Dundi Ne:sing'? Dixwe:di 'Unt'e:n?
# Table of Contents

**INTRODUCTION**

- Introduction 1

**ILLUSTRATED SOUNDS OF THE HUPA LANGUAGE**

- I 1

**DUNDI NE:SING’?**

- 55

**DIXWE:DI 'UNT'E:N?**

- 70

**TRANSLATIONS**

- Hupa/English Translation 85
- Hupa Terms in this Book 87

*James Jackson*
Credits

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39, 44, 51, 53, 55, 61-70, 74, 75, 79-81, 88
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Dedication

TO THE HUPA LANGUAGE CLASSES
ILLUSTRATED SOUNDS OF THE HUPA LANGUAGE
a

Sounds like: father

naːnya

(rain)
Sounds like:
cha-cha-cha

whila'f

(my hand)

Ruth Beck
a:

Sounds like:

palm

k’iwinya’nyaːn

(Native American, Indian)

Calvin Carpenter
Before g or k sounds like:
  ay
  in
  aye-aye

king’aːgyaːn
(pipe)
aw

Sounds like:

ow!

miq’ostaw
(nine)
ay

Sounds like:
    aye-aye

na:whay

(I’m going along)

Jessica Fawn White
aːy

Sounds like:
hi there

whikaːy
(my grandchild)
b

Sounds like: bit

boːse

Patty, a Hoopa cat
ch

Sounds like:
church

mindich
(bobcat)
ch’

Sounds like:
ch with catch

which’ich’ (my elbow)

Jamie Peters
chw

Sounds like:
inchworm

chwwich
(firewood)
Sounds like: deer

doːk’iːwile
(old woman)

Clarissa Stone
dz

Sounds like:
adds

dzimeːl
(lizard)
Sounds like:
set

miq’itdahch’idiltse (horse)
e’

Sounds like:
 e in met
 with catch after e

mije’e:din
(small child)

Cassandra Aubrey, Angel Korb with son Dennis,
Sara Carpenter, Melissa Sanchez
e:

Sounds like:
mentor

ke’ne:s
(gray squirrel)
Sounds like:

e and
continue breath

(jeh
(pitch))
e:y

Sounds like:

stay

ts’e:y
g

Sounds like:

goose

niwhgit

(I’m afraid)
gy

Sounds like:
figure

digyung
(here)
h

Sounds like:
  hen

xontah
(house)
i

Sounds like:

hit

mis

(riverbank)
iw

Sounds like:
  pew

k’iwe:whe
(eggs)
iy

Sounds like:
hee-hee

whiyul
(my grandchild)
(man’s side)
j

Sounds like:
jar

deːjeːnis
(today)

Nigel Uquollo and Pam Mattz
k

Sounds like:
keep

king
(stick)
k’

Sounds like:
(k with catch)

miłta’k’imil
(paddle)
ky

Sounds like:

thank you

xoji kya’

(Indian dress)
ky’

Sounds like:
ky with catch

ky’o: dah
(the fish stop coming)
Sounds like:

_<l et>

_<lah_

(seaweed)
Sounds like: 
breathy, wet l 

noːneːdił
(we sit down)
m

Sounds like:

mill

mil mil mil

(flute)
n
Expressed as: now
k’iwinya’n
(acorn)

Hupa Language Immersion Camp, August, 1996
ng

Sounds like:
ring

minlung
(ten)

10
ng’

Sounds like:
ng with catch

to:ch’ing’

(to the river)
O

Sounds like:

tote
dingq’och

(sour)
O:

Sounds like:

cone

to:nehwa:n
(obsidian)
oh

Sounds like:

{o with breathy sound after

ky’oh

(porcupine)
OW

Sounds like:

O

with lip rounding

me:sowhsin

(I want to do it)
Sounds like:
guttural “k”

qo
(worm)
q’
sounds like: sick!
me’siliq’
(pie)
S

Sounds like:

sit

sa:ts’

(black bear)
sh
Sounds like:

rush

nosht’ah
(I don’t believe it)
t

Sounds like:

tea

ɾoːnikyaːw

(high water)
t’

