Now You’re Speaking—
HUPA

Na:tinixwe
Mixine:we’

The Hupa People, Their Language
2nd Edition, Revised
A Pocket Handbook

HUPA WORDS & PHRASES

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Dedicated to all the Hupa people. May they forever remain strong and proud.
The development of Now You're Speaking – Hupa has been a cooperative effort between community members who are interested in preserving and reviving the Hupa Language. Assistance has been received from fluent speakers, many of whom are involved in the Adult Hupa Language Class held on Wednesday nights at the Tribal Education Offices. William Carpenter’s assistance must be especially noted for informally spelling all the words and phrases in the first drafts. All of the elders, Jimmy Jackson, Minnie McWilliams, Calvin Carpenter, Herman Sherman Sr., Ray Baldy and William Carpenter patiently worked with me, Jill Fletcher. They constantly repeated phrases and words. They also had a good time listening to my many mispronunciations.

Special acknowledgement to Victor Golla for all of his linguistic assistance. Victor has worked with the Hupa Language for many years and his efforts are appreciated. The
Hoopa Tribal Council adopted a standardized writing system for the Hupa Language. Tribal members, with Victor’s assistance, developed the Hupa Writing System. Victor has been standardizing the spelling of the Hupa Language for language materials that are published by or with the Hoopa Tribe.

We would like to acknowledge the small matching grant for this project received from the Native California Network. Thank you for giving this project the time needed to make our first effort a success.

A special thank you to the Center for Indian Community Development, Lois Risling, Jennifer George, and especially Linda McRae, Ian Cameron and Merrold Young for their assistance in the development and printing of the first edition.

This second edition is a revision of the first edition. Melody George Carpenter, Marlette Grant Jackson - ITEPP and the CICD Graphics Department have contributed to the second edition. We would like to acknowledge and express appreciation for the Hoopa Tribal Education Department Staff, the Tribal Education Board and Marcellene Norton, for the assistance given to make this project successful and by taking the risk of hosting the first Hupa Language Immersion Camp.
Special thanks to Gwendolyn “Ruth” Beck, Vernon “Sonny” Pratt and Ray Baldy for their willing participation in recording the corresponding cassette for the Handbook.

The corresponding tape CD and cassette follows each word as written in the Handbook. It is important to note that the written word may "look" different from the actual “sound” of the word. Each speaker pronounced the word as they felt comfortable. Please expect slight differences from the written to the recorded word.
This book is the result of the first Hupa Language Immersion Camp, which was held in July of 1993. During the preparation for the camp, it became obvious to the speakers that a small booklet which contained some of the words and phrases to be used would be extremely helpful to speakers and students of the language.

At about the same time, the Center for Indian Community Development had just published a Karuk Language Pocket Book. The Karuk Pocket Book became an example for the Hupas to follow, and with the assistance of the fluent speakers, and the Center for Indian Community Development, including a small grant from the Native California Network, the Hupa Pocket Book, Na:tinixwe Mixine:whe', is now a reality.

Since the first Hupa Language Immersion Camp, there have been three other camps. Each camp continues to become more innovative than the one before. The goal of the camp remains simple: “To create the belief that the Hupa Language can be
learned.” Hupa language classes have been available for the past 28 years. The goal of the language classes has continued to be: “To increase fluency and produce Hupa speakers.” Unfortunately, we have not only not produced speakers, but we may have accidentally produced the mistaken belief that the Hupa language is too difficult to learn. If one asks any tribal member if he or she can speak Hupa, the common answer is no. If you ask why, he or she would most likely say, “It’s too hard to learn.”

It is easy to believe that the Hupa language is difficult to learn when one may have had one or several unsuccessful language attempts in the past. Learning any language can be stressful and seemingly unsuccessful. There is no doubt that the process is time consuming, however, it can be made a very worthwhile experience.

The tribe, fluent speakers, and linguists (with special reference to linguist, Victor Golla), have enabled the Hupa language to be written, cataloged, and preserved for its future continuance. Now is the time to take a few more risks and start producing fluent speakers.
Before fluent speakers can be attained, there are some principles that must be understood. The first of these principles is: “Language, like culture, is dynamic.” Thus, language should be in a perpetual state of change and adaptation. Using the English language as an example, we see that many of the English words have Latin, Greek, or German roots, yet we call our language “English.” In America, we find several different accents to our style of English. Southern, Northern, and Eastern American English speakers all sound different from one another, yet they all speak English and even then American English differs greatly from European English. And then there’s the question: “Is English a mixture of other European languages?” Believe it or not, these examples also apply to the Hupa language.

If we accept the premise that language is dynamic, then we should accept the fact that some new Hupa speakers will speak with an English accent. The Hupa language should be in a state of change, because where there is no change, there is no life.

Our language has basically remained unchanged since the turn of the century. A few new or modern words have been added to the Hupa language. Some examples of new
words are: car ('a:da:nahl'its) which means “by itself it runs around,” or typewriter/computer ('a:da:k'il'e:n) which means “by itself it writes.” Other words such as apples ('e:bilos), cat (bo:seh), and corn (ka:n), have been “Hupaized” and are used and accepted as Hupa words. As new speakers emerge, new words shall also. And where there is change, there is life.

It is hoped that this small book, CD, and cassette will play a small role in revitalizing the Hupa language. As Hupa people, we should speak our language. You are encouraged to become an active student of the Hupa Language.

Jill Fletcher
The letters of the Hupa Alphabet are shown below. Underneath each letter is (1) an English word with the closest equivalent English sound; (2) a Hupa word that has the letter; and (3) the translation of the Hupa word (in parentheses).

LONG VOWELS: Some Hupa vowels differ from each other mainly in their length. Long vowels are written with a colon (:) following the letter. For example, a: as in nida:s heavy, e: as in ne:s long, and o: as in niwho:n good.

