

tsetsul'ulhtun' mustimuhw:
Hul'q'umi'num' stories from our fishing life

by

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Abstract

For us Hul'q'umi'num' people, storytelling is an important tool for sharing knowledge across generations. Stories teach us how to live as First Nations peoples. The goal of this project is to communicate Coast Salish traditional values and life lessons from my childhood through stories in my own language. My stories share experiences of growing up in a fishing family. I hope they will show people the safety, fun, knowledge, and happiness of the fishing life. With the help of elders Delores Louie and Ruby Peter, I brought forward these stories in my own words about the people who passed down their knowledge to me. I am following in the footsteps of my late grandpa Bob Guerin, who followed his dad, my great grandfather Arnold Guerin, who loved researching and teaching the Hul'q'umi'num' language.

Keywords: Hul'q'umi'num' language; Coast Salish culture; salmon fishing

Dedication

I would like to dedicate this project to my late grandpa Bob Guerin, his father Arnold Guerin, and my dad Wayne Guerin. Many of my stories are about them or with them growing up. My late grandpa was my greatest influencer in my life. Even though he is in the spirit world he gave me the biggest drive to keep going to work on the Hul'q'umi'num' language.

Acknowledgements

My success journey has shown me how fortunate I am to have walked into the life of these amazing people. I have received many guidance and teachings to complete my work in school. I give thanks to all teachers, mentors and elders who helped me along the way.

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I would like to thank my aunties Lori Guerin and Charlene Thomas. They both helped stay in school by supporting me at home. Also giving me guidance in everyday life and showing me how to talk and live in a good way. I wish to thank Sally Hart for having a space for us to learn in and for keeping us in the canoe together while we learn. It's been a pleasure knowing you.

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Preface

I am Tsulnamutiye', Evangeline Guerin, from the Musqueam Tribe, British Columbia, Canada. I was born on Vancouver Island and raised in Vancouver. I grew up with my grandparents, Helen Guerin and late Robert Guerin. I was surrounded by the Hul'q'umi'num' language and cultural teaching growing up. When I was younger, I attended community language classes, because my grandparents and family members all shared teaching the language, and I learned in school from my uncle Victor Guerin. Most of my grandparents spent their life doing research and teaching the language. My grandma also made sure I was raised in the native ways—longhouse, canoe pulling, fishing.

I come from a very traditional family strong in our spiritual practices. We are a fishing family and made our livelihoods from the commercial fishery.¹ As salmon stocks have declined, my generation has sought to develop careers in knowledge and information technology. My love of language has led me to a career as a linguist. I worked as a healthcare assistant for two years. I became inspired to learn the language because I came to understand how our language and culture is the foundation of our health and well-being. This opportunity of working with elders has been life-changing for me. Without the language there is a hole in the heart to heal. Not only for myself but for the younger generation to become fluent in our own language is going to be one of the most important paths to health and well-being.

As I grew up and moved away from home. I came to Vancouver Island and built a family; I had two children. I went back to school for upgrading in 2014. Then I continued school again in 2016 to do a Healthcare Assistant Program. After losing my grandfather, who played the biggest role in my life, it was important for me to be able to take care of my grandma after realizing the suffering my grandpa went through.

I realized Hul'q'umi'num' is where my passion is, and I would like to continue the research and language teachings of my great grandfather, linguistic expert and

¹ The website “Aboriginal Fisheries in British Columbia” is a good source of information about the importance of salmon fishing to the Coast Salish people.

language teacher Arnold Guerin. I like to focus on legacy material left behind from him. My goal is to get skills in order to work as a language resource person to help others in their path to understanding the language.

Three years ago, I began my formal training in Hul'q'umi'num' language and linguistics through a community-based cohort program offered in Duncan, British Columbia. I earned my ten-course Certificate in First Nations language proficiency, and then entered the MA program. Besides twelve undergraduate courses, I have taken six graduate courses in phonetics/phonology, syntax, field methods, language & culture, narrative/discourse structure, and pedagogical methods.

Our MA program was unique because all the courses are in and/or on the Hul'q'umi'num' language. The courses are team taught by two of our elders who are first language speakers and have linguistics degrees and by Donna Gerdts, an expert on our language. Other faculty from University of Victoria and University of Alberta have also taught courses in our program.

Through these courses I have learned a lot about the structure of my language, but now I want to turn my attention to become better at teaching the language and developing materials for the language. Our course schedule is designed so that we can work a 50% work-week as research assistants and language materials developers for community-based projects. My language path is learning to become more fluent with the help of my elders, Teachers and fellow classmates. As well as practicing with my children at home and teaching them as I learn. I also have grandparents that I practice with at home who are fluent in the Hul'q'umi'num language. Much of the language learning activities are centered around our culture—catching and processing food fish, hunting, weaving, gathering cedar. As a materials developer, I strive to create resources that have cultural authenticity while at the same time make use of aspects of language structure that might be challenging for learners.

I use many aspects of linguistics in my research, but currently my time is focused on recording, transcribing, and translating stories from the elders. With my MA degree I will be eligible to help guide language learning for all ages, including teaching post-secondary courses.

1. Introduction

'een'thu Tsulnamutiye' tun'ni' tsun 'utl' hwmuthkwi'um. I am Tsulnamutiye' from Musqueam. I was raised by my Grandma Helen Guerin (Crocker) and my late Grandpa Robert Guerin. My father is Wayne Guerin from Musqueam and my mother Dezeree Harris from Stz'uminus. I have two children, Kelsey and Tyson Sylvester-Guerin and we are passing our fishing traditions on to them.



Figure 1 | Me and my son Tyson on the boat (my photo)

tun'ni' tsun 'utl' hwmuthkwi'um 'i' shts'um'inus. nilh kwthunu sul'si'lu ni'
kw'umutham'sh. nu stl'i' kwunus qwaqwul' u tthunu shtun'ni'. kwthunu s'ilu'elh
Robert Guerin (tho'-thsol-tun). thunu si'lu Helen (Crocker) Guerin
(ts'unts'unxumat). yey'sul'u kwthu me'mun'u Kelsey Sylvester 'i' Tyson Sylvester
tun'ni' 'utl' quw'utsun'. kwthunu men nilh Wayne Guerin tun'ni' 'utl'
hwmuthkwi'um. lhunu ten tun'ni' 'utl' thuq'min. kwthunu si'lu Raymond Harris.
thunu si'lu Diana Sampson.

I'm from Musqueam and Stz'uminus. My grandparents raised me. I would like to
tell you where I come from. My late grandfather is Robert Guerin. My grandmother
is Helen Guerin. My daughter's name is Kelsey and my son's name is Tyson, and
they are from Cowichan. My father's name is Wayne Guerin and he is from
Musqueam. My mother is Desiree Harris. my grandfather is Raymond Harris. My
grandmother is Diana Sampson.

