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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Hope 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 KLOHKON DOJO (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
Dear Parents and Teachers,

We Hoopa language teachers have over 30 students who are taking Hoopa 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 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.
Marian Mooney
Ray Baldy
Calvin Carpenter
Ruth Beck

Rich Beck
Marian Mooney
Ray K. Beck
Calvin Carpenter
Herman Sherman
Hupa Unifon

Single Sound Alphabet

\[ \Delta B C C D E E I \]

ate bow cell say chair dip ten he

J G H H K L M N

jaw goat hat bit bite kiss low music no

O O O O O O G N S

lot old look out boy king sure

T U D W Y H X Z X

10 table up due wig yes khah zebra ghan 11
grangle h
HUPA UNIFON KEYBOARD
SECTION 1

TOPICS FROM NEW HUPA SPELLING BOOK
EPA MEM
WRITE THE EPA NUMBER ON THE BLANK LINE.

NO
one

Mox
two

Tox
three

Duk
four

Wolo
five

Xocton
six

Xohkt
seven

Kenem
eight

Moxocto
nine

Minhun
ten

-3-

15
Body Parts

- Head, my hair: HWEDOΔ
- My head, my hair: HW+CE+KE
- Top of my head: HW+TC+DO'
- My eyebrows: HW+NDOTCE
- My forehead: HW+TC+INTO
- My hair: HW+TCOWUN
- My mind: HW+KYON
- My eyes: HW+NOTUN
- My eyes: HW+NO
- My face: HW+NO
- My eyes: HW+TUN
- My mouth: HW+DO
- My mouth: HW+DO
- My lips: HW+DOWH
- My nose: HW+NO
- My nose: HW+NCOWH
- My teeth: HW+DOWO'
ON THE BLANK LINES, WRITE THE HUPA NAMES FOR BODY PARTS.

my head

my brains

top of my head

my eyebrows

my eyelashes

my forehead

my hair

my mind

my eye

my ear

my face

my lips

my nose

my jaw

my mouth

my teeth

my throat

my tongue
my neck

my shoulder

my arm

my elbow

my back

my fingers

my fingernail

my chest

my heart

my ribs

my stomach

my liver

my intestines

my forearm

my wrist

my hand

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

my shoulder
my chest
my heart
my elbow
my stomach
my liver
my intestines
my neck
my arm
my stomach
my liver
my intestines
my back
my arm
my forearm
my wrist
my hand
my fingernail

HUPA BODY PARTS
my thigh
inside of my thigh
my leg
my knee
my calf
front of leg, shin
my ankle
my foot
my toenail

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

my knee
my thigh
inside of my thigh
my leg
my knee
my calf
front of leg, shin
my ankle
my foot
my toenail

HUPA BODY PARTS
PART 1. Write the Hupa word on the blank line.

Blouse/shirt
YE-XOL-TQ

Pants
YE-K+T-XOL-TQ or
MD-YE-K+T-XOL-TQ underpants

Coat
MT-XT-TJO-JOH

Dress or skirt
KYO1

---
Indian Dress
XO-J+-KYO'

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

Slip
MO-MEL-KYO'

Hat
XOC-TON

Gloves
XU-LO-YE-KOL-TQ

Shoes
YE-J+-TUL
Deerskin Dance Head Dress
KYO-WO' Hooks YIDO-JHTEL sea lion (fusks)

Brush Dance Head Dress
TEL-MOC-W+L-JWEN
roll made from white underbelly of deer

Undershirt
Ma-Kt-XOL-TQ
Clothes

Write the Hupa name on the blank line.
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
   ○ Mphinx○
   ○ KYO
   ○ YEC+TUL

2. Gloves
   ○ Xuloyekyolto'\n   ○ Xocton
   ○ Xoc+ KYO

3. Slip
   ○ MOMELKYO
   ○ Mphinx○
   ○ KYO

4. Indian dress
   ○ Mphinx○
   ○ KYO
   ○ Xoc+ KYO

5. Jump dance headdress
   ○ KYOWO'
   ○ MEDNC+TON
   ○ TELMOCW+LOWEN

6. Brush dance headdress
   ○ Yidojntel
   ○ MEDNC+TON
   ○ TELMOCW+LOWEN

7. Shoes
   ○ Mhxolgi
   ○ Mayuw+TON
   ○ YEC+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.

VEXOlTO
shirt

M+R+TOOHOH
coat

Kyo
dress

MAYUW+TOM
socks

VEX+TUL
shoes

XOCTON
hat

XOLOYEKOlTO
gloves
Continue working as you did on the previous page.

- Belt
- Socks
- Undershirt
- Slip
- Momelkyo
- Indian dress
PART 3. Match the Hupa word to the English translation.

KYO'  
XULOEKYOLOTO'  
MOMEL KYO'  
XQJT KYO'  
MEUNOC+TON  
TELMOCW+JOWEN  
YE-CTUL

Indian dress
Jump dance headdress
Brushdance headdress
shoes
dress
gloves
slip
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.

BOCE  set

M+DON+TEL  duck

M+DEH+LEN  cow

M+TX+DOJ+DEH+TC5  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. Hello
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.

---

I am called

place I was born

people who take care of me

Pets I take care of

What I like to do

My favorites:

food

colors

friends

What I would put in a time capsule for 1987
DIRECTIONS: USE THE WORDS ON THESE PAGES TO FILL OUT YOUR AUTOBIOGRAPHY MAP.

