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Kaxē'tana'² ma'ēkanēu nanā'ⁿ paw  
 A long time ago the Stockbridge Indian

utānētaân nō'kna anē'ē namēwak'  
 thought that the animals

ndan tci't'ē sasak' ka'kwē oiyā'ⁿ tamā'  
 and birds what they wanted

na' nanā'ⁿ paw ā'waat' knē'ma  
 and the Indian use And then,

uputawân p'ō'ksus tcē'nwau aumân  
 they heard an owl hoot old man

āikē unā'mēân m'ō'ksasan ktāu  
 has seen owl wants

ktcasânt' knē'ā'ⁿ men nē'utōn  
 to smoke. And then he went

nistak' ndan tapak' nē utānaan.  
 to the fire and tobacco and he threw it in.

kātce ndjōθ kēsēâm tekā'θmā'ⁿ,  
 "Now friend you can smoke."

kn' nān' kxēn. Ndan wānk' nanā'ⁿ pak'  
 "good night." And again the Indians.

utānēta'ēân mā'wa mā'wē ka'kwai mēt'θētāt'  
 believed all what they ate

ēn'ō'm tekā'θmânt' nōk' tci't'ē sasak' ndan  
 or smoked the birds and

anē'ē namēwak' wikā'ⁿ tamāk.  
 animals they liked.



Insertion in text. notes by M. to be substituted on following page.

1 enēma nanā<sup>u</sup> pau utañē'taan ukā'kwai  
 And the Indian thought that they

tce't<sup>e</sup> sasak<sup>e</sup> am wīkatet<sup>e</sup> ndan  
 birds and lived <sup>1</sup> and

mētētēt<sup>e</sup> nēnhōm ēn tca'kasma<sup>u</sup>t<sup>e</sup>  
 eat or else what they smoked

1) ~~Should~~ Should be "liked".



Free translation,

A long while ago the Stockbridge Indians believed that the animals and birds wanted something that the Indians used. And the Indians believed whatever they ate or what they smoked the birds and animals would like. 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. Good night?"



J. W. Prince

A Tale in the Hudson  
River Indian Language

American Anth. NS. 1905

Vol. 7, No. 1 p. 74-84.



Ngutē' nōskēno ngutawē' kutcē-maxē'-  
 Once was young man who wanted to be great  
 nēmanau, knēu [utanāwa] [utenōn] (2)  
 man, and he was told:  
 Yuskamēn tēā<sup>n</sup> pēā<sup>n</sup> [sā<sup>n</sup> pēu] (3) maxē' pēpmaāt.  
 "You will have to first great hunter.  
 knē'mā [wē] pēpmau, knē' kānuā<sup>n</sup> kamāk  
 And, he hunted and for a long while  
 pēpmau, takā'kwai māskāmō. knē'  
 he hunted but he found nothing And  
 mtukwīkōk<sup>c</sup> p'maθō' knēām apnēsā<sup>n</sup> kwāk<sup>c</sup>.  
 in the woods he traveled and came apple tree.  
 Upān knē umāskawān pa'pa' kōwān.  
 Here and he found him partridge  
 knē uktaū pā<sup>n</sup> kwā<sup>n</sup> nan pa'pa' kōwān.  
 And he wanted to shoot partridge  
 sūkne unāmian pa'pa' kōwān apnasa<sup>c</sup>  
 And that he saw partridge apples  
 umētsēn. knē pa'pa' kō utānan [utenōn] (4)  
 eating and partridge told him  
 ka'gwai ktoi yā<sup>n</sup> tam. uskēnō utānan  
 "What you want." young man told  
 [utenōn] ngutāu unē' pīp mā<sup>n</sup> pa'pa' gō  
 I want to be a good hunter. Partridge  
 tanan kīsēām knā<sup>c</sup> tamān [knōtamān].  
 told him, "I can help you

