

**Move to Improve: A Second Language Acquisition
Method to support the teacher and the learner of
Upriver Halq'eméylem**

**by
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Abstract

Majority of the second language learning of the Upriver Halq'eméylem have been offered within an academia setting, either a college or university. To enhance the second language acquisition of the Upriver Halq'eméylem, it is vital that instructional methods supports the student's learning. As an Upriver Halq'eméylem instructor, I am always looking for second language acquisition strategies to support my existing curriculum and/or guide me in expanding or developing new curriculum. In this project, I will explore the Accelerated Integrated Methodology (AIM) created by Wendy Maxwell to apply it to the context of teaching and learning Upriver Halq'eméylem. AIM's focus is on the learner acquiring high-frequency vocabulary that prioritizes verbs, through simple pared down language in a communicative setting, supported by actions, visuals, and the use of gestures, as scaffolding. AIM is a comprehensive teaching methodology for second language acquisition and that has research and testimonials to support that students attain greater comprehension and quicker fluency, within the target language.

Keywords: Upriver Halq'eméylem; Indigenous language teaching methodologies; AIM;
Stó:lō

Dedication

I would like to dedicate this work to the future generations, particularly, to my grandson, Julian. I call him my little Halq'eméylem boy, he freely and spontaneously repeats the Halq'eméylem words. At times, Julian will say a Halq'eméylem word and this would make me so happy. He even learned some gestures before my university students. As well, this work is dedicated to my family, my husband Bill, and three daughters, Jenna, Aleeta and Rosalynn. As being a university student, one has to make sacrifices, and that I did, sometimes, I was not able to spend more time them. My family knew this work was important to me, and they unconditionally supported me to achieve my goals.

Acknowledgements

Our Elders were visionaries, they knew that they needed to document our Upriver Halq'eméylem, Stó:lō social-cultural knowledge is embedded in every word. Through their hard working ethics and commitment they created the 'Tó:méls Ye Siyelyólexwa Wisdom of the Elders. As well, they worked along with linguist, Brent Galloway, who also worked diligently along with the Coqualeetza Elders. It makes you wonder, what they had to overcome before they were immersed in this important work. Some of them attended the Indian Residential School, but, they safeguarded their Halq'eméylem language within their hearts. When I started my journey of learning the Upriver Halq'eméylem, I only knew a few words. I waited about twenty years for my dream to become a reality...I had the innate passion to learn Upriver Halq'eméylem. I was in the first cohort, there was twenty eager students. And we were very fortunate to have about twenty fluent speaking Stó:lō Elders ,share their knowledge and Stó:lō ways. As the years had gone by, the majority of my fellow students were leaving the Upriver Halq'eméylem program. As well, so were our dear Elders, however, for them, it was their time to go home. I will never forget how my Elder teachers who worked so hard for us. They sat in our Halq'eméylem classroom and supported us. Even in our linguistic courses, they sat with us in every class, three hour sessions. The Upriver Halq'eméylem linguistic courses were offered through the Stó:lō Nation's Stó:lō Shxweli Halq'eméylem Language Program, in partnership with Simon Fraser University. As well, linguist, Strang Burton worked with the Stó:lō Shxweli Elders, continuation of preserving the Upriver Halq'eméylem, through many academic courses, documentation and creation of new resources; such as curriculum; CD's, DVD's and Stó:lō related story books. They worked to the end, they were so dedicated. And one day in our class, two Elders said, "That they can go on the other side with peace, as they knew that we are trying our best to learn the language". It was hurtful to hear them say this...from that day on, I made a greater commitment to them, I am going to carry on learning Upriver Halq'eméylem, for my dear Elders. I had so much respect and love for them, and still do.

As well, I thank all those who worked in the background, writing proposals to attain funding for preserving the Upriver Halq'eméylem and offering community-based language Upriver Halq'eméylem learning programming. It was truly a grassroots initiative.

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List of Acronyms

URH	Upriver Halq'eméylem
AIM	Accelerated Integrated Methodology
PDL	Pared Down Language
Halq	Halq'eméylem

Chapter 1.

1.1. Introduction

As a child, I remember hearing the Upriver Halq'eméylem (URH) from my mother's parents. I will be sharing some personal accounts of my childhood memories of hearing the utterances of the URH. For example, my grandfather lived on a First Nation Band called, McMillan Island. As he was a dairy farmer, at times, I would hear him calling out to the dairy cows, '**kabus, kabus**' and to this day, I do not know the meaning of this phrase. In the spring time, my grandmother would bring us for walks in the forest, she would say, "We are going to get **stháthqíy**". We found out what these were, as my grandmother would pick the leafy shoots from the salmon berry bushes. She would tell us, "This is Indian celery". And she would show us how to peel the outer layer and then we would eat them. They were very juicy and they had a different taste to the other foods that I was familiar with. Another account, my five sisters, my cousins, other children of the reservation and I, would at times shout out to one another "**Sísí**", this held the same meaning as one being a scary cat. So, if one is called **sísí**, it was an insult and none of us like to be called this. I was always called, '**Máíí**', everyone called me this. It was not until I was thirty-six years old, I enrolled in my first URH class and I found out that '**Máíí**' meant Mary, using the Stó:lō orthography. Other than that, I did not hear any other words in the URH.

As I grew older, I started to think of as being a First Nation person, what tribe am I from, why is the reserve that I live on called McMillan Island and why do we not know more of our First Nation language. As well, from my childhood days to young adult years, I would occasionally be asked these questions. I remember as a teenager, a white person asked me if I knew my First Nation language, and I responded, "No, I do not know it". And this person made a response saying, "Oh you First Nations are too lazy to learn your language". It took two to three generations for the Stó:lō people to lose their URH. And today, we only have one active fluent speaker, Dr. Elizabeth Phillips, who just turned eighty years old.

Well, in 1994, I finally obtained the opportunity to learn my First Nation language, I was in my mid-thirties. My second language acquisition has not been an

easy one with very little resources to support my language learning. I was the first cohort of twenty eager students wanting to learn the URH, and we were very fortunate to be guided and instructed by fluent speaking URH Elders. Out of this cohort, today, there are only three students who have remained within some capacity of the revitalization and preservation of the URH. I started out as a learner and later became a URH instructor; however, I am still working on finding ways to advance my fluency. Through intermittent

URH training opportunities within academic institutes within the Fraser Valley of British Columbia, to be honest, there has not been one fluent speaker produced of the URH.

And in the summer of 2018, within my Simon Fraser University LING 843 course called Curriculum and Pedagogy, I discovered the Accelerated Integrated Methodology. This teaching methodology assists the learner of a second language to comprehend and attain quicker fluency. Now that we have one active speaker remaining of the URH, this increases the urgency of creating fluent speakers.

1.2. Background of the situation of the URH:

On my journey as a URH revivalist, the first three years, I was a second language learner of the URH, and thereafter, I continued to be both a learner and instructor of the URH. For the past twenty-five years, I have taught in various agencies, such as early childhood programming; daycare, preschool, family-oriented, community based and academia based programs, both informally and formally.

From 1994 to 1996, this was the start of my second language acquisition of URH and there were very, very few resources available to both the teacher and the students. The URH was thematic based, within twelve to thirteen units, focussed primarily on nouns. Some curriculum developers focus their theme units on the seasons or monthly holidays. Stefanie Arnott, shares that many French Core programs are thematically based, emphasis put on nouns (Arnott, 4).

During this time, as a student, I was not exposed to the grammatical structures to the URH. Then between 1997 to 2000, linguist, Strang Burton worked along with the Elders and staff of Stó:lō Shxwé'í Halq'eméylem Language Program. As a student of

Simon Fraser's First Nation Language Proficiency Certificate, Burton instructed the 100, 200, 300 and 400 level courses, emphasizing on the linguistic structure of the URH. Since 2005, advanced grammatical and sentence patterning concepts have been implemented with the URH courses Levels One to Four, offered at colleges or universities within the Fraser Valley of British Columbia, availability is based on interest and funding. Therefore, if you were not enrolled in one of these URH courses, only those students who were enrolled have access to the course and grammar packs, workbooks and audio files.

Chapter 2.

The Research focus

This MA capstone research paper will briefly discuss my chronological journey in further examining the AIM and it will illustrate how my research, research focus groups, interviewees and language learners, all contributed to adapting and/or creating some new gestures, ensuring cultural relevance to the Stó:lō people. Moreover, I will discuss the key terms and practises within the AIM that I have chosen to implement with the URH Instruction Focus Group component. I believe will be instrumental within the continued revitalization and preservation of the Upriver Halq'eméylem language.

My chronological learning of AIM, occurred from August 2018 to March 2019, I will be briefly explaining this process and within the various contexts, through academia, workshops, interviews and experiential; the development and implementation AIM gestures within the Focus group. And how this gained knowledge and experiences influenced the overall development, implementation and completion of my capstone project.

Chapter 3.

Chronological Journey with the Accelerated Integrated Methodology

3.1. Simon Fraser University course:

In the summer of 2018, I was registered in the 834-Effective Pedagogies and Materials Development for First Nation Languages, instructed by Dr. Marianne Ignace at Simon Fraser. One of our assigned readings, was the First Nations Language Curriculum Guide, B.C. Kindergarten-Gr. 12 and on pages thirty-eight and thirty-nine, it outlined the key aspects of the Accelerated Integrated Method. In this reading, it did not indicate who the founder of the second language acquisition methodology was. However, there was a website link made available for one to further investigate.

<http://www.aimlanguagelearning.com/media/>

In examining the AIM's Research/Article/Curriculum and correlations, users of AIM share that students are immediately speaking in the target language, it is a holistic approach for second language acquisition; inclusion of speaking, writing, reading and listening and that it creates a fun learning classroom environment. And in reviewing the video of AIM, one speaker stated, "That the student makes an emotional connection to the target language". I have not heard of or being exposed to such a teaching concept. And one way this is achieved through their participation in the storytelling through drama play, the students have a purpose. (<http://www.aimlanguagelearning.com/media/>)

AIM's key strategy #1, the use of a specially selected vocabulary to accelerate language acquisition: simplified, high-frequency vocabulary that Maxwell uses the term, PDL. The key outcome, implementing the AIM, the student comprehends and increases fluency faster within the target language. Furthermore, on the official AIM website within the catalogue section, it provides the information that the founder, Wendy Maxwell has attained three awards within the time frame 1999 to 2004, the Prime

Minsters' Award for Teaching of Excellence, the Bishop Strachan Excellence in Teaching Award and the H.H. Stern Award for Innovation in Second Languages. Another finding on the website, I came across a section called the AIM Gesture Database, and it is available in French, Spanish, Mandarin and English, however, it does not provide specific details.

3.2. AIM Gesture Database subscription

This further captured my interest in the AIM, so I looked on their website and discovered that I could purchase the AIM Gesture database, for a two-year subscription. On the catalogue, it did not indicate how many gestures were available, however that this resource complements their Stories in Action kits. So, in September 2018, I bought the subscription and immediately selected words that I could use daily; individually, within my home or in my URH classes. At this time, I was teaching Halq'eméylem 101, introductory course and Halq'eméylem 201 advanced course, both adult-oriented. As the students in Halq 101 are new learners of the URH, I selected to introduce some AIM gestures within the Halq 201 course. I informed them that I discovered this AIM and will be sharing with them some gestures. As this course is usually taught in the evenings for a period of three hours, and usually about half way point, the students are starting to display tiredness and loss of concentration. As I witnessed in some of the AIM you tube videos, this method displayed that the students are fully engaged and are having fun. <https://www.youtube.com/watch?v=CDtIIXCn9I>

In trying this Gesture Method with the Halq 201, as an observer-basis, they appeared to enjoy this new process of learning the gestures, and spoke the new Halq'eméylem words with ease. As well, this brought more laughter amongst the students and took the pressure off them for saying or repeating familiar or new words, for they were fully engaged in speaking the URH.

