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W.D. + S.P. in fi. Aug. 3d 1914

Hist. notes.

(4)

1781 Stockbridge, left Mass.

Van Rensselaer County N.Y. 1st settlement
date Oneida " " 2d "

1818 part ^{went} to Indiana, on White River

From there went to Green Bay 1821-23

all came from New York, + from Indiana.

1839 part went to Kansas. A few families
came back in various years.

About 1828 those at Green Bay moved
to Kan Kaur.

A little later from Kan Kaur went
to Stockbridge, Calumet County, 1839

a division, "Missouri party left." Mostly
real Indians

1843 Another division, citizen &
Indian party. Some became citizens -

[S.P.: after Revolutionary War

by Washington's direction Congress
granted right of Presidential
roving to Stockbridge Indians as there
were no pension funds, and to camp on
any govt land 2 rods from high water -
free passage in canals as long as in
N.Y.]

Refusing act of 1846 all would be
restored to former status. Some petitioned
not to be restored to ancient form.

1848 That ^{treaty} made all homeless ^{some by Indian}

1849 Delegation at Washington, asked

U.S. for their claim in Indiana
which was granted them. Under
that amendment they could

go anywhere west of Mississippi
river & choose 72 sections of
land. (They went to Minnesota)

The Sioux fetched them back
as a large battle was expected.

[It's names in Minnesota p. 9.
in memory of this]

They asked for lands in Wis. in
line of lands west of Mississippi.

1856 The Indian Party was in dispute
about location, came to Wis. chose
Shawano Co. 2 townships near

southern boundary of Men. Reserve

The citizen party was used to force
the location. till 1858 the more

was made. From 1858 - ^{officer etc} treaty about nation
1870.

1871 act. restored the Indian party.
The citizen party was excluded.
Simply lived there. But drew
no money. The bulk become
citizens.

112 souls of Indian Party.
1893 That restored all on the
rolls. ^{come from N.Y. & Kalamazoo}
[Gardner + Towne] ^{etc} the origin
of the negro bloods - A few Stock-
bridge girls went to towns +
married negroes, and spread
there.

1907 Stockbridge allotted taxpayers.

Brotherston: Lucius Dick informant.

Piquet. Montauk, Niantic, Nassa-
ganset + few others.

Samsen Occom + the Christian
Indians of New England.

W de Loss Love

copyright 1899.

The Appendix 337 ff. gives family
history etc. of Brotherston Indians.

Glan. Hart in Connecticut.

Mohugus recollected.

Very few full bloods.

about altogether 250 - 300 ^{3/4 or 1/2 are}
scattered, some Minnesota ^{nearly white}

some in Kansas; near Ottawa. Marquette

Agnes Butler says following
can talk Stockbridge:

William Dick

Mrs. Hanna Dick.

Berenice Robertson at Niofet.

S. pa-ma-k above.

tea-?

dog = dian

cat jasis

was wu-i dian get out dog;
pot + butter.

wi-nos onions.

sas-wa-k' salt.

Kwa X bread.
 fopon pīpən
 pork spāR
 cake sōktēkwax
 sugar sōkat'
 tree?

water bai.
 grease pēmī
 cow kō'i
 knife. hēkan
 come mīg nawi
 gr nīg.
 nūteaⁿ my girl.
~~daughter~~
 my boy.

Ktaiyom my boy.
 naked my grandchild
 ? " father -
 my sister mīō
 mēmī^ε I gave him.

Sam Miller says Estes got
 his vocabulary etc. from Dennis
 Turkey. in 1903.
 Ashu Hare at giving.
 Ashu, New York, a Stock-
 bridge. Several there who never
 came West.

