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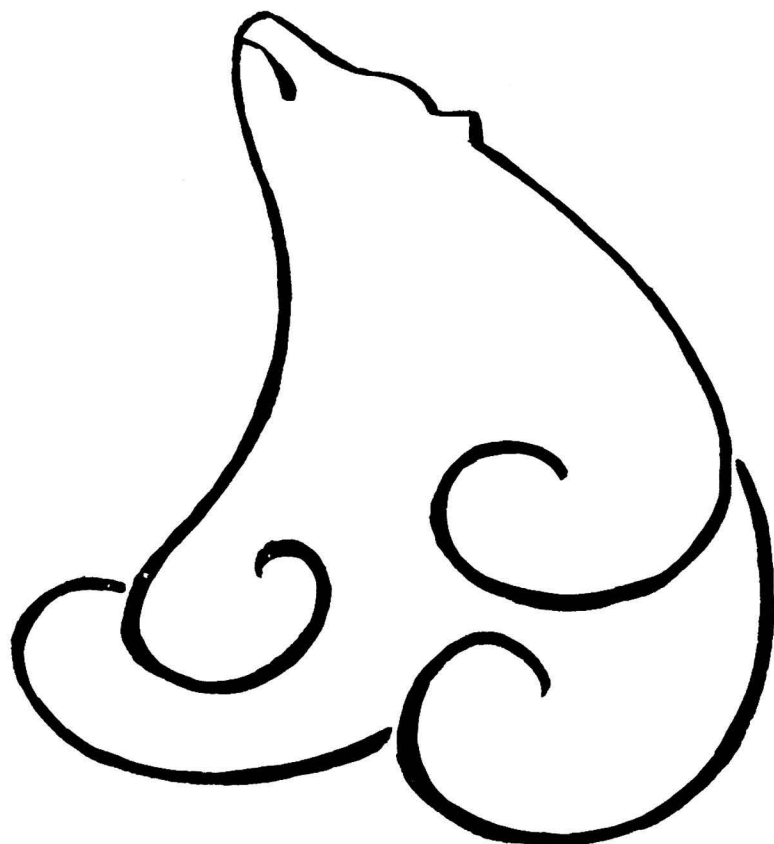
CANADIAN ETHNOLOGY SERVICE
PAPER No. 73

LE SERVICE CANADIEN D'ETHNOLOGIE
DOSSIER No. 73

THREE STORIES IN ONEIDA

EDITOR : KARIN MICHELSON

STORYTELLER AND TRANSLATOR : GEORGINA NICHOLAS



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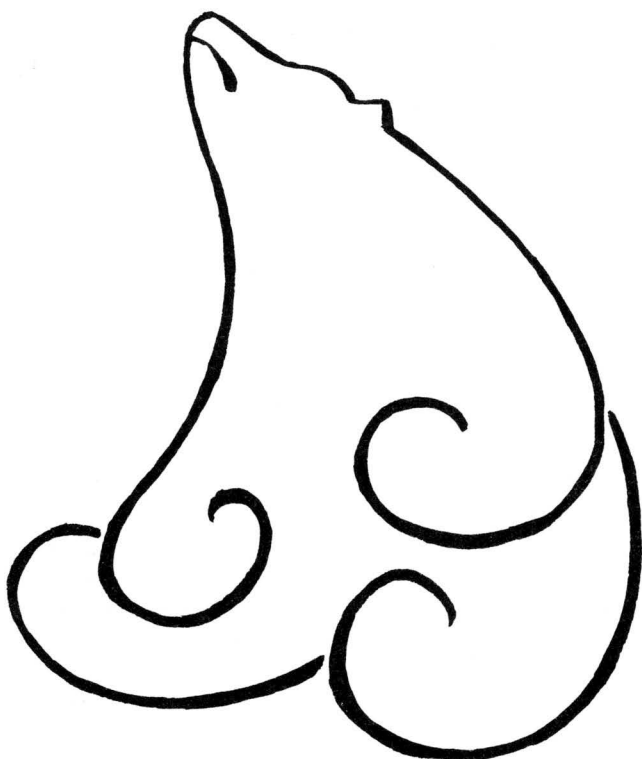
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NATIONAL MUSEUMS OF CANADA

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OTTAWA 1981

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ABSTRACT

Three stories in Oneida, a Northern Iroquoian language, and an introduction, also in Oneida, are given with an interlinear translation and a morpheme-by-morpheme analysis. The stories were told to Mrs. Georgina Nicholas when she was a child at the Oneida Reserve near London, Ontario. The two Appendices list translations and/or functions of strings of syntactic particles and some phonological rules of Oneida.

RESUME

Cette étude comprend trois histoires en Oneida, une langue iroquoise du nord, et une introduction aussi en Oneida, avec une traduction interlinéaire et une analyse morphème à morphème. Les histoires étaient racontées à Mme. Georgina Nicholas pendant son enfance à la réserve Oneida près de London, Ontario. Les deux appendices donnent les traductions et/ou les fonctions des séquences de particules syntactique et quelques règles phonologique d'Oneida.

Les personnes désireuses de recevoir en français de plus amples renseignements sur cette publication sont priées d'adresser leurs demandes à:

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The cover illustration was done by R.M. Deer.

