

THE PENOBSCOT LANGUAGE OF MAINE

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VERY little material has appeared relating to the structure or vocabulary of the real Penobscot language of Maine, which is still spoken by some 350 persons, most of whom live at the Indian village of Oldtown on Penobscot River near Bangor, Me. In Pilling's "Bibliography of the Algonquian Languages" (1891), p. 392, a considerable list is given under the head "Penobscot," the most important of which works, however, do not apply to the Penobscot idiom but rather to the Abenaki language, now used for the most part by about 350 people at St Francis, near Pierreville, P. Q. Thus, the so-called Penobscot works of Peter Paul Wzokhilain are really in Canadian Abenaki, but the manuscript catechism of Démillier there noted is in genuine Penobscot, as is the Penobscot material not noted by Pilling in the "Indian Good Book" of Fr. Eugène Vetromile, S.J., (1856; 1858). The orthography of these two French writers on this language, however, makes a careful study of the idiom from a phonetic point of view extremely difficult.

In the *American Anthropologist*, N.S. IV (1902), pp. 17-32, I gave a brief but careful study, based upon personal work among the Indians, of the differentiation between Penobscot and the language of the Canadian Abenaki, as spoken today, pointing out in a table their chief phonetic differences (pp. 21-22), as well as their main points of grammatical variation (pp. 26-27). It will be observed that the French writers on Penobscot, particularly Vetromile, retain the nasal *aĩ* = Abenaki *oĩ*, while I was unable to place this sound in Penobscot, except in the word *mü̃nz* 'moose.' It is probable that the nasal is obsolescent in the Penobscot dialect of today, a parallel case to the change of the *r* to *l* in the present St Regis Iroquois dialect, a development which has also taken place, both in the Penobscot and the modern Abenaki idiom of Canada as com-

pared with the mother-tongue of both, the Old Abenaki given in Rasles, "A Dictionary of the Abenaki Language" (Pickering, 1833); and in Aubéry's much more extensive lexicon (cited by Gill, *Vieux Manuscrits Abenakis*, pp. 5 ff: pp. 11 ff).

The present paper, giving four stories, and phrases, recited by Indians, and a glossary of 376 Penobscot forms with grammatical commentary by myself, embodies the whole of my Penobscot material, which I have obtained orally from Penobscot Indians at Bar Harbor, Me., during the past ten years. As this, so far as I know, is the only large collection of Penobscot words and forms which has as yet been published, I trust that it may be of use to the student of the dying eastern Algonquian idioms. The Abenaki material herein contained is taken from my own manuscript dictionary of modern Abenaki, now almost completed, from oral Abenaki sources. On the Canadian Abenaki idiom, see my paper in *Miscellanea Linguistica in onore di Graziadio Ascoli*, Turin, 1901.

The pronunciation of the Indian words in this article is indicated as follows. All the consonants should be sounded as in English with the following exceptions. In Penobscot *ch* has the same value as in English, but in Abenaki it is often, although not invariably, pronounced as *tsʷ*. Rasles always gives *ts*, *tz*, for modern *ch*, *j*. Similarly, we find Penobscot and English *j* identical, but the same consonant occasionally pronounced *dsʷ* in Abenaki. Penobscot *g* is always hard. Abenaki *l* after *a*, *o*, *u*, has a sound like the Polish "barred *l*." The Penobscot and English *l* are the same, except in final syllables, when the Penobscot *l* is an almost inaudible lingual touch. In both dialects *ñ* is equivalent to the French nasal *n*, and the combinations *kh*, *ph*, are to be pronounced *k + h*, *p + h*, respectively. The inverted comma indicates a voice-stop, not unlike a soft 'Ayin. This common Algonquian sound is inadequately represented by the French writers by *k*. When *m* and *n* are written in juxtaposition to the following consonant, they have their own inherent indeterminate vowel: as *ndak* 'than.' The consonant *s* always has the hard sound, as in English 'mistake.' The Penobscot combination *sz* is a medial syllable, half-way between English *s* and *z*: i. e. it stands in about the same relation to each as does the Czech voiceless *t* to the English *t* and *d*. The *w* in *kw* is pronounced with a soft

whispering vowel following it. In both dialects the vowels have the Italian values, except Penobscot *â* = English *aw*; Penobscot *ă* = a very short *a*-sound; *ö* as in German, and the apostrophe, which represents a short indeterminate vowel, as in the Hebrew *Sh'va mobile*. Abenaki *ô* = French nasal *-on*. When two vowels are written together, as *aa*, they are pronounced separately with a hiatus. On the curious intonation of the Penobscot see Anthropol. IV., pp. 19-20.

My principal Penobscot teacher frequently varied in his usage, particularly in his change of *s* to *z* and *ch* to *j* after a vowel, occasionally altering his *s* and *ch* to *z* and *j* respectively, according to the usual eastern Algonic practice, but sometimes retaining the hard *s* and *ch*, even after a preceding vowel. His inconsistency, which I have also heard from other Penobscots, is faithfully reproduced in my phonetic rendering.

STORIES AND PHRASES

I

<i>Nâwad</i>	<i>âgua</i>	<i>G' loskâ' be</i>	<i>ûjimajephûgwe</i>	<i>K' dâdenuk</i>
Long ago	once	Glooskap	started off	from Katahdin
<i>nizi</i>	<i>ûdêmizal</i>	<i>mûnzo</i>	<i>p' mîp' gwâladiji.</i>	<i>Wa spozâ kiwik</i>
along with	his dog,	a moose	he tracking.	On that morning
<i>tôki' law' lidêdit</i>	<i>âlnôbak</i>	<i>ûnamî' tonô</i>	<i>wasali.</i>	<i>Ûd' labozinô.</i>
when they woke up,	the Indians,	they see	snow.	They went out (to look).
<i>Ûbenhlâwô</i>	<i>G' loskâ' bul</i>	<i>yaga</i>	<i>ûdê' mizal.</i>	<i>Ûnamî' tonô</i>
They tracked	Glooskap	and	his dog.	They see
<i>ûdâgima</i>	<i>yaga</i>	<i>ûdê' mizal</i>	<i>pemaptûi' lâwu' dê' git.</i>	
his snow-shoes	and	his dog	their tracks.	

II

<i>Nâwad</i>	<i>âgua</i>	<i>elê' k' za ni' kwop</i>	<i>kdadô' kê' owun.</i>	<i>Nagua</i>
Long ago	once	what happened, now	I will tell you.	Then
<i>ûnadielina</i>	<i>k' chi p' maû' zowinnawak</i>	<i>yaga</i>	<i>ûgwenisziz' wal.</i>	
they went hunting	(some) old people	and	their grandchildren.	
<i>Wâ' ka ali' law' l' dwa kwâzibê' muk.</i>	<i>Ni</i>	<i>wigiyi' dit.</i>	<i>We spozâ kiwik</i>	
Far they went up	a lake.	There they camped.	That morning	
<i>ûmajê' lanô</i>	<i>k' chi p' maû' zowinnawak</i>	<i>nizi-nadadieli-na</i>	<i>yaga</i>	
they started off	did the old people,	together they went hunting	and	
<i>ûgwuznawi' ganô</i>	<i>ûgwenisziz' wal</i>	<i>El mogiz' gâ kiwik</i>	<i>nowa</i>	
they kept camp,	did their grandchildren.	That forenoon	a certain	

skinōsis ūgi'ōzen k'wi'ji. Málumte wáni't. Wáka
 lad went into the woods alone. Then he got lost. Far
w'béjow'ze wá'jók Ūgat'gweni. We spozá'kiwik
 he went into the mountain. He stayed all night. In the morning
tó'ki'lit w'gliduhusz ūnámial wigawészal sa'kwoszeliji.
 when he woke up, he thought he saw his mother coming to him.
Ūd'li-wagūmā'len. Ūdegeskwe'tahun wigawészal. Niga ūwi'kwun'gun
 He ran to her. He embraced her, his mother. Then she seized him ;
ūmacheph'gun wig'wōmwok. We skinōsis 'eyit nōg'jiphon. Ansa'kwa
 she took him away home. That boy stayed all winter. This was
awēsos alidahōszianban wigawészal. Niga yūgik k'chi
 a bear which he thought was his mother. Then these old
p'maú'zowinnawak kwilawā'sēna peji'lādit. Kwilāw'háwal
 people were seeking him, when they returned. They sought
ūgwenisziz'wul. Medā'lage sōg'ni gwuni ūgwulaw'háwal. Ūmájé'lānō
 their grandchild. Ten days long they sought him. They went
wig'wōmok.
 home.

El'mi sigwan'wik m'déwleno abigiw'oset idam :
 That Spring, a wizard, when he returned from hunting, said :
 "Niach nuskáwō wanna skinōsis." Niga k'chi p'maú'zowinnawak
 "I will find that boy." Then the old people
pūdawas'na. Málumte giztumāwō. We spozá'kiwik alib'jidá'kon
 came together. Then they decided. That morning they sent out
ūwa m'déw'leno yaga sibi nisinske sénobák. Málumte n'mápedabászidit
 that wizard and also twenty men. Then when they arrived,
ūwa m'déwleno idam : "Senōbē'tuk wiw'na'labaaduk w'yu awēsos
 that wizard said : "O men , surround that bear
wigit. Niach ndappodé'tühü." Niga k'hē'la. Niga m'déwleno
 where he lives. I will smash it in." Then thus it was. Then the wizard
tápp'kwudé'tehēmen awēsos wigamikw. Niga awē'sos sukhinodé'lun.
 smashed in the bear's dwelling. Then the bear came out at him.
Ma nitte ūgwildawō. Málumte ūgwizibéskawan. Ūnī'lōnō. We
 Right out he came at them. Then they shot him. They killed him. That
skinōsis majephuwe udá'gwiphówal (ugwizit'kunāwal). Májep'hówal
 boy he ran away ; they got him ; (they caught him). They took him
wig'wōmwok. Wa skinōsis agwāmi wānzō (á'kwal'mo) ndak awē'sos.
 home. That boy more wild he was than a bear.

III

Niga nia bés'godá kwasibé'muk nōchibō'zin noch'kawiyálgwun.
 I once from a lake coming in a canoe started down.

Málumte bissidō pechiálgwa póntegok. Ni wigi'a. Málumte
 Then it got dark, when I arrived at the falls. There I camped. Then

ngiziadalogwí pia. Nbōzin. Nōji-enigokutahé'gon skámí'kw.
 I ate (my supper) there. I got in the canoe. I was going (up) to spear salmon.

Málumte bez'go namiō; n'ga nzáp'tahū'n. Niga eliwí'kwip'huk;
 Then one I saw; then I struck him. Then I pulled him up;

n'ga elibau'skázit. N'ga ngud'wiphō'gon; n'ga N'máche'gwichin
 then he fought. Then he tipped me over; then I swim ashore

nspi-ngúllemen ndól. Málumte bedagwíchina s'noji; ni mina
 holding my canoe Then I got ashore; then again

ndebo'sun ndóluk. N'ga mina nd'libiye'n. Málumte mina
 I got in my canoe. Then again I paddled over. So once more

n'muskawō mgekúmkwahum sukhamid ēbasté'gwū. N'ga
 I found the pole, sticking up in the middle of the river. So

n'wi'konan; n'ga ndeba'kun námés. N'ga N'máche'lan
 I took hold of it and drew in the fish. Then I went off

wigia. N'ga nd'babekhan. Wa skámí'kw halit'kiwul
 to where I camped. Then I weighed him. That salmon weighed

nsinske debū nan.
 thirty and five.

IV

Niga nia bés'godá nadadiáli wá'kachinál'muk. Yaga sibi
 Once upon a time I went hunting away up the river. And late

n'mabechí'lū n'wikkásin. Málumte g'zikasia. N'gpi-ndelō'sun;
 there I arrived; I built a camp. Then I got it built. I go in the woods;

nb'münz-é'kan. Málumte nben'la münz. Nosáoplun;
 I go moose hunting. Then I saw tracks of moose. I follow tracks;

nbedopla mug'wá'kwuk. Ni dali ngizibésku niz'da.
 I overtake him in a bog. There I shot him twice.

Ni mina nōsáoplun. Ni mina ndadimi'káwun. N'ga motúd'gun.
 Then I followed him again. Again I caught him. Then he fought (me).

Niga n'machephua. Nd-akuadawephue abaszik. No-chibeskhan
 So I ran away. I climbed up in a tree. I shot him

ewé'bi. Málumte ni'lōn.
 from above. So I killed him.

V

PHRASES

N' námiö k' wuskinö'sum w' lö'gwé', I saw your son-in-law yesterday.
Ni age ngizagé' kimgon Pawanobskewad'wun mewia'sis, Then he taught me a little Penobscot.

Ndáchweldámen nán' gánüó kē'wun k' d' lad'wewágonék, I want you to tell me stories in your language.

Ngizagé' kimzin Alesigontegwi alad'wewá'gon Canada dali, I learned the Abenaki language in Canada.

Elwé't áltögwüt talá'ü gia k' d' lad'wewágon, It certainly sounds pretty much like your language.

Niga nia k' dadó kē'owun elé'l mugwónban bés'goda. Kelé't. Nda. Kehé'lagá'k? Now I will tell you what luck I had once. Yes. No. Really?

Niswiek údalteláwul k' chi müñzo wá'ka Ganada, My wife shot a big moose far up in Canada.

K' nádiéli gia tagwá'gwi yaga k' ní' lö' k' chi magá'libo, You go hunting in the autumn and you kill a big caribou.

Wuliwá'skwúduñ béskowádi, He knows very well how to use a gun.

Ké'kw k' d' líwizi? K' dilineppan eliwiszian w' lö'gwé', naskua ngáwidahö'zin. What is your name? You told me your name yesterday, but I have forgotten it.

Mili ni weján'manban w' lö'gwé'. Ndáchweldámen ná'nuksessik agwé'd'n. Give me the one I had yesterday. I want a light canoe.

Nbechó'k'saneppan nché'kwé', I came here this morning.

Ni kizáwé' kanban, That is the one I used.

Yurwa sénóbé únámial agua müñzo, That man sees a moose.

Müñz únámial álnóbál, The moose sees the Indian.

Wa sénóbé únámial widóbál wijiál, The man sees his friend's brother.

Kiabe k'wáó'tawi halig'lólané elód'wa, Can you understand me if I speak my language?

K'wáó'támen ni alód'wa, You understand my language.

Ndabáji'lách mdalage séchi'lagi, I will return at ten o'clock.

Té'menok ndabáji'lú, Soon I will return.

Wisánö'gwzi mejibe p'chi-uligen. Nia n'wizá'ka. Hurry up if you please. I am in a hurry.

Nia ni. Kia ni. Négumaga ni. That is for me. That is for you. That is for him.

Néguma ndásimukw nia, He is talking about me.

Yú'gik (ní'gik) sénóbák, These (those) men.

PENOBSCOT GLOSSARY

Abaszi 'tree' = A. *ābazi*. Pl. *abaszik*.

Abaznoda 'basket' = A. *abaznoda*, connected with $\sqrt{\text{abaz}(s)}$ 'wood' in *abaszi*.

Abi 'sit'; imper., from $\sqrt{\text{ab}}$ = A. *abi*.

Abigiwóset 'when he returns from hunting'; contains $\sqrt{\text{ab}(i)}$, participle seen in A. *ōb*, in A. *ōb-adaliowak* 'when they finish hunting,' + *kiwóse*, for which cf. s. v. *ugiósen* 'he goes to the woods' + participial *-t*.

Achimowâgon 'story' = A. *ōjmorowôgan* 'history.' Cf. A. *wd-ōhōkawôjmorowôganowô* 'their traditions.' Pen. $\sqrt{\text{achim}}$ = A. $\sqrt{\text{ōjm}}$ 'relate.'

Agua, intercalary particle 'indeed'; like *age*, q. v., commonly used with *nâwad*, but cf. also: *unâmial agua mûnzo* 'he sees a moose' = A. *agua*.

Age, with *ni*; *ni age* 'then' = *agua*, q. v.

Agwami 'more,' in comparison, as *agwami ... ndak* 'more ... than.'

Agwed'n 'canoe,' really = Passamaquoddy *kwedun*; in A. and also in Pen. *wigwaol* 'bark canoe'; cf. s. v. *ndōl*.

A' kwal' mo 'he is wild' = A. $\sqrt{\text{a' kwal}}$ in *a' kwalmijik* 'those who hate me.' The *o* ending is 3 p.

Alad'wewâgon 'language'; *al*, relative prefix, + $\sqrt{\text{aduwe}}$ 'speak' + abstract *-wâgon*. Cf. s. v. *k'd'lad'wewâgonek*.

Alemûs 'dog.' See s. v. *udē'mizal*; pl. *alemozak* = A. *alemos*; P. *ul'mûs*.

Alēsīgōntegok 'Pierreville,' in P. Q., Canada (see just below). Here, with loc. *-ok*.

Alēsīgōntegwī 'Abenaki,' really an adjective from A. *Alsīgōntegw*, the Abenaki name for Pierreville in P. Q., Canada, the headquarters of the modern Canadian Abenaki; = 'river of empty habitations.' It was *arsikantekw* in old Abenaki, from *arsi* 'empty' + *-kan-* 'dwelling' + *tekw*, suffix = 'river.' Cf. Prince, *Miscellanea Linguistica in onore di Graziadio Ascoli*, 1901, p. 3, note.

Aliḃjida'kon 'one sends him out'; relative *ali* + *pejida* 'send' + *kon*, 3 p.

Alidahōszianban 'the one which he thought'; $\sqrt{\text{(l)idahōs}}$, seen in *wglidahusz*; (*k*)*lidadhus* 'think' + *ian*, partic. 3 p., + *ban*, past ending.

Ali'law'l'dwa 'when they looked for him'; *ali* particle of time, really relative, + $\sqrt{\text{hlaw}}$ 'go to seek' + partic. *l'd* = *lit* + 3 p. *-wa*.

Alnōbak 'Indians,' with anim. pl. *-k*. Cf. s. v. *alnōbe*.

Alnōbal 'Indian,' with obviative *-l*. See next.

Alnôbe 'Indian,' same stem as in Delaware *Lenâpe*; i. e., $\sqrt{t'n}$ 'man' + *âpe*, *âbe* 'one who stands erect,' as distinct from the animals. Cf. A. *alnôba*.

Alôd'wa 'my language,' variant of *elôd'wa*. Cf. s. v. *k' d' lad' wewâgon*, *alad' wewâgon*.

Alôd'wan 'your language'; relative *al(i)* + $\sqrt{o(a)duwe}$ 'speak' + 2 p. (*w*)*an*; lit. 'what you speak.' The same analysis applies to *alod'wa*, *elod'wa*.

Altôgwut 'it sounds'; *altôgw* 'sound,' as A. *altôgwadokaik* 'they noise abroad' + partic. 3 p. *-ut*.

Ansâkua 'this was, behold!' A particle of asseveration.

Awas 'animal' = A. *awaas*.

Aweni 'who?' = A. *awani?*

Awenil, obviative of *aweni*.

Awenoch 'white man' = A. *awanoch*. Derivation uncertain.

Awēsos 'bear' = A. *awasos*.

B

Bes'goda = *pes'goda* with *b* after preceding vowel; 'once.' Cf. A. *pazego* 'one.'

Bez'go = *pez'go* 'one' = A. *pazego*. See just above.

Beskowadi, for *peskowadi* with *b* after preceding vowel 'how he (she) is to shoot'; \sqrt{pesk} 'shoot' + 3 p. partic. (*w*)*at* + obv. *i*.

Bissidô = *pissidô* (*b* for *p* after prec. vowel): 'it gets dark'; \sqrt{pis} = A. \sqrt{pez} in *piz'gwiwi* 'in the dark'; A. *pezgatangwezzo* 'it got dark' + partic. *d* = *t* + *ô*, 3 p.

D

Dali 'at, near'; see s. v. *ni dali*.

Debu 'and' = *tebu*, with *d* for *t* after prec. vowel = A. *tabu* (*ta* asseverative + *ba* here = 'indeed').

E

Ebastê'gwu 'across the river'; *ebas* = *awas* (A.) 'over,' occurring in A. *awasadenek* 'over the hill' + *tegw* 'river' = A. *tukw*.

Edali, relative = A. *adali*.

Elé'k'za 'that which happened'; *ele*, relative, allied to *ali* + \sqrt{kz} 'do, make' + pronominal *-a*; lit. 'that which was done.'

Elel'mugwonban 'what luck he had'; *el*, relative, as above = *ali* + *el*, abbrev. for *uli* 'good' + 3 p. inan. *-mugw* + partic. *on* + *ban*, sign of past. Cf. A. *nôlalmegwga* 'I am lucky'; *k'dôlalmegon* 'what luck did you have?'

Elībaw'skazit 'he struggled,' said, for ex., of a fish; rel. *eli* + $\sqrt{\text{pau'sk}}$, perhaps cognate with Pen. $\sqrt{\text{pesk}}$ = A. $\sqrt{\text{pask}}$ 'strike, shoot' (cf. s. v. *ugwiziběskawan*) + *z(i)* reflexive + partic. 3 p. *-it*.

Elīwī'kwiphuk 'I pull him up'; really a participle; *eli*, relative element + $\sqrt{\text{wi'k}}$ 'pull' + $\sqrt{\text{wi'p}}$, denoting 'away, from,' as in *majephue* 'he runs away,' q. v., + *uk*, 3 p. object. Cf. s. v. *n'wi'konān*.

Elīwiszian 'your name'; *eli*, rel., + $\sqrt{\text{wiz(i)}}$ 'call' + *-an*, 2 p. partic.; lit. 'what you are called.' Cf. s. v. *k'd'elīwizi*.

El'mi, particle of temporal duration = 'during,' as *el'mi siguan'wik* 'in the Spring'; = A. *almi*.

El'mogiz'gakiwik 'on that forenoon'; *el'mo*, particle of time when, + *k(g)iz(i)* 'day' + (*k*)*akw* 'morning,' same root as in *spozakw* 'morning,' q. v.

Elōd'wa 'my language'; rel. *el* + $\sqrt{\text{oduwa(e)}}$ 'speak' + 1 p. ending *-a*; lit. 'that which I speak.' See s. v. *alōd'wa*.

Elwēt 'certainly, it must be so,' probably = A. *alwa d'to* 'it is nearly like that.' Cf. s. v. *kelēt*, *kehēlagāk*.

Ewēbi 'above'; *ewe*, perhaps cognate with A. *awa(s)* 'over,' in A. *awasaden* 'over the hill.' Cf. s. v. *ēbastēgw*.

Eyidit 'where they are,' pl. of *ēyit*, q. v., and see *k'daiyin*.

Ēyit 'he being, staying'; singular of *eyidit* above; $\sqrt{\text{ai}}$, *e* with 3 p. ending *-it*; A. *w'd-ai-(y)in* 'he is.' See s. v. *k'daiyin*.

G

Gia 'thou' = *kia*, with *g* for *k* after prec. vowel.

Giztumawō 'they decide'; *kizi* 'can, accomplish, do' + inan. *-tum* + 3 p. pl. (*a wō* = A. *kiztōzik* 'one who decides'). Note that *kizi'to* = 'he does, makes.'

G'loskābe, with *g* for *k* = *K'luskābe* 'the deceiver,' Pen. form of Pass. *Kulōskap*, the eastern Algonquian demi-god. Cf. Leland and Prince, *Kulōskap* the Master, Funk and Wagnalls, New York, 1902.

Gwuni, for *kwuni* 'during,' from *kweni* 'long' = A. *kweni* 'long.'

G'zikasia 'I got it built'; *kizi*, past sign + $\sqrt{\text{kasi}}$ 'make, construct,' as in *n'wikkasin*, q. v., + 1 p. partic. *-ia*.

H

Haaso 'horse,' with obv. *-o*; pl. *haaswuk* = A. *ases*, but A. *ndaasom* 'my horse.'

Haliġ'lōlane 'if I speak'; *hali* = relative *ali* + $\sqrt{\text{k'lol}}$ 'speak,' really $\sqrt{\text{k'l}}$ with reduplicated *l* + 1 p. *-an* + conditional *-e*.

Halit'kiwul 'he weighed'; lit. 'he was heavy'; *hali* = rel. *ali* + $\sqrt{t'ki}$
= A. *t'kwigui* 'heavy'; A. '*t'kwiguan*' a pound + obv. (*w*)-*ul*.

I

Idam 'he says'; \sqrt{i} 'say' + inan. indef. *-dam*.

K

Kadawsande 'Saturday'; lit. 'before Sunday'; *kadaw* 'before'
+ *sande* 'Sunday'; = A. *Kadawsandaga*.

Kadeskik 'Bangor,' with loc. *-k*.

Kadi 'wish,' used for future; cf. *ngadi-giwibiassi*.

Kamach 'very'; *kamach awas wanzo* 'very is the animal wild';
= A. *kamôji*.

Kaos(z) 'cow' = A. *kaoz*. In borrowing Eng. words these idioms
seem to prefer the plural; cf. A. *piks* 'pig'; *ases* 'horse' (from Eng.
pl. *horses*).

K'chî 'big' = Pass. and A. *k'chî*. See s. v. *k'dadenuk*.

K'dadenuk 'Katahdin,' with loc. *-k*; = 'big mountain'; $\sqrt{k't}$ 'big,'
same element as in *k'chî* + interc. *-d-* + *aden* 'mountain' + loc. *-(u)k*.

K'dadó'kéowun 'I tell thee'; *k*, 2 p., + interc. *-d-* + *adó'ka* 'tell'
(the element \sqrt{ado} is seen in *adúwe* 'speak') + 1 p. *-(w)un* = A.
k'dôdokawol 'I tell thee,' from A. *ôdó'ka* 'speak'; cf. *ndadó'kéowun* and
note A. *w'delôdokawon*, 3 p. Cf. also s. v. *nanganudó'kéowun*.

K'daiyin 'you stay, are'; *k*, 2 p., + interc. *-d-* + \sqrt{ai} 'stay' + the
indef. *-(y)in*. Cf. s. v. *ÿyit*, *ÿyîdit*.

K'dalokewâg'n 'thy work'; *k*, 2 p., + interc. *-d-* + \sqrt{aloka} 'work'
+ abstract *-wâg'n*.

K'dihlel 'I tell thee'; *k*, 2 p., + interc. *-d-* + \sqrt{ihl} 'tell,' an ampli-
fication of the simpler \sqrt{i} 'say' (see s. v. *idam*) + *el*, suffix 1 p.

K'di'lineppan 'you told me'; *k*, 2 p., + interc. *-d-* + $\sqrt{i'l}$ 'tell,' as
just above, and see s. v. *idam* + *in*, 1 p. object, + connecting *-e(p)*
+ past *pan* (see s. v. *el'el' mugwonban*). The same *i'l*-stem is seen in A.
k'dilloob 'I told thee,' with past sign *-ob*.

K'd'lad'wewâgonék 'in thy language'; *k*, 2 p., + interc. *-d-* + relat.
l as in *ali* + *aduwe* 'speak' (cf. s. v. *alad'wewâgon*) + abstr. *-wâgon*.
In A. *k'd'lôdwaônganik*.

K'd'liwizi 'thy name'; lit. 'what thou callest thyself'; *k*, 2 p.,
+ interc. *-d-* + rel. *eli* = *ali* + $\sqrt{wiz(i)}$; cf. *eliwizsian*.

Kégwes 'what'; see s. v. *kékw*; = A. *kagui*, *kagwes*.

Kehêlagák 'really, surely,' an augment of *kelét*; *kehêl* = *kêl* + the
interr. *-ga* + inan. particle *-k*.

Kěkw 'what' = A. *kagui*; see s. v. *kěgwes*.

Kelēt 'yes, assuredly' = A. *kala áto*.

Ken'we 'but' = A. *kanowa*.

Keswak 'how many'?; with pl. anim. $-(w)ak$; = A. *kaswak*.

Kia ni 'that is for thee.' On *kia*, see s. v. *gia*. *Kia* is regarded as a cognate accusative: 'that is with respect to you' (thee).

Kiabe 'thou,' with intensive-*be*, sometimes conditional; = A. *kiatta*.

Kil'wa 'you' (pl.) = A. *kil'wô*.

Kissande 'Monday'; lit. 'after Sunday'; *kis* = *kizi* 'after'; A. *kissandaga*.

Kiü'na 'we' (inclusive of the person addressed) = A. *kiüna*. See s. v. *niüna*.

Kizawékanban 'the one I used'; *kiz(i)* = past sign 'after' + $\sqrt{awéka}$ 'use' = A. *awáka* + *an*, 1 p. partic., + past *ban*. See s. v. *k' dilineppan*.

Kizi-awenôch-wad'wi 'he can talk English'; *kizi* 'he can' + *awenôch* 'white man,' q. v., + connecting $-w-$ + \sqrt{aduwe} 'speak' + *i*, 3 p.

Kizi'to 'he makes, does.' Cf. s. v. *k'm'salig'zi'toba*.

K'madeg'n'l 'thy skins'; *k*, 2 p., + *madeg'n* 'skin' + inan. pl. $-(u)l$. Cf. A. *madagen*, 'skin' which takes anim. pl. $-ôk$.

K'm'salig'zi'toba mōni 'thou makest much money'; *k*, 2 p., + *m'sal* 'much' + *kizi* 'to make,' with inan. ending $-to$ + cond. $-ba$. Cf. s. v. *mis'gi*.

K'nadiéli 'thou huntest'; *k*, 2 p., + $\sqrt{(n)adiéli}$ 'hunt'; cf. *unadielina*. See just below.

K'nadielib'na 'we (inclus.) hunt'; *k*, 1 and 2 p., + $\sqrt{(n)adiéli}$ 'hunt' + *b'na*, 1 p. pl. suffix. See s. v. *n'nadielib'na*.

K'namiogóna 'he sees us' (inclus.) = A. *k'namiogonna*; *k* 1 and 2 p., + \sqrt{nam} 'see' + $(o)gona$, 3 p. suffix.

K'ni'lō 'thou dost kill'; *k*, 2 p., + $\sqrt{ni'l}$ 'kill,' really = 'fell,' + 3 p. $ô$. Cf. s. v. *ni'lōn*.

K'waó'tamen 'thou dost understand it'; *k*, 2 p., + $\sqrt{waó'(ta)}$ 'understand' + def. inanim. $-men$. See just below.

K'waó'tawi 'thou dost understand me'; *k*, 2 p., + $\sqrt{waó'(ta)}$ 'understand' + 1 p. objective suffix $(w)i$.

K'waó'tol 'I understand thee'; *k*, 2 p. object, + $\sqrt{waó'(ta)}$ 'understand' + 1 p. subject $-ol$.

Kwazibémuk 'at the lake'; *kwazibe* 'lake,' probably means 'rocky' (*kwazi*) + *be* 'water,' seen in *nebi* 'water,' q. v., + $m(uk)$, locative.

The A. word for 'lake' is usually *nebes* 'body of water' = *nebi*. *Kwazibe* is formed like Pass. *kúspem* 'lake.'

K'wigi 'thou livest, dwellest'; *k*, 2 p., + $\sqrt{\text{wig}}$ 'live, dwell'; = A. *k'wigin*. Cf. *wigia*, *wigiyūdit*, *wig'wōmwok*.

K'wi'ji 'alone' = A. *ngichīwi* 'alone.'

Kwilaw'hawal 'they seek him' (them); $\sqrt{\text{kwilawa}}$ 'seek' + obv. *-(w)al*. Cf. s. v. *kwilawósēna*, *ugwildawō*.

Kwilawósēna 'they are seeking him'; $\sqrt{\text{kwilawa}}$ 'seek' + element $\sqrt{\text{se}}$ 'go,' seen in A. *elosa* 'go' + pl. *-na*. Cf. s. v. *ugwularw'hawal*.

Kwuni 'during'; see s. v. *gwuni*.

K'wuskinōsum 'thy son-in-law'; *k*, 2 p., + *wuskinōs* 'young man' + poss. *-um*. See s. v. *skinōsis*.

M

Ma nitte 'then.' *Ma* asseverative particle + *nitte* = demonstrative *ni* + asseverative *te*. Perhaps *ma nitte* means 'indeed.'

Madaweso 'porcupine.'

Magalībo 'caribou' = A. *magōlībo*. The obv. form ends in *-al*.

Majephue 'he runs away'; $\sqrt{\text{maji}}$ 'go' + $\sqrt{\text{ph}}$ -root 'away, from.' Cf. s. v. *umajephōgon*, *majephowul*, and for the *ph*-root s. v. *uda* 'gwi-phowal.'

Majephowul 'they take him away'; $\sqrt{\text{maj}}$ + *ph*-root 'away,' as above, + obv. 3 p. *-(w)ul*. See s. v. *majephue*, *umajephōgon*.

Majich = 3 p. imper. 'let him go'; $\sqrt{\text{maj}}$ 'go' + *(i)ch* = the imper. ending, probably identical with the future *-ch* (A. *-ji*).

Malumte 'then'; common Pass. resumptive.

Maskwulamiyīhijil 'he (obv.) calling'; $\sqrt{\text{maskwulam}}$ 'call,' Pass. + *(y)ihijil*, participial obviative.

Mat'nagwuk 'Lincoln' = 'large hills.'

Mdewi'lé'loon' = A. *mdarwi'la*. Probably means 'the calling one,' from $\sqrt{\text{hla}}$ 'call,' seen in Old Aben. $\sqrt{\text{rwe}}$, in *nkaŋgānrwe* 'je crie,' Rasles, p. 424. The Canadian French word *huart* 'loon' = 'the shrieker,' from *huer*, is, no doubt, a translation of this word.

M'dewleno 'wizard,' lit. 'one who drums' = A. *m'daulino*. The stem $\sqrt{\text{ol}}$ or $\sqrt{\text{el}}$ appears in mod. A. *pakhōlīgan* 'drum.'

Mechimi 'always' = A. *majimiwi*.

Medala 'ten' = A. *m'dala*; Pass. *m'tul'n*.

Medalage, same as above, with durative particle *-ge*.

Mejibe p'chi ulig'n 'if you please'; probably means lit. 'if perchance it is good'; *meji* (*mechi*) + the cond. *-be* (A. *ba*) denotes condition, and *p'chi* = continued action + *ulig'n* 'good,' with inan. *-g'n*.

Mémadákámiöguk 'Princeton, Me.' = 'point of land.'
Merwiásis 'a little' = A. *maówi* 'rather' + dim. *-sis*.
M'gekúmkwahum 'pole.' I am inclined to connect this with the
 root of *migáka* 'fight' = 'weapon' (?).
M'i'k'mak 'Micmacs.'
Míli 'give me'; $\sqrt{míl}$ 'give' + 1 p. obj. *-i*.
Mina 'again' = A. *mina*.
Mis'gi 'many a one,' same stem as in A. *ms-al*, denoting multitude.
 Cf. s. v. *k'n'salig'zi'toba*; *m'selök*.
Mitâgues 'father' = A. *mitôgues*; Pass. *mitaukws* = 'the producer'
 from the same stem as Nat. *okasu* 'produce' (cf. s. v. *wigawesel*).
Mitsi 'eat' = A. *mitsi*.
M'kasewagamek 'Black Lake'; *m'kase* 'black' + *gam* 'lake'
 + loc. *ek*. The A. has the common ending *-ôgama(k)* to denote lake
 = Ojibwe *-gummi, gami* 'sea.'
Môni 'money' = Eng. 'money.'
Motuâgun 'he fights, struggles with me'; for *n'motuâgun*; *n*, 1 p.
 obj., + *m*, asseverative particle, + \sqrt{ot} 'fight' = A. \sqrt{awt} in *awdoldamuk*
 'one fights,' *awut'wôgan* 'a fight, war' + connecting *ua (wa)* + *gun*
 3 p. subject.
M'selök (pl.) 'many' = A. *msalök*. Cf. s. v. *mis'gi* and *k'm'salig'zi'toba*.
Mug'wákwuk 'bog'; *mug'wákw* 'bog, swamp' + loc. *(u)k* = A.
múkwákw.
Münz 'moose' = A. *môz*, Pass. *mús*.
Münzo, ob. with *-o*, of *münz*.
Muskwesô 'porcupine.'

N

Nachigadónkak 'they go hunting'; apparently a Pass. form (see
 Prince, Anthrop. N. S. IV. p. 31). The root *-onk* appears also in A.
ngadónkan 'I hunt.' See s. v. *nb'münzókan*.
Nadodié'lin 'that I hunt,' reduplicated participle from $\sqrt{(n)adieli}$
 'hunt' + partic. 1 p. *-in*.
Nadadiáli 'I go hunting'; partic. reduplicated from $\sqrt{(n)adieli}$ +
 1 p. *-i*. Cf. s. v. *unadieli'na*.
Nadadielina 'they go hunting'; reduplicated from $\sqrt{(n)adieli}$, with
 pl. *-ina*. Cf. s. v. *unadieli'na* and *nadadiáli*; *nizi*.
Nagua 'then'; dem. *n* + *agua*, q. v.
Namiö 'I see him,' for *n'namiö*; *n*, 1 p., + \sqrt{nam} 'see' + *ö*, 3 p.
 object; = A. *n'namihôn*.

Nami toneppan 'I saw it'; *n*, 1 p. assimilated to root $\sqrt{\text{nam}}$ 'see,' + inan. indef. *-ton* + past *pan*; = A. *n' nami tonob*.

Namiük 'I see them' = *n' namiük*; *n*, 1. p., + $\sqrt{\text{nam}}$ 'see' + 3 p. obj. *-ük*; = A. *n' namiök*.

Namiukw 'he sees me' = *n' namiukw*; *n*, 1 p. obj., + $\sqrt{\text{nam}}$ 'see' + 3 p. sbj. *ukw*; = A. *n' namiök*.

Nan 'five' = A. *nan*.

Nan' ganudó k'è wun 'that you should tell me tales'; *na* = reduplication of *n*, 1 p., + *n*, 1 p. object = 'to me' + *gan*, infix, perhaps denoting continued action, + $\sqrt{\text{odoke}}$ 'tell' + 2 p. participial *-(w)-un*. Cf. s. v. *k' dadó k'è wun*.

Nanonkaw 'fifteen' = A. *nônônkaw*.

Ná nukséssik 'a light one' (inan.); cf. A. *nanöksussin* 'it is light.' Reduplicated stem $\sqrt{\text{nuksess}}$ + inan. *-ik*.

Ná's 'three' + A. *ná's*.

Naskua 'but'; dem. *n* (seen in *ni*) + *askua* 'still, yet,' q. v.

Nāwad for *nawāt* with *d* after prec. vowel = A. *nōwat* 'long ago.'

Nbechó k' saneppan 'I came here'; *n*, 1 p., + $\sqrt{\text{pechó}}$ = A. *paji* in *pajihlómuk* 'one comes to' + $\sqrt{\text{ks}}$ may contain $\sqrt{\text{kiz}}$ 'do, accomplish' and connote activity + participial (?) *-an* + connecting *e(p)* + past sign *-pan*. Cf. s. v. *n' mā-bechí lu = n' mā-bechó se*.

Nbedopla 'I overtake'; *n*, 1 p., + *pedopla*, with 3 p. sfx. *-a*. The stem $\sqrt{\text{ped}}$ is the same element 'coming, moving toward,' as in *n' mā-peda-basādīt*, *pedagwichina*.

Nbemīwigadiē līn 'I prefer to hunt'; *n*, 1 p., + *pemi* 'more' + $\sqrt{\text{wig}}$ 'like' + $\sqrt{\text{adieli}}$ 'hunt' + indef. *-n*. Cf. s. v. *nadadieli*, *unadieli' na*, *nizinadadieli' na*, *k' nadieli*, *k' nadieli' na*, *nadodieli' na*.

N' beñ la 'I see tracks'; *n*, 1 p., + $\sqrt{\text{peñ la}}$ 'see tracks,' as in *uben-hlawō*, q. v.

Nb' mūnzó kan 'I go moose-hunting'; *n*, 1 p., + *b* here, possibly abbreviation for the particle of intention *p' mi*, *pami*, coalesced with *mūnz* 'moose' + *ó kan* 'hunt' (only in endings, as A. *-ōnkan*). See s. v. *nachigadōnkak*.

Nbōzin 'I embark'; *n*, 1 p., + $\sqrt{\text{pōz}}$ 'go ahead' + indef. *-in*. Cf. *Nōchibōzin*.

Nchē kwe 'this morning' = A. *ch' kua*. The temporal *-we* (A. *-ua*) appears in Pen. *w' lōgwe* = A. *ulōgwa*, q. v.

Nda 'not, no' = A. *ōda* = Old Aben. *añta*.

Ndabaji lach 'I will return'; *n*, 1 p., + *-da-* = *ta*, intensive, + $\sqrt{\text{paji la}}$ 'come back' + fut. *-ch*. Cf. *ndendabaji lach*.

Ndachweldamen 'I want it' (def.); *n*, 1 p., + *-da-* as above + $\sqrt{\text{achwel}}$ 'wish, desire' = A. *achowal* + def. inan. *-damen*; = A. *ndachowaldamen*.

Ndach'wialose 'I must go'; *n*, 1 p., + interc. *-d-* before vowel + *achwo* 'must,' connected with *ach'wel* 'desire,' + *alose* 'go'; = A. *ndachowilosa*.

Ndadimi'kawun 'I catch him'; *n*, 1 p., + interc. *-d-* + *adimi'ka* 'catch' + 3 p. sfx. *-(w)un*; = A. *ndadimi'kawôn*.

Ndak 'than'; contains neg. *nda* + particle *-k*; lit. 'not even.' In A. *ôdaki* = *ôda* 'not' + *ki* 'than.'

Ndakuadephue 'I climb up'; *n*, 1 p., + interc. *-d-* + $\sqrt{\text{akuad}}$, probably = A. *agu*, in *nd-agun-alôbena* 'we go up'; A. *agudai* 'above' + final *ph*-root, denoting 'away, from,' as in *n'machephuwe*.

Ndaligizagé'kimgon 'he teaches it to me there'; *n*, 1 p., + *dali* = *tali* = loc. particle 'there' + *giz* past-sign + $\sqrt{\text{agé'kim}}$ 'teach, learn' + 3 p. subj. *-gon*. Cf. s. v. *ngizagé'kimgon*.

Ndappodé'tuhu 'I smash it in'; *n*, 1 p., + $\sqrt{\text{tappodé}}$ 'break' + *tuhu* inan. suffix. Cf. s. v. *tapp'kwudé'tehemen*.

Ndasimukw 'he is talking about me'; *n*, 1 p. obj., + $\sqrt{\text{asi}}$ 'talk' + 3 p. subj. *-mukw*.

Nd'babekhan 'I weigh him'; lit. 'I hold him flat': *n*, 1 p., + interc. *-d-* + $\sqrt{\text{ababek}}$, stem as in A. *abakw-ôgan* 'flat surface, roof'; *tebôbak-higan* 'weighing scales'; i. e., two flat surfaces + (*h*)*an* = def. anim. suffix. I connect $\sqrt{\text{ababek}}$ with A. *abagi-* 'flat,' seen in *abagiwi w'lejiwôl* 'the palms of the hands'; *abagi-gen* 'it is flat,' etc.

Ndebá'kun 'I draw it in'; *n*, 1 p., + $\sqrt{\text{tebá'k}}$ 'throw in' = A. *w'dabakan* 'he casts'; A. *tabakajik* 'those who cast in nets,' pl. partc. 3 p., + anim. sfx. *-un*.

Ndebó'sun 'I get into, embark'; *n*, 1 p., + *de* = *te*, intensive, resumptive + $\sqrt{\text{pöz}}$ 'go towards' (cf. s. v. *nbôzin*) + indef. *-un*.

Ndendabaji'lach 'I will return'; *n*, 1 p., + interc. *-d-* + particle *enda* perhaps = duration or intention + $\sqrt{\text{paji'la}}$ + fut. *-ch*. Cf. s. v. *ndabaji'lach*.

Nd'libiyen 'I paddle over'; *n*, 1 p., + interc. *-d-* + $\sqrt{\text{elibi}}$ 'paddle, row'; = A. *ôndolibiamuk* 'one paddles' + indef. *-en*.

Ndôl 'my canoe'; *n*, 1 p. poss., + interc. *-d-* + $\sqrt{\text{ol}}$ 'canoe,' seen in A. *wigwaol* 'bark canoe'; cf. s. v. *agwed'n*. With the loc. = *ndôluk* 'in my canoe.'

Nebi 'water' = A. *nebi*; Ojibwē *nipi*. In Pass. = *samaguan*, as in Micmac.

Né'guma 'he, she, it' = A. *ag'ma* = Pass. *né'gum*.

Négumága ni 'that is for him'; for construction, see s. v. *nia ni*.

Negumwa 'they' = A. *ag'mówô*.

N'ga; abbrev. for *niga*, q. v.

Ngademajehol'ge 'I go in a steam-boat'; *n*, 1 p., + *kadi* = intention + \sqrt{maje} 'go' + (*h*)*ol'ge*, seen in A. *môjahlog* 'it (the steamer) starts = \sqrt{hl} 'run.' The *-ge* is probably conditional = A. *-ga*.

Ngádiwibiási 'I go in a canoe'; *n*, 1 p., + *kadi* = intention + \sqrt{wibi} containing same element *ibi* as A. *pamibiamuk* 'paddle' + *asi* (?).

Ngawidahö'zin 'I forget it'; *n*, 1 p., + *gawi* (*kawi*) 'sleep, oblivion' + *id* 'think,' as in *alidahösziankan*, q. v., + reflex. (*ö*)*z* + indef. *in*; lit., I 'think it in oblivion.'

Ngizagé kimgon 'he taught it to me'; *n*, 1 p., + past sign *giz* = *kizi* + *agé kim* 'teach, learn,' itself a reduplication of \sqrt{kim} 'teach,' seen in A. *kimzowi avighigan* 'learning book, primer' + 3 p. sbj. *-gon*. Cf. s. v. *ngizagé kimzin*.

Ngizagé kimzin 'I learned it'; *n*, 1 p., + past sign *giz* + *agé kim*, as above + reflex. *z* + indef. (*i*)*n*.

Ngiziadalogw'pia 'I ate supper there' *n*, 1 p., + *gizi*, past sign, + \sqrt{adal} , place where, as in A. *adal-adialimuk* 'hunting ground.' The last part, *-gwi'pia*, contains two known roots \sqrt{wi} and \sqrt{pi} = 'eat,' both seen in A. *nbaskwaipi* 'I eat dinner'; for \sqrt{pi} , cf. also A. *ôpchipit* 'while he eats.'

Ngizibéskü 'I shot him'; *n*, 1 p., + *giz*, past sign + \sqrt{pesk} 'shoot' + *ü*, 3 p. object. See s. v. *ugwizibéskawan*; *nöjibeskhan*.

Ng'pi-ndelösun 'I go in the woods'; *n*, 1 p., + *g'pi* = A. *kpi-wi* 'in the woods' + *n*, 1 p., + interc. *-d-* + *elosu* 'go' = A. *elosa* + indef. *-n* = A. *ndelosan* 'I go.' See s. v. *ügiö'sen*.

Ngud'wiphögon 'he tips me over'; *n*, 1 p. obj., + *gud*, prob. *kadi* = element denoting intention (see s. v. *ngádiwibiási*), + \sqrt{wip} , root denoting 'fromness, awayness' + 3 p. sbj. *-(h)ögon*.

Ngüllemen 'I hold it'; in the comb. *nspi-ngüllemen* (cf. s. v. *nspi*); *n*, 1 p., + \sqrt{kul} 'hold,' seen in reduplicated A. form *kagal'men* 'he holds it'; A. *kagalnômuk* 'one holds it.'

Ni 'that, then' = A. *ni*. Cf. s. v. *nigik*.

Nia 'I' = A. *nia* = Pass. *nil*.

Nia ni 'that is for me'; as in *kia ni*.

Niach 'I' + future *-ch*. = A. *niaji*.

Ni dali 'there' = dem. *ni* + *tali* 'at.'

Nidâbe 'my friend'; *n*, 1 p., + *idâbe*; cf. s. v. *widâbe*.

Nidâbé tuk 'my friends,' with voc. *-tuk* = A. *nidôbamtok*.

Niga 'then' = dem. *ni* + cond. *-ga*.

Nigidawagámek 'Forked Lake' = A. *Nigidawôgamak* (cf. Prince, Jour. Amer. Folklore, 1901, p. 126).

Nigik 'those,' pl. of *ni*.

Ni'kwop now = A. *ni'kwôbi*.

Ni'lön 'I kill him'; for *n'ni'lön*; *n*, 1 p., + $\sqrt{ni'l}$ 'kill' + 3 p. obj. öñ. The final *-ñ* here is unusual. Cf. s. v. *k'ni'lö*, *uni'lönö*.

Nis 'two'; pl. *niz'wak* = A. *nis*.

Nisdalokan 'Tuesday' = the second working day; \sqrt{aloka} 'work'; A. *nizda-alokan*.

Nisinske 'twenty' = A. *nisinska*.

Nisonkaw 'twelve' = A. *nizônkaw*.

Niswiek 'my wife' = *n'niswiek*; *n*, 1 p., + *nis* = *nizi* 'together with,' q. v., + the stem \sqrt{wi} 'live,' as in *wigamikw*, q. v., + partic. *-ek*; lit. 'the one who lives with.'

Niü'na 'we'; exclusive (see s. v. *kiü'na*).

Niz'da 'twice' = A. *niz'da*; cf. *nis*, *nizi*.

Nizi 'together with' = *nis* 'two'; as in *nizinadadielina*; see s. v. *nadadieli'na*.

N'mâ-bechi'lu 'there I arrived,' participial; *n'mâ* = place where + *pechi'lu* = A. *pajihlômuk* 'come to,' from *paji* = direction towards + \sqrt{hl} 'run, go'; the *-u* in *pechi'lu* is probably the 1 p. participial vowel, usually *-a*.

N'mâ-bechó'se 'he comes up'; *n'mâ* = place where + *pech* 'come' + element *ó'se* 'go'; cf. s. v. *nbechóksaneppan*, *n'mâ-bechi'lu*.

N'machegwichin 'I swim'; *n*, 1 p., + *mache* 'go' + \sqrt{kwich} 'swim' (?) + indef. *-in*.

N'machélan 'I go off'; *n*, 1 p., + *machélan*; cf. s. v. *umachélanö*.

N'machephurwa 'I run away'; *n*, 1 p., + *maje* 'go' + *ph*-root, denoting 'away,' as in *majephue*, *umajephogon*. The final *-a* in *n'machephurwa* is an indef. vowel.

N'mâ-pedabaszidit 'when they arrive'; *n'mâ* place where + *peda* 'come, arrive' + partic. *-idit*; cf. s. v. *n'mabechi'lu*.

N'maji 'I go'; *n*, 1 p., + \sqrt{maji} 'go'; see just above.

N'muskawö 'I found it'; *n*, 1 p., + \sqrt{musk} 'find' + 3 p. obj. *-(w)ö*. Cf. s. v. *nuskawö*.

N'nadieli'b'na 'we (exclus.) hunt'; *n*, 1 p., + *(n)adieli* + *b'na* = 1 p. sfx; see s. v. *k'nadieli'b'na*.

N'namiö 'I see him (her, it)'; *n*, 1 p., + \sqrt{nam} 'see' + 3 p. obj. ö = A. *n'namihôn*. See s. v. *namiö*.

Nöchibéskhan 'I shoot him from (somewhere)'; *nöchi* = *n*, 1 p., + *ochi* 'from' + $\sqrt{\text{besk}}$ 'shoot, strike' + *-han*, suffix 3 p. Here *ochi* = *uji* 'from.' Cf. s. v. *ugwizibéskawan*, *ngizibéskü*.

Nöchibözin 'I start from'; *n*, 1 p., + *ochi* 'from,' as above, + $\sqrt{\text{pöz}}$ 'start, go' (cf. s. v. *nbözin*, *ndébösun*).

Nöch'kawiyalgwun 'I started down from'; *n*, 1 p., + *ochi* 'from,' as above, + $\sqrt{\text{kawiyal}}$ 'start' (?) + *gwun*, perhaps = 'from it,' as it seems to be 3 p.

Nödagē'kigēmit 'teacher.' *Nō(d)*, prefix of *nomina opificum*, + $\sqrt{\text{agékim}}$ + partic. *-it*. See s. v. *ngizagékimzin*.

Nög'jiphon 'all winter.' The element *nog'ji* seems to denote duration; *p(h)on* = 'winter' = A. *pebôn*.

Ngwudat'gwe 'one hundred' = A. *ngwedat'gwa*.

Ngwudonkaw 'eleven' = A. *ngwedônkaw*.

Nöjienigökutahē'gon 'I am going to spear him'; *n*, 1 p., + *oji* 'from,' denoting the act of raising the spear, + $\sqrt{\text{enigökuta}}$ 'spear,' perhaps the same root as in A. *nod-amagu-ôgan* 'a fish-spear' + *hē'gon*, 3 p. obj.

Nolanomagenok 'I sell it well'; *n*, 1 p., + *ol* 'well' + $\sqrt{\text{anoma}}$ 'sell' + *-gen* = def. inan. + inan. *-ok*. Note A. *ngizanömen* 'I buy it.'

Noli' 'nine' = A. *noliwi*.

Nöliba-musájin 'I should like'; *n*, 1 p., + *oli* 'good' + cond. *ba* + *musaj* 'like, love'; cf. A. *k'musañlel* 'I love thee' + def. *-in*.

Noli'kesunkaw 'nineteen' = A. *noliwikasônkaw*.

Nolke 'deer' = A. *noika*.

Nosáoplun 'I follow tracks'; *n*, 1 p., + $\sqrt{\text{nosa}}$ = A. *nosoka* 'follow' + *oplun* = A. *ôplôn*. Note A. *nosaôplôn* 'I follow him where he made tracks.' The *-un(-ôn)* is the 3 p. suffix.

Nowa 'a certain one.'

Nsida-alokun 'Wednesday' = A. *Nseda-alokan* 'the third work-day.'

Cf. s. v. *Nisda-alokün*.

Nsinske 'thirty' = A. *nsinska*.

Nsonkaw 'thirteen' = A. *nsônkaw*.

Nsözuk 'eight' = A. *nsözek*.

Nsözukkesunkaw 'eighteen' = A. *nsözekkasônkaw*.

Nspi-ngüllemen 'while I hold it'; *nspi* = A. *nespi* 'while, in the act of,' as A. *naspi-paiôt* 'while he is coming.' Cf. s. v. *ngüllemen*.

Nukw'dus 'six' = A. *ngwedöz*.

Nukw'duskesunkaw 'sixteen' = A. *ngwedözkasônkaw*.

Nuskawö 'I find him' = *n'muskawö*; $\sqrt{\text{mesk}}$ (*musk*) 'find,' as in A. *n'meskawö* 'I find him.' See s. v. *n'muskawö*.

N'weweldāmen 'I know it'; *n*, 1 p., + \sqrt{wewel} 'know' + def. inan. -*damen*.

N'wikkāsin 'I build a camp'; *n*, 1 p., + \sqrt{wik} , *wig* 'live' + \sqrt{kasi} 'construct,' as *kizi* 'make' + indef. -*n*. Cf. s. v. *g'zikasia*.

N'wi'konan 'I seize it'; *n*, 1 p., + $\sqrt{wi'k}$ 'seize' + connecting -*n* + 3 p. obj. -*an* = A. *n'wi'kwōn* 'I pull him.' Cf. *eliwi'kwiphuk*, *uwi'kwunigun*.

N'wizāka 'I am in a hurry'; see s. v. *wisanōgwzi* 'hurry up.'

N'wuchēnemen 'I have it'; see s. v. *wejan'manban*.

Nzap'tahun 'I strike him'; *n*, 1 p., + $\sqrt{sap'ta}$ 'strike' + 3 p. obj. -*h(un)*.

Odene 'city' = A. *odana*.

Okan 'hunt'; see s. v. *nb'mūnzōkan*, *nachigadōnkak*; = $\sqrt{ōnkan}$ in Abenaki.

P

Pagolgwāmasek 'shoal'; A. *pōguasō* 'it is shallow,' lit. 'light in color,' as A. *pōguas* = 'moonlight.'

Pawanobskewad'wun 'that I should speak Penobscot'; *pawanobske* + \sqrt{aduwe} 'speak' + 1 p. partic. ending -(*w*)*un*.

Pawanobskek 'Old Town, Me.,' the headquarters of this tribe.

Pawanobské tegok 'the Penobscot River.'

Pawanobskewi 'Penobscot'; pl. -*ak*.

Pebōnkik 'in the North'; *pebōn* 'winter' + *ki* 'land' + loc. -*k*.

Pechialgwa 'when I arrive'; *pechi* 'come to' + \sqrt{l} , same stem as in A. *hlōmuk* 'run' + -*gwa*, 1 p. participle.

Pejīladit 'when they return'; A. *pajihlōmuk* 'go back'; cf. *n'mābechīlu*.

Pemap'tui'lawul dēgit 'their tracks'; *pem* (*pemi*) denotes duration + *p'tui'lawul*, contains same root \sqrt{la} as in *ubenhlarwō* + *degit*, 3 p. pl. participle.

Pem'giskak 'to-day' = A. *pamgiskak*; *pemi* 'during' + *kiska(k)* 'day,' with loc. -*k*.

Peskagāmek 'Branch Lake' = A. *Paskangamak* 'name for Tupper Lake in the Adirondacks.' See Prince, Jour. Amer. Folk-lore, 1900, p. 124.

Pesseb'gat 'Clear Water,' from \sqrt{pess} , seen in A. *pessakw'la* 'it shines' + *beg* = A. *baga* 'lake,' only in terminations.

Petegwagāmek 'Round Lake' = A. *Petegwōgamak*; *petegwi-* 'round' + -*gama* 'lake' + loc. -*k*.

- Pezukw* 'one'; A. *pazego*; cf. s. v. *bes'goda*.
Pidigē 'come in' = A. *pidiga*.
Pi'ta 'very' = A. *pi'ta*.
Pi'te 'foam,' as *pi'tebegi'li* 'foamy water' = Lake Champlain; in
A. *Pi'taōbagok*. Cf. s. v. *p'sanibi'tekat*.
Piüksessi 'a little'; also in A., as an adjective, *piüksessit*, pl. *-ijik*.
P'la; precative particle, as in *cha p'la* 'pray come.'
P'mau'zowinnorwak 'people'; *p'mau'zo* 'he walks' + *winno* 'per-
son'; lit. 'one who walks' + anim. pl. *-(w)ak*.
P'mip'gwaladiji, 3 p. obv. participle: 'he tracking'; *p'mi* = *pemi*
duration or motion + $\sqrt{p'gwal}$ 'track' + *idiji*, 3 p. obv. participle.
Pontegok 'at the falls'; A. *pontegw* 'rapid' + loc. *-ok*.
Popoka 'cranberry' = A. *po'po'kua*.
P'sanibi'tekat 'it (the lake) is full of foam'; $\sqrt{p'san}$ 'full' + *pi'te*
'foam'; cf. s. v. *p'sinbé sin*.
P'sinbé sin 'it is flood tide'; *p'sin* (*p'san*) 'full' + *be* water-root
seen in *nebi*, q. v., + \sqrt{s} 'go,' as in A. *elosa*, + def. *-(i)n*.
Pudawasina 'they come together in council'; *-ina*, 3. per. pl. A.
w'bodawasinô'.
Pussowis 'cat' = A. *pezowis*; Pass. *puss-sis*; Eng. loanword.

S

- Saagad'wewâgon* 'a difficult language'; A. *sagi* 'difficult'
+ (*l*)*ad'wewâgon*; see s. v. *k'd'lad'wewâgon*.
Sag'mâ 'chief'; pl. *-k*; A. *sôgmô*.
Sákwoszeli'ji 'he (she) coming to him'; $\sqrt{sak'wos}$ 'approach' + 3
per. obv. *-eliji*. Cf. A. *sôk'hosat* 'he approaching' (partic.).
Saláki 'suddenly'; A. *salákiwi*.
Sandek 'Sunday'; A. *Sandaga*.
Seba 'tomorrow'; A. *saba*; Pass. *sepa'ínu*.
Sechi'lagi 'o'clock'; as in *mdalage sechi'lagi* 'ten o'clock.'
Senôbe 'man'; A. *sanôba*. The last element *âbe* (*ôba*) is the same
as in *alnôbe*, q. v. = A. *alnôba*. Cf. Pass. *se'năp* 'man.'
Senôbé tuk 'O men,' with voc. *-tuk*. Cf. *alnôbé tuk*.
Sibáyik 'Pleasant Point, Me.,' the headquarters of the Passamaquod-
dies.
Sibayikawi 'Passamaquoddy'; pl. *-ak*.
Sibi 'late, afterwards' = A. *sipki* 'late.'
Sigwan'wik 'in the spring'; *sigwan* 'spring' + loc. *-(w)ik*.
Sips 'bird'; A. *sips*, prob. onomatopoeic. Dim. *sîp-sîs*.

Skamikw 'salmon,' with indeterminate *i* (*e, u*)-vowel = A. *m'sku-amagw*. Contains the element 'red' = 'red fish.'

Skaniminal 'seeds'; A. *w'skanimenal* and A. *skamônâl* 'Indian corn,' with inan. pl. *-al*.

Skewâ'tik 'Friday'; A. *skewâ'tukwikisgad*; lit. 'the day of the Cross' (A. *skawâ'tuk*).

Skinōszis 'boy'; *skinōs*, seen also in *k'wuskinōsum*, q. v. + dim. *-sis*.

Skog 'snake'; common Algic word; Mr Speck found this word still surviving in the memory of an old colored man on Long Island, where the native Indian language (the Montauk) has been dead since the end of the eighteenth century (cf. Silas Woods, Sketch of the First Settlers of Long Island, p. 28, note).

Skó'tam 'trout'; pl. *-wak*.

S'noji 'ashore'; *sen* 'rock,' indicating 'rocky shore,' + *ji* = A. *-jiwi* in A. *senojiwi* 'ashore, by the shore.'

Sog'ni 'day,' as in A. *sogwnakiwik* 'period of a day.'

Spōzâ'kw 'morning.' See just below, and s. v. *el'mogiz'gâ'kiwik*.

Spōzâ'kiwik 'in the morning'; *spōzâ'kw* 'morning,' with loc. *-(w)ik*; A. *aspōzâ'kiwik* 'in the morning'; *spōzoo* 'it is morning.'

Sukhamid 'standing up'; *sukham* = A. *sakan* 'stand' + *id(ê)*, participle 3 p. See just below.

Sukhinodé'lun 'he came out at them'; *sukhin* = A. *sakan* 'stand' + *'la* 'run,' in A. *hlômuk* + suffix *-un*, 3 p.; lit. 'he comes standing up,' as a bear attacks; see just above.

T

Ta 'and'; A. *ta*, connected with the asseverative particle *te*.

Taba; see s. v. *daba*.

Tagwâgwi 'in the autumn'; A. *tagwôgwiwi*.

Tagwâgwiyigi 'every autumn'; the repetition of time being expressed by the vocalic internal augment (*-wiyi-*).

Talâ'u 'like, as'; A. *tahôlawi*, apparently metathetic.

Tali 'there, at'; see s. v. *dali*.

Tan age 'how' = Pass. *tan*, for A. *tôni'agua*.

Tapp'kwudé'tehëmen; *tapp'(kwu)dé*, same stem as $\sqrt{\text{tappodé}}$, s. v. *ndappodé'tuhu* + inserted *kwu* (?) + inan. def. *-emen*.

Tebaúwus 'seven' = A. *tôbawôz*.

Tebaúwuskesûnkaw 'seventeen' = *tôbawôz'kasôn'kaw*.

Tëmenôk 'soon.'

T'geünige 'otter' = A. *ûnegigw*.

T'ke 'cold' = A. *t'ka*.

T'má'kwe 'beaver' = A. *t'má'kua*.

Tóki'law'lidédit 'when they woke up'; *tóki* 'awake' + *law'l*, reduplicated *l*, + *d' dít*, 3 p. pl. participle. See s. v. *tóki'lit*, and cf. A. *kizi-tókiadódit* 'when they awake'; *ndóki'lon* 'I awake.'

Tóki'lit 'when he wakes'; *tóki* 'wake' + \sqrt{hl} , perhaps the root 'come,' as in A. *hlómuk* 'one comes' = 'come awake' (Germ. *wach werden*). See just above.

-*Tuk*, vocative ending; see s. v. *senóbé'tuk*.

U

Ūbenhláwö 'they track'; *u*, 3 p., + *pen'la* 'see tracks' (\sqrt{pen} 'view' + \sqrt{hla} 'run,' as in A. *hlómuk* 'run') = go to see; cf. s. v. *nben'la*.

Ūdágima 'his snow-shoes'; *u*, 3 p., + interc. -*d*- + *agim* 'snow-shoe' + poss. sfx. -*a*. Cf. A. *öngem*.

Ūdá'gwiphowal 'they catch him'; *u*, 3 p., + interc. -*d*- + $\sqrt{á'gwi}$ 'catch,' as in A. *udakwônö* 'they catch him' + \sqrt{ph} = snatching, seen in *ámajephogon*, *majephua*, q. v.

Ūdalteláwul 'he shoots him'; *u*, 3 p., + -*dal*- 'there' = *dali* (*tali*) \sqrt{tel} 'kill, shoot' (?) + obv. -(*w*)*ul*.

Ūdegéskwé'tahun 'he embraces her (him)'; *u*, 3 p., + interc. -*d*- + $\sqrt{egéskwé't}$ 'embrace' (?) + 3 p. obj. -(*h*)*un*.

Ūdé'lanö 'they say to him'; *u*, 3 p., + interc. -*d*- $\sqrt{é'l}$ 'say' + 3 p. -*anö* = A. *w' d'hlönö*. See s. v. *k'dilíneppan*.

