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ABSTRACT

Lessons used in a Hupa bilingual class during the 1986-87 academic year are compiled in this manual, which was generated cooperatively by the Hupa teachers. The lessons are arranged in a progression from easier to harder and cover vocabulary, conversations, verbs, holidays, and stories. The first two chapters present basic vocabulary terms for numbers, body parts, clothing, animals, colors, musical instruments, weather, time, and talking about one's self--family members, places, pets, favorite foods, and hobbies. Chapter 3 presents topics of conversation and includes lessons that teach correct language for children to use with elders and other ways to convey respect in Hupa culture. Chapter 4 contains lessons on Hupa verbs, most of which contain stems, pronoun and tense markers, and sometimes markers indicating types of motion or general adverbial concepts. In Chapter 5, the holidays section, metaphors in the Hupa language are applied to Anglo-American holidays. Names and greetings for each major holiday are created from Hupa verbs that describe key events or characters. The final section contains stories ranging from retellings of well-known traditional myths, such as "The Sucker and the Eel," to personal experience narratives by Hupa teachers. The manual is illustrated throughout with line drawings, and numerous student worksheets are included. (JHZ)

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 * from the original document. *

**Bilingual Emphasis Program
Center for Community Development and Education Department
Humboldt State University
Arcata, CA 95521
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1987**

Hupa Activity Book

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Hupa Activities Book

Editor's Introduction

If you are wondering what the students who take our course are learning, we are hoping that this book will answer some of your questions. The activities in this book are lessons that were used in the Hupa Bilingual class during the 1986-87 academic year. We are putting these lessons together into one book so they can be of benefit to students in the future. These activities represent differing degrees of difficulty, some are for the first year language student, and others can only be completed by the more advanced student. The book follows a progression from easier to harder, with the first chapter consisting of a review of vocabulary given in the New Hupa Spelling Book.

After the first chapter, the book contains new materials generated from the Hupa teachers. The teachers met after the public school day every week for the purpose of evaluating the success of the day's lesson, and planning the lesson for the next week. This was a cooperative task that involved all of the teachers, and it was a wonderful experience to participate in a group that was able to reach a consensus with everyone feeling that their opinion was respected.

Respect was one of our themes for the year, as some of the lessons in the Dramatic Readings chapter show. We performed several group readings during the course of the year. "Children Showing Respect" is about respect. Respect is an extremely important Hupa concept, and these lessons teach the correct language for children to use with elders, and other ways to convey respect in Hupa culture.

A major accomplishment for the year is shown in the Verbs chapter. As a result of cross-comparative analysis of Hupa and Tolowa as Athabaskan verbs, we are getting a grasp on how verbs are structured. We are learning that most verbs contain stems, pronoun and tense markers, and sometimes markers indicating types of motion or other more general adverbial concepts. We are learning that there are many ways for verbs to be put together. Tense changes, for example, can be marked in the first syllable, or in a middle syllable, or in the final syllable of a verb.

Because they are put together from smaller components, Hupa verbs can be adapted to new situations. The "Holidays" section of the book demonstrates how Hupa language can be created. Metaphors in the Hupa language are applied to Anglo-American holidays; names and greetings for each holiday are created from Hupa verbs that describe key events or characters. This section shows the flexibility and adaptability of the Hupa language and of Hupa people, who are evolving into mainstream American life, while holding on to the ancestral language.

Finally, this book contains some wonderful new stories translated by our teachers during the past year. These stories range from retellings of well known traditional myths, such as KLOHXON DOJOM (The Sucker and the Eel), to personal experience narratives by Hupa teachers Herman Sherman, Sr., and Ray Baldy. Every one of the stories tells something unique about the Hupa world view and makes its contribution to the total fabric of knowledge that Hupas have about the world.

Dr. Ruth Bennett
Editor
Bilingual Emphasis Program
Humboldt State University



Department of Education
College of Health, Educational
and Professional Studies

Dear Parents and Teachers,

We Hupa language teachers have over 30 students who are taking Hupa language at Hoopa Elementary School in Humboldt State University's Bilingual Program. We are proud of them for studying the language. They learn to listen carefully, to remember exact pronunciations, and to read and to write. In the language learning process, they are learning to respect our heritage, our elders, and to live a clean life. They learn songs sung in the sacred ceremonies, and the sacred meanings of the dances and the songs. They learn to take from nature only what they use, and to become good citizens.

We feel if the students are taught when they are young, they have a solid foundation that will last them all of their life. We have some books and we are always in the process of compiling new lessons. In order for the books and lessons to be understood, they have to be taught by good teachers. Now we have the teachers for this program, and the teachers are willing to work with the children. We urge that recognition is given to the need for this program to continue with its staff of teachers.

Sincerely,

Herman Sherman, Sr.
Marion Mooney
Roy Baldy
Calvin Carpenter
Ruth Beck

*Ruth Beck
Marion Mooney
Roy R. Baldy
Calvin Carpenter
Herman Sherman Sr.*

Hupa Unifon

Single Sound Alphabet



ate



bow



cell say



chair



dip



en



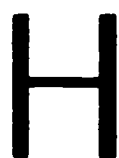
he



jaw



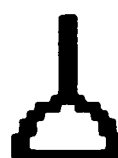
goat



hat



tit



bite



kiss



loo



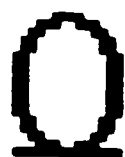
music



no



lot



old



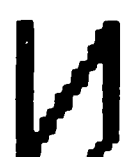
look



ot



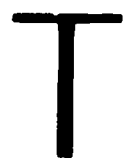
boy



king



sure



table



up



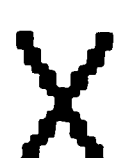
de



wig

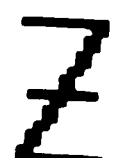


yes



khah

("gargle h")



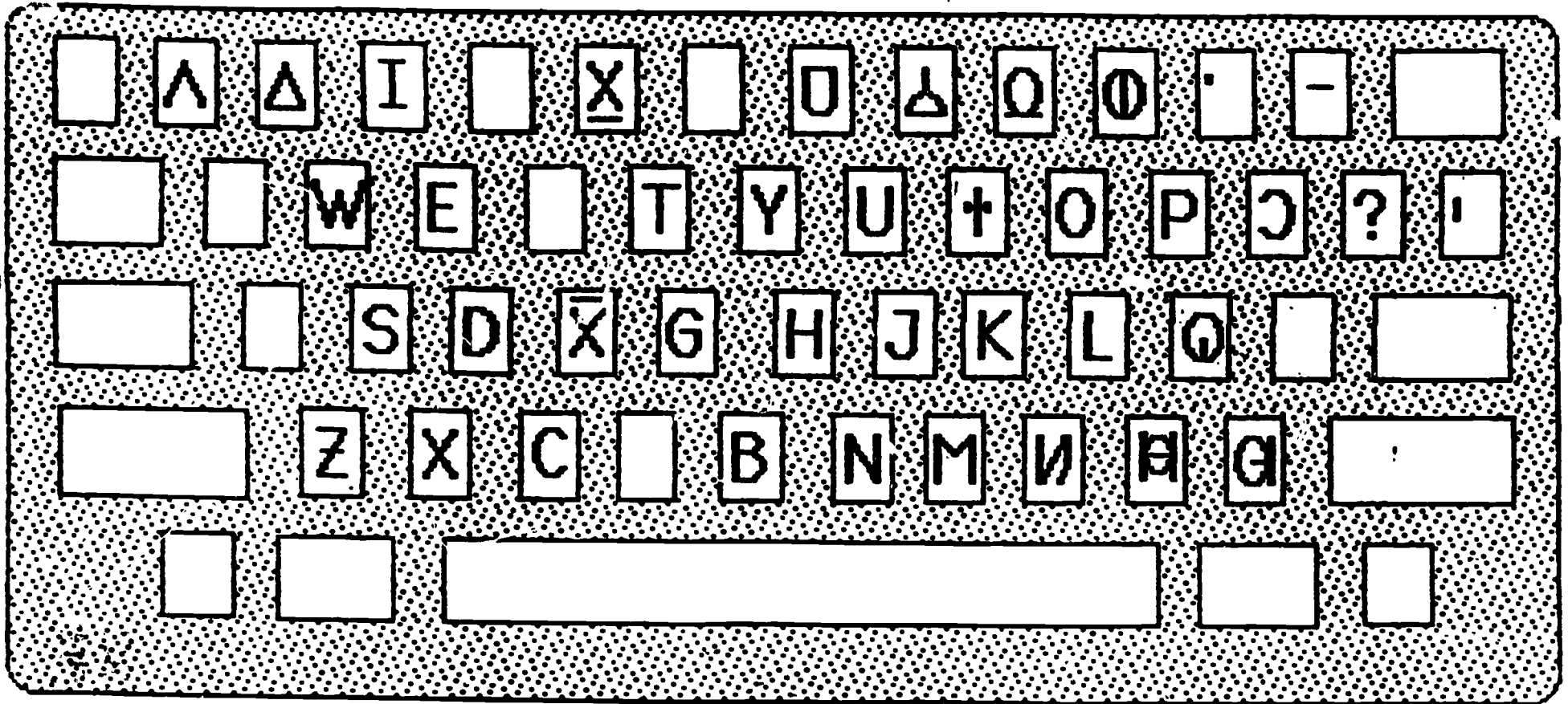
zebra



ghah

("gargle r")

HUPA UNIFON KEYBOARD





SECTION I

**TOPICS FROM NEW
DUPA SPELLING BOOK**

MOVA NUMBER

WRITE THE MOVA NUMBER ON THE BLANK LINE.

MO
one

=====

XOCTON
six

=====

MOX
two

=====

XOHKT
seven

=====

TOX
three

=====

KENEM
eight

=====

D+WK
four

=====

M+XOCTO
nine

=====

JWOLO
five

=====

M+NEUW
ten

=====

one



six



two



seven



three



eight



four



nine



five



ten



BODY PARTS

HW+CEH+KE

my brains

HWEDOΔ

my head, my hair

HW+TC+DO'

top of my head

HW+NODQTCE

my eyebrows

HW+NOTUW'

my eyelashes

HW+TC+INTO

my forehead

HW+TCOWUW

my hair

HW+KYOW

my mind

HW+CATOK

my cheek

HW+NO

my eye

HW+JOWE

my ear

HW+N+H

my face

HW+DQ

my whiskers

HW+DOC+TC

my lips

HOWETC+H

my jaw

HW+NJWOH

my nose

HW+DO

my mouth

HOWO'

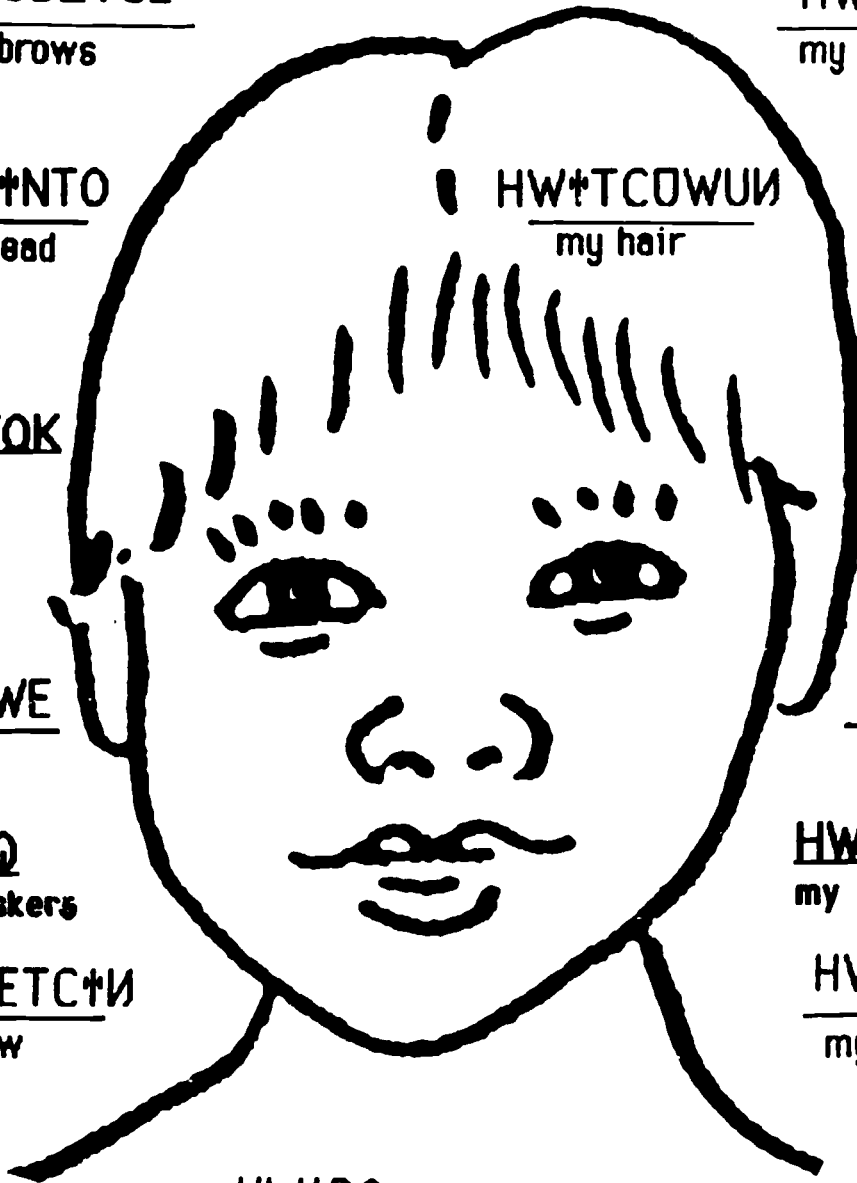
my teeth

HW+CUWAE

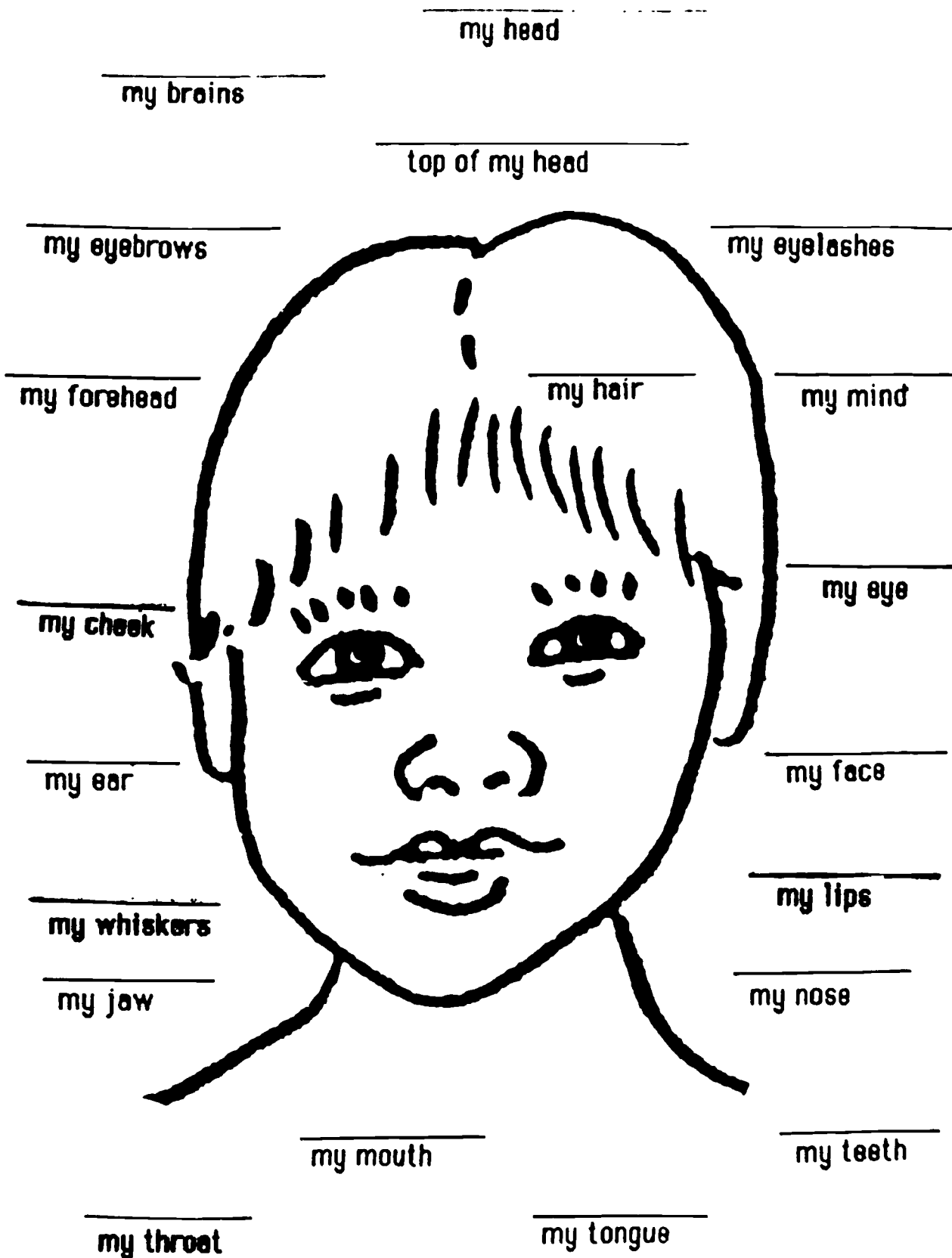
my throat

HW+COCTON

my tongue



ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.



HW†XOC

my neck

HW†XUNTUK

my shoulder

HW†JAD†U'

my chest

HW†IKENCU'ON

my heart

HW†KYANA

my arm

HW†J†TEWUL

my ribs

HW†J†J

my elbow

HW†M†T

my stomach

HW†C†T

my liver

HW†JAKE

my intestines

HW†TC†L'

my forearm

HW†IK†U

my back

HW†XE

my hip

HW†LOK†U'

my wrist

HW†LOKETC

my fingernail

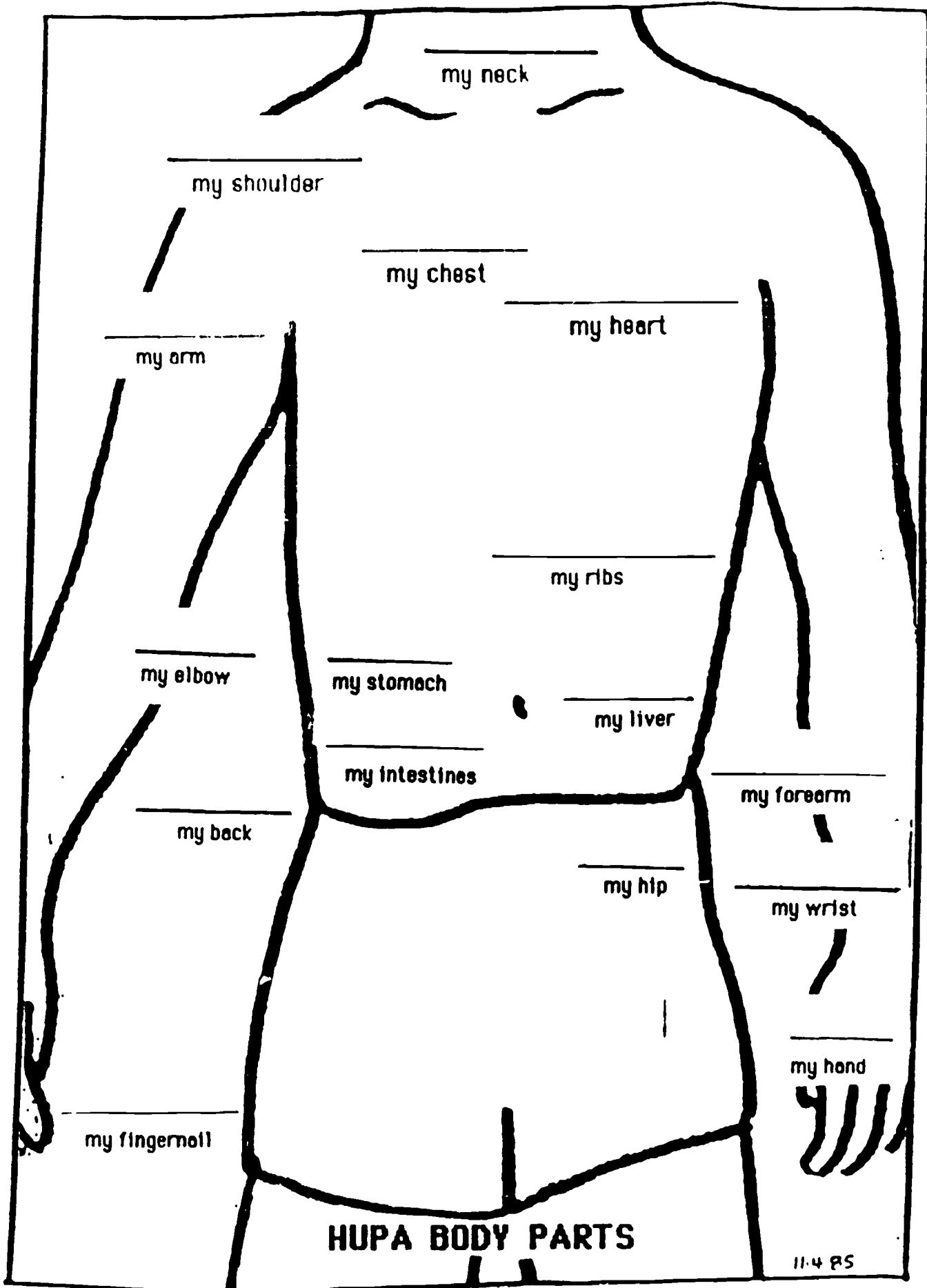
HW†LO

my hand

HUPA BODY PARTS

11-4-85

ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.



HW+LOXE
my thigh

HW+XΔ
inside of my thigh

HW+TC+NE
my leg

HW+XQT
my knee

HW+LOXE'
my calf

HW+TC+NTUKON
front of leg, shin

HW+XEJOWOL
my ankle

HW+XE
my foot

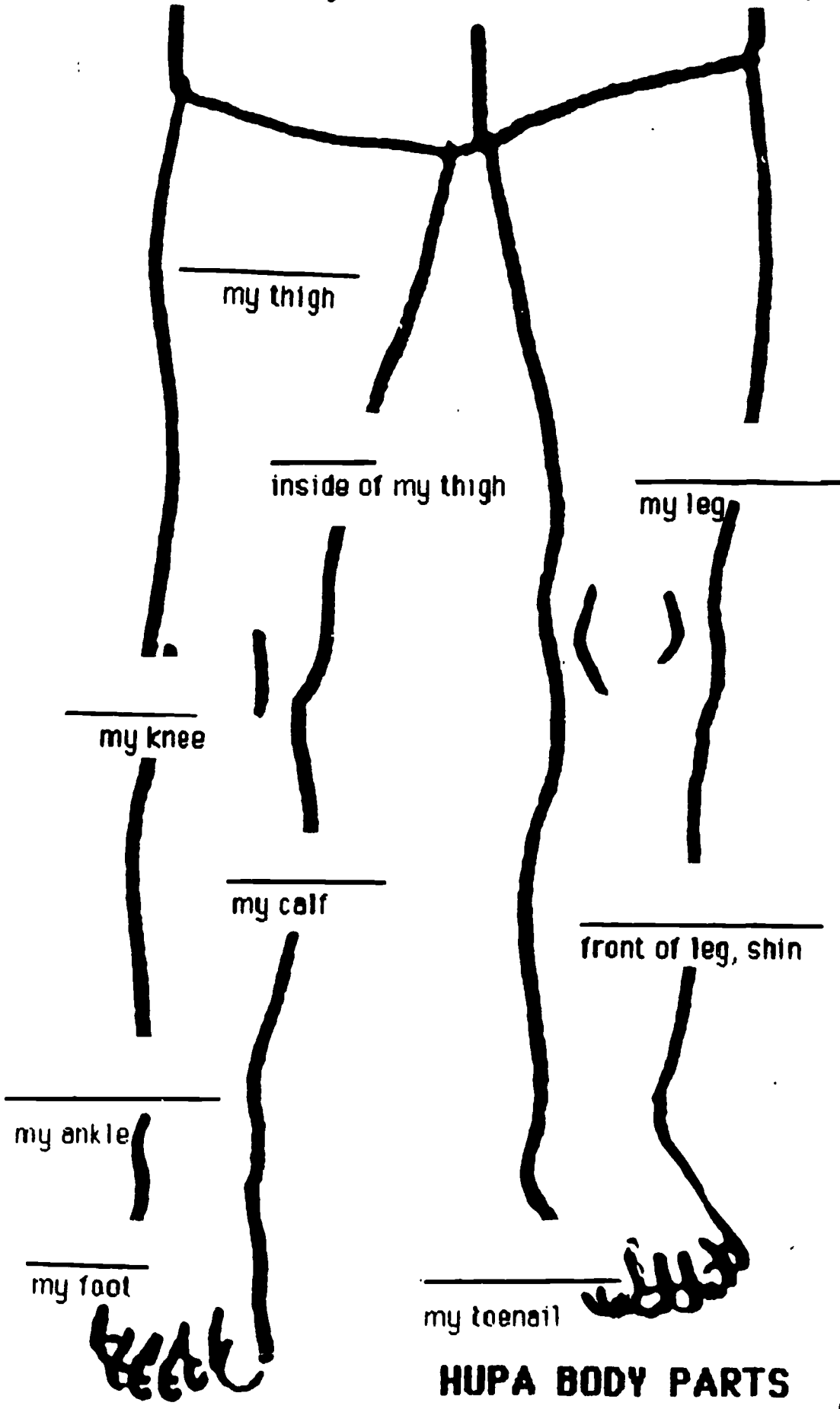
HW+XEJOWOT
my toenail



HUPA BODY PARTS

1113 85

ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.

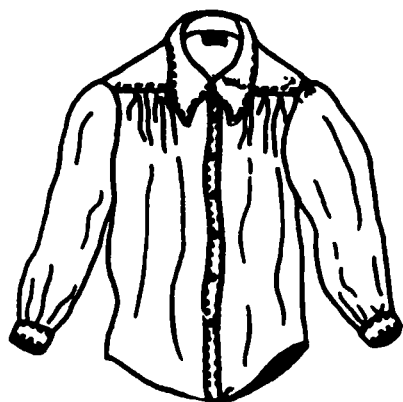


HUPA BODY PARTS

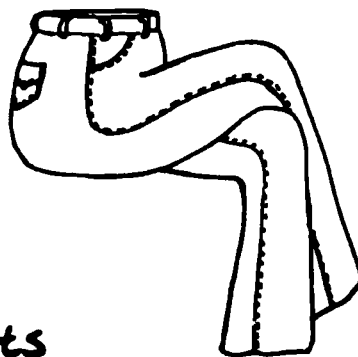
1115 85

CLOTHES

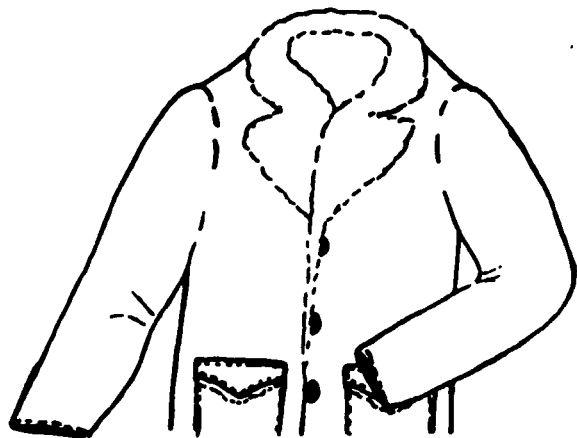
PART 1. Write the Hupa word on the blank line.



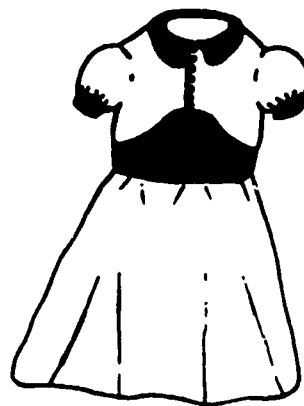
Blouse/shirt
YE-XOL-TQ



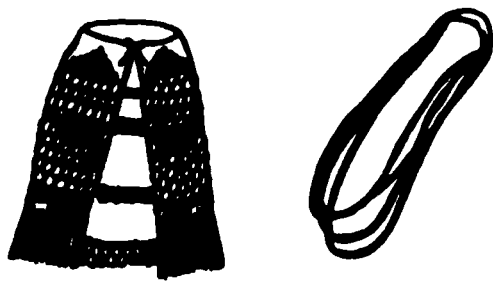
Pants
YE-K+-XOL-TQ or
MΔ-YE-K+-XOL-TQ underpants



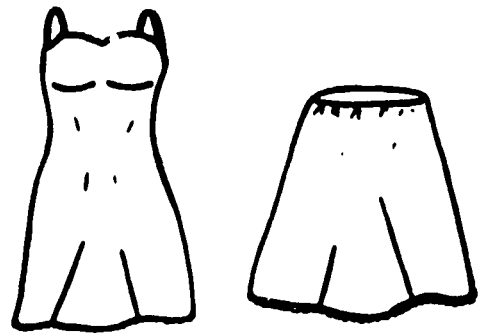
Coat
M+-X+-T-JO-JOH



Dress or skirt
KYO'



Indian Dress
XQ-J+-KYO'



Slip
MO-MEL-KYO'



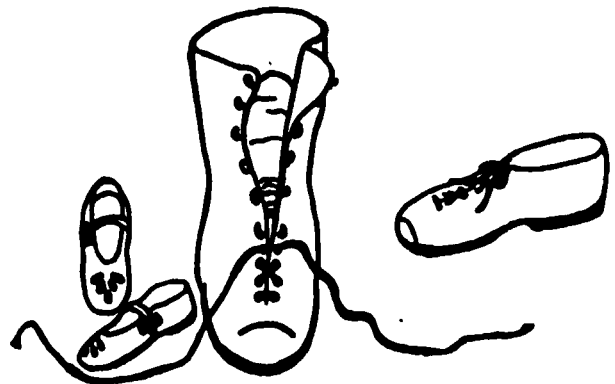
Jump Dance
Head Dress
MED-NO-C+-TON



Hat
XOC-TON



Gloves
XU-LO-YE-KOL-TQ



Shoes
YE-J+-TUL



Deerskin Dance Head Dress

KYD-WQ'

Hooks YIDOSTNTEL
sea Lion (tusks)



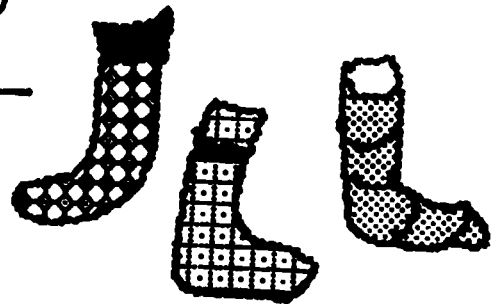
Belt
M+HXOLA



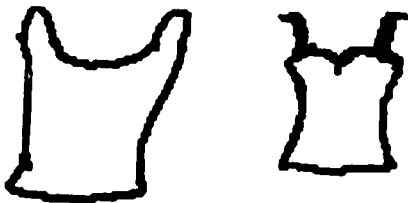
Brush Dance Head Dress

TEL-MOC-W+L-JWEN

roll made from white underbelly of deer



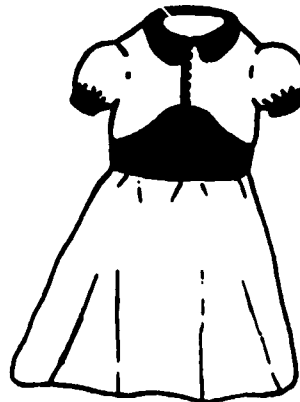
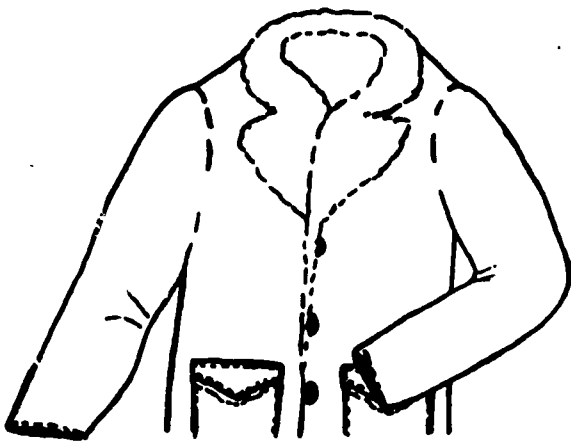
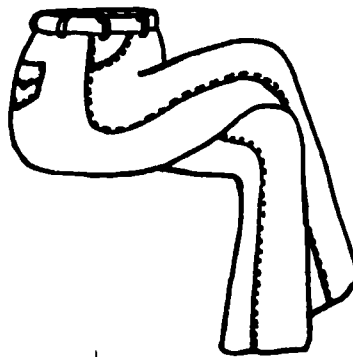
Socks
MΔ-YU-W+TUB

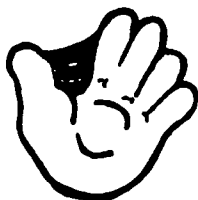
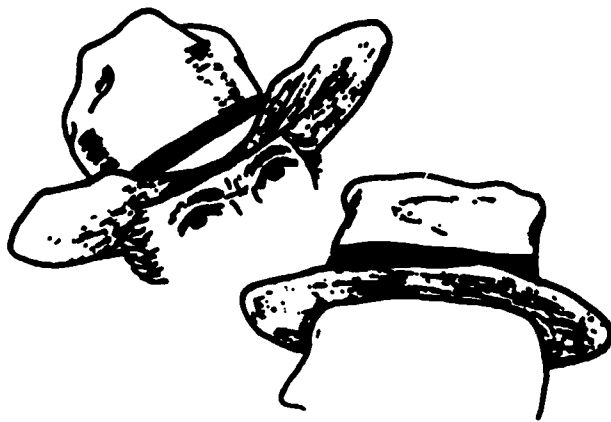
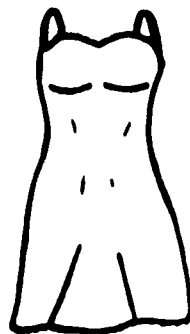
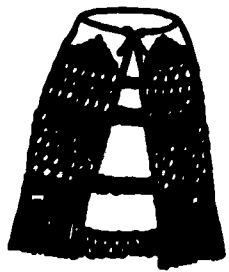


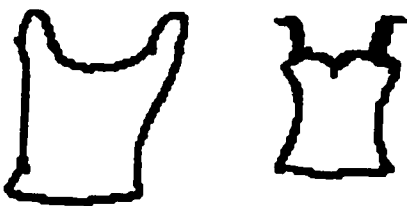
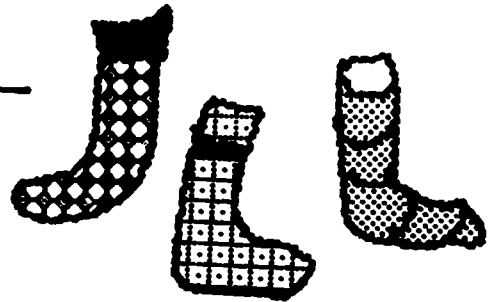
Undershirt
MΔ-K+XOL-TO

Clothes

Write the Hupa name on the blank line.