Places

Arcata          XONTEND+H
Blue Lake       HQCM+H+RID+H
Crescent City   YIDE D+NEXENE0H
Eureka          DOW+LOMD+H
Mouth of Mad River JAOL+ND+H
Hoopa           NOT+NOX
North           Y+NUK
South           YIDUK
East            IDE
West            ITC+

Pets that I take care of

cat             BOCE
kitten          BOCE M+CXE or BOCE M+CKIYE
dog             NOK+NAYO7
puppy           #MMIYOC
<table>
<thead>
<tr>
<th>People who take care of me (relatives)</th>
</tr>
</thead>
<tbody>
<tr>
<td>my mother</td>
</tr>
<tr>
<td>my father</td>
</tr>
<tr>
<td>my sister</td>
</tr>
<tr>
<td>my brother</td>
</tr>
<tr>
<td>my aunt [mother's side]</td>
</tr>
<tr>
<td>my aunt [father's side]</td>
</tr>
<tr>
<td>my uncle [mother's side]</td>
</tr>
<tr>
<td>my uncle [father's side]</td>
</tr>
<tr>
<td>my grandmother [mother's side]</td>
</tr>
<tr>
<td>my grandmother [father's side]</td>
</tr>
<tr>
<td>my grandfather [mother's side]</td>
</tr>
<tr>
<td>my grandfather [father's side]</td>
</tr>
</tbody>
</table>

-29- 39
Things I like to do (activities)

Listening to music
YODHEINE
they are playing musical instruments

Playing a tape on
the tape recorder
ADO YYXMLEH
by itself it talks

Tape
ADMMOC
turns around

Playing stick game
KTERUO

Playing football
NYULTOITE

Playing baseball, softball
NOTCWUL, NOTCWOMTE

Running track
JTERWOMTE or DOJNIMOT

Reading a book
JWITCON AKYULO
looking paper

Swimming
NOTME
swimming right now

 NONE
already swimming

Shooting a rifle
CITTM rifle

Driving around
in a car
ODONOMTC ME N0XTC
    car in driving
    runs by itself
<table>
<thead>
<tr>
<th>Foods that I like</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>strawberries</td>
<td>KTIONG</td>
</tr>
<tr>
<td>blackberries</td>
<td>TCKOTC or +CKOTC</td>
</tr>
<tr>
<td>huckleberries</td>
<td>CKOTC</td>
</tr>
<tr>
<td>gooseberries</td>
<td>KTONCE</td>
</tr>
<tr>
<td>manzanita berries</td>
<td>DNOH</td>
</tr>
<tr>
<td>Indian tea</td>
<td>NOCTK</td>
</tr>
<tr>
<td>salmon</td>
<td>BOCT</td>
</tr>
<tr>
<td>deer meat</td>
<td>KMMXUN</td>
</tr>
<tr>
<td>eel</td>
<td>KLOHXXON</td>
</tr>
<tr>
<td>elk meat</td>
<td>MKYQRCTCE</td>
</tr>
<tr>
<td>goose</td>
<td>DTOTCE YIDT+TLE</td>
</tr>
<tr>
<td>wieners</td>
<td>K+JAGENEWON</td>
</tr>
<tr>
<td>mussels</td>
<td>XOC+TCMTL</td>
</tr>
<tr>
<td>sucker</td>
<td>DOJOT</td>
</tr>
<tr>
<td>eggs</td>
<td>K+WEHWE</td>
</tr>
<tr>
<td>carrots</td>
<td>KACENEWON</td>
</tr>
<tr>
<td>corn</td>
<td>KACENEWON</td>
</tr>
<tr>
<td>potatoes</td>
<td>+NYETQ</td>
</tr>
<tr>
<td>squash</td>
<td>CERAJANEWON</td>
</tr>
<tr>
<td>tomatoes</td>
<td>K+NOJEXOXE</td>
</tr>
<tr>
<td>onion</td>
<td>MKYON+OCE</td>
</tr>
<tr>
<td>beans</td>
<td>NODET+NEWON</td>
</tr>
</tbody>
</table>
Indian potatoes
seaweed
oranges
watermelon
bread
acorn bread
pie

Colors that I like
red
orange
yellow
green
blue
purple
black
white
grey
brown

XOC+ TNYETO
LO
XJOWULC
KMYHTNEWON
DEDONWK
XOC+ DEDONWK
ME'CTONWK
TCELNADWIN
XOMNAWON
DOKYONAWON
#TCQ
#TCQ
#TCQONAWON
#WIN
#TA
DMLM
JONOWANAWON
HUPA COLOR WHEEL

Red
Orange
Purple
Yellow
Green
Blue
Black
White
Grey
Brown
Speckled
HUPA COLOR WHEEL
WRITE THE HUPA WORD ON THE BLANK LINE.

Red

Orange

Purple

Yellow

Blue

Green

Black White Grey Brown

Speckled
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.

Red
TCELNÅWON

Orange
XOHNÅWON

Yellow
DOKYÖNÅWON

Purple
BåTÇONÅWON

Green
BåTCO

Black
BåTWåN

White
BåTXå

Grey
DåLΜå

Brown
JONÇWÅNÅWON

Speckled
NOHDEXåC
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.

- Red
- Orange
- Yellow
- Green
- Black
- White
- Grey
- Brown
- Speckled

- TCLNAWON
- OKYGNONWON
- DOKYGNONWON
- D+TCO
- D+LMO
- JONGWON
- NOHDEX+C

-36-
HEPA MUSICAL INSTRUMENTS

fiddle
M+x+x  N0YQC
on it he-she are pulling

accordion
+KYOCKYOC
he-she are stretching back and forth

guitar, banjo, mandolin, ukelele
M+LML
[the way it sounds]

piano
M+x+x  N0+LE
on it one taps

He is going to play the piano

M+x+xTNO+LE    J=DUNITE
on it one taps he is going to play it

Horns, all wind instruments
YEKYOLYO
you blow in

Indian whistle [used in Deerskin Dance]
MEKY0+HATED
he is blowing it

Indian drum
ME+yWUL
he is hitting it

vocalist
NOKYO+HTE

Harmonica
X0CON0YQC

Juice harp
"JD0M+JOMWUL
MUSICAL INSTRUMENTS ACTIVITY

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

- fiddle
  - +KYOCKYOC
- accordion
  - MEIBWUL
- piano
  - MEKYOD+NTEO
- Indian drum
  - M+XT NOYOC
- Indian whistle
  - M+XT NO4LE
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.

JIVKYO or JIVHWO
Daylight

XONCEM
sunshine

Sun
HWO
NOXIT XUNCEI
On us sunshine

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

River
XUN
WEATHER: CLASS

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

Spring is coming

YtMON C+L+EN
passing it will be

Flowers are going to bud
K+TUM NOTED+C+W+nte

They are going to bloom
KYONDAYETE

Summer
XONCL

Bilingual Emphasis Program
Humboldt State University
Summer is coming
The weather is going to get warm.
We are having rain.
Winter is over.

XONC4L TECYOTE
summer it is coming

WHONCENTE

WEHE NAYOTCE

XΔ WINTER

Winter is over.
Falltime
K‡TUW'ME
leaves time

Falltime will come again
K‡TUW' W‡NXUT
leaves they will fall

K‡TUW'ME 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 XOC‡ XOK

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.

