they had painted on when again someone
 washakotinuhkwa?tslu·ní ono'kwisa kas yaka wa'ena'tsiha·la
 they made medicine for mashed up corn always they say would boil
 tsi? niyolé o'shelha u·tu· thó né oná aha'ne·ka.
 until dough it became there now he would plead
 ne'n tehutkwa? thó né oná ashakotsistoslawe tsi? kayá
 the dancers there now put hot coals on them the one
 lotkuhsolu· tahnú né ahute'nya·ta kwah thó ni·yot tsi?
 false face but then this they would try just like
 ahutolyanlu? tsi? ni·yot tsi? yakonuhwaktanihe? tat twatihathos
 move around the way that the sick person did if it jerks
 yenhahsa·ke tho kí uni né niyot tsi? ahutolyanelu
 on her shoulders there then too the way that they would move
 ne'n otkuhso·lu· Né oná ne'n ehta'keshu yehaktus okhale
 the false faces then now they down too they went and
 kwah sa yeshakotiyelha? ne'n yakonuhwaktanihe.
 too they would touch her the one that is sick.

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



Kanyo', nale' washakotinuhkwa'tslu·ni· ne'n otkuhso·lu
 luwatina'tukhwa' né ok ahatkuhso·loke' tsi' ka·ya' ashakotsistoslawe.
 Lonatyahke kwah né nok tsi' lonatahsóhu latikuksne tewatnikwahtályaks
 ohte·la né kalihá·tu, ne lonatahsóhkwa kanyo' nalé' úhka
 washakotinuhkwa'tslu·ni ono'kwisa kás yaka' wa'ena'tsiha·la' tsi'
 niyolé o'shéha u·tú· thó ne' oná aha'ne·ka' ne'n tehútkwa'
 thó ne' oná ashakotsistoslawe tsi' kaya' lotkuhsolú· tahnú né
 ahute'nyá·ta' kwah thó ni·yót tsi' ahutolyánu' tsi' ni·yót
 tsi' yakonuhwáktanihe' tat twatihathos yenhahsa·ke tho ki uni né
 niyót tsi' ahutolyánelu ne'n otkuhso·lu· né oná ne'n ehta'kesu
 yeháktus okhale kwah sa yeshakotiyélha' ne'n yakonuhwáktanihe·.

Told by Jonathon Denny to Oscar Archiquette 8/21/39

False Face Medicine Man

The medicine men were called false faces and when they made medicine for anyone, the ones that put coals on the sick person were the only ones that wore the false faces. The rest of them just painted their faces with dye they made, they boiled the blood root and used that for painting their faces. Then they made medicine for anyone, then they made a gruel of corn. The medicine man would then plead. Then the dancers would put coals on the one wearing the false face. Then the dancers try to move like the sick person. If they have a tic in their shoulder that's the way the dancers will try to move. The medicine man will be moving in the same way. And as they dance they will touch the sick person.

Translated by Mary L. Danforth



Yakotla'swahtu
St. Vitus Dance

Tsi' nihatiyélhahkwe shakotinuhkwa'tslu·nihe' tyohu·tá
The way they did it make medicine first

táha·yá·ke yoyu'kwahni·lá ná áhaká·wá.
he would break plug tobacco then he would pass it out.

Thó né oná áhali'wa'ne·ká usayeye'wá·táne?
There now he would ask the Creator to get over the illness

tsi' ka·yá yakonuhwaktanihe. Yakotla'swahtu yena'túkhwa.
the one who is sick. St. Vitus Dance it is called.

Tsi' ka·yá wa'yota·tále? wahaká·wá? Okhále?
The one that was left he passed it out. And

ono'ókwa? otsistá·ke yáho·ti.
parched corn in the fire he would throw.

Thó né oná áhatsistakuha·tú. Thó né oná
Then now he'll take coals out of fire. There it now

áthutáyahte? táhatinúnyahkwe tho táhuhkwata·sé
they came in they would dance there they would circle

tsi' yeta·kéle?, tsi' ka·yá yakotla'swahtu.
where she is lying, the one had St. Vitus Dance.

Stópslaku yutákwá o'ká·lá yenutsi'ne táhutatnihahte?
In the stove taking out ashes on her head they take turns

tsi' náhe tehútkwa? okhale ká nikayá'kwá·sa ne
while they danced and small pieces of tobacco this

áhatiye·ná tsi' ka·yá tehútkwa?
they will receive the ones dancing.

Thó né ná áshatiya·káne?, tho ne oná
There now they will go back out, then now

táthutáyahte? tho né ná ono'kwi·sá áhuskénhani
they will come back in there then now parched corn they will fight over

tsi' niyo·lé yáwátsha'áhte. Thó né oná kyáti okhale?
until all is gone. There then now candy and

ohso'kwa nuwa? áhuskénha. Tsi' ka·yá yakonuhwaktanihe?
nuts next they will fight over. The one that is sick

tho áyako·ti. oshu'kala·ke áhsa náwátlatste? tho
there she will throw on the floor three times there

áhuhkete.
they will come back.

Ahsahatuthne na ola'na yashatihahwe.
Third time now corn soup they will take.

Told by Alex Metoxen
Transcribed by Mary L. Danforth
Taped by Mary L. Danforth

Yakotla'swahtu

Tsi' nihatiyelhahkwe shakotinuhkwa'tslu'nihe' tyohu'tá
taha'yá'ke yoyu'kwahni'lá na ahaká'wa.
Thó' né oná ahali'wa'ne'ká' usayeye'wa'táne' tsi' ka'yá
yakonuhwaktanihe, Yakotla'swahtu yena'túkhwa.
Tsi' ka'yá wa'yota'tále' wahaká'wa'. Okhále' ono'ohkwa'
otsista'ke yáho'ti.
Thó' né oná ahatsistakuha'tú. Thó' né oná athutáyahte'
táhatinunyahkwe tho táhuhkwata'se' tsi' yeta'kele', tsi' ka'yá
yakotla'swahtu.
Stópslaku yutáhkwa o'ká'la yenutsi'ne táhutatnihahte' tsi'
nahe, tehútkwa' okhale ka nikaya'kwá'sa ne ahatiye'ná tsi'
ka'yá tehútkwa'.
Thó' né ná ashatiya'káne', tho ne oná táthutáyahte'
thó' né ná ono'kwi'sá' áhuskénhani tsi' niyo'le' yawátsha'ahte.
Thó' né oná kyáti okhale' ohsó'kwa, nu'wa' áshuskénha. Tsi'
ka'yá yakonuhwaktanihe' tho ayako'ti' oshu'kalá'ke áhsa
náwátlatste', tho áhuhkete.
Ahsahatuthne na ola'na yashatihahwe.

Told by Alex Metoxen

St. Vitus Dance

The way they made medicine, first he would break up the plug tobacco, then pass it out.

Now then he would ask the Creator to cure the one that is sick of this illness, called St. Vitus Dance.

The (plug tobacco) one that was left he would pass out. And, parched corn he would throw in the fire.

Then he would take live coals out of the fire. Then they would come in and dance. They would circle where she was lying, the one with St. Vitus Dance.

They would take ashes out of the stove, and take turns putting it on her head. The dancers received small pieces of tobacco then they went out.

When they come back in they would fight over cooked mashed up corn until it is all gone. Then the one who is sick will throw nuts and candy on the floor three different times, they will also fight over this.

The third time they will take corn soup, and go home.

Transcribed by Mary L. Danforth



Yakotla'swahtu
St. Vitas Dance

E·só yohslá·ke tsuknuhwáktΛ né· ka'í·kΛ Yakotla'swahtu
Many winters (years) since I got sick it was this St. Vitas Dance

kuwa·yáts o·nΛ tekni tsa'tewakwi·láΛ. Né· yakΛ win
is its name it was two children that I had. They say it was

ohkwali wakatla'swahtu. Kwah i·kΛ tsi' wa'tkatunhuka·li.
the bear that bewitched me. It was really painful that I was going through

kwah kΛs a'nyó tsi' ni wakanuhte? yah se? uhte? te'waki·tás
it seem as though that I knew maybe I wasn't sleeping

ohkwali kΛs tho nu taku·né· tsi' wakatnákta·yΛ okhna? kΛs
the bears always came towards where my bed was and always

yakΛ wa'twakhΛ·léhte? Khale? kΛs o·nΛ tsyok nu
they say I would scream. Pretty soon here and there

yeskita·kéle tsi' kanaktahkéhlu. Kwah kΛs kwa'sutáti?
I'd sleep in different beds. It was always all night long

ohkwali teyuke'nikúlhale? khale? o·nΛ wa'ki·lu?
the bear would be bothering me (nightmare) pretty soon I said

"Oshu'kala·ke nuwa? Λka·láte". Khale? o·nΛ é·neke
"On the floor this time I'll lay". Pretty soon upstairs

ya'kláthΛ tho ki' takutiláthΛ ne'n ohkwali tahnu
I climbed and there they climbed up too these bears and

kanakto·ku yakutakwali'tinyuhte? kwah kΛs yah thakkwe·ni.
under the bed they went in and always I wasn't able

usakatolyanlu tho niyolé yahu·wé kwah kΛs tsi' ni wakanuhte?
to move around so far it got and always that I knew

kwah se? uhte? nu·túkyele ka'í·kΛ ohkwali tho niyo·lé.
it seems as though she touched me this bear so far

nakatΛhalu·ni. khale? o·nΛ kwah yah nahte?
that I was really in a bad way pretty soon it was nothing at all

thusakkwe·ni. ausukyo·tΛ tho wa·lawe? lokstáha? wahΛ·lu?,
that I was able for me to work he got there an old man he said,

"Yotla'swahtu kwi thika". Tho né· o·nΛ wa'tyukwalihwayΛ·tá·se?
"St. Vitas Dance that was it". So then we came to one agreement

tsi' ayakwakhu·ni. ya'kahewe? kwi nΛ? né· tho wahΛ·néwe?
we would put up a feast so then the time came they got there

latihawinu·ti? tsyok nahte? ayakwatekhu·ni. tho
they carrying different items for us to eat there

wahunitskwahlakhwa'tslo'ta.ni. ahsana tsi' nikanuhsa
 they set some chairs in the middle of the room

tho wahatiksa.la ne'n ono'kwis wa'tyakwanunyahkwe' sa
 there they set a dish of parched corn we danced also

tho niyot tsi' wa'akwatolyanlu tsi' niyot ohkwa.li
 that was the way we moved around the way a bear

wa'akwatekhu.ni sa ahsa niwahsu.take kwah tayakwaku.tahkwe'
 we also ate three nights in a row we kept it up

wa'akwatekhu.ni khale' wa'tyakwanunyahkwe' ne' tho oha.tu isi'
 we ate and we danced it was then after

wa'kaha.wihte' yah nuwa.tu sheku tha'tetsyuke'nikulhale'
 in the future never again did they ever bother me

ne'n ohkwali.
 these bears.

Told by Susie Baird to Tillie Baird
 Transcribed by Amos Christjohn

Yakotla'swahtu

E.so yohsla.ke tsuknuhwakta ne' ka'i.ka Yakotla'swahtu kuwa.yats
 o.na tekni tsa'tewakwi.laya. Ne' yak' win ohkwali wakatla'swahtu.
 Kwah i.ka tsi' wa'tkatunhuka.li kwah kas a'nyo tsi' ni wakanuhte'
 yah se' uhte' te'waki.tas ohkwali kas tho nu taku.ne' tsi'
 wakatnak'taya' okhna' kas yak' wa'twakha.lehte'. Khale' kas o.na
 tsyok nu yeskita.kele tsi' kanaktahkehu. Kwah kas kwa'sutati'
 ohkwali teyuke'nikulhale' khale' o.na wa'ki.lu' "Oshu'kala.ke
 nuwa' aka.late". Khale' o.na e'neke ya'klatha' tho ki' takutilatha
 ne'n ohkwali tahnukanakto.ku yakutakwali'tinyuhte' kwah kas
 yah thakkwe.ni usakatolyanlu tho niyole yahu.we kwah kas
 tsi' ni wakanuhte' kwah se' uhte' nu.tukyele ka'i.ka ohkwali
 tho niyole nakatahalu.ni khale' o.na kwah yah nahte'
 thusakkwe.ni ausukyo.ta tho wa'lawe' lokstaha' wah.lu',
 "Yotla'swahtu kwi thika". Tho ne' o.na wa'tyukwalihwaya.ta.se'
 tsi' ayakwakhu.ni ya'kahewe' kwi na' ne' tho waha.newe'
 latihawinu.ti' tsyok nahte' ayakwatekhu.ni tho wahunitskwahlakhwa'tslo'ta.ni.
 ahsana tsi' nikanuhsa tho wahatiksa.la ne'n ono'kwis wa'tyakwanunyahkwe'
 sa tho niyot tsi' wa'akwatolyanlu tsi' niyot ohkwa.li wa'akwatekhu.ni
 sa ahsa niwahsu.take kwah tayakwaku.tahkwe' wa'akwatekhu.ni
 khale' wa'tyakwanunyahkwe' ne' tho oha.tu isi' wa'kaha.wihte'
 yah nuwa.tu sheku tha'tetsyuke'nikulhale' ne'n ohkwali.

