

The Origin of Corn (Vce hēckvtē oh-onvkv)⁴²

Told by J. Hill (II:157-185)

Corrected, III:123-145

This version based on III:123-145

Hokṭalusēt omēs.
hoktā·ⁿlosi·t ô·mi·s
A very old woman there was (once upon a time).
There once was a very old woman.

Hoktvke hokkolet welaket omen
hoktakí hokkô·lit wilâ·kit o·mín
women two they 2 going about were
Two women were going about

hoktvlusēt mv hoktvke vhoyat
hoktalósi·t ma hoktakí ahô·ya·t
the old woman those women (where) they 2 had gone
and an old woman followed the tracks

elehvpo ocaken mvn vcakkayvtēs.
ilihapó· o·câ·kin man acákka·yatí·s
their tracks she saw (had?) those (tracks) she followed
where the women had gone.

Momen catvt eto-essen vcvnkēt esliken eshēcvtēs.
mo·mín cá·tat itoʔissin acánki·t islēykin íshi·catí·s
Then blood tree-leaf holding (liquid contents) lying she found
Then she found a leaf lying with blood in it.

Likvtēt ʔsvyēpet totkv tempen ʔstaklievtēs.
leykatí·t ʔsayî·pit tó·tka tímpin stákleycatí·s
that which lay she took it home fire near she placed it down
She took that which lay there home and set it down near the fire.

Hofonē haken hēcan
hofóni· hâ·kin hi·câ·n
some time later when it got to be when she looked at it
After a while, when she looked at it,

⁴¹ Tobacco was also used for medicine, e.g., for toothache, but H. will write this out later as it is quite long. (III:120)

⁴² Title: ací hi·ckatí· ohhonáka 'story of the origin of corn'

cēpvnusēt hocacket mv catvn akhocacket omen hēcvtēs.
ci·panósi·t hocâ·ckit ma cá·tan akhocâ·ckit o·mín hi·catí·s
a little boy had been created that blood created from he was she saw
she saw a little boy had been created, created from the blood.

Momen mv hoktalat vfastet mv cēpvnusat vculicvtēs.
mo·mín ma hoktâ·la·t afa·stít ma ci·panósa·t acóleycatí·s
Then that old woman caring for him that little boy she raised him.
Then the old woman cared for him and raised the little boy.

Momen mv hoktalat eccvkotaksen enhahyet
mo·mín ma hoktâ·la·t iccakotáksin inháhyit
Then that old woman a bow she made for him
Then the old woman made a bow for him,

reu enhayvtēs.
líw ínha·yatí·s
an arrow, too she made for him
and she made an arrow, too.

Mont “Fayvs” kicen arē hakvtēs.
mónt fá·yas keycín a·hí· ha·katí·s
Then Go hunting! she told him and going around he got to be
“Go hunting!” she told him, and he began to go around.

“Fayat naket ele hokkolicēt aren hehcis.
fa·yâ·t nâ·kit ilí hokkoléyci·t⁴³ a·hín hihceys
hunting something two-footed going about I saw
“When hunting, I saw something two-footed going about.

cvpakkēt aret omen encvpenkvlēt rahtis” kicen
capákki·t a·hít o·mín incapinkalí·t láhteys keycín
angry, vicious going about it was becoming frightened I returned he said
It was vicious, and I was frightened of it and returned,” he said,

Penwvt omēs. Mv oman elēhocen papkvnts.
pínwat o·mí·s ma ô·ma·n ilí·ho·cín pa·pakánc
a turkey it was (anything) like that is usually killed and eaten
“It was a turkey. [Things] like that are killed and eaten.

Hvtvm hēcetskat elēcetskvrēs” kicvtēs.
hatâm hi·cícka·t ilí·cíckáfi·s⁴⁴ keycatí·s
another one when you see it you shall kill it she told him
When you see another one, you shall kill it,” she told him.

⁴³ Or: ilí hokkolí·t.

⁴⁴ Or: ilí·cáccas.

