

Lonatukwe[?]tatkúskwe[?] Ukwehu[·]wé
They Used To Have Mystic Powers Oneidas

Tewakat[·]nakela[·]tu wahu[·]nise tsi[?] lonátku
I noticed a long time ago that they had mystic powers

ne[?]n Ukwehu[·]wé tat ká aki[·]lu[?] latikweny^éskwe ahuthlo[·]lí
the Oneidas maybe I should say they were able to tell

tá[·]t tók náhte yakoli[·]wale[?] úhka[?] ók yotlátstu
if something they are guilty of someone one time

lukwé[?] wahatá[·]wahte[?] tsi[?] yukwanuhsotáhkwé atslunyákhwa
man he went in where we used to live clothing

kwah ka[?] níku[?] yehóha tsi[?] ka[·]yá[?] tho lotaya[·]tú[·]ne tahnú
quite a few he took the one there he had entered and

Onikwáhtala[·]ahká[?] luwayátskwé né wahónhane[?] ahótkahse, ne[?]n
Red (now dead) this man's name he hired him to find out, that is

lake[?]nihká[?] ahohlo[·]lí[?] úhka yukhináskwá wahá[·]lu ne[?]n
my father (now dead) to tell him who stole from us he said this

Onikwáhtala[·]ahká[?], "Tuwiskó[?] ahakwe[·]ní[?] ahathlo[·]lí[?]".
Big Red Webster (now dead), "Big Thomas he is able to tell you".

Ok ná kwi tho wa[·]ákwehte[?] Tuwiskowá[·]hne wa[·]yotokáhtahne[?]
So right over there we went to Big Thomas' place it just so happened

né lá[·]tlú[?] ne[?]n Tuwiskó[?] okhna wí né lake[?]nihká[?]
that he is home this Big Tom then nwo my father (now dead)

wahohlo[·]lí[?] tsi[?] náhte[?] yakwanyá[·]te tsi[?] tho wa[·]ákawawe
he told him what what we came to do that there we came there

wa[·]katye[·]lá[?] ní teyehyatuslayá[·]tákhwa[?] wahala[·]kó[?] okhna
to my surprise I deck of cards took off and then

atekhwahlakhwatslá[·]kta waháti kwa[·]nyó ostúha
by the table he sat down it seemed like a little

wathawálih okhna[?] ahsá ní[·]kú[?] tsi[?] wa[·]thakháshi ne[?]
he shuffled them into three parts that he separated them, the

kahyatúhsehli. Wahá[·]lu, "Uskah sla[·]kó[?] kwah ók thikawáni[·]yó
cards. He said, "One take off anyone makes no difference

tsi[?] kayá[·]". Ná kwi úskah wahahla[·]kó[?] ne[?]n lake[?]nihká[?]
which one". So then one he took this my father (now dead)

okhna wahátkahse ne[?]n Tuwiskó[?] wahá[·]lu, "Ká[·]h kwi[?]
then he looked at it this Big Thomas he said, "Here then

nukwati laya'tale tsi' ka'ya lahnΛ'yés ka'i·kΛ
on this side is his picture the one he is tall this one

tahnu oswΛ'ta na'tehokuhstuhlho'tΛ." WahΛ·lu, "Yaháhsewe? kΛ
and also black mustache he has," he said, "Did you guess

uhka"? WahΛ·lu, "Lake'nihkΛ yahakehwe". Tahnu wahΛ·lu
who"? He said, "My father (now dead) I guessed". And he said

ne'n Tuwisko, "Tho sanuhsakta ka'ya thi·kΛ. Ka? ok
this Big Thomas, "There near your house is lying that. Just a little

niyo·lé tsi' sanuhsote? tho tkalutaya'ko tahnu
ways from your house there a huge log is lying and

yo'wha·lote? tho yehoshehtu". To·kAske tho akwe·ku
it's hollow there he hid them." For sure there all

yusayakwatsΛ·li tsi' nahte yukhinaskwane? ne kati wi
we found whatever they stole from us this then is the

aoli·wa twakehtahkwa tsi' lonatkuskwe ne'n
reason I believed that they had mystic powers the

Ukwehuwe'taka·yu.
old Oneida people.

Told by Jesse Peters to Stadler King
Translated and taped by Mary L. Danforth



Lonatukwe? tatkuske? Ukwehu.wé

Tewakatnakelá.tu wahu.níse tsi? lonatku, ne?n Ukwehu.wé
 tat ká aki.lu? latikwenyeskwe ahuthlo.li ta't tók náhte
 yakoli.wale? uhka? ok yotlátstu lukwe wahatáwyahte? tsi?
 yukwanuhsotahkwe atslunyákhwa kwah ka? níku yehóha tsi? ka.yá
 tho lotaya?tú.ne tahnú Onikwahtala?ahká luwayatskwe né wahónhane?
 ahótkahse, ne?n lake?nihká ahohlo.li uhka yukhináskwa wahá.lu
 ne?n Onikwahtala?ahká, "Tuwiskó ahakwe.ni ahathlo.li". Ok ná kwi
 tho wa'ákwehte? Tuwiskowahne wa'yotokáhtahne? né lá.tlu? ne?n
 Tuwiskó okhna wí né lake?nihká wahohlo.li tsi? náhte?
 yakwanyá.te tsi? tho wa'ákwawe wa'katye.lá ní teyehyatuslaya.tákhwa?
 wahala.kó okhna atekhwahlakhwatslakta wahati kwa'nyó ostúha
 wathawálih okhna? ahsá ní.kú tsi? wa'thakhashi ne? kahyatúhsehli.
 Wahá.lu, "Uskah, sla.kó kwah ok thikawani.yó, tsi? kayá". Ná kwi
 úskah wahahla.kó ne?n lake?nihká okhna wahatkahse ne?n Tuwiskó
 wahá.lu, "Káh kwi nukwáti layá.tale tsi? ka.yá lahna.yés
 ka'i.ká tahnú oswá.ta ná'tehokuhstulho.ta." Wahá.lu, "Yaháhsewe? ká
 uhka"? Wahá.lu, "Lake?nihká yahakehwe". Tahnú wahá.lu ne?n
 Tuwiskó, "Tho sanuhsakta ka.yá thi.ká. Ka? ok niyo.le tsi?
 sanúhsote? tho tkalutaya?kó tahnú yo'wha.lóte? tho yehoshéhtu".
 To.káske tho akwe.kú yusayakwatsa.li tsi? náhte yukhináskwáne?
 ne kati wí aoli.wa twakehtákhwa tsi? lonatkuske ne?n
 Ukwehuwe?taka.yu.

Told by Jesse Peters to Stadler King

Oneidas Used To Have Supernatural Powers

I noticed a long time ago that the Oneida people had supernatural powers.

They were able to tell if you were guilty of any wrong doing.

One time someone broke into our house and stole quite a few of our clothing.

So my father hired a man by the name of Big Red (now dead) to tell him who stole from us. Big Red said to my father, "Go and ask Big Thomas and he will be able to tell you what you want to know".

So we went right to Big Thomas' house. It just so happened that he was at home.

So then my father (now dead) told him the reason we had come there.

To my great surprise, he took down a deck of cards, and sat down by the table. He dealt the cards a little, then divided them in three piles.

He said, "Take one card, it doesn't matter which one".

So my father (now dead) took one card. Big Thomas looked at it and said, "Here is his picture on this card. He is tall and has a black beard. Do you recognize him"?

My father (now dead) said, "I recognize him". Big Thomas said, "Not too far from your house there is a big hollow log, that is where he hid the clothes".

Sure enough, that is where we found all the clothes that had been stolen from us.

That is the reason, I believe that the old Oneida people had mystic powers.

Translated and taped by Mary L. Danforth

Lonukwe'tátku
They had super natural powers

Λanukwehu·wé
the Oneidas

Wahu·nise' tsi' nu tshikaha·wí· Λanukwehu·wé
Long time ago back about the time the Oneidas

Onutahalóhale thatínáklehkwe.
New York State there they used to live.

Lokstáha' tho lonúhsote' lotukwe'tátku.
An old man that had a house he had super natural powers.

Úskah útlátste' wa'kastáthahte', khale' o·nÁ
One time it was it became very dry (drought), pretty soon

kwáh nok otsí·nkwal ní·yot ne'n kayΛthóslu',
it was just yellow it became that is what's been planted,

o'slu·ní· tho latinák'le' wahuwali'wanu·tú·se'
white people there they were living they asked him

ne'n lokstáha' Λhakwe·ní· kΛ ausayokΛ·nohle.
the old man will he be able to make it rain again.

WahΛ·lu' ka'i·kÁ lokstáha', "Λkkwe·ní· nok tsi'
He said this old man, "Yes I am able to but then

Λskwaya'takénha' Λteswáhawe' atΛná·tsli".
you will have to help me you all bring groceries".

WahΛní·lu' ne'n o'slu·ní·, "Tho kwi naya·wáhne".
They said the white people, "Well then that's the way it will be".

Tahnu ka'i·kÁ lokstáha' lotukwe'tátku
And this here old man he had super natural power

latikwe·kú washakokwahtáni tho kwí né
all of them he invited each and every one so it was then

wahΛ·néwe' nΛ kwi wahutilihahte ne'n
that they got there now it was that they warmed up that is

laonatΛná·tsli. NΛ kwi tho wahati ohatsya·ke
their lunch. Now it was that he sat down on the ground

ka'i·kÁ lokstáha' tahatahsawa tho waha·yÁ· ne'n
this here old man he started then he set down the

lao'náhkwa. NΛ kwí tahatahsawa wahana'kwaya'ake'
drum of his. Now it was he started to beat on the drum

tahahkwislune? tsi? waha'nahkwáya'ake
 kept beating the drum harder and harder as he kept beating the drum

khale? o·na' wahutkátho? tayohtsi'klake·tohte?
 pretty soon they saw the clouds coming over the horizon

na kwi kók náhe? tutáhsawa wa'oká·nole? tahnú
 now then it was shortly it had started to rain and

tahahkwislú·ne? tsi? la'nahkwáya'aks
 he kept beating harder and harder as he was beating the drum

tho ki nu na to·káske tuhkwislu? tsi?
 it was at that time now really did it come down hard that

wa'oká·nole.
 it rained.

Khale? oná a'é· niyohnote·sú·se? ka'i·ká lu'slu·ni.
 Pretty soon lots of high waters these white people

sahuwalihwa'ne·ká ka'i·ká lokstáha? ahatká·late? tsi?
 they beg him again this old man for him to stop that

la'nahkwáya'aks kwah tsi? niyót yah tehothu·té
 his beating the drum it was just as if he did not hear

khale? o·na' tayolha'uháti na tshahatká·lahte?
 pretty soon it was getting daybreak when he had stopped

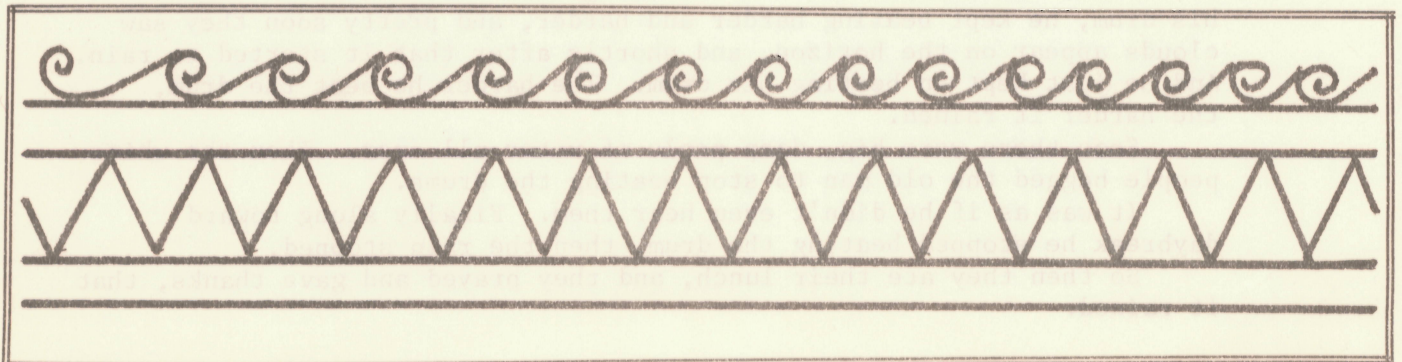
tsi? la'nahkwáya'aks tho ne ki? na tsyutká·lahte?
 he was beating the drum it was then when it had stopped

tsi? yokano·lehse.
 that it was raining.

Na kwi wahutekhu·ni· laonataná·tsli wahutlá·náya sa
 Now it was that they ate their lunch they prayed and

wa'thutánuhwela·tu tsi? she·kú sayoká·nóhle.
 they gave thanks that again it had rained.

Told by Chauncey Baird to Tillie Baird
 Revised and taped by Amos Christjohn



Lonukwe'tatku Lanukwehu'we

Wahu'nise' tsi' nu' tshikaha'wi' lanukwehu'we Onutahalohale
thatinaklehkwe.

Lokstaha' tho lonuhsote' lotukwe'tatku.

Uskah utlatste' wa'kastathahte', khale', o'na' kwah nok
otsi'nkwal ni'yot ne'n kayathoslu', o'slu'ni' tho latinakle'
wahuwali'wanu'tu'se' ne'n lokstaha' ahakwe'ni' ka ausayoka'nohle.