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PREFACE

Among the Oneidas, story-telling has always been an important social event. Stories were often told over a period of three or four evenings and certain individuals were known for their skill in keeping their audience spellbound until the very end. In this volume we present three stories in Oneida told to me by Mrs. Georgina Nicholas of the Oneida-of-the-Thames Reserve near London, Ontario. In an introduction Mrs. Nicholas describes the customs of Oneida story-telling, at what time of year stories were told and why, who told the stories, and the atmosphere which surrounded the event. The three stories are: 1) The Widower and His Little Girl, 2) The Young Flirt, and 3) Why the Bear Has No Tail.

The texts are presented in three versions. First, for children and their parents who understand even a little Oneida, the introduction and stories are given in Oneida. In the second version, for students of Oneida and those who are interested in Oneida culture and oral literature, but who have little or no experience in linguistic analysis, the Oneida text is given with an interlinear, word-by-word translation and, at the bottom of each page, a free translation. The third version is a morphological analysis which is intended for use by Oneida teachers as a workbook in this kind of analysis as well as for linguists who are interested in Iroquoian languages.

The introduction and first story were recorded in April, 1980, and the second and third stories were recorded in July, 1980. After Mrs. Nicholas recorded the texts she redictated them to me sentence-by-sentence so that they could be transcribed. Note that Oneida makes a distinction between utterance-final and utterance-medial position; that is, a word may have a different pronunciation when said in isolation or at the end of a sentence than in the middle of a sentence. The most common feature of utterance-final forms is the unvoicing of a word-final vowel or a vowel followed only by a glottal stop. The unvoiced vowel is underlined in the transcription.

The texts were translated twice; first, Mrs. Nicholas would listen to the texts on one tape recorder stopping the tape after each sentence, and then translate the sentence into another tape recorder. This sentence-by-sentence translation is the one found at the bottom of the page in the second version. Then, for the interlinear translation in version two, Mrs. Nicholas translated each word into English as exactly as possible. Sometimes, however, it was impossible to find an English translation, especially for the words referred to by Iroquoian linguists as "particles". These particles also occur in sequences in which case the entire sequence can often be assigned an approximate English translation. The sequences of particles which occur frequently in the texts are given, with a translation, in Appendix I.

After the texts were transcribed and translated I analyzed them morpheme-by-morpheme. For each word I collected additional forms which show the shape and meaning of every morpheme contained in the word. The results are presented in version three.

I would like to thank John Nichols of the Department of Anthropology, University of Western Ontario, Mike Foster of the National Museum of Man, Elda Antone, Research Associate at the Department of Anthropology, University of Western Ontario, Mercy Doxtator of the Standing Stone School at Oneida and Reg Henry of the Woodland Indian Cultural-Educational Centre in Brantford, Ontario for their editorial advice and encouragement. I would especially like to thank Mrs. Nicholas for her patience during our project and for her dedication to the Oneida language which made our work together such a pleasure. I am grateful to the National Museum of Man for an Ethnographic Field Research Contract which enabled Mrs. Nicholas and me to work together on a project we are pleased to share with others. Finally, I thank the people of Oneida for the support and enthusiasm they have shown me.

For those Oneida speakers and students of Oneida who are not familiar with the orthography used in this volume, an explanation of it is given in Antone et al., *Tekalihwate:tha'*, 1981:v-vii and in Michelson and Doxtator, *Oneida Language Drills*, 1981:1. Both are available from the Centre for the Research and Teaching of Canadian Native Languages at the University of Western Ontario.

The cover illustration is an original drawing by R. M. Deer done especially for this volume.

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ONEIDA STORIES

INTRODUCTION

Sekóli Karin. K^Λ? nahte? íhsle? nakuyatye:láhse. íhsle?
akuka:látuhse. Yah né: tehatika:látuhe? onyota?a:ká: k^Λkwitéhne.
Kwah k^Λs né: nók tusakanye:yáhkwe? ókhna? né: wahutká:lahte.
Kwáh yah thusahuthu:táte? usahatika:látu? ati tó: niku úhka?
ayuni:táhte. Lu:té: k^Λs ótku? ^Λhotina?skó:kwate? tá:t s^Λha? ok
^Λhatika:látu. Isé: kati? wí: salí:wa? tá th^Λwakna?skó:kwate.
Né: ki? s^Λ tsi? tesaht^Λtí nukwá akanuhwétha? isé: s^Λ aesana?-
skó:kwate. Akakwe:ní: k^Λ?