I am an Indigenous language learner studying linguistics while I work at gaining fluency
in my traditional language, Hul'q'umi'num'. This is spoken by the Coast Salish people
that live along the shores of the Salish Sea in south central Vancouver Island, British
Columbia. We come from different communities on Vancouver Island and are all
connected through our language and culture. Hul'q'umi'num' is spoken in our
longhouses and at cultural events, and it is still spoken between elders in our home.
Hul'q'umi'num' is a dialect of the language this is also spoken on the mainland. The
dialect of from Musqueam side of my family is hənqəmínəm. I see the language as a
community of speakers whose ways of speaking are similar enough that we can all
understand one another despite the dialect differences.

For us Hul'q'umi'num' people, storytelling is an important tool for sharing
knowledge across generations. Stories teach us how to live as First Nations peoples. The
goal of this project is to communicate Coast Salish traditional values and life lessons
from my childhood through stories in my own language.

For my MA project I created new stories in Hul'q'umi'num' from my own personal experiences.² Working with the elders has been the most important part of the graduate program. My work on stories began in 2017, as I learned to first bring out my stories in English and then learn how to express and tell them in Hul'q'umi'num' working with Delores Louie and Ruby Peter. With the help of these fluent elders and linguist Donna Gerdts, I learned to transcribe, translate, edit, record, and sound-edit stories. Above all, I want to acknowledge how fortunate we are to have these ladies help us complete our work and gain fluency. I am thankful for the many legacy stories that we listened to and studied in class. The words of the ones that came before fill my heart and mind.

My stories share experiences of growing up in a fishing family.³ I hope they will show people the safety, fun, knowledge, and happiness of the fishing life I live. I bring forward these stories in my own words about the people who passed down their knowledge to me. I am following in the footsteps of my late Grandpa Bob Guerin, who followed his dad, my great-grandfather Arnold Guerin, who loved researching and teaching the Hul'q'umi'num' language. I was inspired to tell my stories from working on a collection of Hul'q'umi'num' autobiographical stories from my great-grandfather Arnold who told about his life as a commercial fishman in the last century.

As I started my journey to understanding Hul'q'umi'num' I came to realize how scarce it is. My first language is English and my second is Hul'q'umi'num', but I never gave it an effort growing up. I could understand simple things listening to my grandparents. My grandma would call knife *shuptun* and my grandpa would call it *'uxtun*. My speaking ability and literacy in Hul'q'umi'num' developed through SFU courses. I have learned a lot of new vocabulary and phrases related to fishing. Previously I helped with the audio of an online dictionary for children. I also do a lot of sound editing on stories from the past and present. I hear the language in cultural events, as well as at

² As noted by McIvor (2010) autoethnography is a tradition indigenous research method. Other Hul'q'umi'num' students created stories from their personal experiences, including Jones (2019), Louie (2019) Manson (2018), Seward-Wilson (2019), and Seymour (2019).

³ For some other new stories in Hul'q'umi'num' about fishing culture, see Antoine (2019, Chapter 4) and Jones (2019, section 2.3).

home. Through my project I gained patience and understanding of how important our language is.

I remember watching my grandpa go to language classes to write for them and I remember my grandma going to speak and teach. I never thought I would be doing the same thing. Every time they told me stories there was a lesson to come with it. My grandpa always said if we don't share what we know then other people won't be able to learn. My fishing stories are the beginning for me. My stories share experiences of growing up in a fishing family. I hope they will show people the safety, fun, knowledge, and happiness of the fishing life.

Even though my grandfather worked on the language he wasn't a fluent speaker anymore because of his experience at residential school. All of my grandparents went to residential school and their language was impacted by that. There aren't many fluent language speakers left which is what makes this work so important. We hear the language at cultural events, and we are actively training new speakers.

1.1. Life as a fishing family

When I was growing up, I learned to live in the world by watching my grandparents. I learned to provide for my family by working as a commercial fisher. I grew up hearing stories from my grandparents and parents about their fishing lives. I also learned how to can, smoke and preserve fish to last all year long. Salmon is important to our community as a stable, healthy food source. Being able to help provide food to elders and help feed guests at cultural events is a great honor and responsibility. Only a few families still make their living through the commercial fishery, but many First Nation people fish for their own families and for their communities. Even while a graduate student, I was still able to do some fishing and supplement my income.

The work is often quite hard and sometimes dangerous. But it always provides time for us to be together and communicate with one another. Over the years, we have spent many hours together fishing—sometimes enjoyable and sometimes difficult, but always interesting. For me, it's refreshing to get out in the open water. This is a place that feels like home to me and connects me to the world.

Fishing ways have been passed down generation after generation in First Nations communities. This project is written from the viewpoint of my own experiences. I hope they will show the happiness of the fishing life and connection to the water as well as the hard work and the danger involved in commercial fishing.

Like most members of fishing families, I was very young when I started helping with the work, especially in the summer months when school was out. My first story “Fishing at Reni’s Wharf” relates a humorous experience about fishing with my grandpa Bob. My whole life, I have periodically worked as a commercial fisher, and my second story tells about a recent day of fishing along with my sister Monica relating the nature of the work. When constructing my stories, I also wanted to relate something scary that happened while fishing and “A rough night of the river” is the result. Growing up in a fishing family, I often heard other people’s stories about their experiences on the water. The story “My grandma and the killer whale” is one I was told as a child. Fishing families share experiences across the generations and just as my grandparents and parents had me out fishing as a child, now my own children are learning about the fishing life. My last story is about my son Tyson and his first experience fishing with a hook and line.

1.2.1. Some Hul’q’umi’num’ words around fishing

Before turning to the stories, I first give some vocabulary around fishing. ⁴

Fishing

tseelhtun	to fish, to get fish
tsetsul’ulhtun’	fishing
tl’ulhnum	hunt (in water, gathering octopus, seafood, flounder)
tl’e’lhunum’	hunting (in water)
swultun	net: gillnet (noun)
qwsey’un	set a net, fish with a gillnet
qwusiyun’	setting a net
’uxthim’tun	net: dipnet

⁴ I used the electronic version of (Hukari & Peter 1995) to gather these words and verified them with Ruby Peter.

ts'uxthim'tun	dipnet: make a dipnet
'e'xthim'	dipnetting
shumuntun	net: a big net like a dipnet pulled by two canoes
shumun'tun	net pulled by two canoes
kw'ayukw	fish (verb): troll
kw'akw'i'ukw	fishing: trolling
me'lu	bait (noun)
me'lum	bait (verb)
stishum'	slime (fish slime)
st-shimuws	fish slime (used as bait)
tsts'um'	bite: get a bite (fishing)
tsts'um'um	have fish take the hook
hi'wul'ten'um'	fish: casting, fishing with a rod
peyts'tun	rod: fishing rod, casting rod
lhuqul'shetun'	fishing line, hand line for fishing spear
kw'ikwul'shun'	fishing line: trolling line
q'umxwus	winding fishing line

I include this vocabulary because these are words that will be used in the stories. This will give a sense of the types of words we use while fishing. The next section discusses the safety precautions we take.

