

## The Flying Canoe

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[Francis wrote out this story for Prince in an orthography of his own devising. The present edition was prepared by Philip S. LeSourd with assistance from David A. Francis of Pleasant Point and Anna Harnois, Estelle Neptune, and Wayne Newell of Indian Township. Draft of April 10, 2016.]

1. Qihìw supékuk etöli-piyemi-wölináqahk sopayìw, nìt wikíhtit nsápīyik<sup>1</sup> wesiwehsultícik wskinúhsok. Mecimiw coskuwaltúwok wèn peyemi-kiséhtaq.

[Near the sea, where it was most beautiful along the shore, there lived three young men who were brothers. They always vied with one another as to who could do the most.]

2. Ánqoc 'peci-naci-wikūwamkomkúwal qosqehsúhsol. Wahkà kisúhse naka élūwe nkápu. Mecimiw=ōna kotúhpu. Tàn etuci-kisíhpit, on wtassoki-kiséhtun. Nìt=oc=ōna wkisi-mílan tàn yúhtol keselómácil. Ewasísūwit wskínuhs 'piyemi-wöleyúwal.

[Sometimes an old woman came to visit them. She could hardly walk, and she was almost blind. She was always hungry, too. When she had finished eating, she could do astonishing things. And she could give that (power) to anyone whom she loved. The youngest man treated her best.]

3. Nèqt wespasahkíwik Súsehþ wtáhsöman. Malom=öte kisihpit, kōmàc wōlasùwéltom. Wtiyúkun, “Ktomhíkon wihqèht naka ktolíyan kmaksónok opösiyéyak. Nìkt kisi-nahsònòt, ktuci=hc tahálu síps.”

[One morning Joseph fed her. When she had eaten, she was very grateful. She told him, “Take your axe and make yourself wooden shoes. When you have put them on, you will go as fast as a bird.”]

4. Nìt wtolíyan. Kisi-nahsonàt, tàn téhpu elikílit weyossísol wnókölal, péci=te peyemi-kakawiyalícil. Nìt wcimaciw wtaqami-peciphà weyossis. Wsiwèhs wcoskuwalkù. Assokitahásūwok tàn wkisi-ollúhkan. Nìt wcimaciw wtopinūwánīya.

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<sup>1</sup> *nsápīyik* ‘three men’ (Prince <nusapyiwik>, p. 629): This word has not been confirmed by my Passamaquoddy consultants, but compare (i) the older *nsàtq* for contemporary *'sàtq* ‘three hundred’ (Chamberlain 1899: <ün-satq>), which consists of *ns-* ‘three’ plus *-atq* ‘hundred’, and (ii) *kinápiyik* ‘brave men, warriors’, which consists of *kin-* ‘big’ plus *-apiyik* ‘men’.

[Then he made them. When he had put them on, he could outrun any kind of animal, even the swiftest. From then on he brought in more and more game. His brothers were jealous of him. They were astonished at what he could do. From then on they kept an eye on him.]

5. Nèqt wespasahkiwik wnomiyáwal wmikõnaq<sup>2</sup> etõli-apqotóhok. Wmuskéhlan opõsiyéyal mkósõnol. Nìt=te wkoskahtehsínon. Nìt=te wkoskahtehsínon.

[One morning they saw him opening his birch bark box. He took out a wooden shoe. Then he disappeared. Then he disappeared.]

6. Wsiwèhs wõlitahásüwok meskomúhtit etõli-katsílit. Kis nìt wtolapõtómõniyasõpónil assokíkõnul piyaqtihiõnol Susehp etõli-kisõlúhket. Nìt=te wmaqeyawõtúniya=na nekõmàw. Wtoliyániya nisaksõn yúhtol opõsiyaksónol. Nìt=te=na tuciw kolüwosù tahálu=te wsiwéhsol, naka=na aqámok tutkawõtúwok.

[His brothers were happy that they had found where he was hiding things. They had apparently already spotted strange wood chips where Joseph had been working. Now they gathered them up, too. They made two shoes like this wooden shoe. They were as good as their brother's, and they could walk even faster.]

7. Súsehp wkociçíhtun eli- katàqs -mskasik. Àpc wpecíyan qosqehsúhsis. Àpc wkissóman. Nìt kisihpìt, wtiyúkun, “Õliyàn walsoktáha.<sup>3</sup> Nìt=te=hc=õna ktuciyan tahálu síps.”

[Joseph knew that what he had hidden had been found. Again the little old lady came. Again he gave her food. When she had eaten, she told him, “Make a dugout canoe. Then you will go as fast as a bird.”]