Tsi? keksá: ké:yale? k^Λs tsi?s na?katshanu:ní: nále? sayóhslate.
N^Λki ale? wí ^Λswakathu:téke? ^Λshatika:látu? lotikst^Λhokúha.
L^Λnukwé k^Λs ok latika:látuhe. Tehyanuhsanek^Λ k^Λs aksótha,
tsi?s nihol^Λ?nháu ahaka:látu. Tahnu k^Λs wí lokalakáhte. E:só:
ki? ni yáh te?ské:yale? náhte? wahaka:látu. Yotká:te? k^Λs
wa?kwanatá:la? aksothnéhke, swatyel^Λ k^Λs kwah ya?kwanú:wete.
Kwah k^Λs nók wa?ukhi:ká: tayukwaké:tohte? khale? né: tayutáhsaw^Λ?
tusayehn^Λna?tak^Λ:séhle, wa?tyehtehlak^Λ:séhle, tayutna?talú:tá:
katsíhkote, khale? tayute?wahlu:tá: teyo?wahlahyó:tsis.
Wa?kwaksahlúni? k^Λs yakwaksa?súha, n^Λ wa?yakháhsane? n^Λh
uhútsyaku k^Λs ya?ukwat^Λnyehte? yaaketshe?tota:kó: tho kyo?
khwí niwahyó:t^Λh yakotahyalíhtuh. U-u-u, tsi?s niyawéku?
wa?kwatekhu:hni. Né: thik^Λ n^Λ wa?ukwáhtane? n^Λh kaloktehk^Λ:
sayakwatey^Λ?túnih. Tayakwaksaló:loke, tsyeyá:tat k^Λs
tayeksohaléni?, oyá: né:n tayeksokewáni, khale? oyá: né: né:n
sayutey^Λ?túni? atsy^Λ?súha yeksay^Λtákhwaku sayetáli. Tsi? k^Λs

nihay^Λtéli thiká shukwahsótha, kwah k^Λs nók wa[?]yakwáhsane[?] ókhna[?]
 tayonhoha:kálehle, tho tahyatáyahte[?] lo:náh. N^Λ né: n^Λ?n
 sayakwanitskwahla[?]tslotúnihe, tsi[?] yotékha[?] wa[?]tyakwahwánhake.
 Swatyelá k^Λs yotho:lé: thiká, n^Λs kwí: tek^Λhnakkháni[?] tayukhi:yú:
 né: wa[?]tyakwatha[?]úwe[?]eke[?]. N^Λ kwí: tho wa[?]kwaty^Λ:tú:, kwáh ik^Λ
 teyukwato:té: yukwatnuhtú:tu utahatáhsahw^Λ. Kwáh k^Λs ahsók n^Λ
 thik^Λ náh wahá:lu[?], "ihéh". Né: thiká yah te[?]wakanúhte[?] náhte[?]
 né: k^Λ:túhe, nók tsi[?] né: ki[?]s tahatáhsawahte. N^Λ kwí: yukwanúhte[?]
 n^Λ ki[?] ^Λhaka:látu.

THE WIDOWER AND HIS LITTLE GIRL

Úska utlátste? a?é: kálhaku thotaskwáhele? ka?iká lotehle?úskuh,
 lowi:láy^? yak^? kók niya:ká: k^h. Tahnú yeksa?ti:yo. Né: k^s
 kwí: thiká yakoyo:té: teyutohtálhos khale? tsyakokhu:ní: k^s kwí:
 n^ sá:lawe? loyo?t^hsu:hne. Ahsok n^? né: wahanuhtúni? né: ki? s^an
 usahónyake, autú: né: ayutnutólyahte? ostúha shakoyáha. A?é:
 yah te?winú thó tkanákke? ka?iká yotehle?úsku ki? uni? wí: n^? né:
 tékni kwí teyowi:láhy^h. Wá:lelhe, tho kwí: ny^h^:lehte? thiká
 ^hatk^?sé:na?. Yo?kaláshu kati? wí: ka?ik^ sahnikhwa:táne?
 wahá:lu?, "Kwah atsyok ók tátke," wahá:lu?, "I:kélhe? ísi?
 yaakáhkete." N^ kwí wahaya:káne? thi:k^h. Tho wá:lehte.
 Yahyatlihwísane? kati? wí: ka?ik^ tsí? t^hyathwatsi:láyeste?
 ^yólhane? kwí: ^hotínyake. Sá:lawe? kati? wí: thi:k^h, n^
 washakohlo:lí: tsi? ^shónyake. Yah kwi náhte? yaka:wá: wá:yelhe?
 kwí: ne l^tu:níhe? kwí: tsi? yakaw^héyu? unulháh. Asté:tsi? kati?
 wí: thiká n^ wahaht^:tí: ^huw^natl^nay^:háhse? kwí: y^ n^ ka?i:k^h.
 Né: kwí n^ tsutu:kóhte? n^: tutashakohnúksa? kwí: n^ shakoyáha.
 Lonatlihwísu? kwí: ka?ik^ tsí? tho kwí: nukwá y^hyanáklate? tsi?
 sa? né: yonuhsowa:n^h. Kwah ki? né: n^ wa?éhsane? yuthle?nu:níhe?
 n^ tho sá:lawe? seshakonúkse. N^ kwí wahyaht^:tí: thi:k^h, n^ kwí:
 tho nukwá y^hyanáklate. Yah kwi né: te?wé:ni niyukwe?tiyó
 yahotiké:tohte. Wa?yakoná:tuhse? tsi? nú: n^yunuhwétstake.
 Asté:tsi? kati? wí: thiká wahyatkétsko?. Wahokhúni? ki? wí:
 khale? wahot^na?tslúni?. N^ wahaht^:tí: wahoyo?t^hsa. Kwah né:
 nók yahonuwi:léhte? okhna? né: ya?kaláth^? ya?yako:yéhte?
 shakoyáha. "Ányo ka?ik^ satkétskoh! Yah thyaaya:wá: tsi?