- 1) Sot Quinney's story, translated by Wm. Dick (Aug. 3, '14) at Keshena, Wisconsin.  
 2) Form given by Wm. Dick, variants from narrator's text placed in brackets.  
 3) Evidently another translator's correction.  
 4) Same remark.



knē' utanān. Ne' o'mēñkton nēpēsōwēkok'  
 And he said, "You go in the woods  
 nā'n kā'we. knē'mau nē'utōñ ōnāuma  
 a little while." And then he went as the  
 nē' pā'pā'kō' utanān, knēmā' nā'n kā'we  
 was partridge told him, And in a little while  
 utō' upān. utō' ukūtē mā'n nan  
 the deer came. The deer asked  
 pā'pā'kō' wān, ktōnē kīsēām msanāñk'  
 partridge, "How do can you get  
 a'pnēsak. knē' pā'pā'kō' utanān [utanōñ]  
 apples? And partridge said to him  
 knē'ā'mēn ndāp dā'waan mūstaān mtūk'  
 "I use my head I use to strike tree."  
 knē'na utanān utō'wā' āmskua nē'naān  
 and he told the deer, "Go back so far  
 knē'ā'mēn kstē'nau ndan umāstaān nēn  
 you can run and strike that  
 mtō'gwan [mtūk'] knē'na utō' āmpskwanāu.  
 trees." Tree And then deer he ran back.  
 ndan amūstaān mtō'gwan. ndan uskwai  
 And he struck tree. And his neck  
 unō'kta' mān. knē'na pā'pā'kō' ukūtē mān  
 he broke it. And the partridge he called him



[ōtcēman] nē nanā<sup>n</sup>pan. knē<sup>1</sup> nanā<sup>n</sup>pau  
That Indian. And Indian

āmpskwau. ndān nē<sup>1</sup> tō<sup>1</sup>wan udan mātō<sup>1</sup>-  
went back. And the deer he dragged

tēānān. knē<sup>1</sup>ām āmpskwandāw wā<sup>n</sup>k<sup>1</sup>  
him. And so he went back again.

knē<sup>1</sup>ma ā<sup>n</sup>sdaū mā<sup>1</sup>(x)kwā<sup>1</sup> nē<sup>1</sup>upān [upōn]  
And then there bear he came

knē<sup>1</sup>ma mā<sup>1</sup>kwā<sup>1</sup> ukūtcimōnān pā<sup>1</sup>pā<sup>1</sup>kwān  
and the bear he asked partridge

ktōne tānāman wātēē ām āpnusak<sup>1</sup>  
"How do how do you do To get apples

knētēē. knē pā<sup>1</sup>pā<sup>1</sup>kō utēnōn,  
to eat? And partridge Told him,

mtugwuk<sup>1</sup> ktēnē<sup>1</sup>kuθē<sup>1</sup> mā<sup>1</sup>kwān  
tree you will climb. " Bear

knē<sup>1</sup>ā<sup>n</sup>mēn oiyā<sup>n</sup>tā<sup>n</sup>mana<sup>1</sup> nēwā<sup>1</sup>wēkaiya  
And if if you want The best

āpnusak<sup>1</sup>. knē<sup>1</sup>ā<sup>n</sup>mēn ktēnē<sup>1</sup>kuθē<sup>1</sup>  
apples. you must (you) climb

ōintāns<sup>n</sup>pa<sup>n</sup>me mtuguk<sup>1</sup> knēmā<sup>1</sup> na  
the very top tree. " And so the

mā<sup>1</sup>kwā<sup>1</sup> utenē<sup>1</sup>kuθēn dān maxē<sup>1</sup>mētō<sup>1</sup>  
bear he climbed up then big he ate

āpnusak<sup>1</sup> staām kī<sup>1</sup>sī neaxēwē.  
apples he couldn't get down.



knēma' pá'pá'kō utenōn nanā'pau  
 And the partridge Told him the Indian

nima' utenān na'ō mā'kw' utci'kyā'  
 he told him "There is a bear for you

kātcē 'mā' " knē'mā mā'kwān  
 now kill him." And bear

utānmatō'tciānōn. knē'ma pá'pá'kō  
 he dragged him off. And partridge

utenān nenā'pan tā'ām knē'nau  
 said to the Indian "You must not kill

pá'pá'kō kātcē ndān nō na'ika ānēā'nk'  
 partridge for they then are your

nēk' ktcō'bak'. utcē' kātcē ānwa'  
 they your friends From now on you will be

unēpēp mānt'  
 a great hunter.



