

### Lesson 3

#### Look at the trees

ánga	there
aváxat	cotton wood
axwá'aw	there
axwáchim	that is, those are
étew	look at
kú'ut	elderberry
kwínily	black oak
náqpeyax	sat, he sat
páškevish	willow
páwish	blue oak
petétwingiyqal	looking going looking
piyáma	always
sevily	sycamore
téwam	look at, you guys
wí'at	Canyon live oak
wí'awlet	live oak
wíyika	around
yálpeyingiyqal	flying, he was flying

In this lesson we are going to learn the names of nine trees. Seven of these trees you can find growing locally on or near Pala Indian Reservation. Two of these trees grow in higher elevations, *kwínily*, commonly known as the *black oak* and *wí'at* commonly known as a *canyon live oak*. These trees grow on Palomar Mountain, Mesa Grande, near Lake Henshaw, and more importantly they grow near *Kúpa*, Warner Hot Springs.

In Mulu'wetam the names of five oak trees are identified by their Indian name and common name. The Cupeño Grammar book written by Jane Hill further identifies these trees by their botanical names. Oaks are flowering plants that belong to the genus *Quercus*. The Latin name has always stood for oak and was derived from two Celtic words: *quer*, meaning fine and *cuez*, meaning tree. (pg 3, Oaks of California )

Kwínily, Black Oak



Below is a chart with the five oak trees identified in Pá'anexily. The first column identifies the Indian word, the second column has the common name, and the third column provides the botanical name. Don't worry about learning the botanical name. It is just additional information that some people enjoy learning.

Oak Trees in Pá'anexily

Pá'anexily, Cupeño name	Common name	Botanical name
Kwínily	Black oak	<i>Quercus kelloggii</i>
Páwish	Blue oak, Coastal scrub oak	<i>Quercus dumosa</i>
Téveşhily	Engelmann oak, White oak	<i>Quercus engelmannii</i>
Wí'at	Canyon live oak	<i>Quercus chrysolepsis</i>
Wí'awlet	Coastal live oak	<i>Quercus agrifolia</i>

In lesson two we learned how to say *'í'im, this is*, and *these are*. Now let's learn how to say *that is* and *those are; axwáchim*. We are going to practice learning the names of the five oak trees in Pá'anexily by combining them with *'í'im, this is* and *axwáchim, that is*.

Axwáchim kwínily.

That is a black oak.

Axwáchim páwish.

That is a blue oak/scrub oak.

Axwáchim téveşhily me 'í'im wí'at.

That is an engleman oak and this is a canyon live oak.

'í'im wí'at me axwáchim wí'awlet.

This is a canyon live oak and that is a coastal live oak.

Size words like *akúlyi, small* and *áy'anish, big* are adjectives. *Adjectives* are words that described a person, place, or thing. In other words, an *adjective* is a word that describes a *noun*. Adjectives also describe what something looks like, what something feels like, and what something taste like.

To say *the big coastal live oak* in Pá'anexily we would reverse the word order. Our word order would be thing + size word. In other words, noun + adjective.

Wí'awlet áy'anish.

The big coastal live oak.

Axwáchim wí'awlet akúlyi.

That is a small coastal live oak.

Axwáchim kwínily áy'anish.

That is a big black oak.

In Pá'anexily trees are considered inanimate, nonliving. In lesson two we learn how to say more than one small or big nonliving thing. *Axwáchim* can mean *that is* or *those are* and *'í'im* can mean both *this is* and *these are*. You can negate by using *qáy*, *not*.

akúkulyi	small, more than one nonliving thing	Inanimate plural
á'ay'anish	big, more than one nonliving thing	Inanimate plural

Axwáchim kwínily á'ay'anish.

Those are big black oaks.

'Í'im páwish akúkulyi me axwáchim páwish á'ay'anish.

These are small scrub oaks and those are big scrub oaks.

Axwáchim qáy wí'awlet, axwáchim téveşhily.

That is not a coastal live oak, that is an engelmann oak.

'Í'im téveşhily.

This is an engelmann oak.