KLUXON YEWINDETIA
Eels they are coming in

Today is a good day.
DAJENZ N+Hwon
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:____________________________
Practice saying the following Hupa words and phrases.

**NODxTC or KETΔD+TC**
tornado

All day
ΔΔCxON

All night
+CxON

Lightning or artificial light
G+Xox

Wind
TECJE

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

Practice with Verbs:

They will stay up all night
+CxON NΔOCΔADERTE
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+LTONTE or +CxON NΔOCTONTE
all night they will dance all night they will dance

To the river
TOC+N

At the river or by the river
TOC+N
In the river

I will walk around in the water
TEW+NOCAOTE

You will walk around in the water
TEW+NOCTHUTE

He or she walks around in the water
TEWACE or TEUNOCATE

We will walk around in the water
TEW+NOCAOTE

You folks will walk around in the water
TEW+NOCDHUTE

They will walk around in the water
TIONDCEHUTE

Water
TONON

River
TO or XUN

Clean water
DOJUN or DQCHWN

Dirty water
CUN or CWHN

Good body, good spirits, good mind
XON+CODE NHWON

No good
J+NWEN or NHWEN CW+N
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: Nتعبامگتین Nتعبابین
Right
Left

Speaker 2: Nتعبامگتین Nتعبابین
right-handed
Nتعبابین Nتعبابین
left-handed

Spkr 1: Nتعبامگتین متختتیتتیتیتیتیتیتیت
right-handed pitcher

Spkr 2: Nتعبابین نامگتین متختتیتیتیتیتیتیتیت
left-handed pitcher
SECTION III

TOPICS OF CONVERSATION
Hupe 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 Hupe and then in English.

SPEAKER 1: **HAYUN**
- **hello**

SPEAKER 2: **HAYUN** or **XUT N*HWONX**
- **hello**  **good**

SPEAKER 1: **HAYUN HWUNCVON** or **†NΔGO**
- **hello**  **my mother**

SPEAKER 2: **HAYUN HW†CWO**
- **hello**  **my grandmother**

SPEAKER 1: **HAYUN HW†CWOWE**
- **hello**  **my grandfather**

SPEAKER 2: **HAYUN HW†TO**
- **hello**  **my father**
SPEAKER 1: D†KYUN N†NTCU
here sit down
Sit down here

SPEAKER 2: DO 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?
What is your name? or What is its name?

My name is [name].

What are you saying?

What do you want to eat?
SPEAKER 1: HWE DT ONTE or HWE DT HWUN ONTE how are you or how's it going

SPEAKER 2: NTHWONX OHTE or NTHWONX fine I am fine I am fine

SPEAKER 1: NINTCU sit down
SPEAKER 2: XO' all right
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: KIYE ONODEN
again say it

SPEAKER 2: DID+ MED+NCWUN
what you want
What do you want to eat?
SPEAKER 1: KIYE ONODEN HA DOW' UN†ADENE again say it for sure I will tell you

Say it again, and I will tell you.

SPEAKER 2: KIYE HA DOW' again for sure UN†ADENE I will tell you
QUESTIONS ABOUT COMPUTERS AND OTHER MOVING THINGS.
Say the Nahuatl expression, then write it on the blank line.

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

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

Speaker 1: ΠΧΤC†T-UN ODOΔΚ†ΔΕΝ
do you know computer
Do you use a computer?

Speaker 2: DIYE, HWEDOΔ YΕW†NYO
yes, my head it went into
Yes, I understand them.
Speaker 1: Do you know how to operate a computer?

Speaker 2: Yes, I understand how to use them.

Speaker 1: Do you know how to operate a motorcycle?
Speaker 2: DIYE yes ___ ___

Speaker 1: DADTII NADTII DO
where you ride
Where do you ride?

Speaker 2: YOJINTO
here and there

Speaker 1: DADTII TLYO-UNI NADTII DO
where you like to ride
Where do you like to ride?

Speaker 2: ODINDIN
all over, everywhere
Speaker 1: UMTXT DOYONO horse on it do you ride
Do you ride a horse?

Speaker 2: HO'ODIN once in a while

Speaker 1: OXTCT-UN HWEDU do you know how
NA'ADDO to ride
Do you know how to ride?

Speaker 2: DIYE WON Yes a lot
Yes, I know a lot about it.
CLASSROOM CONVERSATIONS: Say the hope expression, then write it on the blank line.

Speaker 1: DAD\textsuperscript{t} M\textsuperscript{t}AK\textsuperscript{t}EN
where with you write
Where is a pencil?

Speaker 2: YO DOCT\textsuperscript{ON}
there on top
Over there, on top of the table.

Speaker 1: DAD\textsuperscript{t} M\textsuperscript{t}AK\textsuperscript{t}EN
where with you write
M\textsuperscript{T}OW \textsuperscript{t}W\textsuperscript{t}N
water black
Where is a pen?

Speaker 2: DOH\textsuperscript{LEN}
I don't have any
Speaker 1: JIOHDENTE
having fun
We're having fun.

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

Speaker 1: N†† † JIOHDENTE
with you teasing
Somebody is teasing you.

Speaker 1: N†N†CDE XUNUKTCE UN your body feels happy ?
Are you happy?
Speaker 2: HW*N*CDE XUNUK
my body feeling happy
I am happy or Happiness.

K+TUNME C*LEN
Fall

Speaker 1: +C+N+ND+NOWE sickness
I feel sick.

Speaker 2: JO*DO XONCELM+H
too much heat
Speaker 1: KfTUN ME CfLEN
leaves in the it is
time of
It is fall.

Speaker 2: DfDOMf MfNYI
it's time beginning
KIODONE
to pick acorns
It's time to pick acorns.

Speaker 1: DfDOMf MfNYI
it's time beginning
CWfHC
huckleberries
It's time to pick huckleberries.
Soon we're going to look for mushrooms.

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 826-3713 OBEMLA Title VII/ Apple Computer, Inc., "Wheels for the Mind" project.
Directions: Say the Hupa expression, then write it on the blank line.

