

Tsi? Nihotiyanolahsló·tʌ Lʌnukwehu·wé
 -yanlʌhslo?tʌ- -ukwehuwe-
 their kind of laws the Oneidas

Ne ki? úhte? wí núwa atsitnika·látuhse?
 so it must be now -kalatuhs-
 we will tell a story

tsi? nihotiyanolahsló·tʌ se? lotiyʌ·tákwe ka?i·kʌ latikwa·nʌ·se?
 -yanlʌhslo?tʌ- -yʌ- -kwʌnʌ-
 their kind of laws they used to have these chiefs

Tho kati? wí niyawʌu ka?i·kʌ lu·kwé tsi? waholú·tate?
 -ʌ? - and so it happened this -ukwe- man that he shot him

astéhsti nukwá tho na?a·wʌne? okhna? yo?kalásha nukwá·
 morning direction then it happened and evening direction

ta·t nuwa? áshʌ niyohwistá·e onʌ wahlʌhehye.
 perhaps three hours then he died

Okhna? tsi? ka·yʌ· washakolú·tate? lonya·kú ne?n kwi ne
 -yʌ- -alu?tat- and the one who he shot them he was married and

ok ne?n tsi? ka·yʌ· wahuwályo? yah né tehonya·kú
 but the one who he was killed he was not married

kwáh ne ok thihotyʌni. Wahatahkwahslu·ní· she·kú ne
 -atyʌnyu- -atahkwhalsuni- just only he stayed there he got ready still

niyeta·kéle? kanaktá·ke ne?n lo·né· nʌ uni? sahanʌyátane?
 -itakle- -nakt- -nʌyata?- she lies there in bed his wife now he reloaded

ne?n laóhuhle.	Ostúha yakotetsháu	ne tsi? yah kwi úhka?
-hul- his gun	-atetshá? a little she got scared	because no one
te?yakonúhte?	ot núwa? nashátyehle.	Né· tsi?
-anuhte- knows	-atyel- what now he will do again	because
yah tehohwatsi láyʌ?	yah kati? úhka? thahuwá·liste.	
-hwatsilayʌ- he had no family	no one	-hlist- would stop him
Onʌ kati? wahahtʌ·tí·	tat núwa?	yá·yahk niwate?nyatʌhslake
-ahtʌti- then	perhaps	-ate?nyatʌhsl- measures (miles)
tsi? niyo·lé· nyahá·le?	tho thotinúhsote?	ne?n luwayʌha
-le- that far	-nuhsot- there they had a house	-yʌha- his parents
yahathlo·lí·	tsi? sahatli?wáte?wahte.	Tho ne? onʌ
-athlo·lí- he told	-atli?wate?waht- that he committed a crime	and then
wahatu·kóhte?	tho isi? niyo·lé·	tho tkalhakuhkó
-atukoht- he went on	-le- quite a distance	-lh- deep in the woods
tho tkanúhsote?	ne úhte? ka?i·kʌ ne?n yenutakli?tslunyá·thahkwe?	
-nuhsot- there there was a house	maybe this	-nutakli?tslunyá?t- they used it for sugaring
tho yaháti	tehonʌ·layʌ?	tho yakʌ? lotahséhtu
-atyʌ- there he sat	-nahlayʌ- he was waiting	-atahseht- they say he hid
lahuláhawe?	lotatewyenʌtáu	tahnu
-hulahaw- he had a gun	-atabewyʌnʌta? he was prepared	
		ashakolú·tate?
		-alu?tat- to shoot them
		úhka? ok.
		anyone

