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ma kw^a bear
 matu'k' tree (sing)
 nawe' come (sing)
 nīmanau man
 xāngā woman, wife
 kōx thy father (x almost voiceless)
 kōxna^ε our (incl) father

dīau dog

tu^ε wolf

kui cow

na'niokus horse

wikum house

mbai water

makw^a bear, maxwagh^h bears

sañ stone ðanan pl.

xekan knife

nōxna^ε my father or our father

nōx father (case of address)

nīmanau man

paxānum woman paxānumak women

spammuk^h high up (ktāmānbamsē'nīn/ we have just been walking

kikipus chicken

ptatus potato

ckānonan corn

tanpanikan wagon(something whirling)

damika' come in (sing.&plu)

kteinamaⁿsīn how are you

mo'ikanewak^h Stockbridgesmatam(running water)

kmatsūn your pipe

Lucius Dick can tell if any one speaks Brothertown
 p'akikwatawitk winotai hull corn basket

kwitcimo duck

wāⁿwān eggs wāⁿwān

psō² pau²tha (W. D.)

mākwan wāmpē
Oneida - good water

dāmōē leud me } W. D.
dāmēōn leud yu }

kēsēām but I can

pta' āngēsē I can't (dāmēōn
leud yu)

	I	we excl	we incl	Thou	ye	he, she	they an.	it	they incl.
Intrans.	m, n-	-mā ⁿ	k-nā ⁿ	k-	^{k-mā^ε} k-mā ^{nε}	u, -u, -	-uεk ^c -wāk ^c		
me	-	-	-	k-ē	k-ēwā ⁿ	m-k ^l -g	m-gāk ^c		
us excl	-	-	-						
us incl	-	-	-	-	-				
thou	k-m								
you	k-noma ⁿ								
him	m- ^{an} -ā	^m -ā ⁿ nā ^ε	k- ^m ā nā ^ε	k- ^m ā	k-āā ⁿ	^m u-ā ⁿ u-ā ⁿ u-ā ⁿ	u-awān		
them an	-ānk ^c					u-ān	u-ānāwa -ānāwa		
it	-ān					u-an	u-ānāwa ^c -amāk ^c		
them incl									

u-ānāwa

o-ā^m nāwa
Thou-Thou an.

~~intrans.~~ o-ō nāwa
u-āⁿ nāwa

u-ānāwa
o-ā^m wān
u-āwān
u-awān
-awān

u-ānāwa
they - (it) them
u-nāwa^{an} They intrans. obviative
u-ā^m nāwa They
-nāwa^m
don't
ly.

3 - the similarly.

1st person pl. excl + incl. show at once that
 Stockbridge does not belong closely to Natick.
 These two agree with my Munsee, + Delaware -
 we incl + excl - him nearest my Delaware.
 but I - him, then - him against Munsee +
 Delaware: so is I - them an.
 ye - me alone. Surely Stockbridge.

Result: Stockbridge can not be classi-
 fied as a mere adjunct to Natick
 or Munsee-Delaware. Nevertheless there
 are some distinct points of contact
 with both groups as compared to other
 Algonquian dialects.

Stockbridge Reserve

✓ Hamlet Quinney about 1 mile ~~west~~ of Stock bridge

2 30 years at Brotherton
when E. M. D. 10 years a few went to Kansas, some back
70 years E. M. Slick, Brotherton informant.
7 different tribes

Quinlan gave the land in N. Y.

1832 in Brotherton, then 2 old women
from Conn. could speak Indian.

about 1850 some went to Minnesota
25 people. all told.

(Jameson Quinney right name).