Ūdē'mizal 'his dog,' poss. form of *alemūs*, q. v.: *u*, 3 p., + interc. -*d*- + $\sqrt{ēmís}$, same root as in -*mūs* in *alemūs*. The *m*-element in the word 'dog' appears in the cognate eastern Algic dialects as follows: Nat. *anum*, Nipmuck *alim*, Del. *allum*. It is probable that -*ūs*, *is* in *alemūs*, *nd-ēmís* may be an abbreviated form of the stem seen in *awas* 'animal,' q. v.; i. e., the dog is the *alum* (*anum*)-animal. In Trumbull, Nat. Dict., p. 247, the stem is said to mean 'take hold of'; in Nat. *nut-ánnun* 'I seize him.' If this is so, the words *alemūs*, *ul'mūs*, simply mean 'the seizing animal.' See s. v., *ūgwizitkunawal*.

Ūd'labōzinö 'they go out to look'; *u*, 3 p., + *d'la*, perhaps = continued action + $\sqrt{pōz}$ 'go.' The idea of continued going, i. e. to seek, is plainly connoted in this form. See s. v. *nbōzin*.

Ūd'liwagumá'len 'he runs to her (him)'; *u*, 3 p., + interc. -*d*- + temporal (*e*)*li* = continued action + *waguma* 'support, hold up' + *h'la* 'run' = A. *hlómuk* + 3 p. -*en*; viz., he runs to her for support. Note A. *wagoná'kwam* 'propstick, support' (under a fall-trap).

Ūgat' gweni 'he stays all night'; *u*, 3 p., + *kat' gwen* 'stay all night' = A. *chakweniwi* 'all night'; A. *w'jakwen-adialen* 'he goes all night hunting.' This stem probably contains $\sqrt{kaw\bar{i}}$ 'sleep.'

Ūgió'sen 'he goes into the woods'; *u*, 3 p., + $\sqrt{k(i)}$ 'woods,' seen in A. *kpi-wi* 'in the woods' (cf. s. v. *ng'pi -ndel'osun*) + *ó'se(n)* 'he goes,' seen in A. *-osa*, in *odosa* 'he goes' + indef. *n*. My reference of *abigiwo'set*, q. v. to A. *ôñbônji* (Anthrop. IV., p. 26), is probably incorrect.

Ūgwildawô 'he seeks them'; *u*, 3 p., + \sqrt{kwil} ; cf. s. v. *kwil-awá'séna*, *kwilaw'hawal* + 3 p. sfx. *-ô*. In A. *waji nolka-a gwildawôt* 'he tracks the deer.'

Ūgwizibéskawan 'they shoot him'; *u*, 3 p., + *gwizi*, unusual pronunciation for *gizi* = past tense + \sqrt{pesk} shoot (see s. v. *ngizibéskú*, *nojibéskhan*); perhaps = 'strike, smite with a smart blow.'

Ūgwizitkúnawal 'he catches him'; *u*, 3 p., + *gwizi* = *gizi*, as above, past sign + *l'kun* 'seize,' perhaps containing the same stem as in Nat. *annun* 'seize' (see s. v. *udémizal*) + *awal*, obv. 3 p.

Ūgwulaw'hawal 'they seek him'; *u*, 3 p., + *kwí(ú)lawa* 'seek + obv. *-(h)awal*.

Ūgwuznawiganô 'they keep camp'; *u*, 3 p., + \sqrt{kwuz} 'keep, guard,' as in A. *saagarwizit* 'he keeps' + \sqrt{wig} 'live' (s. v. *wig'womwok*) + 3 p. pl. *-ano*.

Ūjimajephugue 'he starts from'; *u(w)* of 3 p. absorbed in *ūji* 'from' + *maje* 'go' (s. v. *n'maji*) + \sqrt{ph} -stem = 'awayness, fromness' (s. v. *ūmajephúwe*) + suffix indef. *-(w)e*.

Ūlí 'good' = A. *ūli*.

Ūmajé'lanô 'they start off'; *u*, 3 p., + *maje'lan* 'start off' (s. v. *n'maje'lan*) + 3 p. pl. *-ô*.

Ūmachephôgon 'she takes him away'; *u*, 3 p., + *maje* 'go' + \sqrt{ph} -stem 'away, from,' as above + *(h)ogon*, 3 p. subj.

Ūnadielina 'they go hunting'; *u*, 3 p., + *nadieli* (s. v. *nadadieli*.) + 3 pl. *-ina*.

Ūnámial 'he sees him'; *u*, 3 p., + \sqrt{nam} 'see' + obv. *-al*.

Ūnamí'tônô 'they see it'; *u*, 3 p., + \sqrt{nam} 'see' + inan. *-í ton* + pl. 3 p. *o*.

Ūnamiyáwul 'they see him'; *u*, 3 p., + \sqrt{nam} 'see' + *(y)awal*, obv.

Unilôno 'they kill him'; *u*, 3 p., + \sqrt{nil} 'kill' (A. *nihlô*) + 3 p. *(n)ô* = A. *unihlônô* (see s. v. *ni'lôn*).

Uwá 'that' = A. *uwa*. See s. v. *wa*.

Uwi kunigun 'she (he) seizes him (her)'; *u*, 3 p., + *wikun* 'seize' + 3 p. subj. *-gun*. Cf. s. v. *n'wi'konan*, *eli-wi'kwiphuk*.

w.

Wā 'that'; s. v. *wwa*.

Wābadenesölduwak wājowuk 'white mountains'; pleonastic, as the first word = 'white mountains'; $\sqrt{wāb}$ 'white,' seen in the race-name *Wābanāki* 'people of the dawn or white land' + *aden* 'mountain' + *esol*, perhaps reflex. = 'which are in themselves' + pl. *-wak*. Note the animate *-k* here.

Wābigit 'white man,' partic. from $\sqrt{wāb}$, as above; pl. *-ijik*; = A. *wōbigit*.

Wājo 'mountain'; pl. *-wuk*; = Pass. *wucho*, A. *wajo*; with loc. *wājök*.

Wāka 'far'; in composition as *wākachnal'muk*, q. v.

Wākachinal'muk 'far up the river'; *wāka* 'far' + *chi*, part of *uji(uchi)* 'from' + *nal'muk* of which *nal'm* must mean 'river' + loc. *-uk*.

Wani'li 'he gets lost'; \sqrt{wan} as in *wanzo* 'he is wild' + 'li' 'run,' as in A. *hōlmuk* 'run.' Cf. A. *waniālōmuk* 'get lost.'

Wānzo 'he is wild'; \sqrt{wan} , as just above, + reflexive *-z-* + *o*, 3 p. sing.

Wāsali 'snow' + A. *wazōli*.

W'bejowōze 'he goes into'; *w'*, 3 p., + \sqrt{pej} 'enter' + (*w*)*ōze* = *ōse* 'he goes.'

W'dalnobād'wun 'he talks Indians'; *w'*, 3 p., + interc. *-d-* + *alnōbe* 'Indian' + \sqrt{adwwe} 'speak' + indef. *-un*.

We 'that'; variant of *wā*, q. v.

Wechkarwōsel'jil 'him coming'; obviative participle; *wech* 'from,' cognate with *weji*, *uji* 'from' + $\sqrt{karwōse}$ 'come, go,' contains *ōse* 'go' + obv. partic. *-el'jil*. This is really a loanword from Pass. *wechkoyat'jil*.

Wejān'manban 'the one I had'; \sqrt{weja} 'have' (cf. A. *n'wajōnem* 'I have') + *-nem*, inan. def. obj., + partic. *-an* + *ban*, sign of past. See s. v. *n'wuchēnemen*.

W'glidahus 'he thinks'; *w'*, 3 p., + $\sqrt{(k)lid}$ 'think' + \sqrt{ahus} denoting a live condition. In Pass. *n'klidahus* 'I think.' Perhaps \sqrt{ahus} is connected with *awas* 'animal; living creature,' to denote sentient action.

Wichigaskitāgwek 'outlet of a river'; *wichi* = *wechi* 'from, out' + \sqrt{kask} 'go out,' connected with A. *kwajek* 'out' + *tagw* = *tegw* 'river-termination' + loc. *-ek*.

Widâbal 'his friend's'; from *widâbe*, with obv. $-(a)l = A. widôba$.

Widâbe 'friend'; perhaps = 'the man with,' as *wi(d)* may = \sqrt{wi} , the 'with' -particle as in Pen. *wijjal*, just below; A. *wijawi* 'come with me' (-i) + *âbe* 'man,' the erect being. See s. v. *nidâbe*, *alnôbe*, *senôbe*.

Wigamikw 'dwelling, house'; \sqrt{wig} 'dwell' + *amikw*, prob. indef., = 'one dwells'; lit. 'the place where one dwells.' See s. v. *niswiek*, and *wig'wômwok*.

Wigawesel 'his mother' = *w'wigawesal*; *w'*, 3 p., + \sqrt{wig} 'with,' + *gawes*, perhaps a part of the same stem as Nat. *okasu* 'produce' (Trumbull, op. cit., p. 297) + the obv. poss. $-(a)l$. I connect the \sqrt{as} -stem here also with *awas* 'animal' (see s. v. *w'glidahus*).

Wigia 'I camped'; really partic. with 1 p. $-a$ from \sqrt{wig} 'dwell.' See s. v. *wigit*.

Wigit 'where he lives'; \sqrt{wig} 'live, dwell' + partic. $-it$. See just above.

Wigiyîdit 'they camped'; \sqrt{wig} 'dwell' + 3 p. pl. partic. $-yîdit$.

Wig'wômwok 'home' (direction); lit. 'to the house' = *wig'wom* 'house' + loc. $-(w)ok$.

Wijjal 'his brother' = *wijja* 'brother' = 'the companion' (see just above) + obv. $-(a)l$.

Wisânôgwzi 'hurry up'; same stem as in *n'wiza'ka*, q. v. + imper. 2 p. $-ôgwzi$, the $-zi$ probably being reflexive.

Wiw'na'labaaduk 'surround ye this' (inan.); *wiw'na* 'around, encompassing' + *la* 'run' = A. *hlômuk* + *ba*, perhaps cohortative + partic. $-ad(t)$ + 2 per. pl. imper. $-uk$.

Wiyû 'this.'

W'lôgwâ 'yesterday' = A. *ulôgua*; the $-we$ is the same element seen in *nchê'kwe*, q. v.

Wôbtegua 'wild goose'; A. *wôbtegua*; lit. the white (*wôb*) river (bird); \sqrt{tegu} = 'river.'

Wuliwâskwudun 'he (she) knows well'; *w'*, 3 p., + *ûli* 'good, well' + $\sqrt{wâ}$, same syllable as in *waó'tam* 'he understands' (s. v. *k'waó'tam*) + *skwud* (?) + indef. $-un$.

Wunna 'that' = dem. *wu* + dem. *na*.

Wuzî'kat 'it is ebb tide'; in Rasleş *w'sî'kkat* 'it falls'; ebb = *kisekat* in Old Abenaki.

Y

Yaga 'and.' A. and Pass. *naga*.

Yawdalokun 'Thursday' = 'the fourth (s. v. *yeu* below) working day' = A. *iawda-alokan*.

Yawonkaw 'fourteen' = A. *iawônkaw*.

Yeu 'four' = A. *iaw*.

Yū 'this' (s. v. *yugik*, *yūlil*).

Yugik 'these' (anim.). See just above.

Yūlil 'these' (inan.). See just above.

Yūwa 'that one.' See just above.

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PENOBSCOT TRANSFORMER TALES

By FRANK G. SPECK DICTATED BY NEWELL LION

INTRODUCTION

THE following material is part of a collection of mythological texts obtained from Newell Lion of the Penobscot tribe, at Oldtown, Me. After devoting parts of several years prior to 1910 to a general study of Penobscot ethnology, I fortunately joined forces with Mr. Lion, who through a life-long interest in his native literature, has become a sort of *raconteur* among the Indians. Our combined labors then narrowed down to a study of linguistics and mythology. I am glad to pay him well-deserved tribute by stating that he has shown the interest and natural ability of a scholar in our common work. Discounting the fact that he himself ranks as the principal informant among the older men, he was wise enough to consult other old people for corroborative and supplementary material. Consequently I feel quite safe in presenting this version of the transformer trickster-cycle as being fairly complete and typical so far as the Penobscot are concerned.

No previous attempt has been made to record texts in the Penobscot language, although Professor Prince has recorded some short texts in its near relative, Passama-

quoddy, and has occasionally remarked in comparison on characteristics of Penobscot grammar.¹

In the versions of eastern Indian myths given by the authors, there is, however, an undertone of untrue if not inferior reconception, which takes away the smack of originality that every reader feels the true examples of native oral literature should possess. This is unfortunately the case with all the hitherto published material from this region. Without exception, it has been interpreted and rendered in an altered form. Irresponsibility for the intrinsic worth of the original must pass by before primitive literature is free to make its own appeal to the interest of students.

Among the tribes forming the Wabanaki, or north-eastern Algonkian group, the mythical personage known as the "Deceiver"² figures pre-eminently in the rôle of the transformer-trickster. Already a number of published versions of the hero-myth are available from the Micmac,³ the Malecite,⁴ and the Passamaquoddy,⁵ although the myths of the last-named people are not presented objectively enough nor recorded critically enough to be of much value for comparison. Incidentally I have also prepared another set, in text form, from the Wawenock.⁶ Accordingly, when

¹ J. D. Prince, *The Differentiation Between the Penobscot and the Canadian Abenaki Dialects* (A A 4 [1902] : 17-32).

² Penobscot, *Gluskq'be*; Wawenock, *Gluskq'be*; Passamaquoddy, Malecite, and Micmac, *Glu'skap*.

³ S. T. Rand, *Legends of the Micmacs* (New York and London, 1894); F. G. Speck, "Some Micmac Tales from Cape Breton Island" (J A F L 28 : 59-69).

⁴ W. H. Mechling, *Malecite Tales* (G S Can, Anthropological Series, No. 4); E. Jack, *Maliseet Legends* (J A F L 8 [1895]); and F. G. Speck, *Some Malecite Tales* (J A F L 30 [1917]).

⁵ C. G. Leland, *Algonquin Legends of New England, or Myths and Folk-Lore of the Micmac, Passamaquoddy and Penobscot Tribes* (Boston, 1884); C. G. Leland and J. D. Prince, *Kuloscop The Master and Other Algonkin Poems* (New York and London, 1902).

⁶ This small tribe formed a division intermediate in dialect between the Penobscot and Aroosaguntacook (St. Francis Abenaki), formerly living southwest of Penobscot Bay, and now settled at Becancour, P. Q.

more versions from the widely separated bands of Micmac and from the Passamaquoddy and St. Francis Abenaki¹ are available, we shall be in a position to discuss the problems of the culture-hero concept among the tribes of this group.

As regards the *Gluskq'be* myth, making due allowances for individual variations in the narrative, we may assume that in each tribe there is a more or less standard pattern which embraces the individual versions. These versions may, however, show a considerable range in the sequence and choice of episodes forming the whole. Much seems to depend upon the personality of the narrator. In this region there are no organized cults to hold before the people a fixed version of any myth, no matter how important it may be. There is no attempt anywhere to correct tendencies toward divergence in narration, no tendency to eliminate intrusive features which may seem to fit the pattern, and there is no single personal source of authority for the stories. We must, in short, conceive the picture of life among these nomadic hunting-people to understand how myths are handed down, and how the versions are governed by individual tastes, individual memory, and local factors, such as interest, time, place, and like circumstances. Individuals who may be gathered together in camps hear stories, which they may remember in whole or in part, the particular features of which may be lost and ultimately forgotten through mere accident of circumstance. In small tribes we can thus appreciate how myth elements may be lost to the dialect if by chance through a generation they do not happen to be repeated to hearers who may number all told not more than several hundred souls. Radin² discusses very clearly both sides of the question of the priority of fixed or correct versions of myths

¹ It seems almost too late to hope to secure an Abenaki version of the myth. The only reference so far to the hero in Abenaki was encountered by the writer in 1908 at Indian Lorette, P. Q. Jean Baptiste de Gon-

over the fluctuating element-construction. On the whole, it would be difficult to find sufficient reason, in the existing material from these tribes, to assert the contrary to what has been assumed.

Briefly, in the Penobscot transformer cycle, *Gluskq'be* appears in the mixed rôle of a shaman, trickster, and a somewhat altruistic culture-hero. His benevolence grows as the story of his career progresses. Consecutive geographical transformations show considerable forethought for his 'descendants' by which are meant the Indians of the present era. In the animal kingdom, however, most transformations may be laid to more trivial causes, vengeance or rivalry. Other causations are found in first results, apparently accidental actions, becoming future fixed traits. In general the episodes in myths of the eastern region correspond well with those of the central and northern Algonkian, the common elements being re-combined in various ways in different tribes.

My present object is, however, not to attempt a discussion of the eastern transformer concept, but to offer carefully prepared objective material until we have sources sufficient to warrant conclusive comparisons.

As regards transformer characters, several other secondary personages may be noted in Penobscot mythology,—*Kwun'a'was* ("Long-Hair"), *Bi:'tes* ("Froth"), and *Gesi:'lat* ("Fast-Runner"). The first two of these are included in this paper; others will be presented in a subsequent part. The "Froth" story is as remarkable for its contents as is the *Gluskq'be* cycle, in that it shows the virgin birth concept and the well-known Achillean conquest combined in the same tale. Discussion of these interesting phenomena is to form a separate study, for our main concern at present

zague, an Abenaki married to a Huron woman, related several episodes in the career of *Gluskq'ba'*, the Abenaki form of the name.

² P. Radin, *Literary Aspects of American Mythology* (G S Can, Bull. 16 [1915]).

is to make available the body of the north-eastern Indian material.

EXPLANATION OF THE CHARACTERS
AND SOUNDS IN PENOBSCOT

a	. . .	as in <i>father</i> , of medium length.	
a'	. . .	lengthened.	
e	. . .	open medium, about as in <i>met</i> .	
ε	. . .	long open <i>e</i> , as in North German <i>Bär</i> .	
e'	. . .	close and long, like <i>a</i> in <i>say</i> .	
i	. . .	short, as in <i>pin</i> .	
i'	. . .	long and close, like <i>ee</i> in <i>queen</i> .	
o	. . .	close, medium in length.	
o'	. . .	close and longer, with more protruding lips.	
u	. . .	like <i>oo</i> in <i>boat</i> .	
u'	. . .	long, with protruded lips.	
a	. . .	dulled form of short <i>a</i> , like <i>u</i> of English <i>but</i> .	
ə	. . .	short obscure vowel of uncertain quality, like <i>e</i> in <i>flower</i> .	
ɔ	. . .	rather long, like <i>a</i> in <i>fall</i> ; <i>ɔ</i> , open and shorter.	
b-p	. . .	bilabial stops.	} Varying between true sonant and intermediate surd-sonant.
d-t	. . .	alveolar stops, no lingual-dental contact.	
g-k	. . .	medial palatal stops.	
s-z	. . .	dorsal sibilants.	
tc and dj	. . .	surd and sonant sibilant affricatives, corresponding respectively to English <i>ch</i> and <i>j</i> .	
m	. . .	as in English.	
n	. . .	as in English.	
ŋ	. . .	palatal nasal, like <i>ng</i> of English <i>sing</i> .	
l	. . .	as in English.	
l̥	. . .	soft lateral surd, tongue-tip and alveolar contact, preceded and accompanied by aspiration. The effect of this sound is approximated by condensing vowel followed by aspiration and <i>l</i> ; (<i>l̥la</i>).	
h	. . .	as in English.	
w	. . .	as in English.	
y	. . .	as in English.	
ɥ	. . .	nasalized vowel, <i>ɥ</i> , <i>ɥ</i> , etc.	
ʰ	. . .	aspiration following vowel or consonant.	
ˊ	. . .	accent stress; ˊ secondary stress.	

A superior dot following a vowel or consonant denotes lengthening.

There is a rhetorical tendency among the purest speakers to separate two consonants coming together by a weak vocalic glide.

¹ Published with the permission of the Division of Anthropology, Geological Survey of Canada.

This largely eliminates the consonant clusters from Penobscot, which occur commonly in neighboring dialects. Furthermore, in Penobscot, the endings of words are slurred in utterance. There are no pronounced tone modulations. In recording the texts, where the narrator occasionally varied in the pronunciation of words, the variances were retained for their rhetorical value.

TALES OF GLUSKĀ'BE
"THE DECEIVER"¹

I. GLUSKĀ'BE'S CHILDHOOD

ndatlo'kq'gan	Gluskā'be	wi'gi'djik
My story	Gluskā'be.	Lived
moni'mkwes'u	na'ga	o'kwenas'al'
woodchuck	and	her grandchild
Gluskā'be	oma'djegənan	məsi'gegwus
Gluskā'be.	He grew up,	everything
udagi'ki'mun	elīgado'n'kemun	na'ga
she taught him,—	how to hunt,	and
e'li'a'tc	a'malut	na'me's'a'
also how	to catch	fish,—
		so that also
gi'za'uwəsehi'dit	ma'lām	Gluskā'be
they could live.	At last	Gluskā'be
de'bəgil	ogi'zawe'kəhan ²	tə'mbi'al
grew up enough	that he could handle ²	bow and
ba'kwal	na'ga	o'kəmas'al'
arrows,	and	to his grandmother
		he said,
ali'ta'wi	tə'mbi	na'ga
"Make me	bow	and
		arrows,
nəga'di'gadona'lan	no'lke	ki's
I want to hunt	deer;	already
		I am—
wa'damən	ma'tagwe's'wi'ye	na'ga
weary	of rabbit-meat	and
name's'i'ye	nogi'wo's'an	uni'lan
fish-meat."	Then he roamed in the woods,	he slew—
	deer.	
ki'i	wli'dəha'zu	moni'mkwe's'u
Ki'i!	she rejoiced	Woodchuck.
		Very

² Between ten and thirteen years of age.

oga'bami'dəhamal kwe'nas'al mi'na
proud she felt of her grandson. Again
ki'u'set nuni'fan awe's'usal' bedjo'set
he roamed, then he slew a bear. Coming
bedəwa'mal awe's'usal' udi'fan
carrying back the bear, he said
o'kəmas'al' awe'nowa' moni'mkwes'u
to his grandmother, "What creature is this?" Wood-
chuck
wanagi'gədaho na'ga obəməgete'si'nən
jumped up and danced quickly,
e'dudji wuli'dəhazit udi'fan kwe'nas
so greatly she rejoiced. She said, "Grandson
ktci'awa's ne'fat awe's'sus nagasi'bi
a great beast killed, bear! And indeed
ni'kwup' ko'lausin'ena msc'la pəmi'
now we shall live well, abundant fat,
ku'li'tc muwi'pi'bəna ga'matc¹
and you did well. We shall live richly!" "Greatly
nkwe'nas ga'di ki'nha'n'do ni'gini'də-
my grandchild will be great magician, I greatly-
ha'ma ne'gəmatc we'li'hala e'lmausi't
trust he also will do wonders as he goes
no'sə'snawa' wzam mi'li'gan nesə'-
for our descendants, because various dan-
nəngwa'k kedona'lgohodit ni'kan'i
gers will seek to destroy them, in the future
mi'li'gowa awa's'a' kedona'lgohodi'djihi
various beasts will seek their lives,
na'gadja'tc si'buwal ugi'ziuli'tona'ldj
and besides rivers he can transform
we'dji a'da ado'dji nsa'nəngwa'donuk
so that not ever so dangerous they are."
Gluskə'be udi'fan o'kəmas'al'
Gluskə'be said to his grandmother,
Nda'tcwe'ldamən kədage'kimin eli'təzik
"I should like you to teach me how to make
a'gwi'dən we'dji'tc ka'dona'luk si'psək
canoe, so that hunt ducks."
nəmoni'mkwes'u udi'fan ke'le't
Then Woodchuck said, "Surely

¹ Here follows a soliloquy by Woodchuck.

kədage'ki'mal' nkwe'nas noda'toli'na
I will teach you, grandson." Then they made a
canoe.
mala'm'te ugi'zi'tona agwi'dən ki'i
At last they finished making canoe. *Ki'i!*
uli'dəhazu Gluskə'be nət'e obo'sin
she rejoiced. Gluskə'be right then embarked
udasi'psək amə'staha si'psa' ma'lam
ducking he secured quantities of ducks. At last
sala'ki be'dji kəsələm'səni'ke
all at once came a great deal of wind.
nda'tegəni gi'zi'ami'li'bi'ye wzam
Not enough he paddle out because
ela'm's'an gi'wo's'an kpi' uga'don'kan
such a wind. He went about in the woods, he-
hunted,
eli'dəhazit ga'mədje't na'gəhogat
thinking, "Very evidently slow
e'ligadon'ka obə'dəgo's'an oma'djin
is hunting." He turned back, he went
wi'gwomuk
home.

TRANSLATION

Here starts my story of Gluskə'be. He lived with his grandmother, Woodchuck. She raised him and taught him everything—how to hunt, fish, and how to make his living. When he grew up large enough to use a bow and arrow, he said to his grandmother, "Make me a bow and arrows, as I want to hunt deer; I am already tired of rabbit's meat and fish." Then he roamed away and killed a deer, and she was glad. She was very proud of him. Then next he roamed away and killed a bear. "What creature is it?" he asked her when he brought it home. She was glad, and began to dance. "You have killed a bear, a great piece of meat. Now we shall have plenty of fat. We shall live richly." Said she, "He will be a great magician. He will do great wonders for our descendants as he goes on," thought she to herself, "because various dangers will in the future endanger their lives,

different beasts will seek their lives, also rivers, and he can transform them so that they will not be dangerous." Then Gluskə'be said to his grandmother, "I should like you to show me how to build a canoe, so that I can hunt ducks."—"Surely I will teach you, grandson!" So she taught him how to build a canoe, and at last it was finished. She was glad when he paddled out to get ducks. He got a great many.

Now at last, as time went on, the wind got so strong that he could not paddle about. He tried hunting in the woods, thinking, "Hunting is evidently very slow." So he returned to his wigwam.

2. GLUSKA'BE BAGS ALL THE GAME-ANIMALS

ma'nite wulə'sin uda'bonuk umədjə'n'tun
Then he lay down on his bedding, he began to sing,

al'ns-pin'tu e'tcwe'ldak bi'e'səwi'ye
so singing his words wishing for made of hair

ami'ganagwe we'dji nəgə'm'i'hat awa's'a'
receptacle, so that he could secure more easily the beasts.

moni'mkwes'u ola'bin na'ga udli''tun
Woodchuck sat down and made

no'lkai bi'e'swi'ye mi'ganagwe¹ gizi''-
deer hair material receptacle.¹ When²

tak'w udla'kewun kwe'ns'al' da''tama
done she tossed it to her grandchild. Not

tcani'n'to Gluskə'be nəmi'na mu'si'bi'e-
he ceased singing Gluskə'be. Then again of

swi'ye kəda'k udli''tun moni'mkwes'u
moose-hair material another she made Woodchuck.

mi'na udla'kewun pe'səgwun e'lin'tak'w
Again she tossed it to him, still singing.

ne'dudji ma'newadək'w moni'mkwes'u
Thereupon pulling Woodchuck

¹ They used to have game-bags made of woven animal wool or hair. *Mi'ganagwe* is, however, more specifically a birch-bark basket.

abi'e'somal' udli''tun kəda'k mi'gə-
her hair, she made another receptacle

nagwe moni'mkwes'wi bi'e'səwi'ye²
cle of Woodchuck hair material.²

nagasi'bi uli'dəhasin Gluskə'be
Then indeed he was glad Gluskə'be

e'bəgwa''tc ala'mi'zu nomə'djin kpi
on account of it he thanked her. Then he left in-
the woods,

na'ga ugaga'loman' awa's'a' udi'fan
and he called for beasts. He said,

ne'udabazik'w awa's'əduk ga'di:
"Come assemble, you animals! It will be,

metka'mige kənəkə'n'ebətc nəgə'hel'a
end of the world. You will all perish." Then-
accordingly

awa's'ək usakhəba'si'na eki'ki'ki'djik
animals came forth of all kinds.

nodli'fan i'yu' bi'zəb'zik'w nəmi''-
Then he told them, "Here you all get inside my-

gənəgwek nətə a''tama knami''tonə
bag, here not you will see

metka'mi'gek na'ga ne'ka bi'gi'daba'silit
the end of the world." And then they all entered

mi'gənəgwek amədjəwə'lan wi'gwomuk
the bag, he carried it to the wigwam.

udi'fan o''kəmas'al' ən'i'' no''kəmi
He said to his grandmother, "So! grandma,

nəbedji'p'han awa's'ək nə'djini''kwup'
I come bringing game-animals. From now on

ə'da nsa'gibəbmigio'se'wan nono'de's'an
not I (shall have) such a hard time wandering for-
game." Then she went out

moni'mkwes'u e'ə'bit məzi'' eki'kigit
Woodchuck looking at all sorts of

awa's məzi'' ayo'lduwak mi'gənəgwek
animal all they were there in the bag.

ubi'di'gan moni'mkwes'u udi'fan
She went in Woodchuck, she said to

kwe'nas'al' a''tama kola'lo'keu kwe'nas
her grandson, "Not you did well, grandson,

² That is why the Woodchuck has only a thin coat of hair on her belly to this day.

gwa'skwalɔmolduwa'gtc ni'ka'ni
they will starve to death in the future
go'sə'snawa udi'lan ki'a nkwe'nas
our descendants." She said, "You, my grandson,
ki'a kəni'kalodɔguk go'sə'snawak
you I have great confidence in you for our
descendants.
mo'za'k nalalo'kekac kda'tcwi'da'kik
Don't do that ever, for you must
ala'lo'ke dantc weli'ha'lgohodit go'sə'-
work, whatever they will benefit our
snawa' Gluskə'be ola'm'sədawan
descendants." Gluskə'be believed her
o'kəmasal' nono'de's'an na'ga
his grandmother, then he went and
abi'kwəde'nəmən ami'gənaɔwe udi'lan
opened up the bag. He said
awa's'a' noda'basik'w gi's pəmi'le
to the animals, "Come out, already has gone past
e'linsa'nəɔgwak mādja'basik'w
the dangers. You all go out!"

TRANSLATION

Then he lay down on his bedding and began to sing, wishing for a game-bag of hair, so that he might get the beasts more easily. His grandmother Woodchuck then made him a game-bag of deer-hair. When it was finished, she tossed it to Gluskə'be; but he did not stop singing. Then again one of moose-hair she made, and tossed it to him; but he did not stop. Then, pulling woodchuck-hairs from her belly, she made one of those. Gluskə'be was indeed glad, and he thanked her. Then he went into the woods and called all the animals. He said to them, "Come on, you animals! the world is coming to an end, and you animals will all perish." Then the animals of all kinds came forth; and he said to them, "Get inside my bag here! In there you will not see the world come to an end." Then they entered the bag, and he carried it to the wigwam. "Now, grandmother," said he, "I have brought some game-animals.

From now on we shall not have such a hard time searching for game." Then Woodchuck went and saw all the different kinds of animals which were in the bag. She went into the wigwam, and said, "You have not done well, grandson. Our descendants will in the future die of starvation. I have great hopes in you for our descendants. Do not do what you have done. You must only do what will benefit them, our descendants." Gluskə'be heeded his grandmother. He went and opened the bag, and said to the animals, "Go out! The danger has already gone by. Go out!" And they scattered.

3. GLUSKƏ'BE TRAPS ALL THE FISH

medji'mi pabə'mile nbedji'tatc
Always he went about. Then when he returned
wi'gwomwak una'mihan o'kəmas'al'
to the wigwam, he saw his grandmother
edaləme'li'djil mala'm'te osi'gi'dəhamal
there fishing. At last he became impatient.
nda'taməɔwi'na ubə't'həwi'a name's'a'
Not really much she caught fishes.
eli'dəhə'zit me'wia wi'djo'ke'moge
He thought, "Better I help her
no'kəmas we'dji'q'da sa'gi'əmek'w
my grandmother, so that not so difficult fishing."
nodli'tun kse'nəɔgan¹ k'w'sagə'i'
Then he made a weir¹ across
si'bu səɔgəde'təɔwek ni'gi'zi'tak'w
the river at the river-mouth; then, when it was made
uda'znəmən eba'si wedji'tc name's'ak
he made an opening half way, so that the fish
bi'thi'łaha'dit ne'dudji mādje'biret'
could enter; then he started paddling
ami'li' so'beguk na'ga abə'bmigaləwun
out upon the ocean and round about called.
udi'da'mən name's'əduk ga'di' si'n'ki'le
He said to the fishes, "It is going to run dry

¹ The Indians made rock and brush fences part way across streams, so that they could spear fish as they passed through the opening left in the middle.

so'bek'w ga'di met'ka'mige mæsi'tc
the ocean, going to be end of the world, and all

ki'løwa kænək'q'neba næni'kwup'
you will die. So now

ngi'zi'tun we'dji'tc pmaʔzo'ldi'ek'w
I have made so that you will all live,

mæsi't tən noda'wit name'si'næg'wit
all that hear me of the fish kind

bi't'hi'fatc næzi'bomuk mæsi'tc kəbmau-
enter in my river, and all you will

zo'ldi'ba wzam medji'mi'tc a'yu
live, because always will exist

næzi'bum ni'kwup' mæzi't tən
my river. Now all that

noda'wit bi't'hi'fatc
hear me will enter."

na'lau name's'ak eki'ki'gi'dji'k
Then coming the fish all kinds

ma'lam psa'n'te yu' kse'næŋgan
at last it was full this fish-weir;

nogu'p'hamən te'dali'medji'mi azu'ldi'dit
then he closed it, then there always they were-
enclosed.

ne'noma'djin awi'gwomwæk nodi'lan
Then he went away to his wigwam. Then he said to

o'kəmas'al ən'i' no'kəmi qda'tc
his grandmother, "Enni' grandma, never

ni'kwup ksa'gi'qmeu' i'bi'tdetc
now you fish so hard only will

kənə'djip'hæk na'me's'ak tən edu'dji
you go and get fishes as much as

tcwe'lmat nəmoni'mkwes'u nodji'-
you want." Then Woodchuck then went to-

dəbəna'uzin tən owa' ugi'zi'ala'lo'kən
examine what he he had worked at.

nəmə'be'djo's'et yuda'k kse'næŋgan
When she arrived here, the fish-weir

wuli'psa'n'te eki'ki'gi'hi'dit na'me's'ak
brimful all kinds fish,

e'bəgwa'tc kaba'kə'wadi'hadowæk mə'djelən
on account of it they crowded each other out. She
left

moni'mkwes'u bedji'fat wi'gwomwæk
Woodchuck and came to the wigwam.

udi'lan kwe'nas a'tama kola'lo'keu
She said, "Grandson, not you have done well,

mæzi'ne'ka'tahat na'me's'ak tændj
all annihilating the fish. How will

wudlauzo'ldi'na go'sə'snawak ni'kə'n'i
they finally all do our descendants in the future,

wzam gi'u'na gwa'skwaige'sit na'me's'a'
should you and I have plenty as many fish

tən ge'si'tcuwe'lmak'w ni'kwup'te
as many as wish? Now at once

nə'dji no'dahale gehe'la o'nə'gin i'dak
go turn them loose." Accordingly he got up, said,

ko'lame no'kəmi nə'dji pkwu'dəha'laŋk'
"You are right, grandma, I will go open it up

ni'kwup'
now."

TRANSLATION

Then he went wandering about. When he returned to his wigwam, he saw his grandmother there fishing. He at last became impatient, as he saw that his grandmother was having a hard time fishing. Then he thought, "I had better help my grandmother, so that she will not have such a hard time." Then he made a weir across the mouth of the river, and left an opening half way in the middle, so that the fish could enter. Then he started out upon the ocean, and called everywhere to all the fish, saying to them, "The ocean is going to dry up, the world is coming to an end, and you will all die; but I have arranged it so that you will all live if you will listen to me. All who hear me, enter into my river, and you will live, because my river will survive! Enter all ye who hear me!" All kinds of fish came, until the fish-weir was full; and then he closed it up and held them there. Then he went to his wigwam, and said to his grandmother, "Now, grandma, you will not have to fish so hard, you will only have to go and gather as many fish as you want." Then Woodchuck went to examine what he had

done; and when she arrived, she saw the weir brimful of all kinds of fish that were even crowding one another out. Then she went back, and said to her grandson, "Grandson, you have not done well by annihilating all the fish. How will our descendants manage in the future, should you and I now have as many fish as we wish? Now go at once and turn them loose!" Accordingly he said, "You are right, grandmother, I will go and open up [the weir];" and he went and turned them loose.

4. GLUSKĀ'BE TEMPERS THE WIND

nodəmi'kənəmən Gluskā'be kwesawa'pskek
Then he overturned Gluskā'be a rocky point,

u'dji'tun wudu'l¹ nodasi'pso'kan
he made of it his canoe.¹ Then he went duck-
hunting

wudo'luk pəna'pskolak'w ədagwi'na
in his canoe of hollowed-out stone. Not indeed

uni'fəwi'a' si'psa' medji'mi kəsələ'm'sən
he killed birds; always the wind blew,

sa'gi'gi'zi'bi'e mala'm'te sala'ki
he could hardly paddle. At last suddenly

muska'wi'e eli'dəhəzi't tana'gi'ma
he grew angry, thinking, "What

ali'dəbi'le edu'dji medji mələ'm'sak
causes such continuous winds?"

i'dam Gluskā'be no'kami nəga'di
Said Gluskā'be, "Grandma, I am going

gwi'lawa'tun də'nwedlə'm'sak moni'
to search for where the wind blows." Wood-

mkwes'u i'dam nkwe'nas ga'matc
chuck said, "Grandchild, very

nawa'doge i'dak Gluskā'be ndlo'san
far away." Said Gluskā'be, "I am going there,

da'nte be'loda'k nəga'di na'miha awe'n
no matter how far. I am going to see who

gi'zi'tak'w gəsələ'm'sən na'bi'tc be'djo'se
makes the wind. Soon I shall return."

¹ No particular locality is indicated.

nomə'djin we'tcsak na'lo'set əkwə'bo'se
Then he went against the wind going; as he-
gained headway,

aha'dji aŋgwa'mələm'sən mə'lam təba'was
further increased the wind. Then on the seventh
ge'sogəna'ki'wik gi'zəwa'katc gi'zo'se
day he could hardly could walk

edu'dələm'sak məsi' manələ'm'senal
such strong wind. All blew off

ubi'e'somal mala'm una'mihal eda'li-
his hair. Then he saw there, swaying-

gwanewi'lit ktaha'n'dwi' si'bəs mala'm'te
his wings slowly, a great magic bird. Then,
mabe'djo'se awa'katc e'lilit ktci'si'psal
when he came there with difficulty where was the-
great bird,

udi'fan nəmo'sumi' ndaha'be't ki'si'ha'-
he said, "My grandfather could not you-

dawan aŋgwo'mələ'm'sən nəktci'si'bəs
possibly make stronger wind?" Then the big bird

udi'fan no'səs na'te tege'sigi'zi'ha'dawa
said, "My grandchild, that's as much as I can-
make."

Gluskā'be udi'fan ni'kwup' ni'kwoba
Gluskā'be said, "Now now if possible

aŋgwo'mi'spa'bi'ane ye'e+ nəma't
sit higher up far over there

təkwəŋk'i edali'spadənek nəba'
on the hill where there is a peak, then ought

aŋgwo'mələ'm'sən² i'da'k si'bəs
blow stronger.² Said the bird,

nada'tegəni kwe'nas yu'te e'bi'a'
"Not able am I, grandson; here I have sat

ne'ge'get'oge udi'fan Gluskā'be
since the beginning." Said Gluskā'be,

nəmo'sumi' ni'atc kwi'djo'kəmal
"My grandfather, I indeed will help you."

si'bəs i'dak eda'git'e ki'si-
The bird said, "If so you can

wi'djo'kəmi'ane ke'hele't ndlo'san
help me, surely I will go there,

² Mentioned by the narrator as another one of Gluskā'be's deceptions following the spirit of those narrated in the two preceding episodes.

wzam nda'tcwe'ldamən məsi' elkwe'bi'a
because I wish that all facing where I sit
wuli'gəsəla'm'sən nəGluskə'be awi'-'
to have benefit of wind." Then Gluskə'be took
xowa'man¹ ktci'si'psal' oma'dje'wa'man
him on his back¹ the big bird, he carried him off.
mala'm'te eda'li'spa'se'gek neda'li'
Then where the high peak was, there
bali'p'hat ktca'wa'is nəkcti'si'bəs
he dropped him accidentally, then the big bird
təmilgwəne''te'sin nəGluskə'be odji'mədjin
suddenly had his wing broken. Then Gluskə'be went
away.
maləm'te uwi'gwomuk ube'djo'set udi'fan
At last to his wigwam he came. He said
o'kəmas'al' ənni'' nətɕ ni''kwup'
to his grandmother, "So! here now
no'li'si'psokən ni''kwəmbtɕ medji'mi
I shall have good duck-hunting and now always
wuli'awi'bən ke'helat'e wula'wi'bən
it will be good calm." Surely it was good calm,
na'lau udasi'psokən me'dji'mawi'bən
then he went duck-hunting always it was calm,
kə'spən'e' ge'sak a'gwəngwa'lzəbi'
thick, so much scummy water,
a'tama e'ləwe gi'zi'bi'e udi'fan
not it seemed he could paddle. He said
o'kəmas'al' e'ləwətɕ mi'na ndlo'sən
to his grandmother, "I think again I will go where
kəsəla'm'sən e'it wza'mi medji'ma'wi'bən
the wind is, because it is always calm."
mi'na oma'djin ktci'si'bəs e'it
Again he went (where) the big bird was;
ma'lam nəma' bedjo'set nda'tama
then, when there he came, it did not
wewi'nəgo'wi'al wzam mi'na gi'zi'gənuł
recognize him, because again already grown
ubi'e'soma Gluskə'be udi'fan ktci'si'psal'
his hair. Gluskə'be said to the big bird,
nəmu'sumi dənali'dəbi'le edu'dji
"My grandfather, what is the reason so much

¹ X, accidental soft guttural spirant, resulting from collision of ' and h.

medji'mi awi'bak ta'nəgwəbe't ali'dəbi'le
always it is calm?"— "For the simple reason
se'nəbe i'yu'dali be'djo'sən abala'sgdəbe
a man here came bald-headed,
mədji'nəg'su uda'tcweldamən aŋgwa'-
evil-looking, he wished stronger
mələ'm'sən nasok'e di'fan ndadje'li'tun
wind, so then I told him I could not manage it,
na'te tega'gi' gi'zi'ha'dawa ndi'ləgun
this was as much as I was able. He told me,
kəma'djewa'mələn edali'spadənek nəge'hel'a'
'I will carry you to where it is higher'. Then,
sure enough,
mədjewa'mit nəbənə'kaləgun ndəmi'lg-
he carried me; then he dropped me, and my-
wane'te'si'məgu'n ni''kwup' pe'səgwut'e
wing was broken, now just one
i'bi: nələgwan udi'fan Gluskə'be
only, my wing." Said Gluskə'be,
nəmu'sumi ni'a'tɕ mi'na gəbə'dəgo'-
"My grandfather, I again will carry you-
sa'ləl e'bi'anəbən na'gəɕ kuli'tolən
back where you would sit and also heal
kələgwan udi'fan eda'git'e kwe'nas
your wing." He said, "Forsooth, grandchild,
ali'gi'zi'hada'wane ga'mədjitɕ noli'dəhəsi
if you could do it, very much I should rejoice;
gi's ga'məɕ i'yu nsi'wə'si'nən
already very here I am tired lying."
nəGluskə'be uwi'xoamən udlo'sa'fan
Then Gluskə'be took him on his back, he carried
him
ebi'li'dəbən uli'tawan uləgwanal
where he would sit, he healed his wing.
udi'fan nehe' nəmu'sumi aŋwe'-
He said, "Nehe'! grandfather, try-
dji'ləgwanewi nəgehe'la ktci'si'bəs
moving your wing." Then surely the great bird
udag'wedji'ləgwanewi Gluskə'be
tried to move his wing. Gluskə'be
ugi'bla'm'soge ni'dak si'bəs ga'məɕ
blew over. Then said the bird, "Very much,

kwe'nas kədala'mihi Gluskə'be udi'fan
grandchild, you have pleased me." Gluskə'be said,
nəmu'sumi ni'kwup' mo'zak mi'na
"Grandfather, now do not again
ado'dji medji'mi da'leləgwa'newi'katc
so much always use your wings so steadily,
wza'mi medji'mələm'sak nda'təma
because continuous winds, not
go'səsnawak gi'zi gado'n'kazo'ldi'wiak
our descendants can hunt for their living,
edu'dlam'sak tane'dudji da'li'ləgwa'newi'an
such winds whenever you move your wings
nda'təma go'səsnawak gi'zi si'pso'
not our descendants can hunt
kazo'ldi'wiak wzam a'təma awe'n
ducks, because not any one
gi'zi'bi'e so'beguk ni'kwəbəba'
can paddle on the ocean. Now, if possible,
na'nəgwutc ke'gi' ali'ləgwane'wi'ane
sometimes for a day move your wings,
a'la' ni'so'gəni nə'gədandala'si'mi
or else for two days, then rest
ke'gi' ndjəwe'dji'gi'zi si'pso'kaso'ldi'dit
a day, so that they can hunt ducks
go'səsnawak so'beguk i'dak si'bəs
our descendants on the ocean." Said the bird,
ko'lame kwe'nas e'lwet'e't' wza'mi
"You speak truth, grandson. I guess too much
medji'mələm'sən ni'kwəbət' q'da ado'dji
steady wind (there was), and from now not such
medji'mələm'sənu nəmə'djin wi'gwomuk
steady wind." Then he departed to his wigwam
Gluskə'be nəməbe'djo'set wuli'dəhəsu
Gluskə'be. When he arrived, she rejoiced
moni'mkwes'u
Woodchuck.

TRANSLATION

Then Gluskə'be overturned a rocky point and made of it a canoe for himself. Then he went duck-hunting in his hollow stone canoe. He could not kill any birds, as the wind blew so hard that he could hardly paddle about.

At last he suddenly grew angry, thinking, "What causes such continuous winds?"

Then Gluskə'be said, "Grandma, I am going to search for the place where the wind comes from."—"It is very far," said his grandmother. "No matter how far away it is," said he, "I am going to find out who causes it. Soon I shall return." He went away, going against the wind, it growing stronger as he went. On the seventh day he could hardly walk, it was so strong. It blew off all his hair. Then he saw a great magic bird slowly waving its wings, making the wind. Then, when he reached the place with difficulty, he said, "Grandfather, couldn't you possibly make stronger wind?"—"Grandchild, that's the best I can do," said the big bird. Then Gluskə'be said, "If you could possibly sit higher up, far over there on the hill on the peak, you would make it stronger."—"No, grandson, I could not," said he; "I have sat here since the beginning of things."—"I will help you, grandfather," said Gluskə'be. "Very well," said the bird. "If you will help me, I will go, because I want all who face me to have the benefit of my wind." Then Gluskə'be took the big bird on his back, carried him to a high ledge, and there dropped him accidentally, so that he suddenly broke his wing. Then Gluskə'be left, and went home. "Now," said he, "I shall have good duck-hunting. We shall always have a calm." Then he went out paddling. Surely it was calm. The water grew so thick with scum, that he could hardly paddle. Said he, "I think I will go again there where the wind is. It is always too calm." Then he went to where the great bird was. The bird did not know him now, when he arrived, because Gluskə'be's hair had already grown out again. "What has always caused so much calm, grandfather?" asked Gluskə'be of the big bird. "Simply that an ugly bald-headed man came here and wanted stronger wind; and I told him that I could not manage it, that it was all I could do; and he told me he would carry me on to a higher place. Then,

sure enough, he carried me; and he dropped me and broke my wing. Now I have only one wing." Then said Glusk̄'be, "Grandfather, I will carry you back again where you sat, and will also heal you."—"O grandchild!" said the bird, "I should rejoice so much if you would. I am already tired of lying here." Then Glusk̄'be carried him, and put him back where he wanted to sit, and healed his wing. "Now, grandfather, try your wing." And the bird tried his wing, and it was healed. Glusk̄'be was blown over. The bird was very glad. "Very much you have pleased me, grandchild."—"Now, grandfather," said Glusk̄'be, hereafter do not use your wings too steadily, because our descendants cannot hunt for their living when there are such continuous winds. When you move your wings, our descendants cannot paddle or hunt ducks on the water. Now, if possible, wave your wings a day or for two days, then rest a day, so that our descendants can hunt ducks on the ocean."—"You speak the truth. I guess, grandson, there was too much wind. From now on there shall not be such strenuous wind." Then Glusk̄'be went home; and when he arrived, his grandmother rejoiced.

5. GLUSK̄'BE STEALS TOBACCO FROM
GRASSHOPPER, AND BESTOWS IT UPON
THE WORLD

monim'kwes'u Woodchuck	udi'fan said	Glusk̄'bal' to Glusk̄'be,
nkwe'nas "My grandchild,	kmi'tsəna'zi'bna we are out of	udama'we tobacco."
Glusk̄'be Glusk̄'be	udi'fan said,	dana'skwe e'j:t "Where lives
udama'we tobacco?"	moni'kwes'u Woodchuck	udi'fan wa'ka said, "Far out
ami'li on the water	ktci'məna'hanuk on a big island	tca'las Grasshopper

¹ A commonly recognized unit of measure, known as a "look." In the open or on the water this would mean about a league; in the woods, about two hundred yards, as the term is used by the Indians.

eda'li'mədjə'ganat there raises	udama'weal' tobacco;	ke'nuk but
nda'tama not	ugize'lma'wi'al he will share it,	sagi'nəq'zu he is stingy,
na'ga and	a'tci' besides	ki'nha'n'do great magician
		nsəq'g'zu dangerous."
Glusk̄'be Glusk̄'be	udi'fan said	o'kəmas'al' to his grandmother,
		ni'a'tc "I
gi'zi'ha'dawun am able	ugize'lmun to distribute	udama'weal' the tobacco."
noli'tun Then he made	agwi'dən a canoe.	malə'm'te At last,
		gi'zi'tək'w when it was made,
udjawa'pənəmən he put it in	nəbi'k in the water	na'ga and
		udami'- pushed it off,
l'teka'mən with his foot.	nəbedji'səwi'le Then it glided	pe'səgwəda once
tegagə'bi'muk' ¹ as far as one can see. ¹	nda'tegəni Not enough	te'bi' sufficiently
kəsi'kawi'le fast enough goes	wədu'l his canoe.	ni'kəda'k Then another
		udli'tun he made;
na'tc and also,	gi'zi'tək'w when it was made,	udjawa'pənəmən he launched it,
udebi'gəda'hin he jumped in,	udami'l'tekəmən he pushed it off with his foot.	nəbedji'- Then
		səwi'le it glided
	ni'səda twice	tegagə'bi'muk' a "look"
		mi'na again
a'tama not	udebi'na'muwən it was sufficient.	nəmi'na Then again
		another
udli'tun he made.	gi'zi'tək'w When it was made,	udjawa'pənəmən he launched it,
mi'na again	udebi'gədahin he jumped in,	ami'l'tekəmən he pushed it off with his foot
nsə'da thrice	tegagə'bi'muk' a "look"	bedji'səwi'le it glided.
nagasi'bi' And then	e'bəgwətc because of it	əbede'lmu he laughed.
nudli'dəha'man' ² Then he wished ²	tca'lsal Grasshopper	ki'u'se' ³ to be cruising away ³
		we'dji' from home ³ so that

² The magic will possessed by the conjurers.

³ Denotes to be abroad in the woods in search of favorable conditions for hunting. This is a common Indian occupation.

ne'gəma he	ni'gi'kanat could secure	udama'weal his tobacco.	gelman begrudge	udama'we tobacco,	ge''si' as much as	gi'zi'ganat you raise
bedjo'set When he arrived	nəma' there	gehela'te sure enough,	a'tama not	nda'haba cannot	ki'a ke''sawe'kaha'wan you so much enjoy."	i'dak Said
tca'las Grasshopper	a'yi' məsi' was there,	ge'səlat all he possessed himself	tca'las of Grasshopper,	tca'las Grasshopper,	ki'nək'wga "Please	mi'li' skani'mi'nal give me seeds,
be'djit'e even	pemi'gi'djik what was growing	udama'weal tobacco	we'djite so that	ki'zi'gənuκ I can raise	dan how	ge''si' much
uda'ki'kanuk in his garden	Gluskə'be Gluskə'be.	na'ga And	mi'na again	tcuwe'lmuk I need."	Gluskə'be Gluskə'be	udi'lan said,
udə'bi'hasin he got in	wudu'luk his canoe,	na'ga and	udami' he pushed it	kmi'lowanal I will give you	skani'mi'nal seeds,	ke'nukdji but will
łtekamən off with his foot	nəma't'e there	bedji'səwi'le he glided	kəmi'lan I give you	dan how	ge''si' much	kadawəwe'kahat you will need
uda'si'dəmonuk ¹ to his beach. ¹	udi'lan He said	o'kəmas'al' to his grandmother,	dan as	kwenə'si'an long as you live."	nodi'lan Then he said,	ni''kwup' "Now,
nəbe't'ho'lan "I have brought	udama'we tobacco,	a'ndatc never	mi'na again	kəmi'lan I give you	udama'we tobacco	dan as
kənada'wi'hogowi'na will it be scarce."	wuli'dəhasu Rejoiced	moni' Wood-	mkwes'u chuck.	e'skwan While	edaldo'n'kehedit they were talking there	nubi'znəməwan Then he placed
nobedji'bi'e'lan then came paddling up	tca'las Grasshopper;	nogwa'galon then he-	shouted,	udi'lan He said,	ən'i'' "ən'i''	ni''kwup' now
udi'da'mən he said,	kənək'kmo'dəna'mi "You have stolen all	nodamə' my-	we'im tobacco!"	nəGluskə'be Then Gluskə'be	node'lan then went out	onaska'wan he met-
tca'lsal Grasshopper,	udi'lan he said,	ko'lame "You speak truth,	nak'a'na I took all	wedji'a'skwe so that	ni''ka'n'i in the future	go'sə'snawak our descendants
ne'gəma they	gi'zawe'kaha'dit can enjoy it."	udi'lan He said	tca'lsal Grasshopper,	a'tama "Not	ko'la'lo'ke you do well,	kədə'li'sa' you-

¹ In the old days each hunter had his own strip of beach where his canoe could be kept, and where he always landed when returning home. Beach rights are still preserved among the Montagnais and Naskapi.

² This accounts for the brown juice which exudes from the grasshopper's mouth and his long double wings. "He only has enough for one chew, but that lasts him all the time," the Indians say.

TRANSLATION

Once Gluskə'be's grandmother said to Gluskə'be, "My grandchild, we are out of tobacco."—"Where does it exist?" asked he.

Woodchuck answered, "Far out on a big island in the water. Grasshopper raises tobacco; but he won't share it, he is so stingy; and, besides, he is a great dangerous magician."—"I am able to distribute it," said Glusk \grave{a} 'be to his grandmother. Then he built a canoe; and when it was made, he pushed it off with his foot. Its first glide was as far as he could see.¹ It did not go fast enough, this canoe. So he made another, and pushed this off, jumped in, and it went twice as far, "two looks." This was not enough. Again he made one, jumped in, and pushed it off. This went "three looks." Then he laughed. Then by a magic wish he wished Grasshopper to leave home, so that he could secure his tobacco. When he arrived at Grasshopper's place, sure enough, he was gone. Then Glusk \grave{a} 'be took it all, even what was growing in the fields, got into his canoe, pushed it off, and returned. He said to his grandmother, "I have brought tobacco. Never again will it be scarce." And they rejoiced. Then, while they were talking, Grasshopper came paddling up. He shouted, and said, "You have stolen all my tobacco!" Glusk \grave{a} 'be went out to meet him. "It is true," said Glusk \grave{a} 'be, "I have taken all. The reason is, that in the future our descendants too may enjoy it. You do not do well to begrudge tobacco. You raise so much, that you cannot enjoy or use it." Replied Grasshopper, "Please give me seeds, so that I may raise what I need!"—"No," said Glusk \grave{a} 'be, "I will not give you seeds, but I will give you as much as you need for your lifetime. I give you sufficient for life. Now open your mouth!" Then he put some tobacco in his mouth. "Now you have your share." Then he took Grasshopper and split the back of his coat, and said, "From now on you shall have wings. Fly away, you have your share!" (The grasshopper has his tobacco in his mouth, and he chews and spits it all the time, as may be seen by picking him up.)

¹ "One look," a unit of distance.

6. GLUSK \grave{A} 'BE FIXES THE RIVERS AND FALLS

Glusk \grave{a} 'be udi'lan o'kəmas'al' ni''kwup'
Glusk \grave{a} 'be said to his grandmother, "Now,
no''kami nəgwi'lawi'wəli''tun dantc
grandma, I shall search out and prepare for
go'sə'snawak² we'dji' əda' sak'a''-
our descendants,² so that not hard-
hedihedik'w elmauzo'ldi'dit ni'k'a'ni
times they will have while they live in the future.
ni''kwup' nəbo'sin ndəbəna'wi''tun
Now I leave, I will inspect
si'bual na'ga nəgwa'səbə'mal ni''kwup'tc
rivers and lakes. Now also
nisi'pki'la no''kami kə'nuk mo'zak
I shall be a long time, grandma, but don't
nəsi'hi'katc nubo'sin omə'djə'bian məsi'
worry." Then he left, he began paddling, all
ubi't'hi'lanal si'bual sə'ŋkədə'təgwegil
he entered the rivers which emptied into
so'beguk udə'bənawi''tonal nəda'ma
the ocean, he inspected them. Then where
sə'gi'k'e uli''tun e'ləmi bə'nə'təgwi'kek
difficulties were he fixed it going among the river-
fall places,
we'dji'tc ə'da ado'dji sak'a'hedi'hi'dik'w
so that not ever so hard times they would have
o'səs'a' ni'k'a'ni məsi'a'tc be'dji
his descendants in the future. And all even
wuni'ganal³ ugi'zi'mosi'kte'mənal we'dji
the carrying places³ he cleared out for
wulau'dəsək mala'm'te pe'səgwun
good path place. Then one
si'bu bi't'hi'bi'et nəbo'nək udu'l
river he paddled into. Then he placed his canoe,

² This implies that people were always in existence somewhere.

³ A "carry" is the land separating two navigable pieces of water.

ugədəgwa¹ tun nat'e edalipəmapskwi'lak
turned it over then where it turned to stone
e'skwat'e ni'kwup'te¹
still there now even.¹

TRANSLATION

Then said Gluskə'be to his grandmother, "Now, grandmother, I am going to travel to search for and transform things, so that our descendants may not have such hard times to exist in the future. Now I am leaving, and shall inspect the rivers and lakes. I shall be gone long, but do not worry." Then he started off paddling, and entered all the rivers emptying into the ocean. He inspected them. Wherever there were bad falls, he lessened them, so that they would not be too dangerous for his descendants. He cleared the carrying-places. Then he left his canoe upside down, where it turned into stone, and may be seen there yet.²

7. GLUSKƏ'BE STOPS THE WATER
FAMINE, ORIGINATES FISHES AND THE
FAMILIES

aməska'mən o'dene kədəmə'gi'nəg^wsulduwak
He found a village (where) they looked feeble
a'lnəbak e'lmi' na'lmuik əgləbemu³
the people. Up river Guards-Water³
ugə'lhama'wun nəbi' a'lnəba' nəbi'
held back water from the people. Water
na'nəgwutc kwa'skwi' ka'dawusmo'lduwak
some to death died of thirst.
mala'm'te Gluskə'be dalibe'djo'se una'mi'ha
Then Gluskə'be there came he saw
udalnə'bemə kədəmə'gi'nəg^wsu'lduwak
his people looking sickly feeble.
no'dəgwedji'molan tanali'dəbi'le i'da'
Then he asked, "What is the reason (of this)?" They-

¹ This was the mouth of the Penobscot River, and the canoe is nowadays pointed out as a rock lying on the shore near Castine.

² The rock near Castine, Me., mentioned in preceding footnote.

mohodit ke'ganəka'təhogona əgləbe'mu
said, "Almost he has killed us Guards-Water;

ngwa'skwi' kada'wusmoldi'bəna nəga'l'
we are dying of thirst, as he-

hamogonena nəbi' no'didamən
forbids us water." Then he said

Gluskə'be ni'a'tc nəgi'zi'ha'dawun
Gluskə'be, "I can make him

kemi'lgona nəbi' nodlo'sana sə'ngəməl⁴
give you water." They went to the chief⁴

əgləbe'mu e'i't nodi'lan ke'gəme'si'
Guards-Water where he was; then he said, "Why

kədəmə'gi'hat' go'sə'snawa' nəso'ke
do you enfeeble our descendants? For this

ni'kwup' gode'ldamən eli'gədəmə'gi'hat'
now you will be sorry for enfeebling

go'sə'snawa' ni'kwup' ni'a nəmi'lan
our descendants, now I shall give them

nəbi' nəməzi'tc' kədə'dəbi' wulq'bedə'
water, and all will share the water good-

mənə ni'mi'p'hən na'ga wdəmə'hi'ganip'hən
benefit." Then he grabbed him and he broke his-
back:

we'dji' ni'kwup' tama'hi'ga'nət məsi'
hence now broken-backed all

kəba'ləmak metcda'tama ugi'zeldə'muwan
bull-frogs are. Even then not he would give up

nəbi' Gluskə'be wi'kwənəmən udə'mhi'gan
water. Gluskə'be took his axe

nagasi'bi' udə'm'təhan ktc'i'a'bas'i
and cut down a big tree

wi'gwe'sk' uga'uhən əgləbe'mual
yellow birch, cutting it so upon Guards-Water

nelega'wi'lat wi'gwe'sk' əgləbe'mual
when it fell yellow birch Guards-Water

gwa'sk'w'təhan nəwe'dji' ki'zi'dəbi'la'ŋk
it struck him dead. That is how originated

si'bu pan'awa'mpske^wtuk^w 5 nəməzi'
the river Penobscot River⁵ then all

³ A frog-like monster, the prototype of the frogs.

⁴ Supposed to have been at Chesuncook Lake.

⁵ The etymology of this name is not clear. It is translated by the narrator as "river that broadens out." Varying translations have been suggested.

pska''təgʷnʌl si''bual nəməzi''
 branch streams rivers and all
 saŋgəde'təgwal ktci'si''buk wədji''
 river inlets into the big river so
 ki'si'dəbi''fe ktci'si''bu nəməzi''
 originated the great river, and all
 a'lnəbak edu'dji ka'dawusmo'ldi'hi'dit
 the people so were thirsty
 nəməzi'' udja'u'pigi'daho'ldi'na nona'nəgwutc
 then all jumped into the water, then some
 name'si'la'ulədowak tcigwa'lsui'la'ulədowak
 became fish, became frogs,
 to'lba'i'la'ulədowak wa''kesuak i''bi
 became turtles, a few only
 we'dauzo'ldi'djik ni''kwup' nəwe'dji
 survived. Now from this
 mədje'gedit' kəda''gik a'lnəbak
 they increased others people.
 ni''kwup'. we'dji ude'dagwabi''ta'məna
 Now hence they inhabit the length of
 pan'awa'mpske''tu'k''w nəwe'dji ni''kwup'.
 Penobscot River. Thence now
 a'li'wi'zo'ldi'dit na'nəgwətc na'me's'ək
 they are named some fishes
 na'me'si'lo'ldi'dit uda'lnəbe'mnaga
 having become fish their departed relatives.
 ni''kwup' nəwe'dji wi''kwu'modit
 Now thence so they took
 eli'wi'zo'ldi'dit eki''ki'git na'me's'ək
 their namings all kinds fishes
 na'ga do'l'bak
 and turtles.

TRANSLATION

He came to a village where the people looked feeble. Up the river, a monster frog (aŋgləbe'mu) held back the water from these Indians. Some even died on account of thirst for water. Then Gluskə'be came there. He saw his people looking sickly. He asked them, "What is the trouble?" They told him, "Guards-Water has almost killed us all. He is making us die with thirst. He forbids us

water." Then Gluskə'be said, "I will make him give you water." Then they went with Gluskə'be, their chief, to where Guards-Water is. Then he said to him, "Why do you enfeeble our grandchildren? Now, you will be sorry for this, for enfeebling our grandchildren. Now, I shall give them the water, so that all will receive an equal share of the water. The benefit will be shared." Then he grabbed him and broke his back. Hence all bull-frogs are now broken-backed. Even then he did not give up the water. So Gluskə'be took his axe and cut down a big tree, a yellow birch, cutting it so that when it fell down upon Guards-Water, the yellow birch killed him. That is how the Penobscot River originated. The water flowed from him. All the branches of the tree became rivers. All emptied into the main river. From this came the big river. Now all the Indians were so thirsty, nearly dying, that they all jumped into the river. Some turned into fish, some turned into frogs, some turned into turtles. A few survived. Now, that's why from them other Indians increased. Now, that's why they inhabit the length of the Penobscot River. Thence now they took their names. Some took fishes' names, since their departed relatives turned into fish. Now thence in this way they took their family names from all kinds of fish and turtles.

NOTE

To this transformation certain fish, crustaceans, and amphibians owe their origin. As the myth explains, though perhaps rather vaguely for a matter of such importance in the social life of the tribe, the human creatures who escaped transformation took the names, and assumed some associated characteristics, of their transformed relatives. From this developed some of the totemic family groups with totemic associations in naming, paternal descent, and imaginary physical peculiarities. Like the other eastern and northern Algonkian, the Penobscot families each possessed inher-

ited hunting-territories which were designated by the totemic animal names. So we find those families located near the ocean bearing marine-animal names, while the territories of the land-animal families are situated in the interior. The latter trace their origins to independent causes. The family hunting-territory is called *nzi'bum* ("my river"). The family groups had no definite marriage regulations, or taboos against killing the associated animals. Aside from nicknames, individuals were generally known by their family-group names.