Onʌ kati? né·	ka?i·kʌ latikwa·nʌ·se?	-kwanʌ-	latiyanlʌhslu·níhe?
so then	these	chiefs	-yanlʌhsluni- they are lawmakers
wahutʌnhane?	tóhka? nihatiya?táshʌ	-ya?tashʌ-	tho nyahʌ·né·
-atʌnha?- they hired	a few	tens of men	-e- there they went
yahuwa·núke.	Né· kati? ka?i·kʌ	so	ne Yákwek Hill
to get him	this		Jacob Hill
wahathukályahke	tho nyahá·le?	-e-	tsi? kanúhsote?
-athukalyahk- he volunteered	there he'd go		-nuhsot- to the house
yahanhoháya?ake	nʌ tho ki? thʌ·tlu?	-i?tlu-	tahnu lahuláhawe?
-nho haya?ak- he knocked on the door	then he is there		-hulahaw- and he has a gun
laóhule	ne uni? wá·latste?	-atst-	wahonhotúkwahse?
-hul- his gun	also he used it		-nhotukwahs- he opened the door for him
tsi? yahatáwyahte.	Wa?thnitha·lʌ	-thala-	wahothálhahse?
-atawyah- so he went in	they talked		-thalhahs- he talked to him
tsi? náhohte? ne?n yoyánle?	ne wahohlo·lí·	-hlo- he told him	ne· kati?
-oht- of what	is good		so
taho·yú	laóhule	wahʌ·lu?,	“Kó
-u- to give him	-hul- his gun	-ihlu- he said	ka?i·kʌ káhule
kwah se tsi? nʌskwa·yéle?	ne ki? ʌwahta·ti.”	-ahtati-	Nʌ kwí tho
-yel- since	you will do to me	as it will go	then there

yahuwayá·thewe?	-ya?thew-	tsi? nú nihatihashá?tákhwa?	-hashá?tahkw-
they brought him		where	they have their meetings
ka?i·ká latikwa·ná·se.	-kwaná-	Oná kwi wa?thuwaya?to léhte	-ya?toleht-
these chiefs		now	they deliberated over him
tho ni·yót tsi? wahatilí·wáhte?	-oht-	swehní·tat oná	-ehni?t-
the way that	-lihwáht-	in one month	
áhuwahnya?sáhake?	-hnya?sa-	tho ne? oná kanatá·ke?	-nat-
they will hang him		so then	in town
wahuná?tlu·ná	-ana?tluna-		
wahuwanho·tú	-nhotu-	tsi? ka·yá· lotstelístu	-yá- -atstelist-
they locked him up	-ihlu-	the one who	he is in charge
wahá·lu?	-ihlu-		
he said		“yah kwi thau·tú ká·tho	-atu-
tsi? tyutatenhotúkhwa?	-atatenhotuhkw-	he said	it can not be
at the jail			here
ahetswanho·tú.	-nhotu-	Yah te?swayantláhsla·yá	-yanláhslayá-
for you to lock him up		you all do not have the laws	these
ka?i·ká tsukwehu·wé·	-ukwehuwe-		
			Oneidas
Nok tsi? áwa·tú	-atu-	ne ká·tho áhetswatahkwa·hláyá?	-atahkwa·hláyá-
but	it is possible	here	-ehni?t-
you will leave him		one month	
tsi? náhe?	-kalya?k-	tsi? nikano·lú	-nolu-
that long		how expensive it is	
nok tsi? áswakályahke?			
but	you will pay		
ne?n tayutatésni	-atatesnye-	ne?n swehní·tat	-ehni?t-
for one to care for		for one month	
okhale? ta·t			
		and	if

