Lonatukwe? tatku?skwe?      Ukwewu?we
They Used To Have Mystic Powers Oneidas

I noticed a long time ago that they had mystic powers

the Oneidas maybe I should say they were able to tell

if something they are guilty of someone one time

man he went in where we used to live clothing

quite a few he took the one there he had entered and

Onikwahtala?ahka? luwayatskwe ne wahonhane? ahokahse, ne?n
Red (now dead) this man's name he hired him to find out, that is

my father (now dead) to tell him who stole from us he said this

Onikwahtala?ahka?,
"Tuwisko Ahakwe?ni Ahathlo?li?".
Big Red Webster (now dead),
"Big Thomas he is able to tell you".

Ok na kw? tho wa?akwehte? Tuwiskowahne wa?yotokahntahn?ne
So right over there we went to Big Thomas' place it just so happened

that he is home this Big Tom then nwo my father (now dead)

he told him what we came to do that there we came there

to my surprise I deck of cards took off and then

atekhwahlahwatslakta wahati kwa?n?y? ostuha
by the table he sat down it seemed like a little

he shuffled them into three parts that he separated them, the

cards. He said, "One take off anyone makes no difference

which one". So then one he took this my father (now dead)

okhna wahatkahse ne?n Tuwisk? waha?lu, "Kah kw? then
he looked at it this Big Thomas he said, "Here then
nukwati layatale tsi ka'ya lahnayees ka'i'ka on this side is his picture the one he is tall this one

tahnu oswata natehokuhstulho'ta. Wahalu, "Yahahsewe ka and also black mustache he has," said he said, "Did you guess

'uhka'? Wahalu, "Lake?nihka yahakehwe". Tahnu wahalu who? He said, "My father (now dead) I guessed". And he said

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

niyo'le tsi sanuhsote tho nkutalutayakokio tahnu ways from your house there a huge log is lying and

yo'wha'lo te tho yehoshehtu". To'kaske tho akwe'ku it's hollow there he hid them." For sure there all

yusayawkatsali tsi nahte yukhinaskwane ne kati wi we found whatever they stole from us this then is the

aoli'wa twakehtahkwatsi lonatkuske 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’tatkuskwe’ Ukwehu’we

Tewakatanakelatu wahu’nise tsi’ lonatku ne’n Ukwehu’we tat ka’ ak’i’lu latikwenyeske ahuthlo’li’ ta’t tok nhte yakoli’wale uhka’ ok yotlatstu lukwe wahatawyahte tsi’ yukwanuhsothakw teatsunyakhwa kwah ka’ nikku yehoha tsi’ ka’ya’ tho lotaya’tu’ ne tahnu Oniwatchalatapo’ka luwayatskwe ne wahohnane ahotkahse ne’n lake’inhka aholo’li’ uhka yukhinaskwa wahalu ne’n Oniwatchalatapo’ka, “Tuwisko’ Ahakwe’ni’ Ahathlo’li’”. Ok na’ kwi tho wa’akwehte Tuwiskowahne wa’yotokahthahne ne la’tilu’ ne’n Tuwisko okhna wi’ ne’ lake’inhka aholo’li’ tsi’ nhte yakwanyate tsi’ tho wa’akwawhe wa’katye’la’ ni’ teyehyatuslaya’takhwa wahala’ko okhna ate kwawahlahkwatslakta wahati kwa’nyo ostuna wathawaliih okhna’ ahsa ni’ku tsi’ wa’thakhashi ne’ kahyatuhsehli. Wahalu, “Uskah, sla’ko’ kwah ok’ thikawaniyo’ tsi’ kay”. Na’ kwi uskah wahahla’ko ne’n lake’inhka okhna wahatkahse ne’n Tuwisko wahalu, “Kah kwi nukwati laya’tale tsi’ ka’ya’ laha’yes ka’i’ka’ tahnu osma’ta na’tehokuhstulho’ta.” Wahalu, “Yahahsewe ka’ uhka”’ Wahalu, “Lake’inhka yahakehwe”. Tahnu wahalu ne’n Tuwisko, “Tho sanuhskatka ka’ya’ thi’ka’. Ka’ ok niyo’le tsi’ sanuhso’to tho tkalutaya’ko tahnu yo’wha’lote’ tho yehoshehtu”. Tokaske tho akwe’ku yusayakwatsa’li’ tsi’ nhte yukhinaskwane ne kati wi’ aoli’wa twakehtahkwa tsi’ lonatukuskwe ne’n Ukwehuwetaka’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'tatku
They had super natural powers
Lanukwehu'we
the Oneidas
Wahu'nise' tsi' nu tshikaha'wi'. Lanukwehu'we
Long time ago back about the time the Oneidas

Omutahalohale thatinaklekhwe.
New York State there they used to live.

Lokst'aha' tho lonuhsote' lotukwe'tatku.
An old man that had a house he had super natural powers.

'Uskah utlatste' wa'kastathahte', khale' o'n'
One time it was it became very dry (drought), pretty soon

kwah nok otsi'nkwal ni'yo't ne'n kayathoslu',
it was just yellow it became that is what's been planted,
o'slu'ni' tho latinakle' wahuwali'wanu'tu'se'
white people there they were living they asked him

ne'n lokst'aha' ahakwe'ni' ka ausayok'nohle.
the old man will he be able to make it rain again.

Wah'lu' ka'i'ka' lokst'aha', 'Akkwe'ni' nok tsi'
He said this old man, "Yes I am able to but then

Ashkwaya'takenha' Ateswahawe' atawa'tsi'.
you will have to help me you all bring groceries".

Wahani'lu' ne'n o'slu'ni', "Tho kwí naya'wahne".
They said the white people, "Well then that's the way it will be".

Tahni' ka'i'ka' lokst'aha' lotukwe'tatku
And this here old man he had super natural power
latikwe'ku' washakokwahtani tho kwí në
all of them he invited each and every one so it was then

wa'hane' ne'wí kwí wahutilihahete ne'n
that they got there now it was that they warmed up that is

laonatana'tsi'. Ná kwí tho wahatí ohatsya'ke
their lunch. Now it was that he sat down on the ground

ka'í'ka' lokst'aha' tahatahsawa tho waha'ya' ne'n
this here old man he started then he set down the

laonahkwa. Ná kwí tahatahsawa wahana'kwaya'ake'
drum of his. Now it was he started to beat on the drum
tahahkwislune' tsi? waha'nahkwaya'ake
kept beating the drum harder and harder as he kept beating the drum

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

na' kwi kok nahe' tutáhsawa wa'oka'nole' tahnu
now then it was shortly it had started to rain and

lahahkwislú'ne? tsi? la'nahkwaya'aks
he kept beating harder and harder as he was beating the drum

tho ki nu na' to'kaske tuhkwi'slu' tsi?
it was at that time now really did it come down hard that

wa'oka'nole.
it rained.