1.2.2. Safety precautions

As a fishing family, we are taught how to safely do our work and we are constantly reminded to take every precaution. One challenge is the big freighters traveling through the fishing lanes. There's always danger of falling overboard, getting injured on equipment, and encountering rough weather. Communication and looking out after each other is crucial. Therefore, I thought that a good thing to share is a list of safety precautions given in the Hul'q'umi'num' language.

**qux ni' shla'lum'uthut tst 'u kws nem's wulh 'aalh 'u tthu
tsetsul'ulhtun' pout**

Safety precautions we take on board the fishing boat

by Evangeline Guerin and Ruby Peter

- (1) hay 'ul' qux ni' sht'ee kw'uw' ma'mutl'utut xisul' 'u kwutst nem'
'ula'ulh 'u tthey' thithu tsetsul'ulhtun' pout.
We face a lot of dangers when we are out on fishing boats.
- (2) hwii'asmuthut tst 'uw' yath 'u kwutst ni' 'u tthey' kw'atl'kwu qa'.
We try to stay safe when we are out on the water.
- (3) nilh kwthu 'uwu te' ni' shtatul'stuhwuhw ni' ch wil' ti'ya'xween nilh
yath nuw' st'ee kw'uw' shta'lum'thut tst yath tst 'uw' hwi'lasmuthut.
The unexpected can happen and we try to stay alert.
- (4) ni' tst yath 'uw' yu ha'kwush tthu xut'ustum' *life vests*, sthuthi' tst.
We make sure we have our life vests.
- (5) ni' tst kwun'et tthu xut'ustum' *flare gun*; ni' tst kwulusht tthey' wil'
tthu ti'ya'xween.
We have a flare gun to shoot off flares as a trouble signal.
- (6) we' tthu xut'ustum' qwula'ithutun' 'i' tl'lim' tst 'uw' sthithi'stuhw
nilh yath nuw' ha'kw.
We make sure we have a working radio.

- (7) ha' ni' snet 'i' ni' tst 'uw' huy'qwoon'.
At night you have lights.
- (8) yath tst nuw' shtatul'stuhw tthu sq'uq'a' tst ni' tsetsul'ulhtun' ni' 'u
tthu staluw'.
We also know where our fellow fishermen are on the river.
- (9) yath tst nuw' tutaam'utul' ni' 'u tthu tuw'tuw'uluquptsus sutst 'uw'
shtatul'stuhw 'uw' niis 'untsu tthu' mukw' ni' tsetsul'ulhtun'.
We call each other our cell phones to keep track.
- (10) kwun'et tst 'uw' yath tthu xut'ustum' *first aid kit*.
We carry our first aid kit.
- (11) mukw' tst nuw' shtatul'na'mut 'u tthey' sht'es kwun's ha'kwush
tthey' xut'ustum' *first aid*.
We all know about first aid.
- (12) 'i' ni' tst 'uw' kwun'et tthu shhwa'qwt. ha' ch ni' kw'ekw'ulukw'
'ukw' mukw' stem 'i' ni' tst 'uw' hakwush tthu shhwa'qwt.
And have a horn to blast for warning.

1.2. Project roadmap

Chapter 2 will be a story called *tsetsul'ulhtun' ni' 'u tthu hun'utum'* Reni's Wharf | *Fishing at Reni's Wharf*. This is about my late grandpa Bob, who raised me as a

daughter. Chapter 3 describes a typical long day fishing and the different tasks involved and is called *nuts'a' skweyul kwuts tsetsul'ulhtun' kwun'atul' 'u lhunu sqe'uq* | *A day of fishing with my sister*. Chapter 4 is a story of some of the danger we encounter as a fishing family *xetl' tthu snet ni' 'u tthu sta'luw'* | *A rough night on the river*. Chapter 5 is a story my grandma told called *lhunu si'lu 'i' tthu q'ullhanumutsun* | *My grandma and the killer whale*. Finally, Chapter 6 is a story *kwsus 'uw' hwun'a' 'i' nem' hi'wul'te'num' ua* about the first time my son Tyson caught a fish. This story discusses a lot of the equipment we use to fish.

2. Fishing at Reni's Wharf

I would like to tell you a story about my family. We love fishing and it has been a way of living for us. This is about my grandpa Bob, who raised me as a daughter, so I called him Dad. He is no longer with us and this is my first story about him since he passed. I miss him and this story brings back happy memories.

tsetsul'ulhtun' ni' 'u tthu hun'utum' Reni's Wharf

Fishing at Reni's Wharf

by Evangeline Guerin and Delores Louie

- (1) 'u kw'un'a wulh hith 'i' hwiiw'tsustal'hwus kwthunu men Bob
(th'atth'ul'tun) kws hwu tsetsul'ulhtun' tst ni' 'utl' Fraser River.
A long time ago, my dad was teaching us to fish on the Fraser River.

- (2) susuw''un'nuhw tthu pout tst ni' 'utl' Reni's Wharf, tthey' ni' shni's
kws sq'eq'up tthu pout tst.
*He parked our gasoline boat at Reni's Wharf, that's where we tied up
the boat.*

- (3) ni' tus 'u tthey' tum'kw'e'lus susuw' st'e 'uw' niit tl'uw' hwu 'a'mut
tthu sts'uluhwqun.
In the summertime, Ladner (sts'uluhwqun) was like our second home.

- (4) slhq'il kwthunu men kws shtatul'st-hwus tthu 'uy' shhwunum's kws tsetsul'ulhtun's 'i' hay 'ul' qux stseelhtun.

My father knew the best spots to fish where there were lots of salmon.

- (5) nilh tthu s'aa'lh shtun'aalhtun yath 'uw' syaay'us tst, tsetsul'ulhtun', nilh shnu'as tst.

Fishing is a way of life for my family.

- (6) nilh kwu'elh, hay 'ul' wulh sts'uy'elh syuth sqwal kwsus hwun' yu stl'i'tl'qulh 'i' yu huy'thustal'hwus yula'ulh 'u tthu pout.

That made those day's meaningful and I cherish those moments that Dad shared his childhood stories with us on the boat.

- (7) kwthey' nuts'a' skweyul 'i' ni' hwi' tseelhtunstalum, tthu 'een'thu 'i' lhunu shuyulh Sandra 'u kwthu men tst.

This one time he was taking myself and my sister Sandra fishing.