Momen hvtvm ayat aren hehcet elēcvtēs.
mo·mín hatâm â·ya·t a·lín híhcit ili·catí·s
Then once more he went off going about he saw it and killed it
Then when he went off again, he saw it going about and killed it.

“Mvt omēton okvyvnkekv.
mat ô·mi·ton o·kayáŋkika
it was that kind (that) I referred to
“That’s the kind I meant.

Penwvt omes” kihcet ennoricen hompakvtēs.
pínwat ô·mis kéyhcit innołēycin hómpa·katí·s
turkey it is she said cooked it for him and they ate
It is a turkey,” she said, and cooked it for them, and they ate.

Mont nake rem ētv punvttv
mónt nâ·ki ’límí·ta ponátta
Then something different, else game
Then he killed different kinds of game,

hompētv herakat pvsaten hompaket kakvtēs.
hompitá hiłá·ka·t pasa·tín hómpa·kít ka·katí·s
to eat, food good kill and eat they 2 lived
good food, and they would eat it.

Mv cēpanat mv hoktalan “Cvpuse” kicē hakvtēs.
ma ci·pâ·na·t ma hoktâ·la·n capósi keycí· ha·katí·s
That boy that old woman my grandmother calling her he started
The boy started calling the old woman Grandmother.

Mont fakvn ayof,
mónt fá·kan a·yô·f
Then hunting when he was off
While he was off hunting,

mv hoktalat taklike, afke tis punvttv elēcat
ma hoktâ·la·t takléyki á·fkiteys ponátta ili·câ·t
that old woman bread mush, besides game which he killed
the old woman would cook bread and mush, too, and the game he had killed,

noricat opuswuce hayat
nołeycâ·t oposwocí ha·yâ·t
she cooked soup she made
and when she made soup,

vce aktehkēn ennoricen
ací aktihki-n ínnoleycín
corn in it she cooked for him
she cooked it for him with corn in it,

hompetv heremāhēn hompēt arvtēs.
hompitá hiimāⁿhi-n hompí-t a·látí·s
food very good eating he was about
and he ate delicious food.

Mv cēpanat vce monkat nake rem ētv estomis taklike hayvkē tayat
ma ci·pā·na·t aci mójka·t nā·ki ’limí·ta istō·meys takléyki há·yaki· tâ·ya·t
That boy corn or something else bread
That boy [noticed that] corn or whatever else, any possible bread,

nake sekot omēpan hompetv herāken mv hoktalat noricen
nā·kit síko·t omí·pa·n hompitá hiāⁿkin ma hoktā·la·t noleycín
nothing else food good that old woman cooked
when there was nothing, the old woman cooked delicious food,

“Estvn naket enhēcken momēcet ɔhə?” komēt
ístan nā·kit ínhi·ckín momí·cít óⁿha·(n)´⁴⁵ kó·mi·t
where else something she could find did how he wondered
“Where is she finding these things?” he wondered

kerretvn eyacvtēs.
kihitán iya·catí·s
to know he wanted
and wanted to know.

Mv cēpanat “Fakvn ayis” kihcet ayat
ma ci·pā·na·t “fá·kan a·yéys kéyhcit â·ya·t
That boy hunting I am going he told her and went off
The boy told her “I’m going hunting” and when he went,

vrvnakat erorat fekhoniyet likvtēs.
alanā·ka·t ilo·lâ·t fikhonēyyit leykatí·s
out of sight when he got he stopped and sat down.
when he got out of sight, he stopped and sat down.

⁴⁵ óⁿha·´ = o·mi·ti·^.

“Naken estomen omat hehcac” komēt
 nâ·kin isto·mín o·mâ·t híhcac kó·mi·t⁴⁶
 what I’ll see he thought
 “I’ll see what it is,” he thought,

epuse tat cepanat hecekon vyopket afke tat hayvranet aren
 ipósita·t ci·pâ·na·t hicíkon ayo·pkít á·fkita·t há·yała·nít a·lín
 his grandmother the boy not seeing [crept up] mush about to make she was around
 Without the grandmother seeing the boy, he crept up as she was about to make mush,

cēpanat hēcet alikvtēs.
 ci·pâ·na·t hí·cit á·leykatí·s
 the boy watching he sat out.
 and the boy sat there watching.

