

**Angry Raven and Friends: Three new stories  
for Hul'q'umi'num' language learners**

**by  
Gina Salazar**

wuxwaxtunaat

Certificate in First Nations Language Proficiency, Simon Fraser University, 2018

Project Submitted in Partial Fulfillment of the  
Requirements for the Degree of  
Master of Arts

in the

Department of Linguistics  
Faculty of Arts & Social Sciences

© Gina Salazar 2020  
SIMON FRASER UNIVERSITY  
Spring 2020

## Approval

Name: Gina Salazar

Degree: Master of Arts (Linguistics)

Title: **Angry Raven and Friends: Three new stories for Hul'q'umi'num' language learners**

Examining Committee:

Chair: Nancy Hedberg  
Professor

**Donna B. Gerds**  
Senior Supervisor  
Professor

**Ruby Peter – Sti'tum'at**  
Second Reader  
Hul'q'umi'num' Elder

Date Defended/Approved: April 28, 2020

## **Ethics Statement**

The author, whose name appears on the title page of this work, has obtained, for the research described in this work, either:

- a. human research ethics approval from the Simon Fraser University Office of Research Ethics

or

- b. advance approval of the animal care protocol from the University Animal Care Committee of Simon Fraser University

or has conducted the research

- c. as a co-investigator, collaborator, or research assistant in a research project approved in advance.

A copy of the approval letter has been filed with the Theses Office of the University Library at the time of submission of this thesis or project.

The original application for approval and letter of approval are filed with the relevant offices. Inquiries may be directed to those authorities.

Simon Fraser University Library  
Burnaby, British Columbia, Canada

Update Spring 2016

## **Abstract**

Storytelling is an important tool for sharing knowledge and language across generations. Stories teach us about our way of life and our perspectives on how to be as First Nations peoples. In this project, I share three new stories that I have created inspired by real-life experiences—the importance of singing in the Quw’utsun’ culture, the fixation of the younger generation on video games, and the cultural activities of our people as witnessed by a young sasquatch. Each story has an important life lesson that is presented through humour. Together with elders Delores Louie and Ruby Peter, I have brought these stories to life in Hul’q’umi’num’, a Coast Salish language of British Columbia. These stories are designed to engage the younger generation and inspire them to gain fluency in the Hul’q’umi’num’ language.

**Keywords:** Indigenous languages, Coast Salish, Hul’q’umi’num’, stories

## **Dedication**

My work and life-long legacy of learning the Hul'q'umi'num' language is a long journey of many trials and tribulations. With great honour and respect, I am humbly dedicating my master's degree to my late uncle and mentor Willie Seymour from Stz'uminus, who wore the names Qwulthutstun and Sxwultun. During my lifetime I have listened and witnessed my uncle represent as a *shqwii'qwal'* "ceremonial speaker" in many of our sacred homes. Qwulthutstun was a fluent speaker of our language. He started speaking for our sacred home at the tender age of eighteen years old.

When I was initiated into our sacred longhouse, Qwulthutstun was of great support. He made sure that my new life ceremony was conducted in the most honourable and accurate way. I will never forget the many teachings and hours he spent with me. This intense journey of pursuing my master's degree and writing my master's thesis is full dedicated to my late uncle Qwulthutstun with much love and respect.

## Acknowledgements

First of all, I would like to acknowledge our amazing Cowichan elders Dr. Ruby Peter | Sti'tum'at and Delores Louie | Swustanulwut for their tireless, extraordinary efforts in helping us translate our materials into Hul'q'umi'num', improve our pronunciation, and understand the structures of our language and the meanings it conveys. I also thank SFU linguist professor Donna Gerdts | Sp'aqw'um'ultunaat for her serious commitment to my learning and full belief in my capabilities. I thank her for her work in helping to edit the stories and prepare this project. I am very thankful to her for being my ambassador in Hul'q'umi'num' fluency.

I am thankful for all the instructors that have helped us with our program. I would like to thank the previous cohort class for laying down the foundations. Also, I thank my classmates for their efforts in making my learning experience a meaningful one.

I am thankful to linguist Thomas Hukari for his dedication to our language and for his very helpful resources, which we needed to assist in our studies during the whole duration of our graduate program. Also, I would like to thank Lauren Schneider for editorial assistance and Michelle Parent for digitizing my art. I thank Sally Hart for her kindness and generous use of building the Shhwulmuhwqun for us to have a place to learn and work.

Funding for my studies came through the Cowichan Tribes post-secondary office, who I thank for their support. I thank faculty, administrators, and staff at SFU for making our program possible. Funding for my story work came from First Peoples' Cultural Council funding to Hul'q'umi'num' Language & Culture Society and a SSHRC Insight Grant (Donna Gerdts, PI).

I would also like to thank my co-workers and supervisors at Cowichan Valley School District 79 for fully supporting my educational endeavours. It has been quite a long haul trying to balance my education and work, but my staff manages to fully understand and support me the best way possible.

Finally, I would like to fully acknowledge my three children for their understanding during my educational endeavours; my pursuit of endeavours is very time consuming but very necessary for us in the larger scale picture for my family and my community.

Hay tseep q'a'.

# Table of Contents

Approval.....	ii
Ethics Statement.....	iii
Abstract.....	iv
Dedication.....	v
Acknowledgements.....	vi
Table of Contents.....	viii
Preface.....	ix
<b>Chapter 1. Introduction.....</b>	<b>1</b>
1.1. Context.....	1
1.2. Objectives.....	2
1.3. Constructing stories.....	2
<b>Chapter 2. xelu q’iq’wut – Special drum.....</b>	<b>4</b>
2.1. Making the <i>Special drum</i> story.....	4
2.2. xelu q’iq’wut: story.....	5
2.3. Vocabulary.....	11
2.4. The message of the story.....	13
<b>Chapter 3. hwquluwun spaal’ – Angry Raven.....</b>	<b>15</b>
3.1. Making the <i>Angry Raven</i> story.....	15
3.2. hwquluwun spaal’: story.....	16
3.3. Vocabulary.....	23
3.4. The message of the story.....	26
<b>Chapter 4. suli tth’amuqw’us – Sully Sasquatch.....</b>	<b>27</b>
4.1. Making of the <i>Sully Sasquatch</i> story.....	27
4.2. suli tth’amuqw’us: story.....	27
4.3. Vocabulary.....	39
4.4. The message of the story.....	43
<b>Chapter 5. Conclusion.....</b>	<b>44</b>
<b>References.....</b>	<b>46</b>
<b>Appendix A. Making the art for the stories.....</b>	<b>47</b>
<b>Appendix B. sluhel’ – Bonegame.....</b>	<b>52</b>



## Preface

I am Gina Salazar, Wuxwaxtaanaat<sup>1</sup>, a Cowichan Tribes member from the Lhumlhumuluts' reserve. My grandparents and parents were fluent Hul'q'umi'num' speakers so I spoke the Hul'q'umi'num' language as a child. Later, I went on to reclaim my first language with Cowichan Tribes apprenticing with respected native linguist Arvid (Luschiim) Charlie and his sister Myra Charlie (Q'atxumaat). I have been studying the language since 1994. In March 2018, I joined the SFU community cohort to further my university education while increasing my Hul'q'umi'num' linguistic skills.

For the last two decades, I have had the opportunity to teach Hul'q'umi'num' in a variety of programs from grades K-12 and post-secondary. I have also been involved with many community-based language revitalization projects, including the Shhwulmuhwqun – Language House. Going forward, I would like to specialize in the development and teaching of secondary and post-secondary fluency courses, and I also would like to help train language teachers in immersion methods and culturally based language materials.

I begin this project with some words in Hul'q'umi'num'—a little poem about myself.

---

<sup>1</sup> Wux-waxtaanaat is how this would be spelled in the new orthography.

**'een'thu wuxwaxtunaat**

*I am Wuxwaxtunaat*

yath tsun 'uw' tatul'ut tthu hul'q'umi'num' sqwal.

nu stl'i' kwunus xwte'stuhw nu tatul'ut sqwal.

suw' tatul'ut-s nu me'mun'u.

tl'i 'ul' tthu hul'q'umi'num' sqwal tst.

*I teach the Hul'q'umi'num' language.*

*I love to learn the language.*

*I teach my children.*

*I cherish the Hul'q'umi'num' language.*

'een'thu wuxwaxtunaat, 'een'thu p'e' ten.

lhweluw tthunu me'mun'u, yey'sul'u suw'wuy'qe', na'nuts'a' slheni'.

'eli' sul'suli' tthunu me'mun'u.

tl'i'stuhw tst 'ul' tthu hul'q'umi'num' sqwal tst.

*I am Wuxwaxtunaat. I am a mother.*

*I have three children, two boys and one girl.*

*My good-hearted children.*

*I love to teach the language to my children.*

'uy'stuhw tsun tthu stl'eshun' ni' 'u tthu thi lelum'.

'uy'stuhw tsun kwunus t'it'ulum' ni' 'u tthu thi lelum'.

'uy'stuhw tsun kwunus hwiin'e' 'u tthu q'uwwut.

'uy'stuhw tsun kws hwulmuhwquns tthu shqwii'qwal'.

*I like to go to big house gatherings.*

*I like to sing at the big house.*

*I like to use my drum.*

*I like to hear them speak Hul'q'umi'num'.*

# **Chapter 1. Introduction**

As a language speaker and teacher of the Coast Salish language Hul'q'umi'num', my vision for the future is to help ensure the survival of our language by creating inspirational opportunities for the younger generation to become fluent early in their lives. I strongly believe that the memory and learning abilities of our youth will be an asset to the process of sustaining critical information in our culture. Including the youth and young adult learners in our research projects helps them build fluency while they learn important skills for their future careers as well as traditional and language revitalization skills.

## **1.1. Context**

The Hul'q'umi'num' language is experiencing a rapid decline due to the loss of the remaining first language speakers. The work of passing the language down to the next generation has fallen on the second language speakers like myself. My experience of many decades of studying the language has brought me to the conclusion that we are in serious need of faster, more concise methods of transmitting the language from Elders to youth.

Currently, grade 8 to 12 language students are faced with lessons consisting of lists of vocabulary. In my teaching practice, I have sought to give students a more authentic language experience by anchoring the lessons in stories and cultural experiences. I also challenge them to increase their linguistic knowledge of their language, showing them how families of words based on the same root are formed and helping them learn to express their own ideas in elaborated sentences.