- (8) stitiya'xw tst 'i' s-hway'kwus kwthunu men Bob kwsus shtatul'st-hwus kws wulh stsetsululhtun' nilh wulh hwyuxw.

We were rushing and Dad was panicking because he knew the fish opening had already started.

- (9) stitiya'xw tst 'i' Sandra hwu'ul'lum' 'u tthu tluk tst 'i' 'u thu pout tst 'aalhstuhw tthu hakw tse' 'i' tthu s'ulhtun tst tse'.

Sandra and I were rushing making trips back and forth from the truck to the boat loading on the gear and supplies.

- (10) hay kwthunu men Bob, nilh kwthu pout yu stitiya'xws kwsus thuytus tu *engines* 'u tthu pout yelh sus nem' thu'ithut.

My dad Bob was busy preparing the boat's engine before we set out.

- (11) 'i' 'i yuhw tst hws'uli'men' wulh t'uy'qw'thut tthunu men Bob kwsutst nan uw' hws'uli'men'.

We must have been moving too slow and my dad Bob was getting upset with us.

- (12) nilh kwthu hay 'ul' lhi'a'uqwt kwutst nem' tsam tl'umast tthu t-hway 'ula'ulh 'u tthu tluk 'i' lhi'a'uwqt tthunu men, hwluklitus tthu tluk.

On the final trip up the ramp to the truck, Dad followed us up to lock the vehicle.

- (13) 'i' hay 'ul' qux ma'uqw ni' 'u tthey' shlhulheel' kwsus 'um'imush tthey' 'i' qu.u.uhw ma'uqw.

There was a big group of ducks living at the dock.

- (14) hwthithuqun tthey' ma'uqw, kwsus yu qwuqwul'lhne'num.

Those ducks were making lots of noise.

- (15) 'i' yath tst 'uw' xulhust 'u tthu suplil.

We used to feed them bread all the time.

- (16) yu 'i'mush' tthunu men Bob tl'epqe'num xwut'u 'u tthu shlhulheel'
'i' wulh xwulun'chenum' thuw'ne'ullh ma'uqw huy'wun'thut 'u
tthunu men yu qwasthut 'u tthu qa'.
*My dad Bob walked back down the ramp first, and the ducks went
running down, jumping into the water.*
- (17) suw' hwi' qwullhne'num tthey' nuts'a' ma'uqw, thut 'i' yu slhq'il
kwsus thut, "BOB".
Then one of the ducks very clearly said, "BOB".
- (18) ni' tst hwlamustul sutst 'uw' huliye'num'.
We all looked at each other and laughed.
- (19) nus nuw' thut-stuhw tthunu men Bob," nii ch ts'elhum'ut, 'u te'?"
I said to my dad, "Did you hear that, Dad?"
- (20) hwu tth'ey'kw'thut tthunu men susuw' thut, "poulshut!!"
Dad was shocked, and he said, "Bullshit!"
- (21) ni' tst mukw' 'uw' huy'yinum' 'i' hay 'ul' hwu 'iyus tthu skweyul tst.
Then we all laughed about it and it made our day happier.
- (22) tun'ni' 'u kwthey' skweyul, 'i' ni' tst hwiyequpt kwthu men tst, 'u
tthu "Bob" ma'uqw.
*Every time we seen those ducks later, we teased dad about his "Bob"
duck.*

(23) ni' hay. huy ch q'u.

The end. Thank You.

3. A day of fishing with my sister

This story is about fishing with my younger sister Monica. It describes a typical long day fishing and the different tasks involved. Also, it addresses what we see while fishing as well as how we prepare to fish and the strength it takes to fish alone as fisher women.

nuts'a' skweyul kwuts tsetsul'ulhtun' kwun'atul' 'u lhunu sqe'uq

A day of fishing with my sister

by Evangeline Guerin and Ruby Peter

(1) tun'ni' tsun 'u tthu tsetsul'ulhtun' mustimuhw.

I come from a fishing family.

(2) kwunus hwun' stl'i'tl'qulh 'i' sht'es kwunus hwu 'un'nehw
mustimuhw 'i' nilh kwthunu men ni' hw'iiw'stsustal'hw sht'es kws
yu tsetsul'ulhtun'tst tse'.

*From when I was younger until I was older, my dad has taught us the
ways of fishing.*

(3) nu stl'i' kwunus qwul'qwul' 'u tthu sht'es kwuts yu tsetsul'ulhtun'
kwun'atul' 'u lhunu sqe'uq ni' 'u tthey' hun'utum' Fraser River.

*I am going to tell you what we do on a day fishing on the Fraser
River.*

- (4) sht'es yu they't-s 'u tthu skweyul kws nem' tst tseelhtun 'i'
tun'ne.e.etulh kwutst 'umut.
To prepare for a day of fishing, we get up really early in the morning.
- (5) 'i' nilh they' kusulin pout hakwushut, yuw'en' kws luts'ut tst 'u tthu
keselin thu pout tst.
We use our gasoline boat and we fill out boat with gas.
- (6) sutst nem' 'uw' 'aalhstuhw thu swultun 'u tthu kusulin pout.
We load the gill net on the boat.
- (7) ni' tst thuyt tthu swultun ni' hwu sthuthi'.
We make sure it is ready to set.
- (8) ni' tst tun'ni' 'u kwthey' hun'utum' Steveston.
We start off at Steveston.
- (9) sutst nem' 'uw' tus 'u kwthu ni' tse' shni' kws tst nem' tst tseelhtun.
We arrive at our fishing area.
- (10) sutst 'uw' xwte' 'u kwthu sxeyumulh hun'utum' New Westminster
tus 'u tthu 'i'lathun 'u tthu sta'luw'.
We go from New Westminster to the mouth of the Fraser River.

- (11) ni' tun'ni' 'u tthu q'lhan kwun's ni' yu kwukwe't tthu swultun 'i' ni' yu sxexutl' 'u tthu sta'luw' kwun's ni' yu lhelhuq'ut.
The net is set at the bow of the boat and it is laid out at an angle from the boat.
- (12) yu huy'uthut tthu snuhwulh.
The boat is going backwards.
- (13) yu hwukw'ustum' tthu swultun yu lhi'a'uqwt.
The net is being dragged behind.
- (14) sutst 'uw' hiil'ukw kws quxs tse' stseelhtun shun'tsu tst.
We happy that we will catch a lot of salmon.
- (15) thuqi' tthu ni' yu stsetsul'ulhtun' tst, hay 'ul' hwun'a' hwiwul 'u tthey' sil'anum ni' 'u kwthey' hun'utum' Fraser River.
On this day we are fishing for sockeye, early sockeye—first ones of the year to go up the Fraser River.
- (16) tthey' stseelhtun nilh wulh m'i hwiwul 'u tthu tum'qwe'un.
These salmon are the ones in August.
- (17) ts'uhwle' 'i' nuw' lhsuq' 'ul' tintun wuwa' ni' nuts'a' tintun 'uw' niis hith kwun's ni' sqwuqwisstuhw tthun' swultun.
Sometimes you leave your net for thirty minutes or an hour.

