

ćatswii?ats liṃaqsti ?aaḥ?asaquu ća?ak:
It Flows Through my Inner Conscience Like a River:
Ancestral Continuity and Hesquiaht Language Flow

by

chuutsqa L. Rorick
M.Ed., University of Victoria, 2016

A Dissertation Submitted in Partial Fulfillment of the
Requirements for the Degree of

DOCTOR OF PHILOSOPHY

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University of Victoria

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Abstract

This Indigenous Hesquiaht Participatory Action Research focuses on language acquisition for teachers and learners, co-creation of language teaching materials with fluent speakers, and the design and implementation of a 100-hour ḥiḥiškʷiiʔatḥa 'Hesquiaht language' revitalization camp by the researcher, a community insider to Hesquiaht First Nation. The research is presented within the metaphorical concept of čaʔakquu 'the river's path' symbolizing the organic progression, obstacles encountered and the possible reaches of language revitalization and restoration. Efforts to align with ʔiqḥmuut 'ancient and continuing' understandings of the inherently reciprocal characteristics of ḥiḥiškʷiiʔatḥa and the Hesquiaht world are applied to this research. Spiritual and emotional phenomena are essential components of ḥiḥiškʷiiʔatḥa learning; therefore, the researcher draws on the idea of Hesquiaht Language Flow [HLF]; a set of values drawn from learning with Hesquiaht fluent speakers in the planning and delivery of language lessons. HLF prescribes four overarching principles including oral traditions, active learning, cultural context, and connection as a primary influence over teachings at language camp. Choosing language domains and establishing camp daily speech routines in this manner, specifically within the context of Hesquiaht land and sea, the researcher centres Hesquiaht ways of knowing and being, while underscoring the communal obligation to continually restore, revitalize and sustain the interconnection between Hesquiaht language and Hesquiaht land. A few compatible Second Language Acquisition (SLA) elements are applied in camp to enhance pedagogical approaches. Additionally, experiences from the Hesquiaht language camp are shared in order to

advocate for continual efforts to restrengthen intergenerational transmission of Indigenous languages on their respective ancestral lands.

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Glossary of Terms

Term	Meaning
ʔaaʔapswinʔis	a Hesquiaht place-name; site of the 2023 language camp
ʔayisaqḥ	a Hesquiaht place-name
ciciqḥnk	prayer; speaking with (Creator)
čaamisuk ḥiḥiškwiiʔatḥa	Hesquiaht language flow
čaʔak	creek; river
čaʔakis	creek tributaries
haḥuupačak	teachings
huḥtikšiiḥ	learning; practicing
ḥiḥiškwiiʔatḥa	Hesquiaht language; speaking Hesquiaht
ḥiškwiiʔatḥ	Hesquiaht person or people; Hesquiaht First Nation
ʔiʔiqḥmuuta	ancestral speech
ʔiqḥmuut	ancient and continuing
kinkʷaaštaqumłʔatḥ	The name of author's Hesquiaht House/Clan of people
łiḥmaqsti	mind and feelings/emotion
ḥaas	Creator; Greatest Light
nuučaaḥułʔatḥ	Nuu-chah-nulth person or people
nuučaaḥuł	Nuu-chah-nulth
łaʔuukwiʔatḥ	Tla-o-qui-aht person or people; Tla-o-qui-aht First Nation
quʔacʔaqstum	human spirit'

List of Abbreviations

Abbreviation	Meaning
BC	British Columbia
ESL	English Second Language
FNESC	First Nations Education Steering Committee
FPCC	First Peoples' Cultural Council
HLF	Hesquiaht Language Flow/ čaamisuk ḥiḥiškʷiiʔatḥa
HPAR	Hesquiaht Participatory Action Research
ILR	Indigenous Language Revitalization, Reclamation and Maintenance
IPAR	Indigenous Participatory Action Research
IR #	# Indian Reserve Number
IRS	Indian Residential School(s)
NCN	Nuu-chah-nulth/ nuučaaḥuł
PAR	Participatory Action Research
SLA	Second Language Acquisition
TESOL	Teachers of English to Speakers of Other Languages
TRC	Truth and Reconciliation Commission of Canada
UNDRIP	The United Nations Declaration on the Rights of Indigenous Peoples

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Dedication

ʔuḥmuut yaqwiimitukqin yaqckʷakiis λiisaʔaaʔap aḥkuu

ʔahʔaaʔaqλ λaλaayacqumukqin ḥačaaʔwitas

huḥtikšiiḥ qʷismuutniš ʔuʔatuup haḥuupačakukqin

hiʔʔaqλwitasʔaaʔ iimaqstiʔakqin ciqʔakukqin

qʷiyuuyin ciciqink

taakšiʔwitasniš suu qʷinaakniš

ʔunuuλ ʔiiḥmisckʷiniš

histaqšiʔniš ḥiškwiiʔath

qʷaasasaʔaqλniš ciiqciiqasa ʔukʷink ʔaaʔušḥyums

qiiwitasniš tiičswii ʔišmisʔak kapmintʔi

ʔuʔaʔukqun nismá ḥišuk čaamis hiʔqii ʔukʷiʔ ʔučiš

ḥiškwiiʔackʷiniš ḥačʔaʔukʔaaʔ niiḥiʔ hupiiʔat yaqii hisiik ʔiqḥmuut ḥiškwiiʔath huḥtikšiiḥʔap

λaλuuʔi ʔuuʔuukʷaʔathḥ ḥiḥiškwiiʔathḥ

ʔuqʷaamaḥsas ʔatiʔaqλ ʔaʔiičum ʔačik ʔuuʔuukʷaʔathḥ huḥtikšiiḥap siičiʔ

ʔutwiimitʔišʔaʔ kiicinʔaḥsmiʔ Lawrence Paul ʔuḥʔiis naḥiimaʔiiqλ Angela Galligos

ʔahʔaaʔaλ tupaat Julia Lucas, maamnicʔisumʔaqsa Maggie Ignace, weemtismit Hilda

(Amos) Nookemis ʔuḥʔiis hawiḥtuwis Benson Nookemis, λumtkamit Harry Lucas

Dr. λaqištqiʔismit Simon Lucas, ḥayučacištmit Charles Lucas

ʔatiʔaqλs huḥtikšiiḥap siičiʔ ciiqpiqum Pat Charleson, muḥikʷiʔ Dolores Bayne, tačiʔupšiiʔ

Fran Memnook, šaaxtuuʔ Phillip Lucas, ḥaasʔiisʔaqsa Cecelia Tom, ʔaniicḥaas JC

Lucas, čiisma, Patricia Frank, kaamath Levi Martin, ḥupitačiʔ Moses Martin, Tim Paul

ʔahʔaaʔaʔ hišuk huʔacaʔapʔatʔaaʔ ciqʔakukqin quʔmaa ʔaasšiiʔ
 ʔuqʔwaa hupiiʔatʔaaʔ siičiiʔ čakupukqs ʔaʔinasumʔiiʔ Robin Rorick

ʔuhʔiiš ʔaatʔaʔis xʔaxʔwiiya Kura, ʔatʔuusayiiʔ Rorick

ʔahʔaaʔaʔʔa ʔaaʔmi ʔaakʔwapiqa Lelaina Jules,

čaačinká Stephen Charleson & čiiisma Karen Charleson taakšiiʔ ʔaaʔakaʔats ʔiʔmaqsti

Special thank-you to the staff and faculty at UVic Indigenous Education for supporting

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čaaphiiisiiʔaʔicuuš Nuu-chah-Nulth Tribal Council PS Education

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taakšiiʔ ʔapaak huʔtikšiiʔhap siičiiʔ

čatičaaqʔs journal Linguapax 2023 naʔuuʔap ʔisčuuʔakqs ʔuhʔiiš Canadaʔs

Social Sciences and Humanities Research Council Doctoral Fellowship 2017-

2021 hupiiʔat siičiiʔ huʔtikšiiʔquus

čatiiqšiiʔs yaqisuu

I am grateful to those who

huʔiiʔ qʔayaatukukqʔin naananiqsu

bring back our ancestral ways of speaking

ʔuʔaʔatniš ʔiʔmaqsti

It makes our feelings, our minds good

ʔaaʔaksapnišʔaaʔ

It makes us strong

ciciqink'yak 'Prayer', 'Talking with (Creator)'

wakaašula ḥaas
Greatest light, Creator

qaaciḥin
gift us with

ḥuḥmisuk ḥaas
all that is good in creation.

ḥakaasḥaḥin ḥaaḥak
Keep us strong.

ḥaačaḥuk^win taakšič
Watch over us always

ḥuk^wink yaqwiimitḥukqin
along with our ancestors

ḥaaḥakaḥin ḥisiik ḥiqḥmuut
strengthen us who continuously follow ancient ways

ḥuḥtikšič ḥuuḥuuk^{wa}ḥaḥa
learning to speak our language.

ḥatiqšičniš suutiḥ
We are grateful to you

wakaašula ḥaas
Greatest light, Creator

1. Introduction

yaqlaayis ḥiškʷiiʔath 'Hesquiaht Personal Introduction'

naʔaataḥʔič čaani
Listen y'all for awhile

čuučaaw
give me your attention

ču ʔuklaas čuucqa.
My name is chuutsqa

ḥiškʷiiʔaqsups
I am a Hesquiaht woman

ʔuckʷiis kinkʷaaštaqumʔath
I come from the House of Kinkwaashtaqumʔthl-aht

histaqckʷakiis ʔumtii nananiqsakqs čuucqiiłamuʔuqʷa
My name come from my great-great grandmother ch
uuts-kay-thla-moo-ook-wa

ʔuḥuks ʔaʔiičum čaačinká ʔuḥʔiiš čiiisma
My parents are Stephen and Karen Charleson

maamʷiiqsakqs ʔuklaa ʔakʷapiqa
My older sister is Lelaina

ýuq^wiisakqs ʔuk^laaʔiśʔaʔ huq^wiíyasmaʔni, ʔi^haačačiš^t, ʔu^čin^λcuta, hasik^wayakšiiʔ
 My younger siblings are Stephen, Estella, Mariah and Joshua

ʔu^huks čakup ʔa^λinasumʔiʔ xaayitaʔath
 My husband, from the Haida First Nations people, is named Robin

ʔa^λaakniś ʔaat^haʔis x^wax^wiya ʔu^hʔiis ʔatuusayit
 We have two children, Kura and ʔatuusayit

ʔumaacukmaḥsas siiḥiʔ ʔuyaqḥmisukqs huḥtikšiiḥ ʔiḥišk^wiʔatha
 I want to tell you all my story about learning to speak Hesquiaht language

ʔaḥʔaaʔaʔ ʔumaacuks huḥtikšiiḥapquus ʔiiḥmisukqin ciq^yak
 and I tell you that while teaching our precious language

wiiśiśi^λmitʔiśʔaʔ ʔii^čumukqin huḥtikšiiḥap niiḥiʔ
 Our Elders went out of their way to help us practice and learn

ʔunuu^λniś histaqšii^λ ʔaaʔak^waq yaqwiimit
 because we come from very strong ancestors

wikmaḥsapniś huupʔatu q^wayaatuk naananiqsu ʔuuʔuuk^waʔatha
 we do not want to cause the sun to set on our ancestral ways of speaking

ʔi^hmaqstinak^wi^has ʔa^λaayacqumukqin ʔuuʔuuk^waʔathaquu
 our descendants will be themselves/have agency when they speak their own language

pupucamits ʔin wiikšhinniš ‘A Dream of Well-being’

During a coastal night in my own Hesquiaht territories, a dream floated through my consciousness, immersing me in the cool currents of a shallow stream while an ancestral presence delivered the sound of a singular word: čaʔak ‘creek, river’. The resonance of that ʔiʔiškʷiiʔatʔa ‘Hesquiaht language’ word in my dream held the essence of a creek, a river, and it seemed to be the lifeblood of the world itself. As I awoke from the dream, its significance lingered after sleep receded, revealing strata of feeling and meaning behind the word "čaʔak" for me and illuminating the ways in which language and cultural understanding converge to create a deeper sense of comprehension and connection to the world around us. The dream not only brought forth the significance of ʔiʔiškʷiiʔatʔa, but it also underscored the importance of dreams as legitimate sources of knowledge (Makepeace, 2010). It affirmed that dreams are not merely fleeting experiences, but rather, they can be vessels of wisdom, worthy of reflection and guidance on our lifelong learning journeys.

Though it might seem to contemporary Hesquiaht language learners that I principally approach language teachings as though language is a communicative tool, it is important to be aware that ʔiʔiškʷiiʔatʔa is more vitally a vessel of ancestral wisdom, cultural continuity, and it is a conduit to the metaphysical realm. Approaching language revitalization as a holistic endeavor, this study provides insight into some key terms from ʔiʔiškʷiiʔatʔa thought, seeking to understand how the resurgence of our language contributes not only to linguistic diversity but also to the preservation and transmission of traditional knowledge. By examining the culturally continuous values embedded in language, the impact on community well-being, and the potential of Indigenous

languages as agents of educational empowerment, this Hesquiaht research aims to shed light on the relationship between language, worldview, and the revitalization efforts critical for the sustainability of Indigenous cultures.

My research approach is rooted in the recognition of dreams and spiritual experiences as wellsprings of wisdom and insight, and in the integration of ḥiḥiškʷiiʔatḥa knowledge with contemporary pedagogical strategies to improve ḥiḥiškʷiiʔatḥa teaching. This research looks into the metaphorical čaʔak ‘river’, exploring the beginnings of my understanding of čaamisuk ḥiḥiškʷiiʔatḥa ‘Hesquiaht Language Flow (HLF)’ and involves a joining of approaches from the field of Second Language Acquisition (SLA) as a “tributary” to language instruction at language camp. With HLF, I seek to follow and influence metaphorical currents of ḥiḥiškʷiiʔatḥa revitalization, cultural preservation, and Indigenous language learner empowerment. Just as a river ebbs and flows, so too does this research dip into the intersection of linguistic reclamation and Indigenous language learner empowerment in the experience of insider ḥiḥiškʷiiʔatḥa teaching from a HLF source (See Chapter 4A for the full description of HLF).