Why choose stories? Storytelling is an important tool for sharing knowledge across generations for us Hul'q'umi'num' people. Stories teach us about our way of life and our perspectives on how to be as First Nations peoples.<sup>2</sup>

## **1.2. Objectives**

Part of the reason that youth are drawn to learning the language is the way it connects them with their Elders and their roots. The programs and materials we create need to help build their connection to traditional knowledge and cultural heritage. At the same time, we need forward-looking programs that relate to the interests of the youth and exploit modern technology. Having a balance of both the traditional world and modern life in our programs will keep our young speakers engaged in our language revitalization mission. It will increase the likelihood that they will aspire to careers as language champions and that they will use the language with their own children.

How can we best create materials that engage and inspire young speakers and help them strengthen their language use? My project focuses on story work: designing and translating original stories and providing materials to help teachers and learners use them.

## **1.3. Constructing stories**

For my project, I share three stories that I created with youth learners in mind. They are:

- (1) xelu q'iq'wut – Special Drum
- (2) hwquluwun spaal' – The Angry Raven
- (3) tthu xelu skweyul 'utl' suli tth'amuqw'us – Sully Sasquatch's Special Day

---

<sup>2</sup> My mentors — Ruby Peter | St'it'umat, late Willie Seymour | Qwulthutstun, Ellen White | Kwulasulwut, and my mother Georgina — all have a history of sharing stories, so I am naturally drawn to this enterprise. I also found inspiration from Louie (2019) and Seymour (2018), who also created new children's stories for their MA projects.

You will find these stories in Chapters 2 to 4 respectively.

I thank my aunts Delores Louie | Swustanulwut and Ruby | Sti'tum'at and also Donna Gerds | Sp'aqw'um'ultunaat for helping with the Hul'q'umi'num' translation and editing of the stories, which will be presented in the chapters below. The process of creating a story requires many revisions until the storyline takes proper shape and the details are there to paint a picture in the listener's mind. I balance by stories between narration and dialogue. We achieved a very authentic-sounding story by not sticking too close to English in our work.<sup>3</sup> I explained the design and message of the story to the elders first. Next I gave them a draft in Hul'q'umi'num' to show the words and phrases that I wished to use. Then I described the action and dialogue in English, getting them to retell it in Hul'q'umi'num' a piece at a time. This gave me a sound file to work with, and I transcribed the Hul'q'umi'num' and edited and rearranged it to give a revised version of the story, which was then translated back into English. Donna and Ruby did the editing and proof-reading. Besides the stories, I also present lists of vocabulary used in the stories arranged in semantic sets.<sup>4</sup>

There are so many limitations in our culture and today's world that we need to share Quw'utsun' teachings to our younger generation without being too serious. I hope the humour comes through in these three stories. I had the privilege the sharing them with students from grade K-9 and their response was that they liked hearing stories in Hul'q'umi'num' and they were hearing words they knew but also learned some new words. With the primary levels we focused on word recognition, and with higher grades the focus was on language arts, sentence structure, and meanings and the messages in the story.

---

<sup>3</sup> During the study of stories in our MA course work, we learned much about pitfalls to avoid during translation, including avoidance of using too many noun phrases (cf. Gerds, and Hukari 2008).

<sup>4</sup> In editing the stories and constructing vocabulary lists, we relied on the electronic version of the Hul'q'umi'num' dictionary of Hukari and Peter 1995, transliterated into the new orthography.

## **Chapter 2. xelu q'iq'wut – Special drum**

I composed this story *tthu xelu q'iq'wut* for children in primary and intermediate age levels. The setting of the story is at Somena, Cowichan, Duncan B.C. I was inspired by our cultural ceremonies that are held at the Somena longhouse. My concepts are based on learning about cultural protocol indirectly without children having to attend the longhouse. It is a story that doesn't contain any private ceremonial information and was intended to share with the general public.

### **2.1. Making the *Special drum* story**

This story is about a mouse named Wilky who had a passion for singing but, due to the protocols, he was limited access to singing rights and a drum. Other characters are Johnny Wolf and Andy Bear who are the main singers at Somena longhouse. These two are very stern and are extremely talented at memorizing songs in the longhouse and singing. In the story the two singers are stern on the two-drum only rule. They are dismissive of the main character and shun the idea of introducing more drums to the longhouse.

Chief Eagle is a character who makes drums in addition to being Chief of his community. Chief Eagle sets a precedent in the longhouse and makes a new small drum just for Wilky Mouse. This sends a strong message to the community that the third drum was given official permission for Wilky Mouse to use. The story also gives an explanation about how the practice of using more than two drums was introduced to the village of Somena. All characters are inspired by real life people who work hard in our community as cultural leaders.

## 2.2. xelu q'iq'wut: story

### tthu xelu q'iq'wut

*The special little drum*

by Gina Salazar & Delores Louie & Ruby Peter

Edited by Donna Gerds

(1) hay 'ul' 'uy' skweyul.

*It was a nice day.*

(2) sq'uq'ip tthu mustimuhw 'i' 'u tun'a s'amuna'.

*The people were gathered here in Somena.*

(3) suw' t'it'ulum' tthu yuxwule' 'i' tthu spe'uth.

*And Wolf and Bear were singing.*

(4) nilh stqeey'e' tthu chi'chan' 'i' hay 'ul' 'uy' hwst'ilum hw'uy'uqun.

*Johnny the wolf was the best singer, with a strong voice.*

(5) 'i' hay tthu spe'uth hay nilh 'u'en'ti' 'i' tl'uw' hay 'ul' 'uy' hwthiqun kws t'ilums.

*Andy was a bear, and he also had a strong loud voice.*

(6) yath 'uw' t'it'ilutstus tthu ts'lhwhulmuhws tthu chi'chaan' stqeey'e' 'i' tthu 'u'en'ti' spe'uth.

*Johnny Wolf and Andy Bear always were singing for all the village.*

(7) 'i' hay tthu wilki hay kw'et'un' 'i' hay 'ul' qw'uqw'xwum.

*Wilky the mouse, was a shy little person.*

(8) 'i' yath 'uw' xi'xlhem' 'i' tl'uw' stl'i's kws t'ilums.

*He was always watching, and he wanted to sing too.*

- (9) 'i' nan 'uw' qw'uqw'xwum, suw' 'uwu kws q'a'thut-s 'uwu kws t'ilums.  
*But he was too shy, so he never joined in the singing.*
- (10) kwus yu t'at'ukw' tun'ni' 'u tthu thi lelum' 'i' yu t'it'ilum' tthuwnilh wilki  
kw'et'un', yu 'i'mush ni' 'u tthu hwthuthiqut.  
*Walking home from the big house, Wilky Mouse would sing walking in the woods.*
- (11) aaa suw' yu t'it'ulutstus tthu thuthiqut, tthu sta'luw', 'i' tthu kwasun.  
*He would sing to the trees, the river, and the stars.*
- (12) ts'hwule' 'i' hwi' nilh tthu sqw'uli'qw'lush ni' t'it'ulutstus.  
*Sometimes he would sing to the little birds.*
- (13) ts'hwule' 'i' tl'uw' hwtehqutum 'u tthu sqw'uliqw'lush t'ilutstum tthu wilki.  
*And sometimes the birds would sing back to Wilky.*
- (14) 'i' nan 'uw' qw'uqw'xwum tthuwnilh wilki, skwey' kws t'ilutst-s tthu  
mustimuhw.  
*But Wilky was too shy and embarrassed to sing for the people.*
- (15) nuts'a' skweyul 'i' wulh hwthtiwun tthuwnilh wilki, "stl'atl'um' kwunus q'a'thut  
'u tthu st'ilum."  
*One day, Wilky Mouse decided, "It's time I join the singing."*
- (16) suw' ptem'utus tthu chi'chan' stqeey'e' 'i' tthu 'u'en'ti' spe'uth, "xwum 'u tsun  
'i' tl'uw' t'ilum?  
*So, he asked Johnny Wolf and Andy Bear, "Can I sing too?"*
- (17) xwum 'u tsun 'i' ha'kwush tthun' q'uwut?"  
*Can I use your drum?"*



- (18) suw' thut-s tthu chi'chan' stqeey'e', "uwu. skw'ey. skw'ey kwun's t'ilum'.  
*But Johnny Wolf said, "No. You can't. You can't sing.*
- (19) 'uw' yuse'lu 'ul' tthu q'uwut tst."  
*We only have two drums."*
- (20) 'u kw'un'a wulh hith, niilh 'uw' yuse'lu 'ul' tthu q'uwut ni' 'utl' s'amuna'.  
*Long ago, there were only two drums at Somena.*
- (21) nilh tthu chi'chan' stqeey'e' 'i' 'u'en'ti' spe'uth ni' kwun'et tthu q'uwut 'i' 'uwu  
stl'i'sus kws hakwushewut 'ukw' lhwet.  
*Johnny Wolf and Andy bear had the drums and they didn't want anyone using  
them.*
- (22) qul'et kweyul 'i' tl'e' wulh ptem' tthu wilki kw'et'un', "xwum 'u tsun 'i' tle'  
'uw' t'ilum?  
*So, on the next day, Wilky mouse asked again, "Can I sing too?"*
- (23) xwum 'u tsun 'i' hakwush tthun' q'uwut?"  
*Can I use your drum?"*
- (24) suw' thut-s tthu chi'chan' stqeey'e' 'i' tthu 'u'en'ti' spe'uth, "aaa, 'uwu, skw'ey.  
skw'ey kwun's t'ilum. 'uw' yuse'lu 'ul' tthu q'uwut tst."  
*But Johnny Wolf and Andy bear said, "No, no you cannot sing. We only have two  
drums."*
- (25) tl'lim' 'uw' stl'i' 'utl' wilki kw'et'un' kws t'ilums.  
*Wilky Mouse really, really wanted to sing.*
- (26) tl'lim' 'uw' kw'am'kw'um' tthu st'ilum ni' tthu tth'ele's.  
*There was a strong song in his heart.*

- (27) 'i' stl'i's kws 'utl'qs tthu t'ilums.  
*And his song was trying to come out.*
- (28) qul'et skweyul 'i' ni' nem' t'un'ustus tthu chi'chan' stqee'y'e' 'i' tthu 'u'en'ti' spe'uth.  
*So next day, he just went over and stood beside Johnny Wolf and Andy Bear.*
- (29) t'un'ustus sus 'uw' t'ilum 'u tthu st'ilums tthuw'nilh wilki kw'et'un'.  
*Wilky Mouse stood next to them and he sang his song.*
- (30) 'i' hay 'ul' kw'am'kw'um' hay 'ul' hwthiqun tthu st'ilums.  
*His song was very strong and loud.*
- (31) 'i' hay 'ul' 'uy'uy'mut tthu st'ilums.  
*His song was very beautiful.*
- (32) hay 'ul' tth'uykw'thut tthu chi'chan' stqee'y'e' 'i' tthu 'u'en'ti' spe'uth suw' ts'ehwul' kwus t'it'ulum'.  
*Johnny Wolf and Andy Bear were so surprised, they stopped singing.*
- (33) hay 'ul' xelu 'uy'uy'mut tthu st'ilum 'utl' wilki.  
*Wilky's song was so amazing.*
- (34) 'i' nuw' yu thathi'uthut tthuw'nilh wilki yu t'it'ulum'.  
*Wilky kept on singing.*
- (35) hay 'ul' ni' hwu hwthiqun tthu st'ilums 'i' hay 'ul' ni' hwu kw'am'kw'um' tthu shqwultuns.  
*His song got louder, and his voice got stronger.*
- (36) wulh lhulxilush tthu s'ul'eluhw, se'tssum ts'iitus tthu wilki 'u tthu st'ilums.  
*All the Elders stood up and raised their hands to praise Wilky for his song.*

(37) suw' se'tssum tthu chi'chan' stqeey'e' ts'iitus tthu wilki kw'et'un', "aaah si'em', kw'am'kw'um' tthun' st'ilum."

