

(Do you know of any person in this time, who is interested in witchcraft or practices witchcraft in, possibly, our community?)

I know of some of nearby our community. A number of them, but I wouldn't reveal their names, 'cause I figure their what they pay for, they pay for through the time comes. They come to their own judgement. So I wouldn't want to pass off any. I know a number of them close to our vicinity--I know some in the Cherokee tribes close to our country. A lot of them in the Seminole tribe that's close to our country. And in the state of Oklahoma. I know some further south and some further west. I also know that this stuff does exist. And anybody think they can pass it off as a laughter or think it's doesn't exist is far fetches because--

Unidentified Voice: They do have the power.

--they do have the power. They have power through this herbs and through this particular stuff that they can transform themselves in to different things--they can appear in different places; bring hardship upon people, sickness upon people, upon your livestock and even far as death. But it is a very powerful stuff, and we live in this day in modern times, we think of this stuff is just old folks belief--or old folks tale--that there wasn't no such thing as witches existed, but they are such things as witches today.

(End of Side A.)

(Bill is going to tell us some of the customs of both the tribes.)

My name is Bill Connor, Seneca and Quapaw and Osage Indian. What tribe would you like to take first, Mrs. Neiberding?

(Could we talk about the Senecas?)

I'll tell you what I've gained and knowed from a childhood about the Senecas.

Now what part of the Senecas would you be interested in hearing about?

(I would like to know about the False Face Dance. I understand that the Senecas here in Oklahoma don't dance that dance anymore.)