I began this account of my research by describing a dream that had an impact on my life-long language learning direction. I will now explain a few conditions that caused and maintain Indigenous language endangerment for us and cover some of the strategies employed for re-strengthening our Hesquiaht language. I will then describe some challenges and opportunities in the field of Indigenous language revitalization, reclamation and maintenance [ILR]. I will go on to explain the ḥiḥiškʷiiʔatḥa concept of ḥiḥiškʷiiʔatḥa and its relation to learning as starter concepts for how this research is

conceptualized. After describing HLF and the addition of Second Language Acquisition [SLA] concepts employed for teaching ɥiɥiškʷiiʔatɥa at camp, I will conclude with my understandings of the impacts that the camp had on ɥiɥiškʷiiʔatɥa, as well as the impact that language revitalization had and will continue to have on our collective efforts to sustain our language(s).

ʔaaqinɥ 'Context'

Nuu-chah-nulth (NCN) language is spoken by fourteen First Nations tribes on Vancouver Island, and has 0.9% fluent speakers remaining, down from 100% fluent speakers before the advent of Indian Residential Schools [IRS] (First Peoples Cultural Council [FPCC], 2022). In British Columbia [BC], because of the legacy of IRS and other compounding factors, all thirty-four BC Indigenous languages are listed as critically endangered, nearly extinct or sleeping (FPCC, 2022; Truth and Reconciliation Commission of Canada [TRC], 2015). Our languages have mostly not been taught in the home as a residual effect of IRS experiences, so Indigenous children have not been able to access effective Indigenous language learning environments for several decades (Bougie, 2010; Canadian Heritage, 2005; FPCC, 2016). French and English are constitutionally protected and funded for curriculum development. The United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP] (United Nations General Assembly, 2007) endorses a right to be educated in Indigenous languages, as does Canada's Truth and Reconciliation Commission's 94 Calls-to-Action (TRC, 2015), which contains 19 measures to restore Indigenous languages, in order to redress the effects of IRS.

Although Indigenous peoples and our knowledge have been marginalized, I feel that we have turned the corner with our language developments and that our Nuu-chah-nulth/nuučaanuł [NCN] nations are going to become a positive story for the world. It will be a model of re-strengthening that is going to appear to happen quickly and easily. This is because we continue to build on the last century and a half of unbroken community activism that has been invisible to the majority, taking up the work that our ancestors and our Elders have shown us is central to maintaining our ways for the next generations.

I serve as founder of Hesquiaht Language Program, www.hesquiahtlanguage.org, a grassroots community program from the NCN language family (Hesquiaht Language Program, (n.d)). Since 2010 I have been an autonomous adult NCN second language learner, although in the past several years I have learned that nothing is done alone in revitalizing our language. I grew up on our tiny Hesquiaht Indian Reserve at Hot Springs Cove, on the west coast of Vancouver Island, attending Hesquiaht's first Band-run school.

The generation previous to mine were raised in IRS; they were not able to grow up as speakers of our NCN language. Since older cousins, all parents and grandparents in my village had been raised in IRS, and our parents were the first generation to have their children growing up in the home since the 1880s (Nuu-chah-nulth Tribal Council, 1997), the locally-run school aspired to teach us our language, but the right tools to create speakers did not exist within community at that time. Circumstances are changing. Thirteen years into my self-driven language learning efforts I have gained an advanced fluency that enables me to teach in the NCN language for long, planned,

researched language immersion sets. I member-check/verify and dialogue with our fluent Elders about all the language included in our language resources for teaching. Together, we have seen numerous Hesquiaht people become adult speakers and we are continuously engaged in making and teaching language lessons informed by our eight fluent Hesquiaht Elders. We are at a stage where we have IRS survivors who are speaking and activating their Hesquiaht knowledge. It is my opinion that we could not be at this current stage of reclamation if the IRS did not close down, and if our Elders born between 1940 and 1956 were not alive to guide us through speaking alongside those who have stepped forward to start speaking.

Our Living Hesquiaht Fluent Elders/Speakers & Language Teachers (2023):

ciiqpiqum Pat Charleson,

muḥikw̓iḥ Dolores Bayne,

tačiyupšiiḥ Fran Memnook,

šaaxtuuḥ Phillip Lucas,

ḥaasʔiisʔaqsa Cecelia Tom,

tupaat Julia Lucas,

ʔaniich̓aas JC Lucas,

čiisma, Patricia Frank

NCN language and worldview has grown out of a coastal location, and contains environmental markers that tie our language and our daily actions to the land and seascape (Rorick, 2019). NCN worldview allows for human interaction with the natural and metaphysical world; when I speak my language, not only is the sentence order and content different from the English language, but my word endings place those occurrences within a precise location and connect those words to a variety of knowledge genres that connect to our Hesquiaht places. This is the type of knowledge it was important to convey at language camp.

My Hesquiaht research looks at the interactional spaces between Hesquiaht language acquisition, reclaiming language on Hesquiaht land and knowledge transfer for language growth. Lifelong learning is one of the underpinnings of Hesquiaht knowledge systems, and I looked to build on our known current language learners' speech levels, offering them text resources that we could use to reach 100-hours of language study at camp on Hesquiaht land. This research assists in re-connecting and educating people on the Indigenous lands where our collectively owned language originates.

An understanding of the relational cultures that support Indigenous languages is key to designing effective ILR educational resources. NCN worldview understands individual humans to live in continual relationship with nature, the metaphysical realm, as well as past, present and future generations of people. As observed by nēhiyaw ILR scholar Belinda Daniels and co-author Andrea Sterzuk (2022), both traditional Indigenous knowledge systems and ILR are premised on the interrelated nature of all beings in the world, and connections to our ancestral lands as integral to and

inextricable from our Indigenous languages. As an NCN woman, I join other ILR researchers to implement Indigenous research practices while looking for ways to improve language transmission practice and maintain the life of Indigenous languages.

hinumłmit ciq'akukqin 'Our Language was born here'

Those who speak more than one language can be expected to attest to all of the different emotions that come into one's consciousness when one launches into speaking languages that are subsequent to the mother tongue. It is like that too with NCN language; when we're speaking our language, like many other indigenous language speakers of the world, we have an emotional experience. Our NCN language comes from our land and our seascape, born here on this place now known as the West side of Vancouver Island. Today, Hesquiaht has nine "speakers" who are considered fluent. Eight of those fluent speakers engage regularly in teaching Hesquiaht language. Without exception, our fluent speakers were born into a Hesquiaht language speaking household before 1947. The rest of us engaged in language (re)learning at this time refer to ourselves as "learners". We, language learners and speakers, are some of the roughly ten thousand people who are NCN.

Our language is deeply intertwined with our culture and heritage. It carries the stories, traditions, and wisdom of our ancestors, connecting us to our land and to the natural world. As language learners and speakers, we feel a responsibility to preserve and revitalize NCN, ensuring it continues to thrive for future generations. Despite the challenges we face, it should be recognized that our languages are the only ones on Earth that are from these places; that have been shaped over millennia by our people's

interactions with the environment, with Creator and with all beings that exist in these areas. As ḥiḥiškʷiiʔatḥa learners, we are determined that our languages are the ones that will continue to live in these areas.

wałšiḷʔaał nismá ḥiškʷiiʔatḥ ‘Hesquiaht people Keep Coming Home to the Land’

The current circumstance for Hesquiaht people is that the majority are displaced from home. Colonialism is known for displacing the original peoples of the land. At the same time, our language learners are rising up in very strong ways, speaking their language, speaking prayers, telling jokes, sharing daily news within their daily spheres of social influence, and we are connecting directly to our lands.

People left Hesquiaht village in Hesquiat Harbour (this is the spelling used on marine charts) to Hot Springs Cove in the 1950s with their gas boats, where we have a Reserve. Hesquiat Harbour is exposed to the open Pacific Ocean and Hot Springs Cove provided weather protection for the new gas-powered fishing boats the Hesquiaht were building to participate in the fishing economy. Before this, Hesquiaht people had lived throughout the Hesquiat peninsula area, shaping their language and culture over millennia through interactions with the environment, the Creator, and all beings in the area. Since the move in the 1950's, the community has been small, and only living in the southernmost part of our territories in Hot Springs Cove. There have been two exceptions to this, both nuclear family groups belonging to the kinkʷaaštaqumfʔatḥ House of the Hesquiaht tribe.

A tsunami in 1964 wiped out all the houses in Hot Springs Cove village, furthering the geographical displacement of our people. Some of our fluent speakers today recall never being able to move back home afterwards.

We have a steady history of returning to our homelands. Hesquiaht people began to rebuild a village at Hot Springs Cove in the 1970s. In the second half of the 1970s and the 1980s our people hosted a week-long summer cultural event called “Hesquiat Days” in our main reserve site (IR #1) on the Hesquiat Peninsula. This event was revived for a couple of summers in the 2010s, and organizers provided Hesquiaht members with opportunities to get a water taxi ride from Tofino and be amongst Hesquiaht for the duration of the celebrations, games and athletic events.

Hesquiaht Rediscovery hosted cultural summer camps for youth in IR #1 from 1994 until 1999. I co-hosted five to ten day-long Hesquiaht language camps at my parents’ facility, Hooksum Outdoor School, in Hesquiat Harbour in 2015, 2018 and 2019. Hooksum Outdoor School has hosted outdoor leadership training and certified outdoor guiding and/or lifesaving programs from 2000 to the present time at our beach in Hesquiat Harbour called ʔayisaqḥ.

Continuing with our Hesquiaht history of returning to our homelands to learn and celebrate our culture and heritage in the summer months, I planned for the language camp at ʔaaʔapswinʔis in Hesquiat Harbour. My kink^waaštaqumł family owns the rights to the site chosen for the camp, so I assumed the hosts’ responsibility to ensure that no harm was carried out towards that place. As detailed in this dissertation, this camp was hosted for an unprecedented twenty-two consecutive days. Our homelands occupy the entire northern portion of Clayoquot Sound and south to Hot Springs Cove, where

Hesquiaht's ancestral places begin to intersperse with our southern neighbour, Manhousaht tribe's places. Manhousaht has amalgamated with the Ahousaht First Nation. Hesquiaht's southern boundary is 30 km from Tofino by sea and calm marine passage is dependent on weather windows, so opportunities to go home for most Hesquiaht are few and far between. This camp, due to its lengthy duration and focus on ḥiḥiškwiiʔatḥa, is therefore an innovative project for our people.

tuqpityu ʔuhʔiiš muks'yi 'Waterfalls & Rocks': Challenges & Obstacles

The challenges and obstacles faced by the Hesquiaht language have been significant. The Hesquiaht language, part of the Nuuchahnulth language on the west coast of Vancouver Island in British Columbia, has faced a decline in speakers due to the impacts of IRS. However, after the end of IRS, efforts have been made to revitalize the language and integrate Hesquiaht ways of knowing into learning resources. These initiatives aim to preserve and promote the Hesquiaht language and culture, ensuring its legacy for future generations.

According to the FPCC Status of Languages Reports (FPCC, 2022), the decline in Hesquiaht language speakers on the west coast of Vancouver Island has been significant over the years. In the early 20th century, 100% of the population spoke the language fluently. However, with the implementation of IRS policies, the number of speakers dramatically decreased. Today, with a reported 0.9% population of fluent speakers, 1.4% population of semi-speakers, and 7.9% active language learners (FPCC, 2022, p. 60), there is a renewed effort to reverse this trend and revitalize the language, ensuring its survival for generations to come.

Additionally, having surveyed the fluent speakers at annual Hesquiaht Language Gatherings since 2014, as an organization we have surveyed a list of names of our Hesquiaht members that are deemed "Fluent" and "Semi-fluent" speakers of Hesquiaht language at those gatherings. We used the Hesquiaht membership list to determine the language speaking levels of our people. For our purposes, "Fluent" speakers were defined as those raised in our language in their early years before attending IRS. From collecting this data, we found that living Hesquiaht "Fluent" Speakers were born between 1940 and 1960 (Hesquiaht Language Program, 2023). Current living semi-fluent speakers were born between 1950 and 1973. All those Hesquiaht people born after 1973 are considered to be English first language speakers, but they have the abilities to become advanced learner speakers.

Despite the influence that colonialism and IRS, as well as associated historical events, have had on our language, we have seen it bounce back. These historical events have had a detrimental impact on the Hesquiaht language causing the suppression of Indigenous languages and cultures during the continuing era of colonization. It has resulted in the loss of traditional knowledge and a decline in the use of Indigenous languages, with IRS and the Sixties Scoop¹ further contributing to this decline by forcibly removing Indigenous children from their families and communities (Canadian Heritage, 2005), prohibiting them from speaking their native languages. This caused the Hesquiaht language to suffer a severe decline in usage and transmission from one generation to the next. However, efforts, continuous since 2010, are now

¹ "...a period [since] the 1960s when large numbers of Aboriginal children were removed from parental care and placed, either temporarily or permanently, in the care of non-Aboriginal persons or institutions (Chandler & Lalonde, 2008, p. 239).

being made to reverse the damage and reclaim the Hesquiaht language as a vital part of our identity and heritage by creating more speakers. Some may argue that the decline in the use of Indigenous languages is a natural result of societal and cultural changes, rather than solely being attributed to colonialism and IRS (TRC, 2015).

