

Connecting generations through hwulmuhwqun stories

by

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Abstract

These *hwulmuhwqun* stories are about connecting generations. After learning the history of our people, learning the Hul'q'umi'num' language was my way of connecting to those who are now gone yet live through their stories. The teachings passed down in these stories guide us through stages of our lives. They taught me to be independent, to have respect for everyone, and how to endure struggles and survive. Peoples' struggles are different but how you overcome them is a virtue instilled through stories. The six stories created for this project share *hwulmuhw* values to language learners. When I was taught to knit Cowichan sweaters, I was taught patience. When we had a visitor, I was taught respect. I learned the importance of knowing the land around you because it contains food, tools, and medicines. Modern times have changed some of our needs, but the virtues you learn through stories will never change.

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

Dedication

I would like to dedicate this project to my parents—my father Abner Tommy, because he always reminded me to listen to the elders' stories and never get impatient or angry while doing so, and my late mother Gloria Hazel Tommy, because she taught us to have a strong work ethic and to appreciate what you have by listening to her childhood stories. Finally, I'd also like to acknowledge my late stepfather Victor Wilson who taught us respect for self, family, and community by telling us his stories that his late grandmother told him.

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Of course, I must acknowledge Donna Gerdts (Sp'aqw'um'ultunaat), professor of linguistics at Simon Fraser University. Her love of the language comes through in all she does. I am privileged to learn from Donna because of her in-depth knowledge of the linguistic structure of Hul'q'umi'num' and I have learned a lot from her about verb classes, sentence structure, and narrative structure. I thank her for helping to bring my stories forward.

Another important linguist Thomas Hukari of University of Victoria laid the foundation for our program providing us the use of Hul'q'umi'num' dictionary and giving us access to his tapes collection.

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Thank you to the funders. Cowichan Tribes supported me every step of the way with my educational funding. Simon Fraser University also provided funding through the work-study program. During my time as a student I also worked for Hul'q'umi'num' Language & Culture Society on the Language House and Language Nest projects funded by First Peoples' Cultural Council and research projects funded by Social Sciences Humanities Research Council of Canada. Working as a language specialist gave me many valuable skills that are important for my job as a language teacher.

I want to thank my parents who never stopped using the Hul'q'umi'num' language, stories, and teachings at home. My educational journey started in 2011, and most of these years I have spent long hours away from my family. My most important role when I started was mother and grandmother. I want to thank my children for their understanding and support over this past decade as I worked to adding a new role in my life as Hul'q'umi'num' language teacher.

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Preface

I am Marlene Tommy, and I am from Quw'utsun' Tribes. My father's name is Abner Tommy. My late mother's name is Gloria Tommy. I grew up listening to the Hul'q'umi'num' language through my parents, and my grandparents. My grandmother, Margaret Tommy, did not know any English, so Hul'q'umi'num' was the language in her home. When I was a young girl, I remember visits with my grandparents. My late grandmother's face would light up when she saw my father walk in with us. My late grandmother loved my father because he was an only son, he treasured her, and it showed. He always held me on his lap while we would visit, and they spoke only in *hwulumuhwqun*. I remember her nodding and smiling at my father I wished I could understand them. This is when my curiosity began. I heard the language and could never really get the sounds but started to know meaning by actions.

I was lucky to attend St. Catherine's day school so that I did not have to leave my family for my schooling. My mom taught us how to knit Cowichan sweaters, and that's how we basically survived, that and clam digging. My father was a logger. I wanted to finish high school, but I ended up starting a family, and today I have four children and 12 grandchildren and four great-grandchildren. I went back to school in 2011 at Cowichan Adult Learning and completed Grade 12 and in 2012 and I entered the B.Ed. program at Vancouver Island University. I have now completed all requirements except for my practicum that I am doing this term.

As a student at Vancouver Island University, I always wanted to take the Hul'q'umi'num' course, but it always conflicted with one of my required classes. Then I met Donna Gerdts through Helene Demers— she came to my anthropology class to talk about Hul'q'umi'num'. So I started attending SFU language courses as a visitor while finishing my B.Ed. degree. When I had the opportunity to take a full-time SFU certificate program, I was very glad to be able to focus on my Hul'q'umi'num'. The ten classes over eight months unlocked my speaking and next went into the MA program. It was difficult doing my teaching practicum and my MA courses simultaneously, but I was determined to have a teaching degree and learn Hul'q'umi'num'.

During the second year of my MA I was hired by our tribal school to teach first grade immersion. My dream had come true. My knowledge of Hul'q'umi'num' together with my teaching certificate means I can be of much value to this new program. By helping the children acquire their language at an early age, this will set them on a path to fluency. The sooner the better, when it comes to laying down pronunciation, since Hul'q'umi'num' is a very challenging language for second language learners. My computing skills, art skills, and cultural knowledge are very useful for the work for developing curriculum for language immersion. I especially enjoy singing and using music as a way to teach and learn language.

While my focus has been on language fluency, over the course of the undergraduate certificate and master's program, my literacy skills have improved rapidly. I am fascinated by the sounds, word structure, and semantics of our language. I have learned a lot during time doing SFU courses, but my impression is that there is so much more to learn. The word families and how words are related to each other form a beautiful network of form and meaning and my goal in life is to explore all of the old beautiful words and embrace their use and their role in expressing our culture. I am also interested in new words—borrowed words as well as neologisms for modern things.

Part of getting fluent has been listening and imitating the intonation of the elders. I participated in the theatre project and this is good practice at standing and speaking the language in front of an audience. Throughout my SFU program, I have had the opportunity to re-learn cultural traditions and history through the lens of the Hul'q'umi'num' language. I welcome this opportunity to help preserve the wisdom shared to me by my elders in our own language. It is a steep learning curve that is going to be a lifetime journey. I hope that I will be an inspiration and mentor to future generations.

Chapter 1. Introduction

This project is about connecting generations through stories, stories with *hwulmuhw* (Coast Salish) values told in *hwulmuhwqun* (the Coast Salish way of speaking). My language is Hul'q'umi'num', spoken on Vancouver Island along the shores of the Salish Sea. These stories are a contribution to the growing library of works in Hul'q'umi'num' to be shared with elders and new speakers alike, with the hope that they will inspire language learning and literacy and help strengthen our language.

Remembering the past stories I heard from all the important people in my life had suddenly resurfaced during my education at Simon Fraser University. I listened to the stories from elders from many places. Some stories were not from my immediate family, but the stories all have lessons to be learned. I began to think of my late mother's and my father's stories that they had told me as a young girl. Growing up I was taught many different jobs of hard labour, so I thought. The stories I heard helped us understand that the labour of our parents was even harder. Listening to stories is how we were taught to earn what we have, not to be lazy, and respect those around us. The generation before us were strong, resilient, and work to them was just part of growing up.

I will start my project in the traditional way, by introducing myself, my family, and where I come from. One of the goals we had in our program was to learn how to introduce ourselves in Hul'q'umi'num'. Here is a transcription of my introduction speech. After it, you will find some of the vocabulary that I use.

1.1. Who am I?

(1) nilh nu sne Marlene Tommy.

My name is Marlene Tommy.

(2) tun'ni' tsun 'utl' quli'lum'.

I'm from Dougan Lake.

- (3) Abner Tommy snes tthunu men, tthu s-hwulmuhuhwa'lh snes 'i' qwuxwimut.
Abner Tommy is my father's name.
- (4) ni' 'uw' ni' 'utl' qul'i'lum' kwus kwan.
He was born at Dougan Lake.
- (5) nilh nuw' sxuxil's tthu quw'utsun' mustimuhw.
He's a Cowichan Tribe member.
- (6) tthu snes thunu tenulh Gloria Hazel Tommy.
My mother's name is Gloria Hazel Tommy.
- (7) kwus hwun' yu slheni' 'i' nilh tthu Harris niilh ha'kwushus.
Her maiden name was Harris.
- (8) tthu mens tthunu men 'i' nilh William Tommy.
My father's father is William Tommy.
- (9) Margaret Tommy snes tthunu si'lu, tens tthunu men.
Margaret Tommy is the name of my grandmother.
- (10) mukw' 'uw' tun'ni' 'utl' quw'utsun'.
All of them come from Quw'utsun'.
- (11) mens thunu ten 'i' nilh Samuel Harris, tun'ni' 'utl' shts'uminus.
My mother's father name was Samuel Harris, from Stz'uminus.
- (12) tens thunu ten 'i' nilh Susan Harris, tun'ni' 'utl' pun'e'luxutth'.
My mother's mother was Susan Harris, from Penelakut.

- (13) sht'e kws stl'i's tthu snuw'uyulh kws yu kw'amul's tthu stl'ul'iqulh.
How important it is for a child that is growing to know the teachings.
- (14) ni' tsun le'lum'uy'lh 'u lhunu 'imuth ni' 'u tthu t'aqw'tum' 'i' tthu suxulhnet.
I look after my granddaughter on Saturdays and Sundays.
- (15) kwunus ni' kwun'et le'lum'uy'lh 'i' 'uwu nu stl'i'us kws ha'kwushs tthu
xut'ustum' kumpoutu.
When I'm babysitting, I don't want her to be using the computer.
- (16) nus ni' nem' 'uw' 'imushstuhw, nem' tth'itth'pet le'lum'stuhw 'u tthu sht'es tthu
ts'its'usum' ni' 'u tthu tumuhw.
So I took her for a walk, in order to distract her by showing her about nature.
- (17) nu stl'i' kwunus hww'ustust 'u tthu' mukw' ts'its'usum' ni' 'u tthu tumuhw.
I want to teach her about all the things growing on the earth.
- (18) 'i' hay 'ul' 'uy' shqwaluwuns lhunu 'imuth kwutst kwun'atul' kwutst 'i'mush.
And she is really happy to go walking with me.

1.2. Vocabulary

People

'imuth	grandchild
le'lum'uy'ulh	babysitter
men	father
mustimuhw	person, human
si'lu	grandparent
slheni'	woman
sne	name (NOUN)

stl'ul'iqulh	children
ten	mother

Places

pun'e'luxutth'	Penelakut
quli'lum'	Dougan Lake
quw'utsun'	Cowichan
shts'uminus	Stz'uminus

Descriptives

hwun'	still, already, early
sxuxil'	marked (for example, tattooed, painted)
'uy'	good, fine, okay

Teaching: traditional & modern

kumpoutu	computer
lumstuhw	show him/her
le'lum'stuhw	showing him/her
shqwaluwun	feelings, thoughts
snuw'uyulh	teaching, tradition
suxulhnet	Sunday, week
t'aqw'tum'	Saturday
tumuhw	earth, ground

Other verbs

ha'kwush	using it; wearing it
hay	finished; done; stop
'i'mush	walking
'imushstuhw	walk it/him, take for a walk, drive someone
kwan	be born
kwun'atul'	be together
kwun'et	hold, possess
stl'i'	want, desire, like

ts'its'usum' growing
xut'ustum' something is said

1.3. Making stories for learners

Stories are a time-honored way for the older generation to connect to the younger generation and share their teachings. Stories are also a recognized way of doing research, both working with elders on stories (Archibald 2008) and sharing stories from one's own life (McIvor 2010). I am following the footsteps of other SFU students in working with our elders Delores Louie and Ruby Peter to lay down my stories in Hul'q'umi'num', with the help of linguist Donna Gerdts. We have an important mission and shared goal of creating new stories. Antoine (2019), T. Jones (2019), V. Jones (2019), Louie (2019), Manson (2018), Seymour (2019), and Seward-Wilson (2019) are all examples of MA projects of personal stories, many conveying the wisdom of the elders.

Working with elders has been the best part of my graduate program, and it has had a profound effect on my relationship to the language and to my well-being as a *hwulmuhw* person (see Jenni et al. 2017). Bringing out my memories and then having a chance to work to hear how they are expressed in Hul'q'umi'num' is like a medicine. The first step in the process is to imagine the story and use English to develop the plot line and events and then do research on relevant vocabulary and phrases. I used the electronic version of Hukari and Peter (1995) as my main reference. Then we seek help from our fluent elders Delores Louie and Ruby Peter to work together on the story to put it into Hul'q'umi'num'. We do this orally at first, and then when we have a good version of an edited sound file, Donna Gerdts transcribes it for us and then we work on it further with Delores and Ruby to fix it up. We are very fortunate to have these ladies with their deep knowledge of the language, its pronunciation, its grammar, and its style.

