

Lola tta Sakso: Lola and Sakso

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Source: Masta, Henry L. 1932. *Abenaki Indian legends, grammar, and place names*, pp. 32–34.

Victoriaville, P. La Voix des Boisfrancs.

1. a. <Lol8:-- N'ndadanis Sakso k'kiziba kia hlin awanina mdawleno?>

“Lol8:-- Uncle Sakso can you tell me what is a wizard?”

b. Lola: Nətatanis Sakso, kəkisi=pa kia -hlin awani=na mətawəlono?

‘Lola: Uncle [father’s brother] Sakso, would you be able to tell me what a shaman is?’

2. a. <Sakso:-- Kwinata kzaagi nadodmawi Lol8, kanwa kdilhenga, nia alidah8zia.

Mdawlenogana t8na ali kwaguialzit, whaga ta mjejako li madah8ndok waji llalokad t8ni

alchow-aldam8-/ god ni 8zidaiwi wmilgon mliksanw8gan waji kizi 8zhagi wawizwinoid ta waji kizi 8zhagalokad.>

“Sakso:-- Your question is quite difficult for me to answer but I’ll give you my opinion. A wizard is a person who has given up himself body and soul to the devil to do his (devil’s) will, and in return receives from him certain power ena-/ bling him to know and do wonderful things.

b. Sakso: K^wina=tta kəsaaki-natotəmawi, Lola, kanəwa kətihlələn=əka nia alitahasia.

Mətawəlono=ka=na tana ali-k^wak^wialəsit whaka tta məcəcahko li matahənətək waci-əlalohkat tani alcawalətamaqot, ni ašitaiwi wəmiləkon məliksanəwəkan waci-kisi-ašhaki-wawisəwinoit tta waci-kisi-ašhakalohkat.

‘Sakso: You have really asked me a difficult question, Lolą, but I will tell you what I think. A shaman is someone who has given himself over body and soul to the devil so as to do what he desires of him, and in return he is given the power to be able to know wondrous things and to be able to accomplish wondrous things.’

3. a. <Ni k8dak agua pazgueda Maguak yo Alsig8ntekwok ali n8zkozidid ni ma8-/ wi wibiwitta wdain8zsa kchaiak, phanemok ta aw8zsizak, t8ninawaba nigatta alwa mziwi matta8n8. Ni kanwa achak-/ wiwik san8bak pedgi pay8did nitta wbodwazin8 mdaw-/ leno idak niji allalokadid.>

“For instance the Iroquois once came down to the St-Francis River to fall upon the Abenakis just at a time when there were present only old men, women and children, and these were nearly all killed in a short time. But on the next day when men came back they at once held a council as to what they should do. It was decided to submit their case to a wizard and to do whatever he would say.”

b. Ni k4tak=akwa pasak^weta Mak^wak yo Alsik4nt4kok ali-n4shkosiitit ni ma4wi wipiwi=tta w4tain4ssa kcayak, phan4mok, tta aw4ssisak, t4ni=nawa=pa ni=ka=tta al4wa m4siwi matta4n4. Ni=kan4wa acahk^wiwik san4pak p4t4ki-pay44tit, ni=tta w4pot4wasin4 m4daw4l4no itak ni=ci alalohkaatit.

‘So they say, for example, that one time the Mohawks attacked here on the Saint-François River just when only old men, women, and children were present, so that almost everyone was killed. But the next morning when the men returned, they held a council meeting with the shaman to see what he would say that they should do.’

4. a. <Ni mdawleno kizi azinakwa-/ blem8d wdidamen n'namiy8k kadonalgowaguik pmi wanih-/ lak, manozsak ta kizi nawji kwskwald8mwak. 8nda kizi m8wossowiak.>

“The wizard after many abjurations in his tiny bark tent came out and said: “I see our secret enemies. They have lost their way and are suffering and dying of hunger. They cannot stick together and those who went astray [*sic*] are all dead.”

b. Ni mətawələno kisi-asinahk^wapələmət wətitamən, “Nənamiək katonaləkoak^wik pəmi-wanihlak, manohsak, tta kisi- nawəci -k^wsk^waləməwak. Aṭa kisi-məwohsawiak.

“Then the shaman emerged from his closely tied bark tent and said, “I see those who have attacked us wandering lost and hungry, and some have starved to death. They could not stick together.””

5. a. <N'nami8 pab8miwi yawinska aijik mnaani-/ zek, kizi nabaljilwak ta mliki mitsoldowak. 8ndoba ni nitta oji m8joldiwn8. Niga nitta kn8zkaw8nana, 8ndaba kiona knihl8pena kchaiak, phanemok ta aw8zsizak kanwaji yogik 8nda amochka pazgo oji polwawen. Nigaki nigik pami wa-/ nihl8jik kizi mziwi machinak.>

“I see ano-/ ther group about forty in number who seem to be more fortunate than the others. They are on a small island and are enjoying eating the flesh of an animal they have just killed. But their fate is no better than that of the others because we are going for them right away. We will not kill old men, woman and children, but I declare that no one of these on the island will escape.”

b. Nənamią papamiwi yawinska aicik mənāanisək. Kisi-nap[ac]iləwak tta məlihki-mitsolətowak. Aṭa=pa ni ni=tta oci-maçolətiwəna. Ni=ka ni=tta kənaşhkawəna, aṭa=pa kiona kənihləpəna kcayak, phanəmok, tta awəssisa, kanəwa=ci yokik aṭa amocka pasəko oci-poləwawən. Ni=ka=hki nikik pami-wanihləcik kisi- məsiwi -machinak.

“I see about forty of them on a small island. They have killed some game and are eating a big meal. But it is not to be that they will leave there. For we will attack them right there. We will not kill old men, women, or children; but of these (men) not even one will escape from here. As for those who have been wandering lost, they have all died.”