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 along while. But he could get no game. And traveling 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 little while a deer came along. The deer said to the partridge, "How do you get those thorn apples?" he said, "I but that tree with my head." He told the deer to go way back, so far, and that he must run and but the tree with his head. Then The deer ran and struck the tree and broke his neck. 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 trees." 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 of the 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."

Tale narrated by Sot Quinney, a Stockbridge Mahican Indian, Aug. 1914, from notes in the possession of the ~~American~~ Bureau of American Ethnology. Washington, D.C. Jameson Quinney right name.



### III

## Story of the Stockbridge Prisoners Recaptured.

kaxētana' anē maxātsan ōēpōk' nē  
 Many years along the Hudson river the  
 mā'ēkanēu nanā'pāk' wēkēnāwān.  
 Stockbridge Indians lived there.

kē'ak' skāmōnān ndān tūpā'kwān.  
 They planted corn and beans.

knē nēk' p'ā'n māk' ukaxānawētānāwa nē  
 And the women took care of the

kē'ā'ti wātām kīsē nēmanāk' pēpmāntēt'.  
 field while they men hunted.

knē ā'men kaxwak' neu utā'nā'wa ndān  
 And then some of them went and

mtūk wēnōtai yaāk' kaxwe pēnwe ōtanak'.  
 make baskets near different towns.

ōa'kē nē' aiyētēt' mākwāwe matcē nēmanau  
 And while they were there Oneidas bad men

nēupān ndān upā'nknaowan nōn māēkanēwe  
 he came and he watched the Stockbridge

p'ā'nma ānēā'm pā'n tēt' kēā'tēk' ndān  
 women while they came to the field. And

āmtcē umskawān' tēta' knēām  
 whenever he found them and then

unē'ēnāwān, knēām utipān ukūtsamawān.  
 he killed them. And then their he cut off.

(Sot)  
 1) narrated by Jameson Quinney, translated by Wm. Dick (Aug. 4, 1914)



knē'nē wak'ō'ōmawān mtuksuk kēā'tēk.  
 And then he hung them on a stick in the field.

kā'tcē ēn ya'θkam ēyō'twak. knē omā'wē  
 "Now then you will have to fight." And they all went

nāmēā'wān mōkwā'wē maxē'nēmānaw  
 to see the Oneida big man

wā'tcām unē'ta āiwāñkan unī'x tat utcē<sup>ē</sup>  
 so that peace fixed for

nōk' mtcē'nēmānāk' a' nāiwāñkan. ā'stawē  
 them bad men in their bad works: "Now then

ya'θkam umē'nōn pāskō pā'nām utcē pā'nām  
 will have to he gives one woman for woman

nē'ē nā'ē tēt. knē' mōkwāk' utēmā'nāwā  
 what they killed. And the Oneidas told him

ya'θkamēn kā'tcē umasā'tamanāwa  
 you will have to now he will remember

unē'ta ē'wāñkan. nē'ē one'ē kā'tci.  
 Now they will now

peace.  
 utāñē'ta ē'aināwa (-ān). knē' unē'ta āiwāñkan  
 and peace

They will think.

kīst'x tāt'ō' utcē nē mōkwāk' ndān  
 was made for the Oneidas and

ma'ē'kāñēak'.

Stockbridges.