It is important, however, to recognize the significant impact that forced colonial policies and IRS continue to have on the decline of Indigenous languages. These policies were specifically designed to assimilate Indigenous peoples into mainstream society, often by forcibly removing children from their families and communities and placing them in residential schools where their native languages and cultures were suppressed (TRC, 2015). This deliberate, injurious and unnatural erasure of Indigenous languages has had long-lasting effects on their preservation and transmission. As a result, all Indigenous communities have experienced a decline in the number of fluent speakers and a commensurate loss of cultural identity. The intergenerational transmission of language has been disrupted, leading to a disconnection between older and younger generations. Efforts are now being made to re-connect and revitalize these endangered languages, with initiatives such as language immersion programs and community-driven language revitalization projects. The long-term impact of colonial policies and the IRS on Indigenous languages cannot be underestimated, as the process of rebuilding and reclaiming these languages is a complex and ongoing effort (with concomitant struggle of uncertainty around funding) to implement, assist and sustain restorative language vitality initiatives.

Despite labouring to reverse language decline, we must acknowledge that reclaiming the Hesquiaht language may face challenges due to the influence of

dominant languages and changing cultural dynamics. Moreover, the intergenerational trauma caused by the IRS and child welfare policies may continue to affect individuals' and family willingness and ability to learn and speak their own language (Canadian Heritage, 2005). Again, this speaks to the success of indoctrination in IRS.

Through this research, I will share how I facilitated the language camp experience for Hesquiaht language learners. As a grassroots language organization, Hesquiaht Language Program, made up of our fluent speakers and myself, partnered with local organizations and community leaders to secure funding and resources to make the language revitalization program possible. This allowed us to provide transportation, accommodations, and meals for the participants, removing some of the financial barriers that may have otherwise prevented their involvement. This was in response to information comparing the higher costs of living between those living in communities within the Clayoquot Sound area versus the rest of BC as shown in Clayoquot Biosphere Trusts' "Vital Signs Data Hub" (<https://clayoquot-biosphere-trust-vital-signs.tracking-progress.org>). Additionally, we worked closely with the Hesquiaht community to create a flexible schedule that accommodated the learners' other commitments and responsibilities. By overcoming these challenges, we were able to create an immersive and accessible language revitalization experience for Hesquiaht learners.

ławiičiłs huhtikšiih 'Steps to Research'

A number of steps prepared me to move nearer to and through the research process. Each figurative step forward is balanced by a reciprocal step, to give back to

my community with a mind towards our ancestors and descendants. The goal of my first step towards research, aligning with Wilson's (2008) contention that developing a relationship with ideas informs the Indigenous research process, was to become more proficient in my language across the years invested in doing my doctoral studies program at the University. The related reciprocity step is directly related to the role I created for myself within our speech community, and draws from the direction of Wilson (2005) and Kirkness & Barnhardt (1991) on maintaining accountability through relationship maintenance and reciprocity to the community involved in Indigenous research.

Having invited Hesquiaht fluent speakers to gather and subsequently being a founding member of the Hesquiaht Language Program in 2014 as a direct result of said gathering, I resolved to continue drawing language from fluent speakers to assist in the transfer of our language and its associated knowledge. I would become a more proficient speaker and teach Hesquiaht learners alongside our fluent speakers. Central in importance to this goal becoming a reality was the willingness of our fluent speakers to continue engaging in language gathering and teaching processes. It is important to me, especially if you are nuučaañuʔath 'a Nuu-chah-nulth person', that you have read (on page 8) "Our Living Hesquiaht Fluent Elders/Speakers & Language Teachers (2023)." This is a group of fluent speakers whose tireless efforts and presence during the years 2016 to 2023 has been a consistent leader in our language movement, and the main source of all new speech that has resulted. Think of them with good minds and feelings, knowing that we too can join them in holding our collective knowledge and

continuing to speak the language of our ancestors, *ławiičiłcumniš may'iixtuk* 'we should draw ourselves near to our Elders.'

Becoming more proficient can be a reciprocal act in itself when learners continue to share in the ways they are able to, to teach others in their language. In the years of my doctoral enrolment these fluent speakers never ceased to collaborate on speaking their language, and contributing to the formation of teaching resources that I created from our shared knowledge. It was necessary for me to notice my own speaking progress and to feel the feelings associated with reaching learning milestones. It was additionally necessary for me to hear the voices of other Hesquiaht learners becoming increasingly proficient speakers. Across my years of study, a growing confidence in the voices of fellow learners, and some who became teachers during that time, helped me to feel that I had been one of the contributors to the life of my language.

Informed by Wilson's (2005) observations on Indigenous research paradigms as first, a) building interconnected relationships on which to expand one's own understandings and then, b) finding the respectful and strengthening path(s) forward for gaining further knowledge in that area, I was able to find the methods that would fit into my methodology. I knew from the beginning of my studies that I would look for Hesquiaht methodology drawn from our Hesquiaht knowledge systems, informed by a growing knowledge of our Hesquiaht ways of knowing and seeing the world. I could only take the next step into research, however, once I felt I had taken part in a firm reciprocal process with language learning and creating more speakers.

When I had enough language proficiency to amass enough language resource materials to teach an extended language course, I began to create a compendium of

language lessons organized into domains, or groupings of vocabulary and phrases to carry a small group of learners through physical speech situations. The resulting book, entitled "*Hesquiaht Language Camp at ʔaaʔapswinʔis Learning Book 2023*" is appended to this work (See Appendix A) and is referred to as the "learning book" throughout this dissertation. Daily, at camp, we used the learning book to focus our group on our overall goal of achieving 100 hours of language instruction. Each day we completed five hours of instructor-led group study of the learning book's contents in concert with the other supporting texts we brought out to camp. Employing all texts, I shared iteratively with the learners a triangulation of meaning process which has emerged from my own process of attempting to gauge the correctness of spelling, meaning and pronunciation in our language. After collecting and confirming the accuracy of the language lessons with fluent Elders, the triangulation process used in building this course involved using three dictionaries, a grammar, a plant booklet co-created by past fluent speakers and a place-names booklet co-created with present fluent speakers. I felt secure about my speaking abilities to teach effectively, but equally important, I felt optimistic about the language acquisition possibilities and the reciprocal benefits made possible by bringing a set of committed Hesquiaht learners home to our lands and giving them their own copies of the textual support tools we used to accomplish our goals.

My research is reciprocal. I aim not only to enhance my personal connection to the Hesquiaht language but also to co-create and proliferate knowledge within our community. This learning book encapsulates teachings drawn from conversation with our eight fluent Hesquiaht speakers. These teachings, organized in relation to our camp

site at ʔaaʔapswinʔis, hold ancestral power and serve as the reference point for language learning during the 100-hour immersion camp. I incorporated the reciprocity stemming from this research into the planning, delivery and wrap-up of the 100-hour language camp. I imagined being offered this type of language exposure and experience in my earlier learning years. I wanted to structure this learning camp in the best places in my best imagined circumstances possible, so it was important for me to remember and address the needs I felt learners needed addressed when I began to search out our language. Through personal experiences and interactions with other Hesquiaht, I understand that ancestral Hesquiaht places offer prime conditions and opportunities for inspiring powerful learning experiences. It is my continuing belief that our language and our people deserve to be offered their “dream language learning” opportunities so they can then go on to offer back the same in their own ways. The camp serves not only as a space for language acquisition but also as a representation of Hesquiaht knowledge systems deeply intertwined with the land and seascape. By respecting and engaging with these systems, the research facilitates language acquisition among participants, empowering them to share their evolving understandings of our language and worldviews within their own families, communities and workplace(s).

ʔaaʔatałmis ‘Research Question’

As an emerging speaker and teacher within the Hesquiaht community, my objective extends beyond personal growth to enact meaningful advancement in fulfilling ethical responsibilities toward First Nations involved in research. This study aims to

create models for collaboration, revitalization, and reconciliation—drawing from the ancient ʔiq̓muut knowledge systems of this land (See Ch. 2). It is a Hesquiaht way of engaging with the land and its knowledge, encouraging local approaches to collective learning and mobilizing actions for language revitalization.

My research question focuses on understanding the specific factors that enhance language acquisition and cultural connection when learners engage with and experience the Hesquiaht language in its natural and ancestral environment. By exploring this question, I can examine the role of cultural immersion, the significance of place-based learning, the impact of community involvement in language activism, and the influence of Hesquiaht land and natural surroundings on language acquisition. In my research I ask:

1. How does my research build my relationship with my language?
2. Is my research helping to create new speakers?
3. What are the foundational elements and understandings that contribute to the effectiveness and cultural relevance of learning Hesquiaht language on Hesquiaht land?

I will explore and identify important ancestral values to guide the camp language resource creation and delivery, adding principles from Second Language Acquisition (SLA) to further support Hesquiaht language acquisition while learning on Hesquiaht land.

By aligning the takeaways from my research with the metaphorical elements of the river, I attempt to create a cohesive framework that allows readers to navigate the different aspects of my study. This approach reinforces the connection between

language revitalization and the dynamic and living nature of rivers. The river metaphor can be navigated to gain an overview of the development of my own Hesquiaht language transfer skills as well as the evidence of speech acquisition I observed in learners within the language camp. As the coordinator and teacher of the camp, I collaborated in advance with our fluent speakers to ensure precision of teaching materials. In partnership with full-time Hesquiaht area residents I helped examine and prepare the camp learning places prior to departing for the isolated camp with the learners. I coordinated our newly created 100 hour language course on the Hesquiaht land and sea. Our off-grid camp consisted of six Hesquiaht learner-participants. As their language teacher, I collected and analyzed data by documenting my experiences after facilitating about five hours of language classes daily for twenty-two consecutive days. I made deliberate efforts before, during and after camp to reflect upon Hesquiaht language and concepts and how they were applied to both the learning material and teaching methods at the language camp. For this camp, and for my research, this inquiry into Hesquiaht language and Hesquiaht paradigms facilitated the holistic integration and improvement of language skills with Hesquiaht cultural principles acquisition across 100 hours of learning time.

In the next chapter, some key Hesquiaht concepts will be introduced. These are not taught in the BC education system, and I did not actually grow up knowing much about our Nuuchahnulth manner of thinking or knowing where our feelings and minds are housed within our bodies. Being raised in community, I had the chance to learn that our thoughts and our feelings are connected. It was learning the language as an adult

language learner that gave me an insight into how our feelings and our thoughts can connect us to all of creation.

2. ʔaʔakís ‘Tributaries’: Contributions from Hesquiaht Language and Indigenous Language Revitalization

The concept of ʔaʔakís ‘tributaries’ helps to express the building momentum and describe the flow of information that went into the planning and delivery of language camp. The metaphor helps the reader to visualize the combinatorial and additive/supplementary nature of including SLA techniques in an Indigenous language program that is primarily sourced from Hesquiaht values and knowledge within ʔiʔiškʷiiʔatʔa. The flow of planning and delivery for the camp was built through:

1. the collaborative relationship between Hesquiaht fluent Elders who possess automatic grasps of the Hesquiaht world and its associated understandings
2. and myself, a Hesquiaht woman, language activist and ILR scholar
3. as well as the continued interaction between Hesquiaht language learners and speakers.

We worked together to:

- a) identify and follow the direction and guidance of Hesquiaht principles
- b) add SLA techniques to further strengthen language learning conditions at camp.

As a researcher, I looked for Hesquiaht principles and values upon which to base the building of the language camp structure and content. As such, I had access to ILR models to help guide me in my efforts to search out specifically Hesquiaht paradigms. Additionally, I was able to draw direction from the existing ILR field of study and practice.

The coming chapters, split into 2A. and 2B., detail the contributing factors to my research from Hesquiaht Language (A.) and from ILR (B.) respectively. 2A. will speak to the influences that ḥiḥiškʷiiʔatḥa and Hesquiaht land and seascapes have on the planning, collaborative efforts and delivery of this language camp and research project. An explanation of the NCN understanding of how our minds and feelings connect to everything in the world is then introduced. The Hesquiaht concept of ʔiqḥmuut ‘ancient and continuing’ which forever binds the present to the past and the future in ancestral continuity of our ways is then explained in order to give readers further insight into Hesquiaht worldviews and understandings of how knowledge has always been processed for Hesquiaht people. This section ends with a story that informs Hesquiaht people on the power of applying efforts towards the furtherance of our ancestry.

2B. brings further contributing knowledge sources in the form of a tributary to the basis for this research. Various academic studies in ILR are introduced as part of the tributary that form the basis for identifying a Hesquiaht paradigm from which to conduct this research. From the number of hours of language exposure and study to pedagogies that have been effective in ILR spaces, I search for ways to support the success of my camp. Then we are reminded where Hesquiaht knowledge is processed and situated both within the human body and through spiritual connection to Creator. A parallel is then made between Hesquiaht and Kanyen’kehaka concepts of the mind and knowledge processes. NCN worldview and the spiritual basis for ILR are then discussed, followed by some of the constraining factors, but additionally we look into the ultimate value in having advanced speakers to connect learners with the knowledge of fluent speakers and our ancestors for the benefit of all.

2A. čaʔakis 'Tributaries': Contributions from Hesquiaht Language

An existence steeped in learning ancestral Indigenous language rouses a sense of vitality and purpose when perpetuating Indigenous cultural principles and anchoring their enduring presence. From my perspective, as an individual belonging to the NCN community, I look for empowerment via spirituality and establishing a connection with the principles and beliefs that our predecessors knew as significant. The attainment of enduring success and effective language growth within our community is contingent upon our ability to establish strong and embodied centres, which is derived from the wisdom and accomplishments of our ancestors.

Efforts focused on Indigenous land-based education and language revitalization, given our geography and oceanography, demonstrate a significant commitment to overcoming systemic barriers. These efforts at the community level will play a crucial role in the preservation of our languages, relationships, and the life of Indigenous knowledge systems on Indigenous lands. Providing services aimed at revitalizing and disseminating Indigenous knowledge systems, which have endured the effects of colonial aggression, plays a crucial role in fostering healing and restoration within the realm of education.