Khale' ona' a'ee' niyohnote'su'se' ka'i'ka' lu'slu'ni'.
Pretty soon lots of high waters these white people

sahulawiha'ne'ka' ka'i'ka' Iokstáhá' ahatka'late' tsi?
they beg him again this old man for him to stop that

la'nahkwaya'aks kwah tsi? niyot yah tehodhu'te'
his beating the drum it was just as if he did not hear

khale' o'na' tayolhá'uhati na' tshahatka'lahte'
pretty soon it was getting daybreak when he had stopped

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

tsi? yokono'lehse.
that it was raining.

Na' kwi wahutekhuní' laonatun'atsli wahutla'nayá Sa
Now it was that they ate their lunch they prayed and

wa'shuntanuhwela'tu tsi' she'ku sayoka'nohle.
they gave thanks that again it had rained.

Told by Chauncey Baird to Tillie Baird
Revised and taped by Amos Christjohn
Lonukwe'ptatku Lanukwehu'we

Wahu'nise' tsi? nu' tshikaha'wi' Lanukwehu'we Onutahalohale thatinaklekhwe.

Lokstaha' tho lonuhsote' lotukwe'ptatku.

Uskah utlatste' wa'kastatahnte', khale', o'na' kwah nok otsi'nikwal ni'yo'ot ne'n kayathosulu', o'slu'ni', tho latinakle' wahuwai'wanu'tu'se' ne'n lokstaha' ahakwe'ni' ka ausayoka'nohle.

Wahalu' ka'i'ka' lokstaha', "Akkwe'ni' nok tsi? askwaya'takenha' ateswahawe', atama'tsli".

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

Tahnu' ka'i'ka' lokstaha' lotukwe'ptatku latikwe'ku washakokwahtani tho kwi' ne' waha'newe' na kwi wahutilihante, ne'n laonata'ntsli. Na kwi' tho wahati ohatya'ke ka'i'ka' lokstaha' tahatahsawa' tho waha'ya' ne'n lao'nakhwa. Na kwi' tahatahsawa wahana'kwaya'ake' tahakhvislu'ne' tsi? waha'nakhwa'ake' khale' o'na' wahutkatho' tayohtsi'klake' tohte' na kwi' koko' nahe' tutahsawa wa'oka'nole' tahnu' tahakhvislu'ne' tsi? la'nakhwa'aks tho ki nu na to'ka'kse tuhkuvislu' tsi? wa'oka'nole'.

Khale' ona' a'ele' niyohnote; su' se' ka'i'ka' lu'slu'ni' sahuwahiwa'ne'ka' ka'i'ka' lokstaha' ahatka'late' tsi' la'nakhwa'aks kwah tsi? niyoh yah tehohtu' te khale' o'na' tayohlu'uhahi na tshahatk'lahte' tsi' la'nakhwa'aks tho ne ki' na tya tka'lahte' tsi? yokano;lehse.

Na kwi' wahuteku'ni' laonata'ntsli wahutla'naya sa wathuta'nuhwela'tu tsi' she'ku sayoka'nohle.

Told by Chaunoey Baird to Tillie Baird

When the Oneidas had Super Natural Powers

A long time ago, when the Oneidas were still living 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.

Revised by Amos Christjohn
Latetsyaht
Medicine Man

Tsi? niyaw'uu tsis? ukwehuwehneha latetsyaht
The way it had happened that in the Oneida way a doctor

lotu'uu. Koskos wahoyen'aa 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'y'alhe' lo'ne
It was for that reason that she wanted her husband

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

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

wahonute ka'i'ka tshuhkalo'la o'wa'lu. Wa'i'lu'
that she fed him this rabbit meat. She said

ka'i'ka akokstaha', "Kanyo ona Ahsatekhu'ni Ahsatashsehte'
this old lady, "If now you will eat you will hide

ka'i'ka, ne' tsi' yah te'kelhe' sheyaha' ayesa'ka
for this, because no I do not want your daughter for her to see you

ona Ahsatekhu'ni.
now when you will eat."

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

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

wathotyelunuyhse.
something supernatural overcame him.

Tsi? nahe latekhu'nihe? wahatkatho' ot ok nahte?
That is while he was eating he saw something

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

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

kheyemu'okul' tayakwa'tute'.'
Ona o'ni children of mine so that we have our meals together. So now even

lothu'te uhka ok wai'lu' "Wa'katsanu'ni kwi ka'i'ka
he heard it some body had said "I am sure glad about this
tsi' wahsathute'tae' 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 tehonutekwa' 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' thik' kalo
He handed to him a medicine. So it was from that time this
tyohawihtu ukwehuwehneha? latetsyaht lot'u'u. Ona o'ni
way Oneida way a doctor he became. So now even
wa'thawaynaha'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' lotkwata'kwa.
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
Latetsyaht

Tsi'niyawau tsi' ukwehuwehnnea latetsyaht lotu'u. Koskos, wahoye'na tshukalo'la ne kati' wi ka'i'ka akokstaha wa'e'wa'lu? ka'i'ka tshukalo'la.

Ne aol'iwa tsi' i'yalhe' lo'ne aha'wa'lake? ka'i'ka tshukalo'la o'wahlu. Ne kati' wi ona' tshusa'lawe? ka'i'ka lokstaha? ne kati' ona' wahno'ute ka'i'ka tshukalo'la o'wahlu, Wa'i'lu? ka'i'ka akokstaha?, "Kanyo, ona' Ahsateku'ni Ahsatahsehte?

ka'i'ka', ne' tsi' yah te'kelhe' sheyAha' ayesa'ka' ona' Ahsateku'ni."

Ona' kati' wi katsa' ok nu nyaha'le wahatahsehtahna. Tho
kati' wi'wa'thoteyelunyuhs.

Tsi' naho lateku'nihe' wahatkatho' ot ok nahte' kwaha'nyo'
\text{tsi' ni'yot ukwe' se' a'nyo'.}

Okhna' wahalou', "Aya'wa' kas' uhte' ne'na kheyA'oku' tayakwatu'te?" Ona' o'ni lothutu' uhka ok wa'i'lu? "Wa'katsanu'ni kwi ka'i'ka'\text{tsi'}, wahsathutate' wa'tetyatu'te wetni'wa'lake' tshukalo'la o'wahlu." Okhna' ka'i'ka' yah tehonu'ta' kwah se sa a'nyo'
ukwe'. Tahq'yu' onuhkwat. Ne kati' thika' kalo tyohawihtu
ukwehuwehnnea latetsyaht lotu'u. Ona' o'ni wa'thawayahna'la'ne'\text{, ukweho'ku kas la'nelhe' ashakonukwa'tsluni. Tho ne kati' wi ne' lotkwatakw}."

\text{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.

\text{Translated by Amos Christjohn}
Tsi' ok Nahohte Tyakawehtahkwa' All Sorts of Things They Believed

Tsi' ok nahte' tyakawehtahkwa'bné' It is different things that they used to believe
wahu'nise' o'ná. long time ago it's been now.

Awelu'uske'tsλa' okhale' yaktla'swahtu' okhale' ne Witchcraft and bewitched being and it would be
sá yakotku. Lotiýa'tahkwe ka' thro
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 otikstahoku'ha'. to cast witchcraft upon them these old women.