Sounds like:
t with catch

_t’e’_

(blanket)
tl’

Sounds like: tl’ with catch

tl’oh
(grass)
ts

Sounds like:
cats
tse
(rock)
ts’

Sounds like:

ts with catch

ts’ilting’

(weapon, rifle, bow)
u

Sounds like:
but

qut
(basket root)
W

Sounds like: word

xon’na’we

(Brush Dance)

Philip Vigil
wh
final wh
lip rounding with breathy
sound after

ch’ixeneː:wh
(she talks)

Jackie Martins, Marcellene Norton,
Hupa Language Class children, JOM
Program, Hoopa Valley Tribe
X

Sounds like:
guttural w

xong

(fire)
XW

Sounds like:
guttural “wh”

xwe:da’ay

(his head)
y

Sounds like:
yes

ya:xo:’awh

(Jump Dance dancing)
Sounds like:
catch

’ah
(cloud)
vowel elongation

whaːt

(my older sister)
DUNDI
NE:SING’?

Maggie Hostler
Dundi ne:sing’?

Whikya:y ’a:nt’e.
Whichwo’ ’a:nt’e.
Dundi ne:sing’?

Whiyul ’a:nt’e.
Which’in ’a:nt’e.
Dundi ne:sing’?

Whiyul ’a:nt’e.
Whima’uchwing
Dundi neːsинг’?

Whitsoy ’aːnt’ә.
Whichwiwe: ’aːnt’ә.
Dundi ne:sing’?

Whiwhxiy’ ’a:nt’e. Whunchwing ’a:

Jill Sherman and son Cody Fletcher
Dundi ne: sing’?

Whiya:ch’e’  ’a:nt’e.
Whunchwing  ’a:nt’e.

Joy Hostler and Jackie Martins
Dundi ne: sing’?

Whiwhxiy’ ’a:nt’e.
Whita’ ’a:nt’e.

Gordon and Isaac Bussell
Dundi ne:sing’?

Whitse:’ ’a:nt’e.
Whita’ ’a:nt’e.

Laura Lee George

James Jackson
Dundi ne:sing’?

Whidehch ’a:nt’e.
Wha:t ’a:nt’e.

Angel Korb and Danielle Vigil
Dundi ne:sing’?

Whikil ’a:nt’e.
Whingwoch ’a:nt’e.

Calvin Carpenter
William Carpenter
Dundi ne:sing’?

Whita:y ’a:nt’e.
Dundi ne:sing’?

Yaxwinq’ay’ ’a:

Front: Gina Campbell and Jackie Martins, Back: Lacheth Campbell and Joy Hostler
Dundi neː:sing’?

Whis ’aːnt’e.

Phillip Vigil
Dundi ne:sing’?

Wha:dichwing ’a:

Elsie Ricklefs and Pearl Randall
Dundi Ne:sing’? Activity Sheet

his daughter    her father

his mother    her son

her daughter

his father    his son
Write a word for the sounds listed below. Use the lines provided.

a ______________________  b ______________________
ch ______________________ d ______________________
e ______________________  g ______________________
h ______________________  i ______________________
j ______________________  k ______________________
l ______________________  ł ______________________
m ______________________  n ______________________
ng ______________________ o ______________________
q ______________________  s ______________________
sh ______________________ t ______________________
tl’ ______________________ u ______________________
w ______________________  wh ______________________
x ______________________  y ______________________
DIXWE:DI
'UNT'E:N?
Dixwe:di ’Unt’e:n?

K’iwhtl’ol.

Kimberly Jones
Dixwe:di ’Unt’e:n?

K’itiwhwhah.
Dixwe:di 'Unt’e:n?

Na:diwhwał.

Joe Rafael and Marcellene Norton
Dixwe:di 'Unt’e:n?

K’iwha:n.

Danielle Vigil, Silis Jackson, Kishen Lara
Dixwe:di 'Unt’e:n?

Nawhme.
Dixwe:di 'Unt’e:n?

Na:niwhwul.
Dixwe:di 'Unt’e:n?

K’ite:sehłtsil.
Dixwe:di 'Unt’e:n?

Te:siwh’e’n.

