

sekot os. Hofonē este-cate vculvke tatē em afacketv  
*síko-t ô-ns hofóni- isticá-ti acolakitá-ti*<sup>614</sup> *ima-fackitá*  
 there aren't any it is Long time ago Indians used-to-be old-timers' enjoyment  
 there are none. It was not the old time Indians'

tokot omēs. Em vlicēckv kvsappv, lekothv horre etenhayē  
*tó-ko-t ô-mi-s imaleycí-cka kasá-ppa likó-tha hólli itínha-yi-*  
 it was not like The beginning north south war they made on each other  
 celebration. The fiddle dance had its beginning

ocvtē mahetis hayēckv-pvnkv vlicēhocvtētis omēs.  
*o-catí- má-hiteys ha-yi-ckapánka aleyci-ho-catí-teys ô-mi-s*  
 they had about that time fiddle-dance it might have been started it was  
 at about the time the North and the South made war on each other.

### About Supernatural Beings

J. Hill (Haas VIII:167–185)

Este-cate vculvket okakat, “Este omakēt ēkvnv eto-lane vlkan fullēs”  
*isticá-ti acolakit oka-kâ-t ísti o-ma-kí-t*<sup>615</sup> *i-kaná itolá-ni álka-n follí-s*  
 Ind. old-people (used to) say humans like timber  
 “There are [beings] like humans roaming among the green trees,” the old Indians used

makvnts: este-cvpko kicet, ehosa, momet este-lopoke.  
 ma-kánc isticápkó keycít ihosá· mo·mít istilopócki  
 to say: este-cvpko [‘tall person’ or ‘giant’], ehosa, and este-lopoke [‘little people’].

Este-cvpko este omēt esse ocēt mahēt omēs.  
*isticápkó ísti ó-mi-t íssi ó-ci-t má-hi-t ô-mi-s*  
 having hair (all over) tall

The giant [este-cvpko] is a person who has hair [all over] and is tall.

Estet fayēt fullvtēs. Ehvpo hayēt vpoket  
*ístit fa-yi-t follatí-s ihapó- há-yi-t*<sup>616</sup> *apô-kit*  
 Some people were once going about hunting. They were staying in a camp they had made

cēpvñē hvmken este-hvpo vhecicvn ocēt, fakv vpēyat eryicekon,  
*ci-paní- hámkin istihapó- ahicēycan*<sup>617</sup> *ó-ci-t fá-ka apí-ya-t ihyéycikon*  
 and had a young boy to watch the camp. The hunters had not returned,

hvset raklvtkēpen, cēpanat tvlkēt takliket oman,  
*hasít laklátki·pín ci·pâ·na·t táłki·t<sup>618</sup> taklêykit o·mâ·n*  
 and the sun was going down. The boy was in the camp by himself

fotkēt efv tis enhuehkē okēt aresasvcoken pohet,  
*fo·tki·t<sup>619</sup> ifáteys inhoyhkí· ó·ki·t a·lisâ·sacókin po·hít*  
 and heard someone going around whistling as if calling for a dog.

mv cēpanat takliken este·cvpkot aret oket em vlakvtēs.  
*ma ci·pâ·na·t taklêykin isticápkot a·lít ô·kit<sup>620</sup> imála·katí·s*  
 It was the giant going around, and he came to where the boy was.

Wotko sulkēn ēyvpvyēt, mvn enfotket oket  
*wó·tko sólki·n i·yapáyi·t man info·tkít ô·kit<sup>621</sup>*  
 He had many raccoons with him and had been whistling for them,

wotko tat yvmasakusē ont, totkv ētkat eto taklumhat yoksv tis ohcemēcet hvtpēcet  
*wó·tkota·t yamá·"sa·kosi· ónt tó·tka i·tkâ·t itó taklómha·t yóksateys óhcimi·cít hatápi·cít*  
 [for] the raccoons were very tame. They climbed up and down onto the edge of some wood

nake tis hopoyusē ont vwenayet,  
*nâ·kiteys hopo·yosí· ónt awína·yít*  
 lying in the fire and sniffed as though they were looking for something.

enhonwusē ont takfullen hēcet takliken, este·cvpkot cēpanan em punayet  
*inhonwosí· ónt tákfollín hî·cít taklêykin isticápkot ci·pâ·na·n impona·yít*  
 He sat and watched as they went around sniffing, and the giant asked the young boy,

“Estont aretskēt oma?” kicen,  
*ístónt a·lícki·t ô·ma·<sup>622</sup> keycín*  
 “What do you do?”