Respect for Elders

Doxonoce j't'ilno k'tcdiyon
don't run ahead old timers

Don't run ahead of old timers

Nthwoinx m't'ni dtxeneoh
good to them speak

Speak good to them

Onoden nthwoinx nondoh'te
Say it good you travel

Say to them, "Travel safely."
MtJOY NEDOA YEWNYO
to them listen

Listen to them.

NEDOA YEWNYO
your head it went into

Are you listening?
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.

**KICDION YOXENEHTE**
older people they will talk

**NEDOA NODUNOTE**
your head you open up

**HAYO JONCITE**
that way you will learn

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

**"NNTCU" DTYUN YEWNYODE**
"Sit down" here you come

**JINOHOCIN JINEDDO**
quietly sit down

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

**DOWINQOTLEH**
don't bother each other
DON'T BOTHER HIM (OR HER)

Don't bother him (or her)

SOMETHING DON'T BOTHER IT

When the teacher is talking to your group, sit quietly

SIT QUIETLY

I AM GOING TO TALK

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

DO NOT TEAR OFF YOUR EAR

Your ear I will tear off

If you don't listen, I will tear off your ear
Children: Going to Visit Grandfather
Dramatic Reading

children my grandfather

Children: (knock, knock)

Grandfather: XO1

all right

--------  Come in.

Children: HAYUN HW†CWO†E

hello my grandfather

Grandfather: GO†DUW. YE†XD†X

all right. Come in.

Children: HWE D† ONTE?

how are you?

Grandfather: N†HWOUNX.

fine

Children: HWE D† UNDIYOTE?

what are you doing?

Grandfather: [Stirring soup] XO1 YOK†DIYUN

all right, let's eat
DID YOU LIKE UN?
what do you like?

Children: NOK. NOK NTCL.

saimon, dried salmon.

KTXUN.
Deermeat

Grandfather: NOXE CECEWEN.
two I killed.
------------ I killed two deer

Children NAYADTH XO'GYON'
we're going goodbye

Grandfather KIYE NONUXCTE.
again I will see you.
----------See you again
Grandpa and Children

Grandpa: Where are you going?

DAD\HO TEC\NYOTE?
where are you going

Grandchild: I am going to the store.

\HAHWALOX CH TEC\YOTE.
store place I am going

Grandpa: What are you going to buy?
DID 焗 XHWETE? what are you going to buy?

Grandchild: Something.

DID 焗 HQJ 焗 TO.

Candy. Candy.

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

Other children: We are going to the store.

مواي UX ضع تكنTE. store place we are going
Grandpa: What are you going to buy?

DIDľ QINHWETE?
what are you going to buy

Children: Milk.

Potatoes.

Grandpa: I am going to the store.

store place I am going

Children: What are you going to buy?

DIDľ QINHWETE?
Grandpa: Beans.

Coffee.

Flour.

Tea.

Butter.
Candy.
KlisitXUN.

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

Children: We are going back.
NAD Fighter.

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

ITCEN NOW NO NODATCETE.
down it is going we are going back.
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
His sister also
that boy
up the hill they climbed
water after they went
the boy he fell down
his head he broke
the girl after she was tumbling
JACK AND JILL
Humpty Dumpty

Humpty Dumpty sat on the wall

Humpty Dumpty had a great fall

All the King's horses and all of the King's men,

Couldn't put Humpty together again

-82-
Hey Diddle Diddle

Hey Diddle Diddle 
BOCE ME MT+TNOYOC
Hey [rhymes with MT+TNOYOC] cat in fiddle

MTDEHOLEH WO MT+T XELTON
cow moon over he jumped

NOKNAYOT BOJKOCWEN HA JTITCONMH
dog laughed that he saw

HACO M+DUODIO M+COHO
dish he ran away with it spoon
HEY DIDDE 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
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."

**HOWUNHOG**

- to me
- pass (a container with or without contents, basket)

**HOWUNTOH**

- to me
- pass (a single, solid object: wood, pencil, one flower, a book)

**HOWUNKYOC**

- to me
- pass (something flexible, fabric, animal hide)

**HOWUNIOH**

- to me
- pass (someone or something animate, a person or animal)

**HOWULOH**

- to me
- pass (a bunch of something: flowers, basket materials, eels)

**HOWUNCTOC**

- 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.

**Howncto**
- animal hide

**Howuloh**
- empty can

**Hownkyoc**
- raccoon

**Hownhtuh**
- a book

**Howntonoh**
- bunch of eels

**Hownuxoh**
- 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 Ha HAITCO HOUWUNXOH**

acorn soup that bowl to me pass
[a container with contents, a bowl of acorn soup]

**COXOH H A HAITCO HOUWUNHIKHON OR HOUWUNXAH**

acorn soup that bowl to me you passed to me you passed

**TCE' HOUWUNOH**

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

**TCE' HOUWUNXON**

rock to me you passed

**H A KFI HOUWUNTON**

that stick to me pass [a single, long object: wood pencil, one]

**HA KFI HOUWUNXTON**

that stick to me you passed
D'E' HOWUHKYOC
blanket to me pass [something flexible, fabric, animal hide]

D'E HOWO'OHWKYOC
blanket to me you passed

HA MEJE'EDYN HOWUNTOH
that young child to me pass [someone or something animate: person or animal]

HA MEJE'EDYN HOWUNATEN
that young child to me you passed

K'IDA HOWULOH
flowers to me pass [a bunch of something: flowers, basket materials, eels]

K'IDA HOWUNTLA
flowers to me you passed
KYONYON MITCTIN HOWUNTC\C
acorns cracked to me you passed [powder, a quantity of very small particles, a handful of peanuts]

KYONYON MITCTIN HOWUN"NC\C
acorns cracked to me you passed

HAYO NODULWOTH\ HOWUN\CQ
those pile of something to me you passed, push [speaker sweeps in a pile of something, like beads or shells or money from gambling winnings, as he says this]

HAYO NODULWOTH\ HOWUN\CQ or HOWUN\C\C
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