*And Johnny Wolf raised his hands to praise Wilky, "Oh si'em', your song is strong."*

(38) 'i' tl'uw' se'tssum tthu 'u'enti' spe'uth, tl'uw' ts'iitus tthu wilki kw'et'un', "oo, si'em', 'uw' thu'it.

*And Andy Bear raised his hands praising Wilky Mouse, "Oh si'em', it's true."*

(39) hay ch 'ul' hw'uy'uqun.

*You have a beautiful voice.*

(40) hay ch q'u 'u tthun' st'ilum."

*Thank you for your song."*

(41) qul'et kweyul 'i' ni' hwu'alum' tthu wilki 'u tthu thi lelum'.

*The next day, Wilky came back into the big house.*

(42) 'i' slhelhuq' tthu lhihw q'uwwut ni' 'u tthu lhuxunuptun.

*And there were three drums laying on the floor.*

(43) suw' slhelhuq' tthu q'uwwut 'utl' chi'chan' stqeey'e'.

*Johnny Wolf's drum was lying there.*

(44) 'i' tl'uw' slhelhuq' tthu q'uwwut 'utl' 'u'en'ti' spe'uth.

*Also, Andy Bear's drum was lying there.*

(45) 'i' tl'uw' ni' tthu qe'is q'uwwut, 'e'uhwiin' q'uwwut, q'iq'wut.

*And there was a new drum, a tiny little drum.*

- (46) suw' thut-s tthu yuxwule', yuw'i'na'qw, "oo, wilki, 'i tsun xte'um 'u tu'i q'iq'wut, nilh nu swe'stamu.  
*Eagle, the chief, said, "Wilky, I have made this little drum for you.*
- (47) ni' tsun hakwush tthu smuyuth kw'uluw', 'i' ni' tsun thukw'thukw't.  
*I have used deer hide and I have stretched it and attached.*
- (48) nilh nu swe'stamu."  
*I made it for you."*
- (49) tthu lhhwelu, chi'chan' stqeey'e' 'i' 'u'en'ti' spe'uth 'i' wilki kw'et'un', lhhwelu kwuna'tul' lhulxilush hwu nuts'umat.  
*The three of them, Johnny Wolf, Andy Beer, and Wilky Mouse stood together as one.*
- (50) sus 'uw' q'uwwutum 'u tthu q'uwwut-s sus 'uw' t'ilum 'eelhtun 'uw' lhhwelu.  
*And they played their drums and the three of them sang.*
- (51) lhxilush tthu s'ul-hween, se'tssum ts'iitus tthu lhhwelu.  
*The Elders all stood and raised their hands thanking the three of them.*
- (52) ts'uy'ulhnamut 'u tthu hay 'ul' tthu ts'i'elh xew's hwst'ilum ni' ha'kwushus tthu qe'is q'iq'wut.  
*They expressed their gratitude for their new singer with his new little drum.*
- (53) nilh kwu'elh hwu sht'es tthu s'amuna' 'u shus hwu lhixw tthu q'uwwut-s.  
*And this is how three drums came here to Somena.*
- (54) 'i' tun'a kweyul hay 'ul' qux tun'a q'uwwut ni' hwu ha'kwushum' 'i' 'u tun'a s'amuna.  
*And today there are a lot of drums at Somena.*

## 2.3. Vocabulary

### Characters

wilki kw'et'un'	Wilky Mouse
chi'chan' stqeeye'	Johnny Wolf
'u'en'ti' spe'uth	Andy Bear
yuxhwule' yuw'i'na'qw	Chief Eagle

### Location

S'amuna'	Somena (village with longhouse in Duncan, BC)
----------	---

### Time

skweyul	day
qul'et kweyul	next day
stl'atl'um'	it's time

### Items in the story

q'uwwut	drum
q'iq'wut	little drum
lelum'	house
kw'uluw'	hide/skin

### Other characters or beings in story

mustimuhw	the people
hwulmuhw	native people
ts'lhhwulmuhw	fellow native people
s'ul'eluhw	old people
s'ul-hween	elders
smuyuth	deer
sqw'uli'qw'lush	little birds
hwst'ilum	singer

### **Parts of people, descriptions for people**

tth'ele'	heart
shqwultun	voice
hwthiqun	strong loud voice
hw'uy'uqun	beautiful voice
uy'uy'mut	beautiful
qw'uqw'xwum	shy embarrassed
ts'i'elh	respected, high status
si'em'	respected

### **Descriptive Words**

thi	big
'uhwiin'	little
'e'uhwiin'	tiny
xew's	new
kw'am'kw'um'	strong
xelu	special
thu'it	true

### **Land and nature**

thuthiqut	tree
hwthuthiqut	forest, woods
sta'luw'	river
kwasun	star
lhuxunuptun	floor (in longhouse the floor is dirt)

### **Action verbs**

sq'uq'ip	gathered
kwuna'tul'	together
q'a'thut	join
t'ilum	sing
t'it'ulum'	singing

t'it'ilutst	sing to him/her
hwtelqut	answer him
xi'xlhem'	always watching
t'akw'	go home
t'at'ukw'	going home
'i'mush	walk
ptem'utus	asked
hakwush	use
ha'kwush	using
ha'kwushewut	being used
hwu'alum'	return
se'tssum	raise hands
lhxilush	stand up
lhulxilush	(many people) stood up
ts'it	praise him/her
thukw'thukw't	attached
ts'uy'ulhnamut	expressed gratitude
xte'um	made
thathi'uthut	keep going
slhelhuq'	laying

### **Numbers**

nuts'umat	as one group
yuse'lu	two
lhihw	three
lhhwelu	three people

## **2.4. The message of the story**

We can read this story and share our pride of Quw'utsun' traditions with a subtle approach with four characters that hold strong positions in our community. Wilky Mouse

is a youth in the community. Johnny Wolf is a prominent singer for the village. Andy Bear is a prominent singer for the Village. Chief Eagle who is a leader in the Village.

I really admire the character Wilky for his determination and persistence to sing for his people. My story teaches children patience with others and also how to share gifts within the community in a respectful way. It also teaches children to stick to their goals and not to give up on their dreams even when there are limitations.



## **Chapter 3.      hwquluwun spaal’ – Angry Raven**

I took my experience as a mother of my ten-year-old son and animated it into this story, *tthu hwquluwun spaal’* | The Angry Raven. My son Daniel’s nickname is Hammy.<sup>5</sup> Like many parents, I found difficulties dealing with my son and his home game console and online arcade gaming. He had mild issues with everyday activities due to his overindulgence of playing games. So, my story reveals about the trials and tribulations of an intelligent child, Hammy Raven. I exaggerated some information for dramatic effect. I am a teacher to many students in grade four to grade twelve who have similar experiences with computer gaming.

### **3.1. Making the *Angry Raven* story**

As the story develops, some of the effects of gaming are brought out. It is very evident that Hammy Raven manages to neglect important tasks and people in his life. I mention people that are concerned about Hammy Raven like his father, Papa Raven, his mother, Mama Bear, his teacher, Wise Owl Teacher, and his sister, Sister Hummingbird.

I conclude the story of Angry Raven with teachings on how memorable times with family; how daily learning is very important; and how self-care is optimal on a daily basis. I also mention that Hammy realizes the importance of balancing essential things in his life and that games are not essential, only just an extra-curricular activity.

---

<sup>5</sup> He received that name from his sister Charlyse, who could not pronounce “handsome” well when she was two years old. The nickname stuck to this day.

## 3.2. hwquluwun spaal': story

### tthu hwquluwun spaal'

#### The Angry Raven

By Gina Salazar and Ruby Peter

#### Characters

Hammy the Angry Raven:	hwquluwun spaal'
Mama Bear:	spe'uth ten
Teacher Wise Owl:	shlhetth'ul tsiitmuhw hw'iiw'tssun'uq
Sister Hummingbird:	shuyulh sxwut'ts'uli
Papa Raven:	mens spaal'

#### Introduction

- (1) hemi nilh hwquluwun spaal' 'i' tthu suw'a'lum's compoutu,  
*Hammy the Angry Raven and his computer games,*
- (2) we' tthu ts'lhhwulmuhs 'i' ni' tl'uw' xiq kwsus skw'ey kws tul'nuhws tthu ni'  
tatul'utus.  
*it even affects his family and his ability to concentrate in class.*
- (3) 'uwu te' stem ni' tul'nuhwus.  
*He couldn't learn anything.*

#### Story

- (4) tun'a sqwul'qwul' 'i' nilh tthu hwquluwun xut'ustum' hemi spaal' yath 'uw'  
hiiw'a'lum'.  
*This story is about Hammy, the Angry Raven who always played games.*

