

Sihkimùs

Peter J. Newell
Pleasant Point, Maine
1897

Source: Albert S. Gatschet, Passamaquoddy field notes 1889–99, vol. 3, pp. 369–76. MS 233, National Anthropological Archives, Smithsonian Institution, Washington, D.C. Retranscription and retranslation prepared by Philip S. LeSourd in consultation with David A. Francis, Sr., of Pleasant Point and Wayne A. Newell of Indian Township. Line (a): Gatschet’s transcription, with his glosses. Line (b): proposed new transcription and translation.

1. a. [Title:]
Si’hki’mus. /

b. Sihkimùs.

Sihkimus (Low Bush Cranberry, here a name).

[Otherwise known as rock or mountain cranberry, *Vaccinium vitis-idaea* var. *minus*].

2. a. Wi’git nda’t’huxka’gën Si’hki’mûs. /
my narrative about Si’hkimûs.

b. Wikit ntathuhkâkon Sihkimùs.

The subject of my story, Sihkimus, lived here.

3. a. Ni’swuk skinu’hsi’sëk mädshiemi’-u / këduntki’-ëk .
Two boys all the time were hunting
sons of Si’hki’mus

b. Nisüwok skinuhsísok mecimìw kotunkíyok.

Two boys were always hunting.

4. a. keduntke’tit mëskëmnía / hû’tän.
two were hunting found a town, village.

b. Kotunkéhtit, moskomöniya utèn.

As they were hunting, they came across a village.

5. a. Wi’hwä’hlân ke’git
Taken (as prisoners) on day

b. Wihqéhlân 'kekìw.

They were taken and held all day.

6. a. wespasakí'wik / sùksakwa-an pieskě'měněl /
next (morning, day) they cooked [the vic]tuals Indian corn.
"is cooked for them"

b. Wespasahkíwik suksahqáhân piyeskómōnol.

In the morning, corn (soup) was cooked for them.

7. a. ya'ha / nadship'han
go and tell them go after them

b. "Yahàn, naciphàn."

"Tell them; go and get them."

8. a. pe'dship'hût ya'haⁿ kui'k- / hûbalte'běn
when they bring tell them (eat) / the two were eating
the boys (imperat)

b. Peciphùt yáhân, "Kwiqhopaltipon."

When they were brought, they were told, "We are feasting together."

9. a. ní'tä madshä'phaⁿ wiku-/-wa'muk.
then, take them (the to the camp.
right then people of the town)

b. Nit-te macéphân wikūwámok.

Then they were taken to a lodge.

10. a. Ya'ha mitsulte'běn
tell them to eat

b. Yáhân, "Kmitsultipon."

They were told, "We are all eating."

11. a. pe'sk8s / skinû'ksis wi'hkwe'hlan gatkû'kěl / na'ga tû'dshiu
one boy take (the pot) pot, kettle and then

16. a. winpa' sik
hurry up (two)

[Comment below line, continuing through the beginning of (18): "(so as to get the meat for them who are coming, people of the town)"]

- b. "Winpásiq.

"Get to work.

17. a. kedû'ntkäk8 mü'suk .
those who hunt the mooses.

- b. "Kotúnkeq músüwok.

"Hunt moose.

18. a. Na'ga / ksuskitaha'nia ksuksakwaha'nia wetchku-/ ya'shik
Then / cut the meat up for them cooked for them who are / coming
(who come)

- b. "Naka ksoqskihtahániya, ksukahqahániya weckuwyácik.

"And cut them up, cook them for those who are coming.

19. a. nitu'dshiu pe'dshia'tit .
at a certain time they are arriving (dual or 3)

- b. "Nìt tucìw peciyáhtit.

"They will be arriving right away.

20. a. Ni'detch / gessi'ti
Do this what I told you ,

- b. "Nìt=oc kehsíhtit.

"Then there will be many of them.

21. a. ní'tëna ktulloka'nia
do this do this (2-3 of you)

- b. "Nìt=öna ktolluhkániya.

"Now do this.

22. a. ktchiksēdue'nia / tanieho'lep
mind me / what I tell ~~you~~ them
- b. "Kciksotūwīniya t̄an yuhúleq."
"Pay attention to what I have told you."
23. a. wespasake'wik tiugo'nia / mussumsu'wal kwenesi'stuk kistchkû'hä. /
in the morning tell them their grandfather to his grandfather they are coming /
of next day or tu-uk
- b. Wespasahkiwik 'tiyukúniya muhsumsúwal, "Qenossistúk, kis ckúwhe.
The next morning, their grandfather told them, "Grandchildren, he (the enemy) is
already coming.
24. a. Winpa'sik8
Hurry up
- b. "Winpásiq.
"Get to work.
25. a. tchui'gi'stetch mitchua'gēn
get ready grub, victuals
- b. "Cuwi=kíste=hc micūwákon.
"The food will have to be ready.
26. a. Ke'ga / sak'hi'e
almost / coming, in sight
- b. "Kéka sakhíye."
"He has almost come into sight."
27. a. ní'tä kistäk mitchua'gēn /
get ready the food /
prepared right there
[The first two items are joined by ligatures above and below the line.]
- b. Nít=te kístek micūwákon.
Then the food was ready.