As I looked through the on-line AIM Gesture Data base, I noticed on the left side column there is a heading called Plays, however, they were written in French, Mandarin and Spanish, I am guessing. So, when I would search for the English word, majority of the time the word and gesture would also be offered in another language, French or Spanish. What I have seen, that the English words that I was searching, the

gesture would be the same in the French language. In the AIM catalogue, it stated that these are supplementary resources for their AIM kits.

In the Frequently asked questions of the AIM website, a woman shared her thoughts, wondering will learning the gestures be easy to learn or will it be time-consuming. As well, I had the similar thoughts, wondering if I was capable to learn enough gestures and implement within my URH classes, and ensure that I am doing justice for the AIM. It was a relief to find out that gestures are easy to learn, and through repetition within each of the classes, it is very achievable. For myself, I selected gestures that I think I would use regularly at home and in the classroom, ensuring that I am getting a lot of practise. At this point, I have still not have found out exactly what or how the AIM kits should be delivered, with the utilization of the AIM Gesture database.

3.3. Unleash the Power of AIM Workshop

I attended the Unleash the Power of AIM, for French Teachers, January 5-6, 2019, in North Vancouver, B.C. In the advertisement for this upcoming AIM workshop, I noticed that workshop was designed for French Teachers. I made an enquiry with the AIM administration office and I spoke with the founder, Wendy Maxwell. She assured me that I would benefit from attending this workshop as the theoretical sharing will be instructed in English and the gestures will be demonstrated and accompanied in the French language. I have taken French 8 and 9, however, that was years ago, however, I was up for the challenge.

I thought this was imperative for me to attend this workshop, as the information gathered should further provide me both guidance and support within my capstone research project.

Following are my brief reflections of the two-day AIM Beginner Workshop, emphasis will be on concepts that relate to my capstone project.

3.3.1. The First Day:

Well, first of all, I was very excited that this workshop was going to be facilitated by founder, Wendy Maxwell. As the students arrived, Wendy and her staff immediately made us feel comfortable within the learning site. The class enrollment met the maximum amount of participants, there were about fifty participants, and as well I had noticed there were some other representatives from another First Nation group. Maxwell stated, “..that 65% of our communication is non-verbal...” She informed us that AIM is a comprehensive methodology for teaching a second language, and that she has worked mainly with teaching CORE French. She shared that many parents or observers’ question of her CORE French course, asking is it an immersion course? Maxwell, informs them that her methodology, emphasizes that both the instructor and students stay within the ‘target language’. On the first day of the workshop, we were exposed to and practised 300 gestures. Maxwell’s demonstrations were quite quick and she used high frequency words, this enabled us to remember some of the gestures throughout the two days. For example, such frequency words, very, very good, say, listen, go, the, again, etc. , questioning or continuative, to name a few, and they were in the French language. I appreciated that she uses various tactics for ensuring that the students are staying within the target language, one technique is the ‘magic line’. At the entrance of the classroom, the instructor places masking tape on the floor, to indicate once the students cross this line, they will no long be permitted to use English. Another example, at the beginning of the class, Maxwell will do a warm up exercise in the target language, and the message is students will not use English. In a video-form, Maxwell demonstrates staying in the target language available within an AIM kit, called “The Cat and the Moon”, an on line resource.

3.3.2. The Second Day:

Throughout this day, continued with kinesthetic gesture reviews and brief explanations of what are the procedural practises of the AIM kits. Maxwell briefly demonstrated the AIM through collaborative pair work, videos and written handouts. It is at this time, I now discovered how the AIM Gesture Database plays an integral part within the AIM kits. There are 1,000 to 1,500 gestures in English, French, Spanish and Mandarin. For those who are teaching French Core programs, for each age level, the instructor starts with Kit one. The instructional timeframe to complete a Kit is forty hours.

Maxwell, shared that in Ontario, the Grade Five French Core classes complete two Kits a year. Upon the purchase of a Kit, the instructor is provided with a number of resources.

Throughout the two-way workshop, following are terms and practises that I wanted to learn more about and apply them to my URH focus learners:

Term: Pared down language, are high frequency words that are used in the AIM and are followed along with the gesture. In Shelley D. Forsyth's ACTIONS SPEAK LOUDER THAN WORDS, she describes the pared down language, minimal amount of words assists the second language learner to achieve a high level of communicative proficiency. (Forsyth, p3)

Maxwell states in her interview a second language learner would need a minimum of 1,000-2,000 words to enable one communicate in the target language, at a basic level.

Term

Thematic VS Verb-Based Curriculum, an example, Forsyth shares that the majority of Core French curriculum are theme-based, meaning that the word list is based on nouns. Maxwell, shares that thematic based curriculum delays the second language learner, as students are learning singular words. For this reason, Maxwell's PDL is verb-based, the AIM ensures that the student is reaching his/her full potential in the target language, both functionally and communicatively.

When to introduce writing? My URH colleagues and myself, always wondered when would be the ideal time to introduce writing of the target language, especially with young students. As well, this question came up amongst other First Nation Language instructors at a few local First Nation Language Revival Conferences. Some responses that I have heard were, to teach the writing of the First Nation language once the student has full understanding of the English Alphabet. Or some will introduce writing in the grade five or six levels. Maxwell's AIM directs the instructor to have their students to start writing only when they have oral proficiency of the determined pared down language. At this AIM workshop, Maxwell had on display of some of her Grade one students' writing works, assuring us that it is achievable.

Kinesthetic reviews

At the beginning of the class, the instructor reviews words or phrases that have been taught. This is also used as an assessment process, examining the students' level of comprehension and proficiency. Maxwell says she likes to do this in a rhythmic fashion, in coherence with the syllables of the word. This is a quick process.

What I thought was very useful, Maxwell provided teacher tips: I documented the ones that I could apply to my teaching:

-Stay one week ahead of the students, re: gestures.

-Children can create their own gestures.

-Keep it simple, the faster they will be.

-Always staying positive.

-If a student is two pages behind in a story, it is recommended that the instructor make adaptations, ensuring the student is achieving success.

3.4. Wendy Maxwell Interview:

On February 4, 2019, I conducted a twenty-three-minute interview with the founder of AIM, Wendy Maxwell. I asked her the following four specific questions, which I hope will guide me with my capstone project.

Proposed Interview Questions:

- 1) How many gestures are there available within the AIM?
- 2) How can one learn about the gestures in AIM?
- 3) What influenced you to develop this gesture method?
- 4) Do you think the AIM gestures can be modified to reflect other language groups, for example a First Nation group, etc.?

Maxwell informed me that there are 1,000 to 1,200 gestures on the data base; are based on a specified PDL vocabulary, and within the AIM kits there are additional words pertaining to grammatical aspects, such as past and present tense, articles, etc.

A major key term and process that is in the AIM is known as 'pared down language' (PDL). It is a vocabulary that is high frequency and functional, and helps the student to develop a foundation for proficiency...it is very, very verb- centered, verbs are so key. Identifying a list on nouns does not allow a student to become proficient, they need verbs to decide what is going on...we are people of action....(Maxwell, 2019)

At one point in her French teaching career, she taught Core French for seven years; thirty minutes a day of French. And she noticed that the students are not speaking at all or understanding French, she taught a thematic communicative approach. Following are her observations of her students:

- this teaching approach did not work
- kids were not engaged
- kids did not understand
- they were frustrated
- they were distracted

These were Maxwell's major influences in her developing the AIM. The AIM has been adapted to the following languages, French, English, Spanish, Mandarin and Japanese. Maxwell is aware some First Nation groups across Canada; Whitehorse, British Columbia, Northern Ontario and Northern Quebec have dabbled in AIM, however, she does not know to what extent.

Something very interesting and useful, Maxwell shared that if one knows at least 1,000-2,000 high frequency words in a target language, then one can speak and communicate on a basic level. I can see how useful the AIM gesture data base and kits can enhance and support one's proficiency. The AIM gestures is one way to promote and ensure that the student is speaking in the language all the time, however, it does not work in isolation. Maxwell shares that AIM is a comprehensive process and story is the

focus to guide the second language learner within the target language, especially, when you include a story that the younger children are familiar with, for example, 'The Three Little Pigs'.

At this point, I have now gone through an eight-month learning process about the AIM, through an accredited course, attending a two-day AIM introductory level workshop, purchasing and practising gestures from the AIM Gesture Data base, reading some the research articles on the AIM website and an interview with the founder, Wendy Maxwell. I have discovered the best way to use the AIM is to purchase the kit, each of them require forty hours of instruction. And the learner is exposed to 250-300 high frequency words and complemented with a gesture. As my goal was to instruct ten hours of URH with my focus learner group, however, I ended up teaching twelve-hours of the AIM gestures, and some that were adapted to ensure cultural relevancy. I knew right from the start of my research, that there were going to be two major limitations, one, I do not have forty hours to instruct and two, the kits are only offered in French, Spanish, English, Mandarin or Japanese, none in URH. Despite the challenges, right from the beginning, I was impressed by the testimonials and Maxwell's research, indicating that her AIM both promotes and enhances the second language learner, comprehension and oral proficiency, and at a faster pace. And knowing that she was able to adapt her AIM methodology into other languages, this still gave me hope that this could work for the URH.

3.4.1. Interview Audio Recording of Wendy Maxwell on AIM

Maxwell discusses differences in traditional second language instruction and AIM methodology.

Chapter 4.

Methodology

In response to the two major limitations, one, I had to downscale the high frequency word list in the URH about 85 words; to consist of verbs, pronouns, prepositions and cultural related words. A 'high frequency word list' in Upriver Halq'eméylem has not been developed. Therefore, I based my word list from the following resources:

1. Stó:lō Shxwelf's URH 101 and 102 curriculum resources
2. 'The Basic Word List' provided by professor, Anvita Abbi which was transcribed into URH by Dianna Kay, 2019. (Appendix A)
3. AIM Gesture Database.
4. Halq'eméylem 100 Wordlist (2014, 2019) (Appendix B)
5. Comparative Chart A: AIM Gestures / Swadish Wordlist / URH Classroom Wordlist (Appendix C)
6. Chart B: Gestures that did not Require Modification, Gestures that Required Modification, & Newly Created Gestures. (Appendix D)

Through this study, I am interested to find out if unique gesturing for communicative purposes was practiced amongst Stó:lō speakers. I will then determine a word list and review the Accelerated Integrated Method Gesture Database and share this information with the interviewees. In discussion sessions with the interviewees; individually and/or group basis, we will indicate what gestures that need to be modified and develop a gesture that demonstrates cultural relevance to the Stó:lō worldview. I plan to audio and/or video record sessions with the interviewees, to ensure that I have collected cultural or historic information pertaining to Stó:lō communicative methodologies.

4.1. The Interviewees:

There were five interviewees, ranging from adults, Elder in training and one Elder. I will include the four questions I asked them, pertaining to Stó:lō speakers and emphasis on gesturing during speechmaking. See Interview questions in Ch. 11.1

4.1.1. Background of Interviewees

Adults: Are adults that grew up within their Stó:lō community or have friends that are members from the Stó:lō community. All of the Adult members have completed URH levels one to four.

