

Suwsiw: Hul'q'umi'num' stories of land and sea

by

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Abstract

This project presents five new Hul'q'umi'num stories about the land and sea, created with the help of my elders. The Coast Salish people of the Hul'q'umi'num' territory have a deep physical and spiritual connection to the world around us. We are taught that our language is an important way that we connect to our world. Many of our youth and families are influenced by modern life and struggle to see the importance of learning our language. The purpose of this project is to engage the hearts and minds of the learners while connecting them to the world around us. I point out the need for mentors and teachers to capture the curious minds of our youth in their language learning journeys through authentic materials.

Keywords: Coast Salish; Hul'q'umi'num' language; stories; language learning; land-based

Dedication

This paper is whole-heartedly dedicated to my grandmother Theresa Thorne, Suwsiw, who is dear to my heart. She has been my source of inspiration and who gave me strength when we were growing up, who fought for everything she was, and everything she had.

I dedicate this work to my family, my children, my siblings, my mom, friends, and classmates who showed unlimited patience and mountains of encouragement and advice to finish this paper.

And lastly, I dedicate this paper to the future language learners who strive to learn and understand the worldviews of our ancestors who breathed the *hwulmuhw* culture of these lands, to live a healthy and balanced life of the two worlds of culture we live in today.

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I am particularly grateful for my late grandma Theresa Thorne, Suwsiw, for being the best mentor in my life. She stayed true to herself despite the changes and difficulties this world gave her, and she led me to discover the unknown territories of the physical and spiritual world about culture and language. I wouldn't have started this journey without her. I want to raise my hands to my grandmother's sisters Ruby Peter, Sti'tum'at, and Delores Louie, Swustanluwut, and say "tl'lim' nan 'o' hay ch q'u!" for your beautiful presence while I explore my own curiosities in the different realms of our *hwulmuhw* world of culture and language. Thank you for walking with me, for leading me with your wisdom, your patience, your love and for helping me come full circle in this journey of education, culture and language. I would like to express my deep gratitude to Dr. Donna Gerds for the invaluable and constructive direction, continued guidance, and support during the development of this project. Your willingness to give your invaluable time to make this project happen is forever remembered. I am touched beyond words for the help these four wonderful ladies provided me to understand the true messages and deep-rooted connections in which language has to the natural and spiritual world. I will forever be grateful for their shared wisdom that is expressed in our Hul'q'umi'num' language and for their continued and endless strength and dedication, towards teaching everyone. I could not have done it without any of you in this journey.

I wish to acknowledge Tom Hukari for the many years he has dedicated his life working in linguistics and working with our Coast Salish elders, starting with the courses that my *sul'si'lu* took at University of Victoria.

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I would like to offer my special thanks to Cowichan Tribes for sponsoring the financial cost of my post-secondary education. I would like to thank Social Sciences Humanities Research Council and First Peoples' Cultural Council for funding projects,

since they afforded me the opportunity to sit together with my elders to improve my fluency.

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I am particularly thankful for Sally Hart and her husband Roger for opening their home and their hearts to allow us to have our own space for learning and growing in the language.

I am thankful for the newfound language family (my cohort). I am proud to be a part of an army who has *kw'am'kw'um' shqwaluwun*, strong feelings about our language. I know we will continue to grow our army and we will fight for the future of culture and the Hul'q'umi'num' language.

Special acknowledgment to Tammy Jack for encouraging me to extend my educational journey in learning the Hul'q'umi'num' language. It has been a blessing with having her on every journey I've ever ventured on, starting in middle school, through high school, playing soccer, having children, through marriage, and now learning our Hul'q'umi'num' language together.

I would like to thank my current colleagues at Yuthuythut Training Centre for giving me the opportunity and the space to stretch my legs and grow in teaching language and for having patience and endless support while I go through the growing pains during my first year of teaching the Hul'q'umi'num' language.

I would like to especially thank my mom, for supporting me in everything I ever chose to do. She once told me that I need to make sure to finish what I've started. It has

been a long journey in education. Thank you for taking care of my children and never saying no.

Finally, I wish to thank my older sister Pauline and my twin brother Brad and my extended family and friends for their continued support and encouragement throughout my entire educational journey. I am particularly grateful for my husband Gus, our children Malisha, Riley, Theresa, Tyrell, Nicholas and my granddaughter Kaelyn, without whom I would not have made it through my master's degree!

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Preface

I am Suwsiw from Quw'utsun' Tribes. My interest in Hul'q'umi'num' is strong because of my grandmother Theresa Thorne, Suwsiw, who, like her sisters Ruby Peter and Delores Louie, taught our language and did research for many years. She received her linguistics training at University of Victoria and worked for many years with Tom Hukari and Donna Gerdts. Many times, I heard her speaking our language and grew up conversing with her in it. I learned many things from my grandmother and hold these traditions to pass down to my family. As a young person I always relied on my relatives to lay down Hul'q'umi'num' wordings on my behalf and I thought I would learn the language soon, but soon never came, and I was very sad to have lost my grandmother quite suddenly.

Strong cultural practices have always guided my life. I am a competitive traditional war canoe paddler and very active in our longhouse spiritual work. It took me several years to complete my B.Ed., attending courses at VIU and then completing at UBC. I live together with my husband in the Tsartlip First Nation community in West Saanich and our youngest children attend the ŁÁU, WELNEW Tribal School. My youngest daughter is in the SENĆOŦEN immersion program there. After being a Teacher on call for the ŁÁU, WELNEW Tribal School, the Saanich District and the Greater Victoria District for one year, I taught an intermediate 4th/5th grade and a 5th grade class in the Greater Victoria District for two years. However, I moved from a continuing contract to teaching the Hul'q'umi'num' language to young adults at the Yuthuythut Training Centre for Quw'utsun' Tribes. It is a great privilege to use my academic credentials and my knowledge of the language on behalf of my *ts'lhwhulumuhw*.

Three years ago, when I heard that there was an SFU certificate program in Hul'q'umi'num', I was grateful for the opportunity to attend, as this was my chance to claim my heritage and honor the work of my grandmother. It was a difficult commute, teaching during the day and attending language classes in the evening and weekends, but my motivation was strong. During the summer I was able to attend all day every day, and my progress towards fluency was very steady.

When I was discussing with Donna and Ruby about continuing on with the SFU courses and doing an MA degree, I told them that I was only going to do this if there was going to be immersion classes for me to teach when I was finished. They pointed out to me that already among my fellow classmates, there are five certified teachers that also are or are becoming fluent through the SFU program. So that could be the core teaching staff for an immersion school. Also, the PhD students designing curriculum are eager for immersion to become a reality for Quw'utsun'.

The best part of my time at SFU has been to be together with like-minded people and having the opportunity to dream, plan, and work together. So there is nothing that is holding us back, except for the people who doubt. We are determined to win them over to our perspective through example.

Looking ahead to the direction that my life is taking me; my goal is to become really fluent in Hul'q'umi'num' so that I can teach in an immersion program. I see the excellent progress made by my youngest daughters in the ŁÁU, WELNEW Tribal School and I dream of this possibility for the Quw'utsun' children. They say what is holding them back is having fluent speakers with B.Eds. I am willing to take on this responsibility and make a life-long pledge to become more fluent in my Hul'q'umi'num', day by day and week by week.

huy tseep q'u, sii'em'.

Chapter 1. Introduction

When I was a little girl, I remember lying in bed night after night with my window wide open, just in case the trees were trying to talk to me. I would lay very still hoping to hear, even just a whisper. Year by year my sense of place in the natural world has become deeper and my desire to connect to it through my language has become stronger. My learning journey of the Coast Salish language, Hul'q'umi'num', spoken on the shores of the Salish Sea in British Columbia, Canada, was inspired by my elders who instilled a deep sense of belonging in me through teaching me connections to our *hwulmuhw* world. In choosing a topic for my MA project, I had a heartfelt desire to honor and respect the natural world in my work. The outcome is five new Hul'q'umi'num stories with the themes of our connection to the land and sea.

In writing my MA project, I had two audiences in mind. First are the teachers and mentors whose goal it is to inspire curiosity in the minds of our youth and to help them understand the vital need of creating deeper connections to the physical and spiritual world of culture and language. The second are the learners themselves. Many of our youth and families today have influences from many directions, and some struggle to see the importance of learning our language. Maybe some people find learning our language a daunting task as they come to know how complex it is. My hope is that speakers and learners alike hear, read, and enjoy these new stories, and that they feel intrigued to learn more about the Hul'q'umi'num' language and the *hwulmuhw* world.

1.1. The Importance of our connection to our world

When I was a little girl, my grandma Theresa told me about an experience that happened to her. At that time, I didn't understand her. My grandma was just leaving my auntie's house when a big gust of wind blew the front door wide open and knocked her down. But as the wind blew, she could hear something—the trees were talking to her. All of a sudden, she laid there in silence, realizing she had just experienced something so unexplainable. My grandma never told me what the trees said exactly. But she did tell me that the trees, the plants, and the land are alive, and they are medicine.

My grandma Theresa devoted much of her life studying the medicinal uses of herbs. She learned about herbs through family knowledge. She also spent four years travelling to Nanaimo to study Chinese medicines and many more years connecting with people up and down the Island to learn more about herbal knowledge from different cultures. During this time, I can remember harvesting herbs with her and smelling different aromas of herbs throughout the house. “You need to believe the herbs will heal you, truly in your heart, for the medicine to work. If you don’t, then it won’t work for you.” This is what my grandma Theresa told me, as she handed me a cold glass of “Indian medicine” that was stored in a recycled milk carton in the fridge door, ready to be used just in case one of us got sick. She truly believed that the spirit of the forest was alive and that everything was connected.

Harvesting herbs with my grandma are the best memories I have of her, which will remain in my heart forever. It is with great sadness she died before I could grasp most of her knowledge about herbs, as I was too young to remember. It wasn’t until she had passed away that I realized how important it was for me to learn as much as I could about our culture. I longed for her presence during my young adult life. As I grew older, I came across people who knew her and worked with her on some level. I treasured each and every time I discovered the trails she once walked on and the friendships she created along the way. Eventually, my curiosity and my journey of wanting to be more and more like my grandma led me back to my own territory to learn my own language. And to my astonishment, this led me to the very linguistic researcher my grandma worked with during her own efforts in revitalizing language.