CATCHES: The letter written with a single quote (') is the CATCH. When the catch is at the beginning of a word it indicates that the word has an abrupt beginning, for example 'ah cloud. When it is written after a vowel letter (a, e, i, o) it indicates that the vowel sound is cut off abruptly, for example la' one, or wha'at my wife.
When the catch is written after a consonant it indicates that the consonant is “ejective” or “glottalized,” that is, pronounced with a distinct forceful sound. For example, both k' and t' in k'ite:t'aw doctor.

NON-ENGLISH SOUNDS: In addition to the catch, there are three other Hupa letters for sounds that have no close equivalents in English: l (“barred l”) is a breathy l-sound, something like a combination of l and s. q is a “guttural” k-sound pronounced at the back of the mouth. x is a “guttural” h-sound, somewhat like a gargling noise.

Hupa also has some combinations of letters that are not usually found in English, although the individual sounds are. The commonest of these is chw, as in chwola' five. It also should be noted that h is never “silent”; it is fully pronounced even at the end of a word, as in jeh pitch.
<table>
<thead>
<tr>
<th>HUPA ALPHABET CHART</th>
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<tbody>
<tr>
<td><strong>a</strong></td>
</tr>
<tr>
<td>father</td>
</tr>
<tr>
<td>whila'</td>
</tr>
<tr>
<td>(my hand)</td>
</tr>
<tr>
<td><strong>d</strong></td>
</tr>
<tr>
<td>deer</td>
</tr>
<tr>
<td>dinday</td>
</tr>
<tr>
<td>(bullet)</td>
</tr>
<tr>
<td><strong>h</strong></td>
</tr>
<tr>
<td>hen</td>
</tr>
<tr>
<td>xontah</td>
</tr>
<tr>
<td>(house)</td>
</tr>
<tr>
<td><strong>ky'</strong></td>
</tr>
<tr>
<td>(ky with catch)</td>
</tr>
<tr>
<td>ky'oh</td>
</tr>
<tr>
<td>(porcupine)</td>
</tr>
</tbody>
</table>

<p>| o | o: | q | q' | s | sh |</p>
<table>
<thead>
<tr>
<th>tote</th>
<th>cone</th>
<th>(guttural g)</th>
<th>(q with catch)</th>
<th>sit</th>
<th>rush</th>
</tr>
</thead>
<tbody>
<tr>
<td>dingq'och</td>
<td>to:-nehwa:n</td>
<td>go</td>
<td>whiq'os</td>
<td>sa:ts'</td>
<td>nosht'ah</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(my throat)</td>
<td></td>
<td>(I don't believe it)</td>
</tr>
<tr>
<td>t</td>
<td>t'</td>
<td>ts</td>
<td>ts'</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>tea</td>
<td>(t with catch)</td>
<td>(tl with catch)</td>
<td>cats</td>
<td>run</td>
<td></td>
</tr>
<tr>
<td>to</td>
<td>t'e'</td>
<td>tl'oh</td>
<td>tse</td>
<td>lixun</td>
<td></td>
</tr>
<tr>
<td>(water)</td>
<td>(blanket)</td>
<td>(grass)</td>
<td>(stone)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>wh</td>
<td>x</td>
<td>(guttural h)</td>
<td>y</td>
<td>'</td>
</tr>
<tr>
<td>word</td>
<td>whirred</td>
<td>xw</td>
<td>(guttural wh)</td>
<td>yes</td>
<td>(catch)</td>
</tr>
<tr>
<td>wildung'</td>
<td>wha</td>
<td>xong'</td>
<td>xwe:y</td>
<td>ya:xo:'awh</td>
<td>'ah</td>
</tr>
<tr>
<td>(yesterday)</td>
<td>(sun)</td>
<td>(fire)</td>
<td>(his property)</td>
<td>(jump dance)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dancing)</td>
<td></td>
</tr>
</tbody>
</table>
Hello!

Hello, my friend

What is your name?

My name is Melodie

How are you?

he:yung

he:yung whima:lyo'

hello / my friend

dixwe:di 'a:nólye

what / you are called

'a:whólye _____

I am called _____

dixwe:di wha:ne

'a:nt'e

how / just / you are
How are all of you?  
*dixwe:di*  *wha:ne*  
*'a:noht'e*  
how / only / you all are

How is your family  
*dixwe:di*  *'a:ya:'unt'e*  
*xontah-ding*  
how / they are / at the house?

Fine, Good  
*niwho:n*

My family is fine/good  
*niwho:n*  *xontah-ding*  
*'a:ya:'unt'e'*  
good / at the house / they are

I am not feeling well  
*do:-niwho:n*  
*'awht'e:-ts'eh*  
not good / I am feeling
I am sick

diwhch'ah-ts'eh
I feel sick, sore

k'ise:ge' dó:ng 'awht'e
sick person / for sure /
I am

I am glad to see you!
ts'ehdiya niwhta:n
I am happy / (that) I see you

Where are you going?
da:ydi-ch'ing' winya:l
to where / you are going along

Where are you going? (2+)
da:ydi-ch'ing' wohdil
(2+)
to where / you all are going along
<table>
<thead>
<tr>
<th>English</th>
<th>Tsimshian</th>
</tr>
</thead>
<tbody>
<tr>
<td>I’m on my way to the store</td>
<td>‘iłwa’iliwh-ch’ing’ wiiwha:l to the store / I am going along</td>
</tr>
<tr>
<td>Store</td>
<td>‘iłwa’iliwh store (“where they trade things”)</td>
</tr>
<tr>
<td>We are going to the store.</td>
<td>‘iłwa’iliwh-ch’ing’ to the store / we are going along</td>
</tr>
<tr>
<td>I’m going home.</td>
<td>xontah-ding na:te:sdiya:-te to home / I will go off</td>
</tr>
<tr>
<td>We are going home.</td>
<td>xontah-ding na:ya:te:se:detl'-te to home / we will go</td>
</tr>
</tbody>
</table>
See you later!  
(informal)  
xa' k'iye niwhtsis-te  
o.k. / again / I will see you