Elder-in-training: He is a member from a Stó:lō First Nation Band, he does not speak the URH. Douglas stated, "That his mother said that there was a dialect of language spoken by Salish peoples from Squamish to the Interior". (Douglas, 2019). This information was undocumented or shared by any researcher and requires further investigation.

Elder: He is a member from a Stó:lō First Nation Community, he does not speak the URH.

4.2. Findings:

4.2.1. Adults

With both their knowledge and experience; through witnessing at events, cultural and non-cultural, they agreed the main gesturing that was apparent to them was raising of the hands to the visitor or participants. To their understanding, this signified that they were being welcomed or thanked.

Both the Elder-in-training and Elder, agreed that to their knowledge that Stó:lō speakers used gesturing, the most common one used at a First Nation community event, cultural gathering or spiritual gathering, the hosts will raise both hands to the visitors. This can mean welcoming the people to the event or thanking a person or people to helping within the event. Additionally, both Elders shared that Stó:lō speakers had their own unique gesturing, however, the speaker did not specify what each gesture meant.

4.3. Pointing Gesture

Elder-in-training (self-identified) 1: In his upbringing, he was told that when one points at someone, “They are shooting at them” (Douglas, 2019). My understanding of this, the person is directing his/her power towards that individual or people, and this is seen in a negative manner.

Elder 2: He heard of people not directly pointing at one another, however, he was not brought up with this practice. He shares though, that he heard, “When you adjust your pointer finger and bend it towards yourself, then you are directing it to yourself”. (Malloway, 2019).

4.4. Outcome

With the information gathered from both the interviewees and learners, the focus group adapted or created new gestures for the pronouns, I, you, we and you folks.

Gesture for ‘I’, this remained the same, it did not need adaptation.

Gesture for ‘You’, the focus groups came to a consensus to not use the AIM gesture for ‘you’ of which one is using their pointer finger, pointing directly to the person. The focus groups, then the adapted AIM gesture for ‘you’ to bend one’s pointer finger and directing to the person/object.

Gesture for ‘You Folks’, the focus groups, then adapted the AIM gestures for ‘you folks’ to bend one’s pointer and index finger inward and then make a half circular motion from one’s left side across to one’s right side.

Gesture for ‘We’ was adapted, the pointer and index finger are folded inward and make a half circular motion, from one’s right side to one’s left side.

4.5. Social-Cultural Aspects

Who was selected to be a speaker?

Elder: What he has seen, it is the parents whom selected which of their children will be a speaker, to represent one's family or community. Malloway shares at a young age, they are pushed into using their voice. (Malloway, 2019).

Elder-in-training: In his upbringing, his family were told that it is the oldest son who will speak on behalf of the family. At times, he was asked to speak at a community gathering, however, he followed the protocols of his family, he did not speak. It was not until that his two older siblings have passed on, then he had the right to speak on behalf of his family.

The traditional orators of the Stó:lō were known as the 'siyam', they were the hereditary leaders. "Upper Stalo measured rank in terms of respect, individuals and families differed in social rank because they differed in the degree of which they possessed the qualities which were admired and respected. Those who were most highly respected, the high born and the great and good self-made leaders, were called the honorific term sie'm." (Duff 80). The men that held such titles sie'm, were most likely to be the leaders of the village (First Nation Band). This leadership was passed down from father to son, therefore, based on patrilineal lineage.

4.6. Stó:lō Speaker Protocol

4.6.1. Stó:lō Speaker Protocol:

Both Elders, shared of what they have witnessed, and it was always the men who spoke at events, cultural or spiritual gatherings. In the last twenty years, they have witnessed a handful of women who were requested to speak at an event, cultural or spiritual gathering. For myself, since the early 1990's, I have witnessed a few women speak at an event, cultural or spiritual gathering, and these women were usually Elders-in-training or Elders.

4.7. Challenges

As the Elder-in-training and Elder were both interviewed at the last three weeks of my research and at separate times, I did not get to review or attain feedback of my capstone's word list.

Chapter 5.

The Learners-URH Focus Group-Lessons with AIM Gestures

Chapter 5.1 Development of the Word List

Through my research, I have discovered to get the most optimal learning from one's student, Maxwell recommends you need to use verbs. As well, it was not until February 4th during the interview with Maxwell, that the AIM Gesture database are classified as high frequency words. In examining the URH 101 and 102 course pack, it is evident that they thematic focused, majority words comprised of nouns, and however, I was able to attain verbs from the grammar packs.

5.1. The Classroom Phrase Word List:

I always thought it would be important to introduce and practice basic classroom phrases with the students, designed to keep the students engaged, between the instructor and amongst their classmates. In 2014, I designed my first Classroom Phrase Word List, I would practice these with the students within the majority of the classes. Over the past five years, I have noticed that the students may know only three or four of the words/phrases. So, I thought this was going to be an opportunity to include these with the URH Focus Group, and the goal is that they will know majority these words/phrases along with the gesturing.

From September, 2019 to December 2019, I started to learn and practice some Gestures for specific nouns and verbs, I thought this would be helpful for my URH focus group.

Instructor role in learning the Gestures: It does take time and practice the gestures that are indicated in the lesson plan. It was a relief to me, at the introductory AIM workshop, Maxwell, shared as long as the instructor stays one week ahead of his/her student re: The Gestures. This made me believe that learning the gestures was doable. I would say the word in URH along with the Gesture.

Role of the student in the Gestures: The student would practice saying the URH and the Gesture, along with the teacher.

Following are the six lessons that I instructed with the Halq'eméylem Learning Focus group. They were offered in the evenings from 6pm to 8pm, started on January 31, 2019 to March 7, 2019. I was wondering of how many participants were going to join, and I was going to be happy if four people participated. And this was the outcome, four eager and committed students participated in the majority of the classes.

Chapter 6.

Lesson One

6.1. Lesson One:

Date: January 31, 2019 Time: 6pm-8pm Location: Stó:lō Nation Halq'eméylem Language room.

Participants present: Three

- 1) Review the Study Detail
- 2) Description of the Study for the Participants
- 3) Scripts for Written Consent for Interviewee
- 4) Scripts for Written Consent for Learner

*provide brief background of AIM, in reference from an instructor and student experience.

My goal is to examine 100-150 words; verbs, nouns and pronouns and instruct the URH word and gesture with the participants.

Vocabulary List: Starting with simple level, meaning phrases containing one or two words.

*Classroom Phrases #1-10 with the gestures.

*Numbers 1-10, general counting system and the gestures.

*Cultural words: drum/drumstick, canoe/canoe paddle, house/longhouse, etc.

6.2. Observations

Observations:

Greeting Words:

1. **Éy swáyel.** Good day. There is a gesture for good and day. For the day gesture the focus group thought this would work better for **Éy látelh**, Good morning, as the day gesture is referring to the sun, the sun is rising.

2. **Éy xwelált.** Good evening. These is the gesture for good and night. For the night gesture, the focus group thought this would work better for **Éy slat**, Good night, as the night gesture was referring to the sun, the sun in going down.

For day, the focus group modified the day gesture, here they did not use the sun gesture, and rather, they used a flat hand.

3. **Kw'ets'lóme**, See you later, does not need modification.

Classroom Phrases #1-#10

#1, well right at the beginning we have a more complex phrase, involving a verb phrase.

As of yet we have not developed a gesture for the pronoun 'me', for the time being the gesture for 'I' was used.

#2: **Ts'ets'el éy**, meaning very good, there was not a word for very, so, I used the gesture for fantastic. So, with the three syllables in this word, we also decided to gesture it this way. For the word 'good' it is one thumb up, for the Halq'eméylem Phrase, Very, very good, the gesture is one thumb up, and do this three times. Everyone liked this gesture.

#4 **Xwi lewas**, your turn and #6 **Xwe'it kw'ás thet_____** (word), How do you say_____? Majority of these words were not in the AIM database, and at this session, we did not create the gestures.

3: **Qelát**, again, no modification required.

5: **Stám?** What?, no modification required.

7: **Tes te skwí:ls**, What time is it? No modification required.

#8: **Xeylt/xexeylt**, To write/writing, no modification required.

9: **Xwíthí**, To draw, no modification required.

#10 **Stáxwelh**, there was not a gesture for this word, so, I used the gesture for class.

Chapter 6.2 Gesturing

The students immediately followed my demonstrations and repeated the words orally.

As, these students are familiar with these words, they did not have a problem with their comprehension or pronunciation. And they did not seem awkward or hesitant to try the gestures, they had an enjoyable time.

Chapter 6.3 Developing or Modifying a Gesture: The students worked collaboratively along with myself in discussing which would be the best choice. And for creating a new gesture, I would confirm them whether or not that is an existing gesture, however, for a different word.

Plans for next week's session:

Pronouns: I, you, we and you folks.

Chapter 7.

Lesson Two

Date: February 7, 2019 Time: 6pm-8pm Location: Stó:lō Nation Halq'eméylem Language room.

Participants present: Three

- 1)Review the Study Detail
- 2)Description of the Study for the Participants
- 3)Scripts for Written Consent for Interviewee
- 4)Scripts for Written Consent for Learner

Vocabulary List: Starting with simple level, meaning phrases containing one or two words.

*Classroom Phrases #1-10 with the gestures, did a Kinesthetic Review.

*Numbers 1-10, general counting system and the gestures. I discussed this area with participants, and informed them that I did hear that the Stó:lō had a specific way of counting #1-#10(general counting) and with gesture. I am still researching this area.

*Cultural words: drum/drumstick, canoe/canoe paddle, house/longhouse, etc.

*Pronouns, I, we, you and you folks.

Start with the Kinesthetic Review of words and gestures learned from Session #1; Classroom; teacher-led.

Greetings #1-10.

New Words and Gestures:

7.1. Classroom Greetings #11-21

#11 **Hílekw̄tset**, we are ready. As there was not a pronoun developed for 'we', we changed the noun for 'I', as there is an AIM gesture.

#12 **Le hó:y**, does not need modification.

#13 **Lámtset t'ò:kw**. As there was not a pronoun developed for 'we', we changed the noun for 'I', as there is an AIM gesture.

#14 **Mekw'wát**, does not need modification.

#15 **Tsíxw**, does not need modification

#16 **Kw'as hó:y**, does not need modification.

#17 **Á'á'á'welh**, modified, repeated gesture three times, in working with the syllables of this Halq'eméylem word.

#18 **Tem kyópi**, modified, used the AIM gesture, however, had to create gesture for coffee, referring to a 'break' in the class.

#19 **Á'á'**, does not need modification.

#20 **Éwe**, does not need modification.

#21 **Xwlálám**, does not need modification.

Pronouns, **tú:tl'ò**, he and **thú:tl'ò**, she, there are existing gestures.

Discussion of gesturing for he and she, existing AIM gestures.

I demonstrated for he, putting one's pointer finger above the mouth, to indicate a mustache. And for she, the gesture was using one hand and motioning from the top of the head to the end of one's hair.

7.2. Observations:

All participants and I were not favorable to the existing gestures for he and she. Through discussion, the focus group came up two new gestures:

Tú:tl'ò, for he or **Swíyeqe**, for man, the group came up with a standing stance, with the intention to use a bow and arrow; signifying he is a hunter. And for **Thú:tl'ò** for she or **Sihá:lí**, for woman, the group came up with a gesture, doing a curtsey.

7.3. Comments

One shared that the existing gesture for she seemed like a flirtatious gesture; playing with one's hair. And traditionally, First Nations men had long hair, and today, some Stó:lō men have long hair. The rest did not have a reason why they did not like it.