Waha'lu' ka'i'ka' lokstaha', "akkwe'ni' nok tsi'
askwaya'takenha' ateswahawe' atana'tsli".

Wahani'lu' ne'n o'slu'ni', "tho kwi naya'wahne".

Tahnú ka'i'ka' lokstaha' lotukwe'tatku latikwe'ku washakokwahtani
tho kwi ne' waha'ne'we' na kwi wahutilihahte ne'n laonataná'tsli.
Na kwi tho wahati ohatsya'ke ka'i'ka' lokstaha' tahatahsawa,
tho waha'ya' ne'n lao'nahkwa, Na kwi tahatahsawa wahana'kwaya'ake'
tahahkwislune' tsi' waha'nahkwaya'ake khale' o'na' wahutkatho'
tayohtsi'klake'tohte' na kwi kók náhe' tutahsawa wa'oka'nole'
tahnú tahahkwislú'ne' tsi' la'nahkwaya'aks tho ki nu na
to'kaske tuhkwislú' tsi' wa'oka'nole'.

Khale' ona' a'e' niyohnote'su'se' ka'i'ka' lu'slu'ni'.
sahuwalihwa'ne'ka' ka'i'ka' lokstaha' ahatka'late' tsi' la'nahkwaya'aks
kwah tsi' niyot yah tehothu'té khale' o'na' tayolha'uháti na
tshahatka'lahte' tsi' la'nahkwaya'aks tho ne ki' na tsyutka'lahte'
tsi' yokano'lehse.

Na kwi wahutekhu'ni' laonataná'tsli wahutla'naya sa
wa'thutanuhwela'tu tsi' she'ku sayoka'nohle.

Told by Chauncey Baird to Tillie Baird

When the Oneidas had Super Natural Powers

A long time ago, when the Oneidas were still living back in the
State of New York, an old man with super natural powers lived there.

One time it became very dry there, and soon all their crops
turned yellow.

The white people who lived in that area came and asked this old
man if he could make the rains come.

He said, "Yes, I can, but you'll have to help me, you bring the
groceries".

The white people agreed, they said, "That would be done".

So this man with the super natural powers invited all of them to
come, they came with all their food, to be warmed up for lunch.

Then, the old man sat down on the ground and started to beat on
his drum, he kept beating harder and harder, and pretty soon they saw
clouds appear on the horizon, and shortly after that it started to rain.
And he just kept on beating his drum. The harder he beat the drum,
the harder it rained.

Soon there were big, deep pools of water all over. Then the white
people begged the old man to stop beating the drums.

It was as if he didn't even hear them. Finally along toward
daybreak he stopped beating the drum, then the rain stopped.

So then they ate their lunch, and they prayed and gave thanks, that
it rained.

Latétsyaht
Medicine Man

Tsi' niyawau tsi' ukwehuwehneha latétsyaht
The way it had happened that in the Oneida way a doctor

lotu'u. Koskos wahoye·na tshuhkalo·la ne kati' wi
he became. A pig he caught a rabbit so it was

ka'i·ka akokstaha wa'e'wa·lu? ka'i·ka tshuhkalo·la.
this old lady she cooked this rabbit.

Ne aoli·wa tsi' i·yalhe? lo·né
It was for that reason that she wanted her husband

aha'wa·lake? ka'i·ka tshuhkalo·la o'wahlu. Ne kati' wi oná
to eat the meat this here rabbit meat. So it was now

tshusa·lawe? ka'i·ka lokstaha? ne kati' oná
when he got back this old man it was then now

waho·nute ka'i·ka tshuhkalo·la o'wahlu. Wa'i·lu?
that she fed him this rabbit meat. She said

ka'i·ka akokstaha?, "Kanyo oná ahsatekhu·ni ahsatahsehte?
this old lady, "If now you will eat you will hide

ka'i·ka, né tsi' yah té·kelhe? sheyaha? ayesa·ka
for this, because no I do not want your daughter for her to see you

oná ahsatekhu·ni."
now when you will eat."

Oná kati' wi katsa? ok nu nyaha·le
So now it was that some unknown place that he had gone

wahatahsehtahna. Tho kati' wi
he had went to go hide himself. Then it was there

wa'thotyelunyuhse.
something supernatural overcame him.

Tsi' nahe latekhu·nihe? wahatkátho? ot ok nahte?
That is while he was eating he saw some thing

kwaha'nyo tsi' ni·yot ukwe se? a'nyo.
it seems like the way a human is the resemblance.

Okhna? wah·lu?, "Aya·wa kas uhte ne'n
But then he said, "I am hoping always to be the

kheya'oku tayakwa·tute?." Oná o·ni
children of mine so that we have our meals together. So now even

lothu·té uhka ok wa'i·lu? "Wa'katsanu·ni kwi ka'i·ka
he heard it some body had said "I am sure glad about this

tsi' wahsathu·tate' wa'tetya·tute
that you gave your consent for the two of us eating together

wetni'wa·lake' tshuhkalo·la o'wahlu." Okhna' ka'i·ka
two of us ate meat a rabbit meat." But then this

yah tehonu·ta kwah se sa a'nyo ukwe.
he did not feed him and it seems too for real like a human.

Taho·yu onuhkwat. Ne kati' thika kalo
He handed to him a medicine. So it was from that time this

tyohawihtu ukwehuwehneha' latétsyaht lotu·u. Ona o'ni
way Oneida way a doctor he became. So now even

wa'thawyanha·la·ne' ukweho·ku kas la·nelhe' ashakonuhkwa'tsluni.
he became very busy people always they want for him to doctor them up.

Tho ne kati' wi ne' lotkwatakwa.
It was then that he had made it rich.

Told by Marie Webster to Lewis Webster
Corrected by Andrew Beechtree
Translated by Amos Christjohn
Taped by Amos Christjohn



Latétsyaht

Tsi' niyawáú tsi' ukwehuwehneha, latétsyaht lotú'u. Kóskos, wahoye·ná tshuhkalo·lá ne kati' wí ka'i·ká akokstáha wa'e'wa·lu? ka'i·ká tshuhkalo·lá.

Ne aoli·wa tsi' i·yálhe' lo·né aha'wa·lake? ka'i·ká tshuhkalo·lá o'wahlu. Ne kati' wí oná tshusa·lawe? ka'i·ká lokstáha? ne kati' oná waho·nute ka'i·ká tshuhkalo·lá o'wahlu. Wa'i·lu? ka'i·ká akokstáha? "Kanyo oná ahsatekhu·ni ahsatahsehte? ka'i·ká, né tsi' yah te·kelhe? sheyáha? ayesa·ká oná ahsatekhu·ni."

Oná kati' wí katsa? ok nu nyahá·le wahatahsehtáha. Tho kati' wí wa'thotyelúnyuhse.

Tsi' nahe latekhu·nihe? wahatkátho? ót ok náhte? kwaha'nyó tsi' ni·yot ukwe se? a'nyó.

Okhna? wahá·lu? "Aya·wa kás uhté ne'n kheyá'okú tayakwa·túte?." Oná o·ni lothu·té uhka ok wa'i·lu? "Wa'katsanu·ni kwi ka'i·ká tsi' wahsathu·tate? wa'tetya·túte wetni'wa·lake? tshuhkalo·lá o'wahlu." Okhna? ka'i·ká yah tehonu·tá kwah se sa a'nyó ukwe. Taho·yú onuhkwat. Ne kati' thiká kalo tyohawihu, ukwehuwehneha? latétsyaht lotú'u. Oná o·ni wa'thawyanha·lá·ne? ukweho·ku kás lá·nélhe? ashakonuhkwa'tsluni. Tho ne kati' wí ne? lotkwatakwa.

Told by Marie Webster to Lewis Webster

Medicine Man

The way that it happened that he became a medicine man. A pig had caught a rabbit, so it was this old lady she cooked this rabbit, and she wanted her husband to eat the rabbit meat, so she did feed her husband this rabbit meat.

She told her husband when you eat you will have to hide yourself when you eat. It was that he did go hide, but then something had confused him while he was eating, he saw that it seemed as though it was a man.

But then he said, "I sure wish that my children and I would eat together." And now he even heard somebody say, "I am sure glad that you gave your consent that you two will eat together, to eat this rabbit meat." But then he did not feed him, and then again it seems as though it was a man. He gave him medicine and from that time on he became Oneida medicine man.

And now too he became very busy man. All the people always want him to doctor them, so it was at that time that he became very rich.

Translated by Amos Christjohn



Tsi' ok Nahohte' Tyakawehtahkwa'
All Sorts of Things They Believed

Tsi' ok nahte' tyakawehtahkwa' hne'.
It is different things that they used to believe

wahu' nise' o' na.
long time ago it's been now.

Awelu' uske' tsla' okhale' yakotla' swahtu' okhale' ne
Witchcraft and bewitched being and it would be

sa yakotku. Lotiya' tahkwe ka' tho
also to have super natural power. They used to have right here

ne'n e' so' yonanuhtehkwe' ot nakuti' yele'
that is a lot the women used to know how they are going to go at it

ayakona' tlanuni ka' i' ka' otikstahokuha'.
to cast witchcraft upon them these old women.

Kwah o' ni tho nikutetsyatsliyo'skwe, e' so'
And it was even that good a doctor they were, lots

yonanuhtehkwe' tsi' ok nikanuhkwa' tslo' taskwe'
these women used to know different kinds of medicine that used to be

atsayakotitsya' tahkwe'. Kwah ok thika' nyo' tsi' na' kantlo' ta
to use to cure them with. Just about any kind of disease

teyako' nikulhale.
that is bothering them.

Yotiya' tahkwe' o' nu' yut. Ka' nikatsi' nuwa' sa
The women used to have a magic bug. Small but

ne nahte' kuwatina' tuhkwahkwe' ne thika'
it was that kind what they used to call them it was them

otsi' nuwa' sa tkutiya' takweni' yo' atsyeye' wa' tane' ka'
small bug it was up to them if they can be cured

tsi' ka' ya' yakonuhwaktanihe.
the one that is sick.

Ohnekanusne' ne kas ya' ka' ya' kuwatiya' tu' ti'.
Into the water it is always they say they would throw them in

ta' t akutolya' ntlu ne ki' kaya' teli tsi' atsyeye' wa' tane'
if they would move that is the sign that they will be cured

tsi' nahte' yaku^hwaktanihehkwe' tá't yah thátayuto·táte'
 whatever their sickness used to be if they do not keep quiet

yah ki' thusayeye'wa·táhne.
 not ever will they get well.

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





Tsi' ok Náhohte' Tyakawehtáhkwa'

Tsi' ok náhte' tyakawehtáhkwa·hné· wahu·nise' o·ná·
 Awelu'uske·tsla' okhale' yakotla'swahtu' okhale' ne sa
 yakótku. Lotiya·táhkwe ká·tho ne'n e·só yonanúhtekwe' ot,
 nakuti·yele' ayakona'tlanúni ka'i·ká otikstáhokuha'. Kwah o·ni
 tho nikutetsyatsliyóskwe, e·só yonanúhtekwe' tsi' ok
 nikanuhkwa'tslo·taskwe' atsayakotitsya·táhkwe'. Kwah ok
 thika'nyo tsi' na'kantló·ta teyako'nikúlhale.

Yotiya·táhkwe' o·nu·yút. Ka' nikatsi'nuwá·sa ne náhte'
 kuwatina'túhkwahkwe' ne thika' otsi'nuwá·sa tkutiya'takweni·yo
 atsyeye'wa·táne' ká tsi' ká·ya' yakonuhwaktanihe.

Ohnekanúsne' ne kas yáka' ya'kuwatiya'tu·ti· tá·t
 ákutolyá·ntlu ne ki' ká·teli tsi' atsyeye'wa·táne' tsi'
 náhte' yakonuhwaktanihehkwe' tá·t yah thatayuto·táte' yah
 ki' thusayeye'wa·táhne.

Told by Mrs. Rachel Swamp To Ida Blackhawk



All Sorts Of Things They Believed

All sorts of things they used to believe in, that is long time ago, such as being bewitched, supernatural power, and witchcraft. They used to have people around here who knew how to cope with a lot of these things. They used to have medicine for all these sicknesses. There used to be a worm, a small worm, (it is taken out of the deer's spine) and that worm can foretell if the person is going to make it through whatever kind of sickness a person had, and whether or not they will get well.

When you get this worm, you throw it in the water and after you throw the worm in the water if it moves, that's a sure sign of better health and they will overcome the sickness. But if the worm just lies there in the water, that is the sign of not getting well.