Good bye! (formal)  
xa'gya'ne'

I know it  
diye q'ut 'owhts'it  
yes / exactly / I know it

Do you know it?  
'ołts'it ung'  
you know it / (question)

What is this?  
diydi 'e:ná:n' hayde  
what / it is / this here

What do they call ___?  
dixwe:di ch'o:ya:we  
_____?  
how / they name it / _____
6 Acknowledgements

Say it in Indian! k'iwinya'nya:n-qit' 'a:de:n in the Indian way / say it

Storytime ch'ixolchwe ch'ixolik-te minya stories about myth time / they will tell them / the time
Yuck!  
elush

Wow!  
ch'iyo or
jiyo'xwhdine

What?  
dixwe:t or
dixwe:di

Poor thing!  
'e:wa:k

Ouch!  
'ugeh

Scary!  
'ijibeh

It’s true!  
q'ut xut
What do you call this?

hayde xwe:di
'ulye
this / what? /
you call it
Thank you!  
(short way)  
ts'ehdiyah  
I am happy, pleased

Thank you!  
(long way)  
ts'ehdiyah niwho:ng-xw  
wha  'a:wilaw  
I am happy / in good way /  
for me / what you have done

Yes  
diye

No  
daw

Maybe  
do:tah or  
do:de'tah

Gossip  
xunish-chwin
blessing
elders to youth

sindiyun-te
you will be old

(May you live a long life.)
Mealtime

Spoon (modern)  mil-tehch'ijich
with it he puts (sugar)
in (drink)

Spoon  k'idek'inyung
(standard elkhorn)

Knife  tse:lishche'e or
tse:lich'e'

Fork  mil-saqot
with it he spears into his
mouth

Bowl  xayts'a'

Come eat! (one)  xa' k'inyung
o.k. / eat!
Come eat!  "aht'ine  ky'ohyung
(two or more) everyone / you all eat!

Now eat! (one)  jo'   k'inyung
here, take it! / eat!

Everything is cooked.  "aht'ing   k'iwint'e'
everthing / is cooked

Let’s eat!  xa'  ya:k'idiyung'
o.k. / let’s eat!

He or she prays  je:nah-ch'ing'
ch'ixine:wh (modern way)
to up above  /
he or she is speaking or

He or she prayed  je:nah-ch'ing'
ch'ixiwinye:wh
to up above /
he or she spoke (past tense)
I am praying

He or she prays
(Indian way)

Pray! (Indian prayers)

Are you hungry? (one)

Are you hungry?
(two or more)

I am speaking

He or she prays
(Indian way)

With him it burns
(refers to burning Incense Root)

Pray! (Indian prayers)

With you may it burn!

Are you hungry? (one)

Are you hungry?
(two or more)

'ah't'ine chwime'
do:wohle 'ung
all everyone /
starving (question)
I am hungry for fish

for deer meat

for cake

Do you want fish?

I’m starving!

Me too!

Are you thirsty?

I am thirsty
What are we going to eat?  
**diydi ya:k'iwidiyun'-te**
what / we all are going to eat

What do you (all) want?  
**diydi me:dohchwing**
what / you all want

Maybe we are going to eat  
**do:tah ya:k'iwidiyun'-te**
maybe / we are going to eat

Maybe we’ll have salmon with beans  
**do:tah ɬo:q' ya:k'iwidiyun'-te**
potatoes / also

and also potatoes.  
**na:detl'nehwa:n-tah**

Pass (the food) to me!  
**wiching' yungxawh**
to me / pass (the dish)

Pass it to her!  
**xoch'ing' yungxawh**
to him (or her) / pass (the dish)
<table>
<thead>
<tr>
<th>English</th>
<th>Wabanaki</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pass me the salmon!</td>
<td>ḥo:q' whiching' yungxawh</td>
</tr>
<tr>
<td></td>
<td>salmon / to me / pass (the dish)</td>
</tr>
<tr>
<td>Pass him the beans!</td>
<td>na:detl'nehana:n xoch'ing' yungxawh</td>
</tr>
<tr>
<td></td>
<td>beans / to him / pass (the dish)</td>
</tr>
<tr>
<td>Pass them the potatoes!</td>
<td>yinehtaw ya:xoch'ing' yungxawh</td>
</tr>
<tr>
<td></td>
<td>potatoes / to all them / pass (the dish)</td>
</tr>
<tr>
<td>Give me the salmon!</td>
<td>ḥo:q' whiweungxawh</td>
</tr>
<tr>
<td></td>
<td>salmon / give it to me (in dish)</td>
</tr>
<tr>
<td>Give him the potatoes!</td>
<td>yinehtaw xowungxawh</td>
</tr>
<tr>
<td></td>
<td>potatoes / give it to him (in dish)</td>
</tr>
</tbody>
</table>
The food is good!

I am full!

Yes, I had enough!

k'iwyul tin lixun-ts'eh
food / very / it’s good tasting

wha wesle'-ts'eh
for me / I feel there is enough

q'ut-ts'eh wha wesle'
oh, yes! / for me / there is enough
Pepper  
**xosah na:lit**
his mouth / it burns

Salt  
**łehq'onch'**

Butter  
**de:diwiliq miq'it k'iwi-liw**
bread / on top /
you smear it
(The same term can be used for catsup, mayonnaise and mustard, as well as butter.)

