

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

J. Hill (Haas II:157–185, corrected, III:123–145)

Hoktʌlusēt	omēs.	Hoktvke	hokkolet
<i>hoktāⁿlosi·t</i>	<i>ō·mi·s</i>	<i>hoktaki</i>	<i>hokkô·lit</i>

A very old woman there was (once upon a time). women two
There once was a very old woman. Two women

welaket	omen	hoktvlusēt	mv	hoktvke	vhoyat
<i>wilâ·kit</i>	<i>o·mín</i>	<i>hoktalósi·t</i>	<i>ma</i>	<i>hoktaki</i>	<i>ahô·ya·t</i>

they 2 going about were the old woman those women (where) they 2 had gone
were going about, and an old woman followed the tracks

elehypo	ocaken	mvn	vcakkayvtēs.
<i>ilihapó·</i>	<i>o·câ·kin</i>	<i>man</i>	<i>acákka·yati·s</i>

their tracks she saw (had?) those (tracks) she followed
where the women had gone.

Momen	catvt	eto-essen	vcvnkēt	esliken	eshēcvtēs.
<i>mo·mín</i>	<i>cá·tat</i>	<i>itoʔissin</i>	<i>acánki·t</i>	<i>isléykin</i>	<i>ishi·cati·s</i>

Then blood tree-leaf holding (liquid contents) lying she found
Then she found a leaf lying with blood in it.

Likvtēt	ʼsvyēpet	totkv	tempen	ʼstaklicvtēs.
<i>leykatí·t</i>	<i>ʼsayî·pit</i>	<i>tó·tka</i>	<i>tímpin</i>	<i>stákleycati·s</i>

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	cēpvnusēt	hocacket
<i>hofóni·</i>	<i>hâ·kin</i>	<i>hi·câ·n</i>	<i>ci·panósi·t</i>	<i>hocâ·ckit</i>

some time later when it got to be when she looked at it a little boy had been created
After a while when she looked at it, she saw a little boy

mv	catvn	akhocacket	omen	hēcvtēs.	Momen	mv	hoktalat	vfastet
<i>ma</i>	<i>cá·tan</i>	<i>akhocâ·ckit</i>	<i>o·mín</i>	<i>hi·cati·s</i>	<i>mo·mín</i>	<i>ma</i>	<i>hoktâ·la·t</i>	<i>afa·stít</i>

that blood created from he was she saw Then that old woman caring for him
had been created, created from the blood. Then the old woman cared for him

ⁱ Title: *aci hi·ckatí· ohhonáka* 'story of the origin of corn'.

mv cēpvnusat vculicvtēs. Momen mv hoktalat eccvkotaksen enhahyet
ma ci·panósa-t acóleycatí:s mo·mín ma hoktá·la-t iccakotáksin inháhyit
 that little boy she raised him. Then that old woman a bow she made for him
 and raised the little boy. Then the old woman made a bow for him,

reu enhayvtēs. Mont “Fayvs” kicen
liw’ inha·yatí:s mónt fá·yas keycín
 an arrow, too she made for him Then Go hunting! she told him
 and she made an arrow too. “Go hunting!” she told him,

arē hakvtēs. “Fayat naket ele hokkolicēt
a·lí· ha·katí:s fá·yâ·t ná·kit ilí hokkoléyci·tⁱ
 and going around he got to be hunting something two-footed
 and he began to go around. “When hunting, I saw something two-footed

aren hehcis. cvpakkēt aret omen encvpenkvlēt rahtis”
a·lín hiheys capákki·t a·lít o·mín incapinkalí·t láhteys
 going about I saw angry, vicious going about it was becoming frightened I returned
 going about. It was vicious, and I was frightened of it and returned,”

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

Hvtvm hēcetskat elēcetskvrēs” kicvtēs.
hatâm hi·cicka·t ilí·cickáti:sⁱⁱ 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.

Momen hvtvm ayat aren hehcet elēcvtēs.
mo·mín hatâm â·ya·t a·lín híhcit ilí·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.