Elsie Ricklefs
Dixwe:di 'Unt’e:n?

’A:k’iwilaw ’owhwhe.

James Jackson, Calvin Carpenter
Dixwe:di 'Unt’e:n?

Whe:da’ay yehch’iwynyay.

Wendy Ferris
Dixwe:di 'Unt’e:n?

Miwhwul.

Herman Sherman and Matthew Douglas Chavez
Dixwe:di ’Unt’e:n?

Na’dil.
Dixwe:di ’Unt’e:n?

Na:’ułtul.
Dixwe:di ’Unt’e:n?

Xonsił-ch’idilye silinte.
Dixwe:di ‘Unt’e:n?

Ya:xo:’awh.
Dixwe:di ’A’te:n?
Activity Sheet

Dixwe:di ’A:ya’t’e:n?

He is drumming

He is listening

Dixwe:di ’A’te:n?

She is listening

They are reading

She is looking

Herman Sherman and Matthew Douglas Chavez

Wendy Ferris

James Jackson, Calvin Carpenter

Elsie Ricklefs
The Hupa words in Dundi Ne:sing’? have been chosen for their usefulness in a cultural communication proficiency method. Two principles of this method are that students get involved in language and use it, and that formal language instruction carry on the learning process that begins in the Native American family. The Hupa forms follow a pattern of question and answer, with the relatives in the first person, and the verb in the second person. As students read each page, they take the role of questioner and then the one who answers. They ask, “Who is it?” and answer, “You are my mother,” or whatever relative it may be. This method allows students to become involved in using the language because they can put themselves into it. By using relatives, the method focuses on words that are of importance in Hupa culture, because they define the family, and the family is the basis for a Hupa person’s sense of self.

**Dundi ne:sing’?**

<table>
<thead>
<tr>
<th>Hupa</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whima:lyo’ a:nte.</td>
<td>You are my relative.</td>
</tr>
<tr>
<td>Na:tinixwe a:wht’e.</td>
<td>I am a Hoopa Valley Indian.</td>
</tr>
</tbody>
</table>

- Whikya:y My daughter’s child (woman speaking, pet name)
- Whichwo’ My mother’s mother
- Whiyul My son’s child (woman speaking)
- Which’in My father’s mother
- Whiyul My son’s child (man speaking)
- Whima’uchwing My father’s father
- Whitsoy My daughter’s child (man speaking), Any grandchild
- Whichwiwe: My mother’s father
- Whunchwing My mother
- Whiwhxiy’ My son
- Whita’ My father
- Whiya:ch’e’ My daughter (woman speaking)
- Whitse:’ My daughter (man speaking)
- Whidehch My younger sister
- What My older sister
- Whikil My younger brother
- Whingwoch My older brother
- Whita:y My uncle (father’s brother)
- Whingq’ay My aunt (mother’s sister)
- Whis’ My uncle (mother’s brother)
- Whadichwing My father’s sister

- ’A:wht’e I am (such and such)
- ’A:nt’e You are (such and such)
- ’A:’unt’e (S)he is (such and such)
- ’Unt’e It is (such and such)
- ’A:noht’e We are such and such)
- ’A:ya’unt’e They are (such and such)
The Hupa words in Dixwe:di ’Unt’e:n? have been chosen for a cultural communication proficiency method. Two principles of this method are that students get involved in language and use it, and that formal language instruction carry on the learning process that begins in the Native American community. The Hupa forms follow a pattern of question and answer. The question, Dixwe:di ’Unt’e:n? is in the second person and the answers to what the person is doing, are in the first person. As students read each page, they take the role of questioner and then the one who answers. They ask, “What are you doing?” and answer, “I am weaving,” or whatever action it may be. This method allows students to become involved in using the language because they can put themselves into it. The actions, a combination of ancient and modern cultural behavior, are representative of what Hupa people do.