Cheese  
**no:k'iditun'g wilchwe:n**
thick / made to be
<table>
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<th>Foods</th>
<th>Translation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Onions</td>
<td>mikyo:n' niłchwin</td>
<td>their odor / stinks</td>
</tr>
<tr>
<td>Acorn soup</td>
<td>sa'xa:wh</td>
<td></td>
</tr>
<tr>
<td>Salmon</td>
<td>ło:q'</td>
<td></td>
</tr>
<tr>
<td>Dried Salmon</td>
<td>ło:q' niłts'ay</td>
<td>salmon / dried</td>
</tr>
<tr>
<td>Eel</td>
<td>tl'iwhxa:n</td>
<td></td>
</tr>
<tr>
<td>Middle part of eel</td>
<td>k'ituqe'</td>
<td></td>
</tr>
<tr>
<td>Dried Eel</td>
<td>tl'iwhxa:n niłts'ay</td>
<td>eel / dried</td>
</tr>
<tr>
<td>Deer, deer meat</td>
<td>k'ilixun</td>
<td>what is sweet, good to eat</td>
</tr>
<tr>
<td>Dried Deermeat</td>
<td>k'ilixun niłts'ay</td>
<td>deer / dried</td>
</tr>
<tr>
<td>Food</td>
<td>Translation</td>
<td></td>
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<td>--------------------</td>
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<td></td>
</tr>
<tr>
<td>Sturgeon</td>
<td>łoż'kyoh</td>
<td></td>
</tr>
<tr>
<td>Dried Sturgeon</td>
<td>łoż'kyoh niłts'ay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sturgeon / dried</td>
<td></td>
</tr>
<tr>
<td>Ham</td>
<td>liq'a:w miq'ay'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pig, hog / its thigh</td>
<td></td>
</tr>
<tr>
<td>Bacon (hog)</td>
<td>liq'a:w niłts'ay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pig, hog</td>
<td></td>
</tr>
<tr>
<td></td>
<td>niłts'ay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dried, cured meat</td>
<td></td>
</tr>
<tr>
<td>Hot dogs, sausages</td>
<td>k'ich'e:q'e' nehwa:n</td>
<td></td>
</tr>
<tr>
<td></td>
<td>intestines / it resembles</td>
<td></td>
</tr>
<tr>
<td>Turkey</td>
<td>minchwiwh na:k'iłut'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>its nose / flaps around</td>
<td></td>
</tr>
<tr>
<td>Beef</td>
<td>mide'xole:n mitsin'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>cow / its meat</td>
<td></td>
</tr>
<tr>
<td>Foods</td>
<td>Description</td>
<td></td>
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<td>---------------</td>
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</tr>
<tr>
<td>Hamburger</td>
<td>mide'xole:n mitsin' k'iwidq'ay' cow / its meat / ground up</td>
<td></td>
</tr>
<tr>
<td>Eggs</td>
<td>k'iwe:whe' an egg. eggs</td>
<td></td>
</tr>
<tr>
<td></td>
<td>jikin miwe:whe' chicken / its egg</td>
<td></td>
</tr>
<tr>
<td>Potatoes</td>
<td>yinehtaw</td>
<td></td>
</tr>
<tr>
<td>Rice</td>
<td>qo nehwa:n maggots / it resembles</td>
<td></td>
</tr>
<tr>
<td>Beans</td>
<td>na:detł' nehwa:n pine nuts / it resembles</td>
<td></td>
</tr>
<tr>
<td>Corn</td>
<td>ka:n</td>
<td></td>
</tr>
<tr>
<td>Spaghetti (dry)</td>
<td>tehk'iwilqoch' in the water it is hurled</td>
<td></td>
</tr>
</tbody>
</table>
Spaghetti (when cooked)  k'iyehch'o' nehwa:n
eel strings / it resembles

Salad  sa'liwh y:lk'il
greens / torn up

Bread  de:diwiliq'
dough flopped into the fire

Pie  me' siliq'
inside / dough lies

Cake, cookies  de:diwiliq' lixun
bread / sweet

Watermelon  k'imit' nehwa:n
a belly / it resembles

Cantalope  diq'a:n me:ning'e:tl'
ridges / stretch along it

Apple  'e:bilos
<table>
<thead>
<tr>
<th>Foods</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Banana</td>
<td><em>nułmiwh mik'iwiyul'</em></td>
</tr>
<tr>
<td></td>
<td>monkey / its food</td>
</tr>
<tr>
<td>Milk</td>
<td><em>mide'xole:n mits'o' mito'</em></td>
</tr>
<tr>
<td></td>
<td>cow / its udder / its juice</td>
</tr>
<tr>
<td>Grape juice, wine</td>
<td><em>daht'l'o:l' mito'</em></td>
</tr>
<tr>
<td></td>
<td>grape / its juice</td>
</tr>
<tr>
<td>Coffee</td>
<td><em>ta'na: n liwhin</em></td>
</tr>
<tr>
<td></td>
<td>water / black</td>
</tr>
<tr>
<td>Tea</td>
<td><em>nahst'ik'</em></td>
</tr>
<tr>
<td>Drinking water</td>
<td><em>ta'na:n</em></td>
</tr>
<tr>
<td>Water (general term)</td>
<td><em>to</em></td>
</tr>
<tr>
<td>Gum</td>
<td><em>ch'a'ul</em></td>
</tr>
</tbody>
</table>
Candy  
mił xosah na:'ulxung'
with it / his mouth / it gets sweet

Carrots  
xong' nehwa:n miqude'
"fire it resembles" root

Plums  
ningxos'ge nikya:w
cherries / big

Pears  
me'ist-nehwa:n
na:ng'e:tl'
pestle-resembling /
hanging down
Wakeup!           ch'e:nsit/ch'e:nsit
                  you wake up

Everybody wakeup! ch'ohsit
                  you (all) wake up

'aht'ine ch'oya:dohłtsit
                  you (all) wake them
                  (everybody all up)

Get up!           'inundiqe'
                  get up (you)!

Everybody get up! 'ina:sohdił
                  get up (all of you)!

It’s morning!      yisxa:n    sile'n
                  the day has arrived
Wash your face!  

nining' na:k'iłdeh  
your face / wash it!