O'na'yút
Magic Bug

Yah thakkwe·ní akathlo·lí ot niyawáu tsi?
I'm unable to tell about how it happened that

yakonaskwayatáu ne'n aksotká. E·so shuwatitsyá·tu
she got this pet that Grandmother (now dead). A lot she had cured

tsi' ok na'teyót tsi' lotinuhwaktanihe. Kanyó nále
variety of ways that they were sick. When again

wa'utaténhane', ohka·lá kas na'ka'uyó·tá ya'éhawe?
they would hire her, wood chips always kind of bowl she would take along

ayetsyá·na tsi' nu nikayhuhatatye ne'n yohnawa·tét
to get water at where the river runs the strong current

tahnú ayuhnawáhtahkwe tsi' ayétsyahte. Né o·ná
and down stream that she will dip the water. Then now

thó yakuwatká·lahte ka'i·ka o'na'yút kahu·waku
there she would leave her this magic bug in the boat

tsi' kahne·káhele' thó né o·ná ayehlo·tá oyakhwa'u·wé
that holds water there then now smoke Indian tobacco

né tho yáyulú·tate? ohnekanúsne kwah akwekú tho
then there she will shoot in the water quite all there

awata·klahkwe ne'n oyú·kwala? ohnekanúsne kanyó kwah nók tsi?
it will float the smoke on the water when if

tho tawalahtáthu ohneka·ke né ki né ka·tuhe tsi?
there will run on the water then for sure it means that

atsyakótsyahte? kí ka'i·ka onúkwat, ok ne'n tá·t
it will cure them them this medicine, but if

awatnu·waya né kí né o·ná ne'n yah thakakwe·ní
it settles on the bottom there that now that's not able to

ne'n onúkwat usayakótsyahte. Kanyó tékni tsi' tawatahsata·lá
the medicine to cure her. If two that shadow appears

né kí né o·ná ne'n yutatye·lú. uhka ok nahte
then that now the made victim of someone

yutatlanunya·nihe? thó né o·ná kanyo ayakoya·take
she is casting a spell there then now if for her to have

ne'n sekko ne ka'i·ka atyehtehlohala·ko kwah tsi?
the snake root that's this she cut root off just as

niwa'shala·tás okna ayethetslu·ni. né tho yayako·ti
thickness of knife then she makes flour then there throw it in

ne wi o'ná kwah i'sé áhsanúhtu tsi' ní'yót tsi'
this then now just you it's up to you the way that

áshehle.wáhte ne'n akawélu'uske né. tsi' kanyó ná tho
you punish her the witch because if now that

nikanuhkwa'tsló.tá á'yútste? kwah ki né tho átyekúhsalane?
kind of medicine will use quite that there her face will appear

kahu.wáku ne'n akawélu'uske. Tat áhsle ashélyo
bottom of wooden container the witch. If you desire murder

ka'i.ká akawélu'uske tsi' ka.yá yesatlanunya.níhe?, kwah nók tsi'
this witch the one is witching you, quite only that

ne áhsutste tsi' ka.yá yah náwá.tú teyotétstu ye'níkhukhwa?
there use the one not never used sewing

kanu.wáhle. Tá.t áhsle ashélyo ne'n yesatlanunya.níhe?,
needle. If you desire murder that is witching you,

kwah ki nok tsi' ne áhsatste? kwah áhsá.ná táśáwe'este?
all you have to do is use just middle of prick

tsi' níyekúhsa ne né o'ná ne'n kwah tho tekaníhale
at her face this then now right there end

tsi' yakúne? tá.t yekahlá.ke ok táśáwe'este? né. ki
of her life if on her eye only prick that's

ok né. tsi' táyekáhke tsi' ní'yót tsi' latíkwaskwe
only because go blind that way that they used to pick

ne'n sekko óhté.la? né kanuhkwa'tsli.yó ne'n kwahsuté.ke
the snake root root this good medicine the night time

áyekó.na ka'i.ká ná'kahtehló.tá, tsi' níku
you must go after it this kind of root, the that many

sáha wahsutáksa tho ki níku sáha kanuhkwa'tsli.yó yáye.ko.
more bad night there even more better medicine you will pick.

Kanyo ná tho yá.yúwe tsi' nú níwéhkwaya ne'n
When now there arrive where where the puddle is the

sekko watunya'tha?, tho ne o'ná á.shale? áyuthawahe?
snake root grows, that's where now a knife hold

yewátehtáhkwa nukwá okhna? ne'n tsyenekwáti nukwá tho
right hand that way then the left hand that side there

yáyutnátsowe? yuyeye.ná. uskah tsi' kahtehlatényu kanu.wáku
put her arm in she will grab one that roots in the water

kanyó kas ná ya'eye.ná. ne'n óhté.la? okhna?
when always now she will grab it the root then

awatolyá'ntlu kwah tsi' ni'yót ótku ya'kuwaye.ná. tho né
it will move just like snake catch it there then

o.ná ya'tayeyáeke? kwah tsi' níku awa.tú yesnuhsaktútye
now she will break off as much as possible beside her hand

awatu.kóhte ne'n á'shale? ókhna? kwah ok tho
it will go past the knife then right there

tyayehnyo.tá kanu.waku kwah ok né tsha.kat tsi'
cause to stand in the water it's the same as that

taye.yá'ke ne'n e.lá na'yesnuhsati nok tsi' kwah thika.té
she will cut the other side of hand but different

ne'n á'shale? á'yútste? kwah u.ní né ok tho tyakayo.tákhe
the knife she uses and too this only there leave there

kanu.waku. Tho ne o.ná ayako.kó. tho ok
in the marsh. There then now take out of water only

nikahté.les tsi' na'teyesnuhsa kanyó kwah nok tsi'
that long root as wide as your hand if quite only

yakoya'tatalihá.tu okhále ne'n ya'tekánhlake né kí ok
she has a fever and the variety of diseases that is the only one

ne'n o.ná.yút á'yútste? tsi' ayenuhkwa'tslu.ní ne
that magic bug she will use that she will make medicine this

ayehneki.la ne'n yakonuhwáktanihe. Kwah ok né thiyakoya'toláskwe
she must drink the sick one. this find you

ne'n o.ná.yút yotká.te ne'n thó tsi' yutekhu.nihe? tho
the magic bug often the there this she's eating there

yahutá.ne akóksaku yah thayekwe.ní ayathlo.li kátsa
it will fall in in her plate not able to tell where

nu takáti tho nú ya'taúte yakaya.táne? tsi' nú
where it flew from there without fail it will settle where

ahsatkátho? né ok u.ní yakoya'to.lá.se tsi' ka.yá. to.káske
you will see it and too she finds the one for sure

yakukwe'ti.yó ayakonústeke ka'i.ká né
she is a good person you must be very good to her this that

náhte? ayakoya'to.láhne. Né úhte twákta tsi' nikaya'tó.ta
something finds her. Maybe closest this the way it looks

ne'n swahyo.wane? káhik ka.náhe? yah kátsa tha'tekahsinu.tú
the apple fruit seed nowhere does it have legs

yah u.ní te'yonutsistute? kwah ki tsi' ni'yót ne'n ka.náhe?
not too have a head it is just like the seed

né ka'i·ká kanhehsatásha tekutihauwe'ekte tahnú ohwistano·lú
the this silk cloth wrapped it in and silver

oskánhe ayétane? kanyó ná atsyuhteyá·tu swatye·lá
together she will put in when now she will fix sometimes

kas yáka tsi? sayehwe'nunyahsi wa'utye·lá ná
always they say that unwrap it to her surprise now

tekniyahse? tho kniya·tit. Tho niya·wahse kanyó uskah
two of them there were in there. Then happens when one

tshiyakonaskwayá·táhkwe. Yah né tewatekhu·nihe? ne na'kaya'tó·tá,
had one only before. Not that she to eat this kind of pet,

kwáh nok tsi? ohwistano·lú tyótkut oskánhe áwa'táke okhale
it only silver always together be in and

akuwatithalaniheke? sa. Ná nahte wa'tyakotáhútsyohse? ne'n
she must talk to them more. Now something she needed or wanted the

akotse·ná. akuwatihlo·li. kanyó ná
one who owns the magic bug she will tell them if when

yutetsya'tá·ne. okhale tá't ayutnaskwahni·nú. ka'i·ká
she goes doctoring and if she wants to sell the pet this

o'ná·yút. Né ki ok áwa·tú akuwatihlo·li tá't yahta
magic bug. positively have to tell them if not

ásknewe ki. Aknulha'ká yetsyakoyena·né
they will come back. My mother (now dead) she became owner

ne'n aksotká akonuhkwatká. Né kati
the grandmother (now dead) used to be her medicine. So then

tshyutetsyahtahkwa? katoká náhe, tahnú lake'nihká
she cured people's sickness for awhile, then my father (now dead)

sá lotenyate ne'n ahanuhkwa'tslu·ni. tahnú yah né te'yotú·u
too he tried the to make medicine but not possible

kwáh kas kati a'nyóh ok yah akwáh tha'tethawehtáhkwa.
so always then it seemed like not much many he didn't believe.

Né úhte aoli·wa yakotnaskwahni·nú ne'n aknulha'ká
That must be the reason she sold the pets this my mother (now dead)

wisk yawa·lé nikahwístake ya'teyakawená·se kolahkowánhhe
fifteen dollars she received Canada

nithawe·nú tsi? kayá shakohni·nuhe.
he came from the one that bought it from her.

O'ná·yút

Yah thakkwe·ni akathlo·li, ot niyawáú tsi' yakonaskwayatáu ne'n aksotká. E·so shuwatitsya·tu tsi' ok na'teyót, tsi' lotinuhwaktanihe. Kanyo nále wa'utatenhane', ohka·la kas na'ka'uyo·ta ya'ehawe' ayetsya·na tsi' nu nikayhuhatátye ne'n yohnawa·tét tahnu ayuhnawáhtahkwe tsi' ayetsyahte. Né o·ná tho yakuwatka·lahte ka'i·ka o'ná·yút kahu·waku tsi' kahne·kalehe tho né o'ná ayehlo·ta oyakhwa'u·wé né tho yayulu·tate' ohnekanúsne kwah akweku tho awata·klahkwe ne'n oyú·kwala' ohnekanúsne kanyo kwah nok tsi' tho tawalahtathu ohneka·ke né ki né ka·túhe tsi' atsyakótsyahte' ki ka'i·ka onúhkwa, ok ne'n ta·t awatnu·waya né ki né o'ná ne'n yah thakakwe·ni ne'n onúhkwa usayakótsyahte. Kanyo tékni tsi' tawatahsata·la, né ki né o'ná ne'n yutatye·lú, uhka ok nahte yutatlanunya·nihe' tho né o'ná kanyo ayakoya·take ne'n sekko' ne ka'i·ka atyehlehlohala·ko kwah tsi' niwa'shala·tas okna ayethetslu·ni, né tho yayako·ti ne wi o'ná kwah i·sé ahsanúhtu tsi' ni·yót tsi' ashehle·wáhte ne'n akawelu'uske ne' tsi' kanyo ná tho nikanuhkwa'tslo·ta a·yútste' kwah ki né tho atyekúhsalane' kahu·waku ne'n akawelu'uske. Tat, ahsle ashelyo, ka'i·ka akawelu'uske tsi' ka·ya yesatlanunya·nihe', kwah nok tsi' ne ahsutste, tsi' ka·ya yah nawá·tu teyotétstu ye'nikhúkhwa' kanu·wáhe. Ta·t ahsle ashelyo, ne'n yesatlanunya·ni·he', kwah ki nok tsi' ne ahsatste' kwah ahsa·ná tasawe'este' tsi' niyekúhsa ne né o'ná ne'n kwah tho tekanihale tsi' yakunhe' ta·t yekahla·ke ok tawsawe'este' né ki ok né, tsi' taye·kahkweke tsi' ni·yót tsi' latikwaskwe, ne'n sekko' ohte·la' ne kanuhkwa'tsli·yo ne'n kwahsuté·ke ayeko·na ka'i·ka na'kahte·lo·ta, tsi' niku sáha wahsutáksa tho ki niku sáha kanuhkwa'tsli·yo yaye·ko. Kanyo ná tho ya·yúwe tsi' nu niwé·hkwaya ne'n sekko' watunya·tha', tho ne o'ná a·shale' ayutháwahe', yewyátehtahkwa nukwa okhna' ne'n tsyenekwati nukwa tho yayutnat·sowe' yuyeye·na uskah, tsi' kahte·latényu kanu·waku kanyo kas ná ya'eye·na ne'n ohte·la' okhna' awatolya·ntlu kwah tsi' ni·yót otku ya'kuwaye·na tho né o'ná ya'tayeyaeke kwah tsi' niku awa·tu yesnuhsaktutye awatu·kohte ne'n a·shale' okhna' kwah ok tho tyayehnyo·ta kanu·waku kwah ok né tsha·kat, tsi' taye·ya·ke ne'n e·la' na'yesnuhsati nok tsi' kwah thika·te ne'n a·shale' a·yútste' kwah u·ni né ok tho tyakayo·takhe kanu·waku. Tho ne o'ná ayako·ko tho ok nikahte·les tsi' na'teyesnuhsa kanyo kwah nok tsi' yakoya'tataliha·tu okhale ne'n ya'tekanhlake né ki ok, ne'n o'ná·yút a·yútste' tsi' ayenuhkwa'tslu·ni, ne ayehneki·la ne'n yakonuhwaktanihe. Kwah ok né thiyakoya'tolaskwe ne'n o'ná·yút yotká·te ne'n tho tsi' yutekhu·nihe tho yahuta·ne akóksaku yah thayekwe·ni ayathlo·li kátsa nu takáti tho nu ya'taute yakaya·tane' tsi' nu ahsatkatho' né ok, u·ni yakoya'to·la·se tsi' ka·ya to·káske yakukwe'ti·yo ayakonusteke ka'i·ka ne náhte' ayakoya'to·lahne. Né uhte twákta tsi' nikaya'to·ta ne'n swahyo·wane', kahik ka·náhe' yah kátsa tha'tekahsinu·tu yah u·ni te'yonutsistute' kwah ki tsi' ni·yót ne'n ka·náhe' ne ka'i·ka kanhehsatásha tekutihauwe'ekte tahnu ohwistano·lu oskánhe ayétane' kanyo ná atsyuhtheya·tu swatye·la kas yaka tsi' sayehwe'nunyahsi wa'utye·la ná tekniyahse' tho

kniya'tit. Tho niya'wahse kanyo' uskah tshiyakonaskwaya'tahkwe. Yah ne' tewatekhu'nihe' ne' na'kaya'to'ta, kwah nok tsi' ohwistano'lu tyotkut oskanhe awa'take okhale akuwatithalaniheke', sa. Na' nahte wa'tyakotahutsyohse' ne'n akotse'na' akuwatihlo'li' kanyo' na yutetsya'ta'ne' okhale ta't ayutnaskwahni'nu' ka'i'ka' o'na'yut. Ne' ki' ok awa'tu' akuwatihlo'li' ta't yahta asknewe ki. Aknulha'ka' yetsyakoyena'ne' ne'n aksotka' akonuhkwatka'. Ne' kati tshyutetsyahtahkwa' katoka' nahe, tahnú lake'niha' sa' lotenyate, ne'n ahanuhkwa'tslu'ni' tahnú yah ne' te'yotu'u kwah kas, kati a'nyoh ok yah akwah tha'tethawehtahkwa. Ne' uhte aoli'wa, yakotnaskwahni'nu' ne'n aknulha'ka' wisk yawa'le nikahwistake ya'teyakawena'se kolahkowanhhe nithawe'nu tsi' kaya' shakohni'nuhe.