In this phase of Penobscot social life we have the most interesting case of the sort encountered in a series of family social-unit studies made among the northern Algonkian tribes.¹

8. GLUSKA'BE KILLS THE MONSTER MOOSE AND CREATES LANDMARKS

nəGluskə'be	odji'madje'an	kada'gi'hi	
Then Gluskə'be	departed	others	
agwi'la'ohan	a'lnaba'	ma'lam	be'dji'lat
he searched for	people.	At last	he reached
ktci'inəgwa'səbem		dali'mskaawat	
a very big lake		where he met	
a'lnaba'	udi'ləgun	ga'matc	sa'nəgwa'di
people.	They told him,	"Very	dangerous
yu	ndode'nena	nəməs'elo'	tohogona
here	our village.	Many of us	he has killed
ktaha'n'dwi'	mu's	a'tame'ləwe	
a great magic	moose,	not hardly	
ngi'zika'don'ka'zoldi'bəna	udi'lan	ni'a'tc	
can we go hunting."	Said he,	"I	
ngwi'la'ohə	ni'a'tc	kəni-'tamo'ləna	
will search for him,	I	will destroy him for you."	

¹ A brief discussion of this feature of Algonkian social organization has been given by the writer in "The Family Hunting Band as the Basis of Algonkian Social Organization" (AA 17 [1915], and "Game Totems of the Northeastern Algonkians" (AA 19 [1917]). A more intensive study of the Penobscot family group is now in preparation.

² In the winter the moose congregate in a common feeding-ground where they trample down the snow in paths from which they browse. This is called a "yard."

wespoza'ki'wik	odji'madje'an	agwi'la'ohan	
In the morning	he departed	to search for	
ktci'mo'sul'	ma'lam	aməska'mən	
the big moose.	At last	he found him	
awu'sənudi ²	edalə'sənelit	na'ste	
in his yard ²	where he yarded.	Soon	
uga'la'bənan		nuno'so'kawan	
he started him up,		then he followed him.	
elmi'p'hagwet	mo'zul'	sala'ki	e'ləbit
As he was following	the moose,	suddenly	looking
ni'ka'n'i	e'lkwelət	una'mi'tun	
ahead	where he was going	he saw	
wi'gwomsis	sədi'k'ansis ³	na'ste	
little wigwam,	little bough shelter, ³	soon	
uza'ŋk'hi'no'des'an	phé'nəm	e'lə'bit	
came walking out	a woman	looking	
Gluskə'be	pukədji'nskwe'su ⁴	ma'nit'e	
Gluskə'be	(it was) Squatty-Woman, ⁴	Then	
bmi'le	a'tama	udəzide'mawial	ke'di
going by	not	he answered her	when
pa'pi'məgo't	be'səgun	e'li'lat	
she joked with him	still	going on.	
pukədji'nskwe'su	mu'skweldam	i'dak	
Squatty-Woman	became angry.	She said,	
ga'matc	ka'di	pəli'gweyu	ni'kwupə'skwe
"Very	you want to	be haughty,	now then
kdli'na'mi'tundj	ne'dudji	no'so'ka'wət	
you will see."	Then	she followed him	
Glu'skəbal'	e'ləmi'lat	e'ləmi'lat	ta'məba-
Gluskə'be	going along	going along	wherever
ni'latc	na'wəba'məgwek ⁵	a'tama	
she reached	a viewing-place ⁵	not	

³ This is a sort of temporary shelter made by leaning spruce-branches together. It is conical in shape, like the regular bark wigwam.

⁴ This creature is also known popularly as "Jug-Woman." She is conceived of as a short, ugly woman, with no curves at the waist. So when the Indians first saw a stone jug or pitcher, they nicknamed it *Pukədji'nskwe'su*. This hag figures prominently in mythology.

⁵ An opening in the woods where a view can be had of game.

na'mi'həwial mi'na tamabani'lat
she could see him again where she reached (an-
opening)

a'tama na'mi'həwial i'dak ga'matc
not she could see him. She said, "Very

kaŋga'wi'le se'nəbe q'skwe Glu'skəbe
fast going man that Gluskə'be."

be'dji'lat si'buk sa'ŋgəde'təgwutc¹
When she reached the river mouth of the river,¹

elə'bit agə'mi kwe'sqwa'pskek nona'mi'hən
looking across a rocky point, then she saw him

elmi'la'li'djil mo'zul' nogwu's'agə'gəda'hin
going along with the moose. Then he jumped across

na'ste ude'mi'zal' udadəmi''kaŋgun
soon his dog overtook him.

nodii'lan yu'gi'a abi'' sko'həle
Then he said, "Here you sit watch for

pukədji'nskwes' nəgehe'la a'ləmus uda'bin
Squatty-Woman." Accordingly the dog sat down,

nodasko'həlan pukədji'nskwes'uwal' nowa'
then he watched for Squatty-Woman. Then that

pukədji'nskwes'u medəbe'fat si'buk
Squatty-Woman came down to the river,

una'mi'tun kwesəwa'pskek na'ste
she saw a rocky point, soon

gwus'ə'gədahin abe'gəs'ik² i'dak tci'³
she jumped across where he struck (Gluskə'be).²

She said, "Tci'!"³

tcu' kdli'na'mi'tun ne'ləbit una'mi'hən
surely you will see ultimately." Then looking she
saw

ktci'a'ləmus'al' nedali'naska'dəhəzit
the big dog, then there she got discouraged,

u'zəwəlan ma'lam ye'ugəna'ki'wik
she turned back. Then on the fourth day

uda'dəmi''ka'wan mo'zul' na'ste uni'lan
he overtook the moose. Soon he killed him.

abi'kwe'dji'lan nodla''kewan ude'mi'zal'
He butchered him, then he threw to his dog

¹ Penobscot River, near Castine, Me.

² Where Gluskə'be and Pukədji'nskwes'u struck are to be seen two imprints on the rock. One of these is of the ordinary snowshoe shape, this is Gluskə'be's snowshoe; the other is a round one, Pukədji'nskwes'u's.

mu'zula'g'wzi'al nsə'da tegagə'bi'muk
the moose intestines thrice "looks"

udli'nəga'lal ude'mi'zal nbeda''ket
he left him behind his dog. As far as they fell

wula'g'wzi'al na'ləmus umi'tsin nte'lə-
the moose intestines that dog ate them. There it-

bek'tek nəbi'k na'ga daligəda''fe
lay as it fell in the water, and there it sank;

na'te dali'pəna'pskwi'lak wə'mba'pəsk'w
then there it became stone white stone.

eskwa'te ni''kwup' wewi'nəŋgwa'du
It is still now to be seen.

ni''kwup' ali'wi''təzu musi'kətci'⁴
Now it is called Moose-Buttocks,⁴

na'te dali'pəna'pskwi'lak a'ləmus
Then there he became stone, the dog

e'skwat'e ni''kwup' uda'bin omə'djin
still now he sits. Went away

Gluskə'be bə'dəgi: gi'zi'p'sanlat
Gluskə'be back after he filled

uda'tawəŋkwa'zudi'al wi'u's mu'si'ye
his cooking kettle with meat of moose

obədəgo'san ma'lam bedjo'se
he went back. Then he reached

ktci'nəgwa'zəbe'muk ne'daləŋkwa'zit
a big lake, then there he cooked;

gizə'ŋkwa'zit umi'tsin gi'zi''pit
after he had cooked, he ate; after he had eaten,

ugədəgwa''kan uda'tawəŋkwa'zudi'al
he turned over his kettle

pəna'pskwi'al' nogə'dəgwa'lan na'ga
of stone, then he upset it; and

oda'linəga'lan ni''kwup' eskwa'te
there he left it. Now still

ugədəgwa'bin nani''kwup' wa'djo
turned over it sits that now mountain

This place is called Mada'ŋgomas ("Old Snowshoe"), and may be seen at Castine Head, Me. The impressions are rapidly disintegrating for the rock is soft.

³ Extending her finger at him from arm's length—a common sign of emphasis.

⁴ This is Cape Rosary (Rosier), on the eastern shore of Penobscot Bay.

ali'wi'zo ki'ni'yu¹ ga ubədəgi'lan
 is named Ki'ni'yu.¹ And he went back
 udi'lan a'lnəba' o'səs'a' ən'i'ci'
 he said to the people, his descendants, "So!
 gi'zi'ntamo'lna ktci'awa's anda'tc mi'na
 I have destroyed the big beast, never more
 koda'mi'hogo'wi'wa ga'matc nuli'-
 will he bother you." Very much they-
 dəhaso'lduwak a'lnəbak udi'lan
 rejoiced then the people. They said to
 Gluskəbal' ga'matc kol'a'li'bəna
 Gluskə'be, "Very well you have done for us,
 də'bəneba'na nək'a'tehogona kda'lami-
 soon might that have destroyed us all; we thank-
 zwa'mələbəna² məwa'í
 you very much² all together."³

TRANSLATION

Then Gluskə'be started out again in search of other people. At last he reached a large lake.³ There he met the people and they said, "Our village is in great danger from a giant magic moose, for fear of whom we can hardly go hunting. He has killed many of us."—"I will search for him," said Gluskə'be, "and destroy him for you." Then he started to search for him, and reached the "yard" where the giant moose was, and started him running. As he was following the moose, suddenly, looking ahead, he saw a little bough shelter, and a woman came walking out. It was Squatty-Woman (Pukədji'nkwasu). Then he went right on by, and did not answer her joking. Then, as he went on, Squatty-Woman became very angry, and said, "You are very haughty. Now you will see!" Then she followed Gluskə'be. He went along so fast, that whenever she came to an outlook, she could not see him. She said, "That Gluskə'be is a

¹ Mount Kineo, on the eastern shore of Moosehead Lake. Folk etymology among the Indians says that the first people who saw the mountain after its transformation declared, "ki'ni'yu!" ("oh, [see] here!")

² A very formal expression.

³ Moosehead Lake.

very swift man." When she reached the mouth of the river, looking across a rocky point, she saw him going along after the moose. Then he jumped across. His dog overtook him. He said, "You sit here and watch for Squatty-Woman." Accordingly the dog sat down and watched for her. When she came down to the river, she saw the rocky point, and jumped across in the same place where Gluskə'be landed.⁴ She said, "Tci', you will soon see." Then she beheld the big dog, and became disheartened, and turned back. He followed the moose, and on the fourth day overtook him and killed him. He took his insides out and threw them to his dog. They reached the distance of three "looks." His dog ate as far as they went. As the intestines fell in the water, so they lay and sank, turning into stone, and may still be seen white on the bottom of the river. Now it is called Musi'kəci ("moose hind-parts").⁵ Then he turned his dog into stone, and there he sits too. Then Gluskə'be returned and cooked his moose-meat in his kettle near the big lake. When he had eaten, he turned his kettle over, and left it there turned into stone. Now it may still be seen. It is the mountain called Kineo.⁶ Then he went back and told his people, his descendants, "Now I have killed the big beast. He will never bother you again." They rejoiced, and said, "You have done very much for us. We thank you exceedingly all together."

9. GLUSKƏ'BE OVERCOME BY WINTER

nodjima'djəlan	wi'gwomwak	e'ilit
Then he went	to his wigwam	where was
o'kəmas'al'	ga'matc	wuli'dəhasu
his grandmother.	Very much	she rejoiced

⁴ Rocks at Castine show imprints of the snowshoes of both personages.

⁵ A landmark at Cape Rosary.

⁶ For the Indian explanation of this term see footnote 1 on this page.

moni'mkwes'u udi'fal kwe'nas ga'matc
Woodchuck. She told him, "Grandson, very
noli'dahas bedji'fan ga'matc ki'si'sagip'on
I am glad that you come, very has been hard-
winter,
sa'gi'ki'zauzolduwak go'sa'snawak pselga'-
they have had hard living our descendants, very-
matc kwa'skwalamo'ldi'djik eduda'ngwa''tek
many have starved to death; so deep was the-
snow
a'tama aba'siak na'mi'ha'wi'ak mæsi'
not the tree-tops could they see. All
wa'wæho'k'hadæwak nodi'fan Gluskå'be
were buried in snow." Then said Gluskå'be
o''kæmas'al' da'naskwe na e''it pæbu'n
to his grandmother, "Where that is winter?"
udi'fan nkwe'nas ga'matc nawa'doge
She said, "Grandchild, very far off
ndahaba'wen odaq'uzi'wun alo''sede
cannot any one not live. If he goes there,
kwa'skwadjo'ba i'dak Gluskå'be ni'a
he would freeze to death." Said Gluskå'be, "I
nda'gwedji alo'san næga'di na'mi'ha
will try to go there, I want to see
pæbu'n ni'kwup' nda'tcwe'ldamæn
winter. Now I wish
kdlha'ngæmewin nda'tcwe'ldamæn ni'sa'ngæ-
you to make snowshoes for me, I want them two-
ma'gzæwak ma'gali'buwewa'i'yak ni'sangæ-
pair snowshoes of caribou-skin, two pair-
ma'gzæwaga'tc no'lkewa'iyak ni'sangæma'-
snowshoes also of deer-skin, and two pair-
gzæwaga'tc mu'sewa'iyak no'mædjetæn
snowshoes of moose-skin." Then he went
e'elæmi'fat¹ ma'lam met'ka'wa
going along.¹ At last he wore out
ni'sangæma'gzuwa mu'se'wa'iyak pe'sægwun
two pair snowshoes moose-skin still
e'lo'set ma'lam mi'na ume't'ka'wæ
going on at last again he wore out

¹ Vowel-lengthenings of this sort (e e +) are rhetorical effects of the narrator.

no'lkewa'iyak pe'sægwun elo'set ma'lam
the deer-skin (ones) still going on at last
ahq'dji' almi't'ke' ma'lam met'ka'wæ
growing colder at last he wore out
nægwæda'ngæma'gzuwa ma'gali'buwewa'ye
one pair snowshoes of caribou-skin,
mæsala't'e nægwæda'ngæma'gzuwa uda'ngæma
finally only one pair snowshoes his snowshoes.
matc gi'zætc ga'matc ka'wa'djo mi'na
Then it had also become very cold, again
una'slan kæda'ghi elæmi'fat ahq'dji
he put on the others. Going along still growing
almi't'ke' mala'm'te ke'gome't'ka'wa
colder. At last then he almost wore out
uda'ngæma wusa'gi'ga'wadjo gi'z gi'zætc
his snowshoes it was terribly cold after also already
una'mi'tun wi'gwom e'tek e'muk'wte
he saw wigwam where it was just then
be'djo'se klænga'nuk na'ste umet'ka'wan
he came to the door at once he wore out
uda'ngæma ubi'di'gan pkwa'mi'ga'mik'w
his snowshoes. He entered an ice-house.
gi'zi'bi'di'get nkla'ngan gæbæde'san
When he entered, then the door closed tight,
a'tama gi'zi' node'san Gluskå'be
not he could get out. Gluskå'be
i'dak kwe'² næmu'sumi ma'nit'e
said, "Kwe!"² my grandpa!" Then
udamaskælo'tangut pælus'æsi'zal
he mocked him the old man
pkwa'mi'al i'dak wa pælus'æsi's kwe'
of ice. Said that old man, "Kwe!"
næmu'sumi Gluskå'be edu'dji kawa'djit
my grandpa." Gluskå'be was so cold
udi'fan næmu'sumi ga'matc nækawa'dji
he said, "Grandfather, very I am cold,
pkwude'hema'wi³ pælus'æsi's udama'-
open the door." ³ The old man mocked-
skælo'tawan næmu'sumi ga'matc nækawa'dji
him, "Grandfather very I am cold,

² The regular Algonkin salutation.

³ Every wigwam had a drop flap of skin or bark for a door.

pkwude'hema'wi nāGluskə'be i'dam
open the door." Then Gluskə'be said,
nōmu'sumi pkwude'hema'wi ke'ga
"Grandfather, open the door, almost
ngwa'skwa'dji pōlu'səs'i:s udama'-
I am frozen." The old man mocked
skəlo'tawān a'ngwama'doge e'bəgwatc
him more than ever, on account of it
awi'kwī'na'wān nōmu'sumi pkwude'-
he laughed at him. "My grandfather, open
hema'wi ke'ga ngwaskwa'dji
the door, almost I am frozen."
nəgwaskwa'djin Gluskə'be pōlu'səs'i:s
Then he froze to death Gluskə'be. The old man
unoda'kalan nat'eləs'ik Gluskə'be ma'lam
threw him outside. there he lay Gluskə'be. At last
si'gwan nōmi'na abma'uzi'lan i'dak
spring (came), then again he came to life. He said,
to'ki'lat tce'he net'e't ni'a ngawi'nes'a'
"Awake! tce'he! well there I I have been asleep."
elə'bit a'tama da'ma wi'gwomte'wi
Looking not anywhere was the wigwam.
odji'ma'djelān awi'gwomwuk udli'lan
He went away to his wigwam, he arrived.

TRANSLATION

Then Gluskə'be went home to his grandmother (Woodchuck). She rejoiced to see him, but said, "Grandson, I am glad you came back, as this has been a very hard winter. A great many of our descendants have starved to death. So deep was the snow that the tree-tops could not be seen; they were covered with snow." Then Gluskə'be said, "Where is that Winter?"—"Very far, grandchild. No one can live there. He would freeze to death if he went there."—"I will try to go there, I want to see Winter," said Gluskə'be. "Now I want you to make snowshoes for me,—two pairs netted with caribou, two with deer, and two with moose skin. Then he started. First he wore out the moose-skin snowshoes, then next the deer-skin pair, and lastly one pair of the caribou-

skin ones. At last it was still growing colder, and he nearly wore out his last pair. Then he came to a wigwam. It was an ice-house. When he went in, the door closed tight, so that he could not get out. Gluskə'be said, "Kwe, grandfather!" At once the old man mocked him in the same voice, "Kwe, grandfather!" He was a man of ice. Then said Gluskə'be, "Grandfather, I am very cold, open the door for me." The old man mocked him in the same tones. "Grandfather, open the door for me, I am almost frozen," said Gluskə'be. He was mocked again, in the same tones. Then he froze to death. The old man threw him out, and there Gluskə'be lay until spring. Then he woke up. Said he, "Awake! Why there, tce'he, I have been asleep." The snow wigwam was gone. Then he went back home.

10. MEANWHILE THE FOXES ABUSE HIS GRANDMOTHER, AND GLUSKƏ'BE RETURNS AND PUNISHES THEM

kweni'lat Gluskə'be kwa'ŋk'wəsək
While he was away Gluskə'be the foxes
unəba'kada'wān monimkwe's'uwal
deceived Woodchuck.
medji'mi kwa'ŋk'wəsək udli'lan wi'gi'lit
Always a fox went where she camped
monimkwe's'uwal na'ga udi'lan nō'kəmi
Woodchuck, and said, "Grandma,
nəbe'dji'la kwe'nas Gluskə'be sək'habi'lide
I have come grandchild Gluskə'be." When she
looked out,
monimkwe's'uwal usi'gi'lan si'səguk
Woodchuck he urinated in her eyes.
nis monimkwe's'u ugi'nila'welan natc
Then Woodchuck became greatly angered. Then
kwa'ŋk'wəsək məd'jegwagwo'malan na'ga
fox ran away and
udəbədə'lmu'kazin medji'mi
laughed to himself, always
nəkwa'ŋk'wəsək e'linəba'kada'wadit
then the foxes so deceiving

monimkwe'suwal ma'lam e'lawe ntkə'bo
Woodchuck. At last almost became blind

moni'mkwes'u a''tama gi'zim'sa'wi'ha
Woodchuck, not she would give up hope,

medji'mi' sqkha'bi'azu edu'dji kwi'lumant
always looking out when so anxious

kwe'nas'al Glu'skəbal mala'm'te sala'ki
for her grandson Gluskə'be. At last after a while

tkə'bo nə'dji naskə'dəha'mat
blind, then she despaired of

ubedji'łalin Glu'skəbal kwe'nas'al
his return. Gluskə'be her grandchild.

bedji'łat Gluskə'be udi'łan no''kəmi
When he came Gluskə'be he said, "Grandmother,

bedji'ła pkwude'hema'wi nəmoni'mkwes'u
I am come, open the door." Then Woodchuck

udi'łan kelbi'mə'djin kwa'ŋk'wəsəs ke'ga
said, "Go away, fox, almost

kəni'fi'ba ge'si səgi'li'ek'w Gluskə'be
you have killed me, so many times have you
urinated on me." Gluskə'be

ugədəmək'səda'wul o''kəmas'al udi'łan
pitied deeply his grandmother. Said he,

no''kəmi anda'ga ni'a kwa'ŋk'wəsəs
"Grandma, not indeed I (am) fox!"

nəmoni'mkwes'u udi'łan nda''tama
Then Woodchuck said, "Never

mi'na ki'zinəba'kada'wi'ləba Gluskə'be
again can you deceive me." Gluskə'be

udi'łan nda ni'a kwa'ŋk'wəsəs no''kəmi
said, "Not I fox, grandma,

tcka'wip'ti'newi nəge'hel'a unodep'ti'
hold out your hand." Accordingly she held out hers

newin moni'mkwes'u nəGluskə'be
hand Woodchuck. Then Gluskə'be

wi'kwunəmə'wan pud'i'n ki'i
took hold of her hand. *Ki'i!*

uli'dəhasu edu'dji wuli'dəha'sit e'bəgwatc
she was glad, so much she was glad, on account
of it

seska'demu¹ i'dak ga'matc noli'dəhas
she cried.¹ She said, "Very I am glad

bedji'łan ke'ga kwa'ŋk'wəsəs'ak ni'łəguk
that you have come, almost the foxes killed me

e'bəgwatc ni''kwup' a''tama
on account of it. Now not

kəna'mi'ho'lu kwe'nas a'ndatc mi'na
I can see you, grandchild, never more

kəna'mi'ho'lu wzam ni''kə'bi' Gluskə'be
I can see you, because I am blind." Gluskə'be

udi'łan o''kəmas'al e'kwi' ni' i'da
said to his grandmother, "Don't that say,

mi'na'tetc kəna'mi'hi ni'a'tc kəda'si'pi'lal²
yet again you will see me, and I will treat you,²

mi'na'tetc kəna'mi'hi nəGluskə'be
yet again you will see me." Then Gluskə'be

uda'si'pi'lən nabi'nəŋgwa't ogi'gəhən
treated her, very quickly he cured her,

ki'hi'i³ wuli'dəhasu moni'mkwes'u
*Ki'hi'i!*³ she rejoiced Woodchuck.

nəGluskə'be udi'łan o''kəmas'al
Then Gluskə'be said to his grandmother,

ni''kwup' medji'mi' kəna'mi'hi aska'mi'
"Now always you will see me forever."

nəGluskə'be uga'dona'łan kwa'ŋk'wəsəs'a'
Then Gluskə'be went hunting foxes.

ma'lam unək'a'taha pe'səgoal
Then he killed them all, but one

uda'kwətci'tahan uma'djep'hən
he spared, he took him

awi'gwomwuk udla'ke'wan o''kəmas'al
to his wigwam, he tossed him to his grandmother.

udi'łan ni' i' kəbedji'p'tolan kwa'ŋk'wəsəs
He said, "Now I bring you a fox

ni''kwup' kəda'benka'dəs'in ge'si'
now you take your revenge as much as

¹ Crying for joy is commonly heard of among the old people. The quavering voice of the woodchuck is thought to be crying.

² The Penobscot have an extensive knowledge of herb medicines.

³ Emphatic form of *hi'i* + exclamation, equivalent to "oh!"

usi'gi'hus kwa'ŋk'wəsəs'ak¹ unə'dji'ka-
 you were abused by the foxes."¹ She went
 dona'dan i'bi'si'al moni'mkwes'u na'ga
 gathering switches Woodchuck, and
 ugəla'kwe'bi'lan kwa'ŋk'wəsəl na'ga
 tied him to a tree the fox, and
 uda'sem'han ma'lam kwa'ŋk'wəsəs
 she whipped him. At last fox
 se'siawi'gwədəme udi'lan no'kami
 cried and begged. He said, "Grandma,
 node'ldamən ge'si usi'gi'holek' a'ndatc
 I am sorry as much as I have abused you, never
 mi'na kədə'li'ho'lowan kədəmə'ksəda'wi
 again I will do it to you. Have pity on me,
 te'bat e'k'wəte' nəmoni'mkwes'u
 enough! do stop (beating me)!" Then Woodchuck
 ude'k'wtahan udi'lan ən'i' kolə'msədul
 stopped beating him. She said, "Now I believe you."
 nodə'pkwi'a'lan udi'lan ni'kwup'
 Then she untied him. She said, "Now
 eləmə'uzi'an mo'zak mi'na wi'ni'na'
 you may live. Don't again look
 wa'katc wi'ne'sosis dali'nəgwi'tci'nide
 down upon (scorn) an old woman wherever she
 is helpless
 ta'ma nəGluskə'be udi'lan kwa'ŋk'wəsəs'al
 anywhere." Then Gluskə'be said to the fox,
 mo'zak amo'tcke be'sotka'mo'katc
 "Don't even near approach near
 wi'gwam abi'tq'sige nəwe'dji ni'kwup'
 a wigwam inhabited." That is why now
 kwa'ŋk'wəsəs a'kə'ləmit
 the fox is shy.

TRANSLATION

While Gluskə'be was away, the Foxes had deceived his grandmother, Woodchuck. They went to her camp, and kept saying, "Grandma, I have come, your grandson." Then, whenever she looked out, they urinated in

¹ The eastern Indians often treated prisoners in this manner, killing all but one and torturing him, then turning him free to return and tell his people what kind of treatment to expect in the future.

her eyes. Then they ran away laughing. They were always plaguing her, until, because of her anxiety to greet Gluskə'be, they at last blinded her; and because he did not return, she gave him up for dead. When Gluskə'be did at last come, he said, "Grandma, open the door!" But she answered, "Go away, Fox, you have almost killed me, so many times you have urinated on me." Gluskə'be then said, "I am no Fox." She said, "You cannot deceive me any longer."—"I am no Fox, grandmother," said Gluskə'be; "hold out your hand." Then he took her hand, and she cried, she was so glad. "I am glad you have come; the Foxes almost killed me; because of it I cannot see you now, grandson, I am blind."—"Don't say that! You will see me again," said Gluskə'be. "I will heal you." Then he cured her. She was so glad when he said, "You will always see me hereafter." Then he went hunting Foxes, and killed all but one. This one he took to his wigwam, and threw it to his grandmother. "Now take your revenge. I have brought you a Fox." Then she gathered switches and lashed the Fox to a pole, and whipped him. He cried and begged, saying, "Grandmother, I am sorry for abusing you. Never will I do so any more." Then she stopped, and said, "I believe you," and untied him. "Now you shall live, but don't ever have contempt for a helpless old woman again." Then Gluskə'be said to the Fox, "Don't ever go near an inhabited wigwam again." That is why Foxes are shy.

II. GLUSKƏ'BE VISITS HIS FATHER, AND OVERCOMES HIS BROTHERS

ni'kwup' udi'lan o'kəmas'al mi'na
 Now he said to his grandmother, "Again
 nəmə'djela ni'kwup'aga'k nda'haba'
 I go away, now indeed impossible, I will stay
 nsi'pko'seu udi'lan o'kəmas'al
 away long." He said to his grandmother,
 nda'tcwi' alo'kewəŋk go'səsnawa
 "I must work for our descendants,

nəgɑ'di I am going	nɑdʒi'ode'kawq to visit	pəbu'n winter.	eləmi'fat going along,	mɑ'lam'te at last	sala''ki then soon
pi''tamadjɑ'm'to He is very cruel,	ugədəmə'gi'ha he abuses	gə'sə'snawa our descendants,	mɑdʒe'pɑ'pəngwɑngɑ'te began to be less depth of snow,	pə'səgwun still	e'li'fat going on.
ozɑ'mi: too much	a'we'kat using	el'ha'n'dowit his magic power."	udi'fan He said	mala'm'te At last	ta'ka'mige bare ground,
o''kəmas'al' to his grandmother,	dənɑ'skwe "Where is that	e'i't he lives	ni'bən Sum- mer?"	uda'ngəmə his snowshoes;	nəgədə'gihi the others
udi'fan She said,	sawɑ'nauk "In the south,	gɑ'mɑtɕ very	sa'gi'nenɑ- difficult,	uda'ngəmə his snowshoes,	nɑ'gɑ and
we'ldəzʉ guarded,	mədʒi'mi always	une'nawel'mawul he is guarded	spədə'hi in daytime,	a'tɕ also	ni'bq'i' by night."
o''kəmas'al' to his grandmother,	nda''tcwi' "I must	ali'fan go.	aləmbə'səmawi Cut up for me	wəlo'gesal ¹ rawhide strings ¹	nɑ'gɑ and
kədɑdɑ'p'hodun roll them into a ball."	nəge'hel'a Accordingly	nɑ'fau (undertook) then	udləbe''si'gan the cutting	moni'mkwes-u Woodchuck.	mɑ'lam Then
təbɑ'wus seven	ge'sɑ'pskal rolls	wəlo'gesal of rawhide	nɑ'gɑ and	ni'səngəmə'gzuwak two pairs of snowshoes	ali'ta'wi she made.
moni'mkwes-u Woodchuck	udə'l'hə'gəmən ² filled the snowshoes, ²	nomɑdʒe'fan Then he-	started out	Gluskə'be Gluskə'be,	udi'fan said
nsɑ'hi'katɕ worry!	nɑ'bi'tɕ soon	nəbe'dʒi'fɑ I shall come."	moni'mkwes-u Woodchuck	kwe'nəs'al to her grandson	udi'fɑl said,
be'dʒi'fɑ'ne when you arrive,	we'dʒi:dʒ so that	we'wi'nɑ'wat you will know	kəmi:''təngwus your father,	nəgwədɑlɑ'gi'gwe he has one eye."	omɑ'dʒelən He departed
			eləmi'fat going along,	mɑ'lam'te at last	sala''ki then soon
			mɑdʒe'pɑ'pəngwɑngɑ'te began to be less depth of snow,	pə'səgwun still	e'li'fat going on.
			mala'm'te At last	ta'ka'mige bare ground,	soon he wore out
			uda'ngəmə his snowshoes;	nəgədə'gihi the others	ude'k'holan he hung on a tree
			uda'ngəmə his snowshoes,	nɑ'gɑ and	umɑ'n'əmən he took out
			si'suk'w his eye	nɑ'gɑ and	uda'sap'kwa'n he hid it
			abi'gwe'sɑ'guk in a hollow tree,	nɑ'gɑ and	udi'fan said
			gitɕi'gi'gi'la'suwəl' to the Chickadee,	ne'nawq'bad'mən "Take care of	nsi'suk'w my eye."
			omɑ'dʒelən Then he left,	mətɕi'si'dɑ'hi on foot	e'ləmi'fat going.
			At last ³	sala''ki suddenly	unodɑ'mən he heard
			kə'dwə'gamuk' noise of dancing.	nonɑ'mi'tun Then he saw	o'dene village.
			nəmə'be'dʒi'fat There when he came	uda'li there	udʒi'tci'wən he came as a guest
			umi''təŋk'w'sal to his father's	wi'gwomuk wigwam.	udi'fan He said,
			"Kwe",	mi''təngwi father!"	i'dak He said,
			"Kwe!"	ne'mən my son,	kəbe'dode'k'awi you have come to-
			visit me,	noli'dəhas I am glad."	nəge'nuk But then
			awi'dʒi'ɑ his brothers	anda'gwi'na not really (glad)	abe'k'wi'fɑ'məgowiɑ' because of jealousy.
			ma'nit'e Then	we'wi'nɑ'wə he knew	uga'donɑ'lgo they sought his life.
			nəbe'səgo Then one	dalibi'tsənɑ'lan there filled	ktaha'n'dw'i' great magic
			pənɑ'pskwa''sənəl ⁴ stone pipe, ⁴	ubə'- he-	skwule'pan lighted it
			nɑ'gɑ and	udi'fan said	Glu'skəbal to Gluskə'be,

¹ "Babiche," fine strips of rawhide used for filling snowshoes and the like.

² Wove in the netting or "filling."

³ Emphatic.

⁴ Stone pipes with a flat vertical keel-like base were typical of the region.

nehe' uda'ma nage'hel'a Gluskq'be "Now, smoke!" Accordingly Gluskq'be	wi'dji'al nehe' gi'a'tc uda'ma his brother, "Now, you also smoke,
awi'kwonan uda'manga'nal nomam'hona'- took his pipe, then he inhaled ¹	ga'matc wula's'onal uda'manga'nal very sweet flavor his pipe,
zaha'lan ni'soda e'li'asaha'lat deeply twice. When he inhaled,	kado'kani'mi'zona ne'na'tc ne'gama our younger brother's." Then also he
nozi'k'aha'lan ¹ udama'nga'nal nemi'na he emptied ¹ the pipe. Then again	oda'man ma'lam pa'ta'zu mi'na smoked. Then he sickened from smoke, again
wi'kwibagade'pat nozekska'm'ki'a'zin he took a puff, then it burst	kada'k oda'man en'a'tc pa'ta'zu another smoked, and that one sickened from smoke.
uda'mangan udi'da'man ak'wa'dale ² the pipe. He said, "Ak'wa'dale ²	mala'm'te mazi' ge'si'lit awi'dji'a' Then all, as many as there were his brothers,
po'skali'zas'u goda'mangan ni'dji'e' it breaks easily your pipe, my brother,	ni'gi'kq pa'tazo'lduwak nam'lo'sas all sickened with smoke. Then the old man
tce'na'ni'a' nobi'tsanan nane'gama let me fill it." Then he	udi'lan ga'matc ktaha'n'do kado'- said, "Very magic your younger ³
uda'manganal ubi'tsana'lan pi'usas'wal his pipe filled it. It was small,	kani'mizuwq e'kwi' gadona'lok brother, don't seek his life
ke'nuk wq'bi'ga'ni'yal ³ ub's'kwule'pan but made of white bone. ³ He lighted it,	metca'te gase'ka'ngowatc metca'te lest certainly he overcome you." In spite of it
na'ga umi'lan wi'dji'al tce'na o'wa and he gave it to his brother. "Let (us) this	uga'donalqwal udo'kani'mi'zuwal wzam they sought his life their younger brother, because
agwe'dji udame'k'hane ma'nit'e try, let us smoke!" Then	udji'skawq'lawal nemi'na udi'ana they were jealous of him. Then again they said
kada'welomual wi'dji'al awi'kwi'dohamal he began to smile his brother, he scorned in his ³ mind	udo'kani'mi'zuwal amadi'hi'di'n'e to their younger brother, "Let us play,
uda'manga'nal edu'dji bi'u'sa'si'lit his pipe so small.	wa'la'de'ham'ha'di'n'e ⁴ amoska'nana dish-game let us play." ⁴ They produced
eli'daha'sit waga'gatc be'sagwada He thought to himself, "So this thing once	wala'de ha'manga'nal pona'pskwi'ye a dish game of stone.
wi'kwibagade'poge nsi'k'aha'latc taking a puff I will empty it."	ki'i'nha'n'dowinag'zu i'dak Gluskq'be Ki'i' it was magic looking. He said Gluskq'be,
nage'hel'a wi'kwibagade na'lal oda'man Accordingly he took a puff, then he he smoked,	nehe' amadi'hi'di'n'e wzam ni'a "Now, let us play! because I
ma'lam pa'ta'zu nodi'lan kada'gil then he sickened with smoke. Then he said to the ³ other	ga'matc nawi'gam'ke nodamadi'hidi'n'a very I fond of playing." Then they played.

¹ Smoked the tobacco all to ashes.

² Another exclamation of surprise.

³ This material is supposed to be ivory, which figures occasionally in the myths. It is possible that the Indians on the coast of Maine had ivory, as the walrus was

known in the Gulf of St. Lawrence and as late as 1761 in New Brunswick waters.

⁴ This is the well-known dish and dice game. It is played with six dice and fifty-two counting-sticks. The dice are shaken in the dish, five or six of one face counting for the thrower. The counting is very complex.

tam'ka't'e ke'tca'iwit awi''kwənan
 The first elder brother took
 wala'dal udl'te'si'mən ma'lam
 the dish, he threw it, then
 aməste'həmənə'l agi'də'məŋga'nal
 he secured many counting-sticks.
 nəGluskə'be awi''kwənan wala'dal
 Then Gluskə'be took the dish
 pe'səgwədə't'e ela'ket uzə'kskam'ki'te'
 once only throwing, he broke it all to pieces by-
 si'mal ume'm'la'wə'ləmin Gluskə'be
 throwing. He gave a great laugh Gluskə'be,
 i'dak ak'wa'dale poskəli'zəs'u
 said, "Ak'wa'dale!" it breaks easily
 kəwala'denə tce'na o'wa ni'a nəwala'de
 your dish. Let us this my dish
 agwe'tcskoħa'lane nomo'skənan awala'dal
 let us try!" Then he produced his dish
 bi'u'səs'əs'wal wə'mbi'ga'ni'yəl ni'na
 small of ivory, then at that
 kada'weləmu ke'tca'iwit wi'dji'al
 smiled the elder brother.
 nəGluskə'be udl'te'si'mən awala'dal
 Then Gluskə'be threw his dish.
 ma'lam aməste'həmənə'l agi'də'məŋga'nal
 Then he secured many counters.
 ne' nəke'tca'iwit wi'dji'al wi''kwənan
 Then then the elder brother took
 wala'dal eli'dəhasit waga'k pe'səgwədə
 the dish, thinking, "This once
 ala'ka'ne nsu'ksk'w'te'si'mə nəge'diala'ket
 when I throw it will break in pieces." Then-
 about to throw
 udala'wunal i'bi't'e daliwasa'si'ha'suwa
 he could not lift it, only just there it slipped from
 o'ka'si'a' neda'li se'ka'ut udl'lan
 his finger-nails. Then there being defeated, he-
 said,
 nda'te'gəni i'dji'e bəgwa'na wala'de
 "Not possible, brother, to raise the dish.
 gəse'ka'wi
 You have won."

TRANSLATION

Then Gluskə'be said, "I am going away again to stay a while. I shall not stay long. I must work for our descendants. I am going to visit Winter. He is very cruel. He abuses our descendants too much by his magic power. Where does Summer live?" he asked his grandmother. "In the south," said she, "always very well guarded by day and night." —"Well, I must go," he said. "Cut me some rawhide strings and roll them into a ball." Then she made seven rolls of rawhide and two pairs of snowshoes. Accordingly, she netted the snowshoes. Then Gluskə'be departed, saying, "Don't worry! I shall soon return." Then his grandmother said, "Your father has one eye; you will know him when you get there." Then he went. As he went, soon the snow appeared less and less; then, as he went on, bare ground appeared, and he wore out his snowshoes. Then he hung his other snowshoes on a tree. Then he took out his eye and hid it in a hollow tree, and told the Chickadee, "Watch over it for me." Then he walked on. At last he heard dancing and saw a village. Then he went in as a guest to his father's wigwam. "Kwe, father!" said he. "Kwe, son!" said the father, "I am glad you have come." But his brothers were not glad to see him. Then Gluskə'be knew they were seeking his life. One of them began to fill a magic stone pipe. He lighted it, and said to Gluskə'be, "Now smoke!" Gluskə'be inhaled a long breath twice, and emptied the pipe. Then he took another long breath, and the pipe exploded. Said he, "Oh! it breaks easily. Let me fill a pipe, brother!" So he took his pipe, a small one of ivory, and lighted it and gave it to his brother. "Let us try this! Let us smoke!" Then his brother smiled with a sneer, because the pipe was so small. He thought he would empty it with one breath. Then he began to smoke. He got sick. Then he told the other brother to smoke, and he got sick; and the third the

same, until all were sick. Then the father said, "Your younger brother is a great magician. Do not seek his life, for he will overcome you." Despite this, they sought his life, because they were jealous. "Let us play the dish-game!" They brought a dish of stone, a big magic dish. Said Gluskə'be, "Now, let us begin for I am fond of playing." They began playing. The oldest brother threw first, and won many counters. Then Gluskə'be threw once, and broke the dish to pieces. He gave a great laugh, and said, "Oh! it breaks easily. Let us try my dish!" Then he produced his dish, a small one of ivory. The oldest brother smiled. Gluskə'be threw, and won many counters. The oldest brother thought, "At once I shall break it in pieces when I throw." But when he tried, he could not lift it; his finger-nails only slipped on it. He was beaten. "I am not able to raise the dish, brother. You have won."

12. GLUSKA'BE STEALS SUMMER FOR THE PEOPLE, ESCAPES FROM THE CROWS, AND OVERCOMES WINTER

udlo'san eda'lgamuk' nodji'wi'dəgan
He went to where they were dancing to dance
with them.

nəma be'djo'set una'mi'han
When there he arrived, he saw

pma'uzowi'n'owa' peba'mi ki'gi'm'don'
living people going about in groups talking

ka'hadi'djik na'tc ne'gəma
low. Then also he

uda'si'djo'san uda'gwedjo'dəmu'kan dan
edged up. He inquired, "What

mi'na ali'dəbi'le ke'gwus ali'taŋwat
next has occurred, what is being done?"

ma'nit'e pe'səgoal udi'ləgul tɕə'stci:¹
Then one of them told him, "Tɕə'stci:!"

ki'abe't eli'gi'a gwe'wəldamən e'ŋaŋwa'k
you the likes of you. You know what is going on!"

¹ Accompanied by an insulting gesture, spreading the knuckles of the first two fingers and pointing toward him,—a most insulting exclamation and motion.

nə'na a'tc ne'gəma Gluskə'be udi'fal
Then also he Gluskə'be said to him,

ki'a'ga'tc tɕə'stci' oma'ni'ta'nenan
"You yourself tɕə'stci:!" He twisted his nose off
(with his fingers),

nobi'di'gan eda'lgamuk' nowi'dəgan
then he went in where they were dancing, then he
danced,

wi'wunəge'ta'wəwal ni'bənal teba'bo
round about they danced (circling) summer a fluid

ktci'p'kən'a'djo² ni'yu bə'məgat
in a big bark receptacle.² Here were dancing

ni'swak nə'ŋkskwak wuli'gowak
two young girls handsome.

ugəlo'lan nda'tama udə'si'de'məgowi'a'
He spoke to them, not they answered him,

e'bəgwa'tc awi'kwi'nəŋgu amə'skwi'la'-
on account of it they made fun of him. He

ohogo ne'bəgwatc wza'mi p'skwa'nenan
became angry. Then on account of it, because he
stroked them on the back,

ne'lami wi'wuna'gaha'dit pe'səgwəda
while they circled around, at once

gi'z madje' pi'lwina'g'zuzwak me'səma
already they began to look strange before

mi'na wi'wuna'gaha'dik'w ndə'ogə'na
again they circled about they could not dance.

e'ləboldi'hidit a'lnəbak una'mi'hana
Looking on the people saw

ni'swa' ma'skak e'bi'i'djik no'noda'kana
two toads sitting. Then they threw them out.

ma'ŋhi'dəhasu'ldowak e'li' ma'skai'hadit
They wondered at how they turned into toads

nə'ŋkskwak ke'nuk pe'səgwun e'lgaha'dit
the girls, but still kept dancing

wzam medji'mi tcuwi' wi'wunəge'ta'wə
because always must surround

ni'bən we'dji'tc a'nda a'wen gi'zi'-
summer so that no one could-

² Birch-bark vessels of at least eight different styles were used for storage and culinary purposes.

sa'mənək ^w touch it.	Gluskə'be Gluskə'be	eli'dəhasit ¹ thought ¹	mala'm'te At last	elə'bit looking at	wlo'ges the rawhide	ke'lnək he seized
pəsəgə'taha sitc for darkness to come	wi'gwom (in) wigwam	nugi'zi' then he was able	me'tci the end	abi'ta''pode unrolled	malhi'dəha'su he was surprised	
ni'mi'p'hən he grabbed	ni'bənal summer	kwe'ni'bəsəgə'tek' ^w while it was dark	ka'ses crow.	nəmi'na Then again	uno'so''kawan he chased him	mi'na again
unode'gəda'hin he jumped outside	ama'djegwago'ma he began to run	sala'' suddenly	uda'dəmi'ka'wan he overtook him	mi'na again	uni'mip'hən he grabbed	
kit'e at once	yu'geda'lgədjik those dancing here	wunoda'wəwal' heard	wə'dabək his head	mi'na again	ozəwe'dəwi'fan he flew about	nəmi'na then again
ni'bənal summer	mekwe'li'djil groaning; then they examined it (and saw)	nde'bena'wi'ahadit (and saw)	i'bi't'e just only	wlo'ges the rawhide	ke'lnək he seized	me'tci the end
tci'lnazu finger-marks where it was seized.	ma'nit'e Then	ka'ngalowa'hadowək they ^s quickly cried out,	abi'ta''pode unrolled.	nonaska'dəhasin Then he gave up	ka'ses crow.	
a'wen "Some one	ugi'zi' has succeeded	tci'lnal snatching away	ni'bənal summer!"	pe'səgwun Still	eli'fat going on	Gluskə'be looking
i'da'mohodit They said,	nabi'lwi' "That strange	a'lnəbe man	nela'lo'ke has done that!"	una'mi'tun saw	wa'zali ² snow ²	pe'səgwun still
nono'degədaho'ldina Then they leaped to pursue	nono'so''ka'wana then they chased him			mala'm'te at last	be'dji'le he came (where)	wa'zali snow was,
Gluskə'be. Suddenly	sala'kit'e Gluskə'be	Gluskə'be going along		m'ka'sesak the crows	gwa'li near	aye'lduwak were;
unoda'wə heard them	no'so''ka'ngotci'djiji' chasing after him	ktci'' big ^s		na'mi''toho'dit when they saw	wa'zali snow,	una'ska'dəhasoldi'na they all gave up
m'ka'sesa' crows;	noda'si'da'bi'dun then he tied on	wə'dabək on his head		nobədəgi'dəwi'ha'ldi'na then they all flew back.		Gluskə'be Gluskə'be
pe'səgwun one	be'dəgwa'pskek ball	wlo'ges of rawhide		una'mi'hən saw	uda'ngəma his snowshoes	e'khodjinli'djiji hanging together.
pe'səgwun still	eli'fat going on	mala'm'te at last	pe'səgowal one	be'dji'fat When he came up,	una'slən he fastened on	uda'ngəma' his snowshoes,
ktci'm'ka'ses'al big crow	uda'dəmi''kəgul caught up to him;			nəgwi'la'wa'tun then he searched for	wsi'suk' ^w his eye	a'tama not
no'ni'mip'hogun then he grabbed him	wə'dabək on the head	nəm'ka'ses this crow		maska'mowun he found it.	nəktci'gi'gi'laswal Then to Chickadee	udi'fan he said,
omo'wip'tun he grabbed	be'dəgwa'pskek the ball	wlo'ges of rawhide		dən "Where	si'suk' ^w is eye?"	udi'ləgun He answered him,
na'ga and	agwulbi'dəwi'fan flew back	ali'dəhasu he thought		udl'mi'p'tone carried it off!"	nogaga'loman Then he called	diktə'gli'al Horned-Owl
ka'ses the crow	wədə'p' [it was] head,	Gluskə'be Gluskə'be	pe'mip'tək' ^w he was carrying ^s			along.

¹ The conjurer's wish-thought.

² A graphic indication that he was returning rapidly to the north country.

³ American long-eared owl (*Asio Wilsonianus*). The name is derived from the bird's supposed cry.

wi'kwi'man bedji'dəwi'lan di'ktagli
he called him to him he came flying Horned-Owl;

noni'mip'han Gluskə'be noge'dnəma'wan
then he took hold of him Gluskə'be, then he pulled out

si'suk'w ne'gəma una'stun nomə'dje'lan
eye, he put it in. Then he left

pəbu'nkik eləmi'lat gwaskwa'ɪ +
for winter land going along it grew colder.

mala'm'te una'mi'tun e'tek
At last he saw where sat

pkwa'mi'ga'mik'w nəma' bedji'lat
an ice-house. When there he arrived,

ubi'di'gan nəpəlu'səs'is e'bit' udi'lagul
he entered; then the old man sitting there said-
to him,

kwe' kwe'nas kwe' kwe'nas¹ nəGluskə'be
"Kwe, grandson!"—"Kwe, grandson!" Then
Gluskə'be

amo'skənən ni'bənal na'ga abo'n'an
took up the summer and set it down

e'kwe'bi'lit pəlu'sə'i'zal sala'kit'e
facing in front of the old man. Suddenly

bedji'a'mpse'zu pəlu'səs'is i'dak
he came to sweat the old man. He said,

kwe'nas ga'matc nda'bama'lsin me'wi'a
"Grandson, very I am hot, it is better

mə'dji'a'ne — kwe'nas ga'matc nda'
that you go away."—"Grandson, very I am

bama'lsin me'wi'a mə'dji'a'ne. ke'nuk
hot, it is better that you go away." But

Gluskə'be pe'səgwun elə'bit nəmi'na
Gluskə'be still sat there. Then again

pəlu'səs'is awi'kwo'dəma'wan Glu'skə'bal
the old man begged him Gluskə'be

amə'dji'lin udi'lan kwe'nas nəbe't
that he go away. He said, "Grandson, I wish

mə'dji'a'ne ke'ga kəni'ji' kwe'nas
that you would go, almost you kill me!"—"Grand-
son,

¹ Gluskə'be is mocking him.

² An insulting exclamation, accompanied by spread-
ing the knuckles and pointing.

nəbe't mə'dji'a'ne ke'ga kəni'ji'
I wish that you would go, almost you kill me!"

uda'maskəlo'tawal Gluskə'be mə'lam
He mocked him Gluskə'be, then

pəlu'səs'is wi'tan pəni'le gə'spən'e'
the old man his nose melted off continuing until

upu'di'nal pəni'jal ka'skəme'jal
his legs melted off he melted away.

nəGluskə'be odji'mədjɪn ne'li' no'des'et'
Then Gluskə'be departed. Then as he went out

na'ste gi'bi'le pkwa'mi'ga'mik'w
soon melted down the ice-house.

TRANSLATION

Then Gluskə'be went on to where they were dancing. He saw the living people in groups talking low. He edged up, and asked, "What is going on next?" Then one answered, "Tcestcil² the likes of you to know what is going on?" Gluskə'be said, "You yourself tcestcil!" and he twisted his nose off with his fingers. Then he entered where they were dancing round about a big bark dish which contained Summer like a kind of jelly. Two handsome girls were there dancing. Gluskə'be spoke to them, but they did not answer. They made fun of him. Because of this he stroked them on the back as they were dancing around. After circling once, their appearance began to change; before they made another turn, they could not dance. The people looking on them saw two toads sitting there. They threw them out, because the girls had turned into toads.³ They wondered, as they still kept on dancing, why the girls had become toads, guarding the Summer (jelly) so that no one could touch it. Then Gluskə'be wished for darkness in the wigwam. Then he grabbed the Summer in the dark, and started to run away with it. The others, dancing, heard the Summer groaning. Examining it, there were finger-marks where it had been picked out. They

³ Probably accounting for the origin of the Toad-Woman creature (Maski'k'w'si) mentioned before as a minor supernatural being.

cried out, "Somebody has snatched away Summer. That stranger has done this." Then they leaped up and went in pursuit of Gluskꞵ'be. Soon he heard them coming in the shape of big crows. He tied his rawhide ball on his head. Then one of the big crows grabbed him on the head. He grabbed the ball of rawhide and flew back, thinking he had Gluskꞵ'be's head. Then he saw the end of the rawhide as he unrolled it flying along. He started again in pursuit, and again grabbed another ball, thinking it was the head. Then again only rawhide he held by the end. Then he gave it up. Gluskꞵ'be kept on until he saw snow. Soon he reached the snow. The crows chasing him turned back when they saw the snow. Gluskꞵ'be took his snowshoes from the tree, put them on, and looked for his eye. He could not find it. "Where is my eye?" he asked the Chickadee. "A big Horned-Owl carried it off," answered the Chickadee. Then Gluskꞵ'be called the Owl, and it came flying, and he pulled out the Owl's eye and put it in his own head. Then he left, going to where it was still colder. Then he came to where the ice-house was. He entered, and the old ice-man said, "Kwe, grandson!" Gluskꞵ'be mocked him in return. Then Gluskꞵ'be took the Summer, and set it down in front of the ice-man. He began at once to sweat, saying, "Grandson, I am very hot. You better go away." Gluskꞵ'be mimicked him, but sat still. Then the old man begged him, "Grandson, go away, you are almost killing me." Gluskꞵ'be again mimicked him. Then the ice-man's nose melted off, then his legs, and finally he melted away. Then Gluskꞵ'be left, and the ice-house melted away too.

13. GLUSKꞵ'BE DEPARTS, AND PROMISES
TO AID THE PEOPLE WHEN
HE RETURNS AGAIN

omædji'n wi'gwomwuk næma' be'djo'set
He went to his wigwam. When there he arrived,
wuli'dohasu moni'mkwes-u Gluskꞵ'be
rejoiced Woodchuck. Gluskꞵ'be

udi'fan ən'i' ni''kwup' gi'zi'uli''tun
said, "So! Now it is fixed
anda'tc mi'na ado'dji sa'gi'po'nuwi
never again such severe winter.
næme''talo'kewan go'sə'snawa' ni''kwup'
I have finished working for our descendants. Now
ki'u'na kæmædje'ode'bæna me''tagwi'-
you and I will move away to the extreme-
dji'æk kæda'ki'na¹ nædjiwi'gi'ak'^w
end of our land¹ to live there
aska'mi metcə't'etc kda'lo'kewana'wak
forever. Nevertheless we shall work for them
go'sə'snawak medji'mitc noda'wænk
our descendants, and always I shall hear them
wi'kwu'dæmawi'hi'di'de wi'djo'ke'dæwa'ngan
whenever they call for me for help.
nædji'ni''kwup' nædje'dala'lo''kan
From now on I shall work
eda'li'ta'wæ sa'wonal tci'ba'dok'
to make stone arrow-heads perhaps
e'læmi'ga'dæk' ktci'a'odin ni'ldj
in future years a great war these will
ewe'ke'di'djil mi'ga'ke'hi'di'dit go'sə'-
be used when they fight our-
snawak nodi'da'mæn moni'mkwes-u
descendants." Then spoke Woodchuck:
ən'i'' nega'tc ni'a ndli''tun ni'ma'wan²
"So! then also I shall make lunches²
bæsæda'mun a'o'dimge go'sə'snawak
of crushed corn in the war our descendants
uni'mawa'nuwul'
their lunches."
ni''kwup' pemgi'zæga tænedu'dji
Now to-day whenever
atlo''kalut tcana'lo'ke Gluskꞵ'be
a story is told of him, he stops work Gluskꞵ'be
nodaba'skwazin na'ga udæbæde'lmin
raises his head and laughs heartily,

¹ Surmised to be at the eastern end of the world.

² Hunters and warriors carried small quantities of prepared corn and smoked meat in their belts on their journeys, called "lunches."

udi'da'mən aha'a' eskwa'te nəmi'-
he says, "Aha'a! Yet even they remember-
kawi'dəha'mguk go'sə'snawak
me our descendants."

TRANSLATION

Then he went home, and his grandmother rejoiced. "Now," said he, "I have fixed it so that never again will there be a winter too hard. I have finished working for our descendants. Now you and I will go away from here to the extreme end of our land (the earth). There we shall live forever; nevertheless we shall work for our descendants. I shall always hear them whenever they ask help of me. From now on I shall continue to work. I shall make arrow-points. Perhaps in future years a great war will come. Then they can use them, our descendants." Then Woodchuck, his grandmother, said, "Now I also shall make stores of baked crushed corn for our descendants' food when the great war takes place, to be their provisions."

Even now, to-day, whenever a story is told of him, Gluskə'be stops work, raises his head, and laughs heartily. He says, "Aha'a! Even yet our descendants remember me."¹

SECONDARY MYTHS CONCERNING
GLUSKƏ'BE

14. GLUSKƏ'BE IS DEFEATED BY A BABY

Gluskə'be	ga'mətc	ktci'se'ngbe
Gluskə'be	very	great man
pse'li'gi'si'ha'du	məzi'	wuse'ka'wan
many things he could do	all	he overcame
ktci'awa's'a' ne'sana'g'wzi'li'dji'hi	məzi'a''tc	
great beasts,	dangerous ones,	and all
ktci'mədə'olinowa' ²	wuse'ka'wə	be'dji'
great conjurers ²	he overcame,	even
kasəla'm'sən	wuse'ka'wə	ən'i''
the wind	he overcame.	"So!"

¹ It was believed even until recently by some of the older people that Gluskə'be would some day return and restore the country to the Indians; the expulsion of

udi'da'mən ni'a nda'tama awe'n a'yi'
he said, "I not any one there is
tən se'ka'wit nəp'h'e'nam udi'lan
but I conquer!" Then a woman said,
e'kwi'ni'da a'yu a'ven se'kask'
"Don't say that, there is one who will conquer-
you."

Gluskə'be i'dam awenaskwe'na se'ka'wit
Gluskə'be said, "Who is that who conquer me?"

udi'da'mən p'h'e'nam ni'a'ga ni'gwomnuk
She said the woman, "Indeed in my own wigwam
a'yu se'kask' Gluskə'be i'dak nəga'di
there is who will conquer you." Gluskə'be said,
"I want

nə'mi'ha nəp'h'e'nam udi'lan nəga'
to see him." Then the woman said, "Well, then,
a'lose ni'gwomnuk Gluskə'be i'dam
come to my wigwam." Gluskə'be said,
g'ha nədjina'mi'ha nodlo'san
"Yes, to see him." Then he went

wi'gwomuk nəma' be'djo'set una'mi'han
to the wigwam. When there he came, he saw
awa's'izal' dalimi'li'ha'dage nəp'h'e'nam
a baby there in his mischief. Then the woman
i'dam owa'was'is nda'haba gəse'ka'wə
said, "That baby cannot you conquer."

Gluskə'be udəbədə'lmu nəwawa's'is
Gluskə'be laughed. Then the baby

muskwe'ldamən tci'bago'kezin seska'demin
got angry, gave a great scream cried,
a'tama gi'zi'dji'gana muskwe'ldak
not could hush him he was mad.

nodi'lan p'h'e'nam ehe' Gluskə'be
Then said woman, "Ehe'!" Gluskə'be
agwedji'se'kawə Gluskə'be mi'na
try to conquer him." Gluskə'be again

udəbədə'lmu nəwa'wa's'is tci'bago'kezu
laughed, then the baby made a scream.

nəGluskə'be uga'digla'hama'wul
Then Gluskə'be tried to stop him

se'skade'mizi be'zəgwun e'lkwesit
crying himself still he kept on.

the Europeans to be accomplished by one sweep of the hero's foot forcing them into the sea.

² Mədə'olinu, professional conjurer.

udi'lan Gluskə'be nəgə'səgə'o ta'gwi
Said Gluskə'be, "Then let us both
se'skade'min'e na'tc Gluskə'be useska'-
let us cry!" Then Gluskə'be cried,
demin tci-bago'kezu na'lau se'skade'mi'na
gave a great scream, so thence they cried.
ma'alam' awa's'is e'k'wəpəzu nomi'li'ha-
At last baby stopped crying, then he
dagun a'was'is nəbi' sogə'wadun na'tc
made mischief baby, water spilling; then
Gluskə'be mi'li'ha'dagun mala'am'te
Gluskə'be likewise did mischief, until at last
a'was'is sawa'tu ola'bin awa's'is
baby got tired, he sat down baby,
əne'bi't udaldja'go'kan ma'nit'e
then there sitting there he defecated, then
kwə'lbadə'bo na'ga umi'djin nəGluskə'be
he turned around and ate it. Then Gluskə'be
se'ka'wun nedali'se'ka'wat Gluskə'be
was conquered, there he was conquered Gluskə'be
nda'tama udli'gi'zi'ha'dawun
not he could accomplish it.

TRANSLATION

Gluskə'be was a very great person. He did many things. He defeated all his opponents. Great dangerous beasts, all great magicians, he defeated. Even the wind he defeated. "So," he said, "I—why, there is no one but whom I can conquer." Then a woman who heard him said, "Better refrain from saying that; there is some one who will conquer you." Said Gluskə'be, "Who is he who can conquer me?" Said the woman, "Even in my wigwam there is one who will conquer you." Said Gluskə'be, "I want to see him." This woman replied, "Well, then, come to my wigwam." Said Gluskə'be, "Yes, I will go and see him." Then he went to the wigwam. Arriving there, he saw a baby in his usual mischief. The woman said, "This baby you are not able to conquer." Gluskə'be laughed loudly. The baby grew angry. He gave a scream; and, crying, he would not be hushed, because he was angry. Then said the woman, "Well, Gluskə'be, try

to conquer him." And Gluskə'be laughed again. Then the baby uttered another scream, and Gluskə'be tried to stop his crying; but he kept on just the same. Then said Gluskə'be, "So, let us both cry." Then he, too, uttered a scream, and Gluskə'be cried. So they were both crying and screaming. At last the baby stopped crying; but he began more mischief, he began spilling water. Then Gluskə'be did the same. They both spilled water all about. Soon the baby got tired spilling water and sat down. Forthwith he defecated, and then he turned around and ate it. Now Gluskə'be was conquered. Right there he was conquered; Gluskə'be could not do that.

15. GLUSKƏ'BE CAUSES HIS UNCLE, TURTLE, TO LOSE HIS MEMBER, AND RECOVERS IT FOR HIM

sala'ki bemo'sedit kpi' Gluskə'be
Once walking along in woods Gluskə'be
na'ga wusa'sizal' do'ləbal¹ umada'bana
and his mother's brother Turtle! they came down
ktci'si'buk udlaŋkwa'zi'na gi'zəŋkwa'-
to a big river; finally they cooked dinner; after-
zi'hi'dit umi'tsi'na gi'zi'pi'hi'dit
they had cooked, they ate. After they had eaten,
dali'uda'mona sala'ki elə'bi'hi'dit
there they smoked. Suddenly they looked
agə'muk si'buk una'mi'hana p'hə'nəmu
across the river, they saw women
me'dəbə'bazi'djik dali'tkasmo'ldi'na
coming down to the shore, there they went in bath-
ing.
ak'wa'dale awi'gi'na'wa do't'be p'hə'nəmu
Ak'wa'dale! He wanted to cohabit Turtle with-
the women.
i'dak nda'wəzəm² tanbet'e't ndla'lo'kan
He said, "Nephew, how please shall I do
we'dji gi'zi'be'su't'kawək ni'gik
so that can approach those

¹ Sculptured terrapin (*Chelopus insculptus*).

² It is interesting to note that the relationship terms employed here indicate Turtle to have been the hero's maternal uncle.

p'he'namu women,	ga'matc very much	nga'dawq'däbebi I desire to cohabit."	na'mes a fish	ki'napska'ldjæde big-bellied	eba'si in his middle,
udi'ïan He said	wza'si'zal to his uncle,	kdla'lo'ke'gatc "So finally you do this,	wu'däbäk on the head	gösa'p'tahan you spear him."	mala'm'te Then
tä'm'æze cut off	göbe'skuhwq'di ¹ your member ¹	na'ga and	aba's'ik on a stick	una'mihal he saw it	i'zame'gwe'su Fish-Hawk
kwu's'aga'k'w'hamän push it across."	näge'hel'a Accordingly	do'l-be Turtle	ki'napska'ldjal big-bellied	wsa'p'tahan he speared him	wu'däbäk on the head,
uga'dona'dun hunted for	kwe'nöha'n'dowa'kwak a long magic wood		gi-i gi'i! he rejoiced	wuli'dähasu Turtle.	do'l-be Then
aba'si stick,	na'ga and	abe'skuhwq'di his member	uda'mözämän he cut off	oba'skəzan' he cut open	na'mes'al the fish
na'ga and	ubi'za'mudun stuck it through	aba's'ik on the stick,	na'ga and	abe'skuhwq'di the member	e'bəgwa'tc on account of (the soaking)
agwu's'aga'k'w'hamän pushed it across.	nəbe'dək'w'hək Then, when it reached			wə'ba'gwəwəən it was shrivelled.	
eba's'təgwe middle of river,	aq aq!	nozan'k'hi'gəda'hin then jumped out	udi'ïan He said	Gluskq'be Gluskq'be	wza'si'zal to his uncle,
sko'tam a trout,	noba'gaha'dun then he grabbed it,	udl'mikwu's'i- he finally ²	glu'modu' attach it!"	əne'dudji Then so much	wi'zə'nəg'zit he hurrying
ha'done swallowed it	do'l-be Turtle's	ube'skwəhədi member,	do'l-be Turtle	gələma'ket to attach quickly	abe'skuhwq'di his member
ki'n'gini'la'wəle terribly greatly he got angry of it	do'l-be Turtle	e'bəgwa'tc on account ²	e'bəgwa'tc on account of it	wzu'skwi'p'tun belly up he put it	wzo'skwa't'e right upside down
se'si'la'wə he cried.	nəGluskq'be Then Gluskq'be	udi'ïan said,	abe'skuhwq'di his member	we'dji so that	ni'kwup' now
ge'gwus anything	ali'dəhə'zi think of it,	wulago'gətc for this evening	soskwa'tek upside down	abe'skuhwq'di member	e'bəgwa'tc on account of this
kəmə'sənəmən you will get it	kəbe'skuhwq'di your member."	nəme' Then he ²	ni'kwup' now	ali'wi'ïa he is called	do'l-be "Turtle
wi'a'dəhasin felt better	do'l-be Turtle.	nowelə'gwi'wik Then that evening	do'l-be Turtle	soskwa'los inverted member."	
Gluskq'be Gluskq'be	uma'dəmi'mən hired	i'zame'gwešəwal ² Fish-Hawk ²			
awa's'səna ³ to go torching for fish. ³	udi'ïan He said,	mo'zak "Don't	sap'taha'katc spear him		

¹ Literally, "gun."