CLUTED PART 2.

**Hupa bilingual
class 3/11/87**

The questions below give an English word and a choice of Hupa words and are asking you to check the space beside the Hupa word that most closely matches the English word.

1. Dress or Shirt

- M+X+TJOCOH
- KYO'
- YEO+TUL

2. Gloves

- XULOYEKYOLTO'
- XOCTON
- XQJ+ KYO'

3. Slip

- MOMELKYO'
- M+X+TJOCOH
- KYO'

4. Indian dress

- M+X+TJOCOH
- KYO'
- XQJ+ KYO'

5. Jump dance headdress

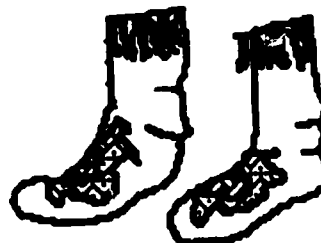
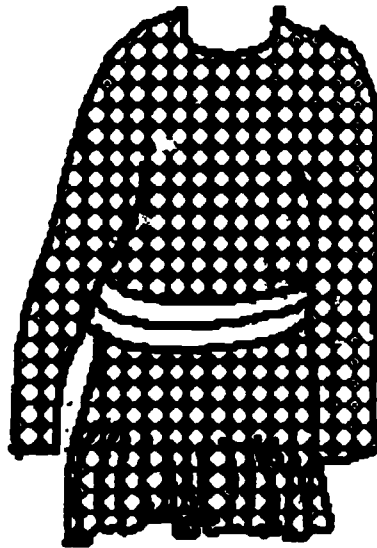
- KYOWO'
- MEDNOC+TON
- TELMOCW+LJWEN

6. Brush dance headdress

- YIDOJ+NTEL
- MEDNOC+TON
- TELMOCW+LJWEN

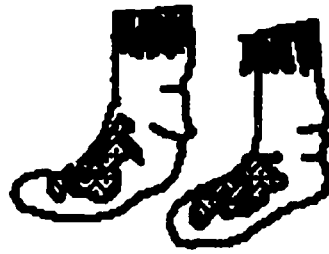
7. Shoes

- M+X+DLG
- M+YUW+TOM
- YEO+TUL

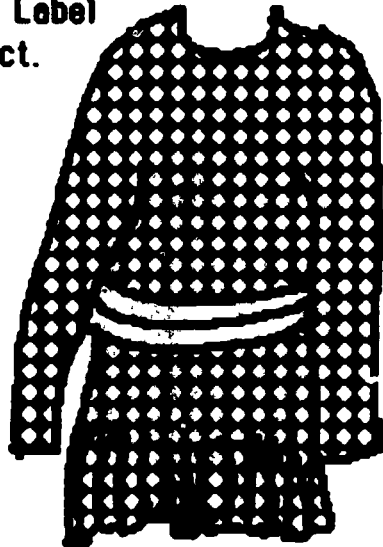


Instructions:

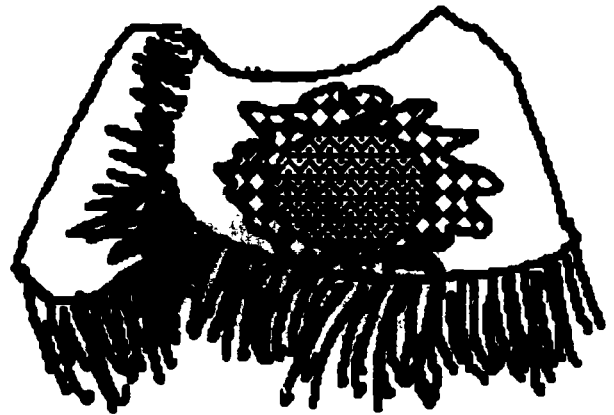
Draw a line from the word to the picture it identifies, then cut out clothes and paste on construction paper to assemble your own clothed person. Label the clothes you select.



YEOLTO
shirt



M+X+TJOCOH
coat



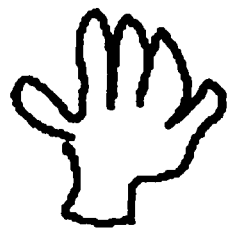
KYO'
dress

MΔYUW+TOM
socks

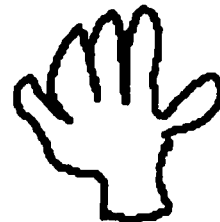
YEC+TUL
shoes



XOCTON
hat



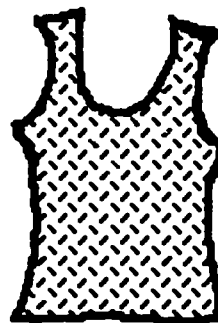
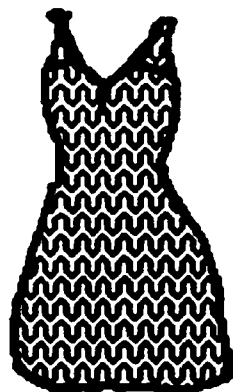
XOLOYEKOLTO
gloves



Continue working as you did on the previous page.

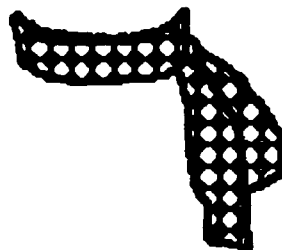


M+BXØLG
belt



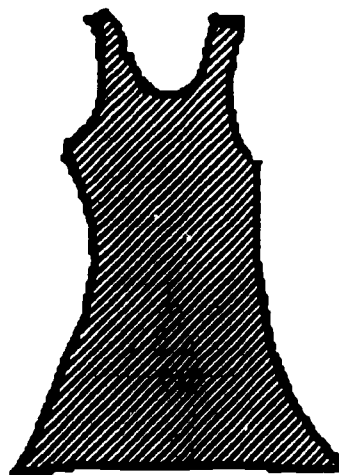
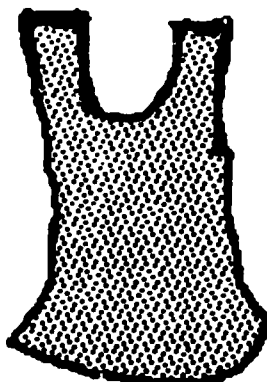
MΔYUW+TOE
socks

Undershirt
MΔK+XOLTQ



Slip
MOMELKYO'

XQJ+ KYO'
Indian dress



CLUSTERS PART 3. Match the Hupa word to the English translation.

KYO'

Indian dress

XULOYEKYDLTO'

Jump dance headdress

MOMELKYO'

Brush dance headdress

XQJ+ KYO'

shoes

MEUNDC+TON

dress

TELMDCW+LJWEN

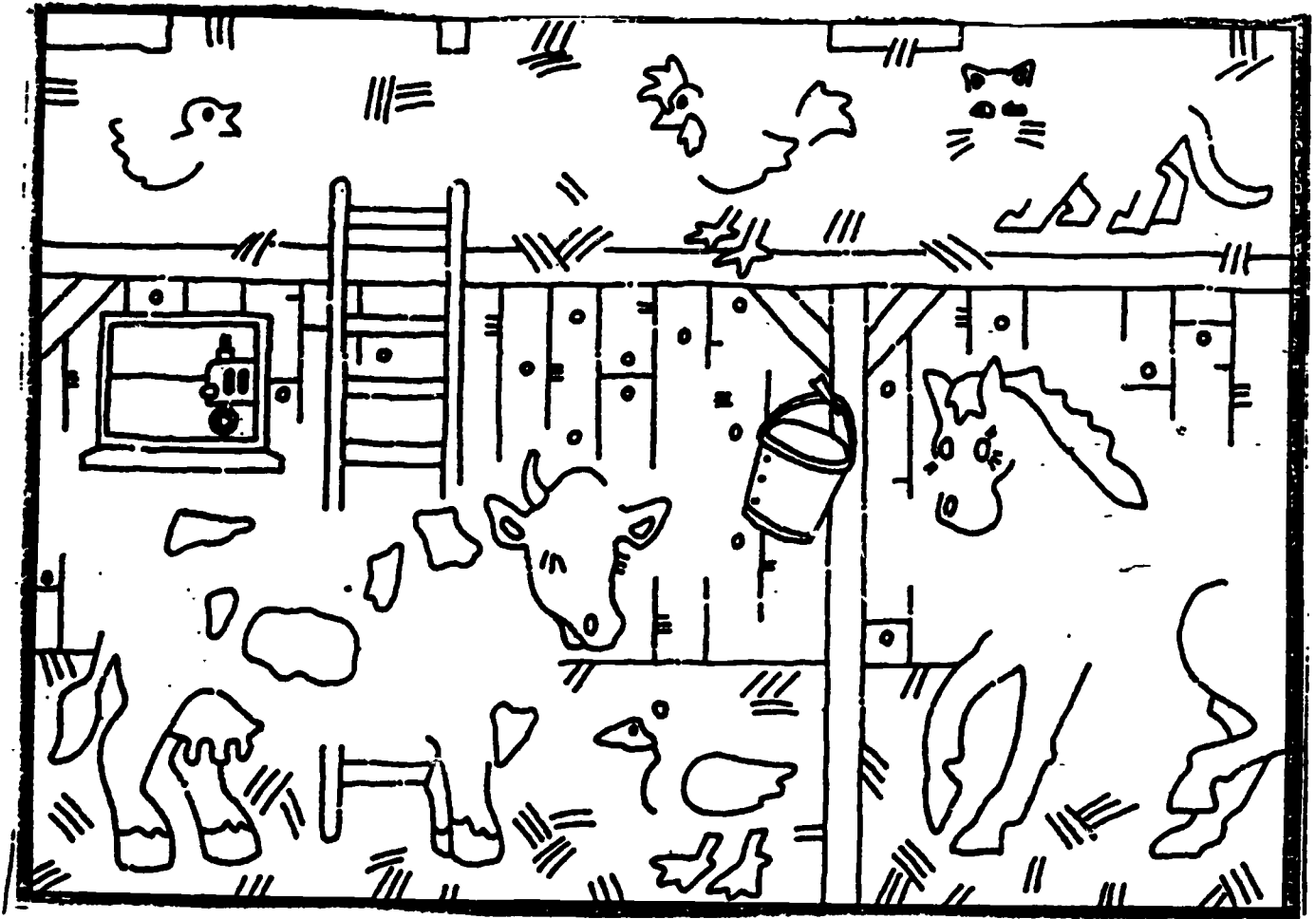
gloves

YE-J+TUL

slip

ANIMALS

HUPA FAMILY FARM What's going on here? Animals on this farm aren't all there. Look at each picture below and see if you can guess who the animal is. Draw a line from the animal in the picture to the word that names it. Then complete the picture. Practice spelling the word by writing it on the blank line.



BQCE

cat

M+DON+TEL

duck

M+DEHOLEN

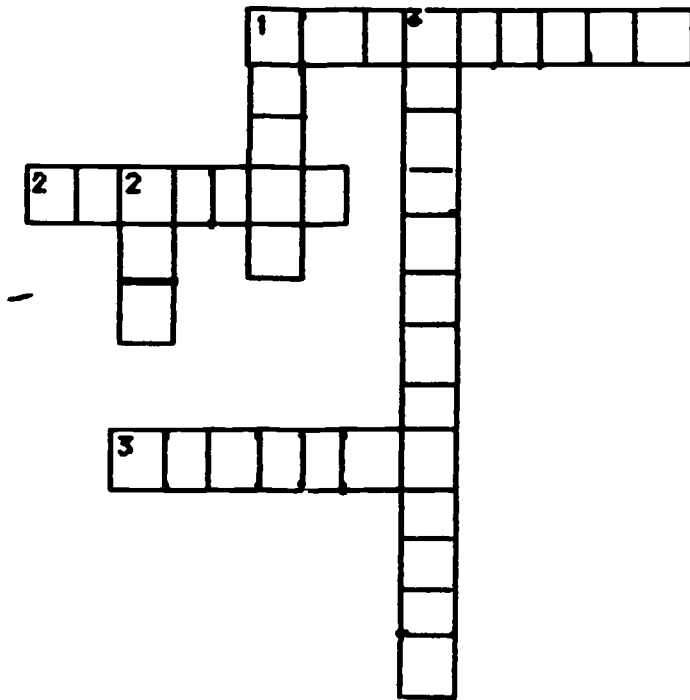
cow

M+H' or M+X+DOJ+DEHNTCE

horse

Fill in the crossword puzzle with the correct Hupa word for each English expression.

Hupa Crossword Puzzle Activity



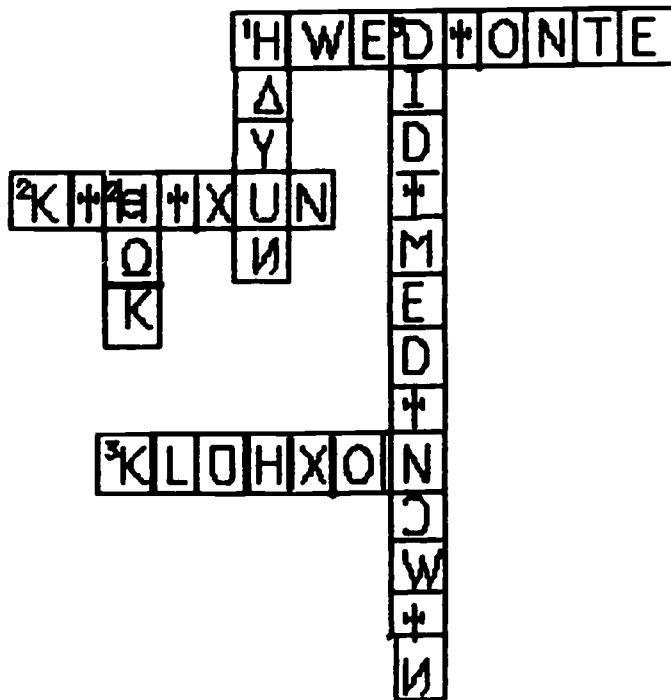
Down

1. Hello
2. Salmon
3. What do you want to eat

Across

1. How are you
2. Deer
3. Eel

Hupa Crossword Puzzle Activity



Down

1. Helle
2. Salmon
3. What do you want to eat

Across

1. How are you
2. Deer
3. Eel

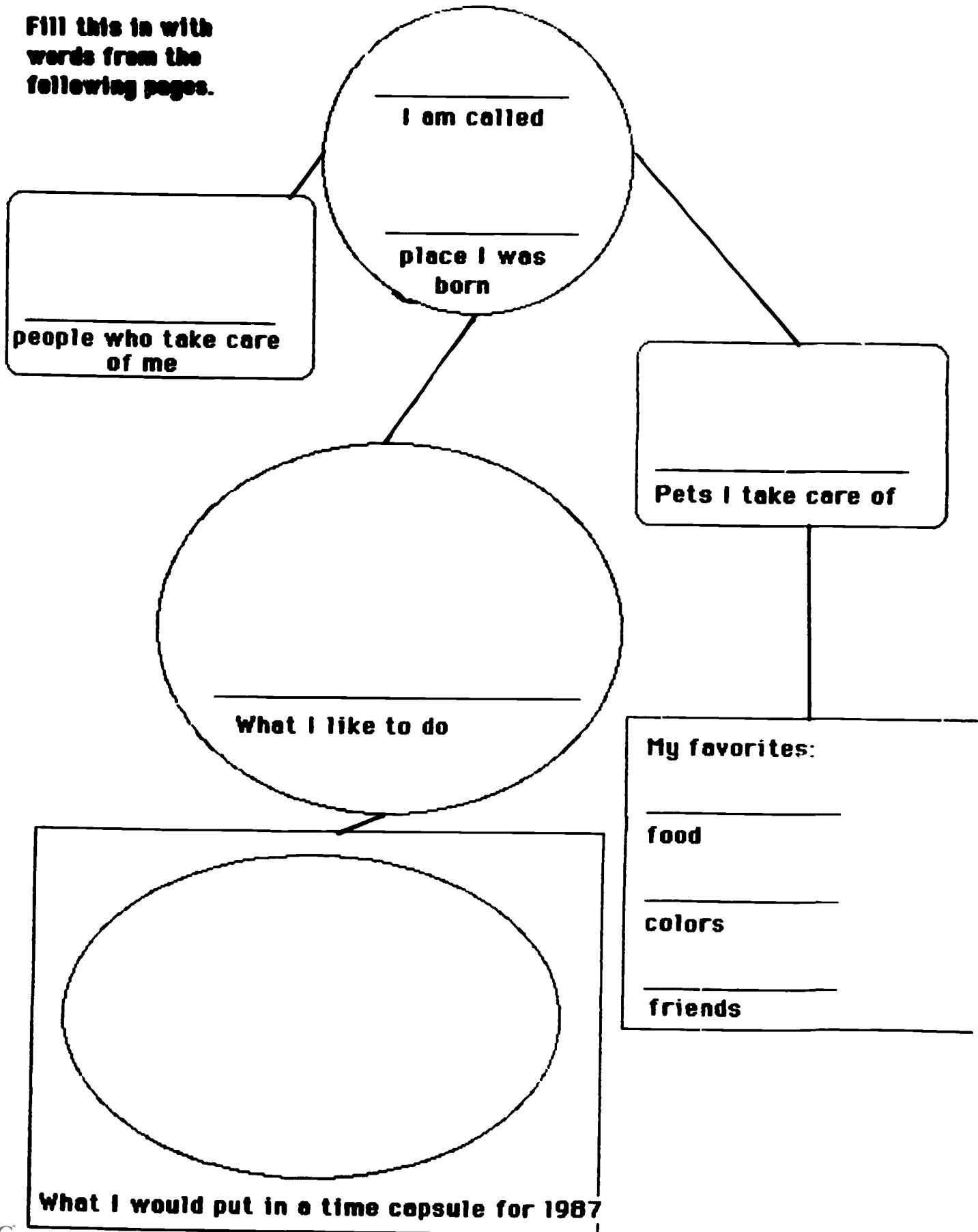


SECTION II

NEW VOCABULARY TOPICS

AUTOBIOGRAPHY MAP

Fill this in with words from the following pages.



AUTOBIOGRAPHICS

DIRECTIONS: USE THE WORDS ON THESE PAGES TO FILL OUT YOUR AUTOBIOGRAPHY MAP.

Places

Arcata	XONTENDIN
Blue Lake	HODINDIN
Crescent City	YIDE D+NEXENEON
Eureka	DOVHLOIN
Mouth of Mad River	JADLINDIN
Hoope	NOTINOX
North	Y+NUK
South	YIDUK
East	IDE
West	ITC+

Pets that I take care of

cat	BQCE
kitten	BQCE M+CXE or BQCE M+CKIYE
dog	NOK+NAYOT
puppy	H+MIYOC

People who take care of me (relatives)

my mother	HWUNJWON
my father	HW+TO'
my sister	HW+DEJ
my brother	HW+K+L
my aunt [mother's side]	HW+K+L'
my aunt [father's side]	HWOD+JWON
my uncle [mother's side]	HW+J
my uncle [father's side]	HW+T+L
my grandmother [mother's side]	HW+JWO
my grandmother [father's side]	HW+J+N
my grandfather [mother's side]	HW+JWO
my grandfather [father's side]	HW+MO'O'JW+H

Things I like to do (activities)

Listening to music	YODHNE they are playing musical instruments
Playing a tape on the tape recorder	ADO Y+X+JECH by itself it talks
Tape	ΔD+MOC turns around
Playing stick game	K+TEXUC
Playing football	NΔYULTOMTE
Playing baseball, softball	NOTCWUL, NOTCWOITE
Running track	J+TEHWOITE or DOJ+MOT
Reading a book	J+HITCON ΔKYULO looking paper
Swimming	NOTME swimming right now NOME already swimming
Shooting a rifle	C+HIT+H rifle
Driving around in a car	ODONOM+TC ME NOX+TC car in driving runs by itself

Foods that I like

strawberries	K†GEJ
blackberries	†CKQTC or †CKQTC M†W†N
huckleberries	QW†HJ
gooseberries	K†HJQC
manzanita berries	D†NDH
Indian tea	NOCT†K
salmon	MOK
deer meat	K†H†XUN
eel	KLOHXON
elk meat	M†KYQ†OTCE
goose	D†HJQJ YID†T†LE
wieners	K†JAGENEWON
mussels	XQC†TCM†L
sucker	DOJOT
eggs	K†WEHWE
carrots	KACENEWON
corn	KACENEWON
potatoes	†NYETQ
squash	CE†AJANEWON
tomatoes	K†NOJEXQXE
onion	M†KYQ†N†HJQW†N
beans	NODE†ENEWON

Indian potatoes	XOCT †NYETO
seaweed	LO
oranges	†JOWULO
watermelon	K††TNEWON
bread	DEDOM†K
acorn bread	XOCT DEDOM†K
pie	ME'C††K

Colors that I like

red	TCELNAWON
orange	XOINAWON
yellow	DOKYONAWON
green	††TCO
blue	††TCO
purple	††TCONAWON
black	††WTN
white	††XΔ
grey	D†LMΔ
brown	JONCWΔNAWON

KUPA COLOR WHEEL

TCELNOWON

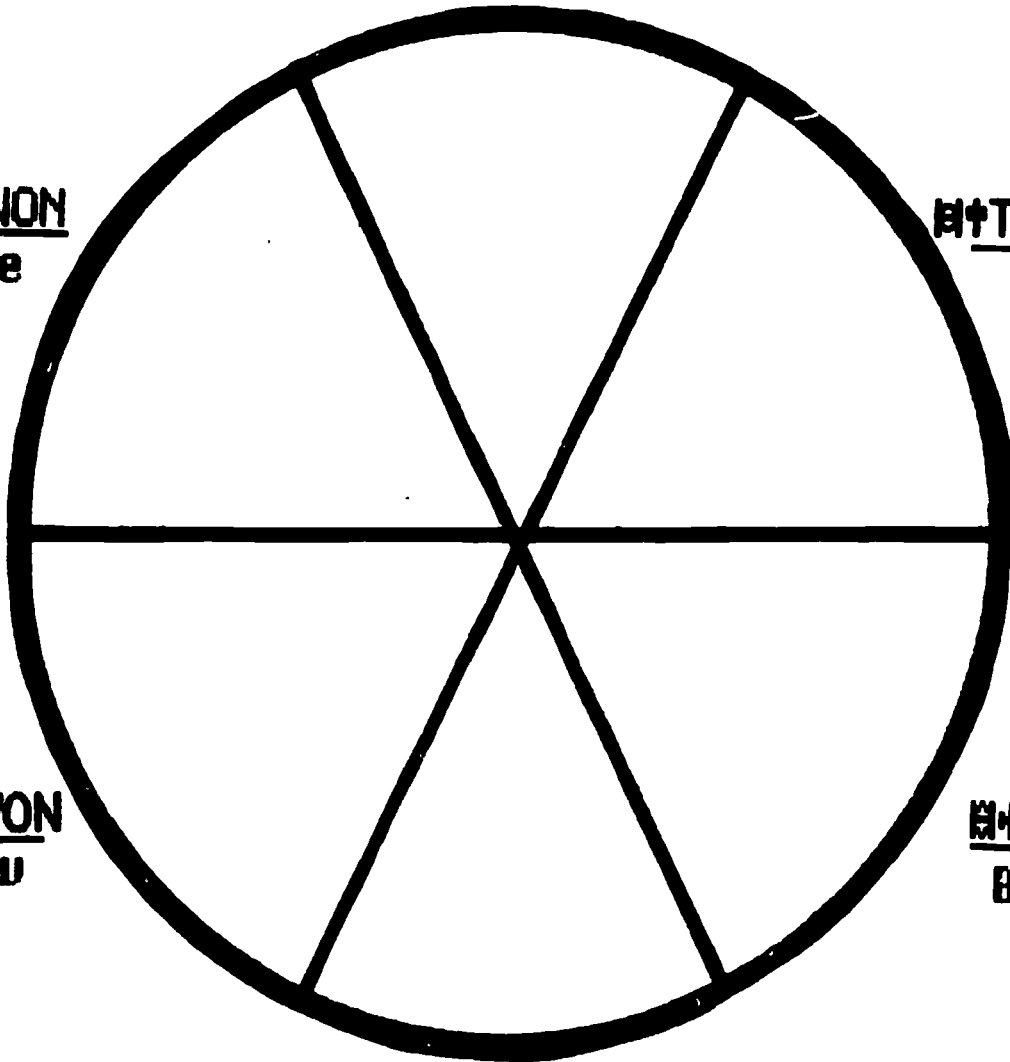
Red

XONNOWON

Orange

H+TCQ NAWON

Purple



DOKYONAWON

Yellow

H+TCQ

Blue

H+TCQ

Green

H+W+N

Black

H+XΔ

White

D+LMΔ

Grey

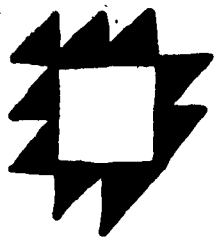
JONCWΔNΔWON

Brown

NOCDEX+J

Speckled

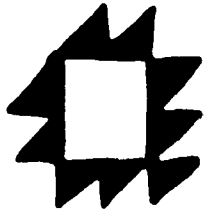
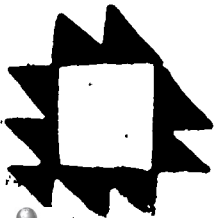
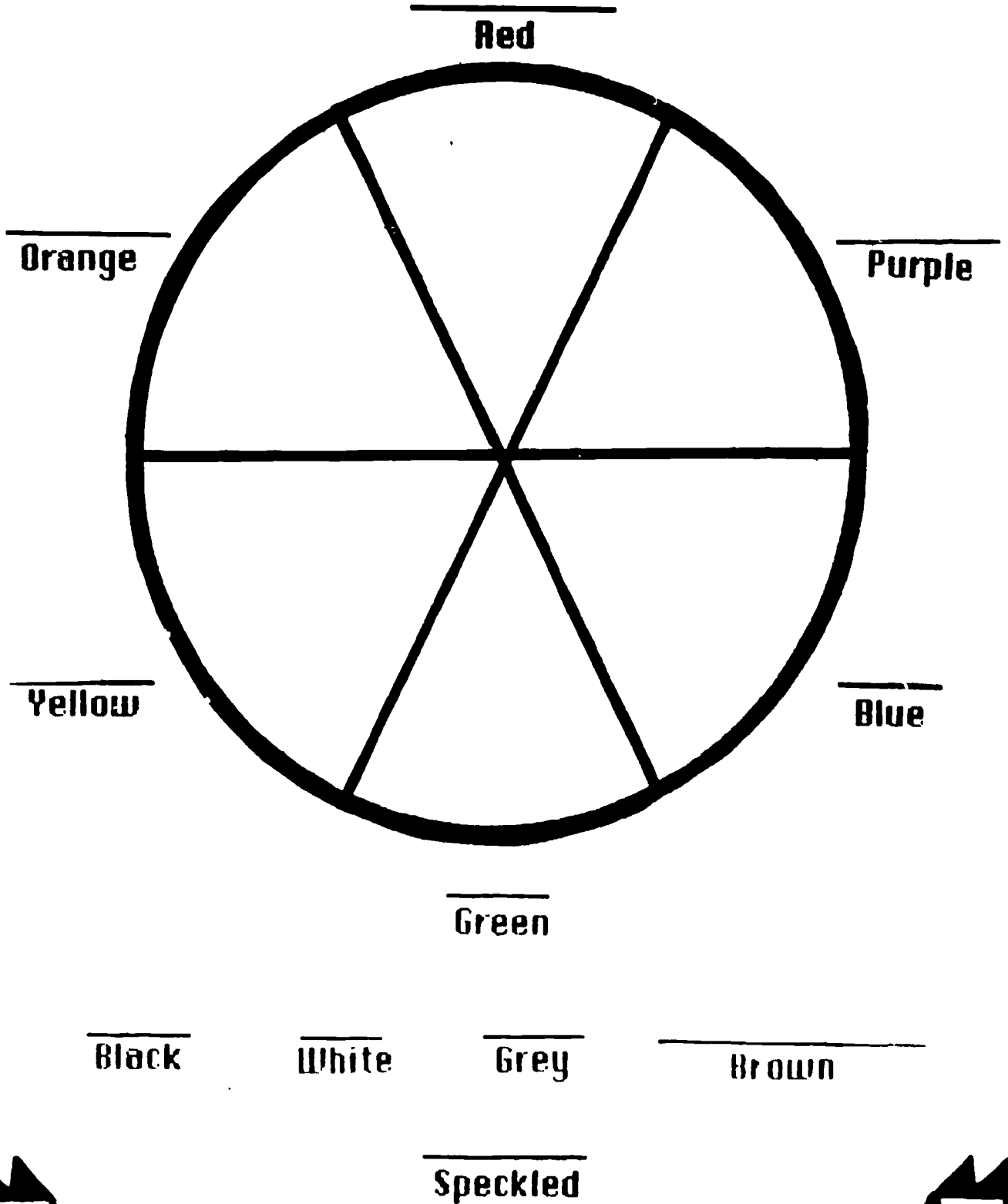




HUPA COLOR WHEEL

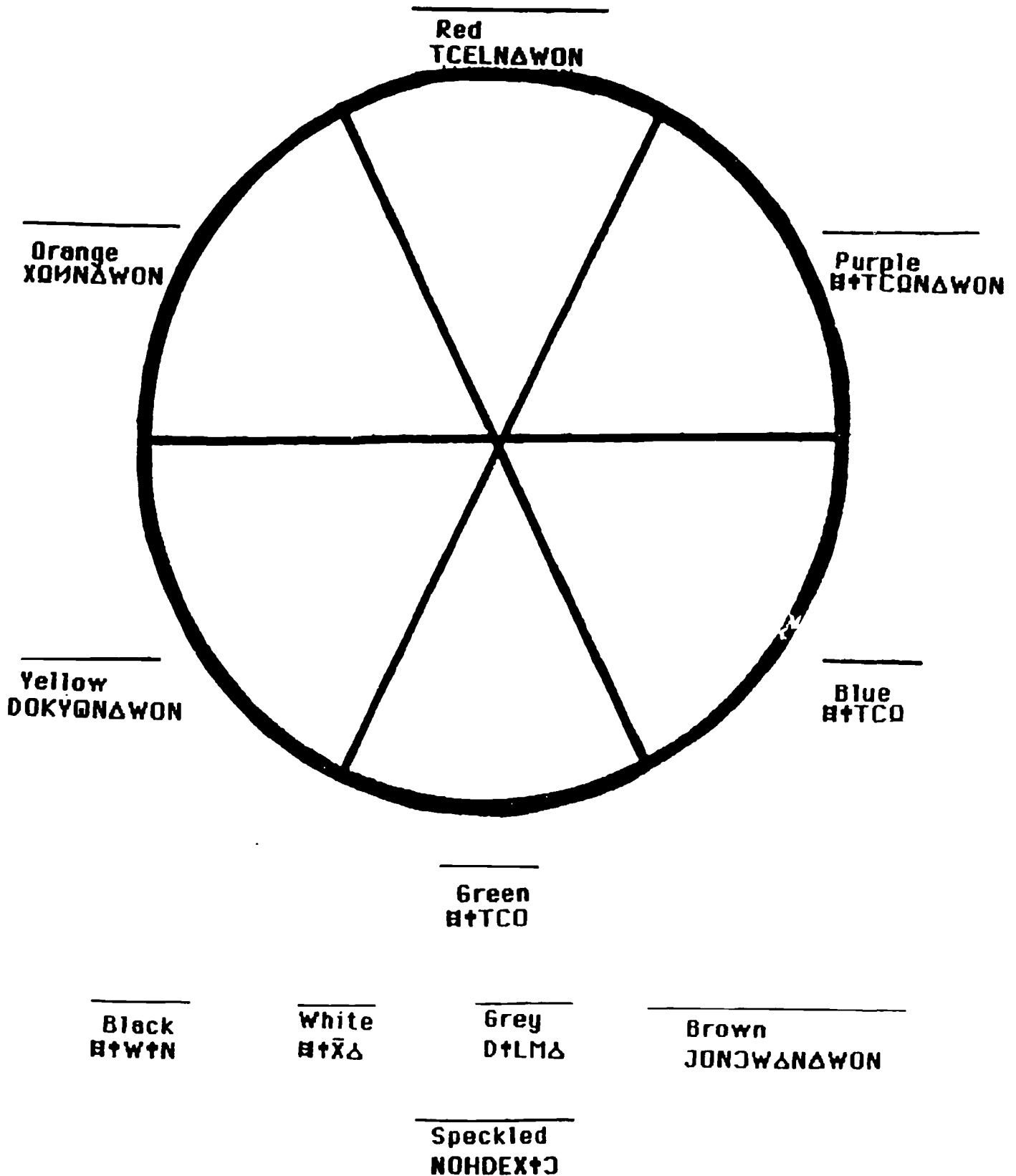


WRITE THE HUPA WORD ON THE BLANK LINE.