For my MA project, I have developed six new stories in Hul'q'umi'num' centered around cultural teachings about caring for yourself and for others: a story about me, a story about knitting, a story about a cougar, a story about salmon fishing, a story about visiting a farm, and a story about sharing knowledge about plants with my grandchild. I

introduce each story with thoughts about what inspired it and the lesson I hope the reader will learn from it. Each line of the story is translated in English, with the hope someday that we will have fluent and literate speakers who will not need this. After each story, a list of the main words in the story is given to inspire vocabulary learning and to assist those unfamiliar with Hul'q'umi'num' to be able to decode it.

Chapter 2. A story about me

What inspired me to write all about me was thinking about my late mother and the way she worked hard right up until she passed away in 2013. She was in and out of the hospital and every time she got a burst of energy, she would ask for her knitting. I knew at that moment she was ill, yet she still worried about her family. When I listened to my late mother's stories, she told me about crying for her father when he was going to go harvesting food on a boat, and so he had to take her along. Working was my mother's happiness. Living off the land kept her strong and providing food she needed to be healthy. She claimed that she lost her health because of the loss of traditional foods. She helped raise her brothers and sisters harvesting food for them. So that strong work ethic stayed with me.

Growing up as a child, I saw modern ways of living through my friends, and wondered why I had to work so much at home. However, in the long run I would not change anything about my childhood because even though some people made it to getting jobs, many more did not, mainly due to race issues. For example, when my older brother would sign up for jobs at gas stations as soon as they saw he was First Nation, all of a sudden, the job offer was filled. So my late mother was cleverly preparing us to have alternative ways to survive and to be self-reliant in maintaining our food security. So to make it in this world you must be resilient and know there is always another way.

2.1. Story

mukw' tthu nilh nu st'e

All about me

by Marlene Tommy and Ruby Peter

- (1) 'aa sii'em' st'ul'iqulh 'i' tthu sii'em' tsuli'tsut,
Oo respected children, Oo respected parents,

- (2) 'een'thu Marlene Tommy tun'ni' tsun 'utl' qulilum.
I am Marlene Tommy and I am from qulilum.
- (3) kwunus 'i hwun' stl'i'tl'qulh 'i' niilh tsakw nets' tthu sht'es kwun's ni' yu
ts'its'usum'.
When I was a little girl, times were different for a growing child.
- (4) tun'ni' kwun's lhq'etsus t'xwum sil'anum, yath tsun 'uw' yaay'us kwun'atul' 'u
tthunu shhwuw'weli 'i' tthun t'xumulu nu shhw'a'luqw'a'.
*From the age of five and six, I always had to work along with my parents and six
siblings.*
- (5) tthu nuts'a' ni' thi syaaysth kwutst ts'its'uwa'tul' kwutst yu they't tthu quw'utsun'
swetu
One of our jobs was helping to make Cowichan sweaters.
- (6) 'i' kwutst nem' lhem'ts'ul's 'u tthu sqw'iil'muhw 'i' kwutst nem' 'a'luxut tthu
s'axwa'.
And we went picking blackberries we harvested clams.
- (7) mukw' tthey' syaays 'i' nilh 'uw' hwutus syaays.
All of these jobs were hard work.
- (8) ni' st'e 'uw' niis yulhi'a'aqwt kwunus skwoukwul'
My education suffered.
- (9) ni' tsun hwu tsakw yulhi'a'aqwt nilh kwunus yay'us ni' hwu yuw'en'.
I fell behind because I because work came first.

(10) nilh kwu'elh 'i nu sht'eewun' hay 'ul' 'uw' 'uy' kwun's 'i tatul'ut skwoukwul' 'u tthuw' mukw' skweyul.

This is where I believe you are so lucky to be able to come to school every day.

(11) yusthus-thamu tsun tse' 'u tthu niilh sht'es kwunus niilh ni' 'u tthunu syaays.

Let me tell you about some of my jobs.

(12) sht'e kwutst hwun'a' yu thuyt tthu quw'utsun' swetu 'i' hay 'ul' qux syaays, kwutst m'i 'i't'tus tthu qa', tth'xwat tthu lumutoul'qun, ts'uy'hw tthu lumtoul'qun.

When we created a Cowichan sweater there were plenty of jobs, such as carrying the water, washing the wool, drying the wool.

(13) hay ni' hwi' thuyxul'qun' 'i' ni' hwi' t-shul'qut.

Next there was teasing the wool, and then carding it.

(14) 'i' ni' kw'in skweyul kwus ni' 'i'e'luw'ut tthu lumutoul'qun.

It took days many days processing the wool.

(15) 'i' tl'uw' qul'et lhihw skweyul kwun's ni' wulh kwuyxutssum 'u thu swetu.

And then it took even many more days to knit the sweater.

(16) mukw' tthey' syaays 'i' nilh ni' xwte' 'u tthu s'ulhtun tst 'u kwus wulh se'mutum.

These jobs helped to keep food on the table.

(17) 'i' niilh yath 'uw' 'aa'qust 'ul' lhunu tenulh 'u tthu lumutoul'qun 'u tthu swetus 'i' tthu s'ulhtun.

My late mother use to trade the sweaters for food and more wool.

(18) hay kwutst nem' yaaysiilh 'u tthu sth'oom' 'i' ni' tst hwi' nem' 'aalh 'u tthu hwuy'qwul'ulh nem' 'utl' pestun.

Then, as for berry picking, we went to catch a ferry every year to America

- (19) mukw' sil'anum 'i' ni' tst nem' 'uw' shahwuqwu' tsiy'u tsqulqa'mu sht'es tthu ni' lhem'ts'tum, thi tthu tumuhw.
Each year we would cross over to the strawberry fields, raspberry fields to go picking in the big fields.
- (20) tthey' syaays tst kws nem' tst lhem'ts'ul's 'i' hay tst tun'netulh sq'uq'a' 'u tthu sqw'ulesh kws hwuy tst.
We did the work of picking by waking up with the birds.
- (21) nilh ts'twa' st'e 'ukw' xu'athun tintun 'u tthu netulh, ha' ni' stl'i' tst kws yu xlhas tst 'i' yelhs nem' tst tsam 'u tthu syaays tst nem' 'u tthu spulhxun.
It would be maybe four in the morning, if we wanted to eat before we hit the berry fields.
- (22) mukw' netulh 'i' ni' hwuytal'hwus lhunu ten 'i' ni' wulh shch'ekwx tthu s'ulhtun tst.
Every day my late mother always woke us by frying our food.
- (23) ni' tst 'uw' ha'qwnuhw tthu s'ulhtun tst ch'ukwxels.
We would smell our food frying.
- (24) ni' tst lhumtsels 'u tthu stth'oom nem' tus 'u tthu xu'athun tintun 'u tthu hwune'unt.
We picked berries out there until four in the afternoon.
- (25) tthu sht'es kws hays 'ul' kw'e'lus ni' 'u tthu tsuwtsuw 'u tthu spulhxun, hay tst ni' 'u tthu sts'i'yu 'i' ni' tst yu hw'a'mutnuts lhem'ts'ul's 'u tthu sts'i'yu.
It was hot out in the fields, we had to squat in the strawberry field.

- (26) hay 'ul' qux kw'in tintun kwutst yaay'us.
We worked for many hours straight.
- (27) 'i' ha' tst ni' ni' tthu tsul'qamu 'i' ni' tst hwi' lhuxlhuxi'lush lhem'ts'uls tl'uw' st'e
tthu xut'ustum' boysenberries.
For the raspberries we had to stand to pick them, and also the boysenberries.
- (28) st'e kwutst lhuxlhuxi'lush lhem'ts'ul's 'u thu sth'oom skw'ey kws 'unuhw tst.
We were all standing picking and we couldn't stop.
- (29) kwus wulh nem' tthu skweyul wulh hwune'unt 'i' tl'lim' tst hay 'ul' ni' wulh
lhtsiws.
When evening came, we were very tired.
- (30) tl'lim' tst hay 'ul' wulh lhtsiws 'i' ni' hwune'unt kwutst hay.
I was very, very exhausted by the end of the day.
- (31) tthu ni' sht'e tst tuw' tul'namut 'i' ni' tst hwi' pipa'al' xut'ustum' baseball.
But still I managed to play baseball.
- (32) lumnuhw tthu hay 'ul' qux nults'uw'muhw hwuhwilmuhw, mukw' tun'untsu tthu
m'i shtun'ni's.
And I met many different people, from all over many other reservations.
- (33) 'i' nilh 'uw' 'iyus tst tthu niilh sul'uthut tst.
I had good times as well.
- (34) kws wulh nilhs tthu s'axwa' ni' 'a'luxutut 'i' nilh hayulh 'ul' hwutus syaays tst.
When we were clamming harvesting, that was the hardest work.

- (35) 'i' niilh tst thulh 'uw' 'uy'stuhw tthu syaays tst, 'uwu kwutst qw'ulhnuhw.
However, we like doing this work, and we wouldn't avoid it.
- (36) ts'uhwle' 'i' lhum'uhw ts'uhwle' 'i' yi'yuq 'i' ts'uhwle' tl'lim' hay 'ul' xuy'tl'.
Sometimes it would rain or snow and sometimes it was very cold.
- (37) kwun's wulh 'aluxut thu s'axwa' 'i' ni' ch hwi' thq'elhxe' ni' 'u tthu st'iqul'.
To harvest the clams, you have to kneel in the mud.
- (38) kw'in tintun kwun's ni' thq'elhxe' ni' 'u tthu st'iqul' m'i 'a'luxut tthu s'axwa'.
You have to kneel in the mud for hours to harvest the clams.
- (39) ts'uhwle' 'i' ni' tst hay 'ul' tun'netulh kwutst nem' 'u tthu tsetsuw' ni' ch yu tsukwul'et thu qa', sht'es kwus nem' tth'em thu qa'.
Sometimes we would go out extra early in the morning to follow the tide out.
- (40) 'i kwus m'i wulh lhuts'uthut, m'i kw'i thu qa' qum'ul 'i' nilh nuw' sht'es kwus m'i yu tetul'shut.
And when the tide as the tide come up again, we would follow it back up.
- (41) nilh ni' st'e 'ukw' ni' lhuts'uthut tthu lisek 'i' tthu skw'a'luw'us kwus yu tetul'shut thu qa' kwus wulh tth'em 'i' kwus wulh qum'ul thu qa'.
That was how we filled all our sacks and buckets by following the tide.
- (42) ni' tst 'aluxut tthu xut'ustum' Manilla, 'i' thu skw'ul'ikw'lhey' nilh niilh 'aluxutut.
We used to dig for Manilla and littleneck clams.
- (43) kwus wulh luts' thu lisek ni' tst hay, sutst 'uw' tsumstuhw nem'ustuhw 'u tthu shni's tthu snuhwulh tst tthu shun'tsu tst.
Then we had to carry the clams up to the closest shore nearest to our car.