² Osprey (*Pandion haliaetus*).

³ To fish at night from canoes with torches made of birch-bark which light up the depths of the river and also draw the fish so that the spearmen can see them.

TRANSLATION

Once upon a time Gluskq'be was walking along in the woods. His mother's brother, Turtle, was with him. They came to a big river, where they cooked a meal and ate it. After they had eaten, they smoked together. All of a sudden, looking across the river, they saw some women coming down to the shore to go in bathing. Turtle voluit copulare cum mulieribus very eagerly. Said he, "Nephew, what shall I do so that I may get near those women? Volui copulare very much." His uncle replied, "Cut off your member, put it on a stick, and send it across: that is what

you will do." So thus Turtle found a great long stick, cut off his member, and stuck it upon the end of the stick. Then he pushed it across the river underneath the water. When he had sent it half way in the middle of the river, lo, a trout jumped out of the water and grabbed and swallowed Turtle's member. *Ki'ni!* he was angry. So angry was Turtle, that he cried. Then Glusk'be said, "Don't think anything of it, for to-night we shall recover your member." Then Turtle felt more at ease, and that evening Glusk'be hired a Fish-Hawk to go spearing fish by torch-light. Said he to the Fish-Hawk, "If you encounter a great big-bellied fish, don't spear it in the middle, but hit it on the head." So the Fish-Hawk went spearing by torch-light. At last he saw the big-bellied fish, and speared it on the head. *Ki'i!* how Turtle rejoiced! Straightway he cut open the fish, took out his member. On account of its being in the belly of the fish so long, it was much water-soaked and wrinkled. Then said Glusk'be, "Hurry, stick it on, connect it!" And Turtle hurried, and quickly joined his member on; but he put it on his belly bottom side up in his haste, so that now Turtle has his member upside down. That is why the turtle is now called "wrong-side up member."

16. GLUSK'BE AIDS TURTLE
TO GET MARRIED; BUT TURTLE
GETS BURNED, AND TRIES IN VAIN
TO KILL GLUSK'BE

nodji'ma'dji'na nodlo'sana a'lnq'bai o'dene
Then they started out, then they went to a village
of people,

noda'li udji''tci'hi'wqna sa'ngama'ke
and there they came as visitors to the chief
ka'l-u''¹ ka'l-u'' lowa'udo'zal nado'l'be
Auk.¹ Auk had three daughters. That Turtle

¹ Supposed to be Great Auk (*Plautus impennis*) or perhaps Razor-Billed Auk (*Alca torda*).

² The formal proposal by means of wampum. Some male relative, in behalf of the suitor, carries a belt, collar, or handkerchief full of wampum to the mother of

o'li'na'wan pe'sagowal na'kskwal udi'lan
liked one girl. He said
uda'wqzamal Glusk'bal nda'wqzom
to his nephew Glusk'be, "My nephew,
nda''tcwelma nabe'sago na'kskwe
I want that one girl
ewq'si'sawit ni''kwup' ni'a
youngest. Now I
nda''twe'ldamən gi'a ka'l'u'lwewin² i'dak
wish you to propose."² Said
Glusk'be əni'' ni'atc ka'l'u'lwewul
Glusk'be, "So! I will propose for you."
gehe'l'a wela'ngwi'wik ogəl'u'lwən
Accordingly at evening he proposed
Glusk'be uli'dəha'ma do'l'be na'te
Glusk'be. He was accepted Turtle, right away
uni'ba'winə ki'i'+ mam'ho'nagan
they married. *Ki'i'+* a big dance
na'ga o'manaska's'in do'l'be nəmi'tso'ldin
and provided a feast Turtle. Then they ate
na'ga pa'poldin ne'ngama'di'hi'din'
and played games and running-races,
na'ga eli'gəda''holdin Glusk'be udi'lan
and also jumping. Glusk'be said
wza'si'zal ki'a'tc wi'dji'gəda'hi
to his nephew, "And you join in jumping,
k'wskwi'dji'gəda'hi kəsi'l'hos wi'gwom
jump over the top your father-in-law's wigwam
ka'l-u'' sa'ngma'wi'ga'mik'w nsə'da
Auk the chief's house, three times
k'wskwi'dji'gəda'hin ke'nuk q'da
jump over it, but no
a'ngkwomu'k' nsə'da ki'i'+ edu'dji
more than thee times." *Ki'i'+* when
spi'gəda'hit do'l'be məzi' omə'łhi'na'wal
over the top he jumped Turtle, all were surprised
e'dudji spi'gəda'hi'lit do'l'bal məzi'
when he jumped over Turtle. All

the girl desired, at the same time delivering a commendatory speech. If the suit is favorable, the wampum is accepted; otherwise it is returned. This procedure constituted one of the few ceremonies in the native life of the region.

wnə'k'anəgə'mi'hə he outstripped them	ski'no'sa' the youths.	edu'dji Then so	ki'səsi'nohodit they had lain down, to grow	udli'dəhəman he wished,	madje'gənətc "Commence also-
bəli'dəhə'sit he felt proud.	do'l'be Turtle	i'dak he said,	nda't'enəgə'k'w "That is not my-	limit!"	
nəmi'na Then again	udli'gəda'hin he tried to jump,	nəGluskə'be then Gluskə'be	do'l'be Turtle	abə'skuhwədi his member.	ma'lam' Then
udli'dəhə'man caused him by wishing,	nəbi't'e'sin "Get caught	na'ga and	ude'dəbi'gwunag'zo'təgun it became as long as to reach to his head.	to'gi'fat He woke up	
gəbəni'fan fall."	a'nəbə'ndje'fan ¹ Then he fell (the rascal), ¹	na'ga and	pema'kwasi'gwa'wen lying alongside of him some one	eli'dəhasit he thought (it was)	
skwude' (in) the fire	zu'sk'wte'sin lay on his back,	məzi' all	Gluskə'be Gluskə'be	ga'o sleeping;	agwi'lonət he felt of him, he said,
wi'kwu'tkəde'k wrinkled dried	bə'skwan his back.	nəwe'dji That's why	ki'i'+ "Ki'i'+	ule'wəgan his heart!"	wewa'mada'mən He felt of it
a'li'guk looks so	do'l'be turtle	ubə'skwan his back	ni''kwup' now,	eda'l'te'sək there it beating,	uni'se'kwak'w his knife
awa'katc Hardly	ugi'zi'kaba'kana'l he could snatch him out	kəl'u' Auk	sesala'ki All of a sudden	uzə'p'tahan he jabbed him.	ne'dudji Then
udalu'səgul his son-in-law	do'l'be Turtle.	wewi'dəhə'mən He knew	tci'ba'gəwet he gave a cry,	agee'+ "Agee'+	ya'' ya''!
uda'wəzəmal his nephew	ne'li'ho'go't so was causing it.	amyskwi'dəhə' He got angry with-	a'nsəma right square	ude'zək'w'təhe'mən he had jabbed it through	ube'skuhwədi his member.

TRANSLATION

After this they started out, and went to a village, where, as strangers, they entered the chief's house. Auk was the chief. Auk had three daughters. Now, the Turtle took a liking to one girl; so he said to his nephew, Gluskə'be, "Nephew, I should like that particular girl, the youngest one; so now I want you to propose for me." Gluskə'be replied, "All right, I will propose for you." So that night Gluskə'be sent the proposal-wampum to the chief for Turtle, and he was accepted. Right away they got married. *Ki'i'!* a splendid dance and a great feast were furnished by the Turtle. The people ate and played games, running races and jumping. Then said Gluskə'be to his uncle, "Now you jump in the contests, too. Jump over your father-in-law's wigwam, Auk's, the chief's house. Jump over it three times, but not more than three times."

¹ The first degree of objurgative emphasis in verbs, translated ordinarily nowadays as, "Then he fell, damn him!" The objurgative element here is *-dj-*, a still more forceful element is *-djale-*, and the ultimate is *-djalegidi-*.

Ki'i! when Turtle jumped over the top of Auk's wigwam, all the people were greatly astonished. He beat every one in jumping. And he became very proud, this Turtle, and said, "Oh! that's nothing." Then he tried to jump again. Now Glusk \acute{a} 'be, by thinking, caused him to get caught in the wigwam-poles of Auk's house; and there the rascal stuck, and soon fell into the fire, where he lay on his back. His back was all wrinkled and dried. That's why the turtle's back is so nowadays. Auk, indeed, could hardly snatch his son-in-law from the fire. Turtle knew that his nephew was the cause of his trouble, and so got angry with him for what he had done. Turtle was very much ashamed, and, besides, very angry; so he made up his mind to kill Glusk \acute{a} 'be that evening. That evening he said to his nephew, "To-night we shall lie down together." Accordingly they slept together that night. Now, Glusk \acute{a} 'be knew what Turtle was planning. So, after they had lain down, Glusk \acute{a} 'be, by thinking, caused Turtle's member to grow very large. So Turtle's member began to grow very large indeed, until at last it got to be as large as his own body, as tall as his head. When he woke up, Turtle thought that the object lying beside him was Glusk \acute{a} 'be, sound asleep; so he felt of him, and said, "*Ki'i!* his heart throbs." He could feel the pulse beating in his member. Then he took his knife and all of a sudden stabbed it. He made an outcry. "*Agee' +ya'!*" Point blank he had jabbed his knife through his own member.

SECONDARY HERO-TRANSFORMER TALES

I. LONG-HAIR (KWUN-A-WAS) IS ABANDONED BY HIS PARENTS, AND IS RAISED BY HIS GRANDMOTHER, WOODCHUCK

wa''ka na'ləmāk me''təgwik pan'awa'-
Far up river at head of Penobscot
mske'u'tuk'w nq'wat e'i'gəsa o'dene
River long ago where was village

ali'wi''tazu called	q'zwazo'ge's'ak Crooked-Channel	ni'wi'gi'za there lived
ktci'sa'ngamo great chief	a'li'wi'zo named	nək''tata'wit Lone-Light,
gi'nha'n'do great magician	na'ga and	gi'ni'nag'wzu very powerful
gizi''doha'nigəzo'sa beloved by his people;	na'ga and	taba'wus seven
une'mona his sons.	nə'gwudəs Six	gi'ni'nag'wəwək were powerful,
ke'nuk but	nihimosa'dji na these he loved;	ke'nuk but
mədə's'q the youngest	pi'waba's'u small,	ni'lil a''tama that one not
amosa'dji'na he loved	e'bəgwa'tc so much that	ami'lwə'na he gave him away
wuzu'gwu's'a to his mother-in-law	moni'mkwes'uwəl' Woodchuck.	nemoni'mk- Then Wood-
wes'u chuck	oma'dje'gənan raised him	o'kwe'nasal' as her grandchild,
nodli'wi'tan then called him	Kwun'a'was Long-Hair,	wutc eli'wli'guk for so nice (was)
ubi'e'somal' his hair,	ga'matc very much	omosa'dji'na she loved
o'kwe'nasal her grandson,	uzam because	una'mi'ta'wən she saw him
e'li how	ga'di going to be	gi'nhan'do'wi'lit great magician.
ki'mən taught him	e'li how	ka'dona'lut to hunt
pəla't'e nta'm'ka the very first of all	e'li how	po'nəma'wut to set snares for
ma'təgwe''s'u rabbit.	be'dji'leo Came here	kado'powq'gan a famine,
nə'məs'i' then all	mədje''kenoldi'na left the place	a'lnq'bak the people.
noda'li Then there	nəga'la'na they abandoned	moni'mkwes'uwəl' Woodchuck
na'ga and	kwe'nasal her grandson.	na'ga ma'djega'don'ka And began to hunt
Kwun'a'was Long-Hair,	pəla't'e first of all,	ma'təgwes'uwəl' rabbits

ogadona'lq to hunt,	we'dji is that	kisimi'tsi'dit they could eat.	q'gi'matqba'was remarkable seven	no'lka' deer	ne'la'dji'hi killed.
nəKwun'a'was Then Long-Hair	uda'tcwe'ldamq wanted	o'kəmas'al' his grandmother	dəna'skwe "How is it,	no'kami grandma,	a'nda mi'na not more
udli''tagwun to make him	tə'mbial a bow	na'ga ba'kwal and arrows	tə'ma ai'wi'yak anywhere exist	a'lnəbak people?"	moni'mkwes'u Woodchuck
we'dji so that	gizi'bmat he could shoot	madji'les'uwal partridges.	seska'demin cried	si'pki' for a long time	dəbi'dəhasu she pondered
moni'mkwes'u Woodchuck	udli'han made for him	tə'mbial na'ga bow and	moni'mkwes'u Woodchuck	mala'm'te then	i'dak nkwe'nas "My grandchild,
ba'kwal nta'mka't'e arrows. The first time	ki'u'set he walked about (hunting), ¹	Kwun'a'was Long-Hair	ai'wak there exist	kəda'gik other	a'lnəbak ki'u'natc people,— your and my
q'gi'matəba'wus remarkable seven	ne'ladji'hi killed	madji'les'uwal partridges.	kəda'lnəbe'mnawak our people (relatives),	ke'nuk but	i'yu here
e'dudji So much	wli'daha'sit she rejoiced	moni'mkwes'u Woodchuck	eda'li'nəga'lnagoban is where they abandoned us	we'dji so that	gwaskwa'ləmiak starve to death,
e'bəgwatc' on account of it,	bə'məge' she danced.	moni'mkwes'u Woodchuck	aso'ke in spite of it	gəbma'uzi'bəna we are living	e'skwa yet.
kwe'nus'al to her grandson,	ə'n-i' "Now,	kwe'nus'is na'ga little grandson! and	a'lmot'ha'doba'nik They moved away	ala'gwi in direction	we'dji whence
pmauzi'nəna we shall live	ni this	ni''kwup' now	ka'dona'lan you will hunt	sq'ḡkhi'lat comes out	gi'zo's ² the sun. ²
ktci'awa's'ək big animals	ni''kwup' now	kəmi'lan I shall give you	ktci'so'beguk the great ocean	ayo'lduwak they exist.	məzi' All
kəmo'sumsal your grandfather's	uda'təmbial his bow.	nəmoni'mkwes'u Then Woodchuck	man there went with them."	udali'wi'dji'fana nəKwun'a'was	Then Long-Hair
omu'skə'nəmən took out	mi'gəna'gwe a bark vessel,	udli'k'hasin searching	udi'damən said,	ni''kwup' "Now	ngwi'la'uhan I shall search for them,
odji'mo'skənq she took from it	wə'mbiga'ni'ye' ¹ white bone made (ivory) ¹	tə'mbial bow	nəga'di I want	na'mi'hək to see them	ndalnə'bemək my people."
na'ga and	sa'wonal flint arrows,	nodi'lan then she said,	udi'lan Said	moni'mkwes'u Woodchuck	o'kwe'nas'al to her grandchild,
wa that	tə'mbi bow	kmo'sumsal your grandfather	ga'matc "Very much	nəgwi'te'ldamən I am afraid	anda' not
nə Hence	ni''kwup' now	məsi'dan all whatever	kəna'mi'ho'ləwan I shall see you,	wzam because	nə'nəgwutc some
awa's beast	a'tamatc never	kəbu'lgu escape you."	ma'dji'se'nəbak are bad men	ki'dji'ak your brothers	ka'dona'lgogətc seeking your life
nta'm'ka't'e The first time	gi'wi'fat he went about,	Kwun'a'was Long-Hair	na'mi'uske when they see you	kda'tcwi you must	wuli'sko'hoda'mən take good care.

¹ Described as a composite bow made of three lengths of ivory lashed together.

² The east.

ni'snoldji o'denal e'tcwi'adodjosa'nil
 There will be two villages equally to be passed-
 through

ni'ilil səpka'mane kəbma'uzi ni'kwup'
 these if you succeed with you will live. Now

kdā'tcwi' ni'a wi'djo'keməl
 must I help you."

nəmoni'mkwes'u udli'kha'sin mi'gəna'gwik
 Then Woodchuck searched in a bark vessel,

omā'skənəmən kə'dəgwa'bi'zun udi'lan
 she took out a belt. She said,

i'yu da'nteliktwe'ldamən kdli'-
 "Here whatever you wish it will,

gi'zabeda'mən i'bi'tde kəlo'ldamən
 obey you, only speak to it

e'li'tcwe'ldamən nagasi'bi Kwun'a'was
 what you wish." Then Long-Hair

udi'lan o'kmas'al mo'za'k
 said to his grandmother, "Do not

nsa'hi'katc nda'gwe'dji' nenawe'lməsi'
 worry about me, I shall try to take care of myself

gweni'la tcumi'na be'dji'la udi'lan
 while going. Surely again I shall come." He said

o'kəmas'al o'wa noda'məgan
 to his grandmother, "This my pipe

kan'əga'dəmo'lan pənapskwa'sən o'wa
 I leave with you, stone pipe, this

gəbo'nən elkwe'si'nən nəkədəbi'na'wan
 place in your bed as you lie down, and you watch it.

tən gwe'ni' ni'wigit mo'za'k sa'hi'kat
 As long as it is empty, don't worry;

azo'ke na'mi'ha'de udo'ta'obən
 but, on the other hand, if you see it contains

paga'kan kə'dəbi'na'wan nə'djən
 blood, watch it, for then

eda'li da'yine'sa' sə'nəgwa'k ke'nuk
 there is present danger, but if

ā'nda psa'n'əbekwe nəbma'uzin nizna'bi
 not it is full, I am alive, soon

be'dji'le
 I shall come back."

TRANSLATION

Far up the river, at the head of Penobscot River, where there was a village called Crooked Channel, there lived a great chief named Lone-Light. He was a great and powerful magician, beloved by his people, and he had seven sons. Six were strong, and these he loved; but the youngest was small, and that one he loved not. On this account he gave him away to his mother-in-law, Woodchuck. Then Woodchuck raised him as her grandchild, and called him Long-Hair, for he had such nice hair. Very much she loved her grandson. Then she taught him how to hunt beasts, first of all how to set snares for rabbits.

There came a famine, and all the people left the place and abandoned Woodchuck and her grandson. Then Long-Hair began to hunt. First of all, rabbits he hunted, so that they could eat. Then Long-Hair wanted his grandmother to make him a bow and arrows, so that he could hunt partridges. Woodchuck made for him a bow and arrows. The first time he went about, Long-Hair, strange to say, killed seven partridges. So much Woodchuck rejoiced on account of this, that she danced, and said to her grandson, "Now, little grandson, indeed we shall live from now on. You will hunt big animals. Now, I shall give you your grandfather's bow." Then Woodchuck took out a bark basket. Searching in it, she took out a bow of ivory, and flint arrows, and said, "Grandson, that bow is your grandfather's bow. Henceforth whatever beasts you may see will never escape you." The first time he went about, Long-Hair, strange to say, killed seven deer. "How is it, grandmother, that no more people exist anywhere?" Woodchuck wept; and for a long time she pondered, then she said, "My grandchild, there do exist other people,—your relatives and my relatives,—but they abandoned us here to starve to death. In spite of it, however, we are living yet. They moved away in the direction whence comes up the

sun. Now, near the great ocean they still exist. All our kin went there with them." Then Long-Hair said, "Now, I will search for them, for I want to see my people." Said Woodchuck to her grandchild, "Very much I fear that not again shall I see you, because some are bad men, your brothers, who will seek your life when they see you. You must take good thought, for there will be two villages equally to be passed through; and if you pass these, you will live. But now I must help you." Then Woodchuck searched in a bark basket, and took out from it a belt. Said she, "Here! Whatever you wish for, it will obey you if you only say to it what you wish." Then Long-Hair said to his grandmother, "Do not worry about me. I shall try to take care of myself on my journey. Surely I shall come again." He said to his grandmother, "Here is my pipe; I shall leave it with you, my stone pipe. Place this in your bed as you lie down, and watch it. As long as it is empty, worry not; but should you see it contain blood, watch it well, for then danger is present before me. But if it does not become full, I am still living, and shall soon come back."

2. LONG-HAIR STARTS OUT
IN SEARCH OF HIS PEOPLE, AND OVERCOMES
THE BAD PEOPLE OF THREE VILLAGES

nəKwun'a'was Then Long-Hair	omadje'lan went away	agwi'la'ohan to seek
udalnə'bemal his people,	elmo'set going along	ta.ba'was seven
ke'sogna'ki'wik days ends	abe'djo'san he came	o'denek to a village.
ubi'di'gan He entered	ni'ta'ma'tek the first	wi'gwam wigwam,
wli'daha'suwak they rejoiced	ktci'pəlu'sis old man	na'ga and
tci'phe'nam old woman.	udi'lan a They said	Kwun'a'wasal to Long-Hair,
ga'mətc "Very much	ni'u'na we	sa'nəgwat dangerous
		i'yu here

ndode'nen a our village,	ga'mətc very	ma'dji' bad	se'nəbe man
sə'gəma chief	oga'dona'lan ¹ he tries to kill ¹	məzi' all	dən who
be'djo'set come	udode'nenuk to his village,	de'bənuk soon	gəbe'dji- they will come to-
nədji'p'hoge get you;		ko'li'sko'hodamən you take good care for yourself,	
kadona'lguk they want to kill you;	kəwi'djo'kəmzi' you help yourself	təga'gi' as much as	
bəgwa'ta'wan you are able to."	tebedjo'san Then came	ni'zwak two	
se'nabak men	udi'da'mən a they said,	kənə'dji' "We are going	
kadona'lan a to kill	tama'kwe beaver	nəgwazəbe' in the-	
msi'sək little pond."	udi'da'mən He said,	ni'a "I	dli'lan will go."
pəlu'səsis The old man	udi'lan said,	ni'a'tc "And I	kwi'djo'kəmal will help you.
ta.ba'was Seven	se'nəbak men	ki'gi'mi' secretly	ndla'gi'man I ordered
kəso'sana to go along."	omadjabo'si'na They all started to where	tama'kwe beaver	
e'i't was.	e'ləbit He saw	Kwun'a'was Long-Hair,	ktci' big
nəgwa'səbem lake	e'ləməga'me'k along the lake;	una'mi'hən he saw	
ktci' big	wa'djowal mountains.	nodi'ləgun They told him	yu'hi' these
a'lnaba people,	nə wa'sis'e' "That	tama'kwe nest	wza'mi' of beaver too
a'gwane'gi'zəgat late in the day,	se'batc' but to-morrow	kmo'dnana we will attack him	
tama'kwe beaver.	yut Here	kda'tcwi' must	ka'dəguni'- we stay over
dī'bn a night."	ma'nit'e Then	wulə'gwak they lay down	yu'gik these
madji'a'lnəbak bad people	be'mələgwək on the glare ice.	na'tc Then	

¹ This verb is used in the sense of "hunting down," "preying upon," in reference to game-animals.

Kwun'a'was Long-Hair	senq'bema his men	olq'gwana lay down	ni'una that we	ne'mi'holek'w see you,	ke'nuk but
pəgw'a'mik on the ice.	nagazi'bi' At the same time	uda'do'kso'ldi'na they told stories	ka'dona'lguk they seek your life	nda'lnqbe'mnawak our people,	ni'u'natc' and our
a'bədelmo'lduwak they were laughing.		nəKwun'a'was Then Long-Hair	madji'se'nqbe bad man	sq'ngəma chief	de'bəne soon
wudəgw'a'bi'zun his belt	wi'sekhoso'ldi'na covered them,	na'g- and	nadji'p'hoge get you	kda''tcwi' you must	ko'li'ne'nawe' take good care for
a'tc also	ne'gəma they	uda'dokso'ldi'na told stories	na'ga and	lmas'in yourself."	tebe'dji'nadji'p'hogon Then came for him
uda'bədelmo'ldi'na laughed.	mala'm'te Then	ktci' great	gi'fak stillness	udi'əgo He was told,	kna'dahe'oldi'bna "We will engage in sport
kəda'gik the others,	a'lnqbak people	məsi'te all	kwa'skwadjo'- froze to-	gi'zi''pit reached	oma'djewi'djo''san he went with them.
ldowak death	ma'dji'a'lnqba' bad people.	ne'gəma'skwe Then they	ktci'bə'n'təguk a great rapid.	udi'fanə They said	Kwun'a'wasal Long-Hair,
Kwun'a'was Long-Hair	na'ga and	usenq'bema his men	nehe'' Now,	debo''se embark in the canoe!	ki'a You
dje''kwəni' all night	gao'ldowak slept.	nəmə'djabo'si'na Then they went	ni'ka'n'ke get in the	debo''san bow!"	
o'denek to the village,	məsi'awen every one	uli'dəhasu rejoiced	agwi'dənuk into the canoe,	noda'mi'la''kana then they pushed him off.	nəgwə'- Then
nek'a'nehe'dit that they overcame	ma'dji' bad	a'lnqbak people.	dagwa'bi'zun his belt	una'stun he put on,	udi'fan he said
bə'məgə'na They danced	a'lnqbak the people,	edu'dji' so much	ugə'dəgwabi'zun to his belt,	kdli'ha'lgwebna "We will drift down."	nə Then
wuli'dahasə'ldi'hi'dit they rejoiced		e'bəgwatc on account of it	moni'mkwe'su Woodchuck	e'lqbit looking	uda'məngan at her pipe
mə'wi'mi'tsoldowak they held a great feast.	mi'na Again	odji'madjin departed	ta'obe in it was	paga''kan blood,	seska'demin she wept;
Kwun'a'was Long-Hair,	mi'na again	təba'was in seven	nkwe'nəs "My grandchild	sa'gi' severe	mi''ko'kam is in danger."
kesogna'ki'wik days' time	obedjo''san he came	kəda'k to another	nodə'bi'na'wun Then she watched it	uda'məngan her pipe.	mala'm'te At last
o'dene village,	mi'na'te then again	obi'di'gan he entered	ni'tama''tek the first	si'nki'fe it went dry	uda'məngan her pipe.
wi'gwəm wigwam,	mi'na again	tci'a'lnqbe an old man	na'ga and	onagi'gədahi'n jumped up,	obə'məgan she danced,
tciphə'nəm old woman	uli'dəha'suwak rejoiced,	mi'na again	kwe'nasis "My little grandchild	pma'uzəs'u is living!"	
udi'fanə they said	Kwun'a'wasal to Long-Hair,	no'li'daha'si'bna "We rejoice	Kwun'a'was Long-Hair	madja'hələgwan began to drift away	ba'n'təguk into the rapids.

malə'm'te səbi'ha'ləgwe udjis'a'gəbi'an
Then safely he drifted through, he paddled ashore
umə'djeni'gəp'tun nalə'muk uni'ga'nuk
he began to carry his canoe up river on the portage.
nəməbe'dji'ət udi'fan yu'hi'
When he arrived there, he said to them these
mə'dji'a'lnqəba gə'mətc wi'gawə'djen
bad people, "Very much I like the sport,
mi'na a'lehalgo'di'nə məsi'te nodi'fan
again let us drift down." All then he told them,
a'eda teba'basik'w gə'mətc səgəso'ldowak
"Well, you get in." Very much they were afraid,
ke'nuk tcwi'dəbə'bazək a'lehalgo'di'n'al
but they had to get in. They drifted down.
məsi'te nəgi'ka'nəgak məsi'te
All were killed. All
sukskətcəgi'haso'lduwək omə'djin o'denek
they were ground to pieces. He went to the village
pə'təgi' mi'na wuli'dəhaso'lduwək
back again, they rejoiced
e'li'neka'təhat ktaha'n'dowək mə'dji'a'-
for killing the great magicians bad-
lnqəbak e'bəgwətc obə'məgana nə'ga
people, on account of it they danced and
ami'tso'ldi'na
feasted.
mi'na odji'mədjɪn tabə'was
Again he went away, seven
gə'sogəna'ki'wik be'djo'san kəda'k
days' time he came to another
o'dene mi'na obi'di'gan ni'ta'ma'tek
village, again he went in the first
wi'gwam yuo'dene i'sigəni tci'kte
wigwam. This village one side was quiet,
a'tcsi'ga'ni nə'ska'təgəwat wuli'dəhaso'-
the other side was uproarious; they-
lduwək e'bəgwətc bə'məgan uga'gəhi'-
rejoiced on account of it a dance, they were-
ki'hawa yu'hi' kəda'gi'hi a'lnqəba
tormenting these other people
a'gəmo'dene uga'gəhi'ki'hawa wə'm
across the village, they were tormenting because

agwi'təlmə'gawə ni'yu' edə'li'wədjɪ'-
they were afraid. Then here where coming-
tci'həwə't udi'ləgo nəni'u'na metci'mi'
from he was told, "So we always
e'təgək ndode'nenə ngə'dəməgi'ho'-
so are doing our village, they abuse-
gonawək wə'm nəgwi'te'lməna'wan
us because we are afraid of them,
e'li' gi'nhan'do'ldi'dit mədji' sə'ngəmə
such great magicians are they, the bad chief
nə'ga wsenə'bemə udi'ləgun de'bənək
and his men." He was told, "Very soon
gəbe'dji'nədjɪ'p'hoge wə'm ka'dona'lguk
they will come to get you because they seek your-
life.
ni'kwup' kolɪ'nenəwə'ləməsin gə'hela'te
Now, take good care of yourself." Accordingly
nə'nəgə'e'was be'dji'nə'djɪ'han sə'nəbe
soon after he came for him a man
be'dji'ət udi'fan Kwun'a'wasal nehe'
coming said to Long-Hair, "Now,
ni'dəbe kəbə'po'ldi'bəna'gwa kədebe'-
my friend, we are going to play they say, we will-
skwomha'di'bnə¹ Kwun'a'was udi'fan
play ball.¹ Long-Hair said to him,
ke'hel'ət ni'dəbe ndli'fan ni'atc
"Surely, my friend, I shall go, for I
nəwi'gi' ebe'sk'whə'mə nomə'gənən
I am fond of ball." Then he picked
tabə'was sə'nəbə ke'so'se'dji'hi
seven men to go with him.
e'lməbo'sihidit Kwun'a'was gi'zi'dəmi'p'han
While they were going, Long-Hair took and broke-
off
kwə'nə'skwondə'gwi'zəl nə'ga udalə'm'sa'-
the tip of a spruce-branch, and put it in his-
hasin be'djo'set edə'li ebe'skwomha'-
bosom, coming there they played-
di'hi'dit udi'ləgun nehe' ni'dəbe
ball. He was told, "Now, my friend,

¹ Lacrosse. This game was formerly played after the Iroquois manner.

yu'gi'lwala'gwi nu'dalaba'si'na Kwun'a'was
 this is your direction." Then they went Long-Hair
 na'ga wi'daba' ugi'za'dji'na no'wa
 and his friends ready to play, then that
 ktaha'n'do ube'djip'han ebe'sk'w'ha'
 magician brought the
 maganal na'ga udla''kan ktaha'n'dwi
 ball and threw it down, a magic
 wa'sagag'a'dap mani't'e madje'gwe'le
 empty head, skull. Then it began to roll
 ktaha'n'dowi wa'sagag'a'dap na'lau
 the magic skull. Then
 oma'dnaga'na wa'sagag'a'dap mala'm'te
 it attacked them the skull. At last
 ubet'ko'gona gwa'li' ktc'i'so'beguk
 it drove them near the great ocean,
 me''tagwe'dji'lak kwesag'wei'k nedu'dji'
 to the end of a point of land. Then so
 Kwun'a'was gada'ksko'dak masi'w'zuz'kskam-
 Long-Hair kicked it all smashed to
 ki''teka'man ne'dudji Kwun'a'was
 pieces. Then Long-Hair
 memla'uclmit i'dak Kwun'a'was ak'wa'dale
 gave a great laugh. He said, Long-Hair, "Oho!
 ni'dqbe bo'skoli'zäs'u ebe'sk'w'ha'magan
 my friend, a very tender ball
 tce'na o'wa ni'a ndabesk'w'ha'magan
 let us this my my ball
 agwe'tskoha'lane ni'yomo'skip'han
 let us try." Then he took out
 kwan'a'skwonda'gwal näbe'gäs'ik
 his spruce-branch tip. When it struck ground,
 madje'gwe'le kada'k wa'sagag'a'dap
 it began to roll another skull
 näwö'mbiga'ni'ye ma'n'ite ma'djeba'
 that of ivory. At last it began
 gahadq'mu nda''tama ugi'zi' tca'n'
 to bite, not could they kick
 tekamo'na ktaha'n'dowak ma'l'am
 it away the magicians. Then
 abe'tpo'lagona näbi'k so'beguk mani'
 it drove them to the water in the ocean, then

tca'uwapigidaho'lduwak näbi'k
 they jumped all into the water.
 begäs'o'ldi'dit ktciname''si'la'ulädowak¹
 Where they struck they were transformed into big-
 fish.¹
 näKwun'a'wasal wuin'a'dodöma'wona
 Then Long-Hair they begged of him
 uni'dja'nowa wulege''si'zowa'² näKwun'a'was
 their children's little breech-cloths.² Then
 Long-Hair
 udi'lan nda''tama kämi'lo'nak wza'm
 said, "Not I shall give them to you because
 e'li'gadona'li'ek'w be'dji' na'dode'kolek'w
 that you sought my life coming to visit you.
 nawa'doge no'djibe'dji'la no'dji'na'-
 A long ways I came from in order to see
 mi'hyo'lek'w ki'löwa ni'dji'ak näni''kwup
 you, you my brothers. But now
 ndje'li'bma'uzi'ek'w ni'dji'a'steke'si'ek'w
 hence so you shall live you shall never increase."
 wuli'dähaso'ldi'wi'na Kwun'a'was ni'dqba'
 They rejoiced Long-Hair his friends.
 bö'mäga'na na'ga mi'tso'ldi'na
 They danced and feasted.

TRANSLATION

Then Long-Hair went away to seek his people. Travelling for seven days, he came to a village. He entered the first wigwam; and an old man and woman in it rejoiced, and said to Long-Hair, "We are very dangerous here in our village. A very bad man is our chief. He tries to kill all who come to his village. In a short time they will come to get you; so take good care of yourself, for they seek your life. You help yourself as much as you are able to." Then came two men. They said, "We are going to kill beaver in the little pond." Said he, "I will go too." The old man said, "And I will help you. Seven men secretly I ordered to go along with

¹ Becoming sharks.² The sharks asked for these as a means of recovering something to enable them to restore themselves by their magic.

you." Then they all started to where the beaver was. Long-Hair saw a big lake, and along the lake he saw a big mountain. Then they told him, these people, "That is the nest of the beaver. It is too late in the day now; but to-morrow we shall attack him, the beaver. We must stay here over night." Then they lay down, these bad people, on the glare ice, and Long-Hair and his men lay down on the ice at the same time. They told stories and were laughing. Then Long-Hair covered them with his belt. And they too told stories and were laughing. At last a great stillness came over the other people. They all froze to death, the bad people. Then Long-Hair and his men slept all night; and they went to the village, where every one rejoiced that they had overcome the bad people. They danced, and the people rejoiced so much over it that they held a great feast.

Again Long-Hair departed; and again, in seven days' time, he came to another village; and then, again, he entered the first wigwam; and again an old woman and an old man rejoiced; and again they said to Long-Hair, "We rejoice that we see you; but our people seek your life, and our chief is a bad man. Soon he will come to get you. You must take good care of yourself." Then came for him some men; and he was told, "We will engage in sport in the little rapids." After he had eaten, he went with them, and they reached the Great Falls. And they said to Long-Hair, "Now get into the canoe. You sit in the bow." He got into the canoe, and they pushed him off. Then he put his belt on, and said to his belt, "We will drift down."

Then Woodchuck, looking at her pipe, saw in it blood, and she wept. She said, "My grandchild is in severe danger;" and she watched it, her pipe, and at last the pipe went dry. Then Woodchuck jumped up, danced about, and said, "My grandchild is still living!"

Long-Hair then began to drift away into the rapids. At last safely he drifted through and paddled ashore, and he began to carry

his canoe up the river on the portage. When he reached them, he said to these bad people, "Very much I like the sport; let us drift down again." Then he told them all, "So, you get in." They were very much afraid; but they had to get in, and they all drifted down and they were killed. They were ground to pieces, all of them. Then he went back to the village again, and they rejoiced for the killing of the great bad magicians, and on account of it they danced and feasted.

Again he left, and in seven days' time he came to another village; and again he went in the first wigwam. In this village one side was quiet, and the other side was uproarious. On account of it a rejoicing and a dance were being held. The latter were tormenting the other people across the village; they were tormenting them because they were afraid. Then, as he came up here, he was told, "Thus they are always doing in our village; they abuse us because we are afraid of them; such great magicians are they, the bad chief and his men." He was told, "Soon they will come to get you, because they seek your life. Now take good care of yourself." Accordingly, soon after a man came for him, saying as he came up to Long-Hair, "Now, my friend, we are going to play; we will play lacrosse." Then Long-Hair said to him, "Surely, my friend, I shall go, for I am fond of lacrosse." Then he picked seven men to go with him; and while they were on the way, Long-Hair took and broke off the tip of a spruce-branch and put it in his bosom. When he reached the place where they played ball, he was told, "Now, my friend, this is the direction of your goal." Then they went, Long-Hair and his friends, and were ready to play. Then the magician brought the ball and threw it down. It was a great magic skull. And it began to roll, this magic skull, and it attacked them, and at last it drove them near the great ocean to the end of the land. Thereupon Long-Hair kicked it, and smashed it all to pieces. Thereupon Long-Hair gave a great laugh. Said Long-Hair,

"Ho, ho, my friend, such a tender ball! Let us try this, my ball." Then he took out his spruce-branch tip; and when it struck the ground, it began to roll, another skull of ivory. At last it began to bite. The magicians could not kick it away. Then it drove them to the water into the ocean, and they all jumped into the water. When they struck, they were transformed into big fish, sharks. Then they begged of Long-Hair the breech-cloths of their little children; but Long-Hair said, "I shall not give them to you, because you sought my life when I came to visit you. A long distance I travelled in order to see you, my brothers, but henceforth thus you shall live. You shall never increase." Long-Hair and his friends then rejoiced. They danced and feasted.

3. LONG-HAIR FINDS A GOOD VILLAGE, AND DOMESTICATES THE DOG

nodji'madjin Kwun'a'was nona'stun
Then he went away Long-Hair; then he put on
a'gudəgwa'bi'zun na'ga udi'da'mən
his belt and said,
kda'tcwi' bedjo'sebna no'kəmasəge'
"We must come back to grandmother
pe'mlə'ngwik ge'lat'e be'djosak
this evening." Straightway they came
o'kəmasəge' moni'mkwe's'u e'dudji
to his grandmother Woodchuck; so much
wuli'dəhasit moni'mkwe's'u e'bəgwa'tc
rejoiced Woodchuck on account of it,
seska'demu nodo'dala'si'min Kwun'a'was
she wept. Then he rested Long-Hair,
taba'was geso'gəni ka'o me'məgwa'sit
seven days he slept. When he had enough,
mi'na o'kəmə's'al' udi'fan mi'na
again to his grandmother he said, "Again
ngwi'la'ohak koda'gik a'lnəbak
I will search for other people
pi'lwam'to'di'djik pska'oge natc
of a different kind. Where found, there

kdloda'nəna pi'ta i'yur nəgi'wadji'nə
we will move. Extremely here lonely it is
gwat ni'kupaga'k na'bi'tc be'djo'se
now indeed, soon I shall come back,
na't'etc kma'dje'oda'nəna nodji'ma'djin
and there we shall begin to move." Then he left
Kwun'a'was udi'ləgun o'kəmas'al
Long-Hair. He was told by his grandmother,
ni'kwup kdlo'san pa'skwenauk
"Now you walk southward,
ni'dji'dali'mska'wat wuli'alnə'bak
because there you will find good people."
taba'was geso'gəni'ki'wik ube'djo'san
Seven days' length he came
o'denek mi'na ni'tama'tek wi'gwam
to a village, again in the first wigwam
ubi'di'gan wuli'dəhaso'lduwak a'lnəbak
he entered. They rejoiced the people
eda'li udji'tci'hiwet udi'ləgun ga'matc
there he was a guest. He was told, "Very much
noli'dəha'si'bəna be'djo'san ga'mədjii'yur
we rejoice that you come, very here
ur'li'o'dene se'luk awa's'ak wola'kəgga'n
a good village many beasts (game), good place
to live in
i'bi'tde na'nəgwutc ma'dji'gowak
only some bad
awa's'ak nsanə'g'zowak ni'kwəpəba
beasts dangerous. Now, if
i'yua'yane ki'aba ni'gik ma'dji'awa's'ak
here you stay, you may these bad beasts
gəbemha'n'dwi'ka'dawak i'dak Kwun'a'
you subdue them by magic." Said Long-
was noli'dəhas a'tc ni'a
Hair, "I am glad, and I
kəna'mi'ho'lna e'lwet'e'tc nəbe'do'dəbəna
see you, and probably we shall move here,
na'ga kwi'dji'le'mələna ni'unā
and we shall stay with you, I and
no'kəmas wespoza'ki'wik o'dji'madje'lan
my grandmother." The next morning he left,
nə'gədəgwa'bi'zun una'stun ugəlo'ldamən
his belt he put on, he spoke to it,

i'dak he said,	kda'tcwi' "Must	bedjo'sebəna we come	kemək them	ko'sə'snawak our descendants,	ni''kwup' now	yu'gi:k these
pe'mələ'gwik this evening	ki'gwamnuk to our camp."	wuli'dəhasu Rejoiced	e'ləmi going off	bawa'skahaso'ldi:djik shaking themselves	ni'gi:k these	
moni'mkwe'su Woodchuck	na't'e there,	ola'dji'na they got ready,	na'ga and	gi'a'tc you also	gwi'te'lməguk they will fear you.	ni'ki'a'məzi They all
omədje'oda'na they started off.	wuli'dəhasolduwak They rejoiced	a'lnəbak the people	eki'ki''ki'djik different kinds	gwi'te'lməguk they will fear you."	na'gasi'bi' And then	
nəmə'bedode'hi'dit when they arrived	o'denek at the village.		wi''kwi'mə he called them to him	kəda'gi'hi the other	awa's'a' beasts.	udi'fan He said,
omə'djin He went	kpi' to the woods	ugwi'la'ohan searching for	awa's'a' beasts.	o'wa "This	ni''kwup' now	a'ləmus dog
ma'lam'te At last	aməska'wə he found them,	nagasi'bi' and then	gwe'te'ləmik you will fear.	owa' This	mi''kwe squirrel	ne'ka (is) most
ugaga'loman he called for them,	awi''kwi'mən he called them to him.	pəla'te First	ma'dji'git evil one,	ke'nuk but	ni'a' I	gi'zi'a'dawun can fix him
agwi'la'ohan he looked for	də'nowa which one	wi'gədak' was willing	a'tama'tc and not will	mi''na again	sənə'g'si'wi be dangerous."	na'ga And
awi'dji'fəman to stay with	a'lnəba' people	gi'zi' after	be'daba'zi'dit they had assembled	wi''kwi'mən he called him to him,	udi'fan he said,	gi'a' "You
awa's'a' the beasts;	ne then	udi'fan he said,	nehe' "Now,	a'wen who	ki'ni'nə'gwzi powerful	ni'atc' I indeed
wi'gədak' is willing	awi'dji'fəman to stay with	ko'sə'snawa our descendants?"	gəbi'u'səs'in you become small,	e'dudji so	djəbi'u'səs'ian small you become	
ma'nit'e Then	na'nəgwutc some	gi'ni'la'wele were very angry	na'ga and	kwi'te'lmətc you will also fear	ka'ses the crow."	nosa'mtaga'wenan Then he stroked his- hair,
uda'lmi' went off	bawa'skaha'sin shaking themselves,	udi'da'mən said,	noma'djebi'u'səs'in then he began to grow small	mi''kwe squirrel.	ni''kwup' Now	
a'tama "Not	ni'a I	nəwi'dji'te'mən I stay	uza'mi because	eli'gi'lsəs'it he is as large as	mi''kwe the squirrel.	
kədəmə'ksəsulduwak they are too poor."	i'dak said,	ni'a "I	nəwi'dji'fəman I stay with			
ko'sə'snawak our descendants,	na'lawi'ste I am willing now	nəwi'dji' I with them				
ko'dəməksəsəwamə'ŋk will share poverty."	na That	a'ləmus dog	i'dak said.			
nəKwun'a'was Then Long-Hair	udi'fan said,	ga'mətc "Very much				
kədala'mi'hi I thank you,	gi'a'tc' you also	ki'si' can	wi'djo' help			

TRANSLATION

Then he went away, Long-Hair; and he put on his belt, and said, "We must go back to grandmother this evening." Straightway they arrived at his grandmother's. Woodchuck rejoiced so much, that Woodchuck wept on account of it. Then Long-Hair rested for seven days. He slept. When he had enough, again he said to his grandmother, "Again I will search for other people, of a different kind. We will move there where

they are found. Extremely lonely it is here, for now I shall soon come back, and we shall begin to move there." Then Long-Hair left. He was told by his grandmother, "Now you walk southward, because there you will find good people." After seven days he came to a village, and again he entered the first wigwam. The people rejoiced, and there he was their guest. He was told, "We rejoice very much that you have come, for here is a very good village. There is much game. This is a good place to live in, only that some beasts are dangerous. Now, if you stay here, you can subdue these bad beasts by magic." Then said Long-Hair, "I am glad to see you; and probably we shall move here, and we shall stay with you, I and my grandmother." The next morning he left. He put on his belt; he spoke to it; he said, "We must come this evening to our camp." Woodchuck rejoiced, and they got ready and started off. The people rejoiced when they arrived at the village.

Then he went into the woods, searching for beasts. At last he found them, and then he called them by hallooing to them. First he sought out which one was willing to stay with the people. After the beasts had assembled, then he said, "Now, who is willing to stay with our descendants?" And some were very angry, and went off shaking themselves, saying, "Not I will stay, because they are too poor." At last suddenly one said, "I will stay with our descendants, I am willing now, I will share their poverty with them." It was the dog that spoke. Then Long-Hair said, "I thank you very much, for you also can help them, our descendants. Henceforth those who went off shaking themselves, they shall also hold you in fear. All of the other different kinds shall hold you in fear." And then he called the other beasts, and he said, "Now, this dog, him you shall fear. The squirrel is the most evil one, but I can fix him so that he will not again be dangerous." And he called him, and said, "You, squirrel, powerful one, I indeed can make you become

small; so small may you become, that you indeed will fear the crow." And he stroked his hair, and the squirrel began to grow small. Now he is only as large as the squirrel.

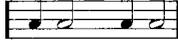
4. LONG-HAIR'S GRANDMOTHER DIES, AND HE FALLS IN LOVE, ONLY TO BE KILLED BY A JEALOUS SORCERESS

nuna'di'elin	amə'stəhan	awa's'sa'	
Then he went hunting,	he got a supply of	beasts.	
na'gasi'bi	ami'ləwan	mi'tcəwə'gan	
And then	he gave away	the food	
awa's'wi'ye	na'ga	wuli'dəhaso'lduwak	
animal meat	and	they rejoiced	
a'lnəbak	edu'dji	wəla'm'tək'w	pi'li
the people,	so	kind he was	the strange
a'lnəbe	umi'tso'ldi'na	bə'magana	
man,	they feasted	they danced.	
nəmoni'mkwe's'u	uda'kwama'lsin	na'ste	
Then Woodchuck	became sick,	soon	
ume'tci'ne	ga'mətc	Kwun'a'was	
she died.	Very	Long-Hair	
usigi'dəhasu	ode'ldamənal	o'kəmas'al	
felt lonesome,	he missed	his grandmother,	
taba'was	geso'goni	seska'demu	ndo'ki'lat
seven	days	he wept,	then he woke up;
agwi'la'wamba'man	p'hə'nəmu	e'ləkwa'	
he went to look for	a woman	to cook for	
ləgotcił	ni'swa'	o'li'na'wan	bə'səgo
him,	two	looked good to him,—	one
səngəma'skwe's'is	kəda'k	ktaha'n'doskwe'	
a chief's daughter,	the other	a great sorceress.	
ni'la'skwe	a'wəs'a'gi	tcuwe'Imagu'l	
The latter	beyond measure	wanted him.	
na'kskwe	Kwun'a'was	abe'meləmən	
Young girl	Long-Hair	he preferred,	
sə'ngəməskwe's'i'sal	e'dudji	nəktaha'n'	
the chief's daughter;	so	then the	
doskwe	ali'dəha'mət	ndahaba'skwe	
sorceress	thought,	"Impossible that one	
Kwun'a'was	amə'səna'wi'al	ni'lil	
Long-Hair	will get her	the one	

e'tcwe'lmədji'l he wants,	ni'a I	nda'tcwi I must	məsə'n'a possess	uga'win fell asleep,	nəwaha'n'doskwe then the sorceress	ude'stawən placed	
Kwun'a'was Long-Hair	ala'tc or else	ni'fakta'gwi I will kill both."	ni''kwup Now	uma'ksən her moccasin	wə'dəbak on his head,	Kwun'a'wasal Long-Hair's.	
nəmədjedəbi'dəhada'mən then she began to think out	dan how	udli'gi'zi'nə- she could-		nega'lat Then she left him,	wi''kwənəmən she took	udu'l na'ga her canoe and	
ba''ka'tawən entice	Kwun'a'was'al Long-Hair.	pəla'te First of all		abo'sin went away,	unəga't'hən she abandoned	Kwun'awasal Long-Hair.	
ogomo'dəna'man she stole		uga'dəgwa'bi'zun his belt,		to''ki'lat He woke up	Kwun'a'was Long-Hair,	nda''tama not	
na'gasi'bi and then	udlo'sən she went	e'i'lit where he was	wi'gwomwə'k in his wigwam.	una'mi'ha'wial he saw her	p'hənəmu his woman,	ma'nit'e then	
udi'fan She said	Kwun'a'wasal to Long-Hair,	nəbe't' "I wish		awewi'dəha'mal he knew (what had happened).	unəga'thogul He was abandoned,	nobaba'- he was abandoned,	
gi'zi'alho'li'a'ne you could paddle me over	ktci'məna'hanuk to the big island,	nəga'di- I want		mo'sən then he wandered all about	məna'hanuk the island.	uma'daban He- walked down	
nəda'wi'zi to pick	asi''ki'mi'nal low-bush cranberries.	gi's Can		si'dəmək' to the shore,	nona'mi'hən then he saw	name'sizal a little fish,	
nda'lawadmi'gemi not get any one else	nda'l'ho'ləgen to paddle me over,	ki'a'te but you		nodl'fan then he said,	nəga't'hoge'nia "I am abandoned	nodla'gi'mən then inform	
məsəha'la are the last one	ka'dawə'mbeməl I am going to request."	nəKwun'a'- Then-		nə'dji go	we'wado'kəmən tell him	ktci'a'si'ga'lədi the big bone shark	
was Long-Hair	udi'fan said,	ni'a "I	nəwi'gəda'mən I am willing	nda'tcwe'ldamən I wish		nat'a'gəho'ləgun to be taken ashore."	
gəda'l'ho'l'ən to paddle you over."	nəga'mətc Then very much	wuli'dəha'su she felt- pleased		nobeda'gədəfan Then he came swimming	asi'ga'lədi the bone shark.	udi'fan He said	
ktaha'n'doskwe the great sorceress.	nəwubo'si'na Then they went	ktci'məna'- to the big-		Kwun'a'wasal to Long-Hair,	kənət'a'gəho'jal "I will take you ashore;	de'so'se get upon	
hanuk island.	bedji'fa'dit When they came there,	udi'fan she said to	Kwun'a'wasal to	nbeskwa'nək my back	na'ga and	kəbə'sigi'gwewin close your eyes,	
nsa'wa'tu "I am tired,	nga'di'andala'si'mi I want to rest	i'yu' here,		mo'zak do not	əmpskə'bi''katc open your eyes,	ke'gwus whatever	
pəl'a' first	a'bin'e let us sit down	ma'kae'was a little while."	udi'fan He said	noda'mane you may hear."	no'noda'mən Then he heard	mi'lkwezo'lduwak various kinds of- noises.	
Kwun'a'was Long-Hair,	ə'ha "Yes,	a'bin'e let us sit down."	nola'bin Then they- sat down.	malə'm'te At last	sala'ki' suddenly	wunoda'wal he heard	a'wenil some one
oma'dje She began	a'eda so	wula'wenən to stroke his hair,	Kwun'a'was Long-Hair	ke'dəwinto'li'djil singing,—			



po'gədjə'wana'dəbə's pe'bəm ho'o'lut
"Old ruffled head of hair is sailing about.



ki'nau ki'nau
See him! see him!"

awe'n'a ge'dəwi'n'tak agwedji'molan
"Who that singing?" he asked him.

e'kwədjɪ:kɪsɪ:da'we e'səgə:nə' unat'a'gos:a
"Don't listen, it is clams." He walked ashore,

amə'djin awi'gwomuk be'djo'set
he went to his wigwam. When he came

wi'gwo'muk e'bəgwatc ki'ste mi'tcəwə-
to the wigwam, on account of it ready at once was-

gan gi'zəŋgwa'səmən ktaha'n'doskwe
food already cooked the sorceress.

Kwun'a'was udi'lan ge'gwi'welo'san
Long-Hair said to her, "Why did you come?"

ke'ləbi'no'des'e ktaha'n'doskwe' i'dam
Get out of here!" The sorceress said,

a'ha' no'des'e' kəmi''mi'wi'a'li'
"Yes! I will get out, you have driven me away,

ke'nuk kədi'fil gode'ldaməntc e'li-
but I say to you you will be sorry how

mi''mi'wi'ha'li'an ni''kwup kədado''keul
if you drive me out. Now I will tell you

eli'dəbi'lak wu'n'a nəkskwe e'tcwe'lmət
what has happened, that girl you desired

kwə'zi'lat se'nəbal madje''kawa'dowak
has run away with a man. They ran away,

ke'nuk ni'a nəwe'weləmo e'it
but I I know where she is.

nda'haba gi'a kəməska'o ke'nuk
It is impossible you you find her; but

tcwelda'mane kəda''ki'nosa'ləltc
if you wish, I will show you."

Kwun'a'was awi'gəda'mən udlo'sən
Long-Hair was willing to go,

nomə'dji'na ktahan'do'skwal mə'lam
they started the sorceress. At last

be'djo'sak eləma'dəni''kik udi'da'mən
they came among the mountains. She said

auha'n'doskwe' ən'i' gəbedjo''san
that sorceress, "Now you have come

gwa'fi' e'i'hi'dit odə'lo'hwɪ'gan udi'lan
near where they are." She pointed, she said,

ne'i'hi'dit ni'swak wa'djowak ni'
"There are two mountains, there

awa'si e'i'hi'dit de'bənuk ki's
beyond they are, soon after

bəsəde'ge kdlo'sə'nəna nətɔ
nightfall we will go, and there

ngəmə'sənə'nəna malə'm'te ki's bəsədek
we shall take them unawares." Then after dark

madji'na mə'lam'te gwa'fi' nəma'
they went. At last near to where

wa'djowak e'i'hi'dit udi'lan nehe''
the mountains they were she said, "Now,

gi'a ni''kə'n'ose uni''kə'n'o'sən
you go ahead!" He went on ahead

Kwun'a'was mə'lam'te eba''si e'i't
Long-Hair. At last half way he was,

numi''kawi'dəhəda'mən ugə'dəgwa'bi:zun
then he remembered his belt.

na'ste' ti'k'e''pode na'skwe gi's
Soon the earth rumbled, then already

wzə'mi me'tsi gi'z we'udji'te'si'nu
too late, already they collided

wa'djowak nomə'dje'lan ktaha'n'doskwe'
the mountains. Then she went the great sorceress

wi'gwomuk wuli'dəha'su se'ka'wat
to her wigwam. She rejoiced conquering

Kwun'a'wasal wi''kwi'dahasu ktaha'-
Long-Hair. She made fun the-

n'doskwe' e'li'gi'zi' ba'kada'wə
sorceress how she had fooled

Kwun'a'wasal nənə'kskwesɪs a''tama
Long-Hair. That young girl not ever

madji''ləwi'sa e'bəgwatc nə nəkskwesi's
went from home, on account of it that young girl

usi'gi'daha'su e'li me'tci'ne Kwun'a'was
 felt sorry how he died Long-Hair.
 nəme'tq'begat atlo'kqga'n
 Then here ends the story.

TRANSLATION

Then he went hunting and got a great supply of game. And then he gave away the food, this animal meat; and the people rejoiced, so kind-hearted was the strange man, they feasted, they danced. Then Woodchuck became sick, and soon she died. Very lonesome was Long-Hair. He missed his grandmother. For seven days he wept, then he woke up; and he went to look for a woman to cook for him. Two looked good to him. One was the chief's daughter, the other was a great sorceress. The latter desired him beyond measure. But the young girl Long-Hair preferred, the chief's daughter. So then the sorceress thought, "Never that one will Long-Hair get,—her, the one he wants; for I indeed must possess Long-Hair, or else I shall kill both." Thereupon she began to think out how she could entice Long-Hair. First of all, she stole his belt; and then she went where his wigwam was, and said to Long-Hair, "I wish you could paddle me over to the big island, for I wish to pick low-bush cranberries. I cannot get any one else to paddle me over. Now you are the last I am going to request." Then Long-Hair said, "I? I am willing to paddle you over." Then she felt very much pleased, the great sorceress. And they went to the big island. When they came there, she said to Long-Hair, "I am weary, I wish to rest here first; so let us sit down a little while." Then said Long-Hair, "Yes, let us sit down." And they sat down. She began so to stroke his hair that Long-Hair fell asleep. Then the sorceress placed her moccasin on his head, and she left him. She took her canoe and went away, abandoning Long-Hair. When Long-Hair woke up, he did not see his woman, then he knew what had happened. He was

abandoned. And he wandered about the island and walked down to the shore. Then he saw a little fish, and said, "I am abandoned, go inform the big Bone Shark. Go tell him that I wish to be taken ashore." Then the Bone Shark came swimming, and said to Long-Hair, "I will take you ashore. Get upon my back and close your eyes. Do not open your eyes, whatever you may hear." And he heard various kinds of noises. At last he heard some one singing,—

"Old ruffled head of hair is sailing about. See him! See him!"

"Who is that singing?" he asked him. "Don't listen to it, it's the clams." Then he walked ashore and went to his wigwam. When he came to his wigwam, food was ready at once. It had already been cooked by the sorceress. Then Long-Hair said to her, "Why did you come? Get out of here!" Then the sorceress answered, "Yes, I will get out. You have driven me away. But I say to you, you will be sorry if you drive me out. Now I will tell you what has happened. That girl you desired has run away with a man. They have gone. But it is I who knows where she is. It is impossible for you to find her; but if you wish, I will show you." Long-Hair was willing to go, and they started. At last they came among the mountains; and the sorceress said, "Now you have come near where they are." She pointed, and said, "There are two mountains. Over there, beyond, they are. Soon after nightfall we will go and take them unawares." Then after nightfall they went; and when they were near the mountain, she said, "Now, you go ahead." Long-Hair went on ahead. At last, when he was half way, he remembered his belt. Soon the earth rumbled; but then it was already too late, for the mountains had collided.

Then the great sorceress went to her wigwam. She rejoiced at conquering Long-Hair. The sorceress made a joke of how she had fooled Long-Hair. That young girl had never

left home. On account of it the young girl grieved, because Long-Hair was dead. Here ends the story.

5. FROTH-OF-WATER (BI''TES)

[The Virgin Birth; Abandonment of the Mother; The Child becomes a Prodigy, and Kills the Invulnerable White-Bear by a Shot in the Heel, and Frees the People.]

wqwi'git atlo'kagan na'kskwe
Here camps story. Young girl
be'ki'nakskwe¹ wi'git'tka'səmo medji'mi
pure girl¹ was fond of swimming, always
kla'hama'wan neba'udodji wi'git'tka'səmin
advised her against so much fond of swimming
wi'ga'wus'al sala'kitc aləmbegwi'no'sis²
her mother (said), "Some time Under-Water-Nymph²
gama'dji'be'djip'hak'w a'tama djiksəda'mu
will put you in trouble," Not she obeyed,
pe'səgwun eli'wi'git'tka'səmit' sala'ki
just the same so fond of swimming. At last
peba'mi'tka'səmit' unat'agə'zogun
once moving around swimming, as she waded ashore,
ni'we'lkwes'et una'mi'han bo'kəde'za'
in front of where she was going she saw bubbles
moski'ladjik ski'dəbegwe amal'hi'na'wə
coming up on the surface of water. She was
surprised,
nodjani'gəba'win e'skwatəqəba'mat sala''-
then she stopped and looked. While looking, sud-
kit'e mə'djebi'ta'ilak e'skweləqəba'mat
denly began gradually turning while looking
udli'na'wə ma'n'aba awə'sis na'ste
ultimately it appeared resembling baby,
be'dji'no'ləm'sən manit'e skaula'm'soge
then came a breeze. Then it blew towards her
bi''te nozək'pa'uləgun noga'di' madje'-
the froth. Then she got frightened. Then she
p'howan gi'za'skwe nda'tegəne wza'mi'
wanted to get away from it, already could not, too

¹ A virgin.

² A supernatural creature believed to live beneath the water.

me'tsi' ki's bi''tes amq'te'kaŋgun
much late already froth came into contact with her.
na'ste da'li'wa'ni'le bi''tes unat'agə'-
Then it disappeared froth. She waded-
zogən nomə'djin wi'gwomwak a'skamat'
ashore, then she went home. Thereafter
a'tami'nə tka'səmi ənelmi'dəbi'lak
not again swam. As time went on,
sala'kit'e madje'gən wa'de nodi'ləgun
all at once began to grow her belly. Then said
wi'ga'wus'al tanmi'na kdli'dəbi'lan
her mother, "What more trouble has happened to-
you?"
i'dak na'kskwe nda't'egək'w ndli'dəbi'lau
Said the girl, "Nothing ails me,
ke'gwusebəgwa' wi'ga'wus'al udi'ləgun
what for (why)?" Her mother said to her,
ga'madjga kəmal'hi'nəg'wi'zi' ke'gəme'si'
"Very you look surprising why
madje'gak' ka'de e'lwe't se'nəbe ki'zi'
grows your belly, it seems man already
be'sut'kək'w i'dak na'kskwe ni'ga
has been near you." Said the girl, "Mother,
e'sma ni'a' se'nəbe nəbe''
never me man came
sut'kə'go udi'ləgun wi'ga'wus'al' ka'di
near me." She said her mother, "You are trying to
nəba'kadawi' kenu'gtc ə'da ki'zi'kə'ləzi'yu
deceive me, but also not you can hide yourself,
debəne'tde kwe'wi'la mala'm'te sala'ki'
here soon you will be found out." Then at last
ki'na'p'skəzu ne'mi'ho'got' ami'tak'w'sal'
very large she looked. When he saw her, her father
udi'ləgun ga'mətc kəma'dji' p'hē'nəmwi'
he said, "Very you are bad woman,
a'nsəba i''kaska'mone gwa'sk'w'taho'ləba
I have a notion if I did not hold in myself to strike-
you dead.
nəni''kwup' yu't'etc wi'gi'an nəgwi''tc'i'
Now here you will live alone,
tə'nt'e eli'bedji'lan ni''kwup' yu'te'
whatever (fate) may come to you. Now here

edalinəgado'dəmlek' ni'a kədji'bagi'de-
where we are going to leave you. I I am disgusted-
haməl ni''kwup' ta'n'te eli'gaskwa'ləmi
with you now, whether you may die of starvation
alə'da noma'djeoda'di'na nəgwədo'dene
or not." Then they moved away the whole village.
na'te edali'nəga'lot' nə'kskwe ga'mətc
Then there leaving her young girl very
q'da uli'dehqzi me'tci'nəga'lot'
not she was happy. She was left alone to die,
eli'dəhə'zit' ta'n'dje't' ndli'dəbi'fan
she thought, "What now will become of me-
ultimately?
e'lwet'etc yunda'li' kwaskwa'ləmin
It seems probable here I shall die of starvation."
ne'dudji' memlə'wi' seska'demit' ma'ləm
Thereupon greatly she burst out crying. Then,
eskweda'l'pəzit sala'ki' bedji'dəwi'fat
while she was crying, suddenly came flying
kaskama'nəs'u i'dak ek'wə'zi' nda'haba
Kingfisher. He said, "Don't grieve, impossible
kwaskwa'ləmi'yu ni'a'tc wi'djo'kəməl
to die of starvation here. For I I will help you,
naga ko'kəməson'adja'tc kən'əna'welmuk'
and our grandmother also will take care of you,
p'ske'gədəmu's¹ ki'i' uli'dehqzu nə'kskwe
P'ske'gədəmu's.¹ K'i'i', she was glad the girl;
i'dak en'i'' nəbma'uzin nodi'fan
she said, "So! I will live." She told
kaskama'nəs'wal' wli'uni' ga'mətc
Kingfisher, "Thank you very much
kdala'mi'hi' mala'm'te welə'gwi'wik
you please me very much." Then in evening
bi'di'get wi'ne'so'sis aləs'a'kami'gwi'ye
came old woman, ground-moss material
udlag'wəwəngan na'ga kəŋkski'gəbi'al
her clothing and cedar-bark
ugədəgwa'bi'zun² udi'fan kwe'nəs
her belt;² she said, "Grandchild,
moza'k ke'gwus debi'dəhəda'mo'kətc
don't anything worry, in mind

¹ A female supernatural creature, referred to by the Kingfisher as their "grandmother."