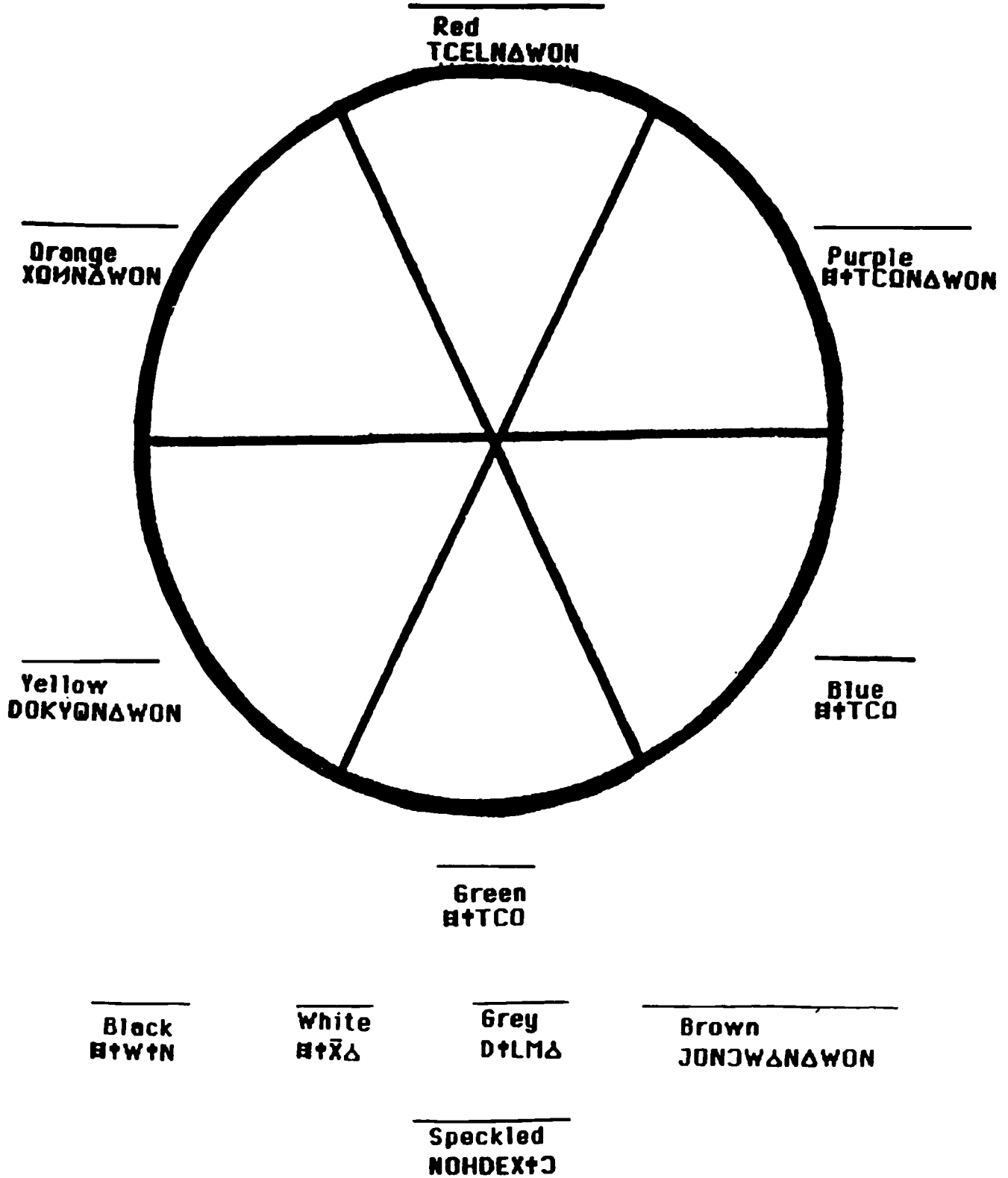
HUPA COLOR WHEEL: Animals

Instructions: If animals were colors, what animals would you match with the colors below? Write the name for an animal on the line above each color.



HUPA COLOR WHEEL: Clothes

Instructions: If clothes were colors, what clothes would you match with the colors below? Write the name for one item of clothing on the line above each color.



DEFA MUSICAL INSTRUMENTS

fiddle

M+x+t NOYQC

on it he-she are pulling

accordion

+KYOCKYQC

he-she are stretching back and forth

guitar, banjo, mandolin, ukelele

M+LM+L

[the way it sounds]

piano

M+x+t NO+LE

on it one taps

He is going to play the piano

M+x+tNO+LE

J+DUANETE

on it one taps he is going to play it

Horns, all wind instruments

YEKYOLYO

you blow in

Indian whistle (used in Deerskin Dance)

MEKYQD+MTEO

he is blowing it

Indian drum

ME+M+WUL

he is hitting it

vocalist

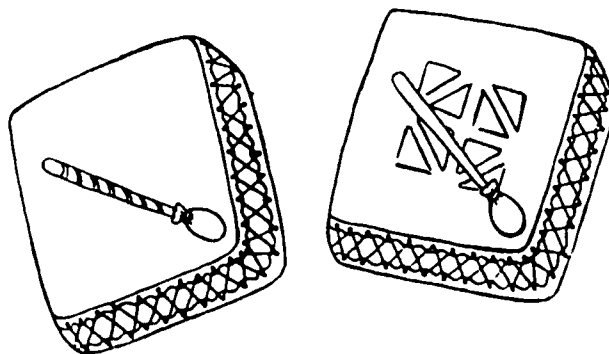
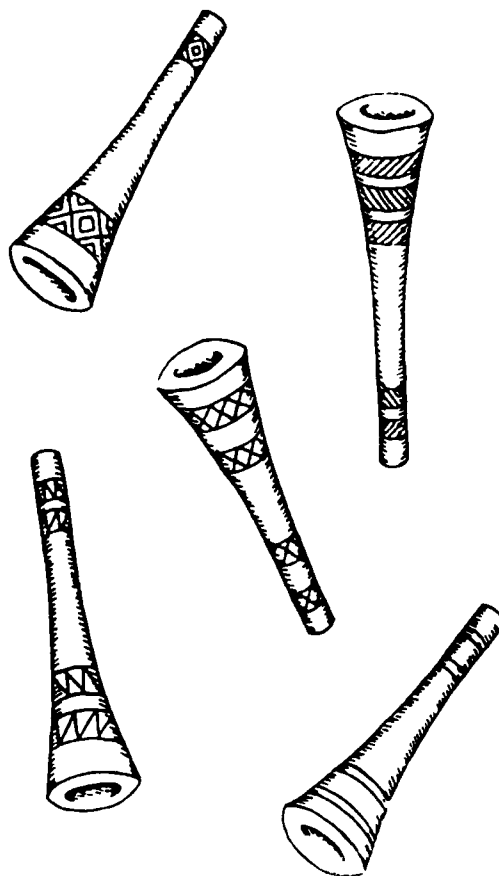
NOKYDIOHTE

Harmonica

XOCONO+YQC

Juice harp

YODOM+JQ+WUL



MUSICAL INSTRUMENTS ACTIVITY

Draw a line from the Hupa meaning to the English meaning for the musical instruments listed below.

fiddle

+M̄KYOCKYQC

accordion

ME'+M̄WUL

piano

MEKYQD'+M̄TEO

Indian drum

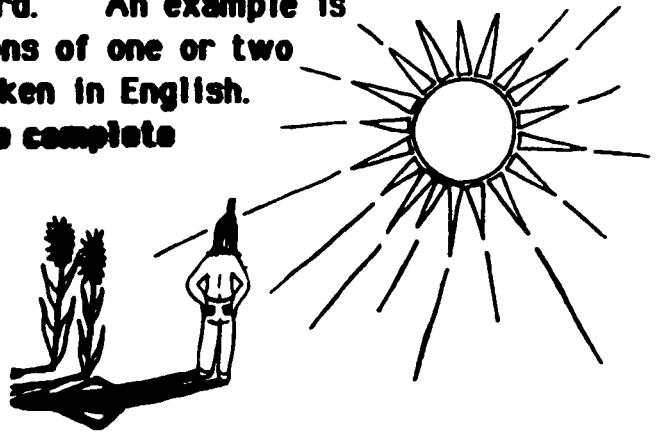
M'+X'+T NOYQC

Indian whistle

M'+X'+T NO'+LE

Weather : DAYTIME

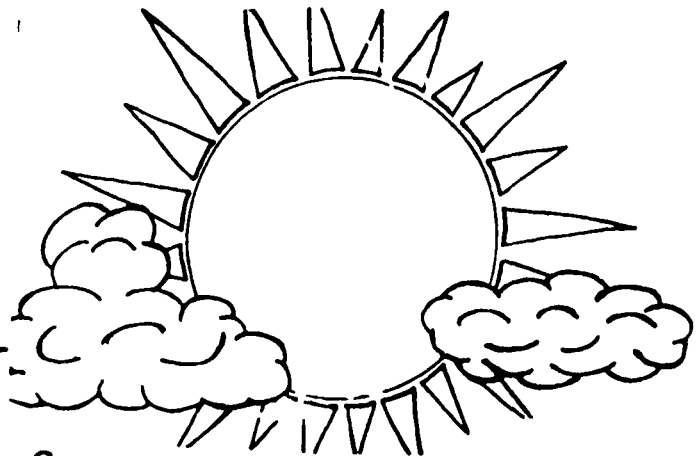
The Hupa language is terse. A few words can say a lot. The Hupa language has sentences of just one word, that are translated into more than one English word. An example is ULU, "It's hot." There are many expressions of one or two words that would take more words if spoken in English. Translate the Hupa expressions below into complete English sentences.



JTKYD or **JTHWD**

Daylight

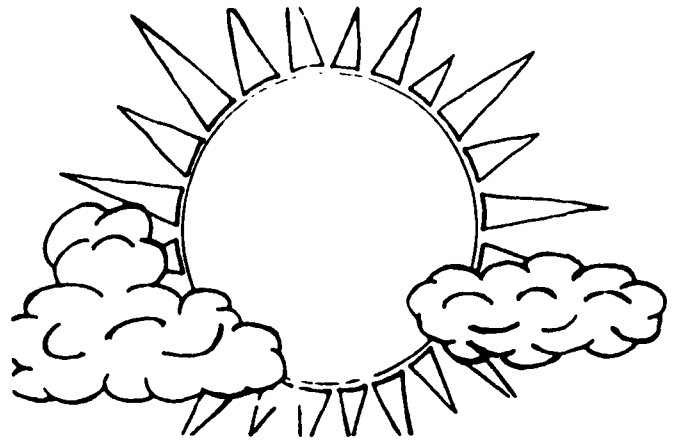
XONCEM
sunshine



Sun
HWO

NOXT XONCEM

On us sunshine

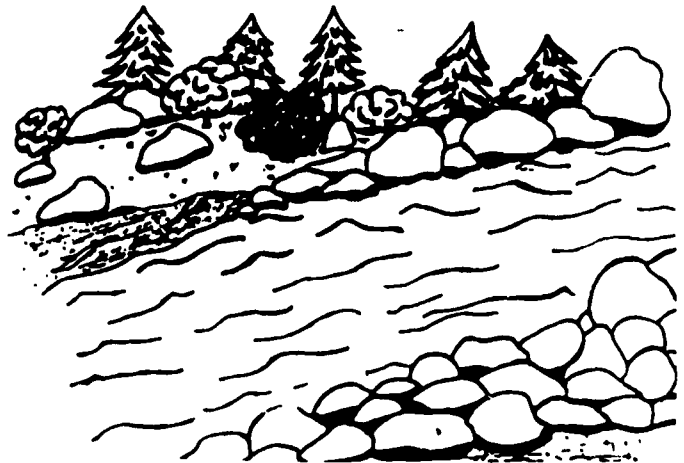


Sun
HWO

-4

ULU'

It's hot[weather, fire, stove, etc.]



River
XUN

WEATHER: SEASONS

Directions: Say the Hupa expression, then write it on the blank line.

Spring is coming

Y+MON C+LEN

passing it will be

Flowers are going to bud

K+TUM NOTED+JW+NTE

They are going to bloom

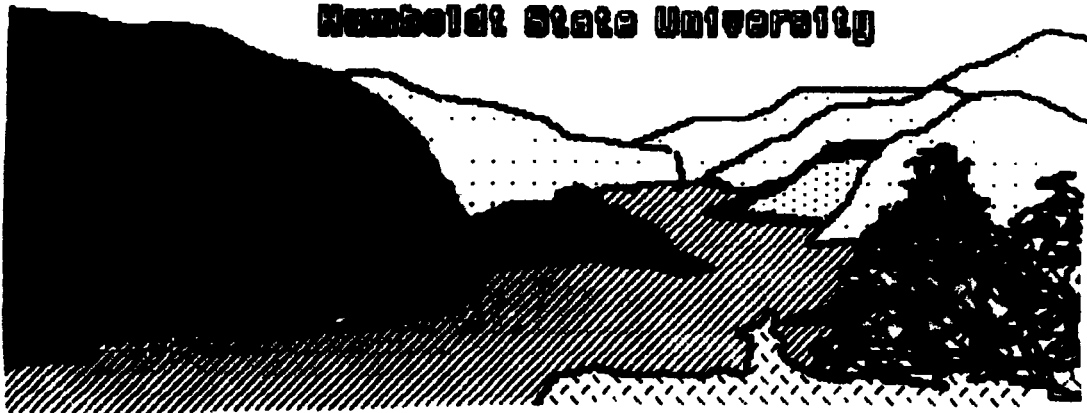
KYONDΔYETE

Summer

XONC+L

Bilingual Emphasis Program

Humboldt State University



Summer is coming
XONCTL TECYOTE
summer it is coming

The weather is going to get
warm.
NOHONCENTE

We are having rain.
NEHE NAYOTCE
we are having rain

XΔ
winter

Winter is over.
XΔ MTT+C CTNYO
winter over is coming

Falltime

K+TUN'IME

leaves time

Falltime will come again

K+TUN' W+IXUT

leaves they will fall

K+TUN'IME NODIYOTE

falltime it will come again

Fishing News:

This is the season for steelhead. Steelhead are running. The Hupa word for Steelhead is M+C+NTQHOLEN. Soon Chinook salmon will be running. The Hupa word for Chinook salmon is XQD+ HOK.

Write the words for [1] Chinook salmon and [2] Steelhead in the blanks below

1

2

Eels are coming in at the mouth
of the river.

KLOHXON YEW†NDETH
eels they are coming in

Today is a good day.
DAJENZ N†HWQN
today fine

FOUR SEASONS

Instructions: Write the Hupa words for Spring, Summer, Fall, and Winter in the blanks below:

Spring: _____

Summer: _____

Fall: _____

Winter: _____

Now write something that you like to do during each season:

Spring: _____

Summer: _____

Fall: _____

Winter: _____

TYPES OF WEATHER

Practice saying the following Hupa words and phrases.

NOD+TC or KETAD+TC
tornado

All day
DΔCXON

All night
+CXON

Lightning or artificial light
G+X̄OX

Wind
TECJE

The wind blow so hard that the lights went out
TECJE G+X̄OX NΔK+NEC+
wind light it went out

Practice with Verbs:

They will stay up all night
+CXON NΔOCΔDEHTE
all night they will stay up

I will sit up all night
+CXON YOWECΔYOTE
all night I will sit up

They will dance all night
+CXON NΔOCT+LTØNTE or +CXON NΔOCTØNTE
all night they will dance all night they will dance

To the river
TQJ+H

At the river or by the river
TQD+H

In the river
TE

I will walk around in the water
TEW+NOCAOTE

You will walk around in the water
TEW+NOCT+NYOTE

He or she walks around in the water
TEWΔOTE or TEONOCAOTE

We will walk around in the water
TEW+NOCAOTE

You folks will walk around in the water
TEW+NOCD+HTE

They will walk around in the water
TIONΔOCEHTE

Water
TO'NON

River
TO or XUN

Clean water
DQJUN or DQJWON

Dirty water
JUN or JWON

Good body, good spirits, good mind
XON+CDE N+HWON

No good
J+NJWEN or N+JWEN JW+N

RIGHT HAND, LEFT HAND

Instructions: The sentences below are a series of expressions followed by some possible responses to the expression. There are two speakers, the first speaker speaks, and the second speaker responds.

Practice each one with a partner until you can say all of the expressions. Then write each expression in Hupa and then in English.

Speaker 1: N†HWONJ†N

Right

N†JW†N

Left

Speaker 2: N†HWONJ†N NOK†LE

right-handed

N†JW†N†N NOK†LE

left-handed



Spkr 1: N†HWONJ†N M†K†T†TC†L

right-handed pitcher

Spkr 2: N†JW†N†N M†K†T†TC†L

left-handed pitcher



SECTION III

TOPICS OF CONVERSATION

Hupa Conversation

Instructions: The sentences below are a series of expressions followed by some possible responses to the expression. There are two speakers, the first speaker speaks, and the second speaker responds.

Practice each one with a partner until you can say all of the expressions. Then write each expression in Hupa and then in English.

SPEAKER 1: HΔYUW _____
hello

SPEAKER 2: HΔYUW or XUT N†HWQIX
hello good

SPEAKER 1: HΔYUW HWUNC̄WQ̄ or
†NΔGQ hello my mother

SPEAKER 2: HΔYUW HW†C̄WQ̄
hello my grandmother

SPEAKER 1: HΔYUW HW†C̄WQ̄WE
hello my grandfather

SPEAKER 2: HΔYUW HW†TO'
hello my father



SPEAKER 1: D+KYUUN N+NTCU
here sit down
Sit down here

SPEAKER 2: DQ No _____

SPEAKER 1: YQT N+NTCU
there sit down
Sit down there

SPEAKER 2: DIYE
yes _____



SPEAKER 1: HWEDO ON HW+LYE
what is who you are
named after

What is your name?

HWEDON HW+LYE

what is name

what is your name? or What is its
name?

SPEAKER 2: _____ OH HW+LYE
my name



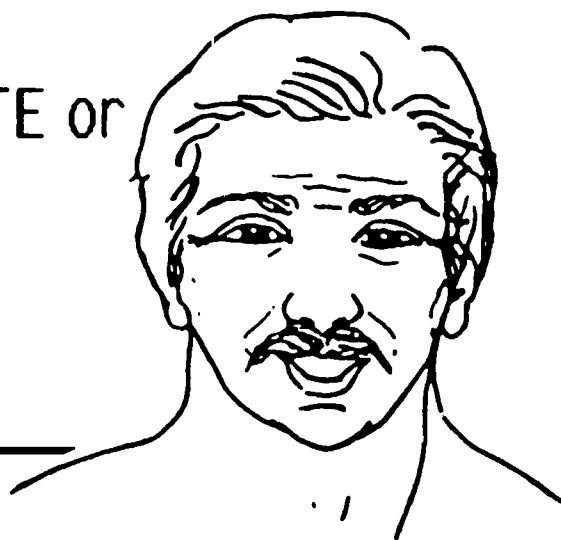
SPEAKER 1: HWEDO ODENE
what you say
what are you saying?

SPEAKER 2: DID+HWUW KYODION
what you want to
eat
what do you want to eat?



SPEAKER 1: HWE D† ONTE or
HWE D† HWUW ONTE
how are you or how's it
going

SPEAKER 2: N†HWQNX QHTE or
N†HWQNX fine I am
fine
I am fine



SPEAKER 1: N†NTCU _____
sit down

SPEAKER 2: XO' _____
all right

Hupo Conversation

Instructions: The sentences below are a series of expressions followed by some possible responses to the expression. There are two speakers, the first speaker speaks, and the second speaker responds.

Practice each one with a partner until you can say all of the expressions. Then write each expression in Hupo and then in English.

SPEAKER 1: KIYE ONODEN
again say it

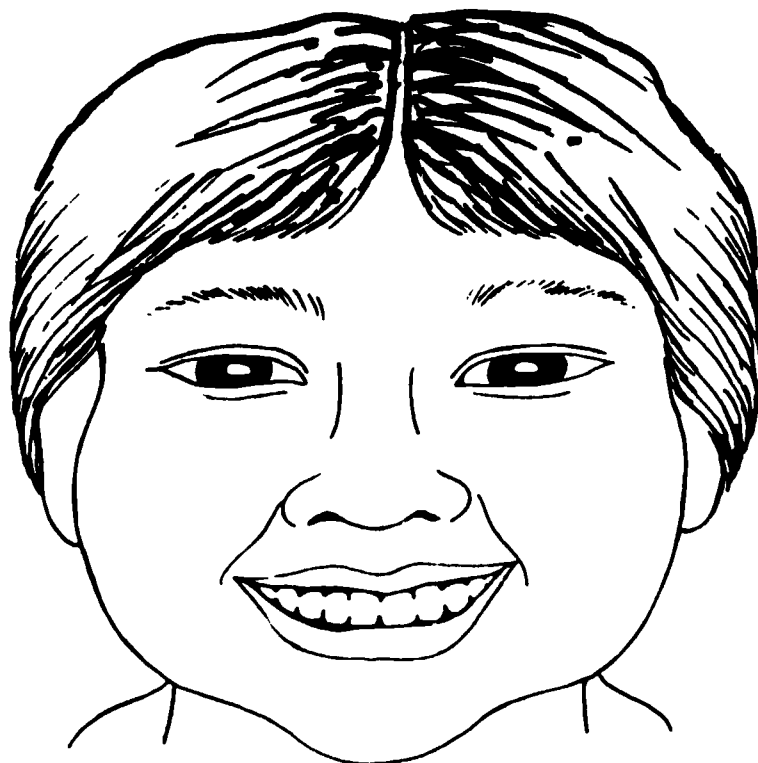
SPEAKER 2: DID† MED†NƆWUW
what you want
What do you want to eat?



SPEAKER 1: KIYE ONODEN HΔ DQW'
UN†#DENE again say it for sure
I will tell you

Say it again, and I will tell you.

SPEAKER 2: KIYE HΔ DQW'
again for sure
UN†#DENE
I will tell you



QUESTIONS ABOUT COMPUTERS AND OTHER MOVING THINGS.
Say the Hupa expression, then write it on the blank line.

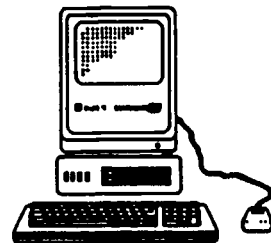
Speaker 1: DΔD† M†X†TJ†CDΔ
where on it one sits
Where is a chair?



Speaker 2: M†X†TKYODION
on it one eats
At the table.



Speaker 1: ØXTC†T-UN ODOΔK†ÆEN
do you know computer
Do you use a computer?



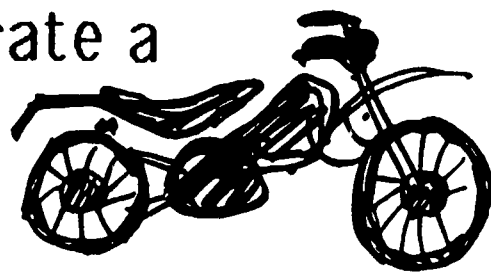
Speaker 2: DIYE, HWEDOΔ YEW†NYO
yes, my head it went
into
Yes, I understand them.

Speaker 1: ØXTC†T-UI HWEDU
do you know how
NOK†HDO ODOΔK†HEN
operate a computer

Do you know how to operate a
computer?

Speaker 2: DIYE HWEDOΔ YEW†NYO
yes my head it went
into
Yes, I understand how to use them.

Speaker 1: ØXTC†T-UI HWEDU
do you know how
NOK†HDO ODONOHC†L
operate a motorcycle
Do you know how to operate a
motorcycle?



Speaker 2: DIYE yes _____

Speaker 1: DΔD†N NΔ†HDO
where you ride
Where do you ride?

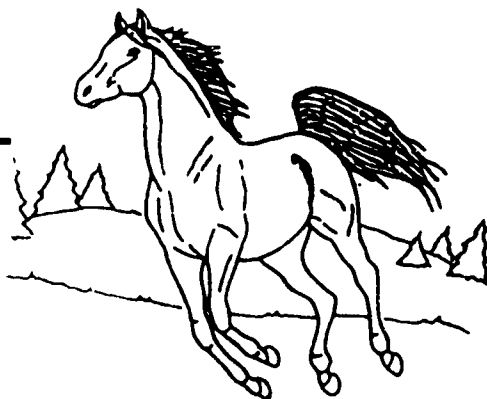
Speaker 2: YQJ†NTO
here and there

Speaker 1: DΔD†N †LYQ-UN NΔ†HDO
where you like to ride
Where do you like to ride?

Speaker 2: OD†ND†N
all over, everywhere

Speaker 1: 𐌆𐌗𐌆𐌆 𐌆𐌆𐌗𐌆𐌆 𐌆𐌆𐌆𐌆𐌆
horse on it do you ride
Do you ride a horse?

Speaker 2: 𐌆𐌆𐌆𐌆𐌆𐌆
once in a while



Speaker 1: 𐌆𐌗𐌆𐌆𐌆-𐌆𐌆 𐌆𐌆𐌆𐌆𐌆
do you know how

𐌆𐌆𐌆𐌆𐌆𐌆
to ride

Do you know how to ride?

Speaker 2: 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
Yes a lot
Yes, I know a lot about it.

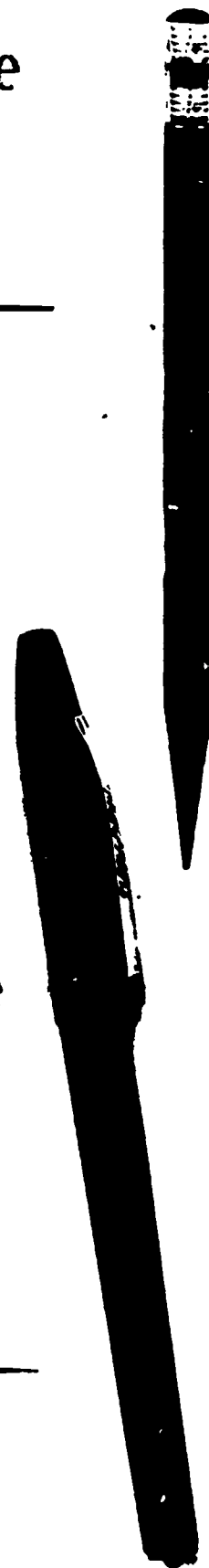
CLASSROOM CONVERSATIONS: Say the Hupa expression, then write it on the blank line.

Speaker 1: DΔD† M†HΔK†HEN
where with you write
Where is a pencil?

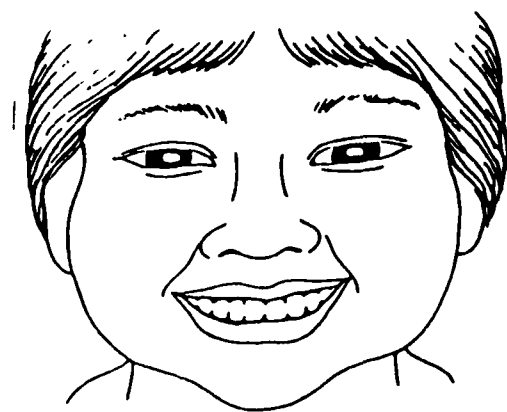
Speaker 2: YQ DOC†TON
there on top
Over there, on top of the table.

SPEAKER 1: DΔD† M†H ΔK†HEN
where with you write
M†TQ H†W†N
water black
Where is a pen?

SPEAKER 2: DQHØLEN
I don't have any



Speaker 1: JIQHDENTE
having fun



We're having fun.

Speaker 2: N†† JIQHDENTE
with you joking
Somebody is joking with you

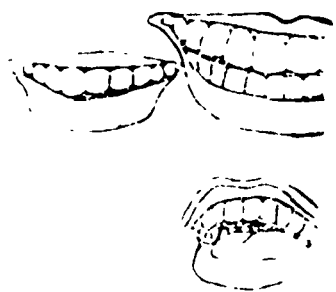
Speaker 1: N†† JIQHDENTE
with you teasing

Somebody is teasing you.

Speaker 1: N†N†CDE XUNUKTCE UI
your body feels happy ?

Are you happy?

Speaker 2: HW†N†CDE XUNOK
my body feeling
happy



I am happy or Happiness.

K†TUUME C†LEN
Fall

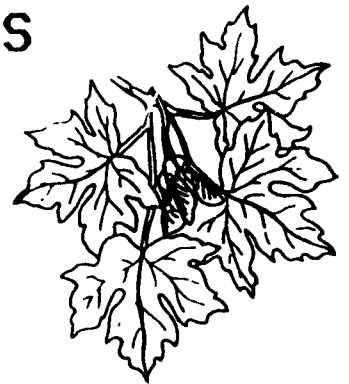
Speaker 1: †J†ND†NOWE
sickness
I feel sick.



Speaker 2: JO'DO XONCELM†H
too much heat

Speaker 1: K†TUI ME C†LEN
leaves in the it is
time of

It is fall.



Speaker 2: DΔDQW' M†NYI
it's time beginning

KIODONE
to pick acorns

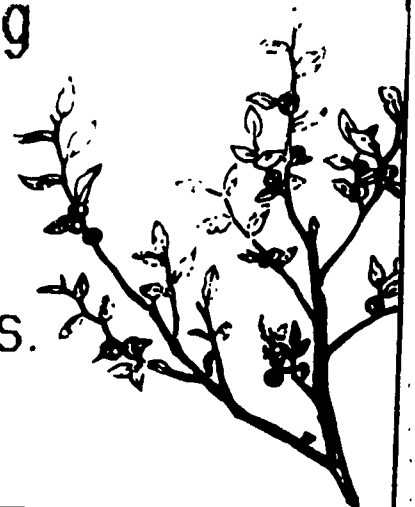


It's time to pick acorns.

Speaker 1: DΔDQW' M†NYI
it's time beginning

ƆW†HƆ
huckleberries

It's time to pick huckleberries.



Speaker 2: M†NYOTEH OJO

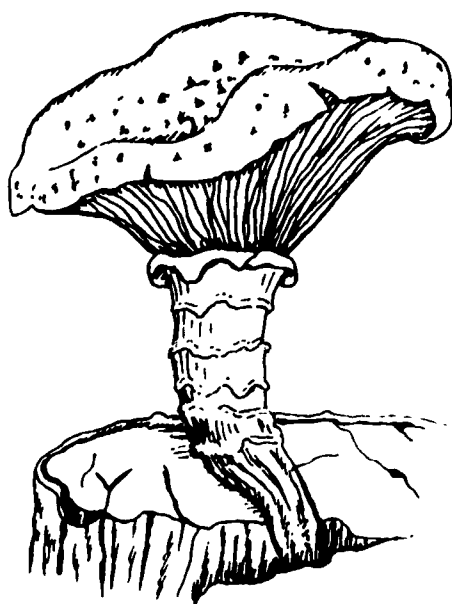
soon

mushrooms

NΔYONONTETE

we're going to look for

Soon we're going to look for
mushrooms.