7

There was a young man who wanted to be a great man; and he was told, "You will have to be a great hunter first." And he went out hunting; and he hunted for a long while. But he could get no game. And travelling through the wood he came to a thorn apple tree. There he found a partridge. And he was going to shoot that partridge. And he saw the partridge was eating thorn-apples. And the partridge spoke to him, he asked him what he wanted. "I want to be a great hunter." The partridge said, "I will help you to be one." He said to him, "You go and hide in the brush a little while." He went as the partridge had told him to do, and in a little while a deer came along. The deer said to the partridge, "How do you get those thorn apples?" he said, "I butt that tree with my head." He told the deer to go way back, so far, and that he must run and butt the tree with his head. The deer ran and struck the tree and broke his neck. Then the partridge called this Indian. The Indian came and took the deer away. And he hid again. Then a bear came along. The bear said to the partridge, "How do you get such a good fruit?" The partridge said, "I climb into the top of the tree." And he told the bear, "If you want the best of the fruit, you climb into the top of the tree." So the bear went up, and he ate so many thorn apples that he could not get down. And the partridge called the Indian. He told him, "Here's some bear for you; take him away and kill him". He took the bear away as he had been told. And the partridge said to the Indian, "You must not kill partridges, for they are your best friends. From now on you will be a great hunter."

ka x̄t̄a n̄a⁴ ma^ε ēk̄ān̄u na n̄a^h pau uta n̄ēta n̄
 a long time ago the stock bridge Indian thought

n̄k̄na an̄ē^ε na m̄ēwak^ε nd̄an t̄c̄it^ε sa sak^ε
 that the animals and birds

k̄ā d̄wē oiyāⁿ tamā n̄ā na n̄aⁿ pau ē d̄waat^ε
 what they wanted and the Indian use

[kn̄ēna na n̄aⁿ pau uta n̄ēta n̄ nk̄ākwai
 and the Indian thought that they
 t̄c̄it^ε sa sak^ε ām m̄ēkat̄ē nd̄an m̄ēc̄it̄ē^ε
 birds and lived and eat

n̄ēn̄h̄m ēn t̄c̄ā k̄āsmāⁿ 1] kn̄ēma n̄p̄it̄aw̄n
 a else what they smoked And then they heard
 p̄ōksus t̄c̄ēnwau ām m̄ān āikē un̄ā m̄ēān
 an owl hoot old man has seen

m̄ōksas̄an kt̄ān̄ kt̄c̄āsmāⁿ nt̄. kn̄ēāⁿ m̄ēn
 owl wants to smoke And then

n̄ēnt̄ōn m̄istak^ε nd̄an tap̄ak^ε n̄ē uta n̄ā a n̄.
 he went to the fire and to the place and he threw it in

k̄ā t̄c̄ē k̄ā d̄jōō k̄ēsiāⁿ t̄c̄k̄āōmāⁿ. k̄ē.
 "now friend you can smoke good.

n̄ā n̄k̄ x̄ēn.
 night."

3

ndan wā^h k^c na nāⁿ pā k^c utanēta² aⁿ -
and again the Indians the believed
nāwa māwē kākwaī mētōitāt^c en tōm
all what they ate or
tēka'omānt^c nōk^c tēit² sasak^c ndan anē^e nāmē-
smoked the birds and animals
wak^c wēkāⁿ tamāk^c
they liked.

Sote Qinné informant. August 4th 1914.

A long while ago the Stockbridge Indians believed that the animals and birds wanted something that the Indians used. And the Indians believed whatever the birds and animals would like they ate or what they smoked, and when they heard the owls hooting the old people used to say the owls wanted to smoke. They would go to their camp-fire and put tobacco on the fire. "Now friends you can smoke. Goodnight."

A long while ago along the Hudson river the Stockbridge Indians lived there. They planted corn and beans; and the women tended to the farming while the men were hunting. And some of them would go making baskets at different towns. And during this time the Oneida renegades would come and watch these Stockbridge women as they would come to the fields. And whenever they found any they would kill them, and cut their heads off, and hang them on poles or out in the field. And that would cause trouble. They would see the Oneida chiefs to make their peace good for the deeds these men had done. They would replace the women that they had killed. The Oneidas told them that they were to keep their word of peace good; that was why they had done this, a peace that had been made many years before between the Oneidas and Stockbridges.

usâmotaiyan = mushrooms - resembles cow's stomach.
usâmotai " (

Story of Sote Quinney of Oneidas Stockbridges
translated into Stockbridge by William Dick.

Aug. 4th.