“Estomvkot os” maket em vyoposken,  
*istó·mako·t ô·"s ma·kít imáyopo·skín*  
 “I don’t do anything,” [the boy] replied.

“Estvn arētskēt oma?” kicen,  
*istan a·lí·cki·t ô·ma·' keycín*  
 “Where do you go?” [the giant] asked.

“Estvn vrvkotvnks” kicen,  
*istan aláko-táŋks*<sup>623</sup> *keycín*  
 “I don’t go anywhere,” he answered.

“Este kerrvkis vlaken omat,  
*isti killakeys ala-kín o-mâ-t*  
 “When someone you don’t know comes,

elēcvyēs kometskēt omeko?” kicen,  
*ili-cayí-s ko-mícki-t omiko*<sup>624</sup> *keycín*  
 you have thoughts of killing them, don’t you?” [the giant] asked.<sup>625</sup>

“Monkot os” kicof,  
*móŋko-t ô<sup>n</sup>s keycô:f*  
 “It is not so,” he said.

“Heyv takfullusat omis hēcin omat,  
*hiyá tákfollósâ-t ô-meys hi-céyn o-mâ-t*  
 “When you see these little ones going about,

elēcvyēs kometskēt omeko?” kicen,  
*ili-cayí-s ko-mícki-t omiko*<sup>626</sup> *keycín*  
 you think you might kill them, don’t you?” he asked.

“Monkotvnks” kicof,  
*móŋko-táŋks keycô:f*  
 “No, I never did,” [the boy] answered,

fakv arvtē hvmket rvlakvcoken pohhet,  
*fá-ka a-latí- hámkít lála-kacókin póhhit*  
 and then the giant heard one of the men who had gone hunting returning

este-cvpko tat enfotken, wotko tat a ohpefatiken,  
*isticápkota-t íŋfo-tkín wó-tkota-t a-ŋohpífa-téykin*  
 and whistled, and the raccoons ran to him,

enlētken saksąket em vfulohten ’svyēpvtēs mahokvnts.  
*ínlí-tkín saksă<sup>n</sup>kit imafólóhtin sáyí-patí-s má-ho-kánc.*  
 and as he ran, they yelped and surrounded him, and he left with them, it was told.

Hvtvm este ēvtv fullvtēs. Fayvlke ētat mvo  
*hatâm isti í-tat follatí-s fa-yâlki i-tá-t maw'*

Again there were other people going about. They were hunters too,

este-hypo vhecicv cēpvñē oce ētat moman mvn este-cvpko aret omis,  
*istihapó· ahicéyca ci-paní· ó-ci í-tá-t mo-mâ-n*<sup>627</sup> *man isticápko a-lít o-mêys*  
 and they also had a young boy to watch the camp. The giant was going about there,

eccv tvpocchoyan pohat penkvlē hēřēt ont aret oman,  
*icca tapo-cícho-yâ-n po-hâ-t*<sup>628</sup> *piŋkalí- hí-nli-t ônt a-lít o-mâ-n*  
 and [the boy] heard someone shooting a gun and was going around very scared.

este-hypo kohv vlkē tempusat ont omen, mv cēpanat kohv-lowaken rawaret  
*istihapó· kohá álki- tímposa-t ônt o-mín ma ci-pâ-na-t kohalowá-kin lá-wa-lít*<sup>629</sup>  
 Right near the camp was a field of cane. The young boy cut some tender cane

ēssso hiyan tak-aseksēcen hihoyof, takcawet eton estēpkan  
*í-ssso háyya-n takkasiksí-cin háyho-yô-f tákca-wít*<sup>630</sup> *itón isti-pkâ-n*  
 and stuck it into the hot ashes, and when it was very hot, he took the cane out and struck it

eccv oket tvpockēt omen, mvn sahkopanet vrēpēt omvtēs.  
*icca ô-kit tapo-ckí-t ô-min man sáhkopa-nít aļ-npi-t o-matí-s*  
 against the tree, and it popped like a gun going off, and he went around playing with that.