- (5) 'uwu kws hwiineem's 'u thu tens spe'uth 'i' thu hw'iw'tssun'uq tsiitmuhw. yath 'ul' 'uw' t'et'iyuq' tthuw'nilh hemi spaal'.  
*He didn't listen too well to his Mama Bear, and his Wise Owl teacher got too overwhelmed with Hammy Raven's anger issues.*
- (6) 'uw' thu'it stsuw'et tthuw'nilh hemi spaal'.  
*Hammy Raven is wonderfully smart.*
- (7) hay 'ul' 'uy'st-hwus tthuw'nilh tthu xut'ustum' pitsu.  
*He loves to eat pizza.*
- (8) 'uy'st-hwus kws 'ula'ulhs 'u thu puysukuls.  
*He loves to ride his bike.*
- (9) yath tl'uw' kwun'atul' 'u tthu mens, spaal'.  
*He also always spends time with his Papa Raven.*
- (10) nuts'a' skweyul 'i' wulh hwthtiwun kws lemut-s tthu xut'ustum' kumpoutu, kwthu suw'a'lum'.  
*One day Hammy Raven decided to look into the popular games on his computer.*
- (11) 'i' wulh kwunnuhwus tthu hay 'ul' 'uy'st-hwus suw'a'lum'.  
*And he found a game that he really liked.*
- (12) hwun' xut'u 'i' ni' wulh tl'lim' 'uw' t-hwhay 'ul' shna'us tthey' suw'a'lum's.  
*After a while, he became overly focused on this game.*
- (13) nuw' t-hwhay 'ul' ni' sul'uthut-s kwsus hiiw'a'lum' ni' 'u tthey', hay 'ul' qux tintun sus 'uw' hwu mel'qtus tthu shni's ni' hwu lulupum' tthu lelum's.  
*He was spending so many hours on his game that his nest became messy.*

- (14) we' tthu stl'qeens 'i' nuw' hwu nets' 'ul'.  
*Even his feathers were different.*
- (15) wulh qwulstum 'u thu tens spe'uth, "'uy' kwun's thuyula'qwum 'u kwun' shni',  
hami spaal'."  
*Mama Bear said, "You'd better clean up your nest, Hammy Raven."*
- (16) yu hwqwi'qwul'een'u tthu hemi spaal' 'i' nilhulh 'uw' xwum 'ul' kws  
thuyula'qwum 'u tthu shni's.  
*Hammy Raven would grumble and quickly clean up his nest.*
- (17) pte'mutum 'u thu tens, "xwum 'u ch 'i' tuw' 'iput tthun' shlhakwuls?"  
*Mama Bear asked, "Can you brush your beak?"*
- (18) hay 'ul' 'uw' wulshuq' tthu nilh hemi spaal' 'i' ni' thulh 'uw' 'iputus tthu  
shlhakwulsth.  
*Hammy Raven would sigh and go brush his beak quickly.*
- (19) wulh thut-stum 'u tthu spe'uth tens, "'e'ut wulh saay' tthu shhwune'untqun."  
*Mama bear told him, "Supper is ready."*
- (20) nan 'uw' hay 'ul' tthu suw'a'lum' ni' shnu'as tthu shqwaluwuns suw' 'uwus niis  
tl'lim' 'uw' 'ulhtun.  
*Hammy Raven was so focused on his games that he didn't even eat.*
- (21) 'uwu niis hith 'i' ni' hwi' kwey' tthu hemi spaal' sus 'uw' tsqul'qul'u.  
*It wasn't long before Hammy Raven became hungry and thirsty.*
- (22) we' kws nem's tseelhtun 'i' ni' tl'uw' hay.  
*He even quit going salmon fishing.*

- (23) nuts'a' skweyul 'i' wulh pte'mutum 'u tthu mens, spaal',  
*One day, Papa Raven asked him,*
- (24) "mun'u, 'ilhe' nem' yu 'um'mush!"  
*"Son, let's go hunting!"*
- (25) hwi' thut-st-hwus tthu mens, "uwu, 'uwu nu stl'i'us kwunus nem' yu 'um'mush  
'u tun'a kweyul."  
*Hammy Raven said to Papa, "No, I don't feel like hunting today."*
- (26) thut-stum 'u tthu mens spaal', "nilh q'u nuw' hay 'ul' 'uw' tl'i' tun'a kwun's  
shtatul'nuhw sht'es kwun's nem's yu 'um'mush."  
*Papa Raven said, "This is very important for you to learn how to go hunting."*
- (27) hwmutth'unqintus tthu mens spaal', hwi' thut-st-hwus, "uwu tsun niin' sthuthi'.  
*He lied to Papa Raven, saying, "I'm not well.*
- (28) 'i tsun tuw' q'aq'i'."  
*I'm sick."*
- (29) xtsuthut tthu tsi'tsut spaal' sus 'uw' huye' nem' 'uw' yu 'um'mush 'i' 'uwu te'  
'utl' hemi spaal'.  
*So, Papa Raven decided to go hunting without Hammy Raven.*
- (30) kwus wulh huye's tthu mens spaal' 'i' hwi' wulh 'utl'qul 'u tthu lelum' shni's,  
*After Papa Raven leaves, Hammy Raven gets out of his nest,*
- (31) 'i' wulh nilh tl'uw' suw' hiw'a'lum' 'u tthey' suw'a'lum's.  
*and starts playing his games.*

- (32) hwi' t'eyuq' tthu'w'nilh hemi spaal'.  
*Hammy Raven gets angry.*
- (33) wulh kwunutus mukw' tthu suw'a'lum's 'i' wunwenshus, mukw' 'untsu shnem's  
nemust-hwus kwus wenshus.  
*And he starts throwing his toys around everywhere.*
- (34) sus 'uw' yu ya'yukw'um' 'u tthey' ni' lelum's t'amun.  
*And wrecking his nest's walls.*
- (35) sus 'uw' thut-stum 'iye'qtum tthu nuhiimut-s hwquluwun spaal'.  
*Hammy's new reputation is "Angry Raven".*
- (36) 'i' nilh thu shhw'aqw'a's, sxwut'ts'uli, nilh sun'tl'e'.  
*Sister Hummingbird is Hammy Raven's older sister.*
- (37) hay 'ul' 'uyaas tthey' shhw'aqw'a's, sxwutt'ts'tuli.  
*Sister Hummingbird is very beautiful.*
- (38) yathulh 'uw' hiths kwun'atul's 'u thu shhw'aqw'a's, sxwut'ts'tuli.  
*Hammy Raven used to spend a lot of time with Sister Hummingbird.*
- (39) pte'mutum 'u thu shhw'aqw'a's sxwut'ts'uli, pte'mutum tthu hemi spaal',  
*Sister Hummingbird asked Hammy Raven,*
- (40) "m'i ch tse' xlhem'ut thu xal'qthut kwun'atul' 'utl' 'een'thu," thut-stum 'u thu  
shhw'aqw'a's?"  
*"Come watch a movie with me."*

- (41) wulh thut-stum 'utl' hemi spaal', "'uwu, 'i tsun nan 'uw' tituya'xw 'u tthunu suw'a'lum'."
- Hammy Raven replied, "No, I am busy with my games."*
- (42) suw' huye' sxwut'ts'uli shhw'aqw'a's nem' hwu'alum' nem' 'u tthu swe' shni's yu xulhultslh.
- Sister Hummingbird just went back to her nest feeling sad.*
- (43) kwus nem' skwoukwul' tthu hemi spaal' 'i' hwi' nan 'uw' lhtsiws skw'ey kws xtsuthut-s.
- At school, Hammy Raven was too tired to concentrate.*
- (44) nilh kws yaths 'uw' 'a'mut 'u tthu hay 'ul' hiths snet hiiw'a'lum' 'u tthey' kompoutu suw'a'lum'.
- This was because he was up late playing computer games.*
- (45) hwi' skw'ey kws hwiine's 'u tthu ni' tatul'ut ni' shtatul'ute'wut.
- He had no patience to listen to the lessons.*
- (46) tsiitmuhw hw'iw'tssun'uq xut'ustum' tthu hemi spaal' 'uw' 'uy'us kws hwineem's 'i' 'uwu nilhus kws t'et'iyuq's ni' 'u tthu shni's kws hw'iw'tssuste'wut.
- Wise Owl Teacher would remind Hammy Raven to focus and not to get too angry in class.*
- (47) wulh 'uwu kws hwiineem's tthu hemi spaal'.
- Hammy Raven wouldn't listen.*
- (48) tthey' ni' shnu'asth suw'a'lum' 'i' stl'atl'um' tul'newut 'utl' hemi spaal' nilh suw' tahw 'ul' suw'a'lum's.
- Hammy Raven needs to learn that computer games are just a toy.*

- (49) nilh tl'i's kws thuyula'qum tthu shni's lelum' 'i' kws yath 'uw' 'iput tthu shlhakwulsth.  
*What's important is cleaning his nest and keeping up with his beak brushing.*
- (50) 'uwu nilhus tl'i'stum tthey', 'uwu niis st'e' 'u tthu yu 'um'mush 'i' kwun's tse'tsululhtun' kwun'atul' 'u kwthu mens spaal'.  
*They are not an important activity like hunting and fishing with his Papa Raven.*
- (51) nilh tl'i's kwun's kwun'atul' 'u thu shhw'aqw'a's sxwut'ts'uli.  
*What's important is spending time with his sister Hummingbird.*
- (52) kwthu hay 'ul' ni' tl'i' 'i' nilh thu tsiitmuhw hw'iw'tssun'uq kws tatul'ut-s tthu ni' s'amustewut sniw' 'i' kws he'kw'me't-s.  
*What's important is listening to his Wise Owl Teacher and learning to embrace the wisdom he was given to remember.*
- (53) 'uw' thu'it stsuw'et tthu'nilh hemi spaal'.  
*Hammy Raven is wonderfully smart.*
- (54) nilh shni's 'i' ni' tul'nuhwus kwsus suw' tl'ul'im' tthu shhwuw'welis.  
*He realizes that his parents are right.*
- (55) nilh hay 'ul' tl'i' kws hwiineem's 'u thu tens spe'uth 'i' kws hwiineem's 'u tthu mens spaal' kws yaths 'uw' sthuthi'st-hwus tthu shqwaluwuns 'u tthu shhwuw'welis.  
*What's important is listening to his Mama Bear, listening to Papa Raven, and respecting his parents.*
- (56) thuytum 'utl' hemi tthu shsaay's sht'es kws hiiw'a'lum's.  
*So Hammy fixes up his behaviour, and he limits the amount of time that he spends playing computer games.*



(57) nilh shni's 'i' ni' hay kws nans 'uw' hwquluwun.  
*And now Hami is not an Angry Raven anymore.*

(58) ni' 'uw' hwu 'iyus 'ul' spaal'.  
*Now he is a Happy Raven.*

(59) ni' hay. hay tseep q'u.  
*The end. Thank you all.*

### 3.3. Vocabulary

#### Characters

hemi spaal'	Hammy Raven (Main Character)
tens spe'uth	his Mama Bear
hw'iw'tssun'uq tsiitmuhw	Wise Owl Teacher
mens spaal'	his Papa Raven
sxwut'ts'uli shhw'aqw'a's	his Sister Hummingbird