<table>
<thead>
<tr>
<th>Dixwe:di ’unt’e:n?</th>
<th>What are you doing?</th>
</tr>
</thead>
<tbody>
<tr>
<td>K’iwhtl’ol</td>
<td>I am weaving</td>
</tr>
<tr>
<td>K’iti’whwah</td>
<td>I am sifting acorns.</td>
</tr>
<tr>
<td>Na:diwhwat</td>
<td>I am pouring it out</td>
</tr>
<tr>
<td>K’iwha:n</td>
<td>I am eating</td>
</tr>
<tr>
<td>Nawhme</td>
<td>I am bathing (swimming)</td>
</tr>
<tr>
<td>Na:nihwhwul</td>
<td>I’ll hit it (with a bat)</td>
</tr>
<tr>
<td>K’ite:sehlsil</td>
<td>I am throwing (a ball)</td>
</tr>
<tr>
<td>Te:siwh’e’n</td>
<td>I am looking</td>
</tr>
<tr>
<td>Whe:da’ay yehch’iwinyay</td>
<td>I am listening (it went into his head)</td>
</tr>
<tr>
<td>Miwhwul</td>
<td>I am drumming</td>
</tr>
<tr>
<td>Na’dil</td>
<td>They are walking</td>
</tr>
<tr>
<td>’A:k’iwilaw ’owhwe</td>
<td>They are reading a book</td>
</tr>
<tr>
<td></td>
<td>(it is written—they are speaking aloud)</td>
</tr>
<tr>
<td>Diwhchwit</td>
<td>I am shooting (an arrow)</td>
</tr>
<tr>
<td>Na:’utul</td>
<td>They are dancing (basic stamping step)</td>
</tr>
<tr>
<td>Xonsil-ch’idilye silinte</td>
<td>The White Deerskin Dance is going to be</td>
</tr>
<tr>
<td>Ya:xo:’awh</td>
<td>They jump up and down</td>
</tr>
<tr>
<td></td>
<td>(raising jump dance baskets)</td>
</tr>
</tbody>
</table>

Thomas Carpenter and Calvin Carpenter
Dundi ne:sing’?

Hupa relative names co-occur with possessive pronouns. Pronoun prefixes begin with wh- for first person singular, n- for second person singular, and xw- or xo- for third person singular. There are corresponding plural forms also: noh-, for first and second person plural, yaxo- or yaxw- for third person plural. The following chart illustrates the relationship between the possessive pronouns and names for relatives:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st P</td>
<td>whunchwing</td>
</tr>
<tr>
<td></td>
<td>my mother</td>
</tr>
<tr>
<td>2nd P</td>
<td>nunchwing</td>
</tr>
<tr>
<td></td>
<td>your mother</td>
</tr>
<tr>
<td>3rd P</td>
<td>xwunchwing</td>
</tr>
<tr>
<td></td>
<td>his/her mother</td>
</tr>
<tr>
<td>1st P</td>
<td>whita’</td>
</tr>
<tr>
<td>2nd P</td>
<td>nita’</td>
</tr>
<tr>
<td>3rd P</td>
<td>xota’</td>
</tr>
<tr>
<td></td>
<td>my father</td>
</tr>
<tr>
<td></td>
<td>your father</td>
</tr>
<tr>
<td></td>
<td>his/her father</td>
</tr>
<tr>
<td></td>
<td>nohta’</td>
</tr>
<tr>
<td></td>
<td>nohta’</td>
</tr>
<tr>
<td></td>
<td>yaxota’</td>
</tr>
<tr>
<td></td>
<td>our father</td>
</tr>
<tr>
<td></td>
<td>your father</td>
</tr>
<tr>
<td></td>
<td>(you all)</td>
</tr>
<tr>
<td></td>
<td>their father</td>
</tr>
<tr>
<td></td>
<td>yaxwunchwing</td>
</tr>
<tr>
<td></td>
<td>our mother</td>
</tr>
<tr>
<td></td>
<td>your mother</td>
</tr>
<tr>
<td></td>
<td>(you all)</td>
</tr>
<tr>
<td></td>
<td>their mother</td>
</tr>
</tbody>
</table>

Dixwe:di ’unt’e:n?

Basic to an understanding of the Hupa verb is knowing that a form can refer to a specific, completed action—or not. A verb that refers to some specific, completed action is known as the definite. The definite is somewhat similar to the simple past tense in English. In the Hupa language, however, forms for the definite differ in structure from past tense forms in English. Having a verb in the definite can alter its stem as well as other parts of the verb.