WONAGIT+T+AWUH
pour me something

WON_G_T+AWL+

MITO WONAGIT+T+AWUH
juice pour me

MT__W_NAGIT+U_

to'non WONAGIT+AWUH
water pour me

TO'ON WOAGT+IINDU

to'non H+WIN WONAGIT+AWUH
coffee pour me

_0'NO_ T_INW_NG_TIHWH

M+DEHOLEN MTGQ WONAGIT+AWUH
milk pour me

M+HOUL-+MT-WO_G+T+H"L

10f-
NOCTIK WONÅGTÅTWÅ\nIndian tea pour me\nNO-IK NÅGTÅTWÅ\n
Pour it into something\n
DÅDUME NÅDÅTWÅ\ninto this pour it\nDÅ-ME NÅDIÅWÅ\n
HWO MïNÅKÅTWÅ\nfor me pour it into\nO Mï-KÅTWÅ
Present-Past Tense: 4-23-87

UNDEN, NAKYONOH, METAWUL
doing, singing, drumming

HWEDO UNDEN
what are you doing

HWEDO UNDIYO
what did you do

HWEDO NAKYONOH
what did you sing

HWEDO NAKIYO
what are you singing

NAKYONUTE
you will sing

NAKIYO
he-she is singing,

NAKITEOH
he-she did sing
MEMWOTHA
I am drumming

METAWONTE
I will drum

MEWTAWOTHA
I did drum

METAWUNA
You are drumming

METAWUNATE
You will drum

MEOGWUNA
You did drum

METAWUL
He is drumming

METAWUNATE
He will drum

HADAN' MEWTAWOTHA
He did drum
Past tense

I climbed  MECΔAYΔ
you climbed  NITN MECΔNYI
he(she) climbed  MEΔCYΔ

Future tense

I will climb  HWE MECΔYOTE
You will climb  NITN MECΔYOTE
He(she) will climb  MEΔCYOTE

We two climbed  NEHE MECΔDETΔ
we all climbed  ODΔN MECΔDETΔ
you two climbed  NUN ΔΝΩ MECΔDETΔ
you all climbed  ODΔN MEOCΔDETΔ
they two climbed  HΔ MEOCDETΔ
they all climbed  ODΔN MEOCDETΔ
Future - Past Tense: Whistle

I will just whistle - whistled
YODER¥YEHTE - HWEYODØEH¥EH

You will whistle - whistled
NM¥OPO¥YEHTE - NM¥OPO¥YEH

he-she will whistle - whistled
JGYODØë¥YEHTE - JGYODØë¥YEH

We will whistle - whistled

You folks will whistle -whistled
NOHUN KYOØØ¥YEHTE - NOHUN KYOØØØ¥YEH

They will whistle - whistled

YOWN JGYOØØ¥YEHTE - KYOØØØ¥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..........

JO or JQDE here take it.............

NOTÉNUH take it back.............
NOTÉLOK 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]

...............  
NOTEHENTEN he took it back 
...............[animate] 
NOTECHΔ he took them back.............
he took him or her or it
he carried him or her or it back
he packed it back [a load]
he took him back
miscellaneous expressions

he is going to crack acorns

expressions of movement:

he is walking
horse he is riding
he went
he came
airplane
sky
climbing, swimming, pulling yourself up
Talking, speaking  3-18-87

The leader will speak

MT+NOTCE  MAYODHL J+XENEOHTE
headperson they lead he will speak

I will speak    HWE XENEXEOHTE
You will speak   NM XENNYEOHTE
He, she will speak  JIXENEOHTE
We will speak
You all will speak
They will speak  YOXENEOHTE

I am speaking     HWE XENOODYEH
You are speaking  NM XENODYEH
He, she is speaking  JXENODYEH
We are speaking
You all are speaking
They are speaking  YOXENODYEH

I used to speak    HWE XENEXEOHNE'EN
You used to speak   NM XENNYEOHNE'EN
He, she used to speak  JXENODYEHNE'EN
We used to speak
You all used to speak
They used to speak  YOXENODYEONNE'EN

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

DUNHWODUN  XNODYEH
long time ago he used to say
deceased person used to say
ENETYENNE'EN
Get well, feeling well

CENDIYO NTHWON CINDIUNTE
I am glad well you are feeling

CENDIYO NTHWON NOWECONTINDETE
I am glad well you are feeling

TCTQ NTHWON ONONOWNECINTNDETE
I wish well you are feeling

DOTECE'EN NAGYOUWUNDETIN
have you been watching baseball
WEEKLY ACTIVITIES: PICKING BASKET MATERIALS.

Have you been picking hazel sticks?
MIXUT KYON KIME UN
roots hazel have you been picking ?

Have you been picking willow sticks?
TOHOTUWE KIME UN
willow sticks have you been picking ?

Have you been picking hazel nuts?
KLOJONDE KIME UN
hazel nuts have you been picking ?

Have you been picking maidenhair fern?
MIXAKHNEC NEWON KIME UN
maidenhair fern have you been picking ?

Have you been picking woodwardia fern?
ME'ME' KIME UN
woodwardia fern have you been picking ?

Have you been picking roots?
XUT KIME UN
roots have you been picking ?

Have you been picking sugarpine roots?
MIXJEHOLEN MIXUT KIME UN
sugarpine roots have you been picking ?

Have you been picking beargrass?
KLOKTEH KIME UN
beargrass have you been picking ?
baby basket
XE\text{\textdegree}'}
basktet plate
XΔ'TEL
burden basket
cooking basket, eating basket
MAGA, JALOC
GOING FISHING
SAY THE HUPA EXPRESSION, THEN WRITE IT ON THE BLANK LINE.

Fish, salmon
HOK

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

Have you been setting net?
NALKNQ UN
setting net  ?

Have you caught anything with a pole?
DIDHWWUN TOLQG
what you have caught

Has anything gotten into your net?
DIDHWWUN MEQLE
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. KtNECTON [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.
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 T\H\W\A\K\Y\O
TOX M+CK+LO
D\H\W\K XOKLEN\OM\UT

T\H\W\A\K\Y\O M+CK+LO
T\H\W\A\K\Y\O M+CK+LO
T\H\W\A\K\Y\O M+CK+LO
T\H\W\A\K\Y\O M+CK+LO

XOKLEN\OM\UT XOKLEN\OM\UT
XOKLEN\OM\UT XOKLEN\OM\UT
WORDS OF THE WEEK

pumpkin

TCEKUJOJENOWON

cat

BOCE

goblin, ghost

TINTOH WJINDIN

weed spirit

witch: Woman in a black dress.