- (44) kwus wulh luts' thu lisek ni' tst hay, sutst 'uw' tsumstuhw nem'ustuhw 'u tthu shni's tthu snuhwulh tst.
Then we had to carry the clams up to the closest shore nearest to our car.
- (45) 'uwu tsun niin' xlhun kwunus ni' yu yaay'us 'i' nilh kwunus ni' wulh lhaq'uthut sht'e 'u kw'uw' wil' tthunu sxlhun.
I did not feel pain down the beach but, I sure felt it when I wanted to lay down and rest.
- (46) sht'es kwutst hwahwi'um' 'u tthu s'axwa' tst 'i' nilh 'uw' t'xumus mit 'ul' tthu nuts'a' xut'ustum' pound. tun'a kweyul 'i' ni' wulh hwu tsakw nets' sts'uts'ihw.
Anyways we sold our clams for 60 cents a pound I believe it's much more nowadays.
- (47) tthu sht'es tthu ni' nu stl'i' kwunus sul'liq'stuhw tthu xut'ustum' nets'uwuts xut'ustum' pounds 'uw' niis sts'uts'ihw 'u tthu nets'uwuts *pound*.
My quota was to harvest one hundred or more pounds.
- (48) tun'a kweyul 'i' ni' wulh 'iye'qtus tthu xut'ustum' government, 'i' nilh ni' hwu hunum'ustuhws tthu sht'es tthu sniw's.
Life has changed, the government really manages our land and lifestyles now.
- (49) tl'lim' nuw' hwu 'un'ehwsta'lum' kws 'aluxut tst tthu s'axwa', hay 'uw' niihw kwun'et kwthu xut'ustum' *license*.
So, we are not free to harvest clams anymore, unless we have licence to do so.
- (50) ni' wulh 'ikw' tthu sht'e tst 'ulh' tun'a hwulmuhw mustimuhw.
The ways of the First Nations people are lost.

- (51) nilh kwu'elh nu shhuy'thustal'u 'u tun'a kweyul tthu sht'esh tthu hay 'ul' thi kwun's shtatul'stuhw tatul'ut tthu xut'ustum' skwoukwul'.
I tell you this story to let you know how important education is to us all.
- (52) 'i' tthu ni' sht'es tun'a tumuhw kwun's yath 'uw' la'lum'uthut.
And that the way it is in this world that you are always looking out for yourself.
- (53) nilh hay 'ul' 'uy' kwun's ni' kwunnuhw tthu mukw' ni' tatul'uthuhw xut'ustum' education, 'un's nuw' hwu sthuthi' ni' ch yu thay'na'mut.
How lucky you are to be able to get an education.
- (54) nilh yu sht'es kwunus 'i yu hwun' ts'its'usum' 'i' st'e tsun 'uw' yath 'ul' yu sthuthi'stuhw tthunu shqwaluwun, st'es kwunus 'i yu thay'na'mut 'i' nilh tthu mukw' 'uw' nu syaay'us ni' st'e kw'uw' hw'iiw'tsusthe'lum' tthuw' mukw' ni' sht'e tst 'u tun'a kweyul.
When I was a little girl, I had unrealistic goals, because of all the work I had to do, and I never forgot those goals that's why I am able to be with you here today.
- (55) nilh sht'es kws hays 'ul' 'uy' kwun's saay'stuhw tthun' shqwaluwun, yath ch 'uw' kwun'et ni' 'u tthun' shqwaluwun 'u kwthun' yu sht'e tse' kwun's yu sthuthi' kwun's 'i 'u tun'a tumuhw.
I want you to know how important it is to have goals.
- (56) ni' wulh lhq'etsus sil'anum kwunus skwoukwul' 'u kwthu shni's tthu hw'iiw'tsustum' kws hwu hw'iiw'tssun'uq 'i' tl'uw' lhihw sil'anum shni's tthu hul'q'umi'num' sqwal.
I have gone to school for five years to become a teacher, and another three years of Hul'q'umi'num'.

(57) nu stl'i' kwsuw' tselhum'ut-s tthunu yu slhi'a'uqwt tthu ni' tul'nuhween'
hul'q'umi'num' sqwal.

It was my goal to share my language to the younger generation.

(58) tun'a kweyul 'i' ni' tsun wulh hwu hw'iw'tssun'uq 'u kwthu Grade 1 ni' 'u kwthu
quw'utsun' smun'eem.

*And so it is that I am today a teacher of Grade 1 Hul'q'umi'num' immersion at the
Cowichan smuneem' school.*

(59) 'i tsun 'uw' sq'aqw'ulh kwunus yaays kwun'atul' 'utl' lhwulup.

I look forward to working with you.

(60) hay tseep q'u tthu lhwulup tsuli'tsut 'i' tthu lhwulup stl'ul'iqulh.

Thank you, respected parents and children.

2.2. Vocabulary

Work (knitting, clamming, berry-picking, etc.)

'aluxut	collect, gather, select it
'a'luxut	collecting, gathering, hunting it
hunum'ustuhw	taking, bringing it
hw'a'mutnuts	squatting
'iye'qt	change, exchange, replace it
kwuyxutssum	knit, do handicraft, make basket
kwuy'xutssum'	knitting, doing handicrafts, making basket
kwun'et	hold, possess
kwunnuhw	find, get, manage to catch
lhem'ts't	pick it
lhem'ts'ul's	picking
lhtsiws	get tired
lhuxlhuxi'lush	(people) standing up

lisek	sack
lumutoul'qun	wool
luts'	full (get full, container)
nem'ustuhw	take, cause to go
saay'stuhw	get it ready
se'mut	sell it
shun'tsu	catch (what one has gathered or caught)
skwoukwul'	going to school
snuhwulh	canoe, vehicle, car
sts'uts'ihw	get more
s'ulhtun	food
sul'uthut	doing (NOUN)
swetu	sweater
syaays	work (NOUN)
they't	fixing, making, preparing it
thuyxul'qun	tease wool
thq'elhxe'	kneel
thuyt	fix, prepare, build it
tth'xwat	wash it
xwuy'qwul'ulh	steamboat
yaays	work (VERB)
yaay'us	working
yay'us	working

Nature, weather & animals

kw'e'lus	hot, warm weather
lhum'uhw	raining
qa'	water
qum'ul	tide comes in
s'axwa'	butter clam
spulhxun	field, clearing
sqw'iil'muhw	blackberry
sqw'ulesh	bird

st'iqul'	mud
stth'oom	berry
tsetsuw'	beach or riverbank
tth'em	tide goes out
tumuhw	earth, ground

Days & time

hwune'unt	evening, become evening
kweyul	day
netulh	morning
sil'anum	year
skweyul	day
tintun	bell, o'clock

People & places

hul'q'umi'num'	Hul'q'umi'num'
hw'iw'tssun'uq	teacher
hw'iiw'tsustum'	being taught
hwulmuhw	First Nations person
hwuhwilmuhw	First Nations people
mustimuhw	person, people
pestun	United States, America
quli'lum'	Dougan Lake
quw'utsun'	Cowichan
shhw'a'luqw'a'	brothers, sisters, cousins
shhwuw'weli	parents, relatives
shtun'ni'	place where one is from
stl'i'tl'qulh	child, young person
stl'ul'iqulh	children
ten	mother
tsuli'tsut	parents
tun'untsu	from where

Descriptives

tl'lim'	really, very
ts'uhwle'	sometimes
hwun'	still, already, early
hwutus	heavy
'iyus	happy
kwun'atul'	be together
mukw'	all
nets'	different, other one, strange
qux	much, many, a lot
shch'ekwx	fried
si'em'	respected, well-thought of
sq'uq'a'	with, together
st'e	be like, similar, as though, as if
sthuthi'	okay, right, correct, fine
thi	big
thulh	really, in truth
tl'lim'	really, very
tl'uw'	also, too, again
tsakw	far, distant
ts'twa'	perhaps, might
ts'uhwle'	sometimes
ts'uy'hw	get dry
'uy'	good, fine, okay
yath	always

Numbers

hwun'a'	first, first time
kw'in	how much, how many, what time
lhihw	three
lhq'etsus	five
mit	dime

nuts'a'	one
t'xumulu	six people
t'xumus	six dollars/round objects
xu'athun	four
yuw'en'	first, in front

Thoughts, feelings & words

s-huy'thustha'mu	who/what I was telling you about)
shqwaluwun	feelings, thoughts
shtatul'stuhw	know
sht'eewun'	think, believe, wonder
sqwal	language, word, speech
stl'i'	want, desire, like
tatul'ut	learning
tul'namut	manage to learn
tul'nuhw	know, find out, realize
'uy'stuhw	like it/him/her
xut'ustum'	being said

Motion verbs

'aalh	ride, get on a vehicle, get aboard
hunum'ustuhw	taking, bringing
m'i	come
nem'	go
tsam	go up (from water), go up hill
tsetsuw'	on the beach, shore
tsukwul'et	follow it
tsumstuhw	bring up from the water, bring uphill
tus	arrive, get near
wil'	appear, come in to view
xwte'	go in a direction

Other verbs

ch'ukwxels	fry
hay	finished, done, stop
hwuy	wake up
'ikw'	lost, disappear, finished
la'lum'uthut	looking after self, being careful
lhaq'uthut	lie down
lumnuhw	see
ts'its'usum'	growing
'unuhw	stop
xlhas	eat

Chapter 3. A story about knitting

The Cowichan sweater is a very huge part of my life. I have learned to discipline myself when creating a sweater. Knitting a sweater took coordination as a small child when my sisters and I learned to knit. It also calls for determination because sometimes you do not see a mistake until you're already three to four rounds up, which means tearing it down back to mistake or mistakes. I remember getting so frustrated and mom used to say that, when we knit sweaters, we do it with care and attention and we do not get angry. If you find yourself getting upset, you put it away and do not touch it until you are ready to fix it.

We were taught to take pride in our work. My late mother was a very religious woman and she prayed over her work, praying that someone would be comfortable and warm in the sweater that she designed. All her sweaters had family designs; the bear is our emblem and it represents love and protection and strength.

When I first started knitting it was because I wanted to be near my late mother and just watch her knit. Then I became more and more curious. There is always protocol— any creation done by a First Nation person, the first one you ever create is always given away. We were able to work together as one with my sisters, my mother, and even sometimes my dad. As busy as my life is right now, I still hear my late mother saying do not let those fingers go to waste, to always buy wool for it is like banking your money. So I buy wool and set it aside. I value the virtues of discipline, determination, patience, and love. It's like a change of state that causes positive outcomes.

3.1. Story

skwey'xutssum'

knitting

(1) 'een'thu Marlene Tommy.

My name is Marlene Tommy.

- (2) yuw'en' tse' kwunus tuw' xwi'am'ustalu.
First, I will tell you a little history.
- (3) yathulh 'uw' xut'u kwsunu ten, haysulh ts'i'elh ch 'u kwun's skwey'xutsum'.
My mother always told me that knitting was really important.
- (4) yathulh 'uw' xut'ustam'shus 'uwu'een' lhelhuq'uteen' tthunu chikmum.
She always told me that should not lay down my needles.
- (5) "hwuyw'tsust ch tthun' me'mun'u 'i' tthun' 'um'imuth."
"You teach your children and grandchildren."
- (6) 'uy' nu shqwaluwun kwunus hith kwus 'i lhunu tenulh ts'akw'ulhshe' sil'anum.
I was lucky enough to have her until she was 77 years old.
- (7) ni' 'uw' hw'uwtsusnuhwus thunu 'imuth kws kwuyxutssums.
She taught my grandchild how to knit.
- (8) nilh niilh hilituns tthunu ts'lhhwulmuhw tthu kwunus ni' kwuyxutssum.
Knitting was the only way our family survived.
- (9) nilh niilh tl'lim' 'uw' hulis tthunu ts'lhhwulmuhw. thu'it 'u tthu s'ulhtun tst
kwunus ni' kwuyxutssum.
It was a way to feed our family and make a living.
- (10) nilh niilh shni's kwus wil' 'uy' shqwaluwun 'u tthuw' mukw' stem niin' sul'uthut
kwun's ni' kwuyxutsum, 'i' ni' hwu sthuthi' tthun' shqwaluwun.
It was the way to learn how to be, to have 'uy' shqwaluwun, in everything you do.