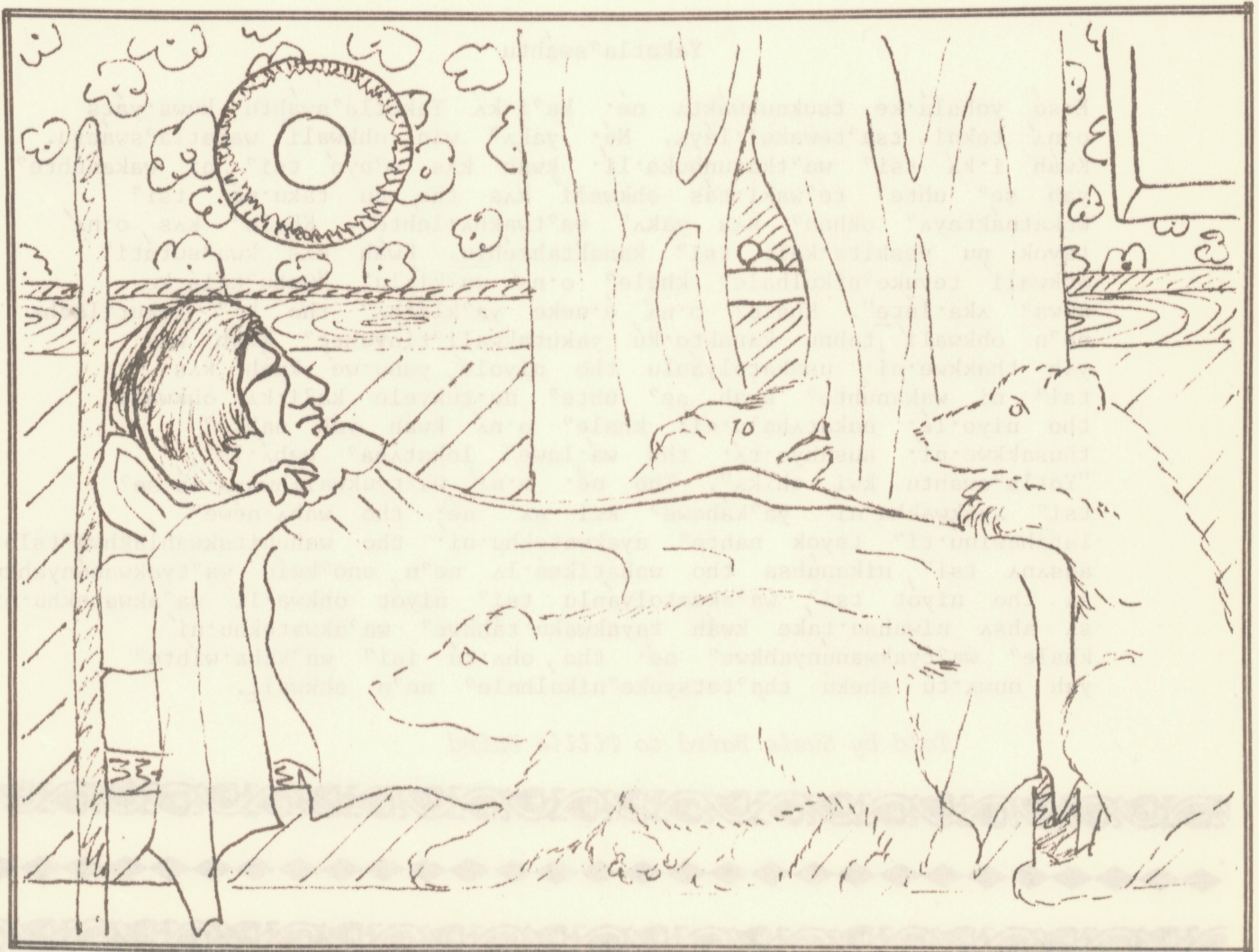
Told by Susie Baird to Tillie Baird



St. Vitas Dance

Many years ago I took sick and it was St. Vitas Dance they said. At that time I had two children. They told me it was the Bear Clan that did this to me. I suffered a lot. It seemed to me that I was awake. I saw bears coming toward my bed. They say I would scream. So I took to sleeping from one bed to another. The bears kept on coming all night. After awhile I said I will lie on the floor this time. It was the same thing. So I went upstairs to sleep. The bears came upstairs too, and they went under my bed. I could not move. It got so bad that it felt like the bear touched me. So it was really bad. After awhile I was not able to do any work. An old man came one day and he said that I had St. Vitas Dance. We decided to have a feast. So the time came that we had chosen for the feast. People came, all were bringing food for us to eat. They set up chairs in the center of the room. Then they set the dish of parched corn in the center of the room. We also danced. We danced the way a bear would. We also ate. We kept this up for three nights. That was the end of the bears. They never bothered me again.

Transcribed by Amos Christjohn



Lotla'swahtu
Man Bewitched

Zekeká yáká luwayátskwe. Lotla'swahtu
Zeke (now dead) they say that was his name. He was bewitched

ot thok náhohte. Lanátshá·ke kás yáká twatiháthos
by something. On his arm always they say would jerk

kwah yáká wahotino·lú ne'n lutétsyat ahuwatiya'takenha
even they say couldn't (unable) the doctors help him

na kwi né yahuwatihale ne'n otkuhso·lú ahuwanuhkwa'tslu·ni
so then they called the false face to make medicine for him

wa'ó·kalawa yáká na tahutahsawa tsi' yáká niyo·lé
at dusk they say now they started as the they say until

astehtshi okhna' yah nahte tésllehe alé
morning then nothing was wrong with him

kás yáká kwah oná i·lelhe ahahneki·la nále
always they say just when now he wanted to drink then again

tutihátho lanátshá·ke.
it would jerk his arm.

Told by Lomas Skenandore to Oscar Archiquette
Translated and taped by Mary L. Danforth

Zekeká yáká luwayátskwe. Lotla'swahtu ot thok náhohte.
Lanátshá·ke kás yáká twatiháthos kwah yáká wahotino·lú ne'n
lutétsyat ahuwatiya'takenha na kwi né yahuwatihale ne'n
otkuhso·lú ahuwanuhkwa'tslu·ni wa'ó·kalawa yáká na tahutahsawa
tsi' yáká niyo·lé astehtshi okhna' yah nahte tésllehe alé
kás yáká kwah oná i·lelhe ahahneki·la nále tutihátho lanátshá·ke.

Told by Lomas Skenandore to Oscar Archiquette

A man by the name of Zeke was bewitched by something. He has now passed on.

His arm would start jerking.

The doctors gave up hope trying to cure him.

So then they called in the false faces to make medicine for him.

They started at dusk and by morning there wasn't anything wrong with him.

They say that before every time he would try to drink then his arm would jerk.

Translated by Mary L. Danforth

Lotla'swahtu
Bewitched

Ne wi né'n ka'tuhe' yakotla'swahtu tsi' nae'talo'ta
That is what it means being bewitched the kind of clan
she belongs to

tsi' tayehwatsilatati tát nu'wa aki'lu'
in the line of her family maybe at this time I would say

othahyu'ni ne na'ako'talo'ta ne ki' yakotla'swahtu.
a wolf it would be her clan she would be bewitched by.

Kwah ok thika'nyo oh nahte' niyakoya'tawahse' kanyo
Just about anything whatever is the matter with her if

ohkwa'li tsi' tayehwatsilatati ne ki' yakotla'swahtu
a bear is the line of her family that is what she would be witched by

ne u'ni ok ahatikwe'ni' aseshakotitsyahte'
it would be only those that will be able to cure them again

kanyo ayutatekhu'ni ne kati' yashakotihale'
if they give a feast for her so it would be them that they would call

tahatinunyahkwe tsi' nu' tyakonuhwaktanihe.
they will dance at the place where ever she is at.

Uskah utlatste' lake'nihka wahotka'se'na
One time my deceased father he went to see him

Atya'tohata thonuhwaktanihe. Kwah yaka' ka ok
(name) he was sick back there. It is said just

nishatyuhkwa tho lata'kele' wahalu' yaka'
curled up he was there he was laying he had said they say

lake'nihka, "Wasá'se kwi ni se satla'swahtu".
my deceased father, "Thunderer's is what you are bewitched by".

Na kwi washakotinhane' tsi' ka'ya tsya'tehoti'talo'ta
So now they hired them the ones that belonged to the same clan

ahutkuhso'loke khale' tahatinunyahkwe'
for them to put on false faces and for them to dance

ot ok nikanunyo'ta.
some kind of dance.

Kwah kas yaka' a'nyoh wahutahlyohku'ni
It was always they say as though they circle around

ne yena¹tukhwa "Wasa¹.se²".
that is what it's called "Wasa¹.se²".

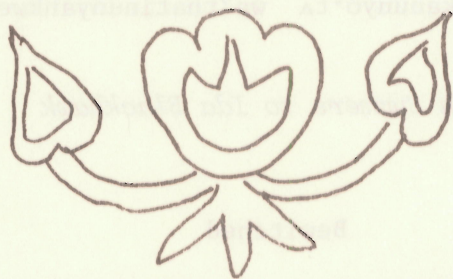
Kwah yaka² sahatketsko² tho wa²thanyunyahkwe²
It was they say he completely got up there he gave a dance

na u¹ni sahaye²wa¹.ta¹.ne² tsi² lonuhwaktani, to¹.kaske²
now even he was completely cured that he was sick, for sure

kati² wi ne¹ lotla²swahtu tsi² nikanunyo¹.ta¹
then that it was it that he was bewitched by the way the dance was

wa²thatinunyahkwe² ne aoli¹.wa sahuwatsyahte.
put on by the dancers it was for that reason that they healed him.

Told by Sarah Summers to Ida Blackhawk
Corrected by Oscar Archiquette
Translated & Taped by Amos Christjohn



Lotla'swahtu

Né wí né'n ká·túhe? yakotla'swahtu tsi? nae'taló·tá
tsi? tayehwatsilatati tát, nú·wa aki·lu? othahyu·ni ne na'ako'taló·tá
ne ki? yakotla'swahtu. Kwah ok thika·nyó oh nahte? niyakoya·tawahse
kanyó ohkwa·lí tsi? tayehwatsilatati ne ki? yakotla'swahtu, ne
ú·ni ok ahatikwe·ni. aseshakotitsyahte? kanyó ayutatekhu·ni ne
kati? yashakotihale? tahatinunyahkwe tsi? nú· tyakonuhwaktanihe.

Uskah útlátste? láke'nihká, wahotká'sé·na Atya'toháta
thonuhwaktanihe. Kwah yaká? ká ok nishatyúhkwa, tho láta·kéle?
wahá·lu? yaká? láke'nihká, "Wasá·se kwi ní· sé satla'swahtu".
Na kwi washakotinhane? tsi? ka·yá tsya'tehoti'taló·tá ahutkuhso·lóke
khale? tahatinunyahkwe? ot, ok nikanunyo·tá.

Kwah kas yaká? a'nyoh wahutahlyohku·ni ne yena'túkhwá
"Wasá·se".

Kwah yaká? sahatkétsko? tho wa'thanyúniahkwe? ná u·ni,
sahaye'wá·tá·ne? tsi? lonuhwaktani, to·káske? kati? wí, ne
lotla'swahtu tsi? nikanunyo·tá wa'thatinunyahkwe? ne aoli·wa
sahuwátsyahte.

Told by Sarah Summers to Ida Blackhawk

Bewitched

The meaning of Bewitched, is an illness among our people.
There are different types of this illness according to the Clans
and their families. Suppose it was the Wolf Clan, and someone would
be stricken with the illness, or if it was the illness of the Bear
Clan, whichever illness, they are stricken with. They could only
be cured by the members of their own Clan.

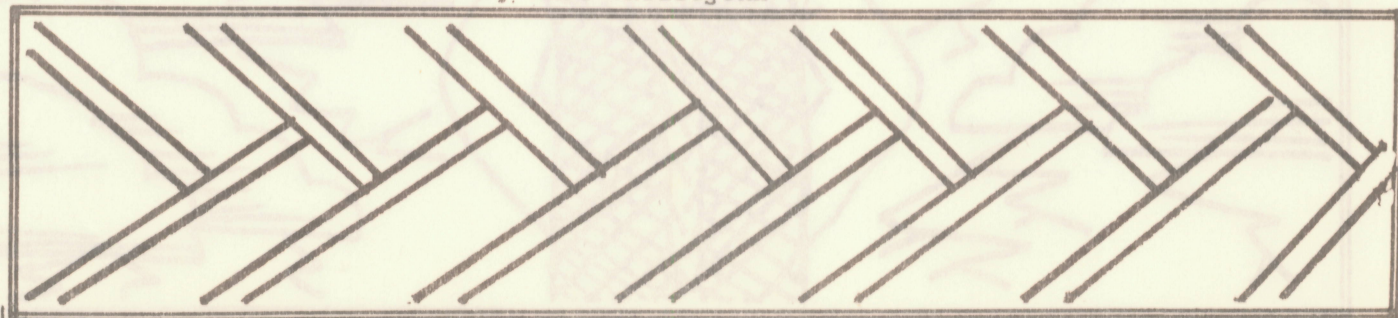
All members of such a Clan would be called, and they would
have a feast and dance at the home of the stricken one.

One day my father went to see this man Atya'tohata (the man's
name) who was ill, he told this man who was all curled up tight
lying there, my father said to him: "You are stricken with the
Thunderer's illness," so the Thunderer's Clan were called. They
had to wear masks and dance their kind of dance. It is said
they would curl themselves up like hoops and twist as they danced.
That was the dance of the Thunderers.

While they were dancing, this man Atya'tohata, who was ill
got up and danced with them, and he was cured.

So, he really was stricken with the Thunderer's illness, that is
the reason they were able to cure him.

Translated by Amos Christjohn



Wasa·sé
Unmasked Medicine Men

Ka'i·ká wasa·sé tehútkwa? né ne'n
This Thunderer's dance they were dancing the

yah tehonatkuhso·lu, kwah nók tsi? tehonanisku·wále
not have masks on their faces, but only their faces were dirty

né wi ne'n lonatahsohou latikúksne aki·lu
but they they were painted up on their faces I'd say

onayote'a·ká kwah tsuta·wé tho
People of Standing Stone just in the beginning their

tsihatinunyo·ta alé kas yaka watu?weskwá·tu
kind of dance they did always they say were having a good time

kátsa ok nú okhna? ka'i·ká tsi? ka·ya lotila'nha·u ne'n
somewhere then this the ones knew how the

wasasé tehatinúnyahkwe tho kas yaka? lonatya·lote?
Thunderer's dance they would dance always they say they had a tent

ne wi né ayekályahke ne'n ahuwati·ká wasa·sé
that's so they will pay to see them the Thunderer's dance

tahatinúnyahkwe? ni ka kati wi luthwistunyahtahkwe ne'n
they would dance so then now they made money the

olihwaka·yú okhale lutehsátahkwa né tsate·yot tsi?
old custom and scare people the same kind that

luthahtye·tha ne'n otkuhso·lu.
they were doing the false faces.