Este-cvpko em vlaket cēpanat em punayet,  
*isticápko imalâ-kit ci-pâ-na-t impona-yít*  
 The giant came and spoke to the boy:

“Cent ometskētvnka, tvpocēcē cvletecicetskētvnkē?” kicen,  
*cint o-micki-taŋka*<sup>631</sup> *tapó-ci-cí- caliticeycicki-taŋkí- keycín*  
 “Was that you doing that, shooting and making me run?”

“Monkotvnks. Eccv ohcvkos tvpocecetvo cvkeriyekos” kicet oman,  
*móŋko-taŋks*<sup>632</sup> *icca ôhcako-s tapo-cicitaw cakilēyyiko-s keycít o-mâ-n*  
 “No, it was not. I do not have a gun, and I do not know how to shoot a gun,” he said.

“Cent ontskētvnken okis” kicofvn, mv cēpanat kohv-lowake ēssso tak-vseksēcēt omen,  
*cint óncki-taŋkín o-kéys keycô-fan ma ci-pâ-na-t kohalowá-ki í-ssso takkasiksí-ci-t ô-min*<sup>633</sup>  
 “It was you that was doing that,” [the giant] said. The young boy still had the tender cane in

hihoyē hēre hakofvn oken,  
*hayhoyi· hī·nli· há·ko·fán*<sup>634</sup> o·kín  
 the ashes, so when they were good and hot, he said,

“Tvpocevkvotvnket okis” kican vpaken, kohvt entaktvpocken,  
*tapo·cicáko·tanjít o·kéys keycâ·n apâ·kin kohát intáktapo·ckín*  
 “I cannot shoot a gun, I said,” and as soon as he said that, the cane popped.

“Cvhiyomēcetskēt omētvnken okis” mahket lētkof,  
*cahayyomī·cicki·t ô·mi·tanjín o·kéys máhkit li·tkô·f*  
 “This is what you were doing to me,” he said, taking off running.

entvpocken kohv-rakko cekfan cehyet sumkvtēs mahokvnts.  
*intapo·ckín kohalákko cikfâ·n cihyit somkatí·s má·ho·kânc.*  
 And the popping continued, and he ran into the thick cane and disappeared, it was said.

Ehosa. Este hvmket fayet arofvn, oskēt honnēt aten hēcet ayet oman,  
*ihosá· ísti hámkít fa·yít a·lô·fan o·skí·t hónni·t a·tín hí·cít a·yít o·mâ·n*  
Ehosa. When a man was out hunting, he saw a heavy rain coming but continued on

eto rakkēt huervkis estetetayēt hvokēt hueren hehcet,  
*itô lákki·t hōylakeys ístititâ·yi·t háwki·t hōylin híhcit*<sup>635</sup>  
 and came upon a large hollow tree, large enough for a man to stand inside,

mvn cēyet este huervtēs.  
*man cī·yít*<sup>636</sup> ísti hoylatí·s  
 and he went in there and stood.