6. a. <Wdali payənəni wləgwiwi tadbogə mnaanizek aoldidid Maguak. Ni agua nizwak Wəba-/ nakiak [sic makiak]: Tmakwa ta Moskwas wbikagə kamguinnə ni sno-/ jiwi mnaanizek wəkwassinnə, maəwi əmpchi mitsoldowak Maguak, Ni səgmə adoji idak “T’cha nguilotahən Wobanaki.” ni adoji mamhlawakad kchi wskan li snojiwi. Nigaki na wawlitahən Moskwas wdepek. Nitta Tmakwa wgedobanən widəba waji ənda waolwakw.>

“It was night when they reached the place opposite the Island temporarily occupied by the Iroquois. Two Abena-/ kis, Tmakwa (Beaver) and Moskwas (Muskrat) dived to the Island and there just their head were out of water. The Iroquois were eating and the Chief said “Tcha I am going to hit an Abenaki with this” and he threw aimless-/ ly but with all his might a big bone hitting Moskwa on the head and Tmakwa to prevent an alarm immediately held his friend under water.”

b. Wətali-payəna ni wəlak^wiwi tatəpokə mənāahisək aolətiitit Mak^wak. Ni=ak^wa nisəwak Wəpanahkiak, Təmahk^wa tta Mosk^wahs, wəpihkakə-kamək^wina, ni sənociwi mənāanisək wəsək^wahsinə, maəwi əpci-mitsolətowak Mak^wak. Ni səkəmə atoci-itak, “Ca, nək^wilohtahən

Wapanahki.” Ni atoci-mamhlahkat kci-wskan li-sənociwi. Ni=ka=hki=na wawəlihtahən Mosk^wahsa wətəpək. Ni=tta Təmahk^wa wəkətopanən witəpa waci- ąta -waoləwahk^w.

‘They arrived as night fell opposite the island where the Mohawks were camping. Then, they say, two Abenakis, Beaver and Muskrat, swam under the water to the shore of the island, where just their heads emerged from the water, right when the Mohawks were eating. At that point the chief said, “Well! I’ll discover an Abenaki with a blow from this!” With that, he heaved a great bone down toward the shore. And indeed he struck young Muskrat squarely on the head. Then Beaver held his friend’s head under the water so that he would not raise alarm.’

7. a. <Ni kizi mziwi Maguak kaol-/ didid ni agma adoji tedozek mziwi wiguaolal ni sibiwi pedgi kamguid li wid8baikok. Nitta mziwi W8banakiak wgiz8joldin8 ni kanwa m8manni wbikag8n8 nanni achak-/ wak. Ni kizi wli wiwnikaw8did Magua nitta wm8ja miga-/ k8m8n8 sibiwi mamhlawi kwakwah8midid ta mziwi wmat-/ taw8w8. Ni oji wnimakwhamn8 mziwi Magua’8depal kw-/ nakwam’ikok ni ulil wiwnig8badon8 mnaanizek. Ni 8nka enni mnaanis waji liwit8zik “Wdepsek.”>

“When the Iroquois were all asleep he cut open all their canoes and then dived back to his friends. The Abenakis got ready at once but they slowly got over at dawn and as soon as they had closely sur-/ rounded them they began the slaughter, yelling loudly and every one of the Iroquois group was killed and the head of each one of them was stuck at the end of a pole and all the poles planted around the Island, and that is the reason why the Island was called ‘Wdepsek’ Head’s Island.”

b. Ni kisi məsiwi Mak^wak kaolətiitit, ni akəma atoci=ttā -tawəsək wik^waolal, ni sipiwi pətəki-kamək^wit li witəpaihkok. Ni=ttā məsiwi Wəpanahkiak wəkisəcolətina, ni=kanəwa məmānni wəpihkakənaṅa ni acahk^wahk. Ni kisi-wəli-wiwənihkawəttit Mak^wa, ni=ttā wəməca-mikahkəmaṅa, sipiwi mamhlawi-k^wahk^wahəmiitit tta məsiwi wəməttawəwə. Ni wəci wənimahk^whaməna məsiwi Mak^wa wətəpal k^wənahk^wamihkok, ni yulil wiwənikəpaton mənəanisək. Ni ʔnka ənni mənəanis waci-liwihtəsik ‘Wətəpsək’.

‘Once all the Mohawks had fallen asleep, he at that point cut open their canoes, and then he swam back underwater to his companions. Then all of the Abenakis made their preparations, but they only slowly made their way across, when dawn came. Once they had fully surrounded the Mohawks, then they began attacking them; moreover they yelled fiercely and slaughtered them all. After that they impaled all of the Mohawks’ heads on sharp stakes, and these they stood up around the little island. And that is why that little island is called ‘At the Ugly Head.’”

8. a. <Ni nikwobi [*sic*] knadod-/ mollen Lol8 t8ni wa mdawleno wd8lli kizi lli pazobin ta lli nodamen lategua kasta mail chaga 8nda wdaguiwi ma-/ dah8ndwi alokaw8ganek?>

“And now, Lol8, I ask you how was it possible to the wizard to see and hear hundreds of miles away if not through the power and subtlety of the devil.”

b. Ni nihk^wəpi, Lolə, kənətotəmolən təni wa mətawələnə wətəli-kisi-li-pasəpin tta li-notamən lahtək^wa kasta mail caka ʔta wətək^wiwi matahənətowi-alohkawəkanək?

‘So now, Lolə, I ask you how it was possible for the shaman to see and hear things hundreds of miles away if not through the work of the devil?’

9. a. [No Abenaki text.]

“Lol8:-- Uncle, I believe all what you say.”

b. ‘Lolą: “Uncle, I believe everything that you have told me.”’