For he gesture, it is to indicate a moustache for a man, well some woman have a moustache.

The participants wanted to give more thought on these two gestures.

7.4. Cultural Words

Cultural words: Majority of these words do not exist in the AIM Gesture database:

1. **Smílhe'áwtxw**, meaning Indian spirit dance long house.

New created gesture, made up a gesture for fire, **heyéqw** and second part used existing gesture for 'house', **lálém**.

New created gesture, some people within the Stó:lō area, call this the 'Big house', therefore, we used the existing gestures for big and house.

2. **Stó:lō**, river, used existed gesture.
3. **Sth'ó:qwí**, fish, in general. Majority of the participants did not like the existing gesture, so they came up with a new one.

4. **Smált, smemált**, Mountain/mountains, had to create a new one, singular and plural form.

5. **Xpáyelhp**, cedar tree, had to modify existing gesture for tree.

6. **Síyá:ye**, friend, had to create a new one.

7. **Skwó:wech**, we did not have to time to discuss this.

Pronouns, we did have time discuss this as of yet.

Video 1: Gestures for Culture Words with Focus Group

7.5. Chapter 7.5 Observations:

Now that we are examining cultural related words in URH, it is important that they reflect cultural protocols in the language, and that they appropriate gestures; ensuring that one is not displaying inappropriateness or have negative connotations, etc.

(Ignace, FNEESC 31).

In discussing the word longhouse, we have come up with two new gestures, and the participants were not sure which one to use. I shared that I think the more examples we have that further expands our knowledge, it is a positive thing. Creating these gestures was time-consuming, however, they were developed within the session. As the Instructor, this experience has provided me with new gained knowledge that adapting or creating a new gesture, takes time.

Next session: February 14, 2019

New words and gestures: Verbs and Prepositions

Examine the Pronoun words: Need to adapt or create new gestures for : You, we, and you folks.

Chapter 8.

Lesson Three

Date: February 14, 2019 Time: 6pm-8pm

Number of Participants: Four

Start with the Kinesthetic Review of words and gestures learned from Lesson #2;
Classroom; teacher-led.

Greetings #1-#21.

New Words and Gestures: comprised of Verbs and Nouns

Verbs : Exist AIM gesture for all these, and no need for modification

8.1. Verbs : Exist AIM gesture

For all these, and no need for modification

1. **Ímex**, to walk
2. **Émét**, to sit, sit up or sit down
3. **Xwmá:x**, to open
4. **Teqát**, to close
5. **Kwú:t**, to take
6. **Thíyt**, to make or to fix
7. **Kw'átset**, to look at something
8. **Lep'ex**, to eat
9. **Qó:qet**, to drink something

10. **Lhí:ts'et** , to cut something

8.2. New Nouns:

1. **Steqtá:l**, door
2. **Sch'á:lets'tel**, chair
3. **Skw'echóstel**, window
4. **Pekw**, book
5. **Xéltel**, pen, pencil or crayon
6. **Letám**, table
7. **Tí**, for tea
8. **S'álhtel**, food in general

Expanding our usage with the Gesturing, the instructor and participants discussed of various ways in combining with verb + determiner +noun. Collaborative work, participants asking one another do an action using the new Verbs and Nouns.

8.3. Samples:

Mary, Ímex la te steqtá:l, Mary walk to the door.

Mary, Xwmá:x te skw'echóstel, Mary open the window,etc

8.4. Observations:

As the students were familiar with most of these Nouns and Verbs, they seemed to learn the gestures quickly.

There is a gesture for food, however, we were curious and wanting to say the specific words for fruit, vegetables, meat,etc., which could be broken down further, such as,

apple, grapes, corn, peas, or hamburger, ham, etc. There are no gestures for these food items.

Halq'eméylem **auxiliary** for **lá**, means *to go to do something*, Halq'eméylem **determiner** **te** is *the*. In the AIM Introductory workshop, I did see Maxwell demonstrate the gestures, in French for **la**, it was making a capital L with one hand and for **the**, it was sign of a cross. I shared these with the participants, and we were all in consensus that we did not want to use these. As the **lá** gesture, could indicate a person is a 'loser' and the sign of the cross, *would not be culturally sensitive*. So, we just said these words with no gesturing.

Pronouns, with the focus group, I shared with them that the AIM gesture for you, we and you folks involves one using a pointing gesture, and directly at a person or people.

Next session: February 21, 2019, this will be the first video session.

Chapter 9.

Lesson Four:

Date: February 21, 2019 Time: 6pm-8pm

Number of Participants: Four

Start with the Kinesthetic Review of words and gestures learned from Lesson #3; Classroom; teacher-led.

Greetings #1-#21.

New Words and Gestures: comprised of Verbs and Nouns

Pronouns:

Tsel, for I, there exists a gesture, does not require adaptation.

Chexw, for You, **tset**, for We, and **chap** for 'You Folks', new gestures were developed with knowledge attained from Elder-in-training and Elder interviewee of this project. We discussed and practiced these pronouns.

Videoing: Tonight our goal is to video the focus group's first video.

9.1. Observations:

The participants are comprehending the vocabulary and the simple sentence structures.

Since the first lesson, I have been teacher-led the Classroom phrases, #1-#21.

9.2. Outcomes and video samples

As they are doing well in the gesturing, and majority of them want to be URH instructors, one is URH teacher. Therefore, I divided up the Classroom phrase List, and each student had an opportunity to be the teacher, teacher-led their assigned words/phrases.

My goal was to video tape one of their gesture sessions, the first video, I am gesturing the entire Classroom Phrase List and the participants are engaged following and practicing.

Video 2: Gesturing Teacher Led Classroom Phrases 1-21

Then I changed our roles, the participants are now the teachers and I am the student. Each teacher demonstrated the gesture and along with the URH word/phrase. All three participants did very well in this collaborative activity. Here is one video clip on the participants doing a teacher-led activity, words/phrases from the Classroom Phrase List #1-6:

Video 3A: Willow Teacher-led Classroom Phrases

Video 3B: Kai and Roxanne Teacher Led Phrases

Being Spontaneous within second language learning:

One of the participants was wanting to see if one of the URH songs that she sings with her younger students could be demonstrated with gestures. Within the group, we spent a few minutes in determine the gestures.

Maxwell shares that the AIM is 90% spontaneous and in her Stories in Action, Program

Guide she says, “The goal is to use gestures in all spontaneous speech and structured activities during whole-class teacher–led activities, to maximize comprehension, vocabulary-building and speaking practice for the students”. (Maxwell, p15)

Video 4: Spontaneous Learning – Roxanne George Gesturing a Song

Following is the video in which demonstrates the URH song, “**Éy Swáyel Tel Sí:yá:ye**, **Éy Swáyel Tel Sí:yá:ye**”, Good Day My Friends, Good Day My Friends”.

Next session: February 28, 2019

To introduce new verbs, question forms for Where and question mark? And three prepositions.

Chapter 10.

Lesson Five:

Date: February 28, 2019 Time: 6pm-8pm

Number of Participants: Three

Start with the Kinesthetic Review of words and gestures learned from Lesson #3; Classroom; teacher-led.

Greetings #1-#21.

New Words and Gestures: comprised of Verbs and Nouns Pronouns:

Tsel, for I, there exists a gesture, does not require adaptation.

Chexw, for You, **tset**, for We, and **chap** for 'You Folks', new gestures were developed with knowledge attained from Elder-in-training and Elder interviewee of this project. We discussed and practiced these pronouns.

Following is a new set of verbs, nouns and prepositions:

Those that are highlighted will be the words to be discussed, determine if any of these gestures need to be modified or create a new gesture

10.1. Verbs, Question Forms and Prepositions

Ó:lh ,Get into, to get on board, as it is usually used for things for transportation.

T'í:lem, to sing , T'í:t'elem, reduplication for –ing form, singing

-ing , this gesture is indicated with the pinky, making a downward hook motion.

Qw'eyílex, to dance

-ing

Ewólem, to play, **íwó:lem**, playing

-ing

Yóyes working

Lá:yem laughing

Lá:m go

-ing

Hókwex , to use/wear

Mí , Come

Óxwest, to give

Skwíx , name

Kw'exam, to count

Th'éxw, to wash

Kwúkw, to cook

Kweléx, to shoot

Yóyes, to work

Questions Forms:

Eléts'e, Where?

Stám? What? This word is in the Classroom Phrase List.

The other question words, **Selchím?**, How, **Temtám?**, When?, **Tewát**, Who? and **Tlókswes**, Why? Are new words or these words have not been practised for a while. AIM has a gesture for question, however, the majority of the group did not agree with this, therefore, they came up with a new gestures, made a question mark gesture.

Prepositions:

Stetís, beside/near

Lí, on/at

Síq, under

10.2. Complex sentence with Gestures

Now that we are moving from simple sentences to more complex sentences, following are some of the sentences the focus group came up with using the new gained knowledge and gestures.

MS: _____, **ímex (la) te steqtá:l** , Walk to the door. (Optional to use la).

RG: _____ **Éléts'e te xéltel?** Where is your pencil?

KT: _____ **Éléts'e te tí?** Where is the tea?

RG _____ **Qw'éyílex la te steqtá:l**. _____ dance to the door.

RG: _____ **Lámchexw te steqtá:l**. _____ you walk to the door.

MS: **Kwexámtset léts'e láte opel**. We will count from one to ten.

Tem kyópi, coffee break

The Focus group continued to develop sentences, and practice along with the gestures.

Xwmáx te _____ (noun) , **steqta:l**, door, **skwechostel**, window, **pekw**, book

Sátethóyx te _____ (food item), pass me the _____.

Lhíts'et te _____ (noun), cut the _____.

Ímexchexw lá te Stó:lō, You walk to the river.

Émetchexw lí te sch'áletstel, You sit on chair.

Lámtsel te emétáwtwx, I am going to the washroom.

Created new gestures:

Tí'ala, teapot. Gesture for tea, is raising your pinky and drink something. And for teapot, the gesture for tea and gesturing that you are pouring something.

Pípe, adopted gesture, the gesture is making a square, for a sheet of paper.

Skwó:wech, sturgeon, modified the gesture, by demonstrating the fish, then follow it with a closed hand.

Suggested Phrases, the participants wanted to make more complex sentences, however, I informed them that at this time, we have to pay attention to these specified words and phrases.

10.3. AIM tips to the participants:

- Immediately speaking in the target language.
- In learning gestures, the Instructor needs to stay one week ahead of their students
- Kinesthetic Reviews are important.
- 7-9 presented new words to students per session (preschool to adults)
- Teachers and students can create their own gestures.
- Keep it simple.

10.4. Observations:

In knowing that next week is our last AIM session and this will include another video session. The participants worked hard on practicing the words and gestures.

Next session: March 7, 2019

To prepare for the video session.

Chapter 11.

Lesson 6

Date: March 7, 2019

Time: 6pm-8pm

Participants: 4 and camera man

11.1. Chapter

With the Interviewee Focus Group, I will be asking the following questions:

Proposed Interview Questions for Stó:lō Interviewees:

- 1) Do you know if Stó:lō speakers use gestures within their way of communicating, for example, in a presentation, event or cultural gathering?
 - a. If yes, if you are able to share, what are the gestures and their meanings?
- 2) Are there circumstances, when only men speakers are permitted to speak?
 - a. If yes, can you share what you know about this?
- 3) Is there anything else you would like to share of Stó:lō oral speakers?