Kwah o'ni tho nikutetsyatlıyokwe', e'so And it was even that good a doctor they were, lots
yonanuhtehkwe' tsi' ok nikahkwa'tsλo'taskwe' these women used to know different kinds of medicine that used to be
atasyakotitsya'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'yu't. Ka' nikati'snuwa'sa The women used to have a magic bug. Small but
ne nahte' kuwatina'tuhkwahtkwe' 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 kA yaka' ya'kuwatina'tu'ti' Into the water it is always they say they would throw them in
ta't akutolya'ntlu ne ki' kayateli tsi' atsyeye'wa'tane? if they would move that is the sign that they will be cured
tsi? nahte' yakonuhwaktanihehkwe? ta't yah thatayuto'tate?
whatever their sickness used to be if they do not keep quiet

yah ki' thusayeye'wa'tahne.
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 Nahohte' Tyakawehtahkw'a

Tsi'ok pahte' tyakawehtahkw'a'hné', wahu'nise' o'na.
Awele'usketsa' okhale' yakotla'swahtu' okhale' ne sa yakotku. Lotiya'tahkwe ka'tho ne'n e'so yonanuhtekwe' ot nakutiy'ele' ayakona'tlanuní ka'i'ka' otikstahokúha'. Kwah o'ni tho nikutetsya'tsliyoskwe, e'so yonanuhtekwe' tsi'ok nikanuhkwa'tslo'taskwe' atsayakotsya'tahkwe'. Kwah ok thika'nyo' tsi' na'kantló'ta teyako'nikulhalé.

Yotiya'tahkwe' o'nu'yút. Ka' nikatsi'nuwa'sa ne nahte', kuwatina'tuhkwahkwe' ne thika otsi'nuwa'sa tkutiya'takwen'i'yo atsyeye'wa'táne' ka' tsi' ka'ya' yakonuhwaktanihe'.

Ohmekanú'sne' ne ka's yaká' ya'kuwatiya'tu'ti' tát akutolyá'ntlu né ki', kaya'teli tsi' atsyeye'wa'táne' tsi' nahte' yakonuhwaktanihehkwe' tát yah thátayuto'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.

Translated by Amos Christjohn
Yah thakkwe'ní akathlo'li' ot niyawu tsi?
I'm unable to tell about how it happened that

yakonaskwayatu ne'n aksotká. E'só shuwatitsyatu
she got this pet that Grandmother (now dead). A lot she had cured

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

wa'utatenhane', ohka'la' kas na'ka'uyó'ta ya'ëhawe?
they would hire her, wood chips always kind of bowl she would take along

ayetsyá'na tsi? nu nikayuhatatye ne'n yohnawa'tet
to get water at where the river runs the strong current

tahnu ayuhnawahhtahkwe tsi? ayetsyahte. Ne o'ná
and down stream that she will dip the water. Then now

tho yakuwatka'lahhte ka'i'ka o'na'yut kahu'waku
there she would leave her this magic bug in the boat

tsi? kahne'kahle? tho ne o'ná ayehlo'tá oyakhwa'úwe
that holds water there then now smoke Indian tobacco

né tho yayulu'tate' ohnekanusne kwah akweku tho
then there she will shoot in the water quite all there

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

tho twalalhtathu ohnè'ke né kí né ka'tuhe tsi?
there will run on the water then for sure it means that

atsyakotsyahté' ki ka'i'ka onuhkwat, ok ne'n tát
it will cure them them this medical, 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 onuhkwat usayakotsyahté. Kanyó tekni tsi? twatathatsalá
the medicine to cure her. If two that shadow appears

né kí né o'ná ne'n yutatyelo'lu' uhka ok nahte
then that now the made victim of someone

yutatlanumya'nihe' tho ne o'ná kanyó ayakoyá'take
she is casting a spell there then now if for her to have