² This is the native conception of the appearance of the fairy-woman.

san'kewi'dehasi ni'a'tc kənəna'welmał
be contented, for I will take care of you."
ta'nedodji de'banaskawi'ha'dan nə'kskwe
When it was time for her to bear a child girl
udi'fan no'kəmi' ga'mətc noli'dəhəsi
said, "Grandma, much I am glad.
kəda'ləmi'zəwa'məl
I thank you very much" (for what you are going to do).
yugə'skwe³ abma'uzwi'noma ktc'i'sə'ngəma
These his³ people great chief
ktci'qzaga'te⁴ elmot'ha'di'hi'dit si'pki'
Big-Screech-Owl⁴ moved away long while
bedo't'hadowak awa'si' bema'dəni'kik
getting there far over the range of mountains-
(divide)
ne'dali'ska'mohodit o'dene ma'nit'e
there they met with village. Then
uda'liwi'k'azo'ldi'na yugə'skwe a'lnəbak
there they settled these people
eda'lode'nedjik ədagwi'na oli'dəhama'wi'wa
inhabitants of village. Not really they were-
pleased.
ma'nit'e umə'djeka'dona'lawqə yu'hi'
Then they began to be hostile to these
pi'ləwi a'lnəba ma'nit'e ktc'i'qzaga'te
strange people. Then Big-Screech-Owl
owe'wi'na'wə elikadona'lgohodit udi'fan
knew how they were after their lives; he said
ubmauzwi'noma' kda'tcwi'tc mi'ga'kebna
to his people, "Must we fight
ka'di'a'iyagwe mala'm'te sala'ki a'lnəbe
if we want to stay." Then at last a man
be'djo'se udi'fan ktc'i'qzaga'tal' ka'di'
came; he said to Big-Screech-Owl, "If you are-
going
i'yu a'iyegwe kda'tcwi'tc mi'ga''ke
here to stay, you must also fight,
wzam q'da ni'u'na nəmo'sə'dji'une'wi-
because not we we love them
³ The scene here reverts to the girl's father and his band.
⁴ The species denoted here is *Cryptoglaux acadica*. The name is derived from the native idea of its cry.

na'wak bi'lwi'a'lnəbak wzam ni'u'na
strange people, because our
sa'ngəməmna wəmp'sk'w bə'ləba'o
our chief White-Bear is proud.
kda''tcwi'tc se'ka'wi'bena ə'da se'kawi'-
You must conquer us, not if you conquer
wek'we kda''tcwi'tc ali'bma'uzi'ba təhalau'
us you must live the same as
awa''kanək i'dak ktc'i'qzaga''te ən'i''
slaves." Said Big-Screech-Owl, "So!
ki'zə'dji'to'ləba tə'n'tado'dji' ki'zə'dji'
we are ready whenever you are ready
nəmi'ga''kan a''təmə nodji'mədje'oda'wan
to fight; not ever away from here we shall leave."
nomə'djin a'lnəbe səngəmə'k'e udi'fan
Then left the man, (he went) to the chief. He said
sa'ngəmal' a''təmə mədjeoda'di'wi'ak
to the chief, "Not they will leave;
ugi'zə'dji'na umi'ga''kana i'dak
they are ready, they fight." Said
sa'ngəmə ən'i'' nəgəse'ba kwi'ldawo'nena
the chief, "So, and to-morrow we will attack."
gehe'la wespoza''ki'wik agwi'lda'wona
Accordingly next morning they attacked;
noda'odina mə'lam sala''ki' sa'ŋk'hi'fat
they began a battle. Then suddenly came out
wəmp'sk'w ni'uk a'eda¹ ktc'i'qzaga''te
White-Bear these well¹ Big-Screech-Owl
wzenə'bema eləbo'ldihi'dit mə'nit'e
his men they looked and saw. Then
mədjep'ho''hadowak nəktci'qzaga''te
they began to run with fright. Then Big-Screech-Owl
noda'dəhazu elə'bit səŋk'hi'fat' awa's'
became discouraged when he saw coming up the
beast
elgi'kwi'nəg'zit əmp'tawa''kwe əspo's'e
so big looked he half way up the trees his height
nedali'naska'dəhazit noɡa'galəwan udi'fan
here he got discouraged he cried out he said
wə'mp'skwal' gi'sta'hi'bəna kla'hama'we
to White-Bear, "You have conquered us stop off

¹ Rhetorical pause.² The scene now returns to the heroine.

kəzenə'bemək nala'wiste nda'wa'ka'nwi'bəna
your men I give up now we will become slaves,"
i'dak wəmp'sk'w ən'i'' uli'gan
said White-Bear, "So! that's good."
nogə'l'hamawan wzenə'bema udi'fan
Then he stopped his men he said,
e'kwi'huk' awa'ka'n'owak
"Let them alone they have become slaves."
wana'kskwe² ktc'i'qzaga''te udo'zal'
That girl² Big-Screech-Owl his daughter
abi'us'əs'i'dəmi'n ski'no'si'zal mə's-
had delivered her baby a boy Ma's-
ki'k'w'si'³ udi'fan senə'besis nəmi-
ki'k'w'si'³ said, "The little man is now-
hi'g'w'su ke'gwus tci'gədli'wi'fa i'dak
seen what will you name him? She said,
po'kədə'zi'bi''tes wzam ə'skwe dali-
'Bubble-Froth' because why there he-
ki'zi'dəbi'fe nəbi'k
was conceived in water."
i'dak p'ske'gədamu's ən'i'' uli'-
Said P'ske'gədamu's, "So! a good-
wi'zu owa''tc ki'zəba'ide ne'k'əktaha'n-
name he also, after he becomes a man,
(will become) greatest great-
dowit se'nəbe i'yu alak'wami'gi'
magician man here on this side of the land
naste'tc awa's'i' əda'wahanik uli'dəhəzu
and soon across the top of the range." Rejoiced
nə'k'skwe nə'lau p'ske'gədamu's oli'nena'
the girl then P'ske'gadamu's took-
welməŋ wiga'wus'uit nə'ga unə'manal
good care of her the mother and her son
ki'ri nə'tcwa kaskama'nəs'u
Ki'ri/ Then that Kingfisher
abe'dewa'da'sin e'ki'ki'gi'li'dji'hi' nə'me'sa'
bringing back all kinds of fish
² A supernatural creature, another name for
P'ske'gadamu's. The etymology of the name is not
clear. The narrator interpreted it as denoting "a
woman whose eyes tempt men."

ga'matc ola'uzik'ha nenawelmə'dji'hi
very much he fed them well those whom he was
taking care of,

a'tcwa ski'no'sis sə'nglɔba'su na'ga
and that boy grew very healthy and
na'bi'go nɔgi'ste'bəgi'luk' nəma'ski'k'wsi
fast. Then when he had grown enough, then
Ma'ski'k'wsi

udage'ki'man unadi'e'li'lin ugi'zi'ta'wun
taught him to hunt, made him

təbi'al' na'ga kpi' udlo'salan
a bow and in woods took him

ma'təgwe'su'kana gi'zage'ki'man eli-
they hunted rabbits. When she taught him how

nadi'e'li'muk nənə'gəma ski'no'sis
to hunt then he boy

nəgwi'tci'te una'di'elin mi'lewa'da'su
all alone hunted lots of game he brought,

awa'swi'ye oli'gi'zə'uzik'ha wi'ga'wus'al'
wild meat well provided for his mother

na'ga o'kəmas'al' maski'k'wsi'al'¹
and his grandmother Maski'k'wsi'¹

ma'la'm'te gi'zəba'o ni'u'l kaskama'nəs'wal
Then when he became a man then this Kingfisher,

gwi'na wi'dəbal udi'ləgun tca'kəba
really his friend told him, "You ought to

kwi'la'ohə kmo'sumas na'ga ko'kəmas
search for your grandfather and your grandmother

na'ga kəda'gik kdalnə'bemak nəbə'djo'
and others your people." Then coming

s'at wi'gwomwak udi'lan wi'ga'was'al'
to his wigwam, he said to his mother

na'ga maski'k'wsi'al' ndi'lak'w
and Maski'k'wsi', "Told me

kaskama'nəs'u ndalnə'bemak a'gwa
Kingfisher my relatives, it is said,

pse'luk' nənə'kwup nəgadi'kwi'laohək'
are many. Now then I am going to search for them."

udi'lan maski'k'wsi'al' tənala'gwi-
He said to Maski'k'wsi', "Which way

¹ The term "grandmother" is here used in accordance with native ideas of courtesy.

e'i'hi'dit ndalnə'bemak ma'nite i'dak
are they my people? Then said

ma'ski'k'wsi' ga'matc nawa'doge ke'nuk
Ma'ski'k'wsi', "Very far away but

aso'ke tcu' kəbə'dji'lan e'oldi'dit
certainly surely you will come where they are."

i'dak ən'i'' ni'kwup' yu'te gədlə'san
She said, "So! now here you go on toward

nala'təgwe'snaok ma'lam'tetc kənami'tun
north direction at length also you see

pe'mi'awanadani'kek əne'o'ldi'hi'dit
a cross-range of hazy mountains then there they are

awa'si kdalnə'bemak wespoza'ki'wik
across your people." Next morning

u'dji'mədje'lan Bi'tes na'lau
went away Froth meanwhile

abmo'san kəge'sə'gəni' ma'la'm'te
walking along a long day's journey. At last

sala'ki elə'bit' pe't'mi'awana'dani'kek
suddenly looking [he saw] way off a cross-range of
misty mountains.

ki'i' uli'dəhazu i'dak de'bənət'e
Ki'i' He rejoiced, he said, "Soon

nbe'dji'an e'o'ldi'hi'dit ndalnə'bemak
I shall come where they are my people."

ki'i' elmi'fat wi'zana'g'wzu təba'wəs
Ki'i' going along he hurried himself seven

kesogəna'ki'wik nobe'dji'lan awa'sa'dənowa'i
days' time. Then he came to the other side of the
mountains.

una'mi'tun o'dene i'dak ən'i'' de'bəne
He saw a village. He said, "So! Soon

na'mi'han ndalnə'bemak elə'bit' una'mi'tun
I shall see my people." Looking he saw

eba'so'dene tci'k'te ə'skwe kəda'k
half the village quiet, then other

agamo'dene tci'bagi'təngwat dali-
side the village appeared noisy, many

abe'skwomhadi'djik kəda'gik ə'skwe
together there playing ball, others then

bəməga'hadowak ni'təm'tek wi'gwom
were dancing. The first wigwam

ubi'di'gan tci'k'tek ala'gwi' wada'k
 he entered in the quiet direction there was
 moni'mkwes'u ma'nit'e wi'se'lmu
 Woodchuck. Then she cried
 ənspi' da'ldon'ke i'dak ali'ge nkwe'nas
 while there talking. She said, "Poor grandson,
 ga'matc ni'una nza'k'ahadi'bəna
 very much we we suffer
 məzi' ni'una awa'k'anak amədje'gi-
 all we slaves." Then she
 dama'wan Bi''tesal' wedə'uzi'lit
 began to relate to Froth her life-history.
 i'dak nədja'tc gi'a kəwi'dji
 She said, "And then you you with
 awa'kanwi' ənode'k'wəzin anobe'nəg'zin
 slave sort." Then she stopped grieving she bustled
 around.
 udla'ḡkwelan uda'dji'han Bi''tesal
 She prepared food, she made him over with good
 food, Froth.
 nomi'tsi Bi''tes neda'li'pit a'lnəbe
 Then he ate Froth; while there eating, a man
 bi'di'gi'gəda'hit i'dak awa'sis i'yu
 rushed in quickly. He said, "A little beast here
 kpi'wus p'ma'p'tuwi'lan kəba'po'ldi'ben
 in the bush is tracked going by we will have
 sport,
 a'gwa no'so'ka'wana i'dak moni'mkwes'u
 it is said, they pursued him." Said Woodchuck,
 ki'nəg'wəba pla'gi'zi'po se'nəbe ma'nit'e
 "At least ought to wait till he is done eating the
 man." Then
 Bi''tes i'dak ən'i' debne'te ngi'zə'dji
 Froth said, "So! soon I shall be ready,
 ni'a'tc ga'matc nəwi'gam'holəgun
 I too very I am fond of
 pa'pwəgan nət'e gi'zi'pit uwi'kwunən
 sport." Then when he finished eating he took
 uda'təbi'al udi'lan moni'mkwes'wal'
 his bow. He told Woodchuck,
 mo'zək' nsa'hi'katc no'kəmi' nono'dəlan
 "Don't worry about me, Grandmother." Then
 he went on

Bi''tes yu'geda'k se'nəbak se'ka'ldi'djik
 Froth. Here (outside) men were standing
 eda'lska-wəzo'ldi'djik udi'lan Bi''tesal'
 there waiting for him. They said to Froth,
 yu't'e kpi'wus abma'p'tuwi'lan awa'sis
 "Here in the thicket fresh tracks going by,
 little animal
 nauza'man'e nəge'hel'a amə'djəba'zi'na
 let us chase him." Surely they all went forth.
 ma'la'm'te pema'p'tuwi'fat elə'bit
 Then his tracking looking
 Bi''tes ki'nala'giti'e'na¹ wada'k
 Froth, *ki'nala'giti'e'na*¹ there
 pema'p'tuwi'fat ma'n'aba wi'gwom
 his tracks going like a wigwam
 wə'dji: kedji'p'tazi'gəza'ne wudjki'k
 as though greatly pulled out from the ground
 e'spamp'tak'w e'e'² ma'nit'e kwəgwo'male
 such big tracks e'e'² Right away he began to run
 Bi''tes uno'so'ka'wan awa'si'zal e'e'
 Froth, chasing the little animal, e'e'
 na'lau agwagwo'male yu'gaskwa'lnəbak
 Then how he ran. These people
 məzi' bədəge'k'ho'djo'lduwak udji'gi'-
 all hung back. They let him
 ta'wəwəl Bi''tesal' uni''-
 go ahead Froth he went ahead
 kəni'lalin e'bəgwa'tc awi'kwi'dəhamawal
 of them on account of it they were laughing at
 him in their minds
 wə'skwe Bi''tes e'lmi'fat ma'lam
 this Froth as he was going along. Then
 udadəmi'ka'wal awas'i'zal' elə'bit
 he overtook him little beast looking (he saw)
 gi'nalagiti'e'na wada'k se'ket
gi'nalagiti'e'na there standing
 amptawa'kwe spo'se wə'bi'awə'sus
 half way up the trees in height White-Bear
 ktaha'n'dwi' wəmp'sk'w gi'i' nəbmə'dje'wan³
 magic White-Bear *gi'i'* then he shot at him³

¹ An expression of extreme surprise.

² Rhetorical, like *ki-i'*.

³ An objurative form, see footnote 1, p. 220.

a'tebəgwac weo'ləwial nemi'na a'bəman
not because of this he felt it. Then again he shot,
ma'lam me'tci'la' abak'wal məs'ala't'e
then all were used up the arrows except
be'səgwun aba'kwe ki's mal'hi'dəhazu
one arrow. Thereupon he wondered
Bi''tes sala'kit'e saŋk'hi'dəwi'lat
Froth, suddenly came out flying
ktci'gi'gi'la'sis ma'nit'e pa'gəs'in Bi''tes
Chicadee. Then he alighted (struck) Froth
udlə'lməŋa'nək' ma'nit'e mədje'kwezu
on his shoulder. Then began making a noise-
(whispering)
ki'gi'mi' ktci'gi'gi'gi'gi' wa'gwa'nək
slyly "Ktci'gi'gi'gi'gi' heel."
elə'bit Bi''tes ke'gwus neda'tes'uk
Looking Froth something throbbing there
wa'gwa'nək wamp'sk'w ə+ abə'mədje'-
at his heel White-Bear ə+ he shot-
oda'mən¹ edalap'ski''tes'uk na'ste
it¹ where the throbbing thing was. Then
udlmi'gi'bi'lan wamp'sk'w Bi''tes
he toppled over White-Bear, Froth
eli'lat wa'ŋgada'k tci'dəna'kwi'hazu
going there he was dead he was stiff.
me'tci'ne elə'bit Bi''tes udeza'k'w.
He died looking Froth he had-
tela'mən ule'wəŋgan wamp'sk'w aba'kwe
shot him his heart White-Bear arrow
səba'mo ule'wəŋganuk ki'i ma'lam'te
clear through in his heart. Kt'i' Then
saŋk'həba'zi'hi'dit a'lnəbak na'nəgwutc
they came up in a mass the people, some
e'bagwac abədelmo'lduwak be'əba'zi'hi'dit
on account of it were laughing when they got there
elə'bo'ldi'hi'dit nada'k wamp'sk'w
they looked and saw there White-Bear
elə's'ik me'tcədje'ne² i'dak Bi''tes
lying there dead.² Said Froth,
kə'ə'bagwəho'lna awa'sis ki'i ga'matc
"I will give you your share of the beast Kt'i' Very

¹ An objurgative form.² Another objurgative form.

wi'gan pa'pwəgan yuga'skwe a'lnəbak
good sport." These people
ma'nit'e atci'dawa'm'kwahazo'lduwak
right away they cast their faces down quickly.
a'tawen klo'zi' ma'nit'e bədəgə'bazuwak
Nobody spoke. Then they walked back
o'denek' na'tc Bi''tes ama'djin o'denek'
to village. Then Froth walked to the village.
ma'la'mte moni'mkwe's'o'ke udi'lan
Then (he got) to Woodchuck. He said,
no'kə'mi' ndlmədje''telawa awa'mp'sk'w
"Grandma, I have shot him dead that White-Bear."
ki'i ma'nit'e wi'se'lmə moni'mkwe's
Kt'i' Then cried Woodchuck
e'dudji'wuli'dəhasit ə+noba'bəməgana
so glad she felt ə+ then they danced around.
udi'lan kwe'nas'is ga'matc game'm'
She said, "Grandson, very you have done-
ləwi'gi'zi'hadu gəse'kawan ne'k'ə
a great thing, you have conquered the greatest
gi'nhan'dowit se'nabe dalwskit'ka'mi'gwe
magician man there in the world."
i'dak Bi''tes nəga'elə'bemuk kaska-
Said Froth, "By the help of King-
ma'nəs'u nə'ga ktci'gi'gi'la'sis ki'i
fisher and Chickadee?" Kt'i'
elmi'wə'ŋwi'wik ktci'uli'dəhəzwəŋgan
that evening a big rejoicing,
e'bəgwatc ktci'bə'məgan məzi'awen
on this account big dance, every one
uli'dəhəzi' wespoza'ki'wik odji'mədjəlan
was happy. Next morning he left for
wi'ga'wus'əge udli'lan ma'la'm'te
his mother's. He went along. At last
be'dji'lat udi'lan wi'ga'wus'al' wulə'dji'
he arrived, he said to his mother, "Be well prepared,
se'ba kəmədje'odebna nəməs'ka'wək
to-morrow we will move. I have found (and met)
kda'lnəbe'mnawək wespoza'ki'wik
our people." The next morning
umədje'odana obe'dji'lan ka'skamanəs'u
they started off; along came Kingfisher

na'ga and	ktci'gi'gi-'la's'is Chickadee	na'ga and	maski-'k'w'si' Maski-'k'w'si'	kəməs'e'li'ki-'gahi'¹bena a lot you saved us;	se'ka'wat conquered	ne'k'q̄ the greatest
ube'dji' came,	adi'o'hewi'-'kada'wana good-by they bid him.		kaska- King,	ktaha'n'dowit magic	se'nəbe man.	nəni'-'kwup' Now then
ma'nəs'u fisher	udi'lan said,	a'di'yo¹ "A'di'yo¹"	Bi'-'tes Froth	i'yu'tc here also	eda'liktci'sa'ngəməwi'an you will be a great chief,	nəni'a and I
ni'-'kwup' now (in future)	elma'uzi'an as long as you live		ke'gwus anything	ni'-'kwup' now	ngə'dnəmən take off	ndli'-'dəbə's'wəngan my office mantle
ali'sa'gi'mi-'ko'ka'mane if you meet with great danger			gəmi'-'kawi'- think of,	nəgi'a and you	gəna'-'stolan I put it on."	nogə'dnəmən Then he took off
dəhəmin me,	kwidjo'-'kemaldj I will help you accordingly."		a'tc And	uza'ngəmə'odi² his chieftainship-path,²	unasta'wan he put it on	kwe'nas'al' his grandson
maski-'k'w'si' Maski-'k'w'si'	a'tc also	udi'lan said	Bi'-'tesal' to Froth,	Bi'-'tesal Froth.	nəBi'-'tes Then Froth	udali'ktci'səngəmə'in there great chief became.

TRANSLATION

Here camps story of a young girl, a virtuous girl, who was fond of swimming. Her mother advised her against too much swimming. Her mother said, "Some time a water-nymph will put you in trouble." She did not obey her mother. She was just as fond of swimming. Once as she waded ashore, after swimming, she saw bubbles coming up to the surface of the water in front of where she was going. She was surprised. Then she stopped and looked. While looking at the bubbles, they suddenly turned to froth, and appeared finally, while she looked on, to resemble a baby. Then came a breeze that blew the froth towards her. She became frightened, and wanted to get away from the froth; but it was too late. The froth came in contact with her body, and then disappeared after touching her. She waded ashore, and then went home. Thereafter she did not swim.

Time went on, and all at once her belly began to grow. Her mother asked, "What trouble has happened to you?" The girl said, "Nothing ails me. Why?" Her mother said, "You look strange. Why does your belly grow? It seems man has already been near you." Said the girl, "Mother, man has not been near me." Then the mother said, "You

¹ From French *adieu*.

² This was a robe of bear-skin with painted designs.

are trying to deceive me, but you cannot hide yourself here. Soon you will be found out." Then at last, when her belly was very large, her father saw her, and said, "You are a very bad woman. I have a notion, if I do not restrain myself, to strike you dead at once here. You will have to live here alone, whatever may come to you. I am disgusted with you; and we are going to leave you here, whether you die of starvation or not."

Then the whole village moved away and left the young girl. She was very unhappy after she was left alone, and thought, "What will ultimately become of me? It seems probable that I shall die of starvation here." Then in consequence she burst out crying. While she was crying, Kingfisher came flying to her suddenly. He said, "Don't grieve! It is impossible to die of starvation here. I will help you, and my grandmother, *P'ske'godamu's*, and I will take care of you." *Ki'i*, the girl was glad, and said, "*ən'i'*", now I shall live." She told the Kingfisher, "Thank you very much. You have pleased me exceedingly." Then in the evening came an old woman. Ground-moss was the material of her clothing, and cedar-bark her belt. She said, "Granddaughter, don't let anything worry you. Be contented, for I shall take care of you." When it was time for her to bear a child, the girl said, "Grandmother, I am very glad, and thank you for what you are going to do for me."

Big-Screech-Owl, great chief, and his people, moved away, and were a long while getting far over the divide of mountains. There they came to a village, and there they settled. The inhabitants of the village did not like it very well; they were not pleased. Then they began to antagonize the strange people. When Big-Screech-Owl knew that they were after the lives of his people, he said, "We must fight if we want to stay." At last a man came to Big-Screech-Owl, and said, "If you are going to stay here, you must fight, because we do not love you strange people,

and because our chief White-Bear is proud. You must conquer us, or, if you do not conquer us, you must live as our slaves." Said Big-Screech-Owl, "Go ahead! We are ready to fight whenever you are, and we shall never leave here." Then the man left, and went to his chief and said, "They will not leave, and they are ready to fight." Said the chief, "So then! To-morrow we will attack them." Next morning they attacked, and began battle. Then suddenly White-Bear came rushing up. Big-Screech-Owl's men looked and saw him, and then began to run, they were so frightened. Then Big-Screech-Owl became discouraged when he saw the beast coming up. The beast was so big, that he was half way up the trees in height. Big-Screech-Owl was discouraged, and cried out to White-Bear, "You have conquered us. Stop! Hold off your men! I give up now! We will be your slaves." Said White-Bear, "So! That's good." Then he called off his men, and said, "Let them alone, they have become our slaves."

The girl, Big-Screech-Owl's daughter, had delivered her baby, which was a boy. *Maski'k'w'si'* said, "The little man is now seen here. What will you name him?" She said, "Bubble-Froth, because he was conceived there in water." Said *P'ske'godamu's*, "So! A good name; and after he becomes a man, he will become the greatest magician on this side of the land-divide, and soon after also across the top of the range." The girl rejoiced. *P'ske'godamu's* thereupon took good care of both mother and son. *Ki'i*! That Kingfisher brought them all kinds of fish, which fed very well those whom he cared for. The boy grew very fast and was healthy. Then, when he had grown enough, then *Maski'k'w'si'* taught him to hunt. She made him a bow and took him in the woods. Rabbits they hunted. When she had taught him how, then he hunted alone, and brought in an abundance of wild meat. He provided well for his mother and grandmother, *Maski'k'w'si'*. When he be-

came a man, his true friend, Kingfisher, said to him, "You ought to search for your grandfather and your grandmother and the others of your people." When he came back to his wigwam, he said to his mother and Maski'k'w'si, "Kingfisher told me it is said I have many relatives. Now, then, I am going to search for them." Then said Maski'k'w'si: "Very far away, but you will surely come to their abode." She said, "Now go to the north until you see a cross-range of hazy mountains, and across them you will find your people." Froth, on the next morning, went away, and walked for many days. At last he suddenly saw a range of misty mountains in the distance. *Ki'i!* He rejoiced, and said, "Soon I shall come to where my people are." He hurried along for seven days' time, and then he came to the other side of the mountains. He saw a village, and said, "Now, then, soon I shall see my people." Looking, he saw half the village quiet, and the other half noisy, and many there together playing ball, and others dancing. He entered from the quiet direction, and in the first wigwam he entered was Woodchuck. When Woodchuck saw Froth, she began to cry, and at the same time spoke and said, "Poor grandson! we suffer very much because we are all slaves." Then she began to relate to Froth the history of her life. She said, "And you are now with the slave sort." Then she stopped grieving, she bustled about and prepared food, and gave it to him. Then Froth ate; and while eating, a man rushed in quickly, and said, "A little beast is tracked, having gone by in the bush. We shall have great sport, it is said." Said Woodchuck, "At least you ought to wait until the man (Froth) is done eating." Then Froth said, "So! I shall soon be ready. I too am very fond of sport." When he had finished eating, he took up his bow. He told Woodchuck, "Don't worry about me, grandmother." When he went outside, men were standing there waiting for him. They said to Froth, "Here in the thicket a little way off are the

fresh tracks of the animal going by. Let us chase him!" Accordingly then they all went forth. Froth began looking at the tracking; and when he saw the tracks, *ki'nalagiddie'na* they looked like the place where a wigwam had been after being wrenched from the ground, *ee*, they were so big and deep! Right away Froth began to run and chase the little animal. *ee!* How he ran then! These people all hung back, they let him go on ahead. He went ahead of them, and on this account they were all laughing in their minds at him. Then, as he went on, he overtook the little beast, and saw it standing there half way up to the trees in height. It was the great magic White-Bear. Then Froth shot at it. But even so, he did not notice it. *Gi'i*, then again he shot. Then at last all his arrows were used up except one. Suddenly a Chickadee appeared flying, and alighted on Froth's shoulder and began to whisper, "*Ktci gi'gi'gi'* heel!" Looking, Froth saw something throbbing on White-Bear's heel. *q+*! He shot at that cursed throbbing round thing. Then White-Bear toppled over. Froth went up to him. White-Bear was stiff and dead. Looking at him, Froth saw that he had shot White-Bear in his heart, and the arrow had gone clear through. *Ki'i!* The people came up in a mass. Some of them were laughing when they got there because of it. They looked, and saw White-Bear lying there dead. Said Froth, "I will give you your share of the beast. *Ki'i!* It was very good sport." The people right away cast down their faces quickly. Nobody spoke. Then they walked back to the village. When Froth saw Woodchuck, he said, "Grandma, I have shot him dead, that White-Bear." *Ki'i!* Then Woodchuck cried, she was so glad. *q+*! They danced around, and she said, "Grandson, you have done a very great thing. You have conquered the greatest magic man in the world." Froth said, "It was by the help of Kingfisher and Chickadee." *Ki'i!* That evening there was a big rejoicing-feast. There was a big dance on this account, and every one was

happy. Next morning Froth left for his mother's. Going along, at last he arrived, and said to her, "Get well ready. To-morrow we shall move. I have found and met our people." The next morning they started off. Along came Kingfisher and Chickadee and Maski'k'wisi. They came to bid good-by. Kingfisher said, "Adieu, Froth! now as long as you live, in the future, if you meet with great danger, think of me. I will help you accordingly." And Maski'k'wisi also said, "Froth, when you meet with difficulty, think of and wish for me." And Chickadee said, "And as for me, think of me. I will help you." Then they went away. At last Froth and his mother reached a village. Then to Woodchuck's wigwam they went; and Woodchuck cried, she was so glad. Soon after, all his

relatives came up,—his grandfather, his grandmother, and the other relations. His grandfather said to him, "The reason we come is that we wish you to forgive us for abandoning your mother so miserably. You saved us a great deal when you conquered the great magic man. Now, then, here is where you will be a great chief, and I now take off my office mantle¹ and I put it on you." Then he took off his chieftainship-path² and put it on his grandson. Then Froth was a great chief.

¹This mantle was generally a tanned bear-skin with flower designs painted on the leather side, and decorated with porcupine-quills, it is said.

²A figurative expression for the responsibilities and insignia of the chieftaincy. The bear-skin and the eagle's feather were regarded as the emblems of a chief; these being the most noble among the mammals and birds.

THE DIFFERENTIATION BETWEEN THE PENOB-
SCOT AND THE CANADIAN ABENAKI
DIALECTS

By J. DYNELEY PRINCE

The Penobscot Indians of Maine number at present not more than 300 to 350, most of whom are resident at the Indian village of Oldtown on Penobscot river, near Bangor. These people still speak a characteristic Algonquian language which bears more resemblance to the idiom of the Abenakis near Pierreville, Quebec, than it does to that of the nearer Algonquian neighbors of the Penobscots, the Passamaquoddies of Pleasant Point, Maine. Moreover, a philological examination of Penobscot and Abenaki shows that both of these forms of Algonquian speech are sister dialects which have sprung from a common original at a comparatively recent date. The early history of the Maine Indians still further confirms this statement. It is well known that the Abenakis of Canada are the direct descendants (of course with some admixture of French and other blood) of the majority of the savages who escaped from the great battle of the Kennebec in Maine, where the English commander Bradford overthrew their tribe December 3, 1679.¹ Many of the survivors at once fled to French Canada, where they settled themselves in their present village of Saint Francis, near Pierreville, Quebec (*Alsigontegw*, "river of empty habitations"²). Others, again, may have wandered into Canada at a slightly later date. There can be little doubt that the Indians now called Penobscots, from their resi-

¹ Trumbull, *Indian Wars*, pp. 96-97.

² *Alsigontegw* = Old Abenaki *Arsikantekw*, from *arsi* "empty" + *kan* an infix signifying "cabin," and *tekw* "river"; cf. modern *tego* "wave." See Gill, *Notes sur les Vieux Manuscrits Abenakis*, pp. 13 ff., Montreal, 1886.

dence near the river of that name, are the descendants of those of the early Abenakis who, instead of fleeing to French dominions, eventually submitted themselves to the victorious English.

It will thus be seen, in examining the Penobscot and Abenaki idioms, that we have to deal with a dialectic differentiation which must have taken place within a period of two hundred and twenty-two years; i. e., from 1679 to 1901, during which time practically no communication has taken place between the Maine Indians and their Canadian cousins, except the visits of a few wandering hunters. It should be added that the similarity which is still so evident between these dialects precludes the supposition that they were linguistically apart at the time of the Indian flight to Canada. Probably nowhere among American languages, therefore, has the philologist so favorable an opportunity as he has here of determining the exact extent and period of time necessary for linguistic differentiation. The object of this paper is to demonstrate, from a careful observation of modern Penobscot and Abenaki usage, the condition of both these dialects in comparison with their common mother tongue, the Old Abenaki.

The Penobscot material used in this treatise has all been gathered orally from Indians at Bar Harbor, Maine. The Abenaki data are the result of several years of study of that language in Canada and northern New York.¹ All the Abenaki words and forms herein quoted are tabulated in a modern Abenaki-English dictionary, now in course of preparation by the writer. The ancient Abenaki material comes from Rasles' lexicon,² the manuscript of which, now in the library of Harvard University, was rescued from the flames of the mission of Norridgewalk during the English campaign in Maine in 1722.

The pronunciation of the Indian words in this article is indi-

¹ See Prince, "The Modern Dialect of the Canadian Abenakis," in *Miscellanea Linguistica in onore di Graziadio Ascoli*, Turin, 1901.

² "A Dictionary of the Abnaki Language in North America," by Father Sebastian Rasles, published by John Pickering in *Memoirs Amer. Acad. Sci. and Arts*, vol. 1 (N. S.), pp. 375-565, Cambridge, Mass., 1833.

cated as follows: All the consonants should be sounded as in English, with the following exceptions. In Penobscot *ch* has the same value as in English, but in Abenaki it is often, although not invariably, pronounced as *tsʰ*. Rasles always gives *ts*, *tz*, for modern *ch* or *j*. In the same way we find Penobscot and English *j* identical, but the same consonant pronounced *dsʰ* in Abenaki. Abenaki *l* after *a*, *o*, and *u*, usually has a sound like the Polish "barred l." The Penobscot and English *l* are the same, except in final syllables after *a*, *o*, *u*, when the Penobscot *l* is an almost inaudible lingual touch. I have represented it in such cases by a superior *l*, as in *w'mitdgwesal* "his father." In both dialects *ñ* is equivalent to the French nasal *n*, and the combinations *kh* and *ph* are to be pronounced *k + h* and *p + h* respectively. The inverted comma (‘) indicates a voice-stop, accompanied by a soft guttural, not unlike the Arabic medial *He*. When *m* and *n* are written in juxtaposition with the consonant following them, they have their own inherent vowel, as in *ndaki*, "my land." The ancient Abenaki *r* is represented in both dialects by *l*. So far as I am aware, the only Algonquian idioms which still use *r* are the Montagnais language of Labrador and a dialect of the Cree, spoken near James bay, which approaches very closely to Montagnais. The consonant *s* has always the hard sound as in English "mistake." The combination *sz* in Penobscot is a medial sibilant, half-way between English *s* and *z*; i. e., it stands in about the same relation to each as the Czech voiceless *t* does to English *t* and *d*. The *w* in *kw* is pronounced with a soft whistling vowel following it. In both dialects the vowels have the Italian values, except Penobscot *ä* = English *aw*, Penobscot *ä* = a very short *ä*-sound, *ö* as in German, and the apostrophe (‘) which represents a short indeterminate vowel sound like the Hebrew *Sh'va*. When two vowels are written together, as *aa*, they are each pronounced separately with a hiatus.

As to intonation, the two dialects differ widely, which is often as much of a bar to mutual comprehension as the comparatively

slight differences in vocabulary. The Penobscots accentuate their words in much the same manner as do their distant neighbors the Passamaquoddies¹; i. e., they sing their syllables, giving sometimes to the first and often to the second, third, and fourth syllable of a combination, a rising inflection and then allowing the voice to fall on the succeeding syllable. If the syllable after the rising tone is followed by still another syllable in the same word, this ultimate often receives a secondary tone-rise similar to an interrogative inflection in English. This, however, is never so high as is the first inflection. Thus, in the word *nachigadónkàk*,² "they go hunting," there is only one rising inflection, that on the fourth syllable, while the ultimate receives the voice-drop. In the forms *sénòbàk* "men," *unodairwènà*³ "they hear," *udé'lànd* "they say to him," we have the high rise, the drop, and the secondary rise occurring on the syllables indicated. This difficult system of tones can be learned only by practice, as there is apparently no rule for the place of the variable rising inflection. The Abenaki intonation, on the other hand, is very monotonous, as every syllable has practically the same accented value. The voice *timbre* of the Penobscots is pitched somewhat higher than that of the Abenakis.

I am strongly tempted to regard the Penobscot system of intonation as the original one, which was, no doubt, peculiar to the ancient language, first, because the racially and linguistically kindred Passamaquoddies have a very similar system and they are and have always been too distant from the Penobscots to influence the entire tone of the latter speech, and, secondly, because the Abenakis have been for two centuries in Canada, surrounded by and allied by blood to French-speaking whites, whose idiom has been used as a second language for several generations by nearly all the residents of Saint Francis. Under these conditions, it would be quite natural that the French practice of lay-

¹ Cf. Prince in *Proc. Amer. Philos. Soc.*, XXXVIII, p. 183.

² I represent the first rising inflection by the acute accent (´), the voice-drop by the grave (`), and the second rise by an inverted circumflex (v).

ing equal stress on each syllable should influence the accentuation of this Indian dialect. The Penobscots, on the other hand, have had very little intercourse with the English-speaking whites, who are much more prone to hold themselves aloof from the Indians than are the Canadian French.

The main organic variation between the Penobscots and the Abenakis consists of the striking phonetic differences which have developed between the dialects. Most of these, as is quite natural, appear in the vowel system, whose most important changes from the mother idiom may be tabulated as follows in each dialect :

PENOBSCOT	ABENAKI	OLD ABENAKI	ENGLISH
A.	A.	A.	
<i>medala</i>	<i>medala</i>	<i>mtara</i>	ten.
<i>n'musajin</i>	<i>n'musajin</i>	<i>nem8ssantzin</i> ¹	I love.
<i>pi'ta</i>	<i>pi'ta</i>	<i>pi'ta</i>	very.
A.	OÑ.	AÑ.	
<i>achimowágon</i>	<i>oñjowoñgan</i>	<i>nañnegañnañ-</i> [<i>tse8aňgan</i>] ²	tale.
<i>agim</i>	<i>oňgem</i>	<i>aňgem</i>	snowshoe.
<i>sáğ'má</i>	<i>soňg'moň</i>		chief.
<i>wiáábe</i>	<i>widoňba</i>		friend.
E.	A.	E.	
<i>alnôbe</i>	<i>alnoňba</i>	<i>arenaňbe</i>	man, Indian.
<i>awēni</i>	<i>awāni</i>	<i>a8ēnni</i>	who, someone.
<i>kegwes</i>	<i>kagwes</i>	<i>keg8es</i>	what?
<i>w'lôgwe</i>	<i>w'loňg'wa</i>	<i>8raňg8e</i>	yesterday.
E.	E.	E.	
<i>nebi</i>	<i>nebi</i>	<i>nebi</i>	water.
<i>petegwágamek</i>	<i>petegwoňgamak,</i>	[lake. <i>peteg8igen</i>	ball.
E.	A and OÑ.	E and AÑ.	
<i>mewia'sis,</i> a little.	<i>maoňwi,</i> rather.	<i>me8iassis</i>	a little.
<i>tebauwus</i>	<i>toňbarwoňz</i>	<i>taňba8aňs</i>	seven.
I.	I.	I.	
<i>idam</i>	<i>idam</i>	<i>ahidam</i>	he said.
<i>k'chí</i>	<i>k'chí,</i> big.	<i>nek8na'k8si</i>	I am big.

¹ In Old Abenaki the sign 8 represented consonantal *w*, *w'* followed by the short vowel, and *u*.

² A combination of *nañnegañ* "old" and *añtsewaňgan* "tale."

PENOBSCOT	ABENAKI	OLD ABENAKI	ENGLISH
I.	E.	E.	
<i>nsida</i>	<i>nseda</i>	<i>ntseda</i>	three times.
O.	O.	8.	
<i>alemōs</i>	<i>alemōs</i>	<i>arem8s</i>	dog.
<i>awenōch</i>	<i>awanōch</i>	<i>a8enn8ts</i>	Frenchman.
O.	OÑ.	AÑ.	
<i>alnōbe</i>	<i>alnoñba</i>	<i>arenañbe</i>	man, Indian.
<i>spoza'ku</i>	<i>aspoñza'kiwik</i>	<i>asspañs8i8i</i>	morning.
O.	Vowel inherent in N.	E.	
<i>nogwudał'gwe</i>	<i>ngwudał'gua</i>	<i>neg8da'teg8e</i>	hundred.
Ö.	ÖÑ.	AÑ.	
<i>w'dalidahōszi</i>	<i>w'dalidahōñzi</i> , he con-		
<i>nsōzük</i>	<i>nsoñzek</i>	<i>nederitahañ8i</i>	I consider.
O'.	OÑ.	AÑ.	
<i>-o'kan</i>	<i>-oñkan</i>	<i>-añk8a</i>	hunt.
U.	U.	8.	
<i>kiūna</i>	<i>kiūna</i>	<i>ki8na</i>	we (excl.).
<i>niūna</i>	<i>niūna</i>	<i>ni8na</i>	we (incl.).
U.	O.		
<i>pudawasi'na</i>	<i>w'bodawazinōñ</i>		they take counsel.
U.	A.		
<i>sukhamid</i>	<i>sakat</i>		standing upright.
U.	OÑ.	AÑ.	
<i>nukw'dus</i>	<i>ngwedoñz</i>	<i>nek8dañs</i>	six.
<i>-kesunkaw</i>	<i>-kasonkaw</i>	<i>-kesañnkao</i>	-teen.
U.	Vowel inherent in N.	E.	
<i>nukw'dus</i>	<i>ngwedoñz</i>	<i>nek8dañs</i>	six.
AW (AU).	AW.	E8 and AO.	
<i>iawda</i>	<i>iawda</i>	<i>ie8da</i>	four times.
<i>-kesunkaw</i>	<i>-kasonkaw</i>	<i>-kasañnkao</i>	-teen.
AW.	A.	A.	
<i>tebauwus</i>	<i>toñbawoñz</i>	<i>tañba8añs</i>	seven.
AW.	OÑW.		
<i>p'mauszowinnowak</i>	<i>p'moñwzowinnowak</i>		people.
EW.	AW.	E8.	
<i>iew</i>	<i>iew</i>	<i>ie8</i>	four.
IU.	IU.	IU.	
<i>piüksessik</i>	<i>piüksessik</i>	<i>pi8sessik</i>	little.

The following explanation should be made in connection with the above table.

(1) Out of seventy-two recorded cases where *a* is found in Penobscot, the corresponding vowel appears forty-eight times in Abenaki as *a* and twenty-four times as *oñ*. The *a*-vowel and the nasal *añ* are characteristic in many of these cases in Old Abenaki.

(2) Out of seventy-two recorded cases where *e* is found in Penobscot, the corresponding vowel appears in Abenaki sixty-one times as *a*, seven times as *e*, three times as *oñ*, and once as *ũ*. The *e*-vowel is characteristic in nearly all these cases in Old Abenaki; compare, however, *tañbaðañs*, Penobscot *tebauwus*, Abenaki *toñbarwoñz* "seven."

(3) Old Abenaki, Penobscot, and Abenaki *i* is, so far as I am aware, constant. The only exception noted is the verbal prefix of the third person in Penobscot *ud'la-* and in Abenaki *ud'li-*; compare Penobscot *ud'labozino*, Abenaki *ud'libozinoñ* "they embark."

(4) Out of twenty-one recorded cases where *o* is found in Penobscot, the corresponding vowel appears in Abenaki eleven times as *o*, nine times as *oñ*, and once as the vowel inherent in the consonant *n*. It will be seen from the above that the pure modern *o* is a heightening from Old Abenaki $\delta = \bar{u}$, and that modern *oñ* is a direct survival of ancient *añ* which Penobscot has in some cases changed to *o* and in some cases to *ö*. The Old Abenaki had an *e*-vowel in *negðda'tegðe*, "hundred," which becomes *o* in Penobscot and the inherent *n*-vowel in Abenaki. Note also that in Penobscot *o'kan*, Abenaki *oñkan*, the Abenaki has preserved better the Old Abenaki form, *-añkða*.

(5) The Penobscot *o* appears twice in Abenaki as *oñ*. Rasles makes no allusion to this sound in Old Abenaki.

(6) Out of eight recorded cases where *u* is found in Penobscot, the corresponding vowel appears three times in Abenaki as *u*, once as *o*, once as *a*, once as the inherent *n*-vowel, and twice as *oñ*. The Old Abenaki has *e* for later short *ũ* in many instances.

(7) The diphthong *aw* (*au*) is identical in both modern dialects in two recorded cases; — *kesunkaw-kasonkaw* and *iarwda-iarwda* (compare, however, Old Abenaki *ie8da*); Penobscot *aw* = Old Abenaki and Abenaki *a* once, and once Penobscot *au* = Abenaki *oñw*. On the other hand, we find Penobscot *ew*, Abenaki *aw* once; *iew-iarw* (so Old Abenaki *ie8*).

(8) In Old Abenaki, Penobscot, and Abenaki the diphthong *iū* is constant.

An instance of diphthongal contraction is seen in Penobscot *talāū* for Abenaki *tahoñlāwi* "like, similar to."

The consonantal variations between Penobscot and Abenaki are not numerous. Both dialects follow the same system of consonants, and in both appears the frequent change of *tenues* (*p, t, k*) into the corresponding medials (*b, d, g*) after an immediately preceding vowel. Thus, we find in both *kizi'to* "he makes," but *k'gizi'to* "thou makest"; Penobscot *pidige*, Abenaki *pidiga* "enter" (imv.), but Penobscot *k'bidige*, Abenaki *k'bidiga* "thou enterest;" in both, *New York tali* "at New York," but *iū dali*, "here" (i. e. "in this"). In the case of *p, t, k = b, d, g*, the rule seems to be practically fixed, even when the consonant begins a word; *nia ta gia* "I and thou," but *kia ta nia* "thou and I." Sometimes, however, a *p, t, or k* appears in writing apparently *after* a vowel, but in such a case it is quite certain that this preceding vowel is accompanied by the rough breathing [˘], which is never indicated in ordinary Penobscot and Abenaki texts; thus, *kizito* for *kizi'˘to*.

A similar medialization is found with *ch, s*, which in Abenaki are often heard after vowels as *j* and *z* respectively. Thus, Abenaki *channoñmuk* "one stops, hinders," but *w'janibianoñ* "they stop paddling" (i. e. $\sqrt{\text{chan}} + \text{ibia}$ "paddle"); *sibo* "river," but *k'chî zibo* "big river." In Penobscot, the change *ch = j* seems not to be so invariable as in Abenaki. Thus, I find Penobscot *nochibōzin* "I depart in a boat," which in Abenaki would usually be *nojibōzin* (*n* = "I" + *oji* = "from" + *pōz* = "go in a boat");

compare also Penobscot *kamäch* "very," Abenaki *kamoñji* "O how—" (exclam.); Penobscot *n'wuchénemen*, Abenaki *n'wajōnemen* "I have it," etc. In Penobscot, however, I have heard plainly the form with middle *j*; *n-oji-enigokutahégon* "I go hence to spear fish," so that in this dialect the rule does not seem to be so firmly fixed in the case of *ch = j*. In Penobscot, the original *s* generally becomes *sz* after a vowel, as *abāsi*, Abenaki *abazi*, "tree"; Penobscot *kisztumārwa* "they decide," Abenaki *kiz'toñjik* "one decides," etc. In Penobscot the *s* appears as pure *z* in *kizi-* "can."

Indications of such consonantal changes are not recorded in Old Abenaki texts. Thus, Rasles writes *nepitighe* "j'entre," Abenaki *n'bidiga*, Penobscot *n'bidige* "I enter"; also *netzan8sse* "je m'arrete," *netsaniganba8i* "je m'arrête marchand auparavant," etc. This by no means precludes the supposition that such changes did not exist at all. It is quite possible that the earlier Abenakis may have only partially medialized their consonants after vowels and that the form *nepitighe*, for example, really represented a form *nepitighe* (*p, t = voiceless tenues*), a phenomenon which escaped Rasles's French ear. I have personally heard almost this mincing pronunciation from some Abenakis who were trying to speak with elegance. The tendency to medialization in ancient times, however, must have been very slight, if it existed at all.

A very interesting point also is the apparent loss of the nasal, Old Abenaki *añ*, Abenaki *oñ*, in the Penobscot dialect. I say "apparent," because Père Vetromile, in his *Indian Good Book* (New York, 1858),¹ writes a nasal in many words; compare *alnamba* for Penobscot *alnōbe* "Indian." I tried in vain to hear

¹ *Alnambay Uli Awikhigan kisitunessa Eugin Vetromile, S. J., Alnambay Pat-ñas* ("Indian Good Book which Eugene Vetromile, S. J., the Indian Priest, made"), New York, third edition, 1858. The so-called Penobscot and Passamaquoddy forms in this work do not agree phonetically with the actual spoken idioms. I strongly suspect that the good father introduced some sounds and forms as he thought they ought to be from the Old Abenaki formularies.

this sound in Penobscot, but could only place it distinctly in the word *muñs* "moose" and in the verbal third person suffix as *w'ni'löñ'*. Once or twice I fancied that there was a nasalized *n* in other words, but in each case when my instructor repeated the syllable, it was without a detectable nasal vowel. The probability is that the *ñ* has only recently disappeared in Penobscot. This obsolescence of the nasal may be due both to the influence of the kindred Passamaquoddy idiom, which has no such sound, and to that of English which nearly all the Penobscots can use.

The only consonantal changes worthy of note between Penobscot and Abenaki are, (1) the clear insertion of *h* in Penobscot before the particle *ali* = conj. "that, if"; thus, Penobscot *kiabe k'wao'tarwi halig'lölane*; Abenaki *kia k'wao'tarwi alig'lolana* "can you understand me, if I speak?" This is probably not a distinctively Penobscot phenomenon, as the Abenaki forms *ndaaba* and *ndahaba* "not," *kalaato* and *kalahato* "yes, indeed," occur constantly. The *h* is evidently inserted in these cases to avoid a hiatus. (2) In Penobscot *abig'iwoset* "when he returns from hunting" and Abenaki *oñboñji-kich* "let him return," there is a clear case of palatalization; *g = j*.

The grammatical structure of both dialects is essentially the same, the most noteworthy peculiarity of Penobscot being undoubtedly its retention of the original = *a'* (Old Abenaki)—*ar* of the ancient "accusative of the third person," or obviative. The great majority of Algonquian idioms represent an objective case only in a noun denoting an animate object, when it is preceded either by a verb in the third person singular or plural, or by another animate noun in the third personal state. This was so in ancient Abenaki, where the sign of such an obviative state both in the verb and noun was = *r* or *ar*, and it is still true of both its modern daughters Penobscot and Abenaki, although the Canadian dialect has dropped the = *l* (Old Abenaki *r = l*) and altered the verb-form slightly, retaining only the *a*-vowel in the noun as the obviative sign; thus, Old Abenaki *unamihañr*

arem8sar, Abenaki *unamihon alemosa* "he sees the dog." It will be seen that the modern Abenaki has changed the original *añ* to *-on* in the verbal ending and dropped the *-r = -l*. Compare Penobscot *iüwa senobe unamia' nolka'*, Abenaki *iü sanoba unamion nolka-a* "this man sees the deer," or Penobscot *wa nolke unamia' alemosza'*, Abenaki *wa nolka unamion alemosa* "that deer sees the dog." An apparent exception in Penobscot to this rule is the word *muñs* which makes its obviative *muñszo*; compare Penobscot *wa senobe w'ni'lön' muñszo*, Abenaki *wa sanoba w'ni'lon möñza* "that man kills the moose." For an instance of the obviative occurring after another obviative, compare Penobscot *alnöbe unamia' widdba' wijia'*, Abenaki *alnoñba unamihon widoñbaa wijiaa* "the Indian sees his friend's brother."

There is no trace in Penobscot, Abenaki, Passamaquoddy, or Lenäpe of the so-called sur-obviative or "third third person" of the Cree and Ojibwa.

The loss of the obviative *-l* in Abenaki is quite natural, as its feeble pronunciation (*-a'*) shows that it is fading away also as a recognizable element in Penobscot, although in the latter dialect the obviative *l* is audible after the vowels *i* and *e*. The obviative *-l* is still strongly uttered in Passamaquoddy; *w'nimial haaswul* "he sees the horse."

The distinction between animate and inanimate gender is still preserved in both Penobscot and Abenaki, the only deviation between the dialects which I have observed being the Penobscot inanimate plural *madeg'n'l*, but Abenaki animate plural *madagenök* "skins." Here the Abenaki has departed from Old Abenaki which has *mateghen8r*, inanimate.

The following comparative table of Old Abenaki, Penobscot, and Abenaki numerals, separable pronouns, and pronominal elements with nouns, will illustrate the relation and deviation of both the modern dialects from the mother tongue.

THE NUMERALS

VALUE	PENOBSCOT	ABENAKI	OLD ABENAKI
1	<i>pezukw</i>	<i>pazekw</i>	<i>pezekδ</i>
2	<i>nis</i>	<i>nis</i>	<i>niss</i>
3	<i>na's</i>	<i>nas</i>	<i>nass</i>
4	<i>iew</i>	<i>iaw</i>	<i>ieδ</i>
5	<i>nan</i>	<i>noñlan</i>	<i>bareneskδ (nannδak)</i>
6	<i>nukw' dus</i>	<i>ngwedoñz</i>	<i>nekδdañs</i>
7	<i>tebauwus</i>	<i>toñbawoñz</i>	<i>tañbaδañs</i>
8	<i>nsözuk</i>	<i>nsöñzek</i>	<i>ntsañsek</i>
9	<i>noli'</i>	<i>noliwi</i>	<i>nδriδi</i>
10	<i>medala</i>	<i>medala</i>	<i>mtara</i>
11	<i>nogwudonkaw</i>	<i>ngwedoñkaw</i>	<i>negδdañnkao</i>
12	<i>nisonkaw</i>	<i>nisonkaw</i>	<i>nisañnkao</i>
13	<i>nsonkaw</i>	<i>nsonkaw</i>	<i>tsañnkao</i>
14	<i>iawonkaw</i>	<i>iawonkaw</i>	<i>ieδañnkao</i>
15	<i>nanonkaw</i>	<i>nononkaw</i>	<i>nañnankao</i>
16	<i>nukwdus-kesunkaw</i>	<i>ngwedoñz-kasonkaw</i>	<i>negδdañntsañnkao</i>
17	<i>tebauwus-kesunkaw</i>	<i>toñbawoñz-kasonkaw</i>	<i>tañbaδañntsañnkao</i>
18	<i>nsözuk-kesunkaw</i>	<i>nsöñzek-kasonkaw</i>	<i>ntsañsek-kesañnkao</i>
19	<i>noli'-kesunkaw</i>	<i>noliwi-kasonkaw</i>	<i>nδriδi-kesañnkao</i>
20	<i>nisinske</i>	<i>nisinska</i>	<i>nisineske</i>
30	<i>nsinske</i>	<i>nsinska</i>	<i>tsineske</i>
100	<i>nogwudat'gwe</i>	<i>ngwedat'gwa</i>	<i>negδda'tegδe</i>

THE SEPARABLE PRONOUNS

PENOBSCOT	ABENAKI	OLD ABENAKI	ENGLISH
<i>nia</i>	<i>nia</i>	<i>nia</i>	I
<i>kia</i>	<i>kia</i>	<i>kia</i>	thou.
<i>neg'ma</i>	<i>ag'ma</i>	<i>δa (?)</i>	he, she, it.
<i>nñuna</i>	<i>nñuna</i>	<i>niδna</i>	we, I and they.
<i>kñuna</i>	<i>kñuna</i>	<i>kiδna</i>	we, I and you.
<i>kñlwa</i>	<i>kñlwowoñ</i>	<i>kirδa</i>	you.
<i>negumwa</i>	<i>ag'moñwoñ</i>	<i>(?)</i>	they.

PRONOMINAL POSSESSIVE ELEMENTS WITH NOUN

PENOBSCOT	ABENAKI	OLD ABENAKI	ENGLISH
<i>n'mitágwes</i>	<i>n'mitoñgwes</i>	<i>n'mitañgδs</i>	my father.
<i>k'mitágwes</i>	<i>k'mitoñgwes</i>	<i>k'mitañgδs</i>	thy father.
<i>w'mitágwesa'</i>	<i>w'mitoñgwesa</i>	<i>w'mitañgδsar</i>	his, her father.
<i>n'mitágwesena</i>	<i>n'mitoñgwesena</i>	<i>n'mitañgδsena</i>	our father (excl).
<i>k'mitágwesena</i>	<i>k'mitoñgwesena</i>	<i>k'mitañgδsena</i>	our father (incl).
<i>k'mitágweswa</i>	<i>k'mitoñgwes'woñ</i>	<i>k'mitañgδswan</i>	your father.
<i>w'mitágweswa</i>	<i>w'mitoñgwes'woñ</i>	<i>w'mitañgδswar</i>	their father.

It should be noted that Abenaki has two pronouns for the second persons plural: *kiüwoñ*, used when speaking to several persons when their number is definite to the speaker, and *kilwowoñ*, used of an indefinite number. These may have existed in Old Abenaki, but I have been unable to find them in Penobscot. The exclusive and inclusive "we," it will be observed, exists in all the dialects.

The verb with incorporated suffixes is essentially the same in both the modern idioms, the main difference being the omission of the nasal in the third person; compare Penobscot *namiö*, Abenaki *n'namioñ* "I see him." The Penobscot form *namiukw* (*n'namiukw*) = Abenaki *n'namiok* "he sees me." It will be noticed that the Penobscots do not pronounce the *n* of the first person in these forms.

The following sentences and short story in Penobscot and Abenaki, with commentary, will serve to illustrate still further the mutual relations of the two dialects.

SENTENCES

- | | | |
|---|---|--|
| (1) Pen. <i>W'li spoza'ku niddbe</i> | } | "Good morning, my friend." |
| Abn. <i>Paakwinoñgwzian nidoñba</i> | | |
| (2) Pen. <i>N'weweldamen kia alod'wan mewia'sis</i> | } | "I know your language a little." |
| Abn. <i>N'wawaldamen k'd'loñdwaoñgan tagasiusi</i> | | |
| (3) Pen. <i>Ndaligiszagekimge Bar Harbor</i> | } | "I learned it at Bar Harbor." |
| Abn. <i>Ngizagakimzi Bar Harbor tali</i> | | |
| (4) Pen. <i>Nda mis'gi awenoch namiö w'dalnobad'wun</i> | } | "There are not many white men who speak Indian." |
| Abn. <i>Ndattamo kuina woñbigijik alnoñba oñd'wak</i> | | |
| (5) Pen. <i>M'selok p'mauszowinnowak iu dali</i> | } | "There are many people here." |
| Abn. <i>M'salok p'moñwzowinnowak iu dali</i> | | |
| (6) Pen. <i>Nia nglidahus k'm'sali-g'zi'töba moni</i> | } | "I think you must make much money." |
| Abn. <i>Nia ndelaldamen k'm'sali-ulitoba moni</i> | | |
| (7) Pen. <i>Noli-musajinba nadodielin</i> | } | "I would like to go hunting." |
| Abn. <i>N'wigiba n'nadialin</i> | | |
| (8) Pen. <i>Nia mechimi mache'la tagwög'wi</i> | } | "I go every autumnn." |
| Abn. <i>Nia majimiwi n'moñji tagwoñgwiwi</i> | | |

- (9) Pen. *Nbemiwigadielin ndak ndaman* } “ I like to hunt
 Abn. *Nbamaldamen n'nadialin ndaki ndaman* } more than to fish.”
- (10) Pen. *Wa senobe gizi-awenoch-waduwi* } “ That man can speak
 Abn. *Wa sanoba gizi-iglizmon-oñd'wa* } English.”

KIWA'KWI ACHIMOWÁ'GÒN.

Ntswák séndbák nachigadónkàk
kwasibémùk.¹

Niga sald'kì nodáwòná awénił
maskwulamiyiljìł me'tág'mèk.

Niga mina unodáwèná maskwul-
amiyiljìł.

Unamidáwà' wechkawo 'selijìł.

Malomte n'mábechó'sè eydít.

Niga udá'tàná; péla mítsi. Niga
udidámèn wa séndbè; nda ngiziá-
wùn.

Ndá'chwi-alòsè edali tkē pebónkìk.
Éłwè't na séndbè kiwá'kwì.

KIWA'KWI OSJMOWOŃGAN.

Wdainońp nizwak sanobak na-
dialijik senojíwi nebesek.

Ni sasala'kiwi w'nodawońnoń awa-
nihi tajkuaziliji al'mońgamak
ma'tońgamak.

Niga mina unodawońnoń awanihi
tajkuaziliji.

Ni unamiońnoń sanobaa sońkhosat

li ayidit. Niga udi'lońnoń; mo-

hina. Niga w'didamen wa
sanoba; nda ngiziáiwèn.

Ndá'chowi-losa adali tkā pebónkìk.
Pakalmeguat wa sanoba kiwa'kwì.

Translation

A STORY ABOUT A KIWA'KW (FOREST GIANT)

There were two men who went hunting by a lake. Then suddenly they heard some one calling out (along the lake) at the end of the lake. Then again they heard some one calling. Then they saw a man coming to where they were. Whereupon they said to him, “Pray eat.” But that man said, “I cannot stay here. I must go to where it is cold to the north.” Certainly that man was a *Kiwa'kw*.

COMMENTARY

(1) The word *sposa'ku* occurs in Abenaki in the form *as-pońza'kiwik* “in the morning”; *spońzoo* “it is morning”; *n'spoń-zipi* “I breakfast,” etc. *Paakuinońgwzian* is really a participle in the second person; lit. “hail thou.” The Penobscot *nidábe*, Abenaki *nidońba*, contain the ending *-ábe -ońba* signifying male; compare Delaware *len-ápe* “a man” (*lenno + ape*).² (2) *Alod'wan* is a participle, second person, “that which thou speakest,” from *od'wa*; compare Abenaki *lońdwaońgan*, noun formed with pre-

¹ I represent the first rising inflection by the acute accent (´), the voice-drop by the grave (`), and the second rise by an inverted circumflex (v).

² See Prince in *American Journal of Philology*, XXI, p. 298.

formative *l-* + *oñd'wa* + abstract ending *-oñgan*. Both *mewia'sis* and *tagasiüsi* occur in Old Abenaki. (3) The Penobscot incorporates the locative preposition *tali* (*dali* after vowel) with the root *agekim*. The Abenaki separates it as a postposition. (4) Note the difference of construction. (5) Penobscot *nglidahus* is a Passamaquoddy loan-form. The real verb "think" is Abenaki *alidahômuk* "one thinks," from which *ndelaldam. M'sali* "much" is incorporated into the verb-form in both dialects. Penobscot uses *kizi'to* and Abenaki uses *ulito* "make." (6) Penobscot *nadodielin* is a participle, first person, Abenaki *n'nadialin* is subjunctive. (7) Penobscot *mache'la* would be Abenaki *moñji'lon* and mean "bring," i. e., "cause to go." (8) Penobscot *Nbemwigadielin* = *n* "I" + *pemi* "more" + *wig* "wish" + (*n*) *adieli* "hunt." This is a better instance of agglutinative polysynthesis than the Abenaki *nbamal-damen*; *n* "I" + *pami* "more" + *alida* "think," on which compound form depends the subjunctive *n'nadialin*. *Ndaman* is also subjunctive. (9) Abenaki *awanoch*, the cognitive of Penobscot *awenoch*, means Frenchman, the first whites with whom the early Abenakis were brought in contact.

Penobscot *nachigadonkak* is a Passamaquoddy loan-form. Note the Abenaki plural participle *nadialijik*. Penobscot *kwasibemuk* is a Passamaquoddy loan-word, the last element of which contains \sqrt{bi} "water." Abenaki *senojiwi* "on the shore of" (from *sen* "stone, rock"). Abenaki *sasala'kiwi* is a reduplicated form. Note the absence of the prefix *u-* in Penobscot *nodawona* (Abenaki *w'nodarwoñnoñ*) "they hear." The *-l* in Penobscot *awenil* (obviative) is audible, because it follows a soft vowel. Compare Abenaki *awanihi* with the last syllable lengthened, on account of the loss of the *-l*. *Maskwulamiyilijil* is Passamaquoddy. Abenaki *tajkuaziliji* (obviative) "he calling."¹ *Wechkawo'selijil* (obviative) is a Passamaquoddy loan-form; in Passamaquoddy *weckkoyalijil*. *Malomte* = Passamaquoddy *malumde*. Note the Abenaki

¹ The formation of the participle in Abenaki is *-at*, obviative *-aliji*; *-it*, obviative *-iliji* (for *alijil*, *ilijil*).

mohina "eat," from the stem \sqrt{mo} , instead of *mitsi* which also exists in Abenaki. *Ngizaiwun* = *n* "I" + *kizi* "can" + *ai* "be" + *wun* = negative ending. Penobscot *elwe't* is probably from Passamaquoddy *elwe'kal: yut skidap elwe'kal kiwa'kw*, "that man must have been a *Kiwa'kw*," i. e. "a forest giant."

In point of vocabulary the dialects have not deviated very widely. Thus, in one of my collections of 315 Penobscot words, there are 248 instances of close cognate relationship with Abenaki, of which 63 are exactly equivalent. Of the remaining 67 (315 - 248 = 67), 57 are explicable as being either Passamaquoddy loan-words or forms, or else as independent formations.

It appears evident from a careful comparison of Penobscot and Abenaki that the former dialect has diverged somewhat less than the latter from the original common language. Thus, Penobscot has retained the primitive system of phonetics much more accurately than has the Abenaki, and it is probable that the Penobscot intonation is more like that of the ancient speech. Penobscot still has the obviative *-l*, a highly important conservation. On the other hand, the Abenaki has the ancient nasal sound which has almost disappeared in Penobscot. I have observed in the Maine dialect also what seems a better preservation of the original pure polysynthesis in many instances. The Abenaki appears more inclined than the Penobscot to separate the sentence elements into distinct words, especially in the matter of the use of separate prepositions or postpositions, rather than of incorporated prepositional elements in the verb-form. Thus, Penobscot *Ndaligizagekimgon New York*, but Abenaki *Ngizagakimgon New York tali* "he taught it to me at New York."