I have compiled the findings for this interview and it is document earlier in this paper, in the Interviewee section, and this Focus Group is categorized under Adults.

Outcome:

The participants adapted the pronouns:

You, we and you folks, I remained the same AIM gesture.

11.2. Video

Two Focus Group Learners are conducting an AIM Kinesthetic Review; Gesturing some of the URH Classroom Words/Phrases.

11.3. Video 5: Focus Learner Group Complex Sentences

Four Focus Group Learners are Gesturing and orally saying URH phrases.

Following are phrases that Mary developed as suggestions for the final video:

Phrase:

Kw'exyám léts'e late opel Count one to ten_____

Ímexchexw te steqtá:l. _____, walk to the door.

Ímexchexw te sch'á:lets'tel _____, walk to the chair.

Ímexchexw to skw'echóstel _____, walk to the window

Ímexchexw la te letám _____, walk to the desk.

Ímexchexw la te kyó _____, walk to the car.

Xwmáx te pek w _____,open the book

Xwmáx te steqtál _____, open the door

Xwmáx te skw'echóstel _____, open the window.

Thíyt te tí _____, make the tea.

Thíyt te kyó pí _____, make the coffee.

Thíyt te _____ Make the _____.

Qóqet te tí Drink the tea.

Qóqet te kyó pí Drink the coffee.

Kw'átsetchexw te pípe. You look at the paper.

Kw'átsetchexw te/the Tim/Kai. You look at Tim/Kai.

Kw'ásetchexw te pekw. You look at the book.

11.4. Observations:

Before doing the final video, the participants practiced the gestures and phrases a few times. They had full understanding of the grammatical sentence structure, in using the pronouns, verbs and determiners. They were confident in their saying the phrases and doing the gestures. I think they were afraid to make an error, however, in the practice videos, there were a few errors in the gestures. I could have used this moment, as a 'teachable moment', AIM recommends that the instructor merely displays the correct gesture. And within this case, it was one of the participants who pointed out that we used a wrong gesture.

Chapter 12.

Summary

In going through the process of researching about AIM's theoretical and methodology, I believe I just obtained a snapshot of how it can be beneficial to the instructor in teaching a second language. It is a comprehensive second language teaching methodology, however, it displays its uniqueness. As the founder, Wendy Maxwell has designed AIM based on her experiences as a French teacher. In examining her own teaching methods, she discovered that the CORE French teaching methods that were thematic based, were not helping her students to fully understand French or speak French.

Therefore, Maxwell said "...AIM is verb centered..." the languages she has adapted so far, verbs are key. Identifying a list of nouns does not allow students to really become proficient in a language. They need verbs to describe what is going on, we are people of action..."(Maxwell, 2019). This was very useful information, as at the beginning of my second language learning of URH was noun based. This was frustrating, for I wanted to learn to how to say and develop sentences.

Maxwell's PDL will be a useful resource, as she has determined 1,200 high frequency words and inclusion of the gestures. The pared down language consists of everyday words that have functionality and meaning, and are used frequently. The gesturing is not used in isolation and it is used with story; the end goal of the kit, the student can retell the story in writing or in drama form. This is similar what to my instructor, linguist, Brent Galloway shared, and that we will attain higher fluency in examining the URH transcribed traditional stories, called the sxwōxwiyám.

The experiential part of the is project, doing the interviews , adapting gestures, creating new gestures and teaching the gesturing is what I enjoyed the most.

12.1. Successes

All the words within my proposed word list and their gestures were learned by the participants. We worked with a PDL high frequency word list and ensured that they were culturally relevant to the Stó:lō ways. My six lessons were designed so that they moved from simple to more complex sentence forms. For about five or six years, I wanted the students to know and learn basic words or phrases used in the classroom. I developed such a list that contained twenty one words/phrases, and I have noticed the students only know a few of the words and phrases, able to read or say them orally. Within three lessons, the participants knew all the words/phrases and the gestures. I was really impressed and they have demonstrated their progress within the focus group videos. A majority of the group – three out of four – submitted experiential letters expressing their connection to the project (appendix E). In interviewing the Elders, they have shared both social and cultural knowledge of the Stó:lō people, and how this relates to Stó:lō orators. There were so many positive outcomes, incorporating a few of AIM methodologies the participants remained engaged and they had fun.

12.2. Challenges

Once I attained Research Ethic Board Approval, I put a posting out to recruit participants for the interviewees and learners. After two weeks, I received one response, however, this person was unable to commit to my research project. I had to find another way to recruit participants, I attended a meeting for a newly established URH working group, it was here, and I got immediate interest for the Focus Learning Group, however, none for the Interviewees. I contacted Stó:lō members and made requests, I managed to recruit two interviewees.

In learning the gestures was a time consuming process and a few times I did doubt myself, wondering to whether or not if I could remember all the gestures. And as I am a quiet-natured person, I went outside of my comfort zone and tried to be more expressive in demonstrating the gestures, and I still need to work on this. As most of the participants were my former URH students, they knew I was trying a new teaching method.

12.3. Limitations

As there is not been developed a high frequency word list in URH, I had to examine existing URH resources and compare this with the AIM Gesture database.

There was not enough time to arrange more meetings with the Interviewees to further review and have input on the determined word list.

12.4. Future

I will definitely continue learning the AIM pared down language in URH and the gestures, and adapting/creating new gestures, to ensure cultural relevance. I am very interested in selecting one of the Stó:lō stories and examining and implementing it from the AIM and with the URH language. I think this very feasible, as AIM is being practiced around the world, it is offered in English, French, Spanish, Mandarin and Japanese.

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Appendix A.

The Basic Word List

This list includes words from Swadesh's list (1955), and from Gudschinsky's (1965) list. The words are alphabetically arranged by Samarin (1967).

The basic word list or "the Swadesh list" is a classic compilation of basic concepts for the purposes of historical-comparative linguistics. Translations of the Swadesh list into a set of languages allow researchers to quantify the interrelatedness of those languages. The Swadesh list is named after linguist Morris Swadesh. It is used in lexicostatistics (the quantitative assessment of the genealogical relatedness of languages) and glottochronology (the dating of language divergence).

Wikipedia, Sept. 5, 2017 https://en.wikipedia.org/wiki/Swadesh_list

This is how Halq'emeylemqel is represented,

1.	all	mékw wat
2.	and	qas < qe
3.	animal	sméyeth
4.	ashes	shxwiyélhtel ~ shxwyélhtel
5.	at	lí ~ li
6.	back (of body)	óqwelets
7.	bad	qél
8.	bark (of any tree)	p'alyí:ws
9.	because	tl'okw'es
10.	belly	kw'él:a ~ kw'éla
11.	big	híkw
12.	bird	mí:meqw small bird of any kind jwí:leqw big bird of any kind
13.	bite	sq'éykw'
14.	black	tsq'éy _x
15.	blood	scholé _x wem
16.	blow	pó:t
17.	bone	sth'ó:m
18.	breast	qemó:
19.	breathe	pexwlhálém
20.	burn	héyeqw
21.	child	méle
22.	claw	qw'exwéltses
23.	cloud	shxw'áhtel

24.	cold	xéytl'
25.	come	emí: ~ emí
26.	count	kw'xá:m
27.	cut	slhíts'
28.	day	swáyel ~ swáyél ~ swàyèl
29.	die	q'ó:y
30.	dig	thiyeqwá:ls
31.	dirty	chmítl'
32.	dog	sqwemá:y ~ sqwmá:y ~ sqwemáy
33.	drink	sqó:qe
34.	dry	ts'íywx
35.	dull	qelóth
36.	dust	pó:lqw'em
37.	ear	q'ó:l
38.	earth	tém:éxw ~ tem:éxw ~ ~ tèm:èxw ~ témexw
39.	eat	lép'ex
40.	egg	mámelehò:llh
41.	eye	qélém ~ qél:ém
42.	fall	tsélg ~ chélg
43.	far	chó:kw
44.	fat/grease	ló:s ~ lós
45.	father	má:l ~ mál
46.	far	chó:kw
47.	feather	sxélts' ~ sxél:ts'
48.	few	emímel
49.	fight	iyó:tel
50.	fire	héyeqw
51.	fish	sth'ó:qwi ~ sth'óqwi
52.	five	lheq'á:tse ~ lheq'átses ~ lhq'á(:)tse
53.	float	p'ékwx
54.	flow	kw'élh
55.	flower	sp'á:q'em
56.	fly	xwiyáye
57.	fog	sqwétxem
58.	foot	qwemqwémxwxel
59.	four	xé'ó:thel ~ xé'óthel.
60.	freeze	pewá:ls
61.	fruit	=ó:ls, =ó:ls.
62.	full	méq' (be full from eating)
63.	give	:: á:m (?). (bathe s-o, give s-o a bath), make s-o take a bath:: xó:kw'et < xókw' ~ xó:kw'. bring s-th, fetch s-th, get s-th (bring it), give it to s-o(as s-th fetched, not as a gift):: méstexw < mí ~ mé ~ me. clothing, food, and possessions burned and given away when a person dies, (possessions

		<p>and food burned and given away at a burning):: syeqwá:ls < yéqw.</p> <p>(food) given:: áxwe ~ s'áxwe < áxw, s'áxwem < áxw.</p> <p>give a gift to s-o:: yéxchet ~ yéxtset < yéxch ~ yéxts.</p> <p>give an equal share or amount to s-o, give (food?) to s-o, share with s-o:: áxwest < áxw.</p> <p>give him/her ten dollars:: epoléstexw < ó:pel.</p> <p>give it back, bring it back, return s-th:: q'élstexw < q'ó:lthet.</p> <p>give it to me:: óxw < áxw.</p> <p>give it to s-o, give to s-o:: óxwest < áxw.</p> <p>give me s-th (to eat):: áxw < áxw.</p> <p>give s-o food:: áxwet < áxw.</p> <p>give s-o light:: láxet.</p> <p>giving (food):: á:xwem < áxw.</p> <p>giving it to s-o:: ó:xwest < áxw.</p> <p>inviting (to come eat, dance), to give a potlatch, (give a feast or gathering), to invite to a feast, invite to a potlatch:: t'l'etl'áxel < t'l'e'á ~ t'l'á'.</p> <p>make an attempt (to do something difficult, like running rapids in a canoe, mountain-climbing, winning a game, etc.), give it a try:: t'óthet < t'á.</p> <p>measure the knowledge (give a test):: xwéylemt te télmels < xwéylémt, tól.</p> <p>pass around to give away (at a dance for example):: lhít'es < lhít'.</p> <p>revive s-o, bring s-o back to life, heal s-o, (eb) give s-o medicine to make him better?:: á:yelexwt < áylexw ~ áyelexw.</p> <p>give away to scramble-give, throw money/blankets/poles to a crowd, give away at a big (winter) dance [by throwing]:: wá:ls < wál or wá:l.</p> <p>give birth giving birth, having a child, having a baby:: tsméla < méle ~ mél:a.</p> <p>have given birth, already had a child, had a baby, (delivered):: sémele < méle ~ mél:a.</p> <p>give s-o food give s-o food, bring s-o food, pass food to s-o:: áxwet.</p>
64.	good	éy
65.	grass	só:xwel ~ sóxwel
66.	green	tsqwá:y
67.	guts	q'eq'éy
68.	hair	hair (of the head):: má:qel. hair on the body:: sqwelqwílôws ~ sqwelqwéylôws
69.	hand	cháléx
70.	he (present or presence unspecified), he's the one	tú:t'l'ò ~ tútl'ò ~ tútl'o < t'l'ó ~ t'l'o.