ⁱ Or: *ilí hokkolí·t*.

ⁱⁱ Or: *ilí·cáccas*.

“Mvt omēton okvyvnekv. Penwvt omes” kihcet ennoricen hompakvtēs.
mat ô-mi-ton o-kayânkika pînwat ô-mis kýchcit innoleycín hóm̄pa-katí-s
 it was that kind (that) I referred to turkey it is she said cooked it for him and they ate
 “That’s the kind I meant. It is a turkey,” she said and cooked it for them, and they ate.

Mont naked rem ētv punvttv hompetv herakat pvsaten
mónt nâ-ki ’limí-ta ponátta hompitá hilǎ-ⁿka-t pasa-tín
 Then something different, else game to eat, food good kill
 Then he killed different kinds of game, good food,

hompaket kakvtēs. Mv cēpanat mv hoktalan “Cvpuse”
hóm̄pa-kít kâ-katí-s ma ci-pâ-na-t ma hoktâ-la-n capósi
 and eat they 2 lived That boy that old woman my grandmother
 and they would eat it. The boy started calling

kicē hakvtēs. Mont fakvn ayof, mv hoktalat
keycí ha-katí-s mónt fá-kan ayôf ma hoktâ-la-t
 calling her he started Then hunting when he was off that old woman
 the old woman “Grandmother.” While he was off hunting, the old woman

taklike, afke tis punvttv elēcat noricat opuswuce hayat
takléyki áfkiteys ponátta ili-câ-t noleycâ-t oposwoci ha-yâ-t
 bread mush, besides game which he killed she cooked soup she made
 would cook bread and mush too and the game he had killed, and when she made soup,

vce aktehkēn ennoricen hompetv heremāhēn hompēt arvtēs.
ací aktíhki-n innoleycín hompitá hilimǎ-ⁿhi-n hompít a-latí-s
 corn in it she cooked for him food very good eating he was about
 she cooked it for him with corn in it, and he ate delicious food.

Mv cēpanat vce monkat naked rem ētv estomis taklike hayvkē tayat
ma ci-pâ-na-t aci mónka-t nâ-ki ’limí-ta istô-meys takléykihá-yaki tâ-ya-t
 That boy corn or something else bread
 That boy [noticed that] when there was no corn or anything else, no possible bread,

naked sekot omēpan hompetv heraken mv hoktalat noricen
nâ-kit síko-t omî-pa-n hompitá hilǎ-ⁿkin ma hoktâ-la-t noleycín
 nothing else food good that old woman cooked
 when there was nothing at all, the old woman cooked delicious food;

“Estvn naket enhēcken momēcet q̄hə?” komēt
istan nâ·kit inhi·ckín momi·cít o·há·⁽ⁿ⁾i kó·mi·t
 where else something she could find did how he wondered
 “Where is she finding these things?” he wondered

kerretvn eyacvtēs. Mv cēpanat “Fakvn ayis” kihcet ayat
killitán iyâ·cati·s ma ci·pâ·na·t fá·kan a·yéys kýchcit â·ya·t
 to know he wanted That boy hunting I am going he told her and went off
 and wanted to know. The boy told her, “I’m going hunting,” and when he had gone

vrvnakat erorat fekhoniyet likvtēs.
alanâ·ka·t ilo·lá·t fikhonēyyit lēykati·s
 out of sight when he got he stopped and sat down.
 and gotten out of sight, he stopped and sat down.

“Naken estomen omat hehcac” komēt epuse tat cepanat hecekon
nâ·kin isto·mín o·mâ·t hihcac⁶⁸⁸ kó·mi·tⁱⁱ ipósita·t ci·pâ·na·t hicíkon
 what I’ll see he thought his grandmother the boy not seeing
 “I’ll see what it is,” he thought. Without his grandmother seeing him,

vyopket afke tat hayvrānet aren cēpanat hēcet alikvtēs.
ayo·pkít á·fkita·t há·yala·nít a·lín ci·pâ·na·t hí·cit a·lēykati·s
 [crept up] mush about to make she was around the boy watching he sat out
 the boy crept up as she was about to make mush, and the boy sat there watching.