Told by Edward Stevens to Oscar Archiquette
Transcribed and taped by Mary L. Danforth

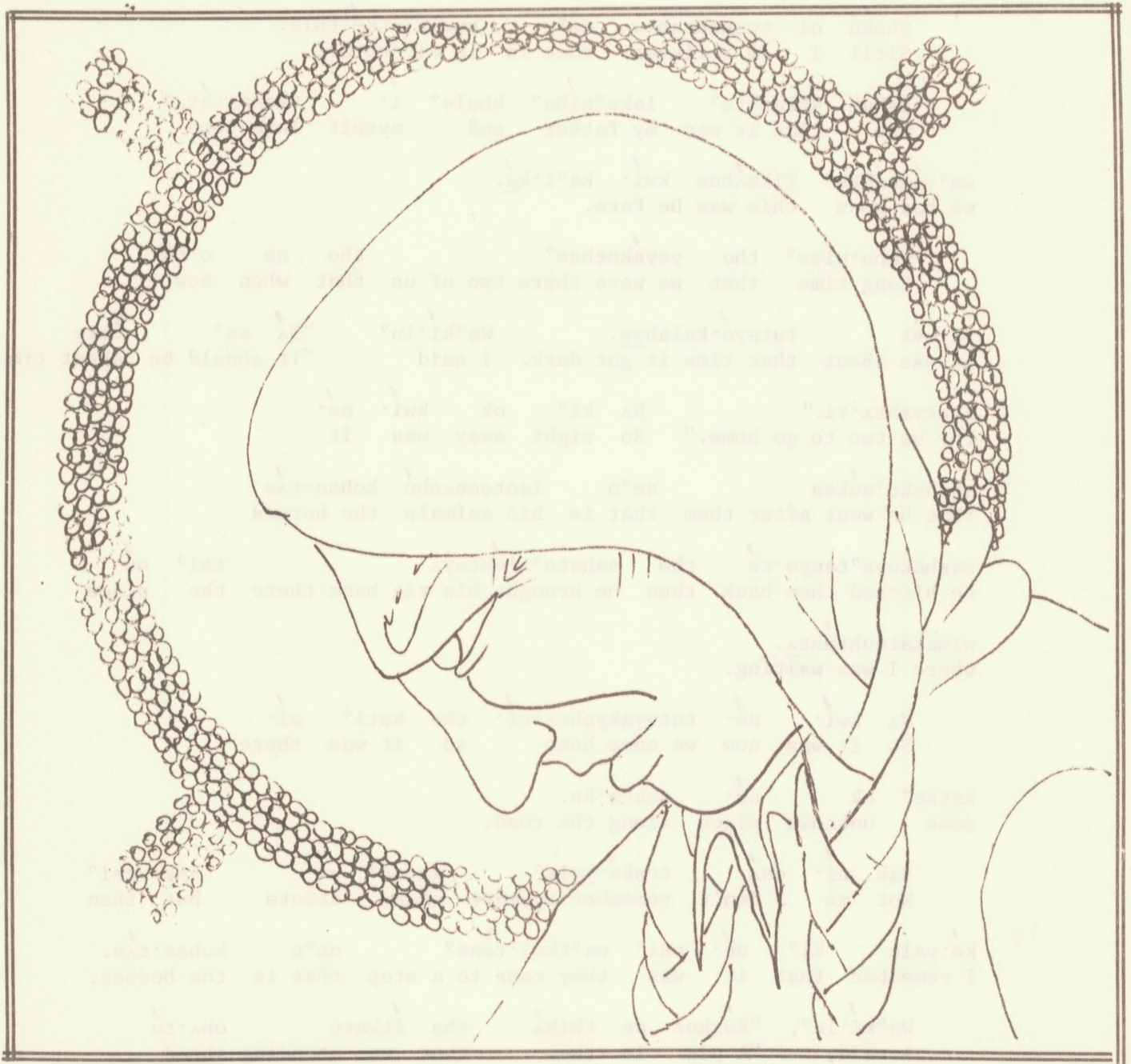


Wasa·sé

Ka'i·ka wasa·sé tehútkwa? né ne'n yah tehonatkuhso·lu,
 kwah nok tsi? tehonanisku·wale né wi ne'n lonatahsohou
 latikuksne aki·lu onayote'a·ka kwah tsuta·wé tho tsihatinunyo·ta
 ale kas yaka watu'weskwa·tu katsa ok nu okhna? ka'i·ka tsi?
 ka·ya lotila'nha·u ne'n wasa·sé tehatinunyahkwe tho kas yaka?
 lonatya·lote? ne wi né ayekalyahke ne'n ahuwati·ka wasa·sé
 tahatinunyahkwe? ni ka kati wi luthwistunyahtahkwe ne'n
 olihwaka·yu okhale lutehsatahkwa né tsate·yot tsi? luthahtye·tha
 ne'n otkuhso·lu.

Told by Edward Stevens to Oscar Archiquette





Unmasked Medicine Men

The Thunderer's dance they dance without false faces. They painted their faces. Right from the beginning the People of the Standing Stone had this style of dancing. Sometimes they would really be having a good time somewhere, when the ones that were experts in dancing the Thunderer's dance would set up a tent nearby and then the people had to pay to watch them dance. So they were making money on the Indian Culture and they also used it to scare people and it was the same as what the false face did.

Koskosko
The Great Pig

Sheku' ni twakehtahkwa' ne'n awelu'uske'tsla.
Sittl I am believer that is in witchcraft.

Uskah utlatste' lake'niha' khale' i' tkana'taya'
One time it was my father and myself into town

wa'yaknehte' Tiksahne kwi' ka'i'ka'.
we had gone this was De Pere.

Wahu'nise' tho yeyaknehse' tho ne o'na'
Long time that we were there two of us that when now

ya'wet tutayo'kalahwe. Wa'ki'lu' "Na' se' uhte
it was about that time it got dark. I said "It should be about time

asetyahta'ti." Na ki' ok kwi' ne'.
for us two to go home." So right away was it

sashako'nuksa ne'n laotsenashu' kohsa'tas
that he went after them that is his animals the horses

sashakoya'tanyu'tu tho sahate'slehtaya tsi' nu'.
he hitched them back then he brought his rig back there the place

niwakatnuhtuhta'.
where I was waiting.

Na kwi' ne' tutayakyahta'ti' tho kati' wi'.
So it was now we came home so it was there

katsa' ok nu' owaha'ke.
some unknown place along the road.

Yah ni' ona' teske'yale' katsa' nu' nok tsi'
Not me I don't remember anymore where abouts but then

ke'yale ki' ne' tsi' wa'tkni'tane' ne'n kohsa'tas.
I remember that it was they came to a stop that is the horses.

Wa'ki'lu', "Koskos ne thika' tho itkate oh' tu'
I said, "A pig is that that was standing ahead

tsi' iknete ne'n kohsa'tas."
of where the two were standing that is the horses."

Na kwi' ne' tahananitskwahkwahte ne'n lake'nih.
Now then it was he jumped out right away that is my father.

Okhna' tho nyaha'le', ute'ko' kwi' ne' ona'
It was then that he went there, she ran away it was at this time

ne'n koskos.
that is the pig.

Na kati? wi. tayakyatu.kohte? yah ni.
 So now it was that the two of us were on our way not me

nuwa.tu te'wakatkathu tho niyaka. ne'n koskos.
 never have I seen for her to be that big that is a pig.

Ahsa yawa.le tsa'tewakohsliya.ku
 Three teen (13) years old I was

tsa'tyukyatyelunyhse ne'n
 when the two of us were overcome by supernatural power that is

lake'nih.
 my father.

Told by Mrs. Jane Webster to Lewis Webster
 Corrected by Andrew Beechtree
 Translated by Amos Christjohn
 Taped by Amos Christjohn

Koskosko

Sheku ni twakehtahkwa, ne'n awelu'uske.tsla.
 Uskah utlatste? lake'niha? khale? i. tkana.taya? wa'yaknehte?
 Tiksahne kwi. ka'i.kA.
 Wahu.nise? tho yeyaknehse? tho ne o.nA ya.wet tutayo.kalahwe.
 Wa'ki.lu? "Na se? uhte asetyahta.ti." Na ki? ok kwi. ne.
 sashako'nyksa ne'n laotsenashu kohsa.tas sashakoya'tanyu.tu tho
 sahate'slehtaya tsi? nu. niwakatpuhtuhta.
 Na kwi. ne. tutayakyahta.ti. tho kati? wi. katsa? ok
 nu. owaha.ke.
 Yah ni. onA teske.yale? katsa? nu. nok tsi? ke.yale
 ki? ne. tsi? wa'tkni.tane? ne'n kohsa.tas.
 Wa'ki.lu? "Koskos ne thika tho itkate ohA.tu tsi?
 iknete ne'n kohsa.tas."
 Na kwi. ne. tahananitskwahkwahte ne'n lake'nih.
 Okhna? tho nyaha.le?, ute.ko? kwi. ne. onA ne'n koskos.
 Na kati? wi. tayakyatu.kohte? yah ni. nuwa.tu te'wakatkathu
 tho niyaka. ne'n koskos.
 Ahsa yawa.le tsa'tewakohsliya.ku tsa'tyukyatyelunyhse ne'n
 lake'nih.

Told by Mrs. Jane Webster to Lewis Webster

I still believe in witchcraft.

One time my father and I went to town, we went to De Pere. We were there for a long time, and it was getting to be dark. I said, "It's about time for us to go home."

So right then and there he went after his horses, and hitched them back up. He parked where I was waiting so then we came back home.

Somewhere on the road, I don't remember just where, but I do remember that the horses stopped.

I said, "That's a pig that's standing in front of where the horses are standing." My father jumped right out, and went towards the pig. It ran away.

So then we went on.

I have never before seen such a huge pig.

I was thirteen years of age when my father and I experienced this strange event.

Translated by Amos Christjohn

Wahotyánlune
He Saw a Ghost

Lotikstahá lona lotinuh'sote? tahnú
An old couple man and wife they had a house and

lotiwi·layá? shaya·tat kwah oná tsahatótyake?,
they had a child one boy it was now when he just grew up,

na kati? tahatáhsawá? laya·ká·se? kwah tsi? niku
when he started going out it was just every

wa'yó·kalahwe.
night time.

Khale? o·ná tayolha'uháti kás na sahoké·tohte.
Pretty soon coming daybreak always when he got back.

Na kwi· ne'n lonu·lha luwahlista?, ne wi· tsi?
Now then the mother of his begging him to stop it, it was because

yah kás thahakwe·ni· ahatkétsko? astéhtsi? yah o·ni
not always was he able to get up in the morning not even

thahoyo·tá ne tsi? nihoslahtalahse? Wa'yai·lu?
would he work it's because he was so sleepy. She said

"Kanhke ok thika tásatá·nukse? tsi? na'tehsatawályehe."
"Sometimes that you will have a mishap that you travel so much."

Úskah kati? útlatste? nále? ne latahkwahslu·nihe?
So it was this one time again it was that he was getting ready

ahahtá·ti· na tsha'yó·kalahwe.
to leave home when darkness had come.

Na ki? yaká? wi· wahatahkwawlisane? na
Now time had come they say that he was all ready when

wahatye·lá yu·kwe ne tho tutaka·ta·ne? tsi?
to his surprise a woman it was that stood in front of where

tyotá·ahlaká·lahte? tahnú yaká? kwa'anyó
the gate was and they say it seems as though

yotelho·lu yah kati? thau·tu· ahayatélehne.
she had her head covered it was not possible for him to recognize her.

Na ki wi tho nyahá·le? okhna? yaká?
Now it was then that he went over there and then they say

yahaye·ná· ne'n yotelho·lu
he took a hold of her that is the one that had her head covered

kwa'anyó yahatke'to·tá· i·lelhe?
it looked like he took a peep underneath the cover he wanted to

ashakoyatélene? uhka? náhte? ka'i·k_A.
 recognize someone who ever that was.

Wahatye·l_A kwah tkatsistana·nu? tsi? tekaka·lute?.
 To his surprise it was just full of fire where her eyes were.

Yusahatk_Ahlá·tahkwe?. Okhna? ohná·k_A? sahahtátyahte.
 He immediately let it go. So then backwards he walked back.

Kwah yáka? ok tho wa'yohl_A·túne? tho tsi?
 It was they say she went along right there where

yonhoka·late? yusa·lahwe. Ohna?k_Ashu shohtatye?tuháti? tsi?
 the doorway he got back to. Backwards he was walking that's

nihotetsh_A·u, tahnú tsi? ná yahanhotu·ko·,
 how scared he was, and it was when he had opened the door,

okhna? kwah ok tshyahó·leke? kanúsku
 so then it was just that she pushed him into the house

yusahatáklahne.
 he fell back in.

Ne kati? yáka? ne'n luwayáha? tho ya'tusahuwayá·tahkwe?,
 It was they say that his parents were the ones that had picked
 him up,

kwah yáka? tóhka? nu·tá ná sayoyántl_Ane?
 it was they say a few days when it got back to normal

nok tsi? yah yáka? nuw_A·tú teshohtáti.
 but then it was they say never again did he leave home.

Ne kati? yáka? wi wahatina·tuhkwe? ne'n wahotyatl_Aluhne.
 It was they say that's what they had called that is he was bewitched.

Told by Statler King
 Translated and taped by Amos Christjohn



Lotikstáhá lona lotínúhsote' tahnú lotíwí·láya' shayá·tat
kwáh oná tsahatótyake', ná kati' tahatahsawá' laya·ká·se'
kwáh tsi' níku' wa'yó·kalahwe.

Khale' o·ná tayolhá·uhati kás ná sahoké·tohte. Ná kwi',
ne'n lonu·lhá luwahlista', ne wí· tsi' yah kás thahakwe·ni.
ahatketsko' astéhtsi' yáh o·ni thahoyo·tá ne tsi' nihosláhtalahse'.
Wa'yai·lu' "Kanhke ok thika tsatá·nukse' tsi' ná'tebsatawá·lyehe."