#### Locations

lelum'	house, nest
skwoukwul'	school: location of schooling

#### Time

skweyul	day
hith	late
tintun	hour

### **Items/Misc. Objects**

suw'a'lum	game
kumpoutu suw'a'lum'	computer games
pitsu	pizza
puysukuls	bike
t'amun	wall
stl'qeen	feathers
shlhawkwuls	beak
shhwune'untqun	supper
stseelhtun	salmon
xal'qthut	TV/movie
shtatul'ut	lessons

### **Descriptive Words**

hwquluwun	angry
t'et'iyuq'	angry, mad
stsuw'et	smart
luplupum'	messy
kwey'	hungry
tsqul'qul'u	thirsty
q'aq'i'	sick
'uyaas	beautiful
tituya'xw	busy
xulhhultslh	sad
lhtsiws	tired
'iyus	happy

### **Verbs of speech and cognition**

qwulstuhw	speak to him/her/hem
qwulstum	he/she/they are spoken to

thut-stuhw	tell him/her/them
thut-stum	he/she/they are told
pte'mut	ask him/her/them
pte'mutum'	he/she/they are asked
thu'it	to be true
hwmutth'unqint	to lie to him/her/them
hwqwi'qwul'	grumble
wulshuq'	sigh
'uy'stuhw	like/love it
hwiine'	listen, pay attention
hwiineem'	listen, hear
lemut	look at it
xlhem'ut	watch/view
xtsuthut	decide, think, concentrate
tatul'ut	learn it
he'kw	remembering

### **Action Verbs**

huw'a'lum'	play
hiiw'a'lum'	playing
'ula'ulh	ride (bike), be on board (vehicle)
kwunnuhw	get, find
thuyula'qwum	clean up house
'iput	brush
'ulthun	eat
wensh	throw
wunwensh	throw things
ya'yukw'um'	wrecking
'um'mush'	hunting
tseelhtun	go fish
tse'tsululhtun'	going fishing

### **Traditional culture words**

nuihimut	the name you carry, your reputation
sniw'	wisdom
s'amust	what you are given to embrace and hold

### **3.4. The message of the story**

There is a message embedded in this story: “Don’t allow an inessential activity like gaming take over important people and important activities.” The Angry Raven expresses some unnecessary anger towards his environment and neglects his room and himself. It is critical to recognize that gaming issues are common in our youth and we need to address this issue in a very subtle and calm method. You can see sample of the art developed for the story in Appendix A. The colourful art helps create a humorous tone for the story.

In a way The Angry Raven story is an excellent way to reach out to our youth and help relate to their lives. It is very satisfying to conclude The Angry Raven story with some positive solutions with a positive ending. Not all disasters require a negative reaction, but some require careful understanding. The message is clear for the parents, teachers, and students: just like Hammy, they have the ability to change for the better.

## Chapter 4. **suli tth'amuqw'us – Sully Sasquatch**

I have always had an interest in our great fabled creature, the sasquatch. There are many legends regarding the sasquatch in various First Nation Tribes story archives. I particularly wanted to invent a story of a sasquatch for my elementary students to enjoy. My story Sully Sasquatch has a character in it by the name Xeel's who we know as the Creator of all things. I am quite pleased to present this piece because speaking of two highly powerful beings is such an honour.

### 4.1. **Making of the *Sully Sasquatch* story**

My story is about a young sasquatch named Sully who always was mesmerized with the human daily activities of the Cowichan People and wanted to become a human for one day. So Xeel's heard Sully's prayers and acknowledged his good deeds and then granted Sully his wish. As the story unfolds, Sully experiences a day filled with excitement and adventure, doing things he always watched the humans doing. One thing he got to experience was bonegame, *slihel'*, a popular pastime of Indigenous people. In Appendix B, I have given some information about *slihel'*.

### 4.2. **suli tth'amuqw'us: story**

**tthu xelu skweyul 'utl' suli tth'amuqw'us**

Sully Sasquatch's special day

by Gina Salazar wuxwaxtunaat and Ruby Peter Sti'tum'at

- (1) yath 'uw' huy'thusta'lum' 'u tthu s'ul-hween tst, xwixwi'am'usta'lum' 'u tthu tth'amuqw'us kwus 'i 'u tun'a quw'utsun'.

*Our elders always share information about the sasquatch in our Quw'utsun' territory.*

- (2) tun'a sxwi'em' 'i' nilh tthu nuts'a' tth'amuqw'us, 'i' nilh snes kws sulis.  
*This is a story about one sasquatch and his name is Sully.*
- (3) ts'uhwule' 'i' 'uy'st-hwus kws xi'xlhem'ut-s tthu mustimuhw ni' t'it'ulum',  
qw'uyul'ush.  
*Sometimes he likes watching people singing and dancing.*
- (4) 'u kwsus ts'elhum'utus tthu st'ilum' sus nem' 'uw' t-suthut tthu suli.  
*When he heard them singing, Sully would approach.*
- (5) ha' ni' hwiine'mutus tthu t'it'ulum' qw'uyul'ush sus 'uw' tel tthu sxun'us  
kwakwuhwshe'num' 'i' tthu sxuy'usth hwihwusutus kwus hwiine'mutus,  
*He would hear them singing and dancing and his feet would start tapping and his  
head would start shaking to the sound.*
- (6) xi'xlhe'mutum' 'utl' suli tthu mustimuhw kwus 'i'lhtun' 'u tthuw' swe's  
s'ulhtuns, nilh sus 'uw' tam'mutus tl'e'.  
*Sully would watch the people eating their food, and he would really crave some.*
- (7) yath 'uw' hwiine'mutum' 'utl' suli tthu q'uwut 'i' tthu t'it'ulum' ni' 'u tthu thi  
lelum'.  
*Sully always heard the loud drumming and singing at the bighouse.*
- (8) 'i' hay 'ul' 'uy'st-hwus kwus hwiine'mutus tthu quw'utsun' mustimuhw kwus  
hiiw'a'lum' 'u tthu sluhel'.  
*He loved watching the Quw'utsun' people play bonegame.*
- (9) sht'eewun' tthu suli, "nan 'uw' 'iyus tthu suw'a'lum'!  
*Sully thought to himself, "This game look so fun!"*

- (10) nu stl'i' kwunus tl'uw' huw'a'lum'." *I wish I could play too."*
- (11) tthu ni' t'it'ulum' q'uw'utum' suw' sht'eewun'mutum 'utl' suli kws hays 'ul' 'iyus. *The people singing and drumming seemed to be so fun to Sully.*
- (12) xi'xlhe'mutum' 'utl' suli tthu stl'ul'iqulh kwus tetul' 'u tthu suw'a'lum' ni' 'u tthu xal'qthut sus 'uw' 'iyus 'ul'. *Sully watched the kids playing games on the tv and saw how excited they were.*
- (13) hay 'ul' 'uy'stum 'utl' suli kwus ha'qwun'uhwus tthu stseelhtun, ni' sts'ey'hwul's. *Sully loved the scent of the salmon drying.*
- (14) sus tl'uw' stl'i' kws ten'hws tthu stseelhtun ni' s'a'kw'us kwus ts'ey'hwtum', sq'i'laam'. *And he liked the smell of the preserved salmon hanging up to dry.*
- (15) "nuts'ehw 'ul' p'e' kwunus t'en'hwt tthu sts'uy'hw stseelhtun!" sht'eewun' tthu suli. *"Just one taste of the smoked salmon!" Sully thought.*
- (16) nuts'a' skweyul 'i' xi'xlhem'utum' 'utl' suli tthu mustimuhw kwus yu hwukw'ustus tthu thqet nem' nuw'ushum 'u tthu lelum'. *One day Sully saw the people dragging a tree into the house.*
- (17) sus 'uw' sht'eewun', "i 'a'lu q'u tsukwsta'mut?" *Sully thought, "What's going on?"*

- (18) ni' lemutum 'utl' suli tthu thqet 'i' ni' thuytum sus 'uw' hay 'ul' 'uw' hwu  
'uy'uy'mut kwus wulh saay'stum.  
*Suli looked at how the tree was fixed up and it was decorated really beautifully.*
- (19) le'lum'utus tthu s'ul-hween s'i'tth'um' 'u tthu tskwim, ni' yu lhelhuq'utus tthu  
syuxtsa' stl'pal'we'lh 'u tthu thqet.  
*He saw an old guy dressed in red, laying presents under the tree.*
- (20) 'uy' shqwaluwun 'utl' suli, suw' sht'eewun', "tl'uw' nu stl'i' kwunus kwun'nuhw  
kw'unu syuxtsa' .  
*Sully was delighted and he thought, "I wish I could also receive a present."*
- (21) nuts'a' snet kwus wulh 'itut tthu suli 'i' wulh tth'i'hwuthut 'utl' xeel's,  
"tth'ihwum lhu, xeel's, 'i' hwu st'estam'sh ch 'u tthu ni' le'lum'uteen' 'u kw'  
nuts'a' skweyul.  
*One night before Sully went to bed, he asked Xeel's, "Please transform me to be  
like them for just one day.*
- (22) nu stl'i' kwunus tul'nuhw tthu ni' sht'ees kwus hay 'ul' 'iyus tthu ni'  
lumnuhween'."  
*I want to know what it's like to be happy like what I've seen."*
- (23) sus 'uw' thu'it 'uw' ts'elhum'utum 'utl' xeel's tthu st'i'wi'ulh 'utl' suli ni'  
stth'itthu'hwuthut-s.  
*And Xeel's actually heard Sully's request.*
- (24) ni' wulh le'lum'utum' 'utl' xeel's kws 'uy's stl'i'tl'qulh tthu suli.  
*He saw that Sully was a good kid.*



- (25) yath 'uw' hwiinem' 'u thu tens, ts'ets'uw'utus tthu ts'lhstl'ul'iqulhs, 'i' yath  
 tl'uw' yu 'ey'itus tthu hwthuthiqut.  
*He always listened to his mom, he always helped the other children, and he  
 always showed respect for the forest.*
- (26) nem' 'uw' lhakw' tthu xeel's nem' 'amustum tthu sulii 'u tthu ni' st'iim's ni' 'u  
 tthu st'i'wi'ulh.  
*Xeel's flew down and granted Sully's prayer.*
- (27) qul'et netulh kwus wulh hwuy tthu sulii, wulh tth'uykw'thut.  
*Next morning, Sully woke up, and he was surprised.*
- (28) "o.o.o muy! tl'lim' tsun 'uw' tth'alhum'!  
*"Oh my! I am very cold!"*
- (29) o.o.o muy! 'i tsun hwu tl'utl'iits'umutth'!  
*Oh my! I am very short!*
- (30) o.o.o muy! 'e'ut hwu 'uwu te' nu qwinuws!  
*Oh my! I am very hairless!*
- (31) a.a.a! 'e'ut hwu mumun'lh tthunu sxun'u!"  
*Ah! My feet are tiny!"*
- (32) sht'eewun', "nihw 'a'lu nutsim' nush 'i hwi' tth'alhum'?"  
*He thought, "Why I'm I suddenly so cold?"*
- (33) tul'numut sulii kws 'uwu te's ni' she'itun 'u tthu smustimuhws.  
*Sully realized that he had human hair.*