ʌhsnohaléni?, niyawé?towánʌ kʌ? yotstényote? ka?ikʌ aakanohalé-
 nyuke." Tayutkétskwahte? kati? wí: thikʌ nʌ se? ók tayutáhsawʌ?
 wa?ehnekakale:hni. Tayuttsisti:yóste? tho nʌ? tayutna?tsyahlúni?
 utayohnekatali:hʌ. Tsi?náhe? yakotnuhtú:tu utayohnekatalíhʌ? nʌ
 wa?enitstakwaló:loke, oyá: sʌ: sayetskalúnih. Wa?éhsane? thikʌ
 nʌ ostúha wa?utatekhwánute?. Yah kwi thau:tú: e:só: ayutekhu:ní:
 tyótkut táhkwʌ se? teyohʌlétha? tayakoslíhʌ. Nʌ kwí: thikʌ
 sayeksohaléni? kwí: lonatstáhsih. Thó nʌ tayute?nahkwá:lʌ?
 wa?etáli? wí:. Tayehala:kó: thikʌ teyushalanye?tákhwa?,
 tayutáhsawʌ? wa?tyushalánye?. Wa?éhsane? thikʌ nʌ tutayutlatstáníh.
 Kwah akwe:kú: wa?éhsane? thikʌ nʌ kwí: wa?ehalunyú:na?. Kwah
 a?é: na?teyakoli:lés tsi? nikawiskliyo:se? yakohalúnih. Kwah
 ne nʌ thóha átye ni:kále? nʌ: tsa?éhsahne. Nʌ né: nʌ?n elhú:wa?
 wa?kyatkétsko? aulhá: akoyo?okúha. Nʌ uni? né: tho teyotihʌ-
 lehtá:nehse?, íknelhe? ayakotikhúnih. Nʌ ki ale? wí: sayekhu:ní:
 akwe:kú: kwí: sakutekhu:ní:. Kwah né: nók wa?onáhtane? okhna?
 tutaknitʌhstá:tsi? thikʌ ya?kniyakʌhta:tsi? wa?kyatnutolya?tá:na?.
 Nʌ ki ale? wí: akaulhá: tho sayakoyo:tʌ: tusayutohtálho? sayekso-
 halénih. Kwah nʌ: thóha ayéhsane? nʌ ále? tho wa?oké:tohte?
 wa?kʌ:lu?, "Yah ki? thautú: ahsya:kʌne? ahsatnutolya?tá:na?
 tsi? niyo:lé: ʌsétsane? ʌhsateshu?kalóhahle." Ne ki ale? wí:
 tayutáhsawʌ? wa?uteshu?kalohalénih. Wa?éhsane? nʌ yusayehalu:kó:
 wa?tyehsa?ktáníh. Wa?éhsane? thikʌ okhna? né: yusakáhehwe?
 usayekhu:ní: nʌ tháu sʌ:lawe? lo?níha. Nʌ kwí: tayutáhsawʌ? thikʌ
 sayekhu:ní:. Kwah nʌ thóha ayéhsane? nʌh tho sayoké:tohte?,
 "ʌwa:tú: kwi ʌhsatnutolya?tá:na? kʌ? nahe:hya." Aulhá: kwí: yah

teʔwé:ni niyoyo:té: tho sahoké:tohte. Tho kwí: ni:yót kaʔikʌ wʌhnislaténiʔ, yakotinʌskúniʔ shakoyáha. Tóhkaʔ niwʌ:táke kaʔikʌ thó naʔohtuhátih.

Yoʔkaláshu katiʔ wí: kaʔikʌ shutekhu:niheʔ nʌh nʌ kwí: tú:skeʔ teshakolʌhsalúnyuheʔ kaʔikʌ tsíʔ niyotitshá:nit. Tyótkut teyohtálhu tsiʔ latinákleʔ khaleʔ tyótkut skakhuní nʌ sá:lahwe. Né: kwí: kaʔikʌ yakotlaʔswa:wíheʔ teyakoká:nleʔ kwí: kaʔikʌ kahwatsi:láyʌʔ tsiʔ ni:yót tsiʔ lonatlihwahtʌtyé:tuh. Yah thyeʔyoyelʌ nʌ: utotáhsiʔ kaʔikʌ tho kwí: waʔtka:táhne. Owísklaʔ yotslunyá:tuh, teyostalátheʔ kayaʔtahslunyá:tuh, aotyá:tawit. Nʌ wahohlo:lí: kaʔikʌ tsíʔ niyolé:ni niyakotinʌskúniʔ shakoyáha. Tho kwí: yakotahúhsateʔ yah nʌh thayai:luʔ shakoyáha. Waʔkʌ:luʔ kaʔikʌ yakotlaʔswa:wíheʔ, "Thó niyakoliʔwiyó kaʔikʌ sheyáha kwáh yah nʌ wʌ:tú: thaʔtaayutelyahtíkhuʔ, ati ohnáhteʔ ayutaténhaneʔ tho kiʔ nʌye:yéhle." Tsiʔ kwi né: nahanha:tá: kaʔikʌ tsiʔ ni:yót tsiʔ wahothu:táneʔ. Kwah né: nók saʔ washakohwíshʌhteʔ shakoyáha tsiʔ shonyákuh. Tho kwí: waʔkʌ:luʔ kaʔikʌ, "Ni:yót tsiʔ ʌkkwata:kó:", waʔkʌ:luʔ, "ʌkheyatlá:swʌʔ kaʔikʌ sheyáha. Né: tsiʔ niyeksaʔti:yó, yakotshá:nit, yakoliʔwi:yó. Kwah tsiʔ nikú: ʌtyutlata:kó: ohwistano:lú: kiʔ thó ʌkayʌ:táhne." Nʌki aleʔ wi né: kaʔikʌ okwaná:taʔ akoyoʔokúhaʔ, "Náhteʔ katiʔ nisé: ʌskyatlá:swʌʔ kaʔi:kʌ?" Waʔkʌ:luʔ kaʔikʌ yakotlaʔswa:wíheʔ, "Yah kwí: thakkwe:ní: utakanúhtuʔ tsiʔ ni:yót tsiʔ akyatlá:swʌʔ, kwáh kiʔ tsiʔ ni:yót tsiʔ tetsyatʌ:tshuʔ thó kiʔ ni:yót tsiʔ ʌtsyatlaʔswayʌ:táhne." Waʔkʌ:luʔ, "Kwah tsiʔ nikú: tsyeyá:tat ʌtyuta:tí: ótkuʔ kiʔ né: thʌtkaya:kʌneʔ