Everybody wash your face!  

nohning' na:ky'ohłdeh  
your faces / wash them!

Comb your hair!  

ne:da'ay  
ché:-na'-mil  
your head (hair) / comb it out!
Everybody comb your hair!

ché:na:dohmit
you (all) comb it out!

Brush your teeth!

niwo' na:k'iłdeh
your teeth / wash them!

niwo' 'iłchwo:k
your teeth / brush them, sweep them clean

Everybody brush your teeth!

'aht'ine nohwo'
na:ky'ohłdeh
everybody / your teeth / wash them!

Toothbrush

xowo' mił na:k'iłdiw
his teeth / with / he washes them

Get dressed!

niwho:nqxw 'a:na:dilleh
good / fix yourself up!

(Everybody) get dressed!

niwho:nqxw 'a:na:do:le
good / you (all) fix yourselves up!
Make your bed!  k'iste:n nułchwe
bed / fix it

Everybody make your bed!  'aht'ine k'iste:n
nahłchwe:ne'
everyone / bed / you (all) fix / (command)

Put your shoes on!  yehnuntuł
slip your shoes on!

Put your shoes on! (2+)  'aht'ine yehnahtuł
everyone / you (all) slip your shoes on

Are you ready?  q'ut 'ung
ready / (question)
Hurry!

xolishch
hurry

Hurry, let’s go!
Hurry, let’s go!(alternative)

xolishch  naydiɬ  or
xolishch  yaɬydiɬ
hurry / let’s go
Daytime

Let’s go play

na:dinehľ
let’s go play

naya:dineľ
let's all go play

You all go play (2+)

nahnehľ ne'
you (all) go play /
(command)

Go play

naynehľ ne'
go play / (command)

Ok, I am going
to go play

xa' nawhnehľ
okay / I’ll play

I am going
to go play

na:ynehľ-te
I am going to play
I don’t know  
do 'owhts'it  
not / I know

What am I doing?  
daxwe:di 'awht'e: n  
what / I am doing

Come in!  
xa' yeh'ingyawh  
okay / come in!

Go out!  
xa' ch'ingyawh  
okay / go out!

It is late!  
xoda:nya  
the sun is setting

the sun is going down  
wilwe:tl'  
the sun is going down

Come here!  
digyun ningyawh  
here / come!

Come here!(2+)  
digyun nohdiľ  
here / (you all) come!
Here
digyung
here

Here! Take it!
jo'
here!

Sit down!
nintsah
sit down!

Sit back down
na:ntsah
sit back down!

Listen!
ne:da'ay na:do:'a'
your head / let it stick out

whida;queh na:nga
my mouth behind

kyo:tsat tsung
listen!

xojiwe ' ling'
his ears / dog
(he has dog-ears)
Behave!  

**do 'a:winiw heh**  
not / be doing that /  
(command)

Behave! (more forceful)  

**do 'a:t'ing**  
not / do it!

Don’t say that  

**do 'a:n'**  
not / say it!

Don’t bother that!  

**do chwin'ch'ole:t heh**  
not / bother that (command)

Are you hot?  

**winsi-l-ts'eh 'ung**  
you feel hot / (question)

I am hot  

**we:sel-ts'eh**  
I feel hot

It’s hot  

**'uloh**  
it’s hot! (exclamation)
Are you cold?  
\[\text{k'isindile:-ts'eh 'ung}\]
\[\text{you feel cold / (question)}\]

I am cold!  
\[\text{k'isiwhdile:-ts'eh}\]
\[\text{I feel cold!}\]

I have to go to the bathroom  
\[\text{me' ch'e' na:wh-ch'ing'}\]
\[\text{te:se:ya}\]
\[\text{to the bathroom /}\]
\[\text{I am going}\]

I have gas  
\[\text{tseh whinist'e'-me'}\]
\[\text{ya:niwing'a:n}\]
\[\text{gas / in my body /}\]
\[\text{is bothering it}\]

\[\text{tseh na:whiseh\-we:n}\]
\[\text{gas / is killing me}\]

Swimming  
\[\text{na'me}\]
\[\text{swim, bath}\]
We are swimming  **naːdi'il**  or  **naːyaːdime**  
we are swimming/bathing

You are wading  **tahl'its**  
wading in the water

Get in the river  **hun'-me' naːme ne'**  
in the river / you swim / (command)
Are you sleepy?  mił  na:niwi:le'-ts'eh 'ung'
sleep / you feel it fighting you / (question)

I am sleepy  mił  na:whiwi:le'-ts'eh
sleep / I feel it fighting me

I am tired  te:se:ch'it tséh
I feel tired, exhausted

Let’s go to bed  xa'  nidite:ch'
o.k. / let’s go to bed
### Nighttime

<table>
<thead>
<tr>
<th>English</th>
<th>Ts'elt'inkah</th>
<th>English</th>
<th>Ts'elt'inkah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Go to bed!</td>
<td><em>xa' nintiwh ne'</em></td>
<td>o.k. / go to bed! / (command)</td>
<td></td>
</tr>
<tr>
<td>I am going to bed</td>
<td><em>ne:se:tin-teľ</em></td>
<td>I am going to bed</td>
<td></td>
</tr>
<tr>
<td>Be quiet!</td>
<td><em>ts'ima'xosing</em></td>
<td>silence!</td>
<td></td>
</tr>
<tr>
<td>Be quiet! (2+)</td>
<td><em>'aht'ine ts'ima'xosing</em></td>
<td>everyone / silence!</td>
<td></td>
</tr>
<tr>
<td>You must take a bath</td>
<td><em>numme</em></td>
<td>swim/bathe!</td>
<td></td>
</tr>
<tr>
<td>I am scared</td>
<td><em>'ijibeh</em></td>
<td>I’m scared! (exclamation)</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>ne:whgit</em></td>
<td>I am afraid of something</td>
<td></td>
</tr>
</tbody>
</table>
Blanket