Hupa Teachers: Herman Sherman, Sr., Hupa, Ruth Beck, Hupa, Wilham Carpenter, Hupa, Calvin Carpenter, Hupa; Marian Mooney, Hupa; Ray Baldy, Hupa. Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Education Dept. HSU, Arcata, CA 95521 826-3713 OBEMLA Title VII/ Apple Computer, Inc, "Wheels for the Mind" project.



Directions: Say the Hopi expression, then write it on the blank line.

Respect for Elders

DQXØNOCE J†T†LØO K†CDIYON
don't run ahead old timers

Don't run ahead of old timers

N†HWQIX M†C†N D†XENEØH
good to them speak

Speak good to them

ONODEN N†HWQIX NONDØTE
Say it good you travel

Say to them, "Travel safely."

M†J†H NEDOΔ YEW†NYC
to them listen

Listen to them.

NEDOΔ YEW†NYO UN
your head it went into ?

Are you listening?



Hupa Teachers: Herman Sherman, Sr., Hupa; Ruth Book, Hupa; William Carpenter, Hupa; Calvin Carpenter, Hupa; Marian Mooney, Hupa; Ray Baldy, Hupa. Supervisor: Dr. Ruf Bennett, Bilingual Emphasis Program, Education Dept. HSU, Arcata, CA 95521 826-5718 OREMLA Title VII/ Apple Computer, Inc., "Wheels for the Mind" project.

KYONYONTYON HONONOTON

Indian

law

Hupa Teachers with Lyle Marshall

11-5-86

Lyle Marshall: Respect is a concept that our students have when they dance Brush Dance. They put their feathers on, and they are respectful. Somebody told them that is how they are supposed to act. They put their feathers on, and they are very quiet, and very respectful. But as soon as they take their feathers off, BOOM, they are right back to their old ways. They need to learn that respect isn't just a concept that exists when you put your feathers on. Respect is supposed to be your whole life, it's how you are supposed to live. Respect is intertwined, it is everyday. It is not just this one time when you put your feathers on. But the Indian kids who are the dancers know what respect is. They just need to carry it over into their life.

Ray Baldy: In the Brush Dance, if you are disrespectful, you are doing a bad thing, you are spoiling the medicine. The purpose of the dance is to do a good thing for the woman whose child is sick. That is why it is supposed to be done a certain way.

Lyle Marshall: DUMHWODUM, when a person sang a good song, a light song, or a heavy song, out of respect you would listen to it the first time.

Herman Sherman: He will sing a second time, and a third time, and somebody else will sing.

Ray Baldy: The second time a person will sing, you can jump in the middle.

After that, somebody else will jump in the middle. You don't jump in the middle again. You don't jump in every time.

Herman Sherman: And you keep in time, you don't get out of time. When you get through with the heavy song, you don't pack basket Now they do that, but they never used to do that a long time ago.

Lyle Marshall All these things will be changed if the kids don't follow them correctly, and learn from the elders. Because it is an oral tradition, if the kids don't listen, it will be changed forever

When older people talk, pay attention to them and that way you will learn.

K†CDION YOXENEHTE

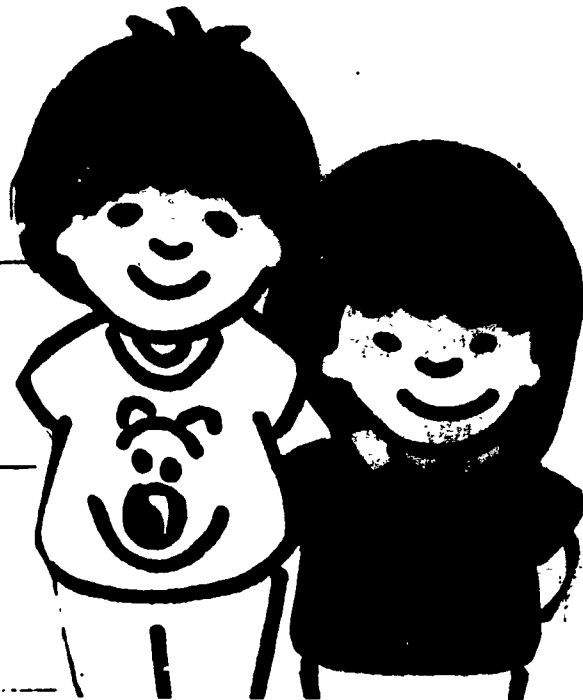
older people they will talk

NEDO‡ NODONOTE

your head you open up

H‡YO JONC†TE

that way you will learn



When we say, "N†NTCU" we mean that when you come in here, sit down quietly.

"N†NTCU" D†KYUM YE†W†NYODE

"Sit down" here you come

J†MOHQ†N J†NECDO

quietly sit down

Don't bother each other, don't bother the person next to you, don't bother the things in the room.

DQJW†N†Q†LEM

don't bother each other

DQW+NQLEM

Don't bother him (or her)

DIHQ DQW+NQLEM

Something don't bother it

When the teacher is talking to your group, sit quietly

TC+MOHQTC+N YOWECO

quietly sit

HWE XUNAYEHTE

I I am going to talk

If you don't listen, I will tear off your ear

DQ NEDOL YEW+NYOTE

not your head it will go into

N+QWE DANK+ATE

your ear I will tear off



Children.. Going to Visit Grandfather Dramatic Reading

MEJE'ED+N HW+JOWWE
children my grandfather

Children: {knock, knock}

Grandfather: **XO'** **XONTO**
all right house
----- Come in.



Children: **HAYUN HW+JOWWE**
hello my grandfather



Grandfather **GO'DUN.** **YEQXD+H**
all right. Come in.

Children **HWE D+ ONTE?**
how are you?

Grandfather **N+HWQWX.**
fine

Children **HWE D+ UNDIYOTE?**
what are you doing?

Grandfather: [Stirring soup] **XO' YOK+DIYUN**
all right, let's eat

DID† MED†NƆW†W UN?

what do you like ?



Children. **AOK.**
salmon,

AOK N†WTC.
dried salmon.

K†M†XUN.

Deermeat

Grandfather: **NOXE CECEWEN.**

two I killed.

-----I killed two deer



Children **N†Y†D†M XO'GYO'NE**

we're going goodbye

Grandfather **KIYE NONOX†CTE.**

again I will see you.

-----See you again



Going to the Store

Dramatic Reading

Waps

Teachers

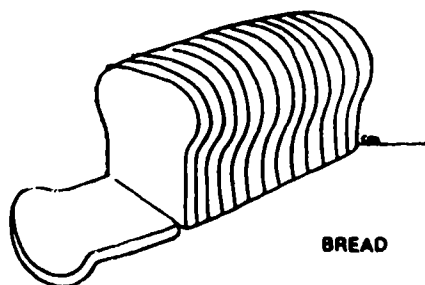
1/21/87

†DHWΔLOXJ†H

TECΔYOTE

going to the store I am going.

Grandpa and Children



BREAD

Grandpa: Where are you going?

DΔD†HQ TEC†HYOTE?

where are you going

Grandchild: I am going to the store.

†HWHΔLOX J†H

TECΔYOTE.

store place I am going

Grandpa: What are you going to buy?

DID† QNHWETE?
what are you going to buy?



Grandchild: Something.
DID†HQJ†TO.

Sugar
K†N-C†N-TQ'

Candy. Candy.

K†NC†NTQ.	HQCON	NULXON
its sweet.	your mouth	it tastes sweet.

Other children: We are going to the store.

†HWΔLOX J†N TECΔTE.
store place we are going

Grandpa: What are you going to buy?

DID† QIHWETE?

what are you going to buy

Children: Milk.

M†DEHQLEN M†TCQ

Potatoes.

Y†NETQ.

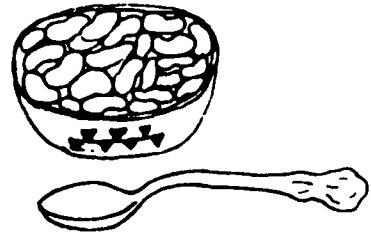
Grandpa: I am going to the store.

†H†W'ΔLOX †††I †ECΔYOTE.

store place I am going

Children: What are you going to buy?

DID† QIHWETE?



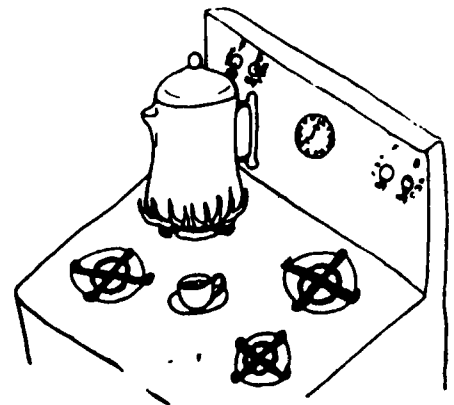
Beans

NO-DETH-NE-WON

Grandpa: Beans.
NODETLENDWON,

Coffee.
TO'NON H+W+N,

Flour.
DADUHK,



Coffee
TO'NON H+W+N

Tea.
NOCTK,

Butter.
M+XETYOLHO.

Candy.
K††XUN.

Well, I am going back home.
HΔYOM NOTECDIYOTE.
and then I am going back

Children: We are going back.
NΔD††.

It is getting to be late in the
afternoon; we are going back.

ITCEN NOW††NO NODΔTCETE.
down it is going we are going back.

NURSERY RHYMES

Here are some English nursery rhymes that have been translated into Hupa, with the literal English words written underneath. Put the rhymes into good English. Practice saying the Hupa rhymes and the English rhymes out loud.

Jack and Jill

HΔ	K+LEX+J	HW+DEJ	χ+NO
that	boy	his sister	also

HΔ	K+LEX+J	HW+DEJ	χ+NO
that	boy	his sister	also

N+NIC'JK	MΔOCDETH
up the hill	they climbed

TO'NON	M+XO	YOTECDETH
water	after	they went

HΔ	K+LEX+J	KEW+MX+TC
the boy		he fell down

HWEDOΔ	C+K+L
his head	he broke

HΔ	TEX+J	XOχE	J+TEX+J
the girl	after	she was	tumbling



JACK AND JILL

Humpty Dumpty
KYOHWEWE J+NΔWON
egg he looks like

Humpty Dumpty sat on the wall
KYOHWEWE J+NΔWON G+TΔOTCE M+XUT DOYOW+HΔ
egg he looks like fence on it he sat

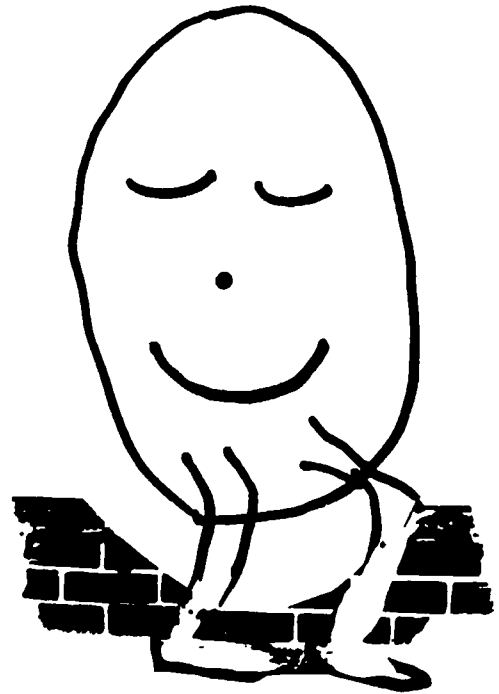
Humpty Dumpty had a great fall
KYOHWEWE J+NΔWON XODOW+HX+TC
egg he looks like he fell off

OD+HONDE XON+CDE K+NYQH
everything his being it broke apart

All the King's horses and all of the King's men,
OD+H H+H' XΔ NOTCE DOYOW+HΔ OD+H H+CDΔ
all horses his first sitting on all men
king

XΔ NOTCE DOYOW+HΔ
his first sitting on
king

Couldn't put Humpty together again
DUHXWE DQ+HJ+H NGYOXON+LΔ
someone not together they put



HUMPTY DUMPTY



Hey Diddle Diddle

Hey D+X+TNO'YOC BOCE ME M+X+TNO'YOC
Hey [rhymes with M+J+TNO'YOC] cat in fiddle

M+DEHOLEN HWO M+T+C XELTON
cow moon over he jumped



NOK+NΔYOT BOKJ+CJWEN HΔ J+H+TCONM+H
dog laughed that he saw

HΔTCO M+EDU'ODIQ M+COHQ
dish he ran away with it spoon



HEY DIDDLE DIDDLE



SECTION IV

VERBS

VERBS:

present/past tense

1st, second, third

persons

Instructions: The next pages contain some examples of Hupa verbs. Circle the part of the verb that contains the action (the verb stem), underline the part of the verb that contains the doer of the action (first, second, or third person). You may find overlapping. Then, put a box around the part of the verb that marks the tense (present, past, or future.) You may be surprised to learn how strong the differences are.



= verb stem, the action



= doer of the action



= the tense marking when the action occurs

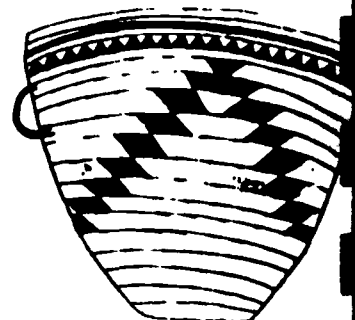
Pass Me/Hand Me/Give Me

**Hupa Language
3/11/87**

In the Hupa language, there are at least six different ways to say, "pass me something," depending on what is being asked for. In the blanks below, write one or more words in English that fit the category of words for each Hupa word that means "pass me." For example, in the first blank, write in English the names for containers, such as "cup" or "bowl."

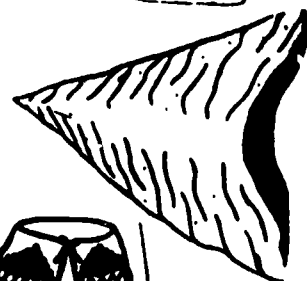
HOWUNXOH

to me pass [a container with or without contents, basket]



HOWUNTOH

to me pass [a single, solid object: wood, pencil, one flower, a book]



HOWUNKYQC

to me pass [something flexible, fabric, animal hide]



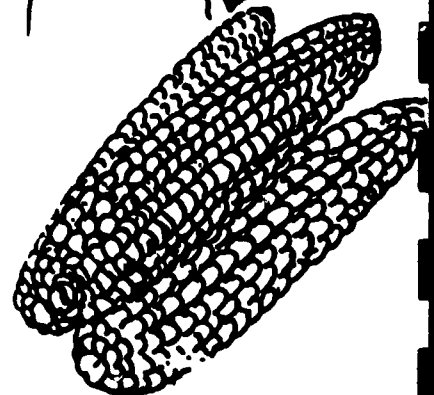
HOWUNOH

to me pass [someone or something animate, a person or animal]



HOWULOH

to me pass [a bunch of something: flowers, basket materials, eels]



HOWUNTOC

to me pass [powder, a quantity of something very small, a handful of peanuts]



ON THE LEFT ARE SIX DIFFERENT WAYS TO SAY "PASS ME" IN HUPA. ON THE RIGHT ARE THE ENGLISH WORDS FOR DIFFERENT THINGS THAT CAN BE PASSED. DRAW A LINE FROM EACH HUPA WORD TO THE ENGLISH EXPRESSION THAT GOES WITH IT.

HOWUNCTC

animal hide

HOWULOH

empty can

HOWUKYQC

raccoon

HOWUTUH

a book

HOWUNTOH

bunch of eels

HOWUNXQH

peanuts

Comparing Past and Present Tense for "give me/pass me/hand me"

Past tense refers to something that happens in the past. Present tense is happening now. In the paired sentences below, the first sentence in the pair is the present tense "give me/pass me," and the second sentence is past tense, "gave me/passed me." Underline the parts of the words that mark them as either past or present in the sentences below.

COXOH HΔ HΔITCO HOWUNXOH

acorn soup

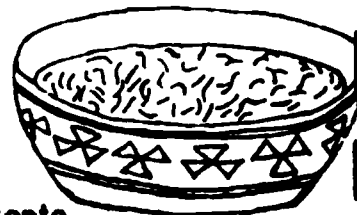
that

bowl

to me

pass

[a container with contents,
a bowl of acorn soup]



COXOH HΔ HΔITCO HOWUN+IXOH or HOWUNXΔ

acorn soup

that

bowl

to me

you passed

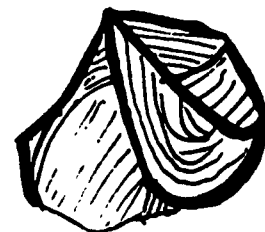
to me you passed

TCE' HOWUNOH

rock

to me

pass [a solid object, rock, household appliance,
apple]



TCE' HOWUN+ION

rock

to me

you passed

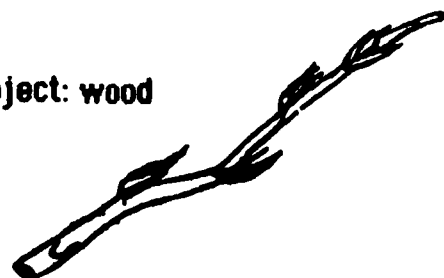
HΔ K+H HOWUNTOH

that

stick

to me

pass [a single, long object: wood
pencil, one]



HΔ K+H HOWUN+NTON

that stick

to me

you passed

D'E' HOWUAKYQC

blanket to me pass [something flexible, fabric, animal hide]



D'E HOWO'OKYQC

blanket to me you passed

HΔ MEJE'ED†N HOWUN†OH

that young child to me pass [someone or something animate: person or animal]

HΔ MEJE'ED†N HOWUN†TEN

that young child to me you passed



K†DΔ HOWULOH

flowers to me pass [a bunch of something: flowers, basket materials, eels]

K†DΔ HOWUN†LΔ

flowers to me you passed





KYONYON M+TC+H HOWUN+T+J

acorns

cracked

to me

pass [powder, a

quantity of very small

particles, a handful of peanuts]

KYONYON M+TC+H' HOWUN+T+J

acorns

cracked

to me

you passed

H+YO NODULWOT+H HOWUNCO

those

pile of something

to me

pass, push

[speaker sweeps in a pile of something, like beads or shells

or money from gambling winnings, as he says this]



H+YO NODULWOT+H HOWUN+T+CO or HOWUN+T+J

those

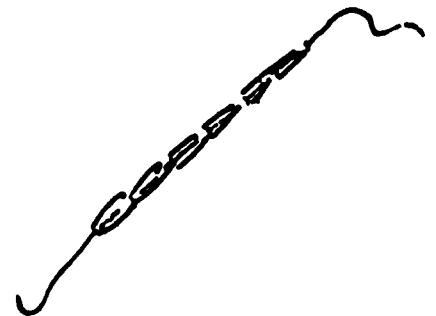
pile of something

to me

you passed

to me

you passed, pushed



100

Pour Me Something

3-18-87

Instructions: In the blanks below, fill in the missing letters

WONΔG†T†#WU#

pour me something

WON_G_T_#W_L_#

M†TΩ WONΔG†T†#WU#

juice pour me



M_T_ _W_ NΔG†_†_U_

TO'NON WONΔG†T†#WU#

water pour me



TO'ON WQΔG†_†#LU_

TO'NON #†W†N WONΔG†T†#WU#

coffee

pour me



O'NO †_†N_W_N_G_T_#W_L_#

M†DEHQLEN N†TCΩ WONΔG†T†#WU#

milk

pour me



M†_HQL_ M†T_ _WO_ G†T†#L_#

NOCTIK WONΔG†T†#WU#

Indian tea pour me

NO_IK NΔG†_#WU#



Pour it into something

DΔDUME NΔD†#WU#

into this pour it

DΔ_ME NΔD†#W_



HWO M†NΔK†D†#WU#

for me pour it into

_ _O M†_K†D_ WU_



Present-Past Tense: 4-23-87

UNDEN, NΔKYDIOH, ME†HWUL
doing, singing, drumming

HWEDO UNDEN
what are you doing

HWEDO UNDIYO
what did you do

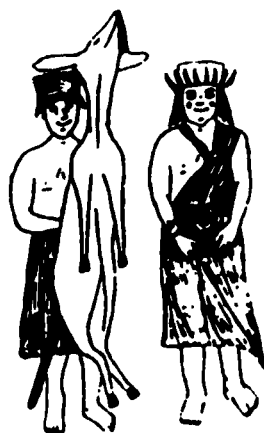
HWEDO NΔKYDIOH
what did you sing

HWEDO NΔK†IOH
what are you singing

NΔKYONUTE
you will sing

NΔK†OH
he-she is singing,

NΔK†TEOH
he-she did sing



ME+H+WOTH

I am drumming

ME+H+WORTE

I will drum

MEW+H+WOTH

I did drum

ME+H+WUH

You are drumming

ME+H+WURTE

You will drum

MEOG+WUH

You did drum

ME+H+WUL

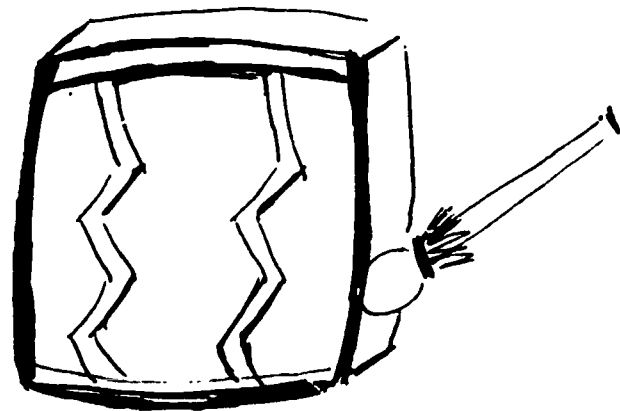
He is drumming

ME+H+WURTE

He will drum

H+D+H+ MEW+H+WOTH

He did drum



Past tense

I climbed	MECΔYΔ	We two climbed NEHE MECΔDETE
you climbed	N+H MEC+HYI	we all climbed OD+N MECΔDETE
he(she) climbed	ME+CYΔ	you two climbed NUN X+NO MEC+D+H
		you all climbed OD+N MEOCΔDETE
		they two climbed HΔ MEOCDETE
		they all climbed OD+N MEOCDETE

Future tense

I will climb	HWE MECΔYOTE	We two will climb NEHE MECΔETE
You will climb	N+H MEC+HYOTE	We all will climb OD+N MECΔETE
He(she) will climb	ME+CYOTE	You two will climb NON MECΔD+HTE
		You all will climb OD+N MECΔD+HTE
		They two will climb HΔ MEOCDETE
		They all will climb OD+N MEOCDETE



Future - Past Tense : Whistle

I will just whistle- whistled
YQDE#YEHE - HWEYQDD#YEH

You will whistle- whistled
N#YQDD#YEHE - N#YQDD#YEH

he-she will whistle-whistled
JGYQDD#YEHE - JGYQDD#YEH
We will whistle - whistled

You folks will whistle -whistled
NOHUN KYQDD#YEHE - NOHUN KYQYQDD#YEH

They will whistle - whistled

YOWEN JGYQDD#YEHE - KYQYQDD#YEH

Expression with take, carry, pack

Instructions: in the spaces below, write "one" if the object of the sentence is singular, and write "more than one" if the object is plural.

TECEUN take it

TELOK take them.....

JQ or JQDE here take it.....

NOT+NOH take it back.....

NOT+LOK take them back.....

NOTECEUNTE I am going to take it
back.....

NECEOTE I am going to take them
back.....

NOTECON he took it back [object]

.....
NOTEENTEN he took it back

.....[animate]

NOTECLΔ he took them back.....

MOXOTECTEN he took him or her or it
NCXOTECWEN he carried him or her or it back

NOGTECWEN he packed it back [a load]
NOYOXOTECLA he took him back

miscellaneous expressions

KTCDTKTE
he is going to crack acorns

expressions of movement:

JT6QL he is walking
MW JT6QL horse he is riding
JTTECYI he went
JTNTNYI he came
JAN NCXTTC airplane
sky flying
GETCMOX climb_{ing}, swimming, pulling yourself up

Talking, speaking

3-18-87

The reader will speak

M+NOTCE MΔYOD+L J+XENEOTE
headperson they lead he will speak

I will speak HWE XENEYEOHTE
You will speak N+H XENODYEOHTE
He, she will speak JIXENEOTE
We will speak
You all will speak
They will speak YOXENEOTE

I am speaking HWE XENOHYEOH
You are speaking N+H XENODYEOH
He, she is speaking J+XENEOH
We are speaking
You all are speaking
They are speaking YOXENEOH

I used to speak HWE XENEYEOHNE'EN
You used to speak N+H XENODYEOHNE'EN
He, she used to speak JEXENODYEOHNE'EN
We used to speak
You all used to speak
They used to speak YOXENODYEOHNE'EN

A long time ago this is the way they used to do

DUIHWODUI X+NODYEH
long time ago he used to say

deceased person used to say
ENE+TYENE'EN

Get well, feeling well

CE#DIYO N+HWQN C+NDIUNTE

I am glad well you are feeling

CE#DIYO N+HWQN NOWEC+NDETE

I am glad well you are feeling

+C+Q N+HWQN ONONOWEC+NDETE

I wish well you are feeling

DQTECE'EN

have you been watching

NΔGYOWU#D+H

baseball



WORDS ACTIVITIES: PICKING BASKET MATERIALS.

Have you been picking hazel sticks?

M+XUT KYONON K+ME **UN**
roots hazel have you been picking ?

Have you been picking willow sticks?

TQHQTUWE K+ME **UN**
willow sticks have you been picking ?

Have you been picking hazel nuts?

K+LOJONDE K+ME **UN**
hazel nuts have you been picking ?

Have you been picking maidenhair fern?

M+XΔK+IHEC NEWON K+IE **UN**
maidenhair fern have you been picking ?

Have you been picking woodwardia fern?

ME'IME' K+ME **UN**
woodwardia fern have you been picking ?

Have you been picking roots?

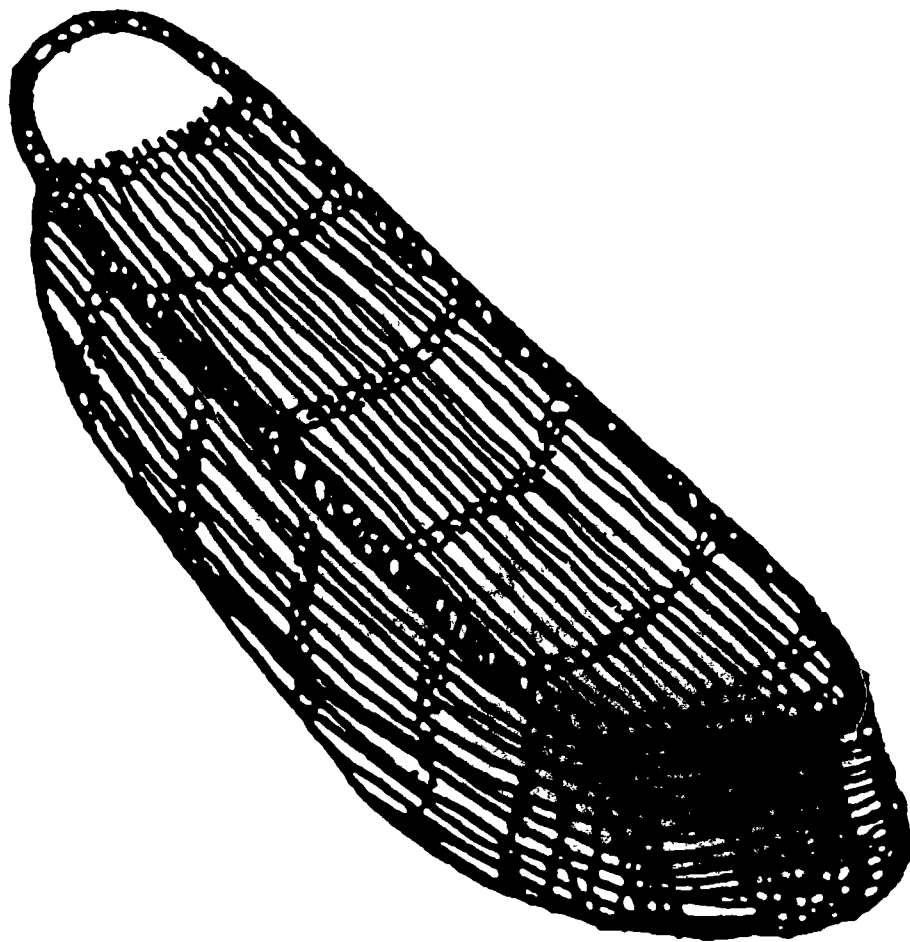
XUT K+ME **UN**
roots have you been picking ?

Have you been picking sugarpine roots?

M+JEHQLEN M+XUT K+ME **UN**
sugarpine roots have you been picking ?

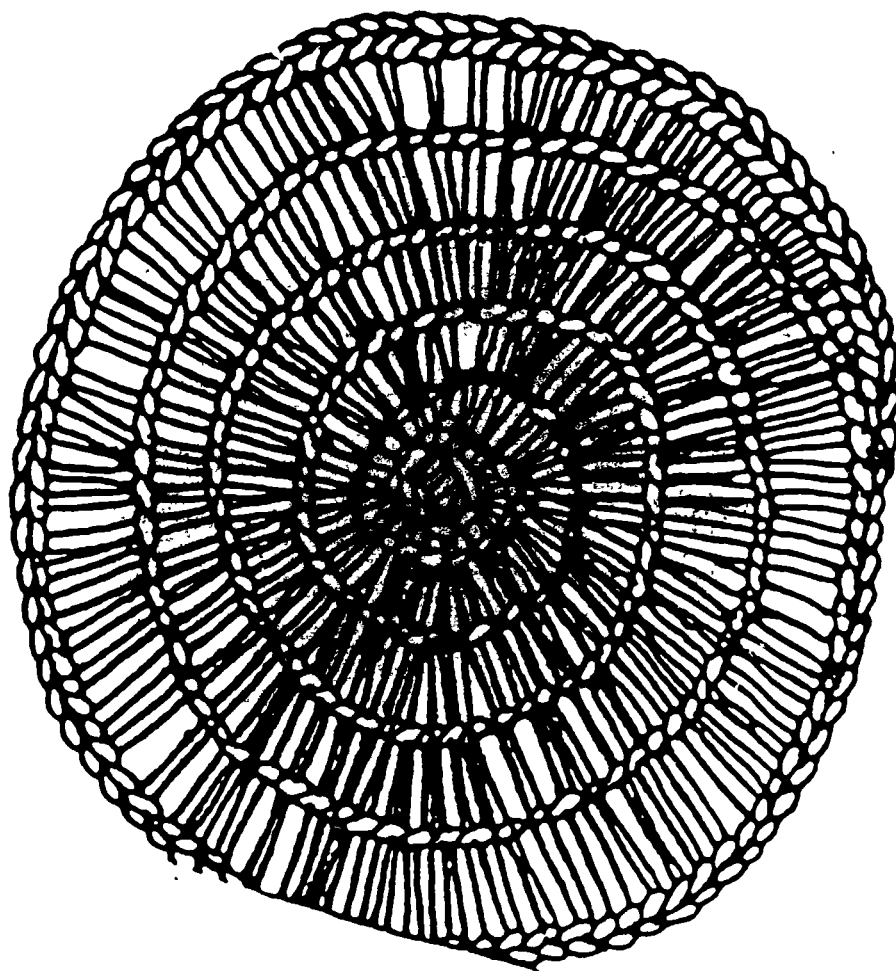
Have you been picking beargrass?

KLQKTEH K+ME **UN**
beargrass have you been picking ?