Free translation,

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 renegade 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 the Stockbridges.



nēōnā<sup>2</sup> pa'skō nīmānau nēutān mtukwēkōk<sup>2</sup>  
 There was one man went into the woods  
 ndān k<sup>u</sup>tē' pōitau mtuk<sup>2</sup> kā'na ɔañēwē  
 and tried to split a tree. It was hard  
 psā'an. tānē ointānakāt<sup>2</sup> mā'kw<sup>2</sup> nēupān.  
 to split. Where he was working a bear he came.  
 mā'kw<sup>2</sup> ukutēmā<sup>n</sup> nān nīmānau kā'kwai  
 the bear asked the man "what  
 ktāñāka nēmana ō' ngūtēnā' mtuk  
 you do man?" "Oh I am trying the log  
 psē'ē ta'man. nā<sup>k</sup>ē tamawē<sup>2</sup>. Knē' nēmānau  
 to split it. Help me." And the man  
 upētēnskān nā<sup>n</sup> ɔā'ēkē pōitā'ā<sup>n</sup> ɔēk<sup>2</sup> mtuk<sup>2</sup>  
 put his hands in so far as it was split the tree.  
 mā'kwān utēñān kyawā'ñk<sup>2</sup>. nē' ktāñāman  
 bear he told him "you too do do the same  
 Knē' mā'kw<sup>2</sup> wītēi pētēnskān. Knē' mā'kwān  
 And the bear together put his hands in. And the bear  
 nēmānau upaktaman nē' mtugwō nē' kākānuk<sup>2</sup>  
 the man knocked the stick which held it  
 nē' pōēwē ndān ktēē<sup>2</sup> nā'wa. Knē' nē mā'kwān  
 the split part and it came out. And the bear  
 umu'snān nē' uskāntan nē' mtugwuk<sup>2</sup>  
 he got [caught] by his feet the tree log.



Free translation,

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 the log and had him fast.



V

The Lucky Hunter; a Tall Story. ①

Nanâ<sup>m</sup> pau utoina<sup>wan</sup>  
Indian he told it.

ngutē kāwak<sup>c</sup> paskō nanâ<sup>m</sup> pau pēpmā<sup>m</sup> t<sup>c</sup>  
Once on a time one Indian was hunting.

knē'nē upān sēpōsāk<sup>c</sup> nē unāmēan  
And he came to a creek. He saw

kwē'tcēmwan. knē' unāntnān nθaknān  
a duck. And he got his bow

ndan upūmān kwē'tcēmwan. sōk<sup>c</sup>  
and he shot the duck. So

usta'ām kīse msanān kwē'tcēmwan. knē'nē  
he could not get him the duck. And he

utōn mbēk<sup>c</sup> knē'nē āikwētce utcō'ēnān  
went in the water. And then his clothes were filled

unē' namāθak<sup>c</sup> wa'tcām nīm mtiik θan  
with fishes that it sticks

nā'xkēnān nē' kākānak<sup>c</sup> paskun mtugūθ  
broke that held them. One stick

namē'nau ndan msē'tā'au wānk<sup>c</sup> ktāk<sup>c</sup>  
few and hit another

kwē'tcēmō. knē' āmpθkwan utcē' nē mbēk<sup>c</sup>  
duck. And he went back from the water.

kātce nē'sa<sup>c</sup> kwē'tcēmwak<sup>c</sup> kxāñō ndan  
then two ducks he has and

āikwētce utcō'ētan namō'θak<sup>c</sup>  
his clothes full of fishes.

1) Narrated by Sot Quinney, translated by Wm Dick (Aug. 4, 1914).



Free translation,

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.



## The Oneida and Stockbridges Make Peace ①

nēaiyōt<sub>w</sub>ak' mā'kwak' ndān  
 there was a fight between Oneidas

maiye'kañēyak' kāwak' nē mā'kwak'  
 Stockbridges. long while ago the Oneidas

aike wētce'nak' wā'nē mēwē pēpmā<sup>n</sup>tuak'  
 used to go together a great ways hunting.

samāu aike kāxwak' aumānak' ndān  
 always meanwhile a number old men and

paxānmak' onākanōnāwa<sup>a</sup> wēketet.  
 women. they left them at home.