Nēaiyōtwak' mākwak' ndār māyēkanēyak'.
there was a fight Oneidas and Stockbridges.
between

kāwak' nē-mākwak' otē mānāwa mā² ēkanēyak'.
a Long while ago the Oneidas called the Stockbridges

namālak'. Kaxwak' āikē wētē² nāk' wāⁱⁿ -
Surgeons a number of them used to go together a great
mēwē way. pēpmāⁿ tuak'. Gamāu āikē kaxwak'
was hunting always meanwhile a number

āu mānak' ndār paxān mak' onākanōnāwa
old men and women they left them

wēkētē, knēnē mākwak' okutan
at home and the Oneidas wanted to

aiyōtwānāwa nēnāⁱⁿ pāwā, knēnē nā² ēwē
to fight Indians And then down

ōpō nēnāⁿ pak' onākanōnāwa mākwak'.
there the Indians then saw (them) the Oneidas.
on recent time.

pās kō nēmanau ukutēmōnas tak tāⁿ.
one man asked him where are you going

knēowak' namālak' ŋgwēnāwāⁿ nāⁿ.
we are going Surgeon to hunt

knēnē mā² ēkanēwē utcōsan ntenāⁿ nāwa.
and the Stockbridges friend told them

knēnē utputawāⁿ nāwa nēpak. Knē.
and then they heard them coming and. 1

páskí uskéno neuton skāⁿ támak' nēwētē^t
 one young man he wanted to the door of his house

Knēp nāmian mākwa^k patce^ε nāⁿ tē^t.
 And he saw the Oneidas coming

Knéma mtákwīgōk' itāⁿ ē. Bē^ε nau
 And in the woods into the river

wātcāⁿ utenōn nōk^c pēpma tē^t. Knēnē
 so that he could tell them ^{to an (time second)} hunters And the

mākwā^k upōnāwa ndān utān matāⁿ tē^t.
 Oneidas came there and they dragged them

anāⁿ nāwa ^(to w.o.) nep'ān mā^k ndān wāⁿ sēdā^k.
 away women and children

ndān mē^ε nāⁿ nāwa māwē ān māⁿ nā^k.
 and they killed all the old men

Knēnē mākwā^k utēnōyānāⁿ nāwa
 and the Oneidas took them into

wēkētē^t wātcām stā-āmpskwatē^t.
 their homes so that they would not go home

Knēwa^ε uskéno neuton nōk^c mā^ε ēka-
 and a young man went to the Stockbridges

nēwē pēpmaⁿ tē^t ai yē^ε tē^t; Knē/utānān
 hunters where they were and let them

māwēkākwē ānāi yutē^c. Knē āmpōkwā-
~~at~~ everything that happened And then all went

tēt^c knē^c ená mitá náwa mēwē wēkē-
 here and then say all their
 tēt^c takákwē nē^c táwē, ndān^c paxán mak^c
 homes with nothing there and the women
 ndān^c wāⁿ lē^c tāk^c stat^c ā. Knē^c nē wē^c
 and children nowhere. And they talked
 tama náwa tō^c nē^c ā m | dēm^c nō m náwa
 about whether to how we shall do
 wátcām aiyōt wāwē. ndān^c stā wāwē^c-
 or that we can fight and not then count
 tanáwa kaxwagát^c knē^c mēwē nē^c manau
 how many there were and all men
 pōskun skāmōncus nē^c tātā^c tan. Knē^c
 one corn he put there and
 takwan a katēta pō^c wē pō^c san skāmō-
 when they were finished half bushel corn
 nan nē^c táwa. knē^c kēsāspōwak^c
 was there and they got ready
 wátcām aiyōt wātētak^c. knē^c nē ntā^c náwa
 or that they could fight and then went there
 mākwāk^c wēkētēt knē^c muskama náwa
 oneidas where they lived and they found
 nē^c mākwāk^c náxa māxēkō^c nan
 the oneidas three big houses =