	that, it's him that, she or it (present or presence unspecified), that or this (immediately before nominal)	
71.	head	sxéyes ~ sxéy:es
72.	hear	ts'lhà:m
73.	heart	th'á:lá ~ th'ála ~ th'á:le ~ th'ále
74.	heavy	xwétes ~ xwét:es
75.	here	íkw'elò ~ ikw'eló ~ íkw'elo < í.
76.	hit	<p>beating s-o/s-th with a stick, hitting s-o/s-th with a stick, clubbing it:: kw'ókw'eqwet < kw'óqw.</p> <p>beat s-o/s-th with a stick, hit s-o/s-th with a stick, hit s-th (on purpose), hit s-o intentionally:: kw'óqwet < kw'óqw.</p> <p>be hit (with arrow, bullet, anything shot that you've aimed), got shot, (got pierced), got poked into, got wounded (with gun or arrow):: ts'éqw'.</p> <p>bump, get hit by something moving (for ex. by a car):: tós.</p> <p>clubbing many times, hitting many times:: kw'elqwál < kw'óqw.</p> <p>get hit (by s-th thrown or airborne):: ló:m ~ lóm.</p> <p>get hit in the face:: xwméلكw'es.</p> <p>get hit on the back:: xwelemô3 welh ~ xwlemô3 welh, xwelemô3 welh ~ xwlemô3 welh < ló:m ~ lóm.</p> <p>hit in the eye (on the eyelid):: kw'qwó:les ~ kw'qwóles < kw'óqw.</p> <p>hit it (what was aimed for):: lómet < ló:m ~ lóm.</p> <p>hit on the arm:: kw'eqwelá:xel < kw'óqw.</p> <p>hit on the back:: kw'qwewíts < kw'óqw.</p> <p>hit on the behind (with a stick-like object):: kw'qwélets < kw'óqw.</p> <p>hit on the chest:: kw'qwí:les < kw'óqw.</p>
77.	hold/take	
78.	horn (of an animal)	th'ístel
79.	how	selchí:m ~ selchím
80.	hunt	háwe
81.	husband	swáqeth
82.	i	-tsel
83.	ice	spí:w
84.	if	<p>we-</p> <p>requires the same word to be affixed with subordinate subject pronoun set (=al, =exw, =es, =et, =ap ~ =elep)(these pronouns lose their initial vowel after verbs ending in <i>)</p>
85.	in	lí ~ li

86.	kill	q'ó:yt
87.	knee	qep'ó:lthetel
88.	know	lheq'él:exw ~ lhq'él:exw ~ lhq'élexw
89.	lake	xó:t _{sa} ~ xó:cha.
90.	laugh	líyém ~ leyém
91.	Leaf	sts'ó:lha ~ sch'ó:lha ~ sts'ólha.
92.	leftside	th'íkwe
93.	Leg	s _x él:e
94.	lie (by lying position)	slhálheq'
95.	Live	áylexw
96.	Liver	stsél:ém
97.	Long	tl'áqt
98.	louse	p'éq' méx _{ts} 'el
99.	man/male	sí:wí:qe < swíyqe ~ swíyqe ~ swí:qe
100.	Many	qé _x
101.	meat/flesh	sméyeth ~ sméyéth/sl _h íqw
102.	Moon	skw'exó:s ~ skw'xó:s
103.	Mother	tá:l ~ tà:l ~ tál
104.	Mountain	smá:lt
105.	Mouth	thó:thel ~ thóthel
106.	Name	skwí:x ~ skwíx
107.	narrow	qweqwís
108.	near	tés
109.	neck	tépsems
110.	new	xá:ws.
111.	night	slá:t ~ slát
112.	nose	méqsel
113.	Not	ewá ~ ôwá ~ wá
114.	old (thing)	th'éw
115.	One	léts'a ~ léts'e
116.	Other companion, other part	sq'ó
117.	Person	mestíyexw
118.	Play	ewólem
119.	Pull	thekw'ét ~ thkw'ét
120.	Push	tháxt
121.	Rain	lhémexw
122.	Red	tskwí:m
123.	right/correct	leq'á:lh
124.	right side	s'eyí:ws
125.	River	stó:lô
126.	Road	xálh ~ xá:lh
127.	Root	kwémléxw ~ kwémléxw ~ kwémlexw ~ kwém _l éxw
128.	Rope	xwéylem ~ xwé:y _l em ~ xwí:l _{em} .
129.	rotten	th'óth'eqw'em < th'óqw'em ~ th'ó:qw'em
130.	round	st'elákw'
131.	Rub	íqw'et
132.	Salt	tl'álhem

133.	Sand	syí:ts'em
134.	Say	n/a
135.	scratch	íx
136.	Sea	kw'ótl'kwa
137.	See	kw'e
138.	Seed	spéxwqel ~ spéxwqel
139.	Sew	sp'áp'eth'
140.	sharp have a sharp edge::	eyó:th ~ iyóth
141.	Short	ts'í:ts'etl'
142.	Sing	t'ílém ~ t'ílem
143.	Sit	Emét
144.	skin	lhkw'àmōws
145.	sky	swáyel ~ swáyél ~ swàyèl < wáyel
146.	sleep	ítet
147.	Small	diminutive, little (of subject, object, agent, patient or action), small, (all diminutive verbs are also continuative):: r4= or c1í=, =r6= or =ec2=, r7= or c1á=. diminutive, small, little:: r5= or c1e=.
148.	Smell	s-hóqwem
149.	smoke	sp'ó:tl'em ~ sp'ótl'em
150.	Smooth	calm (of water), smooth (of water), (when the river is) quiet or calm:: p'ep'ákqwem < p'ékw. flat smooth and bare rock, a [rock] bluff, a bluff (straight up):: xeq'át < xeq'. hard clay, hard earth, smooth (hard) earth:: síq'. smooth a log by chopping:: t'mí:ws < t'ém. smooth (of boulder, for ex.): yélxw. smooth (of pole, stick, or wood):: eyámeth' < éy ~ éy:. smooth (of wood):: ey'ó:les < éy ~ éy:.
151.	Snake	álhqey ~ álhqay
152.	Snow	syíq
153.	Some	<i>some, (indefinite):: kw'e.</i> <i>the (remote, not visible, abstract), some (indefinite):: kw.</i>
154.	Spit	lhxwélhcha
155.	Split	seq'át ~ sq'át
156.	squeeze	sxexákw'
157.	stab/pierce	thq'ét
158.	Stand	<i>legs crossed, cross one's ankles (either sitting or standing) [prob. error], (ankles crossed (either sitting or standing)):: q'eyáweth'xel < q'ey ~ q'i.</i> <i>(someone) standing in the middle of a crowd:: s-hómkwstem.</i> <i>standing up:: lhéxé:ylex < lhéx.</i> <i>stand up:: lhéxéyléx < lhéx.</i> <i>stand up (by oneself):: lhéxeyléxoméx < lhéx.</i>

		<p><i>stand up for s-o (respected):: xwíléxmet or xwíléxmet < xwíléx.</i></p> <p><i>stand up, rise from a seat:: xwíléx.</i></p> <p><i>two ropes, two threads, two sticks, two poles, two poles standing up:: isalámeth' < isá:le ~ isále ~ isá:la.</i></p> <p><i>upright, standing, height, stature, pole:: =ámets' ~ =ámeth' ~ =ó:meth' ~ =emeth'.</i></p>
159.	Star	kwósel
160.	Stick	<i>No general term</i>
161.	Stone	smá:lt
162.	Straight	thékw'
163.	Stuck	t'elém
164.	Sun	syó:qwem
165.	Swell	chechíxw
166.	Swim	t'ítsem
167.	Tail	stl'ep'él:ets ~ stl'ep'élets
168.	That	tú:t'l'ò – that her tútl'ò – that him
169.	There	lí
170.	They	<p>and so (he, she, it, they):: qetl'osésu ~ qetl'os'ésu < t'l'ó ~ t'l'o, t'l'osésu ~ t'l'os'ésu < t'l'ó ~ t'l'o.</p> <p>because (he, she, it, they):: t'l'okw'es ~ t'l'okwses ~ t'l'ekwses < t'l'ó ~ t'l'o.</p> <p>he/she/it was (already), they were (already):: luh < le.</p> <p>that he, that she, that it, that they:: kws ...-s ~ kwses ~ kw'es ...-s < kw.</p> <p>that's them (absent, not present), they (absent):: kwthú:t'l'òlem < t'l'ó ~ t'l'o.</p> <p>that's them (female), they (female), them (female):: thutl'ó:lem < t'l'ó ~ t'l'o.</p> <p>that's them (gender unspecified), they, them:: yutl'ó:lem < t'l'ó ~ t'l'o.</p> <p>that's them (little kids), they (little kids):: t'l'étl'elò:m < t'l'ó ~ t'l'o.</p> <p>(that's) them (lots of little ones), they (many small ones):: yutl'él'elòm < t'l'ó ~ t'l'o.</p> <p>that's them (male), they (male), them (male):: tutl'ó:lem < t'l'ó ~ t'l'o.</p> <p>that was them (deceased), they (deceased):: kwthú:t'l'ò:lèmèlh < t'l'ó ~ t'l'o.</p> <p>they came on (top of):: ch'alech'á (~ ts'alets'á) < ts'á:.</p> <p>they (known to the speaker), them (known to the speaker):: á:lhtel.</p>
171.	Thick	plhá:t
172.	thin	<p>be scrawny, be thin:: qwe'íqweqw < qwe'íqw.</p> <p>be skinny, be thin:: stíth ~ stí:th < títh ~ tí:th.</p> <p>fish cut real thin for wind-drying but without cross cuts, dried fish cut differently than</p>

		<p>slhíts'es:: st'ál. four ropes, four threads, four sticks, four poles, (four long thin objects):: xethílemets' < xe'ó:thel ~ xe'óthel. (have a) thin (point or nose):: qwe'íqweqs < qwe'íqw. make it thin (of dough, etc.): th'eth'emí:lstexw < th'eth'emí:l. thin (of material like a dress, also of a string):: th'eth'emí:l. thin (of tree or pole):: qwe'íqws < qwe'íqw</p>
173.	Think	sta'á:wel
174.	This	teló= ~ tlo
175.	Thou	
176.	Three	lhí:xw
177.	Throw	wál or wá:l
178.	Tie	q'áp'et
179.	Tongue	téxwthelh.
180.	Tooth	yél:és
181.	Tree	theqát ~ thqá:t
182.	Turn	sxá:lts'
183.	Two	isá:le ~ isále ~ isá:la
184.	Vomit	yá:t
185.	Walk	ímex
186.	warm	kw'ókw'es
187.	wash	th'éxw
188.	water	qó:
189.	we	-tset
190.	wet	lhélq
191.	what	stam?
192.	When	when?
193.	Where	elets'e?
194.	White	p'éq'
195.	who	tewat
196.	wide	lheq'át
197.	wife	stó:les.
198.	wind	spehá:ls
199.	wing	tl'q'áláxel
200.	wipe	íqw'et
201.	with	í, q'ó
202.	woman	slhá:lí
203.	woods	theqthéqet
204.	worm	sth'ékw'
205.	ye	
206.	year	syílòlèm ~ siló:lém ~ sílòlèm
207.	the following words added by gudschinski (1956)	
208.	brother	qeló:qtel ((be) brother and sister, (be) siblings to each other), (be) first cousin to each other) sétl'atel (older sibling, elder cousin)
209.	clothing	s'íth'em

210.	cook	kwúkw
211.	dance	qw'eyíléx
212.	eight	tqá:tša
213.	hundred	lá:ts'ewets
214.	seven	th'ó:kws
215.	shoot	kweléx ~ kwel:éx
216.	sister	qeló:qtel
217.	spear	tá:lh
218.	twenty	ts'kw'éx
219.	work	syó:ys

Appendix B.