knin' nē mā'kwak' okutan ayōt'wānāwa<sup>a</sup>  
 And the Oneidas wanted to to fight

nenā<sup>n</sup>pāwa. knē'nē na<sup>e</sup>ē'wē θēpō  
 Indians. And then down the river

nenā<sup>n</sup>pāk' onāneonāwa mā'kwak'.  
 the Indians They saw them the Oneidas.

pāskō nēmanau ukūtce'mōnan [ukūtce'mōnōn]  
 One man asked them

tā'ktā<sup>n</sup> knē'owak' namāθak' ŋwē'na<sup>n</sup>wā<sup>n</sup>  
 "Where are you going?" "We are going sturgeon to hunt."

knē'nē mā<sup>e</sup>ē'kanēiwē utcō'θan utenā<sup>n</sup>nāwa.  
 And the Stockbridges friend told them.

① Narrated by Sot Quinn, translated into Stockbridge  
 by Wm Dick (Aug. 4, 1914)



Knē nē utputawā<sup>n</sup> nā'wa nē'pāk. Knē'  
 And then They heard them coming. And

pāskō uskēno nē utōn skā<sup>n</sup> tāmāk'  
 one young man he went to to the door

nē wēkēt' Knē' unāmiān mākiwāk'  
 of his house and he saw the Oneidas

patcē<sup>e</sup> mā<sup>n</sup> tēt'. Knē' ma mtukwēgōk' n<sup>n</sup>ānē  
 coming. And in the woods

kē<sup>e</sup> nau wātca<sup>n</sup> utenōn nōk' pīpmatēt'.  
 he ran so that he could tell them hunters.

Knē' nē mākiwāk' upōnāwa ndān  
 And the Oneidas came there and

utān matā<sup>n</sup> tē anā<sup>n</sup> nā'wa ne p'ān māk'  
 They dragged them away women

ndān wā<sup>n</sup> ōi ōak. ndān unē<sup>e</sup> nā<sup>n</sup> nā'wa  
 and children. and They killed

māwē aumā<sup>n</sup> nak'. Knē' nē mākiwāk'  
 all the old men. And the Oneidas

utēñōx anā<sup>n</sup> nā'wa wēkētēt' wātca<sup>n</sup>  
 Took them into their homes so that

stā'ā' mpskwatēt'. Knē' wā<sup>e</sup> uskēno  
 They could not go home. And a young man

nē utōn nōk' mā<sup>e</sup> ēkanēiwē pīp mā<sup>n</sup> tēt'  
 went to the Stocabridges hunters



aiyētēt' knē utānān māwēkākūwē  
where they were and he told them everything

anāiyuk' knē āmpōkwatēt' knē  
that happened. and they all went back

una'mitānāwa māwē wē'ketēt'  
they saw all their homes

takākūwē nē'tāwē. ndān paxānmak'  
with nothing there. And the women

ndān wā'ōōōak' statā'. knē'nī  
and children nowhere. And they

wā'tamanāwa tō'ninām damnamnāwa  
talked about whether to how we shall do

watcām aiyōtwā'wē. ndān sta' wā'wē'tanāwa  
so that we can fight. And not they count

kāxwagāt' knē mā'wē nēmanaw pās-kun  
how many there and all men one

skamōnus nēn'tā'tan. knē'  
corn he put there. And

takwanakate'ta pōiwepō'san skamōnan  
when they were finished half bushel corn

nē'tā'wa. knē' kēsāspōwak' watcām  
was there. And they got ready so that

aiyōtwā tē'tak' knē'nī utā'nāwa  
they could fight. And they went there

mākwāk' wīketet knē' umuskamanāwa  
Oneidas where they lived and they found



nēk' mākwāk' nāxa maxēkānan  
the Oneidas three big houses

atōnītāk' knī káxwak nīmanau  
had made. and a few men

ndamēkāk' ndān umuskawā<sup>n</sup> nāwa  
went in And they found

nōk' p'ānmāk' ndān wā<sup>n</sup> ōt'ōak'  
these women and children.