28. a. Nitä'hna sak'hi'an
Just then coming in sight
appearing
- b. Nìt=teh=na sakhíyan.
Just then, too, he arrived.
29. a. naninske'ksu-uk pädshi-/ ha'dshik
fifty are coming
- b. Nanìnsk kéhsüwok pecihácik.
There were fifty who came.
30. a. kisenagi'stä mitchua'gën
all ready for them the grub
- b. Kìs=öna kiste micüwákon.
Already the food was prepared.
31. a. nitä / umit'fultänia
then / ready to eat, to begin to eat,
- b. Nìt=te wmitsultíniya.
Then they all ate.
32. a. ktau'kumus ti'an : "kwe'nësis tuk / tanetu'dshi kisipulte'tit kpitsna'lan
old man told them grand- / when after eating loaded the pipe
children with tobacco

kutema'gën /
your tobacco pipe /
- [<tane-> was originally written after <kwe'nësis> at the end of the line, then this was crossed out, <tuk> was written above it, and this was joined to <kwe'nësis> with ligatures above and below the line. <tane> was then added at the beginning of the next line before <tu'dshi>.]
- b. Ktaqhómuhs 'tiyan, "Qenossistúk, tàn etuci=kisihpultíhtit, kpitsonálan kutómákon.
The old man said, "Grandchildren, as soon as they have eaten, one of you should fill your pipe with tobacco."
33. a. nil nutema'gën tēmhi'gëni=pa'kën ,

[Written below the line, beginning here and continuing through the first part of (39):
“(the townspeople ~~and the~~ as well as the boys travel forth and back in-/viting one another)”]

- b. Nemàht petkawõtíhtit, kisacūwìw micūwákon.

When they reached their destination, food was ready.

38. a. ní'tä mitsulte'nia ,
there
ready for eating ,

- b. Nìt=te mitsultíniya.

Then they all ate.

39. a. kispulte'tit nitä / pitsnāwan mkwa'χsēn
after eating ready to load a pipe red pipe stone
3 2
(supply : tēma'gēn)

[An arrow points from after the parenthetical to a position after the word glossed above.]

- b. Kisihpultíhtit, nìt=te pitsonéwân mqáhson.

When they had all smoked, the catlinite pipe was filled for them (the boys).

40. a. nitä ku'tsēnman /
give (the pipe)
(said by the townspeople)

- b. Nìt=te kutsónōmân.

Then the pipe was given to them.

41. a. nitä hū'dēman
ready to smoke

- b. Nìt=te útōman.

Then one of them smoked.

42. a. kisu-u''htēmat nitä nēska'-/ wan .
finished smoking ready for singing
(one subject)

[Written below line: “(sing while walking forth & back to & from / the camp.)”.]

- b. Kisi=wtómat, nít=te noskáwan.

As soon as he had smoked, the greeting dance was begun.

43. a. Ni'da ti'han ní'-îluⁿ madshäka-/ ude'bën ni'gënuK
we are Ready told him you and I to start out (we two) to his home ,
(to go home)

[<ni'gënuK> and “to his home”are written above the line (on a single line together), with their intended position indicated by a caret.]

- b. Níta. 'Tihàn, “Nilùn nmacehkawötìpon níkönuK.”

Well! He told them, “We are leaving for our home.”

44. a. yahan ka'dama madshe-u'hsäbën
told them not to be stopping, not to go

- b. Yáhân, “Katáma kmacewsé[hpa].”

They were told, “You are not leaving.”

45. a. Hantkäyu'-ak
to Take care (of the boys)

[Written below the line: “(the granny had to do so).”]

- b. Ankeyúwâk.

They were taken care of.

46. a. be'sku'hs kwisinûdä (-da'ha) /
one (boy) got out, went on his
way (to gr.)

[<p> written above in <be'sku'hs>.]

- b. Peskuhs 'qisi-nutáhan.

One of them was able to get out.

47. a. ma'dshahaⁿ u'hkëmě'sk Munimkwe'ss /
going, starting to (his) grandmother's the Woodchuck

- b. Macáhan uhkõmòsk Munimqèhs.

He set out for his grandmother Woodchuck's home.