The verb stem is what defines the verb’s action, whether that action be weaving a basket, sifting acorn flour, or hitting a baseball. But, since the stem can also be different according to whether or not it is definite, the stem can function in two ways, as in the following example:

the stem, t'o’n. in k’ise:t’o’n, refers to:

weave a basket
(definite) I wove a basket
This way of forming verbs is different from English. In English, time referred to in a verb generally is marked separately from the stem: the past tense is a suffix to the verb stem, as in the example jumped, the past tense of jump. In the Hupa language, the verb stem itself may change according to whether the action is definite or refers to another time unit. In the form K’iwht’ol, I am weaving a basket, the stem is tl’ol. Other possible forms for this verb are on p.91.

There are also variations for a first person subject pronoun modifier. The most common first person singular forms are wh, we:, y, so:, and ne:.¹ Other pronoun forms correspond to the 2nd and 3rd person singular, and to the 1st, 2nd and 3rd person plural pronouns.

The form of subject modifiers may also change when an action is definite, in contrast to some other form. In the example, k’ise:t’o’n, I wove the basket, the subject modifier is se:. Se: refers to the first person singular pronoun, I. But the subject modifier for the form, K’iwht’ol, I am waving, is wh.

Some forms for the verbs in the Dixwe:di ’Unt’e:n? section of the book are listed below. These examples illustrate changes in the verb stem as well as in the modifiers.

### K’iwht’ol
(or whe:k’iwhtl’ol)

<table>
<thead>
<tr>
<th>English</th>
<th>Chia可惜</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am weaving</td>
<td>weave! (to one person)</td>
</tr>
<tr>
<td>(to one person)</td>
<td>(s)he is weaving</td>
</tr>
<tr>
<td>(s)he is going to weave</td>
<td>(s)he is going to weave</td>
</tr>
<tr>
<td>We will weave or we are</td>
<td></td>
</tr>
<tr>
<td>going to weave</td>
<td></td>
</tr>
</tbody>
</table>

#### DEFINITE FORMS

- k’iint’o
- k’it’oy
- k’iwit’ote
- yakisdit’o:nte

### K’ite:seht’owh

<table>
<thead>
<tr>
<th>English</th>
<th>Chia可惜</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am starting to weave</td>
<td>start weaving! (to one person)</td>
</tr>
<tr>
<td>(to one person)</td>
<td>(s)he is starting to weave</td>
</tr>
</tbody>
</table>

#### DEFINITE FORMS

- k’ise:t’o’n
- k’isint’o’n (or k’istl’o’n)
- k’istl’o’n
- k’iwitl’o:n

- k’ite:se:t’o:n
- k’ite:sint’o:n
- k’ite:tl’o:n

### K’itiwhwah

<table>
<thead>
<tr>
<th>English</th>
<th>Chia可惜</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am sifting acorns</td>
<td>sift the acorns (to one person)</td>
</tr>
<tr>
<td>(to one person)</td>
<td>(s)he is sifting acorns</td>
</tr>
<tr>
<td>what has been sifted (acorn flour)</td>
<td></td>
</tr>
</tbody>
</table>

#### DEFINITE FORMS

- k’ite:se:wa:t
- k’ite:sim:wa:t
- k’itiwa:t

- I sifted acorns
- you sifted acorns (one person)
- (s)he sifted acorns
<table>
<thead>
<tr>
<th><strong>Na:diwhwał</strong></th>
<th><strong>I am pouring it out (water, things pourable)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>na:diwə́</td>
<td>pour it out (water, things pourable)</td>
</tr>
<tr>
<td>na’diwhə́</td>
<td>(s)he is pouring it out (water, things pourable)</td>
</tr>
<tr>
<td>na:diwilə́:tə́</td>
<td>what has been poured out (water, things pourable)</td>
</tr>
</tbody>
</table>

**DEFINITE FORMS**

| na:de:sehə́:tə́ | I poured it out (water, things pourable) |
| na:de:silə́:tə́ | you poured it out (water, things pourable) |
| na’dehə́:tə́ | (s)he poured it (water, things pourable) |