Totkv tat tehcet vrkvswn takhuerihcet
 tó·tkata·t tíhcit ałkáswan takhoyléyhcit
 the fire she kindled a jar she placed
 She kindled the fire and set a crock on it,

uewv vcahnnet em etetahket omet
 óywa acáhnit imititáhkit o·mít
 water she poured it and made everything ready [did]
 she poured water in it and got everything ready,

elehackowv lekhowēt vhvkvvt mv hoktalat omvtēs.
 iliha·ckowá likhowí·t ahámkat⁴⁷ ma hoktâ·la·t ô·mati·s
 her shins, lower legs sore all over that old woman it was
 and the old lady had sores all over her shins.

Momet uewv morēcē estaklikan elehackowvn erohwiyet
 mo·mít óywa mó·hí·cí· istakléyka·n iliha·ckowán iłohwēyyit
 Then water boiling she put down (?) her shins held over it
 Then she held her shins out over the boiling water

poroyet mv uewvn a aktosayet omen
 poło·yít ma óywan a·áktosa·yít o·mín
 rubbed them that water she dusted them off into did
 and rubbed them, dropping them off into the water,

mvn hehcet cēpanat vyēpvtēs.
 man híhcit ci·pâ·na·t ayi·patí·s
 that when he saw the boy went away.
 and the boy saw that and went away.

⁴⁶ Or: hí·cá·hí·s kó·mi·t.

⁴⁷ For ahámkat, one might say alómhi·t ‘spotted’.

ʼRvlakan afke hērusē noricet
ʼlâlâ·ka·n á·fki hĩ·ⁿłosi· nołēycit
When he came back mush very fine, good she had cooked
When he came back, she had cooked very fine mush,

mv vrkvsww estaklicen ʼrvlakvtēs.
ma ałkáswa istaklēycin lála·katí·s
that jar she placed and came back
and it was in the crock when he came back.

“Hompsv” kican, cēpanat mv afke pvpetv em eyacekatēs.
hómpas keycâ·n ci·pâ·na·t ma á·fki papíta imiyá·ciká·ti·s
Eat when she said the boy that mush to eat he did not want for her
“Eat,” she said, but he boy didn’t want to eat the mush.

“Estomen hompetv vm eyaceko cehaket ọhą?” kicof,
ísto·mín hompitá amiyá·ciko· cihâ·kit ó·ⁿha·(n)´ keycô·f
Why to eat not wanting for me you have become is it? she said
“Why have you come to dislike my food?” she asked,

“Estonkot omis os” maket em vyoposken
istónkot o·mēys ó·ⁿs ma·kít imáyopo·skin
no reason I have it is he said answering her
“I have no reason,” he answered,

mv hoktalat okat
ma hoktâ·la·t o·kâ·t
that old woman spoke
and the old woman told him:

“Cvwēyet ontsken omat,
cawî·yit ónckin o·mâ·t
scorn me you do if
“If you are repulsed by me,

tohtucvlke hokkolen hayetskvrēs” kihcen
tohtocâlki hokkô·lin há·yickáli·s keyhcin
corn-cribs two you are to build she told him
you are to build two corn-cribs,”

tohtucvlke vhoke ʼtefvnvnvkusēn hokkolen hayvtēs.
tohtocâlki aháwki ʼtifananákosi·n hokkô·lin ha·yatí·s
cribs openings facing each other two he made
and he made two corn-cribs with their doors facing each other.

Poyof, “Yaḡkusos ’rvlaketskat,
 po·yô·f yă·ⁿfkoso·s lála·kicka·t
 When he had finished, Late in the evening when you return
 When he had finished, she said, “When you come back late in the evening,

mv tohtucvlke hvmken vhvoken hvsossv·fvccv vhecan
 ma tohtocâlki hámkin aháwkin haso·ssafácca ahíca·n
 those corn-cribs one the door eastward that faces
 place me on the one corn-crib

’rvcohlicvccvs” kicvtēs.
 ’ḷacohléycáccas keycatí·s
 place me on it she said
 with the door facing east.”