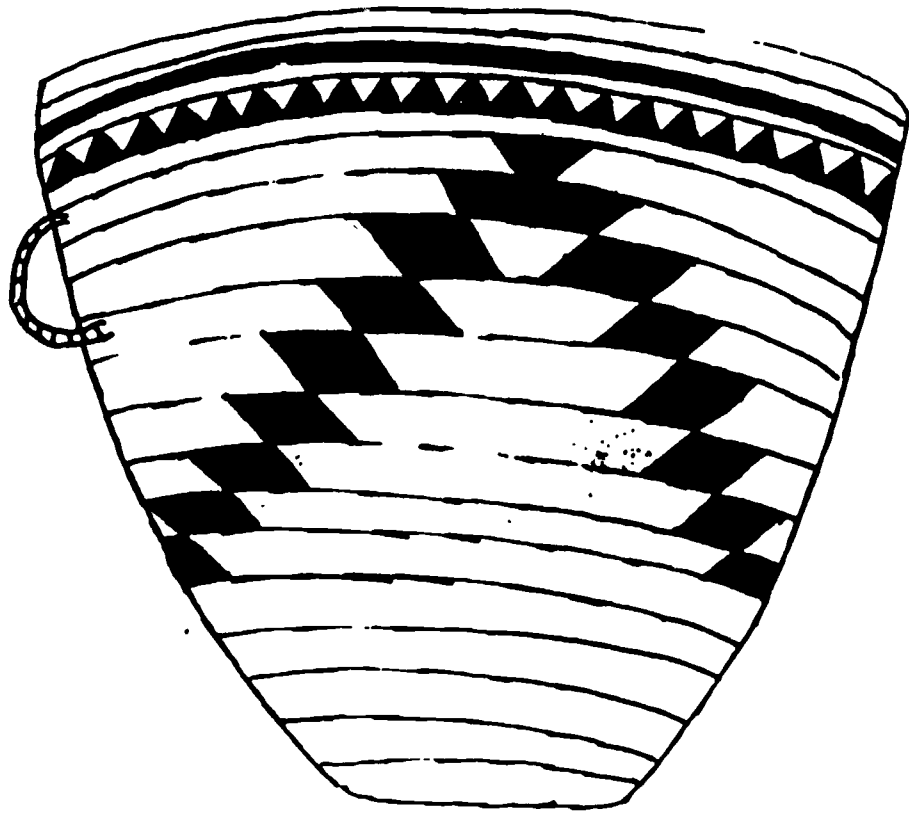


baby basket
XEXΔ'

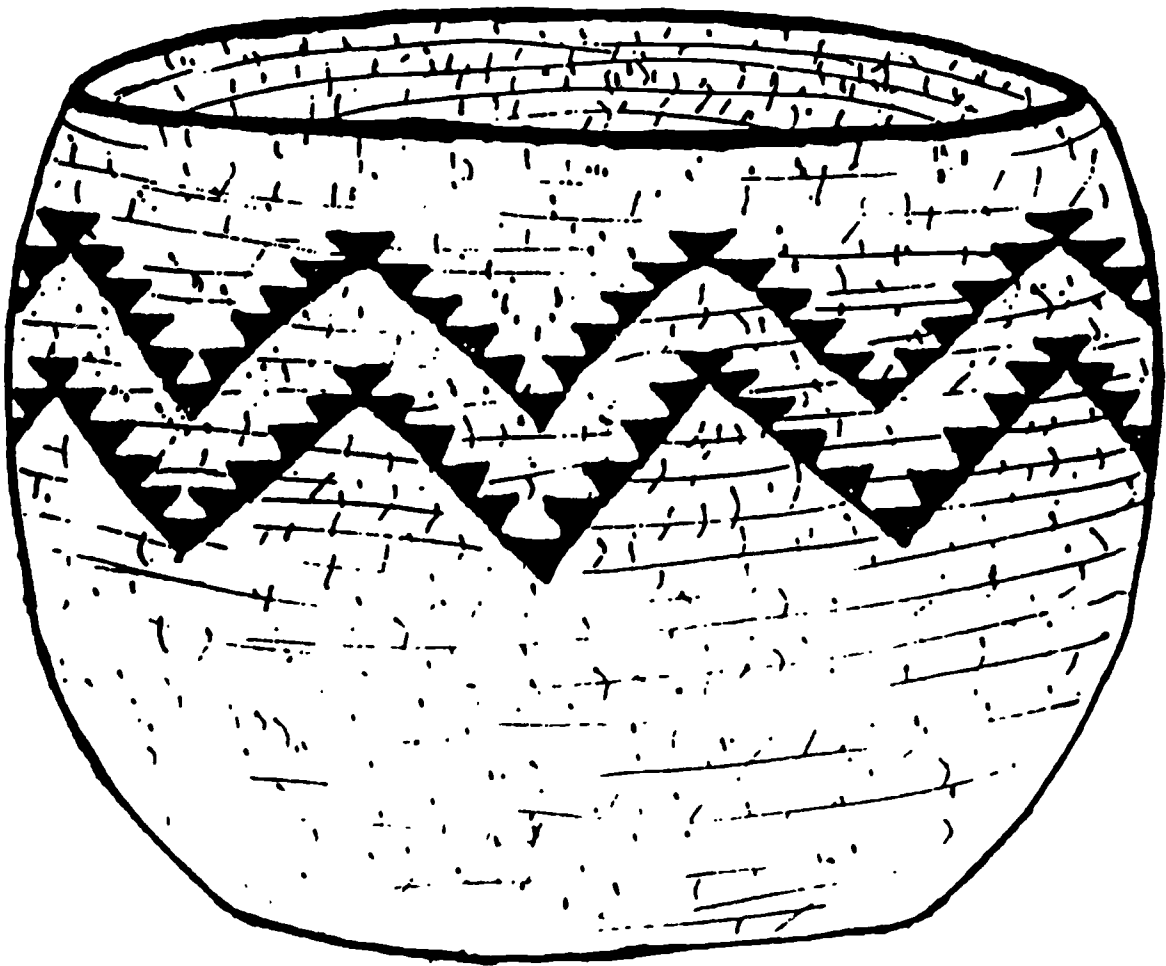
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basket plate
XΔ'TEL



burden basket
ጸገተጠተጠ



cooking basket, eating basket
M††TG, JΔLQJ

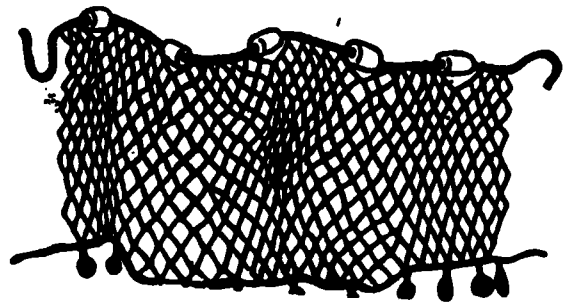
GOING FISHING

SAY THE HUPA EXPRESSION, THEN WRITE IT ON THE BLANK LINE.

Fish, salmon
HOK

Have you been fishing with a pole?
KYOLO UN
pole fishing ?

Have you been setting net?
NΔK†NBO UN
setting net ?



G†XOK
salmon net

Have you caught anything with a pole?
DID†HWUN TOC†LG
what you have caught

Has anything gotten into your net?
DID†HWUN MENT†LE
what it has gotten in your net

Two stories about our Hupa way of fishing

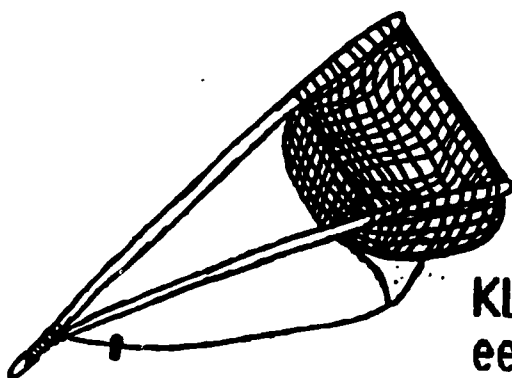
By Herman Sherman

Dyeing Nets

We dye nets with tanoak bark. K†NECTON [tan oak] M†C†TC [bark]
You boil the bark in a kettle and you put your net into it. You leave it there all night. When the net is dyed, the fish don't see it, and they swim right into it. Boiling the net in bark preserves it, too. Your net will last for years.

Trigger Net Fishing

The trigger net is mounted on poles approximately 8 feet long. That is the way to fish for salmon or eels. You hold the net in the water near the rocks by the falls where the fish or eels are. The net has a trigger. The fish or eels hit and you can feel them going into the net. You jerk the net out of the water when you feel the fish going into it.



KLOHXON G†XOK
eel net

SECTION V

HOLIDAYS

Two spiders, three owls, and four bats
went to a Halloween dance. Draw circles
around those Hupa animals who went to
the dance. Draw circles around

NOX †HAWAKYO

TOX M†CK†LO

D†WK XOKLENO MUT

†HAWAKYO M†CK†LO

†HAWAKYO M†CK†LO

†HAWAKYO M†CK†LO

†HAWAKYO M†CK†LO

XOKLENO MUT XOKLENO MUT

XOKLENO MUT XOKLENO MUT



WORDS OF THE WEEK

pumpkin

TCEKUJOJENOWON

cat

BQCE

goblin, ghost

T+NTQH

W+J+ND+N

wood

spirit

witch: Women in a black dress.

TCOMECKLON B+W+N KYO'

women

black

dress

Witch flying on a broom stick: She looks like she's floating along on a broom.

M+ENOXOT+ETCO

NOWUNTE

BOW+COLEL

sweeps with

looks like

floating along

SENTENCES OF THE WEEK

+ HAPPY HALLOWEEN +

HU+NCENXUNOK

happy

K+NC+NTQ

treats

HUQONUHO

give me

H&CXON

day



Hupa Language Teachers:
Herman Sherman, Sr., Hupa
Marian Mooney, Hupa
Ruth Beck, Hupa

Bilingual Emphasis Program
Center for Community Development
Humboldt State University
Arcata, California 95521

OBEMLA Title VII

Supervisor, Dr. Ruth Bennett, Shawnee

HOPA SENTENCE OF THE WEEK

Halloween

DIHWQ
SOMETHING

W6G+EK+TE
YOU WILL GIVE ME

DQHOLUH
not

TW+NOXLEL
I bother you











Name _____

Skill: Visual discrimination

Wendy Witch has lost the things she needs to celebrate Halloween. Circle the correct number of objects as you find them.



I lost. . .

XOCTON	DIVK	NOX	DIVK
			
DIVK	XOKKT	DIVK	ZWDLQ
			



Ruth Beck: Our Thanksgiving was an Acorn Feast. It was held before the Jump Dance and after the Deerskin Dance. It was held near TOKIMHDTM, at CO'KE'XOHDTM, the Acorn Feast place. TOKIMHDTM is the Acorn Stirring place, and CO'KE'XOHDTM is the Acorn Feast place.

Now it is getting harder and harder to get acorns. We have to go off the Reservation, and get permission. We have to do that when picking hazel sticks or beargrass. Or we have to rob the woodrats. M'XONTOHOLEN is woodrat.

Be thankful for all you have

NTHWQNX ONOWECNDETE

good you will feel

Good spirit is looking after us

NTHWQNX M'X'T NOX'T

good over us

JTECEN K'XUN

he is looking good spirits

In your heart, you will feel good

NKENCU'ONME NTHWQNX

your heart good

M+H ONDWECTNDETE

with you will feel

The Indian says, White and Indian, everybody will eat together

KYUNYONTYON ODENE

Indian says

Y+MOND+L KYUNYONTYON

whiteman Indian

N+HWONX +HCTH,

good together

OD+H KYOWUN

everybody eat

Happy Thanksgiving

HW†N†CDEXUNOK

happy

M†N†N N‡G†M‡T DUHKYD NEWON

its face

it flaps around

grouse

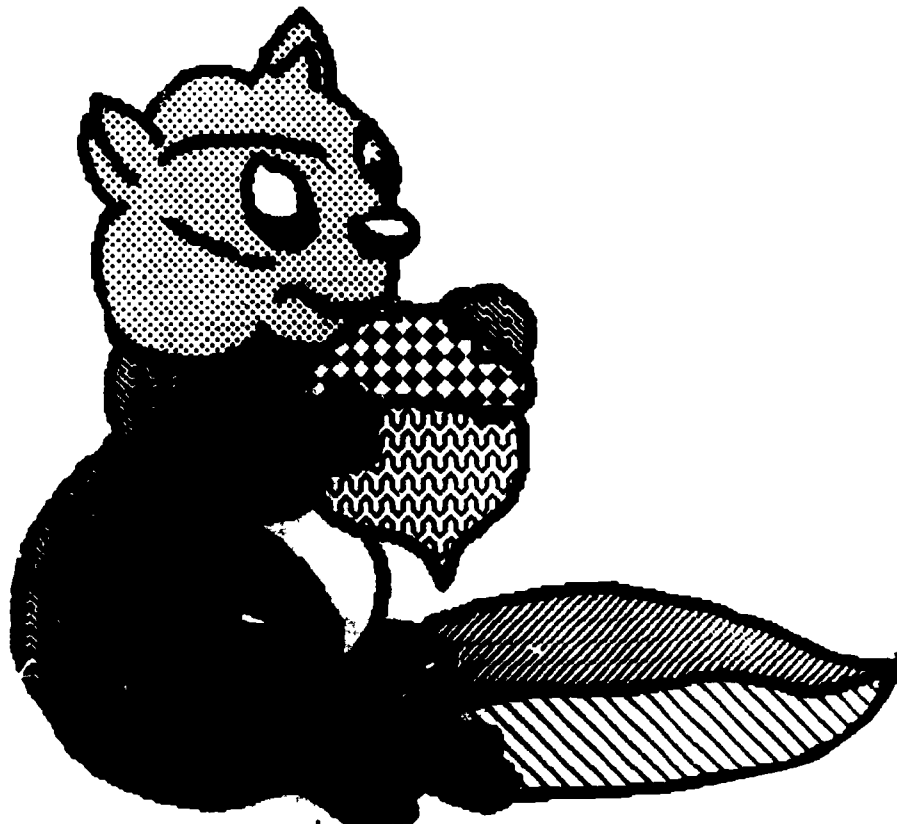
looks like

----- Turkey -----

KYODION MENUNDI

feast

it happens again



Merry Christmas

HW†N†CDEXUNUK XØNCLON

happy

new born baby

MENUNDI

it came around

Santa Claus is packing his sack

KYØNXØYON TCELNΔWON

old man

red

HW†DØ Ø†X̄Δ NEC ØW†LTEK ØΔWEL

his beard white long sack packing



NEW YEARS DAY 1-14-87

It's wintertime. It snowed in the mountains.

XΔH†T †NN†CON-ME
wintertime mountains-in

NONDETH
it snowed

Happy New Year

N†HWQIX NOHO YE†NYQH
good another one it came in

New Moon

NOHO NON†LOT
another one it sailed in

Valentine Greetings
HW+KENCU'ON N+KENCU'ON
my heart your heart

1/28/87

Hupa Teachers

Mother I really love you.

[1] HWUNCWON T+NCE NCHKYQ
my mother really I love you

[2] HWUNCWON XQCT NCHKYQ
my mother really I love you

With my heart

HW+KENCU'ON M+H
my heart with

HW+TO
my father

HW+CWQ
my grandmother

HW+CWDE
my grandfather

HW†DEJ
my sister

HW†B†L
my boyfriend or girlfriend

HW†K†L
my youngest brother

HW†B†W†J
my oldest brother

HW†MOLYQ
my friend

Happy Valentine's from me to you.

HW†N†CDEXØNØK HW†KENCU'ON

happy my heart

N†J†H N†KENCU'ON

to you your heart

Happy Valentine's Day

HW†N†CDEXØNØK HW†KENCU'ON

happy my heart

DΔCXON

day

Valentine's Day Today

HW†N†CDEXØNØK HW†KENCU'ON

happy my heart

DΔCXON DΔJENZ

day today

We are going to glue Valentines.

HW†KENCU'ON NEHE MΔQD†JETE

my heart we are going to glue

She is going to glue her Valentines.

HW†KENCU'ON MΔQJED

my heart she is going to glue

We are going to put together
Valentines.

HW†KENCU'ON NEHE †HJ†H'

my heart we together

NGUND†LOTE

we will put

I am going to put together a
Valentine's.

HW†KENCU'ON †HJ†H' NQNDLOTE

my heart together I will put

We are going to cut out Valentines.

HW†KENCU'ON NEHE NQNE†DOHTE
my heart we will cut out
or HΔQD†DOCTE

We are going to trade Valentines.

HW†KENCU'ON NEHE †HJ†H
my heart we to each other
or Together

NΔ'Δ†H†LJW†NTE or K†ND†LOTE
trade off give

We are going to exchange heart candy.

HW†KENCU'ON NΔWON XQCO
my heart looks like my mouth

NULXON NEHE †HJ†H
it tastes good we to each other
or Together

NΔ'ΔT†LƆW†NTE
trade off

Hot lips

M†DO M†C†TC C†CEL
its mouth its rim hot

A good sense of smell

N†NƆWƆH N†HWƆN
your nose good

Smell or scent

†ƆWƆH

February Holidays

Ground Hog's Day

TCEKYΛΛΔ NΔWON DΔCXON
ground squirrel looks like day

Abraham Lincoln's Birthday

JΔNEC XΘDΘJWΘN DΔCXON
tall man beard day

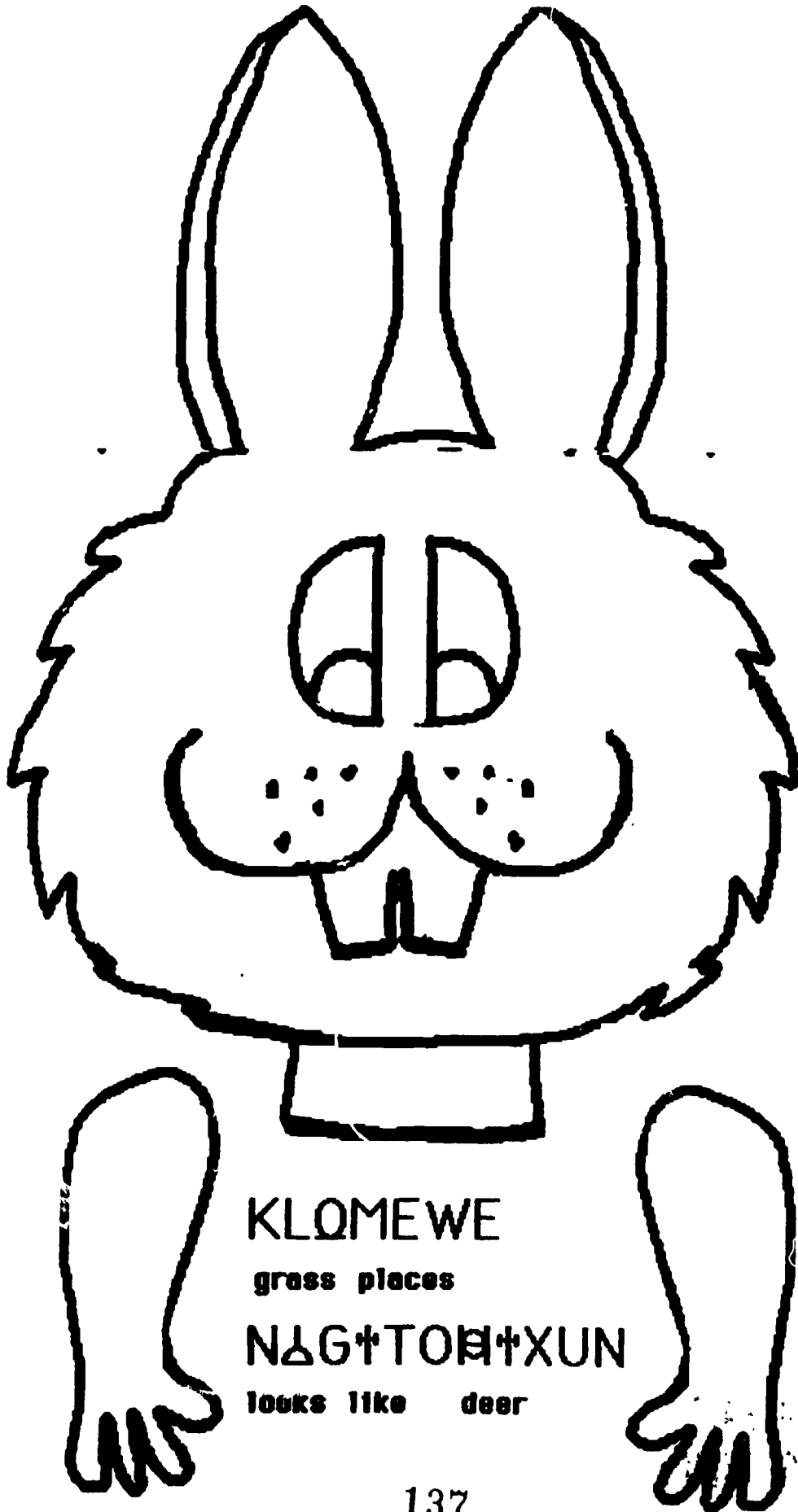
George Washington's Birthday

NOTCED†N' MEJ†NECDΔ
first one seated

DQJ†HWΘJWENE'EN DΔCXON

he never told a lie day

Easter

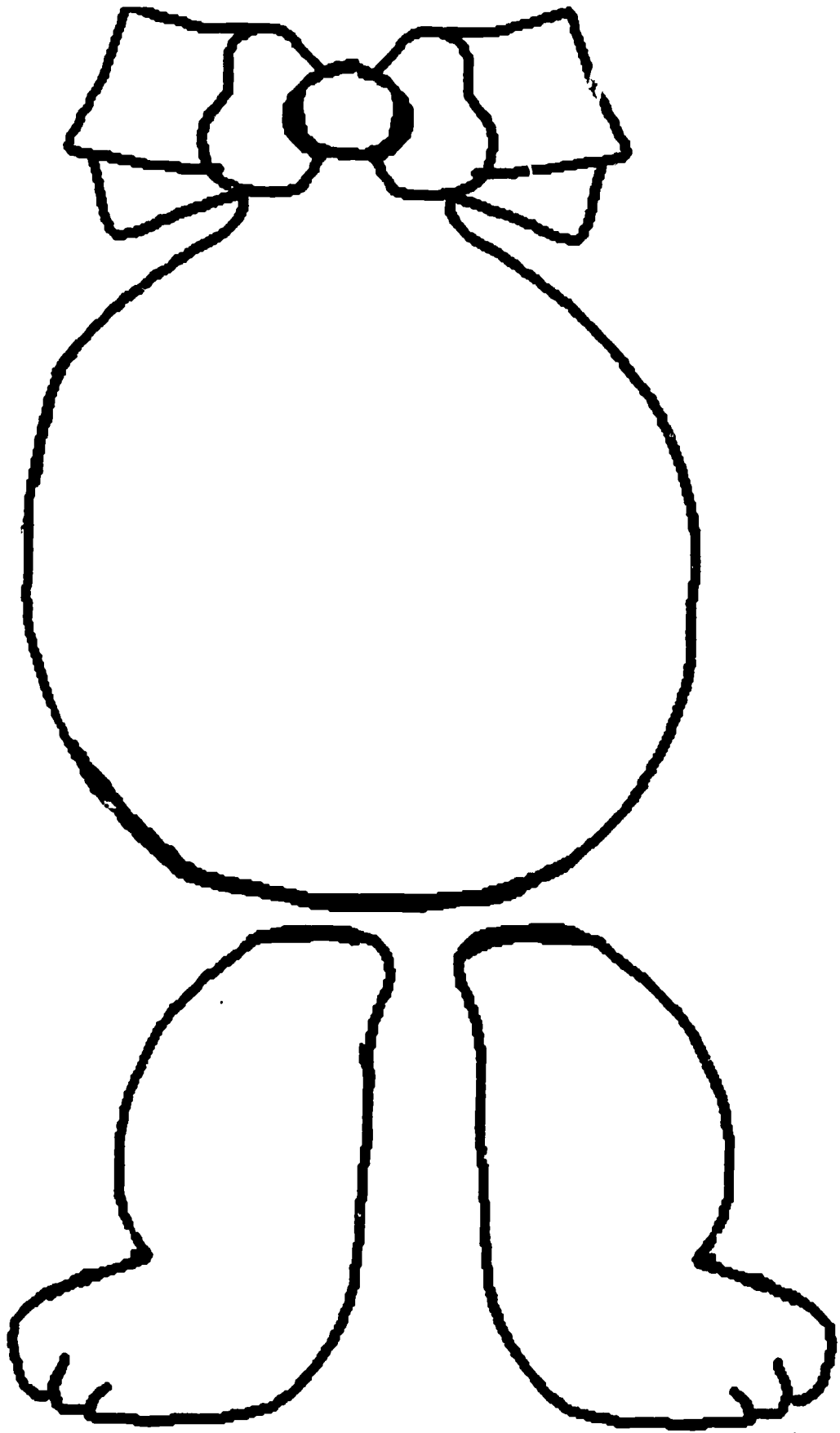


KLOMEWE

grass places

NΔG†TOÆ†XUN

looks like deer



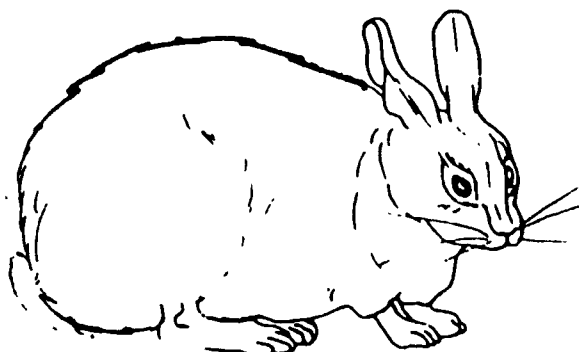
Easter sayings

4-1-87

Easter is about rabbits,

Rabbit

NΔG†TO M†XUN
looks like deer



and cottontails.

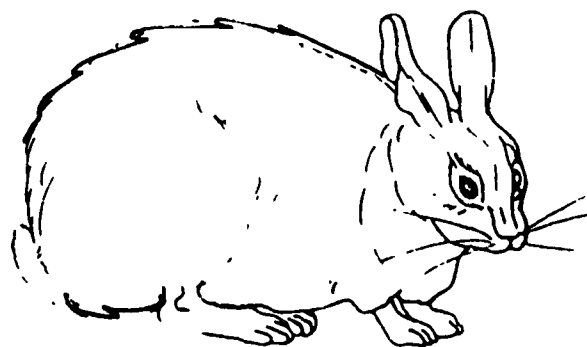
Cottontail

KLOMEWE

It is about eggs.

He will lay eggs

KYOWEWE NΔN†LOTE
eggs he will lay



and a story about across-the-ocean man who was hung and nailed on a cross.

YOHWIMON

NΔYOXΘC†C

across the ocean man they hung him

K†††X†T KΔYOXON†OH

on wood they nailed him

The story ends happily, because across-the-ocean man arose and went back to heaven.

K†NONOC†X†E

he arose

NOTECDA

he went home

Greetings for Mother's Day

Happy Mother's Day

HWUNJWON ONDE HWUNJWON

happy

my mother

MENUNDI

it came around

You're No. 1

MNOTCE ONDE

no. 1

you are

You're the best

HONAWON ONDE

best

you are

Thank you for being my mother

CEADIYO H MENUNDI

H

I am glad

that

it came
around

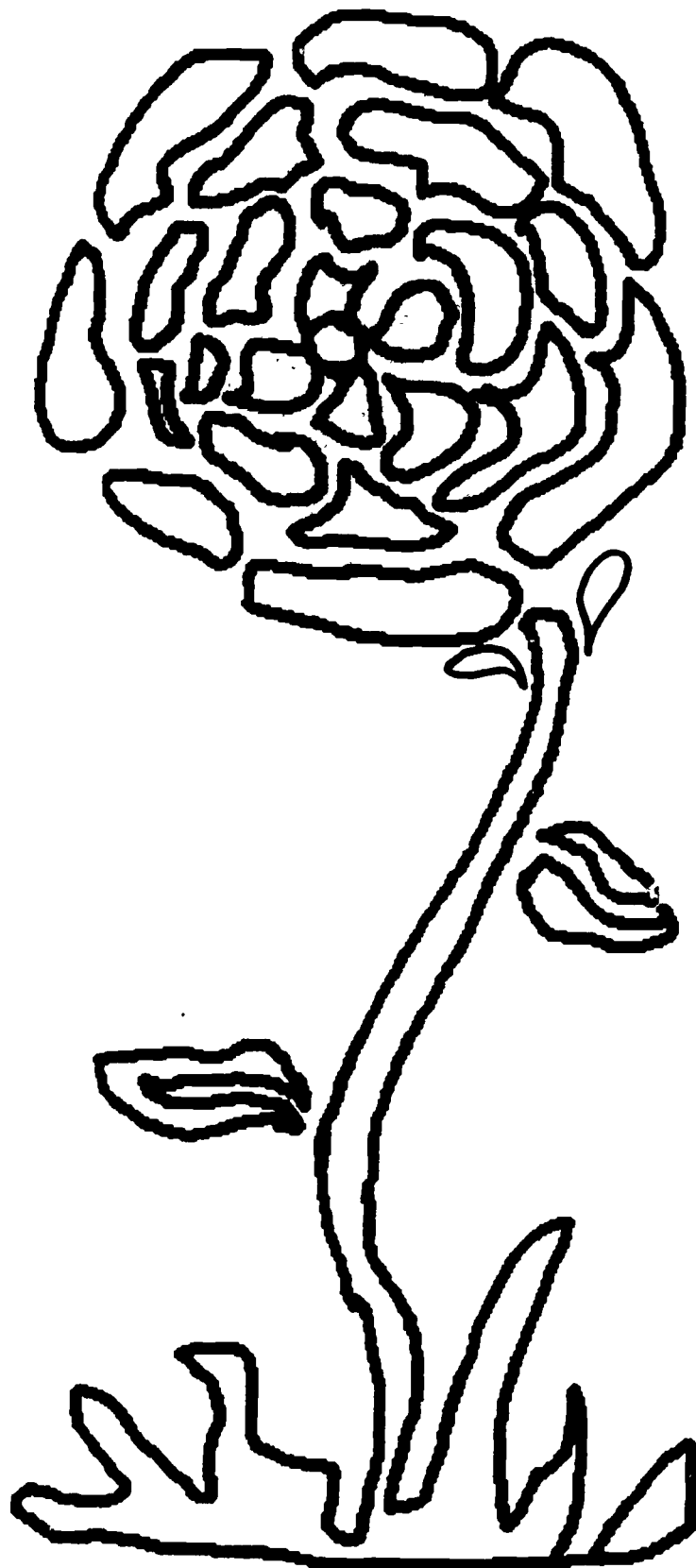
that

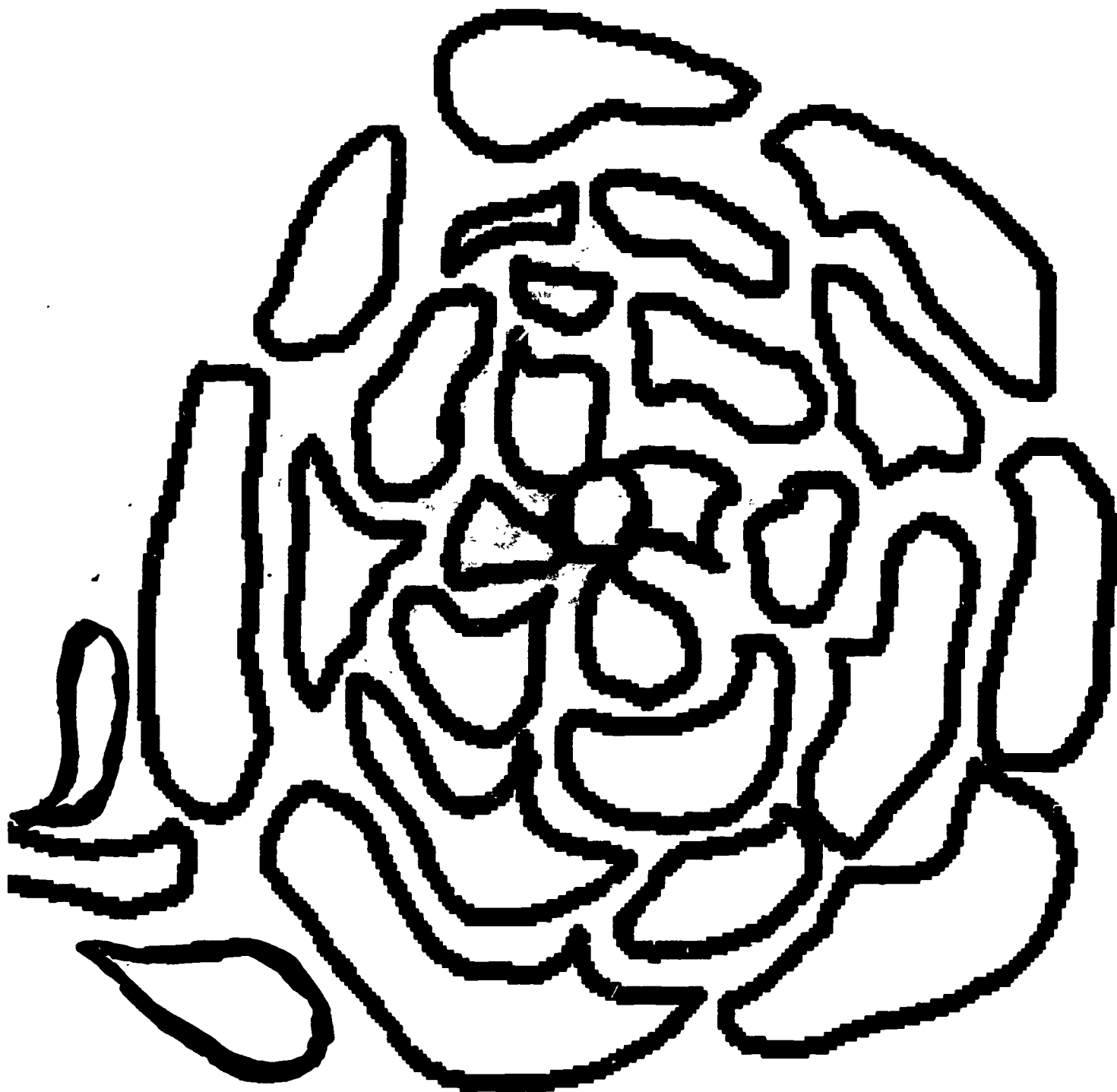
HWUNJWON ONDE

my mother

you are

140

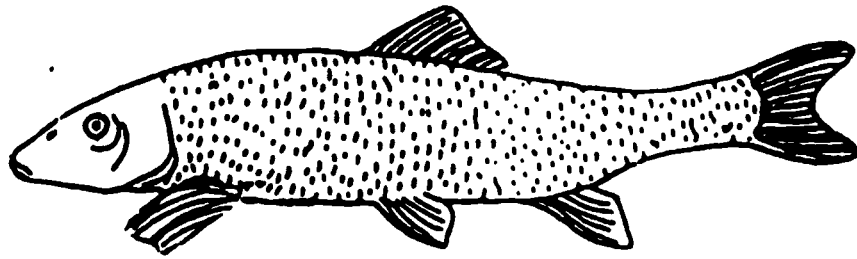




SECTION VI

STORIES

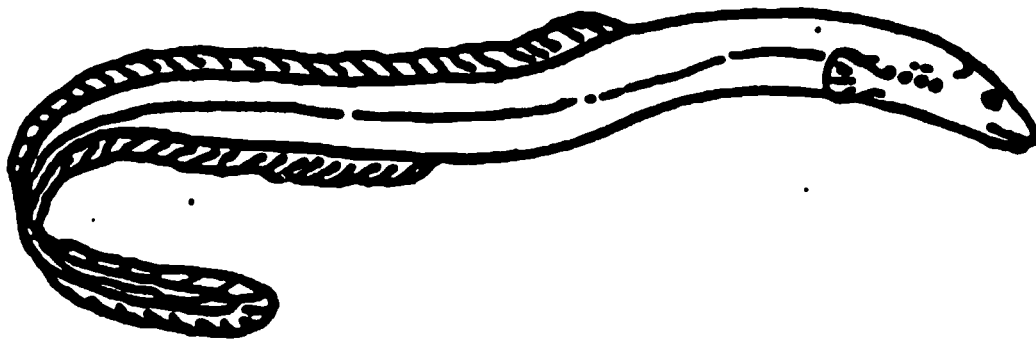
211 104 00



Sucker

& Eel

By Ray Baldy and all Hupa
Teachers. 9/17/86



Hupa Teachers: Roy Baldy, Hupa; Herman Sherman, Sr., Hupa; Ruth Bock, Hupa;
William Carpenter, Hupa; Calvin Carpenter, Hupa; Marlen Mooney, Hupa.
Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Education Dept.,
HSU, Arcata, CA 95521 826-3731 OBEMLA Title VII/Apple Computer, Inc.,
"Wheels for the Mind" Project

Sucker and Eel Ray Baldy and all Hupa teachers 9/17/86

At one time animals and human beings understood each other. They all could understand each other. You have heard the one about eel and the sucker, how they happened to get together

DOHWODUM animals KYONYON+YON HΔ HWONE YOXONEHNE'EN
at one time animals humans single only they understood

OXTC+T-UM HΔ KLOHXON DOJOM HΔ DOHWEDUX+T
do you know that eel sucker that how it happened

MEW+NDETL
they got together

One time Eel, KLOHXON, had lots of bones. He had good eyesight and he had everything. But he was addicted to gambling. He liked to gamble Indian way, using sticks.