“Oskēt eshoyvnof, vyeparēs” komet, moman oskē honnē ayat,  
*oskí·t ishoyáno·f*<sup>637</sup> ayípá·li·s kô·mít mo·mâ·n oskí· hónni· a·yâ·t  
 “After the rain passes, I’ll continue on,” he thought. As the heavy rain was going over,

ehomvn ehosa lētkuset “Oskin, oskin” maket oskan,  
*ihóman ihosá· li·tkosit oskéyn oskéyn*<sup>638</sup> ma·kít o·skâ·n  
 Ehosa was running along in front of [the rain], saying, “Rain, rain;”

yes ohfulotket hueret “Oskin, oskin” maket,  
*iyohfoló·tkít*<sup>639</sup> hoylít<sup>640</sup> oskéyn oskéyn ma·kít  
 then turning around and standing toward [the rain] he said, “Rain, rain;”

mv eto-hvoken ecēyepvranet vrēpet okan, este huerēpvtet  
*ma itoháwkin ici-yipála-nít ali-pít o-kâ-n isti hoylí-patit*  
 and was about to go into the hollow tree, when the man standing inside said,

“Nak maket ’saretka? Vsin ’saret okvs” kihcen  
*nâ-k ma-kít sã-<sup>n</sup>licka-<sup>^</sup>641 asēyn sa-lít okas kýchcin<sup>642</sup>*  
 “What are you going around saying? Go say it somewhere else,” and the Ehosa

oskē-rakko wōhkan cehyet, cunēkuset “Oskin, oskin” maket ayvtēs,  
*oski-lákko wō-<sup>n</sup>hka-n cíhyit<sup>643</sup> conī-kosit oskéyn oskéyn ma-kít a-yatí-s*  
 went out into the howling rain and stooping down really low, went saying, “Rain, rain,”

mv eto-hvoket ehutet omēpen:  
*ma itoháwkit ihótit omî-pin*  
 because the hollow tree was his home.

“Mvn vpēttepvranekv oskēpis, cvlvcipekos” komēt aret  
*man api-ttipála-niká óski-pēys calacēypiko-s kó-mi-t<sup>644</sup> a-lít*  
 “I am going to take shelter there even when it rains, and I will not get wet,” [Ehosa] thought,

oskin maket okvtēs mahokvnts.  
*oskéyn ma-kít o-katí-s má-ho-kánc*  
 and that is why he said that, it was said.

Momen vnrwvvn arvken omat, ehosa hoyanan tohwvlypvkven omat,  
*mo-mín ânlawan a-lakín o-mâ-t ihosá- hoyâ-na-n<sup>645</sup> tohwalápkakin<sup>646</sup> o-mâ-t*  
 So if you go out in the forest, if you cross a path that Ehosa has made,

ēkvvnv kerrēsko hahket estehoset estesumkēs.  
*i-kanán killí-sko- háhkit<sup>647</sup> istiho-sít istisomkí-s*  
 you will get lost not remembering the land.

Ēkvvnv kērrusvkēt omvtēto estomis, eto tis cvto tis omvlkvv  
*i-kaná kí-<sup>n</sup>losáki-t o-matí-to<sup>648</sup> istô-meys itóteys catóteys omáلكat*  
 Even if you know the land really well, the trees and rocks all

mvrahkv hakvkehpen estvmin ayvkat kerrēskot  
*maláhka ha-kakíhpín<sup>649</sup> ístamēyn a-yakâ-t killí-skot*  
 become different, and it could be you don’t know where you are going

estvmi fvccvn atvkateu kerrēsko tayē hakēt omēs, mahokvnts.

*istamēy fáccan á-taka-tíw killí-sko-tâ-yi<sup>650</sup> ha-kí-t ô-mi-s má-ho-kánc*

or which way you came, it was said.

Este-Lopocke.<sup>651</sup> Este-lopocke tvhopkvkusēt omaket esten sahkopanet

*istilopócki<sup>i</sup> istilopócki tahopkakósi-t omá-kit istin sáhkopa-nít*

The Little People. The little people are very agile and play tricks on people,

hacohakē omēn hayet, ēyvpayet esfullēt omēs.

*ha-cohá-ki- ó-mi-n há-yit<sup>652</sup> i-yapâ-yit ísfollí-t ô-mi-s*

drive them insane, and take a person with them wherever they go.

Ēkvnv vretv holwahokē hēran vyēcicet min vrēcicakēt omēs.

*i-kaná alíta holwa-hokí- hí-<sup>n</sup>la-n ayi-céycit<sup>653</sup> mēyn ali-céyca-kí-t ô-mi-s*

They send [people] to the rough part of the country and let them wander around there.