yehsa:ku. Tsyeyá:tat walel'á né: ʌtkaya:k'áhne." Nʌ se? ók
 ka?ik'á tashakon'átsha? shakoy'áha. Yosno:lé: sahniya:k'áne?
 sahyathahi:táne? thonyo sá:ne? tsi? thó nataskwáhehle. Yah
 kwí te?wé:ni nahyatkwata:kó: shakoy'á?a.

THE YOUNG FLIRT

Úska utlátste? tsi? tyut^Λhni:núhe? átste? tho latik^Λnyatútyehse?
 k^Λ? nithotiy^Á:sah, tehotitha:hlu. Ne kwí: shakonathlo:lí: laoti-
 ya?tase?tsli?o:kú: úhka? kati? sa? thoya?tase?tsli:yo. Shayá:tat
 ka?i:k^Λ, tsi? kwí nihatatnik^Áhtle?. N^Λ oni? né: tehatáhsahw^Λ,
 Ó:ts yah kwi né: te?wé:ni nihoya?tase?tslaká:te?. Swatyel^Á k^Λs
 yáka? tóhka? nahatya?tase?tslate:ní: tsi? niwahsu:tés tho kwí
 nihuwanú:wehse? k^Λ? nityotiy^Á:sah. Tsi?náhe? tehotitha:lú: ka?ik^Λ
 thó, n^Λ washakoti:k^Á: tayakothahitákhe? ka?ik^Λ k^Λ? nityakoy^Áha.
 Yah kwí: te?wé:ni niyakotya?tahslu:ni. Yah te?wé:ni na?teyosta-
 láthe? akóhta. Katsistohkwiyo yakota?kóhsute. Yah te?wé:ni
 nikanikw^Λhtaliyo ka?nhehsat^Ásha? yakotya:túte. A?é: kwí:
 na?teyota:lá: yakona?alo:lu. Yah kwí thau:tú: kwahotokú
 ashakoti:k^Á: niyeya?tó:t^Λh. Yakonuhkwísles kwí: thik^Á kwah
 ostúha teyakonuhklíkhu. Nále? ka?ik^Λ k^Λ? nithoy^Áha k^Á wah^Á:lu?,
 "N^Λ ki ále? oyá: sakatya?tase?tslo:láhne, swatló:lok!" Kwáh ok
 kwí: thik^Á sahatey^Λ?túni? tsi? lotsluníh, tusahatnathálho? ki?wah.
 Kwah n^Λh ákta? tho i:y^Á: thik^Λ n^Á tho kwí yahata:ti. Kwáh né:
 yah te?tyakotkáthu thik^Á, wa?utu:kóhte? ki?wah. N^Λ se? ók
 washakóhsehle. Thos kwí: lothaláti? ka?ik^Á shako?tehslu:níhe?.
 Kwáh k^Λs né: yah ná: thayai:lu? yah óni? thutahuwatkátho? kwáh
 ok kwí:, nók yakotukohtuhátih. Khale? né: n^Λ wahonehla:kó:
 ka?ik^Λ k^Λ? nithoy^Áha k^Λ? n^Λ kwí: yeshakotya?tu:tí: thik^Á kwah
 kwí: tahata:láy^Λ? thik^Λ yashakotkátho?. Tsi? kwí: né: nu
 tahatú:neke? tsi? n^Λ wahatkátho? tsi? niyeya?tó:t^Λh. Ósty^Λ? ok
 né: yekúksne. Yésk^Λn kwí: n^Λ? né:. Thó: kwi thik^Λ nahotétsh^Λ?