MON HW+TC+NE HOL+NNE'EN HW+NO N+HWON HOL+NNE'EN
lots bones he had eyes good he had

MON J+W+H+NE'EN K+NOTLE J+LYO XQJ+ K+H J+LYO
lots he had everything gambling he liked Indian cards he liked

And the Sucker, DOJOM, he thought, well, this guy looks like I could beat him. He looked dumb. So he challenged him, "Let's play," he said, "let's have a game."

DOJOM OJONDECNE OD+H HOWUNONELOTE
sucker he thought everything I will beat him
I'll beat him easy

DIHWO DOJOMTC+T JENAWON HΔYOM HWEDOLO
something he doesn't know he looks like and then he challenged
him

K+NOD+LE XQJ+ K+H M+H
let's play real cards
Indian cards with

So the Eel he said, "OK, I'll gamble with you." So he sat down, and started to gamble. He kept gambling almost all of that day, and he would win a little bit, and he would lose that, and finally, the Sucker won everything. He even won the bones that the Eel had, those kind of forked bones that the Eel had. He won his eyes, he won his teeth, but his teeth he didn't like them, so he threw them back to him, and he said, his eyes were as good as his so he threw that back to him.

HΔYOM KLOHXON ODENE MTH K+NOCALETE HΔYOM NON+NETL
 and then eel he said with I'll gamble and then they sat down
 you

HΔYOM K+NDOC+LE OD+NE #O JENZ UCTONE
 and then they started to gamble all day almost

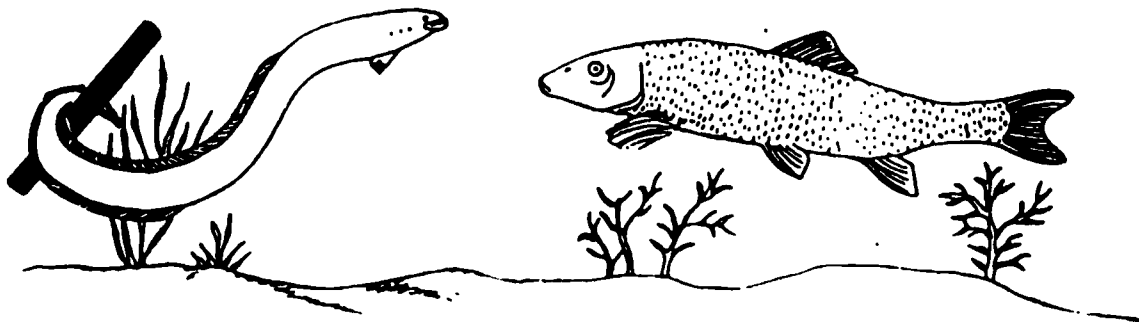
K+NDOC+LE DO#ONZ NO'NALOH KIYE HOWUNONEHWΔ+LO
 they gambled a little bit he won again he would lose it

OD+HX+T DOJOM HOWUNON+LΔ XOTC+NE HW+NO K+TOMOC+T
 finally sucker he won everything his bones his eyes his teeth

To this day, the Sucker has bones in it, forked, but the Eel doesn't have any. He lost it all to the Sucker on that day.

Stories like that are usually told in the evening, that is a rule that they used to have. Indians would sit around the fire and tell it. They don't tell it during the day, though. But now, it doesn't matter. You can tell it almost any time.

DUNHWODUM XONJWED+M that means way back in the beginning of time. All stories, all Legends start out that way, XOC+ DUNHWODUM, they always say, in the beginning of time. It's a ritual with Indian stories.



Origin of the White Deerskin Dance

Hupa teachers 9/24/86

We have the legend of how the White Deerskin dance started, and so it seems more logical that those tribes that have the dance but don't have the legend, took it and adopted it for their own, and used it.

There's one about a young man who had the songs, and another one about where the arrows landed, and the one from TOKIM+HD+H is about a guy who went up into another world where he had to go, and when he got up there, he saw this beautiful blanket made out of woodpecker heads, all just real red and beautiful. He wanted that blanket, and when he came back, he kept thinking in his mind that he was going to buy it. He took the money, and he had this magic pole that he traveled with, he could travel great distances with that pole, and he pulled himself up there, and he told those people who were dancing around there that he wanted to buy that blanket, and they told him they weren't selling it. "It's part of our religion."

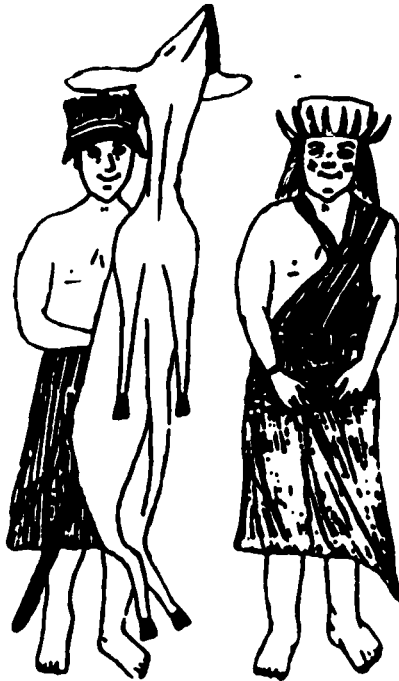
And at night when he went to bed, he said, "Well, can't I even use it, to cover myself with, so that I can see how it feels, and everything? So I can touch it." He knew where they put it, and that same night, he put the money down, and he took it, and away he went. And they started chasing him. He had this pole, and he was ahead of them, and the rest of them were going to catch up with him.

So he came back, and the first place he landed was TOKIM+HD+H, where the Big House was, that's where he came from originally. And when he heard them coming, he got on the pole, and he jumped, and he jumped clear over to MED+LD+H, and he saw they were coming there, so he got back on the pole, and he jumped, and he landed at TCEM+TO.

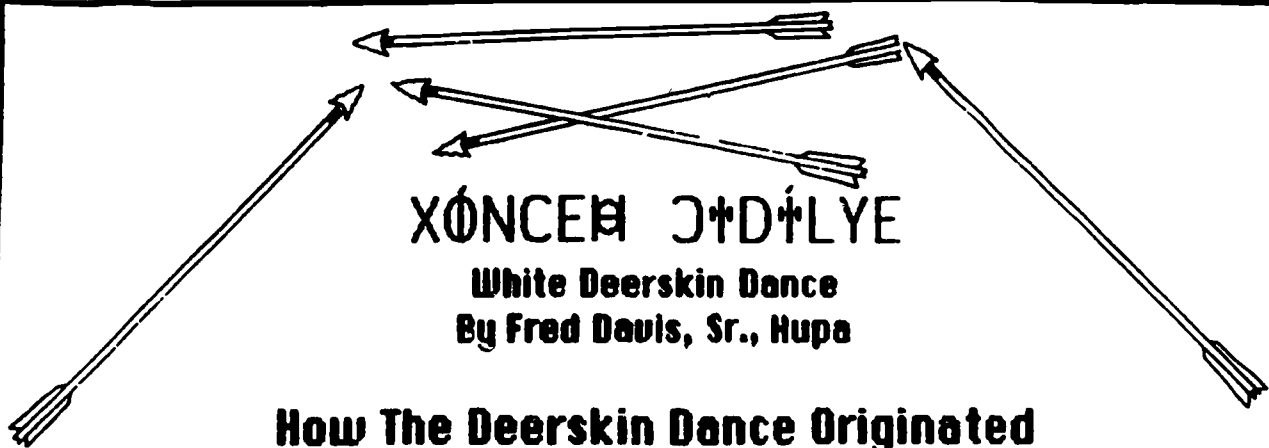
He got back down there, and he stayed there just a short while, he tried to fool them by getting in the boat and dancing, and that is why when they go down, they are supposed to sing one way when they sing, and they used to tell me when they turn around, they change their song, and they start singing the other way, they try to fool these people that they are going back up the stream, but they weren't really and then they change their tune, and they landed, but they landed way on the other side, and they came back and forth like that to fool them. Finally they landed there, they rested there, they caught up with him, and they went clear down to TCELUND+H.

When he got there, they were coming up on him again, and he came down to JANDXOTDNI. And from there, they started catching up with him, and he went down to ME+CD+HDNI, and they landed there, they were still after him, and the next thing you know, he went on up to +HTUXULA. He went clear up on t o. But when they carry that Deerskin Dance up there, they carry it up, and they have to make medicine halfway up, at that one place where he rested.

Then he went clear on up, and finally, they gave up, and they told him that ever after this, this is what you will use as a dance, and you can have this religion as it is. You dance that many days, and that way. And that's the way they do it today



Hupa Teachers: Herman Sherman, Sr., Hupa; Ruth Beck, Hupa; William Carpenter, Hupa; Calvin Carpenter, Hupa; Marian Mooney, Hupa; Ray Baldy, Hupa. Supervisor: Dr. Ruth Bennett, Bilingual Emphasis Program, Education Dept. HSU, Arcata, CA 95521 826-5713 OBEMLA Title VII/ Apple Computer, Inc., "Wheels for the Mind" project.



XONCEH JTDLYE

White Deerskin Dance
By Fred Davis, Sr., Hupa

How The Deerskin Dance Originated

How they started here from up there, and come down this way.

Part One

When YTMONTOW†NYΔ, when he originated, he brought all that stuff with him that they use at the Deerskin Dance, the White Deerskin Dance, he brought all that.

So he was down there at that church down there, down at Hostler Ranch. He said, "The day before, wherever we'll find a place to start with, why, we'll start it there." So he shot an arrow.

He shot an arrow in the air, so he went up this way here, so he went and looked for it, he went down this way.

He found it up there, where it begins, XOWUNX†T . So he said, "That will be the beginning right there., I will start there."

And he shot that arrow again, back down this way, there he looked all around, down there he found it at Hostler Creek, TCEM†TO . So That's the next one. So from there, he shot it again. It went on down, NOCIΔYΔ, down that way there. He found it down there at TCTLUND†W'. That's down at Norton Field. NQNOLD†X†T. They moved camp.

Then DE†N̄XQTD†H, he shot an arrow again from there, he came back up this ways, a little ways, from there, he found it right there, that's where they made that rest area there.

From there, he shot that arrow again, he shot the arrow there again, and it went way down there, past TCTLUND†W' That's ME†CD†AD†H, right there, he found it right there sticking on the bar there. That's at the foot of Bald Hills.

So, from there he shot another one again from there. It went all over, until finally he found it up Bold Hill up there. NĦĦT UĦXĦT Δ!

Part Two

Then after it started, he said, "After ten days, they'll have that Jump Dance. YOXQOH After ten days after the Beerskin Dance was over with." Then they said, "They'll be using woodpecker rolls, MEONOCĦTON, and all that other regalia, feathers." What they use is similar to the Beerskin Dance, except for that headroll.

You see that will be another ten days. Then they build that fence behind it when they dance with White Cedar.

Then they asked him, "DIDE ĦWUH?" (what for?) They wondered why they put that fence up. That's where the spirits like dancers and all that.

They're gone. When they pass away, they'll come back there. YĦMONTOWĦNXGIYON comes back too.

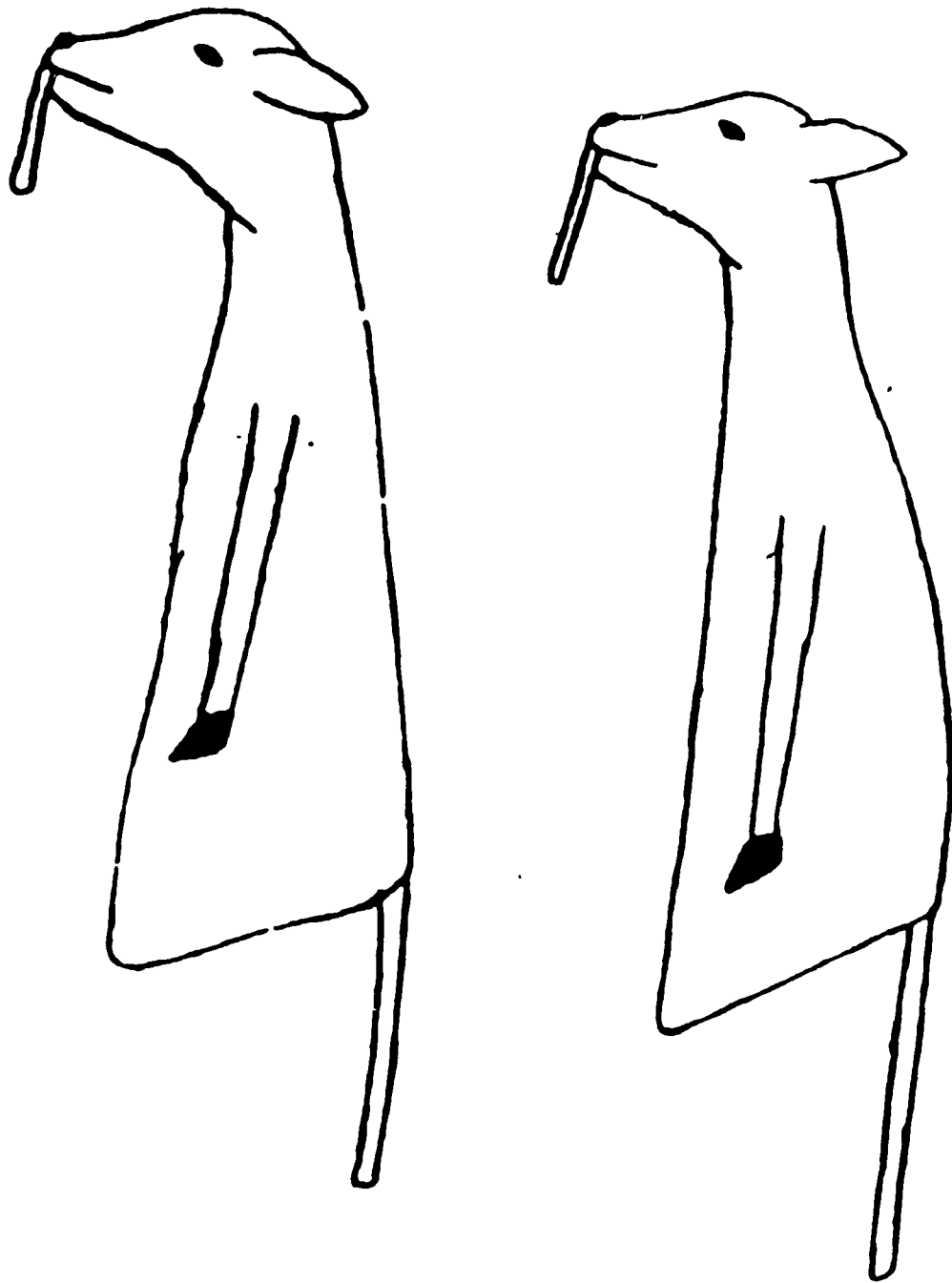
And then they listen. And he told them, "That's the way it's going to be." And he said, "Do not destroy any of the regalia, any of it like the White Beerskin hides, never destroy them, or the feathers, too, what they use, never destroy them."

Just kept going with it. If any part of the regalia wears out, they can replace it, you know. He showed them how to do it.

So he said that his work was done. He showed them how. And, he said, someday he'll return. He'll come back and see how the work is carried on.

He said he's gonna come back, so, I guess, the Creator, he'll be back.

See, he put these things here for the people. And that's what you mention down there when you're praying, what he put here for the people. The places that he fixed up. Everywhere he fixed. You mention that.

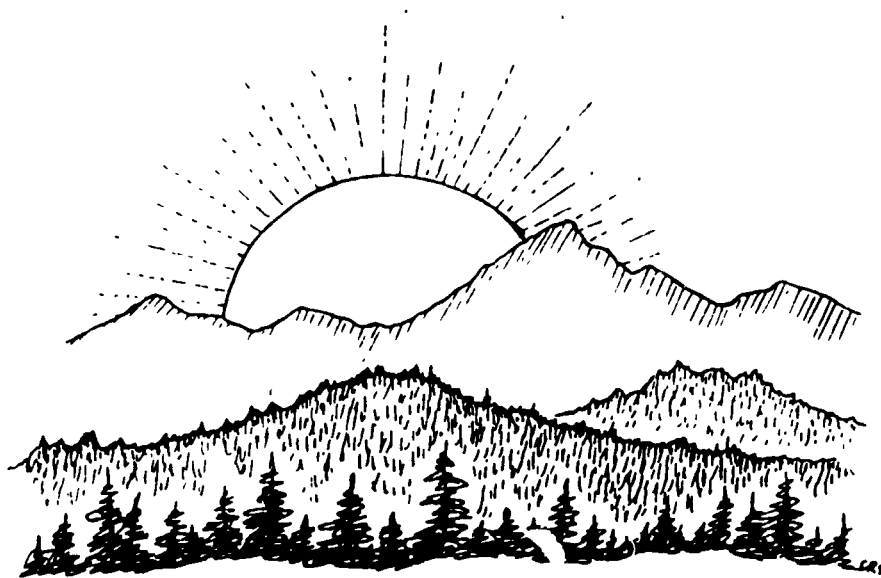


And he said, "Do not destroy any of the regalia, any of it like the White Deerskin hides, never destroy them,....."

H&YO KYONYÓNTYON H& DE'DE NTNTCON
for those Indians this world
For those Indians, he put this world.

DIKGYÓM NÓNTYON JTDLYE
here he put it the dance
and he put the places here that are locations for the Deerskin Dance.

H&YO NÓNDIK
the end
The End



White Deerskin Dance at Weitchpec

White Deerskin Dance at Weitchpec

Told by Ruel Leach

MANOLWHL+ND+M XONCEM J+DOLYE
Weitchpec they had a White
Deerskin Dance

5/18/84
Retranslated Hupa
Teachers 1/14/86

At the time they had that Deerskin Dance, this fellow from Weitchpec was married to a Klamath woman. Well, I don't know what the deal was, but he left. He hadn't been there for five, six, seven years.

DUMHWODUM XONCEM J+DOLYE MANOLD+M+M.
long time ago they had a White Deerskin Dance at Weitchpec.

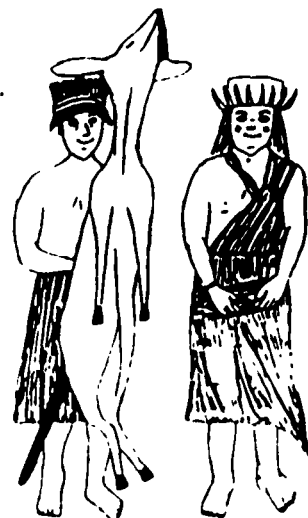
HAYOM+M J+M+YO Y+DOJ+M TCOMECKLON M+NOW+MTO.
from there he came. downriver woman he married her.

J+TECYI NOT+NOX. J+TECYI. JWDLO, XOCTON, XOHK+T NON+LOT JOW+MDO.
he left Hoopa He left. Five, six, seven years he stayed there.

So they had a Deerskin Dance, those fellows had theirs on that hill, on Burl's Road. Lots of men from Hupa were down there. so all these Hupas were there, so he went down to that dance, after 5 years. He was an awfully good singer.

J+OLYE J+NONDIYA J+NONDIYA MANOW+L+ND+M (MANOLD+M).
Deerskin Dance he came back Weitchpec

MION NOT+NOXM+M NΔOD+M.
Lots of Hupa people they were there.





HEAD



-2-

HΔYO J+D+LYED+H J+TECYI
 There where they are camping during the dance he went

HW+TCOWQ# N+HWQ# NΔKIO
 His throat good he sings

So, anyway, he was just standing around. These guys told him, "how about you singing?" He said, "XO'DUM." "Yeah," he said, "all right, I'll sing."

HΔYOH J+CYEN J+TECEN.
 And then he was standing there he was looking around.

ΔYOXOHJ+DENE, "N+H K+T+NO." "GODQ#," J+DENE.
 They told him, "you sing." "All right," he said.

"We're going in now," they said, "XO'DUM." "OK," he said. There was a big crowd there.

ΔYOXOHJ+DENE DAT YEYΔDE#TE. "GODQ#," J+DENE.
 They said now we are going in. "All right," he said.

#ON YOTECEN.
 Lots looking on.



-3-



So, they started in singing. So he sang that first song, and they hadn't got ready to move out yet. When he sang that song, there was one more rock packer set to go. Those last two rockpeckers after the other set had moved out already.

HΔYOH YODONYE. NOTCADH GTΔO.
And then they started singing. The first singer he sang.

DONXOT JANONDEHTE. MΔJΔWΔNOCDEHTE.
Not yet they moved out. They were going to pack rock.

XOTE NOXE JΔWΔNOCDEHTE.
Again two they were going to pack rock.

So he got down on this rock and he sat there. He held his deerhide just so. He was an awful good singer.

TCE MΔXΔT NONECDΔ NΔHWΔMX JONTON.
Rock on i' he sat back. Good he held it.

HWΔTCOWΔH NΔHWΔN NΔKYO
his throat good he sings

Gee whiz, a lot of the crowd, they began to push up there. A lot of them were way back. They wanted to know who that fellow singing was. Buy, he had a nice voice, you know. They wondered who that fellow was singing, you know.



-4-

M+J+ND+H YEYOW+ND+H. ΔYOJONDECNE, HΔ K+TΔΘ, DUNDANO?
Closer they crowded. They thought, that singer, who is he?

DUNDANO? N+HWONX N+KYΘ.
Who is it? Good he sings.

Pretty soon, that woman he had, she crowded right up there. He just sat down. She just crowded up there, and got right up in front you know. He was sitting there holding his deerhide.

HΔ TCOMECKLON M+J+NDI YEJONYI. J+NECDΔ
That woman closer she came in. He was sitting there.

XQJ+ J+XONT+H J+XONEMENM+H. J+NECDΔ.
Real closer she looked close. He just sat there.

Pretty soon he looked up. By God, there was that woman. TCOMECKLON HΔ HWOT. That woman who had been his wife. Right away, he said, "XO." And he started right in singing. That one song he sang.

M+NDJ+HOM+H K+NONO'L+CLE JQ+TC+T HΔDE XWOT NE'EN
Pretty soon he looked up. He recognized his wife used to be.

KIYE NΔK+TΔΘ.
Again he song.

-5-

After the dance was over it wasn't long before she came down and saw him at that place, at that camp, where he just stood around.

JED+NHLYE M+M.

They finished dancing.

HΔ HΔNOTLOTD+M J+NHLYE.

That woman where they have their camp she came.

She said, "You better come back. I need y+u."

OXO+UJ+DENE, M+M+NOT+HYO. NEDOXD+M."
She said to him, "Come back with me. I need you."

So HΔYO JOW+NDO. He stayed there. He never did come back. He stayed there.

HΔYO JOW+NDO. NOT+NOXWE DONONDI.
There he stayed. Hoop Valley he never came back.

HΔYO NOND+K.
there it ends.



Deerskin Dance Prayer

XONCEH 3+D+LYE XOTL+K

summer

dance

it is told

Told by Ruel Leach 4/13/84

Translated by Hupa teachers

2/25/87

Now you take the Deerskin Dance. My grandmother told me that before these other Indians came down, there were no Indians here at all. First he made Indians out of sticks. Later there were Indians who came down from the sky. This story is about the time he wanted to make some singers, and didn't know what in the world to make the singers out of.

He used every kind of cedar, and oak, and everything else for the sidekicks. And he had a certain kind of wood for the hookmen, but he couldn't find any wood for the singers.

"What am I going to do?" he thought. He had all kinds of wood. And he turned them all into men. So he went to work, and did the only thing he could think of. He sat down and he made himself a great big pile. He took a great chunk, right there, and he turned around and he said, "You be the singer."

He turned out to be a great big fat heavy set man with a good voice, and he was a singer.

After he had all these dancers, he went all these different places, and danced. And he said to this one,

"Those other Indians are coming,
HΔ KYONYON+YON NONONDE+TE
those Indians they are coming around

they will go back to the way we have lived,
HΔ DED M+3+NΔ+ΔD+TE
the thing we will go back to



-2-

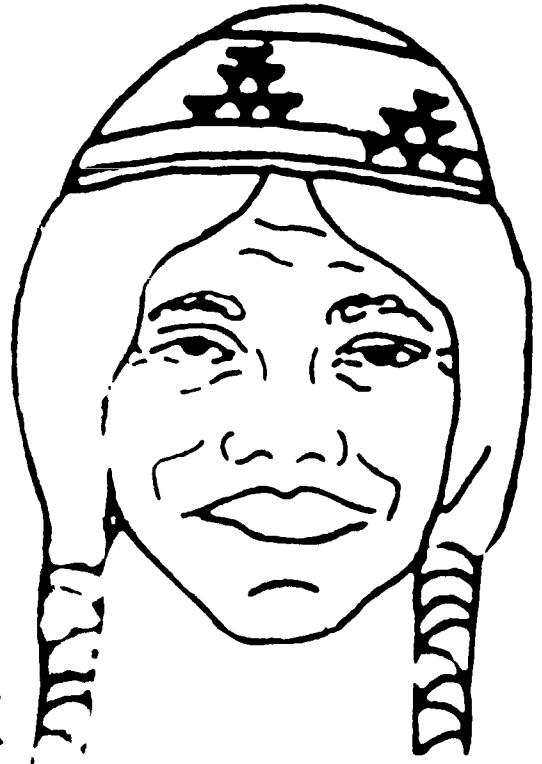
there are two helpers in the Deerskin Dance who will help, they are the ones who are on either side of the Center Man,

NO'N+^N XOXE YOG+TEO^{HTE}
two of them after they will help
helpers

Indians are coming."

HΔ KYONYON+YON NONONDE^{HTE}
those Indians they are coming around

HΔYO NOND+^K
there it ends



XONCE^H J+D+LYE XOTL+^K
summer dance it is told

HW+^{JWD} HW+^{HAY+YOL+K}
my grandmother she told me

HWED+^{ODIYO} J+DUND+^H
what happened the very first time

DUN^{XO} KYONYON+YON DON+^{HID+HIDUN}
before Indians they came

DQJQ^{HTC+T} HΔ DEDE M+^{J+HJW+NTE} HΔ NΔOKYON^{OHO^{HTE}}
he didn't know what to make them the singers

-3-

NOTCE#D+H JWC J+HJWEN
first sticks he made them out of

J+MEJ +HATUK J+HJWEN
cedar oak he made them out of

H# TE#K+T J+DOLYETE
the on the side dance
Sidekicks

H#YOH KYOWOME XOJAW+NO#DETE J+HJWEN
and then the ones with hooks they are going to pack it he made
..... Hookmen.....

JWC DOJ+HATCON H# YOG+TEOTE
wood he didn't find for those singers

"DO#WET D'JOHDIYOTE?"
what I am going to do

JO+HOHDE JWC J+CTCON
all kinds wood he saw

OD+NE KYONYON+YON J+HJWEN
all them Indians he made

J+NECD# M+X+T DOWECLN J+HJWEN
he sat down on it it piles up he made
a pile

MOWUN J#DU#T+K
piece he grabbed

NON +CD+NUH ODENE N+H G+TEC+NOTE
he turned around he said you you will sing

TO#HWQ O'O#KYQ WE'ECDO'# HONOKYO J+CLN
great big man good singer he turned out to be



MEN+EXEM+H	YQJ+NTO	[NΔOJ+NTO]	YODOLTE
afterwards	here and there	[here and there]	they danced

HΔ KYONYON+YON	NONONDEHTE	HΔ DED	M+J+NΔD+HTE
those Indians	they will be coming	around that way	we will go back to

NO'N+N	XQXE	YOG+TEQHTE
two of them	after	they will help
		--HELPERS--



Indians are coming."

HΔ	KYONYON+YON	NONONDEHTE
those Indians	they will be coming	around

HΔYO NOND+K
there it ends

Mythical Animals and Real Ones

Roy Baldy, Calvin Carpenter,
Herman Sherman, Sr.,
Marion Mooney 10-29-86

Roy: This person was asking about how did Hupes originate? Where did they come from? I told them, "Your guess is as good as anybody's." Nobody really knows which way we came, from the coast or this way, or from the valley this way, or from the south this way, or we came down through the mountains, or what. This whole Athabaskan thing goes clear down to Arizona. So they might have come up the valleys, or across the ridges, or they could have come by the ocean. But the whites don't know. They could establish it so far, and that's it. As far as anything I have read on them anyway. Maybe this is where they came from, and spread out from here. It could be. They always talk about YIDUKUTOMIT. YIDUKUTOMIT meant the upper world, or way up north, edge of the world. YIDUKUTOMIT. And this mythical animal, TAKHOLXIT, and when I was little, I used to think it was alligator. But up here, at DSDONODIN they said, TAKHOLXIT, they meant that something there would swallow you like a quicksand, it would swallow you down, and eat you. And there's another of them down at Big Rock. And they used to speak of that in those places. So it must be a mythical animal. When I was talking about that D+LON MITO (Waterdog Lake at Trinity Summit), they used to say that its mouth is there, H+ MITKE, YIDUKUTOMIT. That means whatever is in there, the spirit. Jimmy used to say that if you went fishing there, that thing would get hold of your line and would snap it right off. I told him it must have been a big waterdog in there, a huge big one in there. Ooh, it would pull you right in.

Herman: Up there on the other side of Rickleff's they used to say that's a bad place up there.

Roy: There used to be all kinds of holes, they are kind of all filled up.