Uskah, kati' útlatste' nále' ne latahkwahslu·nihe' ahahtá·ti.
ná tsha'yó·kalahwe.

Ná ki' yáka' wí· wahatahkwaslísane' ná wahatyé·lá yu·kwé
ne tho, tutaka·tá·ne' tsi' tyotá·áhlaká·láhte' tahnú yáka'
kwa'anyo yotelho·lú yah kati' thau·tú· ahayá·telehne. Ná ki wí
thó nyaha·le' okhna' yáka' yahaye·ná ne'n yotelho·lú
kwa'anyo yahatke'to·tá· í·lelhe' ashakoyá·telene' uhka' náhte'
ka'í·ká.

Wahatyé·lá kwah tkatsistaná·nu' tsi' tekaká·lute'.
Yusahatká·hlá·tahkwe'. Okhna' ohná·ká' sahahtá·tyahte. Kwah yáka'
ok tho wa'yohlá·tune' tho tsi' yonhoká·late' yusa·lahwe.
Ohná·káshu shohtá·tye'tuháti' tsi' nihotetshá·u, tahnú tsi' ná
yahanhotu·ko', okhna' kwáh ok tshyahó·leke' kanúsku yusahatá·klahne.

Ne, kati' yáka' ne'n luwayá·há tho ya'tusahuwaya·tahkwe',
kwáh yáka' tohka' nu·tá ná sayoyantlane' nok tsi' yah yáka'
nuwá·tú teshohtá·ti. Ne kati' yáka' wí wahatína·tuhkwe' ne'n
wahotyatlunhe.

Told by Statler King

He Saw a Ghost

One time there lived a couple. They had one child, a son. When he grew up, he started going out nights. He was out every night.

Soon he was staying out until dawn. His mother kept telling him to stop going out so much, because he couldn't get up in the morning and he couldn't work either because he was always sleepy. So his mother said, "One of these days something bad is going to happen to you because you're always on the road at night."

So it happened. One night he was getting ready to go out. He was all ready when suddenly he saw a woman standing out by the gate. It seemed to him that she had her head covered with a shawl so he couldn't see who it was.

So he walked over there and got a hold of her shawl and looked under it to see if he could recognize her and he was astonished to see fiery eyes under the shawl. He let go of the shawl quickly. He walked backwards, he was so scared and the woman followed right behind until they got to his door. When he opened the door she pushed him and he fell inside.

It was said that his parents picked him up and that it was several days before he was well again. But it is said that he never went out at night again. So they called this being bewitched.

told by Statler King

Atyanluhs¹la
Ghost

Úskah¹ utlatste² kanaklehkwe² kunu·kwé. Kwáh i·ká¹
One time there were quite a few women. It was for real
tsi² wakyó·té, ya²tewahsuhtake ohahakéshu² wa²katakhé·shu
that I was working, was every night on the road she was running around
ne win aonikahtlu¹·tsla² loya²·ti·sáks.
it was her boyfriend she was looking for.

Tahnu yáka² kuwahlista² nok tsi²
And they say they were telling her not to but then
tho niyoliho¹·ta. Kuwahlo·lihe tsi² ostuha ok
that was her ways. They keep telling her that she just might
thaya·wáne² aho·ká¹ ohsuhtok. Tho kwi ne
it would happen she will see him a night ghost. That's the way it
nya²·a·wáne tsi² náhte² kuwahlo·lihahkwe. Katsá ok
did happen whatever they were telling her. Somewhere

ale² wi nu ye·weskwe ka²·i·ká¹ kaya¹·tase²
again was the place she was at this young pretty maiden

yahoya²·tatstale² nuwá ka²·i·ká¹ aonikahtlu¹·tsla.
she could not find him this time this boyfriend of hers.

Na¹ tsusayohtatyuhati yothu·té·ót ok náhohte²
Now when she was on her way home she heard something

tayolakale·lé¹ okhá·ka tsi² i·wé¹ wahelhe²
coming making noise in the back as she was walking she thought

ne ká ne²·n aonikahtlu¹·tsla. Okhale² o·ná¹
it could be her boyfriend. Pretty soon

kwáh wa²·thnito·káhte² tsi² i·wé¹.
they were walking side by side where she was walking.

Tahnu yáka² kwáh ka náhte² ya²·tláti tsi²
And they say just so far apart were they walking as

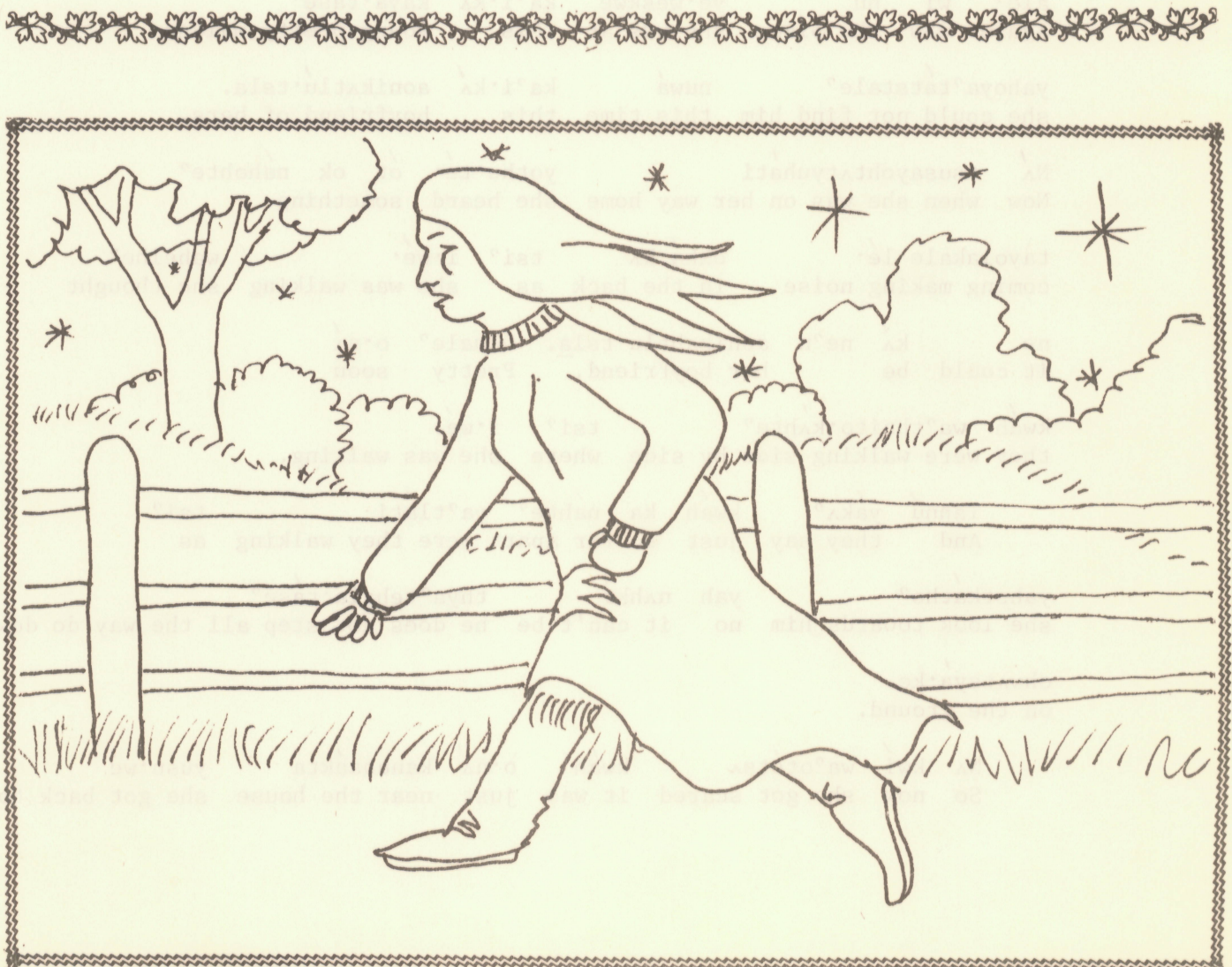
yahotkatho² yah nahké¹ thya²·tehala·tase²
she look towards him no it can't be he does not step all the way do down
ohwatsya¹·ke.
on the ground.

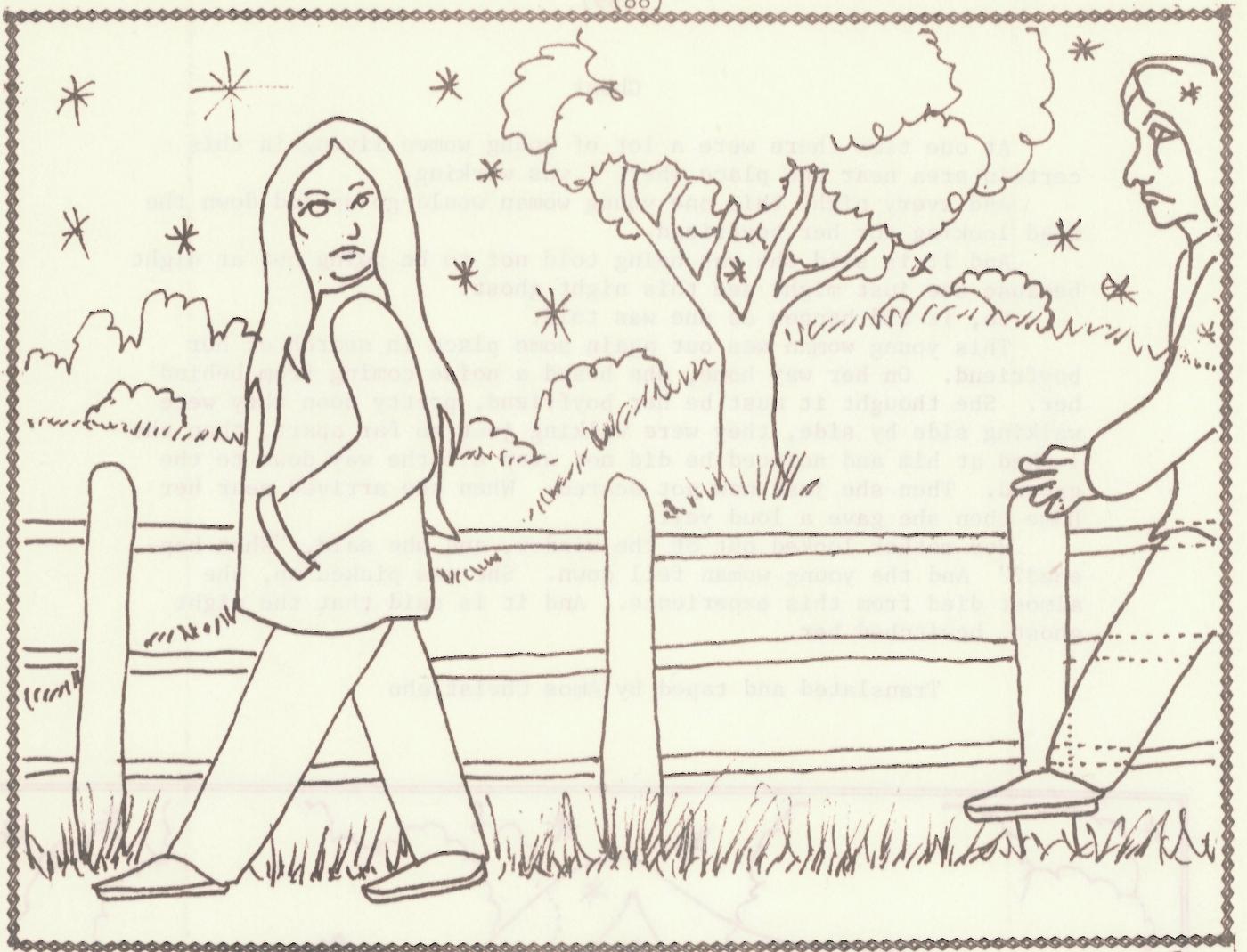
Na kwí wa²·otétsa kwáh o·ná¹ kanuhsákta yusu·wé¹
So now she got scared it was just near the house she got back to

na wa'tyoha·lehte? okhna? tayutke'to·ta' ne'n
 then she let out a yell it was then that she peeped out this
 kuwayaha. Wa'i·lu? "Ot ne na'a·wane", na uní
 mother of hers. She said "Whatever happened, and now even
 tho yakataklahne.
 she fell down there.

Tho kwi né yeskuwakétskwa tsiléhkwa? né
 It was there that they had picked her up almost was
 ayolyó·uke ne yaka? wí ka'i·ka'
 what could have killed her so they say it was this
 ohsuhtok wahatyanlúhkwa.
 night witch that had witched her.

Told by Elizabeth Huff to Dennison Hill
 Corrected by Oscar Archiquette
 Translated and taped by Amos Christjohn





Atyanlúhsla

Úskah utlatste? kanáklehkwe? kunu·kwe. Kwáh i·ká tsi? wakyó·té, ya'tewahsuhtake ohahakeshu? wa'katakhe·shu ne win aonikahtlu·tsla? loya'ti·saks.

Tahnú, yáka? kuwahlista? nok tsi? tho niyoliho·ta. Kuwahlo·lihe tsi? ostúha ok thaya·wáne? aho·ká, ohsúhtok. Tho kwi ne nya'a·wáne tsi? náhte? kuwahlo·lihahkwe. Katsa ok ale? wi nu ye·weskwe, ka'i·ká kaya·tase? yahoya'tatstale? nuwa ka'i·ká aonikahtlu·tsla. Na tsusayohtatyuháti, yothu·té. ót ok náhohte? tayolakale·lé. okhá·ká tsi? i·wé. wáhelhe? ne ká ne'n aonikahtlu·tsla. Okhale? o·ná kwáh wa'thnito·káhte? tsi? i·wé.

Tahnú, yáka? kwáh ka náhte? ya'tláti tsi? yahotkátho? yah nahké, thya'tehala·tase? ohwatsya·ke.