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

niwa'shala' tas 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 ’se āhsan’huṭu tsi’ ni’yot tsi?
this then now just you it’s up to you the way that
āshehle’wahte ne’n akawelu’uske ne’ tsi’ kanyo ná tho
you punish her the witch because if now that
níkanuhkwa’tslo’tá ā’yútste’ kwah ki ne’ tho ātyek’uhsalane?
kind of medicine will use quite that there her face will appear
kahu’waku ne’n akawelu’uske. Tat āhsle ashēyo
bottom of wooden container the witch. — If you desire murder
ka’i’ká akawelu’uske tsi’ ka’ya’ yesatlanunya’nihe’, kwah nok tsi’
this witch the one is witching you, quite only that
ne āhsutste tsi’ ka’ya’ yah nawa’tu teytetstu ye’nikhukhwá
there use the one not never used sewing
kanu’wahle. Tat āhsle ashēyo ne’n yesatlanunya’ni’he?,
If you desire murder that is witching you,
kwah ki’ nok tsi’ ne āhsatste’ kwah ahsa’ná tásáwe’este’
all you have to do is use just middle of prick
tsi’ niyek’uhsa ne ne’ o’ná ne’n kwah tho tekanihale
at her face this then now right there end
tsí’ yakunhe’ ta’t yekahl’a’ke ok tásáwe’este’ ne’ kí
of her life if on her eye only prick that’s
ok ne’ tsi’ tayek’ahkweke tsi’ ni’yot tsi’ latikwaskwe
only because go blind that way that they used to pick
ne’n sekko’ ohté’la’ ne’ kanuhkwa’tsli’yó ne’n kwahsute’ke
the snake root root this good medicine the night time
āye’ko’ na’ ka’i’ká na’kahtehlo’tá, tsi’ níku
you must go after it this kind of root, the that many
sáha wahsutáksá tho ki níku sáha kanuhkwa’tsli’yó yáye’ko.
more bad night there even more better medicine you will pick.
Kanyo ná tho ya’yuwe tsi’ ní niwehkwá’ ne’n
When now there arrive where where the puddle is the
sekko’ watunya’tha’, tho ne o’ná á’shale’ ayuth’wahe’
snake root grows, that’s where now a knife hold
yeyatehtakwá nukwa’ okhna’ ne’n tsyenekwá’i nukwa’ tho
right hand that way then the left hand that side there
yayutná’sowe’ yuyeye’ná’ uskah tsi’ kahtehlatényu kanu’waku
put her arm in she will grab one that roots in the water
kanyo’ kaš ná’ ya’eye’ná’ ne’n ohté’la’ okhna’
when always now she will grab it the root then
Awatolya'ntlu kwā h tsi? ni'yōt ōtku ya'kuwaye'na' tho né
it will move just like snake catch it there then
o'nā ya'tayeyāske? kwā h tsi? niku awa'tu yesnuhsaktütye
now she will break off as much as possible beside her hand
awat'u'kohnte ne'n ā'shale' okhna' kwā h ok tho
it will go past the knife then right there
tyayehno'tā kanu'waku kwā h ok né tsha'kat tsi?
cause to stand in the water it's the same as that
taye'ya'ke ne'n e'lā na'yesnuhsati nok tsi? kwā h thika'te
she will cut the other side of hand but different
ne'n a'shale'a'yūstse' kwā h un'ī né ok tho tyakayo'tākhe
the knife she uses and too this only there leave there
kanu'waku. Tho ne o'nā ayako'ko' tho ok
in the marsh. There then now take out of water only
nikahte'les tsi? na'yesnuhsa kanyo kwā h nok tsi?
that long root as wide as your hand if quite only
yakoya'tatalihā'tu okhāle ne'n ya'tekanhlake né ki ok
she has a fever and the variety of diseases that is the only one
ne'n o'nā'yūt a'yūstse' tsi? ayenuhkwa'tslu'ni ne
that magic bug she will use that she will make medicine this
ayehnek'la ne'n yakonuhwāktanihe. Kwā h ok né thiya'yako'tolāskwe
she must drink the sick one. this find you
ne'n o'nā'yūt yotka'te ne'n tho tsi? yutekhun'īhe' tho
the magic bug often the there this she's eating there
yahuta'ne akoksaku yah thayekwe'nī ayathlō'li katsa
it will fall in in her plate not able to tell where
nu takatī tho nū ya'taute yakayā'tāne' tsi? nū
where it flew from there without fail it will settle where
ahsatkātho' né ok unī yakoya'to'la'se tsi? ka'ya to'kāske
you will see it and too she finds the one for sure
yakukwe'ti'yo' ayako'ustekte ka'ī'kā né'
she is a good person you must be very good to her this that
nāhte' ayako'ya'to'la'kē. Ne' uhte twakta tsi? nikaya'to'tā
something finds her. Maybe closest this the way it looks
ne'n swahyo'wane' kā'hik ka'na'he' yah katsa thā'tekahsinu'tū
the apple fruit seed nowhere does it have legs
yah unī te'yonutstantsute' kwā h tsi? ni'yōt ne'n ka'na'he'
not too have a head it is just like the seed
ne' ka'í·ka' kanhehsat'asha tekutihauwe'ekte tahnú ohwistano·lu' the this silk cloth wrapped it in and silver
oskanhe ayetane' kanyó na' atsyuhteyá·tu swatye·la' together she will put in when now she will fix sometimes
kas yáka tsi'? sayehwe'numyáhse wa'utye·la' na' 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·tahkwe. Yah ne' tewateku'nihe' ne na'kaya'tó·ta', had one only before. Not that she to eat this kind of pet,
kwah nok tsi? ohwistano·lu' tyotkut oskanhe àwa'take okhale it only silver always together be in and
akuwatithalaníheke' sa'. Na' nahte wa'tyakotahutsyohe' ne'n she must talk to them more. Now something she needed or wanted the
akotse'na'. akuwatihlo·li' kanyó na' one who owns the magic bug she will tell them if when
yutetsya'tá·ne' okhale ta't áyutnaskwahiní'nu' ka'í·ka' she goes doctoring and if she wants to sell the pet this
o'na'ya'ut. Ne' ki ok àwa'tu akuwatihlo·li ta't yahta' magic bug. positively have to tell them if not
Ásknewe ki. Aknulha'ka' yetsya'kena'ne' they will come back. My mother (now dead) she became owner
ne'n aksotka' akonuhkwatka'. Ne' káti the grandmother (now dead) used to be her medicine. So then
tshiya'tetshayahtahkwe' katoka' nahe', tahnú lake'ñikhá she cured people's sickness for awhile, then my father (now dead)
á' lotenýate ne'n ahamuhkwa'tsli·nu' tahnú yah ne' te'ytota' u too he tried the to make medicine but not possible
kwah kas káti a'nyoh ok yah akwah tha'tetewatsháhtahkwa. so always then it seemed like not much much he didn't believe.
Ne' nhute aoli'wa yakotnaskwhiní'nu ne'n aknulha'ka' That must be the reason she sold the pets this my mother (now dead)
wisk yawa'le nikahwistake ya'teyakawena'se kolakhowanhe' fifteen dollars she received Canada
nithawe'nu' tsi' kaya' shakohní'núhe. he came from the one that bought it from her.

Told by Mrs. Thomas Elm to John E. Skenandore
Translated and taped by Mary L. Danforth
(127)

O'na'yut

Yah thakkwe'ni akathlo'li' ot niyawu tsi? yakonaskwayatáu ne'n aksotká. E'só shuwatitsya'tu tsi? ok na'teyot tsi? lotunuhwatkaníne. Kanyo' néle wa'atutatíhane', ohka'la' kás na'ka'uyó'ya' yahéwá ayetsya'na tsi? nu nayiwhukhánte ne'n yohnawá'téh tahnú ayuhwawántahkwe tsi? ayetsya'hte. Né o'na' tho' yawatá'k'lékhtá kání'ka o'na' yut ñuhu'wáku tsi? kahne'káhele thó né o'na' ayehlo'la' yahkwa'wé né thó yayului'tate' ohekanusne kwah akweku tho awata'k'lahkwé ne'n ouy'kuwa' ohekanusne. Kanyo' kuwa' bi ne' kí' né' ká'túhe tsi' atsyakótsya'hte' kí' ká'í'ká onuhkwat, ok ne'n ta't áwatunu'wa ne' kí' né o'na' ne'n yah thakakwe'ni ne'n onuhkwat usayakótsya'hte. Kanyo' tékni tsi? tawatahsata'łá, ne' kí' né o'na' ne'n yutatye'li' ñúhka ok nahté yutatâmunya'nihe'. Thó né o'na' kanyo' ayakoya' take ne'n sekko' ne ka'í'ká atyehtlholahá'ko kwah tsi? niwá'shala'ats okna ayethetsa'li' né thó' yawakó'kí ne wi o'na' kwah i'sé ahsamihtu tsi? ni'yót tsi? ashleh'éwachte ne'n akawelú'uske ne' tsi' kanyo' na thó nikahwakwa'tsó'li' a'yutste' kwah ki' né' tho atyekúshaláne' kahnu'wákú ne'n akawelú'uske, Tai', Ahsle ashelyo, ka'í'ká akawelu'uske tsi' ka'ya' yesatlamunya'nihe', kwáh nók tsi' né' áhshutste', tsi' ka'ya' yah na'wá'tú teyotetstu ye'nikhíkhwá' kanu'wahle. Ta'T ashlé ashelyo' ne'n, yesatlamunya'nihe', kwah ki' nók tsi' né' áhshatste' kwah ahsá'na tášewé'ekte' tsi? niyekúshas ne né o'na' ne'n kwah tho tekanihale tsi? yakuñye' tát yekhalá'ke ok tašsáwe'ekte' né' ki' ok né' tsi' tayekahkwe ke tsi' ni'yót tsi' látíkwakwé ne'n sekko' ohte'la' ne' kanukhwá'tsí'li'yo ne'n kwahsute'ke ayeko'na ka'i'ka na'kahlehó'la'tá, tsi' níkú sáhtá wahsuntáksa tho kl niku', sáhtá kanukhwá'tsí'li'yo yayë'ko. Kanyo' na' tho' ya'yúwe tsi? nu niwékhwáy na neëkó sekko' watunyá'tha', tho ne' o'na' a'shale' ayutháwáhe', ye'wá'lehátkwá nukuwa okhna' ne'n tsyeneke'wátki nukuwa tho yayutntášowe' yuyuyé'na' uskak, tsi' kahtlehátényu kanu'wáku kanyo' kás na' ya'eyë'na' ne'n ohte'la' okhna' awatolyá'ntlu' kwáh tsi' ni'yót ötku, ya'kuwaye'na' thu né o'na' ya'tayeyáake ké kwáh tsi' kíku' awa'tu yesnuhsaktutyme áwatü'kohnte ne'n a'shale' okhna' kwáh ok tho ta'eyehnypo' t mókánu'wáku kwáh ok né tshá'kat tsi' tayë'ya'ke ne'n e'la' na'yesnuhsati nók tsi' kwáh thiká'te ne'n a'shale' a'yutste' kwáh uñí né ok tho ta'kayot'kahke kanu'wáku. Thó ne' o'na' ayako'kó' tho ok nikhte'les tsi' na'teyesmuhá kanyo' kwáh nók tsi' yakoya'tatalíha' tu okhale ne'n ya'tekeánhale ne né' ki' ok ne'n o'na'yut a'yutste' tsi' ayenuikwa' tslú'ní, ne ayehneki'la ne'n yakonuhwaktaníñe. Kwh ok ne'n thiyyakoya' tola'skwé ne'n o'na'yút yotká'te ne'n tho tsi' yutekhu'nihe' tho yahuñá'ne akókatsu yah thayeks'ni ayathlo'li' káfssa nu takátí thu nu ya'taute yakaya'ñán? tsi' nu ahsatkátho' ne' ok, u'ní yakoya'to' la'se tsi? ka'ya' to'káske yakukwë'ti'yo ayakonusteke ká'í'ká ne'n nahté' ayakoya' to'la'ñáne'. Ne uhte twákta tsi' nikayá' to'la' ne'n swahyo'wáné', káhik ka'ñáhe' yah kátsa thi'tekahsiní tu' yah u'ní te'yonutsistte' kwáh kí tsi' ni'yót né'n ka'ñáhe' ne ka'í'ká kanhehsata'sha tekuhitáwé'ekte tahnú o hwista'ño'lu' oskanhe ayetáne' kanyo' na' atsyuhte'ya' ñu, swatyé'la kás yáka tsi? sayehwe'nunyáhsí wa'utye'la' na tekniyáhsé' tho
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 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 achole of one of the roots, which will be growing at the bottom of the water and when you take achole 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' niyawâ'â