'Í'im téveşhily.

### Lesson 3 Exercise 1

Translate the following sentence into Pá'anexily. If you forget the name of an oak tree refer to the chart provided in the previous pages of this lesson with the names of the oaks in Pá'anexily, Cupeño. We will be using the common names in the English sentences.

1. Canyon live oak.
2. Blue/scrub oak.
3. Black oak.
4. Coastal live oak.
5. Engelmann oak.
6. That is a blue/scrub oak.
7. That is not a blue/scrub oak, that is a black oak.
8. That is an engelmann oak not a canyon live oak.
9. This is a black oak.
10. The big coastal live oak.
11. Those are big engelmann oaks.
12. Those are not big canyon live oaks.
13. This is a small coastal live oak.
14. These are small black oaks.
15. Those are not big coastal live oaks.
16. Those are small canyon live oaks.
17. This is a small engelmann oak.
18. The blue/scrub oak and the black oak.
19. The small engelmann oaks.

Hopefully we are starting to learn the names of the oak trees in Pá'anexily. It will take a lot of repetition and continual review to learn these words. Now we are going to learn how to say *look at, étew*. We use the word *étew, look at* when we are talking to one person. The word *étew, look at* is a singular command. That just means we are telling one person to do something.

Étew kwínily.

Look at the black oak tree.

Étew kwínily á'ay'anish.

Look at the big black oaks.

Étew páwish.

Look at the blue oak.

To tell more than one person to look at something we would say *téwam, look at (it), you guys*. This word ends with the suffix *-am*, meaning more than one person.

	To one person	To more than one person
Look at	étew	téwam

Téwam téveşhily.

Look at the engelmann oak, you guys.

Téwam téveşhily akúlyi.

Look at the small engelmann oak, you guys.

Téwam wí'awlet.

Look the coastal live oak, you guys.



Étew wí'awlet.

### Lesson 3 Exercise 2

Translate the following sentence into Pá'anexily.

1. Look at the canyon live oak.
2. Look at the canyon live oak, you guys.
3. Look at the coastal live oak, you guys.
4. Look at the big coastal live oak.
5. Look at the black oak.
6. Look at the small black oak, you guys.
7. Look at the big engelmann oaks, you guys.
8. Look at the small engelmann oak.
9. Look at the blue oak, you guys.
10. Look at the black oak, you guys.
11. Look at the small blue oaks, you guys.
12. Look at the small black oaks, you guys.
13. Look at the big canyon oak.
14. Look at the big engelmann oak.
15. Look at the small engelmann oaks, you guys.
16. Look at the big black oaks, you guys.
17. Look at the fox.
18. Look at the buzzard, you guys.
19. Look at the skunk.
20. Look at the mouse, you guys.

## Analyzing our story

Let's start by reviewing the first four sentences of our story and then move on the next two. Practice reading these sentences aloud with your instructor.

1. Kawísish ku'ut pehíwqal, muku'ut yungávisish.  
Fox was there, and Buzzard.
2. Muku'ut pe' piyámanga wíyika kawísish ishmivíy pehángiyqal péqwa'pi.  
And the fox was always going around looking for something to eat.
3. Kawísish ku'ut etíre áy'anish petáxwi ichá'i wíwat pemíyaxwen ku'ut.  
Fox was real big, his body was nice and fat.
4. Piyáma ku'ut petáxwi cháshpeyaqal.  
His body was always shining clean.

Here are the next two lines

5. Muku'ut pe' yungávisish piyáma yálpeyingiyqal wíyika piyáma petétewingiyqal wíyika.  
And the buzzard was always flying around, he was always going looking around.
6. Muku'ut axwá'aw penáqpeyax, sevily pewelánga ku'ut ánga náqpeyax.  
And there he sat, he sat there in a sycamore tree.

In sentence five we know that *yungávisish* means *buzzard*. We learned the word *wíyika*, *around* in sentence two. The word *pé* means *he, she, or it*, but it could also mean *the*. We know that *muku'ut* is letting the listener know that the storyteller did not see this with his or her own eyes.