Totkv tat tehcet vrkvswn takhuerihcet uewv vcahnet
tó·tkata·t tíhcit alkáswan takhoyléyhcit óywa acáhnit
 the fire she kindled a jar she placed water she poured it
 She kindled the fire and set a crock on it, she poured water in it

em etetahket omet elehackowv lekhowēt vhmkv
imititáhkit o·mít iliha·ckowá likhowí·t ahámkatⁱⁱⁱ
 and made everything ready [did] her shins, lower legs sore all over
 and got everything ready, and the old lady had sores

ⁱ *o·há·* = *o·mi·ti·[^]*.

ⁱⁱ Or: *hicá·ti·s kó·mi·t*.

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

mv hoktalat omvtēs. Momet uewv morēcē estaklikan
ma hoktā·la·t ô·matī·s mo·mít óywa mó·li·cí· istaklêyka·n
 that old woman it was Then water boiling she put down (?)
 all over her shins. Then she held her shins out

elehackowvn erohwiyet poroyet mv uewvn a aktosayet omen
iliha·ckowán ilohwêyyit polo·yít ma óywan a·áktosa·yít o·mín
 her shins held over it rubbed them that water she dusted them off into did
 over the boiling water and rubbed them, dropping [the sores] off into the water,

mvn hehcet cēpanat vyēpvtēs. 'Rvlakan
man híhcit ci·pâ·na·t ayi·patī·s lála·kâ·n
 that when he saw the boy went away. When he came back
 and the boy saw that and went away. When he came back,

afke hērusē noricet mv vrkvsww estaklicen 'rvlakvtēs.
á·fki hí·ⁿ·łosi· nolêycit ma alkáswa istaklêycin lála·katī·s
 mush very fine, good she had cooked that jar she placed and came back
 she had cooked very fine mush and placed it in the crock and then 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 the boy didn’t want to eat the mush.

“Estomen hompetv vm eyaceko cehaket oḥa?” kicof,
ísto·mín hompitá amiyá·ciko· cihâ·kit o·ⁿhá·(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 mv hoktalat okat
istónkot o·mêys ó·ⁿs ma·kít imáyopo·skín ma hoktā·la·t o·kâ·t
 no reason I have it is he said answering her that old woman spoke
 “I have no reason,” he answered, and the old woman told him:

“Cvwēyet ontsken omat, tohtucvlke hokkolen hayetskvrēs” kihcen
cawî·yit ónckin o·mâ·t tohtocâlki hokkô·lin há·yickáli·s kényhein
 scorn me you do if corn-cribs two you are to build she told him
 “If you are repulsed by me, you are to build two corn-cribs,”

tohtucvke vhvoke 'tefvnvnvkusēn hokkolen hayvtēs. Poyof,
tohtocâlki ahâwki 'tifananakósi·n hokkô·lin hayatí·s po·yô·f
 cribs openings facing each other two he made When he had finished,
 and he made two corn-cribs with their doors facing each other. When he had finished,

“Yâfkusos 'rvlaketskat, mv tohtucvke hvmken vhvoken
yâ·ⁿfkoso·s lála·kícka·t ma tohtocâlki hámkín ahâwkin
 Late in the evening when you return those corn-cribs one the door
 she said, “When you come back late in the evening,

hvsossv·fvccv vhēcan 'rvcohlicvccvs” kicvtēs.
haso·ssafácca ahî·ca·n⁶⁸⁹ 'laco hléycáccas keycatí·s
 eastward that faces place me on it she said
 place me on the one corn-crib with the door facing east.”

Momen mv kicat vcakkvyēn rohlicvtēs.
mo·mín ma kêyca·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.

“Vc vhepahket tohtuce ofvn acvwi hket 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, cēpanat nocēpvtēs.
hasít lálkla·tkô·f ahipáhkit natáksi·n a·wéyhkit ci·pâ·na·t noci·patí·s
 sun when it went down shoving her backwards he threw her the boy he went to sleep
 and when the sun set, he pushed her in, threw her in face-up, and the boy went to sleep.