Told by Mrs. Thomas Elm to John E. Skenandore

Magic Bug

I cannot tell how my grandmother got possession of this Magic Bug. She healed a lot of people that were suffering from a variety of diseases. Whenever she was hired to heal someone, she would take a bowl made of wood and shaped like a boat and go down to the river and dip the bowl in to get water. The current must be swift and she must dip the bowl downstream. When she returned then she put the Magic Bug in the bowl in the water. Now she will smoke Indian tobacco and blow the smoke on the water. The smoke will settle on the water. If the smoke moves around on the water, it means it is healing the sick person. But if the smoke settles on the bottom of the bowl, then that means that the medicine is not healing the sick person. If shadows appear that means that someone is witching the sick person. Then if they have some snake root, they will cut a slice off of this root, it should be as thin as the blade of the knife. Then make that into flour and put it in the bowl. Now it's up to you to punish the person that is witching you. Because if you use this kind of medicine the image of the witch will appear in this bowl of water. If you want to kill the witch that is causing you trouble you just need a sewing needle that has never been used. Then you stick the needle in the center of the face that is reflected in the water and that will be the end of that witch. If you stick the needle in the eye of the image in this bowl of water then your victim will lose her eyesight.

The way that they used to pick this root. This root is best if you go to get it at night. The best time to get this root is a stormy night. The worse the storm the better this root will be for medicine. When you come to the place where this root grows then you hold the knife in your right hand and you put your left hand in the water where this root is growing and take ahold of one of the roots, which will be growing at the bottom of the water and when you take ahold of the root it will move in your hand and it will feel like a snake. Then you will cut as close to your hand as you can and you leave the knife at the bottom of the water, stick it in the mud. You do the same on the left side, but have to have a different knife and you leave it in the mud like you did on the right hand side. Then you can take the

root out of mud and water. And it shouldn't be any wider than your hand. If the patient is only feverish and other ailments then you use the Bug to make medicine and the patient will drink the medicine.

The way this bug comes to you is a mystery. Sometimes when one is eating, this bug would fall into their plate. No one knew how it got there, if it flew there or fell out of the sky. But it always landed where it would be seen. And it will only come to good people. So one that it comes to must treasure this bug. The closest way to describe it would be to liken it to an apple seed. It does not have legs nor head. It just looks like a seed and it should be wrapped up in a silk cloth together with some silver. Sometimes when it is being put away and one unwraps it one will see 2 bugs all wrapped up together. This bug does not eat either. You just need to keep it wrapped up in a silk cloth together with some silver, and you must unwrap it sometime and talk to it and if you have a need of something you tell it about it. And when you are going to use it for healing you must tell it about it. And if you are going to sell this Magic Bug you have to tell it or it will return to you. My mother inherited the Bug next. What was my grandmother's became my mother's. She used the Bug for healing next. And my father tried to make medicine. But it didn't work for him. So he did not really believe the Bug had healing powers. It must be for that reason that my mother sold the Magic Bug. A man came from Canada and paid her \$15.00 for it.

Translated by Mary L. Danforth



Tsi' niyawáu tsi' kya'toláú ne'n o'ná.yút
The Way It Happened The I Found It The Magic Bug

Tho tsi' katkali.sáks o.yá ok tshyukhlo.lihe?
While I was looking for a story others tell me

tsi' nu nákyá'to.láne? ne'n o'ná.yút nók tsi' teká.nyote
where I would find the magic bug but it would be difficult

yáka? ne'n ayakona'tu.háhse tsi' ka.yá né náhte?
they say the to show anyone the one that what

yonáskwaya kwah káh na'kanuhtunyuni'kó tsi' niyo.lé
has a pet really that I thought a lot until

na' wa'kata'nikuhlisane? ne'n tho ya.ké. tsi' nú niyenákale
now I made up my mind the there I went where she lived

tsi' ka.yá né náhte yakonáskwaya tho wí ní.yót
the one that what had the pet animal there the ways

tsi' kahlu.kás tsi' yah teyenu.wehse akato.ká.ne
that I've been hearing the not she likes it to be known

tsi' náhte yako.yá. tho kati yaha.kewe? yakhenatahle.ná.se
whatever she has there then I went I visited her

kwah kwi a'nyoh aksótha tsi' wa'tyaknithalúnyu
it seemed like my grandmother that we talked together

kwah úni i.ká tsi' wa'yutshanu.ní tsi' wa'khenatahle.ná.se.
also even for sure that she was happy that I visited her.

Kwah kati ka náhe na' wa'ki.lu, "Aksot, tat nuwa
So then after awhile when I said, "Grandmother, maybe

askwe.ní askhlo.li. tsi' náhte kunyáhte tsi' ká.tho
you're able to tell me what I am often that here

wa'kehwe". Wa'yai.lu, "Tat nuwa to.káske náhte kati salí.waya".
I come". She said, "Maybe for sure what then words you have".

Wa'ki.lu, "I.kélhe? askhlo.li. watekhu.níhe? ka ne'n o'ná.yút"?
I said, "I want you to tell me does it eat the magic bug"?

Wa'yai.lu, "Kwah kwi yah náhte te'wakanuhte thiká né
She said, "Well nothing I don't know that

aholihwá.ke". Kwah úni káh tsi' wahé.nene? yekuksne tsi'
on that subject". But too now it showed on her face that

yah te'yakonuhweú tsi' náhte wa'kheli'wanu.tu.se. Wa'ki.lu,
not did not like it what I asked her. I said,

"Wakya'to.láne? né náhte ne aoli.wa? tewakatuwatsyóni
"I found me that's what that's the reason I want to

ahukto·káhse? ot naakyele? tsi? akatewya·tu· né ka'i·ka'
find out what will I do that I take care of the this

wa'kalihu·ni". Na wa'yai·lu, "Yah kas te'knu·wehse?
was the reason". Now she said, "Not always I like

akato·ka·ne tsi? wakh ne nahohte. So·tsi? kas oksake
to find the I have that kind. So much always different ones

kas wa'yai·lu awelu'uske? thika akuhlo·li.
always they would say a witch that one I'll tell you

kati kanyo yah uhka tayakoto·káhse". Wa'ki·lu, "Yah ki wah
then if nobody will find out". I said, "No then

i' ok ayukyanuhteke". Na kwi wa'yukhlo·li. tsi? yah né
we only we will know". Now then she told me that not that

tewatekhu·nihe ne'n o'na·yut, okhale tsi? ne
it doesn't eat the magic bug (medicine bug) and that just

ok yah akte thyusa·we ne'n ohwista oskánhe
that not other place it will go that money together

Akahwe'nunihake? tahnú kanhehksatasha na'kakaho·ta
wrapped also silk that kind of material

takahahuwe'ektuhake okhale? tsi? sa nahte yoli·waya
wrapped with and that too what what it's purpose

kwah akwe·ku wa'yukhlo·li, tsi? niyo·le na sayukli'wanu·tu·se?
every all she told me, until now she asked me again

ot na'ya·wa·ne tsi? ukya'to·la·ne ne'n o'na·yut. Wa'ki·lu,
what happened that it found me the medicine bug. I said,

"Kwah se ní nok tsi? kuye·luhe?, nok tsi? i·kelhe askhlo·li.
"I'm only fooling you, but I want you to tell me

tsi? niyoliho·ta au·tu kati ne'n
that what is its customs it's possible then that

akatkalala·ko". Wa'i·lu ne'n aksotha,
I'll be able to tell they story". She said the my grandmother,

"Otku uhte, yah nawu·tu takuhlo·like ne'n aukwanuhteke
"Snakes' sakes, no never would I have told you that had I known

tsi? né ok kah tsi? ihselhe? asya·tu kwah
that that's all that you wanted you write really

sa'nikuhlaya·tane tsi? yah tho tewakatuhwatsyo·ni tho
you understand that no there I don't want there

akhsa·nalake thika kahyatuhsa·ke tsi? niyo·le na tshisahya·tu".
you put my name that on that paper until now that you wrote on".

Na' wathotuhwatsyohse ne'n Atana'tsli ne'n kwah otokau
Now he needed the Lounsbury (name) the for sure

ahatkatho ne'n o'na'yut. Na' ki ale wi tho sa'kehte.
he seen the medicine bug. Now then again there again I went.

Ne' nuwa sa'kheli'wanu'tu'se' awa'tu kah ne'
This time I asked her is it possible that

ayukhina'tu'hahse ne'n o'na'yut ne utahihawe' ne'n
she show us the medicine bug if I bring him

akbass tehotuhwatsyo'ni ne'n ahatkatho' ne' na'kaya'to'ta".
my boss he wants to to see that kind of creature".

Wa'i'lu, "Na' kwi ne nok awa'tu e'so asknikalyakse
She said, "Now then have to a lot for you two to pay me

tsi' niyo'le awa'tu asni'ka ne'n o'na'yut".
before it's possible for you two to see the medicine bug".

Na' kwi kwah ok tha'tusakhelihwawalyehse' o'ya' nahte
So then it only I mixed up her mind other what

sayaknitha'lahkwe tsi' niyo'le kwa'nyoh sayako'nikulha
we talked about until it seemed like she had forgotten

na' wa'ki'lu', "Atskwe aksot na' ki uhte wi askwahta'ti".
then I said, "Well grandmother now I guess I'll go home".

Uknehla'ko' tsi' wa'yai'lu, "Tat kwi nuwa awa'tu
I was surprised that she said, "Maybe it's possible

aknina'tu'hahse ne'n aknuhkwat kanyo ahsnelheke".
I can show you two the medicine if the two of you want to".

Na' kwi tutahihnuksa ne'n Atana'tsehli. Kwah
Now then I went back after him this Lounsbury. Just

kah ok nahe okhna tho yusayaknewe. Na' ki ok wi
a little while then there we arrived back there. Now straight away

wa'yenohkwako'na ne'n o'na'yut tsi laya'tit kwah tho
she went after the bundle the magic bug where he was in as there

teyaknika'ntle tsi' na wa'yehwe'nunyahsyi ne'n nya'tewahsohkwake
we were watching when she unwrapped the many colors

kanhehsatasha tekanauwe'ekta katsa ok tsya'tak yawale
silk it was wrapped in about seventeen

nikanhehsake tho wa'yehwehnunyahsyi tsi' niyo'le na' tho
ribbons (silk) there she unwrapped it until now there

tka'u'wit ohka'la na'ka'uyo'ta ka'i'ka ka'uwa'ku ya'yahk
bowl was in bark that kind of bowl this in the bowl six