knē'mā nīmanau utcē<sup>s</sup> pē'nwē  
And then man from different

nānā<sup>n</sup> pā'wa ukūtē mā<sup>n</sup> nān kākawai  
Indians asked them, "What

īkatcē ktanakā' ká'tcē  
is now you are going to do? " "Now

ennī' nāñk' nōk' sa<sup>s</sup> sawā'ōē xkōk'  
we are going to kill these rattlesnakes."

nī aīkē utāñē' nīwā<sup>n</sup> nā'wa nē<sup>s</sup>  
that was they called the

mākwāk' knē' aiyōtowak' nētā'nī.  
Oneidas. And they fought right there.

knī utā'mpōkwanā<sup>n</sup> nā'wa upaxān mēmōk  
And they took them back their women

ndān wā<sup>n</sup> ōt'ōak', knē'ma kātci  
and children. And just then

unī<sup>s</sup> ta awāñkan wī<sup>s</sup> tamānāwa  
They thought better have good will. they talked about  
(i.e. peace)



nōk' namā' Qak ndān sa'sawā θēx kō' kak  
 these sturgeons and rattlesnakes.

wāntc kātēc unitaāk' ā'm tc kātēc  
 just now they think good just now

wān kamawē'  
 to this day.



Free translation (Michelson)

The Fight Between the Oneidas and the Stockbridges.<sup>1</sup>

A long while ago the Oneidas called the Stockbridges "Sturgeons". And they used to go hunting in bands a long way 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 them 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, asked 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 they have had peace ever since.

<sup>1</sup> Told by Sote Quinney (Aug. 3, 1914).



J. H. Michelson 1914

1781 Stockbridge left Mass.  
Van. Rensselaer Co. N.Y. 1<sup>st</sup> settlement

Wm. Dick and Sote Quinney, informants, Aug. 3, 18914.

- 1781 Stockbridges left Massachusetts. First settlement in Van Rensselaer County, N.Y., second settlement in Oneida County, N.Y.
- 1818 part went to Indiana on White River.
- 1821-3 From there they went to Green Bay, Wisconsin, all came from N.Y. and from Indiana.
- 1839 part went to Kansas. A few families came back in various years. About 1828 those at Green Bay moved to Kaukaune. A little later from Kaukaune went to Stockbridge, Calumet County, 1839 a division "Missouri party" left, mostly real Indians.
- 1843 another division citizen and Indian party, (some became citizens after Revolutionary War by Washington's direction Congress had granted them right of presidential voting as there were no pension funds, and to camp on any government land two rods from high water and free passage in canals as long as in N.Y. (Sote Quinney).
- 1846 repeal of act all were to be restored to former status. "Some petitioned not to be restored to ancient form"
- 1848 that treaty made all homeless, done by Indian party.
- 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 to choose 72 sections of land. They went in Minnesota. The Sioux fetched them back as a large battle was expected. They asked for lands in Wisconsin in lieu of lands west of Mississippi.
- 1856 the Indian party was in dispute about location. Came to Wisconsin to choose Shawano County, two townships near southern boundary of Menomini Reserve. The citizen party was used to force the location.
- 1858 the move was made. From 1858, trouble about nation until 1870.
- 1871 act restored the Indian party. The citizen party was excluded. Simply lived there, but drew no money. The bulk became citizens. 112 souls of Indian party.
- 1893 that restored all on the rolls. (Gardner and Towse etc, came from N.Y. to Kakaune, the origin of the negro bloods. A few Stockbridge girls went to towns and married negroes, and spread this.)
- 1907 Stockbridges allotted, taxpayers

(separate notes several Stockbridge Indians near Irving N.Y. who never came west. Write Asher Hare, Irving, N.Y.)

Brotherton notation, Michelson)

When E.M. Dick, 10 years, a few went to Kansas, came back. E.M. Dick, 70 yrs. informant, 7 different tribes. Oneidas gave the land in N.Y. 1832 in Brotherton. About 1880 some went to Minnesota, 25 people all told.