Momen mv kicat vcakkvyēn rohlicvtēs.
 mo·mín ma keycâ·t acakkayí·n lóhleycatí·s
 Then that having said to him [following] he put her on
 Then as she had said, he placed her on it.

“Vcvhepahket tohtuce ofvn acvwihket wakkepvccvs” kicen
 acahipáhkit tohtocí ó·fan a·cawéyhkit wakkipáccas keycín
 shoving me the crib inside of throw me in and lie down she said
 “Push me, throw me in the corn-crib, and go to bed,” she said,

hvset raklatkof, vhepahket nvtaksēn awihket
 hasít lálkla·tkô·f ahipáhkit natáksi·n a·wéyhkit
 sun when it went down shoving her backwards he threw her
 and when the sun set, he pushed her in, threw her in face-up,

cēpanat nocēpvtēs.
 ci·pâ·na·t noci·patí·s
 the boy he went to sleep
 and the boy went to sleep.

Nerē tat naket estokemahet omet
 nilí·ta·t nâ·kit isto·kimâ·hit o·mít
 during the night something unusual noise it was
 During the night there was an unusual noise,

mv tohtuce ofvn vrēpvcoke omen pohet omvtēs.
 ma tohtocí ó·fan aḷi·ⁿpacoki· ô·min po·hít o·matí·s
 that crib in something kept going about in it was he heard did
 and he heard something going around in the crib.

Hecekatēs, mv nerē tat.
hicíká·ti·s ma nií·ta·t.
He did not see it that night
He didn't see it, that night.

Momis hvyatkan hvthvyvtken
mó·meys hayâ·tka·n hathayátkin
But at daybreak in the morning
But at daybreak the next day

vcet tohtucvlke hokkolvn façadeset vtēhken
acít tohtocâlki hokkó·lan fã·ⁿcfá·kosit atî·hkin
corn cribs two completely full
the boy saw that corn filled

mv cēpanat hēcvtēs.
ma ci·pâ·na·t hi·catí·s
that boy saw.
the two corn-cribs completely.

Monkv vce tat hoktālusēt omēs, mahokvnts.
mónka acíta·t hoktã·ⁿlosi·t ô·mi·s má·ho·kác
Therefore the corn an old, old woman is That is what they say.
So corn is a very old woman, they used to say.

Mv cēpanat ēkvnv hopotēcet vhocen hontet
ma ci·pâ·na·t i·kaná hopóti·cít aho·cín hontít
the boy the ground burned it off planted (the corn) when it sprouted
The boy burned off the ground, planted it, it sprouted,

em ēttē hayet momēn vce tat hēcket omvtēs, mahokvnts.
imi·ttí· ha·yít mó·mi·n acíta·t hi·ckít o·matí·s má·ho·kác
its seed it made In that way corn originated. Thus it has been told
it set seed, and that's the way corn originated, it was told.

Vce tat hoktvlusēt onkv
acíta·t hoktalósi·t ôᅇka
The corn an old woman for (still) is
Corn is an old woman,⁴⁸

ēlesketv enhēē monkat eyacēt onkv,
i·liskitá inhĩ·ⁿli· mónka·t iyá·ci·t ôᅇka
to get vexed, surly easy to get or else likes to for she does
so she gets pouty easily, or likes to,

⁴⁸ This ending was added on later to the original version.

hericat hēren vcayēcēt herihocekon omat,
hiŕeycâ·t hĩ·nlin aca·yí·ci·t hiŕeyhocíkon o·mâ·t
when they put her away good carefully if they don't put it away if
and when they put her away, if they don't store her carefully,

momet hēren em vtothokekon omat
mo·mít hĩ·nlin imatothokíkon o·mâ·t
Then good if they don't work it good if
and if they don't work [the soil] well,

vce tat sumkēpēs, mahokvnts.
acíta·t sómki·pí·s má·ho·kác
the corn disappears they say
the corn disappears, it was told.⁴⁹

⁴⁹ I.e., it rots or spoils if not put away carefully, and it doesn't “make” if it is not cultivated.