TCOMECKLON WTHN KYO'

woman black dress

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

MEXOXOTETCO NOWUNTE BOW+COLEL

sweeps with looks like floating along
SENTENCES OF THE WEEK

+ HAPPY HALLOWEEN +

HWINCENXUNOK KINCINTO
happy treats

HWOONUNO HACXON
give me day

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

Bilingual Emphasis Program
Center for Community Development
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OBEHLA Title VII

Supervisor, Dr. Ruth Bennett, Shawnee
HALLOWEEN

DIHWO SOMETHING

WAGHOKTE YOU WILL GIVE ME

DOHOLUK not

TUHNOXLEL I bother you

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

I lost...

[Image showing various objects such as a doctor, a duck, a shoe, a mouse, and a witch hat, among others.]
Ruth Beck: Our Thanksgiving was an Acorn Feast. It was held before the Jump Dance and after the Deer Skin Dance. It was held near TOKIMHO, at CO'KE**XOHDIII, the Acorn Feast place. TOKIMHO is the Acorn Stirring place, and CO'KE**XOHDIII 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

NTHWONX ONOWEGRINDETE
good you will feel

Good spirit is looking after us

NTHWONX M**XOE N**XOE
good over us

J**TCEG K**XUN\A
he is looking good spirits

In your heart, you will feel good

N**KENCU'ONME NTHWONX
your heart good
The Indian says, White and Indian, everybody will eat together.

Indian says

Whiteman Indian

good together

everybody eat
Happy Thanksgiving

**HW†N†CDEXUNUK**

happy

---

**M†NT†H NAG†HOT DUHKYO NEWON**

its face  It flaps around  grouse  looks like  Turkey

---

**KYUDION MENUNDI**

feast  it happens again
Merry Christmas

HWґNґCDEXUNUK XØNCLON
  happy   new born baby

MENUNDI
  it came around

Santa Claus is packing his sack

KYUNXGYON TCELNΔWON
  old man   red

HWґDO ῇεѮΔ NEC CWґLTEK ΔWEL
  his beard white long    sack   packing
NEW YEARS DAY 1-14-87

It's wintertime. It snowed in the mountains.

Happy New Year

good another one it came in

New Moon

another one it sailed in
Valentine Greetings
my heart your heart

1/28/87
Hupe Teachers

Mother I really love you.

[1] HWUNĆWΦΝ T*$NCE ΝΩHKΥΩ
my mother really I love you

[2] HWUNĆWΦΝ XQC# ΝΩHKΥΩ
my mother really I love you

With my heart

HW†KENCU'ON M#I
my heart with

HW†TO
my father

HW†CWO
my grandmother

HW†CWOE
my grandfather
my sister

my boyfriend or girlfriend

my youngest brother

my oldest brother

my friend
Happy Valentine's from me to you.
Happy
my heart

Happy Valentine's Day
Happy
my heart

day

Valentine's Day Today
Happy
my heart

day today
We are going to glue Valentines.

She is going to glue her Valentines.

We are going to put together Valentines.

I am going to put together a Valentine's.
We are going to cut out Valentines.
HW*KENCU'ON NEHE NONE#DOHTE
my heart we will cut out
or HDAO#DOCTE

We are going to trade Valentines.
HW*KENCU'ON NEHE TiCl4
to each other
or Together

NURAT#LCT#NTE or KND#LOTE
give

We are going to exchange heart candy.
HW*KENCU'ON NWON XO#CO
my heart looks like my mouth

NULXON NEHE TiCl4
it tastes good we to each other
or Together
trade off

Hot lips
MtDO MtCTC C CEL
its mouth its rim hot

A good sense of smell
NtNCWQH NtHWQN
your nose good

Smell or scent
WQH
February Holidays

Ground Hog’s Day
TCEKYΛND NΔWON DACXON
ground squirrel looks like day

Abraham Lincoln’s Birthday
JΔNEC XΦDΩΛWΦΗ ΔACXON
tall man beard day

George Washington’s Birthday
NOTCED+Η ΜΕC+NECDΔ
first one seated

DΩJ+ΗWΦCWEΝΕ’ΕΝ ΔACXON
he never told a lie day
Easter

KLOMEWE
grass places
NAGTOHAXUN
looks like deer
Easter sayings

Easter is about rabbits,

Rabbit
NAGTOMMYXUNK
looks like deer

and cottontails.

Cottontail
KLOMЕWЕ

It is about eggs.

He will lay eggs
KYOWEWE NGIMIOTE
eggs he will lay

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

YOHIMON NAYOXOC+С
across the ocean man they hung him

KOMIT KAYOXONTOH
on wood they nailed him

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

KYΝΟΝΟCD+XЕ
he arose

NOTЭCΔA
he went home
Greetings for Mother’s Day

Happy Mother’s Day

It came around

You’re No. 1

You’re the best

Thank you for being my mother

I am glad that it came around

my mother
SECTION VI

STORIES
Sucker & Eel

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

Once upon a time animals and humans understood each other. 

Do you know that eel and sucker that how it happened

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.

And the Sucker, DOJOH, 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."

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 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.
and then eel he said with I'll gamble and then they sat down you

and then they started to gamble all day almost

they gambled a little bit he won again he would lose it

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.

that means way back in the beginning of time. All stories, all Legends start out that way, 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 TOKIMHDNI 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 TOKIMHDNI, 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 MEDLDMNI, and he saw they were coming there, so he got back on the pole, and he jumped, and he landed at TCEMTO.

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 to 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 TCELUNDNI.
When he got there, they were coming up on him again, and he came down to JAND×ÔTO+H. And from there, they started catching up with him, and he went down to ME+CD×ÔTO+H, and they landed there, they were still after him, and the next thing you know, he went on up to TÚ+UL×A. He went clear up on I C. 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.
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 Yìmőntowìnyà, 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, Xowunìxtot. 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, Tcemtö. So that's the next one. So from there, he shot it again. It went on down, Nociayà, down that way there. He found it down there at Tcìlündìtni. That's down at Norton Field. Naniłduxtot. They moved camp.

Then Ñeqnìxtot, 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 Tcìlündìtni. That's Meìcìmìtndìtni, 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 Bald Hill up there.

Part Two

Then after it started, he said, "After ten days, they'll have that Jump Dance. After ten days after the Deerskin Dance was over with." Then they said, "They'll be using woodpecker rolls, and all that other regalia, feathers." What they use is similar to the Deerskin 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 MUN? (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.