kwáh tho wa?tha:táne?, yah tehokwení ahatu:kóhte?. Kwah k^Λs nók
tho í:late. N^Λ? né: ka?ik^Λ k^Λ? nithotiyá:sa? tsi? tyut^Λhni:núhe?
thatikányate? n^Λ: tú:ske? wahatiste:líste. Wahuwaste:líste?
kwí: ka?ik^Λ tsi? n^Λ: utetsh^Λ:lí: uhka?ók k^Λ wahuwatluhyá:tahkwe.
Thos kwí: thik^Λ thatistelísta?. Khale? n^Λ wahakwe:ní: ostúha
wahatolyahlu:kú: n^Λ kwí:, tusahatkalhate:ní: thik^Λ thunyu sá:le?
tsi? thatikányate? ka?ik^Λ k^Λ? nithotiyá:sah. Yáh kwi thau:tú:
ashakohlo:lí: tsi? nahoyá:taw^Λ? tho sé? nihotetsháu sa k^Λ né:
yah thahakwe:ní: usahata:ti. Tho kwi né: te?tyotáu ka?ik^Λ tsi?
nihana:yé: ka?ik^Λ k^Λ? nithoyáha.

WHY THE BEAR HAS NO TAIL

Úska utlátste? l[^]tahsesú:ne? ohkwa:li, kwah ki? tsi? ná?
 nih[^]tahsó:t[^] sk[^]hnáks[^]. Tsi? kwí: niya:wá: ka?ik[^] kohsla?ké:ne
 kwí: nok tsi? w[^]hnisli:yo, yotáhalote. Tahonatutáhkw[^]? kati?
 wí:ka?ik[^] ohkwali khale? sk[^]hnáks[^]? tahyataw[^]lyéhsa. Nok tsi?
 elakwi né: na?kawhyúhati? nukwá: lotukohtuháti? sk[^]hnáks[^].
 Tehotaw[^]lyeháti? ka?ik[^] tehotkahtunyúti. Kawhyuhaktúti? kwí:
 ka?ik[^] tehonataw[^]lyeháti. Kwah kati? wí: ahsok n[^] wahatkátho?
 a?é: tyota?swá:tahle, owisá:ke kwí: ka?ik[^]. Wá:lelhe, latk[^]?-
 sé:na? kwí: ka?ik[^] náhte? akwáh ka?ik[^] nityotyelá thi:k[^]. N[^]
 kwí: tho nyahá:le? thik[^]. Tsi? kwí: ní: nikú akta? wahotkwi?tu-
 háti? tho niku sá? wé:ni náhte? wahatkátho. Khale? ná wa?thoka-
 hlay[^]:táne? ka?ik[^] tsí? k[^]? nithoyáha ne thó lotanitskwahlá:tslote?
 tho lá:tle? ka?ik[^]. Né: oni? waháttoke? tsi? lanitsyato:láts.
 Tho kwí: watáhslope? ka?ik[^] kwah k[^]s tsi? nikú wah[^]tsyo:kó:
 khale? tho wah[^]tsiha:lá: ka?ik[^] otahsláhke. Yah kwí: te?wé:ni
 n[^] na?teholi:lés. N[^] tú:ske? wa?thatskanúthu? tsi? uhte niyawéku?
 ah[^]tsyake?, nik[^]tsi:yóhse. N[^]: kwí: thik[^] kwáh oskanáha tho
 yahotey[^]?túti? thik[^] yah kwí tehatto:kás ka?ik[^] nithoyáha. Kwáh
 thik[^] n[^] wahakwe:ní: ya?tha?sh[^]anay[^]:táne? n[^] se? ók tahatahslo-
 kwáhte? thik[^] n[^] se? ók yosnoláti? k[^]? nukwá ya?tusahawisi:yáhke.
 Tho kwí: tehoslih[^]?uháti? tak[^]? kwí: aháttoke? ka?ik[^] né? k[^]? ni-
 thoyáha tsi? wahotsyanásko. N[^] kwí: ka?ik[^] ohkwali tho ya?thyát-
 lane? thik[^]. Tho kwí: lonhutáti? kwí: ka?ik[^] tho yots[^]?tunyú:ne?.
 Wahá:lu? ohkwali, "Kátsa? né: nutáshawe? nis[^]tsyaka?tátih?"
 Wahá:lu?, "Ísi? nukwá owisá:ke takwisakahlu:táte?, " wahá:lu?