Na kwi wa'otétsa kwáh o·ná kanuhsakta yusu·wé na, wa'tyoha·léhte? okhna? tayutke'to·ta' ne'n kuwayáha. Wa'i·lu? "Ót ne na'a·wáne", na uní tho yakatáklahne.

Tho, kwi ne yeskuwakétskwa tsiléhkwa? ne ayolyo·uke ne yaka? wi ka'i·ká ohsúhtok wahatyanlúhkwa.

Told by Elizabeth Huff to Dennison Hill

Ghost

At one time there were a lot of young women living in this certain area near the place where I was working.

And every night this one young woman would go up and down the road looking for her boyfriend.

And it is said she was being told not to be going out at night because she just might see this night ghost.

So, it did happen as she was told.

This young woman was out again some place in search of her boyfriend. On her way home, she heard a noise coming from behind her. She thought it must be her boyfriend, pretty soon they were walking side by side, they were walking just so far apart, then she looked at him and noticed he did not step all the way down to the ground. Then she just now got scared. When she arrived near her home then she gave a loud yell.

Her mother looked out of the window, and she said, "What happened?" And the young woman fell down. She was picked up, she almost died from this experience. And it is said that the night ghost, bewitched her.

Translated and taped by Amos Christjohn



Wayakotyántlune

She Saw a Ghost

Úskah útlátste? kanatá·ke tsi? tyakwanákle? akaulha'tsi·wa?
 One time Green Bay where we used to live all by herself

Kuwáklit wa'unuhsanú·nane. Tayolha'uháti?
 Margaret she was in charge of the house. Towards dawn

wa'e·yé wa'utye·láne? ot ók nahte? yohni·lú yeya'tákta
 she woke up to her surprise something hard nearby her side

ka·yá.
 was laying there.

Yah te'yakokwéni tayakoha·léhte? tsi? na'akotétsa
 She was not able to let out a yell how scared she got

wa'yálhe? ayutkétsko? wa'yutye·láne yenátsá·ke tsi? ni·yót
 she wanted to get up to her surprise on her arm it was like

uhkah ok náhte? tho tayeye·ná. sáha? kí ok
 some person that had gotten hold of it anyway than ever

wa'ekwe·ni. wa'utkétsko.
 was she able to get up.

Né tsi? na tyonhoka·late? yaha·yuwe
 It was when at the door opening she had arrived

tho wa'eye·ná. kwah tsi? niyetsátsta
 there she took a hold of it just then with all her strength

tayutilu·tá oskanhá tsi? niyo·lé sayutotalihsi
 she pulled slowly that is until she became loose again

khale? o·ná yesnú·ke ok te'tyoyenawa·ku?
 pretty soon her hand only was being held.

Shéku? yah te'yakokwéni ayutkátho? náhte? akwáh
 Yet she was not able to see what is it

niyeya'tó·ta tsi? ka·yá. yutatyenawa'kúti.
 the way she looks the one that was holding her as they went.

Kwah tsi? niyo·lé yaha·yuwe ákste? nukwatí
 It was until she got there outside

tyonhoka·late? wa'enhotu·kó na sayutotalihsi
 of the door opening that she opened then she got loose

na wa'yálhe? tayutatya'to·léhte? wa'yutye·lá yah uhka
 then she wanted to get a good look at her to her surprise nobody

kánike? té·yahse.
 no where to be around.

Wayakotyántlune

Uskah útlátste? kanatá·ke tsi? tyakwanákle? akaulha'tsi·wa?
Kuwaklit wa'unuhsanu·nane. Tayolha'uhati? wa'e·yé wa'utye·láne?
ot ok nahte? yohni·lu yeya'tákta ka·ya.

Yah te'yakokwéni, tayakoha·léhte? tsi? na'akotétsa wa·yalhe?
ayutkétsko? wa'yutye·láne, yenatsá·ke tsi? ni·yót uhkah ok
nahte? tho tayeye·ná· saha? kí ok, wa'ekwe·ni· wa'utkétsko.

Né tsi? na tyonhoka·late? yaha·yuwe tho wa'eye·ná· kwáh,
tsi? niyetsátsta tayutilu·tá oskanaha tsi? niyo·lé sayutotalihsi
khale? o·ná yesnú·ke ok, te'tyoyenawa·ku?.

Sheku? yah te'yakokwéni ayutkatho? nahte? akwáh, niyeya'tó·ta
tsi? ka·ya· yutatyenawa·kúti. Kwáh tsi? niyo·lé yaha·yuwe
átste? nukwatí tyonhoka·late? wa'enhotu·ko na sayutotalihsi
na, wa·yalhe? tayutatya'to·léhte? wa'yutye·lá yah uhka kanike?
te'yahse.

Told by Jane Cornelius to Ida Blackhawk

She Saw a Ghost

One time when we were living in Green Bay, Margaret stayed home alone to watch the house. Along toward morning she woke up and felt something hard lying by her side.

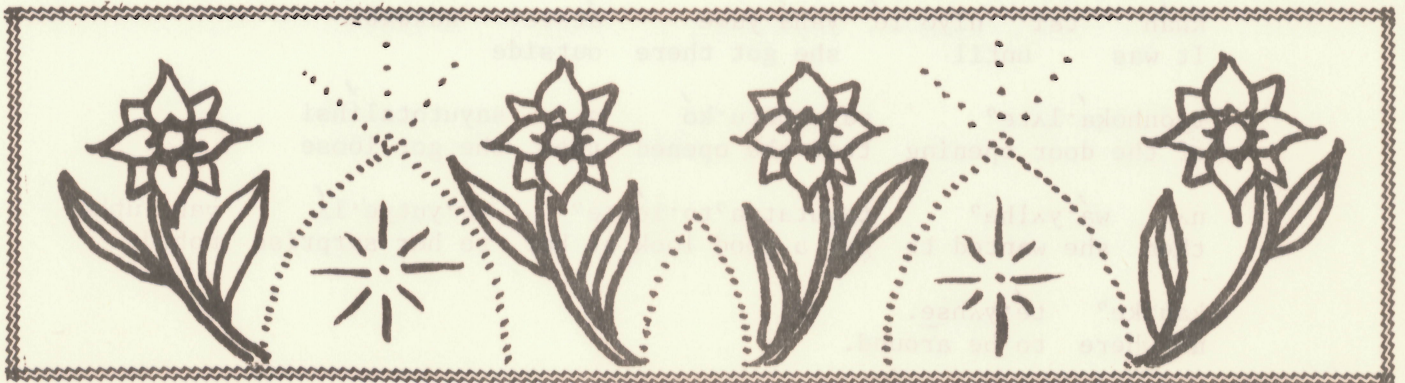
She couldn't even scream she was so scared. She thought she would get up, then she felt something on her arm, as if it was somebody holding her.

But she did manage to get up and get to the door. Then she grabbed the door and pulled as hard as she could. Slowly she was getting loose until just her fingers were being held.

Still she could not see what the thing looked like that was holding her.

Until she managed to open the door and get outside, before she got loose, then she thought now she can get a good look at whatever was holding her. To her surprise there was nothing or nobody there.

Told by Jane Cornelius to Ida Blackhawk



Wa'thotyeluyuhse
He Saw A Ghost

Shakohuhtótha yak^Λ? wa'thotyelunyuhse? tat k^Λ
Abram Smith it's said he was tricked or maybe

wahotyánlune. Úskah útlátste? tsatutahóht^Λtyuháti
he was bewitched. One time when he was coming home

otholé'ke nukwá olistakéshu yak^Λ? na'tutá'le
from the northern country on the railroad tracks they say he came on

kwah ok tsi? niyo'le. Khale? o'n^Λ wa'ó'kalawe? na kwi
just all the way. And finally it became dark now then

yahá'lawe? úhka ok náhohte? lotinúhsote? tho
he arrived there someone's house where they lived there

kati? tsi? yehwa'ektá'ke tho nu yahatnakti'sake?
then in the barn there he looked for a place to sleep

tho kati? tsi? niwahsu'tés wahtye'l^Λ tayokanoluháti
it was then during the night he was surprised it was going to rain

kwah uni takahsakayu'té, na kwi wahotéts^Λ,
it even started thundering, now then he became frightened,

sahatkétsko. Okhna? wahatu'kohte? tho ale?,
he got up. Then he went on his way again there again,

olistakéshu yusa'le? wahatye'l^Λne? tekniyahse teknu'kwé
on the railroad tracks he went he noticed two of them women

ohatúshu i'kene luwatsistutaniháti ne ka'i'k^Λ
in front were walking lighting the way for him it was this

okohsy^Λta kniha'wi tho yotekaháti kwah ok tho
sunflower they were carrying it was burning along the way right into

thyah^Λnéwe? Shawano tkana'táy^Λ. Ne kati? tsi? só'tsi?
they arrived Sahwano was the town. It was then because

yokano'lú kw^Λtáti tho kwi tutahatahne. Yo'kalasha
it was raining all day that he stopped. in the evening

na tahatu'kohte? né'tsi? o'n^Λ kwah tutayo'kalawe?
then he came on because now it was really getting dark

okhale? tho, oha'tú sakyah^Λti
and there, in front of him again they walked

kwah ale? ok ne tsá'kat tsi? ni'yót tsi? yonatslu'ni
it was again just the same the way that they were dressed

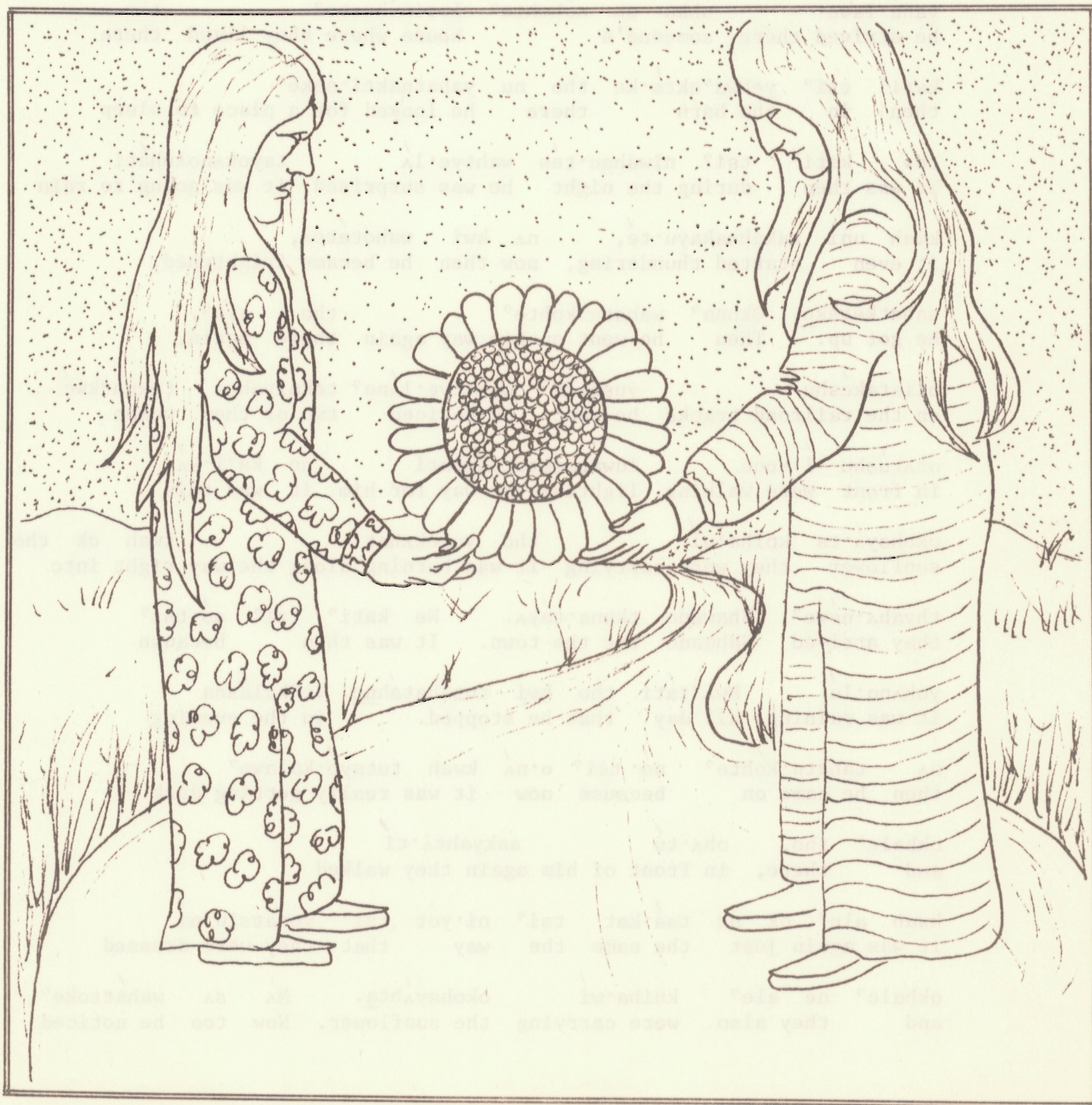
okhale? ne ale? kniha'wi okohsy^Λhta. Na sa wahattoke?
and they also were carrying the sunflower. Now too he noticed

tsi' ohnak¹shu sa, ta'ne tehnu'kwé.
that behind them, they were coming these two men.

Kwah ka na'tehutl¹ati tho niyohtuh¹ati,
It was some distance apart they were it was like this,

Kwah ok tho ka'tho ukwehuwé'ne saha'néwe.
Right back here in Oneida they arrived again.