- (18) 'i' ts'uhwle' 'i' nuw' 'apun munut 'ul' 'i' ni' wulh luts' matuqwul
tthu swultun.
*But sometimes after just ten minutes you can see the net bobbing and
that's how you know it is full of fish.*
- (19) ni' tst hwkw'at thu swultun 'i' thunu sqe'uq kwun'atul'.
My sister and I pulled the net in together.
- (20) nilh thunu sqe'uq ni' hwkw'at tthu stslhal'we'lh, xut'ustum'
qwunqwun.
She pulls in the corkline (the floating top part of the net).
- (21) 'i' nilh tthu stl'pal'we'lh ni' hwkw'ateen'.
And the bottom is what I pulled on.
- (22) nilh they' swultun hay 'ul' hwutus kwus sul'its' 'u tthu stseelhtun.
And that net is really heavy when it is full of fish.
- (23) 'i' tst yu kwun'atul' kwutst m'i hwkw'at they' swultun.
And we both pull the net together.
- (24) sutst 'uw' hwkw'at they' swultun 'aalhstuhw 'u tthu snuhwulh.
And we haul the net onto the boat.
- (25) sutst 'uw' yu hum'ush tthu stseelhtun tun'ni' 'u thu swultun.
We are taking the fish out as we go.

- (26) hwsxwumul' kwutst yu hunum'ustuhw 'u tthu shni'stewut.
We work as fast as we can, putting them then in containers.
- (27) yelh sutst yu hunum'ustuhw 'u tthu hun'utum' totes, t'ul't'ul'exun'
 t'umuw'luch, sun'iw' 'u tthu sthima', suw' 'uwus qulqul'ulus tthu
 stseelhtun.
*We put the salmon into the totes (square barrels) full of ice to keep
 them cool so they don't spoil.*
- (28) ts'uhwule' 'i' ni' tst wuqw'ilum, kw'unelh kwutst wulh yu
 lhelhuq'ut tthu swultun.
So as we float downstream, we sometimes set the net several times.
- (29) kwutst tus 'u tthu 'i'lathuns tthu sta'luw', sutst 'uw' ts'ulqun 'i'
 nem' tst ni' hwi' tuyul 'u tthu sta'luw'.
*When get to the mouth of the river, we turn around and head
 upstream.*
- (30) ts'uhwle' 'i' ni' tst 'uw' tseelhtun 'u kwus wulh hwtuytiim tthu qa'.
*Sometimes we can fish as we are going upstream, if the tide is
 turning.*
- (31) ha' tst ni' tus 'utl' sxeyumulh, 'i' ni' tst tl'e' wulh wuqw'ilum.
When we get to New Westminster, we float downstream again.

- (32) kwus wulh 'usup' tthu nuts'a' skweyul, 'i' hay 'ul' qux tthu stseelhtun, 'i' st'eekw' lhihw tawsun tthu sht'es kws hwutusth.
At the end of the day, we have a lot of salmon, about 3000 pounds of fish.
- (33) tl'lim' tsun hay 'ul' 'uw' ts'iiy'ulhnamut 'u kwthunu men, kwus hw'uw'tsustalum kws tsetsul'ulhtun' tst.
I'm really thankful for all the teachings my father has shown us.
- (34) 'i' nilh ni' tse' s'ulhtuns tthu siiye'yu tst.
And that will be food for our family.
- (35) ni' sul'e'stum' tthu s'ulhtun nem' 'uw' 'usup' 'u tthu nuts'a' sil'anum'
The food is stored and used throughout the year.
- (36) hay ch q'a' kwun's ni' hwiinem' 'u tthunu sqwul'qwul' tthu ni' sul'uthut tst ni' 'u tthu sta'luw' st kwutst tsetsul'ulhtun'.
Thank you for listening to my story about what we do on a day on the river.
- (37) ni' hay. hay ch q'a'.
The end. Thank you.

4. A rough night on the river

This story is about myself and my uncle who I journeyed on my own to fish with. It was a very rough night and it was one of the scariest nights of my life.



Figure 2 | My sister on the boat (my photo used with her permission)

xetl' tthu snet ni' 'u tthu sta'luw'

A rough night on the river

by Evangeline Guerin and Delores Louie

- (1) kwunus hwun'a' tselhtun 'i' nilh kwthunu shhwum'nikw Gordon, nu sq'a' 'ula'ulh 'u kwthu hun'utum' slhewut' pout.

When I first started fishing on my own, I was with my uncle Gordon on a herring punt.

- (2) ni' 'u tthu skweyul kwutst tsetsul'ulhtun' ni' 'utl' Steveston.

We fished during the day at Steveston.

- (3) tus 'u tthu hwune'unt 'i' ni' tst teyqul nem' 'utl' sxeyumulh kwst tsetsul'ulhtun'.

But at night we moved closer to New Westminster to fish there.

- (4) ni' tus 'u tthu hwune'unt 'i' ni' tst tl'umstuhw tthu pout tst.

One evening we were done fishing.

- (5) hwu sul'its' tthu pout 'u tthu sine'uts.

We had a boat full of spring salmon.

- (6) tl'lim' tst luts'ut qux stselhtun tst.

We caught lots.

- (7) yelh sutst tha'ithut kws nem' tst hwu'alum' nem' 'utl' Steveston.

So we started making our way back to Steveston.

- (8) hay tsun 'ul' lhtsiws kwutst tsetsul'ulhtun' tun'netulh 'i' nuw'
hwune'untum.
I was getting really tired, as we had been fishing from morning to evening.
- (9) ni' 'u tthu 'i'lathun 'u tthu sta'luw', 'uwu tsun ni' 'un' tuqwnuhw
kwus wulh m'i timuthut tthu stsuhwum.
Heading down the river, I didn't notice that it was getting really windy.
- (10) aah shah! ni' tst wulh hwunin's tthu thithe'luq, hay 'ul' sil'ew' 'u tthu
pout tst.
Holy cow! The waves started going over the bow of the boat.
- (11) ni' tst 'uw' hwu stutes, 'i' tl'e' wulh xsil'thut tthu stsuhwum 'i' hay
'ul' 'uw' xisul' tsitsulh tthu thithe'luq .
The closer we got, the more ferocious the wind blew and the higher the waves.
- (12) tl'lim' 'uw' 'uwu te' sul'uthut tst, st'e 'uw' niis 'uw' 'un'nehw 'ul'
tthu pout tst, st'e 'uw'niis wun'wun'sha'lum' 'u tthu thihe'luq.
We were not making much progress and it was like our boat was just standing still, like we were being thrown about by the big waves.