## Investigations Among the Stockbridge, Brotherton, and Fox Indians?

"Early in July Dr. Michelson left for the United States Indian School at Carlisle to arrange for future translations of his Fox texts by Horace Poweshiek, as well as to obtain some linguistic notes on Sauk and Fox. He then proceeded to Wisconsin to investigate the Stockbridge Indians. His headquarters were at Keshena. About a dozen persons were found who could give isolated words in the Stockbridge (Mahican) language, but only one person who could dictate connected texts. About a halfdozen of such texts were obtained with difficulty. Knowledge of the language was too far gone to permit unraveling its details, but nevertheless sufficient material was obtained to show that Stockbridge belongs closely to Natick and Pequot-Mohegan, which are closer to each other than either is to Stockbridge. Stockbridge likewise shows certain affinities with Delaware-Munsee. If more material can be obtained on a future visit, a brief ~~summary~~ memoir on this language may be expected. ....

"Among the Stockbridge, near Lake Winnebago, only one person was found who could give even isolated Stockbridge words, and no one could dictate texts.

"There are probably no absolutely pure-blood Stockbridge Indians living, though perhaps 50 are nearly so; the remainder show various degrees of mixture with white and negro blood, and some with both; however, in all cases the Indian characteristics predominate.

"Dr. Michelson next proceeded to investigate the so-called Brotherton Indians near Lake Winnebago. Unfortunately not a single person had knowledge of anything Indian except the tribal history. Here again no full-bloods could be found; practically all showed a large infusion of white blood!"

Explorations and Field-work of the Smithsonian Institution in 1914,  
Smithsonian Miscellaneous Publications, Vol. 65, No. 6, Washington, 1915,  
pp. 90-3.



(Michelson's)

Note in red ink summarizing his conclusions on relationship.

Result:

"Stockbridge can not be classified as a mere adjunct to Natick or Munsee-Delaware. Nevertheless there are ~~many~~ some distinct points of contact with both groups as compared to other Algonquian dialects."

"1st person pl. (~~many~~ excl. & incl.) show at once that Stockbridge does not belong closely to Natick. These two agree with my Munsee & Delaware we (incl & excl) -him, ~~many~~ nearest my Delaware, but I-him, thou-him against Munsee & Delaware, so is I-them an. "



VII  
Tall  
A Hunting Story, The Indian and His Pony. (11)

nanā'pā'wē utā'nowan aine pī'pmatēt.  
 Indian story how they hunted.  
 ŋgute'kāwak' nanā'pau pī'pman. Knē'ne  
 One time an Indian was hunting. And he  
 una'nyōkθaman gwī'tcē wī'tcā'wan wā'mē  
 his horse with he took him a great way  
 mtu'kwēgōk; knē'ne unā'kanōn una'nyōkθa-  
 in the woods. And he he left his horse.  
 man knē' pī'pmā'u. knē' unī'nōn tō'wam  
 And he hunted. And he killed a deer.  
 knē' nāñkāiwe mā'tcēnē 'nau mā'xkwan.  
 After a while he killed a bear  
 knē' pāñkwānanau kaxwak pō'wa'māk;  
 and he shot a few pigeons.  
 ndan unā'mēon kaxwak' pō'wa'māk' né'  
 And he saw a few pigeons on  
 utōmuk utapēnāwa. knē' nāñkāiwe  
 a limb sitting. And in a little while  
 utoinē'ta'ân tō'nē'ā'mēn ndānamān  
 thinking how he shall do  
 wātci'ā'mēn nōk' ktakāk pō'wa'māk'  
 so that these other pigeons  
 misnāñk māiwē. knē' utanē'ta'ân nī'n  
 he could get all. And he thought of how

1) "Sot Quinney's story, translated by Wm Dick (Aug. 5, 1914).