thiká, "Thos ya?kanitáhs[^]hte? tho tahutekhwa:kó: n[^] se? ók tutakanitahsóthsi?. Khale? thó nyusakanitáhs[^]hte." Wahá:lu?, "yah thyaya:wá: tsi?," wahá:lu?, "akatu:kóhte? tewakeslih[^]?uháti." N[^] se? ók kwí: wahatu:kóhte? ka?ik[^] tehoslih[^]?uháti? ki?wah. N[^] oni? né: ka?iká ohkwali wahaska:néke? ka?iká tsi? nihotsyaka?-táti. N[^]: kwí: thiká tho wahahkwislúni? thiká ahawisakahlu:táte? khale? kwí: n[^]: tho kwí: niyoká:la? au:tú: tho yahanitáhs[^]hte. Tho kwí: thik[^] tho yahanitáhs[^]hte? tho kwí: l[^]:tehle. Kwah kwí: k[^]?náhe? tho l[^]:tle? n[^] wá:lelhe? shátka^s kwí:. Tahanitahso:kó: kwi yah né: kánike? kátsi?, n[^] sahlehyá:lane? tsi? wahohlo:lí: wí: n[^] sk[^]hnáks[^]? tak[^]? kwí: ahonúhtuhke. Wahá:lu? swatyelá ka^s wahu:níse? n[^]h utakutekhwa:ko. N[^] ki ale? wí tho yusahanitáhs[^]hte? thik[^]. Tho kwí: niyotahalatalíh[^] ka?ik[^] wahosláhtalawe? ohkwa:li. Tho né: waho:táhwe. Sahaye:né: thik[^] n[^]:, yah né: te?tsyotáhalote? n[^] né: yo?kaláu. N[^] sahlehyá:lane? ka?ik[^] tho kwí: l[^]tahsó:lu wahá:lu? n[^] uhte wí e:só: tho yonatekhwákwa kátsih N[^] kwí: tusaha:táne? thiká yah thau:tú: tutahanitahsóthsi. N[^] kwí: wá:lelhe?, n[^] kwí: yah thyayawá: kwáh tsi? niha?shátste? á:latste? [^]shanitahsóthsi. N[^] kwí: thik[^] kwáh wahatey[^]?túni? kwí: tsi? [^]hala:táne?, n[^] se? ok kwí: tahatihátho. Tsi? kwí: niyonuhwákte?. N[^] yahatkátho? yah né: te?sh[^]atáhsute. N[^] yahatkátho? tsyowislátu? né: tsi?náhe? tho l[^]:tle? lotnuhtú:tu ah[^]tsyaye:hna. Tho kwí: né: th[^]tahsó:lu owisáhke. Né: kati? yak[^]? wí: alyá: n[^] yah te?sh[^]atáhsute? ohkwa:li.

INTERLINEAR TRANSLATION

INTRODUCTION

- (1) Sekóli Karin. (2) K[^]? nahte? íhsle?
Hello Karin. It's what you want
- nakuyatye:láhse. (3) Íhsle? akuka:látuhse.
what I do for you. You want that I tell you a story.
- (4) Yah né: tehatika:látuhe? onyota?a:ká:
Not it they don't tell stories people of the standing stone
- k[^]kwitéhne. (5) Kwah k[^]s né: nók tusakanye:yáhkwe?
springtime. Just soon again it picked up the snow
- ókhna? né: wahutká:lahte. (6) Kwáh yah
right away they stopped. Just not
- thusahuthu:táte? usahatika:látu?
again they won't consent to it again for them to tell stories
- ati tó: niku úhka? ayuni:táhte. (7) Lu:té:
they how how much whoever that people plead. They say
- k[^]s ótku? [^]hotina?skó:kwate? tá:t s[^]ha? ok
a snake it will crawl into their nest if even though
- [^]hatika:látu. (8) Isé: kati? wí: salí:wa?
they will tell stories. You why your business
- tá th[^]wakna?skó:kwate. (9) Né: ki? s[^] tsi?
if if it will crawl into my nest. That's where
- tesaht[^]tí nukwá akanuhwétha? isé: s[^]
you leave from over there for me to go to sleep you too
- aesana?skó:kwate. (10) Akakwe:ní: k[^]?
it should crawl into your nest. It is agreeable?
- (11) Tsi? keksá: ké:yale? k[^]s tsi?s
When I am a child I remember

Sekoli Karin. This is what you want me to do. You want me to tell you a story. Oneidas don't tell stories in springtime. As soon as the snow goes away they stop. They won't, they just won't tell any more stories, no matter how much anyone begs them to. They say a snake will crawl in bed with them if they do so. It is your fault if it crawls in bed with me. Maybe, I should go and stay overnight with you, so it will crawl in with you too. Agreed? When I was a little girl I remember

na?katshanu:ní: nále? sayóhslate. (12) N^ ki
I got happy again when again it is winter. Then

ale? wí ^swakathu:téke? ^shatika:látu?
again again will I hear again will they tell stories

lotikst^hokúha. (13) L^nukwé k^s ok latika:látuhe.
the old men. Men only they tell stories.

(14) Tehyanuhsanek^ k^s aksótha, tsi?s
Their houses are next to each other my grandmother, really

nihol^?nháu ahaka:látu. (15) Tahnu
he knows how for him to tell stories. And always

k^s wí lokalakáhte. (16) E:só: ki? ni
he has lots of stories. Lots

yáh te?ské:yale? náhte? wahaka:látu. (17) Yotká:te?
not I don't remember what he told stories. Often

k^s wa?kwanatá:la? aksothnéhke, swatyel^ k^s
we went to visit at my grandmother's, sometimes

kwah ya?kwanú:wete. (18) Kwah k^s nók
just we slept there. Just as soon as

wa?ukhi:ká: tayukwaké:tohte? khale? né: tayutáhsaw^?
she saw us we came into sight and it she started

tusayehn^ana?tak^:séhle, wa?tyehtehlak^:séhle, tayutna?talú:tá:
again she peeled potatoes, she peeled carrots she baked bread

katsíhkote, khale? tayute?wahlu:tá: teyo?wahlahyó:tsis.
a fist stands, and she fried meat the meat is salty.