In short, the dialects exhibit a highly interesting amount of individual conservation and development. Their deviations are not greater than we should expect to find between any two idioms which have been kept absolutely apart for more than two centuries, so that the old theory regarding the instability of American languages finds no support from this investigation.

WAWENOCK MYTH TEXTS FROM MAINE

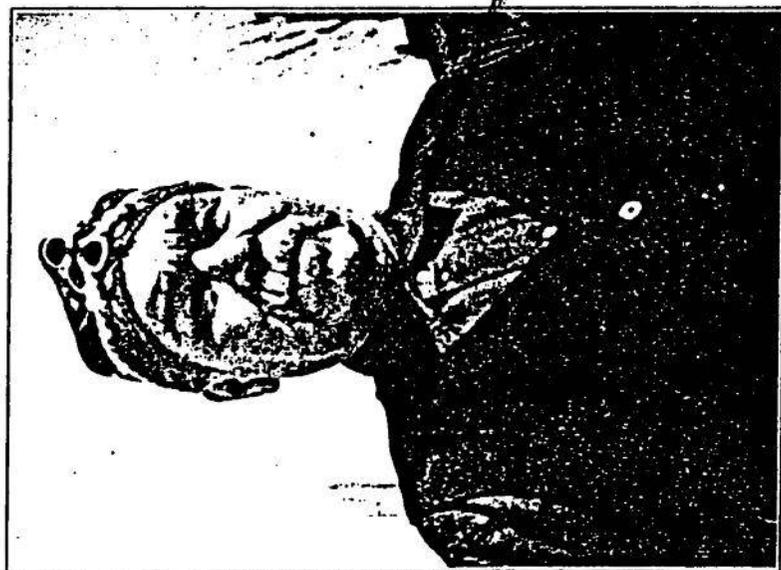
By FRANK G. SPECK

INTRODUCTION

It is one of the laments of ethnology that the smaller tribes of the northern coast of New England faded from the scene of history before we were able to grasp the content of their languages and culture. At this late day practically all have dwindled below the power of retaining the memory of their own institutions—their link with the past. Nevertheless, some few groups along the coast have maintained existence in one form or another down to the present. In regions somewhat more remote, the tribes of the Wabanaki group, hovering within the shelter of the northeastern wilderness, successfully struggled through the trials of the transition period, preserved their oral inheritance, and even, to a considerable degree, the practices of their early culture. Here on native soil still dwell the Penobscot and Passamaquoddy. On the western and southern boundaries of Maine the Wabanaki bands escaped extinction only by fleeing to Canada, where their descendants now live at the village of St. Francis. Of the tribal names included in this group, however, one in particular, the Wawenock, has long been reckoned among the obsolete, though several times the suggestion had appeared in print that the Indians residing at Becancour, Province of Quebec, might be its survivors. In 1912 my interest in possibilities of the sort culminated in the intention to follow up this source myself. The results were extremely gratifying, for during the winter's visit traces were uncovered of those eternal values of native language and tradition, which happily were still preserved in the memory of François Neptune (pl. 13), one of the Wawenock men. My object in the following pages is to present part of the literary material obtained from him, to which I have prefixed a sketch of the tribe's history.

The proper name of the tribe is, however, *Wali'na'kiak*, "People of the Bay country."¹ The term is current among the Wawenock survivors of to-day, as well as among their neighbors and former allies, the affiliated tribes originally from southern Maine, which now constitute the St. Francis Abenaki.

¹ J. A. Maurault, *Histoire des Abenakis*, Quebec, 1866, p. vii, gives *Sollinak* as the native name of Becancour, offering his idea of its meaning as "river which makes many detours."



FRANÇOIS NEPTUNE, THE LAST SPEAKER OF WAWENOCK (1812)

Notwithstanding the fact that we have nowhere any definite information on the exact boundaries of the Wawenock in their old home, it is evident from Penobscot sources that the Wawenock territory began where the Penobscot family claims² ended, a short distance west of the waters of Penobscot Bay. This would give the Wawenock the environs of St. George's Harbor and River, and all the intervening coast as far as the mouth of Kennebec River, since the latter is mentioned as their western boundary. A difficulty confronts us, however, when we try to determine how far northward into the interior the Wawenock claims extended. From geographical considerations, since the region which is typical of the coast extends inland about 30 or 40 miles, we might infer that the hunting grounds of the tribe extended at least as far. The additional fact that the Penobscot territory spread out westward as we go toward the interior, and that they knew the Norridgewock and Arosaguntacook as their immediate western neighbors, would then leave the general tract from the headwaters of St. Georges, Medomac, Damariscotta and Sheepscoot Rivers and Togus Stream, all east of the Kennebec River; and southward to the coast, to be regarded as Wawenock territory. The Wawenock have been already definitely assigned to the Sheepscoot and Pemaquid,³ which would seem to have been at about the center of their habitat. That their territory was also known as Sagadahock (Sankode'lak, Penobscot) is shown by a statement giving different local names to parts of the Kennebec River—names which corresponded more or less to the names of local bands—as follows: "Aransoak, Orantsoak,⁴ Kennebec River from the lake (Moosehead Lake) to Norridgewock. Below Skowhegan it was called Canebas or Kenebas⁵ to Merrymeeting Bay, thence to the sea, Sagadahock."⁶

¹ These were the Penobscot families of Mitchell (Lobster) and Susup (Crab), who held the immediate shores and surroundings of Penobscot Bay.

² Maine Historical Society Collections, Vol. IV, p. 96, 1858. "The Abnauques occupied country between Penobscot Bay and Piscataquis River and were divided into four principal tribes, viz, (1) the Sokoks on the Saco River, (2) the Anasaguntacook on the Androscoggin, (3) the Carribas or Kenabas on the Kennebec, (4) the Wawenocks on the Sheepscoot, Pemaquid, etc."

³ Norridgewock, Naledjwak, "Rapids up the river" (Penobscot); Nawadzwa'ki (St. Francis Abenaki); Nawl'djwak (Malecite), Nashwaak River, N. B.; and also what may be evidently another form of the name Newichewanock in New Hampshire. The proper name for the band is Naledjwa'kiak (Penobscot), Nawadzwa'kiak (St. Francis). A. E. Kendall (Travels through the Northern Parts of the United States in 1807-8, Vol. III, N. Y., 1809) gives the term as "Nanrantawacs" (p. 52), which he says implies "still water between two places at which the current is rapid." J. D. Prince (Some Passamaquoddy Documents, Annals New York Academy of Science, XI, no. 15, 1898, p. 376) translates nanrantawac as "stretch of still water."

⁴ Kwun't'beg "Long water" (Penobscot). The form of the proper name would be Kwun't'begwiak "people of the long water," but we do not encounter this in the documents. Mauraull (op. cit., p. iv and 89) has an interesting and very probable opinion on this term. He suggests as an origin Kanbesek, "qui conduit au lac," chaque année au temps de la grande chasse de l'hiver les Canibas se rendaient en grande nombre au "lac à l'original" (Moosehead Lake) en suivant la rivière Kénébec. C'est pour cela qu'ils appelaient cette rivière "le chemin qui conduit au lac."

⁵ Sankode'lak, "where the river flows out" (Penobscot). See also Father Rasles (Jesuit Relations, 1716-27, vol. 67, p. 197), Sankderank. Kendall, who traveled this country in 1807 (E. A. Kendall, op. cit., pp. 143-144), gives the same names Schunkadarunk and Zaugh'darankiac and translates them correctly as "mouth of the river" and "people of the mouth of the river." Mauraull (op. cit., p. 77) differs from others in giving the form "sakkadaguk" à l'endroit où le terrain est plat et uni. The proper name Sankodelawiak, "people of where the river flows out," is known among the Penobscot to-day and has been frequently used by authors in referring to Indians at the mouth of the Kennebec and Androscoggin Rivers, or better, as Kendall states, to "the people of the common mouth of Kennebec and Amariscoggin, that is the Sagahoc of the early colonists." (Kendall, op. cit., vol. III, p. 144.)

Bearing upon this is the fact that part of the St. Francis band residing near Durham, Province of Quebec, until recently preserved the local name *kwen'a'mwiak*, "long point people."¹ This has been thought to be possibly connected with the term just given. Joseph Laurent^{2a} assigns the same name (*Kwanahômoik*) to Durham and gives the meaning "where the turn of the river makes a long point." It is evidently, however, a later name acquired by these St. Francis families after they had settled at Durham.

In ancient times the tribes on the coast of Maine extended into the interior, but were more or less locally identified with the mouths of the rivers and the large bays. The Wawenock were then located southwest of the Penobscot, whose proper territory on the coast only surrounded Penobscot Bay. According to tradition among the Penobscot, their nearest relatives, the Wawenock, as we shall henceforth call them on preferred authority,⁷ are definitely remembered as *Weli'naki'ak*, "People of the bay country," because they were located on the shores and in the country back of what is now known as Sagadahoc. This country lies southwest of Penobscot Bay and includes a number of smaller bays from St. George's Bay, in Knox County, westward to the mouth of the Kennebec River, embracing Lincoln and part of Sagadahoc Counties. The Penobscot also refer to the inhabitants of this region as *Sankedela'wiak*, "People of the mouth of the river" (Sagadahoc), the term being evidently another name for the Wawenock. At the present time, not having held any contact with the Wawenock since their removal to Canada early in the eighteenth century, they know the tribe only by name. There is some evidence, however, in one of the family names, Neptune, which occurs among both the Penobscot and Wawenock, that during this period some of the latter may have joined the Penobscot or vice versa.

From these sources we can derive a fairly definite idea of the Wawenock habitat and also two of the tribal synonyms.⁸ Sagadahoc seems to have been a commonly used designation for both the country and people.

In the matter of the first European contact with the tribe it is probable that Captain Weymouth in 1609, when he encountered the Indians while riding at anchor off the coast of Maine, in what

^{1a} *New Familiar Abenakis and English Dialogues*, Quebec, 1834, p. 210.

⁷ Various spellings for the tribal name have been given at different times by different authors, occasionally even in the same work. Among these occur such forms as *Wewenock*, *Wewoonock*, *Wewenock*, *Wewonock*; the differences being evidently due to illegible handwriting in the manuscripts and to the usual whims of orthography.

⁸ It seems a bit strange in passing along over the literature of this region to note that Mauraull, who seems to have known Wabanaki history and ethnology very well, did not mention anything of the term *Wawenock* in his chapter on the establishment of the Abenaki at Becancour. (Mauraull, *op. cit.*, chap. 7.) He does, however, say that the Indians at Becancour were Abenaki and Sokokis who came previously from *Damisokantik*, which term he correctly derives from *Namesokantsik*, "place where there are many fish," later changed to *Megantic*, the present name of a large lake near the Canadian boundary. It may be remarked that tradition supports this assertion, for the Wawenock informant, François Neptune, says that his grandmother knew that some of her people came from there, and that the families at Becancour formerly had hunting grounds there.

is now thought to be George's Harbor, encountered men of the Wawenock. The chances are, however, about even that they were Wawenock or Penobscot. We may assume in either case, nevertheless, that some of the descriptions, which the scribe of the expedition, James Rosier, left us, refer to the Wawenock, because subsequently during his sojourn in the neighborhood he met a great many natives, concerning some of whom he has given considerable information.*

Subsequent historical literature contains nothing, so far as I could find, until about a century later when the Wabanaki tribes of Maine had become hostile to the English colonists in Massachusetts. Father Rasles, the Jesuit missionary who took charge of a mission in 1690, founded at Norridgewock several years before, mentions the tribe as the Warinakiens.¹⁰ An estimate for this year states that the Sheepscot (a local name for the Wawenock) had 150 men and the Pemaquid 100.¹¹ The Wawenock were one of the tribes to be represented in the mission at Norridgewock, which was some 50 miles from the heart of their country.¹² During this period the Wawenock appear to have gradually drifted northward toward the interior, probably in order to associate more closely with the Christian proselytes of the Norridgewock and Aroosaguntacook.¹³

Mention is made of a withdrawal of some of the Indians in 1713 to Becancour, Province of Quebec, which probably refers to the Wawenock.¹⁴ Another notice, dated 1717, gives under the name of Wawenock, a total of 15 men; the same source stating that in 1726 those at "Sheepcut" numbered 3 and at "Pemaquid" 10.¹⁵

As regards the mission at Norridgewock, Father Rasles "was accused of attaching the tribes so warmly to the French cause that they soon became regarded as dangerous enemies of the English colonists. In 1724 an expedition was sent against the Norridgewock, which resulted in the destruction of their village, the dispersion of the tribe, and the death of Rasles.¹⁶

Much has been written, both by English and French historians, showing that Father Rasles was murdered and mutilated by the English in this unfortunate massacre,¹⁷ but another version of the

* A True Relation of the Voyage of Captain George Waymouth (1609), By James Rosier, p. 67 et seq. (Early English and French Voyages (1534-1608) in Original Narratives of Early American History.)

¹⁰ Mass. Hist. Soc. Colls., 2d ser., Vol. VIII, p. 263 (1819).

¹¹ New England Historical and Genealogical Register, 1866, p. 9.

¹² Rasles, in a letter to his brother written at Norridgewock in 1723 (Jesuit Relations, 1716-1727, vol. 67, pp. 183-195), speaks of a tribe of "Amalingans," who evidently lived near the sea, whom he converted. Is it possible that he meant the "Warinakiens"?

¹³ That the Indians at the mouth of Kennebec River were not always on the best of terms with the bands up river appears from a reference in Jesuit Relations for 1652, quoted by Maurault (op. cit., p. 8), saying that the latter had been on the point of declaring war on them.

¹⁴ Handbook of American Indians, Bull. 30, Bur. Amer. Ethn., part 1, p. 881.

¹⁵ New England Historical and Genealogical Register, 1866, p. 9.

¹⁶ Handbook of American Indians, Bull. 30, Bur. Amer. Ethn., part 2, p. 83.

¹⁷ The original account of this event is by Father de la Chasse, Quebec, 1724, cf. Jesuit Relations, 1716-1727, vol. 67, pp. 231-238. Maurault (op. cit., pp. 403-404) also gives on account of the same based on Charlevoix, Histoire Générale de la Nouvelle France, vol. iv, pp. 120-121, and Bancroft, History of the United States, vol. II, p. 122, and Châtelier Le Clercq, "First Establishment of the Faith in New France," translated by J. O. Shea, New York, 1881.

affair is related by the Wawenock informant. In this it is claimed that Rasles secretly betrayed the mission to the English.¹⁸

After this unfortunate event the Wawenock who still dwelt there moved from Norridgewock with their relatives, the Aroosaguntacook¹⁹ allies, who became known thereafter as the St. Francis Abenaki. The Wawenock never became so thoroughly incorporated with the St. Francis Indians as to lose their identity as did the other bands from southern Maine. They did, however, share in the general term Abenaki, and were designated in later accounts as the Abenaki of Becancour.

According to their own traditions of the removal,²⁰ the Wawenock informant says, they reached the St. Lawrence River opposite the mouth of St. Maurice River, having probably come down the St. Francis River from the south. The place is known in Wawenock as Noda'wanganak, "Place of the dance."²¹ The exiles, who were of course obliged to recognize the territorial hunting rights of the Algonquin proprietors,²² are said to have asked if they could hunt with them. In response, it is claimed, the Algonquin gave the Abenaki a concession extending 2 leagues above Three Rivers, down to the St. Lawrence to the mouth of a river on the south side where there is an island called Matasy', a corruption of the name of the Seigneur Montesson who held the title to it.²⁴ There the Wawenock separated from the Abenaki allies and located on what is now Becancour River. Maurault²⁵ says that in the move of 1679 the Sokoki (Sako'ki'ak "Saco River people") in part settled at Becancour.²⁶

¹⁸ The legend runs as follows: When the English came to Norridgewock the French priest sold the Indians to the English. The English gave him a bag of gold and they promised that he should not be killed when the attack was made. On that day he called the Indians into the church, but one of the old women (the Malecite call her Fuki'nskwes) warned them not to go, as she had had a presentiment of trouble. Her folks ridiculed her, saying that she was silly with old age. When they had gathered in the church the English attacked and the old woman was the only one to escape, taking with her her grandchild on a cradle board and swimming Kennebec River. The rest of the people were killed. During the massacre one of the Indians tomahawked or shot Rasles in revenge. The same story, strange to say, is well known among the Penobscot and the Malecite. Among the Penobscot there are supposed descendants of this grandchild, whose name was Bânzî', according to an historical legend.

¹⁹ The original form of this term is *aisig'ntegwi'ak*, for which the following three meanings, depending upon the translation of the first two syllables, have been assigned by different authorities. The Indians of St. Francis, the Aroosaguntacook themselves, suggest in explanation (1) "people of the river abounding in grass," deriving the first part of the term from *aisi'al*, "river grasses," and *-gan*, "abundance of," and (2) "people of the river abounding in shells," from *ais*, "mollusk shell." The related Penobscot generally render the name (3) "people of the empty house river," taking *aisigan* to mean "empty house." There seems to be on etymological grounds about equal reason for all the suggestions, so far as can be shown. Different writers, according to their extent of knowledge or opinion on the matter, have favored one or the other of these interpretations. For instance, Maurault (op. cit., pp. 272-273 and p. vii) inclines to interpretation (1). Prof. J. D. Prince (American Anthropologist, n. s. Vol. IV, p. 17 (1902)) favors the third, and quotes Gill (Notes sur les Vieux Manuscrits Abenakis, Montreal, 1866, p. 13) as showing the same opinion. The second interpretation receives favor from Joseph Laurent (Lola), "New Familial Abenakis and English Dialogues," Quebec, 1884, p. 206.

²⁰ Maurault (op. cit., p. 284) states that the Indians first began their settlement at Becancour as early as 1680.

²¹ Our informant, François Neptune, says that the site is near the railroad bridge at Three Rivers.

²² Maurault (op. cit., pp. 109-112) speaks of friendly relations existing between the Algonquins and the Wabanaki tribes as early as 1613.

²³ Maurault (op. cit., p. 290) mentions the same and has something to say about the identity of the owner of the name.

²⁴ Op. cit., p. 174.

²⁵ Kendall (op. cit., pp. 143-144) also states that Sakokiak settled at Becancour.

They evidently played a considerable part in the Indian wars that devastated southern Maine at this time, and in 1726, when the first serious attempt was made by the Massachusetts government to secure peace, the Wawenock receive frequent mention in the records of the proceedings. At the treaty of Falmouth, Casco Bay, in 1726, before Gov. W. Dummer, of Massachusetts, "Wenemoyet answered that they had full power to act for them (the Norridgewock) and for the Wewenocks and for the 'Arresaguntenocks' and (St.) François."²⁷

In speaking of Governor Dummer's treaty, the "Norridgewocks, St. François, and Wowenock Indians" are again mentioned as being in Canada, whither the bulk of the allies must have moved by this year (1726).²⁸ Also Loron,²⁹ a Penobscot chief, explained to the Governor how he was entitled to make peace for the "Norridgewock, St. François, and Wowenocks," who were not present at the treaty, by reason of having received a wampum belt from them empowering the Penobscot to speak in their behalf.³⁰ Loron also said that the Norridgewock Indians were scattered among the "Arresaguntecook" Wewenock or St. François tribes.³¹ It is interesting to observe the names of some of the native treaty delegates in these accounts because some of them have survived in the tribe until the present day, as we shall see later. They also have some ethnological value. It seems that, owing to the absence of some of the tribes from the occasion of the first treaty in 1726, it became necessary to hold another the following year to ratify it. Accordingly in the conference of that year (1727) held again at Falmouth, the following sachems subscribed to the ratification of the treaty made through the Penobscot in the year preceding. "Toxeus,³² Sagamore of Nerridgawock, Ausummowett,³³ Sagamore of Arresaguntacook, Woosszuraboonet,³⁴ Sagamore of Wowenock" are mentioned.³⁵ Later again we learn of "Memmadgeen and Woosszuraboonet, Captains and Councillors, two of the chiefs of the Wowenock Tribe and delegated by them, accompanied by Auwemmonett, the chief sachem's son, Wenerramett, Paterramett,³⁶ Saawerramet, Quinoise,³⁷ chiefs and others of the said tribe of Wowenock." The conference was attended by "40 Nerridga-

²⁷ Mass. Hist. Soc. Coll., 4th ser., Vol. V, 353 (1861).

²⁸ *Ibid.*, p. 365.

²⁹ This is from the French Laurent, its Indian form being Lola among the St. Francis and Penobscot, where it is still a family surname.

³⁰ Mass. Hist. Soc. Coll., 4th ser., Vol. V (1861), pp. 386, 387.

³¹ *Ibid.*, p. 390.

³² Toxus (Taksu's) was until lately represented among the family patronyms of the St. Francis people.

³³ This name may be the same as Wasammet, Wasawinemet, which still survives as a family name at St. Francis, where it is thought to mean, "He talks against some one."

³⁴ For a supposition as to the later identity of the name among the Wawenock themselves, see p. 176 of this paper.

³⁵ Maine Hist. Soc. Coll., vol. III (1853), p. 411.

³⁶ See also p. 176.

³⁷ Maine Hist. Soc. Coll., vol. III (1853), p. 412. Possibly the French rendering of Kwun'a'was, "Long Hair," a personal name in Penobscot mythology (F. G. Speck, *Penobscot Transformer Texts*, *International Journal of American Linguistics*, vol. 1, no. 3, 1918, p. 188).

wocks and 15 Wawenocks."³⁸ The fact that these tribal groups were fairly independent politically is shown by their desire to have "separate seals of the treaty," one for each tribe. Some more Wawenock personal names were given by Quinoise, one of the above-mentioned delegates, when he enumerated Indians whom he knew held some English captives. They were Wauhaway, Acteon, Omborowess, Maneerhowhaw, Pier, Sungehaugundo, some of whom were St. François, some Wawenocks and some Scattacooks (from Connecticut).³⁹

But the peace did not last long and war again broke out between the English and Wabanaki tribes. Another treaty was consummated at Falmouth in 1749. In this compact, which finally brought an end to the Indian troubles in southern Maine, the "Arresuguntocooks and Weweenocks" were represented by "Sawwaramet, Aussaado, Waannunga, Sauquish, Wareedeon, Wawawnunka."⁴⁰ From this time on the Abenaki relinquished their attempts to retain their claims in Maine and retired to Canada, where the Wawenock came into possession of land at Becancour on Becancour River, while the Norridgewock and Aroosaguntacook, together with survivors of the other smaller tribes, settled permanently about 30 miles away at St. Francis, on St. Francis River. Maurault in 1866⁴¹ asserted that only 10 families remained at Becancour, though they were of purer blood than the Abenaki at St. Francis. He says that in 1708 the Indians at Becancour numbered 500, having come from Lake Megantic, with others from the Androscoggin and Chaudiere Rivers. The number probably included Sokoki who had joined them in 1679 (see p. 173).

Although the Indians forming the St. Francis village and the Wawenock had many interests in common they remained independent of each other, not only in dialect but in political respects, in having their own reservations, chiefs, and administration, both religious and civil. The same conditions hold to-day. At St. Francis the Wawenock from Becancour are regarded as friendly strangers.

This brings us down to recent times. Politically the Wawenock have now about lost their name, being known in occasional reports as the Abenaki of Becancour. In 1910 they numbered 26,⁴² including absentees, upon their reservation of 135½ acres. Most of them have scattered, some having gone to the French towns, while I

³⁸ Maine Hist. Soc. Coll., vol. III (1853), p. 413.

³⁹ *Ibid.*, p. 440. Among these names, Acteon for Attean (Etienne), Omborowess for Amblowess (Ambroise), and Pier for Piel (Pierre) are recognizable as present day Wabanaki family names. The name Omborowess was a Wawenock patronym. (See p. 176.)

⁴⁰ Maine Hist. Soc. Coll., Vol. IV, p. 164 (1856).

⁴¹ Maurault, *op. cit.*, pp. 283 and 294.

⁴² In 1914 when I visited them they numbered 23.

encountered several families who have migrated to Lake St. John and live with the Montagnais as hunters and trappers.⁴³

The following are the family names of the tribe. Some are still in existence (marked *); others have recently become extinct.

- Pabi-welə ma't.... "He is thought small." The family name of the grandmother of François Neptune, our informant. This name may be the original of "Paterramett" mentioned in the treaty of 1727 (cf. p. 174).
- *Metsalabala't.... "Lost his Breath" (?) This name is undoubtedly the original of "Wooszurraoonet" of 1727 (cf. p. 174).
- Sogala'n..... "It rains."
- Sezawegwu'n.... "Feather in the hair."
- Mekwas'a'k..... "Red stain."
- Abeləwe's..... French "Ambroise." The same as "Omborowess" in 1727 (cf. p. 175).
- *Obə'..... French, (St.) Urbain.
- *Nepta'n..... Neptune, doubtful origin. This is also a Penobscot family name.
- *Nicola'..... Nicholas, also a Penobscot family name.

So far as can be said at present the material culture of the Wawenock was practically identical with that of the Penobscot and St. Francis Abenaki. Not much of this is preserved by the survivors at the present day. The tribe, however, still keeps its organization under a chief. In the traditions of the Wabanaki Confederacy, as far as we know them, the Wawenock are not mentioned, though they had been represented in the alliance at an earlier time.

As for social organization no knowledge is preserved of the family hunting territories, for it seems that at Becancour hunting has not

⁴³ In traveling among the Montagnais of the Province of Quebec I have encountered some of the dispersed Wawenock families and descendants from whom the following information was secured.

In about 1870 Charles Neptune and his sister of Becancour, in company with some Abenaki from St. Francis (Aimable Gille, Obomsawin family), and relatives, came to Lake St. John by way of Chicoutimi. They migrated to Metabetchouan by canoe from Chicoutimi, and settled near the Hudson Bay Co.'s post, long since abandoned. Here they appropriated hunting territories with the permission of the Montagnais. Charles Neptune died in 1907. He spoke the Wawenock language. Six sons and three daughters survived him, his wife having been a Canadian. Their descendants are now living among the Montagnais at Lake St. John, under the family names of Neptune, du Chêne, and Philippe. Another Wawenock from Becancour, Louis Philip, lives at Lake St. John. His father came from Lake Megantic on the border between Maine and the Province of Quebec. He was probably the last Wawenock to have been born in Maine. Philip has descendants at Lake St. John. He knows a few words and expressions which indicate the dialect of his father to have been really Wawenock. Of the 23 Wawenock descendants at Lake St. John, as enumerated by Noah Neptune in 1915, none know anything distinctive of their ancestral language or customs.

Again on the lower St. Lawrence there are Wawenock descendants. At Tadoussac and Chicoutimi, the Nicola families have become admitted to land rights with the Montagnais of these places. At Escoumains is another named Jacques. Four children of old Joseph Nicola who migrated many years ago from Trois Rivières, and settled also at Chicoutimi, also have numerous offspring by either Montagnais or Canadian wives. Possibly these emigrants came to the Saguenay with the ancestors of the Gille, Neptune, and Philippe families at Lake St. John. At Tadoussac, Joseph Nicolair remembered the text of a Wawenock song which his father used to sing. This is given with the other texts in this paper (see p. 197).

I should add, that with few exceptions among the older people, these Wawenock descendants have become so merged either with the Canadian or the Montagnais that they know almost nothing of their own people. In the family names, however, we can see the survival of influences which began in Maine when the ancestors of the Wawenock were close to the Penobscot with whom they have some family names in common.

been a practicable occupation for several generations. Neither dances nor ceremonies have been performed within the memory of the old people, so we only have the names of several dances which are remembered through tradition. The term *alnok' hadi'n* denotes the common dance (Penobscot *alnaba'gan*) performed as a part of the marriage ceremony which, like that of the Penobscot, is proposed by means of wampum. Several strings of wampum, which were given to the parents of his grandmother by her husband when he proposed marriage, were fortunately obtained from François Neptune. *Nawadewe'*, "song and dance" (Penobscot, *Nawa'dowe*), was a war dance in which the men carried tomahawks, and *skogogwega'n*, "snake dance," was similar to the Penobscot *ma'tagi'posi*, "moving in a serpentine manner."

In the field of folk lore, medicinal lore and shamanism much still remains to be done with the informant. The culture hero and transformer *Gluskabe'*, "the Deceiver," is the same as that of the Penobscot, and shares generally the same characteristics. A comparative study of the transformer (*Gluskap*) cycle in Wabanaki mythology is being prepared by the writer, so it does not seem essential to refer just now to cognate elements in the mythology of the other tribes of the group.

Within the last generation the Wawenock dialect has gone completely out of use. Most of the survivors are half-breeds and speak French. The only person I found who knows the dialect is François Neptune, supposedly a full blood, in his sixties (1914), the oldest man at Becancour, whose acquaintance I had the good fortune to make in 1914 during a trip of reconnaissance among the Abenaki in company with Mr. Henry Masta of this tribe.⁴⁴ Neptune's interest in his dialect, which he knew to be on the verge of extinction, made work with him quite easy, although the state of his health prevented our doing more at the time. The following few myths in text will, I think, enable us to form some idea of its intermediate position between Penobscot and St. Francis Abenaki when more of the texts already collected in both of these dialects are published.⁴⁵ It seems hardly necessary to remark that, in the scanty material on this region so far available in print, there exists absolutely nothing in the Wawenock dialect.

⁴⁴ It might be added that Mr. Masta has given considerable time to the study of his people, and he is quite satisfied as to the identity of the Abenaki of Becancour with the Wawenock of early Maine history.

⁴⁵ Comparative linguistic and mythological material in Penobscot, which the Wawenock most closely resembles may be found in the writer's "Penobscot Transformer Texts," *International Journal of American Linguistics*, vol. I, no. 3, 1918, while Doctor Michelson has given the position of Penobscot among the eastern Algonkian dialects in his Preliminary Report on the Linguistic Classification of Algonkian Tribes, *Twenty-eighth Ann. Rep. Bur. Amer. Ethn.*, 1913, pp. 280-283.

PHONETIC NOTE

Although closely related with the Penobscot and the St. Francis dialects, Wawenock has some distinctive qualities of its own. The list of sounds is as follows:

- p, b, m are normal as in English.
- n, l alveolar-dental in position.
- l alveolar-dental lateral surd.
- t, d alveolar-dentals, somewhat indeterminate in quality.
- k, g medial palatals, indeterminate in quality. k^w is k followed by aspiration and lip closure; g^w also occurs.¹
- tc affricative medial surd.
- dj affricative medial sonant.
- s, z in position same as in English, indeterminate in sonant quality.
- ŋ palatal nasal, like *ng* of English *sing*.
- h, w, y as in English.
- a, i, o, u normal, medium length.
- e open, as *e* in English *met*.
- ɛ long, between *e* and *d*, as in North German *bär*.
- i long closed vowel like English *es*.
- o longer than *o*, almost like *au* in English *taut*.
- α short *a*, like *u* of English *but*.
- ə short obscure vowel of uncertain quality.
- ˙ denotes nasalized vowels (*ɛ*, *a*, *ɔ*).
- ˙ denotes aspiration following sound.
- ˙ denotes lengthened vowel or consonant.
- ' primary stress.
- ˘ secondary stress.

Two stop consonants coming together have a slight vocalic pause, sometimes amounting to *ə*, between them.

The vowels *e*, *i*, *a*, *o*, *u* before stops have a tendency to show a slight aspiration following them. This quality, however, is hardly noticeable in Wawenock in comparison with Penobscot or Malecite.

Where words differ in spelling in different places it is because they were recorded as they were pronounced each time.

Wawenock appears to have been intermediate dialectically as well as geographically between Penobscot and St. Francis Abenaki (Aroosaguntacook and Norridgewock). In phonetic make-up it has the predominating *e*, *ɛ*, vowel where in St. Francis *a* and in Penobscot *e* occurs, though resembling Penobscot more. Wawenock Gluskqbe, St. Francis Gulsqba', Penobscot Gluskq'be; Wawenock be'nəm, St. Francis p'ha'nəm, Penobscot p'he'nəm "woman." The dental quality of the alveolar consonants (*n*, *t*, *d*, *l*) is something of an individuality to Wawenock. It is totally foreign to Penobscot and the dialects eastward, while the St. Francis pronunciation

¹ This results from the loss of a vowel.

shows it in *t*, *d*, and the affricatives. Wawenock, like St. Francis Abenaki, has the final syllable stress. Like St. Francis it also lacks the distinct aspiration following vowels preceding stops and affricatives so noticeable in Penobscot. Syntactically Wawenock uses more independent word forms than Penobscot but it is not quite so analytic as the St. Francis dialect. In vocabulary Wawenock employs some nouns and verbs which are found in Penobscot and not in St. Francis and vice versa—perhaps more of the former. Modal and adverbial forms are more like those of St. Francis. There is nothing in grammar, so far as I could ascertain, that is really distinct from both the two related dialects; consequently the intermediate position of the dialect seems well established. Its intermediate complexion has led to an anomalous classification among the Indians themselves. The Penobscot associate Wawenock with the St. Francis dialect, while the latter reciprocate by classing it with Penobscot. As a final consideration it might be added that intercourse with the St. Francis people has been too irregular to have influenced the idiom in recent years, hence the intermediary characteristics of the dialect seem genuine properties, not of a kind acquired since the migration of the tribe from its old home in Maine.

GLUSKABE' THE TRANSFORMER

A

GLUSKABE' CREATES HIMSELF AND COMPETES WITH THE CREATOR

yuwe'dji' From this	madjabe'gesit' is the beginning	Gluskabe' Gluskabe.	nenawa' Then he	debe'ldak "The Owner" ¹
wa'wali'haqde when he made	ntami'senqbal' first man	ni'nawayu' then now	ki' of earth	peyanak' left over,
gi'zi'haq't when he made	yuli'l this	senqba'l'. man	ni'wudji' from that	nitci'husin' he created himself
yu' ki' this earth	peyanq'zi'k' left over	ki'yu' this earth	gi'zi'begi'hadqzu' which had been sprinkled,	ni'wet'e'k' that is why
mliksana'o he was so strong	ni'waida' so well	Gluskabe' Gluskabe	kizi'n'ogwi'tciweli'hozu' was able to form himself;	
negani' then	uba'bmqadabi'n he moved about in a sitting position;	ni'debelda'k' then "The Owner"	umalhi'nawa'n was astonished;	
ni'udi'lan' then he said,	"tani' wada't'e "How happened now	yugadayi'n" here you be?"	ni'udi'legun Then he said,	"a'ida' "Well"
ni'wedji' because	ni'dji'hosi'n I formed myself from	ki'yu' this earth	peyanema'n left over from	nta'mi' first
gizi'h'at" that you made."	ni'udi'legun Then he was told	debe'ldamli'dji'l' his "Owner,"	"gama'dji'i' "Very	
kamalhintato'" you are wonderful."	udi'legul He was told	"nemalhi'ntato' "I am wonderful	e'ligizi'begihaliha'n." because you sprinkled me."	
nega' Then	ni'udi'legu'n he was told	"negadji' "Accordingly	kiuse'nena' we shall roam about	nikwqbi'" now."
ni'we'dji' So	mandji'hi'di't they left	ni'weda'kwank'i'na then they went up hill	wadjuwa'l' a mountain,	
ni'gizi' then after	uski'dji'we' they reached the top	wadjo'k of the mountain	nebla' tqlawe' while so	ubma'tawq'bina' they gazed about open eyed
tani'lanawage' so far	owewi'waniwi' round about	ni'una'mi'tona' they could see	nebes'a'l' lakes,	
si'buwa'l' rivers,	si'biwi' and	abazi'a'l' trees	mesi'wi' all	el'ka'mige'k' how the land lay,
ni'debe'lda'k' Then "The Owner"	udi'lan' said,	"ki'nayu' "Behold here	eli'malhi'ntatowaq' how wonderful is my work,	msi'wi' all
ngi'zi'dehq'damen' ² I created by my wish of mind	pe'mkamige'k' the existing world,	sobe'k'w. ocean,	si'buwa'l' rivers,	
si'bui'nebe's'a'l'" ³ river lakes."	ni'udi'lan' Then he said	Gluskaba'l' to Gluskabe,	"ki'aba' "What might you	
negadli'bagwatu'n?" ⁴ have caused to be created?"	ni'udli'haqi'temagu'n Then finally he replied	yuli'l this	Gluska'ba'l' Gluskabe,	
"nda'ba "Can not	nindli'bagwa I cause anything	tawu'n' ⁴ to be created	ni'nawa' yet	ke'gwi'ba something perhaps

¹ The "Owner" of the Universe, synonymous with God.

² A common concept among the Indians; freely "by wishing a thing into existence."

³ Or si'bi'wi' nebe's'a'l' "also lakes."

⁴ Denoting more "to make complete."

gizi'uli'tawu'n" ni'udi'lan "a'ida ngizi'ha'ba' kə'sələmsə'n."
 I can make?" Then he said, "Well I can make him perhaps the wind."
 ni'debeldak'udi'lan "nega' wuli'hya' tanegədli'bagwatu'n si'biwi'
 Then "The Owner" said, "Then make it what you can do even
 ta'ni'gedotsani'n." negela' ni'uli'ha'n gəsələmsənu'l' madje'ləmsə'n
 according to your power." Then then he made the wind. The wind rose
 surely him
 ni'gwi'kwaskwaiwi' ələmi'gəsələmsə'n ni'askwa' ələmi'gəsələmsə'k
 then sufficiently the wind coming up and then so hard it blew
 ni'abazi'a'k ələmi'qbə'djəgelke' ələmsə'genə'. ni'debe'ldak
 then the trees torn out by the roots blew over. Then "The Owner"
 udi'lan Gluskəba'l' "teba't' gizi'nami'tu'n əlsani'a'n
 said to Gluskabe "Enough! I have seen how powerful you are
 tet'a'tci' eli'bagwatəwə'n." ni'debe'ldak udi'damə'n "nega'ni'a
 and now what you can do." Then "The Owner" said, "Now, I
 qzi'daiwi' noli'ha'n kəzələmsə'n" negela' ni'mə'djegəsələmsə'n
 in return I will make him the wind." Then surely the wind rose
 qzi'daiwi' ni'edudləmsə'k əlni'gelna' kwi'hi'di't' ni'ga
 in return then it blew so (7) then
 ni'edudləmsə'k ni'wədu'kskəqədəbeləmsəge'n wa Gluskəb'
 it blew so then it blew his hair all tangled up on his head that Gluskabe
 ni'gadawi' e'nawiptə'ŋk' wədəpkwana'l' nimzi'wi' me'tləmsə'n
 then he wanted to smoothe it down his head of hair then all it blew off,
 ni'nda'tamə wədəpkwana'l' nimsi'wi' me'tləmsə'n ni't'a'tci'
 then not his head of hair all it blew off and now
 ume'təbegezi'n notlo'kəga'n.
 ends my story.

B

THE TURTLE INSULTS THE CHIEF OF THE BIRDS; GLUSKABE HELPS HIM TO ESCAPE; MOUNTAINS ARE CREATED; AND AGAIN TURTLE ESCAPES BY GETTING HIS CAPTORS TO THROW HIM INTO THE WATER, BUT IS FINALLY KILLED

Negawa'ida pemi'zo'bek'ke't Gluskəbe' ni'uni'lan
 So well then as he wandered by the ocean Gluskabe then he killed
 podeba'l' ni'ugizi'nla'n podeba'l' ni'unəqđji' wa'wandokəwa'n
 a whale; then when he had killed the whale then he went to inform
 wusa'si'za'l' tələba' ni'udi'lanə "naba'tci'eli' podebe'"
 his uncle turtle, then he told him "Great fortune! killed a whale"
 ni'wusasi'za'l' udi'ləgun "negatci' gəđjip'tonəŋ' podebaiya'."
 Then his uncle he was told "and now we will go and get it whale meat."
 negela' ni'unəqđji'na' ni'wədlosəna' sobegu'k' ni'bayqəđi't
 So then they went; then they came to the ocean; when they arrived
 wabodebe'ls'ik ni'wədnəmna' kesi'tcəwəldamohodi't
 where the whale lay then they took as much as they wished;
 ni'gizi'wikwu'nəməhodi't ni'bla' pali'wi' obunəmona' ni'wadələba'
 then when they took it for a while to one side they put it then that turtle
 edudji'wehemə't si'psa' gəs'ik'igi't msi'wi' wski'tkami'k'
 called them together the birds various kinds all in the world;
 negan'i' səkəhedəwəldihi'di't ne'bagwatci' nən'e'mkami'gi'pode'
 then they came flying then on account of it the ground shook
 si'bi'wi' wəda'sot'ekəwəwa'l' ki'sosa'l' ni'ubəđji'dəwuldənəŋ
 and fairly covering up by flocking the sun then they all came flying

msi'wi' ni'umi'tsoldi'n taneba' wik'habadaŋk
 all they all ate since they were invited to the feast
 ni'wa' gəl'u' saŋgema' ni'yu' wawi'wuni'wi' i'yu'
 then that eagle chief and here near around here
 ebita'ida tolebe' ni'wa' tolebe' wikwu'nəmen unəs'ekwa'k'
 where he sat turtle that turtle took his knife
 then
 ni'wetemi'ktci'es'α'n kəl'uwa'l' yu'lil saŋgema'l'. ni'wa'
 then cut off his rear the eagle this chief. Then
 saŋgema' ndawawama'ls'wi' gizi'təmi'kətci'azama'k ni'yuli'l
 chief did not feel it when his rear was cut off then this
 et'ak'angotci'l' kepti'n' ni'udi'la'n saŋgema'l' "ni'aweni'
 his second chief captain then said to the chief, "And who
 eli'hogowa'n kəməmes'ani' pəna'lgebəna'" ni' umoskwe'ldaməŋq'
 has done so to you belittling you we are all insulted." Then they all became angry
 ni'ugi'zəlomana' toleba'l' wedjinləhəq di't ni'giste' tə'lawe'
 then they planned what to do to turtle so as to kill him and then accordingly
 to do
 unaskasi'nq' negawa' tolebe' ni'wikwuna'n yuhi'
 they attacked him and that turtle then he took these
 awi'p'hona' ni'udəba'sahozi'n ebəgwa'tc i'dak' "nələgwa'
 feathers and fanned himself on account of it said "wing
 wədq'bas'əhwana'l', nələgwa' wədq'basehwa'nal'" ni'yu'
 his fan wing his fan!" Then
 nələgwa' wədqba's'əhwa'nak ni'wa' Gluskəbe' udi'la'n
 (with) wing he fanned himself then that Gluskabe said
 wuza'si'zal' "kəba'laloke'" eli'təlawei' a'ida təmi'kətci'as'a't
 to his uncle "you have done wrongly so doing well, cutting his rear off
 saŋgema' nide'bəne' kənəskə'ngən'əŋq'" ni'udi'lan
 the chief and soon they will attack us." Then he said,
 "ni'dji'na'wa dani' kədlada'kanəna?" ni'udi'lan pla wa'ses'enolitu'n
 "On account of it what shall we do?" Then he said "In the meantime I will
 build a nest
 yu abaz'i'k." ni'gela' uwəli'tu'n wazəs'e' ni'udi'la'n yuli'l wuza'si'zal'
 here in the tree." Accordingly he built a nest. Then he said to this his uncle,
 "tcespi'gwə'dawe'" ni'gela' tolebe' ogwa'gwedji'spi'gwə'dawe'
 "You shin up." Forthwith turtle tried to shin up
 ni'ndate'gəne' ugizi'spi'gwə'dawa'n ni'udi'damən "madji'le'
 and he was not able to shin up, then he said, "Dull
 gwagwa'nhekasi'α'n'." ni'wa' Gluskəbe' ni'weni'malwəna'n
 are my heel claws." Then Gluskabe took hold of him
 toleba'l' ni'wədebake'n wa'zəs'ək ni'gi'zi'waz'əs'ək
 turtle and tossed him into the nest and when he was in the nest
 ebi'hi'di't ni'ubedji'dəlawei'i' ba'gi'damə'n nəbi'
 they sat down, then he felt like to void water,
 ni'do'ləbe udi'damən "a'ida'l eli'gadawi'ba'gi'dak'
 that turtle he said, "Lo! how am I going to void
 nəbi'?" ni'udi'ləgul' Gluskəba'l' "pə'zi'djikətci'ewi'
 water?" Then he was told Gluskabe "Lean your rear
 waz'əs'ək." ni'gela' ali'mi'tcəwə'n nəbi' amək'ai'wi.
 from the nest." Accordingly he urinated water running down
 below.

* Given as "eagle" by Neptune, but, in Penobscot, Newell Lyon identified this with the extinct "auk."

* A secondary chief, from English "captain."

* In a monotonous singsong tone.

ni'we'wola'n yugi'k nope'sawe'n'owa'k ni' ke'ptin elqbi't
 Then they discovered it these warriors Then the captain looking
 spame'k ni'una'miha'n toleba'l wazes'e'k ni'wedji'
 up also saw the turtle in the nest, so then
 pi'bmama'k ni'weza'npkheledji'ni'la'n ni'yu' udi'dame'n
 he shot an arrow then he made him fall down and out. Then here he said,
 "madji'djo's wele'mk'i'tc" madjidjo's wele'mk'i'tc"
 "Bad stooping coward Bad stooping coward."
 ni'ye'nema to'lebe pa'ges'i'k ki'k nit'e udeli'wqni'la'n
 Then there turtle falling on the ground right away disappeared.
 ni'gwi'lawasoldi'n ni'nda mskaqwi' ni'wa' gepti'n
 Then they all searched for him but not could find him. Then the captain
 pabmi'gwi'lawas'i't ni'una'mi'tun se'ski'dju' we'lamkat'e'k
 went about hunting him still and saw a bark basket upside down
 ni'uda'kakamen ni'umeskawana' toleba'l ni'ga tepeloma'n
 and he kicked it over and found turtle. Then he held a trial (over turtle).
 nit'a'tci' elemi'gizloma'n wedji' metci'ne't. ni'gepti'n
 and at once it was decided that he should die. Then the captain
 udi'dame'n "tanedji'nawa' kdli'ba'nenq'?" ni'wa' eta'k'ozit
 said, "How then shall we do with you?" Then second chief
 ni'udi'dame'n "kzegu'sktahq'n'qdji'" ni'wa' tolebe'
 said, "We will cut him to pieces." Then turtle
 wedi'dame'n "nda' ni'a ni'legowa'n." ni'udi'damena'
 said, "Not me it will kill." Then they said
 "negatci' kome't'kasesan'eng'." ni'udi'dame'n mi'na tolebe'
 "Then will we burn him." Then he said again turtle,
 "nda ni'n ni'legowa'n" ni'udi'damena' "negatci'
 "Not me it will kill." Then they said "Then will
 ba'skedji'balan' ni'wa' tolebe' udi'dame'n mi'na "ni'n
 drown him." Then that turtle said again, "Me
 ni'legu'n" nega'te we'dji'ni'mi'p'hama'k ni'l'anasin' aida'
 will be killed." Immediately they grabbed him to kill him. Well!
 nebe'si'zak ni'wedji' qbodji'gelke't'ek yuki' edudna'sima'k
 in a little lake that is why it is torn and furrowed this earth where they dragged him
 wa tolebe' mala'mit'e yu nebes'e'k ni'wedjau'paken'q'
 that turtle at last here in the pond. Then they threw him into the water.
 ni'wedali'mi' ele'dji'ni'gedala'n ni'yu' ones'e'be'neme'n
 Then he sank back down and belly up. Then here he riled it up with his paws
 nebi' ni'gizi' pq'gowi'az'es'ko ni'wedji' nodq'debewi'n
 the water; then after it became real muddy so he poked his head out
 nebi'k ni'ugq'galowe'n "oho< >u' ki'lewq'wa'n
 of the water. Then he cried out "Oho< >u you all
 kada'ki'wq' keni'legong' ni'ni'a ndaki' ndan'i'legowa'n"
 your land kills you but I my land does not kill me!"
 ni'si'psak nnoda'wanq' kedwi'tci'ba'gatces'i't tolebe'
 Then the ducks heard him his noise of screeching turtle,
 nega'te ugwi'ldasoldi'ng' yu'gik nope'usewi'n'owak
 Then at once they rushed for him these warriors
 ni' magana'n owa' aweni' netq'wikmogwi't nimskawa'n
 Then they chose that one who was expert diver they found.
 mada'welâ' ni'uga'mkolitawa'n yulil' ni'seda eli'gamogwi't
 The loon dove down for him this one second time as he dove

* This accounts for the mountain ridges and valleys of to-day.

yu el'ta'gi'hazi'k wula'gəzi'a'l' wa mu's nit'e li'wə'bi'ga'k
 here as it stretched out his intestines that moose right away became white
 tet'atci'dji' eska'mi' wə'bi'ga'n tagagi'wi' metka'mi'gege'.
 and now forever white until at the end.
 ndatlokanga'n taga'gə'begəsi't nimsi'wi'.
 My story as far as it goes all.

D

GLUSKABE BECOMES ANGRY AT THE BIRCH TREE AND MARKS IT FOR LIFE

wə'wi'git notlo'kanga'n wa Gluskəba' ni'gani'yu'
 Here camps my story that Gluskabe also here
 bəbmi'zobe'k'ke't ni'metcele' uda'lnola'k^{w 13} ni'gizi'yume't'-
 wandering by the ocean then started out with his man's boat and when he had
 kak wudu'l' ni'udli'dəhəzi'n pla nda'təwoli'n ni'gela'
 worn it out his canoe then he thought for awhile, I will build a canoe and so
 ni'ugwi'lauhə'n maskwe'muzi'a'l' wela'k'wəseli't ni'ugi'ptaha'n
 he searched for a birch tree straight one then he cut it down
 ni'gi'zi'gi'bi'la'nt waba'zi' ne'ləwe' uzəli'gi'tahogu'l' awakə'dji'
 and when he had felled it that tree almost it nearly fell on him hardly
 ugi'zi'wə'dji'bulcwa'n ni'udli'dəhamə'n "nda'tci'mi'na"
 he could escape. Then he thought "Never again
 kəni'l'ke'ul'" nip'skə'təgwa'n wikwənəmə'n ni'uses'əm'hə'n
 you will kill!" (anybody) That branch he took and he switched it
 yuli'l maskwe'muzi'a'l' ni't'e eli'dji'la'kwus'ik wəs'əsə'mhiga'n
 this birch tree at once over its entire length it was switched
 tet'a'tci'dji' eska'mi' wewi'nəngwa't kweni' pmauzwi'n'owi'kek
 and now forever it is known while people are living
 ski'tkami'k' ni'umətə'begəzi'n notlo'kanga'n.
 on the earth. And there ends my story.

¹³ Some kind of a hollowed-out canoe.

GLUSKABE THE TRANSFORMER

FREE TRANSLATION

A

Here begins Gluskabe. When the Owner made the first man then when the first man was made Gluskabe created himself out of the left-over material, out of this earth left over, this earth sprinkled.¹ That is why Gluskabe was so strong. Well, this Gluskabe was able to create himself. Then he moved about in a sitting position. Upon seeing this the Owner was astonished and he said, "How happened you to be here?" and Gluskabe told him, "Well, because I formed myself from the waste pieces of earth out of which you made the first man." Then the Owner told him, "You are indeed a very wonderful man." And Gluskabe answered, "I am a wonderful man, because you sprinkled me, and on account of being so near to you." Then Owner said to him, "So, then, you and I shall roam about from now on." Accordingly, they started out. They went up a hill, they went up a mountain, and when they got on top of the mountain, when they began to gaze all around with open eyes, so great a distance around could they see the lakes, the rivers, and the trees, and all the lay of the land of the country. Then the Owner said, "Look at this; behold such is my wonderful work, all created by my wish of mine. The earth, the water, the ocean, the rivers, the basins, the lakes." Then he said to Gluskabe, "What might you have brought into existence?" Then he answered him, this Gluskabe. "I can not bring a thing into existence, but, then, one thing maybe I can accomplish." Then he said, "Well, I could perhaps do one thing, make the wind." Then said the Owner, "Well, then, make it; whatever you can do, according to how powerful you are." Then, accordingly, he made the wind. It began to blow. Then it increased so strong, the rising wind, and then it blew harder until those trees were torn out by the roots and blown over. Then said the Owner to Gluskabe, "That is enough; I have seen your power, even what you can do." Then said the Owner, "Now, I for my part. I will make a wind." Then, accordingly, it commenced to blow in return. Then it blew so hard that they could not hold on where they were standing(?); and it blew so hard that the hair on the head of Gluskabe became all tangled up. Then when he tried to smooth it out, the hair of his head, all of it blew off and the head of hair that he had was all blown off by the wind. That is the end of this story.

¹ The Owner here corresponds to the Creator. The sprinkling evidently refers to the Roman Catholic idea of holy water.

B.

Well, then, as he wandered along the shore of the ocean, Gluskabe killed a whale and when he had killed the whale he went to inform his uncle, the Turtle. Then he said to him, "Great luck! Killed a whale." So he told his uncle, "And also we will go and get it, the whale meat." So accordingly they went, went to the ocean; and when they arrived there where the whale lay they took as much of it as they wanted; and when they had taken it they placed it to one side for a while and that Turtle called together the birds, as many kinds as there were in all the world, and they came along flying in droves. On account of their number the ground fairly shook and, moreover, they fairly covered up the sun by their numbers. Then they all came flying together and ate because they were invited to the feast. Then the Eagle was the chief of the birds, and close by here where he sat was the Turtle. Then that Turtle took out his knife and he cut the buttocks off from the Eagle, this chief. Even then the chief did not feel that his buttocks had been cut off. Then this man, the second chief, a captain, said to his chief, "Who then has done such a deed to you, belittling you? We are all insulted." Then they all became angry and they laid a plan what to do to the Turtle so as to kill him. Thereupon, immediately they (prepared to) attack him. Then the Turtle took the feathers of the bird and fanned himself, for which he said, "Wing is his fan, wing is his fan," because he was using a wing as a fan. Then Gluskabe said to his uncle, "By so doing you have done wrong, indeed, cutting the buttocks of the chief. For soon they will attack us." Then he said, "On account of it, what shall we do?" So he said, "In the meanwhile I will build a nest in this tree." Then Gluskabe built a nest and he said to his uncle, "You shin up the tree." Then the Turtle tried to shin up, but he was not able to do it; not able to shin up; so he said, "Dull are my heel claws." Then Gluskabe took hold of him, the Turtle, and he tossed him up into the nest. And when they were in the nest they sat down to pass off water. Then the Turtle said, "How am I going to urinate up here?" Then Gluskabe said to him, "Extend your buttocks over the edge of the nest." Then, accordingly, Turtle urinated water, which ran down below. Now the warriors discovered it (where Gluskabe and his uncle were hiding) and their captain looked up and he saw Turtle in the nest. Thereupon, he shot an arrow at him and brought him down. Then he said, "Bad stooping coward, bad stooping coward." But where the Turtle fell on the ground there he disappeared, and they made a search for him but could not find him. And the captain hunted all about. Soon he saw a bark vessel upside down. Then he kicked it over, and found the Turtle. Thereupon they held a council over him and it was decided that he should die. Then said the captain,

"What, then, shall we do with you?" The second chief spoke and said, "We shall have to cut him up in pieces." Then said the Turtle, "Not me; that will not kill me." Then he said (the captain), "Then we shall burn him up." Then again said the Turtle, "Not me; that will not kill me." Then they all said, "Then we shall drown him." Then that Turtle said again, "That will kill me." Immediately they grabbed him to kill him. Well, in a little lake they were going to throw him. From the place where they dragged him the earth was torn up and furrowed, where they hauled him. But at last, here in the lake, they threw him into the water, that Turtle; then he sank, his back down and belly up, like a dead animal. But he riled up the water with his paws, and then when it was all muddy he poked his head out of his shell from the water and then he cried out, "Oh ho! as for you all, your earth kills you, but as for me my land does not kill me." Then the birds heard him, that Turtle, by the noise of his screeching, and they rushed upon him, these warriors, and they chose one that was an expert diver. They selected the loon. Then this one dove down for him. When he had done this the second and the third time he found the Turtle. And thereupon they threw him ashore out upon the ground, and they knocked him dead, the Turtle, and that is the end of my story.

O

Then Gluskabe went away from there to the ocean. And he followed a river up as far as the great divide (the frontier between New England and Canada). There he started up a moose and this moose started to make away among the rivers in the direction of Penobscot Valley. Pukdjinsknessu knew that he was coming, for she could sense it, being a magic woman. Then she wanted to plague Gluskabe, for she wanted to scare away from him the moose so that he could not kill him. But that Gluskabe knew it, that Pukdjinsknessu, how she wanted to plague him. So he thought, "On account of this, you will not see me passing by." Accordingly, that Pukdjinsknessu wandered all about to see if she could find out whether anyone had gone by. But she could see nothing except how the tracks of his snowshoes were left on the bare ledge. For a long time she followed the tracks, but at last she lost the tracks of Gluskabe, because he commanded, in his mind, that she could not find him. Then Gluskabe went down to a river, and he saw the very moose he was following; and he shot at it, and there it fell, the moose. And while he was falling he went up and skinned it, and after he had skinned it he took out its intestines. Then he threw them to his dog. He threw them where the moose was killed. That is now called "moose buttocks" by the people. And as the intestines of that moose were stretched out there they showed white underneath

the water. And even now and forever until the end of the world, they will be white.² That is as far as my story goes.

D

Here camps my story of that Gluskabe. Then wandering about the ocean he started in a canoe and when he had worn this out, his canoe, he thought "I shall stop until I build another canoe." And accordingly he looked for a birch tree, a straight one. Then he cut it down, and when it fell down, that tree, apparently it nearly fell upon him. He had difficulty in being able to run away from under it. So he thought, "Never again will you fall on and kill anybody." That big branch he took hold of it and switched this birch tree right away along its whole length. He kept on switching it and now it will forever be marked while there are people living in the world. This is the end of my story.³

¹ Neptune stated that Gluskabe threw the moose's head to a place which became known as "Musedap," "Moosehead," but he did not know where this was. This is also the native name of Moosehead Lake, which may have been the place indicated in the story. (Cf. Jos. Laurent, *New Familiar Abenakis and English Dialogues*, Quebec, 1894, p. 216, and Maurault, *op. cit.* p. IV.) Gov. Newell Lyon, of the Penobscot tribe, added that this is probably the upper end of Islesboro (formerly Long Island) in Penobscot Bay. This still has the name *Weni'ogánik* "Has a head" in the Malecite language, probably having been named by some Malecite. At Castine Head, where the lighthouse is now, is a place called *Made'ngemeg*, "Old homely snowshoe." The Indians claim that this is where *Pukdjinskweasu* gave up her chase, the same story occurring in the Penobscot. In several large crevices in the ledge here are the marks of two snowshoes, one a regular one, the other a woman's shoe, short and round.

² The "eyes" in the bark of the white birch are the blisters caused by Gluskabe's switching. Such an explanation is very common in northern and northeastern Algonkian mythology. (Cf. S. T. Rand, *Legends of the Micmacs*, p. 87, and F. G. Speck, *Myths and Folk-Lore of the Temiskaming Algonquin and Timagami Ojibwa*, *Memor Anth*, Series No. 8, Geological Survey of Canada, p. 83.)

HOW A HUNTER ENCOUNTERED BMULE', VISITED HIS COUNTRY, AND OBTAINED A BOON

Ni'ga' be'səgwədə' alnqba' ki'wadi'eli'n nda'tama' ke'gwi
 And once a man went hunting not anything
 nami'təwi' ni'gayu' pe'mose't si'bu'k' ni'obe'dji'gada'dusemi'n
 he could see and soon he came to a river then he grew thirsty
 nspi'wi' bawadji' qdabi't ni'yu' gi'zi' abi't' ni'yu'
 at the same time because of it he sat down and here after he sat down here
 ugada'wes'emi'n ni'gela' ni'yu. udli'dəpsidoda'mən yunəbi'k
 he was going to drink and so here here stooped down here water
 lagwi'wi' ni'yu' nəbi'k wada'li'na'mi'hən aweni'li'l'
 toward and here in the water there he saw somebody
 eləwe'gwi'na' pmauzəwi'n'u'k li'nəng'zu' ndaganowa'
 like really a human being resembling but not that
 wo'we'lməwi'a'l' aweni'wa' ke'nəwagi'zi' una' nodaməna'l
 he knew him who that but that he had heard of him
 ni'aweni' eli'gi't' sak'hi'wa' bmule' negani' wudji'am'ki'n
 that one was like behold Bmule'. Then he got up
 ni' wənq'djigantlqzin u'wa alnqbe' ni'gi'zi'gətłqzi't' ni'yu'
 then he went and hid himself that man and after he hid then
 də'dəbi'nawə'n yuli'l' wi'dqba'l' dani'dji'wəda'dake'n
 as he noticed him this his friend what was he going to do
 ni'gəwa' bmule' ni'wədji'pənqda'wə'n i'yu' abazi'k ni'gəte'
 then that. Bmule' Then he climbed here in a tree at once
 eli'nawə'nt' yuli'l' alnqba'l' eli'tələs'emi't' yu' si'bu'k
 it appeared like this man as he saw lying here in the river
 ni'agəma' egəma't'atci' qsi'dai'wi' ogado'səmi'n ni'yu'
 that one where he also in his turn he was going to drink, then
 wi'zəwi'mani'm² ge'lada'k ni'wikwənəmə'n ni'yu'ki'k
 his gold in his mouth and he took it out and here on the ground
 ubə'nəmən ni'wa'lnqbe' gi'zi'ne'mitənk'w ei'gadənə'k
 he lay it then that man when he saw it where he hid it
 i'yuwədo'nək ni'yuwədlidəhəzi'n nqđji'kəmodənə'n ni'gela' ni'yu'
 here in his mouth and he thought to go and steal it. So accordingly then
 məđjeg'zi'n walnqbe' abək'skadai'wi' wadji'nda' wewə'la'ŋk'^w
 he started to crawl that man sat on his belly so that not he would know it
 yuli'l' wi'dqba'l' ni'gan'i' gi'zi'be'sudji'wi' pedji'gwəzi't'
 this his friend then when he had come near coming crawling
 ni'gi'gi'mi'wi' uwikwənəmə'n wi'zəwi'mani' ni'wa'gizəs'emi't'
 slyly he took it the gold. Then when he had drunk
 wəbmule' elqbi't' ni' nda'tamə' unami'towə'n wi'zə'wimani'm
 that Bmule' looking there not, he saw it his gold.
 ni'yu' ga'dagi'dəhəzi'n ni'wədlidəhəzi'n "eli'kəmo'dənamə'k."
 Then he began to think about it and he concluded. "So it is stolen from me."
 ni'ganəwowa' bmule' mədə'oləno ogwa' ni'gan'i'
 And then that Bmule' was a magician it was said and then

¹ Used in a somewhat humorous sense.