atōnītāk^c Kne káxwak nēmanau
had made and a few men
nda mēkāk ndan umuskawāⁿ nāwa nōk^c
went in and they found there
p'ān māk ndan wāⁿ oēōak^c. Kne mā nēma-
women and children - And then man
nau ntce^c pēnētē nā nāⁿ jāwa ukūtce māⁿ
from different Indians asked them
nān, kākwaī īkatce ktānⁿ ^{with longer} sōk^c
what is now you are going to do
katce ēn nē^c nā nē^c nōk^c sō^c sawāōē-
now we are going to kill them Rattlesnakes
x kōk^c nē āikē ntānēnē wāⁿ nāwa nē^c mākwāk^c.
that was they called the oneidas.
Kne aiyōtowā^c nētānē, Kne ntām pōkwāⁿ nāw^c
And they fought right there and then took them back
npaxān mē mōk^c ndan wāⁿ oēōak^c. Kne mā
their women and children And just
Kātcē unē^c tawāⁿ nēkan wē^c tāmānāwa nōk^c
then they thought better have then talked about there
^{good will (i.e. peace)}
namāōak^c ndan sō^c sawāōē x kōk^c k^c.
Stingers and Rattlesnakes
wāntē kātce unē tāk^c āntē kātce wāⁿ kamawē^c.
just now they think good just now to this day.

August 3d 1914

Told by Sote Quinney.

The fight between the Oneidas and the Stockbridges.

A long while ago the Oneidas called the Stockbridges "Sturgeons". And they use to go hunting in bands a long ways off. And in the meanwhile they only left a few old people in the camps; and the Oneidas were on the war path to fight the Indians; and in going down the river the people saw the Oneidas. A man asked them where they were going. They said they were going to hunt sturgeon. In the meantime the friends of the Stockbridges told them. And they heard they^m coming. One young man went to the door of his wigwam, and he saw the Oneidas coming. He ran into the country to tell the hunters. Then the Oneidas came and captured the women and children; and killed the aged ones. The Oneidas took them to their country to make prisoners of them. This young man when he came to where these Stockbridge Indian hunters were, told them what was being done. They came home and found their homes all desolate, and their families all gone. And they held a council of war. They could not number them by counting, so each put in a kernel of corn. When they got through there was a half bushel of that corn (sack full). Then they got ready, prepared for war. And when they came into the Oneida country they found that they (the Oneidas) had three forts built. And their spies went in and found where those prisoners were. And there was a man from another tribe of Indians, asking them, "What are you going to do?" "We are going to kill the Rattlesnakes". That was what the Oneidas were called. Then they fought there, and recaptured their own people, men, women, and children. From then on they made peace with one another between the sturgeon and the rattlesnake; and have had peace ever since.

he shot with up a ^{gun} ^{kuāⁿ nān}
SQ's "An Indian story", translated by William Lick, Aug 4th 1914.

Indian he told it
Nanāⁿ pau utōinauau
ngutiⁿ kāwak^c pāsōⁿ nanāⁿ pau pēpmāⁿ t^c,
one on a time one Indian was hunting
knēnē upāⁿ sēpōsā^c nēuⁿ nāmāⁿ kwētceⁿ mwanⁿ
and he came to a creek. He saw a duck
knē unāⁿ tnanⁿ uāⁿ knān ndāⁿ upūmāⁿ
and he got his bow and he shot
kwētceⁿ mwan. Sōk^c ustā^c ām kīse msanāⁿ
the duck so he could not get him
kwētceⁿ mwan, knēnē utōn mbēk^c, knēnē
the duck and he went in the water and then
āi kwētceⁿ utcō^c nāmⁿ unē nāmāⁿ ōak^c
his clothes were filled with fishes.
wātcaⁿ nīm ntūkⁿ ōan, nē kākāⁿ ak^c.
that it sticks nāyⁿ kēnāⁿ that held them.
broke
pāsōⁿ kun mtanguⁿ nāmēⁿ nau ndāⁿ msēⁿ tāⁿ auⁿ
one stick flew and hit
wāⁿ k^c tāk^c kwētceⁿ mō. knē ām pōⁿ kwan
another duck and he went back
utceⁿ nē mbēk^c kātē nē sēⁿ kwētceⁿ mwanⁿ k^c
from the water then two ducks
kxāⁿ ō ndāⁿ āi kwētceⁿ utcō^c tan nāmāⁿ ōak^c.
there and his clothes full of fishes.