8. Malom=õte wkisiyal. Nìt eqecéhlat, wnehpáhan kci-nomèhs, ayuhùt milikultù sips. On àpc wsiwèhs wcoskuwáلكun, naka wkisi-tpinákun. Malom=õte àpc wkociçiyukúwal tàn wtollúhkan.

[Finally he finished it. Then when he tried it out, he killed big fish and even birds of all kinds. And then his brothers were jealous of him again, and they watched him. Eventually they again knew what he was doing.]

9. Meskomúhtit etõloluhkelits wsiwéhsüwal, on àpc piyaqtihiõnol maqeyawõtúniya. Wtoliyániya=na nekõmàw walsoktáhal. Kisiyahtit, piyemi-kolüwósüwol kátok wsiwéhsüwal. Piyemi=-na -kakawíye. Piyemkilù putepì pethulahticìhì.

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<sup>2</sup> *wmikõnaq* ‘his birch bark box’ (Prince <omignaqu>, p. 630): Not confirmed by my consultants, but compare Penobscot *mikènak<sup>w</sup>e* ‘birch bark receptacle, with a large bottom and small top’ (Siebert 1996:280).

<sup>3</sup> *walsèktáha* ‘dugout canoe’ (Prince <walsektaha>, p. 630): Not confirmed by my consultants, but compare Mi’kmaq *wõlsàktáoo* ‘A log canoe’ (Rand 1888:49) and contemporary Passamaquoddy *walsèktahásik* ‘dugout canoe’. While the modern Passamaquoddy word is inanimate, like *õqítan* ‘canoe’, the older form was evidently animate, like *kù* ‘log’ (pl. *kúwiyik*).

[When they found where their brother was working, they once again gathered up the wood chips. They, too, made a dugout canoe. When they had finished it, it was better than their brother's. It went faster. The whales were bigger that they hauled in with it.]

10. Súsēhp etuci-wkáyit.<sup>4</sup> Nít wihqíman uhkómóssol, naka wtáhsōman. Aqámok 'kissómal kátok ewecitù. Malom=ōte kisihpìt wtiyúkun, “Ōliht ōqítan tàn yùt kisi-pomíyak pisūwokìsq.”

[Joseph was very angry. Then he called his grandmother to him, and he gave her food. He fed her more than ever before. When she had eaten, she told him, “Make a canoe such as can travel through the air.”]

11. Nít=te wmacelúhkan. Malom=ōte kisihtàq, yúhtol peyehtéhkil<sup>5</sup> piyaqtihíkōnol wpomi-mkonōmónol naka wposqoléhtun. Nít kisehtàq, wtaīyuhewikōtúwan wsiwèhs. Wmacīyéksin pisuwōkìsq.

[He started working right away. When he had finished it, he went along picking up the leftover woodchips and burned them. Once he had done that, he said farewell to his brothers. He sailed off into the air.]

12. Nít elóméksit, milíkōnul meskókil ktahkómíkul, milíkūwok=ōna pōmawsuwinúwok.

[Where he sailed, the lands that he found were of all kinds, and the people were of all kinds as well.]

13. Nèqt elómahkénit wespasahkíwik wnomíyan wénil etōlihikélicil. Wtiyan, “Kèq kil ktotōli-ollùhk?”

[Once as he was traveling one morning he saw someone shooting. He asked him, “What are you doing?”]

14. Wtiyúkun, “Ntotōlihponòs pihcetùk.”

[He told him, “I am fighting far away.”]

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<sup>4</sup> *etoci-wkayit* ‘he was very angry’ (Prince <etuchi w’kayit>, p. 630): This is *etoci-’qáyit* in the contemporary language, but compare Prince (1921:72) <Tan etutci w’káyit> *tan etoci-wkáyit* ‘whenever he was very angry’.

<sup>5</sup> *peyehtéhkil* ‘those (inan.) which are left over from chopping’ (Prince <peyetekil>, p. 631): This form has not been confirmed by my consultants, who instead give *peyehtohókil* in this meaning. The form given in the text is expected on the basis of the phonological system of early twentieth-century Passamaquoddy, however, and offers a closer fit to Prince’s spelling than the contemporary form.

15. Wtíyan, “Wiciyemin. Epahsiw kmíllon ntúl, naka kniseksinèn spómok.” Wòt Nepölehsepísit.<sup>6</sup> Nìt wmace-niseksíníya.

[He told him, “Come with me. I will give you half of my canoe, and we will sail together on high. This was Nepolehsepisit, Eye Patch. Then they sailed away together.]