The word *piyama* means *always*, but it could also mean *still*. All we have left in sentence five is two new verbs. Verbs are words that show action, like jump, run, play, or fly. The first verb is *yálpeyingiyqal*, *he was going to fly*. Let's break this word about into its smallest meaningful chunks.

Yál-pe-yi-ngiy-qa-l

Fly-he/she/it-?-going away-singular durative-past

He was going flying



The second verb in sentence five is *petétewingiyqal*, *he was going looking*. Let's go ahead and analyze it.

Pe-té-tew-i-ngiy-qa-l

He/she/it-reduplication-look-helping vowel - go away -singular durative-past

He was going looking

Sentence 5 vocabulary

pé	he, she, it (the)
petétewingiyqal	looking, he was going looking
piyáma	still, always
wíyika	around
yálpeyingiyqal	flying, he was going flying

Sentence six is made up of two short sentences. First let's have a look at sentence 6a.

6a. Muku'ut axwá'aw penáqpeyax.

And there he sat.

The first new word in sentence 6a is *axwá'aw*, it means *there*. It is followed by the verb *penáqpeyax*, *he sat*. The correct spelling is *pengáqpeyax*, I think it was just a typo on Jane Hill's part. Let's go ahead a break apart *penáqpeyax*, *he sat*.

Pe-náq-pe-yax

He/she/it-sit-he/she/it-intransitive(past)

He sat

This same verb shows up again at the end of sentence 6b without the first prefix, *náqpeyex*. It means the same thing.



6b. Sevily pewelánga ku'ut ánga náqpeyax.

He sat there in a sycamore tree.

We know ku'ut is letting the listener know that the storyteller did not see this with his or her own eyes. The word *sevily*, means sycamore tree. We saw *náqpeyax*, *he sat*, in sentence 5. The word *pewelánga*, literally means *in the under part, in the base of*. The buzzard was sitting on the lower part of the tree not the top. Let's go ahead and break this word apart.

Pe-wéla-nga

It-base of tree or mountain-in

In the base of a tree

The only word left is *ánga*, meaning *there in*. Again we are seeing the suffix *-nga* which means *in*. We see this locative ending *-nga* in place names around California like *Pechanga*, *Aguánga*, *Racho Cucamonga*, *Cahuenga*, *Tejunga*, and *Topanga*. Let's go ahead and analyze this word. The part *á-*, means *there*.

á-nga

there-in

there in

If we wanted to say *to there (to a location)* we would change the ending to *-yka*. To say *from there (from a location)* all we would have to do is change the ending to *-ngax*.

ánga	There, in there
ángax	There, from there
áyka	There, to there

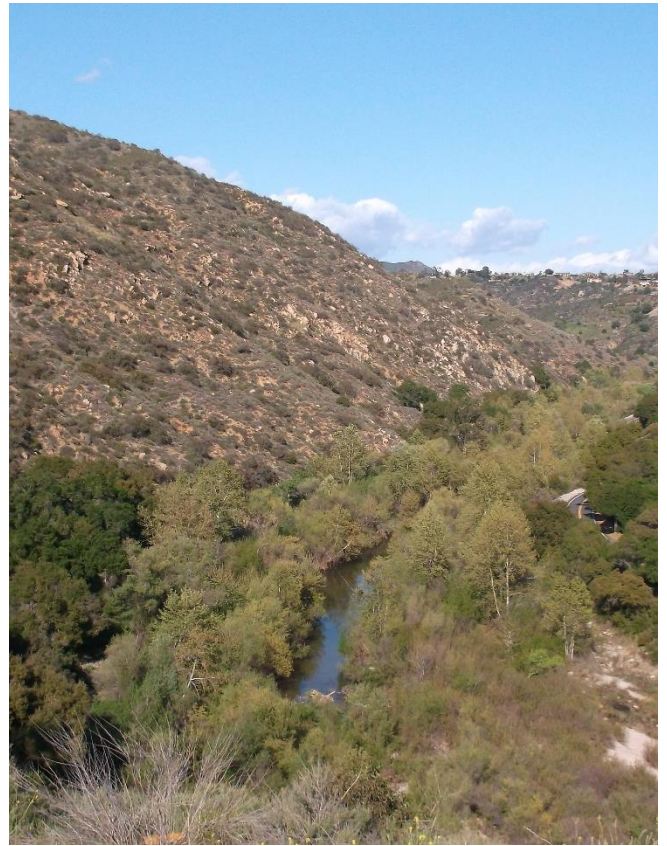
In sentence 6a we saw *axwá'aw*, this also means *there*. The base of this word is *áxwa-*, which is another word meaning *there*. The dash on the end of this word means that it takes ending, also known as suffixes. This word takes the same locative endings that we just discussed, along with another locative ending *-'aw*, which means *on*. Let's look at *áxwa-* in a chart.