Mitoxen maiden name.
 Bertine / Robertson 37. Robinson
 no Stockbridge. ^{in looks.} Negress. Raised by a
 Stockbridge. father: colored full blooded.
 mother ~~Indian~~ ^{and} Seneca Elder white.
 mother partly Seneca, Dutch, colored as Fandora Lee.
 bear?
 how do you do Kun na mā'nōē^ε
 I am well nōna mānōē
 what is the matter with you
 Kwa kwai Kta nai
 Usad ~~Kao~~ Kwax
 potatoes frātā'tosak'
 paper pīpən
 meat wiyāb'
 Birance. nūtea āⁿ skwa^ε
 Adelaine Kyūnōm
 Minerva Dāy kim
 Ed tāt'
 onions winōsāp'
 (interdental
 θ, but diff.
 aspiration
 meaning
 unknown
 real translation)

Willa

Will Miller, son of Zack Miller.

mát'pi sit down

pēs'kavā'ō girl

na sōsō she is pretty

kīkīpsa k' ~~she~~ chickens

kōskōs fig

our Father who art in heaven
kwā'māⁿ m'ūn kōē

1 nguta'

2 nisa'ē

3 náxa

4 náwa

5 nyōnan

6 ngutāⁿs

7 tā^m pawāⁿs

Sterling Patis
73

Rockbridge -
his mother pretty Delanau.

(a)

bear máxkus (young bear)

stone sán

ground. kái

fish namás

water mbái

up above spāmak' rented -

1 pās'kō ngutá

2 nībwa'k' nicá

3 náxāⁿ náxa

4 náwa

5
I sing him ná mēon

he saw us well.

maxānan woman

horse nányókub

dog diáu

river sípók'

stick tuk

kutcinamēān tuk

I have seen a stick.

I hit him ta nákinēnān

come bring. nāwē'

in bakamān = I knocked him.

kikipun = chicken.

mēskān = hay, grass.

it is ^{very} hot (weath) kēn sa -

sōtcan.

it is raining sōknān

it is cold (weather) /

hitpikut it has been a
cold night.

berry =

stānbau = catfish

he is walking pīnīsō ^{gotten stop?}

let's go walking =?

beans tu pā'kūān

corn skāmōnān

squash, pumpkin?

duck kwitcomi

snake skók'

man nīmanau

boy skēnā

young
girl

rabbit wā'n pā'kūān

deer ~~ta~~ 'tū, ~~ta~~

panther =?

wolf

fox wā'n pā'kūān (!)

he is lazy ~~ta~~ tūmnan

kā'n sē

he is very lazy

wīnā' māntō he is sick.

tomorrow. wāmpka

sun kīsōx

night =?

moon nēpa ān k'

foot kā'nt'

toe tapā'k'

wheat minōmi

meat ~~ya~~ ^{1st time} ya, ^{2d time} wiya
 prairie?
 cow kōwi
 pig kōkōc
 bird kwāx (x almost)
 field māknikan, a clearing
 a big field -
 house wīkām
 leaf?
 nose kēwān
 mouth?
 flour po^ε kwikain 1st time
 ixkai 2nd time
 bread kwāx

Jeremiah Stinger formerly missionary
 teacher when Peter was a boy

wind sōxan
 bowl = * skān
 kettle cōo
 fire stān
 He is eating mēt'ō
 He is dead 1st pakatcimā^{nε} tēnan
 2^d .. a^ε ..
 He is sleeping
 wake up t'ā^ε kō
 socks tca^ε kwatān
 nylon division
 fence nīck'ēgan
 nīck'ēgan he is making a fence -
 he is driving?

sing
 go off! nān sō
 māwe = all

sing.
 mi^ε us^ε kawē drive me off
 apple?

kwāxan lake
 kōan, kōak' pine tree
 stān^ε kwān hemlock
 siskō it is muddy.

flowers
 wāⁿ xamā^{1st} san | nāⁿ tē dāⁿ kran
 the flowers are in bloom
 I found it mūskaman
 he
 he is hunting jēpman

po' par po = partridge. story

This bear had a long bushy tail. He met the fox one day. The fox was dragging a bunch of fish along, what he had stolen from a fisher man who had been cutting holes in the ice. The bear asked him "Where did you get those fish?" The fox told him he caught them in the holes, he just put his tail in, and the fish bit his tail, and he the fox, then threw them out. He told the bear to go there, stick his tail in, & he could catch

a mess of fish just the same -
So the bear went there, put his tail down in the hole, & sat there. He would pull once in a while. He didn't have enough fish there yet. He waited longer. He thought he'd catch more fish. And he waited too long, his tail was frozen there. He broke it off. And from then on he had a short tail. This is an old Indian story -

Rev.