Momen este sulkēt onvyakvtēt omēs.

*mo-mín ísti sólki-t onáya-katí-t ô-mi-s*

Many people have told about this.

Este-lopocke vpakē arvtē nerē tis ēyvpayet esfullen,

*istilopócki apâ-ki<sup>654</sup> a-latí- nilí-teys i-yapâ-yit ísfollín*

They were taken by little people; even at night they take them around,

hvyatken netta tat cvto-rakko vlkan ēhkēn licaken,

*haya-tkín nittá-ta-t catolákko álka-n í-hki-n leycá-kin*

and when it's daylight, they keep them hidden among the rocks.

yafken este-lopocke em vpoketv kerkvkēn ocvkēt ont,

*ya-fkín istilopócki imapo-kitá kilkaki-n o-cakí-t ónt*

The little people have special places where they live, and during the evening,

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<sup>i</sup> Can't finish to tell it, there's so much to tell. About 9 or 10 years ago a little girl got lost. Looked for it many days, found it in a branch in some limbs. *istilopócki* caused this.

When Indians have twins, the second born (last one, says Bell) is known as *faccasíko*. No way of referring to the first one. Last-born is supposed to be different from other people, a kind of prophet. Get to be that way by themselves — they're that way when they're born. Some people are afraid of them when they're little children and some people love to play with them. *fácciko* 'not true', *faccakíko* (pl.)

etencukopericat, ēyvpayet esfullet  
*itincokópileyā·t<sup>655</sup> i·yapā·yit isfollít*

they visit one another. They take the person wherever they go and tell him,

“Accvkē tis vpojetsken omvkēts” kicet, ēnakayepuecēt omakēs.  
*a·ccakí·teys apô·yíckin omáki·c keycít i·na·ká·yipoycí·t<sup>656</sup> omá·ki·s*  
 “Set your clothes aside,” and strip him naked.

Eto cvpevkētis vcemēcat “Vcemkvs” kihcet, vcemecicakēs.  
*itó capcakí·teys acími·cā·t acímkas<sup>657</sup> kényhcit acimicéyca·kí·s*  
 They climb tall trees and tell him, “Climb!” and [so] force him to climb.

Este mv vcak·ayvtē rvlvkekot vnrwvvn elēpat sasvtēt omēs.  
*isti ma acákka·yati· ’lalakíkot ânlawán ili·pâ·t sa·satí·t ô·mi·s*  
 Some of the people who went with them and didn’t return died in the forest.

Este hvmket onayvtēs.  
*isti hámkít ona·yati·s*  
 One man told [the following].

Este-lopocke vnsomecēpen vntylkuset likit,  
*istilopócki ansomíci·pín<sup>658</sup> antá<sup>n</sup>kosit léykeyt*  
 The little people had disappeared, and I was sitting there all by myself.

cvhoporrēnet omis ēkvvn kērrvyē sekot omēpen fullet omeyētvnken,  
*cahopóllí·nít o·mēys<sup>659</sup> i·kaná kī·<sup>n</sup>łayi· síko·t omi·pín follít o·miyí·tanjín*  
 I was still in my right mind, but we went out, and I didn’t even recognize the land.

“Yefulketv ceyacēt oma?” maket vm pohaken likit,  
*’yifolkítá ciya·cí·t ô·ma·<sup>660</sup> ma·kít ámpoha·kín léykeyt*  
 I was sitting there, and they asked me, “Would you like to go back home?”

cvhoporrēnet omat ēkvvn kērrvyē sekot omēpan okaken,  
*cahopóllí·nít o·mâ·t<sup>661</sup> i·kaná kī·<sup>n</sup>łayi· síko·t omí·pa·n oka·kín*  
 I was in my right mind, but I didn’t know the land when they asked me.

“Fulkvyē tis, estvmin atvyvtē kerrēpvvyē sekot on os” kicin,  
*folkayí·teys istamēyn a·tayáti· killí·<sup>n</sup>payi· síkot ó·n ó·<sup>n</sup>s keycéyn*  
 “I would go back, but I do not know which direction I came from,” I said.