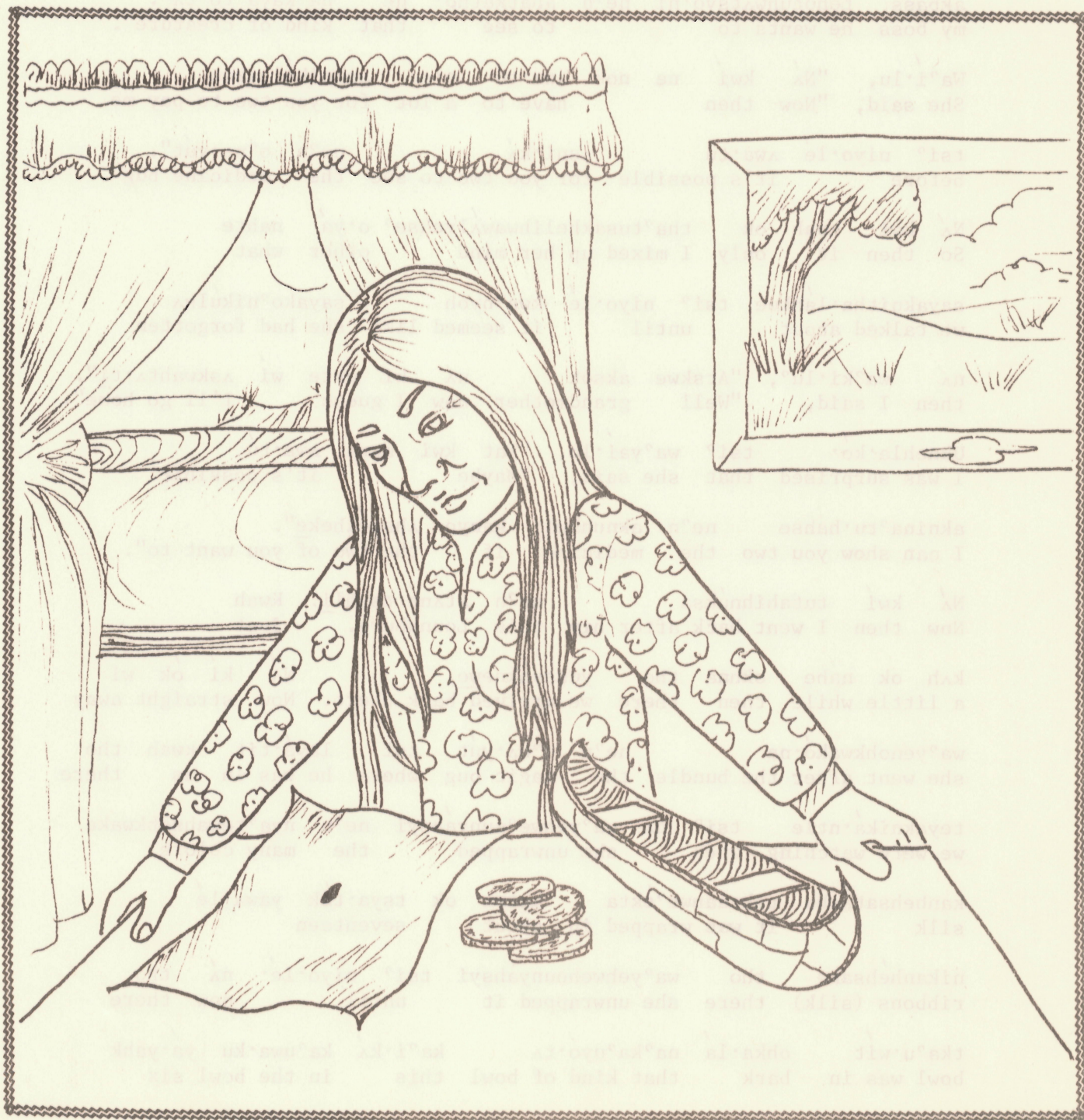
nikakweni¹.take tho i¹.wat ok ne²n o²n¹·yut atk¹hanyahksla¹.ku
pennies (coins) there it was in and the magic bug on a hankerchief

ne kahwan¹ tsi² ka¹.y¹ tyotyela¹htu tekaha²uwe ne uhte
it was wrapped in the one first wrapped in it must be

twakta tsi² nikaya²to¹.ta ne²n o²n¹halhko¹ kahik ka¹.na¹he.
closest that the way it looked the grapes fruit seed.

Told by John A. Skenandore

Translated and taped by Mary L. Danforth



Tsi' niyawau tsi' kya'tolau ne'n o'na'yut

Tho tsi' katkali·saks o'ya ok tshyukhlo·lihe' tsi' nu nakya'to·lāne' ne'n o'na'yut nok tsi' teka·nyote yaka' ne'n ayakona'tu·hahse tsi' ka·ya ne nahte yonaskwaya kwah kah na'kanuhtunyuni'ko tsi' niyo·le na' wa'kata'nikuhlisane' ne'n tho ya·ke tsi' nu niyenakle tsi' ka·ya ne nahte yakonaskwaya tho wi, ni·yot tsi' kahlu·kas tsi' yah teyenu·wehse akato·ka·ne tsi' nahte yako·ya tho kati yaha·kewe' yakhenatahle·na·se kwah kwi a'nyoh aksottha tsi' wa'tyaknithalūnyu kwah uni i·ka' tsi' wa'yutshanu·ni tsi' wa'khenatahle·na·se. Kwah kati, ka nahe na' wa'ki·lu, "Aksot, tat nuwa askwe·ni askhlo·li tsi' nahte kunyahthe tsi' ka·tho wa·kehwe". Wa'yai·lu, "Tat nuwa, to·kaske nahte kati sali·waya". Wa'ki·lu, "I·kelhe' askhlo·li; watekhu·nihe' ka ne'n o'na'yut"? Wa'yai·lu, "Kwah kwi yah nahte te'wakanuhte thika ne' aholihwa·ke". Kwah uni kah tsi' wahe·nene' yekuksne tsi' yah te'yakonuhweu tsi' nahte wa'kheli'wanu·tu·se. Wa'ki·lu, "Wakya'to·lāne' ne' nahte ne aoli·wa' tewakatuwatsyoni ahukto·kahse' ot naakyele' tsi' akatewya·tu ne ka'i·ka' wa'kalihu·ni". Na' wa'yai·lu, "Yah kas te'knu·wehse' akato·ka·ne tsi' waki' ne' nahohte. So tsi' kas oksake kas wa'yai·lu awelu'uske' thika, akhlo·li kati kanyo yah uhka tayakoto·kahse". Wa'ki·lu, "Yah ki wah i' ok ayukyanuhteke". Na' kwi wa'yukhlo·li tsi' yah ne' tewatekhu·nihe' ne'n o'na'yut, okhale tsi' ne ok yah akte thyusa·we' ne'n ohwista oskanhe akahwe'nunihake' tahnū kanhehksatasha, na'kakaho·ta takahahuwe'ektuhake okhale' tsi' sa nahte yoli·waya kwah akwe·ku wa'yukhlo·li, tsi' niyo·le na sayukli'wanu·tu·se' ot na'ya·wa·ne tsi' ukya'to·lāne' ne'n o'na'yut. Wa'ki·lu, "Kwah se ni nok tsi' kuye·luhe', nok tsi' i·kelhe' askhlo·li tsi' niyoliho·ta au·tu kati ne'n akatkalala·ko". Wa'i·lu ne'n aksottha, "Otku uhte, yah, nawu·tu takuhlo·like ne'n aukwanuhteke tsi' ne' ok kah tsi' ihselhe, asya·tu kwah sa'nikuhlaya·tane tsi' yah tho tewakatuwatsyoni tho akhsa·nalake thika kahyatuhsa·ke tsi' niyo·le na' tshisahya·tu". Na' wathotuhwatsyohse ne'n Atana·tsli ne'n kwah otokau ahatkatho ne'n o'na'yut. Na' ki ale wi tho sa·kehte. Ne' nuwa sa'kheli'wanu·tu·se' awa·tu kah ne' ayukhina'tu·hahse ne'n o'na'yut ne' utahihawe' ne'n akbass tehotuhwatsyoni ne'n ahatkatho' ne' na'kaya'to·ta'. Wa'i·lu, "Na' kwi ne' nok awa·tu e·so asknikalyakse tsi' niyo·le awa·tu asni·ka' ne'n o'na'yut". Na' kwi kwah ok tha'tusakhelihwawalyehse o'ya nahte sayaknitha·lahkwe tsi' niyo·le kwa'nyoh sayako'nikulha na' wa'ki·lu, "Atskwe, aksot na' ki uhte wi askwahta·ti". Uknehlako' tsi' wa'yai·lu, "Tat, kwi nuwa awa·tu aknina'tu·hahse ne'n aknuhkwa't kanyo ahsnelheke". Na' kwi tutahihnuksa ne'n Atana·tsehli, Kwah kah ok nahe okhna tho yusayaknewe. Na' ki ok wi wa'yenohkwako·na ne'n o'na'yut tsi' laya·tit kwah tho teyaknika·ntle tsi' na wa'yehwe'nunyahsyi ne'n nya'tewahsohkwake kanhehksatasha tekanauwe'ekta katsa ok tsya·tak yawa·le nikanhehsake tho wa'yehwehnunyahsyi tsi' niyo·le na' tho tka'u·wit ohka·la na'ka'uyo·ta ka'i·ka' ka'uwa·ku ya'yahk nikakweni·take tho i·wat ok ne'n o'na'yut atkahanyahksa·ku ne' kahwaha tsi' ka·ya tyotyelahtu tekaha·uwe ne' uhte twakta tsi' nikaya'to·ta ne'n o'nalalhko' kahik ka·nahe.

The Way I Happened To Find The Magic Bug

It was while I was looking for stories that different people would tell me where I would find the magic bug.

They said it would be very difficult to talk the one who has the pet into letting me see it.

I thought about it quite a while before I decided to go to the woman's home that had the magic bug.

The way I had been hearing it is that she didn't like anyone to find out that she had the magic bug.

So I went to visit her. She was very happy that I came to visit her and it seemed just like I was talking to my grandmother. I had been visiting her for quite a while when I said, "Grandmother, maybe you are able to tell me the reason I came here"?

She said, "Maybe, for sure I can. What news do you bring"? (or what can I tell you?) I said, "I want you to tell me does the magic bug eat anything"? She said, "I don't know anything about that subject". It showed very plainly on her face that she didn't like what I had asked her. I said, "The reason I wanted to know was because I had found one and I want to know how to take care of it".

That is the reason she said, "I don't like anyone to find out I have one of them because right away they always say she's a witch. But, I will tell you if no one else finds out".

I said, "The only ones that will know about this is you and I".

So she told me that the magic bug (medicine bug) does not eat, and that it will not go away if you wrap it in silk material and put some silver coins in the wrappings. She told me everything, even that I was supposed to tell the medicine bug what I wanted it to do.

Then she asked how it happened that the magic bug found me.

I said, "I'm just fooling you, I just wanted to learn the medicine bug's habits so I can write about it and sell my story".

She said, "For snakes' sakes I would have never told you had I known that all you wanted was to write about it. I want you to clearly understand that I don't want you to put my name on that paper that you have written on".

Now Lounsbury really wanted to see the medicine bug. So I went back to see her again.

This time I said, "Is it possible for my boss and myself to see the medicine bug if I bring him along? He wants to see what it looks like".

She said, "Before you two can see my medicine, you will have to pay me quite a lot".

I changed the subject and we talked about a lot of other things. I had her all mixed up. When I figured she had forgotten about charging us, I said, "Grandmother I guess we'll be going home now". To my great surprise she said, "Well maybe I can show you my medicine if you want to see it". So then I went after my boss. It was just a little while and we went back to her house.

She went after the bundle right away that the medicine bug was wrapped in. We were watching as she unwrapped the bundle that the medicine bug was wrapped in silk ribbons until finally we saw a boat made of bark. Inside the boat were six coins and the medicine bug was tied in a silk handkerchief. The first wrapping was where it was.

The closest explanation for the way it looked was that it looked like the seed from a grape.

Otsinu·wa
Hunting Worm

Wahu·nise' yak' lu·kwe latolatsko'
Long time ago they say a man he was a great hunter

nahaya'to·ta'. Lonaskwaya·tahkwe' tok nakatsinuyo·ta. Ne
was his kind. He used to have some kind of a worm. It is

kas yak' na wahatolatha' yahaya'tahawe'
always they say when he goes hunting he would take it along

ka'i·ka' otsinu·wa. Ne ka'i·ka' otsinu·wa akalihu·ni
this worm. It is this worm will be the cause of it

lonuhte' kas tsi' nu nyaha·le ya'taute
he knew always the place he would go that's for sure

ahalyo' nahte' i·lelhe' ahalyo.
he would kill whatever he wants for him to kill.

Yah ne uhka' teyakonuhte' ot na'katsinuyo·ta.
Never did anybody know what kind of worm it was.

Kanyo' ona' ahokstaha·ne' ne'n latolatsko', ne kas
If ever when he gets old this great hunter, it is always

yak' ne'n loyaha' ahaye·na' ne'n otsinu·wa.
said his son will get the worm.

Ta't akte nyaha·we' ne'n otsinu·wa ne'n
If elsewhere it will go the worm that is

laukwe·take. Na ki' ne yah nahte' teswastake.
on his relation side. So now it's not a thing is it good for.

Told by Ulysses Webster to Lewis Webster
Corrected by Andrew Beechtree
Translated and taped by Amos Christjohn

Otsinu·wa

Wahu·nise', yak' lu·kwe latolatsko' nahaya'to·ta'. Lonaskwaya·tahkwe'
tok nakatsinuyo·ta. Ne kas yak' na wahatolatha' yahaya'tahawe'
ka'i·ka' otsinu·wa. Ne ka'i·ka' otsinu·wa akalihu·ni lonuhte'
kas tsi' nu nyaha·le ya'taute ahalyo' nahte' i·lelhe' ahalyo.
Yah ne uhka' teyakonuhte' ot na'katsinuyo·ta. Kanyo'
ona' ahokstaha·ne' ne'n latolatsko', ne kas yak' ne'n loyaha'
ahaye·na' ne'n otsinu·wa.
Ta't akte nyaha·we' ne'n otsinu·wa ne'n laukwe·take. Na ki'
ne yah nahte' teswastake.