² Lit. "yellow money," manl, "money" borrowed during early English contact.

yu't'e ni	no'lami'wi'	udli'gelosi'n	ni'udi'dame'n	"ni'dqbe'
right there that	abroad	he spoke aloud	and he said,	"My friend,
kmi'li'n'eba	ni'	nawi'zqwi'mani'm	ki'yandaba'	ke'gwi'
give me, do,	that	my gold	you can not	anything
kdla'wakek'towa'n	ni'	ni'a' pma'uzowanga'n.	ni'	si'bi'wi'
you make use of it	that	mine	life.	Now
ndaba'	nzi'p'kingi'ziti'cani'la'n'tamq'.	a'yaga'ntedji'		nabi'wi'
can not	I very long can stop anywhere.	Pray unless that		soon
mi'li'ane'	ni'mi'li'ane'	kule'lamegwawi'n		nawedji'
you give it to me	and if you give it to me	you will have good luck		for that
kemes'e'ltodji'	mani'	medji'mi'wi'	anda'	nadi'e'lawanganga'n
you will have an abundance	money	always	not	hunting
kene'nodahame'."	ni'udi'legu'n	yuli'l'	a'lqba'l'	"ni'
you will lack."	Then he was told	this	man	"Now
gedq' badji'mi'la'n	kewi'zawi'mani'm	ni'genowa'		moza'k
I will give you back	your gold	but then		don't
pa'tcwuli'k'a'to'	ni'udi'legu'n	"nda'ba'	keba'tcwel'o'	
cheat me."	And he was told	"Can not	cheat you	
ni'gqde'kse'gezi'yane'	ni'ga'	a'ida tes'qdewa	npes'kwane'k'	
if not you are afraid of me	and	well mount	upon my back	
ni'geza'ngelqbadji'n	pi't'adji'	kese'lqbona'."	ni'gela' wainabe'	
and hold tight	for exceedingly	we will go fast."	Forthwith	that man
udes'qdawa'n	ube's'kwane'k	yuli'l'	bmula'l'	ni'wa
mounted	his back	of this	Bmule'.	Then
umq'djela'n	ktci'medeolenu'	ni'gqda'k	e'dudji'ela'nt'	
he went away	the great magician	even	so traveling	
wabmule'	pek'i'lqbegwa'si'megi'	ni'gi'zi'	met'ki'wi'k wa'	
that Bmule'	could rise in the air.	Then when	to the end there	
obe'djila'n	i'yu'	ede'li'bezwo'got	— bmulaiki'	li'wi'tqzu'.
he came	here	there he brought him	to Bmule's country	as it is called.
ktaha'n'dwi'	medeolenowa'k	ai'yi'di't	ma'qwi'	baskwe'
Great magic	shamans	are there	together just	at noon.
payqdi't	yugi'k	medeolenowa'k	ma'qwi'	gau'ldowak
They came	these	shamans	together	they slept.
ni'yuli'l'	bmula'l'	pezwogo't	ni'te yuk'i'k	ubu'negu'n
Then this	Bmule'	bringing him	right there to this country	he was put down
ni'ude'legu'l	"yudala'di'eli'	temakwa'k		si'bi'wi'
and it was said to him,	"Here hunt	beavers		also
wunegi'gwa'k	ni'kwi'wi'zqdi'n	wi'biwi'	ngeda'mkip'o'de'	
otters	so hurry and get ready	just	at one o'clock	
kda'tcwi'	ayi'n	ni'gi'za'di'eli'ane'	ni'gebosi'ha'dasi'n	
you must	stay	and after you have hunted	you skin them	
nabawi'	ni't'atci'	ko'lqbekhqda'men	kemadegenoma'k	
quickly	and then at once	bundle them up well	your hides	
ni'ni'ebala'	tek'a'	ndatawi'l'ose'	nda'ba sipki'wi'	
until then	there	I must go	it will not be	long time
ni'dji'nabaya'n	esmadji'	to'k'u'ldewi'a'k	ktci'medeolenowa'k	
and I will come	before will	they wake up	great shamans	
nadji'kamadja'lala'n	mi'na'	wa'denala'n"	ni'gela' ni'gate'	
so I will carry you back	again	(to) where I got you."	Accordingly	at once
wa yuli'l'	wi'dqba'l'	ela'geki'mgo't	ni'wi'	hwi'zqdi'n
that	this	his friend	then	he hurried

* Literally "once move (sum)" referring to division of portions of the day.

ni'gat'e' nunadi'e'lewqma'n wunegi'gwa' si'bi'wi' tama'kwa'
 and-at once then he hunted and packed them otters also beavers.
 ni'gi'zi'ni'iqni' kipke'taha'nt ni'yu' be's'i'hada's'i'lan
 After he had killed he cut off some meat and then he skinned them
 nabi'ngwa't ki'ni' eli'wi'za'ke'k ni'ga' wq'labek'hqda'men
 quickly it seemed very much he hurried and then he bundled them up well
 umadegonoma' ni'gi'zi' ki'zq'dji't eli'dehazi't "ki'zi'e't'o'
 his hides and after he was ready he thought, "It is after
 nahen'i' negweda'mki'p'ode' q'gelat'e'" ni'ga'nowa
 now about one o'clock surely." And then he
 wedli'dehazi'n "ni'dqba' nowa'nelemu'k'w'" ni'ganowanda'
 thought, "my friend said what was true." And then not
 tanetu'l. la'k'he'ki' wedji'baya'nt yuli'l wi'dqba'l'
 did not know how far he came from this his friend
 wes'a'mi'wi'to nd'at'egone' ki'zi'djanabi'wi' wa ayagant'e'
 because also not he could stop that since
 we'dji'wi' me'lantde' speme'k' sala'ki'wi' ni' unodama'n
 always travelling in the air. Suddenly then he heard
 san'khi'mama'ntkami'gip'ode'k eli'dehqzit ebagwat'et'o'
 coming out earth trembling, thinking on account of it
 gadi'me't'kami'ge' e'dudji'sak'pa'tangwa'k saki'yuli'l wi'dqba'l'
 the world was about to end so much it was noisy, but behold this his friend
 san'khe'iqli't ni'ga'te pedji'gedahi't wa bmule' ni'udi'damøn
 coming along out and then came jumping that Bmule'. Then said
 wa a'ida bmule' "nabawi' tes'i'gedahin nb'e'skwana'k
 that well Bmule' "Quickly jump upon my back
 gi'zi'na'ni medeolenowa'k amku'ldowa'k." ni'gela' ni'wa'
 it is already time the shamans wake up." Accordingly then he
 udes'i'gedahin pa'skwana'k. yuli'l wi'dqba'l' se'wi'yu'
 jumped upon his back this his friend with here
 umadegonoma' tanlawe'i' ki'za'di'eli't ni'wa' omq'djelan
 his hides as much as he had hunted. Then he started off
 bmule' ni't'atci' tq'lawe'i' e'dudji'lan't pek'i'wi'bi'wi'
 Bmule' and then like so fast going only just
 lambi'gwa'hasi'de' ni'gi'zi' obesogu'n wa'de' nogo'ta'p ntami'
 he imagined it then after he warmed up his belly and his head first
 nenigan'i' gi'zi'be'swogo't ni'udi'legun "nd'atci. mi'na'
 there as formerly when he brought him then he was told "Not ever again
 kene'na'mi'hodi'p'ena' kenowadji' kadaskami'
 we will see each other but also you forever
 wule'lemegwewin newedji' kweng'wezi'a'n" ni't'atci'
 will have good fortune and so you will live long." And here
 notlo'kanga'n ume'tq'begos'in.
 my story is ended.

HOW A HUNTER ENCOUNTERED BMULE', VISITED HIS COUNTRY AND OBTAINED A BOON¹

FREE TRANSLATION

Once there was a man who went hunting but he could not find anything. Soon he came to a river and as he had become thirsty, he sat down and after he had sat down, he was about to drink. While he stooped down toward the water, there in the water he saw some one's reflection really resembling a human being, but one whom he did not know but of whom he had heard. Behold he was like Bmule', and at once the man got up and hid himself and after he had hidden, he watched to see what the other, his friend Bmule', would do. Then he climbed into a tree. Then the other, whose reflection he had seen in the water while lying on his face, that one in his turn was about to come down and drink. He had a piece of gold in his mouth and he took it out and laid it on the ground. Then the man, when he saw where Bmule' had hidden it after taking it from his mouth, thought that he would go and steal it. Accordingly, the man started to crawl flat on his belly so that his friend would not see him, and when he came near, crawling slyly along, he took the gold.

Then when Bmule' had finished drinking, returning for his gold, behold he could not find it and, thinking about it, he reached a conclusion. "So it is evidently stolen from me." Now that Bmule'

¹ A St. Francis Abenaki tale, given by C. G. Leland and J. D. Prince (Kulokap The Master, New York 1902, p. 236), rather closely follows this narrative, though in the St. Francis story "P'mula" gives magic eyerings of a snake to the hunter.

Pemu'la seems to be known locally among the western Wabanaki. To the St. Francis Abenaki he is a bird-like monster which flies from one end of the world to the other in one day. He can hear the merest mention of his name if anyone calls him. (Cf. Maurault, *op. cit.*, p. 574.) In Penobscot mythology, Pemu'le, "Comes flying," is believed to heed the appeal of men. Once a year he flies across the sky, propelling himself with bull-roarers, giving three cries; one at the horizon; one at the zenith, and one at the other horizon. He may be stopped by an ascending column of smoke and will then grant supplications for aid.

The concept is interesting as an element of religious and social fabric among related western Algonkian. Among the Algonquin and Ojibwa of Ontario, the creature is known under the name Pa'guk' (Timiskaming) (cf. F. G. Speck, *Myths and Folk-Lore of the Timiskaming, Algonquin, and Timagami Ojibwa*, Memoir 70, Anthropological Series No. 9, Geological Survey of Canada, 1915, p. 22) and Pa'gak' (Timagami) (*ibid.*, p. 81). The beliefs regarding him are similar to those of the Wabanaki; though the Timagami believe his appearance to be an omen of death. With the Menomini "Pa'ka' is a flying skeleton . . . corresponding to the western Ojibway P'guk'" (A. B. Skinner, *Social Life and Ceremonial Bundles of the Menomini Indians*, Anthropological Papers of the American Museum of Natural History (1913), Vol. XIII, pt. 1, p. 83).

On the northern plains, however, among the Plains Ojibwa, "P'guk, a skeleton being with glaring eyes which is sometimes seen flitting through the air," is the dream patron of a cannibal cult (Windigokan), the members of which perform in a mask costume and blow on whistles. The functions of the society are to heal disease and to exorcise demons. Taboo associations have become centered about the society. (A. B. Skinner, *Political Organization, Cults, and Ceremonies of the Plains Ojibway and Plains Cree Indians*, *ibid.*, Vol. XI, Part VI, pp. 500-505.) The Plains Cree had the same society (Skinner, *ibid.*, p. 628-629) and so do the Assiniboine (R. H. Lowie, *The Assiniboine*, *ibid.*, Vol. IV, Part I (1909), pp. 62-66), who also designate the dance by a cognate term Wi'tg'gax. This series of cases makes me feel that we have here a case of more recent elaboration from a common Algonkian idea, the result of a tendency toward socialization on the Plains, where the cannibal cult evolving out of the flying-head conception has taken on the characteristics of the crazy dance of the Arapaho, Gros Ventre and the others of this region.

was a sorcerer, and so right there he spoke aloud into the air and said, "My friend, please do give me back that, my gold, for you can not make any use of it. That is my life. Moreover, I can not stay long in any one place. Pray do give it back to me quickly and if you give it to me you will have good luck, for that you will always have an abundance of money and you will not lack in hunting." Then the man spoke to him and said, "Then I will give you back your gold, but then don't cheat me." And he, Bmule', said, "I can not cheat you. If you are afraid of me so now mount upon my back and hold tight to me for very fast we shall go." Accordingly the man mounted upon the back of Bmule' and the great magician started off traveling so fast, because that Bmule' could even rise in the air, and then they came to the end where he brought him, Bmule''s country, as it is called. Great magicians lived there. Just at noon time these magicians assembled at that place and slept together. Then this Bmule' bringing him right to this country put him down and said to him, "Here you may hunt beavers and otters. So hurry and get ready. Just until 1 o'clock you can stay, and after you have hunted, skin your game quickly and bundle up your hides. Until then I must go somewheres. It shall not be for a long time and I shall come back before the great magicians wake up, and carry you back again to the place where I got you." Accordingly at once the man did as his friend told him and he hurried on with it and he hunted beavers and otters and after he had killed them he cut off some meat and skinned them, quickly he proceeded with haste and then bundled up his hides, and after he was ready he thought to himself, "It must now be about 1 o'clock surely." And he thought again, "My friend said what was true." But he did not know how far his friend had to come from, forasmuch as he could not stop anywhere since he was always traveling in the air. Suddenly then a great trembling he heard arise from the earth and he thought on account of so much disturbance that the world was about to come to an end. But behold it was this his friend coming along. Then Bmule' came bounding up and Bmule' said, "Quickly jump upon my back, it is already time for the magicians to wake up." Accordingly then the man jumped upon his friend's back with his hides that he had secured, and Bmule' started off going so fast that one could only imagine it. Then he brought him to where he had been formerly. After he had warmed up his belly and his head, he said, "Never again will we see each other, but nevertheless you will forever have good fortune and besides you will live long." And here my story is ended.

THE ORIGIN AND USE OF WAMPUM

Tanlawe'i	ajda'	dane'dudji'	bodawa'zi'ma'k' ^w	ni'nawa'
Accordingly	wall then	whenever	they held a council	then there
utai'na'	mæde'olinowa'k	ni'dani'	ekwampsa'neshi'di't	yu'gi'k
there were	shamans	and how	according as they were strong	these
mæde'olinowa'k	ni'uda'li	wewela'n	aweni'	mliksani'da'
shamans	there	they were known	who	is powerful.
ni'gizi'	bodawazi'ma'k'	ni'ube's'kwæletamana'	ni'udam'hadi'n	
And after	they counselled	then they lighted up their pipes	and all smoked.	
ni'wa'	ktci'	mæde'olinu'	gesta'	p'kwudetama'nt
And this	great	shaman	each time	he drew upon his pipe
so'gahazo'	wudji'	wudona'k'	w'q'bi'ga'k	ni'wa'
fell out	from	his mouth	(if) they are white	then that
tebq'bw'i'wi'	edutsani't	ni'wq'bq'bi'm	ebas'i'wi'	w'q'bi'gen
medium	so powerful	this his wampum	half	white
si'bi'wi'	ebas'i'wi'	elwe'mkwi'ge'n	ni'wa'	nodas'ani't
and	half	reddish	then this	least powerful
mæde'olinu'	nelawe'	mkazewi'ge'n	w'q'bq'bi'n	ni'nawa'
shaman	almost	blackish	the wampum.	And then
yu'gi'k	mæde'olinowa'k	tanyu'gedji'	seko'sidji'k	ni'gi'gedji'
of these	shamans	how this one	will win	the other ones
peme'tlodetci'		w'q'bq'bi'	ki'zi'wedam'hadi'hi'di'da'	
having the most		wampum	after they have all smoked	
mæde'olinuwa'k	ni'tq'lawe'i'	kadawi'	welas'tawq'di'hi'di'de'	
shamans.	Then whenever	they want	to make a treaty	
yu'gi'k	ni'zo'k'ami'gesowa'k	ni'wetambe'nkek'tona'	w'q'bq'bi'	
these	two nations	then they exchange in payment	wampum	
ni'l'ampskahqzu'	kadegwabi'zu'n	ni'dala'mpskehqzu'	ni'zno'l	
beads worked into	a belt	designed into	two	
weldji'a'l'	eli'danlawei'	gi'zi'wela's'tawq'dehi'di't	nda'tama	
hands	meaning as	they have agreed to the treaty	no (more)	
mædqbe'k' ^w	nda'tci'	gadona'ldi'wi'a'k	ni'askami'wi'	ni'a'tci'
fighting	and not	hunting one another	forever	And that
nimsi'wi'				
is all.				

¹ The narrator added that some old woman would catch the beads in a receptacle as they fell from the magician's mouth.

THE ORIGIN AND USE OF WAMPUM

FREE TRANSLATION

Accordingly, then, whenever they held a council there were shamans there. And according to their strength among these shamans it was known who was the most powerful. After they held their council they lighted their pipes and smoked. In the case of an exceedingly great shaman every time he drew upon his pipe, wampum fell from his mouth. If the wampum was white, then it denoted that the shaman was of medium power. If the wampum was half white and half reddish it denoted the least powerful shaman. But if, in the case of a shaman, his wampum was almost black, then he would win over these shamans, the others who had the most wampum, after the shamans had smoked their pipes. And so whenever these two nations wanted to make a treaty they gave wampum to each other as a payment, the beads woven into a belt designed with two hands, meaning that they had agreed to the treaty and would fight no more and forever would not hunt one another down again. And that is all.

WAWENOCK DRINKING SONG

In the following text, obtained at Tadousac from Joseph Nicolar, a Wawenock descendant affiliated with the Montagnais, we have a type of song common among the Penobscot and the other Wabanaki tribes and known as "Lonesome songs." Owing to his unfamiliarity with the language the informant has used some forms which are not very clear.

ni' tɔ be si's tan wedo sa'n	
My little friend whence comest thou,	
net'e' tala'gwi' wi' gwe nɔ' da nɔ'	
In that direction	"Long town"?
ni' tɔ be si's tan wedo sa'n	
My little friend whence comest thou,	
di' wa' di' no' pam se' gwe nɔ' da nɔ'	
Lonesome(?) ledge	"Long town"?
ni' tɔ be si's a we'li' si's	
My little friend	his little navel
ni' tɔ be si's kami'li'ti'n	
My little friend	give me some
bu tai' a lip san bet gwe nɔ' da nɔ'	
Bottle fill up please	"Long town" (?)
di'wa'di' ta' wi' wi' gwe nɔ' da nɔ'	
Lonesome	"Long town" (?)

¹ For the want of a better explanation it seems that the song refers to some place called "Long Town" (gwenodana', "long-town"), probably in Canada. The expression gwe nɔ da nɔ may, however, be a verse ending having a value similar to Kuwenodinu, "It is long O," occurring in a Passamaquoddy song recorded by Professor Prince. (Cf. The Morphology of the Passamaquoddy Language of Maine, Proceedings of the American Philosophical Society, Vol. LIII, No. 213 (1914), pp. 115-116-117.) In still another Passamaquoddy song given by Leland and Prince (Kuloskap, The Master, pp. 308-309), there is an untranslated stanza ending anigowanotenu. These independent occurrences of the burden in question seem to attest to its antiquity in the Northeast.

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* * * * *

Box 1, Abenaki Indians;

Box 2, Abenaki Indians (con't) - Araucanian Indians

Box 1: Folder 1 - "Research--Abenaki Indians"

- a) Notes on "The Koryak" -- cites "Jesup North Pac. Exp. Vol. 6, page 33" on fire-making ["The implements used for making fire are the fire board, a small bow, a wooden drill and a head piece of stone or bone.]

Mortuary customs: "The Koryak dispose of their dead by burning. Body is clothed in special funeral garments. The people keep awake while the dead is in the house.

The dead are carried out through the door of the tent-- not the usual door but under the edge of the tent cover. The ladder used by the dead person is not burned but thrown away." [whose writing?]

refs to Maritime Koryak vs Reindeer Koryak.

But actually I think this is someone else's writing; Hallowell has jotted notes on the other side suggesting the beginnings of an article, may "Some Lexical Aspects of the Acculturation of the St. Francis Abenaki," or "Some Lexical Aspects of the Culture History of the St. Francis Abenaki: A study in the linguistic adaptation to acculturation (cultural assimilation).

"The purpose of this study is to show the effects of cultural assimilation upon the vocabulary of a native american [tribe] [group] during the course of the past three centuries."

"Following this trilingual band during which English was assimilated...Our thesis is that under these conditions the native vocabulary has ceased to evolve, a lexical stalemate has been reached. Consequently, for all mechanical contrivances and other material culture traits, of a distinctly modern sort, French or English words are used, evey by speakers who still employ the native tongue."

Hallowell jots initial scheme for classifying words:

1. Native terms for aboriginal cultural properties or their equivalent (usually generic?)
A = property which is aboriginal
E = equivalent in general form or function to aboriginal
2. Native terms for borrowed cultural property; usually transparently descriptive

3. Borrowed terms
 - (a) assimilated: English, French
 - (b) unassimilated: English, French, or both

"The purpose of this study is to show the effects of cultural assimilation upon the vocabulary of a native American tribe which has been brought into closer and closer contact with Franco-Canadian culture during the past two centuries.

At the beginning of this period, it is quite certain that only the native dialect was spoken, altho, as we shall demonstrate, a few English loan words were introduced quite early and there may have been individuals of course who learned to speak English and French sufficiently for trade purposes at this time.

The next period following was the one in which French was assimilated, culminating in bilinguality of large proportion...

[new page; new draft]

Working title: Some Lexical Aspects of the Culture/Cultural history of the St. Francis Abenaki through 3 centuries of European influence.

I. Period of English influences - unilingual (17th c)

It may be presumed that the earliest inhabitant of the village of St. Francis (now Odanak) spoke neither French nor English in addition to their native tongue, although in New England there had undoubtedly been contact between some of these Indians and the white settlers. But the incorporation of English loan words had already begun at this pre-Canadian period and the character of these words testifies to the sort of cultural influence to which these natives had been subjected. From this standpoint we may classify these substantives as follows:

domestic animals

Further corroboration of the pre-Canadian assimilation of these words is supplied by the presence of many of them in Father Rasle's dictionary and in that of Father Aubery. They all date before 1755 (?) and imply that the first stage in the assimilation of European culture had also begun by this time.

II. Period of French Influence - Bilingual (18th c)

Subsequent to the establishment of the remnants of the Wabanaki tribes in Canada we have the period in which French missionary influence predominated. From a linguistic standpoint we may assume that the bilinguality of most members of the tribe dates from the latter period and probably the introduction of most of the French loan words. While the earliest Catholic missionaries were forced to learn Indian, since the death of Father Maurault in _____ the subsequent missionaries have carried on their services in French and the present priest - altho a member of the band does not speak his native tongue.

III. Mixed English and French - Trilingual (19th c)

Up until (?) 1875 practically no one spoke English although by that time there were few, if any, who spoke only Indian and did not know some French. The rise of English as a language spoken in some fashion in the village today by at least half and probably 3/4 of the natives is connected with the rise of the basket trade. This drew the Abenaki villages to the summer resorts of New England and the St. Laurence region where in order to do business it was necessary to know English. At first the Protestants were more given to enterprise of this sort and consequently in their church the first English speaking preacher came to the village in 1880, the services there as in the Catholic church being previously conducted in French. This English speaking tradition has continued among the Protestants while among the Catholics still adhere to the French language for ecclesiastical purposes altho both groups today are about equally tri-lingual.

IV. 20th c

Indications at present point to a 4th period which if prognostication is permissible, may tend to be ultimately characterized by unilinguality again due to

- a) a decline of Abenaki --
 - (a) due to intermarriage of A-men with Fr women; children never learn to speak Indian
 - (b) Residence of many families outside the village for portions of the year or for longer periods (Albany, NY, 50 voters, 50 persons)
- b) Children learn either French or English - and no Indian.

That is, ultimately, with Abenaki on the decline one or both European languages will tend to be spoken by descendants of the present-day trilingual speakers. Which will depend on place of residence and quite as many spend their lives in the USA today as in Canada. Odanak will always remain the center of the Indian tongue. It is even conceivable that it may die out here. This would be so if the tribal identity were dissipated and the Indians became Canadian citizens.

1) Cultivation of domestic animals

Words for domesticated animals are English loan words completely assimilated into Abenaki, probably during the pre-Canadian period when people were unilingual.

HALLOWELL CHART
Words probably borrowed in 17th century

Headings:

- 1) Native terms for aboriginal cultural properties or their equivalents.
- 2) Native terms for borrowed cultural properties, transparently descriptive.
- 3) English loan words, phonetically & gramatically assimilated.
- 4) French loan words.
- 5) No native terms for object in use or well known.

A = aboriginal

E = equivalent in purpose or general form

O.A. = old abenaki

M.A. = modern abenaki

indicates the use of different terms for the same cultural property, i.e., a chronological distinction based on documentary evidence.

	Native	Borrowed (O.A.)	English	French (M.A.)	None
1. DOMESTICATED ANIMALS					
4 dog	A				
6 horse			x		
7 mule			x		
3 cow			x		
8 ox			x		
9 pig			x		
5 goat			x		
11 sheep			x		
1 cat		O.A.		M.A.	
2 chicken		x			
12 rooster		x			
10 pigeon		x			
2. CULTIVATED PLANTS (grain, vegetable, fruit)					
apricot					x
apples			x		

HALLOWELL CHART
Words probably borrowed in 17th century

asparagus					x
barley			M.A.	O.A.	
artichoke					x
beet		x			
banana					x
beans	x				
cauliflower					x
cabbage			x		
carrot		x	x		
cherry		?		O.A.	
celery					x
cucumber		x			
lettuce					x
maize	x				
melon		O.A.		M.A.	
mustard					
nutmeg				x	
oats		?			
onion		x			
parsnips					x
peaches			x		
pear			?		?
peas			x		
pineapple					x
plum		x			
potato			x		
pumpkin	?				

HALLOWELL CHART
Words probably borrowed in 17th century

raisin		x			
radish					x
rice				?	
rye		x			
spinach					x
squash					?
tomatoes					x
turnip			x		
tobacco	x				
wheat		?			
3. TOOLS					
axe, hatchet	E O.A.				
auger, gimlet		x			
broom	E				
chisel*		?*			
ice chisel	E				
file		x			
gouge* (same word)	?*				
hammer		O.A.		M.A.	
(mallet)	A				
harrow		x			
hoe (same as **)		?**			
iron/pressing		x			
knife	E				
crooked knife	E ?				
nail		x O.A.			

HALLOWELL CHART					
Words probably borrowed in 17th century					
needle (sewing)		x			
snowshoe needle	A				
plane		x			
plough		x O.A.			
pincers		x			
saw		x			
(hide)scraper** (same as hoe)	E				
razor		x			
screwdriver		x			
scissors		x			
sickles		x			
spade		x			
snowshovel	A				
spear	A				
sword		x		f. axe	
thimble		x			
trap (steel)			x		
trowel					?
vise, clamp		x			

Halloway notes: no domesticated animals pre-euro contact except for the dog (al + mós). Animals came w/Europeans; "It seems reasonable to suppose, moreover, that, accompanying the spread of information about these animals and without direct observation of them by more than a relatively few Indians, lexical repercussions were taking place in the native languages, long before the animals themselves were secured and bred by the Indians. It need not be assumed, therefore, that the presence of terms for domestic animals in the dialect under discussion, for example, is *prima facie* evidence for the breeding of these animals by the Indians in the 18th century or earlier. But it does imply that they were acquainted with them."

Example

CAT: O.A. pes8is (R,A)

M.A. minwis (W(1) minwiz) < Fr. minion

Note: Only Fr. loan word in series is M.A. for CAT; this word does not appear in Rasles or Aubery; has completely replaced the O.A. term in 20c usage; must have been adopted early 19c if not sooner, since W. records it.

[In some cases] "the semantic content of a native word was expanded to include a strange animal while in the other cases the animals were designated by English loan words phonetically and morphologically assimilated to the native linguistic usage. The fact that there were English loan words is of historical significance. It suggests that the earliest knowledge which these peoples had of these animals must have come from English settlers.... these words must have been adopted in the 17c before the flight of a number of Algonkian groups to Canada....since the beginning of the 18c the ancestors of the present-day St. Francis Abenaki have been under French missionary influence and it was not until the late 19c that they came into contact again with English speakers. The age of these words is also established by documentary evidence since most of them occur in the dictionaries of Rasle & Aubery."

3) Vocabulary

Notes from Aubery's dictionary

Jongleur: meté8ren8...sorcier, magicien, ou ui se dit tel... dire un homme qui fait seulement pour rire...papp8inn8 (papwawinu).

(1) pa8aün: c'est ce dont les jongleurs se servent ou prétendant se servir pour tuer, ou tirer du malade attaqué pour le guerir que les iroquois appellent otkon - ...

(2) ahant8tem c'est le genie dont le jongleur prétend se servir comme de son ministre pour tuer ou guerir... pemigann c'est l'action même de cet ahant8tem celui qui en est blessé peman comme s'il moir percé d'une fléche. pa8én^E' il meurt par jonglerie ... pa8énaran on le tue par & v. genie v. invoquer

k8da8dassin c'est tirer de sa bouche ou d'ailleurs un otkon guerissent pour l'appliquer a la parte malade &c.

8tsereskiphanr ... 8tseresketaghenanr : si le jongleur mord pour tirer

tsikahadassin ... maraçer de faire mal par jonglerie. 8sagadamen, a8iskk8adamen, amanip8n

pauc+n; pawanal+n = to wish something bad on someone (bewitch)

pawcnac = to bewitch

Box 1: Folder 2 - "Research--Abenaki Indians"

- 1) Notes on William Watso; "book--Salem--Museum--History of Gill Family";

Book on medicine written by William's father (John Watso) and others, parts written "over 100 years ago" -- Watso translated some of it into English.

- a) Mary Margaret Tahamont (Mrs. J. Capanos); father's father's mother had medicine formulae; in possession of L.N. Obomsawin.
- b) BERNARD came from Bécancour to St. Francis and asked Council to assemble. "They thought something important must be coming off. Said he was without a wife now for 2 or 3 years and wanted their advice. Customary when speaking of marriage to say that he wanted a pair of mocassins." So he said,

n+gadawi awanuto wagszin ham ba
I should like white shoes wear

ndalnobem dukw nikwambi
my friends this time

Meaning he wanted to marry a white woman and thought he better get permission.

- 2) H.L. Masta saw a book on Abenaki medicine by his father, Dr. Joseph Alex Masta [graduate of Dartmouth, practiced in Lowell 40-45 years; d. January 28, 1894] English and Indian names -- Masta thinks his sister took the ms.
- b) SONGS: "Obumsawin probably knows some songs; Aurora could perhaps transcribe them.
Alex Nolet and wife.

DANCES: at New Year accompanied by chief beating a rattle: War Dance, Snake Dance, Dance when chief is chosen, Bear Dance, Marriage?

Miscellaneous customs and beliefs: "No menstrual seclusion recalled or any taboos. Birch bark disc with hole in it worn during intercourse never heard of."

c) SHAMANISM - characteristic powers

- 1 *pointing finger = fatal
- 2 Powers demonstrated in combat/contest w/rivals
- 3 Escape from enemies by magic
- 4 Spying on enemies
- 5 *foot impression on hard surfaces
- 6 *Increase/diminish size at will
- 7 *spoil luck of hunters
- 8 Cause ice to heave
- 9 *Pass through barriers
- 10 *Roll away heavy rock
- 11 *Lift themselves from floor
- 12 Forsee approach of strangers
- 13 Remain beneath crater
- 14 Force rivals to throw off animal disguises
- 15 *Become invisible at will
- 16 Cure disease; suction
- 17 Sympathetic magic
- 18 *Cause heavy objects to float
- 19 Prophecy
- 20 _____ fire

* indicates ability recognized by Eli Nolet for shaman

d) MARRIAGE

According to Eli Nolet, men generally went to live w/wife's family, hunting w/father-in-law. Second cousins never married in the old days; now sometimes 1st cousins wed.

e) MEDAULENÚ (per Eli Nolet)

[Nolet] knew word at once but said he knew no stories about them; volunteered meaning as "one who can see ahead."

He never saw any exploits. [They] lived in the old days. Many of them 60 years ago [c. 1860]. Grandfather told him of one who helped people to find lost things (believe this). Used to go into a small hut and get them "strength there" -- no one allowed to come within a circumscribed distance; hut often would shake with spirits. After M came out he would reveal what spirits had told him -- they always had a drum. Nolet never saw one of these before his time. Disavowed belief and laughed a bit but impression was received that there lurked a mental attitude of credulity which he did not wish to consciously acknowledge. Recalled all exploits in list checked as associated with medaulinu.

[Nolet] Spoke also of ability to take animal forms told of M -- Scitchman [?] -- someone unable to take a drink because the M caused his hand to shake.

Story probably related by Eli Nolet at a later date:

"Once I heard from my grandfather about a medaulenú who lived at Odanak about 60 years ago. His name was STANISLAS P'KYET [Paquette]. When anyone lost anything Pkyet could always find it for them. My grandfather told me that once when he lost his trap, S.P. found it for him. That is why he believed that he was medaulinú. My grandfather was in the woods one day looking for one of his traps. He could not find it. He did not know whether it had been stolen or whether it was lost. While he was looking for it P. came that way and said, "What's the matter?" My grandfather said, "I can't find my trap." P said, "I can tell you where it is. I see it down there where the water is deep." He pointed to the place but my grandfather could not see beneath the water. So my grandfather took a stick and put it down where the medaulenú said the trap was. He found it exactly there with the beaver he had caught in it. My grandfather said the Ms were good men. They never hurt people but helped them in many ways.

- f) ODANAK: 1921 Nolet said there were about 60 families or 300 people living there; few in summer as they go to sell baskets in US, ie, Bethlehem, Woodstock NH; Lake George, Saranac, Champlain NY
- g) BASKETS: Nolet claimed that they were introduced about 44 years before [c.1877] - "does not think the older Abenaki were much as basket makers."

Box 1: Folder 3 - "Research--Abenaki Indians"

- 1) Notes on Jesuit Relations
- 2) Dialogue: Mother, will we go to Odanak/grandparents? [don't know what it's from] [COPY REQUESTED] [Per Roy Wright: this is in MASTA's handwriting!]

Phanem	means woman (sometimes = woman servant)
Phanmok	" women (may mean his woman servant)
Wbahanmoma	" His woman (wife)
Nigs	" My mother or one called mother by everybody
Nokmes	" My grandmother

- 1 Mother where is father/ I don't know where he could be wandering.
- 2 Mother will father bring some seasoned meat when he comes? I don't know about him; would he be such a man as to bring some seasoned meat, more likely he will come drunk.
- 3 Mother, where, then, has father gone, to the woods or to the white people? Would he go to such a lonely place as the woods, he must have gone to the whites -- he likes to go there, to drink.
- 4 Mother may I eat? What would you eat, we have nothing. A little piece of bread. How can we get bread, we have no flour. Cry now and you will get a whipping with a switch. You see we are cooking ferns and you will eat soon.
- 5 Mother, when shall we go to grandmother's - the one who lives at Odanak? When your father comes.
- 6 Who shall we see there? Who do you suppose, it will be your grandmother and grandfather; your elder sisters Agnes Mary and Mary Ann Toney and your elder brother Charles.
- 7 Mother, is it nice at Odanak? It is nice, surely when there are not too many drunks.
- 8 Where shall we stay in Odanak? Where do you suppose, at your grandmother's.
- 9 What shall we eat at Grandmother's? Everything: succotash, meat, potatoes, pumpkins, unpeeled boiled corn.
- 10 Is it at my grandmother's that my elder sisters and elder brother live? It is.
- 11 What are they doing there? Everything, they help in sowing and reaping.
- 12 What is grandmother's name and grandfather's? Don't you know them yet? No. Your grandmother's name is MANIGBESSKWAS and your grandfather's MANIGB8BA.
- 13 Mother when we get to Odanak shall we always live at grandmother's? We shall stay there all winter but towards fall we shall go to the woods again.
- 14 Will my elder brother and my elder sisters go with us in the fall? Your elder brother and Agnes Mary will, but not Mary Ann Toney.
- 15 Why will she not go with us? She is to get married in the summer and she will go with her husband from then on and that is why she cannot go with us.

16 Mother, after that, who will get married first, Agnes Mary or Charles? Agnes Mary will soon get married, but there is no danger of your elder brother getting married -- he is too slow.

3) Words: kinship

4) Folklore; shaman/magic

Legend of a mountain in Massachusetts; Indians used to gather there. Suddenly mt. began to sink, disappeared into a lake and Indians were never heard from again. But on bright clear days it is said that the tops of the trees can be seen in the water.

Box 1: Folder 4 - "Research--Abenaki Indians"

- 1) Abenaki texts and folklore notes, December 1922.
 - the woman w/the bear lover
 - iroquois attacks
 - medicine man

WOMAN AND BEAR LOVER (#34)
(1922)

Hallowell B1/F4

- 1 Nigagwa¹ / pazakoda / odainasa / 'kakpiwi²
Well / once upon a time / there lived / in the great forest
- 2 alnomba / obanamoma / ta / odawasisamq ws
an Indian / his wife / and / (their) child belonging to both
- 3 askwa / nonit / sanombana / nodjamoosac
yet / nursing / that man / was weak (sickly)
- 4 manatcangosac / kanowa / askwa / kagizi
with consumption / but / sill / able
- 5 nadialosa / ni / gangisagaki / wonadialin
to hunt / and / every day / went hunting
- 6 odji wadzidit; / ni / ganowa / salakiwi
to make his living; / and / however / once
- 7 wazami / nolamalsit / ni / obanamoma
too much / weak / then / his wife
- 8 adoji / ndadialilit / ni / utgi / p'hanam
at that time / went hunting / from / then / the woman
- 9 wanadialin / kagizagaki / ta / waidjiwi
went hunting / every day / and / always
- 10 wolipado / midjawangan. / Salakiwi
she brought / food. / Later on
- 11 azoka kizi / zanomba / mandja
? / man / began
- 12 ulidsbamalsit / udilan / obanamoma
to feel better / he said / to his wife
- 13 nikanikobi³ / nia / nadialin.
from now on will / I / I hunt.
- 14 ni / p'hänam / odali / azidawan
and / the woman / like this / answered
- 15 niagadjita / nanadiali / nigia
I myself / will hunt / and you

¹ Said when starting to speak, "Well," in English; Well, I'm going etc.

² ka - far in, kak also means great woods, equivalent to double adjective in English, i.e. "great big"; mroe force than k'tci.

³ Means between the two the speaker is going to do the thing.

- 16 kazazanganawabin.⁴ / Atcakwiwik
you continue to keep still. / Next day
- 17 nitamina / p'hanam / antudji / nadadialit
and again / the woman / as usual / went hunting
(as if nothing ^ had happened)
- 18 ni / ganowa / sanomba / adodji / skolant
but / that / man / then / watched
- 19 ta / nosokawant / kimiwi / wadjiwaldak
and / followed / secretly / in order to discover
- 20 kagwasa / anzoka / wadjudji
what / in the world / causes
- 21 wigsmholgut / p'hanam / unadiälin.
to be pleased / the woman / with hunting.
- 22 Nudalibacana / sakat / ktcikwaitamanakw
They arrived / where stood / a large broken pine tree
- 23 ni / adodji / p'hanam / sabakwtaant
and / then / the woman / hit the tree to make a noise (signal)
- 24 ni / ta dodji udji / sawigwozit / kagin
and / immediately / crawled out / monstrous
- 25 handuwi awasus / ni / ta dodji / ta / li
bear / and / right there / and / then
- 26 pakwinowadidit / ta / kazasowikadawadidit
greeted each other / and / acted as lovers
- 27 nigaki / wawaliwi⁵ adodji / madja
and then / unmistakably / commenced
(demonstrably)
- 28 papiidit / udji / alawa
to play / for / almost
- 29 papasikwizokw / ni / udji adoji
half a day / and / then
- 30 wiwizaiwi / p'hänam / nandadialit
hurriedly / the woman / went hunting
- 31 ni udji / angita / kizi nabadjilit
and afterwards / as soon as / she was able to kill animals

⁴ z\$z\$ - to continue.

ni ganowa (but then)
ni = then, therefore, but
ta = only and

⁵ Showed their real love; began to play showing more clearly thereby their affection.

- 32 nita / omadjiniwigoomoank. / Sanomba
directly / she went home. / The man
- 33 nda kagwasa / udali / animowiä
nothing did / say / for blame in any way
- 34 obanamoma / ni / pangizagakiwik
his wife / that / same day
- 35 niganowa / atsakwiwik / uditan
but / in the morning / he told her
- 36 nigia / nikobi / kanudigan / uzami
now you / stay / alone / for
- 37 niadji / nandadialia / kizi / nawa
I myself / am going to hunt / so / then
- 38 kizi / scpazipiidit / niadotzi sanomba
after / eating breakfast / the man
- 39 madjit li / ta manäkok / ni / sibiwi
started out / to broken tree / and / further
- 40 adodji ulidsbi / sabakwtaant
thoroughly well / beat it [signaled]
- 41 nita / dodji / na / k'tandowi / awasus
directly / then / that / monstrous / bear
- 42 sankhisawigwazit⁶ / ni / adoji
came out / and / then
- 43 baškant / ni / unitan. / Nisibiwi
he shot / and / killed him. / Moreover
- 44 ta / lagadjanant / ni / ogadanamaun
and / cut open his belly / and / pulled out
- 45 olauangan / sibiwi / madjadawant
heart / further / took it to
(not only that)
- 46 obanamoma / wadji / (kisamälit) / gisakc
his wife / in order to / / cook it
- 47 kizi / kizibaskwaipiidit / sanomba
after / eating at noontime / the man
- 48 oditan / obanamoma / tani / kctalitamin
he said / to his wife / how / do you like taste
- 49 alipiakw. / P'hanam / idam / ha
of our meal. / The woman / replied / Oh!
- 50 pitaga ulipugwat. / Kalaato / idam
It's very nice indeed. / Very true / said

⁶ Means that the man saw the bear come out from the start.

- 51 sanomba / yuga ozomi / kamosaldiakw,
the man / for this is / your lover,
- 52 na / k'taduwi / awasus / ulasngan
that / great big / bear's / heart
- 53 nitadodji / p'hänam / kizandjit
and then / the woman / immediately
- 54 wadjima djit / wadji / pagilawat
got ready to go / in order to / desert
- 55 wadji / padjiatci / nagalant
even / even / to leave
- 56 odawasizama / wibiwita
her child / only
- 57 unagadamawona / pazagowa
she left for him / one
- 58 unuzangänä.
of her breasts.

Dictated by BEATRICE NOLET (#1)
8/22/21

Hallowell B1/F4

- 1 Nunan / ndakimgun / wadji / abasnodaka
My mother / taught me / to / make baskets
(I was taught by)
- 2 Pabomiwi / nsansik / ngasigadmop
About / eight / years I had
- 3 Midnomnana / Mskikwal / mnanuk
We get the / grasses / from islands
- 4 kwaliwi / mulián. / Wikabi / nutziana
near / Montreal. / Splints / we make
- 5 k'piwi. / Wikabi / ondowadú / dabi
in the woods. / The splints / are more expensive / than
- 6 wadzidawi. / Atzi / mskikwal / k'zwanu
before. / Also / the grass / is expensive
- 7 Ndatzo / wikabi / spiwi / atzigan. / Nuliá
I color / splints / with / dye. / I make
- 8 abonak / malikilák / ta / paksál.
flat, / deep / and / square [ones].

Dictated by ELY WAWANOLET (#2)
August 27, 1921

Hallowell B1/F4

- 1 Pázakudá / namahum / nditak / wutci / medaulanú
Once / my grandfather / told / about / magicians
- 2 äli / pázakudá / wanialan / udtapsamá
that / once / lost / his traps
- 3 ni / Stanislas P'kyet / umuskäwa agamá
so / Paquette / he found them
- 4 ninawa wadjilaldak ali / medaulenuit
that why my grandfather thinks he was / medaulinu.
- 5 Nodji / uzomi / laldomin / ali / medaulinuit / ali
That's why / because / he believes / about / magician / that
- 6 paszakudá / wanialok / dapsam / niagama
once / I lost / my trap / and he
- 7 ditagún / ali / atapsam / abit / alangbaguá
told me / that / my trap / was(lay) / under deep water
- 8 ni / ndtsaan / nigala / namiskawan
so / I went / then indeed / I found it
- 9 ndtapsam / kwuskwai / ta atit
my trap / well enough / where he told me it was
- 10 ninawa / namiskäwan / ndtapsan / ta
so / I found my / trap / and the
- 11 ta makwá / ali / aliptakok.
beaver / that / I caught.

ELY WAWANOLET (#3)
August 28, 1921

Hallowell B1/F4

- 1 Pazakudá nzäsis ndtakw äli wodädäniza
Once my uncle told me that his [uncle] step-father
- 2 äli lalamont äli medaulenuit
Stanislas P'kyet he believed that he really is a medaulinu
- 3 uzami ditakw äli papinsisidá taniadozi
because he told me when he was young when
- 4 djibäkitunziak nitsamis tania ni
made a noise my little sister & myself and
- 5 nzanis ditegonana wadji sangänawabiak
my uncle told us to keep quiet
- 6 nuzomi nda sangänawabiwaka sä saw#baganigat tapaiyá
because not if you keep quiet a begger will come
- 7 nda nimashaksidawina nitamiwi daninawa
We did not pay attention at first, only
- 8 adodzi nodamak ktangan tóndanazú niawane
when they heard door opening up and somebody
- 9 ogatawipitigan spiwi wedangbadakon
come in with his cane
- 10 Ninawa zagasinana äli dbagítangwk
Therefore we were frightened because of the noise
- 11 kaniwa alimitebitonk nówölganawa ali
But afterwards we realized that
- 12 nda awani ni aukw
Nobody was there.

One time my father said that when he and his partner were out hunting they separated for a while. Before doing this they cached their belongings and agreed to meet at the end of the week. When they came back they found a skwagwadamás had thrown all their things in the fire. He was sitting by the fire when they arrived because there had been a can of gunpowder among their things and it had exploded and blinded him so that he could not run away. [shows impact of contact; even magical creatures don't know how to deal with gunpowder!]

Alaskana or skwagwadamas (#7)
 (Ely Wawanolet?)
 (1921)

Hallowell B1/F4

- 1 Pāzakudā¹ / namitangwus / ditukw² / āli
 Once / my father / he told me / that
- 2 agama³ / da / witunba⁴ / nanun(d)adi alidida⁵
 he himself / and / his partner / then when they were hunting
- 3 tigitowaduak / nugutzsanda.⁶ / Ni / bagadosadit⁷
 they left each other / for a week. / Upon / coming back
- 4 wigomuunk / ni / omuskana⁸ / alaskana
 to their camp / they / find / alaskana
- 5 nanagagwabit⁹ / uzomi / kizikutasanam
 blinded / because / already he burned
- 6 pizwinoda¹⁰ / ninawa / wadzi / ndagiziponakw
 powder can / that's / why / he can't run away
- 7 ozomi ali / nanadagwazit / māziwi / kagwi
 because / he blinded himself / all (every) / thing

¹ Ordinary form of ordinal number; let once.

² Incorporates pronouns he/me.

³ He, independent form.

⁴ Literally, his friend.

⁵ stem -nadiak, penobscot, "to hunt"
 -did@ 3rd person subordinate
 (d) should be dj or out.

⁶ Literally, separated for one Sunday.
 negut = one; numeral in many algonquian dialects.

⁷ ni = then; badāgi = back again (Engl "re-"); -osa, to go on foot, pronomial.

⁸ musk@m@n - to find what one is looking for
 gusk@m@n - to chance upon
 Literally, they found him (animate)

⁹ wab - to see; rare as a stem south of the St. Laurence; nami more generally used.
 Literally, well-seeing. (Is this stem rather to be assigned to the abi?)

¹⁰ other footnotes not given

DORIS DAUPHINAIS (#13)
(July 1922)

[This is a true story about Peter John Gill (deceased),
uncle of Eli Wawanolet]
[Hallowell B1/F4]

- 1 Pazakoda / odainaza / alnambá / nadadiälit / kpiwi / ni
Once / there was / an Indian / who went hunting / in the woods / &
- 2 pazakoda / udzigitamin / wombaksigämikw / wadzi
once / he left it / his tent / in order to
- 3 nadadiälit / nukatuginiwi / ni / padagusat / mziwi
hunting / one day / and / when he returned / all
- 4 wisabagal / udähimal / ni / ulitún / mazakwikwuk
wet / his clothes / and / he made it / a big
- 5 skwada / ni / odakhudún / odahimal / wadzi
fire / and / he hung / his clothes / in order to
- 6 paksasak / ni / kwani / pidigat / wombaksigämiguk
dry / and / while / he entering / into his tent
- 7 wadzi / udamant / ni / san usat / wadzi / nimskák
in order to / smoke / and / when he came out / to / find(get)
- 8 obaldis / paiant / kwaliwi / skwadak / ni
his pants / coming / near(before) / the fire / and
[Eng., "breeches"]
- 9 unamitun / äli / udaihimal / mziwi / matkadak
he saw it / that / his clothes / all / burned
- 10 ni / udnamin / manodá / masaguk / ni / nizunul
and / he took it / a bag / large / and / two
- 11 alagul / ulitun / ni / unastun / ni / uzausan / utzi
holes / he made / and / he put it on / and / he came out / from
- 12 k'piwi / wadzi / nimskak / akimal / ni
the woods / in order to / find / clothes / and
- 13 paiant / äbitunk / wigidik / ni / äbita
when he came / farmers / lived / and / when the farmer
[Fr. loan word, "habitant"]
- 14 namiant / laldan / piswakamigwi / alnamba
saw him / he thought / it was a wild / Indian
- 15 ni / uzagazin / ni / alnamba / ugung goloman
and / he was afraid / and / the Indian / called him by his name
- 16 ni / sibiwi / wawinauwant / ali / nda
and / then / he recognized him / that / not
- 17 peswakamigwi / alnamba / ni / wikudamauwan
wild / Indian / and / he asked him

- 18 wadzi / milagut / ahimal / ta / uditan
for / sme articles of / clothing / and / he told him
- 19 kagusa / pa dzidabilant / ni / umilan
what / happened to him / and / he gave him
(trouble had befallen him)
- 20 ahimal / ni / alnamba / ubadagin / ali / kpiwi
clothes / and / the Indian / went back / then / to the woods
- 21 nimaziwi.
That's all.

AGNES PANADIS (#15)
(1922?)

Hallowell B1/F4
AIH Note: corrected Jan. 1925

- 1 Nokamas / ndatakw / äli agwa / salakiwi / alnambak
My grandmother / told me / that / once / (some) Indians
- 2 nadadiäldit. / Nigizi / wakaswak / kizusak
went hunting. / After / a few / months
- 3 aiidit / k'piwi / ni / ubadzi / suvaldamina
stay / in the woods / and / they became / lonely
- 4 ni / adotzi / mädaulinuwac / wikwimandit / ni
and / then / a sorcerer / they called / and
- 5 unaditmawina / wadji / mazalgudit / li
they asked him / for / to take them / to
- 6 ododänäwank / wadji / nanzi / namiandit
their home village / in order to / go / to see them
- 7 alangomaditzi / ni / adotzi / mädaulinu / postant
their relatives / and / so / the sorcerer / put them
- 8 wigwaolak / ni / agamá / unikankän
in the canoe / and / then / he sat in front
- 9 ni / uditan / alnamba / wadji / mäziwi
and / told / the Indians / for to / all
- 10 lintodit / spiwi / agamac / ni / matzantidit
sing / with / him / and / when they started to sing
- 11 ni / adotzi / wigwaol / spigwitank
and / then / the canoe / rose up
- 12 ni / wawabiwi / odozitana / li / odakák
and / in the air / they traveled / to / the village
- 13 paiandit / ni / sawitac / awani / unäzi
When they reached it / and / each / one / went
- 14 namian / obahanmomac / ta / odawasizmac
to see / his wife / and / his children
- 15 ni / känawac / nda / wogizi / tokimawanac
and / but / not / they could / wake them up
- 16 ni / ta / minac / udatzwi
and / then / again / had
- 17 padaginac / li / k'piwi / spiwi / mädaulinu
go back / to / the woods / with / the sorcerer
- 18 asma / ätsalswadonokc.
before / morning.

ANNA PANADIS (#16)
(c. 1922)
"Wadapsak"

Hallowell B1/F4

- 1 ndatastan / ali / latagwa / gasigadin / maguak
I was told / that / a hundred / years ago / the Iroquois
- 2 kizi / wobi / migakamodit / wobanakiak / ni / adotzi
after / they had / been fighting / the Abenakis / and / then
- 3 lipowadiza / mananuk / ni / wobanakiak
hid themselves / on an island / and / the Abenakis
- 4 unosakozina / li / admikawandit / magwa
followed them / until / they caught up with / the Iroquois
- 5 ni / udaskobina / li / walangwiwik / wadzi
and / they waited / until / after dark / in order to
- 6 naskozidit / ni / gizi wali pazagatak / ni
attack them / and / (after it got real dark / and
- 7 wadnamana / m'ziwi / wigwaolal / ni
they took / all / canoe / and
- 8 odadozimana / ni / adotzi / tokimandit
cut them open / and / then / awakened
- 9 magwa / wadzi / sakapolaandit / ni / tokilaandit
the Iroquois / in order to / frighten them / and / when woke up
- 10 magwak / odtaldomina / maziwi / wobanakiak
the Iroquois / thought / all / the Abenakis
- 11 paiäk / wadzi / nanzi migakamodit
they had come / in order / to fight them
- 12 ni / adotzi / lipowadit / wigwaolikwank
and / then / jumped into / their canoes
- 13 ni / gizi / mamaliwi / sibok / paiaandit
and / when / the middle / in the river / reached
- 14 ni / adotzi / kadatandit / maziwi / ni
and / then / (the canoe) sank / all / and
- 15 adotzi / snodakwitzinodit / ni / gizi
then / they swam to shore / and / when
- 16 manaanuk / padzoldidit / ni / wobanakiak
the island / they reached / so / the Abenakis
- 17 adotzi / maziwi / tamandabataandit / spiwi
then / all / cut their heads off / with
- 18 udambiganowan / ni / maziwi / ninil
their tomahawks / and / all / of them

- 19 udabal / wionakhodona / manaanuh
the heads / they stuck around / the island
- 20 skiziwi / skahaganikuk / ni / utzi ni
on / poles / and / (ever)
- 21 todziwi / liwitanzu / nimanahan
since / was called / that island
- 22 wadapsak.
head place.

NOTE: Masta gives a version of this story which starts with an Iroquois attack on the Abenaki village. Apparently it is an Iroquois victory as many Abenaki are killed and others are forced to fly to the woods. After the enemy has retired, however, a war council is held and the Abenaki warriors decide to follow the Iroquois and give them tit for tat. It is traditional that when evenly matched the Iroquois will not stand and it is only by force of numbers and stealth that they attack. They find the location of the Iroquois by help of medaulinuak. Send 2 men who are good swimmers, Rat and Beaver, to island where Iroquois are encamped. They overhear their enemies. The chief when eating throws a moose bone away with a gesture of hate for the Abenaki. It hits Rat who is nearby.

DORIS DAUPHINAIS (#17)
(c.1922)

Hallowell B1/F4

- 1 Pázäkoda agwa / Wabanäkiäk / omaätana
Once there was / Abenaki / party
- 2 ni / obmäkhedina / ta / kadosmolduäk / ni
and / they had a dance / and / they were drinking / and
- 3 almidabakák / nizuak / tsipanamok
about midnight / two / old ladies
- 4 olusana / snudziwi / ni / unamiana
they went / by the river / and / they saw
- 5 niswak / pigsak / niganwá / wawinangozina
two / pigs / but / they could see
- 6 ali / nda / nigik / pigsak / ni / ulaldamina
that / not / they are / pigs / and / they thought
- 7 ali / nigik / magwak / ni / udakonkiwina
that / they were / Iroquois / and / they went up the hill
- 8 ni / odtusana / adalagadimak / ni
and / they went / to the dance / and
- 9 oditana / wabanakia / ali / laldamodik
they told / the Abenakis / that / they thought
- 10 magwak / naskuswák / ozumi / idamuk
Iroquois / were coming to fight / because / they said
- 11 ali / nizwak / pigsak / tali / namiandit
that / two / pigs / that / they saw
- 12 snudziwi / ni ganná / odadaginawana
by the river / but / they thought
- 13 ali / nda / nigik / pigsak / ali
that / not / they were / pigs / but
- 14 mozoinuak / ni / Wabanakiäk / nda
two people / and / the Abenakis / not
- 15 olamastanona / ni / pazagwun / ta ali
they believed it / and / they continued / and
- 16 wiagozidik / ni / nanangaiawi
having fun / and / a little while after
- 17 maziwi / ugawoldina / ni / nigik
all / they slept / and / those
- 18 niswak / pigsak / udakonkina / wadzi
two / pigs / came up / in order to
- 19 nanzi / wawizidik / tani ali / kizi
go / see / if / already

- 20 kawina / ni / wawoldamudik / li / kizi
they slept / and / then they saw / that / already
- 21 kawidik / ni / unanzi / wawandukauana
they slept / and / they went / told
- 22 kadagii / magwa / ali / kizi / lampkipuda
the other / Iroquois / that / already / time
- 23 paicawik / wadzi / nazi / migakadik
had come / to / go / fight
- 24 uzami / kizi / Wabanakiak / kizi
because / already / the Abenaki / already
- 25 kawidik / ni / maziwi / odakonkina
were asleep / and / all / they went up
- 26 li / Wabanakiak / alasinodik / ni
to / the Abenani / were sleeping / and
- 27 maziwi / odamatabtanana / ni utzi
all / they cut heads off / and
- 28 gatagik / alnambak / omanzina / kpiwi
other / Indians / went / to the woods
- 29 wadzi / nanzi / nimskauwandit / wadzi
in order to / go go / get others / for
- 30 nazi / migakadit / ni / maziwi
to go / fighting / and / all
- 31 wabanakiak / kasi aidit / k'piwi / paiana
the Abenakis / (left behind) / in the woods / they came
- 32 ni / migakumana / magwa / ni / kanuwa
and / they had battle with / the Iroquois / and / but
- 33 magwak / uzakwuzino. / Nimziwi.
the Iroquois / won. / That's all.

Sayings from Anna Panadis, July 1922

- If you see a will 'o the wisp, someone is going to die.
- If you see northern lights, it will be windy next morning.
- Wish upon a falling star and you'll get it.

Box 1: Folder 5 -- "Research--Abenaki Indians"

1) More folklore

Characteristics of molá from Edward Denis (1921):

dark like nigger or Indian full blood; like a man; eyes on side of head; long hair; collar looks like gold and helps him to go like an aeroplane, can't go w/o it; 7 ft. high.

Items from Box 1, Folder 5
Not transcribed

<u>No.</u>	<u>Speaker</u>	<u>Year</u>	<u>Subject</u>
1	Nolet, Beatrice	1921	Basketmaking
36	Denis, Edward	1921	Molá
37	Denis, Edward	1921	Molá
38	Denis, Edward	1921	Mänängsmäs
39	Denis, Edward	1921	Wawadampkinowat
40	Denis, Edward	1921	Madauitac
41	Denis, Edward	1921	Mänängsmäs
n.a.	Denis, Edward	1930	Burials
n.a.	T.M.	1927	Tugakhuwat ("to open and keep spread apart with something)

EDWARD DENIS
(January, 1930)

Hallowell, B1/F5

- 1 Yo nalagani lakamigozowangan.
This is an old fashioned story.
- 2 Nitutzi / lakamigagowangan / liganop / alnomba
then / the custom / good / man
- 3 matzinat / ni / obonanan / kik / niutzi
died / and / put him / in ground / then
- 4 wiwonimakana / ni / omilan / paskhigan
dancing all around / and / he gave him / gun
- 5 wadzi / nadialian / niutzi mina pagatagant
for / hunting / then
- 6 ni omilan / djakwakw / wadzi / p'sialant / awaass'k
he gave him / knife / to / skin / animals
- 7 ni / matsimilant / alsowaldak / nadialowi
and / after he through giving / what he needs / hunt
- 8 ladzowongan / wadzi / awakaktowan
things / for / using
- 9 tandaka / alosoán.
where / you're going.

Box 1: Folder 6 -- "Research--Abenaki Indians"

- 1) Election of 1930 (Protestant and Catholic parties!)
- 2) Descriptions of rituals
 - Snake dance; ward off adversity (disease, war, etc.)

Magawangan - dancing; usually have a fire when dances are held.

- 1) Skokwadap' - snake head (dance). Men and women - single line - wind in and then unwind - try to swing last one down - Special song - something like that for war dance. Slowly at first and then faster and faster.
- 2) Kaskalgamak - mixed dance - men in one line, women facing - women turn clockwise, men anti-clockwise. Dance back-to-back after facing then follow round, guided by voice of singer - different song than #1 - shout at intervals. [Note: this entry crossed out; replaced by new Index card w/sketch; COPY REQUESTED.]
- 3) Sangamakaodamakc (not done at proper time for 50-60 years). Danced after chief is elected. Same formation as #2 to begin with; follow around etc. (no dancing facing & with backs)
 - What name do you give this chief? asked by singer
 - Kagwi kadaliwi la wa wa
 - Dancers answer with the name; I was given Kulabwitant "out of joint"New chief goes in center - a single line formed around him and wife - sit down, blanket thrown over. Sometimes old chief and new danced by themselves first before others get in line.
- 4) nabawimagawangan - marriage dance. Dramatic pantomime (ideal is to have a camp). Woman sits down; Father and son give her a blanket; if she accepts she will take the boy; if not he is refused; men and women dance in couples (not in line) holding both hands of partner - no regular formation.
- 5) magamamakc - War dance. Dramatic pantomime. Song: 2 men in war costume - each has hachet and knife; make signs they hate one another; one succumbs to the other, is scalped and carried off (used to be 4 men participate).
 - Old life chiefs names:
 - Azaskohigant (muddy legs)
 - Nokibawant (soft feather)
 - Kulakwilant

6) kzinsazokw - Double 8 dance (not Indian) (Illustration on index card - COPY REQUESTED)

Two lines; men one side, ladies the other; couple at end of line change places

- 1 and 2 swing each other first

- 2 sw. 3 while 1 swings 7

- 1 and 2 swing each other

- 2 sw. 4 while 1 sw. 8, etc.

until end is reached. Then

- 1 & 2 exchange sides again and go thru the lines (dotted) until couple 3-7 is reached. They hold up

hand and 1-2 go under and say KWAK (this is what a duck says when it dives)

- 1 and 2 then go around outside of lines

- 1 takes place at opposite end of line with men

(beside 6) and 2 beside 10. Then 3 and 7 repeat the performance.

a) NOTES ON SNAKE DANCE (n.d.)

Description of the snake dance, skogimagawogan.

[Doesn't look like Hallowell's writing; then who?]

Invocatory dance to ward off evil, either anticipated or present. "The evil might be in the form of an epidemic of sickness, a hostile attack, or misfortune in general."

Might be performed at irregular periods, when people thought it desirable to gain favor from "supernatural agencies."

Apparently no restrictions on time or place. Could also be part of war preparations.

Location: dancing ground. Attire: as for Green Corn dance. "The leader in this dance took the hand of his follower and each dancer held the hand of the one behind, thus forming a long unbroken file. The leader then started off winding in and about following a general tortuous circuit. The figure represents the contortions of a snake. In his free hand the leader carried a rattle, cicikwa, consisting of a cow's horn containing some pebbles and plugged at the far end. A thong about the narrow end enables the rattle to be hung or carried on the wrist." Leader sings; words instruct dancers in moves (like square dancing!)

JOHN WATSO
(n.d.)

Hallowell B1/F6

- 1 Pasakoda agwa odiin madaulinu nagwidukamigagu
once lived one tribe
- 2 alnombak nagwa kadäk odain kadaik
another other tribes
- 3 lokamigazuwak atzi madaulinu nawa niagwa
lived together
- 4 ogwagwatz kialdia awani adalsanit ni agua
tried strength who strongest
- 5 pasagu salakiwi adzi nadjibatkwabit
sit down
- 6 niikaniwi skwadak niagwa adjimadjantok
in front started to say
- 7 ni agwa adotzi odjakwauk odinak ni agua adotzi
knife take
- 8 skok misawigwazitant udji skwdak ni
snake came out
- 9 odastaan niolakan skwadak ni agwa
? and thrown
- 10 ozakawan kadagii mdaulinuac
the best the other sorcerers.

NOTES ON FOLKLORE NOT COPIED:

- a) N. Panadis said Francois Neptune from Becancour used to come and stay for a few days at Odanak; also Piel Pielis, "another old storyteller from Becancour who used to amuse the boys." Mqakhuwat was Neptune's story.

Origins of Becancour River: a big black snake with ears like silver made a ditch while crawling to the St. Lawrence; this became the Becancour River.

The Cherry Tree (N. Panadis, repeating a story told by Piel Pielis)

[In Ht&fn folder, AIH notes, "Pialis Wadópi (Alder/liar) from Becancour...may have been a Neptune; told lots of stories. His wife was Jeanette _____.

Out in woods--had been eating cherries. Had a mouthful of them. Saw a moose. Out of shot. Loaded gun with stones. Shot at Moose. Creature hit in head but escaped. Next season out with wife. Saw a cherry tree growing out of what seemed to be a tree stump or several trees which had fallen down. Climbed it and started eating cherries. They were especially large and luscious. Tree began to move. Clambered down. Found tree was growing out of moose's head--the animal he had shot the year before. Regained the ground and told his wife all about it.

Items from Box 1, Folder 6
Not transcribed

<u>No.</u>	<u>Speaker</u>	<u>Year</u>	<u>Subject</u>
n.a.	Panadis, N.	?	Mänangamäs (river elves)
19	Msadaques, Samuel age 63	x	Mänangamäs (personal story)
20	M.B.	x	Kiwakwá (cannibal giants)
n.a.	P.E.	x	Mskok (magic snake)
22	Msadokwis, T.	?	Tatangskok (serpent devil)
23	Msadokwis, T.	?	Msaskok (big snake)
24	Gill, J.	?	Msaskot ta medaulinu
n.a.	Denis, Edward	?	3 types of snakes

Hallowell summary of #20, "Kiwakwá," told by M.B.

"One time some hunters were out in the woods and they saw kiwakwá coming. In order to avoid being eaten they prepared the fat of a bear they had killed and offered this to him. He ate so much of it that he became sick and vomited. But instead of emitting what he had eaten kiwakwá threw up a great long piece of ice which the hunters immediately threw in the fire where it would melt. This ice contains the essence of kiwakwá's power and this is why they did this. Deprived of his power kiwakwá was unable to harm them."

[confirmed by P.E. and John Nagozoa]

MEDAULINU

Chief Gill in relating what powers the medaulinu had emphasized the following point:

1) ability to transform himself into any sort of beast, particularly snakes as they travel from place to place underground and are so mysterious in their actions it is advantageous for the medaulinu to associate himself with them. A snake with horns was one of the aspects which medaulinu were wont to assume. No special name for it. One would say

Namio	/ msaskok	/ udaskaná
I saw	/ a big snake	/ his horns

3) Letter from M.A. student Regina Flannery in D.C.; studying "memegwecio" or river elves at St. Francis. (Her advisor: Dr. Casper?)

Msaskok and woman (mədaulinú)
? Gill (#25)

Hallowell B1/F6

- 1 Pá'nam /nambi / udali / widan baiin
woman / same / able to be / friends
- 2 msaskoga / tanlawi / sanamba / taphanim
with snake / like a / man / woman
- 3 páami / miliksanu / ndaki / katak
more / has power / (sometimes) / than any other
- 4 medaulinú. / pá'nam / widan baiina
sorcerer: / Woman / friends with
- 5 msaskogá / azi toma todziwi
snake / sometimes
- 6 wiagozoldina. / medaulinuuk / ni
meet for pleasure. / sorcerers / and
- 7 msaskok / aiit ni atali / wiagozamuk
snakes / wherever / have pleasure
- 8 wadzi / mədaulinuuk. / Msaskok
in order to be / sorcerers. / Snake
- 9 nanowiwi / ao / ni / medaulinuuk
middle / in / and / sorcerers
- 10 omuk'adina / wewaniwi / msaskok
dancing / around / snakes
- 11 wadaskana / sakpananzowuk
horns / terribly large
- 12 ni / pailamok / askämkok
and / women / on horns
- 13 pämakhodzinodit atali
hanging there
- 14 wiagozidit / kwanidsbakak / ni
enjoying themselves / all night / and
- 15 mziwi / kagwi / atail
that's / where / they receive
- 16 wawiziidit / äläk nälawiwi
everything / sometimes
- 17 kadonaldawak / medaulinuuk
hate / sorcerers
- 18 nautzi / uzomi / paami / madjigouk
someones / because / more / evil

- 19 migizi / ktanga / n'a / madjigit
if / killed / him / bad one
- 20 ni / wadji / wiagozoldidit
and / that why / they have take pleasure
- 21 ni / ätzi / adali / adokaugodit
and / that's / where / tells them
- 22 awahandua / mziwi / pampmilak.
the devil / everything / that going on on earth.
(all the news)

? Gill (#26)
n.d.