While it is possible to deliver language lessons from the place-based language course outside of the related territory, it is important to note that lessons pertaining to place names may be limited in those circumstances until appropriate resources are developed. These resources should establish a meaningful connection between the names and places, taking into account the way individuals experience a place from their physical presence on the land or water, rather than solely relying on aerial views

provided by maps or on pictured visuals that rely on the use of imagination and do not encourage connection.

This research revolves around continually establishing our presence on ancestral lands. Our presence while speaking our language, ɥiɥiškʷiiʔatɥa, continues to be a fundamental principle of holistic education about the ɥiškʷiiʔatɥ 'Hesquiaht' world, particularly while engaging in the process of learning through ɥiɥiškʷiiʔatɥa. I remain motivated to persist as an active contributor in the advancement of our Indigenous language over an extended period.

Engaging in collective endeavors to cultivate new language speakers and providing assistance to emerging language immersion educators to create new speakers is our goal for Hesquiaht language revitalization efforts. We are collaborating with proficient Elders to develop and disseminate complimentary/free educational materials and instructional programs, with the ultimate goal of actively participating in the revitalization of our language. Free downloads of our language resources are available at www.hesquiahtlanguage.org. I aspire to actively participate in the restoration of our language, with a specific focus on eventually revitalizing sophisticated ʔiqɥmuut oratory and promoting higher-level cognitive processes in our linguistic community as people spend increasing time towards becoming speakers. Through my research and efforts, I aim to contribute to the advancement of Indigenous language revitalization within my own NCN community.

It is my intention that our language revitalization and restoration endeavors will enhance our understanding of how an Indigenous researcher engages with Indigenous knowledge keepers to facilitate the development of more resources for acquiring the

NCN language and more speakers increasing their speech acquisition and sharing with others.

łim'ąqsti 'Mind and Feelings'

The speech that comes from within
my łim'ąqsti, in connection to the ɥiškwiiʔatɥ world
is hihiškʷiiʔatɥa

We are born into the NCN birthright that comes with carrying this language that was birthed on this land; it ties us directly to the west coast and connects us to all those feelings and understandings that our ancestors and Creator meant for us to go through in our lives. When it comes to our feelings about speaking our language, I first want to point out that in NCN ways, our feelings are housed inside of our bodies within the middle of the upper torso. It is called łim'ąqsti. Your feelings reside in your łim'ąqsti.

Your thoughts are originating and happening within your łim'ąqsti concurrently with your feelings. Individuals' łim'ąqsti are connected to our voiced language. In ideal circumstances, everything that you speak would come from your łim'ąqsti. Your łim'ąqsti connects straight up and down as well from your upper-mid torso and lower-mid neck, connecting you to everything in the world.

Taking a moment to feel where your łimáqsti is located inside your body:

you can ask yourself ʔaaqinhs ‘how am I feeling?’

ʔaaqinhs łimáqsti ‘how are my thoughts?’

tiḡaqstiʔakqhs ʔukwíł ʔaḡkuu nismáʔi

‘Is my łimáqsti connecting to this land?’

nismáatukćyak hiʔaqłukhs ciqʔak

‘Does my voice emerge as if it’s the sound of the land?’

miłfatukhs yaqwiimitckwakqin

‘Does it sound like it’s from our ancestors?’

histaqšiłḡ hišuk qwinaakniš

‘Does it come from everything we have?’

histaqšiłʔiš nismáak ḡiḡiškwiłʔaḡa

‘It comes from the land of the Hesquiaht speaking people’

ʔiiqḡuk niiwá ʔiqmuutukniš ḡaaḡuupaćakckwak nananiiqsu

‘It tells us ancient teachings from our ancestors continue on’

q^waasasawítasniš timaqstinak ʔuk^wit ʔahkuu maañuʔi

‘A powerful connection through timaqsti on our living earth will always exist’

naʔiičiłs hiyaqł yuʔi

‘I understand it is in the wind’

hiyaqł hitinqis ʔučišt ʔuhʔiiš nuučyuu

‘in the beaches, the ocean and the mountains’

naʔaas ciqšiłquuk

‘I can hear it in your voice’

hihišk^wiiʔatħaqłʔick

‘Hesquiaht language resides in you.’

ʔiqḥmuut ‘Ancient and Continuing’

The ḥiškʷiiʔath concept of ʔiqḥmuut ‘ancient and continuing’ urges us to actively and continually participate in the linguistic traditions of our ancestors as we strive to fulfill our inherent roles as stewards of the land. Language learning on our land can serve as a valuable tool for individuals to attain a sense of recollection, an experiential encounter, or a deeper comprehension of the essence of being ʔiqḥmuut. The primary objective of the Indigenous language learning environment is to provide a conducive setting that enables individuals to re-establish a connection with their native language and engage in daily activities within their linguistic and cultural context. In our case, we can call this effort ʔiqḥmuut.

ʔiqḥmuut is a strong tradition of cultural continuity. By engaging with place, we enhance our ongoing efforts to re-strengthen a profound connection our people maintained and will continue to nurture with the spiritual and ecological realms. ʔiqḥmuut ‘the same (way we) have always been’ or ‘ancient and continuing’ is made up of a root and past tense clitic:

root = ʔiqḥ ‘same, still, again’

past tense clitic =mit becomes =muut when attached to a one-syllable root.

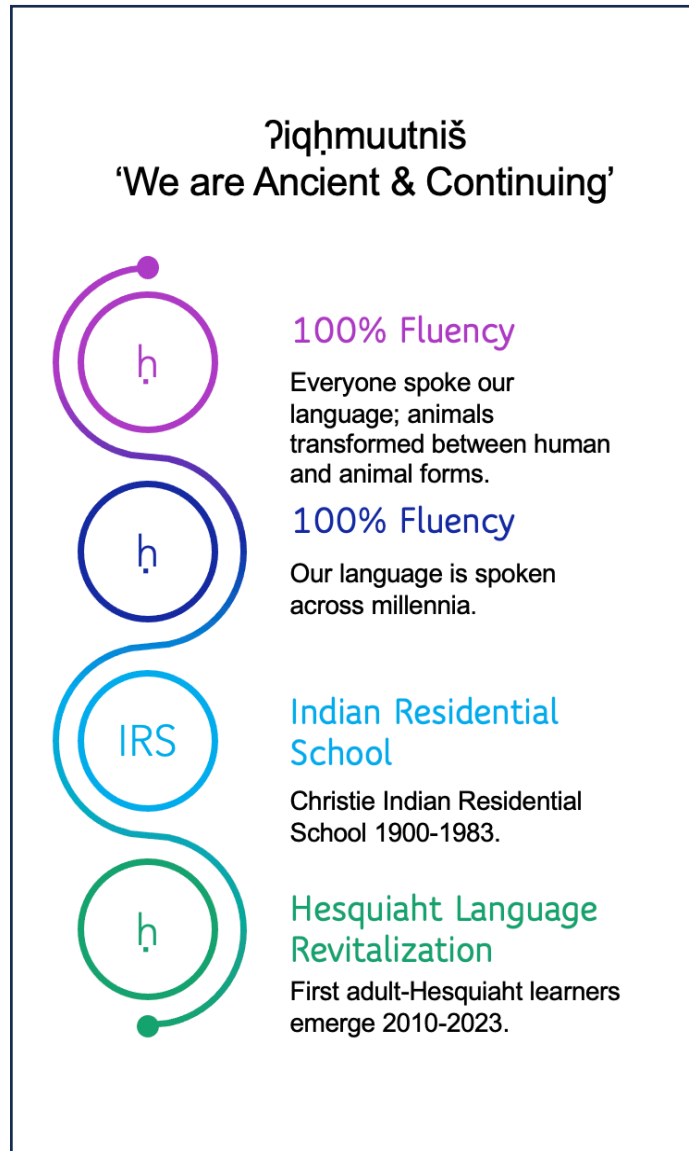


Figure1 *Timeline of ḥiḥiškʷiiʔaḥa*

ʔiqḥmuut, the longstanding ancient and ongoing perspective of Hesquiaht communities, developed across all of time within our particular territory, yet it is still not taught in schools. We continue to use our language in everyday life ʔin ʔiqḥmuutniš ‘because we are ancient and continuing’. In nurturing the continuation of our language, speaking from

our ĩrmaqsti, we return our thoughts, feelings and their expression through language to our land. As we continue to heal with each generation from the traumas, the introduction of poverty and the invisibility of our experiences, we resolve to continue strengthening our ĩrmaqsti for the next generations, opening up the way to return our spoken language to our lands. We are ʔiqḥmuut, we are absolutely bound to live in those same good ways and understandings that we received from our ancestors for the future.

With our language we can experience and understand or wonder about everything in this place that has always been everything for us. Everything that is needed to produce language is most commonly housed within the functional human body. This human system, like the world, is dynamic and is a centre for processing interactions and relationships with the world. We continue to have everything we need within ourselves and within our communities to speak our language, and to build support for the continuation of our languages.

ḥaḥuupačakukqin ʔiqḥmuut ḥiḥaqsti 'Our teachings on ʔiqḥmuut and ḥiḥaqsti'

ʔiqḥmuut is a powerful word in our language

it expresses that

we are both ancient to this place

and we are continuing in this place

in the same ways we have always lived here

we're building together forever

since the beginning of time in these places

and although we're all together and all connected,

we have our individual personalities,

our own thoughts and feelings

in our ḥiḥaqsti

our individual ḥiḥaqsti is connected to a collective

mind and knowledge of everything that's in our world

everything in creation

if we had that in our upbringing

can you imagine what that would have done?

imagine

having a mental health that is connected to everything

by speaking our language in everyday life



Figure 2 *chuutsqa with daughter, waterfall near ʔayisaq̓*

Photo by Estella Charleson, 2012

The concept of the continuity of river flow through continuous connection to the earth and the interacting environment aligns with Hesquiaht understandings of our continuous connection as Hesquiaht-speaking people to Hesquiaht places. Our worldview is based on the understanding of an unlimited connection amongst living beings of the earth, air and waters, inclusive of connection to ʔaas, our ‘Creator’ and ‘greatest light’. Our Hesquiaht stories acknowledge our original source places as being in our traditional territories. Traditional territories or ancestral lands are understood to be the source place(s) upon which Creator made our interconnected ancestral peoples and language(s). Time and time again, our ancestors have been witness and participant to astounding events that inform our abilities to accomplish extraordinary things.

2B. ʔaʔakis 'Tributaries': Literature Review

Keep in mind that the language is the key. There is nothing else.

There is no other priority. There are no other issues. There is no reason to defend your motives, your actions, or your vision. You

do not defend yourself, your own language fluency, or lack of

fluency. You do it. Action is the key.

(Kipp, 2000, p. 8)

In the context of my research, the term “academic tributaries” can refer to the various academic disciplines and fields of study that contribute to my understanding and advancement of ILR, my principal area of study. Academic tributaries provide additional knowledge and perspectives that inform my research and enrich the overall discourse of ILR. The following are the important academic tributaries that have contributed to my understanding.

One such academic tributary is the Masters in Indigenous Language Revitalization Program through the University of Victoria (UVic). This program combines content and personnel from the faculty of Linguistics and the Department of Indigenous Education. The focus for scholars in this program is on integrating understandings and practices in the fields both of linguistics and of education. This integration is necessary for them to effectively contribute to or enhance existing ILR programs or to implement language speaking programs according to the needs of specific Indigenous communities of speakers.

Linguistics plays a role in understanding the structure, grammar, and speech sounds of Hesquiaht language. It can provide insights into language acquisition

theories, language documentation, and analysis of linguistic data, which can inform teaching methodologies and curriculum development. In my classes, while excluding explicit teaching of linguistic jargon related to the structure of my language, it is helpful to me as the instructor to have gained some understandings from linguistics around the structure, grammar, and phonetics of our language.

The field of Indigenous education provides valuable insights into curriculum design, pedagogical approaches, assessment methods, and strategies for creating inclusive and culturally relevant learning environments. Integrating Indigenous educational principles and practices such as Kirkness and Barnhardt's (1991) four R's: respect, relevance, reciprocity, and responsibility contribute to the effectiveness of my research design, the suitability of language lessons and their impact on language learners.

Another tributary is SLA research. This field examines various aspects of language learning, such as the role of input and interaction, language transfer, individual differences in language learning, the impact of instructional approaches and strategies, and the development of language proficiency over time. SLA research provides insight into the cognitive, social, and affective factors that influence language acquisition. These research findings and theories from SLA contribute to the development of effective language teaching methodologies and inform educational practices.

Mclvor (2020) argues that "neither SLA nor ILR have, in general, benefitted from each other's knowledge nor reaped the rewards of each field's respective research and practices in any central way" (p. 80). While auxiliary to this research, I will draw upon

established teaching theory from SLA research in implementing language curricula, in order to implement teaching strategies that support language learners in reaching their language acquisition goals.

Indigenous Language Revitalization Research

“Don’t wait for permission to use your language.

Find supportive people and begin to build together.

Laugh and find joy in the journey.”

(Chew et al., 2021, p. 27)

ILR researchers and Indigenous intellectuals across diverse fields of study point to language as central to Indigenous thought and identity, understanding that language has undergone reciprocal influences between people and the world (Borrows, 2016; Johnston, 2011; Kamana & Wilson, 2014; McKenzie & McCoy, 2014, Rosborough, 2012; Styres, 2017; Tuck et al., 2014) According to Rosborough & Rorick (2017), “[A]ncestral language [i]s a means to access the fundamental knowledge base that has arisen from experiences and interactions with the places where those languages live” (p. 2). Our internal beliefs about our language(s) influence our level of engagement, our action or inaction in the world. The self connects to community in ILR, as demonstrated by Kwakwaka’wakw scholar Rosborough’s (2012) assertion “My engagement in recovering Kwak’wala in my life and my community is my own personal struggle to decolonize and assert my Indigeneity” (p. 30). Tuck et al. (2014) concede that “...making space for, and recognizing the sovereignty of Indigenous knowledges and languages can be accomplished in English, even if nuanced and sophisticated

renderings of land-based concepts are made more possible within Indigenous languages” (Tuck et al., 2014, p. 13).