nahxa-le:n
big blanket, two hides
sewn together
<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband</td>
<td>whixung'</td>
</tr>
<tr>
<td>My husband</td>
<td></td>
</tr>
<tr>
<td>Wife</td>
<td>wha'ut</td>
</tr>
<tr>
<td>My wife</td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td>whita'</td>
</tr>
<tr>
<td>My father</td>
<td></td>
</tr>
<tr>
<td>Mother</td>
<td>whunchwing</td>
</tr>
<tr>
<td>My mother</td>
<td></td>
</tr>
<tr>
<td>Uncle (father’s side)</td>
<td>whita:y</td>
</tr>
<tr>
<td>My father’s brother</td>
<td></td>
</tr>
<tr>
<td>Uncle (mother’s side)</td>
<td>whis'</td>
</tr>
<tr>
<td>My mother’s brother</td>
<td></td>
</tr>
</tbody>
</table>
Aunt (father’s side)  wha:dichwing
my father’s sister

Aunt (mother’s side)  whingq'ay'
my mother’s sister

Grandfather (father’s side)  whima'uchwing
my father’s father

Grandfather (mother’s side)  whichwiwe
my mother’s father

Grandmother (father’s side)  which'in
my father’s mother
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(mother’s side)</td>
<td>my mother’s mother</td>
</tr>
<tr>
<td>Son</td>
<td>whiwhxiy'</td>
</tr>
<tr>
<td></td>
<td>my son</td>
</tr>
<tr>
<td>Daughter (woman’s)</td>
<td>whiya:ch'e'</td>
</tr>
<tr>
<td></td>
<td>my daughter</td>
</tr>
<tr>
<td></td>
<td>(woman speaking)</td>
</tr>
<tr>
<td>Daughter (man’s)</td>
<td>whitse:'</td>
</tr>
<tr>
<td></td>
<td>my daughter</td>
</tr>
<tr>
<td></td>
<td>(man speaking)</td>
</tr>
<tr>
<td>Older brother</td>
<td>whingwoch</td>
</tr>
<tr>
<td></td>
<td>my older brother</td>
</tr>
<tr>
<td>Younger brother</td>
<td>whikil</td>
</tr>
<tr>
<td></td>
<td>my younger brother</td>
</tr>
</tbody>
</table>
54 Family Terms

Older sister

\textbf{wha:t}

my older sister

Younger sister

\textbf{whidehch}

my younger sister

Man

\textbf{xo'osday}

man, male

Woman

\textbf{tsumehstł'o:n}

woman

Child

\textbf{mije'e:din}

child, baby
Family Terms

Elders  
k'isdiya:n

Old Man  
k'iwungxoya:n

Old Woman  
do:k'iwile

Young Boy  
kile:xich

Young Girl  
t'ehxich

Teenage Boy  
q'unch'iwilchwil

Teenage Girl  
k'ehłtsa:n
<table>
<thead>
<tr>
<th>Body Part</th>
<th>Pronunciation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head</td>
<td>whe:da'ay</td>
<td>my head (&quot;what extends up from me&quot;)</td>
</tr>
<tr>
<td>Hair</td>
<td>tsiwung'</td>
<td>head hair</td>
</tr>
<tr>
<td>Face</td>
<td>whining'</td>
<td>my face</td>
</tr>
<tr>
<td>Ears</td>
<td>whijiw' (or whijiwe')</td>
<td>my ears</td>
</tr>
<tr>
<td>Eyes</td>
<td>whina:'</td>
<td>my eyes</td>
</tr>
<tr>
<td>Mouth</td>
<td>whida'</td>
<td>my lips, mouth</td>
</tr>
</tbody>
</table>
Lips  \hspace{1cm} \textit{whida:sits'}  
my lips (my mouth skin)  

Nose  \hspace{1cm} \textit{whinchwiwh}  
my nose  

Teeth  \hspace{1cm} \textit{whiwo'}  
my teeth  

Arm  \hspace{1cm} \textit{whiky'a:ng'ay}  
my arm ("what extends away from me")  

\hspace{1cm} \text{ARM}  
(whiky'a:ng'ay)
Hand/Fingers: **whila'**
my hand

Fingers: **whila' mimisgiye'**
my hand / its little ones

Thumb: **whila' minikya:w'**
my hand / its big one

Shoulders: **whiquntuq**
my shoulder
**Body Parts**

<table>
<thead>
<tr>
<th>Part</th>
<th>Pronunciation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bottom</td>
<td>whitl'a'</td>
<td>my bottom, buttocks</td>
</tr>
<tr>
<td>Leg</td>
<td>whits'ine'</td>
<td>my bone, leg</td>
</tr>
<tr>
<td>Foot/Toes</td>
<td>whixe'</td>
<td>my foot</td>
</tr>
<tr>
<td>Toes</td>
<td>whixe' mimisgiye'</td>
<td>my foot / its little ones</td>
</tr>
<tr>
<td>Big toe</td>
<td>whixe' minikya:w'</td>
<td>my foot / its big one</td>
</tr>
</tbody>
</table>

**LEG**

(Whits'in' or Whits'ine')
Glove
xola' yehk'iwilt'ow
his hand / is slipped into it

Hat
q'osta: n
hat, cap

Coat/Jacket
miq'it ch'ich'iwh
on top / he wears it

Belt
mil xiwiloy'
with it / he is tied up

Shoes
yehch'itul
he steps into them

Socks
ma: yehwita:tl'
first / what is stepped into
<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slip</td>
<td>ma: me:lkya' first / what is worn as a dress</td>
</tr>
<tr>
<td>Underwear</td>
<td>ma: yehk'ixowilt'ow first / he is slipped into it</td>
</tr>
<tr>
<td>Shirt</td>
<td>yehk'ixowilt'ow he is slipped into it</td>
</tr>
</tbody>
</table>
**Pants**

xots'ine'  yehk'iwilt'ow  
his leg / is slipped into it

**Dress, Skirt**

kya'