The Way It Happened

Tho tsi' katkali'sâks
While I was looking for a story others tell me

Tsi' nu nâ'kya'kâl'iné' ne'n o'na'yu't nôk tsi' teka'nyote
where I would find the magic bug but it would be difficult

Yâkâ' ne'n ayakona'tu'hâhse tsi' ka'yâ' nê nah'te?
they say the to show anyone the one that what

Yonâ'skwayâ kwâh kâh nàkanuhtunyuni'kô tsi' nîyô'le'
has a pet really that I thought a lot until

Nâ' wa'kata'nikuhlisânê' ne'n tho ya'ké' tsi' nû niyênâkle
now I made up my mind the there I went where she lived

Tsi' ka'yâ' nê nah'te yonâ'skwayâ tho wi ni'yôt
the one that what had the pet animal there the ways

Tsi' kâhlukâ's tsi' yah teyenu'wehse akato'kâ'ne
that I've been hearing the not she likes it to be known

Tsi' nah'te yako'ya' tho kati' yaha'kewa' yakanenâthle'na'se
whatever she has there then I went I visited her

Kwâh kwâh a'nyoh aksôtha tsi' wa'tyakníthâlûnyu
it seemed like my grandmother that we talked together

Kwâh uní i'kâ' tsi' wa'yutshanuní' tsi' wa'khenenâthle'na'se.
also even for sure that she was happy that I visited her.

Kwâh kati' kâ' nàhe nà' wa'kíl'su, "Aksot, tat nuwa
So then after awhile when I said, "Grandmother, maybe

Askwe'ni' Askhlo'li' tsi' nah'te kunyãhte tsi' kâ'tho
you're able to tell me what I am often that here

Wa'kehwe". Wa'yaí'l'su, "Tat nuwa to'kâskke nah'te kati' sali'waya".
I come". She said, "Maybe for sure what then words you have".

Wa'kí'l'su, "I'kelhe' askhlo'li' watekhu'nîhe' kà ne'n o'na'yu't"?
I said, "I want you to tell me does it eat the magic bug"?

Wa'yaí'l'su, "Kwâh kwâh yah nah'te te'wakáishhte thikâ nê
She said, "Well nothing I don't know that

Ahôlihwa'ke". Kwâh uní kâh tsi' wahe'nene' yekuksne tsi'
on that subject". But too now it showed on her face that

Yah te'yakñouhuwêw tsi' nah'te wa'kheli'wanu'tu'se. Wa'kí'l'su,
ot did not like it what I asked her. I said,

"Waka'kâl'iné' nê nah'te ne aolî'wa' tewakatuwatsyôni
"I found me that's what that's the reason I want to
ahukto·kahse' ot na'kyele' tsii' akatewy·tu' ne' ka'ii'kii'
fund out what will I do that I take care of this
wa'kalihu·ni". Na' wa'ya'ii·lu', "Yah kaas te'knui·wehse'
was the reason". Now she said, "Not always I like
akato·ka'ne tsii' wakih ne' nahohste. So'tsii' kaas oksake
to find the I have that kind. So much always different ones
kaas wa'ya'ii·lu avelu'uske' thikii' akuhlo·li'
always they would say a witch that one I'll tell you
kati kanyo' yah uhka tayako·kahse". Wa'ki·ii·lu, "Yah ki' wah
then if nobody will find out". I said, "No then
i' ok ayukyanuhtekii". Na' wii wa'yuukhol·li' tsii' yah ne'
we only we will know". Now then she told me that not that
tewateku'ni'ne ne'na o'na'yiiut, okhale tsii' ne
it doesn't eat the magic bug (medicine bug) and that just
ok yah akte thyusa'we' ne'na ohwista oskanhe
that not other place it will go that money together

Ahkwe'nuniihake' tahnu kanhehksatashka na'ka'kakho·ta
wrapped also silk that kind of material
takahahuwe'ektuhake okhale' tsii' sa nahte yoli'waya
wrapped and that too what it's purpose

Kwh akwe'ku wa'yuukhol·li', tsii' niyol'le na' sayukli'wanu·tu' se'
every all she told me, until now she asked me again
ot na'ya'waa'ne tsii' ukya'to·la'ne ne'na na'ya'yiiut. Wa'ki·ii·lu,
what happened that it found me the medicine bug. I said,
"Kwaah se' ni nok tsii' kuye'luhe', nok tsii' i'kelhe aashkhol·li'
"I'm only fooling you, but I want you to tell me
tsi' niyoliho·ta au'tu' kati ne'na
that what is its customs it's possible then that
akatkala'ko". Wa'yi·ii·lu ne'na aksotha,
I'll be able to tell they story". She said the my grandmother,
"Otku uhite, yah nawu·tu takuhlo·like ne'na aukwanuhtekii
"Snakes' sakes, no never would I have told you that had I known
tsi' ne' ok kaah tsii' ihselhe' asya·tu' kwh
that that's all that you wanted you write really
sa'nikuhlaya·tane tsii' yah tho tewakatuhsatyo'ni tho
you understand that no there I don't want there
akhsa'nalake thika kahyatuhsil·ke tsii' niyol'le' na' tshisahya·tu'
you put my name that on that paper until now that you wrote on".
Nā wathotuhwatsyo'hse ne'n Ataña'tsli ne'n kwah otokāu
Now he needed the Lounsbury (name) the for sure

ahatkatho ne'n o'na'yut. Nā ki ale wí the sa'kehte,
he seen the medicine bug. Now then again there again I went.