I hope, as my role as a teacher and a leader in my own community, I can change things for the better for our youth who yet need to experience the joys of nature and be able to listen with their hearts to hear the spirits of the trees talking and the cultural meanings of the Hul’q’umi’num’ language. These meanings get lost while translated into English. I look at how to bring these Hul’q’umi’num’ language forward in education so that there is a deeply felt sense of balance for our youth today. I reach out to those who do not see the importance of knowing our culture or the language and now lack motivation and the desire to learn them. I want to be part of an educational system where culture and learning are one—where the contemporary, physical world and the spiritual

world meet so that education brings with it a sense of belonging through a deep connection with the land and language.¹

One of the reasons why I originally entered into the field of education was to make a difference in the lives of those who struggle with a sense of identity and belonging, just as I did in my teenage years. At the beginning of my career in education, I really didn't know how I was going to do that. But, remembering my own experiences in school, I knew this was important. A lot of the time, I felt lost and just wanted to fit in. My family didn't have much money, nor did we own many materialistic things. And going to school all I wanted was to be accepted. I didn't want to be different. I remember trying so hard not to disappoint my grandma, but over time, I became ashamed of my family. And like so many other young people today, I was so easily influenced by other things such as money, friends, and technology. Looking back now, I can remember how hard my grandma tried to do her best to guide me and support me the best way she knew how. The more I became influenced by other things, the further I lost connection with my own self, and as a result, I also lost the sight of the cultural and spiritual world my grandma was trying to introduce me to. I can only imagine how disappointed my grandma was when I no longer wanted to go with her out to harvest herbs.

Now that I have my own grandchild, I realize that our First Nation values and way of life have been undermined for so long that we ourselves as First Nations people overlook them. We have forgotten how hard our elders have worked to keep our culture and language alive and as a result our own values have now been shifted; in other words, our minds have been colonized. We have become disconnected from our spiritual world and now we struggle to inspire the minds of our younger generation to even know about it.

I realize how paramount it is for the next generation to learn to “maintain the integrity of who we are as *hwulmuhw* people,” as Willie Seymour, speaker in our longhouses said. We do this by learning our worldviews and our history and by keeping

¹ Please see the impassioned case that Brown (2016) makes in her MA thesis for the connections between our language, our culture, and our world, and the importance of them for education and language revitalization.

the spirit of our culture and language alive. In many of the youth I see in school, this doesn't seem important to them and it reminds me so much of my own naivete when I was in high school.

1.2. Bringing cultural values into our teaching practice

How do we get our younger generations to understand that we live amongst more than one world and how urgent it is for them to pay more attention to their elders before it is too late? How do we protect our youth from the “human costs of alienation from nature”(Louv 2005: 36)? Exploring these issues can be daunting and frightening to think about. The last decades have seen rapid loss in our language and rapid change in our climate, effecting our ecosystem, food security, and livelihoods.

After nine years of being in the field of education, I realize that the most important teachings of life, what our students need most, are difficult to teach in a classroom setting. This is because we build our lessons around knowledge and not around a way of being. I remember a quote from an unknown source: “The best teachers are those who show you where to look, but don't tell you what to see.” My grandma, who I think was the best mentor in my life, did an amazing job of guiding me to understanding the intangible relationship she had with the spirit world. When she told me the story of when the trees were talking to her, she captured my curiosity and drew me into wanting to explore more of the deeper levels of connecting to nature.

My grandma led me to an unknown territory, and she has left a bread crumb trail that inspires my curiosity to keep searching and wanting to learn more. I am grateful for her taking the time to bring me with her on our little adventures into the forest, even the times when I didn't want to go. She invited me to explore the natural elements of our *hwulmuhw* world. I now realize my grandma had found a balance between the realms of the worlds that we walk upon. She had found balance in her life and with that she had found a deeper level of connection with the spirit world. With the patience and love of all who helped, including my grandma's sisters, I was finally able to quench my thirst in understanding how she heard the trees talking.

As an educator now, remembering how my grandma was a passionate believer in the *hwulmuhw* way of life, I hope to bring awareness to others about how vital it is for our younger generation to learn about their world. We need to make more of an effort to inspire in them the curiosity that connects our youth to our *hwulmuhw* ways. I love how education can be an opportunity to reconcile our past through nature.

1.3. Stories that connect to land and sea

Listening to Indigenous tellings are a mode of decolonizing (Hunter 2016: 38). Stories are one way to ensure that our future generation has a solid foundation to stand on. Stories that are created through Indigenous storywork are a means of educating the heart, mind, body and spirit (Archibald 2008). Looking at what needs to be done to protect our culture and our language is overwhelming, as much work needs to be done and time is of an essence as our elders are getting old.

I wanted to create stories for students to read that are entertaining and my hopes are to spark their interest in learning more of the Hul'q'umi'num' language and the natural world around them. The content of my stories and the teaching material created to go along with them are in particular for the teachers who want to teach land-based immersion (Parker 2012).

In making my stories, I was very fortunate to be able to work alongside my grandmother's sisters Delores Louie and Ruby Peter. I appreciate their help in translating my stories into English and their help, along with Donna Gerdts, in transcribing them in Hul'q'umi'num'. In editing the stories, I used Hukari and Peter (1995) as my main resource. I enjoyed the process of learning the Hul'q'umi'num' vocabulary and the structures used in the stories. I have designed various materials that I use in class based on the stories.

The goal in creating new stories in Hul'q'umi'num' is not only to help students become more fluent, but it is our hope that they will also be more literate in Hul'q'umi'num'. To do so, we also need lessons to help strengthen their reading skills. To be a good reader, a learner must build comprehension in the language. This goes beyond vocabulary and grammar. I was reminded of the work of Adrienne Gear (2015

and references therein) and her program of reading strategies. Her program enables learners to construct deeper meanings in what they read. She promotes five reading powers: Connect, Question, Visualize, Infer, and Transform.

Connect is about students making personal connections with the content of the story. A story can spark a memory or remind them about something they have seen in the world or read in a different book. Everyone is listening to the same story, but because everyone brings their own life experiences, they can make different connections with different aspects of the story. The **Question** power is about modelling how to ask and answer questions. It is also intended to encourage students to wonder about the story before the story, during the story, and after the story to seek more information about the meaning of the story. **Visualize** is about the students being able to picture the story in their mind, as if it is a film. Using art and dramatic movement are excellent ways to help visualize the story. **Infer** is about teaching students to read between the lines and draw out indirect evidence and implications. **Transform** is about gaining an understanding that characters can change and adapt and that actions have consequences and other lessons from the stories that can be used to take stock of our own lives.

One way of bringing out more understanding of a story is by asking questions about it. Information questions (who? what? when?) can enhance comprehension and build vocabulary, while encouraging conversational interaction. In addition, deeper thinking questions are useful for helping students with their reading powers. For example, the teacher can ask thought-provoking questions about the characters' rationales and motivations and about their feelings, which help inspire empathy and self-expression in the students. I give example of how to ask and answer questions in Hul'q'umi'num' for the first story presented below, *kw'et'un' 'i' tthu tsiitmuhw* | Mouse and Owl.

Here then are my five stories of the land and sea. I hope you enjoy them.

Chapter 2.

kw'et'un' 'i' tthu tsiitmuhw | Mouse and Owl

This is a short version of a story about Mouse and Owl that I heard on a field trip on February 15th, 2017. I don't remember where I was, but the story was verbally shared with our school group. I don't know the original story or where it came from. However, this kind of story, one that explains how some element of the natural world got to be that way, is a very common Hul'q'umi'num' genre. So I decided to create a Hul'q'umi'num' version. This chapter also includes a set of vocabulary and a set of questions and answers for use by teachers.

2.1. Story

kw'et'un' 'i' tthu tsiitmuhw

Mouse and Great horned Owl

by Tara Morris & Ruby Peter

- (1) yath 'uw' mi'mun'utul' tthu kw'et'un' 'i' tsiitmuhw.
Mouse and owl were always in conflict.
- (2) yath 'uw' lhelhuw'me'tum' 'utl' kw'et'un' tthu tsiitmuhw.
Mouse was always running away from Owl.
- (3) yath 'uw' tsukwul'etum' 'utl' tsiitmuhw thu kw'et'un' .
Owl was always chasing Mouse.
- (4) nuts'a' skweyul 'i' wulh lhtsiwsme'tum 'utl' kw'et'un' .
Mouse got tired of this one day.

- (5) suw' sht'eewun', "hwtsel yuhw tsun 'a'lu kwunus kweel?"
He thought, "Where can I go to hide?"
- (6) hwthiqun kwus qwiil'qwul'thut thu kw'et'un' 'i' nuw' hwiine'mutum 'utl'
 spaal'.
Mouse was talking out loud and Raven heard him.
- (7) 'i' ni' ch 'uw' shtatul'stuhw tthu spaal', qux 'ul' sul'uthut-s 'u tthuw'
 mukw' stem.
And you know about Raven, he is always fooling around.
- (8) qux tthu ni' shtatul'na'mut-s, suw' thut-stuhws tthu kw'et'un', "ha' 'un'
 stl'i' kwun's kweel 'i' xwum tsun 'i' 'uw' kwelshamu."
*He is also very knowledgeable. And he said to Mouse, "If you want to hide,
 I can hide you."*
- (9) thut kw'etun', "'uy'! tth'ihwum, tth'ihwum, suw'q'ulhtsum 'u kw'unu
 shnem' kwun's kweelsham'sh."
And so Mouse said, "Yes! Please, please, find a place to hide me."
- (10) thut spaal', "'e'ut tthu ts'sey' p'isuts'. tssl'um ch 'ul' nuw'ilum 'u tthu
 p'isuts'.
So Raven said, "Here is a fir cone. Just jump inside this fir cone."
- (11) ha' ch kwu'elh lumnuhw tthu tsiitmuhw 'i' ni' ch tse' 'uw' sthuthi'."
Whenever you see Owl and you will be safe."
- (12) "aa, hay ch q'a', spaal'. hay ch q'a' 'u tthu ni' 'un'sh ts'ewutham'sh."
"Ok, Thank you! Thank you Raven! Thank you for helping me!"