“Mon omat ēkvnv kērhoyusan hopohyēn,  
*mo-n o-mâ-t i-kaná kī-<sup>n</sup>lho-yosa-n hopóhyi-n*

“Then we will look for someone who knows a little about the land,

mvt cenhorkasen fulkepvccvs” cvkicaken, arit omvyat  
*mat cinholká·sin folkipáccas cakáyca·kín a-léyt o-mayâ-t*  
 and he may go back as your companion,” they told me. As I went about,

cvhoporrenēpet omat, cvnokkusēt ont cvle tis psvtkusēt  
*cahopollinî·pit o-mâ-t<sup>662</sup> canókkosi-t<sup>663</sup> ônt calíteys pasátkosi-t*  
 I was of sound mind, but I was very sick, my feet were numb,

yvkvpkv vçomē sekot cvsumket omvtētāt, cvcvfēknusē cvhakēpet oman,  
*yakápka acō-<sup>n</sup>mi· síko-t casomkít o-matí-ta-t cacafī-<sup>n</sup>knosi· caha·kí-pit o-mâ-n*  
 and not being able to walk, I got lost. As I began to feel better,

“Cem estonkot yvkapet roretskē tayēt oma?” cvkicaken,  
*cimistóŋkot yaka·pít 'lolícki· tâ-yi-t ô-ma-<sup>664</sup> cakéyca·kín*  
 they asked me, “Do you think you can walk and get there all right?”

“Naket vm estomē sekot onkv, rorēpvvyēs” kicin,  
*nâ-kit amistó-mi· síkot oŋká lóli·payi-s keycéyn*  
 “There is nothing wrong with me, so I can get there,” I said.

“Mon omat, vyepvccvs. Cenhorkasv ēkvnv kērhoyusat cenheckuecēkv,  
*mô-n o-mâ-t ayipáccas cinholká·sa i-kaná kī-<sup>n</sup>lho-yosa-t cinhickôyyci-ka*  
 “Well then, you may go. We have found you a companion who knows a little about the land,

vlaken omat vçak-vyepvccvs” cvkihçet sumecephen likin,  
*ala·kín o-mâ-t acakkay[i]páccas cakéyhçit somicîhpín lēykeyn*  
 so when he comes you may go with him,” they said and disappeared leaving me sitting

wotkot vlaket okat,  
*wó-tkot alâ·kít<sup>665</sup> o-kâ-t*  
 there. A raccoon came and said,

“Cent cem vretvn vyetv ceyacēt oma? maken,  
*cint cimalitán ayíta ciyá-ci-t ô-ma-<sup>666</sup> ma·kín*  
 “You’re the one who wants to return where you came from?”

“Ēhē vnet vyetv vyacēt os” kihcin,  
*ī<sup>n</sup>hī<sup>n</sup> anít ayíta cayá·ci·t ô<sup>n</sup>s<sup>667</sup> kéyhceyn*  
 “Yes, it’s me who wants to go,” I said.

“Mon omat, ayvyan vcvcak-ayetskvten, ēkvnv kērusetskan ercewikarēs” mahket,  
*mó·n o·mâ·t a·yayâ·n acacakkă<sup>n</sup>yickatin i·kaná kī<sup>n</sup>losicka·n ilciwéyká·li·s máhkit*  
 “Well then, I’ll go and you keep following me, and I will take you to a place you recognize

vnhomvhiten vhojet omeyan, pvnofv ocen omat min akhvtapket  
*anhomahēytin aho·yít o·miyâ·n panó·fa o·cín o·mâ·t<sup>668</sup> mēyn akhatâ·pkít*  
 and leave you,” he said. He led me, and as we were going, he went into a steep ravine

a-ak-ayvntot kvnhvlwe onvpv entvpēksen omat,  
*a·ʔakkă<sup>n</sup>yántot kanhálwi onápa íntapi·ksín o·mâ·t*  
 and kept going on a rise until it evened out,