- (34) yelh sus tul'nuhwus kwus hwu mustimuhw, hwu swuy'qe' mustimuhw.  
*And then he realized that he had transformed into a human, a male human.*
- (35) ts'uy'ulhnamut, "hay ch q'a', xeel's! hay ch q'a'!"  
*He gave thanks, "Thank you, Xeel's, thank you!"*
- (36) suw' sht'eewun' tthu sulì, "'uy' kwunus tl'uhwtsunum.  
*So, Sully thought, "I'd better cover myself up.*
- (37) nu stl'i' kwunus 'itth'um'."  
*I need to get dressed."*
- (38) sus nem' 'uw' t'ahw tun'ni' 'u tthu tsa'luqw xwte' tl'lhumlhumuluts'.  
*So, he went down the mountain going to Clemclem.*
- (39) nem' xwte' 'u tthu lelum's tthu mustimuhw, yath 'uw' xi'xlhem'utus.  
*He went to the house of the people, where he was always watching.*
- (40) wulh lumnuhwus tthu s'a'kw'us sth'xwulwutum ni' 'u tthu shq'uq'uwul'wutum.  
*He saw some clothes hanging on the clothesline.*
- (41) "a.a.a, 'uy'! ni' tsun ts'twa' stl'atl'um'."  
*"Oh, great! Maybe these will fit me."*
- (42) sus 'uw' 'itth'um' tthuw'nilh.  
*And he put them on.*
- (43) nem' 'u tthu shhwul'mastun 'i' lemutus.  
*He went over to the window and looked.*

- (44) “o.o.o, ’i ’uwu te’ p’e’ lhwet ’a’mut!  
*“Oh, there’s nobody at home!*”
- (45) niihw nem’ tseelhtun.”  
*They must have gone fishing.”*
- (46) sus ’uw’ ni’ ’ul’ tthuw’nilh, nem’ nuw’ilum.  
*So, he just went there and went in.*
- (47) suw’ kwuyxtus tthu xal’qthut.  
*He went over to the TV.*
- (48) ’uy’st-hwus tthu ni’ lumnuhwus.  
*He liked what he saw.*
- (49) kwuyxtus tthu suw’a’lum’ ni’ huw’a’lum’ ’u tthu st’eeqw’ yuse’lu tintun.  
*He played computer games for over two hours.*
- (50) “nu suw’ st’eehun’ kwus wulh tl’am!”  
*“I think that is enough!”*
- (51) hwun’ xut’u ’i wulh ts’elhum’ ’u tthu q’uwut ni’ ’u tthu thi lelum’.  
*Sully heard the drums at the big house.*
- (52) xwchenum nem’ lemutus ’iihw ’a’lu tsukwsta’mut tthu q’uwutum’.  
*He ran over to see what was going on.*
- (53) ’a.a.a ’i wulh huwu’a’lum’ ’u tthu sluhel’.  
*There was a bonegame starting.*

- (54) sht'eewun', "'uy' kwunus nem' tl'uw' q'a'thut huw'a'lum'.  
*And he thought, "It would be great to join in a game.*
- (55) nem' tus 'i wulh thu'it 'uw' wulh thuythut tthu sluhel'.  
*He got there and there was actually a game setting up.*
- (56) hay 'ul' 'uw' 'uy' shqwaluwun hiil'ukw tthu sulì.  
*And Sully was very excited.*
- (57) sus 'uw' 'umut q'a'thut 'u tthu mustimuhw, sus 'uw' hwkwetsusutum 'u tthu sluhel'.  
*Sully sat down and joined a team.*
- (58) sus 'uw' hwkwetsusutum 'u tthu sluhel'.  
*And he covered up the bones.*
- (59) sus 'uw' kwuy'xtus tthu w'nilh tthu sluhel' ni' kwune'tus.  
*And he was shaking the bones that he was holding.*
- (60) t'emutum tthu sulì 'i' 'uwu niis yu kwun'num'.  
*They guessed on Sully, but they didn't get him.*
- (61) ni' 'uw' shtatul'stum 'utl' sulì 'uw' niis tsehwtse' tthu t'et'um'ul's.  
*Sully knew which way they would guess.*
- (62) tl'lim' nuw' qw'uyul'ushum' 'utl' sulì tthu sluhel', qw'uyulush 'u tthu st'ilums tthu sluhel'.  
*Sully was really making the bones dance, dancing to the bonegame song.*
- (63) sus 'uw' yu kwi'kwul'shus tthu sluhel'.  
*And he hid the bones.*

- (64) 'uwu niis yu kwun'num', yu qwi'qwuxw 'u tthu t'et'um'ul's.  
*And they didn't get him but guessed wrong.*
- (65) lhew' qwixwutum tthu sulii 'u tthu nutse'ehw, thume 'i' nuw' tus 'ul' 'u tthu slhhwelhs kwus qwixwutum, lhew'.  
*Sully got away once, and then twice, and the third time.*
- (66) ni' 'u tthu sxuthunelhs kwus lhew' 'i' ni' wulh t'ilum 'u tthu s-hitelqlh.  
*Sully got away the fourth time, and he started to sing the bonegame song.*
- (67) hay 'ul' 'uw' tl'itlhun'eq tthu sulii.  
*Sully was the big winner that day.*
- (68) hay 'ul' hiil'ukw tthu sulii kwus luhel'namut wulh hay hith kwus xi'xlhem' yelh sus huw'a'lum'namut.  
*It was very thrilling for Sully to finally play bonegame having watched for so long before he managed to play.*
- (69) kwus wulh nem' t'akw' tthu sulii 'i' hay 'ul' 'uw' sth'utth'ekw' kwus hay 'ul' kwus t'un'usnuhwus tthu hay 'ul' hwsluhel' mustimuhw.  
*Sully went home and felt amazed to sit with the bonegame people.*
- (70) wulh kw'ey' tthu sulii sus 'uw' suw'q'lhenum 'u tthu shni's tthu s'ulhtun.  
*Sully was getting hungry as he looked around in the pantry.*
- (71) haqwnuhwus tthu sq'i'lu stseelhtun.  
*He could smell the smoked salmon.*

- (72) kwus hwun'a' q'ikw'utum 'utl' sulitthu sq'i'lu stseelhtun 'i' hay 'ul' 'uw' stth'utth'eq' 'u tthu ni' t'en'hwus s'ulhtun.  
*One bite of the smoked salmon and Sully was extremely amazed with the taste of the treat.*
- (73) wulh lumnuhw 'utl' sulitthu suw'a'lum' ni' 'u tthu lhuxunuptun.  
*Sully saw the toys on the floor.*
- (74) 'uwu niis le'shum 'u kwthu shhwunum'uste'wut.  
*They were not put away where they belong.*
- (75) sht'eewun' tthu sulit, "niihw 'a'lu nutsim' kws 'uwus niis s'a'lhstum' tthu ni' s'a'muste'wut 'u kwthu swuy'qe' s'itth'um 'u tthu tskwim?"  
*Sully wondered, "Why aren't the gifts that the red suit man gave to them not being treated properly?"*
- (76) xlhul'tslh tthu w'nilh sulit huw'a'lum' 'u tthey' s'uw'a'lum''i' nuw' 'iyusst-hwus kwus hiiw'a'lum'.  
*Sully felt sad about the toys and started playing with them and really enjoyed that.*
- (77) ni' wulh hith hwune'unt 'i' ni' wulh nem' lhtsiws tthu w'nilh sulit.  
*It was getting late and Sully got tired.*
- (78) wulh nuqw tthu w'nilh sulit wulh hwuni'nsum 'utl' xeel's, squlquluthuns.  
*Sully fell asleep as Xeel's came into his dream.*
- (79) suw' thut-stum, "tthu nuwu tl'i'tl'qulh ch tth'amuqw'us, nan ch p'uw' 'uy' tthu ni' 'un' sht'e kw'un's 'i'mush.  
*He said, "You, young sasquatch, you have been so good on your adventure.*

- (80) nus nuw' 'aanthamu, 'amusthamu 'u tthu ni' t'iituhw.  
*I have honored you and granted you your wish.*
- (81) nem's ch kwu'elh wulh hwu'alum' 'u tthu' 'un' swe' 'un' lelum'.  
*Now you must return to your own home.*
- (82) ni' ch kwu'elh tul'nuhw tthu ni' 'un' sht'e, st'e 'uw' niis xelu tthu ni' shtuhim'.  
*You must realize that you are unique just the way you are.*
- (83) ni' stl'atl'um' kwun's 'uw' 'uy'stuhw 'ul' tthu ni' wulh 'un' sht'e, tthu ni' 'un' shkwun'neem'.  
*You'd better enjoy the way you are, the things you possess.*
- (84) 'i' 'uy' kwun's 'uw' 'uy'stuhw tthu ni' s'amusthamut ni' kwun'etuhw 'i' 'uw' xelu 'i' stl'atl'um' kwun's 'uw' ts'uy'ulh 'ul' kw'un's ni' st'ee kw' nets'."  
*You need to enjoy the gifts that you have—treasure how special you are and appreciate your differences."*
- (85) ni' 'u kwthey' 'i' ni' hwu'alum' tthu sul' 'utl' ts'uw'xilum smeent.  
*And then Sully returned to Mount Tzouhalem.*
- (86) kwus wulh qul'et netulh 'i' ni' hwuy tthu sul' ni' 'u tthu shqwuhi'wun' lelum's.  
*Next morning, Sully work up in his cave home.*
- (87) thxutum 'u thu tens, thut-stum, "mun'u, stl'atl'um' kwun's hwaythut!  
*His mom nudged him and said, "Son, time to wake up!*
- (88) m'i xlhs 'u tthu shnetulhqun," thut-stum.  
*Come eat breakfast," she said.*