16. Nìt nèqt wespasahkiwik elömahkeníhtit, wnomiyániya àpc wénil epilícil ktaqhomúhsol. Àpc Súsehþ wtahcúwíyan, nìt=öna eli-koti-mílat epáhsi eláwötik wtúl. Wòt eli-memhuwi-néhset pèsqon wihtónáloq. Élüwe=te ktoqölämsúkíyik. Ítom, “Nìl motapeküwin.” Wkiséhtun=na peci-wéhse. Nìt eli-mílut. Wocáwson ulitahátömon.

[Then one morning as they were traveling along, they saw someone else, an old man sitting down. Again Joseph offered to take him on, this by promising to give him half the value of his canoe. The man let out a tremendous breath from one nostril. They were almost bowled over by the force of the wind. He said, “I am a warrior.” He could also cause the wind to rise. This was his gift. Wocawson, Wind, accepted the offer.]

17. Nìt wtíyüwan<sup>7</sup> nisù peyemi-kinapiyilicìhì motapeküwinù. Nìt àpc macíyeksíhtit. Wtoleksíníya etöli-piyemi-nsanáqahk. Malom=öte àpc emehkaháhtit, on wpeteksíníya möníhkuk li-öpihtásu pèsq=öte pömawsuwìn epíhtok. Nemiyukúhtit msahkónahtétul wpihtínol naka woníyákon. Cikalikçiyetútom=kénuk. Wòt Cikalakuhúcin.

[Then he had two of the bravest warriors. Then they sailed away again. They sailed to a very dangerous place. When they finally came down again, their sailing brought them to an island that was inhabited by only a single person. When he saw them, he held his hands and his head lowered. He was holding his buttocks raised up, however. This was Cikalakuhucin, Butt Sticks Up.]

18. Pèsqon éhtahs yáhat, “Nìt eli-mílol epáhsi ntúl.” Cikalakuhúcin ulitahátömon. Nìt=olu wtíyüwan nuhù, naka kinapiyíçik katáma kèq nekatömuwíçik motapeküwinúwok.

[As always he told him, “I’ll give you half of my canoe.” Cikalakuhucin agreed. So then he had three, and they were brave warriors who were afraid of nothing.]

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<sup>6</sup> *Nepölehsepísit* (Prince <Neplesebisit>, p. 631): This name is not recognized by my consultants, but it appears to mean ‘one who has something cloth-like tied on one side’, most likely an eye patch. The stem is *nopöle-(a)hse-(ö)pisi-* ‘on one of two sides’ + ‘cloth’ + ‘be tied’. For the initial component, which seems to be obsolete, compare <nëblega’t’ham> *nopöle-kát-hom* ‘he stands on one leg’ (Gatschet 1897:378). For *-(a)hse-*, compare *t-ahsé-hke-w-a-l* ‘he provides him with clothing’. *Epölehsepísit*, the hero of the story “Lucky” in LeSourd 2007 has the same name as *Nepölehsepísit*, with *epöle-* ‘on one of two sides’ replacing *nopöle-*.

<sup>7</sup> *wtíyüwan* ‘he had them’ (Prince <otiyowan>, p. 631): The contemporary form *’tíywan* reflects the loss of weak *u* (actually schwa) between *y* and *w*, a regular change in Maliseet-Passamaquoddy in the twentieth century. The same form appears again in paragraph 18, where Prince gives it the same spelling.

19. Nìt macìyeksíhtit tehsahqìw spómok wocūwíhkuk naka qospemíhkuk, sipuwíhkuk naka supékuk. Malom=öte pecíhìyik ktahkómikuk eyíhtit mecikícik mikahkewinúwok pómawsuwinúwok.

[Then they sailed away high above the mountains and the lakes, the rivers and the sea. Finally they came to a land where there were evil warrior people.]

20. Sákömal wtiyukúnìya, “Wèn nokòlàt ntúsol, nìt=te wnisüwínìya.”

[The chief told them, “If someone can outrace my daughter, then they shall marry.”

21. Súsehp wtiyan Nepölehsepisícil, “Kil li.”

[Joseph told Nepolehsepsit, “You go.”]

22. Malom pihcetù petkawötúwok. Nìt wesuwehkawötíhtit, wtiyúkun, “Atölahsimíne.” Malom=öte wtolì-wölitahátömon. Wtiyúkun, “Luhkéhsin ntahsöméluk. Ktapqénölon.” Malom=öte ulitahátömon. Nìt=te wkúwin. ’Kocicíhtun wòt éhpit weci-nókòlat.