phras

W.D.
proe panthe.

gwe / gl / me some corn Kne'siânmên Ka mēnāⁿ na^ε
skānōnam "let us both" give him
corn nēn'ōm tappāⁿ / kwan
or beans "

excl
we gave him mēnāⁿ na^ε / mē / skānōn² ndān tappāⁿ -
first completion. kwan

Mr. Dick

mākwawāmpō kēsēam dāmōē pōwēpōsān
O neida - good - water can you lend me raffa bushel
patātasak^c informant S. Q.
potatoes

Ktāāⁿgēsī dāmōn patātasak^c kēsēam
I can't lend you potatoes but I can
dāmōn tappāⁿ kwan
lend you beans W.D. informant.

Dr. Fowler, Hammer } Brotherton Indians.
Edgar Lick }
Lathrop Fowler

Sote Quinney informant. August 4th 1914.

An Indian Story.

Once upon a time an Indian went hunting, and he came to a stream of water. He saw a duck. He took his bow and arrow, and shot the duck. He could not get the duck; so he got into the water, and his pants got so full of fish that it broke the sticks that held them together. One part flew off and killed another duck. And when he came ashore he had two ducks, and his clothes full of fish.

Indian Story.

Once upon a time an Indiān went hunting, and he came to a stream of water. He saw a duck. He took his bow and arrow, and shot the duck. He could not get the duck, so he got into the water, and his pants got so full of fish that it broke the sticks that held them together, One part flew off and killed another duck. And when he came ashore he had two ducks, and his clothes full of fish.

Tale narrated by Sot Quinney, Aug. 4, 1914.

Aug. 4th 1914

S.O.'s story of the Stockbridge prisoners recaptured translated
by W.D.

Kaxētānā' ^{ine} maxātsan ^{Oé}pōk' né mā^ε -
many years along the Hudson River the Stockbridge
Kāñiu nānāⁿ pōk' wēkēmāwāⁿ. Kéak' skāmōnān
Indians lived then. They planted corn
ndān ^{tūp}pāⁿ kwān, knēnēk' p'ānmāk' uka-
and beans and the women took
xānawētānāwa né kīāⁿti wātcam kīse
care of the field while they
nēmānāk' pēpmāntēt'. knēāⁿ men
men hunted. And then
Láxwak' ^{left out 2 times} newtūtāⁿ nāwa ndān mtūkwi nō.
some of them went to and made baskets
taiyaāk', pēnuwē ōtanāk'. ^{kāxwe} ^{near} ^{different} ^{towns.} ^{and while they} ^{aiyētēt'}
were there ^{mā}kwāwe ^{mat}cēnēmanau ^{nēu-}
Oncidas bad man ^{to come}
pām ndān upāñk nawan nōn mā^ε ēkanēwe
and he watched the Stockbridge
p'ānma ^{ánēāⁿ} pāntēt' kīāⁿtik'. ndān
women while they came to the field and
āmtcēu mskawāⁿ ^ē tēta^ε knēām ^{unē^ε} nā-
whenever he found them and then he killed
wām, knēām utāpan upūtšamawān,
then and then their leader he cut off

kné nē wā k'ōmawān ontlukuk kīāⁿ tē k'.
 and then he hung them on a stick in the field
 kátci ēn yá'ōkam ē yōtwak'. kné ōmāwē
 "Now then you will have to fight." and they all went
 nām ēāⁿ wān mādwāwē maxé nē mānau
 to see the Oneida big man
 wátciān unēta diwānkan unēxtat utcé^e
 or that peace fixed for
 nōk' mtcé nēmanak' aⁿ nāiwānkan.
 them bad men for their bad works
 ā^m stawē yá'ōkam ^{unēxtat} pāsō p'ānam utci p'ā-
 "Now then will have for one woman for woman
 nam nē^e nāⁿ tē t'. kné mākwāk' utēnāⁿ nāwa
 what they killed and the Oneidas told him
 yá'ōkam ēn kátci uma sāⁿ tamānāwa unēta ē-
 you will have to now he will remember, peace
 wānkan, nē^e ōnē^e kátci uta nētaⁿ aināwa ^{āⁿ pōcōnd time}
 now they will now they will think
 kné unētaⁿ aiwānkan kīcīⁿ tāⁿ ōō utcé nē
 and peace was made for the
 mākwāk' ndān māⁿ ēkan ēā k'.
 Oneidas and Stockbridges -