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

ayukhina'tu'hahse ne'n o'na'yut ne utahihowe' 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 see that kind of creature".

Wa'i'lu, "Nā kwí ne nok awa'tu e'só asknikal'yakse
She said, "Now then have to a lot for you two to pay me

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

Nā kwí kwah ok thà'tusakhelihwawal'yehse' o'ya' nahte
So then it only I mixed up her mind other what

sayaknitha'lakhwe tsi' niyo'le' kwa'nyoh sayako'nikul'hā
we talked about until it seemed like she had forgotten

nā' wa'kī'lu", "Atskwe āksot nā ki 'hte wi askwahat'ā'ti".
then I said, "Well grandmother now I guess I'll go home".

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

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

Nā' kwí tutahihnu'ksa ne'n Ataña'tsehli. Kwah
Now then I went back after him this Lounsbury. Just

kāh ok nahe okhna tho yusayaknewe. Nā' ki'ok wi
a little while there then 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

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

kanhehsata'asha tekana'we'ekta katsa ok tsya'tak yawa'le'
silk it was wrapped in about seventeen

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

tka'u'wit ohka'lā' na'ka'uyoi'tā kā'i'kā ka'uwa'ku ya'yahk
bowl was in bark that kind of bowl this in the bowl six
nikakweni'take tho i'wat ok ne'n o'na'yu't atkahnayahksla'ku
pennies (coins) there it was in and the magic bug on a hankerchief

ne kahwahnha tsi' ka'ya tyotyel'htu tekaha'utu ne uh'te
it was wrapped in the one first wrapped in it must be

twákta tsi' nikaya' pot'a ne'n o'na'halhko kahik ka'náhe.
closest that the way it looked the grapes fruit seed.

Told by John A. Skenandore
Translated and taped by Mary L. Danforth
Told by John A. Skenandore
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 hankiechief. 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.

Translated and taped by Mary L. Danforth
Otsinu'wa
Hunting Worm

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

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

kash yaka 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

lonuhete kash tsio nu nyaha'le yataute
he knew always the place he would go that's for sure

ahlayo nahte i'lelehe ahalyo.
he would kill whatever he wants for him to kill.

Yah ne uhka teyakonuhete ot na'katsinuyot'a.
Never did anybody know what kind of worm it was.

Kanyo on ahokstaha'ne ne'n latolatsko, ne kash
If ever when he gets old this great hunter, it is always

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

Ta'takte nyaha'we ne'n otsinu'wa ne'n
If elsewhere it will go the worm that is

lauku'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? yaka lu'kwe latolatsko nahaya'ito'ta'. Lonaskwaya'tahkwe
tok nakatsinuyot'a. Ne kash yaka na wahatolatha yahaya'tahawe
ka'i'ka otsinu'wa. Ne ka'i'ka otsinu'wa akalihu'ni lonuhete
kash tsio nu nyaha'le yataute ahalyo nahte i'lelehe ahalyo.
Yah ne uhka teyakonuhete ot na'katsinuyot'a. Kanyo
on ahokstaha'ne ne'n latolatsko, ne kash yaka ne'n loyaha
ahaye'na ne'n otsinu'wa.
Ta'takte nyaha'we ne'n otsinu'wa ne'n laukwu'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? lotinaskwayá·tahkwe? tohka níha·tí
Hunting bug they had this kind of pet a few of them

ka'í·ká lanukwehu·we ne'n lutolatstákhwe. Teyonaskwanú·yaniit
these. Oneidas that used to hunt. It was a terrible animal

yáka? né na'kaya·tö·tät ákuwa·ká. Tsyohyúhkatalat
they say this this kind of pet to see. One inch

ok nikaná·yés tahnu a'e niyohnutsísta' ohkale?
only she was that tall besides a huge size of head and

tekakahlowana·se swa. Né ok uni' awa·tú työtkut yothohkwánhute
it has big eyes too. Only too it's possible always had in its mouth

otsinuhya·ta tat awato·ktat ka'í·ká otsinuhya·ta né ki
sinews if it would use up this sinews then

Ahoka'li ne'n laotse·ná oskanu·tu kahsiná·ke Lnetahkwaskwe.
bite him the his animal deer on her leg used to take it out.

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

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

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

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

ka'í·ká yutolatstákha otsí'nu·wá tekaha'uwé kás kahnesatásha
this use to hunt with bug wrapped up always silk cloth

na'kaka'ho·tata. Né tho ní'yt laonata·tslaku
that kind of material. That's just like that in his pocket

kanohkwitakhehsí na lato'lats. Né yáka? tát tok
bundle in store when he hunts. This it is said if something

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

lonaskwayá. Né ki ok awa·tú ne ashonasku tsi? ka'yá
he has a pet. Then he only possible give bug to the one

tetwákta sahukwe·tayá tát yah thakahwe·ní ne'n kwah ok
that is closest his relatives if not able too only

tyotkut ayotnohkwánú·tä·ke otsí'nuhýa·ta laulhá ki
always have bundle in its mouth veins (sinews) himself
Ahoka'li ne'n laotse'na. Yah thah'attoke' na
it will bite his pet. Not he wouldn't notice when

Ahoka'li ka'i'ka otsi'nu'wa ne' tsi? katoka' ne' tsi?
it bites him this bug because certain because

nu nikaya'tit. Kwah ki' ok tahatye'la na waho'notstalahne.
where it is in. Quite to his surprise when he gets scabs.

Ne' ka'i'ka otsi'nu'wa tho nakay'ele? kanyo' awatuhkalyake.
this bug there it is said will do if gets hungry.

Kwash yaka'? uskah ok tsi? nityotyela'tu awa'tu akte
Just they say one only that way able to away

Ashakoyataha'whte. Ne' wi ne'n t'a't yah teshaukwe'taya
carry her. That is if not have people left

uhka utashako'yu tahnu na yah thusahakwe'ni ne'n
who to give besides now not unable to anymore the

usahato'late. Ne' kati ok awa'tu ne'n e'la' ahaya'taha'whte.
to hunt. This then must be possible this away to carry her.