Calvin: TEJ+CTEN. Lays in the water. Something, some kind of animal. Over at Redwood Creek they would have a name for them, too. And I think they meant beaver. 'JWO' is our name for beaver. And that is what makes me think beaver is what they are talking about. I saw where, the other day, they had gnawed off and cut these willows by the creek, and carried the boughs down. And they swim around with them. I saw them disappear, you don't see them anymore, and I wonder where they went to, but it must be down in these rocks. Somewhere in there, they live in there.

Herman: Down at the rocks, down where I always put my boat, we had big willows. And it looked like somebody was always cutting, so I looked at it good one day, and here it was those beavers who had been cutting in there. There were shavings piled all over. They must have sharp teeth.

We never did have beaver around here a long time ago.

Roy: They must have drifted down here, floated down from the Trinity Alps or somewhere. They are not native to here, they were planted. Somebody brought them in.

Herman: A long time ago when they were building a fish dam up at Campbell Field, I was down there with my father. We used to work on that Fish Dam. I must have been about seven years old. And a lot of those old fellows were working there, peeling the poles, and splitting some of the small ones and everybody working. So I just fooled around on the side, and a big bird came up from someplace, and landed close to me. A big black one, I don't know if it was an eagle, or what. A big fellow. CWONJ+H H+XΔ is Golden Eagle.

And I just sat right there, and I went up to it and touched it. I petted it. It didn't do anything. Pretty soon it took off, it flew way over someplace. Pretty soon it came back again, and landed at the same place. So I touched it again, and those old guys working there, they told me, "DQJW+NCQLEM, you ought not to do that. DQJW+NCQLEM."

He said, DUHWQDUH, long time ago, XODIYQ, a young fellow made friends with a bird. And DΔHWQY+HQTEH+TEN is what he said. So the bird flew away and it never did come back. So that's what those old fellows told me. You never want to fool with anything like that.

Roy: Anything strange used to be a taboo.

Ray: Long time ago, when I was little, the first white robin, JWEGO pure white, I was down there, I was shooting with a 22, and I just couldn't believe my eyes. It made noises like a regular robin, but it was pure white. It was down there by what used to be Gronomeyers. They had a little orchard down there, and I was down below there. I turned around and I ran back home, and I told my mother, "I saw something strange. It was a robin, but it was pure white. What does that mean?"

Is that bad luck or good luck, or what?"

She said, "When you see one of those things, it means it's going to be a hard winter. There is going to be a lot of snow. But don't bother it, don't kill it." I saw another one after that. Another white robin, only this one was way up in the mountains. Every so often I guess they produce an Albino, because other people have seen them, too.

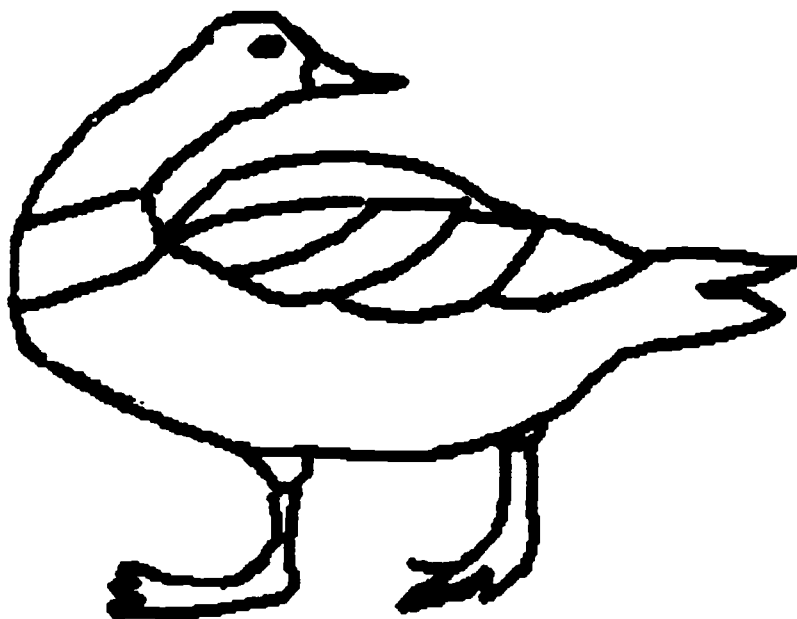
When I was younger, the people used to raise a lot of grain. And the ducks and geese would come down, and light in those grain fields. WEGOND YID+T+LE is geese. M+DON+TEL is duck. So in the morning, I would look down there in the field, down at old Jim Jackson's, he used to raise a lot of grain. They were just sitting there, eating the sprouts. And I told my dad, "I am going to get one of those things, and kill one of those things."

He said, "I don't think you are going to get near enough to do it."

"I said, "OK, I am going to get one of them yet. With my 22. I had an old 22 Stevens, single shot. I got through the mud, I was crawling along the fence trying to get there. I got close, and there was one all by itself. They all took off. They had a lookout. They didn't tell me that. The rest of them would be eating, but one would be looking around.

Not too many of them come around, but just last year, here a whole string of them came along. I stopped and jumped out of the car, and I said, "Listen." My wife said, "Oh, oh, geese, honkers." So I was pointing up there, and they made a circle and they went on down.

MEGONO YID+T+LE
goose



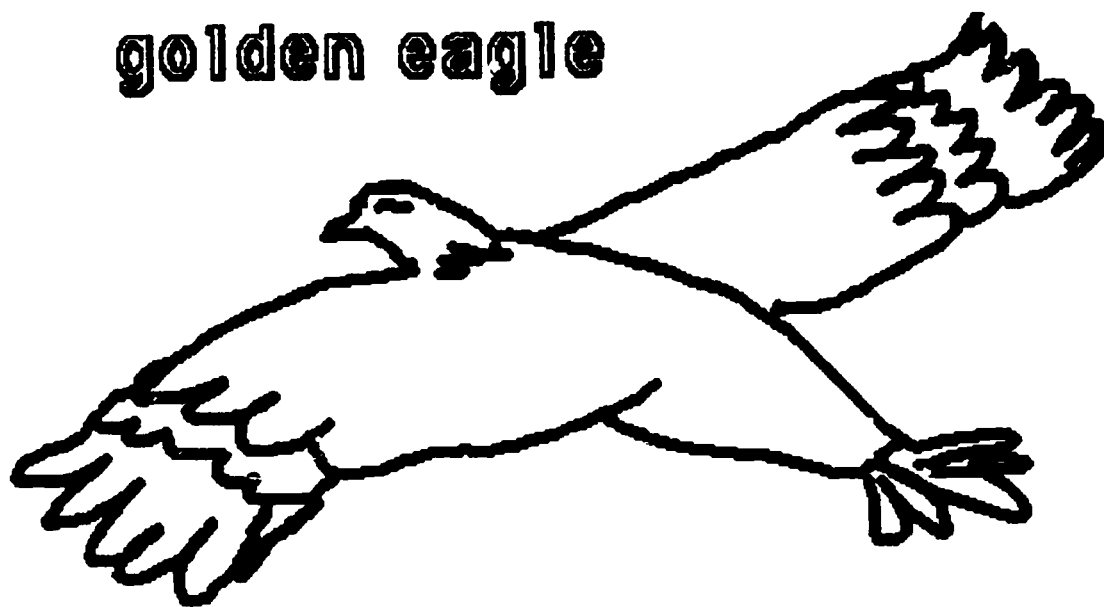
JWEGO
robin



165

Herman: They used to watch them, and they would say, ††TON\Delta GIONE mix them up. And they all get out of line, they all bunch up. Pretty soon, they tell them, NONQXD†K get in line. Then it looks like they all get back in line again.

CWONJ†N ††X\Delta
golden eagle



Key Words

YIDUKUTOMIT Upper world

TAKHOLXIT Mythical water animal

DSDOMODIN Hupa village

TEJCTEN Mythical water animal

JWO' Beaver

MIDO NITEL Duck

MEGONJ YIDTTLE Goose

JWEGO Robin

CWONJIN MITL Golden eagle

Pride

Hupa teachers

HA NTHWON KYONHONTYON ONTE
that good Indian I am

11-13-86

Ray Baldy: Now we hear that there is a hole in the ozone layer of the atmosphere. Somewhere over Anarctica. If something is not done about it, ultraviolet and infrared rays will penetrate the atmosphere and we won't be able to go outside. We will have to live underground. We'll be like gophers. If we do go outside, we will have to wear protective clothes. Otherwise we will be burned.

Marian Mooney: The spray cans that we use contain fluorocarbons, so do meat packages, like the kind that meat comes in, the bottom part of the package, the styrofoam.

Ruth Beck: In the valley, things are going bad. Herbicides are all over. When we pick mushrooms, we don't know whether they have been sprayed. Wild animals are coming down in our yards.

Herman Sherman: The world has gone to ruins

NTNTCON JWTDLMI
world gone to ruins

Ruth Beck: We don't know how lucky we are to be here. I went over to South Dakota and attended a Pow Wow and felt sad. While the Pow Wow was going on, part of the time I felt sad. Everything they get they have to fight for. Here we have a lot more, a lot to be thankful for. We have a beautiful valley to live in, and there is much for us to share.

Are you fine?

NTHWONX ONTE?
fine are you

-2-

I am fine.

NTHWONX OHTE

fine

I am

I have pride. Pride is being good, being good to each other, it is not being stingy. It is treating the land good.

HWE NTHWONX KYONYONTYON

that

good

Indian

OHTE

I am

NTHWONX ONWECDE

good

be

NTHWONX THOTW ONWECDE

good

to each other

be

DO DUWO'ONCWON

not be stingy

N+N+CON N+HWONX OJ+LO

land good treat

Herman Sherman: Prayer · Talk to the mountains, talk to the big trees. Pat the tree and touch its trunk, and say, "I wish I will become old."

N+N+CON M+J+M J+XENEH

mountains to them talk

+CK+M M+J+M J+XENEH

big trees to them talk

**NO'UCX+T N+M ODUWENTE +CTO
TCOXDIYUNTE**

you touch it you you say I wish I will get old

DUNHWO JONHW+LETCO

A Story About My Brother
Who Just Passed Away

3/18/E7

This happened when he was a little kid. It was wintertime, it was snowing. There were about 3 inches of snow on the ground. There were no trails and no road on the top of that peak there. So Newt and I started up that way. I had a little 22 Special and he was carrying a 3030. We going up that way, and he passed by, and I looked there, and there was a deer standing there. Close. And I was trying to say, "Here, there is a deer standing there." And he turned around and he said, "Shoot it." And he almost poked it with his gun. That deer came running up there, and it stopped, and he was just all in. I shot it, and it was the first one I ever killed in my life. He said, "This is the way you do it, you dress it out this way." And then he told me, "You take this knife." I was cutting that deer, and I was going to jab into him, and he shuddered at me, and I dropped that knife, and I dropped back. I was scared of it.

I said, "It's still alive, yet." "Oh, no," he said, "that is just the reaction of the deer when it is still warm yet." He showed me how it is done, and it fixed it into an Indian pack, where you can get right into the pocket. He said, "We'll peck it a little ways. Then we are going to hang it up. So we went on that ridge and it started snowing, and the fog comes rolling in because it is snowing.

On the ridge, dad had a horse trail where he blazed the trail. He used to go up there towards Four Mile Prairie. So we were going along there and he said, "We'll go along the edge of the prairie in the woods, because sometimes they come out on the prairie, we might get one."

So we started on that prairie, and the fog rolled in, and we were walking around there, and I had these old government overshoes on. I slip, and I fall, and I get back up, and he was getting ahead of me and I was getting kind of tired, because I would slip and fall in that snow. It was a foot deep. And it would get down inside my overshoes.

And we kept walking, and we went around, and all of a sudden we came back, and I said, "Hey, you see those guys tracks? There's two guys ahead of us." He said, "Yeah, looks like it." And he said, "We'll follow them and see which way they are going." So we folled them. We started walking around there, and we went a little ways, and all of a sudden I said, "Hey, that's the place I fell down. You saw me. That's the place I fell in the snow." We had walked around in a circle, and we came on our own tracks. We had followed our own tracks.

"Oh, oh," he said, "We're going around in a circle. I don't know how in the heck we did that, but we better get the heck out of here." So we waited a little while, and the wind was blowing, and the fog would lift. And we could see that peak across from us, Big Hill, and he said, " Oh, oh, that's the way, yeah, we have to go that way."

I remember all of that deep snow and how I kept falling down in those government overshoes. I just had on a heavy sweater, because I didn't think we were going to be gone that long. But we came back down with that one deer, that was the first one I killed.

And he was the one who taught me how to hunt. I used to go along with him. We would hunt by foot.

We set traps, too. One time he decided that he was going to make money. Side m A little money for ourselves. Dad said, "Well, you can go set traps. You can catch Coon, Ringtail cat, whatever. Mink. So we went way up at the headwaters of Norton Creek. We go up there and there was no trail. So we had our hatchets and we hacked a trail out. We blazed a trail out, and set traps and we came back down on the road.

We came out, and that was our trap line. And every four days, we would go around and check our trap. The only thing we ever caught was a lot of coons.

He made pretty good money off of those coons. Only no other animals would come up that way. Skunks, too, though. Skunks. And there was one place where we set trap, and we kept catching those civet cats. Everytime. Everytime you catch a skunk or a civet cat, you have to take that trap and smoke it. In pine boughs. Smoke it real hard to get that smell out of it. Otherwise, no other animals don't like to go around skunk smell on anything. So you have to fix it so you neutralize that odor. That is the way you do to yourself, too, if you have that smell on your clothes or your hair, you make a big smudge out of pine boughs. And you just put it all over you.

That is what I used to do before I would go back to that government school they had. Every Sunday I had to smudge myself. Otherwise everybody

would make fun of you if you come to school, smelling like a skunk. I caught a lot of skunk. I used to get \$1 a pelt, \$.75 a pelt, \$1.50 if they were real, real good. But that was money, when you got 30 or 40 skunks in various sizes. About \$30-\$40. That was a lot of money.

They used to send out the hides to the New York furriers.

Herman: I don't know what they did with them. They had prices for everything. Coon. And Fox. And Coyote Different prices right on there. What they cost.

Ray: I heard that by the time they got through with them, you couldn't even recognize them. We didn't know what they made out of them. But they had skunk coats, though.

Calvin: They made stoles out of them, probably.

Herman: Fisher hides were pretty high-priced. \$60-70 a piece.

Ray: Easy. A good pelt was worth over \$100.

Herman: Otter, too.

Ray: Otter was prime. Just a certain size was a prime pelt.

Herman: Mink was pretty good, too.

Ray: And they were hard to catch in those days. It wasn't easy.

Ray: But that was the way they supplemented their income around here. A dollar went a long way in those days. By the time you spent \$5. at the Grocery Store, you had an armful. More than an armful, sometimes. Things were not expensive. Because I remember the first money I ever earned.

Do you remember a guy called Johnny Carpenter? They used to call him, "The Judge." He came up there and he said, "I want to hire you. I want you to come down and help me." This was in the late spring, after they had planted garden. He said, "I need a little help." So he had an old Model T, and I jumped in there and I went up there, and he said, "I want you to ride this horse, and steer him right down between these rows. We are going to cultivate this corn."

"OK," he said, "You go down this way, and when you come to the end, you make him turn around, just right without stepping on all of those plants too much, and make him go back the other way."

Ugh! It was dusty, and the dust would fly out, and I was all dusty, and you would get tired going down that road. I did it all day. \$.50 he gave me. So the first thing he told me, "You can go up to the store with me." There used to be a store, over the hill called, "David Masten's Store."

So we stopped there, and I bought a loaf of bread. Why, I don't know, but I thought about a loaf of bread. I was going to treat my mother so she didn't have to bake any bread, I guess. I asked him how much that bread was. I wasn't really intending to buy it. I think it was about \$.05 or \$.06. I don't really know how much it was.

I bought that bread and I bought a whole bunch of candy. I bought a whole mess of candy in bags. He loaded me up. I had my pockets full of candy and I had a loaf of bread. We came back. My mother said, "Well, what did you earn?" I said, "Well, he paid me \$.50 but I spent it." I bought a loaf of bread and a bunch of candy. She didn't know whether to laugh or cry, or what. Because they could have used the money on something else, and here I spent it already. So after that she told me, "The next time you earn any money, you give it to me and we could use it for food." She said, "That isn't food what you bought! Bread! I could have baked bread."

But I was so proud. I earned \$.50. I had an all day job.

NOXE KUNTOLJWTL

two young Indians

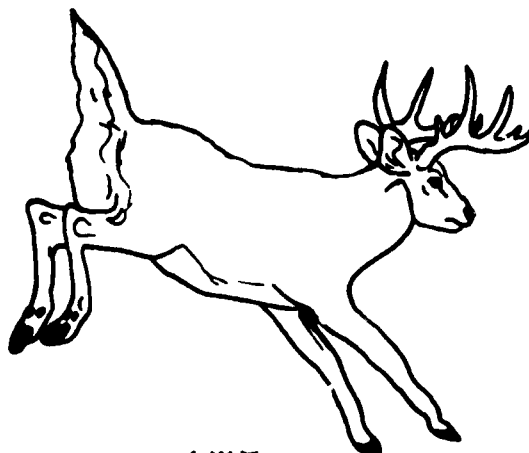
DUNHWODUUN, a long time ago, two young Indians went hunting up at Tish Tang. They had a good trail there, above the falls, way back down. It ran right back up. They had another one, it went down to the falls. And that creek in there, they call TΔ'ΔNQLTN.

They went across that creek, and they hunted on that side. It got late on them over there, they killed two deer. They were coming back, and that TΔ'ΔNQLTN is a big gulch. So they got on the other side, and it was pitch dark. One of the fellows said, "If we can get over to the main trail, we will be all right, but how are we going to get across?" it was pitch dark.

And they sat over there, and smoked, talking about it. "Well," he said, "I guess we will have to tackle it, and go across that gulch in the dark. All at once light came from someplace, they said. And they went across easy across that gulch.

When they got back up on that main trail, there was no more light, but they knew where they were. They came back down on that main trail. HΔ K+NΔNDTN, that light. They didn't know where it came from. It was the K+XUNΔ helping them. They got lucky.

Ruth Beck: They were so lucky, that's what the land will do for you if you are good to it. The land will give back to you, it will treat you good, too. N+KENCU'ON. Your heart is the key to it.



Lakes up in the Mountains near Trinity Summit

10-15-86

Hupa teachers w.
Laurie Dengler

J+DONOX
it raises

Sam Brown went up to one of those lakes, I don't know which lake he was to. But it started bubbling all at once. In a little while he had to get out of there. The lake raised, the trees were standing in water.

TC+NTEH M+TO
Turtle mountain

There used to be a little lake up at Turtle Mountain, TC+NTEH M+TO, that's where Beaver Creek starts. I never ran into it, but these other lakes I know they are there, because I used to see them all the time. That is the one that they used to jump into for good luck. If you jump in there, and you are a young man, KUNTOLJW+L, and you want to have good luck for the rest of your life or whatever, when you jump in, you dive right in, and there are a lot of water dogs in there. If they bite on you, and you swim across, and you come out on the other side, if all of those water dogs drop off and let go, you will have good luck. If they still cling to you after you get out of the water, you won't have anything. No good luck. Except for M+CK+T K+IHOT+LE, he jumped in there, and he wouldn't come up. When he finally did come up, he was pale, and he didn't have any more hair, no more eyebrows or anything.

To this day, they say that anyone who jumps in there, when they die, they will have thunder and rain. I have heard that said many times. When my two nephews died at the same time, it rained that day. It rained real hard. And they said they swam in there.

Some places they have found ocean shellfish high in the mountains. And it was on top of the mountain. They think glaciers may have come through there. Or the land pushed up at one time. There is once place at the top of Norton Creek when they dug a road there, they dug up river rocks there. You can find them on the top of Norton Creek, NOXE NODOLWOT and another place is called CEHĀ NODOLWOT. Another place around there has white rocks laying there. They think that the river may have been as high as the creek at one time.



In Modoc country, all around you can find obsidians, volcanic rock. There are mountains made of obsidian in the Medicine Lake, Modoc country. Marble Mountain has some obsidian, too. They had one dark one that looked like glass, and they had one red one, and they had a white one.

After the flood, the people regenerated

KYONYON+YON NOTECD+JWEN
people regenerated

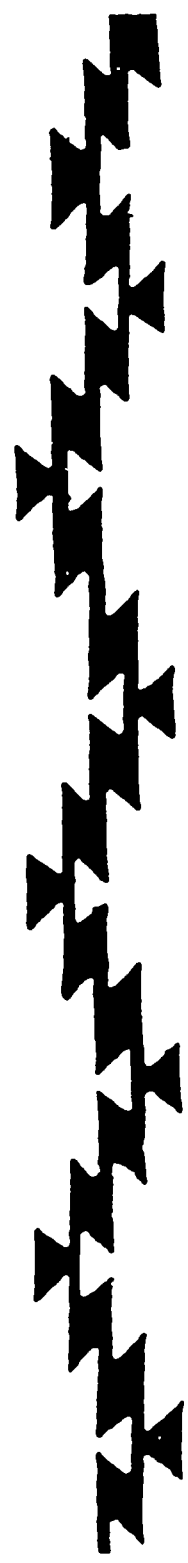
JΔNOOL+ND+M is by Burnt Ranch, MΔLD+M is near Salyer. That was sort of a border for the Hupa tribes and their cousins. And Redwood Creek was a sort of a border. They were all about the same. They traded with each other, they attended each other's dances, they understood each other.

They used to say that the Hupa people were cowards because when they would fight, they would run into the brush. But they weren't cowards, that is the way they would fight. They would go into the Brush, and anybody who would come after them, would never come out

An old trail that starts out here goes over to the mouth of Redwood Creek, that's why those Redwood trees grow up there. There used to be a branch of Redwood Creek Indians who hid out for awhile, they went out to Bald Hill, then they went to Turtle Mountain. I don't think there's anybody left of those people now.

After the flood they claim the people grew, and they grew at different rancherias. KYONYON+N NOTECD+JWEN. They had a flood, the people were unruly, just like they get now, people even buried their kids alive, they got so bad, they let their kids starve That's why they had a flood The people scattered, and they went to seven rancheries That's how the rancherias have come about

Different people grew up at different rancherias



One time Abraham was talking up at the Deerskin Dance, he said you folks ought to talk good, and not swear. They had a rug made out of flicker tails M+NDWDM+L. They used to tell us not to kill flickers

One time a young man was gambling. They told him he better quit gambling. "Your grandmother is getting pretty low," they said. "No, I can't quit gambling," he said. "But I'll cry for her every summer, I'll sing about her. That's why you hear that dove every spring, in the morning



HW+NODO HOLEN

Herman Sherman

6/13/84

HW+NODO HOLEN
my spirit lots of

When they play sticks, too.

Long time ago they had HW+NODO HOLEN. They said, "Somebody helping them." An old fellow played some young guy. The young fellow fell down. The old fellow took it out. He says, "I'm not doing it."

ΔΔΔ HW+NODO ODEN
spirit helped me

Fanny told me one time, when we had that old place up at Willow Creek, over across the river. Of course, we moved there, but they built a different house, but this is where that old chimney used to be.

That old Mexican Beebe built that house and my mother and my grandmother bought that land.

Every time wintertime would come, it would rain, right in front where that porch was built out, the water would stand there.

Kind of a lake, about knee deep. And Fanny was down there. I was just a small kid then, and I was running up and down that porch.

They told me, "DOONDHE."

I just kept it up.

She said, "DOONDHE."

All at once, I ran back the second time. And then my grandmother said, "KOTE HW+DOWE TECEX+TCTE."

after a while his ears I'll twist

Fanny got after me twice. Three or four times she told me. I didn't listen. All at once, I was running across there and I slipped and I fell.

I fell on that porch, when I fell on the porch, I rolled over and I fell right in that mud hole. I rolled around in that mud.

"Uh huh," she said, "HW+NODO HOLEN."

my spirit lots of

Because she had spirit. The spirit knocked me down and rubbed me in that water. I never forgot that.

I cried. I thought I was going to drown and everything else. I got all wringing wet.

My grandmother got mad at me. She didn't spank me, though. She made me change all my clothes.

She said I had to take a bath and when she gave me the bath, she bathed me in cold water. Then she gave me long underwear and put that on, and wiped me off and put that underwear on me. Then she sent me to bed the rest of the day. It was in wintertime, anyway.

So she didn't pull my ears and she didn't spank me.

by Fred Garcia, Napa
8/18/84



K+DQIXWE

Indian Devil Story

Long time ago, over at Redwood Creek, this old fellow, he had a devil, he wanted to train this young fellow. He said, "You do this." So he gave him that whachacallit, whatever it was. He said, "Put it under your arm, like this. If you want to, just squeeze it. That will give you the power.

DUNHWQDUU XGK+T K+CDION K+dQIXWE NOΔ
long time ago at Redwood Creek old man Indian devil he had.

J+XQCEHJW+NTE HΔ KONTOLJW+L OXOEHJ+DENE HΔ HWED+ OD+LQ
he wanted to train this young man he told him that what you do it

HOWUNN+HON HΔ K+dQIXWE
so he gave him that devil

N+KYAΔ MΔO NDIQH HΔYO J+D+H+K
your arm under you put it this you squeeze it

'DWDAN+HUNTE M+J+T+LTE
it will give you strength

So there was one place where there was a big Redwood tree, across the trail there, you climb over it, I guess.

HΔYO D+H GUHKYQ N+KYQ T+N+M+XE NΔK+N+HΔ
one place redwood big trail across

OXOEHJ+DENE HΔYO M+T+C W+LNOTE
he told him that over you climb



That old fellow said, "You watch me." He put that devil under his arm, and he'd run. By God, he's just jump, he's jump right on top of that log. So he said, "You try it."

ODENE HON+H+H HW+H+H M+D NON+HON DOJ+TE'CD@
he said you watch me his arm under he put it he would run

H+ N+CTON M+X+T DOJLTON OXO+H+DENE XO'+N+H
that log on top he jumped on he told him you try it

So he gave it to that young fellow, you know. He tried it.

HOWUN+HON H+ KUNTOLJW+L
he gave it that young fellow

HOHO'OJ+L@
So he tried

"Now run with it," the old fellow said "Just squeeze it "

M+H+DOD+NEO M+H+NT+H+K
run with it squeeze it

He jumped over that log. He just barely crawled up there. He said he couldn't make it.

H+ N+CTON M+T+C YDLTON
that log over it he jumped

DIHWOMON HO+CX+L ODENE DQTCE
barely he crawled up there He said, "I can't make it."

-3-

So he told him, this is what I used to do to bother those fellows who live around here. At night.

OXO#J+DENE DAGUDAM JWIO'HQLEMNE'EN
he told him used to do I used to bother them

HΔ #ΔNQH XOLE'J+H'
them they live around here at night

And then the old fellow took those fish tails, they were just dry, and he put them right there by the fire. He heated them up even more, and they just got brittle. So he gave him a dog hide. "You watch me," he said.

K+KEL N+H+TCΔ XQND+H NON+LΔ
fish tails dried by the fire they put it

YUCK+L
it got brittle

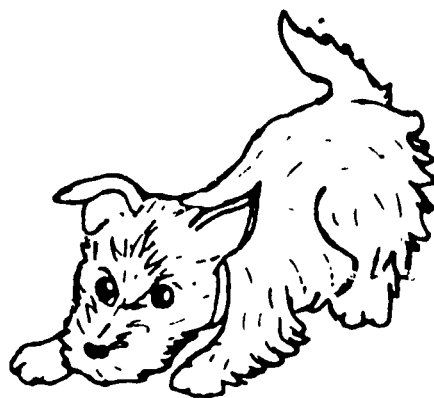
NOK+NΔYQT M+C+TC HQWON+H+KYIOC
dog hide he put it on him

HON+HON OXO#J+DENE
you watch me he told him

So he put that dog hide on him, and then that old fellow, he knew, that was his devil, anyway. By God, he ran like a dog, fast. "Now, you try it."

NOK+NΔYQT M+C+TC OD+G+DOJO#KYIOC
dog hide he put it on himself

HΔ HWE K+DQXWE JOH+TC+T
that his Indian devil he knew





NOK+NAYOT X+T DOJ+DUN#OT XOL+SO ODENE
 dog like he ran fast he said

XO' N+M
 now you

You go over there right in front of that doorway. Just a little ways from here. You take that fishtail, and chew on it. Make believe you're a dog chewing on a bone.

YQJ+M H#YE J+ND+M#D+M+M T+M#O OD+M#T+LO
 over there where you enter you go take it with you

H# K+KEL W+M#M#TE NOK+NAYOT OD+M#JWE W+M#M#TE
 that fishtail you chew on it dog make-believe chew on it

So, he did that. "It people come out," he said," you run, you squeeze it and you run."

H#YOM HO'O'DIYO J#ON+M#DE#TE ODENE DOD+M#M#UNE
 and then he did that if they come out he said you run

M#NT+M#T+K DOD+M#M#ONE [DODD+M#M#ONE - you ran]
 you squeeze it you run

-5-



WOMAN

So this woman came out of there, out of that house there. There was a big dog laying out there, chewing a bone out there. She hollered for those men in there in the house.

TCOMECKLON J+NTMYI HΔ XONTO MEM+H
woman she came out that house from inside

NOK+NAΔYQT N+KYQ J+HTCON YE'UL ITC+NE
dog big she saw it chewing on it bone

JJWHW+L YOXOXO HΔ XONTO ME YODET+H
she hollered for them that house in they are staying

They saw that dog. They chased it around. They picked up rocks and everything, they hit him and everything. He just barely got away. Everytime they hit him with a rock. He said "Ouch," first in human language, and then realizing he had on a dog hide, he changed it to dog language, and said, "ΔYQ -- UWΔ, UWΔ."

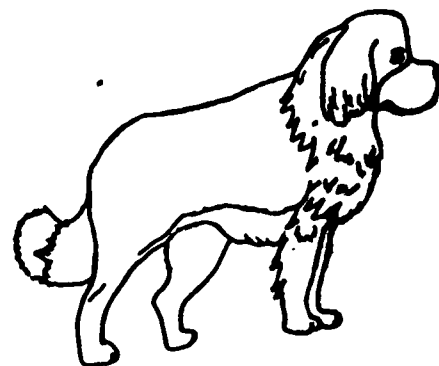
YD+HTCON HΔ NOK+NAΔYQT NΔYOM+NECYQT
they saw that dog they chased it around

TCE YΔOW+LΔ OD+HONDE YΔOW+HTCEL
rocks they picked up every thing they hit him

DIHWOMON J+XONΔ
barely he got away

NΔYOXONEH TCE M+H
they hit him rock with

ODENE "U+XE." HΔYOM ODENE, "ΔYQ, UWΔ, UWΔ."
he said "ouch." And then he said, "ruff, arf, arf."



-6-

Oh, he tried to squeeze that rock. He just barely got away.

HΔ TCE HQJ+DQHT+K
that rock he squeezed it

DIHWOMON J+XONΔ
barely he got away

He was pretty well bruised up there. They just rocked the heck out of him.

OD+ND+H XONODE DONCOT XQJ+ HW+HNGYOK+NEHTCE
everywhere his body he hurt really they whopped him

So that old fellow said, "I don't know. You have to take a lot of training before you learn how to use that."

ODENE DQDXTCT. XQJ+ DOHWED HΔ OD+LQ
he said I don't know really how that you have to have

HON XQJ+ OD+C+HJW+NTE
lots really he learned
"a lot of training".....

They pretty near killed him. He just barely got away.

YOXQCEH+W+NNE'EN
they nearly killed him

DIHWOMON J+XONΔ
barely he got away

HΔYO NOND+K.
there it ends.



XOCL+NTQ

CRANE STORY

Told by Ray Baldy 1/21/86
Hupa

He had long legs. He used to use these strings and he would put it across there, so these people could go across there. And they would come along and they would say, "Hey, NON+CDEH," and he would say, "OK," and he would put his leg across there and they would get across there.

GEN+MEG+CKLON, for some reason, he didn't like that. He was a young fellow. He would tell him, "Stick it across there," and he got halfway across there, and he fell in there. He drowned there. He got out.

He told that same bird, "There are two pretty girls down there. Someplace down there, H+W+TGW+HUT, down that way." He said, "Let's get one. I want to get one of those pretty girls." He said, "I am going to get the prettiest one, because I am handsome."

So they started down Weltchpec way, and when they got down there, those girls wouldn't look at the Crane. No way. Instead of the little boat that they had, Crane had a great big boat. He thought he would invite them into his boat, but they wouldn't get in. But this little, dinky boat that the other one had, they got in this little thing.

That sort of made him mad. So he started making medicine, and he called for the wind. A Storm came up and he was aways down the river, and here that boat was just riding up and down on the waves, up and down. He tried to get them, but they got away anyways.

They used to sing a song about XOCL+NTQ. That was his song.

.....

That is the same way that YIDOJ+NTEL got those girls, too. Down at the mouth, he made medicine there. He saw those two pretty girls on the shore making acorn soup. He tried to get near them, but anytime he would come up close to shore, they would run off. They were bashful or something. He couldn't get near them, but he knew that once he got near them, he could persuade them to like him.