- (13) kwus wulh qul'et tseeltum 'utl' tsiitmuhw thu kw'e'tun' sus 'uw' xwum
tstl'um nuw'ilum 'u tthu p'isuts'.
*So the next time Owl came hunting for Mouse, Mouse very quickly jumped
into a fir cone.*
- (14) 'i' ni' 'uw' hwun' st'i'am' selq'um' 'u tthu ts'sey' tthu p'isuts'.
The fir cone was hanging from the fir tree.
- (15) 'i' 'uwu te' ni' shtatul'ste'wut 'utl' kw'et'un' kwsuw' hays 'ul' kws nem's
nuw'ilum 'u tthu p'isuts', 'i' 'uwu niis hw'uw'tsustum kws 'utl'quls.
*Now what Mouse didn't know is that Raven only gave him the magic to hide
inside of the fir cone and not to get out!*
- (16) 'u tun'a kweyul, ha' ch lemut tthu p'isuts' 'i' xwum ch 'i' 'uw' lumnuhw
kwsus 'uw' hwun' sun'iw' 'u tthu p'isuts' thu kw'et'en', nuw' swi'wul'
tthu sxuxi'nus 'i' thu shtl'up'i'snutss.
*So to this very day, if you look at fir cones you can see Mouse is still
trapped inside the fir cone. You can see his hind legs and his tail.*
- (17) nilh thulh ni' 'uy' sqwul'qwul' kwsus tse' 'uw' 'utl'qnamut thu kw'et'un'.
Now, the good news is Mouse eventually manages to come out.
- (18) ha' ni' hwt-siilh tthu ts'sey' 'i' ni' qtl'um tiqw' 'u tthu tumuhw.
And as the fir tree releases its fir cone, the cones drop to the ground.
- (19) ha' ni' hwu slhelhuq' 'u tthu tumuhw yelhs m'is 'utl'qul thu kw'et'un'.
*As soon as Mouse feels the fir cone is lying on the ground, then Mouse can
come out.*

(20) nilh ni' sht'es kwus t'ut'th'i'lum'ust-hwus tthu t'umekw'qun's tthu ts'sey'.

And so, fir cones, this is how they spread their seed.

(21) 'i' m'i yu st'i'am' 'u tthu shtl'up'i'nutss 'i' tthu sxun'us 'i' q'tl'um tthu t'umekw'qun kwus t'ut'th'i'lum'stum' 'utl' kw'et'un'.

They drop their cones and at the end of each mice's tails and feet, is the seed of the fir tree.

(22) 'i' 'uw' hay 'u kwsus tiqw' 'u tthu tumuhw 'i' yelh sus m'i 'utl'qul.

But it will only come out when it is on the ground.

(23) nilh kwu'elh sqwul'qwul' 'u thu kw'et'un' 'i' tthu tsiitmuhw.

This then is the story of Mouse and Owl.

(24) ni' hay. hay ch q'a'.

The end. Thank you.

2.2. Vocabulary

Animals

kw'et'un'	mouse
spaal'	raven
tsiitmuhw	owl

Body parts

shtl'up'isnuts

tail

sxun'us

feet

Plants & nature

p'isuts'

fir cone

ts'sey'

fir tree (Douglas fir)

t'umekw'qun'

seed

tumuhw

earth, ground

Verbs

kweel

hide oneself

lhelhuw'

escaping, running away

lumnuhw

see

shtatul'stuhw

know

sht'eehun'

think, believe, wonder

sew'q'

looking for

tselt

follow it

ts'ewut

help him/her/it

tsukwul'etum'

following (passive)

tstl'um

jump

'utl'qul

exit, go out

Descriptives

hwthiqun

loud

qux

much, many, a lot

'uy'

good

sthuthi'

okay, right, safe

xwum

fast

Phrases

tth'ihwum	please
hay ch q'a'	thank you
ni' hay	the end

2.3. Questions

Below I give a set of questions and answers about the Mouse and Owl story, that will help with building reading comprehension.

Mouse and Owl: Story questions

- (1) shqwaluwuns thu kw'et'un'
Mouse's feelings
- (2) yath 'uw' tsekwul'etum' 'utl' tsiitmuhw thu kw'et'un.
Owl is always chasing Mouse.
- (3) stsekwul' tthu shqwaluwuns thu kw'et'un?
How does Mouse feel?
- (4) stsekwul' tthu shqwaluwuns thu kw'et'un kwus tsekwul'etum' 'utl' tsiitmuhw?
How did Mouse feel when he was chased by Owl?
- (5) sii'si'.
He's scared.

- (6) hay 'ul' 'uw' sii'si' thu kw'et'un'.
Mouse is very scared.
- (7) lhtsiws
He's tired.
- (8) lhtsiws thu kw'et'un'.
Mouse feels tired.
- (9) kw'e'ye'lh.
He's frustrated.
- (10) kw'e'ye'lh thu kw'et'un'.
Mouse feels frustrated.
- (11) ni' ts'ewutum 'utl' spaal' thu kw'et'un'.
Raven helped Mouse.
- (12) stsekwul' tthu shqwaluwun 'utl' kw'et'un' kwus ts'ewutum 'utl' spaal'.
How did Mouse feel when Raven helped him?
- (13) 'uy' shqwawun
happy
- (14) 'uy' shqwaluwun 'utl' kw'et'un'.
Mouse felt happy.
- (15) 'uy' shqwaluwun 'utl' kw'et'un' kwus ts'ewutum 'utl' spaal'.
Mouse felt happy when Raven helped him.

- (16) thuyultslh
relieved
- (17) thuyultslh thu kw'et'un'.
Mouse felt relieved.
- (18) thuyultslh thu kw'et'un' kwus ts'ewutum 'utl' spaal'.
Mouse felt relieved when spaal' helped him.
- (19) ts'uyulhnamut
grateful
- (20) ts'uyulhnamut thu kw'et'un'.
Mouse felt grateful.
- (21) ts'uyulhnamut thu kw'et'un' kwus ts'ewutum 'utl' spaal'.
Mouse felt grateful when Raven helped him.
- (22) shqwaluwuns tthu tsiitmuhw
Owl's feelings
- (23) stsekwul' tthu shqwaluwuns tthu tsiitmuhw kwus tsekwul'etus thu
kw'et'un'?'
How did Owl feel when he was chasing Mouse?
- (24) kw'ekwi'
hungry

- (25) kw'ekwi' tthu tsiitmuhw.
Owl felt hungry.
- (26) kw'am'kw'um'
strong
- (27) yath 'uw' sht'eewun' tthu tsiitmuhw kws hays 'ul' thi 'i' kw'am'kw'um'.
Owl thought he was very big and strong.
- (28) stsekwul' shqwaluwuns tthu tsiitmuhw kwus 'uwu kwunnuhws thu
kw'et'un'?'
What were Owl's feelings when he could not find Mouse?
- (29) ni' hwi'un'ti'wun' tthu tsiitmuhw kwus 'uwu kwunnuhwus thu kw'et'un'?'
How did Owl feel when he could not find Mouse?
- (30) hay 'ul' kw'e'kwi' tthu tsiitmuhw.
Owl was very hungry.
- (31) mulmiluts' tthu shqwalwuns
confused
- (32) mulmiluts' tthu shqwalwuns tthu tsittmuhw.
Owl felt confused.
- (33) t'eyuq'
angry

- (34) t'eyuq' tthu tsiitmuhw.
Owl felt angry.
- (35) 'i yuhw 'a'lu tuw' stsekwul' tthu tsiitmuhw?
What does Owl look like?
- (36) 'i'lu tuw' stsekwul' tthu tsiitmuhw?²
What does Owl look like?
- (37) qw'oon'
ear
- (38) thithu tthu qw'oon's.
He has big ears
- (39) t'eluw'
arm, wing
- (40) t'ult'eluw'
arms, wings
- (41) thithu tthu t'ult'eluw's.
He has big wings.
- (42) shlhakwul's
beak

² The word 'i'lu is a contraction of the auxiliary 'i and the inquisitive clitic 'a'lu.

- (43) thi tthu shlhakwu'lsth.
He has a big beak.
- (44) suw'q'lhne'num'
looking for food
- (45) stsuw'et kws sew'q'lhne'num's tthu tsiitmuhw.
Owl is a good hunter.
- (46) ni' 'u stsuw'et kws sew'q'lhne'hum's tthu tsiitmuhw?
Is he a good hunter?
- (47) nan 'uw' stsuw'et kws suw'q'lhne'hum's tthu tsiitmuhw.
He is a very good hunter.
- (48) thithu tthu t'ult'eluw's.
He has big wings.
- (49) hay 'ul' xwum 'u kws lhakw's.
He can fly fast.
- (50) thithu tthu t'ut'eluw' 'u shus xwum kws lhalhukw's.
He can big wings so he can fly very fast.
- (51) hay 'ul' 'uy' thu qulum's.
He has good eyes.
- (52) hay 'ul' tsakw tthu ni' le'lum'nuhwus.
He can see very far.

- (53) hay 'ul' 'uy' thu qulum's 'u shus tsakw tthu ni' le'lum'nuhwus.
He has good eyes so he can see very far.
- (54) hay 'ul' 'uy' tthu qw'oon's.
He has good ears.
- (55) tsakw tthu ts'its'elhum'utus.
He can hear very far.
- (56) hay 'ul' 'uy' tthu qw'oon's 'u shus tsakw tthu ts'its'elhum'utus.
He has good ears so he can hear very far.
- (57) 'i tsukwsta'mut tthu tsiitmuhw 'i 'u tun'a sxwi'em'?
What is Owl doing in the story?
- (58) ni' 'uw' 'un'nehw 'ul' shts'unets susuw' hwiil'as 'i' hwiin'em'.
He sits still and watches and listens.
- (59) xwum 'u kwsus lhakw' tseeltus tthu kw'et'un'.
He flies fast to chase mouse.
- (60) t'ut'a'thut kws kwunnuhws tthu kw'et'un'.
He is trying to catch mouse.
- (61) 'i yuhw 'a'lu tuw' stsekwul' thu kw'et'un'?
What does a mouse look like?

(62) 'i'lu tuw' stsekwul' thu kw'et'un'?
What does a mouse look like?

(63) 'e'uhwiin' thu kw'et'un'.
Mouse is small.

(64) tuw' sem'ts' 'ul' thu kw'et'un'.
Mouse is quiet.

(65) tuw' 'i'i'ya'th thu kw'et'un'.
Mouse is cute.