Halq'eméylem 100 Classroom Wordlist

Halq'eméylem 100

Kwéleches - Greetings Sqwá:l: words		
1.	Éy swáyel	Good day
2.	Éy xwelalt	Good evening
3.	Kwétslóme	See you
Sqwéltel: phrases		
1.	Li chexw we eyó/li chxw we éy ó?	How are you?
Answers to Lí chexw we eyó?		
2.	Tsel we 'éyo or lí.	I am fine.
3.	Éy.	Good.
Classroom Sqwéltel: phrases		
1.	Xwetelqethóyx	Repeat after me
2.	Tsetsel éy	Very good
3.	Qelát	Again
4.	Xwí lewas	Your turn
5.	Stám?	What is it? Be what?
6.	Xwe'it kw'ás thet _____ ?	How do you say _____ ?
7.	Tes te skwíls?	What time is it?
8.	Xéyít/xexé:ylt	To write something/writing
9.	Xwithi	To draw
10.	Stá:xwelh	Students
11.	Hilékwitset	We are ready
12.	Le hó:y	We are finished
13.	Lámtset t'ó:kw'	We are going home
14.	Mekw'wát	Everyone
15.	Tskíxw	Please
16.	Kw'as hó:y	Thank-you
17.	A'a'á'welh	You are welcome
18.	Tem Kyópi	Coffee break
19.	A'á'	Yes
20.	Éwe	No
21.	Xwíalám	Listen

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Appendix C.

Comparative Chart A: AIM Gestures / Swadish Wordlist / URH Classroom Wordlist

Chart A: Proposed Capstone Word List: Consisting of verbs, nouns, cultural words, pronouns, prepositions, determiners, modals, those words that I was unsure of how to categorize, question forms and Number 1-10 in general counting. This is a comparative chart, demonstrating what words are available in the AIM Gesture Database, Halq 101/102 and the Swadesh Basic Word List transcribed in URH:

	VERB	AIM GESTURE DATABASE	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR	SADWESH BASIC WORD LIST TRANSCRIBED IN THE URH
		Exists ✓	Exists ✓	Exists ✓
1	Xeylt/xexeylt, Write/writing	✓	✓	
2	Xwíthí To draw	✓	✓	
3	Hílekw To get ready	✓	✓	
4	Le hó:y To be done	✓	✓	
5	Lám To go	✓	✓	
6	Kw'as ho:y To thank	✓	✓	
7	Xwlalam To listen	✓	✓	✓
8	Ímex, to walk	✓	✓	✓
9	Émét, to sit, sit up or sit down	✓	✓	✓
10	Xwmá:x, to open	✓	✓	
11	Teqát, to close	✓	✓	
12	Kwú:t , to take	✓	✓	

13	Thíyt, to make or to fix	√	√	
14	Kwátset, to look at something	√	√	√
15	Lep'ex, to eat	√	√	√
16	Qó:qet, to drink something	√	√	√
17	Lhí:ts'et , to cut something	√	√	√
18	Ó:lh ,Get into	√	√	
19,20	T'i:lem to sing T'it'elem, singing	√	√	√
21	Qweyilex To dance	√	√	
22	Ewólem, to play	√	√	√
23	Yoyes,working	√	√	
24	La:yem, laughing	√	√	√
25	Hókwex , to use/wear	√	√	
26	Mí , Come	√	√	√
27	Oxwest, to give	√	√	
28	Kwexam, to count	√	√	
29	Théxw, to wash	√	√	√
30	Kweléx, to shoot			√ IN GENERAL
31	Satet, to pass something		√	
	Noun	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
32	Swayel, day		√	√
33	Latelh, morning		√	
34	Xwelalt, evening		√	√
35	Slat, night		√	
36	Tokw, home	√	√	
37	Mekw'wat,everyone	√	√	√
38	Tem, time		√	
39	Kyopi, coffee		√	
40	Ti, tea			
41	Ti'ala, teapot			
42	Steqtá:l, door	√	√	
43	Sch'á:lets'tel, chair	√	√	

44	Skw'echóstel, window	√	√	
45	Pekw, book	√	√	
46	Xéltel, pen, pencil or crayon	√	√	
47	Letám, table	√	√	
48	Sálhtel, food in general	√	√	
49	Staxwelh, someone else's children, used for students	√	√	√
50	Skwix, name	√	√	√
51	Pipe, paper	√		
	Cultural words pertaining to the Stó:lō	AIM GESTURE DATABASE Exists√	URH HALQ 101/102/201 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
52	Smilhe'awtxw, meaning Indian spirit dance long house.			
53 a	Heyeqw, fire			
53b	Lalem, house	√	√ √	
53c	Hikw, big	√		√
54	Stó:lō, river	√	√ √	√
55	Steqj, fish in general	√		√
56	Skwo:wech		√	
57	Smalt, mountain	√		√
58	Smemalt, mountains			
59	Xpayelhp, cedar tree		√	√ TREE IN GENERAL
60	Siya:ye		√	
	Pronouns	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√

61	Tsel , I	√	√	√
62	Chexw, you	√	√	
63	Tset, we	√	√	√
64	Chap, you folks	√	√	
65	-thoyx, me	√	√	
66	Tutl'o, he,him	√	√	√
66a	Te swiyeqe, the man			√
67	Thutl'o, she, her	√	√	
67a	The slha:li, the woman	√	√	
	Prepositions	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
68	Stetis, near/beside	√	√	√
69	Li, in	√	√	√
70	Siq, under	√	√	
	Determiners	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
71	Te, the	√	√	
72	Te, marker to indicate male gender	√	√	√
73	The, marker to indicate female gender	√	√	√
	Modals	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
74	Ey, good, it is good	√	√	√

75	Ts'etsel ey, very good	√	√	
	Word, I do not know how to categorize?	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
76- 77	Xwetelqethoyx, Repeat after me		√	
78- 79	Xwi lewas, Your turn.		√	√ TURN IN GENERAL
80	Qelat, again	√	√	
81	Tsixw, please	√	√	
82- 83	A'a'a'welh, you are welcome	√	√	
84	A'a, yes	√	√	
85	Ewe, no	√	√	√
86	Kw'ets'lome, see you later	√	√	
	Question forms	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST IN URH
87	Stam, what?	√	√	√
88	Elets'e, where?	√	√	√
	Numbers #1- 10 (general)	AIM GESTURE DATABASE Exists√	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR Exists√	SADWESH BASIC WORD LIST TRANSCRIBED IN URH Exists√
89	Lets'e, one		√	√
90	Isa:le, two		√	√
91	Lhi:xw, three		√	√

92	Xe'o:thel, four		√	√
93	Lheqa:tse, five		√	
94	Txem, six		√	
95	Th'o:kws, seven		√	
96	Teqa:tse, eight		√	
97	Tu:xw		√	
98	Opel, ten		√	

Appendix D.

Comparative Chart B: The Word list indicating if a gesture, did not need modification, needed modification and required to create a new gesture.

	VERB	AIM GESTURE DATABASE	MODIFIED GESTURE	NEWLY CREATED GESTURE
		EXISTS ✓	✓	✓
1	Xeylt/xexeylt, Write/writing	✓		
2	Xwíthí To draw	✓		
3	Hílekw To get ready	✓		
4	Le hó:y To be done	✓		
5	Lám To go	✓		
6	Kw'as ho:y To thank	✓		
7	Xwlalam To listen	✓		
8	Ímex, to walk	✓		
9	Émét, to sit, sit up or sit down	✓		
10	Xwmá:x, to open	✓		
11	Teqát, to close	✓		
12	Kwú:t , to take	✓		
13	Thíyt, to make or to fix	✓		
14	Kwátset, to look at something	✓		
15	Lep'ex, to eat	✓		
16	Qó:qet, to drink something	✓		
17	Lhí:ts'et , to cut something	✓		
18	Ó:lh ,Get into	✓		
19,20	T'i:lem to sing T'it'elem, singing	✓		
21	Qweyilex To dance	✓		
22	Ewólem, to play	✓		

23	Yoyes,working	√		
24	La:yem, laughing	√		
25	Hókwex , to use/wear	√		
26	Mí , Come	√		
27	Oxwest, to give	√		
28	Kwexam, to count	√		
29	Théxw, to wash	√		
30	Kweléx, to shoot	-		
31	Satet, to pass something	-	Need to make one	
	Noun	AIM GESTURE DATABASE	MODIFIED GESTURE	NEWLY CREATED GESTURE
		EXISTS √	√	√
32	Swayel, day	√		
33	Latelh, morning	-	√	
34	Xwelalt, evening	-		√
35	Slat, night	√	√	
36	Tokw, home	√		
37	Mekw'wat,everyone	√		
38	Tem, time	√		
39	Kyopi, coffee	-		√
40	Ti, tea	-		√
41	Ti'ala, teapot	-		√
42	Steqtá:l, door	√		
43	Sch'á:lets'tel, chair	√		
44	Skw'echóstel, window	√		
45	Pekw, book	√		
46	Xéltel, pen, pencil or crayon	√		
47	Letám, table	√		
48	Sálhtel, food in general	√		
49	Staxwelh,someone else's children, used for students	-	Replaced with classroom	
50	Skwix, name	√		
51	Pipe,paper	√	√	

	Cultural words pertaining to the Sto:lo	AIM GESTURE DATABASE	MODIFIED GESTURE	NEWLY CREATED GESTURE
		EXISTS ✓	✓	✓
52	Smilhe'awtxw, meaning Indian spirit dance long house.	-		✓
53 a	Heyeqw, fire	-		✓
53b	Lalem, house	✓		
53c	Hikw, big	✓		
Sto:lo, river	✓			
55	Steqi, fish in general	✓		
56	Skwo:wech	✓	✓	
57	Smalt,mountain	-		✓
58	Smemalt, mountains	✓		
59	Xpayelhp, cedar tree	-		✓
60	Siya:ye	✓ tree	✓	✓
	Pronouns	AIM GESTURE DATABASE	MODIFIED GESTURE	NEWLY CREATED GESTURE
		EXISTS ✓	✓	✓
61	Tsel , I	✓	✓	✓
62	Chexw, you	✓	✓	
63	Tset, we	✓	✓	✓
64	Chap, you folks	✓	✓	
65	Thoyx, me	✓	✓	
66	Tutl'o, he,him	✓	✓	✓
66a	Te swiyeqe, the man			✓
67	Thutl'o, she, her	✓	✓	
67a	The slha:li, the woman	✓	✓	

	Prepositions	AIM GESTURE DATABASE	MODIFIED GESTURE	NEWLY CREATED GESTURE
		EXISTS ✓	✓	✓
68	Stetis, near/beside	✓	✓	✓
69	Li, in	✓	✓	✓
70	Siq, under	✓	✓	
	Determiners	AIM GESTURE DATABASE	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR	SADWESH BASIC WORD LIST TRANSCRIBED IN URH
		ExistsV	ExistsV	ExistsV
71	Te, the	✓	✓	
72	Te, marker to indicate male gender	✓	✓	✓
73	The, marker to indicate female gender	✓	✓	✓
	Modals	AIM GESTURE DATABASE	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR	SADWESH BASIC WORD LIST TRANSCRIBED IN URH
		ExistsV	ExistsV	ExistsV
74	Ey, good, it is good	✓		
75	Ts'etsel ey, very good	✓		
	Word, I do not know how to categorize?	AIM GESTURE DATABASE	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR	SADWESH BASIC WORD LIST TRANSCRIBED IN URH
		ExistsV	ExistsV	ExistsV
76- 77	Xwetelqethoyx, Repeat after me	-	✓ Say it repeatedly after me	
78- 79	Xwi lewas, Your turn.	-	Need to make a gesture	