omvlkucvn koponhkōyuset vnhomahten, pvne-yoksvn rorat min akhvtvpiket  
*omalkocán<sup>669</sup> koponhkō<sup>n</sup>yosit anhomâ·htin paniyóksan lo·lâ·t mēyn akhatapēykit*  
 leading me all hunched over. When he got to the end of the ravine

efekkomvt ak-vrepen vhojēn hvce rakkē rohcakhētis pvnofv omēpen omat  
*ifikkō·mat<sup>670</sup> ákkali·pín ahō<sup>n</sup>yi·n hácci lákki·lohčákhi·teys panó·fa omî·pín o·mâ·t*  
 he went around in it [?], and we continued on. A great river met the ravine,

aye monket aktaskvntot omiyet tikvntot,  
*ā<sup>n</sup>yi mōḡkít aktá·skantót<sup>671</sup> omayyít teykántot*  
 and he kept going, jumped in, and swam across.

hvccen empicēcet ayat pvnofv yohcakhan rorat  
*háccin impéyci·cít â·ya·t panó·fa yohčákha·n lo·lâ·t*  
 He went along the edge of the river reaching the place where the ravine met it,

mvn empicēcet aret pvne-yoksvn respoyen, rvne onvpv tat ēkvnv entvpēksen omat  
*man impéyci·cít a·lít paniyóksan líspo·yín laní onápata·t i·kaná íntapi·ksín o·mâ·t*  
 hugging the edge until the ravine ended. And he went on top of a mound until it leveled out,

em omvlkvt koponhkōyuset vwvlapket,  
*imomálkat<sup>672</sup> koponhkō<sup>n</sup>yosit awála·pkít*  
 and with every ounce of strength he crossed all hunched over.

ēkvnv momvkē vlkēn ayen welaket omeyvnkan  
*i-kaná mo-makí-álki-n a-yín wilā-<sup>n</sup>ki-t o-miyánka-n*  
 Any direction we took the land was all alike,

akhvsē likēn rakhvtvphoken  
*akhasí léyki-n lakhataphô-kin*  
 and we went down and came to a place where there was a big lake.

“Sakcon ak-assēpvktēt vhoynkvrēs” maket ont,  
*sákcon akká-ssi-pakáti-t<sup>673</sup> ahóyakáli-s<sup>674</sup> ma-kít ónt*  
 “Let’s chase after some crawfish and then we’ll go on,” he said.

“Esti tąt a-ak-esēpat a-ak-esekan nvfketvt omvrēs” maken,  
*istéytá-<sup>n</sup>t akkísi-pá-t<sup>675</sup> akkísíka-n<sup>676</sup> nafkitát omáli-s ma-kín*  
 “Whoever catches a crawfish may hit the one who didn’t catch one,” he said.

“Momepekvs” kihcin,  
*mo-mipikas kéyhceyn*  
 “So be it,” I said.

sakco tis hecvko monken a-ak-esehpet cvnvfiken,  
*sákcoteys hicáko- mōhkin akkíshpit<sup>677</sup> canafêykin*  
 and before I had even seen a crawfish he caught one and hit me.

vhoyēn hvttvm akhasē tat liken akhvtvphoket omēn,  
*aho-yí-n hatâm akhasí-ta-t<sup>1</sup> léykin akhatápho-kít o-mí-n*  
 We kept going and came to a big lake and both got in.

“Hvtvm sakco a-ak-esepvkvvrēs” maken,  
*hatâm sákco akka-ssipákáli-s<sup>678</sup> ma-kín*  
 “Again we will catch crawfish,” he said.

“Henka” kicin, ak-vhoyēn rakhueren vneu akhuerin  
*hínka-<sup>^</sup> keycéyn ákkaho-yí-n lakhôylin aníw akhôylyen*  
 “Okay,” I said. We were going and he stopped and stood and I also stopped and stood:

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<sup>i</sup> Or: *akhasí*.