(66) sxuxi'nu
feet

(67) mumun'lh tthu sxuxi'nu 'utl' kw'et'un'.
Mouse has small feet.

(68) shtl'up'i'nuts
tail

(69) tl'eqt tthu shtl'up'i'nuts 'utl' kw'et'un'.
Mouse has a long tail.

(70) huyinus
teeth

(71) 'uy'a'th tthu yunus 'utl' kw'et'un'.
Mouse has sharp teeth.

- (72) ni' tsukwsta'mut tthu kw'et'un' 'i 'u tun'a sxwi'em'?
What does the mouse do in the story?
- (73) xwum 'u kws xwchenums thu kw'et'un'.
Mouse runs fast.
- (74) stsuw'et kwukweel's thu kw'et'un'.
Mouse knows how to hide.
- (75) stsuw'et kws lhuw'me't-s tthu tsiitmuhw thu kw'et'un'.
Mouse knows how to run away from Owl.
- (76) stsuw'et kws kweelme't-s tthu tsiitmuhw thu kw'et'un'.
Mouse knows how to hide from Owl.
- (77) p'isuts'
fir cone
- (78) kweel' thu kw'et'un' sun'iw' 'u tthu p'isuts'.
Mouse hides in a fir cone.
- (79) ni' hwu sxuxekw' 'u tthu p'isuts' thu kw'et'un'.
Mouse gets stuck in the fir cone.
- (80) ni' tsukwsta'mut tthu spaal' 'i 'u tun'a sxwi'em'?
What does Raven do in the story?

- (81) qwul'qwul'stum' 'utl' spaal' tthu kw'et'un'.
Raven talks to Mouse.
- (82) 'i'wustum 'utl' spaal' thu kw'et'un' 'u tthu shnem' kws kweels.
Raven shows Mouse where to hide.
- (83) qul'etum 'utl' spaal' tthu kw'et'un'.
Raven treats Mouse badly.
- (84) nutsim' 'a'lu shus nuw'ilum thu kw'et'un' 'u tthu p'isuts'?'
Why does Mouse go into the fir cone?
- (85) kweel 'utl' tsiitmuhw nuw'ilum 'u tthu p'isuts' thu kw'et'un'.
Mouse goes into the fir cone to hide from Owl.
- (86) ni' stsekwul' kwus qul'etum 'utl' spaal' tthu kw'et'un'?'
How does Raven treat Mouse badly?
- (87) thut-stum 'utl' spaal' 'uw' nuw'ilumus thu kw'et'un' 'u tthu p'isuts'.
Raven tells Mouse to hide in the fir cone,
- (88) 'uwu niis yuthustus thu kw'et'un' kws st'es kws 'utl'qul 'u tthu p'isut'.
but he doesn't tell Mouse how to get out of the fir cone.
- (89) ni' yu stsekwul' kwus 'utl'qul thu kw'et'un' 'u tthu p'isuts'?'
How does Mouse get out of the fir cone?
- (90) ha' qtl'um' tthu p'isuts' 'i' yelh 'utl'qulnamut thu kw'et'un'.
Mouse can leave the fir cone with it drops to the ground and dies.

(91) ni' stsekwul' kws ts'uwnuhws tthu ts'sey' thu kw'et'un'?

How does Mouse help the fir tree?

(92) ni' tl'upxtum 'utl' kw'et'un' tthu t'umekw'qun 'u ts'sey' ni' 'u tthu hwthuthiqut.

Mouse spreads the seeds of the fir tree around in the forest.

(93) nilh ni' ts'uwatun 'u tthu ts'sey' thu kw'et'un' kwus tl'upxtus tthu t'umekw'qun ni' tthu hwthuthiqut.

Mouse helps the fir tree by spreading the seeds around in the forest.

Chapter 3. Seagull dancing with Crab

This story reminds me of the many stories and teachings my elders have shared with me over the years. The story shows how beautiful the world works together. It shows the knowledge and skill that creatures need to survive. It shows the cycle of life in the food chain and the connections the creatures have with each other.

For the last seven years it has been an honour to paddle with Geronimo and Lady Esther Canoe clubs, I am so grateful that I have had the opportunity of experiencing being out on the water. Day after day, the crew meets on the beach and practices the techniques of canoe pulling and prepares for the races. It's been a journey in itself. As a canoe puller, I have found real enjoyment in learning how to read the waters, getting to know the dangers of white caps, and becoming aware of how quickly the tides can turn. There is a newfound appreciation of racing in choppy waters, even when the saltwater burns the eyes. Canoe pulling is a lifestyle, where you are travelling every weekend during the summer to different races. It is demanding, and it can be a struggle to commit to it for some.

Canoe pulling brings us to the shores of other communities, and each year there are new adventures, new people, and new teachings. The best part is the irreplaceable time with our families and friends. Being able to be together by the water gives us the opportunity to explore, to wonder, to play as we create new memories at the canoe races year after year. It's been an amazing journey learning about the teachings of the canoe and learning how to prepare your body and mind.

**qw'iy'ul'ushtul' thu qwuni 'i' thu 'ey'x ni' 'u tthu tsuwmun 'utl'
muq'e'u**

Seagull dancing with crab on the shore at Neah Bay

By Tara Morris and Ruby Peter

- (1) 'een'thu Suwsiw, tun'ni' tsun 'utl' quw'utsun'.
I am Suwsiw and I am from Cowichan.
- (2) nilh nu sta'lus tthu Gus Morris, 'i' tun'ni' 'u tthu teti' mustimuhw tthu
shtun'naalhtuns.
My husband is Gus Morris, and his family is a canoe pulling family.
- (3) tthunu sqwul'qwul' kwus wulh hay tthu teti', hay 'ul' yulhi'a'qwt stey',
nilh shni' tst 'u tthey' sil'anum.
My story is about when we were at the last canoe races of the year.
- (4) 'i tst' tuw' xi'xlhem'ut thu qwuni 'i' thu 'ey'x kwus qw'iiyul'ushtul' ni' 'u
tthu tsuwmun 'utl' muq'e'u.
We watched a seagull dance with a crab on the shores of Neah Bay.
- (5) yath tst 'uw' 'uy'stuhw kwutst wulh ni' yu they' 'uw' shhw'uy's tthu
'iwa'tul' stey' 'u tthu nuts'a' sil'anum.
*We always look forward to the last race of the year because we are usually
tired from training and want a break from racing.*
- (6) kw'un'a spunhwu 'i' ni' tst 'uw' yuw'en' kwutst nem' tus 'u tthu shni' tst
kwutst q'ulum' tst.
Last year, we arrived a day early to get a better spot in camp.

- (7) ni' 'u tthu slhq'etsusth netulh 'i tst 'uw' xi'xlhem'ut tthu hay 'ul' qux
qwuni kwus lhalhukw'. 'i' nuts'a' thu qwuni 'uwu kws nem' lhakw' 'uw'
ni' 'ul'.
*On Friday morning, we saw lots of seagulls flying around. But there was one
seagull that wouldn't fly away.*
- (8) they' nuts'a' qwuni 'uwu kwus nem' lhakw' 'uw' ni' 'ul' 'u tthu stutes 'u
tthu ni' shni' tst kwutst q'uq'ulum' kwus 'i'mush.
This seagull did fly at the place near our camp, but he just walked.
- (9) 'i tst 'uw' sht'eewun' kwus sum'e'kwlh 'u shus nilh kwus 'uwu kwlh nem'
lhakw' huye'.
We thought he was hurt, because he wouldn't fly away.
- (10) wulh hwune'unt, wulh tthuw' thu sum'shathut, 'i ni' thulh 'uw' hwun'
skweyul.
It was evening time. The sun was down, but still light out.
- (11) ni' wulh tth'em tthu qa' susuw' hay 'ul' qux swi'wul' tthu lhuq'us ni' 'u
tthu tsuwmun.
The tide was low, and the beach was lined with seaweed.
- (12) wulh m'i 'i'mush they' qwuni m'i t-suthut ni' 'u tthu sheshum' kwus m'i
yu 'i'mush stutes 'i tthu ni' shni' tst kwutst q'uq'ulum'.
The seagull started walking in the shallow water in front of our camp.
- (13) 'i' ni' tst 'uw' lumnuhw thu hay 'ul' thi 'e'yx sqwuqwis 'u thu qa'.
That's when we finally saw a big crab in the water.

- (14) 'i tst wulh tul'nuhw kwus niis nutsim' 'u shus 'al'mutsun' thu qwuni kws nem's tth'em thu qa'.

We realized the seagull was waiting for the tide to go down.

- (15) t'ut'a'thut thu qwuni kws kwunnuhws thu 'ey'x, thi 'ey'x.

The seagull was trying to catch the big crab.

- (16) yelh sus kwunnum 'utl' qwuni thu 'ey'x sus nem' 'uw' lhakw' kw'i' sus 'uw' kwe'tus ni' 'u tthu tsuwmun.

The seagull finally managed to grab the crab and flew up and dropped him on the beach.

- (17) yu sesut-stum 'utl' 'ey'x thu tl'e'luqt qw'xwa'luw'tsusth, saay' kws kwun'tuls.

The crab had his big claws up in the air and was ready to fight.

- (18) 'i' shlheth'ul' thu qwuni ni' 'ulmutstus yelh sus lhkwatus.

The seagull was smart and was waiting for the right time to peck at the crab.

- (19) yu kwey'xum' tthu shtl'up'i'nuts tthu'nilh qwuni kwus thuythithut.

His tail would wag back and forth.

- (20) ni' tul'nuhwus 'i' st'es 'i' ni' wulh' lhkwatus tthu 'ey'x 'u kw' hay 'ul' xwum.

Then he would peck really fast.

