

The Origin of Corn

Told by J. Marshall (VI:57-63)

Hoktvlēt likvtēs.
hoktalí·t leykatí·s
old woman was living
There once was an old woman.

Emosustake cēpvnvke hokkolen ocēt omvtēs.
imosostá·ki ci·panáki hokkô·lin ó·ci·t ô·matí·s
her grandchildren boys two she had did
She had two grandsons.

Momen netta omvlkvñ fayakēt omvtēs.
mo·mín, nittá· omáلكan fá·ya·kí·t ô·matí·s
Then every day they hunted did
And they hunted every day.

Momen fayetvn welvkēpof,
mo·mín fa·yítán wiláki·pô·f
Then to hunt when they 2 were around
And when they were out hunting,

hoktalat osafken hayylkēt omvtēs.
hoktâ·la·t osá·fkin ha·yälⁿki·t ô·matí·s
the old woman sofkee always made did
the old woman would always make sofkee.

Cēpvnvke tat eyacvkēt em eskakēt omvtēs.
ci·panákita·t iya·cakí·t imíska·kí·t ô·matí·s
the boys they wanted they drank it for her did
The boys liked it and would drink it for her.

Momen osafke eshayetv vce ocekot omatet hayēt ont omvtēs.
mo·mín osá·fki isha·yítá ací ó·ciko·t ô·ma·tit ha·yí·t ônt o·matí·s
Then sofkee to make with corn didn't have did(n't) made it did it was
And she made it without having the corn to make sofkee.

Momen nettv hvmken cēpvnvke hokkolat vketēcetvn komakvtēs.
mo·mín, nítta hámkin ci·panáki¹³ hokkô·la·t akiti·cítán kó·ma·katí·s
Then one day boys two to watch wanted to
Then one day the two boys wanted to investigate.

¹³ Original: ci·paní· hokkô·la·t.

Hvthvyvtke hvmken fayetvn vho-yohmet em ēhkakvtēs.
 hathayátki hámkín fa-yítán aho-yóhmit imí·hka·katí·s
 (one) morning one to hunt pretended and hid from (her)
 One morning they pretended to go hunting and hid from her.

Osafke naken eshayet omat
 osá·fki nâ·kin ísha·yít o·mâ·t
 sofkee what she making it with (if) what
 They wanted to know what she was

kerretvn komakvtēs.
 kíłłítán kó·ma·katí·s
 to know they wanted
 making the sofkee with.

Momen cēpvnvke vketēcaken, lehayv uewv vcanvtēs.
 mo·mín ci·panáki akiti·câ·kin 'lihá·ya óywa aca·natí·s
 Then boys they watched pot water she put in it
 And as the boys watched, she poured water in the big iron kettle.

Momen ēme ena-vpeswvn osafke eshayet omvtēton
 mo·mín, í·mi iná· apíswan osá·fki ísha·yít o·matí·ton
 Then herself her flesh sofkee she making it with she had been
 Then when they discovered she had been making sofkee out of her own flesh,

kerrakof, osafke em esketvn eyacvkekatēs.
 kíłła·kô·f osá·fki imiskítán (i)ya·cakíká·ti·s¹⁴
 when they found it out sofkee to drink it for (her) didn't want to
 they didn't want to drink it for her.

Em ēhkahket hoktalat osafke hayat kerrekatēs.
 imi·hkáhkít hoktâ·la·t osá·fki hâ·ya·t kíłłiká·ti·s¹⁴
 they hid from (her) the old woman sofkee that she made she won't know
 They hid from her, [so that] the old woman making sofkee would not find out.

Mont omis em esketvn yacvkekon hēcof,
 mōnt o·mēys imiskítán ya·cakíkon hi·cô·f
 but to drink for (her) not wanting when she saw it
 But when she saw that they didn't want to drink it,

mont omat kērrvtēs.
 mōnt o·mâ·t kí·łłatí·s
 that it was the way she found (that)
 she figured out why.

¹⁴ M: Haas has kíłłiká·ti·s.

Momen hoktalat okat,
mo·mín, hoktâ·la·t o·kâ·t
Then the old woman said
And the old woman said,

“Osafke naken eshayit omvyvtē mucv tat cvkerrēpet omatskes.
osá·fki nâ·kin ísha·yéyt o·mayáti· mocáta·t cakilfi·pit ô·má·ckis
sofkee what I made with I did now found me out you have
“Now you have found out what I make sofkee with.

Monkv hiyomat cukon vm akhotiyet, ’mvhetehtet,
moŋká hayyô·ma·t cokón amakhotēyyit ’mahitihcit
therefore now house shut me up in set it on fire
So shut me up in my house now, set it on fire,

vcohnokricatskvrēs.”
acohnokléycá·ckáli·s
burn down over me
and burn it down on top of me.”

Monkv cēpvnvke tat hoktalat cukon ’makhotiyet,
môŋka ci·panákita·t hoktâ·la·t cokón makhotēyyit
Therefore the boys the old woman house shut it up on her
So the boys shut the woman up in her house,

’mvhetehtet, nokricakvtēs.
’mahitihcit¹⁵ nokléyca·katí·s
set it afire they burnt it
set it on fire, and burned it down.

Momen tasahcat,
mo·mín tá·sa·hcâ·t
Then in the spring
Then in the spring,

mv cuko nokrvtē vcet orēn hervkēt hontvtēs.
ma cokó no·klatí· acít olí·n hiłáki·t hontatí·s
that house where burned corn awful very good came up
where the house had burned corn sprouted vigorously.

Mohmet vce sulkēt lokcvtēs.
móhmit ací sólki·t lo·kcatí·s
then corn plenty ripened
Then a great quantity of corn ripened.

¹⁵ Long way: imahitihcit.

Monkv este-cate tat vce tat hoktvlusēt omvtēt omēs.
 mōŋka (i)sticá·tita·t acíta·t hoktalósi·t o·matí·t ô·mi·s,
 Therefore the Indians corn the old woman had been (was)
 So [for] the Indian, corn had been an old woman,

enhvteceskv omof.
 inhaticíska ô·mo·f
 in the beginning in
 in the beginning.

Momēn vce hēckvtē em vlicēckv hiyomēt omvtēs
 mó·mi·n ací hi·ckatí· imaleycí·cka hayyó·mi·t ô·mati·s
 That's the way corn was created its beginning this way was
 The beginning of the creation of corn was like that,

makakēt omvtēt os cē.
 má·ka·kí·t o·matí·t ô·s cî·¹⁶
 that's what they said about it
 they used to tell.

¹⁶ Raiford says cî·; some say cî·.