- (11) ha' ch ni' kweytsusum 'i' skw'ey kwun's nem' qulqulna'mut.
You can't be angry when you knit.
- (12) 'uw' hay' tthu 'uy' shqwaluwun ni' ch shni's tthun' syaays.
You work with love.
- (13) ni' st'e 'uw' niis hulistum tthun' shqwalwun 'u kwun's ni' kwuyxutsum, yaths nuw' huli.
It's like the feeling you put into it comes back to you.
- (14) hay 'ul' qux syaays 'u kwun's ni' xute'um 'u tthu swetu tthu nilh shte's kwun's yay'us yu theyt tthu lumutoul'qun—
It was very hard work, all the work that went into preparing the wool for a sweater—
- (15) sht'es kwun's ni' tth'xwat tthu lumutoul'qun 'i' kwun's ts'uyhwt, 'i' kwun's ni' wulh thuyxul'qut, 'i' ni' ch hwu t-shulqut.
the washing of the wool, the drying, the teasing, and carding.
- (16) 'i' yelh sus ni' tus kwun's kwuyxtssum kwuns' wulh hwu sqequluts' 'i' nilh hwi' kwuyxtssum.
And you also have to spin the wool before you can start your knitting.
- (17) la'us kwus thi syaays 'i' 'uwu tsun niin' sht'eewun' kws syaaysth.
But even though it was a lot of work, it did not feel hard to me.
- (18) nilh ni' st'eeqw' hulitun' tst tthu skwey'xutssum' 'i' 'uwu kwutstulh kw' hay 'ul' 'i'tul.
It was a way of life and our family worked together and this made it easier for us.

(19) nan 'ulh 'uw' sum'ya'stum' tthu syaays tst 'u kw'un'a wulh hith 'uweelh niss tl'i'.

The pay was very little back then.

(20) tun'a kweyul 'i' st'e'uhw 'uw'ees tl'lim'us nuw' 'uye'q 'u tun'a kweyul nuw' hwun' st'e 'ul'.

Today it has not changed very much.

(21) 'uw' hay ni' 'uye'q 'u tun'a kweyul, kwus wulh yu saay' tthu lumutoul'qun.

The part that has changed is that prepared wool is easier to get.

(22) wulh yu sht-shel'qun', yu sqequluts'.

It comes already carded and spun.

(23) ha' ni' stl'i' tst 'i' nilh kwthu 'uwu sqequluts'us ni' 'iluqutus.

We do not have to wash, card, or spin it if we don't want to.

(24) 'uw' hay ni' hwu nets' 'u tun'a kweyul.

That's what is different today.

(25) 'ni' tsun 'uw' hwun' qequluts' 'u tthunu swe' ha'kwusheen' lumutoul'qun.

I still spin my own wool.

(26) sqi'qul' tsun kwunus yaays 'u kwthu snuts'a'lh sqeluts'.

I cannot knit with anyone else's spinning.

(27) 'uw' hay kwsuw' 'eenthus ni' qeluts' 'u kwthunu lumtoul'qun yelh nus yaays.

It's got to be me that spins the wool before starting a project.

(28) ni' hay. hay tseep q'a'.

The end. Thank you.

3.2. Vocabulary

Knitting

chikmun	metal, knitting needles, wire
ha'kwush	using it, wearing it
kwuyxutssum	knit, weave a basket, do a handicraft
kwey'xutssum'	knitting, weaving a basket, doing a handicraft
skwey'xutssum'	handiwork, knitting, basket weaving
lumutoul'qun	wool
qeluts'	spin (wool, etc.)
qeqluts'	spinning (wool)
sqeluts'	spinning: what one has spun
swetu	sweater
thuyxul'qun	tease wool
ts'akw'ul'tsus	changing hands (when paddling, chopping wood, etc.)
syaays	work (NOUN)

People

'imuth	grandchild
me'mun'u	offspring, sons, daughters
men	father
ten	mother
ts'lhhwulmuhw	fellow First Nations people, extended family
'um'imuth	grandchildren

Thoughts & feelings

qulqulna'mut	manage to get mad
shqwaluwun	feelings, thoughts
sht'eehun'	think, believe, wonder
sqi'qul'	not to know how
stem	what, something, anything
stl'i'	want, desire, like

Motion verbs

nem'	go
tus	arrive, get near
wil'	appear, come in to view

Other verbs

hay	finished; done; stop
thuyt	fix it, prepare, build
tth'xwat	wash it
hw'uw'tsust	teach him/her (to do something)
'uye'q	change
sul'uthut	doing (NOUN)
ts'ewut	help him/her/it
yaays	work (VERB)
yay'us	working

Descriptives

yuw'en'	first, in front
huli	alive
hwun'	still, already, early
nets'	different, other one, strange
sthuthi'	okay, right, correct, fine
thi	big
thu'it	true
tl'i'	difficult, hard
tl'lim'	really, very
xut'u	doing, saying

Daily life

hulitun'	first aid
kweyul	day
sil'anum	year
s'ulhtun	food

Chapter 4. A story about a cougar

The cougar story I wrote is about remembering an important day in my life. It was the time of loss of my late mother and the spiritual aspects of taking care of one's self. During one time of trying to go to the water for healing. My sisters, nieces, and daughters heard the sound of a cougar's cry walking above us on a high cliff. This was my first encounter with this creature. I had terrible feelings running through my body and my family members were horrified as well. In the story I tell, we all did the wrong thing by trying to run away from the cougar. This story is important because I was taught not to fear nature but to respect all life that calls the forest its home. This story is also important because as a first-grade immersion teacher I can teach my students what to do if they encounter a cougar. Listed in the story are steps to take when you encounter a cougar.

4.1. Story

lumnuhw tthu hwtl'uqtnuts ni' 'utl' skwuts

When we saw a cougar at Skutz falls

by Marlene Tommy and Ruby Peter

- (1) kw'e'lus skweyul 'u tthu tum'kw'e'lus sutst 'uw' xtsuthut kws nem' tst shkw'am nem' 'utl' skwuts.

It was a hot day in summer, and we decided to go for a swim at Skutz Falls.

- (2) yey'sul'u qw'uqw'itul' slhunlheni', 'aalh 'u tthu snuhwulh nem' 'utl' skwuts.

So we ladies—two sisters, two daughters and two nieces—got in the van and drove to Skutz Falls.

- (3) sutst 'uw' thaxwust thu snuhwulh tst ni' 'u tthu stslhiquñ'.

We parked the van at the top of the hill.

- (4) sutst 'uw' telshun 'u she'shlh nem' 'u thu statluw'.
We followed the path downhill towards a stream.
- (5) ni' 'uw' tl'eqt thu she'shlh ni' shtelshun 'u tthu p'aq'us.
It was a long path alongside a high cliff.
- (6) 'uy' shqwaluwuns tthu q'e'lumi' sis nem' 'uw' xwchenum yuw'an'thut sis nem'
nem' 'u tthu sta'luw' ni' 'u tthu yuw'en'.
Some of the ladies were eager to reach the river and ran on ahead.
- (7) 'i tst tuw' hwun' yu tetul'shun' 'u thu she'shlh nem' yu hunum' 'u tthu sta'luw'.
We walked along the path, finding our way to the river.
- (8) 'i tst 'uw' wulh yu ts'elhum' 'u tthu hwthiqun ni' ts'elhum'utut tun'ni' 'u tthu
hwthuthiqut, ni' tthu 'u tuw' stslhiqun' 'u thu ni' shni' tst.
We heard a noise—a loud hiss that came from the forest above us.
- (9) hwun' xut'u 'i' ni' tst hwi' ts'elhum' 'u tthu hay 'ul' hwthiqun ni' kwetsum.
Then we heard a loud scream.
- (10) 'uw' wulh xwumthat wulh kw'et'uhwum' tthunu ts'xemun.
My heart began to race.
- (11) mukw' tthu she'itun ni' 'u tthunu tupsum ni' wulh st'e 'uw' lhxi'lushus.
Every hair on the back of my neck stood up.
- (12) nusuw' lemut tthunu siiye'yu 'i' mukw' nuw' sxuxits kwsu si'si' tthu qulum's.
*I looked at my relatives and their eyes were wide, and you could see fear in their
eyes.*

- (13) 'uwu te' shtatul'stuhw tst 'uw' tstamutut.
We didn't know what to do.
- (14) ni' 'u tthu q'e'lumi' ni' nem' xwalun'chenum' lhelhuw'.
Some of the ladies took off running.
- (15) 'i' hay tst tun'a lhnimulh ni' tst tl'lim' 'uw' skw'ey 'ul' kwuyxthut tst.
Some of us froze in place.
- (16) thut thunu shhw'aqw'a', "stl'atl'um' kws nem' tst lhew'. hwtl'uqtnuts!"
My sister said, "We have to get out of here. That's a cougar."
- (17) sutst 'uw' sa'usum 'i' 'i' tst wulh lumnuhw kwus ni' 'u tthu p'aq'us tthu
hwtl'uqtnuts kwus sts'uts'e'.
We looked up and the cougar was sitting above us on the high cliff.
- (18) nilh wa'lu kwus ni' 'u tthu hay 'ul' tsitsulh p'aq'us suw' 'uwus niis m'i
'ewunusal'hwus tthu hwtl'uqtnuts.
I think this is why the cougar did not attack us, because the cliff was so high.
- (19) kwutst nem' hwu'alum'nus tthu shni's tthu snuhwulh tst 'i' tl'lim' tst 'uw' yu
sulii'si'.
Walking the long uphill road back to the van was very scary.
- (20) kwutst yu'a'ulh 'u tthu snuhwulh 'i' tst tuw' ye'yum' kwutst he'kw' tthu ni'
sht'es kwutst sulii'si'.
On the ride back home, once we were laughing about how scared we had been.
- (21) ni' 'u kwthey' skweyul kwutst lumnuhw lhu hwtl'uqtnuts, 'i' 'uwu te'
shtatul'stuhw tst kw' sla'thut tst.
After that encounter, I wanted to be ready if I ever met a cougar again.

- (22) nilh kwu'elh shni's 'i' 'i tsun tuw' ta'ult kwunus sla'thut 'uw' niihw lamtul 'u tthu hwtl'uqtnuts kwun's 'i'mush.
So, I studied about what to do if you see a cougar when you are out walking.
- (23) nus ni' 'uw' tul'nuhw kws mukw' tthu ni' sla'thut tst 'u kwthey' skweyul 'i' nilh 'uw' 'uwu niis 'uy'.
I found out that everything we did that day was wrong.
- (24) tthu hwun'a' ni' sqwal 'i' 'uwu ch qul'usum'utuhw tthu hwtl'uqtnuts 'u kwun's lamtul.
First, never take your eyes off a cougar or turn away from it.
- (25) 'uwu ch tumtem'uhw 'i' xwan'chunum', hwum 'i' tselthaam.
Do not run or it will chase you.
- (26) sq'up'ip ch 'ul' 'i' 'uw' 'un'nehw ch 'u1' kwun's na'usumut tthu hwtl'uqtnuts.
Stay together and stand still to face the cougar.
- (27) tl'ultl'ulme't ch tthu 'uwus ch nilhus thu qulum's tl'ultl'ulme'tuhw nilh tthu snuxtsusth.
Stare at its paws, and do not stare in its eyes.
- (28) tl'Iim' ch 'uw' 'un'nehw se't tthun' shtl'upi'wun' 'u kw'u hay 'ul' tsitsulh.
Stand tall by holding your shirt high in the air.
- (29) nilhs kwun's hay 'ul' hwthiqun kwun's tuteem' shahwupus, 'uw' niihw qw'aqwut kwthu sts'esht.
Make a lot of noise by yelling, blowing a whistle, or beating sticks together.