- (13) wulh hith hwune'unt 'uw' ni' tst ts'wu 'untsu, skw'ey kws lumnuhw
tst tthu yu shhwunum' tst tun'ni' 'u tthu thithe'luq.
It was really dark, and it was hard to see where we were.
- (14) hay tst 'ul' sulisi', nusuw' tutem' 'u kwthunu shhwum'nikw Gordy,
"tstamut tst, Gordy, tstamut tst?"
*We were really afraid. I yelled over to Uncle Gordy, "What do we do?
What do we do?"*
- (15) tun'ni' 'u kwthey' thithe'luq, 'i ni' hay 'ul' xisul' kwus wenshum tthu
thi s-hey'tlul's, shsun'iw's kwthu sine'uts tus tthunu shni' kwunus ni'
'a'mut.
*Then a big wave came and threw the cooler containing the spring
salmon right beside where I was sitting.*
- (16) 'etsune! hay 'ul' hwutus , sul'its' 'u kwthu sine'uts.
Holy cow! It was heavy because it was full of salmon.
- (17) wenshus tthunu shhwum'nikw Gordy tthu hun'utum' *life jacket*. suw'
thut-s, "aw'thut! hakwush!
Uncle Gordy threw me the life jacket, "Quick! Put this on!
- (18) nilh shni's kw'unus hay 'ul' si'si' 'i' nilh kwthey' thithe'luq 'uw' niis
wenshalum!"
I'm afraid the big waves are going to flip us over!"

- (19) tl'lim' q'a' wulh hith snet, 'i hay 'ul' 'uw' sq'iq'ux.
It was really late at night and pitch black.
- (20) hwun' xut'u 'i' ni' tst wulh lumnuhw tthu nuts'a' pout, 'i 'u tthu
s'i'a'lum'iw's tst.
Then we saw a boat to the right side of us.
- (21) yu tth'etth'ukw'ul' 'u tthu huy'qwoon'.
He was flashing his light at us.
- (22) tahw tsun 'uw' ts'elhum'ut kwthu ni' tutem' 'i' nilh thunu sne,
“Evangeline! Evangeline!”
*And then, I heard someone yelling and they were shouting my name,
“Evangeline! Evangeline!”*
- (23) 'i' nilh kwthunu men, nilh m'i yu sew'q'tal'hwus.
It was my dad, and he had come looking for us.
- (24) hay 'ul' yu tth'etth'i'ukw tuni'ni' u tthu xisul' thithe'luq.
He got worried because of the rough waves.
- (25) suw' tutum's tthunu men, “tsukwul'etham'sh! tsukwul'ul'qum ch
'utl' 'een'thu!”
My dad was yelling, “Follow me! Follow me!”
- (26) 'i tst 'uw' tusnamut u kwthu hun'utum' Finn Slough.
We made our way over to Finn Sough.

- (27) nilh kwthunu men ni' nemustal'hwus 'u kwthey' 'u shutst 'uw'
thinamut.
My dad led us over there where we would be safe.
- (28) kwthey' hun'utum' Finn Slough, 'uw' s-hwulmuhwa'lh tumuhwulh.
We went into the Finn slough, that used to be native land.
- (29) nilh shni's 'i' ni' kwunutus tthu hwunitum' tthu s-hwulmuhwalh
tumuhw.
But later the white man came and claimed it.
- (30) ni' hwi' theyuw't-hwum 'u tthu shlhulheel'.
They built a wharf there.
- (31) nem' tst qw'im 'i' t-hway tst q'ep'ut tthu pout tst.
We went to disembark and go tie up our boat.
- (32) hwunin'salum 'u tthu hwunitum', temutalum, "skw'ey kwun's
q'uptsulum! nem' hwu 'eyul!"
But they came out to use and said, "You can't park there. Go away!"
- (33) tetum' tthu'ne'ullh hwulunitum', qa'luyuthi'numutal'hwus.
The white people were shouting, swearing at us.
- (34) ni' temutum tthu qiquq'ul's kws 'utl'utl'q 'u kwthey' shlhulheel'.
They called the cops to make us get off the wharf.

- (35) nuw' tus tthu qiquq'ul's, suw' yu taqunuq kwthunu men, huy'thustus
kws qewums 'ul'.

*The cops came, and my dad confronted them, saying we needed to
rest.*

- (36) 'i' 'uwu, nuw' 'utl'utl'qalum 'uw' nem'ut huye'.

But they said we had to leave.

- (37) sutst nem' 'uw' tha'ithut 'i' nilh kwthunu men huy'thustal'hwus 'u
kwthu shhwunum' tst xwte' 'utl' *Steveston*.

*So we headed on out, to the river and my dad told us how to get to
Steveston.*

- (38) ni' tst 'uw' yu tsukwuwul'qum', yu lhiya'uqwt 'i' ni' ts'uwnalum,
tslhaqw 'u kwthu hay'ul'uq.

We followed behind him, and that helped us get through the waves.

- (39) nilh kwu'elh shni's 'i' ni' tsun hwu tl'ulim'ut tthu pout ni' 'u tthu
hay'ul'uq.

And that's when I learned how to drive a boat in the rough water.

- (40) kwthey' ni' shtslhaqwthut tst 'i' nilh wulh hay 'ul' xisul'.

This is one of the very scariest things that ever happened to me.

(41) nilh kwu'elh nus he'kw' 'u tun'a sqwul'qwul'.

This then is the story I remember.

(42) ni' hay. hay ch q'u.

The end. Thank you.

5. My grandma and the killer whale

My grandmother told me a heartfelt story of how life was when she was a young woman, about how nature and the Hul'q'umi'num' people lived together to protect one another.

lhunu si'lu 'i' tthu q'ullhanumutsun

My grandma and the killer whale

by Evangeline Guerin and Delores Louie

(1) qwul'qwul' tsun 'u kwthu sht'esulh 'u kw'un'a wulh hith.

I'm going to tell you what happened long time ago.

(2) xelu tthu q'ullhanumutsun, ni' 'u tthey' tl'elhum qa', 'i' 'ni' 'ewunusus tthunu si'lu 'u kwthu pout yu hunum' 'utl' yuqwulhte'x Cape Mudge.

The killer whale is rare saltwater creature, but it came forward to my grandma's boat traveling to Cape Mudge.

(3) tthu sqwul'qwul's thunu si'lu 'u kwthu q'ullhanumutsun kws hays 'ul' kw'am'kw'um' kws yu ts'ets'uw'u tha'mut-s

My grandma (ts'un ts'un xumaat) used to tell me that the killer whales were powerful, and they would help you.

(4) nilh kwu'elh, sht'es, tthu q'ullhanumutsun kws yu hwiil'asmutha'mut-s kw'uns yu shahwuqwul' 'u tthey' tl'e'lhum qa'

She used to tell me they protect you when you were traveling away from home crossing over the salt water.