John N. Davis, a minister from
Milwaukee = going to the boys,

Ambrose Mc Gee Thornton.

Alfred Miller ✓
Jerry Gardner
Lucius Miller.
Will
Dan Dextator
Agnes Butler

(10)

Mrs. Miller says following can
speak the language.
✓ Alfred Miller

Lucius "

W. W. "

Half-witted.

Agnes Metoxen. White in Shawano.

Mr. Alfred Miller says following
speak the language:

Got Quinney, Agnes Butler, Agnes.
form. Metoxen.
in Shawano. Mrs. Hanna Dick.

William Dick. Daniel Dextator. Ed.
Miller. Hendrick Miller. William
Miller. (Sterling Peters understands, not speak).

Alfred Miller. 60 yrs.

bear mā' dū^a

" s mā' kwag^c

stone s^an

s has 0 tng.

" s s^an^an

postdental s, nearly
interdental.

river ō' pō

" s ?

1 ngutā'

2 nisa'

3 naxā'

4 nāwa

5 nōnan

6 ngutā' s

7 tāmpanā' s

8 nā^am sō

9 nānēwi

10 ~~na~~ nda₂nat

I see it nā¹ē mētān

he says me nakmabunāⁿ kw^a

I give him nyā mēnān

he gives me ~~nyā~~ nāgmamēnak¹

I see him nyā² nāwāⁿ

he is coming ^{think} no² / paigant

~~there~~ ~~there~~ there he comes

I ^{have} come ~~am~~ coming nyā² mbaⁿ

you ^{pl.} are walking: Kyāwāⁿ you
kban¹ sēmāⁿ

we incl are walking Kyāna

kban¹ sēmāⁿ

they are walking nā k mawa
mā¹ wāk

my wife wētawunāⁿ yāⁿ [=the one
I am with]

my father nōx

.. mother ngā¹k¹

.. grandfather nāxōm

.. .. mother no¹ōm

.. son ndaiyōm

.. daughter nētān

.. younger brother nāxēyā¹ bāⁿ

.. older .. mēta¹ k¹an

.. younger sister = ~~the~~ same

.. ^{your} older .. k mēō

my older .. nyā¹ mēō

you ^{pl.} gave me

kāxwāk¹ ndāⁿ k tō nā māⁿ

a number

talking

evidently just opposite 5 - three

kyā¹ kāmēnēn you gave me

kyāwāⁿ kāmīnen ^{pl.} " " }

they gave me mēngān

I gave them nyā¹ ~~me~~ mēnān

woncan p¹xā¹ nām

~~we~~ man mē¹ mā¹ nā¹ o

men nē¹ mā¹ nāk¹

my mouth nyā¹ē ndōn

his mouth nākmaⁿ utōn

his heart .. ūta¹ aⁿ

corn skamōnān

tree mdu¹k¹

.. s mdu¹kā¹k¹

the tree is tall = ?

pl. give ~~me~~ it to me
nysá^ε nē mēne^ε
some. mīg. mēne^ε

pipe ndá^ádan
tobacco tabák^c
bread tagwáx
water mbáⁱ
lake ~~for~~ p^hkwá^áxan
ocean?

big lake maxatciⁱ p^hkwá^áxan.
house wé^ákom
fish namá^á
frog ~~á~~ kwán
snake x^ágók^c
fly utcáwá^á

leaf =?
fence. nēskikán
Chair pa^ε pón
winter pón
summer nēpán
fall ta^c gwá^á kō
spring sákwán
arrow p^hna^á kán
shirt xá^ámat^c
shoes ngá^ábnán
knife xé^ágan
" is xé^áganán
mīg. give me your knife
mēne^ε / ktáxegan

chief ká^ákaíyét^c = head man.
owaiyová^á
my hand ngo^ε ná^ásk
" foot " ngánt^c
" leg " ngáxkwán
" toes =?
trousers pán^áogan
my wrist =?
Cane =?
eye tá^ámé^ákan
" tá^ámá^áé^ákanⁿ
Spoon á^ám^c kán
milk m^áák^c
up above sⁱ pá^ámá^ák^c pal. s.
elk = ?

deer t'ε

Peewa?