**Handkerchief**

xoning'  mil  
wun'dichwit  
his face / with it /  
he wipes

**Scarf**

xoq'os  mil  wiloy'  
his neck / with it /  
is tied up

**Ring**

xola'  yehwilt'ow  
his finger, hand /  
is slipped into

**Earrings**

xojiwe'  na:ng'e:tl'  
her ears / they hang from
Traditional Clothing

Indian Dress/Skirt  xo'ji  kya'
true / skirt

Buckskin Apron  tsung

Basket Cap  xo'ji  q'osta:n
ture / hat

Buckskin robe  xo'ji  t'e'
ture / blanket

Mat basket  numis-
k'iwiłtl'o:n
in a circle (hoop) / woven

Big blanket  nahx  ale:n

Baby blanket  sah biley
<table>
<thead>
<tr>
<th>Object</th>
<th>Tlingit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>House</td>
<td>xontah</td>
<td></td>
</tr>
<tr>
<td>Door</td>
<td>no:na:witse</td>
<td>what is shoved back</td>
</tr>
<tr>
<td>Window</td>
<td>ma'a:n ch'ites'e'n</td>
<td>through it / he looks</td>
</tr>
<tr>
<td>Chair</td>
<td>miq'it ts'isday</td>
<td>on it / he sits or</td>
</tr>
<tr>
<td></td>
<td>miq'it-ch'isday</td>
<td></td>
</tr>
<tr>
<td></td>
<td>miq'it-ya'wing 'ay</td>
<td></td>
</tr>
<tr>
<td>Table</td>
<td>miq'it dahky'a:n</td>
<td>on it / they eat on top</td>
</tr>
<tr>
<td></td>
<td></td>
<td>miq'it ya:ky'a:n</td>
</tr>
<tr>
<td>Item</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td>Bed</td>
<td>k'iste:n</td>
<td></td>
</tr>
<tr>
<td>Clock</td>
<td>me' widwa:l</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in it / it is stuck</td>
<td></td>
</tr>
<tr>
<td>Blanket</td>
<td>t'e'</td>
<td></td>
</tr>
<tr>
<td>Towel</td>
<td>mił wun'dichwit</td>
<td></td>
</tr>
<tr>
<td></td>
<td>with it / he wipes</td>
<td></td>
</tr>
<tr>
<td>Toothbrush</td>
<td>xowo' mił tehna'k'iłdiw</td>
<td></td>
</tr>
<tr>
<td></td>
<td>his teeth / with it / he washes them</td>
<td></td>
</tr>
<tr>
<td>Comb</td>
<td>mił ch'a'a'dimil</td>
<td></td>
</tr>
<tr>
<td></td>
<td>with it / someone combs himself</td>
<td></td>
</tr>
<tr>
<td>Matches</td>
<td>mił k'idilwis</td>
<td></td>
</tr>
<tr>
<td>Flashlight</td>
<td>mił k'inełde:n</td>
<td></td>
</tr>
<tr>
<td>Wood (for fire)</td>
<td>chwich</td>
<td></td>
</tr>
</tbody>
</table>
LITTLE FRIENDS

Turtle  ts'intel
Frog    ch'ahl
Lizard  jime:l
Grasshopper  'a:de'ts
Worm  qo
Ant  'a:dishch
Flea  xult'ong'
Mosquito  mun'ts'isge
<table>
<thead>
<tr>
<th>Animal</th>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quail</td>
<td>dich'</td>
<td></td>
</tr>
<tr>
<td>Eagle</td>
<td>tismil</td>
<td></td>
</tr>
<tr>
<td>Fish Hawk</td>
<td>da:cháht ya:n</td>
<td>sucker / eater</td>
</tr>
<tr>
<td>Hummingbird</td>
<td>q'o:so:s</td>
<td></td>
</tr>
<tr>
<td>RedHeaded Woodpecker</td>
<td>k'ildik' kyoh</td>
<td>it hammers, pecks / big</td>
</tr>
<tr>
<td>Red Robin</td>
<td>chwe:qah</td>
<td></td>
</tr>
<tr>
<td>Swamp Robin/Thrush</td>
<td>kuyłne</td>
<td></td>
</tr>
<tr>
<td>Bluejay</td>
<td>k'ist'ay'-chwing</td>
<td></td>
</tr>
<tr>
<td>Yellowhammer/Flicker</td>
<td>minchwiwhmil</td>
<td></td>
</tr>
<tr>
<td>Dove</td>
<td>xonsił chwiw</td>
<td>summertime / crying</td>
</tr>
<tr>
<td>Animal</td>
<td>Laxton (English)</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------</td>
<td></td>
</tr>
<tr>
<td>Owl</td>
<td>misgilo</td>
<td></td>
</tr>
<tr>
<td>Dog Owl</td>
<td>tintah miningxa't'en'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>out in the woods / the boss</td>
<td></td>
</tr>
<tr>
<td>Buzzard/Vulture</td>
<td>misah nilchwin</td>
<td></td>
</tr>
<tr>
<td></td>
<td>its mouth / stinks</td>
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<td>Mouse</td>
<td>lo'n</td>
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<td>Porcupine</td>
<td>ky'oh</td>
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<td>Bear</td>
<td>sa:ts'</td>
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<td>Grizzly</td>
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<td>tintah k'iwungxoya:n</td>
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<td>woods / old man</td>
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<td>Coyote</td>
<td>xontel'taw</td>
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<td>Description</td>
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| Little Friends| Otter  
|               | lo:q' yiditile  
|               | salmon / it likes to eat                                                    |
|               | Grey Squirrel  
|               | mikye ne:s  
|               | its tail / long                                                            |
|               | Ground Squirrel  
|               | tse:q'i ya:ng'ay  
|               | on a rock / it sits                                                         |
|               | Chipmunk  
|               | sulxose:ge                                                                  |
|               | Skunk  
|               | xoljeh                                                                      |
|               | Rabbit  
|               | na:q'itah-k'iłaxun  
|               | around gravel bars / deer                                                    |
|               | Cat  
|               | bo:seh                                                                      |
|               | Dog  
|               | no:k'ine:yot  
|               | it barks a lot                                                              |
|               | Cow  
|               | mide' xole:n  
|               | its horns / there are lots of them                                           |
Horse

