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Abstract
This is a copy of Gordon Day’s original transcription of the 1959 audio recording of Elvine Obomsawin. The English language version of the story shown here is a literal translation of the Abenaki spoken text. English words are linked together with dashes whenever they match up to a single Abenaki word (for example, ahaigawa = “when-we-lived”)

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Transcription of the Rogers’ Raid portion of Elvine Obomsawin’s original interview recorded by Gordon Day in 1959 (reel 29, side 1) with an introductory note by Marge Bruchac.

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While speaking to Day, Elvine Obomsawin used some narrative techniques that are typical of indigenous oral traditions. These include: repetition, references to specific family relations, quoted speech, emphasizing certain words and phrases, code-switching (speaking some words in a different language), notes on the time of day and season, and passing a story from the oldest family member to the youngest. Elvine also recounted these events as though she had personally witnessed and experienced them. In this way, she was faithfully repeating the story in the same way that her aunt, Mali Msadoques, heard from her grandmother, Malian Obomsawin, who experienced the raid as a young girl. These and other techniques allowed Native speakers to keep oral traditions essentially intact over many generations.

The story of Malian’s Song passed through the memories of only three speakers in 200 years: from Malian Obomsawin, to her granddaughter Mali Msadoques, to her niece Elvine Obomsawin, who recorded it in 1959. Then, in 2002, Elvine’s granddaughter Jeanne Brink shared the story with the Vermont Folklife Center.

This on-line version has been edited as follows:

- Elvine Obomsawin’s original words are written in italics, and Gordon Day’s English translation for those specific words appears underneath each line.
- Each sentence begins with a capital letter, and stands as a separate line, whereas the original text was one continuous narrative.
- The names of known individuals are identified when they appear in the text.
- Some explanatory notes are included in brackets where necessary to make the text clearer.
Rogers Raid by Elvine Obomsawin

Nokemesis --Elvine kalozit.

Nokemesis malizek ahaigawa nli nlôdokawgonana odzi Odanak alôwzimek.
With Aunt Malis when-we-lived then she-tells-us about at-Odanak the-way-of-living.

Okemesa ni toodziwi piwesop.
Her grandmother [Malian Obomsawin] at-that-time she-was-little.

Ni alnôbak ni todziwiw tagwôgwiiwi pmekhadin.
And the-Indians at-that-time in-the-fall they-are-dancing.

Kizi kikawôgan mziwi máanôzik.
Already harvesting all gathered.

Ali witamoodit iglismôniiwi “harvest, harvest festivities” -- fête, odzi aida -- kikawôgan tagôgwiiwi -- alnôbai niben.
As as-they-say in-English “harvest, harvest festivities” -- festival [fête is “festival” in French], -- for well -- harvesting in-fall -- Indian’s summer.

Ni pmekhadin ni ali zawi sipki fête-awimek, pmekhadimek, ni zawi ozawsanô ali oli tkelôgwihlôk, ôdabiidit, naodzi nôdziodamak, ni odôdadbinô -- ni eta -- ni ba pazgo, wskinôkskwa -- wski phanem -- nda nita agema obidigawen kedagik pidigaoldiidit -- pidigaoldiidit e ta -- podawazwigamigok.

And they-danced and so sometimes late festival-celebrating, dancing, and sometimes they-go-out because nice-it-was-cool-evening, they-rested, some go-to-smoke, and they-rested -- er -- and that-one, a-young-girl -- a-young-woman -- not at-once she she-goes-in the-others when-they-go-in -- when-they-go-in er -- to-the-council-house.

[NOTE: The Abenaki oral tradition is not precisely clear about the name of this young girl who was at the Council House that night, and who went outside. Her experience was preserved in Malian’s memory, and family traditions suggest that she was closely related to Malian. We used the name Maliazonis, and identified her as Malian Obomsawin’s cousin in Malian’s Song.]

Wadzi mina pmegoodit.
To again they-dance.

Nda na pazgo na wskinôkskwa -- wski phanem -- nda agema pidigawi.
Not that one that-one -- the-young-girl -- the-young-woman -- not she went-in.
Because it-is-calm, and she-stays-outside she-more-late stays outside -- and -- it-is-dark, very it-is-dark -- and when-she-was-ready to go-in at-the-start-of-the-dancing inside-the-house, when-she-was-ready to go-in, then someone he-stopped-her.

Not even she-not-see-him that someone, but he-stopped-her.

He said, don’t be afraid. (You understand probably, in-Indian.)

[NOTE: at this point in the recording, Elvine began speaking in English instead of Abenaki, apparently so that Gordon Day understood the exact meaning of Samadagwis’s warning. Since many Mohican people were already fluent English speakers at that time, it is possible that Samadagwis’s original warning was given in both Abenaki and English. Family tradition suggests that Samadagwis did not speak the Abenaki language very well, and Elvine’s story suggests that he used the word “magwak” to describe the raiding party. Although Gordon Day translated this word as “Iroquois,” it colloquially translates to “man-eater,” and could indicate any powerful enemy. Perhaps Samadagwis avoided identifying Robert Rogers by name, since the white men had hired him as a scout, and he did not want to be marked as a traitor if his warning was discovered. A few words that Day omitted from his original transcription of this section are included here, in brackets.]

Friend.
[I am a friend.]
Fear not.
I have a message to give you.
I have a message for you.
In a nearby (woods) there are a group of enemies that is ready [to take your,] to invade your town, [and] kill everyone, and just capture your town.
They are numerous.
So I have come to give you the message.
I am a friend.

[So then she went in.]

Not I-- well -- I-am-your-friend -- and those Indians -- Iroquois strangers [Rogers’ Rangers] -- they-are-here in-the-little-woods [the Abenaki village site 2 1/2 miles upriver].