- (30) ni' stsekwul' tthu hwtl'uqtnuts 'u kwus wulh saay' kws tstl'ums.
What does a cougar do when its ready to attack?
- (31) ha' ni' wulh thuythut kws tqenuqs 'i' ni' tl'ip'uthut ni' tl'putus tthu qw'oon's,
wi'ul'tus tthu yunusth, 'i' hay tthu shtl'up'i'nutss ni' xwum kwus kwey'xum'.
*A cougar when it's ready to spring crouches with his ears back, teeth bared, and
tail twitching.*
- (32) 'i' hay tthu sxun'us ni' wulh thuythut kws tstl'ums.
And its feet are prepared to jump.
- (33) 'i' nilh 'uw' sht'e kwus xi'num' st'e 'u tthu pous st'e 'u kwthu ni' ts'elhum'utut.
It makes a hissing sound like the one we heard.
- (34) tl'lim' ch 'uw' lumnuhw tthu hwtl'uqtnuts kwun's 'uwus 'ulhtunnuhw ni' ch
xwum 'i ma'tl'ut kwintul shument.
You must convince the cougar that you are not prey, but an enemy.
- (35) 'i' ha' ni' niis numnusaam nilh ni' 'un'suw' tl'lim' 'uw' kwintulstuhw.
You must fight back if the cougar attacks.
- (36) lhxilush, tl'lim' ch 'uw' lhxilush kwun's kwintulstuhw tthu hwtl'uqtnuts.
Stay on your feet to fight the cougar.
- (37) tl'lim' ch 'uw' sel'q't tthun' t'ult'eluw' 'i' 'uw' hwthiqun ch.
Wave your arms, be loud.
- (38) 'i' kw'u stem 'ul' ni' kwun'etuhw kwun's ni' sel'q'tuhw—shqa'elu, poukw,
smeent—kwthuw' sht'es 'ul' kwthu ni' kwun'etuhw nilh ni' sel'q'tuhw.
*Throw something you have available—water bottle, book, or rocks—throw
anything you are carrying.*

- (39) kwun's lumnuhw tthu hwtl'uqtnuts 'i' kwuw' stem 'ul' kwunutuhw kwthun' kwun'etuhw—kwunut ts'um'utun—kwthuw' st'esh 'ul' kwun's ni' hwthiqun kwun's ni' lhaqw'ut, we' tthun' s'itth'um' 'uw' niis hwthiqun 'i' 'uw' nilh 'uw' lhaqw'utuhw.
When you see a cougar, grab whatever is in reach—your backpack or whatever, and shout at it and slap at it with your hands, even your clothes, shout and slap at it.
- (40) ni' kwthu mustimuhw ni' hakwush tthu pupu 'i' nilh ni' shpasut tthu hwtl'uqtnuts.
Some people carry pepper spray to use on the cougar.
- (41) ha' ch tl'lim' 'uw' t'et'iyuq' kwun's ni' lumtul tl'e' wulh hwtl'uqtnuts, 'i' nilh tse' 'uw' si'si' 'i' nem' kwe'thaam.
If you are very angry at the cougar, it will realize it made a mistake thinking you're the prey.
- (42) yath ch 'uw' 'i' saay' 'u kwun's nem' 'u tthu hwthuthiqut 'i' yath 'uw' shni's 'uw' hwtl'uqtnuts kws 'imushs 'u tthu hwthuthiqut 'i' 'u tthu tumuhw.
Please be prepared in case you meet a cougar as they live in the forests in our territory.
- (43) nilh kwu'elh ni' tul'nuhween' xwte' 'u tthu hwtl'uqtnuts 'i' yath tsun 'uw' he'kw' 'u kwthey' skweyul kwutst lumnuhw tthu hwtl'uqnut ni' 'utl' skwuts.
This is what I learned about cougars, and I will always remember that day at Skutz Falls when we saw the cougar.

4.2. Vocabulary

Nature & animals

hwthuthiqut	forest, woods
hwtl'uqtnuts	cougar
p'aq'us	cliff check
pous	cat
she'shlh	trail, little path
skwuts	falls, waterfall
sta'luw'	river
statluw'	creek
sts'esht	stick
stslhiqun'	up on a higher hill, top of mountain
tetul'shun'	following (deer) tracks
ts'um'utun	a special fish hook that opens out
tumuhw	earth, ground

Days & seasons

kw'e'lus	hot, warm weather
skweyul	day
tum'kw'e'lus	summer

Body parts & actions

lhxilush	stand up
lhexi'lush	standing
lhaqw'ut	tap, pat (with open hand)
qulum'	eye
qul'usum'ut	keep your eyes on it, watch it
qw'oon'	ear
she'itun	hair
shtl'up'isnuts	tail
sxun'u	foot, leg
ts'elhum'	hear

tl'ip'uthut	crouch down
tstl'um	jump
ts'xemun	chest
t'ult'eluw'	arms
tupsum	neck (nape of neck)
'ulhtun	eat

People

mustimuhw	person, people
q'e'lumi'	young ladies, teenage girls
shhw'aqw'a'	brother, sister, cousin
shumen	enemy, opponent
siiye'yu	friends, relatives
slhunlheni'	women
te'	mom
yey'sul'u	two people

Motion & direction verbs

'aalh	ride: get on a vehicle, get aboard
hunum'	going
hwu'alum'nus	go back there
'i'mush	walking
kwuyxthut	move
kwuyxum	move
kwey'xum'	moving, twitching
lhelhuw'	escaping, fleeing, running away
lhew'	escape, flee, run away
m'i	come
nem'	go
numnus	go toward
se't	lift it
shkw'am	swim
tselt	follow it

xwan'chunum'	running
xwchenum	run
xwte'	toward, go in a direction
yuw'an'thut	go ahead of, go in front

Speech & noise

hwthiqun	loud
kwetsum	scream, holler, yell, shout
sqwal	language, word, speech
thut	say
tuteem'	calling, hollering

Thoughts & feelings

he'kw'	remembering
shqwaluwun	feelings, thoughts
shtatul'stuhw	know
st'e	like (be like), similar, as though, as if
sulii'si'	being afraid (PLURAL)
sxuxits	decided upon
ta'ult	learn, study, find out
t'et'iyuq'	angry, mad
tul'nuhw	know, find out, realize
wa'lu	maybe, perhaps, I guess
xtsuthut	think

Descriptives

hwun'a'	first, first time
saay'	be ready
stem	what, something, anything
stsekwul'	how
sxuxits	obvious, visible
thuythut	better, get better
tl'eqt	long

tl'im'	really, very
tsitsulh	above
tstamut	what happened, what is the matter
'un'nehw	stopped, still
'uy'	good, fine, okay
xut'u	doing, saying
xwumthat	get fast
yuw'en'	first, in front

Household

hakwush	use it, wear it
pupu	pepper
s'itth'um	clothes, dress
snuhwulh	canoe, vehicle, car

Other verbs

sq'uq'ip	gathered
hay	finished, done, stop
kwe't	drop it
kwintul	fight
kwunut	take it, grab, catch
lemut	look at
lumnuhw	see
qw'aqwut	club it
sel'q't	wave it, throw it check
sla'thut	what was done, what is to be done, occur, happen
sts'uts'e'	on (be on something)
xwum	can, able to

Chapter 5. A story about salmon fishing

A long time ago my father always reminded us that in our lifetime we all surely have skills. Our job in life is to search for our skills. In a *hwulmuhw* family many skills relate to traditional ways of survival—fishing, hunting, and other ways of finding food.

This is what inspired me to write a story about a young man who could not fish. He was embarrassed that he had no fishing skills, so he had to pretend he knew how to fish and earned his nickname because of it. He would go take fish out of other peoples' nets and claim he caught it. So he was called *qwuni* “seagull” because he stole other peoples' food. It was a story that surfaced among the fisherman.

Although some parents know where your talents are best suited, we are allowed to try many different activities as we are growing up. There were plenty of jobs all year round in our family. My youngest brother was a skilled fisherman. I remember when the fishing seasons began, he was out there, rain or shine. And my mother and the neighboring mothers would all be outside working together getting the smokehouse ready. There were many different ways of preserving fish. It was hard work, but it provided us with healthy food throughout the year. This story is about gathering together working together as one.

The salmon season story is about *quw'utsun*' cultural knowledge of the salmon harvest. The collection of nature's tools from long ago passed down generation to generation. For example, the spear carved from certain trees, the modern carved spear points, and the nets. My brother Fabian Tommy is going on 59 years old now. He was around the age of twelve or thirteen years old at the time my stepfather Victor Wilson trained him to work hard in all kinds of weather. My stepfather was always talking about when a young boy becomes a man, he had to learn these cultural ways at that time. My brother became a very strong man because of his upbringing in the strictness of our First Nation cultural ways. There are many things to be taught to young men in our fishing stories—their strength, stamina, and way of knowing comes from being taught at that certain age. My stepfather was strict because it ensured us success in our future. Another thing you can get from my fishing stories is *nuts'umat*, working together as one. The

women worked together to preserve food for the many months to come. Our parents never looked so happy as when we had worked together to replenish our supply of food. It's like my father says, it is so important to listen to the elders. Even if you're not liking what you hear, "you listen".

5.1. Story

sht'es kws stl'i's tthu stseelhtun ni' 'u tthunu nuts'uwulmuhw

The importance of salmon to my family

(1) 'een'thu Marlene Tommy, tun'ni' tsun 'utl' qul'ilum'.

I am Marlene Tommy, and I am from Dougan Lake.

(2) tun'a nu sqwul'qwul' 'u tun'a kweyul, qwul'qwul' tsun 'u tthu sht'es kws hays 'ul' tl'i' tl'i'stuhw tthu stseelhtun.

I am going to talk today about how important salmon was to my family.

(3) ni' ni' 'u kwthu 'apun 'i' kw' toohw tth'ukwsulhshe' tus 'u kwthu 'apun 'i' kw' toohw te'tssulhshe' sil'anum.

The years were in the mid 1970's to early 1980's.

(4) yath tsun 'uw' shtatul'stuhw 'u kws m'is wi'wul' tthu stseelhtun, nilh tthu suw'wuy'qe' kwus wulh saay'thut, thuytus tthu s'unums tthu ha'kwushus kws tsetsul'ulhtun's.

I always knew when salmon season came along because the men were busy getting ready, preparing their spears and nets for catching the salmon.

- (5) 'i' mukw' tthu slhunlheni' 'uw' stitiya'xw 'i'luqutus tthu thithumel's, susuw' they'tus tthu shuptun kws hwu 'uy'a'ths, 'a'luxutus tthu sts'esht swe's kws ha'kwushus tthey' s'akw'ust tthu stseelhtun ts'ey'xel's q'ilaam'.
And the women would all be busy buying freezing bags, sharpening their knives, and gathering sticks that they would use for hanging fish to smoke.
- (6) nilh yath 'uw' sht'es kws quxs ni' sla'thut syaays 'u kws 'uw' 'ul' m'is wi'wul' tthu stseelhtun.
It was a season of a lot of work, when the salmon came.
- (7) yath 'uw' siilukw' swaw'lus kws wulh wi'wul' tthu stseelhtun, kws tseelhtuns tse'.
The fishing season was an exciting period for the young men.
- (8) qwuliil'qwul' 'eelhtun tthu'ne'ullh swaw'lus tthu ni' sht'es kws tsetsul'ulhtun' 'i' kwthu ni' 'up'nuhwus thi stseelhtun.
They told stories about experiences, about the big one that got away.
- (9) ni' tsun 'uw' hek'w' 'u kwthunu shushiyulh nu swaw'lus kwus sq'uq'ip thuythut, they'tus tthu ha'kwushus kwus 'uw' 'ulh stseelhtun tse',
I remember seeing my brothers and other young men of the neighborhood, sitting on the porch ways sharpening their rods getting their canoes and nets ready for the river.
- (10) kwus they'ulsum 'u tthu swultuns susuw' tsetsul'ulhtun' kwuw'kwuy'li'lum' kwus tsetsul'ulhtun'.
My brothers use to set nets and spear fish all night.

- (11) tthunu ts'lhwwulmuhw kwus qwul'iil'qwul'tul' 'i' ni' ts'unum 'u tthu ni' hay 'ul' 'uy' ni' shni's kwus tsetsul'ulhtun'.
In my family, I heard talk about favorite fishing areas.
- (12) kw'eshtus kwthu ni' sht'es kwthu ni' shun'tsus 'u tthu stseelhtun 'u tthu nuts'a' snet.
They would count how salmon that had been caught the night before.
- (13) ni' wulh tus 'u tthu sht'es thuythut-s 'a'luxut' kwthu stseelhtun ni' kwthu ni' sul'uthut-s kwus hul'ushus they'tus 'u kwthu nuts'a' sil'anum.
It was a season for families to prepare to preserve salmon in many different ways.
- (14) yath tsun 'uw' he'kw' ''u tthu niilh sht'es thunu ten kwus hwqxa'wuth kwus nuts'tul tthu sxlhas 'u kwsus thuytus.
I also remember how creative mother was at making different meals from the different kinds of salmon.
- (15) 'i' hay 'ul' 'uy' stseelhtun s'ulhtun.
And the meals of salmon were very delicious.
- (16) ni' tst hwi' shemut, nuw'ush 'u tthu q'uxq'ux ni' tthu tl'lhemtut.
We smoked it and canned what we salted.
- (17) nan sulh 'uw' qux 'iyus sul'uthut tst.
Oh, we had a good time doing that.
- (18) st'e 'uw' niis 'uw' 'uwu 'ul' syaays sus thunu ten 'i' thu ts'lhwwulmuhws, tthu slhunlheni' shhwuw'weli tst.
It seems as though it was not work for my mother and her neighbors, the ladies of our family.