Told by Ulysses Webster to Lewis Webster

Hunting Worm

Once there was a man who was a great hunter who owned some kind of worm. So when he would go hunting he would carry this worm with him. This worm was the reason that he knew just where to go to find the animal that he wanted to kill. No one knew what kind of a worm it was.

When the great hunter gets old, his son will become owner of this worm.

If the worm goes elsewhere, then it will lose its powers.

Translated by Amos Christjohn



Lutolatstákhwa
Hunting Helper

Lutolatstákhwa? lotinaskwaya'táhkwe? tóhka niha'tí
Hunting bug they had this kind of pet a few of them

ka'i·ká lánukwehu·wé ne'n lutolatstáhkwe. Teyonaskwanú·yanit
these Oneidas that used to hunt. It was a terrible animal

yáka? né na'kaya'tó·tá akuwa·ká. Tsyohyúhkalat
they say this this kind of pet to see. One inch

ok nikahná·yēs tahnú a'e niyonutsista? okhale?
only she was that tall besides a huge size of head and

tekakahlowaná·se sá. Né ok uní awa·tú tyótkut yothohkwánhute
it has big eyes too. Only too it's possible always had in its mouth

otsinuhya'ta tat awató·ktá ka'i·ká otsinuhya'ta né ki
sinews if it will use up this sinews then

ahoka·lí ne'n laotse·ná oskanu·tú kahsiná·ke lānetáhkwaske.
bite him the his animal deer on her leg used to take it out.

Né yáka? ná wahatolátha ka'i·ká ne'n né náhte
This they say now he went hunting this this is what

lonáskwaya kwah kás yáka? ok tha'kaya'takáheye
has a pet quite always it is said gets weak (in body)

ne'n oskanu·tú yah thakakwe·ní auté·ko. Kwah kás
the deer not able to run away. Quite always

yáka? nok tehoká·nele ne'n latolatsko
it is said just she would just look at him the big game hunter

ka'i·ká yutolatstákhwa otsi'nu·wá tekaha'úwe kás kanhesatásha
this use to hunt with bug wrapped up always silk cloth

na'kakáho·tá. Né tho ni·yot laonata'tslaku
that kind of material. That's just like that in his pocket

kanohkwitákhehse ná lato·láts. Né yáka? tá't tok
bundle in store when he hunts. This it is said if something

na'ya·wá·ne ne'n ahono·lá ka'i·ká tsi? ka·yá ne'n né náhte?
happen then he unable this the one that his what

lonáskwaya. Né kí ok awa·tú ne ashonásku tsi? ka·yá
he has a pet. Then he only possible give bug to the one

tetwákta sahuwé·taya tá't yah thahakwe·ní ne'n kwah ok
that is closest his relatives if not able too only

tyótkut ayotnohkwanu·tá·ke otsi'nuhya'ta laulhá ki
always have bundle in its mouth veins (sinews) himself

Λhoka·lí ne'n laotse·ná. Yah thaháttoke? ná
it will bite his pet. Not he wouldn't notice when

Λhoka·lí ka'i·ká otsi'nu·wá né tsi' katoká né tsi'
it bites him this bug because certain because

nu nikayá·tit. Kwah kí ok tΛhatye·lá ná waho'notstalahne.
where it is in. Quite to his surprise when he gets scabs.

Né ka'i·ká otsi'nu·wá tho náka·yéle? kanyó Λwatuhkályake.
this bug there it is said will do if gets hungry.

Kwáh yáka? uskah ok tsi' nityotyela·tu Λwa·tu ákte
Just they say one only that way able to away

Λshakoya'taha·wihte. Né wí ne'n tá·t yah teshaukwé·taya
carry her. That is if not have people left

úhka utashako·yú tahnú ná yah thusahakwe·ní ne'n
who to give besides now not unable to anymore the

usahato·late. Ne kati ok Λwa·tu ne'n e·lá Λhaya'taha·wihte.
to hunt. This then must be possible this away to carry her.

Ná kwi Λhathuyu·ní. kwah Λhateya·tu tsi'
Now then he will make a boat (canoe) really good that

Λhathuyu·ní. tho né o·ná tho Λhaya'titane?
he will make a boat there that now there put her into

ka'i·ká otsi'nu·wá okhná tsi' ka·yá kwah kayhuhowa·ná
this bug then the one quite big river

ne tho yahtká·lahte? Λwahna·wáhte. Tá·t kah niyo·lé
that there will let go she will go down stream. If short distance

nu ya·yohálhene ka'i·ká kahuwe·yá tsi' nu nikayá·tit
then become attached too this boat where where it's in

ne'n otsi'nu·wá né kí o·ná ne'n olihwi·yó tsi' wahoka·lí
the bug this then now then for sure the he bit him

ne'n laotsena·ká. Kwah kas kí tsi' ok nu
this former owner of pet. Quite always all over when

na'yakoka·lí ka'i·ká na'kaya'to·ta yah úni thaháttoke? tsi'
it bites someone this kind of pet not too notice that

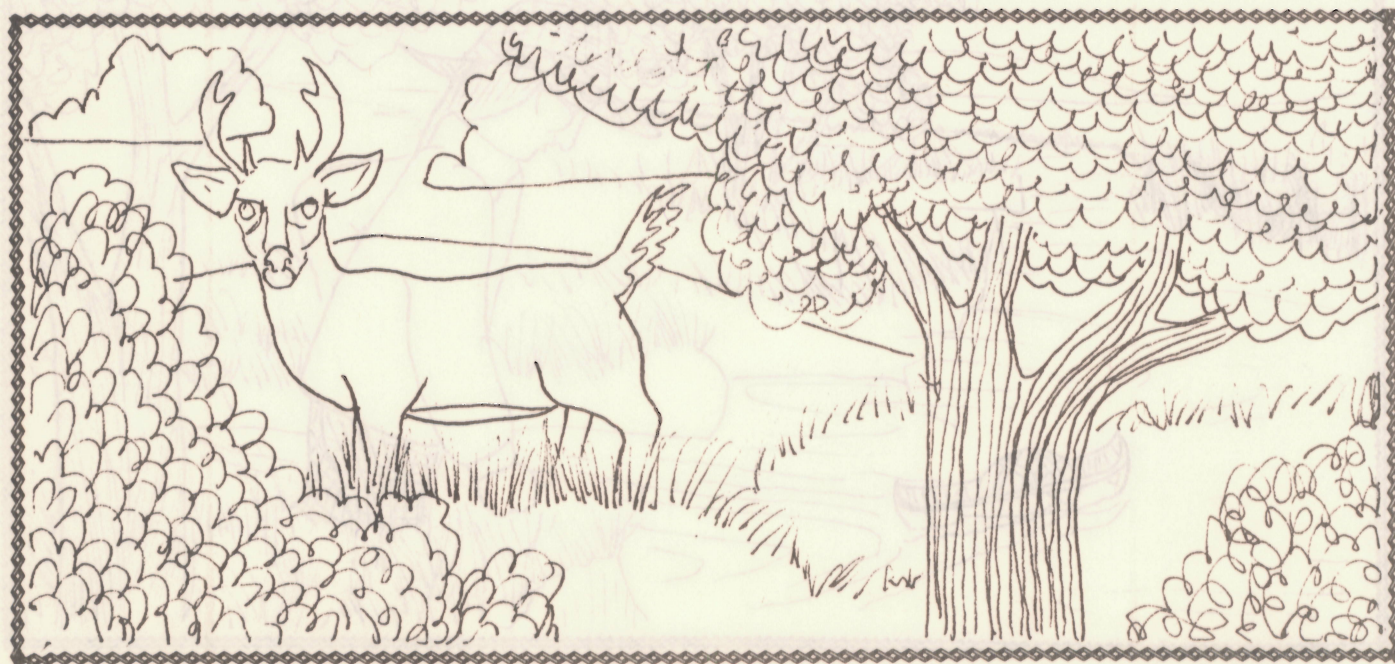
ne tho nikayelha ne'n otsi'nu·wá né tsi' yah
this there she is doing it the bug because not

thau·tu akuwa·ká.
possible to see her.

Lutolatstákhwa

Lutolatstákhwa? lotinaskwayá.táhkwe? tohka niha.ti, ka'i.ká
 lanukwehu.wé ne'n lutolatstákhwe. Teyonaskwanú.yanit yáka? né
 na'kaya'tó.ta, akuwa.ká. Tsyohyúhkalat ok nikahna.yes tahnú
 a'e niyonutsista? okhale? tekakahlowaná.se sá. Né ok uni
 awa.tú tyótkut yothohkwánhute otsinuhya.ta tat awató.kta ka'i.ká
 otsinuhya.ta né ki ahoka.li ne'n laotse.ná oskanu.tú kahsina.ke
 lanetáhkwaske. Né yáka? na wahatolátha ka'i.ká ne'n né náhte
 lonáskwayá kwah, kás yáka? ok tha'kaya'takáheye ne'n oskanu.tú
 yah thakakwe.ni aute.ko. Kwah kás yáka? nok tehoka.nele
 ne'n latolatsko ka'i.ká yutolatstákhwa otsi'nu.wá tekaha'úwe
 kás kanhesatásha na'kakáho.ta. Né tho ni.yot laonata.tslaku
 kanohkwitákhehse na lato.láts. Né yáka? tá.t tok na'ya.wá.ne
 ne'n ahono.lá ka'i.ká tsi? ka.yá ne'n né náhte? lonáskwayá.
 Né ki ok awa.tú ne ashonasku tsi? ka.yá tetwákta
 sahuwe.taya tá.t yah thahakwe.ni ne'n kwah ok tyótkut
 ayotnohkwánu.tá.ke otsi'nuhya.ta laulhá ki ahoka.li ne'n
 laotse.ná. Yah thaháttoke? na ahoka.li ka'i.ká otsi'nu.wá
 né tsi? katoka né tsi? nu nikayá.tit. Kwah ki ok tshatye.lá
 na waho'notstalahne. Né ka'i.ká otsi'nu.wá tho náka.yéle?
 kanyó awatuhkályake. Kwah yáka? uskah ok tsi? nityotyela.tu
 awa.tú ákte ashakoya'taha.wihte. Né wí ne'n tá.t yah teshaukwé.taya
 úhka utashako.yu tahnú na yah thusahakwe.ni ne'n usahato.láte.
 Ne kati ok awa.tu ne'n e.lá ahaya'taha.wihte. Na kwi
 ahathuyú.ni kwah ahateya.tu tsi? ahathuyú.ni tho né o.ná
 tho ahaya'titane? ka'i.ká otsi'nu.wá okhna tsi? ka.yá kwah
 kayuhowa.ná ne tho yahatká.lahte? awahna.wáhte. Tá.t kah
 niyo.lé nu yálohálhene, ka'i.ká kahuwe.yá tsi? nu nikayá.tit
 ne'n otsi'nu.wá né ki o.ná ne'n olihwi.yó tsi? wahoka.li
 ne'n laotsená.ká. Kwah kás ki tsi? ok nu na'yakoka.li ka'i.ká
 na'kaya'tó.ta yah úni thaháttoke? tsi? ne tho nikayélha ne'n
 otsi'nu.wá né tsi? yah thau.tú akuwa.ká.

Told by Ulysses Webster to John Skenandore



Hunting Helper

Hunting bug, a few Oneida men had this kind of pet to hunt with.

It was a terrible looking pet, they say, if you should see it. It was only one inch long with a huge head and great big eyes. It always had to have sinew in its mouth. If it ran out of sinew, then it would bite its owner. They used to take this out of the deer leg. (sinew)

They say when he hunts, this one who has a pet like this, the deer get just weak and are unable to run away. They say she just looks at the big game hunter. This hunting bug is always wrapped in silk material. This bundle is in his pocket all the while he is hunting.

If something should happen and he is unable to hunt, the one who has this kind of pet must give it to someone who is his closest relative. If it's not possible to have sinew in its mouth, then the bug will bite the owner.

He wouldn't notice when it bites, because it would still be where he left it wrapped up. All of a sudden, to his surprise, he will get scabs. This bug is the one that will do that when it gets hungry.

There is only one way to be able to take it away.

If he doesn't have any relatives left to give it to and he's unable to hunt anymore, then he has to take it away. He must make a boat the best way he knows how. He must put the hunting bug in this boat and take it to a big river. It will go downstream. If it goes a short distance and gets hung up, this boat where the bug is in, then for sure it will bite the former owner of this pet. It bites him all over his body, this kind of pet. He wouldn't notice either that this bug is doing this, because it's impossible to see it.

Translated by Mary L. Danforth



Kanaháhtot
Hunting Bug

Tsi' ni·yót tsi' lotinaskwayá·táhkwe ne'n kanaháhtot
The way that they got this bug the hunting bug

né kás ka'i·ká oskanu·tú kuwáyo tok kás náhe
always this deer kill for a long while after

tkuwanyalyá·khu kwah ok o·ná kanyahkalo·kú watolyántluhe.
they had cut his head off still now behind the neck it was still moving.