“Tokvs” mahket kvskvvnv ue-ofvn akmvyattuecat ak-esehpet,  
*tókas máhkit kaskanán oyʔó-fan akmaya-ttôyca-t akkisihpit*  
 “Now,” he said, and swinging his left paw in the water, he caught one

cvnvfiken vhoeyat, hofonekvnton akhvsē liken omat,  
*canafêykin aho-yiyâ-t hofonikánton<sup>679</sup> akhasí-leykín<sup>680</sup> o-mâ-t*  
 and hit me, and as we went on, before long there was a big lake,

sakco assetvn maket senhomvhakēsko tayēt omen, welākēt omeyvnan  
*sákco a-ssitán ma-kít sinhomaha-kí-sko<sup>681</sup> tâ-yi-t ô-min wilâ-ki-t o-miyánka-n*  
 and I couldn’t surpass him in chasing crawfish. As we continued on

ēkvnv tat kērrusiyēn rorhoyēt vhoyet omeyisan,  
*i-kanáta-t kí-<sup>n</sup>hoséyiyi-n tolhó-yi-t aho-yít o-miyéysa-n*  
 we came to a part of the country that I recognized, and as we kept going,

akhvsuce çotkusēt liken rorhoyēn,  
*akhasóci cō-<sup>n</sup>tkosi-t lēykin tolhó-yi-n*  
 we came to a small lake,

“Yvn hvttvm sakco ak-assepvkēts” maken,  
*yan hatâm sákco akka-ssipáki-c ma-kín*  
 and he said, “Let’s chase crawfish here again,”

“Henka” kicin, ue-vfopken aksehohkēn  
*hiŋka-<sup>^</sup>keycéyn oyʔafó-pkin aksihóhki-n*  
 and I told him, “Okay.” The two of us stood by the edge of the water,

“Tokvs!” mahken, eto-hvrpet ue-vfopkusan akwakken ak-ēsvyat  
*tó-kas<sup>i</sup> máhkin itohálpit oyʔafó-pkosa-n akwâ-kkin akkî-saya-t*  
 and he said, “Now!” I had picked up a piece of tree bark laying at the edge of the water

sakco vpikēn sak-ehsit,  
*sákco apáyki-n sakkíhseyt*  
 and it had a crawfish in it, and I caught it.

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<sup>i</sup> There is a *tókas*.

“Vntawvt sakco tat esēpis” kicin,  
*antā-wat sákota-t isî-peys keycéyn*  
 “I’m the first one to catch a crawfish,” I told him.

“Momēcēpet okētskes” maken,  
*moni-cî-pit<sup>682</sup> okíckis<sup>683</sup> ma-kín*  
 “You are,” he said.

“Cenvfkvranyat tvlket omēto” kicin,  
*cináfkala-nayâ-t tâlkit o-mi-to keycéyn*  
 “I will have to hit you,” I said.

“Mvt omēs ca” mahken,  
*mato-mi-sca-^ máhkin*  
 “It’s a deal,” he said.

“Vm ēfuliketsken ceran cennvfkvrans” kihein,  
*ami-folēykickin citá-n cinnáfkala-néys kēyhceyn*  
 “You turn around and I’ll hit you on the back,” I said,

vm ēfulken ekv-topvrn ennvfikit sak-vvihkit,  
*ami-folkín ikatopálan innafēykeyt sakkawéyhkeyt*  
 and with his back to me, I hit him on the back of the head; he fell over,

enlētkyvnts makēt este hvmket onayvtēs mahokvnts.  
*inlî-tkayánc<sup>684</sup> ma-kí-t isti hámkít ona-yatí-s má-ho-kánc.*  
 and I took off. One man told [this], it was said.

### About the Little People (Este-Lopocke Ohhonvkv)<sup>i</sup>

J. Hill (XXII:75–85)

Este-cate vculvke okat, este-lopockucet fullēt omēs, eto-lanofvn.  
*isticá-ti acolakí o-kâ-t istilopockocít follí-t ô-mi-s itola-nó-fan*  
 The old Indians said that there were little people in the green trees.

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<sup>i</sup> Title: *istilopócki ohhonáka*.