yah thatutahetswʌhnúksa?	nʌ yʌkáhewe?	swehní·tat
-hnuks-	-hew-	-ehni?t-
<i>you won't come after him</i>	<i>when it comes time</i>	<i>one month</i>
ʌshiyatkʌ·lahte? ki?.”	Yusahuwʌ·núke? kati? wi nʌ ne?	
-atkʌhlaht-	-nuk-	
<i>I will turn him loose</i>	<i>they came back for him</i>	<i>then</i>
nʌ tsa?káhewe?	swehní·tat. Kakwatákwʌ	tsi? nú nʌhuwályo?
-hew-	-ehni?t-	-kwatakw-
<i>when the time came</i>	<i>in one month</i>	<i>it was arranged</i>
kwah ok kʌh nu	ʌwa·tú kati? ne	akwe·kú ʌyutkátho.
	-atu-	-atkatho-
<i>around here</i>	<i>it is possible</i>	<i>all</i>
		<i>they will see</i>
Yah nuwʌ·tú	tho te?kʌtyóhkwa	kʌ·tho ukwehuwé·ne
	-ityohkw-	-ukwehuwe-
<i>not ever</i>	<i>was there such a crowd</i>	<i>here in Oneida</i>
tsi? ni·yót	ne? thó ne?	kwah tsi? ok nu nuta·yʌ·
-oht-		-e-
<i>the way</i>	<i>then</i>	<i>just all over</i>
		<i>one comes</i>
yutlohlókha.	Tho kati? nú tetyotténi	ka?i·kʌ latikwa·nʌ·se?
-atlohllokha-	-attenyu-	-kwana-
<i>one comes to watch</i>	<i>then</i>	<i>it changed</i>
		<i>these chiefs</i>
luwatina?túkhwa,	ne nuwa? tho tusahati·tá·ne?	okhna?
-na?tuhkw-	-ta?	
<i>they call them</i>	<i>so now there they stood</i>	<i>and</i>
tsi? ka·yʌ· tho tusahati·tá·ne?	ne kwi ne?n	“sachem/tribal chairman”
-yʌ-	-ta?	
<i>the ones who there they stood</i>	<i>it was</i>	<i>the tribal chairman</i>
okhale? “councilmen”	akí·lu? ki? úhte? wí·	shayá·tat
	-ihlu-	-ya?t-
<i>and councilmen</i>	<i>I should say perhaps</i>	<i>one man</i>

kwah tyohʌ·tú	okhále? yá·yahk niháti luwaya?tanú·nha?
<i>-hʌtu-</i>	<i>-ya?tanu?n-</i>
<i>he is the boss</i>	<i>and six of them they guard him</i>
ne kwí né·	ka?i·kʌ ukwehokú
<i>-e-</i>	<i>-ukwe-</i>
<i>so it is</i>	<i>these people they selected them</i>
wahʌ·né· uni?	ne? ná? ne sashakonatlihwatstelistahse?
<i>-e-</i>	<i>-atlihwatstelistahs-</i>
<i>they came also</i>	<i>indeed they did the business for them</i>
ne?n kʌ·tho yenákle.	Tahnu o·nʌ kwí o?slu·ní· kʌ·tho
<i>-nakle-</i>	<i>-a?sluni-</i>
<i>here one lives</i>	<i>and now white people here</i>
tahonataya?tuháti	kwáh kati? yah te?wahu·níse?
<i>-ata(w)ya?t-</i>	<i>-unis-</i>
<i>they are coming in</i>	<i>so it is not a long time</i>
okhale? tusahatite·ní·	ne núwa? onʌ ne?n owískla? nihatiya?tó·tʌ
<i>-teni-</i>	<i>-ya?to?ta-</i>
<i>and they changed</i>	<i>so now white their kind of law</i>
laotiyantʌhsla?	su·tétste? she·kú núwa? kʌh nikaha·wí·
<i>-yanlʌhsl-</i>	<i>-atetst-</i>
<i>their laws</i>	<i>it was used still now at this time</i>
kwah kwi ok onʌ niyotetstuhátihne.	Onʌ kati? wí áhsʌ na?twatte·ní·
<i>-atetst-</i>	<i>-atteni-</i>
<i>just the same it is being used</i>	<i>so now three changes</i>
tsi? náhe? tshikúnhe.	kwátle? téklu? niwáshʌ
<i>-unhe-</i>	<i>-atya?tisa?-ashʌ-</i>
<i>since I've been alive now</i>	<i>I have grown up grandchild eight tens</i>
ok wisk wa?tkohsli·yá·ke?	March tewáshʌ tékni tsískale.
<i>-ohsliya?k-</i>	<i>-ashʌ-</i>
<i>and five years I am old</i>	<i>March twenty two day of the month</i>