48. a. tukue'dshi mû'lan ukěmě'ssu(l), ti'han / ta'ntulu'kane
Try (imperat.) tɔɫɫ his grandmother told her what he was going to do,

we'dshi ki'si madshe''hka-ulti'-ek /
in or- how to get out of this place
der to (said by two)

[<tukue'dshi> joined to <mû'lan> by ligatures above and below line.]

- b. 'Toqecimúlan uhkõmóssol, 'tíhan, "Tàn ntolluhkanèn weci=kisi=macehkawõtíyek?"

He questioned his grandmother; he asked her, "What do we do so that we can get away?"

49. a. ti'han kwe'nessis : kmi'llěn wuluge'hs /
she told the gdchildrɛn : I will give you green hide string
(the other was locked up) (cut from a raw hide)
kept aw[ay] fr[om] her.)

[Note added after "green hide string": "pl. -ssûl" {WAbn wlogas 'leather string' Masta 1932:56, Pen. wəlokehs 'rawhide string' Siebert D472}]

- b. 'Tíhan, "Qenossís, kmíllon wölukèhs."

She told him, 'Grandchild, I will give you a rawhide string.'

50. a. ti'han yutæ u'lugess kětsia'kan
she said, this g.h.st'g you have to throw it into fire

[Here "you have to" has been inserted above the line, its intended position indicated with a caret.]

- b. 'Tíhan, "Yùt wölukèhs kotsiyáhkan.

She told him, "Throw this rawhide string into the fire."

51. a. tekuaaps-/kessik ka'detch kě|nemiugäpa ta'n e'lkwi- /
it will con-/tract not see you|after going out of this place can be seen
(nobody will see town;
(two) you again)

-ka-udi'ek8
where they (two boys) go

[Written above the new line: "When the hide is curling up, be ready for start'g & nobody will see where you go."]

b. "Petqapskéssok, kàt=oc knomihukéhpa tòn elöqihkawötíyeq.

"When it curls up, no one will see which way you two go.

52. a. ta'nedūdshi ptukuapske'ssik wuluge's / nitechēna ki'luau madshaha'nia .
whenever when it is curled hide be ready ye (two) to go away
ready

[<ku> in 'when it is curled' has been added above the line.]

b. "Tàn etuci=ptoqapskéssok wölukèhs, nìt=te=hc=öna kilüwàw kmacahániya."

"Just as soon as the rawhide string curls up, you two should head out."

53. a. Nāmat / petka-ude'te mu'hsumsək Sekie'mnēs , ti'han /
When they had returned home to grandfather or Sikimēlēš ? he told
Sik'imus,
(really a bush.)

kwenessi'stuk nsawa'tēmuk
his grandchildren take care of your-/self
(be on yr guard)

b. Nemàht petkawötíhtit muhsums[uwàh]k Sihkiminimùs, 'tihàn, "Qenossistúk,
nsawátömuk.

When they arrived at their grandfather Sihkimus's home, he told them,
"Grandchildren, be careful.

54. a. getunlëgä'ba / kēti' näpuhugäba
they will (try to) kill to be killed
you ~~them~~

b. "Kotunöloképa, koti=nehpuhuképa.

"They will be out to get you; they will want to kill you.

55. a. mädshimi´-u ktaskuase´nia /
all the time get ready
waiting for them
- b. “Mecimìw ktaskuwasíñya.”
“Always be on guard.”
56. a. welagwi´wik madabe-uḡsa´nia kuspämëk /
in the evening let us go down to the lake
- b. Welaqíwik motapewsániya kuspémok.
In the evening they went down to the lake.
57. a. helapi´tit wetchkwa|basi´sik
looking way up coming toward them
they saw
- b. Elapíhtit weckuwapasícik.
As they looked out, here came a large group.
58. a. na´skana-uhsu /
many of them
gathered up
- b. Naskanáqsu.
He (Sihkimus) looked discouraged.
59. a. utiogo´nia kwenessi´stuk : “widshukämsik8 /
She He told (the boys) his grandchildren “help yourself
her
- b. Wtiyukúñya, “Qenossistúk, wicuhkémsiq.
He told them, “Grandchildren, help yourselves.
60. a. ta´tabi´wak migaka´nia
with bow and arrows battle, fight them
each of you (two subjects)
- b. “Ktahtapíwak kmikahkánñya.”
“Fight with your bows.”

66. a. nāpahan
he died

b. Nehpáhân.

He was killed.

65. a. Mätabä'ksit.
The end (of the story).

b. Mehtapéksit.

That is the end of his story.

[Added at the bottom of the page, not part of the text: <nitä me'tchie ndat'huyka'gën>
“there ends the story”, i.e. *Nit=te mehciye ntathukákon*. ‘There ends my story.’]