It takes thousands of hours of language exposure and practice to gain fluency in Indigenous languages at the intermediate level (Johnson, 2017). Adding to the time considerations, learners are having to teach early in their careers due to demand and shortage of teachers (Hinton, 2003; McIvor, 2017). For example, ILR researcher Johnson’s (2012) teaching was supported by curriculum made available by Parker et al. (2016) in order to deliver enough hours of language instruction to positively influence language acquisition amongst her fellow learners. Native linguist Zahir (2018) implemented a technique that he called “Language Domain” spaces for outlining physical immersion spaces where only the target language is spoken for set amounts of time in order to acquire and track hours of language immersion time. Hinton (2001) additionally implemented numerous language immersion techniques drawn from the American Peace Corps’ (<https://www.peacecorps.gov/volunteer/training/>) foreign language learning practices with pairs or family groups (Hinton, 2013). Language learners keep a record of the time spent in language immersion with this approach as well, aiming to conduct informal speaking progress presentations for learners at one-hundred-hour intervals as a way to gauge speaking progress. TPRS (n.d.) and WAYK (Gardner, 2017) are similar collections of teaching techniques that can be applied in teaching Indigenous languages with the understanding that others might find them useful to employ in their own teaching practice(s). All of these techniques assist in planning and delivering hours of language immersion exposure with the understanding

that learners with increased language exposure hours acquire more speaking proficiency.

Situating Knowledge in the Body

An Indigenous paradigm based on relational accountability requires the researcher to have the ability to employ relational, holistic logic in the analysis of the research (Absolon, 2011; Wilson, 2001). To establish thinking space as an Indigenous researcher, one needs to find the ways in which Indigenous people situate knowledge within the body, the spirit, and the world and how people establish or distribute ownership of understandings within the community and all its relations. As an Indigenous person attempting to bring my Indigenous language back into an interactional relationship with the natural world, ideally, interaction is relational and holistic. It is distinct from a historic scholarly relationship that pulls knowledge out of objects for academic consumption (Smith, 1999). The interactional restoration enacted in speaking sacred language with the Hesquiaht world of land, waters and people redresses, among other relationships, the intergenerational effects of IRS and it is part of a larger genre of Indigenous metaphysical interaction (Rorick, 2019).

In language documentation, as done traditionally by linguists and ethnologists, the voices of Indigenous communities have been historically marginalized by dominant groups. Along with everyone else, we as Indigenous peoples in Canada have not learned about ourselves (Kirkness & Barnhardt, 1991), nor the gifts of relationality and respect for all life forms that our cultures (including our languages) can offer the education system (Atleo, 2004). We survived through IRS with diminishing knowledge of our languages, and we do not have access to publicly available educational

opportunities to pass on our language and to create rich language immersion environments until about a decade ago (First Nations Education Steering Committee [FNESC], 2023; Rosborough et al., 2017; Williams & Hall, 2023).

Language influences our epistemology, which refers to how we acquire knowledge. Different languages can shape the way we think and organize our perceptions of the world. Indigenous languages, in particular, provide unique ways of understanding the social, natural, and metaphysical aspects of the world. This understanding is rooted in the ancient experiences and assumptions of Indigenous peoples (Ignace, 2015). Our language successes are contingent on the actions and strong beliefs of the individuals and communities that share a vision of ancestral continuity on ancestral land (Rorick, 2019).

Indigenous search for knowledge is rooted in place, guided and shared in distinctly ancestral ways and [ILR] activists are answering to an ancestral responsibility (Rosborough et al., 2017). Cajete (1994) states, “Learning how to blend the mythological, aesthetic, intuitive and visual perspectives of Nature with the scientific, rational, and verbal perspectives is an integral part of Indigenous education. Education, from this viewpoint, involves learning to see Nature holistically” (p. 123). I would argue that my ḥiḥiškʷiiʔatḥa learning allowed me access to a holistic worldview, which strengthened my grasp of ḥiḥiškʷiiʔatḥa ancestral responsibilities while informing the integration of language teaching methods.

Indigenous grassroots language success tends to stem from committed individuals (Ignace, 2015; Kipp, 2000), from those who want to mirror the way their ancestors lived in these places. With continued effort to restore ancestral continuity,

sharing talents and skills, conferring with all types of people at different levels of education, there is a great deal of hope for our languages.

We are picking up the pieces from an education system that was used as a weapon against our people (Williams & Hall, 2023). When speaking with Indigenous language activists and scholars in my area, I feel that there is a great deal of hope that we *can* live in continuity with ancestral ways, but there has to be recognition that reinvigorating our languages is an effort at survival (Jenni et al., 2017), after enduring epistemicide from the Canadian government (Williams & Hall, 2023, p. 58) disguised as education. Revitalizing and reclaiming our languages in ancestral continuity is achieved through living, speaking, demonstrating, and sharing ancestral teachings in ways that our ancestors meant for us to continue learning (Rorick, 2019).

After our camp, I found The First Nations Health Authority's (n.d.) "First Nations Perspectives on Health and Wellness Vision," a document which draws insights from consultation with First Nations in BC and all levels of government. Its wellness model aligns closely with ideas on revitalizing our ancestral ways of knowing and being. Their model consists of six concentric circles; it places the human at the centre of wellness, stating "Wellness starts with the individual taking responsibility for our own health and wellness (<https://www.fnha.ca/wellness/wellness-for-first-nations/first-nations-perspective-on-health-and-wellness>)." In my opinion, the same statement can be made about learning our languages. Language balances the wellness circles in both the third and fifth concentric circles of their wellness model, illustrating a strong link between healthy Indigenous languages and wellness for First Nations.

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ‘A good mind’

Brian Maracle, an accomplished Kanyen'kehaka (Mohawk) language activist shared his personal stories as a language learner-teacher during a talk at Carleton University (2023). According to him, their traditional mind world view of the mind consists of three governing features: peace, power, and righteousness, and it translates to “a good mind”. Maracle explains that he was aware of other people “spouting off” and being angry. After moving back to the reserve, he himself was raising controversy against the band council. During a well-attended meeting, a person badmouthed Maracle, and he raised his hand to respond. The chairman took down speakers' names, and Maracle realized that if he were to speak his mind, he would change the audience's mind. In that moment, Maracle thought to himself:

“I'm going to keep a good mind,”

“and so it wasn't a matter of just learning a word but *‘living the word’* that turned on a light bulb for me. Okay this is not just a linguistic exercise but it's a matter of how you live your life, you know, live what you preach.”

(Maracle, 2023)

Learning Hesquiaht language has been punctuated with several realizations of this genre or type, each time reinforcing the value of time spent learning, reinforcing what I have been taught about listening to learn and learning as a life-long endeavor. Maracle's statement about “not just learning a word, but *‘living the word’*” reflects a holistic approach to language acquisition. It indicates that language is not just a string of sounds for communicating; it is deeply tied to culture, values, and a way of life where

the mind is connected to one's emotions. Learning is about internalizing and sharing one's experiences for the benefit of everyone around.

The perspectives shared by Brian Maracle and the understanding of the Hesquiaht mind both emphasize the interconnectedness of language, life, and well-being. These two views have commonality in relation to learning and language. Relatedly, in the Hesquiaht perspective, expressions like $\lambda u\acute{l}?\text{ats } \acute{h}i\acute{m}a\acute{q}st\acute{i}$ 'My mind and feelings are good' and $?\acute{i}i\acute{c}a?\acute{a}\acute{p}ats \acute{h}i\acute{m}a\acute{q}st\acute{i}$ 'you have uplifted my mind and feelings' go beyond linguistic descriptions. They embody a state of well-being that is not only conveyed through words but is lived and experienced in an integrated space where cognition and emotion interact. Both Kanyen'kehaka and Hesquiaht perspectives acknowledge the integration of the mind and emotions in the learning process. Furthermore, our language(s) then direct our principles, our ethical values. "Living the word", in Brian Maracle's sense, implies embodying the cultural and ethical values, or principles embedded in the language.

Nuu-chah-nulth worldview

Tsawalk: A Nuu-chah-nulth worldview (Atleo, 2004) emphasizes our NCN holistic understanding of the world, centred on our interconnected relationship as humans with nature and the spiritual realm. Our language is interconnected with all of life on the planet, and is by extension, a tool for connecting and engaging. Our most powerful and successful Nuu-chah-nulth connections involve ceremonial actions in concert with *ciciqink* 'talking with (Creator)'. The idea that Creator and the spirit world would communicate back to us is normal in our worldview. The practice of connecting a good

mind to Creation, having conversation with Creation, and learning from Creation is fundamental to our humanity.

Nuu-chah-nulth worldview incorporates ethical and moral values deeply rooted in our cultural and spiritual beliefs. Language, in this context, is a carrier of these values (Atleo, 2004). Our local expressions of well-being with Brian Maracle's emphasis on "living the word" in relation to "having a good mind" show us that language is a reflection of cultural values and ethical principles as well as a tool to continuously learn. Rorick (2019) reflects a deep connection between language revitalization, spirituality, and the ancestral Nuu-chah-nulth worldview. Several key points align with the perspectives discussed here, particularly those of Brian Maracle, the Hesquiaht mind, and with the Nuu-chah-nulth worldview as presented by Atleo (2004).

Spiritual Basis for Language Revitalization

Indigenous language revitalization work often includes a belief in the unseen powers in the world and acceptance of the fact that all things are linked and depend on each other. (Daniels & Sterzuk 2022, p.11).

My impetus for learning our ancestral language stems from spiritual occurrences and metaphysical encounters (Rorick, 2019). Again, this flows with the understanding that language is not solely a cognitive exercise but is interactive with emotions and is tied to spiritual learning experiences and connections with the metaphysical realm. The intergenerational transmission of ʔiq̓̓muut teachings through our language is required to accurately transmit knowledge. Decolonizing educational approaches and recovering connections to languages, ancestral homelands, and spirituality will not undo the challenges and ongoing effects of colonialism. It is important as language revitalizers to

strengthen our understandings of who the Nuu-chah-nulth people are now, who they were ancestrally, and who they can become (Rorick, 2019). Enacting ancestral place-based learning in our ancestral language strengthens our proximities and connections to our lands which have not been removed from our ownership by colonial powers (Daniels & Sterzuk, 2022). We return home to follow ancestral pathways, restoring Hesquiaht language to the land and within ourselves, every day moving closer to connecting our language with the ways we live as Hesquiaht people in our daily lives. In this practice, the intersection between Indigenous language, place-based knowledge, and spirituality lives within ourselves.

Indigenous knowledge is a distinct system with its own epistemology (Absolon, 2011; Battiste, 2013; Smith, 1999; Wilson, 2001). Therefore, our local language revitalization efforts must be rooted in the unique worldview and knowledge systems of the Nuu-chah-nulth people. Atleo's (2004) observations on Indigenous scholarship being transformational for improving understandings and relationships between Indigenous peoples and settlers highlights the importance of decolonizing educational approaches. Atleo suggests that while settlers have made their gifts of science and technology evident, Indigenous gifts of relationality and respect for all life forms are emerging.

Rorick's (2019) perspective on the struggle involved with differentiating the truth about Indigenous knowledge from Western imaginings emphasizes the importance of continually renewing and connecting to Indigenous worldviews. Immersive, extended educational efforts are essential to strengthen and to process our understandings in the

context of our places of origin, revealing the complexity and specificity of Indigenous knowledge rooted in place.

The impact of the IRS era and the Sixties Scoop and resulting decline in fluent speakers highlights the ongoing and historical trauma experienced by Indigenous communities. The challenges we face such as the decline in our language speakers within the broader context of colonialism continually affect language growth and retention negatively. There remains, therefore, a need within Indigenous communities for supporting ILR research in Indigenous language acquisition, effective educational practice, together with land-based learning (Chiblow & Meighan, 2021; Daniels & Sterzuk, 2022; Rosborough & Rorick, 2017).

ḥiḥiškʷiiʔatḥa is an ancient and ongoing legacy (Rorick, 2019). Rorick emphasizes that when younger generations have access to tools and resources to carry forward ancient Indigenous knowledge systems, it ensures their continuity. This continuity is not just about preserving information but living, speaking, demonstrating, and deliberately sharing ancestral teachings.

Limitations of Language Revitalization

While Indigenous languages contribute significantly to our Indigenous cultural heritage, understandings and worldviews, resource constraints limit the scope of what we can accomplish within our communities (Chiblow & Meighan, 2021). Revitalizing, reclaiming, and maintaining Indigenous languages requires significant resources, including funding for long-term language program plan implementation; national and regional language centres; language documentation; and media, arts, and professional

training (Bliss & Creed, 2018). Indigenous governments face financial constraints, limiting their ability to implement and sustain the growth of comprehensive language revitalization efforts (Canadian Heritage, 2005).

Some of the constraints on the proliferation of language revitalization initiatives are historical trauma resulting from colonization, the declining number of fluent speakers of Indigenous languages, and challenges in adapting or perceived relevancy to modern contexts, including technological advancements (Jenni et al., 2017). Additionally, globalization, media, and dominant languages contribute to language shift, where younger generations increasingly adopt dominant colonizing languages (Fishman, 1991). This shift is fueled by economic opportunities, migration, and the prevalence of globalized media.