<table>
<thead>
<tr>
<th><strong>K’iwha:n</strong></th>
<th><strong>I’m eating</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>k’inyung</td>
<td>eat! (to one person)</td>
</tr>
<tr>
<td>ky’a:n</td>
<td>she is eating</td>
</tr>
<tr>
<td>yiky’a:n</td>
<td>it (animal) is eating</td>
</tr>
<tr>
<td>k’idiya:n</td>
<td>we are eating</td>
</tr>
<tr>
<td>ky’o:hyung</td>
<td>eat (you all)</td>
</tr>
<tr>
<td>ya’ky’a:n</td>
<td>they are eating</td>
</tr>
<tr>
<td>k’e:yun’tə́</td>
<td>I will eat</td>
</tr>
<tr>
<td>k’iwhung’</td>
<td>I want to eat</td>
</tr>
<tr>
<td>ky’o:yung’</td>
<td>let him/her eat</td>
</tr>
<tr>
<td>k’iwiyul</td>
<td>what one eats</td>
</tr>
<tr>
<td>mik’iwiyul</td>
<td>its food</td>
</tr>
</tbody>
</table>

**DEFINITE FORMS**

| k’e:ya’n | I have eaten |
| k’iwiyung’ung | have you eaten? (to one person) |
| k’iwiyata’n | (s)he has eaten |

<table>
<thead>
<tr>
<th><strong>Nawhme</strong></th>
<th><strong>I’m bathing or swimming</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>na:me (or numme)</td>
<td>bathe! (to one person)</td>
</tr>
<tr>
<td>na:me</td>
<td>(s)he is bathing (swimming)</td>
</tr>
<tr>
<td>na:dime</td>
<td>let’s go swimming</td>
</tr>
</tbody>
</table>
DEFINITE FORMS
na:yme’ I swam
na:wime’ you swam (one person)
na’wime’ (s)he swam

Na:niwhwul (or Na:niwhwul) I’ll hit it (with a bat)
nuwul hit it! (with a bat) (to one person)
nultsil! hit it! (with a round object) (to one person)
na’niwul (s)he hits it (with a bat)

DEFINITE FORMS
na:nehwa:t’ I hit it (with a bat)
na:nehltse:tl I hit it (with a round object)
na:silwa:tl’ you hit it (to one person)
na’nilwa:tl’ (s)he hit it

K’ite:sehltsil I am throwing (hitting something with a round object)
k’itihtsil! throw it! (hitting something with a round object) (to one person)
na’kihtsil (s)he is throwing it around (hitting something with a round object)

DEFINITE FORMS
k’ite:sehltse:tl’ I threw (hit something with a round object)
k’ite:siltsen:tl’ you threw (hit something with a round object) (to one person)
k’ite:nehltse:tl’ (s)he threw (hit something with a round object)
<table>
<thead>
<tr>
<th><strong>Te:siwh’e’n</strong></th>
<th><strong>I am looking</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>te:siwh’ing’! ch’itehs’e’n</td>
<td>take a look! <em>(to one person)</em></td>
</tr>
<tr>
<td>te:siwh’e’n</td>
<td><em>(s)he is looking</em></td>
</tr>
<tr>
<td>ch’ite:ng’e’n</td>
<td></td>
</tr>
<tr>
<td>ya’xoneh’e’n</td>
<td>they looked at him</td>
</tr>
</tbody>
</table>

**DEFINITE FORMS**

| te:y’e’n | I looked |
| te:sing’e’n | you looked |
| ch’ite:ng’e’n | *(s)he looked* |
| ya’xoneh’e’n | |

<table>
<thead>
<tr>
<th><strong>Whe:da’ay yehch’iwinay</strong></th>
<th><strong>I am listening</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ne:da’ay yehch’iwinay ‘ung</td>
<td><em>(it went into my head)</em></td>
</tr>
<tr>
<td>xwe:da’ay yehch’iwinay</td>
<td>are you listening? <em>(to one person)</em></td>
</tr>
<tr>
<td>nehe:da’ay yehch’iwinay</td>
<td><em>(did it go in your head?)</em></td>
</tr>
<tr>
<td>nehe:da’ay yehch’iwinay</td>
<td><em>(s)he is listening</em></td>
</tr>
<tr>
<td>ya:xwe:da’ay yehch’iwinay</td>
<td><em>(it went into her head)</em></td>
</tr>
</tbody>
</table>