Axwá'aw	There, on there
Axwánga	There, in there
Axwángax	There, from there

Four more local trees to learn

Pá'anexily, Cupeño name	Common name	Botanical name
Aváxat	Cotton wood	<i>Populus fremontii</i>
Kú'ut	Elderberry	<i>Sambucas sp</i>
Páshkevish	Willow	<i>Salix sp.</i>
Sevíly	California Sycamore	<i>Platanus racemosa</i>

In our story we learned the name for a tree commonly known as a *California sycamore tree*, *sevily*. These trees are easy to identify because they are very tall. They also have a distinctive trunk that is very attractive. The trunk sheds its outer layer exposing a beautiful white layer. Sycamores also naturally grow along riverbeds and streams. In the cold months their leaves turn from green to a yellowish brown. As the months grow colder, they drop all their foliage. Sometimes they grow into a tall single trunk tree, but most often they grow into a multi-trunk tree, and they are leaning. The wood from this tree is great for fires and is easy to collect because windstorms regularly knock down light branches and twigs.



Sevíly, Sycamore

Another important tree that grows near water is the *cotton wood*, which is also known as *aváxat* in Pá'anexily. This tree is also native to California and can be found growing in the southwestern states and into Mexico. These trees don't grow as tall as the sycamore tree. They only get about 40-60ft tall. The leaves have a triangular shape, and they look like hearts. In the winter the leaves turn a bright yellow and they fall off the tree as the months grow colder. In the fall after the seeds pods fully developed, they open and disperse into the win. The seeds themselves look like little cotton balls up in the tree, hence the common name cotton wood.

This tree is important for many reasons. One reason this tree is important is because *séqepish*, a type of edible *mushroom* grows on them. Most of the old timers in Pala call *séqepish* by their Spanish name *hongos*. Cecilia Trujillo Mc Elhone recollects gathering these mushrooms off the *aváxat*, *cotton wood trees*, as a child with her stepdad. He would use a long pole to get the high ones down. After they gathered enough *séqepish*, they would take them home to her mother who would wash and cook them in various ways. Cecelia said that *séqepish* can be cooked just like *nopales*, *cactus*, which are known as *návet* in Pá'anexily. *Séqepish* can be fried with meat, cooked in soup, or cooked with eggs. "Oh, they were so good," said Cecelia.

She shared that they use to grow in abundance just past the fire station to left at the fork in the road. Many of the trees are gone now. Usually after a good rain and a couple days of sunshine the *séqepish* would start to grow.

Another reason the *aváxat*, *cotton wood tree* is important is for the wood. Not only is the wood good for fires, but the younger branches are also used to make handles for the rattles. It is better to collect branches in mid-spring after the rains. The new growth is easier and softer to work with. In the summertime the *aváxat* provide nice shade.



Aváxat, Cotton Wood

The next tree we are going to learn is *kú'ut*, *elderberry*. *Kú'ut* is a very important plant. Not only is it medicinal, but the berries can also be turned into a delightful jelly and syrup. The flowers are picked, dried, and used in tea to help prevent the common cold and flu. It is important to know that the tea from this plant is a natural blood thinner. Do not harvest and use the flowers in teas if you are already taking blood thinner medications. Also, make sure you are shown how to correctly identify this plant before you start using it.