Sote Quinney's "An Indian hunting story" translated by William Dick
Aug. 5th 1914

Nanāⁿ pāwē utāⁿ ēnowan aine pēpmatē^t
Indian story how they hunted

Ngute' Kāwak' nanāⁿ pau pēpman. Kne nē unār-
one time an Indian was hunting. and he his

yōkō^aman gwē^tce wētcāwan. Wā^mē mē mtu'kwēgōk'
horse with he took him a great way in the words

Kne nē unākanōn una^e nyōkō^aman Kne pēpmanⁿ u.
and he he left his horse and he hunted.

Kne unēnōn tō^awan, Kne nāⁿkāwē mā^e tce nē
and he killed a deer after a while

Enān māxkwān, Kne pāⁿkwānan Kāxwak'
he killed a bear and he shot a few

pōwā^amāk'. Ndān unānēōn Kāxwak' pōwā^eniāk'
pigeons and he saw a few pigeons

nē utōnuk utāpēnāwa. Kne nāⁿkāwē utoinē-
on a limb sitting. and on a little while thinking

ta^e m tōⁿē āⁿ mēn ndānā mān wā^tce āⁿ mēn
how he shall do so that

nōk' ktakāk pōwā^amāk' mūs nāⁿk' māwē.
these other pigeons he could get all

Kne utā nē tān nēōn utō^aan upāⁿ kwānta-
and he thought of how, the limit he shot

man. Kne upāⁿ kwāntaman ndān upā^astaman
and he shot it and he split it

né utó^éan, néoné umúsnān né pówa^émāk^é
 the limb that's how he got the pigeons

Kné'uténōn u'úkaian, Kátce ngúxanè tó'ndān
 and he said to himself "Now I have got a deer, and

má'kw^a ndanwā^{nk} néutō^éon máwē nōk^é
 a bear and that limb all these

pówa^émāk^é apētēt^é. Kátce ēn ndān māōē.
 pigeons when got Now then I will go home

Kné'utōnōn una^ényō^ékā^éman, néutā^étān
 and he got his horse he put on

ukān wēkā^énak^é máwē ānētāt^é, Kné^éanā^émōē.
 on his back all he killed and he went home,

Kné'ān^émē mtúk^éwēkō^ék^é anā^émōē^t na^ényō^ékū^é
 and on in the woods going home the horse

Kēsim^és^éKau ndān unō^ékā^éx^étan unā^éwēkā^é
 fell down and he broke his back

Knéwa pēp^émā^ét^é māwēkā^ékū^é utcé^énē na^ényō^ékū^é-
 and the hunter everything off the horse

Ouk^é utcé^éā^éx^éna^éman. Kné upū^énawān nére utā^éōan
 he took it and he looked at the horse

Kné unā^émē^étan unō^ékē^éā^éx^éman né utā^ém^éwēkā^é.
 and he saw, he broke it his back

Kné utō^éinē^étā^éān tōn ā^émē unō^étā^émā^éwān
 and he thought how he he could help him

stāma kākwaī ām kēsē/āwaat^c. Kne utōino-
 could not anything to see to use and he looked
 Kwan Kne unāmēōn nēpīdāñkw^a. Kne unāñ-
 around and he saw a willow and he got
 tnam né nēpīdāñkwān ndāi nkanēpmanān
 the willows and he tied
 na^c nyōkōk^c u'ākai, suk^c sta unāñ^c tamawān
 the horse body but not he helped
 na^c nyōkōk^a Kne unākanān ndān anāmō.
 the horse and he left him and went home
 Kne mātcī kākwaī kēsō^cak^c wāñk^c jēpman.
 and after a few ^{sun} months and again he hunted.
 Kne ma māwe utōino^c Kwan utcē kākwe
 and then around he looked for something
 ām pāñ^c Kwāñ^c tak^c, wāñ^c muk^c utōinōkwan
 he shoot a long ways he looked.
 kōk^c wāñk^c Kne. itenō^c Kwan Kne unāmī-ān
 something he saw it moved with the bushes
 kōk^c wāñk^c Kne. itenō^c Kwan Kne unāmī-ān
 and again he looked and he saw
 na^c nyōkōk^c āt^c. Kne nē utōi pāxwēwē
 a horse was and then he went chasing
 ndān unānawān nē^c nē unā^c nyōkōk^a man
 and he knew his own his own horse