- (89) hwtulqun, “’uy’, te’.”  
*Sully answered, “Okay, Mom.”*
- (90) ’i’ ’uw’ ’uy’ ’ul’ shqwaluwuns ’u kwthu ni’ sht’ee kw’ lumnuhwus ’u kwthu  
nuts’a’ skweyul.  
*And he was very happy for all that he had seen in that one day.*
- (91) ’umut tthuw’ nilh sulii, lemutus tthu sxun’us.  
*Sully got up and looked down at his feet.*
- (92) “tsunee! ’e’ut tuw’ thithu tthunu sxun’u!  
*“Hey! My feet are big!*
- (93) ’i’ ’i tsun ’uw’ tl’ehwum’ ’i’ tuw’ stl’atl’um’.”  
*And I am nice and warm.”*
- (94) sus ’uw’ hwu st’ee kw’ ’uy’ shqwaluwun ’utl’ sulii kwus tth’amuqw’us.  
*Sully felt glad to be a sasquatch.*
- (95) suw’ ’i’ hwu ’uwus tl’i’s ’u kws hwu nets’s.  
*And he didn’t want to be something different.*
- (96) sis ’uw’ ’uy’ shqwaluwuns kwsus st’ee kw’ s’amustewut ’utl’ xeel’s.  
*And he was very happy for the gift that Xeel’s gave him.*
- (97) ni’ hay. hay ch q’a’.  
*The end. Thank you.*



### 4.3. Vocabulary

#### Sully Sasquatch Vocabulary List

##### Characters/Beings

s'ul-hween	elders
tth'amuqw'us	Sasquatch
mustimuhw	people/human
xeel's	Creator/God
st'i'tl'qulh	youth/kid/child
ten	mother
swuy'qe'	male/man

##### Body Parts/Human anatomy

smustimuhw	body
sxuy'us	head
she'itun	hair
sxun'u	feet

##### Locations

quw'utsun'	Cowichan
lhumlhumuluts'	Clem Clem
ts'uw'xilum	Tzouhalem
smeent	mountain/rock
hwthuthiqut	forest
lelum'	house
thi lelum'	bighouse

### Items/Misc. Objects

s'ulhtun	food
stseelhtun	salmon
sq'i'lu	smoked preserved food/fish
thqet	tree
s'i'tth'um'	clothes
syuxtsa'	present
shq'uq'uwwul'utum	clothesline
shhwul'mastun	window
q'uwwut	drums
lhuxunuptun	floor
shnetulhqun	breakfast
suw'a'lum'	games/toys
xal'qthut	television
slihel'	bonegame
s-hitelqlh	bonegame song
sqlquluthun	dream
shqwaluwun	feelings/thoughts

### Descriptive Words

'iyus	fun/excited
ts'uy'hw	smoked
'uy'uy'mut	beautiful
thuytum	decorated, fixed up
tskwim	red
stl'pal'we'lh	under
'uy'	good
xelu	special, unique
nets'	different
tth'alhum'	cold

tl'am	enough
thu'it	true
tth'uykw'thut	surprised
stth'utth'ekw'	amazed, shocked
kw'ey'	hungry
xlhul'tslh	sad, sorry
lhtsiws	tired
s'a'kw'	hung up
st'uts'iqw'	dried

### **Action verbs**

nuqw	fall asleep
hwuy	wake up
'umut	sit down/get up out of bed
tl'uhwtsunum	cover up
'itth'um'	put on clothes
nuw'ilum	go in
hwu'a'lum'	return
lhakw'	fly
xwchenum	run
t'ahw	go down
huw'a'lum'	play
kwi'kwul'sh	hiding
qw'uyulush	dance
qw'uyul'ush	dancing
t'it'ulum'	singing
q'uwutum	drum (verb)
kwey'xt	moving it
hwihwusut	shaking it
kwakwuhwshe'num'	stomping feet
kwune't	hold it

kwun'num'	get caught
t'it'um'ul's	guessing (in bonegame)
t'emutum	get guessed on (in bonegame)
qwi'qwuxwut	guessing wrong (in bonegame)
thxetum'	get nudged, poked
hwukw'ustum'	getting dragged
lhelhuq'ut	laying it down

### **Verbs of cognition, speech, and social interaction**

'uy'stuwhw	likes/admire
stl'i'	wish
tth'ihwum	please
tth'i'hwuthut	ask/plead
tth'ihwum	please
tul'nuhw	know
'ey'it	show respect
q'a'thut	join
ts'uy'ulh	appreciate, thank, be grateful
t'it	wish for
'a'must	give it to him/her/them
lumnuhw	see
lemut	look at him/her/it/them
le'lum'ut	looking at him/her/it/them
xi'xlem'ut	watching
ts'elhum'	hear
hwiine'mut	listen
t'en'hwus	taste
sht'eewun'	think
thut-stuhw	say

#### **4.4. The message of the story**

The message of my story Sully Sasquatch is the comparison and contrast of two very different worlds. How Sully sees others and their life and how he sees himself and his own life. Sully gets mesmerized with the life of the Cowichan humans and their daily activities, which has him wishing for a different life. Sully doesn't see his own life as interesting. In life, it seems like some people get too focused on other people and want what they have. Sometimes this leads to envy and sometimes jealousy. Sometimes it is just sheer amazement of other people's lives as well. It is fair to say it becomes a gift blocking habit to see how others shine and you don't see your own gifts.

It is nice to see Sully enjoy all the events in the story as it unravels. At the end of the day Sully is gently reminded by Xeel's that his own life is miraculous and needs to be valued. Xeel's sees and validates Sully as a good child, respectful to his mother, and how respectful Sully is to the forest. The message to recognize your own gifts and uniqueness is strong in my conclusion of my story. I find that the youth that I work with tend to focus on their friends' lifestyle and wish they had the same or similar life. I want to gently inform my students that each of them is an individual, special and unique in their own way. I want them to shine in their own life and accept we all have our own unique life and are each equally valued.

I like the transformation of Sully becoming a human and also going back into a Sasquatch. I concluded the story with Xeel's reassuring Sully that he is amazing just the way he was made and very unique. Xeel's spoke gently to Sully and told him he needed to return to his home at Mt. Tzouhalem.

## **Chapter 5. Conclusion**

Storytelling is a tradition for our Coast Salish people. Stories are used to convey lessons and teachings, to preserve our knowledge, relate our history, landmark our places, and carry our language forward. Stories are also an important way of documenting our language and culture and providing resources for language teachers and learners. I chose storytelling because it is a fun way to express ideas. I thoroughly enjoyed being creative with my ideas, having to imagine all three stories, transforming from real life events to the story world to engage a child's mind.

My sincere hope is that these stories will inspire young students to aspire to and achieve fluency in Hul'q'umi'num'. I am happy to share these stories filled with our rich, authentic Hul'q'umi'num' language. I am confident that sharing these stories in our language will help children reinforce basic and advanced vocabulary as well as experience the sentence structures of Hul'q'umi'num'. When I presented one of my stories at my oral defense, one audience member suggested that a simpler version of the story would be needed if youth were to understand it. But in my teaching practice, I find that the youth are ready, after many years of learning words and phrases, to listen to full-sized stories. I am looking forward to designing more teaching modules around my stories to help learners understand them. I have a desire to continue with writing and illustrating books for young people, and I want to help others write stories as well, including the youth. Our dream is to one day have an entire library full of books in the Hul'q'umi'num' language and to be able to read them out loud to each other.

Storytelling has proven to be a useful exercise on my own path toward fluency. I also learned a lot about linguistic analysis in my MA program—pronunciation, word architecture, sentence grammar, and narrative structure. I want to use these skills as well as new skills that I can learn as I go forward, focusing my attention on language revitalization, designing materials for secondary and post-secondary classes that use naturalistic methodologies, including TPR and theatre-based immersion, and supporting language champions in their work.

We Hul'q'umi'num' language advocates play a very critical position in helping sustain the efforts of our elders. We need to carefully carry the knowledge that they have passed down to us and pass it on to our future learners. Language preservation is not just an occupation; it is a legacy to humbly grasp onto and give to our next generations to come.

## References

- Gerdts, Donna B. & Thomas E. Hukari (2008). The Expression of Noun Phrases in Halkomelem Texts, *Anthropological Linguistics* 50 (3/4), 1–41.
- Hukari, Thomas E. (ed.) & Ruby Peter (assoc. ed.). (1995). *The Cowichan Dictionary of the Hul'q'umi'num' Dialect of the Coast Salish People*. Duncan: Cowichan Tribes.
- Louie, Carol (2019). *tsxwi'xwi'em'*: Four new Hul'q'umi'num' stories. MA project. Simon Fraser University, Burnaby, BC.
- Seymour, George (2018). *xwixwi'em'*: My Hul'q'umi'num' story-telling journey. MA project. Simon Fraser University, Burnaby, BC.



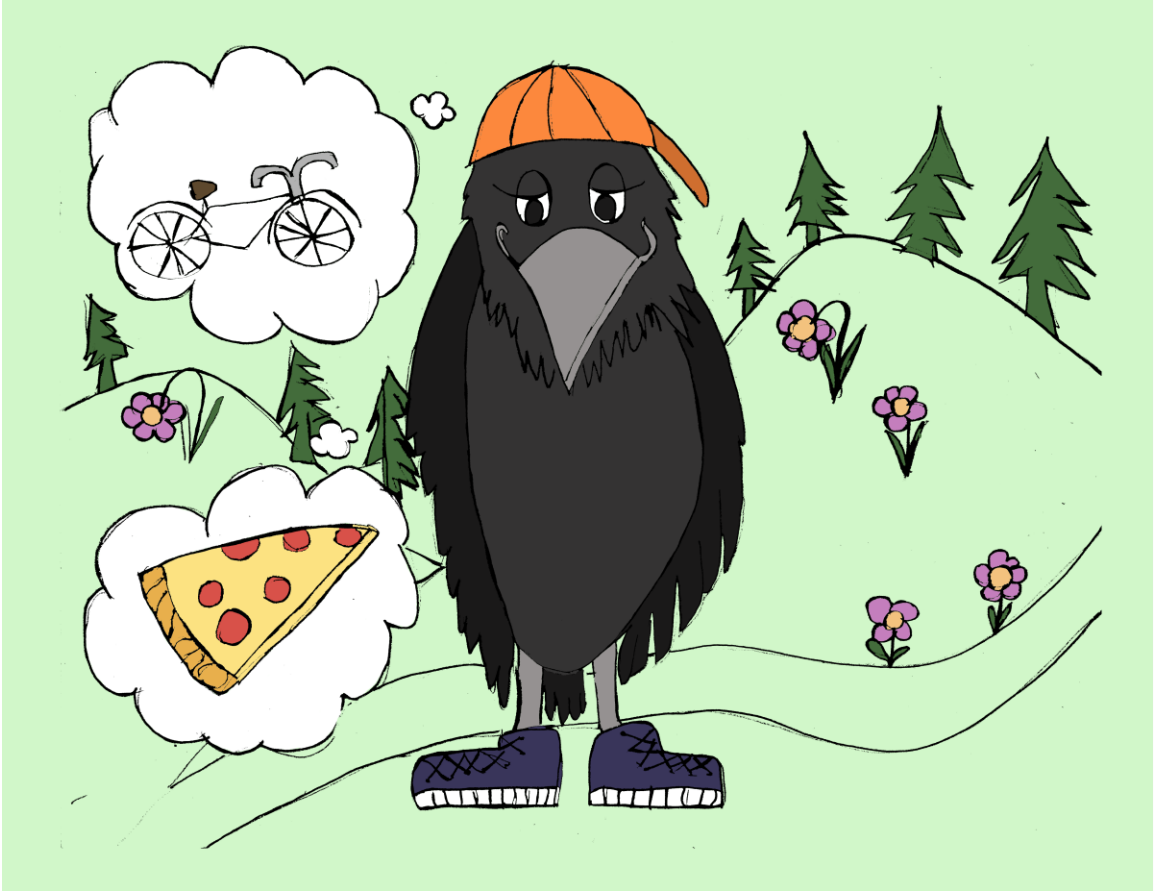
## Appendix A.