- (21) ts'uhwle' 'i' nuw' yu lhukwnum 'utl' 'ey'x tthu qwuni kwus q'iq'ukw'utus.
There were a few times that crab pinched the seagull on the beak.
- (22) tthu ni' shni's kwus sht'e 'uw' ni' kwun'kwun'tul' 'i' sht'e 'uw' niis qw'uy'ul'ushtul' tthu 'ey'x 'i' tthu qwuni.
Both the seagull and the crab fighting but it looked like they were dancing.
- (23) nuw' le'num 'utl' qwuni tthu 'ey'x sus 'uw' hwu shkw'uqen' 'uw' t-hwthey'she'num' 'ul'.
The seagull managed to flip the crab on its back, and his legs were wiggling in the air.
- (24) 'i' nuw' st'e 'ul' kwus lhekwtum 'utl' qwuni tthu 'ey'x 'i' tthu kw'ul'usth tthu 'ey'x kwus lhey'xtus.
Seagull continued to dance around the crab and stab at his tummy.
- (25) hwun' xut'u 'i' ni' wulh q'uynum 'utl' qwuni tthu 'ey'x, 'unuhw kwus they'she'num'.
Finally, the seagull killed the crab, and his legs stopped moving.
- (26) hay 'ul' ni' thi syaays 'utl' qwuni kwus kwunnuhwus tthey' 'ey'x.
Seagull worked so hard for that crab.
- (27) wulh nilh 'ul' susuw' lhey'xtus, 'uy' s'ulhtuns.
And the seagull quickly feasted on the crab.
- (28) 'uwu stl'i'us 'utl' qwuni 'u kws ts'iyultewut 'u tthu ni' lhalhukw' stutes.
The seagull didn't want to lose his crab to another bird.

(29) kwutst wulh nem' 'itut 'i' ni' tst 'uw' yu he'kw' me't tthu ni' sht'es kwthu
qwuni 'i' kwthu 'ey'x ni' sul'uthut-s kwthu ni' lumnuhwut.

We went to bed remembering about how what that seagull was doing.

(30) nan ' uw' stsuw'et tthey' qwuni.

That seagull was very clever.

(31) nilh 'ul' 'uw' hwu shhway tthu stey 'u tthu sil'anum.

We had worked hard all season.

(32) ni' tst 'uw' 'iyus 'ul' kwutst ni' 'utl' muq'e'u, wulh shhway tthu teti'.

It was our time to enjoy the last race of the season there in Makah.

Chapter 4. A day on the boat

While working on the children's dictionary project, the word "octopus" came up and what came to my mind was one day out on the boat. This story in particular is about today's generation as they are becoming familiar with our Salish Sea ecology. It is about the connection and attitude towards the sea that youth have today compared to what our ancestors had, and how hard the elders' worked to pass on the knowledge about the natural world to the next generations. It was easier when the sea was the center of our way of life. It is the responsibility of the parents that their children experience life and learn about the natural world. Today, we often shelter our children from these experiences, and it is hindering their growth toward a deeper sense of connection with our natural world. In the millennium before, the goal was to survive. There were only the influences of the natural world. These influences are deeply embedded in our language.

Before beginning the story, I list here some key vocabulary.

Creatures

'eyt	lingcod
t'q'as	rock cod
kw'eets'	mud shark (also called dogfish)
tuqwtuqw	red snapper
sqi'mukw'	octopus

Fishing words

skwequp	lure used in cod fishing. (old fashioned)
hi'wul'ten'um'	fish: casting, fishing with a rod. (CW JUNE91)
peyts'tun	fishing rod, casting rod.
q'umxwus	winding fishing line. (RP 4JAN77, 42)
'uxthim'tun	dipnet (This is originally the name of an old-fashioned kind or can it be used for the little dipnets modern fishermen use as well.)

nuts'a' skweyul 'i' ni' tst tsetsul'ulhtun' 'ula'ulh 'u tthu kesulin pout

A day fishing on the boat

By Tara Morris and Ruby Peter

- (1) 'een'thu Tara Morris 'i' nilh nu sqwul'qwul' tun'a tsetsul'ulhtun'
kwun'atul' 'u tthunu ts'lhwhulmuhw.
I am Tara Morris, and this is my story about one day fishing with my family.
- (2) hay 'ul' kw'e'lus skweyul. 'uw' hwun' netulh 'i' ni' wulh kw'e'lus tthu
sum'shathut.
*It was a really hot day out. By early morning the sun was warm already
warm.*
- (3) ni' tst 'uw' xtsuthut kws nem' tst tseelhtun 'ula'ulh 'u tthu kesulin pout.
We decided we would go out fishing on the gas boat.
- (4) 'i' tst xuthiinu — kwthunu sta'lus, Gus, tthu 'een'thu 'i' kwthu yey'sul'u nu
ts'lhme'mun'um.
There were four of us — my husband, me, and my two stepsons.
- (5) yuw'en' kwutst nem' 'u kwthu xut'ustum' Canadian Tire nem' 'iluqut tthu
'eli' skwequp.
First, we went to Canadian Tire to buy good lures.
- (6) sutst 'uw' 'alhstuhw 'u tthu snuhwulh tst tthu ha'kw tse' kwutst yu
tsetsul'ulhtun'.
Next, we loaded up what we use for fishing on the boat.

- (7) kwutst hwu 'ulalulh 'u tthu snuhwulh sutst nem' 'uw' huye' nem', nem' 'u tthu s'ulqsun, shnu'a'th s'ulqsun.
We got onboard and then headed over to the other side of the point.
- (8) kwutst 'uw' hwun'a' tus 'u tthu ni' shni's 'u kws 'unuhw tst, sutst hwi' mukw' 'uw' tstl'um nem' qwusthut.
When we first arrived at our fishing spot, we all decided to jump in the ocean to cool down.
- (9) sutst 'uw' t'it'utsum' ni' 'u tthu qa'.
We swam around and splashed in the water.
- (10) ni' tst ts'twa' si'si'stuhw kwthu stseelhtun, nem' lhew'!
We had probably scared all our fish away!
- (11) nuw' tuw' hw'un'nehwum' 'ul' tthu qa' 'uwu ni'us xwoom.
There wasn't much current. The water was calm.
- (12) hwun' swi'wul' tthu sum'shathut, hay 'ul' 'uy' skweyul shtsetsul'ulhtun' tst.
The sun was shining, and it was a perfect day for fishing.
- (13) tthu hay 'ul' sun'tl'e' nu ts'lhmun'um, Tyrell, ni' thuytus tthu ni' t'uy'um'tus tthu xut'ustum' sqwequp tthu kw'uy'kwul'shun'.
My oldest stepson, Tyrell, put his new fishing lure on his fishing rod.
- (14) nem' 'uw' lhaq'utus tthu kw'uy'kwul'shun's.
He casted out his line.

- (15) 'uw' wulh nilh 'ul' sus 'uw' paaythut tthu kw'uy'kwul'shun'.
Right away, we saw Tyrell's fishing rod bend right over.
- (16) suw' thut-s tthu Tyrell, "tl'lim' st'e 'uw' thiis 'eyt tthu ni' hwu st'i'am'!"
Tyrell said, "It looks like it could be a big lingcod!"
- (17) kwus wulh m'i pukw 'i' 'uw' thu'it t'q'as tthu ni' hwu kwun'els.
When it came up to the surface, it was in fact a rock cod that he had caught.
- (18) tl'lim' 'uw' 'e'tl'qul tthu qulum's 'u tthu sxuy'usth.
Its eyes were popping out of its head.
- (19) thut tthu tsi'thut, "'aaa, 'uy'! 'uy' 'un' sla'thut, mun'u!"
His dad said, "Wow! Way to go son!"
- (20) ni' tl'e' wulh qul'et wenshum 'utl' Tyrell tthu xwi'lum's.
Tyrell casted his line again.
- (21) mukw' tst nuw' sqwuqwisstuhw tthu s'aa'lh xwi'lum' tst 'u tthu qa'.
We all had our lines out in the water too.
- (22) kwus qul'et wenshus tthu kw'ekw'ul'shun's 'i' ni' tl'e' wulh qul'et
 paaythut 'u kw' hay 'ul' 'uw' hwu spapi' nilhs thume's.
The next cast, Tyrell's fishing line was bent right over for the second time!
- (23) thut tthu Tyrell, "tl'lim' st'e 'uw' niis hay 'ul' thi 'eyt!"
Tyrell said, "It looks like it could be a big lingcod!"

- (24) m'i kw'i'st-hwus tthu kw'ikw'ul'shun's, 'i' tst lumnuw 'i' tl'e' wulh
t'q'as!
He brought up his line and we saw another rock cod!
- (25) thut tthu Gus, "'oo, nan 'uw' 'uy' 'un' syaays, mun'u!"
"Wow! Way to go son!" Gus said.
- (26) 'uwu te' lhwet kwlh 'i' tsshun'tsu 'ukw' stseelhtun.
Nobody else was catching any fish.
- (27) hay 'ul' hith yelh sutst tsshun'tsu 'u' tthu s'aa'lh kw'uy'kwul'shun'.
It was a long time before any of us caught anything on our fishing lines.
- (28) 'i' nilh tthu Nick nilh swe's kw'ekw'ul'shun's tthu ni' tl'lim' 'uw'
paaythut. *Finally, Nick's fishing rod was bent right over.*
- (29) suw' thut-s tthu Tyrell, "tl'lim' st'e 'uw' hays 'ul' thi 'eyt!"
Tyrell said, "It looks like it could be a big lingcod!"
- (30) sus m'uw' kw'i'stum 'utl' Nick tthu swe's kw'ikw'ul'shun's 'i' tst
lumnuhw tthu ni' pukw.
Nick brought his line up and we saw what came to the surface.
- (31) 'i' tuqwtuqw!
It was a red snapper!
- (32) mukw' tst 'uw' siil'ukw.
We were all excited.

- (33) nusuw' thut, "hwuw'ee tsun lumnuhwun' kw' lhwet tsshun'tsu 'u tthu tuqwtuqw!"
I said, "I have never seen anyone catch a red snapper before!"
- (34) 'i tst mukw' 'uw' ts'ewut tthu Nick m'i hwkw'at 'aalh 'u tthu snuhwulh.
We all helped Nick bring his fish into the boat.
- (35) nus 'uw' kwunut tthu 'uxthim'tun 'utl' Tyrell 'i' hay tthu peyts'tuns hay nuw' hwun' sqwuqwis 'u tthu qa'.
Tyrell grabbed the dip net, and I took Tyrell's rod because his line was still in the water.
- (36) suw' kwunutum 'utl' Gus tthu qw'aqwustuns.
Gus grabbed the fish club.
- (37) tl'lim' tst 'uw' siil'ukw kws tsshun'tsu tthu Nick. hay 'ul' 'uw' 'uy' shqwaluwuns kwus tsshun'tsu 'u tthu stseelhtun.
We were excited for Nick because he was very happy that he caught a fish.
- (38) 'amustum 'u tthu mens 'u tthu qw'aqwustuns kws qw'aqwa'qwtewut tthu tuqwtuqw, sxuy'uth.
His dad gave him the fish club to bang the top of the red snapper's head.
- (39) sus 'uw' thu'it 'uw' qw'aqwa'qwtun 'utl' Nick tthu sxuy'usth.
Nick hit the top of the head.