Some Indigenous languages have multiple dialects, and differences between these dialects may pose challenges to standardization efforts. This means ongoing pressure to make controversial decisions about which dialect to prioritize in revitalization efforts in some communities. The structure and content of mainstream educational systems in many ways do not align with Indigenous ways of teaching and learning (Battiste, 2013) and integrating Indigenous languages into existing majority education systems may face resistance or lack of support.

Some Indigenous languages lack comprehensive documentation, making it difficult to reconstruct and teach them accurately. The absence of written resources and [print] literacy in the target language impedes language revitalization efforts (Spolsky, 2013) as people may believe it is up to tribal governments to generate curricular materials with limited funding and educational targets that do not prioritize Indigenous

languages. In the case of my language, however, I learned from late Hesquiaht fluent speaker Lawrence Paul together with Angela Galligos (Paul et al., 2012, 2013). As a team, we began the creation and proliferation of ḥiškwiiṭath language materials in print and digital forms.

Language Learning, Teaching and Making Mistakes

As a Hesquiaht language learner pursuing fluency, I wanted to learn more and become more proficient while concurrently teaching my language, because I know there is limited time to move toward more advanced proficiency while learning from ṭiqḥmuut fluent first language speakers. This is the case for many people in British Columbia who have learned through communicative immersion approaches such as the Mentor-Apprentice Approach (Hinton, 2001), language nests (<https://fpcc.ca/resource/language-nest-toolkit/>) and immersion schooling (FPCC, 2022).

Teachers of English to Speakers of Other Languages [TESOL] prefer to have advanced proficiency before beginning to teach (Granger, 2003). There are still errors at higher levels of proficiency. “Learner writing, even at an advanced proficiency level, is characterized by a much higher error rate than native writing” (Granger, 2003, p. 542). We can expect to encounter Indigenous language learner error in the future; therefore, it will become useful for future researchers in establishing language corpora, teaching frameworks and lesson planning to pay attention to recording language data from Elders, collaborating with knowledgeable community members in order to consistently test veracity and building relationships, as well as tracking the identity of speakers who agree on documented language items.

“[A]dvanced learners [of foreign languages] require instructional support as they develop the capacity to interpret and generate meanings in terms of the relevant languaculture and the realities it (re)presents” (Shohamy, 2006, p. 198). Languaculture is a term originally proposed by Agar (1994), which refers to the perception of:

interesting and complex [meaning] because it entails knowledge of different concepts, encoded in features such as conceptual metaphors, lexical networks, lexicogrammatical structures, and schemas that represent different ways of organizing the world and our experiences in it. [E]ven very advanced speakers have difficulty moving out of the frame of reference established by one languaculture (e.g., that of L1) into that which is laid down by another (L2).

(Shohamy, 2006, p. 198)

Further discussion on recognizing the pre-existing and overlapping relationships between knowledge-bases expressed in either of the students’ languages can be seen under the heading ‘English: Does it have a role in ILR? (p. 70)’

Taking into account that research around advanced language proficiency comes from the field of additional/foreign/English Second [ESL] language learning, as well as recognizing that the problems faced by learners of additional languages are magnified for Indigenous language learners due to lack of resources and emergent contexts, I believed that Elders were the best instructional support available for those learners moving toward advanced proficiency. I recently implemented a system of triangulating definition and spelling that I will outline in chapter 3, which may aid in the learning progress of those individuals who are building advanced proficiency in NCN language.

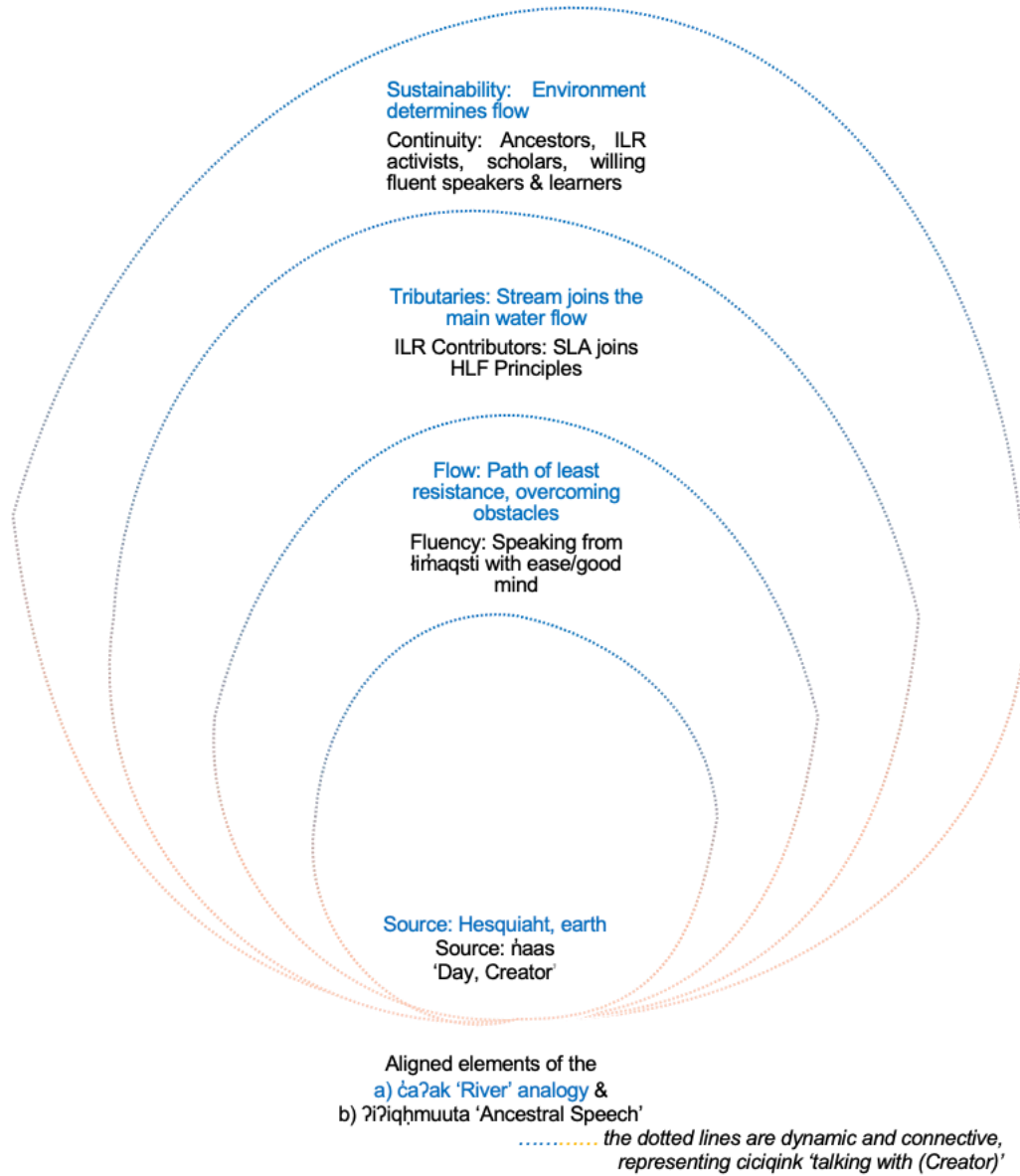


Figure 3 Aligned elements of the river analogy and ancestral speech

hihišk^{wii}?atħa, like all languages, offers its own view into human consciousness, culture, and heritage. Its preservation not only benefits the community by maintaining cultural identity but also contributes to global knowledge by sharing the diversity and richness of

human languages and cultures, the strength of our connections with place and with the environment in our places.

My journey and growing understandings as a ɥiškʷiiʔaɥ woman from the house of kinkʷaaštaqumɫ and adult advanced language learner inform my selection of methodology and ɥiškʷiiʔaɥ-centered decolonizing paradigm. My positionality invites additional ethical space informed by ɥiškʷiiʔaɥ values for my research. From my position as a ɥiškʷiiʔaɥ individual and researcher, I take direction from the development and applications of Kaupapa Māori, Indigenous and Participatory Action Research [PAR] applications in the emerging field of ILR.

Kaupapa Māori Research

Kaupapa Māori is an Indigenous Māori theory, taking its name from “Māori language and the ability by Māori as Māori to name the world, to theorize the world, and to research back to power” (Smith, L., 2005, p. 90). “The [Kaupapa Māori] approach has the flexibility to align with other research approaches that hold related visions, goals and outcomes” (Mane, 2009, p. 6). Since G. Smith’s 1997 doctoral thesis, which extended grassroots Kaupapa Māori community action philosophy into academic theory, Kaupapa Māori research has been associated with Critical theory (Smith, G., 1997; Smith, L., 1999). Recognizing the colonial roots of theory-as-violence against Māori, Pihama (2015, p. 10) aligns with bell hooks, who writes, “Theory is not inherently healing, liberatory or revolutionary. It fulfils this function only when we ask that it do so and direct our theorizing towards this end” (1994, p. 61). Kaupapa Māori as academic theory is viewed as stemming from, but separate from community action in the form of schools i.e. Kura Kaupapa Māori. Kaupapa Māori theory has been combined with other

approaches (including quantitative) besides Critical theory, but my discussion focusses on the development of Kaupapa Māori theory that shares some aspects of Critical theory.

Critical theory has its roots in the Frankfurt School (Gibson, 1986) from which Freire later developed an emancipatory critical pedagogy (1972/2000). Freire (2005) advocated a route to emancipation based on equality and regenerative critical thinking through dialogue. Critical thinking *alongside* social action, guided by equalizing dialogue that is informed by authentic thought, is the Freirean path to freedom for the oppressed. According to Freire, "...If [emancipatory] action is emphasized exclusively, to the detriment of reflection, the word is converted to *activism*" (p. 88). Only the oppressed can initiate a positive emancipation effort; Freire advocated pedagogical practice that included concurrently the presence of love, humility, hope, and faith in humankind, along with critical awareness or consciousness. Freire's coining of Critical pedagogy applied concepts from Marxist/Socialist Critical theory to the field of education. The issues of relational power and disruption of oppressive systems lend themselves to the Māori-driven qualitative study of education that is concerned with correcting inequality. Transformative communication as a key feature of Critical pedagogy, with its dual connections to equalizing social action and intellectual tradition in the Māori situation looks to connect the minds of people from Māori and Western social contexts.

Kaupapa Māori and ILR

In its most basic form, Kaupapa Māori is referred to as the philosophy and practice of being Māori (Mane, 2009). As a Māori theory for Māori scholars, like other academic theories, it is still emerging. "Dialogue of its use, application, and thinking

needs to be continued in order to share and celebrate what has been a proactive approach in seeking positive change for Māori” (Mane, 2009, p.7). As a theory that emerged from grassroots Māori language revitalization action, it is the most developed ILR research model to look at for guidance. According to Pihama et al. (2002), Kaupapa Māori ILR research that is undertaken in the political context of uneven power relations happened extensively at the doctoral level in the early 1990s, including Hohepa (1990), Ka'ai (1990), Richards (1991) and Stewart (1992). A comprehensive publication dedicated to Kaupapa Māori research conducted since that early period was released in 2015 (Pihama & Southey). A 2016 dissertation used a Kaupapa Māori theoretical approach to examine the narratives of Māori parents who seek to revitalize Māori language with their children (Martin, 2016).

Critical theory as a complement to Indigenous paradigms provides a vision beyond the issues Indigenous peoples faced historically and continue to face today (Absolon, 2011; Smith, L., 2005). In association with Kaupapa Māori, Critical theory has offered some parallel social action aspects on which to re-strengthen ties to language. Both theories aligned with a desire to connect Indigenous communities and researchers to create long term change. Theory as a reflection of human realities and desire for change in diverse contexts has found cross-cultural commonalities and purpose as research methodologies in service to ILR continue to emerge.

Where Māori students used to approach our team to discuss how dismissive their lecturers or supervisors were of their use of Kaupapa Māori theory and of the work of Māori theorists, there is now a body of literature and research on which students can draw to support their arguments. (Pihama, 2015, p. 8)

ILR researchers can look to strengthen the foundation of Indigenous philosophies through publishing and building on the work of other Indigenous thinkers. Inquiry in Māori ILR scholarship assumes the validity and legitimacy of Māori language and culture, guiding ILR researchers to ask: How can my research reflect tribal paradigms, and how can research alleviate the unequal language conditions that continue to be replicated by public education?

Seeking Emancipation

Some Māori scholars maintain that Kaupapa Māori theory should not be reliant on other research approaches in order to attain acceptance and validation (Eketone, 2008; Mane, 2009; Pihama, 2015). “The way the academic version of Kaupapa Māori Theory is used to critique and challenge Western approaches appears to be reliant on ‘Critical theory’ to justify its existence” (Eketone, 2008, p. 6). Native Theory is attached to the Western Constructivist/epistemological approach as a decolonizing research approach; however, some Indigenous scholars feel it is not decolonizing enough, as it remains located within a Western Constructivist framework. Critical theory is solely rooted in Western research traditions, and some of its’ underpinnings can become problematic and antithetical to Māori values. “Indigenous scholars argue that some versions of Critical pedagogy undertheorize and diminish the importance of [I]ndigenous concepts of identity, sovereignty, land, tradition, literacy, and language (Denzin & Lincoln, 2008, p. 8). Scholars recognize that it has been necessary to legitimate Indigenous knowledge by doing the work inside academic institutions, but more recently question the necessity of locating research inside Western paradigms (Eketone, 2008; Wilson, 2008). Pihama (2015) rejects the notion that Kaupapa Māori theory leans on

Critical theory, maintaining that Kaupapa Māori theory is a stand-alone theory derived from language and culture. Furthermore, she offers an alternative view that places Critical theory within a *Māori* framework, stating: “Critical theory as a theory that challenges dominant systems of power [is] seen within Kaupapa Māori theory (p. 13).