- (5) kws yu qwiil'qwul' thunu si'lu, 'u tthu ste's tthu q'ullhanumutsun kws yu nuts'umat-s, kws yu sq'uq'ips tthu w'ne'ullh q'ullhanumutsun.'i' nilh yath 'uw' sht'u'es 'eelhtun.

She talked about how the killer whales stayed as big family and were always together.

- (6) kws qwiil'qwul's thunu si'lu 'u kwthu shhwuw'welis kws yath 'uw' shtu'es kws 'ula'ulhs 'u tthu snuhwulhs tthey' ni' yu shtu'es kwsus yu 'ula'ulh yu shahwuqwul' 'u tthu tl'elhum qa' 'i' nilh kwu'elh, sht'es kws yaths 'uw' yu stutes 'u tthu snuhwulh tst.

My grandma said her parents would take them on the boat and as they traveled those whales use to be nearby.

- (7) hwkw'ulim' thu tens thunu sil'u 'i' yu shaqwul kwus yu hunum 'utl' yuqwulhte'x.

My grandmother's mother was pregnant when they traveling to Cape Mudge.

- (8) tthey' q'ullhanumustun kwutst yu shashuqwul' 'i' wulh t'un'ustalum 'u tthey' q'ullhanumutsun yu hwthuthiqun kwus yu qwaqwul'lhne'num' yu st'un'asst-hwus tthu snuhwulh tst.

Those killer whales came right up to the boat and they were making noises as they were staying alongside our boat.

- (9) "uwu' tseep kwuy'xthutuhw. tl'lim' ch 'uw' 'un'nehw." xut'u kwthu mens.

"Don't move. Keep very still," said her father.

(10) niis kw'in tthey' q'ullhanumutsun,'uw' qxe'luts kwus se.e.el'ts' 'u tthu snuhwulh. suw xut'usta'lum 'uw' stsets'uhwut.

They all sat there quiet. The whales circled the boat and they didn't leave.

(11) kwsus yula'ulh 'u kwthey' snuhwulh 'uw'niis kw'in tintun yu shahwuqwul'

A long time went by.

(12) 'i' wulh tuqnamut kwsus 'uwu' niis thuthi' thu tens.

Then her mom started to feel sick.

(13) kwey' skweyul, 'i' nilh shni's 'i' ni' 'ukw'nuhwus tthu qeqs.

She said her mom lost her baby that day.

(14) ni' yuw'en' tthuw'ne'ullh q'ullhanumutsun kws yu sisuwul' kws wulh 'ukw'nuhwus tthu qeqs.

The whales sensed ahead of time that she already lost her baby.

(15) nilh kwu'elh sht'es siye'yu tthu q'ullhanumutsun kws hays 'ul' kw'alum'kw'um' kws ts'ets'uw'ulhtun's.

My grandma told me those whales are powerful helpers.

(16) ni' hay.

The end.

6. Tyson's first fish

This story about my son is a glimpse of a day in his life. He has grown up alongside me fishing. This story relates his first time fishing with a rod and describes how exciting it was for him. Tyson is Cowichan and he's now learning the Cowichan fishing ways.



Figure 3 / Tyson fishing on the Fraser River (my photo)

kwsus 'uw' hwun'a' 'i' nem' hi'wul'te'num'

The first time fishing with a rod

By Evangeline Guerin and Ruby Peter

- (1) hay kws 'uw' tsetsul'ulhtun's tthunu ts'lhhwulmuhw 'i
kw'umutham'sh.
I was raised in a fishing family.
- (2) 'iilh tsun 'uw' hwun' 'uhwiin' kwunus hwun'a' nem' tselhtun.
I have been going out fishing since I was very small.
- (3) ni' kwu'elh tl'uw' yu st'e tthunu me'mun'u, hwun' mumun'lh 'i' ni'
wulh tselhtun kws hwun'a' m'i tthu tsetsul'ulhtun'.
*And so, my children also, they have all fished since they were very
small.*
- (4) ni' nem' 'a'ulh 'u thu thithu pout kwsus nem' tselhtun.
They often go out on the big fishing boats for catching salmon.
- (5) tthey' ni' shhw'ula'ulh pout 'i' ni' tthu shni'stewut thu swultun.
Our boats have big drums that have the lines for our big nets.
- (6) swultun tthu ni' hakwushut kwust kw'ayukw 'u tthus tselhtun.
We use these nets when we troll for salmon.

- (7) ha' tst m'i tuyqul 'ewu 'utl' quw'utsun' 'i' ni' tl'uw' nets' tthu ni'
hakwushut 'u kwutst tseelhtun.
When we moved over here to Cowichan, we do other kinds of fishing here.
- (8) tun'a nu sqwul'qwul' 'i' nilh Tyson kwus wulh 'apun 'i' kw' nuts'a'
sil'anum.
My story is about my son Tyson, he is eleven years old.
- (9) ni' wulh qxelh kwsus nem' tseelhtun hunum' 'utl' *Fraser River*.
He's been fishing many times on the Fraser River.
- (10) 'uw' yelh kwu'elh kwus yu tatul'utus kws tseelhtuns 'i' 'u tun'a,
Quw'utsun'.
He is just learning how to fish here in Cowichan.
- (11) kwsus 'uw' hwun'a' 'i' nem' hi'wul'te'num',
When Tyson went rod fishing for the first time,
- (12) 'i' 'uw' hayulh thu swultun niilh shtsetsul'ulhtun's.
previously he had only fished with a net.
- (13) ni' nem' yu kwun'atul' 'u kwthu tslhi'le'ums 'i' kwthu mens kwthey'.
He went with his stepfather and the father of his stepfather.
- (14) xuthiinu 'eelhtun.
There were four people in all.

- (15) ni' yu kwun'atul' 'utl' Kevin ni' 'u thu nuts'a' pout.
He went with Kevin and on one boat
- (16) hay nilh Wayne 'i' Kole yul'a'ulh thu nuts'a' skiff.
It was Wayne Sr. and Kole on the other boat, a skiff.
- (17) kwun'etum 'utl' Tyson tthu swe's peyts'tuns.
Tyson was holding his own rod.
- (18) yu sti'am'st-hwus tthu xut'ustum' jigs 'i' tthu lhukw'tun.
On the line, he put jigs and hook.
- (19) hwul'i'hwtus jig 'i'ni'thulh tetul' 'u' thu mumun'lh kw'ul'i'kw'suts
sus 'uw' hunum'nusum' 'u tthu stseelhtun.
It's a weighted jig and it imitates a little trout and attracts the salmon.
- (20) nilh ni' hakwushus ni' stsme'lus.
That's what he used instead of bait.
- (21) yul'a'ulh tthey' xuthiinu 'u thu yuse'lu pout 'i' mukw 'uw'
tspeeyts'tun.
The four different people had rods on two separate boats.
- (22) hith kwus 'uw' 'aamutsun 'ul' 'eelhtun, they'tus tthu ni' hakwushus
tse'.
They sat a long time, waiting, staying prepared.