Na kwia Ahathuyu'ni' kwah Ahateya'tu tsi'
Now then he will make a boat (canoe) really good that

Ahathuyu'ni' tho ne' o'na tho Ahaya'titane?
he will make a boat there that now there put her into

ka'i'ka otsi'nu'wa okhna' tsi' ka'ya kwah kayhuhowa'na'
this bug then the one quite big river

ne tho yahakala'lahte' awahna'whte. Ta't kah niyo'le
that there will let go she will go down stream. If short distance

nu yahoyahlhene ka'i'ka kahuwe'ya tsi' nu nikaya'tit
then become attached too this boat where where it's in

ne'n otsi'nu'wa ne' ki o'na ne'n olihwi'yo' tsi? wahoka'li
the bug this then now then for sure the he bit him

ne'n laotse'na'ka. Kwah kas ki' tsi' ok nu
this former owner of pet. Quite always all over when

na'yakoka'li ka'i'ka na'kaya'to'ta yah uni thah'attoke' tsi'
it bites someone this kind of pet not too notice that

ne tho nikayelha ne'n otsi'nu'wa ne' tsi? yah
this there she is doing it the bug because not

thau'tu akuwa'ka.
possible to see her.

Told by Ulysses Webster to John Skenandore
Translated and taped by Mary L. Danforth
Lutolatstákha


Told by Ulysses Webster to John Skeneandore
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
Kanahahot
Hunting Bug

Tsi' ni'yt of tsi? lotinaskwaya'tahkwe ne'n kanahahot
The way that they got this bug the hunting bug

ne' kas ka'ia'ka' oskanu'tu kwalrypto tok kas nahe
always this deer kill for a long while after

tkuwanyalya'kuwah ok o'na kanyakalo'ku watolyantluhe.
they had cut his head off still now behind the neck it was still moving.

Tho' nu' ka'ia'ka' nihatiya'tolaskwe ne'n kanahahot
There where this that's where they were in the hunting bug

yah uhte tho te'yt of ne'n akwe'ku oskanu'tu nyayotiya'take
it wasn't very common that all deer to have

ka'ia'ka' na'katsi'nuyo'ta ne' tsi? yah wi' tehonatohkwann'a
this this kind of bug because there were not so many

ne'n lotinaskwaya'tahkwe. Ne' ok awa'tu tyotkut oskanu'tu
the they had this kind of pet. Only have to always deer

ostahlu'wa ayotho'kwanyu'take tahnu kanheksata'sha
spleen there it would be stuck on and silk

nya'tewahsohkwa ne tehathauwe'ektahkwe. Ka'ia'ka'
several colors this they wrapped the hunting bug in. This

otsi'nu'wa ne ka'ia'ka' yahatstotlahawe' kanyo'ona'
this hunting bug this package he would take when now

Ahaholathaa' ne'n oskanu'tu. Ne' o'na ahaya'tol'a'ne' ne'n
he would hunt the deer. This now he would find her the

oskanu'tu kwal of nok tho wa'tka'ta'ne' tehoka'nele'
deer quite always there she would stop she would look at him

yah takakwe'n'i autehko. Ati kat'i ne'n la'shanaksa,
not be able to run away. It makes no difference how bad his aim is,

awa'tu ki' ahohwahlaya'tane' ne' tsi? awa'tu
it's possible anyway for him to get meat because it's possible

se ne'n yahahulot'a tsi' niyo'le na' ahalu'tate.
too that put gun on deer before now he will shoot.

Uskah ok tsi? nityotyela'tu awa'tu ela'
There's only one way it's possible away

Ahayalaha'white' na ne' nahte lonaskwaya'. Ne' ka'ia'ka' na
he take the bug now there whatever his pet. this then

Ahokstahane', awa'tu ne tathoyu tsi' ka'y a
when he gets old, it's possible this to give him the one
tethakwa'na' tsi? lahwatsi•laya nok tsi? t'a't yah
that is the oldest of his children but if no
tesa.ukw•tay a ka' ki nok awa'tu ahaht•ti'
family left then it's only possible for him he will leave
yahaya•'ahawe kapi'ka' laotse'na'. Tsi' niku'
he will take it along (his kit) this his pet. As much as
ahakw•ni awinu'hake tsi' niyo'le na' tho
he is able as far as possible away that far now where
yahatluti'sake o'ne'yal tsi' ka'ya' kalutowa'na' ne
look for tree trunk beech tree the one that is big there
kapi'ka' ahahla'lake tsi' niyo'le ohahta'ke tho ne o'na'
this he will burrow a hole until core there now
tho yahaya'titahne. Okhna tathanweso'loke kwah i'ka'
there he will put her in. Then cover it back in really
ahahni'late. Tho ne o'na' ashahta'ti'
make tight (or hard). There then now he will go back home they
ne o'na' kapi'ka' ya'tawatku'tahkwe' yah nuwa'tu
then now this will disappear never
tatusaho'nikuha'la' t'a't kwah nok tsi' isi yahaya'tu'ti'
bother him again if quite only away he would throw her
ne' ki ne' o'na' kanyo ona' awatekhwisane
there possibly too now if now she would eat it up
ne'ni o'nhwa okhna laulha ne'ni laotse'na'ka'
the grizzle then himself the former owner of pet
ashoka'li yah thahatke' ne' tsi' yotku
will bite not notice because it has super natural powers
kapi'ka' kanahahtot. Ati ne'ni oska'waku atwe'seke
this hunting bug. Makes no difference in the woods it would remain
akakwe'ti' ki yashoka'li ne'ni laotse'na'ka'
she will be able to bite him this for owner of hunting bug
yah thahatk'atto' kwah ki ok tahaty'e'la' na' waho'notstalane'
not able to see her quite suddenly to his surprise he will get scabs
yah u'nı' thau'tu usahuwasyahtе.
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
Kanaháhtot