He hit me mbakamok'

they hit me nákmāwāⁿ mbakamok'

I hit him nya^ε mbakamāⁿ

I hit you sing. .. kbaⁿkaⁿman

I hit them you pl. .. baⁿkaⁿamāⁿk'

I hit you all .. Rbaⁿka^mpi^momaⁿ

you hit me all kya^ε kabakamē

you pl. hit me māwē kabakamēwāⁿ
=all

they all hit me māwē mbakamgāk'

you sing. hit him kya^ε kbaⁿka^māⁿ

" pl. hit him kya^εwāⁿ māwē

kbaⁿka^māⁿ

Lucias.

Mr. ~~Lucias~~ Dick is a Brother town 2nd
about 70 L

Berenice Robertson can speak
Stockbridge - 37 or 38 L

Harty Miller } m⁷ Zak Miller }
Avery Miller } Albert Miller } can
talk Stockbridge. ms.

man - nēmana'ao

Beak?

Deer t'εwūo

deer-s t'εwūoak' L

house?

E. M. Dick }
L. Fowler }⁷¹ Brother town to be seen.
^{70?} well posted.

Aug. 3d.

(11)

ama'skur^a Clara. This is how
Got Pinney + William Lick pronounce
A mockw

skēnō young S.D. + W.D.
pōnwīgh winter W.D.
wāⁿ sēs child W.D.

dīau nsakamuk' S.D. a dog bite
kōⁿ kōnā you lie S.D.

(m) bēⁿ tēkubē I crawl in W.D.
mb began as weak m, ended as b.

kne'ngānāⁿ we will be killed W.D.
nyā² gā²we² morning W.D.

namaiyō^{excl.} we saw him S.D.
kanamion I saw you only W.D.

kīstū kanamēon I saw you pl
you two.

come from
where?

in formant?

girl pēsⁿkwabō'
young man uskēnō'
widow = ?

my father's brother } nase'ō
... mother's brother }

wolf mēⁿaxtēō

panther ?

bird tēⁿtōō.

Rat oxōōōn

your throat. tōōkan

Aug. 3d.

ans. by S.D. 1

translation of S.D.'s story by W.D. (9)

there was a young man
ngutēⁿ nōskēnō ngutawēⁿ kutēⁿ
once was young man who wanted he was to be
maxēⁿ nēⁿmanau, knēⁿ [utaⁿ -
great man and he sāⁿ pēⁿ u

nāwaⁿ } muskamēn [tēⁿ pēⁿ
you will have to first

maxēⁿ pēⁿ māⁿ āⁿ t' knēⁿ māwēⁿ
great hunter and

pēⁿman, knēⁿ kānuāⁿ kāmāⁿ
he hunted and for a long while

pēⁿman, ta k'kwai māⁿ skāmō.
he hunted but he found nothing

knēⁿ mtukwēⁿ kōk' p'māⁿ tōⁿ
and in the woods he travelled

knēⁿ am āⁿ pēⁿ sāⁿ kwak', upāⁿ
and came apple tree there

utanán says S. P.
interior my W. L.

hardly long second time -

kné mna's kavan pa²pa² kō-
and he found him partridge -

wan. knéu ktāu pa¹ⁿ kwā¹ⁿ nan
and he wanted to shoot

pa²pa² kō wan. si kné unāmi-
partridge and that he saw

an pa²pa² kō wan. apna sa²
partridge apples

mmētsēn. kné pa²pa² kō
eating and partridge

ntān¹ⁿ kō gwai ktōi yā¹ⁿ tam,
told him what you want

nskē nō utānān ngutāu
young man told I want to

uné pēpmā¹ⁿ. pa²pa² gōtān¹ⁿ
to be a good hunter partridge told him

2nd second time

kīscām knōtamām. kné
"I can" help you" and

utanān. Ne²ōmēm ktōn/pēpē-
he said, "you go

sōwē¹ kō¹ nā¹ⁿ kawe. knéman
in the bushes. a little while. and then

nēntōn onāuma nē pa²pa²
he went as he was partridge

kō utānān. knémā nā¹ⁿ kawe
to second time told him and in a little while

ntō upān. "tō ukhtcē mā¹ⁿ-
the deer came the deer asked

nan pa²pa² kō wan, ktōnē
partridge "how do

kīscām msanānk' apnēsak
can you get apples?"