Nerē tat naket estokemāhet omet mv tohtuce ofvn
ni lí·ta·t nâ·kit isto·kimă·ⁿhit o·mít ma tohtocí ó·fan
 during the night something unusual noise it was that crib in
 During the night there was an unusual noise,

vrēpvcokē omen pohet omvtēs. Hecekatēs,
alí·ⁿpacoki· ô·mín po·hít o·matí·s hiciká·tí·s
 something kept going about in it was he heard did He did not see it
 and he heard something going around in the crib. He didn't see it

mv nerē tat. Momis hvyatkan hvthvyvtken vceet tohtucvlke hokkolvn
ma nili·ta·t mó·meys hayá·tka·n hathayátkin acít tohtocálki hokkó·lan
 that night But at daybreak in the morning corn cribs two
 that night. But at daybreak the next day,

fáčfakuset vtēhken mv cēpanat hēcvtēs.
fā·cfá·kosit atí·hkin ma ci·pá·na·t hi·catí·s
 completely full that boy saw
 the boy saw that corn filled the two corn-cribs completely.

Monkv vce tat hoktālusēt omēs, mahokvnts.
mónka acíta·t hoktā·n·losi·t ô·mi·s má·ho·kán·c
 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·pá·na·t i·kaná hopótí·cít aho·cín hontít
 the boy the ground burned it off planted (the corn) when it sprouted
 The boy burned off the ground, planted [the corn], 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·kán·c
 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 hoktālusēt onkv, ēlesketv enhēre
acíta·t hoktā·n·losi·t⁶⁹⁰ ônka i·liskitá inhī·n·lī·
 The corn an old woman for (still) is to get vexed, surly easy to get
 Corn is an old woman,⁶⁹¹ so she gets pouty easily,

monkat eyacēt onkv, hericat hēren vcayēcēt
mónka·t iyá·ci·t ônka hileycá·t hī·n·lin aca·yí·ci·t
 or else likes to for she does when they put her away good carefully
 or likes to, and when they put her away,

herihocekon omat, momet hēren em vtothokekon omat
hileyhocikon o·mâ·t mo·mít hī·n·lin imatothokíkon o·mâ·t
 if they don't put it away if Then good if they don't work it good if
 if they don't store her carefully, and if they don't work [the soil] well,

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

Origin of the Sapiya^{ii, 692}

J. Hill (Haas II:143–147, corrected with H. III:97–105)

Honvnwv hoktē 'tepakat welaktēs. Yvhikesasen
honánwa hoktí· 'tipá·ka:t wila·katí:s yaháyⁿkisâ:sin
 a man a woman together they 2 were going about someone who kept singing
 A man and a woman were going about together. They heard someone singing and singing

pohet esten hopoyaktēs. Yvhiketvn pohakis,
pô·hit ístin hopóya·katí:s yahaykitán pohá·kéys
 they hearing a person they 2 were looking for the singing they heard but
 and looked for the singer. They heard singing

este tat hecvkekatēs. Momen fekhonnet 'mapohicet
ístita:t hícákiká·ti:s mo·mín fikhônnet má·pohaycít
 the person they did not see Then they stopped, listened,
 but didn't see anyone. Then they stopped, listened,

vfvnnalet sehokvtēs. Vtakrvt fvnøket hueret oken
afánna·kít síhó·kati:s atáklat fanóⁿ·kit hóylit o·kín
 and looked around they 2 stood an herb swaying stood singing, saying
 and stood looking around. They saw a plant standing [there], swaying back and forth,

hehcet ohtokoriket honvnwv vtakrvn lēmetvn komis,
híhcit ohtokoléykit honánwat atáklan li·mitán ko·mēys
 when they saw it they ran up to it the man the herb to pull it up he tried but
 making a noise. When they saw it, they ran up to it, but when the man tried to pull up

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

ⁱⁱ This story used to be told by Wakseholahtēmarv (*waksihola·hti·má·la*).