**I am listening**

| nehe:da’ay yehch’iwinay | *(it went into our heads)* |
| ya:xwe:da’ay yehch’iwinay | *(s) you all are listening* |
| ya:xwe:da’ay yehch’iwinay | *(it went into your heads)* |
| ya:xwe:da’ay yehch’iwinay | *(s) they are listening* |
| ya:xwe:da’ay yehch’iwinay | *(it went into their heads)* |

**Miwhwul**

<table>
<thead>
<tr>
<th>mi:whul</th>
<th>I’m drumming</th>
</tr>
</thead>
<tbody>
<tr>
<td>me’i:lwul</td>
<td><em>(hit it with a stick)</em></td>
</tr>
<tr>
<td>mi:lil</td>
<td>drum! *(hit it with a stick) <em>(to one person)</em></td>
</tr>
<tr>
<td>me:jilo:tl’</td>
<td>*(s)he is drumming <em>(hit it with a stick)</em></td>
</tr>
<tr>
<td>me:wi:lwa:tl’</td>
<td>*(s)he is hitting at it <em>(with a stick)</em></td>
</tr>
<tr>
<td>me’wi:lwa:tl’</td>
<td></td>
</tr>
</tbody>
</table>

**DEFINITE FORMS**

| me:y:lwai:tl’ | I drummed *(hit it with a stick)* |
| me:wi:lwa:tl’ | you drummed *(hit it with a stick) *(to)* |
| me’wi:lwa:tl’ | *(s)he drummed *(hit it with a stick)* |
**Na’dil**

naydil
nahdi

**They are walking** *(going around)*

we are walking (going around)
go walk *(you all!)* (go around)

**DEFINITE FORMS**

na:se:ya’
na:sinya’
na:’asya’

na:se:de:t¬
naso:de:t¬
na:ya:’asde:tl’
y’a:asde:tl’
na:ya:’asya

I went around
you went around (to one person)
(s)he went around
we went around
you all went around
they went around
they fell apart
they went as a group

**’A:k’iwilaw ch’o:ya:whe’**

’a:k’iwilaw ’owhwhe
’a:k’iwilaw ’ongwhe
’a:k’iwilaw ch’o:whe

**They are reading a book** *(it is marked, written—they are naming it)*

I am reading *(from a book)*
you are reading *(from a book)*
(s)he read *(from a book)*

**DEFINITE FORMS**

’a:k’iwilaw ’oywhe
’a:k’iwilaw ’ongwhe
’a:k’iwilaw ’o:ngwhe
’a:k’iwilaw ch’o:ngwhe

I read *(from a book)*
you read *(from a book)*
(s)he read *(from a book)*
they read to her/him *(from a book)*
Diwhchwit

dinchwit!
ch’idinchwit

I am shooting (an arrow)
shoot! (an arrow) (to one person)
he is shooting (an arrow)

DEFINITIVE FORMS

diwe:chwit
diwinchwit
ch’idiwinchwit

I shot (an arrow)
you shot (an arrow)
he shot (an arrow)

Na’ultul

They are dancing
(basic stamping step in the Brush Dance)

DEFINITIVE FORMS

nasdilta:tl’
na’sohltla:tl’
ya’astla:tl’

we danced (basic stamping step in the Brush Dance)
you all danced (basic stamping step in the Brush Dance)
they danced

Xonsi ch’idilye silin’té

The White Deerskin Dance is going to happen
the White Deerskin Dance came to be

Xonsi ch’idilye ‘a:niwehst’e’

Ya:xo’awh

They jump up and down
(in the Jump Dance style)

DEFINITIVE FORM

ya:xo:wida’a:n
ya:xowo’h’a:n
ya:xo:ng’a:n

we jumped up and down (in the Jump Dance style)
you all jumped up and down (in the Jump Dance style)
they jumped up and down (in the Jump Dance style)