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KΛh nu tsahΛ·néwe? <i>-ew-</i> here when they arrived	ukwehu·wé <i>-ukwehuwe-</i> the Oneidas	úskah ok tsi? nu <i>one only where</i>
akwe·kú nihutlΛnayΛtáhkwhakwe? <i>-atlΛnayΛtahkw-</i> everyone they used to pray there	ne wi núwa otstΛhla?kowánhne <i>-tsΛhl-</i> now great stone place	
latina?túkhwa? <i>-na?tuhkw-</i> they call it	Talu?kowánhne <i>talú?ko</i> Duck Creek	kwah aohsΛna?kál <i>-hsΛn-</i> just its former name
wahunísa? nu <i>-unis-</i> long ago	elhúwa? ne yah te?kalí·wes <i>-lihwes-</i> recently not a long time	teskuwahsΛnaténi <i>-hsΛnateni-</i> they changed the name
tsi? ki náhe? <i>since</i>	ka?i·kál aósku onΛ·yá· <i>-nly-</i> this entirely stone	shonatnuhsunya?tu <i>-atnuhsunya?t-</i> they rebuilt it out of
onál ok thiyotká·te <i>now often</i>	wakathu·té· <i>-athute-</i> I hear	otsΛhlakowánhne <i>-tsΛhl-</i> big stone (church)
sahatiná·tuhkwe. <i>-na?tuhkw-</i> they still call it	Ok tho ki? nu <i>around</i>	akwe·kú niyutlΛnayΛhahkwe? <i>-atlΛnayΛ-</i> all they used to pray there
tsi? ne niyo·lé· <i>-le-</i> until	tsahonatyohkwánha? <i>-ityohkwΛn-</i> when they expanded	ukwehu·wé· <i>-ukwehuwe-</i> Oneidas
nΛ úni? aya?í·lu? <i>-ihlu-</i> now I'd say	wa?thuttu·kó· <i>-attukw-</i> they scattered	kΛh nukwá yahunáklate? <i>-anaklat-</i> here they moved to
khale? kwi onál <i>so finally</i>	ya?kΛtyohkwánha? <i>-ityohkwΛn-</i> population grew	úni? nΛ ne tho nukwá <i>even now this direction</i>

oná wahonato·lá·se? tsi? niyo·lé· nitha·né·se?
-atola?s- -le -e
now it got difficult for them that far they were away

yautatokahtha?slú·ne? lutlanayá·né·se? na kwi wahotilihwayo·tá·
-atatokahtha?slu- -atlanayáne- -lihwayo?t-
every Sunday they go to pray then they worked it out

tho nukwá utahutlanayáheke? Kanatakuha·ká·
-atlanayá- -nat-
that direction they would be praying the in-town people

ne luwatina?túkhwa? tho nukwá thutlanayátákhwa?
-na?tuhkw- -atlanayátahkw-
they call them that direction they pray there

ok yah ki? úhte né· tha?tekyattíh tsi? o·yá· na?teyotihsanó·tá
-attih- -hsano?ta-
but not it seems much difference that another their kind of name

tsi? twatlanayátákhwa? tsi? akwe·kú se? né· shayá·tat
-atlanayátahkw- -ya?tat-
how they pray there that all one man

tehethwaká·nle. Ne tho kwi níkú tsi? ostúha o·yá·
-kahnle-
we look to him that amount that a little bit other

na?tetwalihwaye·líha? tsi? twatlanáyá ok ni·yót kwi
-lihwayeli- -atlanayá- -oht-
we have various ways how we pray just how

lutshina?ahlohálha? kwah úni? né· ká? niyaku·hné·
-atshina?ahlohal-
they stand on the stump even so how many they used to be

ukwehu·wé tho yakotyá·talakhwe? yotlátstu
-ukwehuwe- -atya?tal- -atlatst-
Oneidas there they used to be members at one time

thiká nihonatlanayataksló·tá lotinuhso·táhkwe? uni? onuhsatokáhti
-atlanayataksló·tá- -nuhsot- -nuhsatokáhti-
those the kind of way they pray they used to have a place a church

ok yah ne teyuniséu okhna? tusahotityohkwá·lise?
-unis- -ityohkwahlis-
not too long and then their crowd broke up

yah úhte? núwa? úhka? tho ni·yót tsi? tha?tetyakawehtáhkwa
-oht- -ehtahkw-
not it seems now anyone that way that they believe

ne?n atáкта ayakawáhnislowanahtúhake.
-at- -áhnislowanahtu-
Saturday to make it an important day