"Tsi' ni'yot tsi' lotinaskwaya'táhkwe ne'n kanaháhtot né kás ka'i'ká oskanu'tú kuwályo tok kás náhe tkuwanyalya'khu kwáh ó'ô' na' kanyahkalo'kú watólyántluhe. Thó' nú ka'i'ká nihatiya'to'láske ne'n kanaháhtot yáh uhte tho te'yot ne'n akye'kú oskanu'tú, nyayotiya'táke ka'i'ká na'katsi'nuyó'ta né' tsi' yah wí tehonatyokwa'na ne'n lotinaskwaya'táhkwe, né ok awa'tú tyótkut oskanu'tú ostahlu'wa ayotho'kwanyu'táke tahnun kahnheksata'asha nya'tewahsohkwake ne tehatihauwe'ektáhkwe. Ka'i'ká otsi'nu'wa ne ka'i'ká' yahatstotlahawe kanyó oná áhatolátha ne'n oskanu'tú. Né o'ô' na' áhaya'to'la'ne ne'n oskanu'tú, kwáh kás nák èho wa'tka'tá'ne', tehoka'nele', yah takakwe'ni aúghá. Áti káti ne'n jà'shanaksa, awa'tú kí who'hayalaya'táne', né' tsi' awa'tú se ne'n yahahulu'tä tsi? niyo'le na áhalu'tatë. Uskah ok tsi? nityotyelá'tu awa'tú ela' áhaya'taha'wihte na né náhte lonásokay. Né ka'i'ká na áhokståhane', awa'tú ne tatho'yu tsi? ka'ya' tethakwa'na tsi' lahwa'tsi'laya nór tsi? tá' t yah tesukwe'taya na' kí nór awa'tú áhahà'ti' yahaya'tahawe ka'i'ká laotse'na. Tsi' niku áhakwe'ni awínahake tsi? niyo'le na' tho yahatlu'isäke o'ne'yal tsi', ka'ya' kalutowa'na ne ka'i'ká áhahà'läke tsi? niyo'le ohahtáke tho né o'ô' tho yahaya'titahne. Ōkhna tathanheslo'loke, kwáh i'ká áhahni'late. Thó ne o'ô' áshahta'ti', ne o'ô' ka'i'ká ya'awahku'tahkke yah nuwa'tu tatusaho'nikulha'la tá' t kwáh nór tsi? isi yahaya'tu'ti' né kí né o'ô' kanyó oná awatekhwisane ne'n ostahlu'wa okhna laulha ne'n laotse'nà'ka' áshoka'li' yah thahattoko' né' tsi' yötku ka'i'ká kanaháhtot. Áti ne'n oska'wáku áte'seke aakwéní' kí yashoka'li ne'n laotse'nà'ka' yah thahatkáho' kwáh kí ok tlahyte'la' na' waho'nótstalane' yah u'ni' thau'tú usuhiwatsyahte.

Told by Thomas Elm to John A. Skenebore
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
Láskan

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

ne'n ukwehuwé'ne, yah teyunisoku'ha'.
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 kalihwiyostatsialáku'. Otyahke se' wi
that is in line of Christianity. Some of them for sure

na' tsihotikståhá'u elhu'wa? na wahuthnekóslawe?,
now that they were already old just now they were baptized,

ne' kwi' lonatataluhatyeskwe? ne'n lonátuskwe?
it was those that were left back that is those that had super-natural powers

tsi' ka'yá'. yah tehonathnekósla. Ne uní yáka'
those which were not baptized. It was that too they say

ka'iyá' láskan, yohonatu'u na tsaháníheyé?
this living skeleton, what they became when they had died

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

Tahnu uní ne'n kwá' olíhwaka'yú yah
And too it was the real old ways no

se wi' teshakotiya?táta'as ne'n atwa'kánha'ō'ku'.
ever did they bury their dead these all different kinds of Indians.

Na' wahonukwe'takáhe'yáhse?, kwá' kás nok
When one of their group had died, it was always only

wahatinakalotúni 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

yakawáhe'yú'.
the one that had passed away.

Yotka'te' uní na láskan yáha'tú' 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' kw'i' n tat lukwe'taksa'hne' tsi' nahe?
That is if he was mean during his living days that is while
she'ku lunhehkwe ne'n lotukwe'tatku
still he used to be alive this man with super-natural power
kwah ki' ok tho nyaya'wa'ne' na yahlaheye' laskahnaka
just the same that will get that way now when he will die he is a bad skeleton
yahatu.
he will turn into.

E'so uni' ne' ukwehoku' shakona'wahtu ka'i'ka'
Plenty of them too the people they had killed off these
laskan tho nihotiye'la.
skeletons that had done that.

Yotlatstu' katsa' ok nu thaya'takwalu'tehkwe?
There was a time some unknown place laying on his side
ne'n laskan ne' tho wahaa'newe' tsyattak nihatio
that is the skeleton right there they arrived at seven of the men
lonatol untouchedi' 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' thohtati
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 katii wi' ne' saha'ne' ka'i'ka'
So it was him that went back with them this here
te'huwakwana'ne tho nu' tsutakaha'wi tahnu'
now he was the greatest to them at that place during that time and
o'na' se' ne tsiohotneko'sle, tho kw'i ne'
it was already that he had been baptized, so it was that
yaha'newe' wahutye'la tho ne' laya'takwalute'ko'
they got there to their surprise there it was laying on his side so big
ka'i'ka' laskan.
this here skeleton.

Kwah oksa' tsi' wahutoke' tsi' shakonahlalyak'hu
It was right away that they noticed that he had killed different ones
kwí ka’i:ka’ lutá:lo'. Na kwí wahl’lu’ ne’n
it was these friends of his. So now he said that is

thuwakwá’na “Ehthwáskwáht kwí thiká
their greatest “Let's knock down the roof over him on that
láskan”, o’na kwáh tsat’tkatsistu’kohté ne’n laoyel’ta.
skeleton”, so now it was just a flash of light that is his body.

Ne’ thó ne na wahl’lu’ ne’n te’thuwakwá’ne,
It was at that time now he said this that used to be their greatest,

"Ka’i:ka’, sahe’yú tho nú nyahá’se tsi? nu
"This here, you are dead at that place you go there at the place

tyakö’nakte ne’n yakawáhe’yú taka? nuwá’tú she’ku
their proper place for the dead don’t ever any more

tasésé’nikulha’la’ ka’tho tsi? yauwatsya’te’.
for you to bother them right here on this earth.”

Ne’ thó ne yaká? tyOilIhwáhtuu ne’n
It was at that time they say that went out of existence that is

láskan watna’tukhwa’ kwáh se? wi’ otokáu uhwatsya’ku
the skeleton it was called it was you see for real into the ground

yahati’ya’ tsi? wahuwaya’tatane’, tsi? niku sayota’ále?
they had placed it as they buried him, as much that was left

na’ tsya’katsitá’tahne. Ne’ yaka’ ne aoli’wa’ yah oh náhte?
when the fire had gone out. It was they say for that reason not a thing
tehotataskenha’u ne’n láskan. Tsi? ne’ lotya’tstahslowa’na’
did he try to help himself the skeleton. That’s it he has the authority

tsi? ka’ya’ na lothnekósla.
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
Told by Shakohutotha (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 buried 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
Yakoshu'nyuhse
Omens

Sheku' latina'kle  ka'tho  ne  thoneht'ahkwu
Yet they are still living right here that are they are believers

yakoshu'nyuhse.
omens

Ta't e'ilhal akhnyani tsi' sanuhsote' tsi' yohnoka'late',
If a dog would bark at your house by the door way,

ne kwí ne ka'tuhe ne'n uhka' ok ayaiheyey' 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

awatati.
Ne sa ka'tuhe' ne'n uhka' ok it would let out a hoot. That too it means that is somebody

ayaiheyey' ne'n tho yakonuhsote'. Khale' ne'n ta't
would die that is someone that lives there. And that too if

otsitahaa sanusku' akatyeshu, ne kwí ne
a bird inside your house it would fly around, it would be

kalihwayne ne'n yakotla'swaksatatne'
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' yohnuhtakalate
And that too a whipporwill at the window sill

awanitskwal'á 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