

Kəkoskəpe and Pokəčinsk^wehso

François Neptune

Wôlinak, PQ

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Source: Speck, Frank G. 1928. Wawenock myth texts from Maine. *Forth-Third Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1925–1926, 165–197.* Washington: Government Printing Office.

Note: Speck’s transcription and his free translation are given in (a). A tentative retranscription and retranslation by Philip LeSourd are given in (b). A few notes on particular items follow the text.

1. a. ⟨ni·gawa Gluskə̀be´ wedji·mə̀dʒełə´nt sobegu´k⟩

“Then Gluskabe went away from there to the ocean.”

b. Ni=ka=wa Kə̀loskəpe weči-mə̀čehlə̀t sopekok.

‘Then Kə̀loskəpe went away from the sea.’

2. a. ⟨ni·wuno´sòtəg- wetekamə´n malə̀mi·´ ktci·də̀ba´kwə̀ni·gana´k⟩

then he followed a river up at last to the great divide.

“And he followed a river up as far as the great divide (the frontier between New England and Canada).”

b. Ni wənohsəhtək^wehtehkamən mələmi kči-təpəhk^wənikanək.

‘And he followed a river as far as the great divide (between the Saint Lawrence drainage and the waters that drain into the Atlantic Basin).’

3. a. ni·wedji·’ kalapα’wələ`nt mozu`l` ni·wa’ mu·s mədʒələ`nt man·’i·wi· si·’bui·ku`k teka’
Pan·awɔ·’mp`skao`k lagwewi·’

‘‘There he started up a moose and this moose started to make away among the rivers in the direction of Penobscot Valley.’’

b. Ni weči-kalappəwələt mosol, ni=wa mos məčehlət maniwi sipowihkok tehka
Pənawəpskak əlak^wiwi.

‘‘There he started up a moose, and this moose headed directly off among the rivers in the direction of the Penobscot village.’’

4. a. ⟨ni·wewɔlə`n Pukəđji`nskwes`u` ni·gi·zi·we`dolamα`k owa` a`ida məde`olənskwe`⟩

‘‘Pukdjinskweusu knew that he was coming, for she could sense it, being a magic woman.’’

b. Ni wəwewoləp Pokəčinsk^wehso, ni kisi wetolamək owa aita mətewəlinosk^we.

‘‘Then Pokəčinsk^wehso became aware of his approach, for she was a shaman who could sense it from afar.’’

5. a. ⟨ni·ugadawi·’gak`hi·`ki·hα`n Gluskαba`l` ni· ugadawi·’kəlapα’wələ`n mozu`l`
wadji·`ndagi·zi·nlα`ŋk`w`⟩

“Then she wanted to plague Gluskabe, for she wanted to scare away from him the moose so that he could not kill him.”

b. Ni wəkatawi-kakhikiḥaṅ Kəloskapal, ni wəkatawi-kalappəwəlaṅ mosol wači- ąta -kisi-nhlaḥk^w.

‘The she wanted to tease Kəloskape, so she was going to scare off the moose so that he would not be able to kill it.’

6. a. ⟨ni·wa’ Gluskəβe’ wε·wedəhamα`n yuli`l Pukəđji`nskwes·uwal` e`li·gak`hi·ki·hogo`t⟩

“But that Gluskabe knew it, that Pukdjinskweesu, how she wanted to plague him.”

b. Ni=wa Kəloskape wəwewitəḥaṅ yolil Pukəčinskwehsəwal eli-kakhikihokot.

‘But then Kəloskape realized that Pukəčinsk^wehso was teasing him.’

7. a. ⟨ni·udli`dəhamα`n “e`begwatcinatci.` kəna`mi·hi·` yu pemi·la”⟩

“So he thought, ‘On account of this, you will not see me passing by.’”

b. Ni wətəlitəḥaṅ “Epək^wahči nahči kənamihiw pemihlaa.”

So he thought about her, “You will indeed not even see me passing by.”

8. a. ⟨ni·geła`ni·wa`uba`bmi·gwil-/awəbi`n Pukəđji`nskwes·u` tani·ba`weni·`udli·nami·hα`n⟩

“Accordingly, that Pukdjinskweesu wandered all about to see if she could find out whether anyone had gone by.”

b. Ni kehla, ni=wa wəpəpəmi-k^wilawəpin Pukəčinskwehso taṅi=pa weni wətəli-namiḥaṅ.

‘Accordingly, Pukəčinskwehso wandered about to see whether anyone had seen him.’

9. a. ⟨ni·ge'nəwənda` wi·'bi·wi· unami·tu'n eli·'dji·lakwəs·inli·`t udəŋəma' pemsege'k⟩

“But she could see nothing except how the tracks of his snowshoes were left on the bare ledge.”

b. Ni kenəwe ąta wipiwi wənamihtowən eli-čilahk^wəsinəlit wətaəkəma pemsekek.

‘Then, however, she could see nothing but where his snowshoes had made tracks on a ledge.’