Tho nú ka'i·ká nihatiya'to·láskwe ne'n kanaháhtot
There where this that's where they were in the hunting bug

yah úhte tho te·yót ne'n akwe·kú oskanu·tú nyayotiyá·take
it wasn't very common that all deer to have

ka'i·ká na'katsi'nuyó·tá né tsi' yah wí tehonatyohkwa·ná
this this kind of bug because there were not so many

ne'n lotinaskwayá·táhkwe. Né ok áwa·tú tyótkut oskanu·tú
the they had this kind of pet. Only have to always deer

ostahlú·wa áyotho'kwanyu·take tahnú kanheksatásha
spleen there it would be stuck on and silk

nya'tewahsókhwake ne tehati hauwe'ektáhkwe. Ka'i·ká
several colors this they wrapped the hunting bug in. This

otsi'nu·wá ne ka'i·ká yahatstotláhawe' kanyó oná
hunting bug this package he would take when now

áhatolátha' ne'n oskanu·tú. Né o·ná áhaya'to·lá·ne ne'n
he would hunt the deer. This now he would find her the

oskanu·tú kwah kás nók tho wa'tka·tá·ne' tehoka·nele'
deer quite always there she would stop she would look at him

yah takakwe·ni autéhko. Áti kati ne'n la'shanáksa,
not be able to to run away. It makes no difference how bad his aim is,

áwa·tú ki áho'wahlaya·táne' né tsi' áwa·tú
it's possible anyway for him to get meat because it's possible

sé ne'n yahahulo·tá tsi' niyo·lé ná áhalú·tate.
too that put gun on deer before now he will shoot.

Úskah ok tsi' nityotyela·tú áwa·tú elá
There's only one way it's possible away

áhaya'táha·wíhte' ná né náhte lonaskwayá. Né ka'i·ká ná
he take the bug now there whatever his pet. this then

áhokstáthane', áwa·tú ne tátho·yú tsi' ka·yá
when he gets old, it's possible this to give him the one

tethakwa·nā' tsi' lahwa·tsi·laya' nok tsi' tá·t yah
that is the oldest of his children but if no

tesaukwé·taya' nā' ki' nok awa·tú' ahahta·ti'
family left then it's only possible for him he will leave

yahaya'·tá·hawe ka'i·kA' laotse·nā'. Tsi' niku'
he will take it along (his kit) this his pet. As much as

ahakwe·ni' awinu·hake tsi' niyo·le nā' tho
he is able as far as possible away that far now where

yahatluti·sake o'ne·yal tsi' ka·yA' kalutowa·nā' ne
look for tree trunk beech tree the one that is big there

ka'i·kA' ahahla·lake tsi' niyo·le' ohahta·ke tho né' o·nā'
this he will burrow a hole until core there now

tho yahaya'·titahne. Okhna tathanweslo·loke' kwah i·kA'
there he will put her in. Then cover it back in really

ahahni·late. Tho ne o·nā' ahahta·ti'.
make tight (or hard). There then now he will go back home they

ne o·nā' ka'i·kA' ya'tawatku·tá·hke' yah nuwa·tú'
then now this will disappear never

tatusaho'nikulha·lA' tá·t kwah nok tsi' isi yahaya'·tu·ti'.
bother him again if quite only away he would throw her

né' ki' né' o·nā' kanyo' onā' awatekhwisane'
there possibly too now if now she would eat it up

ne'n ostahlu·wa okhna laulhá' ne'n laotsena'·kA'
the grissle then himself the former owner of pet

ashoka·li yah thahattoke' né' tsi' yotku
will bite not notice because it has super natural powers

ka'i·kA' kanaháhtot. Áti ne'n oska·waku atwé·seke
this hunting bug. Makes no difference in the woods it would remain

akakwe·ni' ki yashoka·li ne'n laotsena'·kA'
she will be able to bite him this for owner of hunting bug

yah thahatkátho' kwah ki' ok tathatye·lA' nā' waho'·notstalane'
not able to see her quite suddenly to his surprise he will get scabs

yah u·ni' thau·tú' usahuwátsyahte.
not too possible to cure him.

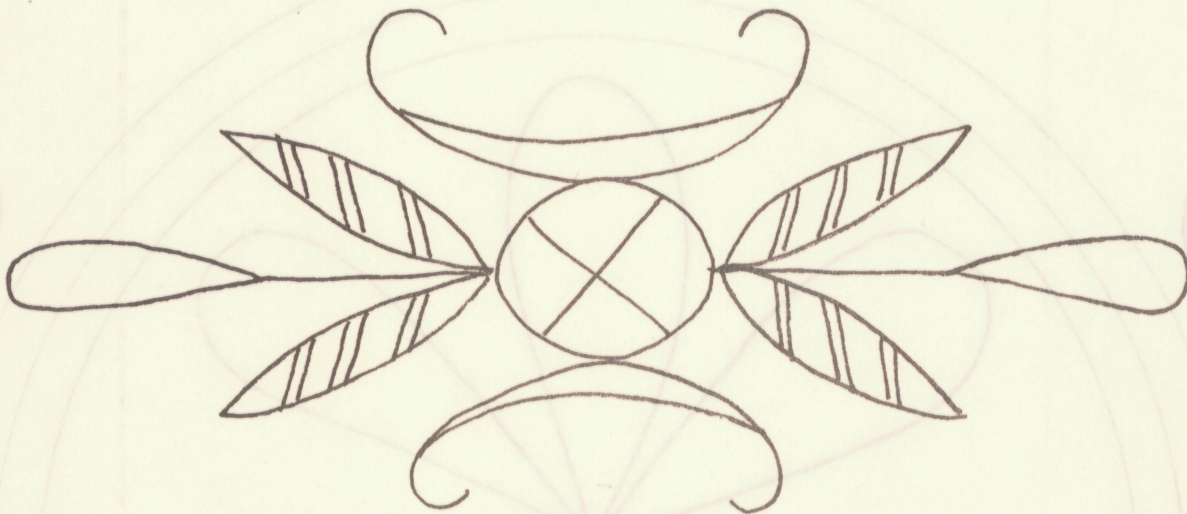
Told by Thomas Elm to John A. Skenandore
Corrected by J.S.

Translated and taped by Mary L. Danforth

Kanahtot

Tsi' ni-yot tsi' lotinaskwaya-tahkwe, ne'n kanahtot
 ne kas ka'i-ka oskanu-tu kuwalyo tok kas nahe tkuwanyalya-khu
 kwah ok o-na kanyahkalo-kú watolyantluhe. Tho nu ka'i-ka
 nihatiya-to-laskwe ne'n kanahtot yah uhte tho te-yot ne'n
 akwe-kú oskanu-tu nyayotiya-take ka'i-ka na-katsi-nuyot-ta
 ne tsi' yah wi, tehonatyohkwa-na ne'n lotinaskwaya-tahkwe.
 Ne ok awa-tu tyotkut oskanu-tu ostahlu-wa ayotho-kwanyu-take
 tahnu kanheksatasha nya-tewahsohkwake ne tehatihauwe-ektahkwe.
 Ka'i-ka otsi-nu-wa ne ka'i-ka, yahatstotlahawe kanyo on
 ahatolatha? ne'n oskanu-tu. Ne o-na ahaya-to-la-ne ne'n
 oskanu-tu, kwah kas nok tho wa'tka-ta-ne, tehoka-nele? yah
 takakwe-ni autéhko. Ati kati ne'n la'shanaksa, awa-tu ki
 aho'wahlaya-tane? ne tsi' awa-tu se ne'n yahahulo-ta tsi'
 niyo-le na ahalu-tate. Uskah ok tsi' nityotyela-tu awa-tu
 el' ahaya-taha-wihte? na ne nahte lonaskwaya. Ne ka'i-ka
 na ahokstahane? awa-tu ne tathoyu tsi' ka-ya tethakwa-na
 tsi' lahwasi-laya nok tsi' ta-t yah tesaukwe-taya na ki
 nok awa-tu ahahta-ti yahaya-tahawe ka'i-ka laotse-na. Tsi'
 niku ahakwe-ni awinuhake tsi' niyo-le na tho yahatluti-sake
 o'ne-yal tsi' ka-ya kalutowa-na ne ka'i-ka ahahla-lake tsi'
 niyo-le ohahta-ke tho ne o-na tho yahaya-titahne. Okhna
 tathanweslo-loke? kwah i-ka ahahni-late. Tho ne o-na ahahta-ti
 ne o-na ka'i-ka ya-tawatku-tahkwe? yah nuwa-tu tatusaho-nikulha-la
 ta-t kwah nok tsi' isi yahaya-tu-ti ne ki ne o-na kanyo
 on awatekhwisane? ne'n ostahlu-wa okhna laulha ne'n laotsena-ka
 ashoka-li yah thahattoke? ne tsi' yotku ka'i-ka kanahtot.
 Ati ne'n oska-waku atwe-seke akakwe-ni ki yashoka-li ne'n
 laotsena-ka yah thahatkatho? kwah ki ok, thahatye-la na
 waho-notstalane? yah u-ni thau-tu usahuwatsyahte.

Told by Thomas Elm to John A. Skenandore

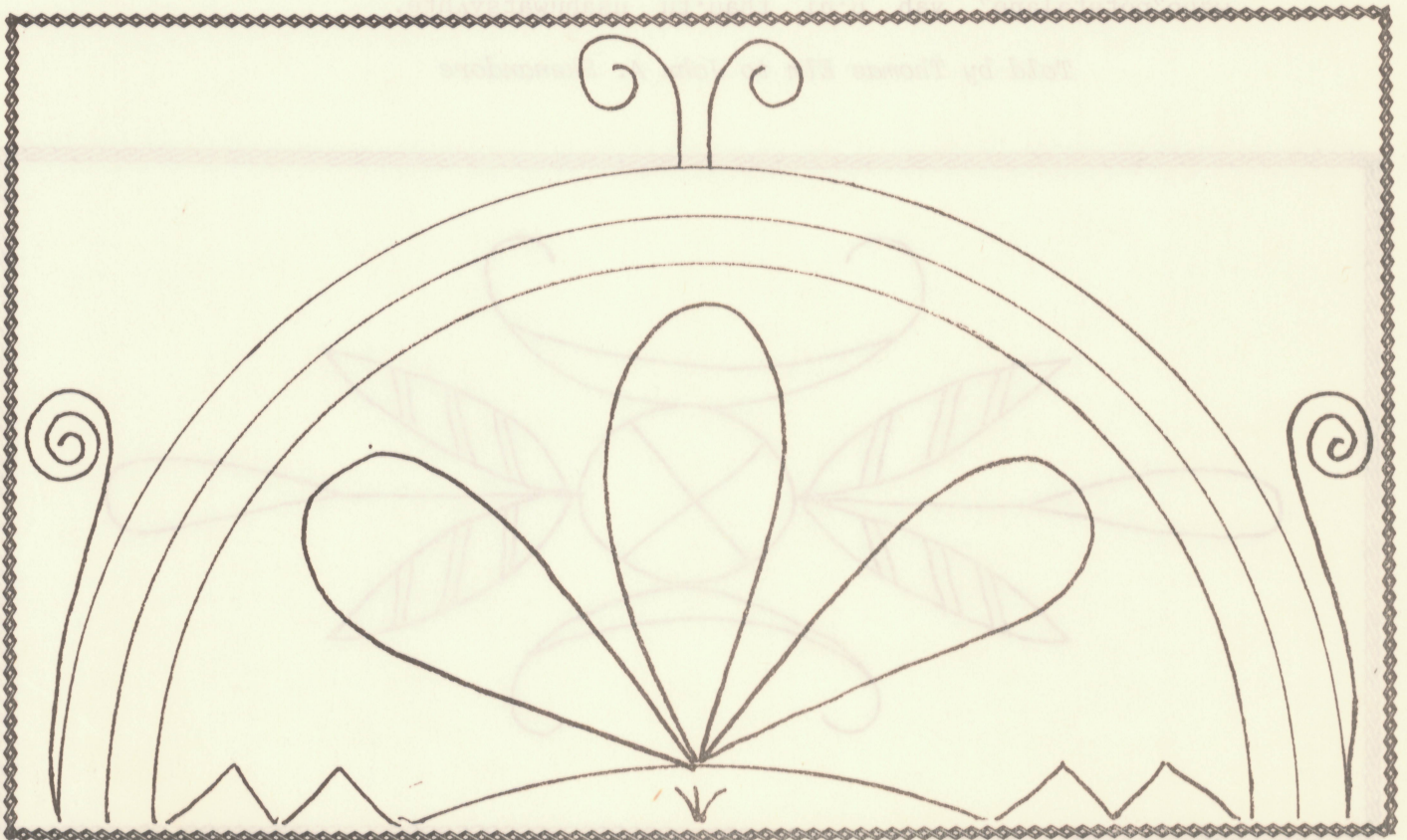


Hunting Bug

They say when a deer was killed and they cut its head off, there was something moving on the back of the deer's neck for awhile afterwards. This is where they found the hunting bug.

It must be that all deer did not have this hunting bug because there were only a few men that had the hunting bug. The owner of this bug always had to have some tendon, because this bug always had to have this in its mouth. And he had to wrap this bug in a silk cloth of many colors. And when he went to hunt deer he took this bug with him. When he did locate a deer, it just stood there and looked at him, unable to move. So even if he is a bad shot, he will be able to bring home a deer, because the deer is not able to move, he can go right up to it and shoot it. And there is only one way a person can get rid of this bug, once you acquire one of these bugs. You can give it to the oldest one of his children. But if he does not have a family then he will have to take this bug and go as far away as he can go. Then he will look for a very large beech tree and bore a hole to the core of the tree trunk, then he will put the bug in the hole and put the bark back and seal it shut. Then he can go home. This bug will never come back to bother him again. But if he just throws away the bug, then when the bug eats up the gristle, it will come back and bite the one that threw it (the bug) away and he would not even notice it bit him. Because of the mystic powers this bug possesses it can remain in the woods and still be able to bite him. He would not see it but all of a sudden he will have scabs and no one will be able to cure him.