- (40) mukw' tst 'uw' stl'i' kws tsshun'tsu tst 'u kw' stseelhtun, sutst tl'e' wulh qul'et qwsut tthu peyts'tun tst.
We were all determined to catch a fish, so we casted our lines in the water again.
- (41) ni' wulh skwun tthu Gus tthuw' stem 'ul'; tl'lim' 'uw' paaythut tthu peyts'tuns.
Gus finally caught something; his rod was bent right over.
- (42) thut tthu Tyrell, "tl'lim' sht'eewun' 'iis tse' thu hay' 'ul' thi 'eyt."
Tyrell said, "It looks like it could be a big lingcod."
- (43) m'i kw'i'stum 'utl' Gus tthu swe's peyts'tuns, 'i tst wulh lumnuhw kws kw'eets' tthu ni' hwu st'i'am'!
Gus brought up his line and we saw a mud shark!
- (44) suw' thut-s tthu Tyrell, "aa shah, 'uwu!'uwu stl'i'ut kw' kw'eets'!"
Tyrell says, "Oh no! We don't want any mud sharks!"
- (45) sus m'uw' kw'i'stum tthey' kw'eets'.
They brought up the mud shark.
- (46) m'i kwunutum 'utl' Gus tthu shtth'ulhukw'ul's sus 'uw' m'i hwkw'atum me'shum tthu ni' s'a'kw'.
Gus grabbed the long pliers and pulled out the hook.
- (47) suw' qtl'um tthu kw'eets' 'ula'ulh 'u tthu snuhwulh ni' 'u tthu 'ile'uq, sus 'uw' hwi' q'ul'q'ul'q' 'u tthu xwi'lum'.
The mud shark dropped in the back of the boat and got tangled in some rope.

- (48) 'i tst 'uw' xi'xlem'ut 'ul' tthu Gus kws t'ut'a'thut me'shus tthu ni'
sq'uq'el'q' tthu kw'eets'.
We watched Gus struggle to release the mud shark.
- (49) hwun' xut'u 'i' ni' wulh qtl'um sus 'uw' hwu sqwuqwis wulh nilh 'ul' sus
'uw' tth'uw'.
It finally fell into the water and disappeared.
- (50) ni' wulh nem' tthu tintun ni' tst wulh kw'ey.
It was getting late and we were getting hungry.
- (51) 'i tsun tuw' hwu xlhultslh 'i kwunus 'uwu te' stem ni' nu shun'tsu.
I was feeling a bit sad because I did not catch anything.
- (52) nilh wulh tus tthu tintun kws nem' tst t'akw'.
But it was time to go home.
- (53) wulh kwuyxtum 'utl' Gus tthu pout kws nem' tst wulh t'akw'.
Gus started up the boat to go home.
- (54) 'i tsun m'i kw'ukw'i'stuhw tthunu kw'uykwul'shun' 'i' wulh ptem' tthu
Tyrell, "nii ni' kw'un' 'i hwu st'i'am'?"
While I was bringing up my line Tyrell asks, "Do you have something?"
- (55) nu suw' thut, "'uwu, sht'eewun' tsun 'uw' tuw' q'el'q' 'ul' tthunu
kw'ekw'ul'shun."
I said, "No, I think my line is just snagged."

- (56) tl'e' wulh ptem' tthu Tyrell, "nii ni' kw'un' 'i skwun?"
Tyrell asked again, "Do you have something?"
- (57) ni' tsun tl'e' wulh thut-stuhw, "nilh 'ul' kwus hwutus tthunu skweqap."
I said, "No, it's just a heavy lure."
- (58) kwunus 'i m'i wulh yu kw'ukw'istuhw tthun kw'uykwulshun', 'i tst wulh
lumnuhw tthu ni' wulh yu p'up'ukw.
I brought up my line and we could see something coming up to the surface.
- (59) 'i tst wulh lumnuhw kws 'uhwiin's sqi'mukw'!
We saw a small octopus!
- (60) "'oo, tl'lim' tst hay 'ul' 'uw' siil'ukw kwutst lumnuhw tthu 'uhwiin'
sqi'mukw'.
We were so excited to see an octopus.
- (61) kwunutum 'utl' Gus tthu shtth'ulhukw'ul's kws me'shs tthu ni' s'a'kw'.
Gus grabbed the pliers to pull out the hook.
- (62) 'i tsun 'uw' he'kw' tthu ni' sht'es tthu sqi'mukw' 'u kws t'eyuq's 'i' nilhs
suw' lhxwat-s tthu tsq'ix shlhel'qutth'eel's.
I remembered that when octopuses get mad, they squirt black ink out.
- (63) kwunut nus nuw' nem'ustuhw tthu sqi'mukw' 'u tthu qa'.
So, I placed the octopus near the water.

- (64) t-hway kwunutum 'utl' Gus tthu sqi'mukw' 'i' ni' wulh kwulush 'u tthu tsq'ix nem'ust-hwus 'u tthu qa'.
Gus was just going to grab the octopus, and it shot ink into the water.
- (65) nus 'uw' thut, "lemut lhu! na'ut wulh t'eyuq' tthu sqi'mukw'."
I said, "Look, the octopus is mad!"
- (66) sus 'uw' kwe'tum 'utl' Gus qwsut sutst 'uw' xi'xlem'ut tthey' 'uhwiin' sqi'mukw' kwus wulh nem' tl'pil, sus 'uw' tth'uw' 'i' 'u tthu qa'.
Gus released the octopus, and we watched the little octopus shoot down and disappear into the deep sea.
- (67) 'uwu tsun niin' sqi'qul'us. 'i' tsun 'uw' hwu 'iyus 'ul'.
I wasn't so sad anymore.
- (68) la'us kws 'uwu tst niit kwunnuhw kw' hay 'ul' thi 'eyt, 'i' ni' tst thulh 'iyus kwutst kwunnuhw tthu t'q'as, tuqwtuqw, 'i' tthu kw'eets' 'i' tthu sqi'mukw', 'uhwiin' sq'imukw'.
Even though we didn't catch a big lingcod, we all had fun catching the rock cods, the red snapper, the mud shark, and also the octopus!
- (69) ni' wulh nem' tth'uhw thu sum'shathut 'i' yelh sutst hun'umut.
The sun was setting when we finally got home.
- (70) kwthu Tyrell ni' 'amustus lhu shhwum'nikws 'u kwthu t'q'as.
Tyrell gave the rock cod to his auntie.

- (71) 'i' hay tthu tuqwtuqw ni' tst le'sh nem'ustuhw tthu shxuy'tl'elu nilh tse'
s'ulhtun 'u tthu qul'et kweyul.

And we put the red snapper in the fridge to save for dinner for the next day.

- (72) hay 'ul' 'uy' skweyul, hay 'ul' 'iyus skweyul kwutst 'ula'ulh 'u lhu
snuhwulh kwutst tsetsul'ulhtun'.

It was an exciting day fishing on the boat.

Chapter 5. Pine needle basket

Baskets were essential tools to our ancestors, just as much as boxes. Baskets come from a history of prominent items. The ability of making them was a treasured skill and the skill to make them was respected. Making baskets was a teaching from grandmothers to daughters. *kwey'xtssum* ' is a word for “ moving your hands” for skills like knitting, and weaving. It was the ancient technical skills and the traditions were passed on to women. There is a lot of knowledge that goes into the design and making a basket, which are objects of beauty and were done out of artistic enjoyment. Knowledge of plants and elements of land were the materials that have been used for thousands of years to make the items of material and it was a culture needed for survival. My grandmother comes from a long line of basket makers and it showed in how hard my grandma worked with her hands.

q'pet tthu tth'e'lumutth'

Collecting Pine Needles

By Tara Morris and Ruby Peter

- (1) 'een'thu suwsiw tun'ni' tsun 'utl' quw'utsun'.
I'm Tara Morris, from Somena.
- (2) tun'a sxwi'em' 'i' nilh sxwi'em's thunu si'lu'elh, suwsiw, Theresa Thorne.
And this is story about my late grandmother, suwsiw, Theresa Thorne.
- (3) 'i tst ts'twa' 'apun 'uw' 'iin' toohw sil'anum 'i' ts'iyayu tsun 'u tthunu shhw'a'qw'a' Brad 'i' nemustal'hwus 'u tthu 'ulhtunew't-hw xut'ustum'
McDonald.
I was about 9 or 10 years old— I have a twin brother Brad—and my grandmother brought us to McDonald's.

- (4) 'i' ni' 'u tthu shhw'un'nuhws kwutst hwu 'un'nehw sutst 'uw' xlhas 'u
kwthu s'ulhtun tst, 'i' ni' tst hayuqun.
We parked in the parking lot; we finished our meal.
- (5) suw' tssetalum 'u thu si'lu tst, "nem' 'ikw'ut tthun' haathunmun,
nemustuhw 'u tthu shhw'i'kw'ul's.
Grandma said, "Go put your garbage in the garbage bin.
- (6) nem' tseep kwunut tthu lisek, xut'ustum' *plastic bag*, 'i' nem' ch q'put
kwthu tth'e'lumutth' stl'pal'we'lh 'u tthu thqet, qw'uyi'lushulhp."
Take a plastic bag and go collect pine needles underneath the pine tree."
- (7) sutst 'uw' sht'eewun', "nutsim' yuhw 'a'lu 'ushus hwi' 'ewustalum 'u
tun'a McDonalds 'i' hwi' q'put tst tthu tth'e'lumutth'?"
We thought, "Why bring us to McDonald's....to collect pine needles?!"
- (8) suw' thut tst, "aaaa, si'lu!"
So we were like, "Oh, Grandma!"
- (9) 'i' nilh nilh 'uw' sniw'nuwuta'ult, ha' ni' qwal tthu s'ul-hween tst 'i'
skw'ey kws 'uwu tst 'uw' yu te'tul'ut.
But my brother and I were taught that if our elders speak, we have to obey.
- (10) sutst nem' 'uw' q'put tthu tth'e'lumutth' ni' stl'pal'we'lh 'u kwthu
qw'uyi'lushulhp.
We went and collected pine needles under the pine tree.