Told by Levi Elm to Ida Blackhawk
Transcribed and taped by Maria Hinton



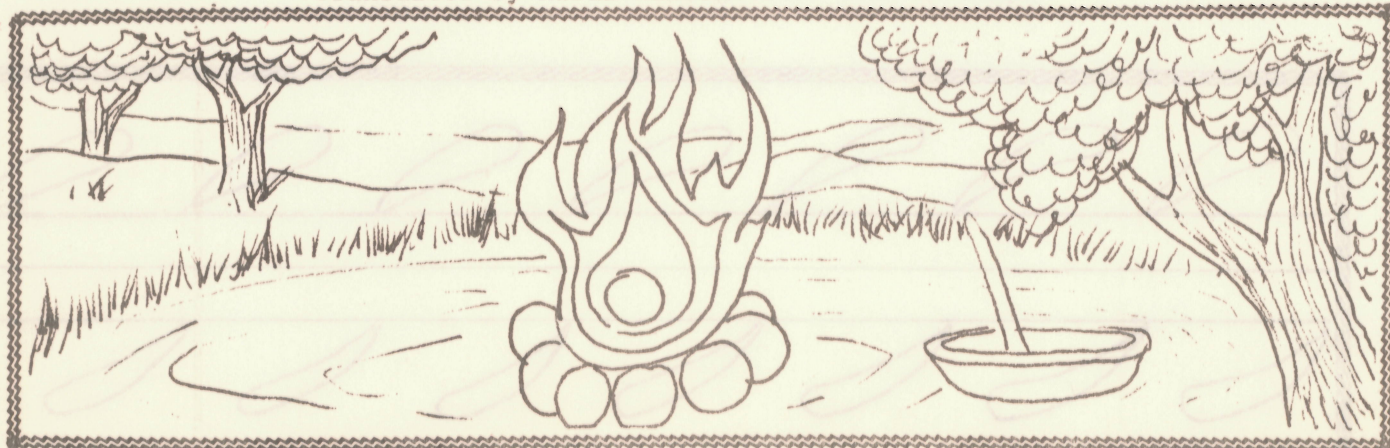
Shakohuhtótha yaka' wa'thotyelúnyuhse' tat ka wahotyánlune. Uskah útlátste' tsatutahohtatyuháti otholé·ke nukwa olistakéshu yaka' na'tutá·le kwah ok tsi' niyo·le. Khale' o·na wa'o·kalawe' na kwi yaha·lawe' úhka ok náhohte' lotínúhsote' tho kati' tsi' yehwa'ektá·ke tho nu yahatnakti·sáke' tho kati' tsi' niwahsu·tés wahtye·lá tayokanoluháti kwah uni takahsakayu·té, na kwi wahotétsa, sahatkétsko, Okhna' wahatu·kóhte' tho ale', olistakéshu yusa·le' wahatye·láne' tekniyáhse, teknu·kwe ohátúshu í·kene luwatsistutaniháti ne ka'í·ká okohsyá·ta kniha·wi tho yotekaháti kwah ok tho thyaha·newe' Shawano tkana·tayá. Ne kati' tsi' só·tsi', yokano·lú kwa'táti, tho kwi tutahatahne. Yo'kalásha na tahatu·kóhte' né, tsi' o·na kwah tutayó·kalawe' okhale' tho, ohátú sakyahá·ti kwah ale' ok ne tsa·kat tsi' ni·yót tsi' yonatslu·ni okhale' ne ale' kniha·wi okohsyáhta. Na sa waháttoke' tsi' ohnakáshu sa, tá·ne tehnu·kwe. Kwah ka, na'tehutlati tho niyohtuhati, kwah ok tho ka·tho ukwehuwe·ne saha·néwe.

Told by Levi Elm to Ida Blackhawk

He Saw A Ghost

It was said that Abram Smith was tricked or maybe he saw a ghost one time when he was coming home from the north. He walked on the railroad track. Finally it became dark. He came to a dwelling. He went into the barn and looked for a place to sleep. Sometime during the night a rain storm came up. It was thundering. He became frightened. So he got up and left. He walked down the railroad tracks again. He noticed two women walking ahead of him. They were carrying a light to light the way for him and it was a sunflower on fire they were carrying to light the way for him. They came into town (Shawano) with him. It was raining yet so he stayed in Shawano all day. In the evening then he came on toward home. When it got real dark the two women with the sunflowers on fire were ahead of him again. Then he noticed the two men walking behind him, not closely. So that's the way they came all the way into Oneida.

Translated by Maria Hinton



Yutelhya'khuhe
Feast For The Ghost

Ne wi' ne' yena'túkhwa yutelhya'khuhe' kanyo'
That is what they call it a feast that is if

yakotyantluhsle, okhna' ayutatekhúni,
they are ghosts, but now they will make a feast for her,

tahnú úskah ayeksa'la'. vah uhka tho thayúti
and one dish you set up. Nobody there would sit

tsi' ka·yá· yutatekwahtu.
the one that has been invited.

Ne' kas yaká' wi'n yutuhkalyahks ne'n
It is always they say that is she is hungry that is

atyantluhsle, ne alyá uhkah ok náhohte
the ghost being, it's for that reason that somebody

tayutate'nikulha·l_A.
will bother about it.

Ne kati' yaká' na wayutatanyóthahse,
So it was they say when they had given the feast for her,

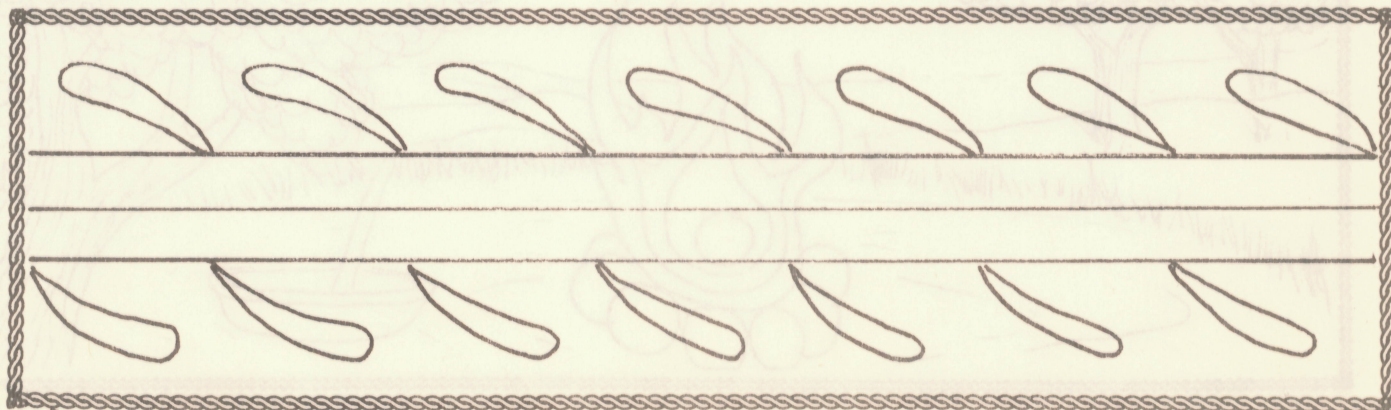
na kwi ayakawelya'ti·yó·ne, yah shéku
so now she will be well satisfied, never again

tha'tusayutate'nikulha·l_A.
would she be bothered by her.

Ne kati' ne thika' alyá ne' yena'túkhwa'
So then it was for that reason it is what it's called

yutelhya'khuhe.
feast for the ghost.

Told by Mrs. Jane Cornelius to Ida Blackhawk
Translated by Amos Christjohn
Taped by Amos Christjohn



Yutelhya'khuhe

Ne wi' ne' yena'túkhwa yutelhya'khuhe' kanyó
yakotyantluhsle, okhna' ayutatekhúni, tahnú, úskah ayeksa'la'.
Yah úhka tho thayúti, tsi' ka'yá' yutatekwahtu.

Né, kás yaka' wi'n yutuhkalyahks ne'n atyantluhsle',
ne alyá uhkah ok nahohste tlayutate'nikulha'la'.

Ne kati' yaka' na wayutatanyothahse, na kwi
ayakawelya'ti.yó'ne, yah shéku tha'tusayutate'nikulha'la'.

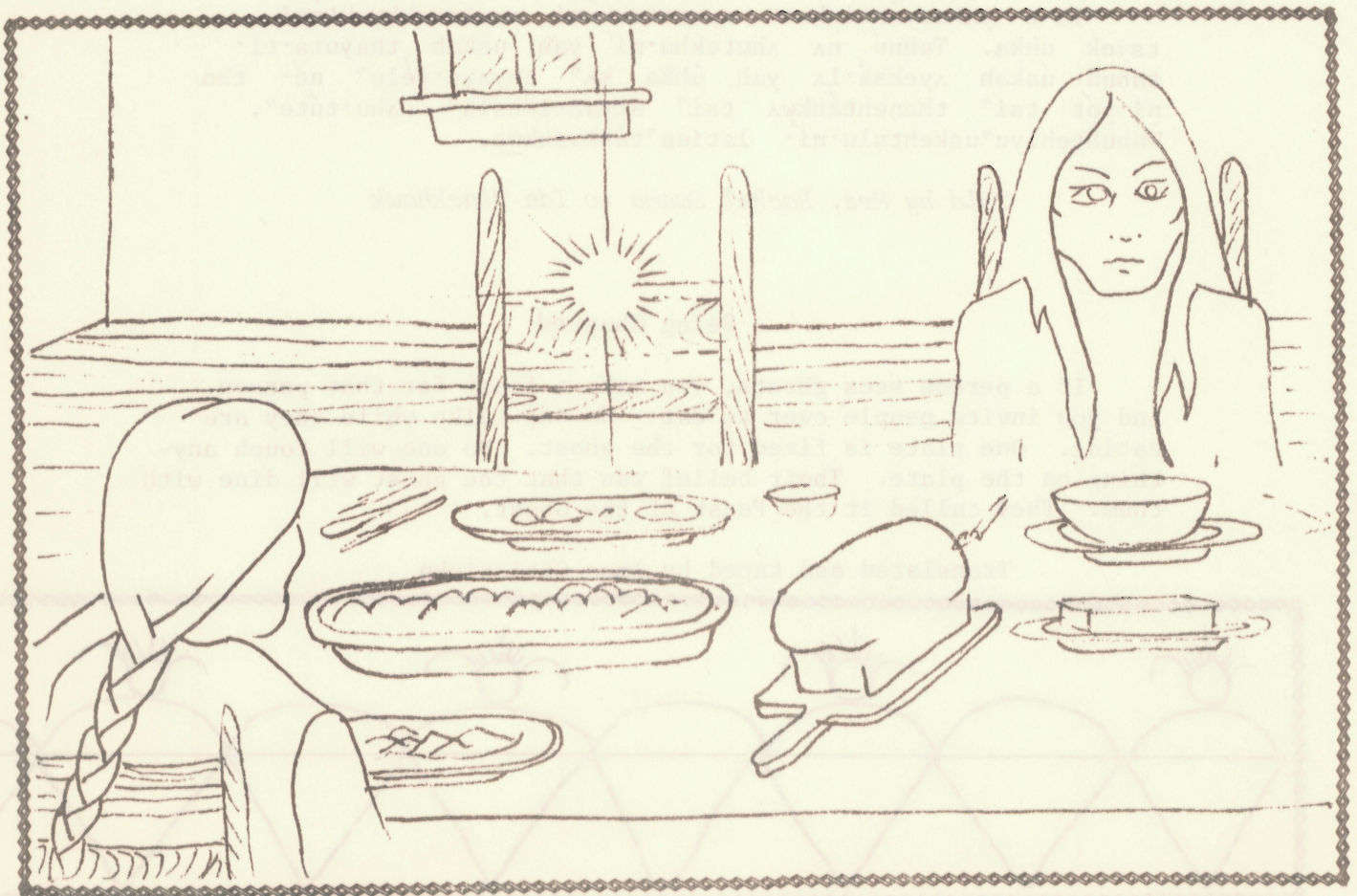
Ne kati' ne thika' alyá né yena'túkhwa' yutelhya'khuhe.

Told by Mrs. Jane Cornelius to Ida Blackhawk

Feast For The Ghost

This is what they call the feast. They make it for someone who is being haunted by a ghost. They set one extra place at the table. No one that has been invited will sit there. They say if a person gets hungry (at night usually) that she is being haunted by a ghost. So when there has been a feast made then this ghost will be appeased and it will not bother anyone again. So that is the reason it is called Feast For The Ghost.

Translated by Amos Christjohn



Yakotyántluhse
Being Ghosted

Ta·t yakotyántluhse' ayutatekhuni
If a person being ghost you make a feast for that person

ayutatekhwahtáni tsyok uhka. Tahnú na ahutekhu·ní
you will invite different persons. And when they will eat

yah uskah thayuta·ti· tahnú úskah ayeksa·la
not one time will they talk and one dish she will put on

yah úhka ka' thyaye·yéle' né· tho ni·yót tsi' thonehtáhkwa
nobody will touch it it's that way was their belief

tsi' atyantluhsa' tahu·túte'.
that a ghost they will eat together.

Wahuhtehlyu'uskehtslu·ni· latina'túhkwahkwe.
They pretended to be super natural is what they used to call it.

Told by Mrs. Rachel Swamp to Ida Blackhawk
Translated and taped by Amos Christjohn

Yakotyantluhse

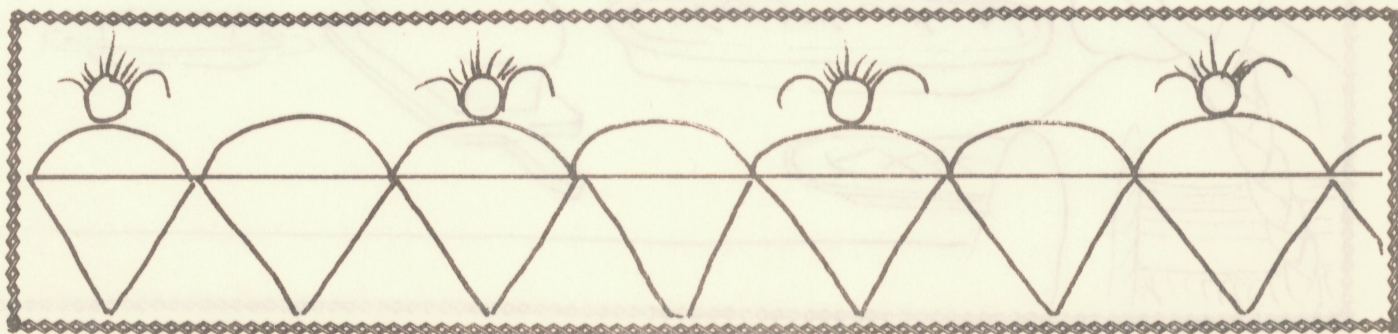
Ta·t yakotyántluhse' ayutatekhuni ayutatekhwahtáni
tsyok uhka. Tahnú na ahutekhu·ni' yah uskah thayuta·ti·
tahnú úskah ayeksa·la yah úhka ka' thyaye·yéle' né· tho
ni·yót tsi' thonehtáhkwa tsi' atyantluhsa' tahu·túte'.
Wahuhtehlyu'uskehtslu·ni· latina'túhkwahkwe.