Grande’s (2008) Native American “Red Pedagogy”, offers seven precepts for thinking about decolonizing education, and is informed by Critical theory (p. 250), but emerged from a need to discard core Western assumptions within Critical pedagogy, including: the notion of “democratization”, as well as notions of citizenship and anthropocentrism. Māori scholars who employ Kaupapa Māori have excluded those decidedly Western concepts, taking in the parts of the Critical pedagogy that fit, reshaping concepts to fit Kaupapa Māori. Rata (2011), known for being highly critical of Māori “tribalism” and language programs, points out the “shared discourse between Indigenous theory and Critical theory” (p. 1062) in an effort to discredit the Indigenous roots and validity of Kaupapa Māori scholarship. Rata, seemingly in search of an Indigenous theory untouched by colonial systems, yet at the same time academic, portrays Indigenous scholarship as derivative, and therefore less valuable. According to Rata, Grande’s Red Pedagogy is “remarkably like McLaren and Jaramillo’s (2007) call for ‘new Critical humanist pedagogy’” (p. 1062). In order to conduct socially responsible research, whether aimed at exposing and challenging Western (oppressive) knowledge systems or improving Indigenous situations in Indigenous ways, a number of Indigenous researchers seek to define their own reference points, though they continue to face challenges related to perspectives on validity (Eketone, 2008; Pihama, 2015; Wilson, 2001; Wilson, 2003).

Indigenous Research

In Māori scholar Linda Tuhiwai Smith's words, "Indigenous peoples can be defined as the assembly of those who have witnessed, been excluded from, and have survived modernity and imperialism" (2005, p. 86). Native speakers and learners of endangered languages have begun to contribute to scholarly representations of their own Indigenous knowledge systems. They join in an emerging trend that researches *with* and not *on* Indigenous peoples, and creates useful outcomes that are accessible to Indigenous peoples (Absolon, 2011; Kovach, 2009; Royal Commission on Aboriginal Peoples, 1997; Smith, L., 1999; Wilson, 2008). In some ways, Indigenous research is a corrective response to prior research that produced "discoveries" by non-Indigenous researchers; such research was characterized by inappropriate uses of Indigenous knowledge, producing data that was stripped of relationality and accountability (Wilson, 2008).

In Canada, the *Royal Commission Report on Aboriginal Peoples* (1997) was among international developments which were the impetus for new collaborative research and Indigenous scholarly perspectives (Wilson, 2003). The stages in the development of Indigenous paradigms was outlined first by Patsy Steinhauer (as cited in Wilson, 2003). The first stage involved Indigenous scholars researching within western frameworks, the second: Indigenous scholars doing research adjacent to western frameworks, and the third stage involved the proliferation of decolonizing and Indigenizing scholarship that acknowledge the separate validity of Indigenous knowledge systems. Martin (2003) in Wilson (2003), discussing the development of Indigenous forms of research, called the most recent decade, [the 1990s], the "Fourth

Stage” of Indigenous paradigm development, noting that this stage “challenges Indigenous scholars to articulate their own research paradigms, their own approaches to research, and their own data collection methods in order to honor an Indigenous paradigm” (p. 170). Indigenous paradigms have played a role in making us the researchers of ourselves (Absolon, 2011; Wilson, 2008). Indigenous understandings, formed in relationship with the cosmos, recognized as being held in intergenerational guardianship, are integral to Indigenous research.

Indigenous research contributes to increased knowledge of respectful researcher engagement with a community of Indigenous knowledge keepers. ILR researchers implement Indigenous research practices as they look for ways to improve language transmission practice and maintain the life of Indigenous languages. There are limited spaces in North America, however, that offer programs tailored to Indigenous research in ILR (Rosborough & Rorick, 2017). In order to build effective programming, an understanding of the relational cultures that support the languages is key.

Dialogue creation to overcome the oppressor/oppressed dynamic is in order to build and renew relationships. In my experience, many Indigenous people look to education as a pathway to this kind of future freedom, while recognizing that there are challenges.

Students [in academia] are *challenged* to find fault (within prescribed parameters), to find the missing link or the weak link in work done by others. They are expected to question, to argue, to challenge, to critique, and to use these adjectives in their dialogue about the work of others. The object, then, is if one can find fault with others, then one’s own work will look better. There must

be a winner and a loser. If a student does not believe that it is culturally appropriate to embrace this binary or is able to question from perspectives other than those seen as intellectually appropriate from within the institution, then he or she is seen as anti-intellectual. (Wilson, 2003, p. 172)

We are challenged to develop forms of Indigenous knowledge production in a universal (colonized) language that is accessible to everyone. Absolon (2011) advocates a decolonizing approach to research that relies on critical contextualization of Indigenous research and the application of Indigenous methods. Though it can be argued that using English to describe the knowledge encoded in an Indigenous language creates (dislocated) results out of context (Willie, in Absolon, 2011), it is socially interested to create dialogue that influence a change in the future: different ways to organize ideas and approaches to living on this land.

Indigenous paradigms draw from ignored and despised, historically unwanted knowledge systems. Because research requires reflexivity and reaching into the past to find working models, researchers address a need to imagine what research could be like if colonial intervention transformed into collaboration. Indigenous researchers undertaking research guided by Indigenous paradigms are entitled to learn knowledge that Elders are entitled to pass down (Wilson, 2008). They accept a role in the proper guardianship of that knowledge while upholding relational responsibilities with knowledge keepers. Indigenous researchers are accountable to the community and additionally accountable to themselves as members of the community (Wilson, 2008).

Indigenous Research and ILR

Indigenous research is the foundation of ILR research in our region. Academic discourse and research plans in ILR directly reflect models of Indigenous learning methods and stories from Indigenous contexts. Thompson (2008) reminds us that Indigenous knowledge systems have developed independent of Western systems across the ages, and we are in need of emergent leadership that is resurging and confirming Indigenous worldview and knowledge systems. Deloria teaches us that “care must be taken to identify tribal societies and Western thinking as being different in their approach to the world but equal in their conclusions about the world” (2004, p. 5). Indigenous research responds to a need to bridge the divide between distinct knowledge systems as well. “In crafting a research framework consistent with Indigenous epistemology and methods it complicates matters when there is limited literature to reference. Thus, part of our task as Indigenous researchers is to both use Indigenous methods and publish findings” (Kovach, 2009, p. 129). ILR benefits from research by permanent Indigenous insiders to the community (Boyd, 2014; Smith, L., 1999). More work that draws from various Indigenous research methodologies (Kovach, 2009; Smith, L., 1999; Wilson, 2008) to build on tribal-centered, collaborative creation methods is required to expand the field of ILR.

Indigenous paradigms can be paired with various research methodologies, and have served as the base from which to examine ILR research questions. McCarty and Lee (2014) describe ILR research that, using an ethnographic methodology, is informed by Indigenous ethical responsibilities (Brayboy et al., 2012). Design Based Research in ILR (Hermes et al., 2012) employs multiple discourses in creating language resources

that illuminate the role of Indigenous knowledge in learning. McIvor and Jacobs have employed the quality of life model in ILR research, which “is (according to Ashing-Giwa (2005)) considered responsive to diversity in cultural and socio-ecological contexts” (Jenni et al., 2017, p. 29)

There is a need to build on Indigenous philosophies through collaborative dialogue with speakers and advanced learners. ILR researchers wrestle with the task of creating culturally safe learning spaces in ILR. Once again, I look to Polynesian ILR examples to learn about applications for Indigenous philosophies in ILR. *Kumu Honua Mauli Ola* philosophy, written by leaders of the Hawaiian language revitalization movement, has become a necessary lens through which to view leadership for Hawaiians (Housman, 2015). In discussion of *Kumu Honua Mauli Ola* philosophy, which connects language to worldview, Housman looks at the Hawaiian language term for leadership. She names the entire language revitalization movement in Hawaii as an example of the essence of leadership in the Hawaiian mindset.

Echoing L. Smith’s (1999) call for decolonized Indigenous research methodologies, Rosborough and Rorick (2017) speak to the continuing need to “equalize[e] the knowledge systems within ourselves and influenc[e] outer systemic change by integrating Indigenous epistemologies and ontologies into research and teaching methodologies (p. 5).

Bruner (1991) dates the major social science paradigm shift toward textually situated narrative to 1981 with a special issue *On Narrative* in *Critical Inquiry* (p. 5). Narrative inquiry is a shift away from ‘grand social theory’ research modelled after Piaget’s theory of Universal Development Stages (Bruner, 1991, p. 2). Narrative inquiry

attempts to make sense of how humans construct and represent human interaction using different language and thought structures. Clandinin and Connelly (2000) published some of the first overviews of Narrative inquiry in education, and they continue to contribute to the development of the field today. Narrative inquiry's allowance for the maintenance of cultural perspectives and relational thinking means that British Columbia's first ILR dissertations (Rosborough, 2012; Michel, 2012) chose a narrative approach to combine with their respective tribal paradigms.

Indigenous researchers in North America have demonstrated a "coherence between *Indigenous research with an Aboriginal worldview* and narrative inquiry" (Clandinin, Caine, Lessard & Huber, 2016, p. 3). While some researchers engage in building Freirean dialogue, others look for other forms of restorative inquiry that interrupt the Western narrative completely, concentrating inquiry on addressing issues of Indigenous sovereignty that have been harmed by colonial relationships.

Indigenous research is relational (Absolon, 2011; Wilson, 2008), so as a starting point, ILR researchers ask: How does my research build my relationship with my language? Upon this inquiry, numerous queries that extend to relations in all of creation can be addressed. An Indigenous paradigm based on relational accountability requires the researcher to have the ability to employ relational, wholistic logic in the analysis of the research (Absolon, 2011; Wilson, 2008). To establish thinking space as an Indigenous researcher, one needs to find the ways in which Indigenous people situate knowledge within the body, the spirit and the world and how people establish or distribute ownership of understandings within the community and all its relations. To undertake Indigenous research, relationships, or a relational accountability, as Wilson

(2008) puts it, between ontology, epistemology, axiology and methodology need to be established.

PAR and Hesquiaht Language Revitalization

An ILR national research project called NETOLNEW, housed by the Department of Indigenous Education at the University of Victoria, used Indigenous-led PAR methodology in a research group creating language apps. (Chew et al., 2023). Teams from different Indigenous language communities worked together as co-researchers, maintaining autonomy in the research process, building online content for learning their respective languages. Indigenous Partners had control over how knowledge shared was used and represented. They established a collaborative approach to the research, engaging in ongoing discussions, consultations, and focus groups with the Indigenous Partners to understand their needs, make decisions, and take meaningful action to support their work. The research process was iterative and action-oriented, with the researchers adapting their plans during the COVID-19 pandemic. They also emphasized the importance of Indigenous leadership and autonomy in all aspects of technology development and deployment in the project. Overall, the use of PAR methodology allowed for a respectful and inclusive approach to the research, centered on the needs, values, and aspirations of the Indigenous Peoples involved.

In my view, these researchers essentially ask: 'Whose ancestor am I drawing a direct relationship with?' In ILR, PAR helps us to build collaboratively driven action while being inclusive of the inner mental worlds of language teachers and learners and the nature of language teaching and learning as an impactful social and educational activity. Hesquiaht PAR ILR expands the inquiry into those inner mental worlds into spiritual and

natural relational interactions. This vein of inquiry is then based on the fundamental question: How does/could/should my language construct my reality?

This set of chapters discussed the contributions of Hesquiaht Language and Indigenous Language Revitalization, including definitions of terms *łim̓aqsti* and *ʔiq̓ḥmuut* as important building blocks towards this *ḥiḥišk̓wiiʔatḥa* research. It reviews literature and highlights the work and research of ILR champions, additionally focusing on the Nuu-chah-nulth worldview, the spiritual basis for ILR, and the limitations and the types of errors that can be expected while engaged in ILR work.

The concept of the continuity of river flow through continuous connection to the earth and the interacting environment aligns with Hesquiaht understandings of our continuous connection as Hesquiaht-speaking people to Hesquiaht places. For first language fluent Elders, *ḥiḥišk̓wiiʔatḥa* fluency is a property of the *łim̓aqsti* 'mind and emotions', and emerges through our voices, reflecting our underlying *ʔiq̓ḥmuut* 'ancient and continuing' knowledge system. Our worldview is based on the understanding of an unlimited connection amongst living beings of the earth, air and waters, inclusive of connection to *ḥaas*, our 'Creator' and 'Greatest Light' and acknowledgement of our original source places being our traditional territories. Traditional territories or ancestral lands are understood to be the source place(s) upon which Creator made our interconnected ancestral peoples and language(s).

3. ʕaʔakquu ‘the run of the river’ as Methodological Framework

My individual worldview “is rooted in the culture – that is, in the society’s shared philosophy, values, and customs” (Little Bear, 2000, p. 77), thus research methodologies and methods that draw on the knowledge of our ancestors to re-create and re-frame Western-based methods are essential. Our relationship to ʕiškʷiiʔath/nuučaañuʔ knowledge has been stifled and limited by social and political factors, and key to resurgence of ancestral Indigenous knowledge systems is Indigenous language. In this pursuit, the songs, stories, and languages in which knowledge is conveyed matters for continued development and dialogue around our understandings, practices and the improvement of our daily realities.

PAR Supporting Hesquiaht Research

This research is conducted by and for members of the Hesquiaht community, built on the foundations of Hesquiaht understandings of ʔiqḥmuut and ʕiḥaqsti, constrained by Hesquiaht principles as outlined in HLF, and applying language teaching techniques to Hesquiaht language content in some places. The relationship between Hesquiaht First Nation and myself as one of the members who is an emerging Hesquiaht speaker is an effort towards restrengthening and reclaiming identity and ʔiqḥmuut knowledge systems as processed through individual ʕiḥaqsti

PAR: Reclaiming Power

PAR enables the recognition that Hesquiaht knowledge holds the highest place of power and reverence within the camp and the research. Regarding social power, Elders are at the top of the tribe's social status. As the researcher, I am a *ḥiškʷiiʔaṭḥ* commoner within the house of *kinkʷaaštaqumł*. I have spearheaded a movement towards improving speaking and teaching skills by doing self-driven language study and grassroots community organization across several years.