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 Deerskin 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.........."
For those Indians, he put this world.

Also put it the dance
and he put the places here that are locations for the Deerskin Dance.

The End
White Deerskin Dance at Weitchpec

White Deerskin Dance at Weitchpec

Told by Ruel Leach

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. "I don't know what the deal was, but he left. He hadn't been there for five, six, seven years.

Long time ago they had a White Deerskin Dance at Weitchpec.

From there he came. Drowned woman he married her.

He left. 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.

He came back. They were there.
There, where they are camping during the dance he went

His throat good he sings

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

And then he was standing there he was looking around.

They told him, "you sing." "All right," he said.

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

They said now we are going in. "All right," he said.

Lots looking on.
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 rockpackers after the other set had moved out already.

Hayon Yodonye. Notcadmi gytâq.
And then they started singing. The first singer he sang.

Donxot janondeite. Majawnochdeite.
Not yet they moved out. They were going to pack rock.

Xote noxe jawnochdeite.
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 m%xit nonecdâ nhwonx jonton.
Rock on i' he sat back. Good he held it.

Hwîtampo nhwon nikkoy
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.
Closer they crowded. They thought, that singer, who is he?

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 deerskin.

That woman closer she came in. He was sitting there.

Real closer she looked close. He just sat there.

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

Pretty soon he looked up. He recognized his wife used to be.

Again he sang.
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.

JEDNHLYE MHIL
They finished dancing.

HA KANOTLOTDHIYEE.
That woman where they have their camp she came.

She said, “You better come back. I need you.”

OXNOMJYDENE, "THINOTHAYO. NEDOXDIN.”
She said to him, “Come back with me. I need you.”

So HAYO COWINDO. He stayed there. He never did come back. He stayed there.

HAYO COWINDO. NOTNOXWE DONONDI.
There he stayed. Hoope Valley he never came back.

HAYO NONDIK.
there it ends.
Deerskin Dance Prayer

XONCEH CUIDLYE XOTLIK
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,
HA KYONYON HyON NONONDEHATE
those Indians they are coming around

they will go back to the way we have lived,
HA DED MCHIHADHATE
the thing we will go back to
there are two helpers in the Deerskin Dance who will help, they are the ones who are on either side of the Center Man,

NÖN’N XOXE YOG+TEGHTE

two of them after they will help helpers

Indians are coming.”
HÅ KYONYON TON NONONDEHTE

those Indians they are coming around

HAYO NONDIK

there it ends

XONCEH CITDILYE XOTL+T

summer dance it is told

HWYOCO HWIMMYOL+K

my grandmother she told me

HWEDYODYO JYDUND+H

what happened the very first time

DUNRO KYONYON TON DONH+HIDUN

before Indians they came

DJODJCT+T HÅ DEDE MAN+HWYNTI HÅ NADKYONYONHTI

he didn't know what to make them the singers
NOTCEH+IN WC+I J+IOWEN
first sticks he made them out of

J+MEC J+TUK J+IOWEN
cedar oak he made them out of

HA TE1K+T J+DOLYTE
the on the side dance
Sidekicks

HA+YOH+KY+OWOME X+X+DAW+NO+H+D+ETE J+IOWEN
and then the ones with hooks they are going to pack it he made

-----------------------------------------------------------------------------------------------------

J+WC+IC+DOJ+H+TC+ON HA YOG+TE+OTE
wood he didn't find for those singers

"DO+H+ET W'JOH+DIY+OTE?"
what I am going to do

OD+NOH+DE J+WC+IC+J+CT+CN
all kinds wood he saw

OD+NE KY+UNYON+Y+ON J+IOWEN
all them Indians he made

J+N+EC+DA M+XT DOW+EC+LEN J+IOWEN
he sat down on it it piles up he made

a piece

MD+WUJ JAD+U+AT+K
he grabbed

NON +CD+H+WUJ OD+NE NT+IN G+TE+H+NOTE
he turned around he said you you will sing

TON+H+W+O Y+YO+KY+O WE+EC+D+DA HON+OKY+O J+I+CLE+NI
great big man good singer he turned out to be
afterwards here and there [here and there] they danced

HÀ KYONYONYON NONONDETÉ HÀ DED MÌNÀDETÉ
those Indians they will be coming around that way we will go back to

NO'NYN XÔXE YOG+TEQHTE
two of them after they will help

--HELPERS--

Indians are coming.*

HÀ KYONYONYON NONONDETÉ
those Indians they will be coming around

HAYO NONDTÉK
there it ends
Ray: 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, or from the south, 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 YIDUKUTOMYT. YIDUKUTOMYT meant the upper world, or way up north, edge of the world, YIDUKUTOMYT. And this mythical animal, TAKTOLXFT, and when I was little, I used to think it was alligator. But up here, at DTSDOMOdT they said, TAKTOLXFT, 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 DTLOMMT (Waterdog Lake at Trinity Summit), they used to say that its mouth is there, HAMKE, YIDUKUTOMYT. 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.

Ray: There used to be all kinds of holes, they are kind of all filled up.
Calvin: TEJNCTEN. 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. JW0' 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.

Ray: 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. CWONCN NYX 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, “DOCWYNCOLE,” you ought not to do that. DOCWYNCOLE.

He said, DUNWODUN, long time ago, XODIYO, a young fellow made friends with a bird. And DAHWOYHOTENTEN 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.

Ray: Anything strange used to be a taboo.
Ray: Long time ago, when I was little, the first white robin, 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 this 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. 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.
MAGONC YIDittle

goose

CWE60

rob1n

165
Herman: They used to watch them, and they would say, mix them up. And they all get out of line, they all bunch up. Pretty soon, they tell them, get in line. Then it looks like they all get back in line again.
Key Words

YIDUKUTOMIT Upper world

TAKHOLXT Mythical water animal

DISDOMOTH Hupa village

TEJICTEN Mythical water animal

JWOI Beaver

M4DO N4TEL Duck

MEGONC YIDTITLE Goose

JWEGO Robin

CWOJ4N N4RXA Golden eagle
Ray Baldy: Now we hear that there is a hole in the ozone layer of the atmosphere. Somewhere over Antarctica. 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.

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?
I am fine. Pride is being good, being good to each other, it is not being stingy. It is treating the land good.