The outer bark of *kú'ut* was also used to make skirts. There is a beautiful skirt made from *kú'ut* in display at the Cultural Center. The young branches of this tree are very pliable and are used to make *kútapish*, *bows*.

*Kú'ut*, *elderberry trees* are fast growing trees that can grow up to 30 feet high. They thrive near riverbeds, but once established can survive very dry conditions. Their leaves start turning brown and dry in the late summer. They tend to lose all their leaves before fall, unless they are growing in an area that retains moisture better. They start growing their foliage back around February after the winter rains. In the early spring they start to flower. The berries start to form mid-spring. It is important not to harvest the berries too soon. They must be ripe. Harvesting time really depends on the winter and spring rains. As a rule of thumb, they are generally ready to harvest late-spring, early summer. You really need to pay attention to the seasonal patterns and visit the trees regularly.



Kú'ut, Elderberry

The last tree we are going to learn in this lesson is *páshkevish*, willow. *Páshkevish* also grow near the water. *Páshkevish* loses its leaves during the cold months just like *kú'ut*, *aváxat*, and *sevily*,

The young branches are very flexible and can be used to make various things. One thing they are used for is to make handles for the rattles, just like the *aváxat*, *cottonwood*. Another thing they are used for is to make *kútapish*, bows, just like the *kú'ut*, *elderberry*. During Cupas Days, the men go cut long young branches of this tree to use for shade on top of the ramada. The long young branches are also used for the construction of sweat lodges, *háshla'ash*, and traditional homes *kísh*.

Another useful item *páshkevish*, willow was used for it to make *granaries*, *úmilya'ash*. An *úmilya'ash* is a type of basket used to store food, like acorns. The Cupa Cultural Center has two *úmilya'ash*, *granaries*. There is a large one halfway full of *kwínily*, *black oak acorns* near the basket section of the center. There is also a smaller one in a display case.



Páshkevish, Willow

So far, we have been using the following words to create short phrases.

axwáchim	that is, those are
'í'im	this is, these are
étew	look at!
téwam	look at, you guys!
áy'anish	big
á'ay'anish	big things
akúlyi	small
akúkulyi	small things

Awáchim páshkevish.

That is a willow.

Étew sévily áy'anish.

Look at the big sycamore.

'í'im kú'ut akúkulyi.

These are small elderberries.

Téwam aváxat á'ay'anish me páshkevish.

Look at the big cottonwoods and willows.



### Lesson 3 Exercise 3

Translate the following sentences into Pá'anexily. It is okay to look back at the vocabulary lists provided.

1. Elderberry
2. Look at the elderberry.
3. Cottonwood.
4. That is a cottonwood.
5. That is not an elderberry.
6. Willow
7. This is a willow.
8. That is a big willow.
9. Sycamore
10. Look at the sycamore.
11. Look at the big sycamores, you guys.
12. Look at the willow.
13. Look at the big cotton wood.
14. That is an elderberry.
15. That is a willow and that is a cotton wood.
16. That is not a sycamore.
17. This is a sycamore.
18. Look at the big elderberry trees, you guys.
19. Look at the small willow trees, you guys.
20. That is a big sycamore tree.

21. The big cottonwood.

22. The small elderberry.

23. That is a coastal live oak.

24. That is a black oak.

25. This is an engelmann oak.



Axwáchim sévily.



### Lesson 3 Exercise 4

Translate the following words or phrases into English.

1. Kwínily
2. Kú'ut
3. Sevily
4. Téveşhily
5. Páwish
6. Aváxat
7. Wí'at
8. Wí'awlet
9. Páşhkevish
10. Axwáchim kawísish.
11. Étew yugnávish.
12. Téwam tékwel.
13. 'Í'im wáchily.
14. Kwínily áy'anish.
15. Étew páwish.
16. Axwáchim aváxat.
17. Aváxat á'ay'anish.
18. Téwam kú'ut akúkulyi.
19. 'Í'im sévily.
20. Axwáchim páşhkevish.