- (11) sutst 'uw' luts'ut kwthu lisek.
We filled the bag up.
- (12) 'uwu 'ul' niis hiths ni' ts'twa' 'apun munut.
It didn't take too long, maybe about 10 minutes.
- (13) kwus tuw' 'ulh hith 'i' yelh sutst tul'nuhw 'uw' niis nutsim' 'u shutst q'put
kwthey' tth'e'lumutth'.
Later on, we realized why she wanted those pine needles.
- (14) xut'eem' thunu si'lu 'u thu sul'i'stun'.
She was making baskets, little baskets out of pine needles.
- (15) 'i' nilh tthey' tth'e'lumutth' ni' hakwushus kwus xute'um 'u thu sul'i'stun'.
She would collect her needles and use them to make little baskets.
- (16) yuw'en' kwsus q'putus susuw' lhul'qtus 'u tthu qa'.
First, she gathered them and then she soaked them in water.
- (17) kwsus 'uw' hwun' lhuqw, 'i' ni' kwune'tus tthu p'utth'tun 'i' nilh ni' yu
ha'kwushus.
While they were still wet, she would work the needles into a tight circle.
- (18) shulakw' chikmun nilh ni' tl'uw' hakwushus.
A round needle is also what she used.
- (19) ni' hakwushus tthu tl'elugt saxwulh yu st'i'am' 'u tthu p'utth'tun.
She used the raffia (long grass) attached to a needle.

- (20) sus nem' 'uw' yu hwuhwulukw'tus tthu tth'e'lumutth'.
She attached the raffia to the needle and wrapped it around the needles.
- (21) tsulhuqwtus sus 'uw' yu hwuhwulukw'tus.
She poked it through and wrapped it around.
- (22) st'e'uw' niis yu p'ep'utth'utus yu they'tus.
It's like she's sewing what she is making.
- (23) 'i' nilh niilh 'uw' yath 'uw' sqwaqwul's kwus tsq'ix tthu ni' 'u tthu
 lhq'een's.
She always said that the black tips.
- (24) 'i' nilh tse' ni' st'e 'ukw' hwu sxul's sul'iq' tthu ni' thuytus.
And that seems to become a design, when they are made even.
- (25) ni' 'uw' yu st'ut'in' tthu ni' yu they'tus ni' hwu stl'itss.
She lined them up what she was making it and it became a design.
- (26) nilh ni' shhw'uy's kwus yath 'uw' yu luqw kwun's ni' yaay'us 'u tthu
 saxwul 'i' tthu tth'e'lumutth'.
*And it's best to always keep it wet when you are working with the raffia and
 the needles.*
- (27) ha' ch ni' tuw' yu 'u'ay'qtulstuhw tthu tsq'ul'iq'x 'i' nilh nuw' hwu stl'its
 kwun's ni' yu yaay'usmut.
*If you sort of stagger the little black (tips), it becomes the design as you are
 working on it.*

- (28) s'ulqsuns tsq'ul'iq'x.
They have had little black tips.
- (29) 'i' tun'ni' 'u tthey' s'ulqsuns 'i' nilh nuw' hwu stl'its.
From the little black tips, it becomes a design.
- (30) 'i nilh hwu 'uy'uy'mut st'i'am' 'u thu si'stun'.
And it becomes beautiful attached on the little basket.
- (31) yathulh 'uw' xut'eem' thunu si'lu 'u tthuw' mukw' 'ul' stem ni' thuytus,
My grandmother used to make many things.
- (32) 'i' nilh kwu'elh tun'a ni' he'kw'me'teen' nilh they'tus.
And this is a thing that I remember her making.
- (33) ni' hay. hay ch q'a'.
The end. Thank you.

Chapter 6. I remember a time

The Coast Salish people have lived in an ecosystem where all is one between the land, rocks, sky, water, creatures, and humans. The spirit and the immediate world and all things are all connected. Birds are the messengers between the spirit world and the immediate and find ways to connect to the humans. Some of these connections are brought out in my story.

This reminds me of how my grandma had different teachings, stories and beliefs of the different birds and animals. I remember how excited my grandma would get when she knew an eagle flew directly above and over our heads when we were driving. She would say, that is good luck. And as old as she was, when she came across a big boulder, she would climb over it. We would of course need to stop all that we were doing to help Grandma climb over the boulder. “Grandma! What are you doing? Be careful, you’re going to hurt yourself!” All we could hear was my grandma giggling as she slowly made her way over the boulder. “It’s good luck! It’s good for you!” My grandma had an interesting perspective of energy. I remember her telling us about how rocks can give off energy. She had an outstanding collection of beautiful mineral rocks, which gave off positive energy.

She was a strong believer in the spirits of everything and therefore, she encouraged us to protect ourselves as well. She taught us about how to use “echoes”, the little conk fungus that grew on trees. She would place them near every entrance of the house. My grandma explained that an echo acts like a mirror and if a bad energy was sent our way, it would return to wherever it came from.

We learned many, many things in our walk in the woods with our grandmother.

ni' tsun 'uw' hekw' 'u kwthey'

I remember when

by Tara Morris and Ruby Peter

- (1) 'een'thu Tara Morris, suwsiw. qwul'qwul' tsun kwu'elh 'u kwthu
sxwi'em'.

I am Tara Morris, suwsiw, and I will tell you a story.

- (2) nuts'a' skweyul 'i' 'i tsun yu 'i'mush yu tetul'shun' 'u tthu sta'luw'
kwun'atul' 'u thunu si'lu 'i' thunu sqe'uq.

*One day, I was walking along the river with my grandma and my younger
cousin.*

- (3) hay 'ul' qux tthu lhalhukw' tun'ni' 'u tthu tsuw'nulhp, mukw' 'untsu ni'
shni's 'i' tl'lim' thulh hay 'ul' 'uy'uy'mut kwus lhalhukw'.

*There was a lot of cotton fluff from the cottonwood tree, floating in the
sunlight, so beautiful.*

- (4) suw' thut-s thunu si'lu, "ni' tsun 'uw' hekw' kwunus 'iilh yu 'i'mush stutes
'u tthu sta'luw' hww'e, nan'us 'uw' hith.

*My grandma said, "I remember when I was walking near the river not long
ago.*

- (5) 'i' niilh tsun lumnuw kwthu swuy'qe', s'eluhw swuy'qe', yathulh 'uw'
hunum' 'u kwthu shhwunum' tst kws t'ut'i'wi'ulh tst, lumnuhw kwus
tl'uw' yu 'i'mush.

I saw an elderly man who goes to the same church as me walking as well.

- (6) 'i tsun wulh lumuhw lhu sxwut'ts'uli ni' hwts'e'nutsum' nem' 'u tthu yasa'qws.
I saw a hummingbird land on his hat.
- (7) sutst 'uw' 'unuhw xlhem'ut thu sxwut'ts'uli, ni' shts'unets 'u tthu yasa'qws
We both stopped and watched as the hummingbird sat there on his hat.
- (8) wuw'a ni' srequw', 'uwu te' shtatul'stuhws 'uw' nutsim'us.
Maybe it was resting, who knows why.
- (9) 'uwu niis hith 'i' ni' wulh tl'e'wulh huye' lhakw'.
A few minutes later the hummingbird flew away."
- (10) nilh kwu'elh ni' sqwul'qwul's lhunu si'leelh 'u lhu sxwut'ts'uli 'i' kwthey' s'eluhw tun'ni' 'u lhu t'i'wi'ulhuw't-hw, ni' wulh 'ikw'.
That's what my grandmother told me about the hummingbird and the old man from church who passed away.
- (11) qul'et kweyul kwun'atul' 'u lhunu sqe'uq, ni' tst yu 'i'mush yu tetul'shun' tthu sta'luw'.
The next day my younger cousin and I were walking along the river.
- (12) 'iilh tst shi'shkw'am' tun'ni' 'u tthu netulh ni' wulh nem' tthu skweyul, 'i' tst wulh kw'ey'.
We had been swimming all day since morning and we were getting hungry.
- (13) sutst nem' 'uw' 'imush wulh nem' t'akw', 'i' tst wulh yu slhtsiw's, wulh kw'ey'.
We started walking home, but we were tired and hot.

- (14) sutst 'uw' qewum s'i'q 'u kwthu thqet.
So, we sat under a tree to rest.
- (15) 'i tst 'uw' ts'its'lhun'ut tthu sta'luw' kwus xwoom' 'i' tthu
sqw'uli'qw'qw'ulush kwus t'it'ulum'.
We could hear the river flowing and the birds singing.
- (16) hwun' xut'u 'i' 'i tst wulh ts'elhum'ut tthu ni' 'u tthu 'ethuqun tst.
Suddenly, we heard something in front of us.
- (17) 'i' sxwut'ts'uli tthuni' ts'elum'utut.
It was a hummingbird.
- (18) ni' tst tth'uy'kw'thut kwus tl'lim' 'uw' stutes kwus lhalhukw'.
We were startled because it was hovering so close.
- (19) nu suw' xut'u, "i tuw' xelunalum."
I said, "It must be curious."
- (20) hith kwus 'uw' tuw' lhalhukw' 'ul' ni' 'u tthey' ni' shni's 'i' yelh sus nem'
huye' lhakw'.
It hovered in the same spot for a very long time and then it flew away.
- (21) nu suw' sht'eewun' 'u tthey' sxwut'ts'uli, "nilh yuhw 'a'lu kwthu s'eluhw,
ni'ulh nem' t'ut'i'wi'ulh kwun'atul' lhunu si'lu?"
*I thought, "Could this hummingbird be the elder that who went to church
with my grandma?"*

- (22) kwus wulh qul'et kweyul, 'i tst ts'ets'uw'ut thunu si'lu 'a'luxut tthu sluwí'.
The next day my younger brother and I were helping my grandma strip cedar bark.
- (23) thut thunu si'lu, "ni' tsun 'uw' he'kw' kwunus 'iilh kwun'atul' 'u lhunu sqe'uq 'i' 'i tst 'a'luxut tthu sluwí' ni' 'u kwthu hwthuthiqut.
She said, "I remember a time when my little sister and I were stripping cedar deep in the forest.
- (24) 'iilh m'i lhakw' thu yuse'lu yuxwule' lhakw' yu s-hwuhets' 'u tthu hwthuthiqut.
Two big eagles came crashing through the trees.
- (25) yu tsukwul'atul' tthey' yuxwule' kwus yu lhalhukw'.
The eagles were chasing each other.
- (26) 'i tst pay'tl'ustul 'u thunu shhw'aqw'a' 'i' nilh 'ul' sutst 'uw' huy'inum'."'
My sister and I grabbed onto each other and then started laughing."
- (27) thut thunu si'lu 'uw' yu 'eey' 'ul' kwus 'al'xeem' 'u tthu sluwí'.
My grandma said to just continue to pull cedar strips.
- (28) kwus wulh qul'et netulh, thut-stal'hwus 'i' thunu si'lu tthunu sqe'uq, "nem' qp'ut tthu halhunmun 'i' nem' ch 'ikw'ut nem'ust-hwuhw 'u kwthu sta'luw'."'
The next morning, my grandma said to my brother and me, "Go get rid of these fish scraps down at the river."