### Making the art for the stories

The three stories are being prepared for publication. One of the enjoyable aspects of the work was to create drawings to go with the stories.

I spent a lot of time visualizing what illustrations of Hammy Raven and his family would look like. All characters are real life characters in my immediate family, and I drew on their personalities when designing my art. I made a similar image of Papa Raven to Hammy. In real life my son looks a lot like his father, so I made it evident in my story. As for Sister Hummingbird, my daughter Charlyse is very beautiful and in our culture, hummingbirds represent beauty. As for Wise Owl Teacher, I stated the obvious, teachers are always wise, and owls are known globally for wisdom. I had a lot of fun creating the illustrations for my story, trying to make it very contemporary and fun for the young readers to enjoy.

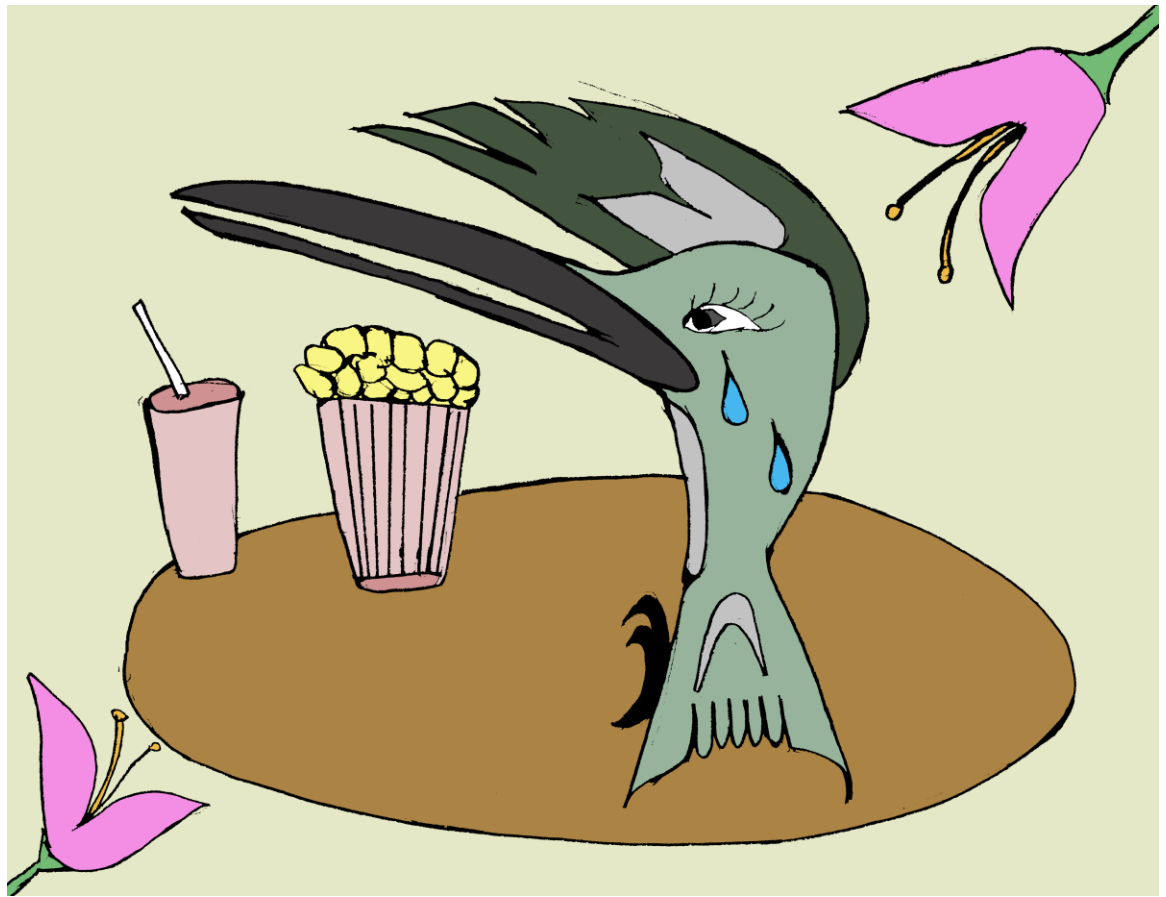
My line drawings were coloured digitally by Michelle Parent. Here I show a few of examples of the illustrations for *hwquluwun spaal' – Angry Raven*.



Hammy Raven loves to eat Pizza and ride his bicycle.



Papa Raven and his hunting/fishing attire.



Sister Hummingbird and her movie snacks



Wise Owl Teacher

## Appendix B.

### sluhel' – Bonegame

qux nu siiye'yu ni' 'utl' pestun. mukw' tum'kw'e'lus 'i' nem' tsun ni' 'u 'utl'  
pestun' ne'nuts'uw'hwum' thunu' ts'lhhwulmuhw nu suw' li'hel'.

I have lots of friends and family in the States. Every summer I like to travel to the States to play bonegame.

Here is a picture taken June 1, 2019, in Tulalip, Washington, where our team placed second out of 160 teams nationwide.



*Photo taken by my daughter, Charlyse Brown, with my phone. Used with permission.*

Below I share a short poem that I wrote about bonegame, give some instructions on how to play in English, and give some bonegame vocabulary and phrases.

## **Sluhel'**

poem by Gina Salazar

'uy'stuhw kwunus hunum' 'u tthu sluhel'.

'uy'stuhw tsun kwunus li'hel'.

*I like to play bonegame.*

*I like bonegame.*

'uy'stuhw tsun kwunus t'i'tul'um'.

'uy'stuhw tsun kwunus t'et'um'ul's.

*I like to sing.*

*I like to guess.*

ts'uhwle' 'i' ni' tsun piq'ut.

ts'uhwle' 'i' ni' tsun nuqum.

*Sometimes I point outside.*

*Sometimes I point inside.*

'uy'stuhw tsun kwunus peptitul'.

'uy'stuhw tsun kwunus tl'e'hwun'uq.

*I like to compete.*

*I like to win.*

## How to play sluhel'

Items you need for sluhel'

- A set of bones, 2 white bones and 2 marked bones to hide
- 11 sticks, 5 with one pattern and 5 with a different pattern and one king stick to mark the score of the game
- 1 or 2 drums to sing songs

Minimum of 2 teams of 1 player each to unlimited amount of players

Objective of the game sluhel'

1. You need two team captains to hold onto one set of bones to compete for the stick known as the king stick. Dual with the bones and whomever get caught first with the white bone exposed loses the king. The winner of the king stick gets to start the game.
2. To start the game, you will need to start a song and take out a stick set. Once you handed five sticks over to the other team. You hand out the two sets of bones out to two of your players. The two players holding the bones are to hide the bone in hopes that the guesser on the other team guesses the for the marked bones.
3. The guesser on the other team has four choices:
  - Outside, which get means both white bones are on the outside of the two hidiers.
  - Down the Middle, which means both white bones are on the inside of the two hidiers.
  - To the Right, which means both white bones are to the right of the two hidiers
  - To the Left, which means both white bones are to the left of the two hidiers.
4. If the guesser gets both the sets of white bones right, he gets the sets of bones on his team and two of his players gets to hide the bones. Each miss of the white bones, you have to throw a stick over for your miss. You need to keep competing for the sticks until all eleven are on one side of the game.
5. The winner usually wins wagers, material items, or moves up on the bracket on a true double knock out of a Round Robin.



## Hul'q'umi'num' language for bonegame

Here are some words and phrases about bonegame (adapted from Hukari & Peter 1995).

luhel' *bonegame (to play it)*

nem' tsun luhel'.

*I am going to play the bonegame.*

li'hel' *bonegame (be playing)*

sluhel' *bonegame*

hwsluhel' *bonegame player*

ts'ultsus *switch to the other hand (e.g., in the bonegame)*

stth'kwu'iw's *left side, arm, hand*

nemustuhw 'u tthun stth'kwu'iw's.

*Put it in your left hand (e.g., in the bonegame).*

s'i'a'lum'iw's *right side, right arm, hand*

nemustuhw 'u tthun' s'i'a'lum'iw's.

*Put it in your right hand (e.g., in the bonegame).*

t'emut *guess it (in the bonegame)*

t'emuls *guess (in the bonegame)*

t'et'umul's *guessing (in bonegame)*

piq'ut ch kwun's t'emuls.

*Pick the outside when you guess.*

piq'ut *guess the outside, pick the outside (in playing the bonegame)*

hwts'ut *middle: put in the middle*

nuqum hwts'ut.

*Guess the middle (both plain ends in the middle, in the bonegame).*

tqet *challenge (e.g., in bonegame), refute*

nem' ch p'e' tqet.

*Go challenge him.*

tqetham'sh *challenge me*

'i tsun thay'thut 'u kwthu 'i tse' m'i tqetham'sh.

*I am getting ready for the one who is challenging me.*

sthakwula' *bet (noun)*

stem tse' kw'un' sthakwula' 'uw' ne'muhw luhel'?

*What are you going to bet when you go to the bonegame?*