[Eventually they arrived at a distant point. Then as they started back, she told him, “Let’s rest.” Finally he consented to this. She told him. Lay your head in my lap. I’ll pick the lice off you.” Eventually he consented. Then he fell asleep. The woman knew that she would be able to leave him behind this way.]

23. Cikalakuhúcin wkocicíhtun eli-tpiyak. Wihqéhtüwan Nepölehsepisícil wtahtápìyil naka wpáhqìyil, naka wnattélüwan. Amsqàhs elhíket, wpólhal. Àpc wtolhíkan, naka wmiyawtélüwan. Nìt=te wetamikötòqhit.

[Cikalakuhucin knew what was going on. He picked up Nepolehsepsit’s bow and his arrows, and he went to shoot at him. The first time he shot, he missed him. He shot again, and he hit him squarely. Then (Nepolehsepsit) jumped up.]

24. Malom=öte nemíyat weckuhkawötílit, éhpit pihcetù li-nihkánöpu. Wocáwson etuci-memhuwi-néhset, nìt=te=na peci-wéhse. Nìt éhpit etuci-conölämsúket. Élüwe=te katáma kisikapüwìw. Nìt weci- Nepölehsepisít -kisi-piyemtéhküwat. Nìt=te=na wnókòlan.

[When he finally saw them coming, the woman was far ahead. At that point, Wocawson breathed out with tremendous force, and the wind came up as well. Then the woman was stopped by the force of the wind. She was almost unable to stand. Thus Nepolehsepsit was able to run past her. And then he beat her.]

25. Sakòm wisokilüwéhe. Wtiyukúnìya, “Mèc=öte=hc káta kmosönawíwa ntús. Ánsa=te=hc kistíhìyek matönotultíyiq.” Nìt=te=na wmaqéman uskitapèm wmatönokúnìya.

[The chief was furious. He told them. “Still you will *not* get my daughter. Let’s just see if you can defeat us when we fight.” Then he called his men together to fight them.]

26. Súsehp naka wmotapekūwinùm mèsq msonõmuhtihq wtúlūwa, kisi-etqehtéhkūwân. Súsehp wtíyan, “Macephuwhotíneec. Ánsa kpiyemtéhkūwak.”

[Before Joseph and his warriors could reach their canoe, they were cut off. Joseph told them, “Let’s get out of here. We’ll just run past them.”]

27. Nepõlehsepísit naka Cikalahkuhúcin siki-mikáhkīyik. Súsehp wtíyan Wocawsónol, “Tàn=oc ktolluhkanèn? Tàn=oc ellúhkīyiq, cuwi=-hc -léyu.”

[Nepolehsepisit and Cikalahkuhucin fought fiercely. Joseph told Wocawson, “What shall we do? Whatever we are to do, it had better happen.”]

28. Nít=te Wocáwson ítom, “Níl=oc ntoqeci-sehtának.” Nít memhuwi-néhsan toqí=te wíhtõnol. Nít etuci-peci-wéhsek. Mèsq tutõlamsonù etutõlámsok. Kci-opõsíyik apuckolamsukhótūwok, ayúhtol kci-põnápkskul apuckolamsukétul. Cikalahkuhúcin usami-nõmiyà siktuhukhotù kipõlamsukhotílit opõsi, ayúhtol pemõlamsukékil põnápkskul. Wahkéhsūwok esqittuhúciik wesūwephuwhotíciik.

[Then Wocawson said, “I will try to turn them back.” Then he breathed a tremendous breath with both nostrils. At that point the wind rose up. The wind blew as it had never blown before. Great trees were toppled, and even great rocks were blown over. Cikalahkuhucin saw a terrible number of men struck and killed as trees were blown down and even rocks were blown along. Only a few were spared who ran back where they had come from.]

29. Nít Wocáwson, Nepõlehsepísit, naka Cikalahkuhúcin, Súsehp wsankewi-macahánīya weceyawultíhtit. Mehtapéksu. Elathúhket<sup>8</sup> Polánsūwe Polánsis, Wolastòq wcèy.

[Then Wocawson, Nepolehsepisit, Cikalahkuhucin, and Joseph left peacefully for the places they were from. That is the end of the story. This is how the story was told by Frank Francis, from the Saint John River country.]

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<sup>8</sup> *elathúhket* ‘the way the story was told’ (Prince <Elathoket>, p. 633): My consultants give this word as *elatkhúhket*, but compare nineteenth-century Pass. <at’huka’gen> *athuhkákon* ‘story’ (Gatschet 1897:439) for contemporary *atkuhkákon*.

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