3

knēpa² kō kō utānān
and Partridge said then,

knēā¹ⁿ mēn ndāp dāwan
I (partridge) use my head I use

mūsta an mtūk'. kné na
to strike tree and he

ntānān "tō wan, āmstwa
he told the deer, "go back

nē² na a a knēā¹ⁿ mēn
so far you can

kscām ndan umāsta an
run and strike

mēn (mtōgwan) kné na
that trees mtūk' tree and then

ntō¹ ā¹ⁿ mpskwānāu
deer he ran back

4

syl. division

colt tak/sos S.φ

Koyu calf W.D.

Ki-Kipson ♂ & ♀ chicken

Kwitcimō Duck W.D.

adān amústaan mtōguwān
and he struck tree

adān uskwai unōkta^cman.
and his neck he broke it.

knēma pā^c pā^c kō [ukūt^cēman]
another the partridge the ceman
Recalled him

nē nā nā^m pan, knē^c ~~name~~
that Indian And

ma nā^m pan āmpskwan
Indian went back

adān nē tō^cwān udān ma tō^ctē
and the deer he dragged him

a nān, knēām āmpskwa nān
away And " he went back

wā^c n k'. knēma āⁿ s dān
again and then

ma^c kw^a ^{nearly x} nēupān knēma
bear became and

ma^c kw^a ukūt^cimōnan
the bear he asked

pā^c pā^c kwān ktōne tānāman
the partridge how do how do you do

wā^ctē ā^m āpnusak^c knētē^c
to get apples to eat

knē pā^c pā^c kō utēnōn
and partridge told him,

mtugwāk^c ktēnkubē ma^c kwān
" tree you will climb? Bear

utēnōn knēā^m mēn oiyā tām
told him and it if you want

a nā^c nēwā^c wēkaiga āpnusak^c
the best apples

knēāⁿ mēn ktēnkubē
you must (you) climb

ōintan spa^{mme} mtuguk^c.
the very top tree.

knēma nā ma^c kw^a
and so the bear

utēnkubē adān maxē
he climbed up? then big

mētōō āpnusak^c sta^c ām
he ate apples he could not

kist neaxē wē. knēma
got down and the

pā^c pā^c kō utēnān
partridge told him

nā nā^m pan nima^c utēnān
the Indian he told him

or p-on for an
 deer. to

8

na^o mákw^a utcikya^e.
 there is a bear for you

kátce^{nu}. káimā.
 now kill him. And

má^c kwān ntánoma tótci-
 bear he dragged

a^{nón}. kúéma pó^e pó^e kō
 this off and portulaca

ntenān ne náⁿ par, tá^e ām
 said to the Indian, you must not

kúēnau pó^e pó^e kō kátce
 kill portulaca for them

ndān nō náika ānē^m k^c
 here are your

nē^k kētco^o da^k. ntceⁱ kátce
 they your friends. From across

9

ā^m wá^e unē pēp mānt^c.
 you will be a great hunter.

about 20 yrs ago it. could be
 spoken habitually.

Edwin Miller age 64. ✓

about 100 real Indians

bear máxw^a

tree matu^k

water mbí

snake kax pug

stone sán

stones sa nān.

1 nguta^a

2 niso^a

3 nēxá^a

4 nawa^a

5 nuna^{an}

6 nguta^{an}

7 tam pa^{an}

8 xān sō

9 nāntwí

William Dick

10 ndānt

~~I see him~~

I nya

you sing?

he is walking

~~we are~~

we are

you

they are walking?

star

stars

sun

up above

spammuk'

pmō = box
pemāsān

mō'

nya'bumse

nya'bumsān^{an}

?

na^{us}

na^{usa} (k?)

ki^{ōg}

beaver?

wolf?

dog

cow

beans

my father

you

our

his father

then father

my mother

trees

stones

river

rivers

de^{an}

kuⁱ

ta^{pā}goiⁿan?