- (19) hay 'ul' siil'ukw 'u tthu ni' 'aluxutum 'u tthu steelhtun.
They seemed to be very happy during the salmon harvest season.
- (20) lhhwelu tthu qw'uqw'i'tul' swaaw'lus hay 'ul' stsuw'et kws tseelhtuns.
I had three brothers who were all good fisherman.
- (21) ni' 'uw' shtatul'st-hwus lhunu shtun'ni'ulh kws hays 'ul' qux syaays 'u tthu stseelhtun.
So, my late mother knew she would have a lot of work preparing the salmon.
- (22) nilh ni' shni's kws xwi'xwi'em's lhunu tenulh.
It's not unusual to hear my late mom tell stories during this time.
- (23) xwi'am'ustal'hwus thunu ten 'u tthu qw'uqw'i'tul' swaw'lus yathulh nem' 'uw' tse'tsul'ulhtun' sq'uq'ip.
My mother told us a story about brothers who use to all go out fishing together.
- (24) 'i' na'nuts'a' tthu 'uwu kws nem's yu suw'e' 'u tthu shushiyulhs.
And this one particular person never would go out with his older brothers.
- (25) nilh sus 'uw' 'usup' tthu snet 'i' nilh sus 'uw' mukw' 'uw' t'a'lukw', ni' skwuyul kwus 'i'tut.
They would all come home after a long, long night of fishing exhausted and slept during the day.
- (26) kwus wulh hwuy 'i' ni' q'apthut xwi'am'ustul' 'u tthu ni' sht'es 'uw' kw'inus tthu shun'tsus.
When they awoke, they would share stories about how many fish they had caught.
- (27) tthey' sa'suqwt swiw'lus nem' tseelhtun 'i' nuw' yu hay 'ul'.
This particular young brother would go fishing alone.

- (28) m'i hun'umut 'i' ni' 'uw' qwiil'qwul' kws quxs stseelhtun ni' shun'tsus, xut'u kwus kwunnuhwus tthu thi stseelhtun.
He would come home and say he caught a lot of salmon, saying it was a very big salmon.
- (29) tthey' sa'suqwt swiw'lus st'e 'uw' niis 'uwu 'ul' thu'itus tthu ni' sqwiil'qwul' kwus tsetsul'ulhtun'.
The youngest brother's stories did not seem real at times, his fishing stories.
- (30) nuts'a' sqwul'qwul's kwus xut'u kws yus-thut-s sxuy'us ni' thuqtus 'i' 'uwu niis st'e tthu tsetsul'ulhtun'.
Like one story about spearing the salmon in the head, but that's not how the fishermen do it.
- (31) mukw' tthu tsetsul'ulhtun' suw'wuy'qe' ha' ni' ts'unum 'i' 'uwu kws nilhs tthu sxuy'us m'i sma'mi'st-hwus.
Every fisherman knows that you don't catch a fish by aiming at its head.
- (32) skw'ey kws ha' s'unum tthu ha'kwushuhw.
That's impossible if you are using a spear.
- (33) nilh ni' yuw'en'stuhw tthun' s'unum kwun's ni' wensh, 'uwu ch niihw nilh tthu sxuy'us niin' xwte'stuhw.
Your spear goes in front of it when you throw it, but it doesn't land in its head.
- (34) 'uwu stsekwul'us kwun's nilh tthu sxuy'us mami'utuhw 'u kwun's s'unum tthu ha'kwushuhw.
You cannot just go and spear a fish in the head every time when you are using a spear.

- (35) tl'lim' ch 'uw' sxuxitsstuhw tthu ni' 'un' sht'e kwun's tskwunnuhw tthu stseelhtun.
You really have to do a lot of calculations in order to catch salmon.
- (36) mukw' tthu seen'tl'e' shushiylhs tthuw'nilh swiw'lus nuw' shtatul'st-hwus tthu ni' sht'es 'ul' tl'i' ni' sxuxitsstuhw ch tthu niin' yu sht'e kwun's ni' hakwush kwthun' s'unum kwthu ni' sht'es kwun's ni' wensh sht'es kwus xwoom tthu qa'.
The older brothers knew how many calculations you do when you are using a spear in order to throw it with the water current in mind.
- (37) nilh sht'es tthu tsetsul'ulhtun' shtatul'st-hwus.
That's part of the knowledge of being a fisherman.
- (38) tus 'u tthu nuts'a' snet susuw' hwthtiwun tthu seen'tl'e' kws nem's tseeltus tthu sqe'uqs 'u kwus 'uwu te' statul'stuhws kwus nem' yu tsukwul'etum'.
One night they decided to follow their brother without his knowledge.
- (39) huye' tthey' sa'suqwt 'aalh 'u tthu snuhwulh sht'e 'uw' nem'us tseelhtun yu pune'tus tthu s'unum.
This youngest brother got on a canoe to look as though he was going spear fishing.
- (40) ni' wulh tul'num 'uwu niis nutsim' 'u shus 'aalh 'u tthey' snuhwulh.
They were wondering why he went on a canoe.
- (41) ni' 'aalh yelh sus 'uw' nem' 'uw' nem' 'u tthu swultun.
He went on the canoe and went to the net.
- (42) 'uwu ni'us s'unum kw'u ha'kwushus kwus tsetsul'ulhtun'.
He wasn't using a spear to fish.

- (43) kwunutus tthu nuts'a' stseelhtun, thi stseelhtun.
He took one big salmon.
- (44) susuw' thq'utus ni' 'u tthu sxuy'usth.
And he speared it in the head.
- (45) nilh kwu'elh 'u shus neetum 'u tthu shushiyulhs netum 'ukw' "qwuni".
This is how the youngest brother earned his nickname "qwuni".
- (46) ni' 'uw' qen'tus 'ul' tthu stseelhtun.
He was just stealing salmon.
- (47) nan 'uw' tl'ist-hwus tthunu ts'lhwwulmuhw tthu stseelhtun, s'ulhtuns.
Salmon was very important source of food for my family.
- (48) kwus wulh m'i wi'wul' tthu tseelhtun 'i' mukw' tst 'uw' yaays 'u tthu
ts'its'uw'atul' 'u tthu syaays kwus 'i ye'luw' 'u tthu stseelhtun.
*When the salmon were running, all of us had to work very hard during salmon
season.*

5.2. Vocabulary

Fishing

'aalh	ride, get on a vehicle, get aboard
'a'luxut	collecting, gathering, hunting
hakwush	use it, wear it
hul'ushus	storing it away, putting it away, stowing
kwunnuhw	find, get, manage to catch
kwunut	grab, take
qa'	water
qwuni	seagull

shun'tsus	what one has gathered or caught
shuptun	knife
shutum'	swimming (fish, seal)
sma'mi'stuhw	aiming (have it aimed)
snuhwulh	canoe, vehicle, car
sq'uq'ip	gathered
sta'luw'	river
stseelhtun	salmon
sts'esht	stick
s'ulhtun	food
s'unum	three-pointed fish spear
swultun	gillnet (NOUN)
syaays	work (NOUN)
thq'ut	spear it
tsetsul'ulhtun'	fishing
xwoom	rapid, swift (water)
yaays	work (VERB)

Numbers

'apun	ten
nuts'a'	one
te'tssulhshe'	eighty
toohw	nine
tth'ukwsulhshe'	seventy
yuw'en'	first, in front

Thoughts & feelings

hekw'	remember
hwthiwun	think about, decide
q'el'	believe
statul'stuhw	know
tul'num	known, found out
xetst	figuring it out, sizing it up

People

sa'suqwt	younger sister, brother or cousin
seen'tl'e'	elder siblings, cousins
shushiyluh	older brothers, sisters, cousins
slhunlheni'	women
sqe'uq	sibling: younger sister, brother, cousin
suw'wuy'qe'	men
swaw'lus	young men
swiw'lus	young man, teenage boy
te'	mom
ten	mother
hwulmuhw	First Nations person, Coast Salish person
ts'lhwmuhw	fellow Coast Salish people

Descriptives

hay	finished; done; stop
mukw'	all
nuts'uwmuhw	person of a different culture; foreign
qux	much, many, a lot
shni's	where it is
sht'e	how it is, as it is
stituya'xw	busy, rushing
stsekwul'	how; kinds/manner
sxuxits	obvious, visible
thi	big
thu'it	true
thuythut	better, get better
tl'i'	difficult, hard
tl'i'stuhw	expensive, too expensive
tl'lim'	really, very
'uy'	good, fine, okay
xut'u	saying, doing

Day & time

kweyul	day
sil'anum	year
snet	night (NOUN)

Motion verbs

'aalh	ride: get on a vehicle, get aboard
hun'umut	home: get home
huye'	depart, leave
m'i	come
nem'	go
tsukwul'etum'	being followed
tus	arrive, get near
wi'wul'	appearing, coming into view
xwte'stuhw	make go in a direction, steer toward

Other verbs

qwiil'qwul'	talking to (DURATIVE, PLURAL)
qwul'qwul'	telling, saying
sla'thut	what was done, what is to be done, occur, happen
sul'ut	spin wool
they't	fixing, making, preparing it
thuythut	prepare oneself, get ready
thuyt	fix it, prepare, build
ts'unum	tremble
wensh	throw it
yuw'en'stuhw	put it in front

Chapter 6. A story about teaching respect

This story is about respecting others. Respect was taught to us at a very early age. My late stepfather Victor Wilson used to tell us when you get a visitor you offer him tea, coffee, and a snack. My sister Valerie and I were taught never to ask a visitor if they are hungry, just set the table and tell them it's ready. If we visited another home, we were to respect their home. If they fed us, we were to wash their dishes. Most importantly, never ever make fun of anyone because we never know how our life may turn out. Also, life can change if we treat others badly. We came to understand that most elders would never ask for help so it was important that we helped them. As teachers, we can use these stories and the teachings from our elders and share them with our students.

This story came about because our class was making a fieldtrip to a farm. Before going, we told them that they must show respect to the farmer. No matter how disgusting or smelly something was, they were not to complain. I told them to just say "How interesting!" The farmers love their animals and the farm is their home. If they are generous enough to let us come into their daily lives, we must respect them just as we would want people that come into our homes to show respect.

6.1. Story

ne'nuts'uw't-hwum' 'u tthu paam

Visiting the farm

by Marlene Tommy & Ruby Peter & Donna Gerdts

- (1) nuts'a' skweyul 'i' 'i tsun 'a'mut sq'uq'a' 'u tthu skwukwoul'st-hween' 'i' wulh slhihws si'lanum klet.

One day I was sitting in a class with Grade Three students.

- (2) 'i tst xatsthut kws nem' tst nets'uw't-hwum 'u tthu paam.

We were planning our visit to a farm.