- (23) hwun' xut'u 'i' ni' wulh kweyuxum tthu swe's xwi'lum' 'utl' Tyson.
Finally, there was a pull-on Tyson's line.
- (24) sis m'uw' hwkw'atus m'i qw'umxwutus tthu swe's reels.
And he started winding in the reel.
- (25) 'i' thuqi' tthu ni' st'i'am' 'u tthu swe's lhukw'tuns.
And there was a sockeye on the hook.
- (26) sis m'uw' xults'thut 'i' tl'uw' xults'thut peyts'tuns, sis m'uw' hwu stutes tthu thuqi'.
He turned and turned the rod and the sockeye got closer.
- (27) sis 'uw' ts'ewutum 'utl' Kevin kwsu m'i hwkw'atus m'i telshus tthu tthu stseelhtun.
Kevin helped him reeling in the fish.
- (28) tahw nuw' hwu stutes, tl'lim' 'uw' hwu stutes 'u tthu pout 'i' ni' hwi' qtl'umnamut tthu thuqi'.
But just before they got it to the boat, the sockeye escaped from the hook.
- (29) sus nem' 'uw' huye', shtem huye'.
And it started to swim off.

- (30) xwum kwus kwunutus tthey' 'uxthim'tun sus m'uw' telshus tthu stseelhtun kws ni's m'i kwunnuhw tthu stseelhtun kws hwuwe's niis nan 'uw' hwu ni' 'u tthu tl'up qa'.
But he quickly grabbed the dipnet and he scooped it up with the net, while the sockeye was not yet too deep in the water.
- (31) t'ut'a'thut tthu w'nilh thuqi' kws nem's 'utl'qulnamut 'i' skw'ey kws nem's 'utl'qulnamut 'u tthu 'uxthim'tun.
The sockeye tried to swim out of the net, but it couldn't get out.
- (32) wulh ts'ewutum' 'utl' Kevin m'i lel'shum tthu swultun, m'i kwunnum 'i' thuqi' 'i' tthu ni' sun'iw'
But then Kevin helped too, and they pulled the net in, and it was a sockeye.
- (33) nilh 'uw' hwun'a' thuqi' ni' kwunnuhwus kwus 'u tthey' ni' sht'es kwus tse'tsul'ulhtun'.
This was the first sockeye he caught fishing this way.
- (34) tun'a lhnimulh tthu ni' shtuhiim' tst 'i' ha' kwunnuhw tthu w' hwun'a' 'ul' kwunnuhwuhw 'un' shun'tsu 'i' nilh 'un' suw' mem't, nem' ch 'amust kw' s'ul-hween'.
Our custom is that you give your first catch way.
- (35) suw' kwunutum 'utl' Tyson tthu swe's thuqi's suw' 'ehwe't 'u thu si'lus, Dolly Sylvester.
So, Tyson gave this sockeye away to his grandmother, Dolly Sylvester.

- (36) hay 'ul' 'uy' shqwaluwuns kwus kwunnuhwus tthu stseelhtun.
She was glad he brought her the salmon.
- (37) 'i' tl'uw' 'uy' shqwaluwuns tthuw'nilhs si'lus kws nilhs hay 'ul' 'uw'
wulh hwun'a' kwunnuhwus stseelhtun.
And she was happy for him for him getting his first catch.
- (38) hay 'ul' 'uy' shqwaluwun 'utl' Tyson kwus 'i' tatul'nuhwus kws
tsetsul'ulhtuns.
Tyson was also happy to learn to fish.
- (39) 'i' nilh 'uw' shtuhiims tun'a lhnimulh hwun'ts'ulwum' kws nilhs tthu
stseelhtun yath 'uw' kwen'nuhwut.
Learning to fish is a way of life in our family.
- (40) ni' kwu'elh ni' tul'nuhwuhw sht'es kws kwen'nuhw tthu stseelhtuns
swe'stuhws tthuw' ts'lhhwumuhw 'i' kwsus mem't'u tthu siiye'yus
hwulmuhw.
*He also learns how to provide for his family and the giving ways of
our people.*
- (41) nilh ni' tl'uw' yu sht'es tthu shhwuw'welis, sul'si'lus,
sts'a'lum'uqws.
He's just like his parents, grandparents, and great grandparents.

- (42) yu sht'es tthu hwulmuhw shtatul'stuhws tthu tseelhtun kws
hwiiw'tssun'uqs 'u tthu ni' sht'es yu hunum'ust-hwus 'u tthu
smuneem's

*There's a long line of knowledge of fishing passed down through
generations.*

- (43) nilh kwu'elh ni' sht'es kwutst sht'e 'uw' tl'lim' 'uw' kwunel's
shtatul'na'mut 'u tthu sht'es tthu kw'atl'kwu qa', xut'ustum' *Salish
Sea.*

And a connection and knowledge with the Salish Sea.

7. Conclusions

My hope for the language is my children become more fluent and for my children learn the fishing vocabulary so that they can share it with their family and friends. I hope to share the language in the schools for children and that they would learn about the ways of fishing as First Nations People. Fishing is not the same as it was when I was younger, for example, there are fewer fish. I hope my stories will bring knowledge of how fishing used to be. Eating fish is a healthy diet and I hope this practice stays in my family and community. Fish is rich in calcium and is a great source of minerals. It is easily one of the healthiest foods you can eat. I do not recommend eating farmed fish because chemicals and waste from fish farms can spread and contaminate the environment around them. This can even affect local wildlife and spread diseases to wild fish populations. Farm-raised fish are also fed antibiotics. Fish that are raised in captivity are more likely to get sick. Wild fish aren't as prone to disease and illness because they live in their natural environment.

My project focused on my life as a fishing woman and how I have learned to grow into one. Fishing has been a way of life for my family and now I have kids of my own who I want to share what I have learned. Bringing my personal stories forward is my way of sharing bits of knowledge I've learned. I realized my passion for the language and the endless life lessons that come with being a language learner. I have written five stories that take place at different times of my life, from being a child and to growing into a woman. I'm forever grateful for the way I was raised. My grandparents as well as my aunt Charlene, aunt Lori, Sandy and father, Wayne have all played such big roles in my life to help me grow. They have all shown me a fishing and cultural upbringing. My love of the language has given me a career in linguistics and it has been so important to me the journey to becoming a storyteller in my language. This paper shows history, culture and learning ways of fishing. Sharing is the way of life for our people. I hope my stories help others to learn and share the language.

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