miq'it dahch'idiltse
on top of it / they sit
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<tr>
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<td>night / shining</td>
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<tr>
<td></td>
<td>xutl'e' wha</td>
</tr>
<tr>
<td></td>
<td>night / sun</td>
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<tr>
<td></td>
<td>xutl'e'-ch'ing' wha</td>
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<td></td>
<td>towards night / sun</td>
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<tr>
<td>Sun</td>
<td>wha</td>
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<td>Star</td>
<td>tsing'</td>
</tr>
<tr>
<td>Cloud</td>
<td>'ah</td>
</tr>
<tr>
<td>Wind</td>
<td>tesch'e'</td>
</tr>
<tr>
<td>Rain</td>
<td>na:nya</td>
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Fire  
xong'

River  
hun'

Sand  
lich'iwh

Gravel  
na:q'

Rock  
tse
Tree
Blackberry
Grass
Flower
Indian Root/
Angelica

ing
'isq'o:ts
tl'oh
k'ida:y
mixa:ch'e' xole:n
roots / it has lots of
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<tr>
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<tr>
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<td>litsow</td>
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<tr>
<td>Green</td>
<td>litsow nehwa:n blue / it resembles</td>
</tr>
<tr>
<td>Yellow</td>
<td>da'kya:w nehwa:n canary / it resembles</td>
</tr>
<tr>
<td></td>
<td>dah'mine' yellow moss</td>
</tr>
<tr>
<td>Orange</td>
<td>xong’ nehwa:n</td>
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<td>Brown</td>
<td>jung nehwa:n</td>
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<td>Color</td>
<td>Hualapai</td>
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<td>--------</td>
<td>---------------</td>
</tr>
<tr>
<td>Black</td>
<td>liwohin</td>
</tr>
<tr>
<td>Gray</td>
<td>dilma:y</td>
</tr>
<tr>
<td>White</td>
<td>liqay</td>
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<tr>
<td>Purple</td>
<td>'isq'os'-mito' nehwaw:n</td>
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<tr>
<td></td>
<td>berries - their juice / it resembles</td>
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</tbody>
</table>
Money

nahdiyaw

mił ky'o:xe:t
with it / someone
buys things

One

Ła'

Two

nahx

Three

ta:q'

Four

dink'

Five

chwola'

Six

xosta:n
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<td>Eight</td>
<td>ke:nim</td>
</tr>
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<td>Nine</td>
<td>miq'ost'aw</td>
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<tr>
<td>Ten</td>
<td>minlung</td>
</tr>
<tr>
<td>Eleven</td>
<td>minlungna  la'</td>
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<td>Twelve</td>
<td>minlungna  nahx</td>
</tr>
<tr>
<td>Thirteen</td>
<td>minlungna  ta:q'</td>
</tr>
<tr>
<td>Fourteen</td>
<td>minlungna  dink'</td>
</tr>
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<td>Fifteen</td>
<td>minlungna  chwola'</td>
</tr>
<tr>
<td>Sixteen</td>
<td>minlungna  xosta:n</td>
</tr>
<tr>
<td>Seventeen</td>
<td>minlungna  xohk'it</td>
</tr>
<tr>
<td>Eighteen</td>
<td>minlungna  ke:nim</td>
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</table>
Nineteen  

minłungna miq'ost'aw

Twenty  
nahdi minłung
Našinyxw (“where the trails return”): Hoopa Valley.
Našinyxw (“those of Hoopa Valley”): The Hupa people.
Ta’k’imixw (“those of Ta’kimilding”): People of the northern half of the valley.
Me’dlxw (“those of Me’dliding”): People of the southern half of the valley.

Ta’k’imixw villages (with number of houses in 1851):
- Xonsah-ding (“deep-place”) 9 to 11 houses
- K’inchwihq’it (“a nose-on”) 8 houses
- Che’c’indq’it (“it wiggles out of the ground-place”) 12 houses
- Mis-q’it (“bluff-place”) 6 to 9 houses
- Ta’k’imilding (“cooking acorn soup-place”) 14 to 20 houses
- Tse:winad-ding (name not analyzable) 6 to 10 houses

Me’dlxw Villages:
- Tolts’ats’ding (“cold spring-place”) 8 houses
- Me’d’ling (“boat-place”) 22 to 28 houses
- Xowung-q’it (name not analyzable) 14 houses
- Diysh-tung’at-ding (“Diysh-point-place”) 9-13 houses
- Xahlsin-ding (“riffles-place”) 6-9 houses
- Nolech-ch’il-ding (“waterfall-it flows out-place”): Former village in canyon, E side of Trinity
- Nilaq-lay’ (“black oak-summit”): Dance ground half way up Bald Hill.

Dahsitame-q’it (“tree lies on top-place”): ridge near foot of Bald Hill, where dancers rest in going up Bald Hill.
Xa’k’iwidwe’-ding (“dug out-place”): Recent name given to the area on the upstream side of Xonsahding, where there was mining activity.
Tse:na’l:a’-ding (“stone-extends down-place”): Old village site, on opposite bank from Xonsahding.
Dahk’isxam-q’it (“on top a tree stands-place”): Former village opposite from Norton Field.

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- Xonsah-ding (“deep-place”) 9 to 11 houses
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- Nilaq-lay’ (“black oak-summit”): Dance ground half way up Bald Hill.
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