(19) Wa?kwaksahlúni? k^s yakwaksa?súha, n^ wa?yakwáhsane?
We set the dishes we kids, now we finished

n^h uhútsyaku k^s ya?ukwat^nyehete? yaaketshe?tota:kó:
under the ground there she sent me for me to pick up a jar

I used to be so glad when winter came. I would hear the elders tell stories again. Men did most of the story-telling. A neighbour of my grandmother used to be good at telling stories. He had lots of stories. There's a lot that I don't remember that he told. We often went to visit my grandmother and sometimes we even stayed overnight. As soon as she saw us coming she would start peeling potatoes, peeling carrots, making kunjun, frying saltpork. We children used to set the table and when we got through she would send me down to the basement to bring up a jar of fruit that she

- No. 65 ALGONQUIN ETHNOBOTANY: An Interpretation of Aboriginal Adaptation in Southwestern Quebec. Meredith Jean Black. 266 p., 15 tables, 4 maps.

This monograph compiles ethnobotanical data reported and published for all Algonkian speaking groups in eastern North America with ethnobotanical data from field studies with Algonquin bands in the Ottawa River drainage and Cree bands in the St. Maurice drainage in an attempt to resolve some ecological and historical problems in western Quebec.

- No. 66 THE INUIT LANGUAGE IN SOUTHERN LABRADOR FROM 1694 TO 1785/
LA LANGUE INUIT AU SUD DU LABRADOR DE 1694 A 1785.
Louis-Jacques Dorais. 56 p., 1 map/1 carte.

This monograph consists of word and affix-lists, as well as grammatical observations, concerning the language of the Southern Labrador Inuit from 1694 to 1785. They were collected from written texts of this period and show that the language of these 18th century Inuit is almost identical with that of their contemporaries in the Eastern Canadian Arctic.

Ce travail présente sous forme de listes de mots et d'affixes ainsi que de remarques grammaticales les données linguistiques continues dans les textes d'époque portant sur les Inuits du Labrador méridional, de 1694 à 1785. Il nous permet de constater que la langue inuit de 18^e siècle était, à peu de choses près, semblable à celle qui est parlée aujourd'hui dans l'Arctique oriental canadien.

- No. 67 THE TRAPPERS OF PATUANAK: Toward a Spatial Ecology of Modern Hunters. Robert Jarvenpa. 272 p., 22 tables, 9 figures, 6 maps, 40 plates.

This study develops an analytical framework that treats special arrangements of human populations as a fundamental form of ecological adaptation for subarctic Indian societies. The geographical mobility of commercial fur trappers and fishermen from the English River Chipewyan community of Patuanak, Saskatchewan is employed as a variable for explaining the organization of economic subsistence cycles and ongoing processes of settlement system change.

- No. 68 NORTH WAKASHAN COMPARATIVE ROOT LIST.
Neville J. Lincoln and John C. Rath. 426 p., 1 map.

This book contains a listing of approximately 2650 roots from the various North Wakashan languages, namely Heiltsuk (Bella Bella and Klemtu), Oowekyala (Rivers Inlet), Haisla (Kitimat) and Kwakwaka (Alert Bay, Port Hardy, etc.). Each root is illustrated with lexical words from the language where it is represented, cognate words being brought together under a single entry and cross-referenced to each other as they occur at different points in the alphabetical order. The root list is preceded by concise phonologies of each language and an exposition of the techniques used to isolate roots in North Wakashan.

- No. 69 PERSISTENT CEREMONIALISM: The Plains Cree and Saulteaux.
O.P. Koozma J. Tarasoff. 247 p., 5 diagrams, 92 plates.

This monograph contains transcripts of taped interviews, participant observations and sketches and photographs collected in the mid-1960s on the Rain Dance and Sweat Bath Feast of the Plains Cree and Saulteaux. It illustrates how the social group (the ritual elders in particular) contribute to the identity, stability and survival of the native culture.

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- No. 70 ANALYSE LINGUISTIQUE ET ETHNOCENTRISME: Essai sur la Structure du Mot en Inuktitut. Ronald Lowe. 126 p.

L'analyse que propose la présente étude de la structure du mot inuit, dans le cadre de la psychomécanique du langage, remet en cause la vision nettement indo-européenne du langage à laquelle conduisent la plupart des modèles, anciens et récents, de la linguistique.

- No. 71 THE IDENTITY OF THE SAINT FRANCIS INDIANS: Gordon M. Day. 157 p., 2 maps, 4 figures.

This study attempts to identify the contemporary language and culture of the Saint Francis Indians by tracing their origins in the written record, genealogies, oral tradition and in language. The purpose is to assign the linguistic and ethnographic data obtained from the Saint Francis Indians in the twentieth century to the tribes known at the time of white contact in the seventeenth century.

- No. 72 THE CHANGING ECONOMIC ROLES FOR MICMAC MEN AND WOMEN: An Ethnohistorical Analysis. Ellice B. Gonzalez. 157 p., 7 maps, 8 figures, 12 tables.

This study examines the alteration and adaptation of Micmac male and female roles in Nova Scotia over a period of four hundred years in the context of the broader changes which their society experienced as it interacted with the dominant European culture.

- No. 73 THREE STORIES IN ONEIDA: Edited by Karin Michelson. Told and translated by Georgina Nicholas. 77 p.

Three stories in Oneida, a Northern Iroquoian language, and an introduction, also in Oneida, are given with an interlinear translation and a morpheme-by-morpheme analysis.