10. a. ⟨niəławi·' uno'sawəp`tasi`n neganowa' Gluskəba'ł' wəsə·'smi·wəni·halə'ł'

wzami·'wi·tc wudli·'dəhamgun ni·' wedjinda' p`skəŋgo'k⟩

“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.”

b. Ni ąławi wənohsawəpətahsin, ni=ka=nawa Kəloskəpal wəsəsəmi-wanihaləł wəsəmi wič wətəlithəməkon ni weči- ąta -mskəkohkw.

‘And although she followed his tracks, she ultimately lost Kəloskəpe completely, because he set his thoughts so that she would not find him.’

11. a. ⟨ni·wa' Gluskəbe' madəbełə`nt si·bu'k ni·wanami·hə'n mozu'ł' yu'lil noso'kawə`nt

ni·ubi·bmə'n ni·a'ida ni·ugi·bi·łə'n mozu'ł'⟩

“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.”

b. Ni=wa Kəloskəpe matəpehłət sipok, ni wənamihən mosol, yolil nohsokwət, ni wəpipəməŋ, ni aita ni wəkipihłən, mosol.

‘Then Kəloskəpe traveled down to a river, and he saw a moose, this moose that he had been following, and he shot it with an arrow, and there it fell, the moose.’

12. a. ⟨ni·gi·zi·’ eləmi·giptes·i’k ni·udlo’s·α`n ne’ga ubəs·i·halα`n ni·gi·zi·’p`si·halα`nt
gi·zi·’p`kwedji·łα`nt ni·u-/ la’gəzi·α`l’. uge`dnəmə`n⟩

‘And while he was falling he went up and skinned it, and after he had skinned it he took out its intestines.’

b. Ni kisi eləmi·kipiptəhsik, ni wətəlohsən, ni=ka wəpəssihalən, ni kisi·psihalət kisi·
pk^wəçihlət ni wələkəsial wəketənəmən.

‘And over where it had fallen, he walked up, and then he skinned it, and when he had skinned it and dressed it, he removed its intestines.’

13. a. ⟨ni·udla’kewən ude’miza`l’⟩

‘Then he threw them to his dog.’

b. Ni wətəlahkewən wətemisal.

‘And he threw them to his dog.’

14. a. ⟨ni·’yu edeli·`nłamα`k mu·s⟩

‘He threw them where the moose was killed.’

b. Ni yo eteli·nhłəmək mos.

‘That was where the moose was killed.’

15. a. ⟨ni· muzi· 'kətci·` lewi·təzu'⟩

‘That is now called “moose buttocks” by the people.’

b. Ni mosikəči əliwihtəso.

‘That is now called “moose rump.”’

16. a. ⟨si·bi·wi·' yu el'ta'gi·hazi`k wula'gəzi·a`l' wa mu·s nit·e li·wə;bi·gə`k tet·atci·dji·' eska'mi· wə;bi·gə`n tagagi·wi`· metka'mi·gege`·.⟩

‘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.’

b. Sipiwi yo eltakihəšik wəlakəšial wa mos, ni=tte eli-wəpikək tte=ttahči=či eskami wəpikən takakiwi metkamikeke.

‘And here where the intestines of this moose were stretched out, there they are white, and they will furthermore be white until the end of the world.’

17. a. ⟨ndatlokəŋga`n tagə'gəbegası`·t nimsi·wi·'·.⟩

‘That is as far as my story goes.’

b. Nətatlohkəkan takakəpekəsit. Ni msiwi.

‘That is as far as my subject’s story goes. That is all.’

Notes

Speck tells us (p. 189):

Neptune stated that Gluskabe threw the moose’s head to a place which became known as “Musəđáp [*mosəđəp*],” “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, 1884, 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 *We·ni·əŋgánik* [*weniyàkənik*] “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 *Madə́ŋgəməs* [*matakəməss*], “Old homely snowshoe.” The Indians claim that this is where Pukdjinskewessu 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.

1. 2. *kči-təpahk^wənikənək* ‘great divide’: literally, ‘great measuring device’; cf. Pen. *nətəpáhk^wənəmən* ‘I measure it with a measuring stick or device’ (Siebert 1988: 464). My translation follows Speck’s comment in his fn. 55: “Said by the informant to have been the ridge dividing the waters flowing into the St. Lawrence from those flowing southward into the Atlantic.” This note contradicts Speck’s free translation.
1. 3. *weči-kalappəwəlqt* ‘he started up a moose’: The initial in the verb stem here is cognate with Pen. *kalap-* ‘spook, scare, alarm game’ (*nəkálapəna* ‘I spook him, scare him off, flush him (game or bird)’ Siebert 1988: 166); the final is cognate with Pass. *-(i)hpawəl-* ‘frighten’ (*macehpáwəlal* ‘he scares him away’ Francis and Leavitt 2008: 243).
1. 3. ⟨Pan·awɔ́·mp`skao`k⟩ *Pənawəpskək* ‘Penobscot’ (the Penobscot village in Maine): I take the final vowel of this form to be *a*, against Speck’s transcription, and reflecting influence from W Abenaki ⟨Panaôbskak⟩ *Panaəpskək* (Laurent 1884: 53). The rest of the word is plausibly

interpreted as essentially the same as Penobscot *panáwahpskek* (Siebert 1988: 356), although there seems to be no reason to postulate a cluster *hpsk* for Bécancour Abenaki.