- (29) xuy'tl' tthey' netulh, ni' tuw' yuw'en' xuy'tl' 'u tthu yuw'en' skweyul.
It was a cold morning, cooler than the other days.
- (30) hwiinem' 'u thu sqw'ulqw'ul'ush t'it'ulum' ni' 'u tthu hwthuthiqut.
We could hear the birds singing in the trees.
- (31) hwun' xut'u 'i' ni' tst wulh ts'elhum'ut tthu ni' 'u tthu yuw'en' 'utl'
lhnimulh.
Suddenly, we heard something in front of us.
- (32) 'i' tst lhuxlhxi'lush ni' 'u tthey' tsuwmun, 'i' ni' tst wulh lumnuhw tthu
yuxwule', yu lhalhukw' m'i xwte' 'u tthu shni' tst, lhakw' m'i yu tetsul 'u
tthu ni' shni' tst.
*We were standing on the riverbank and we saw an eagle flying up from the
river towards us. It flew right beside us.*
- (33) ni' tst 'uw' tuqnuhw tthu stsuhwum tun'ni' 'u tthu slhalhukw' kws
huy'luw', slhalhukw's t'ult'eluw's.
We felt the wind on our faces from the wings flapping.
- (34) sutst hwlamust 'ul' 'i' tthunu shhw'aqw'a', sutst tuw' yunum nilh kwutst
tl'lim' 'uw' si'si'.
*My brother and I looked at each other and started laughing because we got
so scared.*
- (35) yath 'uw' huy'thusta'lum' kws hays 'ul' 'uy' tthu yuxwule', kwun's
kwunnuhw tse' kw' 'uy' 'u kwus lhakw' stutes 'utl' nuwu.
We were always told that eagles bring good luck if it flies over top of you.

- (36) 'i' ni' 'u kwthey' skweyul 'i tst sht'eewun' hays 'ul' 'uy'. ni' 'u kwthey' skweyul 'i' ni' tst sht'eewun' ni' tst hwu lhelhuxun'sta'lum'.

But that day we felt that we were blessed instead.

- (37) nu suw' hekw' 'u lhunu si'lu 'u tthey' sxwi'em's 'i' thu sqe'uqs, kwusulh 'al'xeem' 'u tthu sluw'.

I thought of my grandma's story of her and her late younger sister picking cedar.

- (38) 'i tsun sht'eewun' 'u tthey' yuxwule', "nii yuhw 'aa lhu sqe'uqsulh lhunu si'lu?"

I wondered, "Could this eagle be my grandma's late sister?"

- (39) hay 'ul' wulh qux sil'anum ni' yul'ew' 'i' 'i tsun wulh tsmun'u 'u thunu swe' nu mun'u.

Years have gone by, and I finally have my own daughter.

- (40) ni' wulh hwu s'aluhwthut thunu si'lu, 'i' nilh 'uw' yath 'uw' sht'es kws yaths 'uw' yaay'us stitum' yaay'us.

My grandma was getting old, but she was still a hard worker.

- (41) nuts'a' skweyul 'i' 'i tst lhelhuq'ut ts'ey'hwt, lhelhuq'ut kws ts'uy'hws tthu sth'e'qun.

One day, we were laying bulrush out to dry.

- (42) lumnuhw thu tth'iqt ni' kwakwuhwut ni' tthu q'ulexutstun.

We saw a flicker pecking away at the fence.

- (43) sutst 'uw' sht'eewun', "hwi' nutsim' 'a'lu 'u shus hwi' ni' 'u tthu q'ulexutstun 'i' 'uwu niis ni' 'u tthu thqet?"
We thought, "Why is it pecking a fencepost instead of a tree?"
- (44) mukw' skweyul 'i' tl'e' wulh ni' lhey' tth'iq't 'u tthu q'ulexutstun, lhakwtus.
Day after day, the flicker was there on the fencepost.
- (45) 'uwu kws nem' huye'.
It wouldn't leave.
- (46) ni' nem' thunu shhwum'nikw nem' t-suthut 'i' nuw' ts'tl'um 'ul' nem' 'u tthu lhulhel' 'u tthu q'ulexutstun.
My aunt walked up to it and it just hopped to the other side of the post.
- (47) yuse'lu suxulhnet tthu ni' yul'ew' 'i' ni' wulh 'ikw' lhunu si'lu.
Two weeks went by, and sadly my grandma passed away.
- (48) xu'athun skweyul kwthu ni' yul'ew' 'i' ni' tst wulh tul'nuhw kwus hwu 'uwu te' lhey' tth'iq't.
Four days later, my auntie and I noticed that the flicker was gone.
- (49) sutst 'uw' xetst, "nutsim' yuhw 'a'lu 'u shus huye' lhu tth'iq't.
We wondered why the flicker had left.
- (50) ni' wulh hay 'ul' kw'in sil'anum kwthu ni' yul'ew'.
Many years have gone by.

- (51) tun'a st'e 'u tthey' 'i' 'i tsun wulh lhq'utsselu tthunu swe' nu me'mun'u 'i' na'nuts'a' thunu 'imuth 'i' ni' tsun wulh ts'imuth 'u thu na'nuts'a', nuts'a' sil'anum.

Now I have 5 kids and one granddaughter of my own, one years old.

- (52) ni' 'u kwthu nuts'a' skweyul, 'i' 'i tst sq'uq'ip' ni' 'u tthu 'athusmun tst xulhus.

Just the other day, our family was having dinner in the yard.

- (53) hay 'ul' kw'e'lus skweyul.

It was a hot summer day.

- (54) 'i' ni' tst 'uw' ts'its'elhum' 'u tthu sqw'uqw'ulush kwus t'it'ulum'.

We could hear the birds singing.

- (55) 'i' tst wulh ts'elhum'ut ni' 'u tthu nuts'a' thqet 'i' ni' tst 'uw' ts'elhum'ut thu nuts'a' tth'iqt.

On one of the trees in the yard, we heard a flicker.

- (56) ni' tsun 'uw' sht'eewun' he'kw' 'u lhu si'leelh, nu suw' sht'eewun' 'iihw 'a m'i xwum 'i q'a'thut 'utl' lhnimulh kwutst xulhus.

I was thinking about my grandma and wondered if she joined us for dinner.

- (57) ni' tsun 'uw' xul'tsthut lemut thunu 'imuth nu suw' xut'ustuhw, "aaa, 'i' tsun 'uw' he'kw' 'u kwthey' nuts'a' skweyul..."

I turned to my granddaughter and said, "I remember when..."

- (58) ni' hay. hay tseep q'a'.

The end. Thank you.

Chapter 7. Conclusion

nan 'uw' xe'xe' tthu s'aa'lh sqwal. "Our language is sacred."

(Willie Seymour, Sxwultun, speaker of our longhouse)

Our hopes as teachers is to inspire young minds to be curious, not just for the language alone, but also for the spiritual preparation of opening their hearts and setting themselves up to have an 'uy' *shqwaluwun* (right mind). When our youth can truly open their hearts to listening to the cultural values that are transmitted in the language, that will fill their hearts and minds, just as it did for me when I was finally able to welcome the messages and teachings. Our job is to help them connect with the *hwulmuhw* world.

"Connection is a different process than that of education or recreation, though it relates to both of these; it is connection that we most need in the world at this time. Its deepest expression requires (and creates) a culture of mentoring and support. A simple but powerful way to begin is by connecting with nature through awakening the senses." Jon Young
(Educated by nature)

I find it hard to express in words what I have learned about the Hul'q'umi'num' language and how it has strengthened my connections to my ancestors. Neither can I fathom the idea of expressing it on paper or teaching it to others, as I am still quite new to learning the language. But it has been an amazing journey. As you study the language, a lot of memories and feelings pop up, as it did for me— memories of being with my grandma and the things she showed me and told me. Learning language is a way of honoring our ancestors' efforts in passing knowledge down to the next generation. This is why language is so important to our communities, our families, and our nations in the Coast Salish territories. It has been the efforts of our ancestors that have ensured that the spirit of our languages has remained alive amongst our people today.

If I were to try to explain anything about my journey in learning the Hul'q'umi'num' language, I would say it's not just about knowing how to properly pronounce the words and grammatically piecing words together into phrases. It goes much deeper than that. It's about understanding the realms of the different worlds we live

in and how they work together. A physical world and a spiritual world, these are the worlds I talk about when I am speaking about ancestors.

The physical world is one where we can see things. It is a world where we have the privilege of seeing the colors of flowers and of smelling herbs drying in our house. This is a world where we experience all the uses of our body, where we embrace our families. The spiritual world is a world where we can know and see things without touching them. Both worlds are so close; they work hand in hand. When I attended the Maxwell international Baha'i school, I was once told the only thing that separates the worlds is a thin layer, like a single layer of an onion peel. I asked my grandma if she believed in heaven, and she said, "Of course! Where do you think the trees come from? Where do you think the birds come from? Where do you think our medicine comes from?" She spoke in a stern voice. She told me this nearby world is where our ancestors are. To me, this is where we come from and this is where we will return. But most importantly this is where our emotional and spiritual state lies.

We need both worlds to experience the joys of nature and we need to open our hearts and our minds to fully encapsulate all our senses. I didn't get why this was so important before, and how it is so important to language learning. But once a person is able to balance these worlds together, then you are able to walk in both worlds, and this is when you are able to hear the trees talking.

hay tseep q'a'. ni' hay.

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