Told by Mrs. Rachel Swamp to Ida Blackhawk

Being Ghosted

If a person sees ghosts, you make a feast for that person.
And you invite people over to eat. No one talks while they are
eating. One plate is fixed for the ghost. No one will touch any-
thing on the plate. Their belief was that the ghost will dine with
them. They called it the Feast of the Ghost.

Translated and taped by Amos Christjohn



Lu·kwe' yáka' wí lothahitákhe'
A man it is said was walking along the road

kwa'sute'ke'kó kwah ok thahatye·lá' wahatkátho
in the depth of the night and suddenly to his surprise he saw

tho kawísklote' kwah tsi' niyosno·lé
there stood a white object (ghost) just as soon

waháttoke tsi' tho kawísklote'
as he realized that there stood the white object (ghost)

okhna' tutahanitskwahkwe' okhna' kwi né· wa'tyotahsi'ta·kélele'
so then he gave one leap and then feet do your stuff

wahaté·ko' kwah ka' niyo·lé wa'thaya·láhtate' na wa'thahwisháheye'
he ran away for some distance they ran when the man got tired

o·ná kwi waháti wahatolishá' o·ná o·ni ne'n owískla'
so now he sat down he rested so now even the white thing

tho wahátya o·ni na· ne·.
he even sat down also.

Okhna' wahá·lu' ka'i·ká owískla'. "Tsa' wa'tetya·láhtate",
So then he said this here white object. "How we did run",

tahatkáhlakétsko' okhna' wahá·lu', "Ne· wah, shéku' o·ni
the man looked up and he said, "Y - E - S, and some more

tatsitya·láhtate' kwah tsi' niyosno·lé askatu·hli".
we are going to run just as soon as I start breathing again".

Told by Mrs. Jefferson Cornelius to Walter Skenandore
Transcribed by Amos Christjohn
Taped by Amos Christjohn

Lu·kwe' yáka' wí lothahitákhe' kwa'sute'ke'kó kwah ok
thahatye·lá' wahatkátho tho kawísklote' kwah tsi' niyosno·lé
waháttoke tsi' tho kawísklote' okhna' tutahanitskwahkwe' okhna'
kwi né· wa'tyotahsi'ta·kélele' wahaté·ko' kwah ka' niyo·lé
wa'thaya·láhtate' na wa'thahwisháheye' o·ná kwi waháti wahatolishá'
o·ná o·ni ne'n owískla' tho wahátya o·ni na· ne·.

Okhna' wahá·lu' ka'i·ká owískla'. "Tsa' wa'tetya·láhtate",
tahatkáhlakétsko' okhna' wahá·lu', "Ne· wah, shéku' o·ni
tatsitya·láhtate' kwah tsi' niyosno·lé askatu·hli".

Told by Mrs. Jefferson Cornelius to Walter Skenandore

It is said a man was walking down the road once. It was in the middle of the night. All of a sudden he saw a white object. He realized right away that it was a ghost. So away he went as fast as he could go. He ran quite a distance then he got tired. So he sat down to rest. The ghost sat down too. The ghost was running with him. The ghost said, "We had quite a run didn't we"? The man looked up and said, "Yes, and as soon as I catch my breath we will run some more".

Transcribed by Amos Christjohn



Yonátku?
They Have Supernatural Powers

Ne yáka? kanyó teyékha yakótku?
It is they say if it is twin they'll possess super natural power

kas yaka?
always they say.

Úskah útlátste? Sayonatutika (Woman's name) akotle'okuha
One time she had lost her home her grandchildren

tekníkha. Tshikniksa yonatna.taya
they were twins. When they were youngsters the two were playing

na uhkah ok nahóhte? tho yaha.yuwe. Ne yaka?
when some person that got there. It was they say

tsi? tyotahalinyu.tu kanúsku kwah yaka?
where the sun had entered inside of the house it is they say

tsi? ni.yót tho takahsliye'tahlú.wake?
just the way that if a string had been stretches across

tho knihalunyuhe kaya'tuni aonatslunyakhwa.
there the two were hanging dolls' clothings.

Ne wi ne latina'tukhwa yakótku
It would be what they call it a person to have super natural power

ne'n lanukwehu.we.
that is the Oneidas.

Yah ne náhte? tehotili.waya yah ne thyahati.yele?
Not a thing do they have to say they will not touch it

tsi? nihotitsatstatslo.ta.
that is their super-natural power.

Told by Elizabeth Huff to Ida Blackhawk
Translated & Taped by Amos Christjohn



Yonátku?

Ne yáka? kanyó. teyékha yakótku? kas yaka?.
 Uskah utlatste? Sayonatutiká akotle? okúha
 teknikha. Tshikniksa yonatna.táya na uhkah ok nahóhte? tho
 yaha.yuwe. Ne yaka? tsi? tyotahalityu.tu kanúsku kwáh yaka?
 tsi? ni.yot tho takahsliye?tahlú.wake? tho knihalúnyuhe
 kaya?tuni aonatslunyákhwa.
 Ne wi. ne latina?tukhwa yakótku ne?n lanukwehu.we.
 Yah né náhte? tehotili.waya yah né thyahati.yéle? tsi?
 nihotitsatstatsló.ta.

Told by Elizabeth Huff to Ida Blackhawk

They Have Supernatural Powers

They say if twins are born, they always have supernatural powers.
 One time Sayonatuti (They Are Going Home-woman's name) had twin
 grandchildren.

They say when they were children someone came to their home.
 They say where the sun was shining in the house, it seemed as though a
 clothes line were put up, and this is where the children were hanging
 up the doll clothes.

This is what the Oneidas call possessed with supernatural powers.
 It isn't their fault that they have this power. They can't help
 it that they have this kind of strength.

told by Elizabeth Huff to Ida Blackhawk



Teknikha Yonatku
Twins With Special Powers

"Sayakonatuti'ka" yaka? akotle'okuha uskah utlatste?
"Lost Her Town" they say her grandchildren one time

yonatate'nikuhlo.li, tho ka'nyote? ka'ni.kat
were amusing themselves, there it stood a bowl what is used to pound corn in

tho yekneta'as ot ok nahohte.
there they keep putting something in something unknown.

Ne yaka? tsi' ona yutsta'ne otihsottha
So they say whenever she was going to use their grandmother

wa'utye.la'ne? otsihnewala'shuha otku tho kutiya'tit.
to her surprise grass snakes snakes that were in there.

Wa'i.lu? yaka? otihsottha?, "Wasne thika'
She said they say their grandmother, "You two go

sayetshiya'titahko? thika' otkushu, i.kelhe? a.katste?
get them out of there again them snakes, I want to use it

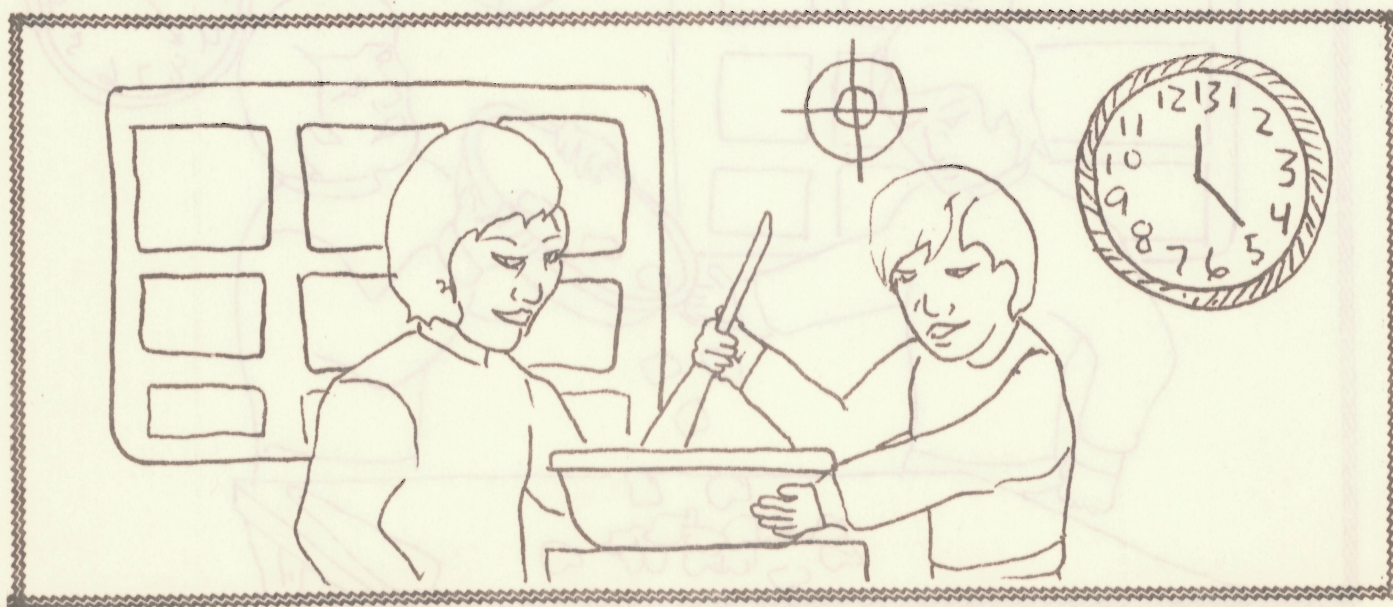
thika ka'ni.kat."
that bowl for pounding corn it."

Tho yaka? nyahakne, ohka.la' ne tho
There they say two of them went, wood chips was that

shaknetahko. Ne yaka? wi tsi? yah
the two took out of it. So they say is the reason not

te'yonathnekoahsla ne alya yonatku.
they were not baptized that's the reason they had super natural power.

Told by Mrs. Elizabeth Huff to Ida Blackhawk
Translated by Amos Christjohn
Taped by Amos Christjohn



Teknikha Yonátku

"Sayakonatuti'ká" yaka' akotle'okuha úskah útlatste' yonatate'nikuhlo·li, tho ka'nyote' ka'ni·kat tho yeknéta'as ot ok náhohte.

Ne yaka' tsi' oná yutstá·ne, otihsótha wa'utye·lá·ne' otsihnewala'shuha ótku tho, kutiya·tit.

Wa'i·lu' yaka' otihsótha', "Wásne thika' sayetshiya'titáhko' thika' otkushú, i·kélhe' a·kátste' thika' ka'ni·kat."

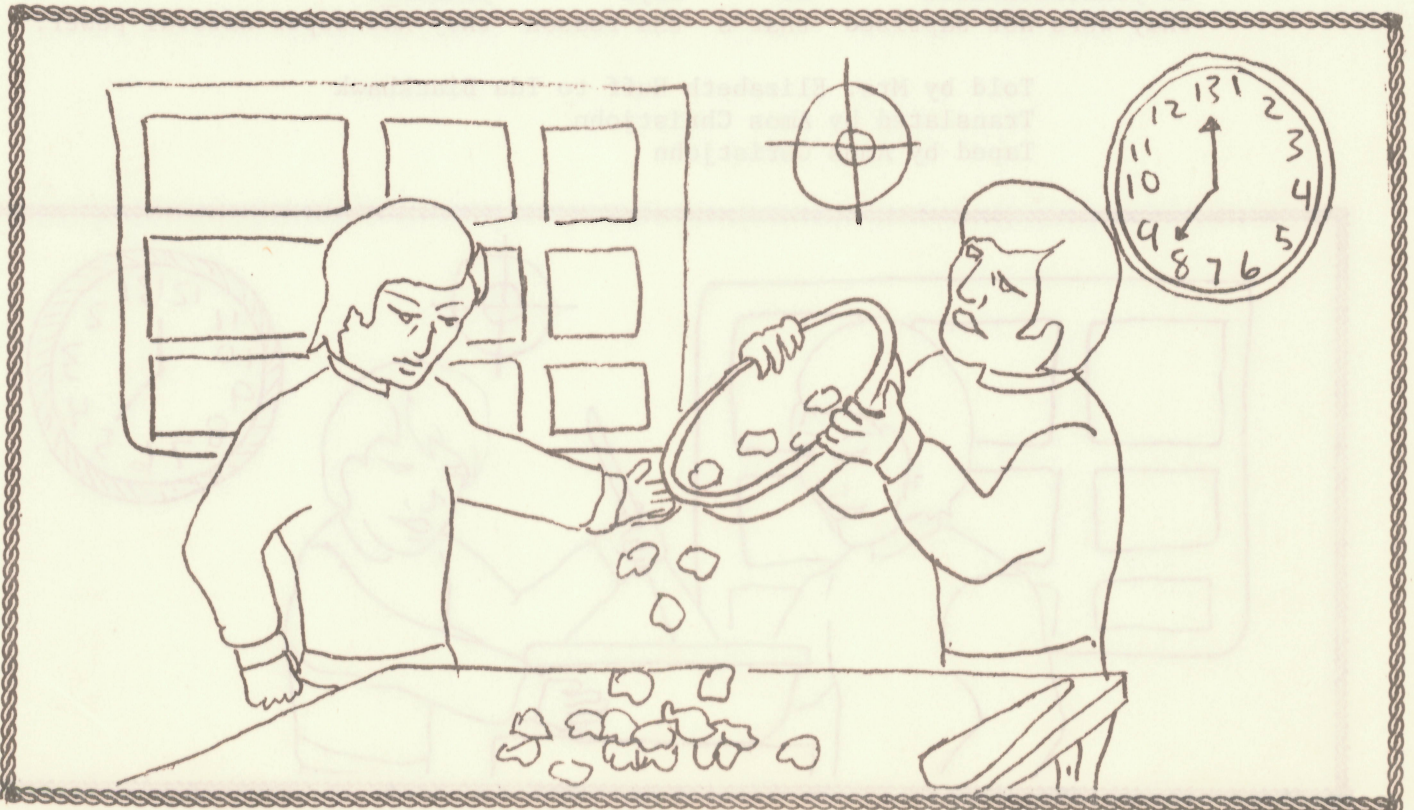
Tho yaka' nyahákne, ohka·lá, ne tho shaknetáhko. Ne yaka' wi tsi' yah te'yonathnekohsla ne alya yonátku.