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

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."

mountains to them talk

big trees to them talk

you touch it you you say I wish I will get old
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 packet. He
said, "We'll pack 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 say, 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 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 came 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 say, 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.
DUNHWODUN, 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 TA'ANOL+N.

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 TA'ANOL+N 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. HA K+NAND+N, that light. They didn't know where it came from. It was the K+XUNA 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. NHKENCUON. Your heart is the key to it.
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.

Turtle mountain

There used to be a little lake up at Turtle Mountain, 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, 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, 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, and another place is called 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 NOTECDWEN
people regenerated

JANOOL+NDH is by Burnt Ranch, MALKDHN 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+YN NOTECDWEN. 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 rancherias 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. 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."
HWINODO HOLEN

Herman Sherman
6/13/84

HWINODO HOLEN
my spirit lots of

When they play sticks, too.

Long time ago they had HWINODO 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."

ADA HWINODO ODEN
spirit helped me

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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 HWINDWE TECEXICTE."

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 into that mud hole. I rolled around in that mud.

"Uh huh," she said, "HWINDWE 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.
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 whatchacallit, 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.

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

He said you watch me his arm under he put it he would run

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.

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

He jumped over that log. He just barely crawled up there. He said he couldn't make it.
So he told him, this is what I used to do to bother those fellows who 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.

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."

that his Indian devil he knew
dog like he ran fast he said

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.

over there where you enter you go take it with you

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."

and then he did that if they come out he said you run

you squeeze it you run
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 JIMMIYI HA XONTO MEM#
woman she came out that house from inside

NOKINAYOT NKXO JHITCON YEUL ITCINE
dog big she saw it chewing on it bone

JOWXOY HA XONTO ME YODETHE
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, "AYO -- UWA, UWA."

YOHITCON HA NOKINAYOT NAYOMNENEYOT
tyey saw that dog they chased it around

TCE YDOWYLA ODHONDE YDOWHITCEL
rocks they picked up everything they hit him

DIHWOMON JAXONHA
barely he got away

NAYOXONE TCE MEM#
they hit him rock with

ODENE "URE." HAYON ODENE, "AYO, UWA, UWA."
he said "ouch." And then he said, "ruff, arf, arf."
Oh, he tried to squeeze that rock. He just barely got away.

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

They pretty near killed him. He just barely got away.
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+CKLO, 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, HWTGW+XUT, 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 Weitchpec 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 away 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+INTQ. That was his song.

That is the same way that YIDOJ+INTEL 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.
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

DIDIMON, M\(\text{N}0\text{XWE}\) M\(\text{N}0\)
why raccoon his eyes

M\(\text{N}W\text{N}\)
black

By Fred Davis, Hupa
Translators: 1986 Hupa Teachers
Why Raccoon Has Black Eyes

BY Fred Davis, Hupa

Translators

raccoon  his  eyes  black  why

1986 Hupa teachers

They were playing sticks. One of the stick players, XOXOLWOM, 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.

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."

One girl said, "Why that I can't look at him."

"That sun I can look at" And then she said, "You will find out."
Everybody challenged XOXOLWOH at sticks. Fox was the first one he played against him, and he said, "What can you do with me?" XOXOLWOH 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.

Everybody challenged him. Fox was the first one he played.

He played fox. He said, "What can you do with me?"

XOXOLWOH, "DEKONONOXLOTE?" XONHNI J+CLG
XOXOLWOH he said "This is what I will do to you. His face he grabbed.

JONYEOH HW+NCWOH HAMON HW+NCWOH D+MEN
He rubbed it his nose. That's why his nose is sharp.

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

"KEWE" MN+M+TED+LO, ODENE MN+M+TED+LO HWEK+NLAD
"Let me try," Panther he said. Panther he challenged him.

YOXOBTEN GEW+AWOTI XONHNI MNH
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.

\[\text{XOXOLWOM} \text{ ODENE, KEWE HWEHW+CHIM OXLG} \]

Raccoon he said, 'Let me try With him I play.

\[\text{XNO YONO M'EJONYEO} \]

Charcoal his eyes he rubbed.

\[\text{XOXOLWOM GEXOHTCOC} \text{ XOXOLWOM YOW+L+L+L, KAW+IX+TC} \]

raccoon he threw him down. Raccoon he slipped, he fell down.

\[\text{JENXOC} \text{ XON+LA.} \]

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.

\[\text{XOXOLWOM ODENE, KEWE HWEHW+CHIM OXLG} \]

One remained earthquake that XOXOLWOM.

\[\text{XOXOLWOM KEW+HTCOC} \text{ OD+XONOTIYON YONOW+LA.} \]

earthquake he threw him down. He got ashamed he gave up.

\[\text{ODENE, "D+GYUM NECAT+nte" KIYE DOH+OJ+NO+CLG} \]

He said, "Here I will just lay here." Again he did not play him.

\[\text{J+TA'DC+TM+PH} \text{ DÄHW+NONO+ND+MOC} \]

when he gets tired laying there he turns over.

\[\text{HAYO KM+MON} \text{ XOXOLWOM} \]

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 XOXOLWOH won.

raccoon his eyes black he painted charcoal-with.

HAYO NONDI'K

that ends it
At the end of this story, he goes back to his original home up in the sky. 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, KYONYONYON, 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." 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 lose.

He was a person who set the world right when he came. JANDROT+H is where it took place. That's why they call the story, "JANDROT+H KUNTOOWH," "Young Man from JANDROT+H." And TOKIM+H+H 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 XOXOLW011, "Can you help me? I can't get this wedge out. 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+DUKUTOMI+D+H+W. 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 whole, 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 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 Hupes 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 man 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.

How Hupe 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 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.

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

DUNHWODU 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 ate, 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.
He came here. There weren't any salmon here.

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

Nobody had any salmon there either.

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HAYO XAMOK DOHOLEN
there also salmon none
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They only had dried salmon down at 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.

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

When he went to see there, he saw a dam. And he saw how the dam backed up the 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, they told him, "They went to bed. They went to sleep." Then he got up and went down to the dam.

Yellow-breasted chat said they went to bed, they went to sleep.
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.

Pretty soon, the water just boiled out. When that happened, he ran. He started back home. They started after him. Pretty soon, the water just boiled out. When that happened, he ran. He started back home. They started after him.

Then the water broke through, and all of the salmon went 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.

He was pretty smart.

That ends it.