~~no~~no^x

kyā^{ro}x

~~to~~ko^xenāⁿ

kyā^{nā}

na^{naw}oxān

nē^{gn}oxuān

nya^{ng}uk

mtugwa^k

sanāⁿ

sī^{pro}

sī^{pro}wān

come sing nawē^ε

pl.?

my heart nya'nda^ε

my younger brother } na^xa^{sam}

my younger sister }

my older brother neta^εgan

.. .. sister mē^x

.. grandfather maxōn

.. mother .. owi^{wān}

my wife nwinā^{ōm}

bird tsitsus

earth gāi

flower pāp^{kuskai}

knife xlgan

American?

Indian. nenāⁿ fūhō

nearly half the Stockbridges have
negro blood.

Says Stockbridges come to present reservation
50 years ago.

native name for Stockbridges:

wāmpaⁿāⁿkiāⁿk' - says ~~native~~
māⁿhigōⁿ (neg.) is same. one
name probably nickname -

Mr. Larsen, the minister, probably
has a book printed in Stockbridge -
if he hasn't it the man before had
it.

home wīgōum.

" is wīgōmān.

it is warm sunuⁿtao
" " cold tahāⁿto ^{is large.}

cloud mtaⁿēⁿkwān

fish namā^s

" is nāⁿmāⁿsaⁿk'

berry ?

gun fīgwan

horse māⁿēⁿnyōⁿgū^s

hill xaⁿēⁿgō

silver? sēmbutⁿ (= hard money)

they are tall pītāⁿēⁿsoⁿg

you are tall pātāⁿsoⁿwāⁿk'

he sees me namēⁿōⁿg

I see him nāmēⁿāⁿ

I see you neg. kaⁿnāmēⁿōⁿ

I see you fl. -

~~do you see~~

I see them nāmēⁿāⁿk'

I see the stones nāmēⁿtaⁿnaⁿsanāⁿ

[the whole was pronounced as one word.]

you see me nāⁿnyāⁿnamēⁿāⁿ

he is sick nāⁿwīnāⁿmanⁿso

you fl. are sick ~~##~~ "

my uncle / ^{both sides?} nāⁿnyāⁿnāⁿteigwⁿ

eagle dāⁿwēnāⁿō

bad skunk skāⁿnkōus

rabbit wāⁿfutⁿkwāⁿs

house wīgwām.

tobacco tabāⁿk'

woman paⁿāⁿnam / ^(nearly)

gring. . . sāgohá^é
 he is lazy. . . naktamnan
 " is angry. . . na^ā n^ā danam.
 I like you pl. . . ktā^ā n^ā n^ā
 my mouth . . . ngyá^é ndōn
 his mouth. . . na u tōn
 girl . . . joiskwāso'
 boy . . . pināⁿ babō'
 fig. . . kōckōc.
 arrow . . . māⁿ gan
 my man . . . nēminan
 cat . . . pōsōs i'
 my aunt . . . nōmus
 my hand . . . ngyanush'

grass mé¹ogwān
leaf wā₁nē₁fo₁kwa (clearly a
fly - ōtca wā's
line mā₁xō₁n

John
Harris
Oscar Johnson
Hammer
E. M. Dick
H. C. Fowler
Oscar Fowler
in Chilton
white
Asher Hare
Triving
New York.

dead
has record -
Brother town Indians
to be seen
north of the
school house -
near north of Creamery
Several Stock-
bridge Indians
there who never
came west.

for Mohegan near New London.

Shackbridge

~~Sim Nook~~

9. m a' k w a' ^{Soi Punney} 17
 matuk^c tree, st.
 maw^c come, sing.
 nimanau man
 x a' q a' m woman, wife
 k o' x they father
 (x almost voicless r).
 k o' x n a' our incl. father
 di an dog
 t u' wolf
 k i' deer
 n a' n i' o' k u' cow
 u' k u' horse
 m b a' i house
 water

bear maxwa ^Q k w a' n' yes-
 bears maxwa^c
 stone ~~Q~~ a' n' pl. O a' n a' n
 knife x e' k a' n
 my father n o' x n a' n' or our father
 father n o' x (son of goddess)
 man n e' m a' n a' n
 woman. p a' x a' n u' m
 en p a' x a' n a' k ^{um} weak u.
 High up. s' p a' m m a' k' (o' p a' i. b)
 mean walking ^{informant} (cant differentiate incl. + excl.)
 k t e a' m a' n b u' m s e' n i' n
 we have just been walking