- (3) nusuw' qwulstuhw hith kwunus qwaqwul' huy'thust tthu stl'ul'iquh.
I had a long talk with the students.
- (4) "ni' tst tse' nem' nets'uw't-hwum 'u kwthey' paam, 'i' ha' ch huqwnuhw kw'
nets'elup 'i' 'e'ut tse' tthun' sqwal.
*"We will visit the farm, and when you smell something you don't like, this is what
you say.*
- (5) "ooo, tl'lim' nan 'uw' xelu."
"Oh, how interesting."
- (6) nutsim' kwu'elh kwutst tse' thut-stuhw 'u tthey'?'
Why do we say that?
- (7) nilh p'e' kwutst ne'nuts'uw't-hwum'.
Because we are visitors.
- (8) ni' stsekwul' 'uw' niis tus tthu nets'uw't-hwum 'u tthun' lelum' 'i'
qw'aqw'ulhnuhwus lematus kw' stem 'i' hwi' 'uuughxxx, exxx, qulima'.
*How would you like it if visitors arrived at your house and they were saying when
they saw something, ew, uck, or yucky?*
- (9) nilh hay 'ul' 'uw' skw'ey.
That wouldn't happen.
- (10) ha' ch kwu'elh huqwnuhw kw' nuts'elup 'i' nilh tse' tu'inulh 'un' sqwal, "ooo,
tl'lim' nan 'uw' xelu."
*So that's why if you smell something you don't like, you'll say, "Oh, how
interesting."*

- (11) qel'ut kweyul 'i' nem' tst nets'uw't-hwum 'u tthey' paam.
The next day we went to visit the farm.
- (12) kwutst 'uw' yu 'i'mush 'i' wulh lumnuhw tthu stiqiw.
As we walked along, we saw some horses.
- (13) 'i' nilh tl'uw' lumnuhwut tthu shni's tthu stiqiw 'i' ni' lhelhuq' tthu spuw's, tthu shtiqiwul'nuts.
And we also saw the place where the horse laid down their poop, the horse poop.
- (14) wulh thut tthu stl'ul'iquh, yu 'i'mush, "oo, tl'lim' nan 'uw' xe'lu."
And the children said as they were walking along, "Oh, how interesting."
- (15) kwutst 'uw' yu 'i'mush 'i' wulh lumnuhw tthu mousmus kwun'a'tul' 'u tthu mousmusallhs.
As we walked along, we saw a cow with her calf.
- (16) wulh huqwnum tthu shmousmusul'nuts, suw' qwal's tthu stl'ul'iquh, "oo, tl'lim' nan 'uw' xe'lu."
They smelled the cow poop, and the children said, "Oh, how interesting."
- (17) kwutst 'uw' yu 'i'mush 'i' wulh lumnuhw tthu lumutou kwun'a'tul' 'u tthu lumutou'allhs.
As we walked along, we saw a sheep with her lamb.
- (18) wulh huqwnum tthu shlumutou'ul'nuts, suw' qwal's tthu stl'ul'iquh, "oo, tl'lim' nan 'uw' xelu."
They smelled the sheep poop, and the children said, "Oh, how interesting."

- (19) qul'et nem' tuw' 'i'mush 'i' hwi' nilh tthu kwushou ni' lumnuhwut kwun'a'tul'
'u tthu kwushou'ullhs.
Next we walked along and we saw a pig together with her piglets.
- (20) wulh kwunutus tthu stl'ul'iqulh tthu muqsuns, huqwnum tthu shkwushou'ul'nuts.
They were holding their noses, smelling the pig poop.
- (21) wulh thut tthu stl'ul'iqulh, "oo may, tl'lim' nan 'uw' xelu!"
And the children said, "Oh my, how interesting!"
- (22) sutst tuw' qul'et tuw' hwtsukwilum, wulh lumnuhwut tthu chukuns 'i' tthu
chuli'chkunal'lh.
And a little further, we saw chickens and the baby chicks.
- (23) 'i' ni' tl'uw' ni' tthu haqws tthu chukuns, wulh qwal tthu stl'ul'iqulh, "oo, tl'lim'
nan 'uw' xelu!"
And then they smelt the chickens and the children said, "Oh! How interesting!"
- (24) kwutst yu 'i'mush 'i' wulh yu le'lum'nuhw tthu slhelhuq' ni' 'u tthu tumuhw 'i'
tthu ha'qws tthu ni' qtl'um tun'ni' 'u tthu stiqiw, mousmus, lumutou, 'i' tthu
kwushou, 'i' tthu chukuns.
*So we were walking around and we saw what was lying on the ground, stinking,
what had dropped out of the horse, cows, sheep, pigs, and chickens.*
- (25) 'i' hay 'ul' 'uw' 'uy' tthu stl'ul'iqulh, si'em'st-hwus tthu paamu.
And the children were they good, respecting the farmer.
- (26) 'i' yath 'uw' yu qwaqwul's, "oo, tl'lim' nan 'uw' xelu!"
And they were always saying, "Oh, how interesting!"

(27) ni' hay. hay tseep q'a'.
The end. Thank you.

6.2. Vocabulary

nets'uw't-hwum	visit (go to a different house)
nets'uw't-hwum 'u tthu paam	visit the farm
ne'nuts'uw't-hwum'	visiting

nets'elup	bad smell (different smell)
xelu	precious, treasured

haqwum	smell something
haqwut	smell it (on purpose)
huqwnuhw	smell it (accidentally)
huqwnum	to be smelled

lemut	look at it
lumnuhw	see it

xatsthut	plan
qwulstuhw	talk to him/her/them
thut-stuhw	say to him/her/them
qw'alh	complain
qw'aqw'ulh	complaining
qw'aqw'ulhnuhw	complaining to him/her/them

stiqiw	horse
shtiqiwul'nuts	horse poop

mousmus	cow, steer
mulousmus	cows
mousmusallh	calf
muw'mousmusal'lh	calf (DIMINUTIVE)
shmousmusul'nuts	cow poop
lumutou	sheep
lumutou'allh	lamb
shlumutou'ul'nuts	sheep poop
kwushou	pig
kwushou'ullh	piglets
shkwushou'ul'nuts	pig poop
chukuns	chicken, chickens
chukunsallh	chick
chukenallh	chick
chuli'chkunsal'lh	chickies (DIMINUTIVE, PLURAL)
chuli'chkunal'lh	chickies (DIMINUTIVE, PLURAL)
shchukuns'ul'nuts	chicken poop
spuw'	poop, droppings

Chapter 7. A story about sharing with my grandchild

This story “Walking with my Granddaughter” shows how we were taught by our elders and how we remember them in our hard times. It’s like a medicine. The stories of the past contain healing words, tough journeys, and a path through hard times made easier. I remember thinking about those who have gone before us, their lives growing up, and all their teachings they held in stories. I began to reflect on whether I have left enough for my children and grandchildren. This is what gave me the energy to take these walks with my granddaughter. I was crying a lot for my mother at that time. I remember my late mother’s words “’*uwu ch xeem’uhw, mun’u*. Don’t cry, daughter. I want you to be strong for your children.” I hid my tears from my children and grandchildren. Now instead of crying, I try to take those walks with my granddaughter and to show strength in all I do. I tell her stories of my childhood. I tell her to not be afraid and of course to respect all living things, such as our forest and its creatures.

7.1. The story

’i’*mushasum*’ ’i’ *thunu* ’*imuth*

Walking with my Granddaughter

By Marlene Tommy & Ruby Peter

(1) ’*een’thu* Marlene Tommy, *tun’ni’ ’utl’ quli’lum’*.

I’m Marlene Tommy from Dougan Lake.

(2) ’*i’ nilh* *thunu* ’*imuth*.

And this is my granddaughter.

(3) *mukw’ suxulhnet* ’*i m’uw’ ne’nuts’uw’t-hwum’ ’utl’ ’een’thu*.

Every Sunday she comes to visit me.

- (4) nu stl'i' kwunus hwuw'tsust 'u tthu hul'q'umi'num', tthu sht'es tthu hwulmuhw mustimuhw.

I like to teach her Hul'q'umi'num', the ways of the First Nations People.

- (5) nusuw' yu huy'thust 'u tthu snes tthu thuthiqut tthu ha'kw.

I speak to her about the names of the trees.

- (6) yath 'uw' ne'nuts'uw't-hwum' 'utl' 'een'thu lhunu 'imuth ni' 'utl' quli'lum'.

My granddaughter is always visiting me at Dougan Lake.

- (7) nusuw' thut-stuhw thunu 'imuth, "'ilhe nem' 'umshasum', nem' 'imush.

So I said to my granddaughter, "Let's go for a walk.

- (8) nem' tst tse' hwtselsh tthu shelh nem' xwte' 'u kwthu xatsa'."

We'll follow the road to the lake."

- (9) suw' thut-s thunu 'imuth, "'uy', si'lu. 'uy', 'ilhe."

So my granddaughter said, "Good, Grandma. Good, let's go."

- (10) 'i wulh yu qw'iqw'ul'us, wulh kw'e'lus thu sum'shathut.

It was already springtime, and the sun was warm.

- (11) suw' 'uy'stuhw kwunus ni' yu 'i'mush kwus 'uw' tl't'ehwum.

I wanted to walk in the warm weather.

- (12) kwutst yu 'i'mush wulh yu 'i'mush kwun'atul' thunu 'imuth 'i' wulh lumnuhwus tthu suqeen.

We were walking along, me and my granddaughter, and she saw a bracken fern.

- (13) wulh ptem'utham'shus, "stem 'a'lu tthey', si'lu? stem 'a'lu?"

She asked me, "What is that, Grandma? What is that?"

- (14) nusuw' yuthust thunu 'imuth, "nilh p'e' suqeen tthey', 'im. suqeen."
And I told my granddaughter, "That's a bracken fern, granddaughter. Bracken fern."
- (15) suw' hwi' ptem', "stem kwu'elh kw'u ni' shhwa'kwushewut, 'u si'lu?"
And she asked, "What is that used for, Grandma?"
- (16) nusuw' huy'thust, "nilh p'e' kwu ni' ha'kwushut 'u kwutst kw'ikw'uts' 'u tthu stseelhtun."
And so I told her, "That's what we use when we're cutting up salmon."
- (17) ni' tst ts'e't 'u tthu lutem.
We set it on the table.
- (18) nilh swe's tthu stishum' kwus 'uwus hilum 'u tthu stseelhum.
It's for the slime that falls out of the salmon.
- (19) "ha' ch tse' qul'et tstseelhtun, si'lu, 'i' m'i tsun tse' ts'ewuthamu.
"When you next have a salmon, Grandma, I want to help you.
- (20) nu stl'li' kwunus tul'nuhw."
I want to learn how."
- (21) "ooo, nan 'uw' 'uy', 'imiye'.
"Oh, good, Granddaughter.
- (22) ha' tsun tse' kwunnuhw kw' qul'et stseelhtun 'i' 'almutsuthamu tsun tse' kwun's m'i ts'ewutham'sh."
When I have salmon again, I will wait for you to help me."

- (23) 'i tst 'uw' yu 'i'mush 'ul' 'i' tsun ts'its'elhum'ut tthu sqw'uqw'ulesh t'it'ulum'.
We were walking along listening to the birds singing.
- (24) nan 'uw' 'uy' skweyul.
It was a very nice day.
- (25) “aa, si'lu. stem kws snes tu'i thqet ni' 'u tthu hwulmuhwqun?”
“Oh, Grandma. What do you call that tree in Hul'q'umi'num?”
- (26) nusuw' yuthust thunu 'imuth, “nilh p'e' xut'ustum' xpey'ulhp 'imuth,
xpey'ulhp.”
I said to my granddaughter, “It's called a cedar tree, Granddaughter. Cedar.”
- (27) “aa, si'lu. nutsim' kwu'elh shus 'uwu te' 'u tthu kw'uluw's, na.a.a'ut nem' kw'i'
tus 'u tthu tsitsulh?”
“Oh, Grandma. Why doesn't the bark go all the way to the top?”
- (28) “oo, tthey' ni' me'shum tthu kw'uluw's nilh ni' ha'kwushum', ha'kwushus tthu
hwulmuhw.
“Oh, the bark is taken off, and the people use it.
- (29) oo, 'imiye', tthun' yasa'qw ni' ha'kwushuhw, nilh tun'ni' 'u tthey' thqet.
Oh, Granddaughter, the hat that you're wearing, it came from that tree
- (30) sluw' nilh ni' thuytum xte'um 'u tthu yasa'qw.”
The bark is what's used to make your hat.”
- (31) 'i tst hwuni' yu 'i'mush 'i' wulh hukwnuhwus tthu 'uy'elup.
We walked further along, and she smelt a beautiful smell.