80	Qelat, again	√		
81	Tsixw, please	√		
82-83	A'a'a'welh, you are welcome	√		
84	A'a, yes	√		
85	Ewe, no	√		
86	Kw'ets'lome, see you later	√		
	Question forms	AIM GESTURE DATABASE ExistsV	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR ExistsV	SADWESH BASIC WORD LIST IN URH
87	Stam, what?	√		
88	Elets'e, where?	√		
	Numbers #1-10 (general)	AIM GESTURE DATABASE ExistsV	URH HALQ 101/102 CURRICULUM COURSE/ GRAMMAR ExistsV	SADWESH BASIC WORD LIST TRANSCRIBED IN URH ExistsV
89	Lets'e, one	√	√	
90	Isa:le, two	√	√	
91	Lhi:xw, three	√	√	
92	Xe'o:thel, four	√	√	
93	Lheqa:tses, five	√		
94	Txem, six	√	√	
95	Th'o:kws, seven	√	√	
96	Teqa:tse, eight	√	√	
97	Tu:xw nine	√	√	
98	Opel, ten	√		

Appendix D.1

Comparative Chart B1: The words required modification

In those Gestures that required modification were words pertaining to:

- the Stó:lō culture

- Pronouns; The Focus Learner Group and I did not have enough time to discuss in detail of the issue of pronouns. There were gestures in the AIM Gesture data base for subject pronouns, tsel, I, chexw, you, tset, we and chap, you folks, however, needed modification.

- Object pronouns, thóyx ,me; for the time of this project, we used the gesture for the subject pronoun for I, tsel.

- Possessives did come up for discussion, for example tel, my, ta'/te', your, again we used the gestures for subject pronouns.

- Gender markers:

- There was a lot of discussion on these, he/she and man/woman. The Focus Learner Group and I, we did come to a consensus of what the gestures would be, and we came up with a few variations.

Appendix D.2

Recommendation

The pronouns; subject/object, possessives and gender makers still need to be further examined.

Appendix E.1

Experiential Letters by Participant: Willow Mussell

March 17, 2019-Testimonial

Learning and developing AIM gestures with Mary Stewart

Working with Mary to learn, alter, and develop AIM gestures for Upriver Halq'eméylem has been a positive and enriching experience. Each time our working group came together, we shared stories, knowledge, and humor, while learning, practicing and creating culturally appropriate gestures that complement our language.

Learning the AIM techniques has reinforced what I know, expanded my knowledge and Halq'eméylem vocabulary. Using these gestures supports staying in the language while learning and teaching. Students stay alert, and understand more by involving movement. It keeps learning fun.

I have incorporated some of these gestures into my teaching, learners have responded well, and embraced them. I look forward to learning more gestures, and continuing to work with Mary to develop this method for Upriver Halq'eméylem.

-Willow Mussell

Appendix E.2

Experiential Letters by Participant: Kathryn Thompson

Kathryn (Kai) L. Thompson

Testimonial: Participation in Language work –development-teaching methods with Mary Stewart
Participant: K. Thompson

March 14, 2019

Éy swáyél:

Qó:y tel (schókwelhta) skwí:x. Te litsel kw'e Oltáalityo. Ts'elxwéyeqw kw'els sta, tloqá:ys qe totí:lt te Halq'eméylem qel lite Stó:lō S'ólh Teméxw. My name is kai. I stay in Chilliwack and study Halq'eméylem language here on unceded Stó:lō Territory. A student of Halq'eméylem, I am also involved in TRC circle-work (Anglican Diocese) and work in areas of environmental justice. Each these activities provide opportunities toward further Nation-to Nation Dialogue and revitalization of language and culture. My languages teachers have been Dr. Siyamiateliyot (Dr. Elizabeth Phillips), Lulamelot (Laura Wealick, UFV) and Koyálemót (Mary Stewart, UFV), as well I have participated in study with Pepiyál –(Bibianna Norrish, language elder at the Ch'iyáqtel Language-program).

I had the honor to study under Mary as a student at Fraser Valley University. Mary was instrumental toward my own achieving distinction with honors the Halq'eméylem Proficiency Certificate. Mary teaches at UFV, and yet I was studying not just with a teacher, rather with a language elder and mentor. Her work there was crucial to my own acquiring further knowledge of specific grammatical structures of the language and nuances in dialect. Since then I have had the honor to participate with Mary Stewart in her valuable work aiding further comprehension in the development of specific cultural components in gestures and active collaboration common to accelerative -integrated language methods.

Comprehension is crucial to revitalization and fluency. Accelerated methods enhance fluency. Cultural components are vital to work with Indigenous languages. Currently I am involved with S'íwes ye Siwálelh Sq'ep (Teachings of Our Ancestors- Language Revitalization Workshops). Further to this I have been working in a pilot project with the elders at Stó:lô Elders Lodge. Many there were denied their language due the residential school experience. I know when applying the many of gestures Mary has been developing, and using these with elders there is greater comprehension. There is also the greater cultural knowledge renewed. Mary's work has been instrumental toward focusing on bringing specific cultural components to the teaching method. For this we say together: yálh yuw kw'a's hò:y Malí! Thank-you! The rate of comprehension is increased and the learning becomes more than simply rote. Learning must include activities and gestures to help anchor any new knowledge. Learning also needs to be fun, and this is what I have found- there is the increase in smiles and participation when applying the new method with the elders. I can only say what an opportunity this is to have been able to be part of Mary's valuable work.

Yours truly

K. 'kai' Thompson

S'íwes ye Siwálelh Sq'ep

Appendix E.3

Experiential Letters by Participant: Sophia Moreno

Sophia L. Moreno
March 8, 2019

The gestures are a form of non-verbal communication in which visible bodily actions are used to communicate important messages, either in place of speech or together and in parallel with spoken words. These gestures include movement of the hands, face or other parts of the body. Physical non-verbal communication such as purely expressive displays of joint attention differ from gestures, which communicate specific messages.

We as students, we interpreted gestures and movements throughout the First Nations Language (Halq'emeylem), these interpretations showed us how to create a presentation on what we learned:

- We had to identify a variety of non-verbal cues, including facial expressions and eye contact, we used them in oral communications, appropriately, and with sensitivity towards cultural differences, to help convey their meaning (e.g. lean into a group to make a point; make eye contact with the person to whom the response/question is directed)
- Use a variety of appropriate visual aids (e.g. charts, videos, props, etc.) to support and enhance oral presentations (e.g. watch a short video clip to support a formal presentation)
- We created ideas by doing an oral presentation by video to which we talked about what we have learned, also by supporting with a demonstration of one or two of the movements we discussed.
- Some of the students did their presentation in class, and the other students did a presentation as a group in class to which it was all video recorded.
- This teaching strategy is one component of the Aboriginal Perspective to which the collection includes resources for the educators at both the elementary and secondary levels.

As we learned some of the gestures such as the act of pointing differ from one place to another most gestures do not have invariable or universal meanings but connote specific meanings in particular cultures. For example, a gesture can have very different significance in different cultural contexts, ranging from complimentary to high offensive.

Appendix F.

Supplemental Video Files

Video 1: Cultural words led by Mary

Creator/Director:

Focus Group/Mary D. Stewart, Principal Investigator (PI)

Description:

February 21, 2019: Timeframe 55 seconds. The Focus Group and PI adapted or created gestures for some Stó:lō cultural words. See page 24 and 25 for cultural word list in Halq'eméylem and English. This is an example of a second language teaching activity within AIM called the 'Kinesthetic review', led by Mary Stewart; practising orally and demonstrating gestures.

Filename:

Video1Cultural words Led by Mary.mp4

Video 2: Mary Teacher-led Classroom Phrases

Creator/Director:

Focus Group/Mary D. Stewart, Principal Investigator

Description:

February 21, 2019: Timeframe 1 minute and 12 seconds. AIM Kinesthetic Review Activity. See page for Appendix B. Halq'eméylem 100 Classroom Word List, in Halq'eméylem and English. As required, these Gestures were adapted/created by the Focus Group and PI. Mary D. Stewart led this Kinesthetic Review Activity

Filename:

Video 2MaryTeacher-ledClassroom Phrases.mp4

Video 3a: Willow Teacher-led Classroom Phrases

Creator/Director:

Focus Group/Mary D. Stewart, Principal Investigator

Description:

February 21, 2019) AIM Kinesthetic Review Activity. Timeframe 27 seconds. The participant, Willow is teacher leading the Halq'eméylem Classroom Phrases, #1-6; orally and using gestures.

Filename:

Video3a WillowTeacher-ledClassromPhrases.mp4

Video 3b: Kia and Roxanne Teacher-led Classroom Phrases

Creator/Director:

Focus Group/Mary D. Stewart, Principal Investigator

Description:

February 21, 2019. AIM Kinesthetic Review Activity. Timeframe 1 minute and one second. The participant, Kai is teacher leading the Halq'eméylem Classroom Phrases, #9-14. The next participant, Roxanne is teacher leading the Halq'eméylem Classroom Phrases, #15-21.] Both groups are orally practising Halq'eméylem along with gestures.

Filename:

Video3bKia and roxTeacher-ledClassroomPhrases.mp4

Video 4: Spontaneous by Participant Roxanne George

Creator/Director:

Roxanne George, Member of Focus Group

Description:

February 21, 2019, Spontaneous by Participant Roxanne George: Timeframe: 1 minute and 18 seconds. During the session, Roxanne determined gestures for the Halq'eméylem nursery rhyme, "Éy Swáyel Tel Síyaye, Éy Swáyel", Good Day My Friends Good Day"; sung first in Halq'eméyem and followed by English.

Filename:

Video4-Sponteous by Participant Roxanne George 2019.MOV

Video 5: Focus Learner Group Complex Sentences

Creator/Director:

Focus Group/Mary D. Stewart, Principal Investigator

Description:

March 4, 2019. AIM Kinesthetic Review Activity. Timeframe 1 minute and 9 seconds. The participants, Willow and Roxanne, demonstrate two complex sentences on oral basis in Halq'eméylem and with gestures; all members participating. Roxanne asks Willow, "You walk to the table". Upon completion, everyone responds, "Very Good". Willow instructs and gestures Roxanne, "We walk to the door". Upon completion, everyone responds, "Very Good". Next pair, Kai and Sophia. Kai and Sophia demonstrate a complex and a simple sentence. Kai instructs and gestures Sophia, "Give me the coffee" /Thank-you" and Sophia instructs and gestures Kai, "You dance". Upon completion, everyone responds, "Very Good".

Filename:

Video5FocusLearnerGroupComplexSentences.mp4

Video 6: Sid Douglas**Creator/Director:**

Sid Douglas/Mary D. Stewart, Principal Investigator

Description:

Interview: February 20, 2019. Timeframe: 4 minutes and 28 seconds. Final statements on Stó:lō speakers; cultural aspects and the 'pointing gesture'.

Filename:

Video 6sid douglas.MTS