Miller brothers -
 William Dick -
 n o' x e' n a' n father in prayer +

ki ki jous chicken.
 pta tus potato.
 ckā mō nan corn
 tān pō nē kan waggōn (something
 (=whirling)
 dāmē ka come in (sing.)
 -pt
 pāi ē kwi nō kō ē shake hands

~~pt~~
 ktāi nā māⁿ sār how are
 you^{my} getting along. (says fl. some.)
 mō ē i ka nē wā k^l = (stockbuds.
 running
 water meaning
 kmat sun i u nīg
 your wife
 his

65
 Set Quinney -
 Sterling Peters? -

Bill Butler -

Jimmy Gardner?
 William Dick
 Alfred Miller
 [Ed Miller at Poor House in
 Shawano. 64+]

1 + 2 Indian Party - of '71

Lucius Dick : Brother ton

Edgar Dick

Oron Fowle

Oscar Johnson

- Hanaman

across from Os past.
lake.

Brother ton,

Calumet County.

{ Spriggs Munsey
 Mohawk families

ka bām ē ma² did you fl.
walk

pmosō umā did he² walk?
 hull corn basket

p' = ki kwata wit^{basket} kwimotai

Lucius Dick can tell if any one
speaks Brother ton.

kwitaimo duck.

wa^{an} ē waⁿ eggs.

- 1 guta'
- 2 nēsa
- 3 māxa
- 4 nāwa
- 5 nō'na₂
- 6 guta₂'s
- 7 tām jawaⁿ's
- 8 xānsi
- 9 mā'nēwī
- 10 mādānat

11 gutaⁿ kaa

Thon kya²
 you¹ kya² wāⁿ = all of you -

mākwak^c Onidas
 usipwau Chippewa
 āk^c M.

William Dick informant.

Alfred Miller

Lucius ..

Webb ..

Dan Doxtator

Quinn

Agnes Butler.

can talk Stockbridge.

about 15 - 20 who can understand,
but not speak it.

perhaps 50 among the pure Indians.

$\frac{2}{5}$ of the tribe mixed with colored blood

$\frac{1}{5}$ Indian

$\frac{2}{5}$ mixed with white.

of colored blood

1 out of 20 would not show negro hair.

Stockbridge notes and texts, together with copies by Frank Speck. A.D. and T.D. 88 pp. by Michelson; 52 pp. by Speck. Keshena, Wisconsin area. 1914.

Notes consist mainly of vocabularies with small amounts of data on the history, population, and racial composition of the tribe and brief notes on persons who knew the language. A few words were collected from a Brotherton informant. The Stockbridge texts include strict interlineal translations and separate free translations. Speck's copies of the notes are in an order different from Michelson's originals. They are incomplete, in part because Speck omitted some vocabulary items when informants agreed as to their form. Speck's material also includes a copy of the report on Michelson's work in Explorations and Field Work of the Smithsonian Institution, 1914, pp. 90-93 (1 p. typescript).

Informants: All Stockbridge texts by Jameson "Sot" Quinney: some translated by William Dick. Other informants include Lucius Dick (Brotherton), Edwin Miller, Alfred Miller, Sterling Peters, Agnus Butler, and Bernice Robinson.

The original notes were cataloged by the archives of the BAE. They were loaned to Speck and John P. Harrington during the 1940s and 1950s. In 1956, A.F.C. Wallace of the American Philosophical Society returned some Michelson notes borrowed by Speck and also sent Speck's copies that are in this manuscript. The original Michelson material was found among Harrington papers and identified by Ives Goddard in May 1977.

The microfilm of the manuscript includes the Speck copies only.

X - Michelson, Brotherton, Speck, Quinney, Dick, Dick, Miller, Miller, Butler, Robinson, Peters.

JRG
5/17/77



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