Told by Mrs. Elizabeth Huff to Ida Blackhawk

Twins With Special Powers

Sayakonatuti'ká (Indian name), this lady had grandchildren that were twins. It was said that one time they were amusing themselves. There was a mortar standing there and they were putting something in it. Now their grandmother was going to use it, she was amazed to find streaked snakes in the bowl she was about to pound the corn in. So she said to the twins, "Go at once and get those snakes out of there! I am going to use that to pound my corn in." So they went and all they took out of it was some chips so it was said that the reason they could do things like that was because they were never baptized.

Translated by Amos Christjohn



Yakota'alo·lu
Born With Supernatural Powers

Tsi' ka·yá ne'n yakótku kwáh né
The one that has has supernatural powers just the

tho ni·yót tsi' yakotunhé·tu yakotkuhso·lú
there that way that was born born with caul over her face

kás yáka' kanyo oná ukwé wa'u·tú· tahnú
always they say if now human became also

yah teyutathnekóslaná. Tahnú né tsi' kayá.
you must not baptize these people. Because the one

teyakotesnyéu né ayutathlo·lí· tsi' yakótku
midwife this she will tell that she has supernatural powers

okhale tsi' táka nuwa·tú náhte ayutlánhahte tsi' náhte
and that don't never nothing make wish that

yah teyoyánehle. Kwáh yáka' tsi' náhte ayutlánhahte
not good. And they say whatever they wish

ne'n yakótku tho kí nya'a·wáhne.
that has supernatural powers that's what will happen.

Told by Ida Baird to Oscar Archiquette
Translated and taped by Mary L. Danforth

Yakota'alo·lu

Tsi' ka·yá ne'n yakótku kwáh né tho ni·yót tsi'
yakotunhé·tu yakotkuhso·lú kás yáka' kanyo oná ukwé wa'u·tú·
tahnú yah teyutathnekóslaná. Tahnú né tsi' kayá· teyakotesnyéu
né ayutathlo·lí· tsi' yakótku okhale tsi' táka nuwa·tú náhte
ayutlánhahte tsi' náhte yah teyoyánehle. Kwáh yáka' tsi' náhte
ayutlánhahte ne'n yakótku tho kí nya'a·wáhne.

Told by Ida Baird to Oscar Archiquette

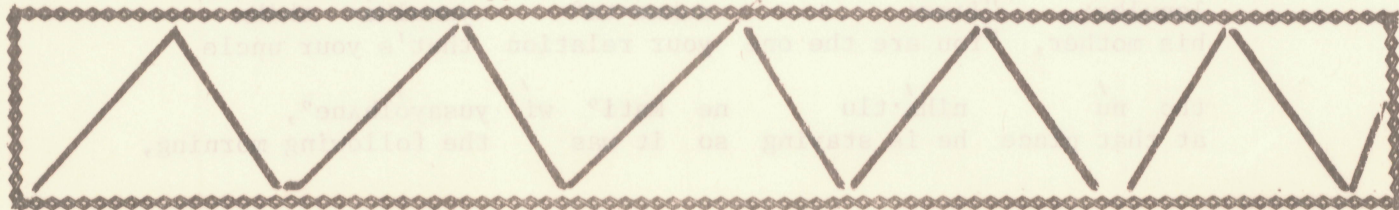
Born With Supernatural Powers

This is the way a person is born that has mystic or supernatural powers.

When she is born, her face will be covered with a caul. You must not baptize these kind of people. Because if you do, they might lose their power.

The midwife that is there when such a thing happens is the one that tells the mother of this child.

The child must never make a bad wish, because whatever she wishes that is what will happen.



Lótku Laksá

Boy With Special Powers

Ka'i·ká' laksá khale' lonulhá· tho lotinúhsote'
This boy and his mother there they were living

kalha·ku.
in the forest.

Ka'i·ká' laksá lauwskwanihe' ahato·láte.
This boy he enjoys hunting.

Úskah kati' wí' útlatste' wahatolátha', yah i·nú
So it was this one time that he went hunting, it was not too far

thyehawenu kalha·ku, okhna' kwah a'nyoh
that he had gone into the forest, and then it seems as though

tsi' ni·yót, uhka' ok uhte luwana·tuhe. Na kwi
the way it was, somebody it seems was calling his name. So now

wa'thatkahtúni yah uhka' teshako·ká' na kwi sahatolátha.
he looked around nobody did he see so now he went back hunting.

Yah i·nú thyehawenu okhna' shothu·té· uhka' ok
Not too far had he gone and then he heard someone

ale' thuwana·tuhe.
again was calling his name.

Nale' tusahatkahtúni tho kati' wí' kalu·tóte',
Again that he had looked around so there was a tree standing,

tahnú yo'wha·lote' ne'n kalutá·ke, tho wahatkátho'
and it was hollow that is on the tree, there he saw

tekaká·lake tehoká·nle' na kwi ka'i·ká' laksá wahá·lu',
a pair of eyes watching him so now this boy he said,

"Náhte' íhselhe". Wahá·lu' ka'i·ká' lótku',
"What do you want". He said this man with natural power,

"Náhte' nahsátyele' ta't o'tsiste' ayokánole". Na ki' ok
"What would you do if a fire would rain". So now immediately

kwi né· tutahanítskwahkwe' ka'i·ká' laksá sahatéhko. Tho kati'
did he jump up this boy he ran back. It was

wi né· yusa·lawe' tsi' lotinúhsote' sashakohlo·lí.
then that he got back there where their house stood he told her again

lonulhá·, "I·sé· sukwé·ta' yanulhá· thiká'
his mother, "You are the one your relation that's your uncle

tho nú nihá·tlu ne kati' wí' yusayólhane',
at that place he is staying so it was the following morning,

khale? sahatolátha? kwáh ale? ok né· tsa·kat
and he went back hunting and it was just the same thing

ne ale? ka'i·kA lótku? wah·lu?,
it was again this man with super natural powers he said,

"Nahte? nahsátyele? ta·t áhsekwe? ayokA·nóle". NA ki?
"What would you do if forks would rain". So now

ok ale? wi tutahanitskwahkwe? sahatehko.
immediately again did he jump up he ran back.

Kwáh shekú kA? niyo·lé· tahatákhe tsi?
It was yet far away he was coming running that

niyo·lé lonulha'ké·ne ya'thuwatlahte?. Kwáh nok
far to his mother's place she went and met him. It was

tsi? ahsu thyusahyatáyahte? tsi? lotinúhsote?
just only not yet did the two re-enter where their house stood

okhna? wa'okA·nóle? tsi? ni·yót áhsekwe. Úskah kati? wí
and then the rains came just like pitchforks. One time it was

yelaté·ne wa'kahnyo·ta·ne? ne'n áhsekwe. Yah kati? wi
on her heel that it had pierced the pitchfork. Not

tehonuhwé·u ka'i·kA laksá, tsi? na'akoya·tawA lonulhá·
did he like it this boy, what had happened to her his mother

na kwí washakoli'wanu·tú·se ne'n lonulhá· katsa? ok
so now he had asked her that is his mother it must have

uhte nu nashakoya'to·lA·ne? akawélu'uske. NA kwí né
been some place that he had found her a witch. So now it

wahuwahlo·lí· tsi? nú. Tho kati? wi wa'lehte?
was him they had told him the place. So it was then that he went

tsi? tyé·tlu ne'n akawélu'uske. Tho kati? wí· ne
to where she was staying that is old lady witch. It was then that

tahohlo·lí· tsi? naya·wA·ne ne'n
she had told him the way it should be done as to how

ahohle·wahte ka'i·kA lótku.
she would get to hurt him badly this man with super natural power.

Ne kati? wí tsa'ólhane? na wahoya'tisákha
So then it was the following day now she went on to look for him

ka'i·kA lótku? tho kati? wí· ne
this man with super natural powers so it was where that

yahoya'to.láne? lo.tás, tahnú ka'i.ká laksá otsi'no.wá
 she had found him he was sleeping, and this boy a mouse

wahatatu.ní. Tho kati? wí né yahá.lawe?
 he had made himself into. So it was then that he had arrived there

tsi? nú niho.tás ne'n lótku.
 the place where he was sleeping that is the man with super natural power.

Wahá.lu? ka'i.ká otsi'no.wá, "Náhte? nahsátyele? ta't
 He said this here mouse, "What would you do if

o.tsiste ayoka.nóle". Ka'i.ká lótku
 a fire would rain". This here man with super natural power

wahá.lu?, "Taki.tál", tho kati? wí né lotya'tahtú.u.
 he said, "Have pity on me", so it was there he became lost.

Told by John Metoxen to Lewis Webster
 Corrected by Floyd Lounsbury
 Translated by Amos Christjohn
 Taped by Amos Christjohn



Lótku Laksa

Ka'i·ká laksa khale' lonulhá· tho lotinúhsote' kalha·ku.

Ka'i·ká laksa lauweskwanihe' ahato·láte.

Uskah kati' wi útlátste' wahatolátha', yah i·nú thyeawenu kalha·ku, okhna' kwah a'nyoh tsi' ni·yót, uhka' ok uhte luwana·tuhe. Na kwi wa'thatkahtúni yah uhka' teshako·ká na kwi sahatolátha.

Yah i·nú thyeawenu okhna' shothu·té· uhka' ok ale' thuwana·tuhe.

Nale' tusahatkahtúni tho kati' wi kalu·tóte', tahnú yo'wha·lóte' ne'n kalutá·ke, tho wahatkátho' tekaka·lake tehoka·nle' na kwi ka'i·ká laksa wahá·lu', "Nahte' ih·selhe". Wahá·lu' ka'i·ká lótku', "Nahte' nahsátyele' ta't o'tsiste' ayokanole". Na ki' ok kwi né· tutahanítskwahkwe' ka'i·ká laksa sahatéhko. Tho kati' wi né· yusa·lawe' tsi' lotinúhsote' sashakohlo·lí· lonulhá·, "I·sé· sukwe·ta' yanulhá· thika' tho nú nihá·tlu ne kati' wi yusayólhane', khale' sahatolátha' kwah ale' ok né· tsá·kat, ne ale' ka'i·ká lótku' wahá·lu', "Nahte' nahsátyele' ta't ahsekwe' ayoka·nóle". Na ki' ok ale' wi tutahanítskwahkwe' sahatéhko.

Kwah shekú ka' niyo·lé· tahatákhe tsi' niyo·lé lonulhá·ké·ne ya'thuwátlahte'. Kwah nok tsi' ahsu thyusahyatáyahte' tsi' lotinúhsote' okhna' wa'oka·nóle' tsi' ni·yót ahsekwe. Uskah kati' wi yelaté·ne wa'kahnyo·ta·ne' ne'n ahsekwe. Yah kati' wi tehonuhwe'u ka'i·ká laksa, tsi' na'akoya·tawa lonulhá· na kwi washakoli'wanu·tú·se ne'n lonulhá· katsa' ok uhte nu nashakoya'to·lá·ne' akawelu'uske. Na kwi né· wahuwahlo·lí· tsi' nú. Tho kati' wi wa·lehte' tsi' tye·tlu ne'n akawelu'uske. Tho kati' wi ne tahohlo·lí· tsi' naya·wa·ne ne'n ahohle·wahte ka'i·ká lótku. Ne kati' wi tsa'ólhane' na wahoya'tisákha ka'i·ká lótku' tho kati' wi ne yahoya'to·lá·ne' lo·tás, tahnú ka'i·ká laksa otsi'no·wá wahatatu·ní. Tho kati' wi né yahá·lawe' tsi' nú niho·tás ne'n lótku. Wahá·lu' ka'i·ká otsi'no·wá, "Nahte' nahsátyele' ta't o'tsiste ayoka·nóle". Ka'i·ká lótku wahá·lu', "Taki·tál", tho kati' wi né· lotya'tahtú·u.

Told by John Metoxen to Lewis Webster



Boy With Special Powers

The boy and his mother had their home in the woods.

The boy really enjoyed hunting.

One time he went hunting, he hadn't gone very far in the woods when it seemed like he heard someone calling him. So then he stopped and looked around, he didn't see anyone, so he continued hunting. He hadn't gone very far, when again he heard somebody call him, so again he looked around. Then he saw a hollow tree. There he saw two eyes looking out at him. So then he said, "What do you want". The super natural being said, "What would you do, if it would rain fire".

Right then and there the boy jumped up and ran away. He arrived back where they lived, and told his mother what he had heard. She told him, "That is your relation, he is your uncle and that is where he lives".

So again the next morning, he went hunting. Again the same thing happened. Again this super natural being said, "What would you do if it would rain forks". Again the boy jumped up and ran away.

He was a short distance from his home when his mother came to meet him. Just before they reached their home, it started to rain, just like forks. One of the forks stuck to the mother's heel.

The boy didn't like what happened to his mother. So he asked her where he could find a witch. So she told him where to find one.

Then he went there, where the witch lived. She told him how to punish the super natural being.

So the next day, he went in search of this super natural being. And found him sleeping. The boy turned himself into a mouse when he arrived where the super natural being was sleeping.

The mouse said, "What would you do if it would rain fire".

The super natural being said, "Have mercy on me". It was then that he disappeared.

Translated by Amos Christjohn