- (32) suw' wulh ptem's, "stem kwu'elh tthey', 'u si'lu?"
And then she asked, "What is that, Grandma?"
- (33) nusuw' huy'thust, "nilh p'e' xut'ustum' t'a'hwulhp tthey'."
I told her, "That's what's called a balsam tree."
- (34) nilh p'e' ni' ha'kwushut tthu sts'ushtutsusth kwun's shakw'um, nilh kwus
xep'kw'um' tthun' stth'am'.
We use its branches when we are bathing, when our bones are aching.
- (35) nilh swe's slhexun's."
That's the medicine for it."
- (36) "aa, si'lu. niihw sthuthi' 'uw' hakwusheen' tthey' t'a'hwulhp, tthu sts'ushtutsus,
'uw' niin' tse' shakw'um?
*"Oh, Grandma. When I bath, would it be ok for me to use that balsam, its leaves,
when I will bathe?"*
- (37) xwum 'u tsun 'i' hakwush?"
Can I use it?"
- (38) "ni' p'uw' 'uy', 'imiye' 'i' niihw hakwush kwun's shakw'um.
"Ok, Granddaughter. You can use it when you bathe."
- (39) 'i' nilh 'uw' 'uy' 'utl' nuwu, 'i' 'ni' ch tse' hwu 'uy' eluqup."
And it will be good for you."
- (40) ni' tst tl'uw' qul'et nem' 'i'mush.
We went walking along again.

- (41) 'i' tst tuw' hwuni' yu 'i'mush 'i' 'i' tst wulh huqwnuhw kw' nuts' eluqup.
And we arrived a little further and then we smelled something strange.
- (42) tl'lim' 'uw' kw'am'kw'um' eluqup kwus nuts' eluqup.
It was a really strong, strange smell.
- (43) wulh qw'ulhnuhwus thunu 'imuth, "aa, si'lu. stem kwu'elh tthey' hay 'ul' nuts' eluqup."
My granddaughter complained, "Oh, Grandma. What is that smell?"
- (44) "aa, 'imiye'. nilh p'e' xut'ustum' ts'akw'a'.
"Oh, Granddaughter. That's what is called skunk cabbage.
- (45) 'i' 'uw' hay 'ul' kwus yu qw'iqw'ul'us 'i' hay 'ul' hwu kw'am'kw'um' nuts' eluqup, xut'ustum' ts'akw'a'."
It's only in springtime that it has that strong, stinky smell, and it's called ts'akw'a'."
- (46) "aa, si'lu. lemut lhu! tl'lim' 'uw' hay 'ul' thithu tthu sts'alha's."
"Oh, Grandma. Look! Its leaves are very big."
- (47) "aa, 'imiye'. nilh p'e' ni' hakwushut 'u kwun's stl'i' kwun's qa'qa't 'u tthu qa'.
"Oh, Granddaughter, we use it when you want to drink water.
- (48) ni' ch thuyt, thuyt susuw' hwu st'eeqw' lupat."
You make it into a cup."
- (49) "aa, si'lu. nu stl'i' p'e' kwunus thuyt kw' lupat."
"Oh, Grandma, I want to make a cup."

- (50) “’uy’, ’imiye’. m’i tst tse’ hwu’alum’ niis tse’ wulh hwu ’uwu niis nuts’elup.”
“Ok, Granddaughter. We’ll come back when it’s not so stinky.”
- (51) ’i’ ni’ tst nem’ ’uw’ yu ’i’ mush nem’ qul’et ’imush ’i’ ni’ tst ’uw’ wulh tus ’u
kwthu xatsa’.
We walked along a little further and we reached the lake.
- (52) sutst ’uw’ ’umut qewum’, wulh qwal thunu ’imuth,
We set down to rest and my granddaughter said,
- (53) “niihw thuthi’ ’uw’ wenshun kw’ smeent qwsut ’u tthu qa’?”
“Can we throw some rocks in the water?”
- (53) sutst ’uw’ ’aam’ut we’wun’sh tthu smeent ’i’ ni’ qwus qaploop ’i’ ni’ yemut’um.
*So we sat and threw stones, and they went “kaploop” and made ripples in the
water.*
- (54) “aa, ’im’. ni’ p’uw’ wulh tl’am’ kwus nem’ tst hwu’alum’ t’akw’.
“Oh, Granddaughter. That’s enough and we should go home.
- (55) ’ilhe nem’ t’akw’.”
Let’s go home.”
- (56) kwutst wulh huye’ taant tthu ni’ shni’ tst, ’i’ wulh ts’uyulh thunu ’imuth, ts’iitus
tthu ts’akw’a’.
As we were leaving that place, my granddaughter thanked the skunk cabbage.
- (57) “hey’ewulh, ts’akw’a’. nem’ tst wulh t’akw’.
“Goodbye, skunk cabbage. We’re now going home.

- (58) m'i tse' tst 'uw' hwu'alum lemuthamu."
We'll see you again."
- (59) 'i tst wulh yu 'i'mush 'i' wulh lumnuhw tthu t'a'hwulhp.
We were walking along again and saw the balsam.
- (60) hwi' nilh ni' ts'iitus, "hey'ewulh, t'a'hwulhp.
She thanked it, "Goodbye, balsam.
- (61) 'uw' lumnamu tsun tse' 'uw' niin' hakwushamu kwunus shakw'um."
I'll see you again when I use you to bathe."
- (62) 'i' ni' tst 'uw' thay'ithut wulh lumnuhwus tthu xpey'ulhp.
And further along, we saw the cedar.
- (63) tl'uw' wulh ts'iitus, "hay ch q'a', xpey'ulhp. hay ch q'a' 'u tthunu yasa'qw.
Again, she thanked it, "Thank you, cedar. Thank you for my hat.
- (64) hey'ewulh, si'em', hey'ewulh."
Goodbye, honoured one, goodbye."
- (65) sutst 'uw' thay'ithut 'i' wulh lumnuhw tthu suqeen sus tl'uw' ts'iitus.
We continued and saw the bracken fern and she also thanked it.
- (66) "hey'ewulh, suqeen, hey'ewulh.
"Goodbye, bracken fern, goodbye.
- (67) 'uw' lumnamu tsun tse' 'uw' niin' tse' hakwushamu 'u kwthu stseelhtun.
I will see you and will use you with the salmon.

- (68) hey'ewulh, si'em'." *Goodbye, honoured one."*
- (69) kwutst wulh hun'umut, sutst 'uw' 'umut 'i' sutst 'uw' lhti, ts'uhwlhne'num'. *When we got home, we sat down and we had tea, just a snack.*
- (70) nan 'uw' 'uy' nu shqwaluwun 'u thunu 'imuth kwus hay 'ul' 'uy'st-hwus kws shtatul'stuhws tthu hul'q'umi'num' 'u tthu' mukw' stem tthu ni' sht'es kwus ha'kw, 'i' nilh yu sputums. *I really liked my granddaughter for really wanting to know about Hul'q'umi'num' and how we do everything and her recognizing [the plants and everything].*
- (71) ni' kwu'elh kwus 'uy' nu shqwaluwun, hay ch q'a', 'imiye'. *For my good thoughts, thank you, Granddaughter.*
- (72) mukw' suxulhnet kwsus m'i ne'nuts'uw't-hwum' thunu 'imuth, 'i' ni' tst nem' 'i'mushasum'. *Every Sunday when my granddaughter came visiting, we went walking.*
- (73) i' hay 'ul' 'uy' nu shqwaluwun kwus yu ta'tul'utus tthu s-hwulmuhwa'lh snuw'uyulh. *And I really enjoyed teaching her First Nations cultural traditions.*
- (74) 'uy' shqwaluwuntst. *We were happy.*
- (75) qux ni' tul'nuhwus 'u tthu thuthiqut 'i' tthu ts'its'usum kwutst nem' 'imush, susuw' yu putum'. *She learned a lot about the trees and the plants when we were walking, and she was asking.*

(76) nusnuw' huy'thust 'u tthu sht'es kwus ha'kw.

And I told her what they were used for.

(77) 'i' ni' kwu'elh 'uy' nu shqwaluwun kwus tul'nuhwus tthu s-hwulmuhwa'lh
shhwa'kws tthu ts'its'usum'.

*And I was happy that she learned the First Nations teachings about growing
things.*

(78) nilh kwu'elh ni' shni's tthu 'usup' tthunu sqwul'qwul'.

And that's where my story ends.

(79) ni' hay. hay tseep q'a'.

The end. Thank you.

7.2. Vocabulary

Plants & Nature

sluwi'	inner cedar bark
sts'alha'	leaf
sts'ushtutsus	branch
sugeen	bracken fern
thqet	tree
thuthiqut	trees, woods, forest
xpey'ulhp	red cedar tree
qa'	water
qa'qa't	drink it
shelh	road, path, door, way
smeent	rock, mountain

stth'am'	bone
xatsa'	lake
yemut'um	ripple (when shallow water ripples as it goes over a rock)

stishum'	fish slime
stseelhtun	salmon
tstseelhtun	fish (VERB)

sqw'ulesh	bird
sqw'ulqw'ulesh	birds

Household items & activities

lupat	cup
lutem	table
slhexun'	medicine
yasa'qw	hat, headgear

hakwush	use it, wear it
kw'ikw'uts'	butchering (something)
lhti	drink tea
ne'nuts'uw't-hwum'	visiting
shakw'um	bathe
ts'ewut	help him/her/it
ts'iit	thank, greet
ts'its'usum'	growing

Motion verbs

hun'umut	get home
huye'	go, depart, leave
hwu'alum'	return, go back
hwuni'	arrive, get there, to be there,
'imush	walk/hunt

'i'mush	walking
kw'i'	climb, rise
m'i	come
nem'	go
taant	go away, leave someone
t'akw'	go home
tus	arrive, get near
'umshasum'	travel, go for a walk, tour
xwte'	toward, go in a direction

Speech words

huy'thust	telling
ptem'	ask
qwal	speak
sqwul'qwul'	narrative, story, news
thut-stuhw	say to
t'it'ulum'	singing
xut'ustum'	being said
yuthust	tell him/her

Question words

nutsim'	why
shni'	where it is, that is why
stem	what, something, anything

Descriptives

kw'am'kw'um'	strong
si'em'	respected, well-thought of
thithu	big (things)
tl'am	enough, fitting
tl'lim'	really

'uy' good, fine, okay
'uy'eluqup nice-smelling

Thoughts & feelings

shqwaluwun feelings, thoughts
shtatul'stuhw know
stl'i' want, desire, like
tul'nuhw know, find out, realize
'uy'stuhw like it/him/her

Days and weather

skweyul day
suxulhnet Sunday, week
qw'iqw'ul'us springtime

kw'e'lus hot, warm weather
sum'shathut sun

Other verbs

'almutsun wait
hay finished; done; stop
hilum fall (from a height)
huqwnuhw smell it
kwun'atul' together: be together
kwunnuhw find, get, manage to catch
lemut look at
me'shum take off something (PASSIVE)
thuyt fix it, prepare, build
thuytum prepare him (PASSIVE)
xte'um make
lumnuhw see
q'a' be together

qwsut	put it in the water
qwus	fall in water
tsitsulh	above
ts'e't	put it on top of
'umut	sit, sit up, sit down
'usup'	finish: get finished with
wensh	throw it
we'wun'sh	throwing it

Chapter 8. Conclusion

Every story has a meaning and growing up I heard a lot of stories from my mom. Not until later on did I realize that I could learn from those stories. And when my mom passed away, they meant even more to me.

The generations are connecting with these stories—from my grandparents to my grandchildren. My stories share how I can knit a Cowichan sweater with patience and love. I treat all those I come in contact with respect. I walk strong for my children and grandchildren. I hope someday people reading my stories take away what they need from them. My father says there are many teachings in a story, but the listener is the only one who knows his or her own struggles. I take the virtues of stories and teach my children, grandchildren, and students every day. Modern times have changed some of our needs, but the virtues you learn through stories will never change.

My stories have strengthened my connection to the Hul'q'umi'num' language. I learn more every day and it is a joy to use the language with my students. Thanks to my parents, elders, and teachers, the virtues taught to me through stories will be with me always. Those virtues have sustained me in my quest to learn our beautiful and unique language, Hul'q'umi'num', and I hope these stories sustain others in their own quest to become fluent.

hay tseep q'a'. ni' hay.

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