utō'ē an upā' kwāntaman. knē'  
the limb he shot. and

upā' kwāntaman ndan upā'stāman  
he shot it and he split it

nē utō'ē an. nēōnē umu'snān nē  
the limb. That's how he got the

pō'wa'māk' knē' utōnōn u'ikaian  
pigeons. And he said to himself,

kā'tcē ngu'xanē tō' ndan mā'kwā  
"Now I have got a deer and a bear

ndan wānk' nēutō'ōn māwē nōk'  
and, that limb all those

pō'wa'māk' ā'pētēt' kā'tcē ēn ndan mā'ā. Se.  
pigeons where they sat. Now then I will go home."

knē' utōnōn unā'nyō'kθaman nēuta'ētan  
And he got his horse he put on

ukān wē'kanak' māwē ā'nētāt' knē' anā'mō.  
on his back all he killed. And he went on (home).

knē' ā'mmē mtūk wēkōk' anā'mōt'  
And on in the woods going home

na'nyōkuθ kīsimsa'kau. ndan unō'kēāxtan  
the horse fell down And he broke

unā'm wēkan. knē'wā pīpmā't' māwēkāk wē  
his back. And the hunter everything

utci'ē nē na'nyō'kθuk' utcēā'xnaman.  
off the horse he took it.

knē' upūnawān nēn utā'pan knē'  
And he looked at the horse and

unā'mē'tan unō'kēā'xman nē' utā'wēkan  
he saw he broke it his back



knē' utoinē'ta'ân tōn ă'mī unō'tamawân.  
 And he thought how he he could help him.  
 stāma kākwaī ăm kēse a'waat: knē'  
 could not anything to see to use. And  
 utoinokwan knē' unāmēon nēpī ă'ănkwa.  
 he looked around and he saw a willow.  
 knē' unā'tnân nē' nēpī ă'ănkwan ndân  
 And he got the willow and  
 ukānē'p nāmân na'nyō'kduk' u'a'kai  
 he tied the horse body  
 suk' sta unā'n'tamawân na'nyō'kđan.  
 but not he helped The horse.  
 knē' unākanân ndân anāmđō. knē'  
 And he left him and went home. And  
 mātcē kākwa' kīso'ak' wānk' pīpmau.  
 after a few months (time) and again he hunted.  
 knē'ma māwē utoinō'kwan utcē'kākwa  
 And then around he looked for something  
 ăm pā'n kwā'tak'. wān' muk' utoinō'kwan  
 to shoot. A long ways he looked  
 kākwa' ă unāmā'tan amā'tcō nē'  
 something he saw it moved in the  
 nīpēsūt kōk' wānk' knē' utenō'kwan  
 bushes and again he looked  
 knē' unāmān na'nyō'kuđ ăt'.  
 and he saw a horse it was.  
 knē' nē' utōn paxwēwē ndân unānawân  
 And then he went close by and he knew



nē' nē una<sup>2</sup>myō'kθaman āt' kāwak'  
 his own his own horse he long ago

nā'kanā<sup>n</sup>t' mutukwēkōk' nōkē'axak'  
 left in the woods broken

nē' utā<sup>n</sup>wēkan. ndānne  
 his back. And he

upā<sup>n</sup>mēpmaθēn pī'nwenāñk'θō  
 he walked around he looked different

ānē nīpīθak' nē utāñēkēnāwa  
 because willows was growing there

ndān kī'samā'nθō.  
 and he was well.



## VII

Free translation,

One time an Indian went hunting. He took his pony with him a long way off in the woods. There he ~~t~~ied his pony and he went hunting. He killed a deer, and after a while he killed a bear, and he shot some pigeons. He saw some pigeons 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 pigeons. He said to himself, "I've got a deer; I've got a bear, and the limb with all the pigeons. 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.



4 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 taken from a fisherman 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 and he could catch a mess of fish just the same. So the bear went there, put his tail down in the hole and 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. "

Q. Narrated by Sterling Peters (73 years of age) to Dr. Michelson in August 1914. Michelson noted that he was a Stockbridge whose mother was partly Delaware.



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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