Alemi mòdziidit alemi wigwômwôk, mziwi mòdzoldîmek ni alemi tebakak nidzi mziwi ogadi nhlônô, ozanôbâmewô, ni odziksemôn kedodanawô, ni nebâiôn nia wadzi wawôdokwlan.
When they leave [the Abenaki people at the Council House] for their home, all leaving and during the night then will all [Rogers’ men will attack them all] they will kill them, their husbands, and they burn it your village, and I come I for warning you.

*Ni gaaia ni na oskip phanem obidigan podawazwigamigok adalgadimek.*
And surely that young woman she went in to the council house the dancing-place.

*Ni wawôdakawôn kedagil widzialnôbak kagwesa agema ahlômek.*
And she warned the other Indians what he told.

*Ni wawôdokawôn kagwesa wawôdokawômek.*
And she warned what she had been warned.

*Ni naodzi nda olômawalmoônôp ozômi ali awôsizwit -- ali awôsis*  
And some not they not believed her because she was young -- because a child.

*Naodzi ganewa nita odakwkaldino, ni wigwôgôk omôdzinô tebinawônô adawôsozmôwô.*  
Some however immediately they stopped dancing, and to home they went to see about their children.

*Ni wlôdzino wadzi polwaadit.*  
And they got ready to run away.

*Ni naodzi nda odebestawôôno nii oski nôkskwa – wski phanem...*  
And some of them not they listen to that young girl -- the young woman...

[NOTE: In the middle of this sentence, Elvine shifted from talking about the 1759 raid to identifying the source of this story. Mali Msadoques, who raised Elvine after her sister (Elvine’s mother) died, is the woman who told Elvine this story.]

*ni nokemesis, nada môdzakwnegwak -- nemaasa niona wanialôbenop nigawosena, ni agema nodônagonana*  
and my aunt [Mali Msadoques], that one she that raised us -- early we lost her our mother [Elvine’s mother], and she [Mali Msadoques] took us to care for.

*Na ni alôdokaogowak, agema okemesa – okemwsa todziwi – nokemesis pab miwi ntodziwi pasodawiwi ngwedôs kasinska kasigademap.*  
She [Mali Msadoques] the one she that tells us, her grandmother [Malian Obomsawin] -- her grandmother -- at that time -- my aunt about at that time about 60 times years old was.

[NOTE: In other words, Mali Msadoques was about 60 years old when she first told Elvine this story. In oral traditions, these and other details about the relationships between the person who experienced the event and those who retold it later are crucial parts of the story.]
And, well, and this-one, her-grandmother [Malian Obomsawin], she-was-young, at-the-time-of-the-fight and some at-once from there [the Council House] they-left the-Indians for-home.

And they-stopped-dancing and they-went-to-home.

And they-went-to-see-about their-children their people in-order-to they-run-away as-soon-as-possible so could they-hide.

And my-aunt the-one she-that-told-us, she-who-passed-it-on-to-us, her grandmother at-that-time er -- her-[great] grandfather [Simôn Obomsawin] this-our-aunt’s [relative] he-gathered-them all.

In-the-dark, of-course, in-the-dark.

No one a-light kindled.

And they-gathered-them their-children in-the-dark “you-bet”.

And they-left er -- in-order-to they-hide somewhere there -- where not-could -- well -- find-them.

Of-course it-was-night and at-that-time and they-hid [about 170 Abenaki people] -- well -- big in-a-ravine [Sibosek] where so-that they-could not find-them, and er that-one the-man, the-old-man [Simôn Obomsawin], when they-counted their-children there it-is-deep there -- and they-counted-them their-children whether there all they-were.

And one of (them) [the children] is-left [behind].

My-aunt [Mali Msadoques] this-one her-grandmother [Malian Obomsawin] this-one she-is-left.
And she not she-not-knows that alone she-lived (?) [was] -- in-the-house alone.

But already she-was-awake.

And she-was-sitting at-the-front on-the-bed and she-was-looking-out the-window -- on-the-window sill leaning -- [and] she-was-sitting-near, she-was-singing -- she-was-calmly-singing.

Not even she-knows that the-others already they-were-gone.

Suddenly then quickly he-entered [Simon Obômsawin] her-father in-the-dark quickly-entering, and he-took-her -- he-found-her she-singing this-one.

Right-away he-took-her and quickly-he-left as-possible as-he-could.

To the-ravine-at -- the-big ravine-at.

That is-where -- er -- Eli Nolet his-house that’s-where-is that ravine.

At-the-pines, that-is how-they-call-it at-the-village, at-the-pines.

And all there they-were-hiding the-Indians -- the-Abenakis.

And my-[great]grandfather, the-great Obomsawin, the-great Simôn, then he-crossed the-river -- and er -- just the-sun as-it-rose, just-as it-began it-is-seen the-sun early.

And not he-soon-enough-came and just-then almost across he-comes, and already the-sun well already the-sun he-is-seen.
And his-hat something probably er that-is well-seen, his-hat shining [the silver brooch] something truly he-wore.

And there he-was-shot-down on-the-other-side.

He (was) the-only-one [killed on that spot].

And the-others surely many, many they-were-killed, the-others.

All-indeed that-were-with the-houses.

That-was-when they-burned-it the-village [Odanak].

And so a-song they-made, “It-is-lonesome in-their-village.

I-am-lonesome I-am-lonesome in-their-village.

The-trees-are-growing-up in-their-village.”

And the-Indians that song, a-very-old song they-made.

“I-am-lonesome, I-am-lonesome, trees-are-growing-up in-our-town

Malian very she-is-lonesome, not any her-friends (there are).”