-2-

He tried everything. Finally the only thing that he could make work was this. He went back and he peeled this bark off of this Alder Tree. And it floated down and he floated underneath this Alder Tree bark, turned over, and when they saw that, they didn't suspect anything. They thought it was just a little piece of bark coming in towards the shore. And they went down there, because they had to go down there ever-so-often and they saw that Thing floating, they came down, and there he was.

And he finally got those girls. They liked him and everything. And they took him back to camp with them.

And so they said, after that, you could make love medicine if you use that TOME, in the leaves.

**Why Raccoon Has
Black Eyes**

DID+MON

why

M+NOXWE

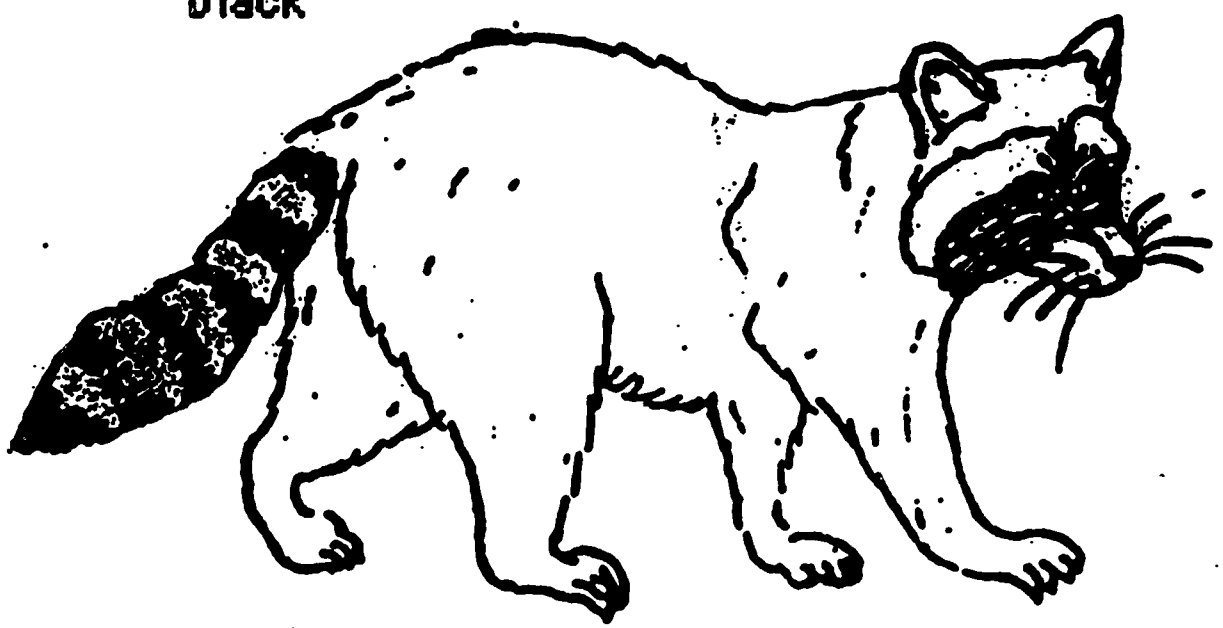
raccoon

M+NO

his eyes

M+W+N

black



By Fred Davis, Hupa
Translators: 1986 Hupa Teachers

Why Raccoon Has Black Eyes
M+NOXWE M+NO M+WIN DID+XOKMON
raccoon his eyes black why

BY Fred Davis, Hupa
Translators
1986 Hupa teachers

They were playing sticks. One of the stick players, XOXDLWOM, was so good-looking that girls couldn't look at him. Neither the young girls or the older girls could. He was so good-looking.

YOG+TEX+J
they were playing sticks



XOXDLWOM DQYOXONEHEN JO'DO' N+IXOJENΔWON TEX+J
XOXDLWOM they couldn't look at him so good-looking young girls

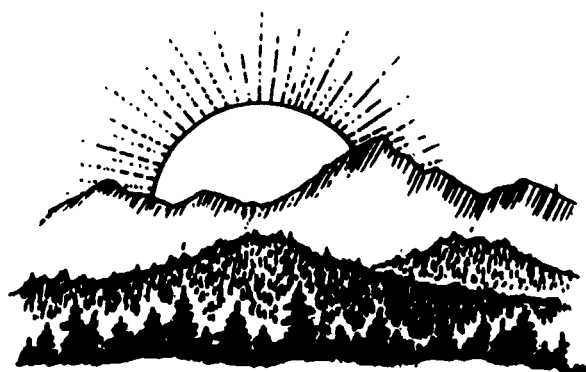
GEHTCON X+NO
adolescent girls. also

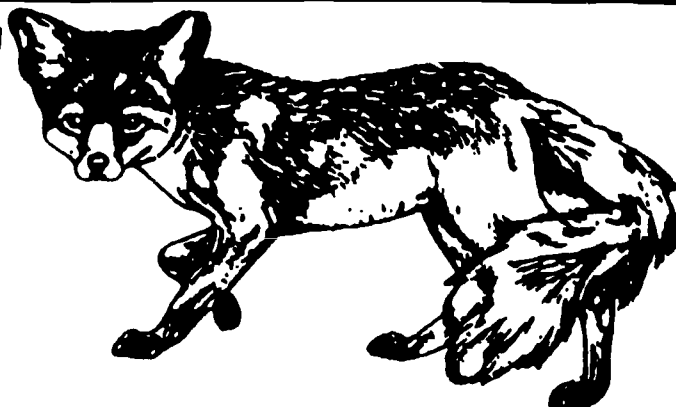
They couldn't look, but even though he was so good-looking, one girl said, "I don't see why I can't look at him. I can look at the sun." They said, "You will find out."

DQYOXONEHEN, JO'DO' N+IXOJENΔWON MO TEX+J ODENE,
They couldn't look at him, so much good-looking One girl said

" DID+MON HΔ DQHONΔM+NTE "
" why that I can't look at him "

HΔ HWO NΔM+NTE ' HΔYOM J+DENE, "QWQHC+TE "
"That sun I can look at ' And then she said, "You will find out "





Everybody challenged XOXOLWOM at sticks Fox was the first one He played against him, and he said, "What can you do with me?" XOXOLWOM answered him, "This is what I can do with you," and he grabbed his face and he rubbed it over his nose Now fox has a sharp nose

OD+M HWE'YOK+N+LΔ M+JWONTUHTON NOTCED+M J+CLG
everybody challenged him Fox the first one he played

J+CLG M+JWONTUHTON ODENE, "DOHWET OW+LOTE?"
He played fox. He said, "What you can do with me?"

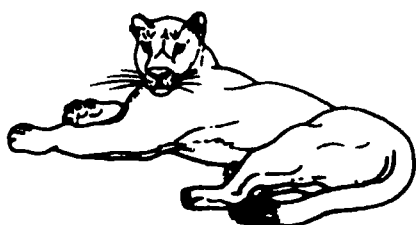
XOXOLWOM ODENE, "DEKONONOXLOTE XON+M J+K+T
XOXOLWOM he said "this is what I will do to you His face he grabbed

JONYEOM HW+NJWOM HΔMON HW+NJWOM D+MEN
He rubbed it his nose That's why his nose sharp

Then Panther said, "Let me try" He challenged XOXOLWOM XOXOLWOM picked him up and flattened him with his face That's why Panther's face is broad and flat

"KEWE" M+N+M+MED+LO, ODENE M+N+M+MED+LO HWEK+N+LΔ
"Let me try," Panther he said Panther he challenged him

YOXOMTEN GEW+HWOTE XON+M M+M
He picked him up He flattened his face with



Then raccoon wanted to play XOXOLWOM. "Let me try," he said. He rubbed his eyes with charcoal so that he would protect his eyes from the glare of the sun. But XOXOLWOM threw him down. Raccoon slipped and fell down. XOXOLWOM threw the tossel out. He won. He signified that he won by throwing the tossel out.

M+NOXWE ODENE, KEWE HWEHW+J+M OXLG
Raccoon he said, "Let me try With him I play

TEH XONO ME'JONYEO
Charcoal his eyes he rubbed

M+NOXWE GEXOTCOC M+NOXWE YOW+LJ+L. KAW+EX+TC
raccoon he threw him down Raccoon he slipped, he fell down



JEN+IXOJ NO'N+LΔ.
he tossed the tossel out he won.

One player remained to challenge XOXOLWOM. This was Earthquake. He threw him down so hard that he couldn't get up again. Earthquake became ashamed and gave up. He said, "I will just lay here." He didn't play XOXOLWOM again. Now when he gets tired of laying there, he turns over. When he does that, we have an earthquake.

MOWUN NONDIYON N+N+MO'OD+NJW+T HΔ XOXOLWOM
one remained earthquake that XOXOLWOM.

N+N+MO'OD+NJW+T KEW+ETCOC OD+XONOTIYON YONOW+LΔ.
earthquake he threw him down He got ashamed he gave up

ODENE, "D+GYUM NECΔT+NTE" KIYE DOHΩJ+NNO'+CLG
He said, "Here I will just lay here." Again he did not play him

J+TΔ'ΔJ+T+M+M ΔΔHW+NQNO+ND+MOC
when he gets tired laying there he turns over

HΔYO K+MON N+N+MO'OD+NJW+T
That's why we have earthquake

That's now raccoon has black eyes He painted his eyes with charcoal.
so he could play him and not be blinded by the sun But XOXOLWOM
won

M+NOXWE XONO H+W+N NO'ODONBO TEH-M+H
raccoon his eyes black he painted charcoal-with

HΔYO NOND+K
that ends it



Hupa language teachers
Herman Sherman, Sr.
Calvin Carpenter
Merlen Mooney
Puth Beck
Roy Beldy
Dr. Ruth Bennett, Shawnee,
Supervisor

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OBEnLA Title VII: Ed Pers Trng
Program Project
Apple Education Affairs.
"Wheels for the Mind" Project

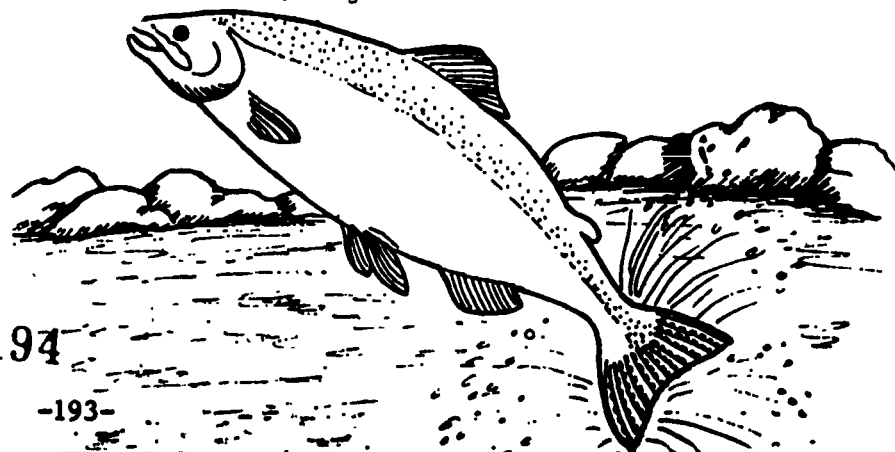
Young Man from JAND+XQTD+M

At the end of this story, he goes back to his original home up in the sky. +NN+CON NQNOT--- Edge of the world. That's where he came from. He went up there to get the acorns for his mother. She was the one that dug him up, she was the one that did it. And he climbed up the stump. And when they were talking up there, the girls were talking about how they were going to marry him. They talked about how good-looking he was. He was so good-looking that they couldn't even look at him. To them, he was so bright, like the sun shining so pretty. Instead, they just put their head down, and turned their backs. They got bashful, and never did look at him.

He went up and got the acorns and that's when he talked to his mother the first time. And then he got the deer, and then he got the salmon. How he got the deer and how he got the salmon is very important. According to Rudy, there was no salmon at that time. The people, KYONYON+YON, never had any salmon. So he went looking for them, to find out why there were no salmon. They were all bottled up in a lake. And there were some people there, they were all eating on this fish, and they gave him some. And he asked them how to catch them, how to prepare them, and everything. And they showed him.

He destroyed that damn. And he said, "From now on, everybody will have fish in this world." +NN+CONME. Then he came home, and he showed his people how to prepare it. He told them, "this is the way you do it, this is the way you cut it, this is the way you dry it, this is how eels are roasted," and he showed them all of the processes. How to weave nets. He brought back everything. And that is how they began to have fish there. Until then, there were no fish nor no deer. Until he turned them loose.

He was a person who set the world right when he came. JAND+XQTD+M is where it took place. That's why they call the story, "JAND+XQTD+M KUNTOLJW+L," "Young Man from JAND+XQTD+M." And TOKIM+BD+M is where he was raised. That was the center of the Hupa tribal life. Everything starts there. Almost all of the ceremonies began in that place. The others were leaders of small places, but they all came together there. He did what he could to make things right in this world.



When he got to a certain age, he did all he could. But he had a yearning to return to his people. That's when he went on a journey. His grandmother had provided him with magic. It was a belt, it was medicine. And that's why he started back. There were many obstacles that he had to go through. And one of them was on that swing. This old man was around there. He told him how good it would be to swing out over this cliff, and he said, "you get on it and I'll push you, you will get on a trail, right out over this cliff." But when he was going to do it, this belt told him not to do it, because it told him, "that old man is going to pick up that rock when you get out there, and he is going to throw it and hit you in the back when you get way out in the canyon, he is going to eat you. He is a man-eater."

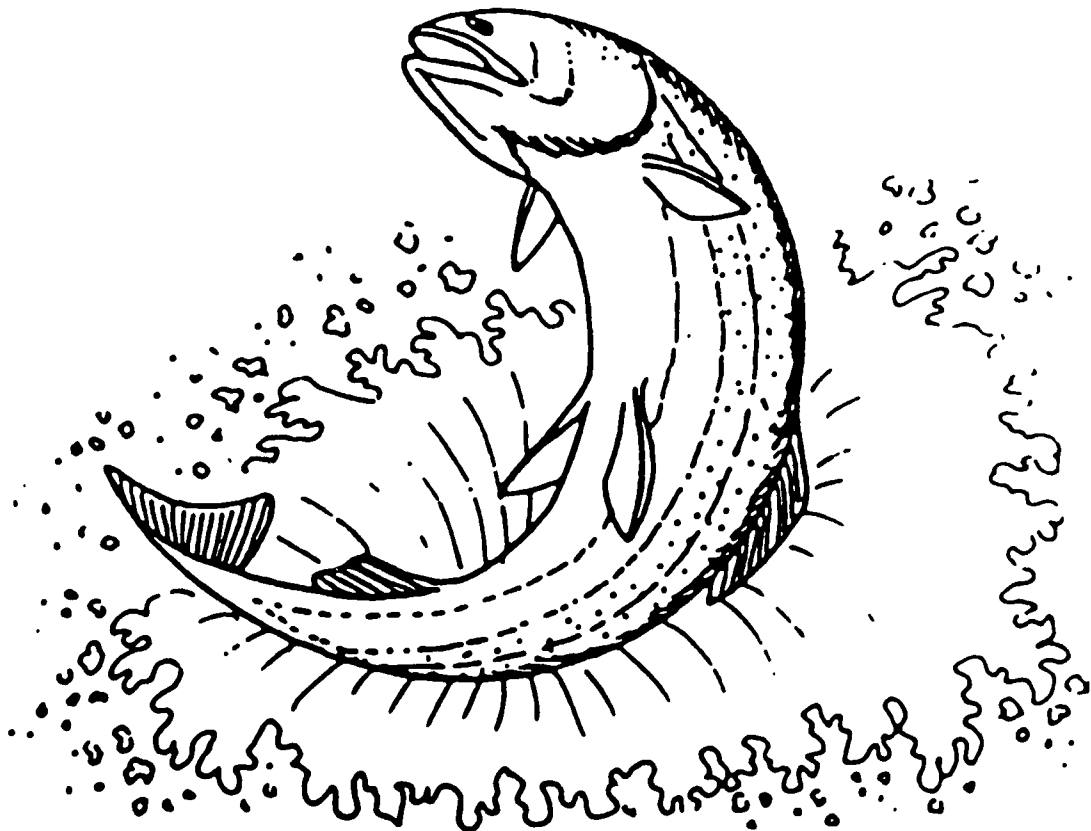
So he pretended he didn't know how to get out on that swing. And he said, "you show me." So the old man he got on there, and he said, "Listen, this is how you do it." So he pushed him, and he started swinging, and he took that rock and the old man dropped down in the canyon, and his words were, "From this time on, there will be no more of these practices of killing people and eating them." And when he went on, he came to another place where this old man was there, and he had this log and he was splitting it, and he had those wooden wedges in there. And when he got there, he told this XOXDLWOM, "Can you help me? I can't get this wedge out. It's way down in here. Get your hand out and pull it out for me. Pry it loose."

And he was going to do it, and this magic belt warned him again, "When you put your hand in there, he's going to let the wedge loose, he is going to get your hand in there, and he's going to eat you. He is going to do it." And he told the old man, "I don't know how to do it. How did you say you are going to do it? Show me." So that old man put his hand down in there, and he sprung that trap, and he caught that old man and he killed him. And again, he said, "From now on, nothing like this is going to take place in this world."

And he went on, and there were several more obstacles that he went through. Eventually, he arrived at his destination, and that was at the upper world, at Y+DUKUTOM+AD+M. That was where his relations were, he was talking to the moon and the sun. And he said, "I came home to travel with you people." And they told him, "Only until you can eat half a whale to sustain you, you can travel with us. Because you need that much to go around the world. When you can eat that much, you can go with us."

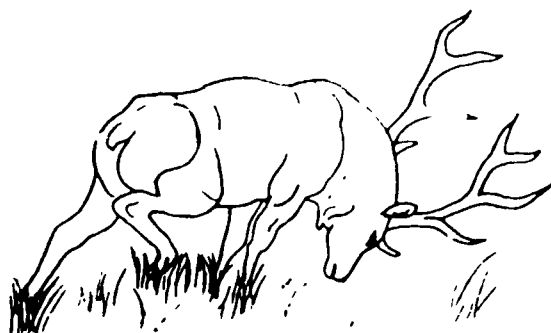
And that when they found out that he didn't have any anus, and they said, "Well, we will fix that up." And they took this elderberry branch, and it was hollow, and they stuck it down his throat, and they took these hot rocks, and threw them down his throat, and from then on, he could eat. He became a mortal, and he could eat half a whale, and they said, "OK now you can travel with us." And he started travelling with the moon and the sun.

And that was one of the reasons why when Rudy heard all of this about Jesus Christ, how he was born, and lived, and after he died, was resurrected, and went back to his Father, he thought they they were somewhat similar, and he always thought that the two lead the same lives, and they ended in the same place. The world was set right for the people to live in through brotherly love, instead of killing. And sharing instead of hoarding.



Killing for Deer

Among the Hupas Long, Long Ago



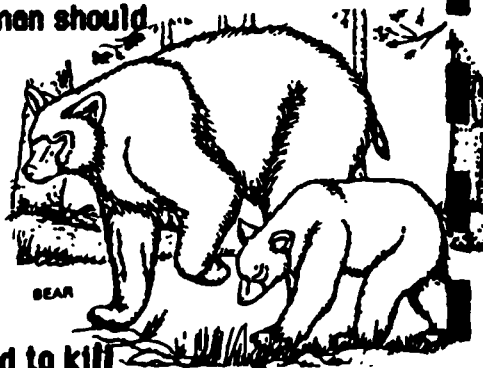
In the old days the man who was going to hunt would sleep separately from his wife if he was married, or if he was single, he had to stay away from girls for at least five days. Just before he started early in the morning, he would smoke himself with pine boughs. Green pine boughs would be put on the fire, then the men would straddle the smoke and thoroughly smoke his body, and his bow and arrows and his other equipment. Then he sang a song if he knew such a song to bring him luck.

When he killed the deer, he should come up to it and stab the eyes. This would make this deer not to see him too soon. When he took out the entrails, he would say, "I give you back to earth," as he threw the entrails away.

The hunter always treated the deer with respect. It is said no man should be stingy about sharing deer meat.

HΔYO NQND+K

How Hupa Indians Killed the Bear When They Needed Food



A long time ago whenever the people of a certain village wanted to kill the bear for food they would send a young man out to hunt, he he would track the bear and locate its hibernation place. This took place after the bear had been in hibernation for awhile.

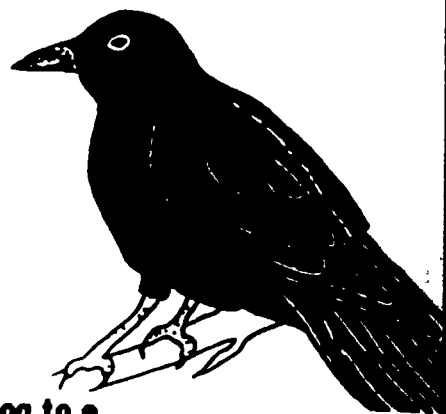
When the young bear hunter located the bear, which generally was in a cave, he would enter the cave, then he would touch the bear and feel its body to see how fat it was, then he would determine how old it was. Then he would return to the village to report his find.

The men from the village would generally go to the cave and build a fire at the mouth of the cave, then they would pile green pine boughs which would cause a lot of smoke. With blankets and branches, they would fan the

smoke into the cave. The smoke would force the bear to come out. As it came out, they would shoot the bear with bow and arrows. The meat then was packed back to the village.

That is how it is done.

HΔYO NQND+K



This is the story of Raven and Dog in the legendary times.

DUNHWQDUM that means "long time ago", Raven challenged the Dog to a contest. He said that he could eat every dead thing around, and the Dog could not. The Dog accepted the challenge.

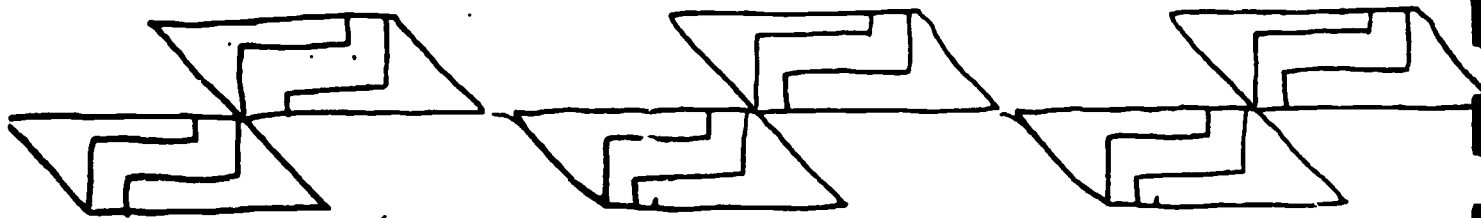
Raven told the Dog, "I will go along one side of the Trinity River, and eat every dead thing I find along the way. You will go along on the opposite side and do the same. The one who eats all of the dead things without getting sick will win.

So they started. The Raven started eating all of the dead things on his side of the river, and the Dog started to do the same. The Dog started feeling good, but soon he began to get sick in the stomach. The more he eat, the sicker he got, until finally his stomach was so full, he was very sick.

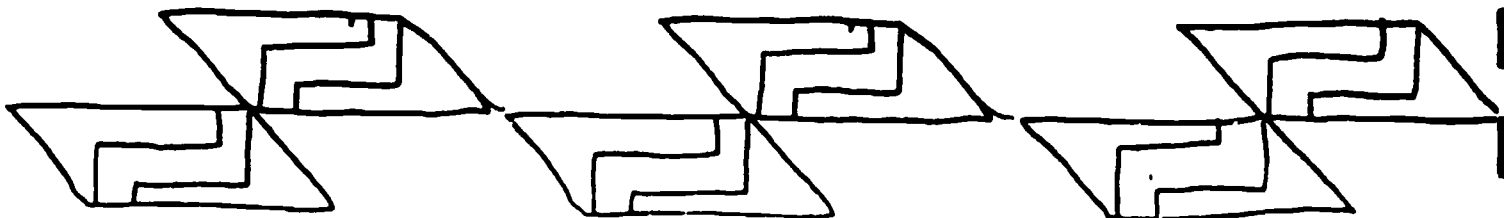
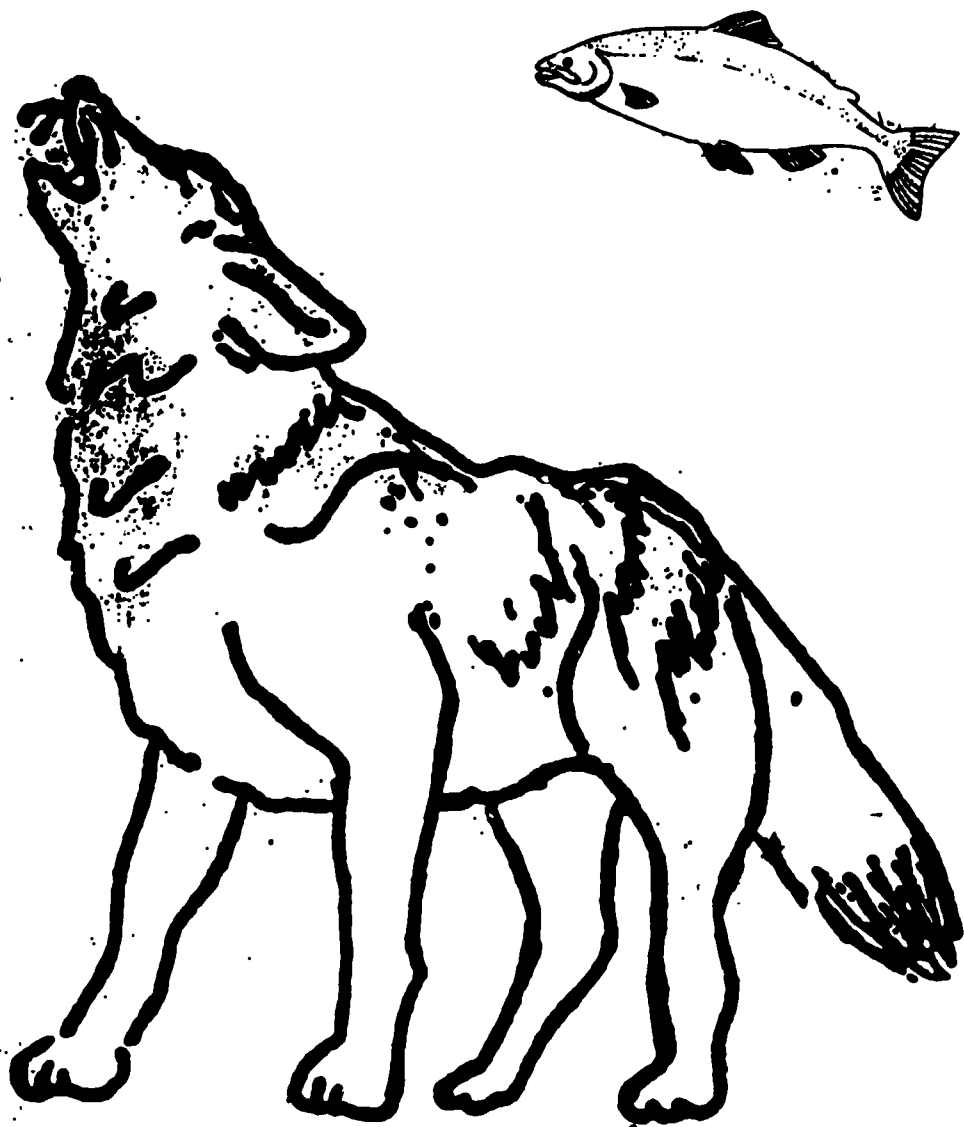
He stopped and lay down very sick and his stomach was so full he could barely move. So he called to the Raven to help him. He asked the Raven to peck a hole in his body to relieve the pressure, but the Raven came and started to peck his eyes out. The Dog said, "Not my eyes, I want you to peck a hole in my stomach." But Raven wouldn't do it.

As the Dog lay there, he saw some grass by his side. He picked some and ate them, and he regurgitated all of the things he had eaten and he got over his sickness.

Forever after, when Dog gets sick, he eats grass to make himself well. They also tell about an herb that grows in the mountains that Hupa people use to cure the stomach. It is a cure based upon this story about how Dog cured his stomach sickness.



Wolves and Salmon



1.

XONTENTO
Coyote

Herman Sherman, Ruth Beck, Marian Mooney 2-12-86
from Fred Davis, 11-84

He came here. There weren't any salmon

D+GYUM

J+N+NYΔ

here

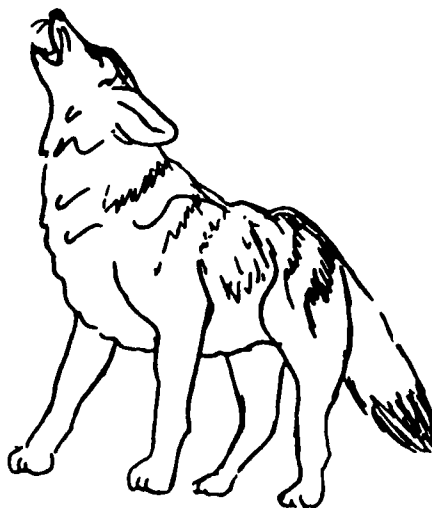
he came

MOK

DOHOLEN

salmon

none



He went downriver to Weitchpec, then he went on down from
Weitchpec until he came to Recqua.

YIDE

MEENOLD+M

M+XENODOWULD+M

J+N+NYI

downriver

Weitchpec

Recqua

he came

Nobody had any salmon there either.

HΔYO X+NO MOK DOHOLEN

there also salmon none

They only had dried salmon down at Recqua.

HWONE HOK NHTCΔ YONHLΔ M+XENODOWULD+H
only dried salmon they brought Recqua

Coyote knew something was wrong at the mouth of the Klamath.
He took madrone berries, and he put those madrone berries in a bag.

XONTEHTO JOHTC+T DIHWO' HOK ODIQ M+XENODOWULD+H
coyote he knew something was wrong Recqua

JADL+ND+H
at the mouth of the Klamath

+CDED NODEH+HWON OD+H J+TECLΔ
madrone berries with him he took

CW+NTEH+H MENONHLΔ HΔ +CDED NODEH+HWON
bag he put in there those madrone berries

He went on down to Recqua.

M+XENODOWULD+H J+TECYI
Recqua he went



He reached in his bag, and he got out his madrone berries, and he ate them. Those people thought it was salmon eggs

JW+NTE+ME NON+LΔ HΔ +CDEO NODE+IN+HWON
in his bag he put those madrone berries

JW+NTE+ME NO'NOK+CLE JΔN+LΔ HΔ +CDEO NODE+IN+HWON
in his bag he reached he took out those madrone berries

YOJONYON

He ate them.

The people thought he was eating salmon eggs

HΔYO JONDECNE XON' KYON
they thought salmon eggs he was eating

They said, "Where did you get your salmon eggs

He told them he got them in Hoopa.

DΔD+HOM+H M+JENT+LΔ HΔ +CDEO NODE+IN+HWON JONDECNE
from where he brought it those madrone berries they thought
out of the bag

ODENE NOT+NNOX
he said Hoopa Valley

When he went to see there, he saw a dam. And he saw how the dam backed up the river.

HΔYOM J+HNYI HΔYO J+TECYΔ NONΔGYOLTCO HΔ XUN
and then he went that from there it was blocked up that river

They told him, "You can stay all night. Tomorrow, you can go home." he stayed there with those people. One night when they went to bed, HOK+CWO told him, "They went to bed. They went to sleep." Then he got up and went down to the damn.

ΔYOXO+IDENE NOLWE+TE Y+CXUNTE NOTEC+NDIYOTE
they told him you can stay all night tomorrow you can go home

HΔYO JONDO' YOKW+H
there he stayed people

HOK+CWO ODENE YONECTEJ YOW+KYONWON
yellow-breasted chat said they went to bed they went to sleep



HΔYOH NO+CDEXE HΔ XONTEHTO ITCEN J+N+NYI
and then he got up that coyote down he went

He worked there, at that place where it was blocked I don't know what kind of tools he had, but he worked there, unblocking that river. Pretty soon, the water just boiled out. When that happened, he ran. He started back home They started after him.

HΔ NONΔHYOLTCOD+H HΔYO NO+CTE
that place where it is there he worked
blocked

M+NEJEHOM+H JΔK+N+NYOH DU'ODIQ XONTOD+H NOTECDI
pretty soon it boiled out he ran his home he started home

YOKW+NTECYQT
they started after him

Then the water broke through, and all of the salmon went up the river

JΔK+N+NYO HΔYO HOK HONTECDETL Y+DUK
it poured out that salmon lot they came up the river

If it had not been for Coyote, there would be no salmon. Today, because of Coyote, there is salmon eating. He was pretty smart

HΔ DOJ+TECYONE'ENDE DOHOLUN HOK YΔG+DION
if it had not been for him no salmon eating

HW+KYUINHOLEN
he was pretty smart

HΔYO NONDIK
that ends it