á^ht^h Káwák^h ná^hkaná^hnt^h mtúkwēkōk^h nō^hkē^ha-
 he long ago left in the woods broken
 xak^h né^h ntā^h wēkan^h, ndānne upā^h mē-
 his back and he he walked
 pma^hōēn^h, pīnwēnā^hn^hkōō^h anē nēpīōak^h
 around he looked different because willows
 né^h ntā^hnēkē^hnāwa ndān Kēsā^hmā^hntō^h.
 was growing there and he was well.

An Indian Hunting Story.

One time an Indian went hunting. He took his pony with him, a long way off in the woods. There he tied his pony and he went hunting. He killed a deer, and after a while he killed a bear, and he shot some pidgeons. He saw some pidgeons on a limb of a tree. He was wondering how he could get them all. He thought of the plan of shooting the limb. He shot the end of the limb and split it; that's how he got his pidgeons. He said to himself, "I've got a deer; I've got a bear, and the limb with all the pidgeons. Now I will go home." So he went and got his pony; loaded his pony with game; and started for home. Going through the woods the pony fell and broke his back. The hunter then unloaded his pony. He found that his back was broken. He thought he could help him by tying him up. There was nothing for him to use. He looked around and saw a willow. He took that willow, and tied it around his pony's body. But it did not help the pony any to go home with him. So he went home and left his pony there. After a time he went out hunting. In looking around for game, looking a long ways off, he saw something moving the brush. And he looked again; he saw it was a pony. And he went up near to it; and he saw it was his own pony that he had left in the woods with a broken back; and that he was walking around with a willow tree growing on him; and he was well.

story of Aug. 5th

nēōnā^ε pāsē nēmanau nēutā'n mtūk^εkwēstē^ε
Here was one man went into the woods
ndān k^utē pōtāu mtūk^ε kā^ε na pānēwē
and tried to split a tree it was hard
psā'an tānē ōintānakāt^ε mā^εkw^ε nēupān
to split when he was working a bear he came.
ma^εkw^ε ukutēmāⁿ nān | nēmanau kākwaī
the bear asked the man, "What
ktānā^εka nēmanaō ngūtēnāmtuk pōē^εtā^εman
you do man" "Oh I am trying the log to split it
nā^ε tamawē^ε knē nēmanau upētēnskān
help me" and the man put his hands in
nāⁿ pā^εkō pōtā^εāⁿ pēk^ε mtūk^ε māxkwān
so far as it split the tree log. . . bear
utēnān kya wāⁿte^ε nē ktānāman knē
he told h you two do do the same, and
mā^εkw^ε wētē pētēnskān knē nēmanau
the bear together put his hands in and the man
upāktaman nēmtugwō nēkākānuk^ε nē pōē-
knocked the stick which held it the split
wē ndān ktēnāwa knē nē mā^εkwān
part and it came out and the bear
amūsān nēuskāntan nē mtugwuk^ε.
he got by his feet in the tree, log.

W. D. in format Aug 5.

There was a man who went in the woods to split a log which split very hard. While doing so, a bear came along and said, "What are you doing?"

"I am trying to split this log. You help me." The man put his hands into the split part of the log. He told the bear to do the same. The bear took a light hold on the edge. The man told him, "Put your paws a way down deeper." The bear did so, and the man knocked the wedge, which held the log open, out, and caught the bear's paws in log and had him fast.

There was a man who went in the woods to split a log which split very hard. While doing so a bear came along and said, "Waht are you doing?"

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Tale narrated by Sot Quinney, August, 1914.

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MAHICAN

MICHELSON, TRUMAN

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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