Translated by Mary L. Danforth



Laskan

She·ku' lanunhenyuhkwe' lonatukwe'takayuskwe'
They were still living around the people that had the olden ways
and customs

ne'n ukwehuwe'ne, yah teyunisokuha'.
that is in the Oneida community, not too long ago.

Ne· ne' wa'kalihu·ni' wahotilihu·ti' tsi' o·na'
So it was for that reason they lost their custom as soon

tutáhsawa' wahuthnekóslawe' tsi' wahatiya'talane'
it had started for them to get baptized then they became members

ne'n kalihwiyostatslaku'. Otyahke se' wi
that is in line of Christianity. Some of them for sure

na' tsihotikstaha'u elhuwa' na wahuthnekóslawe',
now that they were already old just now they were baptized,

ne· kwi lonatataluhátyeskwe' ne'n lonátkuskwe'
it was those that were left back that is those that had super-natural
powers

tsi' ka·ya' yah tehonathnekósla. Ne uni yáka'
those which were not baptized. It was that too they say

ka'i·ka' laskan, yohonatu'u na tsahaniheye'
this living skeleton, what they became when they had died

ne'n lonatkuskwe'.
that is those that used to have super-natural powers.

Tahnu uni ne'n kwah olihwaka·yu' yah
And too it was the real old ways no

se wi teshakotiya'tata'as ne'n atwa'kanha'o·ku'.
never did they bury their dead these all different kinds of Indians.

Na' wahunukwe'takáhe·yahse', kwah kás nok
When one of their group had died, it was always only

wahatinakalotuni okhna' tho wahuskwa·la,
they would stand up some poles and then they would put a roof over it,

okhna' tho tashakotiya'ta·la ne'n
so then they put the body on top of it that would be

yakawahe·yu'.
the one that had passed away.

Yotka'te' uni na laskan yaha·tu' tho
Often times even now a skeleton he will turn into then

seshakonahlaka.li ne'n ukweho.ku' tho
 he would give their group a bad time that is the people that are
 teyakotawali.
 traveling around there.

Ne' kwi'n tat lukwe'taksa.hne' tsi' náhe'
 That is if he was mean during his living days that is while
 she.ku' lunhehkwe ne'n lotukwe'tátku
 still he used to be alive this man with super-natural power
 kwah ki' ok tho nyaya.wa'ne' na yahláheye' laskahnáksa
 just the same that will get that way now when he will die he is a bad skeleton
 yaha.tu.
 he will turn into.

E.só uní ne' ukwehoku' shakona'wáhtu ka'i.ká'
 Plenty of them too the people they had killed off these
 laskan tho nihotiye.lá.
 skeletons that had done that.

Yotlatstu' kátsa' ok nú thaya'takwalu.téhkwe'
 There was a time some unknown place laying on his side
 ne'n laskan ne' tho waha.néwe' tsya.ták niha.ti
 that is the skeleton right there they arrived at seven of the men
 lonatolatuhati' tho ne' tashakonahlaka.li
 came by hunting along it was there that he raised rumpus with that group
 shaya.tat u.tu' yusa.lawe, tsi' thohtáti
 one man was possible for him to get back, at his home
 wahathlolyani tsi' nahotiya.tawa.
 he told around what had happened to them.

Ne kati' wi ne' saha.né. ka'i.ká'
 So it was him that went back with them this here
 te'thuwakwana'ne tho nú tsutakaha.wi' tahnú
 now he was the greatest to them at that place during that time and
 o.ná se' ne tsihothnekosle, tho kwi' ne'
 it was already that he had been baptized, so it was that
 yaha.néwe' wahutye.lá tho ne' laya'takwalute'ko'.
 they got there to their surprise there it was laying on his side so big
 ka'i.ká' laskan.
 this here skeleton.

Kwah óksa' tsi' wahútoke' tsi' shakonahalya'khúni
 It was right away that they noticed that he had killed different ones

kwi' ka'i·kA' lutA·lO'. NA kwi' wahA·lu' ne'n
it was these friends of his. So now he said that is

thuwakwa'·nA "Ethwaskwaht kwi' thika'
their greatest "Let's knock down the roof over him on that

laskan", o·nA kwah tsa'tkatsistu·kohte' ne'n laoyeluta.
skeleton", so now it was just a flash of light that is his body.

Ne' tho' ne nA wahA·lu' ne'n te'thuwakwanA·ne,
It was at that time now he said this that used to be their greatest,

"Ka'i·kA', sahe·yú tho nú nyahA·se tsi' nú
"This here, you are dead at that place you go there at the place

tyako·nakte ne'n yakawahe·yú takA' nuwa·tú she·kú
their proper place for the dead don't ever any more

tAsese'nikulha·lA' kA·tho tsi' yauwatsya·té."
for you to bother them right here on this earth."

Ne' tho' ne yaka' tyolihwahtúu ne'n
It was at that time they say that went out of existence that is

laskan watna'tukhwa' kwah se' wi· otokA'u uhwatsya·kú
the skeleton it was called it was you see for real into the ground

yahati·yA' tsi' wahuwaya'tatane', tsi' níku sayota·tAle'
they had placed it as they buried him, as much that was left

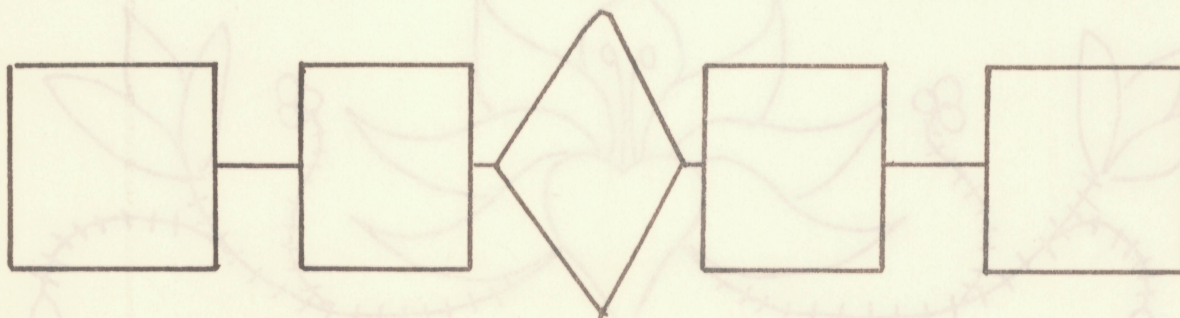
nA tsya'katsita·tahne. Né· yaka' né aoli·wa' yah oh náhte'
when the fire had gone out. It was they say for that reason not a thing

tehotataskenhá·u ne'n laskan. Tsi' né· lotya'tstahslowa·nA
did he try to help himself the skeleton. That's it he has the authority

tsi' ka·yA' nA lothnekosla.
that is which now he's been baptized.

Told by Shakohuhtotha (He Puts On Ears) Abram Smith
to Dennison Hill

Translated and taped by Amos Christjohn



Laskan

She·ku' lanunhényuhkwe' lonatukwe'takayúskwe' ne'n ukwehuwé·ne, yah teyunisokuha'.

Ne· ne' wa'kalihu·ni· wahotilihu·ti· tsi' o·na' tutáhsawa' wahuthnekoslawe' tsi' wahatiya·talane' ne'n kalihwiyo statsláku'. Otyahke se' wi na' tsihotikstahá·u elhúwa' na wahuthnekoslawe', ne· kwi lonatataluhátyeske' ne'n lonatkuskwe' tsi' ka·yá· yah tehonathnekosla. Ne uni yáka' ka'i·ka' laskan, yohonatu·u na tsahaniheye' ne'n lonatkuskwe.

Tahnu uni ne'n kwah olihwaka·yú yah se wi teshakotiya'táta'as ne'n atwa'kanha'o·ku·.

Na' wahonukwe'takáhe·yáhse', kwah kás nok wahatinakalotúni okhna' tho wahuska·la, okhna' tho tashakotiya'ta·la ne'n yakawahe·yú.

Yotka·te' uni na laskan yaha·tu· tho seshakonahlaka·li ne'n ukweho·ku· tho teyakotawali.

Ne· kwi'n tat lukwe'taksa·hne' tsi' náhe' she·ku' lunhéhkwe ne'n lotukwe'tátku kwah ki' ok tho nyaya·wá·ne' na yahláheye' laskahnaksa yaha·tu·.

E·so uni ne' ukwehoku· shakona'wahtu ka'i·ka' laskan tho nihotiye·la.

Yotlatstu' kátsa' ok nú thaya'takwalu·téhkwe' ne'n laskan ne' tho waha·newe' tsya·tak niha·ti lonatolatuháti' tho ne' tashakonahlaka·li shaya·tat u·tu yusa·lawe, tsi' thohtáti wahathlolyáni tsi' nahotiya·tawá.

Ne kati' wi ne' saha·né· ka'i·ka' te'thuwakwana·ne tho nú tsutakaha·wi tahnu o·na' se' ne tsihothnekosle, tho kwi ne' yaha·newe' wahutye·la tho ne' laya'takwalute'ko' ka'i·ka' laskan.

Kwah oksa' tsi' wahuttoke' tsi' shakonahalya'khuni kwi ka'i·ka' lúta·ló. Na kwi waha·lu' ne'n thuwakwana "Ethwaskwaht kwi thika laskan", o·na' kwah tsa'tkatsistu·kohte' ne'n laoyelúta.

Ne' tho ne' na waha·lu' ne'n te'thuwakwana·ne, "Ka'i·ka', sahe·yú tho nú nyaha·se tsi' nú tyako·nakte ne'n yakawahe·yú, taka' nuwa·tu she·ku' tasese'nikulha·la ka·tho tsi' yauwatsya·te."

Ne' tho ne' yaka' tyolihwahtúu ne'n laskan watna'tukhwa' kwah se' wi otoká uhwatsya·ku yahati·yá tsi' wahuwaya'tátane', tsi' níku sayota·tále' na tsya'katsita·tahne. Ne' yaka' ne' aoli·wa' yah oh náhte' tehotataskenhá·u ne'n laskan. Tsi' ne' lotya'tstahslowa·na tsi' ka·yá· na lothnekosla.

*Told by Shakohuhtotha (He Puts On Ears) Abram Smith
to Dennison Hill*



It was not too long ago when the older Indians were still alive. When they began to baptize our people, then we started to lose our culture. They were made Christians. Some of our people were up in age before they were baptized.

Some of our people who were not baptized had formed a group of people with supernatural powers. They say they became vampires when they died. The real old Indian custom was they didn't bury the dead. When one of their people died, they put poles in the ground and made a roof on them and then laid the dead person on it.

Very often they became vampires and became obnoxious and abusive to our people, and terrorized the community. And so if this man was hateful when he was alive when he dies and becomes a vampire he will be the same, as a vampire.

The vampires killed a lot of our people. Once this vampire was lying in an abandoned shack, 7 hunters came to this shack. This vampire killed all of them, but one managed to escape and made his way back to their village and told about what happened to the rest of the hunters. So they formed a party and went back to this shack and their leader went with them, although he had been already baptized. When they arrived at the shack they saw this big vampire lying there. They knew at once that this was the one that had killed their friends. So their leader said, "Let us burn this creature." Which they did. Then their leader said, "You are dead and you will go where the dead people go. Don't ever bother our people here on earth again." That was the end of these creatures called vampires. So they burried this creature or what was left of it after the fire died out.

The reason why the creature didn't try to defend itself was because the power of their leader was greater because he had been baptized.

Translated by Amos Christjohn



Yakoshú·nyuhse
Omens

Sheku latinákle ká·tho ne thonehtáhkwa
Yet they are still living right here that are they are believers

yakoshú·nyuhse.
omens

Tá·t é·lhal ákahnyani tsi? sanuhsote? tsi? yonhoka·late?,
If a dog would bark at your house by the door way,

ne kwi ne ká·tuhe ne'n uhka? ok áyaiheye? ne'n
that would be foretelling that is some body would die that is someone

tho yakonuhsote.
lives there.

Khale? ne'n otsistokli akta tsi? sanuhsote?
And too an owl nearby where your house stands

áwata·tí. Ne sa ká·tuhe? ne'n uhka? ok
it would let out a hoot. That too it means that is somebody

áyaiheye ne'n tho yakonuhsote?. Khale? ne'n tá·t
would die that is someone that lives there. And that too if

otsi?táha sanusku? ákatyeshu, ne kwi ne
a bird inside your house it would fly around, it would be

kalihwayá·ne ne'n yakotla'swaksata·ne?
it is bringing news that is they are going to have bad luck

ne'n tho yakonuhsote.
that is someone that lives there.

Khale? ne sa kwahko·li tsi? yohsuhtaka·late
And that too a whipporwill at the window sill

áwanitskwá·la ne'n tho yakonuhsote? yaiheyuhsle?.
it would perch that only that lives there is going to die.

Told by Halda Swamp to Lewis Webster
Corrected by Oscar Archiquette
Translated by Amos Christjohn
Taped by Amos Christjohn