Hallowell B1/F6

- 1 Pa'nam / patzolakw / awahanduwa
woman / hypnotized by / devil
- 2 mskok / alagadág / awani / awahando
snake / (or) some / other / beast
- 3 wadlinawa / tahalawi / walabaiit
imagines / him to be / handsome
- 4 salnambá / ni wadzi / nizoziiidit
man / and that's why / they live together
- 5 ni atzi / nambi / sanamba ali
and / same / man
- 6 nabakatangut awahaduwan wadji
- 7 nisowaziidit.

Note: A snake can also hypnotize a man and make the man believe him to be a beautiful girl.

LOUIS N. OBOMSAWIN (#27)
December 28, 1922

Hallowell B1/F6

STORY (A)

- 1 nokamisá / datadokaugona / magwak
my deceased grandmother / used to tell about / Iroquois
- 2 älalokadisa /ali / kadonatandit / yuintzi / alnamba
what they used to do / then / against / from here / Indians
- 3 sasikwagi / paiäk / wadzi / nazi ktadit
Every spring / they came / in order to / kill
- 4 mziwi / abonakia / mätti / udali
all / the Abenakis / after / they (the hunters)
- 5 kwil#wahuna / padzi / k'piwi / pami
go off / so far / in the woods / where
- 6 nadialidit / ni / alalokadit / sazigwagi.
the hunting (is) / and / that's what they do / every spring.
- 7 Pasakoa / wadzaksimina / padzi
Once / they burned / also
- 8 aiyamiawigamikw.
the Church.

STORY (B)

- 9 Niutzi / daladokangonap' / Sabatis Hänsa
After / used to tell / Sabatis Hannis
- 10 gasi / agama / wawaldak / maquak -
as much / he himself / knew (about) / Iroquois -
- 11 älalokadisa. / Pasakoda / kokókasak
what they used to do. / Once / at [name of Hudson's Bay mt.-
looks like Owl's Head]
- 12 odainasa / msigamigzuwak / abanakiak
when stopping / three families / of abenaki
- 13 ni / pazago / odaunaza / medaulinu
and / one / of these had a / medaulinu
- 14 ni adotzi / nodau'wandit / kokokasa
and then / hearing / an owl
- 15 kadokgwazit / ni / unamihana
screeching / and / they saw him
- 16 tasatina / wadzok / nina / abanaki
at top / of mountain / and this / Abenaki
- 17 medaulinu / oddämin / ali
sorcerer / said / that

- 18 ndäana / kokokas / niudidamin
it was not / an owl / he said
- 19 alina / magwai / sangama / ni / adotzi
that / Iroquois / chief / and / then
- 20 wikuwant / tambia / ni / ubidman
he asked for / a bow / and / he shot him
- 21 ni / utalami / panitahan
and / he hit him / he fell down
- 22 ni / utitan / katagahi / k'sibas
and / he told / other people / go to
- 23 natzi / kwilawahok / Kinamitonazi
/ to hunt for it / You will see
- 24 alina / magwa. / niatzi / kizi
that / Iroquois. / When / they did
- 25 namikandit / niki / magwa
see him / they saw it was / Iroquois
- 26 ni / unamituna / ali / katagik
and / they saw / that / the others
- 27 pulwadit.
running away.

STORY (C)

- 28 Nimina / daladokaugona / Sabatis Hänsa
On another occasion / used to tell / Sabatis Hannis
- 29 ali / älistak / ali / mina / ab'nakiak
that / he heard from someone else / that / some other / Abenakis
- 30 täli / wadjisihogodit / magwa
were / met by / Iroquois
- 31 masalidjik / azobakiganak / ni
Many / at Vermillion River / and
(branch of St. Maurice)
- 33 mziwi / unilgona / ipiwita / pasago
all / they were killed / except / one
- 34 p'änam / ali / uligit / ni / nda
woman / because / nice-looking / and / not
- 35 unitawana / ni / ulituna / sanol / ni
they kill her / and / they made / raft / and
- 36 unadotamauwona / tani / linupaiwi
they asked her / if / far from
- 37 paltukw / ni / na / p'änam / uditan
rapids / and / this / lady / told them

- 38 ali / nu paiwi / niuditana
that / it was far away / they told her
- 39 niga nagawinana nitzi
We are going to sleep
- 40 kadokiminana / pasodjiwi / patagokw
you wake us / when we are near / rapids
- 41 ni / kizi / namiant / ali / uli
and / when / she saw / that / sound
- 42 kawidit / ni gizi / pasudjiwi
they asleep / and / near
- 43 k'tsipaltagokw / ni adotzi / kadinak
big rapids / and / she took off her
- 44 udahimal / ni / umani
clothes / and / silently
- 45 ugamagosan / wadji / ndadokimankw
slipped into water / in order / not to wake
- 46 maqwa / ni / usinodagwiticinin
Iroquois / and / she swam to shore
- 47 ni gizi / k'pakik / paiant
and / shore / reached
- 48 ni / otapinauan / umagwama
and / she looked at / the Iroquois
- 49 ni / odokina / kizi / daba kizi
and / saw them / too / late
- 50 pulawadikw / ni / udalamikalgona.
to try to save themselves / and / she saw them go over the falls.
(same story told in Speck and Eckstorm? Check!)

MISSISQUOI

Hallowell Papers, Box 1, Folder 6
Field notes c. 1922

Masipgowig

Missisquoy River - near Swanton, VT
(between Swanton and Highgate)

Taquahanga Falls

Uncles of T.P. [Theo Panadis?] paternal grandmother (Sophie Panadis) said to have come from there. She told a story about:

Early one morning heard singing; went out; saw a big beaver sitting on flat rock at foot of falls, who was singing; made a prediction that trees would grow on place where the village was. This came true because shortly afterward there was a war with the Iroquois. Abenakis defeated; they left and came up to St. Francis River.

THEO PANADIS
(c.1922)

Hallowell B1/F6

- 1 Nokamisgá / ndatagup / ali agwa
My dead grandmother / used to tell us / that
- 2 salabiwi / masipskowik / tali
once / at the Missisquoi River / when
- 3 ähaidida / wombanakiak / ali agwa
stayed the / Abenaki / that
- 4 noda / wadiza / tamakwa / spowiwi
they / heard / beaver / early morning
- 5 kadwitukw / anakwika / kotodaná
singing / the forest / will grow in your village
- 6 mamakatzowak / oskidziwi
at the foot of the falls / on a
- 7 k'tsiskagaalaapskuk / saki agwana
big flat rock / It was
- 8 medaulinuwa / ni / kwaskwai wali
sorcerer / and / that's just what
- 9 palamowik. / Uzomi / wakasi
happened. / Because / few
- 10 gaduk / k'tsiaudin / spiwi
years / big war / broke between
- 11 magwak / ni / mataana / nigik
Iroquois / and / were exterminated / these
- 12 wombanakiak.
Abenaki.

Box 1: Folder "Research--Abenaki Indians--#6"

Stories collected from Louis N. Obamsawin, December 28, 1922, #27. [notes in Abenaki w/rough translation by Hallowell; my paraphrase.]

- 1) [My deceased grandmother used to tell us about the Iroquois, what they did to us. Every Spring the Iroquois waited for Abenaki men to go hunting, far in the woods where the hunting is, then they came to kill us. Once they also burned the Church.]

 - 2) [After Sabatis Hannis used to tell as much as he himself knew about the Iroquois, what they used to do. Once at Co - [kokókasak] (name of Hudson Bay mountain; looks like owl's head). Three families of Abenaki had stopped. One of them had a medanlinu. They heard an owl screech and saw him at the top of the mountain. The Abenaki sorcerer said it was not an owl, it was the Iroquois chief. Then he asked for a bow and he shot him. He hit him and he fell down. Then sorcerer told the others to hunt for it, and that they would find an Iroquois. They did, and they did, and saw the others running away.]

 - 3) [On another occasion, he told how he heard from someone else that some other Abenakis met many Iroquois at the Vermillion River (branch of St. Maurice). All killed except one nice-looking woman. Iroquois made a raft and asked her if they were far from the rapids. This lady told them they were far away. So they instructed her to wake them up in time and went to sleep. When they slept she jumped off the raft. When she reached shor she looked back and saw them go over the falls.]
- [Hallowell's note: all Abenaki are taught to swim as children.]

LOUIS NAPOLEAN OBOMSAWIN
Pamola (#29)

Hallowell B1/F6

- 1 Louis Hänsa / ndaladokangona / ali / agamä6a
Louis Hannis / used to tell us / that / himself
- 2 nanodauwant / pamolaä / tali / tagot
heard hollering / pamola / that / told him
- 3 pastonia / ali / kakizi / t'kwanant
Yankee / that / used to / catch,
- 4 pamolaä / omiskamin / atalasmit
pamola / he found / where he used to drink
- 5 t'kabizik / ni / udaskokalan
the spring / and / he was waiting there
- 6 walangwiwik / awanini / atalasmit
at night / who comes there / to drink
- 7 ni / ndasipkiwi / ni / onodauwan
and / not long after / and / he heard
- 8 nopaiwi / k'dokwago / minä / talkwagit
long way off / hollering / next / hollering
- 9 ni gizi / tasabiskawaiwi / agamak
and / straight up above / him
- 10 ni / adotzi / nodak / ali / tapsidawit
and / then / he hear wings / then / he came down
- 11 ni / unamikan / pami pagäsik
an / he saw him / come down
- 12 ni / udalismin / ni / minä / adaspigwidwin
and / he drank / and / next / he flew up again
- 13 ni / adotzi / minä / atsakwiwik
and / then / next / morning
- 14 ni / obonomin / paks / kwaskwai
and / he put / box / someplace where was
- 15 nabisak / wadzi / kwagwagzi
the spring / in order to / try
- 16 mauwinant / nihi pamola
to catch him / [the pamola]
- 17 ni walangwiwit / udaskokalan
The same night / they waited
- 18 ni / minä / unodauwan / kadokwazit
and / then / they heard him / hollering

- 19 tamina nizdatakwazit / nigizi
twice / and
- 20 tadabaskáwiwi / agamak / ni / gata
right above / him / and / at same time
- 21 ndazipkiwi / ni gizi / obagasininkik
not long after / and / he was right down at same
place
- 22 wadzi / kadasmit / anagimawata
in order to / drink. / As soon as they saw him
- 23 walmikasit / wadzi / kadasimit
lay down / in order to / drink
- 24 ni / adotzi / panakat / opaksim
and / then / fell down / his box
- 25 nita / nama odolosan / ni / ugadi
then / (he went right there to catch it) / and / he tried
- 26 mauwanan / niodilagun / katamagalani
to catch him / and he asked him / please
- 27 tcigitawi / ndazi / k'smimazalmago
let me go / you never / will have bad luck
- 28 ni / udapinawiwán / uliligo
and / he saw it looked / nice
- 29 talawita / sanombá / wipiwita / ali
just same as / a man / except / that
- 30 nagwatas / olagwana / ni / utzigitauwan
he had six / wings / and / then he let
- 31 mina omatzilin.
he let him go.

- 4) Story told by T.M. [Thomas Msadokwis?] about Wawadamkinowat [#30]. [Penobscot nodam'kenowet, per Speck mss; Passamaquoddy apodumken per L&P, p.363] [Hallowell note: told to Thomas by mother of his grandfather Thomas. She was past 90; he about 9 years old.] Hallowell notes that the wawadamkinowat was "200 ft. long--tail like eel--woman's head and hair," and sometimes translates it as "mermaid." He also notes, "Beluga or white whale. Thomas described the characterisitc rhythmic appearance of the back of the fish above the water."

[my paraphrase of interlined original] T.M.'s grandfather said that a long time ago the Indians [alnombak] met near the sea. One Indian and his wife and three of his children in traveling in canoes tried to cross the river. He saw water thrown up in the air [churned up by fish fighting] [spume?]. The man said to his wife, wawadamkinowat is coming to destroy us. We must run away. And they came to a small rock island and the man took his three children and his wife and his birch bark canoe to the middle of that small island where there was a hold just big enough for his family and their baggage. Soon after wawadamkinowat [already] arrived and swam around the small island several times, using his tail to sweep over the island to try to push them off so he could destroy them. But he could not do them any harm, because the family was in the hole.

The man said to his wife, I always heard that when one throws tobacco in the river, the sea dogs will come at once in order to help us Indians and fight the [mermaid]. And the man threw in tobacco. At once a little while after the sea dogs came noisily and at once the wawadamkinowat ran away. The sea dogs swam noisily around the island a few times and then they left the island. They went noisily, continuing towards the open sea, running after mermaids.

The man said to his wife, now the danger is over for us. And the man again took his wife and his children in his birch bark canoe and they continued on their way. Before arriving on the other side of the river they saw water spouting up. The man said to his wife, look, already the sea dogs [sobagwi almusak] are trying to kill wawadamkinowalidji in order to save us. The woman said to her husband, don't get too close to the fighting because it's terrible and may be dangerous for us. But the man paid no heed to what his wife said and continued straight ahead to where the water was being thrown up to see what was going on. When they got close enough they saw wawadamkinowalidji stretched out near to the water, and the fish that we call sea dogs [ni namäsäk ali witangiki sobagwi almusäk] they are trying to cut wawadamkinowalidji with one of the dogs, the one with a back built like a saw. They saw wawadamkinowat, facing the family, suffering greatly after being cut from his tail up to his head, and they saw pieces of his body rising to the top of the water.

They went to join many Indians and told them all about it, the dangers and what they saw, and all the Indians living together there found his narrative very terrible. One Indian, the chief [ni pazägo alnomba songama idam...] said, many times before, wawadamkinowat had been seen by travelers [of our own group?] and from that time the Indians observed wawadamkinowat's behavior and character [alobagäzita udalinogänäl, his motives, reason for existance]. Wawadamkinowat has a human face like a woman, it's head is nice, that's how it is made. Since then wawadamkinowat has been seen right there in this river where the Indians little village is built, where the Abenaki Indians are living:

tali / namia / yu / sibuk / alsigantagok
 right there / has been seen / this / in river /

tanio / alnombai / odanasis / waskitak / obanaki / alambak
 where / Indian / little village / built on / Abenaki / Indians

ai dit / pämgizagak.
 are living / right now.

To this day wawadamkinowat enters alsigantagok. The first time, [the] girl while swimming was pulled down. The Indians searching for the girl found her lying on the bottom of the river, her ears, nose, mouth, eyes, filled up with mud. Every day after that the Indians watched when they went swimming. Two boys were pulled down at once. The Indians tried to find these two boys and found them the same way as the girl, filled up [her?] ears exactly the same way. The same moment, wawadamkinowat showed himself a few feet lower down the river. All the Indians present near the river saw him. It had what looked like a woman's face and very long hair. One Indian shot with an Indian bow and succeeded in hitting wawadamkinowalidji near its ear with an arrow¹¹. Wawadamkinowat [all came out] rose out of the water and [they could see it's] fish-like body. But all the Indians who saw it were afraid. Some ran away and those who stayed saw the river like an arch [kokwabaktak] and wawadamkinowat ran away forever.¹²

¹¹ arrow: tiskwadi. Hallowell notes: not pakwa or blunt arrow. T.M. called pakwa an "arrow," however, tiskwadi is the arrow used for hunting and war. T.M. wanted to be sure to make this clear.

¹² Note: Victoria (Annance) Emmet said some have heard wawad@mkinowat sing with a pretty voice.

5) Medaulinu as ghouls, stories told by T.M.

- a) T.M.'s great-grandmother [Pat] was married to a medaulinu named Peter. Peter's sister Mary Louise also lived with them, and she was a medaulinu too. Peter used to leave home every evening and not return until morning. Upon being questioned by his wife he would reply that he was engaged in something pertaining to their "living" and it was necessary for him to stay away. The wife consulted with her sister-in-law. The latter said she would be willing to show the wife where her husband went but it would be dangerous for her. But not for Mary Louise who was medaulinu herself. So at midnight one evening they left their house which stood near where Nagazoa's now is and they went across the street, Mary leading, to a house which is no longer standing. Everything looked dark at first but presnetly M.J. found a hide they could peep through and see what was going on inside. The wife looked and what she was was terrible indeed. There was her husband and the other medaulinu (men and women) feasting on a human being. The corpse was laid out on a table. They had dishes and it was being cut up. The wife was now sad her husband had the devil in him but she was afraid to separate from him for fear of the harm he might do her.
- b) On one occasion Mary Louise was preparing food by the fire and she had a knife in her hand. Suddenly she was seen to plunge the knife into the fire and when she drew it out it was covered with blood and blood dripped from it. She remarked, I got him that time. This meant that she had killed someone even though they were a long distance away. She had the power to bring them there into the fire and murder them. She was medaulinu.
- c) Peter and his wife and Mary Louise went down the St. Lawrence at one time in order to procure maple sugar. After tapping the trees and preparing the pans etc. Peter suggested that he and his wife go off in the woods to hunt as their store of provisions was low. Mary Louise was in the meantime to watch the maple sugar, boiling it etc. She was also asked to take care of a small girl who Peter and his wife had adopted. When they returned they found that M.L. had put the child feet foremost in a kettle of boiling sap so that her feet were almost completely burned off and she died shortly after from the effects of the burn.

6) T.M. #31

- 1 Natigci / nadjik / pagona / ali ankawi
My old / stepfather / Nut [Pagan]
- 2 wawladokw / andjamangänäl
declare / stories
- 3 wadjiowigil / obanaki / alnombai
that belong to / Abenaki / Indians
- 4 sigwaniganak / ni widjangunäza
Reservation /
- 5 waidjiwi aliwizit / mamkwanawant
/ Red Cheeks
- 6 ni udäli / kwawladona ali / nitodziwi
/ at that time
- 7 msalodit / medaulinuak / uzomi ni
a lot / medaulinus / because
- 8 tudziwi / ndatumä aiwip / kinawi
at that time / no / true
- 9 pobatamogan.
religion

NOTE: This is a LONG story and not every word/phrase is translated. The following is my paraphrase of the interlined original.

My old stepfather [Nut] told stories that belong to the Abenaki Indian reservation. [Something about Red Cheeks?] At that time there were a lot of medaulinu because at that time they had no true religion. There were two Indian women, related to each other. One woman was married, the other was not. The married woman's husband's name was TCOLHαTNS [Cholhonse] and the man works every day. But once the sun went down (everytime) he left for the whole night and the woman was lonesome and angry [after] all she did to keep [care for] her husband. One time when the man went out, the lonesome woman told the woman who lived with her, I would like to know what my husband does all night, where he is. The woman told [her woman friend and her relative] [Nina p'än#m oditan widangbaskwa ta alangomozi] if you want to know, I am able to take you where your husband is partying with his friends, where they have pleasure [äbäli owiägozoldidit]. The lonesome woman said, I would be very glad.

And the second day they went, that woman [who was] conducting [leading them] told her, you must be brave. Come with me. She said, yes. And just at midnight they went and after a little way they came to a little house [wigomsis]. The guide went in front to look inside thehouse [wegumak]. Finding a place where they

could look inside the home [al̥m̥iguma] she told her partner, now come look at what your husband does. And she came near and looked in the house. She saw many people [masalidjik wionukwabuldidjik taipudik]. Her husband was sitting in the middle of the table. Just then they were serving food from a dish; [her husband had the head of a human being on his plate?] The guide whispered to her partner, these are all medaulinuak [including?] your husband.

They went back to their home. The friend said to the lonesome woman, now I have done what you asked. You must be careful not to mention where you went and what you saw. If you dare to tell, we will die because what we saw there this evening is dangerous. The medaulinuak have killed and eaten someone. The lonesome woman said, I will die before saying anything, and thank you ever so much [for your help].

In the morning the man came. He looked happy and went about his work after breakfast. [Hallowell never completed his translation]

T.M. #31 (end)

- 79 Salakiwi / p'ānāmok / nkwatcinidit
/ the women / while they were alone
- 80 na p'ānam / abitahowadap
the woman / who was invited
- 81 nskāzinangwazo / abanā / tali
she looked unhappy / bread
- 82 gisa / nikanīwi / tcimalik
baking / in front / chimney
- 83 kagalnam / tcakwakw / oldjik
she was holding / a knife / hand
- 84 tali nulami / linto / kwagwaliwi
/ softly / shortly lively
- 85 odjakwakw odalakan kik
- 86 talawiba kagwi astaaga ni
- 87 udjakwakw wawabiptuk
- 88 pagakan labātasin odji
- 89 odjakwagokw idam ni gizi
- 90 omatcnan.

7) Notes on Skwəgwədāmus¹³ [#32]

Louis Obomsawin: they are a small people similar to mānangāmāmas who play tricks. Their favorite one is to braid horses manes and tails. Obomsawin has seen their work himself. He has combed out horses hair in the evening and in the morning it is braided, just exactly like human braiding. It is a curious and mysterious thing; how can it be explained?

E.D. [Edward Denis]: when they appear at a hunter's camp, he cannot move although he plainly sees them. When they leave he assumes his normal powers (ask J.P.D [Denis] who had this experience?)

M.B. and P.E.: they throw everything into fire - moccasins, clothing, etc.

M.J.N.: play at riding horses in stable during night, braid manes - uncle found his horses mane braided one night. Attention from skwəgwədāmus said to keep horses fat. [vs brownies who make horses too nervous to eat?]

8) Skwəgwədsmus, told by Joseph Paul Denis [#32].

[paraphrase of interlined original] Some Indians were hunting and returned to their camp at night soaking wet. Their moccasins and snowshoes were wet, so they put them near the fire in order to dry them. Suddenly skwəgwədāmus appeared [came up]. He looked at the moccasins and snowshoes; then he looked at the Indians; then he threw the snowshoes and moccasins into the fire and went away.

9) Peter Alder [Piälis Odopi] from Becancour used to go from place to place telling stories for a meal with his wife, Margaret -- about 40 years ago [c1880]. He told stories as if they were happening to him; "repeat for woman"

Tugak'uwat [#33] [a mt. on St. Maurice river, 4-5 mi above Grand Mer]

There's a big mountain that goes into the river where I and my wife [ni adosogumakw obəhanamuma] stayed over night. When I awoke I felt funny. My fingers were spread open, my mouth was spread open, my eyes ears toes spread open, my backside spread open. I looked at her, my old woman, and she was in the same condition. [Aləmbiä k'tsi p'änəmun ätci togakwhənzə]

¹³ [Hallowell note] of Penobscot Skwāktemus (Speck mss) "Swamp Woman," a being quite different from the Abenaki creature of the same name.

10) Stories originally told in English

#1: [Henry Masta] Once in the old days when the Abenaki were dancing a stranger appeared among them and took part in the dance. He wore a fine broadcloth coat which hung down to his knees. When the liquor ran out he gave one of the Indians 25¢ to go and buy some more. They had to purchase it across the river at St. Francois as at that time Pierreville did not exist. Everytime that the liquor ran out the stranger produced another quarter from his pocket. Afterwards one of the old women said, "That was the devil who was dancing with us." Others said "No" but she maintained it was so because she saw his tail beneath the long coat.

#2: [Paul Laurent; told to him by Joseph Laurent] There were a lot of hunters gathered together and someone began telling stories. Each related some hunting exploit -- and every hunter claimed that his story was true. Only one old hunter remained silent. Finally he told the following: I was trapping in the woods one day and after I had set my trap I walked away as usual. When I was a few yards distant I heard a click. It sounded as if my trap had caught something. So I turned back and sure enough there was a mink. I set the trap again and walked off. I had not gotten as far as before when I heard hte sound of the trap again. Click! I retrned to it and there was another mink. Setting the trap again I had not gotten more than two yards away from it when I heard it click. I went back and there was another mink in it. I reset it and had only taken a few steps away when click! it went once more. Turning quickly around I saw a mink struggling there. Again I reset my trap and this time I scarcely had time to turn away when I hear it click. I bent down took out the mink and set the trap again, turned away, and sure enough the trap caught another mink. I took him out and scarcely had the trap been set when another was caught. I continued doing this until I had all the mink I wanted.

Another story told by Theophile Panadis: Thomas Pkyet went fishing at Lake Mondonak w/o bait. He held his line over the wather; fish would jump at the h ook; knocked big ones into canoe, small ones into water.

#3: [Joseph Paul Denis?] Medaulinu. It is said that a man named Malortākw was medaulinu. He went on one occasion to borrow a tool from another fmaily in the village consisting of father and daughter. The father refused to lend the tool. The medaulinu was offended and said they would be sorry. Shortly afterwards teh man and his daughter went to Lake St. John. The girl developed a sore foot. Another medaulinu, a Montagnais, asked what was the trouble with it. Father said he did not know. Medaulinu said perhaps a medaulinu had bewitched it. He said he would go home and later return and tell them what he could find out. When he came back he described the man who had tried to borrow the tool (dress, house, etc.); said he was not sure

which was more powerful but he would do what he could. Shortly after the medaulinu at Odanak died. The Montagnais cut open the girl's foot and found a long piece of hair all curled up. This had caused the trouble and was put there by the Medaulinu.

Note: each tribe hunted in a certain neighborhood. Algonkins, St. Maurice River; Abenaki, St. Francis. If a person was caught hunting in another tribe's territory it was said the medaulinu of that tribe would cut that person's ears off and send them back to the people.

Note: "never consulted m re hunting. A secret re A as contrasted with people N o St Law of whom observations were made by hunters" [what does this mean? The Abenakis kept it secret that they never consulted medaulinuak about hunting?]

P.E. [Peter Emmet] told same story as J.P.D. about Frank Malakāk w who was his uncle. 20 years ago--the last medaulinu around here that anyone knows about -- wore hair long below shoulders -- shirt outside trousers, instead of inside a belt -- these savage features enabled the medaulinu at Lake St. Jean to describe him so that they were sure who it was -- doctor at Lake St. J was white.

P.E. still believes in medaulinu. Showed scar on his hand; 2 splinters -- swelled up much worse than similar troubles in the past and lasted longer. Trespassed on grounds of Tete de Boule - it is said that medaulinu can keep people off their band's hunting ground by magic - thinks that is what happened to him.

T.M. [Thomas Msdakwis]: Malatak w stayed in his well eight days on one occasion. [medaulinu can change themselves into birds and animals]

#4: Mary Jane Nagazoa:

a) has seen Tcibaiskuda several times, one time near her house wh en she was about to go out one time. Looked like the moon just above horizon. THought at first it was the moon but not in right direction. Did not go out. Another time down near river about 6 p.m. It is said someone will die shortly after. Nephew died on one occasion about 2 weeks after and uncle at another time. Was going to Pierreville -- saw it ahead just about height of houses.

b) Father also told about it. Was dragging a sled throught he woods one night. Suddenly saw his shadow ahead. Looked around there was a tcibaiskuda resting on his load which seemed much heavier. Kept right ahead. The tcibaiskuda left at edge of woods. Very frightened; could hardly stand up.

#5: Thomas Msadoques -

Grandfather left for an 8-month hunting trip at a time when his wife was sick. Worried. After they had been gone a few days their party fell in which some Tete de Boules -- a medaulinu among them. Noticed that Thomas did not talk---very preoccupied--asked trouble. Was told. Said he would find out condition of wife. Retired to his cabane. Later told Thomas that he lived in a house with 3 rooms, had a big black dog and that his wife was lying in a low single bed--still sick but recovering rapidly. Had been there and saw the whole thing. All he said was true.

#6: Mary Jane Nagazoa: story similar to Victoria Emmet. Daughter went into woods a lot to meet a young man. Father went and found there was a snake living where his daughter's suitor was supposed to be. This was Msaskok - the medaulinu snake. Girl forbidden to see him.

#7: J.B. Nagazoa: Grandfather went hunting -- away from home 2-3 years. Fell in with a man from other tribe. Grandfather was a good Catholic and prayed with his rosary every night. Companion asked him why he did so. Did not do any good he said. Claimed that he himself did not pray and yet could do many things. Finally persuaded Nagazoa to give up his beads and do as he said. Nagazoa had a dream. Found himself and companion on a high cliff. Latter told him to stay where he was while he drove a bear nearby from its hole. Instructed to kill the animal without fail. Nagazoa did so when the animal appeared. Companion cut animal open -- took out its liver, cut it in very small pieces, less than a mouthful. Told Nagazoa to eat it. Latter did so without chewing. Then awoke and found himself in camp. Next morning felt sick--shortly afterward vomited the liver which he dreamed that he had eaten in his dream.

#8: [Nagazoa?] Part of hunters were on a lake that they had visited many times. At one end of it was a sort of inlet. Noticed for the first time three large stones at mouth of it which they had never seen before. As they approached the stones slowly sank in the water and disappeared. They found the inlet chock full of fish where before they had scarcely noticed any.

#9: Masta: Wm Watso told of a lake where at a certain spot there was a log on which he and companions had often disembarked. It was always quite solid. Upon this visit they missed the log--saw it floating in the water. It floated away and soon disappeared in the water.

- 11) Hallowell notes from other sources on propitiating waters

Works of Samuel de Champlain, vol. 1 (1599-1607), pub. Champlain Society, Toronto, 1922.

Note p. 317, Indians of Kennebec; place identified as Hockomock Point: "each left an arrow near a cape before which all the Indians Pass. They believe that unless they do this, misfortune will befall them, for so the devil persuades them.

Another note: "custom of propitiating by a gift the guardian spirit of a dangerous place (in this case the dangerous tidal rapids) was apparently common among the American Indians. Champlain mentions an analogous case on the Ottawa River (Voyage of 1613, chapter 5); the Jesuit Relations record another instance (JR 58: 293, note 3); Denys....mouth of river St. John (Description I: 117, II:442) which appears to be original of Lafitau (Moeurs des Sauvage A, 1:149); also Campbell Hardy, Forest Life in Acadie, p.94

Skinner, Eastern Cree, A Pap. AMNH (vol. 9, p.68)

"Tobacco is always thrown in the fire before a feast, to propitiate the spirits in general, and when reaching a rapid the Cree voyageurs invariably cast tobacco into it to conciliate the resident manitou or demon, half woman and half fish."

LeClerk, First establishment of the faith (trans. Shea, 216)

Father J. Le Caron on Hurons: "when there is any rapid difficult to pass, any peril to avoid, they throw in the very place a beaver robe, tobacco, wampum and other things by way of sacrifice to conciliate the good will of the spirit who presides there."

Heckewelder, p. 205(?)

"I have also seen the Chippeway, on the lakes of Canda, pray to the manitto of hte waters, that he might prevent hte swells from rising too high, while they were passing over htem. In both these instances, they expressed their acknowledgement, or showed their willingness to be grateful by throwing tobacco in the air, or strewing it on the waters."

Denys

[p442] says they have (under Christian influence) abandoned "those offerings, so frequent and usual, which they made as homage to their manitou in passing by places in which there was some risk to be taken, or where indeed there had happened some misfortune [or other]. This they did in order to avert the like from themselves or their families."

[p117] at mouth of St. John's river there is a whirlpool - locally known (now) as "the Port" - found at flood tide. "In this hollow is a great upright tree which floats, but makes its appearance fromt ime to time; and sometimes is not seen for 8, 10 or 15 days. The end which appears above the water is a little larger around than a hogshead, and when it appears it is sometimes on one side and sometimes on the other. All of hte Indians who passed by there in former times, rendered it homage, but they give it little at present, having been undeceived. They call this tree the

manitou, that is to say the Devil." Homage consisted in attaching one or two beaver skins or peltry to the top of the tree "with an arrow head made of a moose bone sharpened with stones. When they passed this spot and t heir manitou did not appear, they took iut for a bad omen, saying that he was angry with them. Si nce the French have come to these parts, and they have been given arrowheads of iron, they no longer use ny others, and the poor manitou has his head so covered with them that scarcely could one stick a pin therein. I have seen it..." White men tried to pull out tree and failed.

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Box 1: Folder 7 - "Research--Abenaki Indians"

[contains xerox copy of some document written in Abenaki; dark and illegible. This folder also contains the program from the 1932 pageant at Nicolet]

Box 1: "Research--Abenaki Indians--Birds"

LOONS: mōdanwita (witch bird)
hard to get at; peculiar cry. Long feathers removed but short ones left; shirts made from loon skin. Surrounded by canoes, kept under water as much as possible--hit water with paddle--no air--finally can get closer because he has to stay above water longer--bubbles followed--bow & arrow.

SNARES: Bird snares used for partridges, pigeons and turkeys; sometimes as many as 100 snares in a row, 1/8 mile long. A job for boys. [sketch]

Box 1: "Research--Abenaki Indians--Charts--Plants & Animals"

Hallowell made lists of birds/animals to compare French, English, Latin, Abenaki, meaning, genus/species, methods of capture, location, mode of utilization, etc.

Box 1: "Research--Abenaki Indians--Invertebrates, reptiles, amphibians"

Includes a note from Theo Panadis dated at Odanak, 1 March 1933, giving words requested by Hallowell. Also a report on latest election:

"Our election is over and in the nicest way possible meaning for the good of the Band. Charly Nolett is the Chief without question he is our best Man in the Peaceful way and all. Fred Watso, Henry Nolett, Ely Obumsawin and Simeon Obumsawin as councillors. 70 voters were present."

Box 1: "Research--Abenaki Indians--Fish"

Names of fish, methods of catching and cooking them.

Box 1: "Research--Abenaki Indians--Folklore

This folder contains numerous stories with references to page numbers; may be from a published book but I wonder if it refers to a manuscript written by somebody at Odanak:

Turtle, Porcupine and Beaver	Page 32
Fox and Partridge	Page 67, Chapter XX
Talodakazoak (friendly chat)	Page 68
Ngoniwialak (what happened long ago)	Page 70
Kedosmowogan (drunks)	Page 72
Indians and Turtle	Page 36

Kadosmowogan (Drunks) (page 72)

Before the white came here on this island, there was nothing that could intoxicate therefor as a rule they had a quiet life, they tried their best and what they earned lasted a long time; also one did not burn their body internally, they were therefor healthier for our ancestors lived a long time. But as soon liquor came in the Indian, the Indians started to have hard times and melt gradually. The liquor harms them in several ways, looses his sense, property, time, and conduct, religion, and ruins his body internally. When he starts to wish to drink for "unighlaqui" that's where he starts to wish to be hard up, him all so all the ones that depend on him. He quits doing his best for the benefit of his children, he often spends all what he should be using for eats and clothing. A drunkard does not only harm his children by their lives but their conduct because as a rule what a child sees usually does the same after grown up, and one can't blame him much of following his example, what else, he takes it as a matter of fact; however some were adviced, also gave a bad reputation of the liquor, but they did not listen they only were fed up to what he had to say; he says to himself, you want to be cleverer than my elders? If it really was wrong to drink, the elders would know also would have said that it was wrong, but as they knew it was not wrong, they drank peacefully, that's the reason they did not contempt it, that's why they drank as soon as they could get liquor, ever since I was small my parents saying was that it was not wrong to drink or get drunk as long as one did not drink all. It's to bad for a child to think it's right to drink for he sees his parents ever since he can remember drinking, he is also apt to do as he pleases, to lead a mesuable [miserable] life all his days. The child's parents that do not drink but where the child himself came to crave drinking, causes sorrow to his parents for he quits listening his parents, wants to quit working. One can't go on talking or giving him advice, for he only laughs at what he is told right. IF he has a little money he does not want to use it right but drink it, and when he is hungry he goes a raise caine to his mother or wife, and if he does not find anything to eat, where he lives, then he lives from house to house. It is not long befor he does not know where to go to drink for no one wants to trust him than he goes around and try and get drink also eats, when he gets discouraged he goes around and seal and that's near finishing himself.

In a different handwriting, "Partridge Outwits Fox," Hollowell note in upper left-hand corner asks, deGonzages(?)

Again different writing: Story of raccoon cut up and cooked in a pot; jumps out and gets back into its skin; adventures. Note in upper left-hand corner of page: [F.N.] and later on another version is given as [M.T.]

Story of The Fire Loon narrated by William Watso (1925); typed and ms.

Also:

"The conjurer's lodge was known to the Abenaki according to William Watso. He gave the following description: The cabin was a small structure not more than three feet in height. The poles were firmly driven in the ground and covered either with a blanket or moose skin. The *madaulinu* entered beneath the cover and poured water a little at a time, upon the hot stones. This produced the steam. The procedure within the lodge was a secret, for which reason the informant was unable to say more than that terrifying noises and cries in imitation of various animals were given forth during the performance.

The lodge was rocked violently from side to side. The purpose was believed to be to ascertain the whereabouts of the particular game desired by the hunter. "The *Madaulinu* did not have to go to different parts of the country to find moose, bear or deer, he could send his spirit to discover where they were when he went into his little shaman house (*Madaulinu wikamak'wsis*)." But the most interesting feature comes forth in an attempt to analyze the Abenaki name for the conjurer's sweat-lodge. The term given for this is, "adaliazokwabalama \acute{m} mt." Watso was unable to attempt a definite explanation of this term but testing it by analysis I extract the elements denoting "cloud-water," "asokwabi," with the prefixed derivative, there "adali-". Reasoning might suggest a correlation between the vapor rising from the hot rocks and water and the supernatural concept of "cloud-water."

Box 1: "Research--Abenaki Indians--General Ethnology

(Index cards)

Lake Edward: hunter in woods with wife; she died; he took her corpse with him until Spring when both were found dead near lake. Name Ed JEANETTE. Takes its name from this.

Notes from E.W. [Eli Wawanolet?], St. Francis

Sexual dichotomy in church (until here was so much marriage with French)

- Women did wood shopping, leather work, brought in game, etc.

Etiquette: not supposed to eat what one gives to another.

Notes on DWELLINGS from Mrs. Emet, age 85; information from her stepmother who lived to be nearly 100 years old.

Odanak

- (1) a few log houses
- (2) some birch bark conical wigwams [did not recognize description of dome shaped house]
- (3) spruce "rough bark" - "long tents" - no Abenaki word recalled. 2 or 3 families in one house; each had own fire.

Village was in the woods; most dwellings on site of present Catholic church. [one house only in Pierreville when she was 15 [c.1850]; woods.]

Calumet dance at St. Francis

Hallowell cites Kendall, II, p. 294 (?), referring to a ms "written at St. François, in the year 1734, and which I found in the hands of Mr. Joseph Annance, of that village, is entitled, Histoire du Calumet et de la Danse en 1744, par. R.P. Jaques Le Sueur, à St. François de Sales, Riv. Arsiganteg."--the error of the date indorsed appears in the body of the ms."

Wampum

Eli Nolet: had never seen any before; called it "beads" muzombial; says wababi only applied to white beads; ideas of transparency also; heard of use in council meetings.

[Theo] Panadis: had seen disc variety in someone's hands; never saw any belts or strings around here. Saw decoration of leggings a long while ago. Knew of no other functions or symbolism.

Instructions for making snowshoes.

Preparation of moose hide.

Box 1: "Research--Abenaki Indians--History Sources #1

Select British Documents of the Canadian War of 1812, Pub. of the Champlain Society.
Vol. 3, p.728-9, appointment of Indian officers for bodies of Indian warriors from Caughnawaga, Lac de 2 montagnes, St. Regis, St. François, Becancour, 3R.

- Capt: St. Vallier Mallionx
- LT: Jos. Neveille, Noel Annance, Lag. Laurier
- Interpreter: Port Neuf.

Vol. 2, p. 411, meritorious citation at battle of Chateaugay 26 October 1813 for Noel Annance, Louis Langlade, Bartlet Lyons.

Dictionary by Jean Baptiste Nudénans (mss). Evidently the name of an Indian instructed by fathers; no one now living of the name; closest thing is Annance.

Checklist of sources:

- | | | |
|-----|--|------------|
| 17c | LaHontan (Sillery) | 1684 |
| | Dollier de Casson (Montreal) | 1640-1672 |
| 18c | Charlevoix | 1721 (?) |
| | Rasle | 1723 |
| | Treaty of Falmouth | 1727 |
| | O'Callaghan (Missisquoi) | |
| | Kalm | 1749 (?) |
| | Mrs. Johnson | 1755 |
| | Wild? | |
| 19c | Ms. Rules of reserve | |
| | Kendall | 1807-1808 |
| | Bouchette | 1815 (?) |
| | [Hall | 1816-1817] |
| | [Nicholls: diary of an
English settler] | 1831 |
| | [de Gaspé] | |
| | Caron (St. Maurice) | |
| | St. Amait (Durham, Drummondville) | |

Me Hist Soc Coll, vol. 4 (1856): 31. Article on white settlement of Sandy River, Franklin County, ME [NORRIDGEWOCK]

Small band of Norridgewocks had a settlement at Meesee Contee (Herring Place) now Farmington Falls c1724

"When our people first settled on the river they found one solitary Indian living at the lake, and one family near the upper settlements, consisting of one Indian, PEERPOLE, his squaw and 4 or 5 children. They continued there until c1797, when they all went off to St. Francis, in Lower Canada, being the last of the Norridgewocks. They were peaceable and well disposed to the new settlers, but were sometimes annoying in begging for food in times of scarcity. Peerpole had been initiated into the Catholic rites and ceremonies; made a pilgrimage to Quebec yearly to carry his offerings to the Priest and to receive his benedictions and instructions. And when any member of his family died, he kept the body till he could carry it on a hand sled in the winter 160 mi. to the residence of the priest, for burial.

Documentary History of NY (Albany, 1850)

1:18 "In the enumeration of the Indian tribes connected with the gov't of Canada, the warriors and armorial bearings of each nation, AD 1736. Paris Doc. VIII"

* The abenaquis, 1 village called Pana8amsket, toward the mouth of said river - warriors 200

* The 8benakis at the head of said river, one village - warriors 150

* Becancour, the Abenakis, one village - warriors 60

* The 8benakis at St. Francis Village - warriors 180 (including those of Michikoui [Mississquoi] and those who migrate)

The armorial bearings (Totums) of this nation, which is divided into two sections, are the Pigeon (tourtre) and the Bear. There are, besides, some tribes who carry th Partridge, the Beaver and the Otter."

* At the Lake of the 2 Mts - the Messissingues. A part of this tribe is incorporated with the Iroquois. The remainder has its village at the lake of the same name. There are here 50 men bearing arms. The armorial bearings of this nation are the Heron for the achaque, or Heron tribe; the Beaver for hte Amekones; the Birch for the Birch tribe (la famille de l'Ecorce); Blood for hte Miskouaha or the bloody people."

Population at St. Francis [source?]

1856 387

1870 264

1871 273

1872 294

1873 316

1874 317

1875 321

1878 361

1883 269

1887 319

1893 372

1896 317

1899 374

1902 344

1908 355

1912 333

1914 315

Charlevoix, 1766

[p73] Refers to 700-800 people at 3R [date?] Algonquins, mostly baptized, living at 3R; members of the West Indies company tried to get them to move to Checutimi, others wanted to make them unite w/Abenakis at St Francis; "All their answer to these Invitations was, that they could not resolve to quite the Place where the Bones of their Fathers rest." Charlevoix suggests that this is not the real reason for their hesitation, but rather that some [probably French] found it advantageous to encourage them to stay [Hallowell thinks they were probably dealing in furs]

[74] 3R, March 6, 1721; comments that beaver hunting only became important when the French placed a value on it; "Before this, the hunting of the Bear held the first Place, and was performed with the greatest Superstition."

*[82] Re: St. Francis: "Amongst them are some Algonquins, and also Sokokis and Mahingans, better known by the name of the Wolves. This Nation was formerly settled upon the River of Manhatte, in NY and it appears that they were antient Inhabitants of that Country. The Abenaki came to St F from the southern parts of New France, which are nearest New England."

- of endeavoring to sedentize the Indians (Montagnais in this instance) and to protect them from Iroquois incursions a peopled village was established. Only 20 Indians at first, who cultivated the soil and engaged in hunting on the side. Town grew. Algonquians added. In 1640 was opened a hospital for French and Indians, but removed to Quebec in 1646. Later the church and mission house were destroyed, disease broke out, the soil proved infertile, the Iroquois made raids, "until at last the Algonquians almost entirely disappeared; and although their place was taken by Abenakis from Maine and Acadia, until the attendance became almost solely Abenaki, the enterprise waned." Abandoned in 1685. Beyond a monument of later days to the memory of Fathers Massé and DuNoué, whose names are prominently connected with this work, nothing now remains to mark the site of the old Sillery mission.
- 1) JR (Intro p.19 - first called St. Joseph. Later renamed in honor of Commander Noël Brulart de Sillery who had contributed funds to the enterprise. IN pursuance of their policy of endeavoring to sedentize the Indians (Montagnais in this instance) and to protect them from Iroquois incursions a peopled village was established. Only 20 Indians at first, who cultivated the soil and engaged in hunting on the side. Town grew. Algonquians added. In 1640 was opened a hospital for French and Indians, but removed to Quebec in 1646. Later the church and mission house were destroyed, disease broke out, the soil proved infertile, the Iroquois made raids, "until at last the Algonquians almost entirely disappeared; and although their place was taken by Abenakis from Maine and Acadia, until the attendance became almost solely Abenaki, the enterprise waned." Abandoned in 1685. Beyond a monument of later days to the memory of Fathers Massé and DuNoué, whose names are prominently connected with this work, nothing now remains to mark the site of the old Sillery mission.
 - 2) JR (Intro p.26) The ed. does not distinguish this mission from the later one on the St. Francis River when he says, "St. F. achieved a certain measure of prosperity, an Indian mission which marked the 3/4 of a century previous to the fall of New France." [1763] This refers to Rogers' raid.
 - 3) In 1646 he "went to the Kenabec country invited thither by converted Abenakis who had been at Sillery, and during visits extending through a period of 11 years, was more than ordinarily successful in the task of gaining Indian converts to Christianity." In 1650 visited Pucimus of Eastern MA to discuss union of NE and NF against Iroquois (JR Intro 14).
 - 4) Baxter p.26 says many New England Indians who fled to Canada after King Philippe war took up their residence here. "It was among these people that he (Ransin) passed, as he says, his missionary apprenticeship, and here he learned the Abenaki tongue." Mearns p.174 says the immigration of the Abenaki and Sokokis commenced about 1679.
 - 5) He and his brother Vincent were (see Mearns) founders of the Abenaki missions in Canada. Vincent was the head of the Canadian Jesuits.
 - 6) JR 69:288-9. Arrived Canada 1716; studied Abenaki language at Sillery for several months, "then began his missionary labors at the Abenaki village of St. F. de Sales." He remained there until 1727, possibly longer; he was at Montreal in 1730, and during 1749-54. His location during the interval cannot be stated from the fragmentary catalogues of that period; and he was stationed at Quebec during 1755-1759. He made long and frequent visits, however, to the Abenaki villages while he resided at Quebec and Montreal. d.1760. Speaks of mass dictionary of medicals and other ms.

Narrative of Mrs. Shutes's Captivity

Taken to St. F, 1746, from Hopkinton; during the attack an Indian threatened to shoot her but was prevented by "a chief by the name of PENNOS, who had previously received numerous kindnesses from her father's family..."

Comire, A.O., Indian Agent at St. Francois du Lac, 7/16/1903. Department of Indian Affairs report "The Abenakis as a rule are hard-working and industrious. The making and sale of baskets brings them a good deal of money, enabling them to live comfortably, and some of them are rich. Each family returns in the fall with a pretty good sum, and if they were more economical and less improvident, they might put money aside for a rainy day. However, several of them have built large houses for themselves, and the village presents a pretty good aspect." [p43]

Sillery

Notes from "Wrong, R&F-I 284" - "Noël Brulart de Sillery - Knight of Malta - Became a priest 1634. Built a village at own expense (co of New France gave him land) 4 miles above Quebec. started 1637. By 1639 - palisaded village - chapel - etc. "Already 15 Algonquian families had come to dwell there, some in lodges, others in substantial structures of stone."

Box 1: "Research--Abenaki Indians--Hunting territories and family names

- 1) Notes on Abenaki names, references from Maurault.

(create sort file for names/bios; see Halowell. gen)

- 2) Notes from H.T. Masta (c1922?)

No inheritance in legal sense; not real property; possession depends on use. As long as a man hunts in given district it is recognized as his by other; no trespass allowed. Poachers made to relinquish furs. Districts stayed in families as long as sons, nephews, or sons-in-law used it (NOT matrilineal?) Sons use father's district.

Right to hunt might be sold for a consideration but not the land. If it was generally recognized by all that a man had ceased to hunt there (not just a season or two) another man might go there. No such thing as squatter's rights.

"Masta cited case to show that title to land was not legally held. There was an Abenaki who used to gather maple sugar--built a farm house there, etc.; owed Masta money. Masta took land in payment. Later found he had no legal title to it although everyone recognized that he "owned" the land.

- 3) Reference from Caron, Deux Voyages (?), 1887.
 p51 ref. to Rat River mission also called St. Jean-Baptiste for two reasons: 1) St. JB is the patron saint of French-Canadians; and
 2) the oldest resident there is Jean-Baptiste HENNESSE [ou écrit généralement ANNIS, à l'anglaise] - [HANNIS?] who lives near the chapel.
- 51-2 Caron made a pastoral visit to Hennesse, "un sauvage très vieux et très malade. Le veillard pleurait en demandant la bénédiction." Hennesse was with other family members; Caron spoke to them in "la langue cris" [cree?] which they understood, although they spoke a slightly different dialect. [but Hennesse couldn't have been as feeble as all that because he complained to Caron that the government] "défend tout maintenant; il défend la chasse, il défend la pêche; comment veux-tu que les Sauvages vivent?" [how are we supposed to live if they forbid hunting and fishing?]
- 4) [Hallowell has lots of scribbled notes on which men hunted where; I've taken genealogical notes but am less interested in 20th century territories.]
- 5) Notes from [unpub.] article on hunting territories ** [GENDER]

[my paraphrase; use ideas, don't quote!] Most accurate to talk about paternal inheritance, not patrilineal, which implies specific concept of owning real estate in perpetuity. The band recognized one's right to USE land, not title. Since only men hunt, women cannot "use" the land, therefore don't have any rights thereto. [what would happen if a woman DID hunt?] Sons hunt with their fathers as they grow up and therefore also have rights there. They don't "inherit" the land, they simply go on using it. Sons may agree to hunt "here rather than there," often while father is still alive, but this is not dividing an inheritance. If the son instead begins hunting with his father-in-law, he likewise can continue to hunt in that place rather than in the place where his own father hunted. [if we talk about patrilineal inheritance we must contort the schema to explain sons-in-law w/rights to hunting territories.] Hallowell notes: this principal also illuminates the ease with which territories get modified, and fluidity as Abenaki men hunt on Algonquian lands ["how the Abenaki could penetrate Algonquin country."] They either hunted with father-in-law or used unused tracts.

Many changes took place over last two generations [c1922] as men gave up hunting. In some cases, Hallowell notes, [men who conceivably could have continued hunting] gave up their claim for a "consideration" [rather than letting it be unused for years?]. [what people NEED]

6) Hunting notes

Louis Paul Denis said in his time there were Abenaki hunting territories on "this" [south?] side of St. Lawrence in neighborhood of reserve; "Each family had its place but Denis said that before his time there was a sort of inter-tribal agreement reached which opened up any territory of any tribe to the hunter. Under previous conditions if a man was caught all his hunting equipment would be taken from him. Says Tete de Boule are now in his group." [mamāsagōdabak: bare headed Indians]

Louis Obomsawin was also told the same. It was too built-up in his time to hunt on south side of St. Lawrence. Each Abenaki hunter laid a line of traps north of 25-100 miles around; it took a week to make the circuit; start out Monday morning, return Saturday night, rest Sunday, repeat. If anyone else put out traps there, they could be broken. No definite idea of hereditary/family rights.

P.E. could not recall hereditary rights but he has just turned over his territory to his cousin as he is too old to hunt now. One gets his title simply by making dead falls, carries, etc.

If a hunter killed moose or beaver on another man's land, the hunter gave "user" the hide and kept the meet [keep food to feed family but commodity to "user".

- 7) Shaman's wand - 20 feet long. Put 15 feet in ground to get in touch w/underground people; had one in village in front of church.
- 8) Draft scribble of Hallowell's acknowledgements: "especially to N. Panadis and his son Theophile, without whose patient cooperation it would have been impossible to assemble the following information."
- 9) Thomas Msadoques told Hallowell according to his grandfather Thomas Sadoques that "Everybody has right to hunt anywhere; sun shines for all. Indians come on his place except where he has his traps. But no Frenchmen."
- 10) Story from J. Paul Denis about hunting territory.
Two Abenaki hunters hunting moose on another man's territory. He found and forbid them; they continued anyway. One day heard yell from long distance; then another much closer; they knew who was coming and soon he appeared. They had loaded their guns and stood ready. He only had a stick. He laughed when he saw them, said their guns were not worth a dam against him; they knew he was medaulinu and, terrified, left his place immediately.
- ?) Notes from Alexander Hamilton's journal, Oct. 1722. (Baxter 322).

Families left Norridgewock, wintered at Wawenock and St. Francis. On arrival, they were given 500 bushels of Indian corn and 4 oxen.

Box 1: "Research--Abenaki Indians--Kinship Terms #1

Hallowell notes that he also collected kinship terms from "the Adirondack Mountains band of the St. Francis Abenakis."

Box 1: "Research--Abenaki Indians--Kinship Terms #4

In the notes for Hallowell's article on kinship, he has linguistic notes. On a page labeled "PARENT" he has:

F.A. 419 Parent. 8darenanbémin⁽¹⁾...c'est du cotté maternal car du cotté paternel c'est 8niteanreg8akkin⁽²⁾.
ette...arang8din...nederang8dam j'en ay
 (alangodin)
 késsang8dimen, toute la parenté
nebe8tang8d8ak - une parenté particuliere
mon parent...nedarenanbem...son...8darenanbemar

A-F 412 n8nitanreg8akki8i -- jay des parents du coté de mon pere.
nenitzanreg8akki8i -- ma parenté du coté de mon pere
ned erang8man nitzanreg8akk8ik arag8i8w -- jay lay pour parent du coté de
 mon pere.

- (1) odalnabamina = she takes those children as her relatives; considers herself as parent of children.
- (2) udagwiwi = on side of
 udagwiwimitmgkwasuk
 nonidjiakodawiwi = relatives on my brother's side
 langodanoganakmtangkwasuk
 my parents (my father and mother) = nnigigo

[on the back of this sheet is a single crossed out line: "I think we will have a chance to eat beaver this morning because I dreamed of a woman last night. She laughed and was ready to play."

Box 2: "Research--Abenaki Indians--Specimens Collected

NOTE: I am only taking note of items w/known history

McCord Museum, McGill University, Montreal

- 1) Drinking cup, rock maple, made by AUGUSTINE MAGHA in 1807; given to her granddaughter ANGELIQUE POLNAPP as a wedding gift.
- 2) Piece of wood from Council House at Pierreville showing path of one of Major Rogers' bullets when he destroyed village, 1759.
- 3) Bark castorum box made by Joseph Louis Obomsawin, 1733; a christening present to his grandson Pierre Louis Obomsawin in 1807; the latter died in 1904 at the age of 107.
- 4) Knife -- steel blade mounted in bone handle -- belonged to Pierre Louis Obomsawin (said in this case to have died in 1913 at age 78); belonged to his grandfather, Frances Obomsawin.
- 5) Two small flat stones, one about 2", the other 3" long; made in shape of human foot; said to be credentials of an authorized messenger. Used in 1783 by 2 Abenakis -- spies on track of Iroquois.
- 6) The whole hair of an Iroquois warrior - taken by M'tawela or Wossmiynet - a grand Abenaki chief c. 1769.
- 7) Stone hatchet said to have been burned at last treaty of Peace between Iroquois and Abenaki, c 1812, "and so renowned for more than a century."
- 8) Skin scraper c. 1840; wood with steel blade.
- 9) A few wampum beads, found on site of old cemetery at Pierreville; also European beads on same site.
- 10) 10 large glass beads about size of camphor balls - and an oblong piece of stone (perforated) in use before 1775; were sorcerer's beads, passed from one to another.
- 11) Wooden spoon, "wabanake spoon" handle terminating in carved otter's head; wild cherry; belonged to great-great-grandfather of Watso, c. 1714.
- 12) Cradle board made by grandfather of Thomas Msadoques c. 1780 (the latter on the cradle); d. 1900 age 99 years. No nails, bolts or decoration.

Where did these go?

In August, 1924, AIH purchased a silver broach made from a 50¢ piece from Mrs. P. Emet, who had had it for 68 years; it belonged to her mother. AIH paid \$1.00 for it.

Box 2: Folder entitled "Research--Abenaki Indians--Mammals"

1) "Pagikan" - told to Masta himself

[copy] While hunting in woods, encountered a large bull frog. Pägikan looked at the frog and the frog looked at Pägikan. It moved its eyes in such a very strange way that Pägikan was frightened. After this encounter, he did not catch any animals, not even a rabbit. After he returned to the village from his poor and unsuccessful season he found a needle in his leg. Realized that he had been bewitched but did not consult a medawiwan (mideweyan). Nor did he know who had cast a spell on him. Later he lost his mind and died in an insane asylum.

2) "Mole's Foot" - T.P.'s grandmother told him this story.

[copy] She developed a swelling in her neck (goiter?) and went to a medauliner because she had tried all sorts of medicines but they did her no good. He asked her if she had had a quarrel with anyone. She thought a moment and then said that the previous summer she had been staying on the Hudson River near some Iroquois. An Iroquois woman had been in her house and just afterward she missed a10. She asked this woman whether she had seen it. The woman said no! The Abenaki woman kept asking her about it and finally the Iroquois woman got mad and said was she accusing her of stealing it. They had more words because the Abenaki woman knew that she must have stolen it. Finally, the Iroquois woman put her hand to the ground and scooping up some dirt, basketry splinters and what not threw them at the Abenaki woman. They did not touch her, however. After hearing this the medauliner knew what the trouble was...

[paraphrase] [They tried to collect new balsam shoots but the shoots were all twisted ("tied up") by the Iroquois woman. So he prepared a "decoction" with a mole's foot for the Abenaki woman to drink. Made her vomit. Up came little splinters, etc. Swelling left.]

3) Notes on Hunting. Includes sketches of different kinds of TRAPS; sketched by who?

"Caribou can be called as easily as moose most any time during the summer till the end of October." [describes how to do it]

Deer -- caught mostly by luck. "Anyway Indians were not so fond of deer Dear meat they would rather go a long ways for moose or caribou."

Moose : September, October, November, easy to call moose within shooting distance of "7m" and 100 feet.

December, January, stalked. Easy to catch asleep or feeding; easy shooting (also caribou and deer).

In deep snow: "can be runned down in less than an hour"
[lots more on hunting, not transcribed]

Box 2: Folder entitled "Research--Abenaki Indians--Medical Practice"

- 1) Note card: "Reputed practitioners of herb medicines"
1. Mrs. Anna Capino (deceased) 1922
 2. Louis Tahmont (deceased) 1915
 3. Mary Margaret Tahmont
(mother of Louis Tahmont, #2 above; she wrote out medicines. Louis gave English translation.)
 4. Louis Napoleon Obomsawin
 5. Eli Obomsawin (son of Louis Napoleon Obomsawin, #4 above)
 6. Sam'l Sadoques

Box 2: "Research--Abenaki Indians--Plants & Agriculture"

Notes on agriculture

"Mrs. Denis grandfather told her Indians cultivated sufficient corn beans and potatoes for their own use. Cracked corn between two stones* - modern mortar later."

** (Masta did not know proper term, 1931)"

"D - said corn was always here in his time - used stones - both men and women planted - in day time - fish not used as fertilizer (verified by N.P.)."

Notes on religious ceremonies: The Green Corn Dance

[written by someone other than AIH]

In ancient times the following ceremonies were celebrated either [not of?] done on the dance ground or in a large dance house. Today they are performed in the "town hall." Sometime during the month of September usually, when the corn leaf has ripened, the Abenaki celebrate a ceremonial dance in the way of propitiation to the supernaturals. This is still practiced by them. It is called skáman.

On a certain night they assemble at the dancing ground about the fire as usual. The dancers who are men and women dress in their best clothes. The men paint a red, yellow, blue and black cross on each cheek, one on the forehead, and one on the chin without any particular order. The women who are to take part smear their faces with red.

The dance leader carries a hand drum in his hand. This drum is simply a hoop covered on one side with stretched skin. Men and women take part in the dance. The men dancers carry hand rattles of dried turtle shells having a few pebbles inside them. [AIH note: Another kind of rattle consists of a cow's horn, plugged at the open end, containing some pebbles."] These they shake or strike against the palm of the free hand as they dance and sing. The women billow their aprons to [torn] quietly at their sides. Some of the dancers hold hands as they move about in a circle.

The leader keeps the dance up for a while then stops and all take a rest. This is kept up as far into the night as the dancers can stand it.

A general feast of the fresh corn is enjoyed by all at the conclusion of this ceremony.

[AIH note: Masta never saw face painting or turtle shell rattle in use; only cow horn tupe." But he also adds, "account sounds ok; Penobscot analogy."]

Bouchette, Joseph. A Topographical Description of the Province of Loew Canada with Remarks upon Upper Canada etc. London, 1815. [brief description of St. Francis]

Francois Dollier de Casson, A History of Montreal, 1640-1672. Ed. and trans. with a life of the author by Ralph Henley. London: 1928.

Jeffreys, T. The Natural and civil history of the French dominions in N and S America, giving a particular account of the climate, soil, minerals, animals, vegetables, manufacturers, trade, commerce and language, together with the religion, government, genius, character, manners and customs of the Indians and other inhabitants. 1760.

Lambert's Travels in Canada

LaPotherie, Voyage dans l'interieur de l'Amerique

Nicolas Perrot, habitant de Becancour et interprete celebre

Les aventures du sieur Lebeau

McAleer, George. A Study in the Etymology of the Indian Place Name Mississquoni. Blanchard Press, Worcester, MA: 1906.

White, Early History of New England. Concord, NH: 1841

RALE DICTIONARY ed. by John Pickering, AAS. American Academy of Science and Arts, new series, vol. 1, Cambridge 1833.

Caron, ? Deux Voyages (1887?)

Watso, Sam - AIH notes, "New lead: Fred Watso has a book written by Sam Watso telling where differnet families originally came from."

AIH also notes: "No Gluskap"

A. Irving Hallowell Collection. Mss. 26, Series I
American Philosophical Society, Philadelphia

Folder: Masta, Henry Lorne, 1923-33.

- 1) Letter from H.L. Masta to A.I. Hallowell, 422 Queen Street, Ottawa; dated 3/31/33.

Masta says former Indian agent at Odanak, Mr. H. Vassal, "left all important papers regarding the Abenaki Indians at Nicolet Seminary, Nicolet, Quebec, with the understanding that any one would have a right to examine them."

Pennsylvania Historical Society

Guide to the Manuscript Collections of the Historical Society of Pennsylvania. Philadelphia: 1991.

- Simon Gratz Collection.
- Items on John Williams and family (1706-1811).
- Case 4, Box 8. "Colonial Wars." Letter, Nov. 13, 1736, John Stoddard to Stephen Williams.
- Case 1, Box 1. "Albany Convention." John Stoddard's Account w/Province of Mass Bay, 1745.
- Case 2, Box 31. "Col. Governors." Letter Nov. 10, 1746, to John Stoddard from Andrew Oliver.
- Case 1, Box 1. "Albany Conventions." Letter May 2, 1748, John Stoddard to John Lydius.
- Case 8, Box 25. "Am. Colonial Clergy." April 13, xx. Solomon Stoddard to Rev. Stephen Williams.
- Case 8, Box 22. "Am. Colonial Clergy." Sept. 19, 1761. Gideon Hawley to Eleazer Wheelock.
- Case 8, Box 22. "Am. Colonial Clergy." July 6, 1762. Andrew Eliot to Solomon Williams.
- Case 8, Box 23. "American Colonial Clergy." Oct. 10, 1766. Samuel Johnson to Eleazar Wheelock.
- Case 8, Box 24. "Am. Colonial Clergy." Oct. 15, 1771. David Parsons to Eleazar Wheelock.
- Gratz Autograph Collection. Letter, Feb. 16, 1809. Paul J. Gill to John Wheelock.
- Case 8, Box 5. "Am. Misc." Petition, May 13, 1735. Christine Baker to Jonathan Belcher.

Paul J. Gill (St. Francis Indian) to Hon. John Wheelock, President, Dartmouth College.
Feb. 16, 1809. Historical Society of Pennsylvania. Simon Gratz Autograph Collection.

Montreal, Feby. 16th, 1809

Dear Sir,

With regret, let me relate to you the simple truth. Young as I am, I have felt what rebellion was between the governor & the governed -- By a mere false report, originated, I am sorry to say, from my own relations, I am thrown from the place by the governments of my Country, where, but a little while I was set to shouts of joy by the simple, unhappy Indians. But I stop: what the consequence of such ingratitude and the disappointment of too fast growing ambitions, God only knows -- Leaving the rest for you to imagine, suffice it for me to say, that an account of the exertions & fluctuations of my mind, originating from the said unhappy circumstances, and others of less note, I am at present brought to bed of fever at Montreal -- [sed laus deo in omnibus?] -- and shall I tell you that I shall not be able to return to the College untill first of May, ore thereabouts? (Si supersit vita). I dread the hour when you will peruse the contents of this letter -- I know your friendship towards me -- I send you in the letter an abstract of my baptismal record: extracted by the priest's own hand -- Please to arrange my matters into a covenient order -- Tell my friends not to despair of my return -- News are plenty, but I am not able to relate them at the present state of my health -- Please not to be back [torn] in your letters, directed to me at Montreal, to be left at Seir. J. Johnson's. I long to shake hands with with [sic] at Dartmouth College.

N.B. I send with this, Capt. France's letter, and Thomas Stacey.--

I remain your's -- &c. &c.

Paul J. Gill

Hon. J. Wheelock.