I use PAR because it allows me as researcher to engage in collaborative efforts towards positive social movement. It differs from traditional PAR ideas of “progression” or “social change” in my identification of *ʔiqḥmuut* as the goal, which points to a return to a Hesquiaht ancestral model of wellbeing through speaking and living our lives together in our language. The focus is on a return to efforts towards the maintenance of ancestral continuity rather than a movement towards social change or innovation to improve circumstances. Both of these types of efforts aim to improve present circumstances.

Participatory Action Research

Freire (2005), whose influence popularized PAR, used informed activism to fight oppression and organize adults in community for education and action. PAR involves both participants and researcher(s) working collaboratively to enact some social/moral change. Relational power issues and disruption of oppressive systems lend themselves to the Indigenous-driven qualitative study of education that is concerned with correcting language inequality. Transformative communication as a key feature of PAR pedagogy,

with its dual connections to equalizing social action and intellectual tradition pushes us to connect to the *łim'aqsti* 'minds and emotions' of Hesquiaht enacting educational actions in their own Hesquiaht contexts.

PAR as a complement to Indigenous paradigms provides a vision beyond the issues Indigenous peoples faced historically and continue to face today (Absolon, 2011; Freire, 2005). Indigenous PAR [IPAR] (Okoko et al., 2023) offers social action applications on which research can re-strengthen ties to Indigenous language. It aligns with a desire to connect Indigenous communities and researchers to create long term change. Theory as a reflection of human realities and desire for change in diverse contexts has found cross-cultural commonalities and purpose as research methodologies in service to ILR continue to emerge.

In presenting the research as IPAR within the framework of *ča?akquu* 'the run of the river', I aim to continue to bridge the gap between place-based Hesquiaht knowledge transmitted by my language and qualitative research procedures. This holistic approach addresses the imperative to acknowledge and counteract the historical impact of colonial intervention, transforming research into a collaborative and empowering endeavor that contributes to Indigenous community (Royal Commission on Aboriginal Peoples, 1997). Through this synthesis, my IPAR, or Hesquiaht PAR aims to not only contribute to the field of ILR but also to help lay the foundation for a more inclusive and mutually beneficial research landscape where Indigenous peoples are equal partners in recognizing the key role that reciprocity plays in conducting Indigenous language research (Smith, L., 1999) while contributing to community well-being and linguistic/cultural resurgence.

PAR: Process is as Important as the Outcome

Aligning with PAR, the collaborative process of the language camp preparation resource 'learning book' with fluent speakers, the camp delivery and the learning within collaborative community was as important as the outcomes. The outcomes from the camp were not demonstrated outwardly by proficiency measurement testing before, during and after camp. Instead, efforts to align daily efforts and pedagogy with Hesquiaht values became the researcher's focus. Stemming from these efforts, it was projected that through exposure to 100-hours of strengthening and re-affirming study of our language to build morale and confidence, that individuals would each return to their normal daily lives, families and careers or vocations with added confidence in voicing ḥiḥiškʷiiʔatḥa. Having learned from the camp, they would go on to speak from each of their individual ḥiḥiškʷiiʔatḥa-connected-to-voice in interaction with others.

PAR and Social Change

The camp acted as a counterbalance or counter offence to the ongoing shaming of Hesquiaht knowledge and ways that have been proliferating since colonization began to grow in our region. In terms of rigor and value, the success of this research is measured in the continued participant engagement in collaborative language learning across the full 100-hour course, continuous determination to achieve the collaborative goal to strengthen the language knowledge and speaking skills of the camp.

I did not wish to uphold oppressive language beliefs that would compel our learners to divert time and attention to Western-based evaluative processes. Participant awareness of their own language capabilities were strengthened through time invested and through group collaborative action. We trusted our ḥiḥiškʷiiʔatḥa knowledge of

growing and relational gathering of knowledge from many sources within a group. As one of the participants of the camp, even though I speak from a leadership position as language instructor, I claimed a larger share of the *li'maqst*-connected voice in reporting here on the successes and outcomes as continuing, rather than summative success reporting based in the evaluation of speaking skills advancement. Importantly, this work in ILR is continuing through ancient Hesquiaht channels in the lives of several language learners.

This PAR is Hesquiaht

This research is Hesquiaht because I did not want to distort Hesquiaht concepts by placing them into a Western framework of understanding. Relational and holistic logic that is inherent to Indigenous research emerges in this research in a distinctly Hesquiaht way through the reliance on Hesquiaht paradigms to guide processes. In this way, the research began in community, and the results continue to proliferate to the broader Hesquiaht and other communities of membership outside the relational realms built at camp. Joining in the camp on Hesquiaht land became for all of us an important or even pivotal part of our lives because we were able to enact *?iqhmuut* teachings, taking part in the continuation of our language and our ancestral ways.

The metaphor of a river as a research framework guides us to understand the experience of Hesquiaht language and cultural revitalization for myself as a Hesquiaht language teacher-learner to create and deliver a 100-hour Hesquiaht language camp on Hesquiaht land. I collected and analyzed data from my own viewpoint through writing daily journals after class hours. In answering recurring daily research questions during the twenty-two-day adult language camp, I was given the opportunity to reflect on

Hesquiaht values guiding the work, as well as various parts of my teaching day and what I thought was aiding learners in speech acquisition.

My research responds to the sparsity of language learning opportunities available in the Hesquiaht community alongside the need we have as Hesquiaht, to return to our ancestral lands. Hesquiaht participatory action research [HPAR] is a good fit for our processes because we need to create more speakers and people who can teach. HPAR design highlights reciprocity to fuel local language activism and awareness.

One of the primary social issues I wanted to address with the group is the cultural legacy of shaming that has been passed down to us in IRS. My purpose in teaching about this was so that we could be mindful that our language efforts may not result in quick results in the short term, but that our accumulated actions over our lifetimes in support of our language will add up to result in a greater presence for our children and future relatives. It is a generally accepted fact within Hesquiaht people that we want to consider how we can improve conditions for the coming generations.

The River Flow

This research uses the river flow metaphor to build a connective relationship between language, the role of English in ILR, the preparation of learning materials and a new campsite. It explores the importance of ensuring accuracy of language learning materials and focuses on combining Hesquiaht paradigms gleaned from learning alongside fluent speakers with PAR in qualitative research. I recommend that readers flow with the information presented here to gain a deeper understanding of how these elements intersect and influence each other.

My research returns a group of committed Hesquiaht language learners to our ancestral and most natural environment for speaking Hesquiaht language on Hesquiaht land. Informed by Indigenous research methodologies, I approach this study as a relational endeavor, recognizing the interconnectedness between myself, my language, and the community.

At its core, my research embodies reciprocal engagement. I aimed to enhance my personal connection to the Hesquiaht language but also to co-create knowledge with the community. For this research, I wrote the learning book (See Appendix A), in collaboration with our fluent speakers, in an effort to encapsulate collectively generated haḥuupačak 'teachings'. The teachings within the book, organized in relation to the environment in our ancestral hosting place, hold ancestral wisdom and form the cornerstone of language learning during the 100-hour immersion camp where I served as language instructor.

The camp served not only as a space for language learning and acquisition but also as a representation of Hesquiaht knowledge systems deeply intertwined with the land and seascape. By respecting and engaging with these systems, the research facilitates language acquisition among participants, empowering them to share their evolving understandings of our language and worldviews within their own families and communities.

Furthermore, this research fulfils an ethical responsibility, seeking not only to benefit from the knowledge shared but also to reciprocate, support and inspire the community of learners. As an emerging speaker and teacher within the Hesquiaht community, my objective extends beyond personal growth to enact meaningful change.

This study aims to create models for collaboration, revitalization, and reconciliation—drawing from the ancient ʔiq̓̓muut knowledge systems of this land. It serves as a testament to a Hesquiaht way of engaging with the land and its knowledge, fostering better approaches to collective living and mobilizing actions for cultural revitalization.

How does my research build my relationship with my language?

As stated in chapter 2 (p. 64), Indigenous research is the foundation of Indigenous Language Revitalization, Reclamation and Maintenance research, and as a rule it is relational (Thompson, J., 2012; Royal Commission on Aboriginal Peoples, 1997). Again, relationality requires my ILR research to begin from the fundamental question: How does my research build my relationship with my language?

In undertaking research, Indigenous paradigms can be paired with various research methodologies, and have served as the base from which to examine ILR research questions (Kovach, 2009; Wilson, 2003). Research requires reflexivity and reaching into the past to find working models. Indigenous Participatory Action researchers like myself address a need to incorporate community collaboration into research to fuel social change. For this research, I increased my speaking proficiency and practiced my language teaching abilities over a number of years, then adopted an approach that merges Indigenous Hesquiaht paradigms, intricately intertwined with the land, sea, Hesquiaht community, and the natural world, to implement Indigenous research methodologies that contribute to the life of our language.

My research is based on using Hesquiaht paradigms to draw out Hesquiaht principles that direct my planning, the co-creation of teaching materials and delivery of a language camp for Hesquiaht language learners. By grounding my research in my

relationship with the language and land I extended that perspective to encompass broader relationships within creation (Kovach, M, 2009). A result of my research has been the enhancement of my language teaching effectiveness, in concert with improving my speech acquisition over the thousands of hours of language learning.

ċaatċaaluk ‘Watching over the rivers’: Qualitative Research

Research is knowledge production (Kovach, 2017). To undertake Indigenous research, relationships, or a relational accountability, as Wilson (2008) puts it, between ontology, epistemology, axiology and methodology, need to be established.

Enacting a Hesquiaht ontology (understanding of reality and the nature of “being”) means grounding my research in Hesquiaht land, community and through our language; this includes acknowledging the associated influence(s) that interconnection of people, spiritual realms, Creator and creation has on Hesquiaht language acquisition. Hesquiaht ontology acknowledges the co-creation of Hesquiaht language in reciprocal relationships

1a) between Creator, creation and humans,

1b) between humans and the Hesquiaht land and seascape, inclusive of all life forms,

as well as the exchange of our language

2a) in conversation with Creator and the metaphysical realm and

2b) in connection with all things in creation, past, present and future.

The essence of Hesquiaht reality revolves around co-creation and reciprocity to create the realities we want to bring forth for future generations. Our language has always played a catalyst role in enacting these kinds of beneficial processes.

Hesquiaht epistemology (ways of knowing) underpins the preparation and planning for this research. The group collaboration process with the fluent speakers to group-teach language over Zoom and to develop materials for the learning book that supported the 100-hour language camp are manifestations of the respect that Hesquiaht knowledge has been provided through this work. Likewise, the investment of several years as a teacher-learner of the language with the group of fluent speakers by the researcher and a growing number of learners demonstrates a sustained confidence in learning and sharing our ways of knowing.

Hesquiaht axiology (values) align with and are inspired by Kirkness and Barnhardt's (1991) "Four R's of Indigenous Research: Respect, Relevance, Reciprocity, and Responsibility" outlining the values that should underpin Indigenous education. In my research I strived for reciprocal outputs, respect for our knowledge systems and the enacting of relational responsibilities in each stage of the research. Through reflection on many years learning with our fluent speakers, I collected Hesquiaht values to guide my research and teaching (see chapter 4A).

The axiology or morals need to be an integral part of the methodology so that when I am gaining knowledge, I am not just gaining in some abstract pursuit; I am gaining knowledge in order to fulfill my end of the research relationship. (Wilson, 2001, p. 177)

A Hesquiaht methodology and related research methods are rooted in Hesquiaht principles that respect ancestral Hesquiaht ways of gathering and sharing knowledge in a collaborative format that honors and recognizes the collective ownership and responsibilities we have towards our Hesquiaht language and its associated

understandings. Hesquiaht methodology pursues a Hesquiaht way of thinking in order to learn more about our Hesquiaht reality. When our fluent speakers work together in a group, everyone is responsible for ensuring the correctness of the language that is planned and recorded for teaching. That sensibility is conveyed to language learners and is practiced daily when we come together, which potentially becomes a collective benefit to the entirety of the Hesquiaht community that learns from continuous Hesquiaht-informed practice.

According to Kovach (2017) Indigenous methodologies require

- a) comprehension of tribal knowledge systems and how *Indigenous epistemology* fits within it,
- b) Indigenous theory-principles outlining the teachings, laws and values inherent within an Indigenous belief system,
- c) relational actions within strategies and methods of Indigenous methodologies.

Additionally, she states that 'Relationships are how we do Indigenous epistemology.'

(p.218)

In my research I highlight qualitative methodology, IPAR, processes through co-creation of materials, delivery and triangulation of language accuracy and creating research outputs that are additionally reciprocal contributions to ILR and language community activists. Reciprocal materials take the form of newly written Hesquiaht language materials as language source for Hesquiaht and/or framework inspiration for use in other languages.

Making Learning Materials

In creating the learning materials for language camp, I, as an insider to the community and as a scholar, sought to apply what I have learned about cultural experience and views as an insider to the community and as a scholar to my linguistic documentation samples. Interaction with those outsider-created texts necessitates an alertness to authors' outsider views or potential biases and I am mindful to share those concerns with learners, inviting them to apply critical lenses to their consultations with the texts. I felt that I needed specifically Hesquiaht values in place to create our new camp ḥiḥiškʷiiʔatḥa resources, hence the creation of HLF which is detailed in the next chapter.

I used many open-ended group interviews with fluent speakers over several years, using documents, audio-visual language archival materials or objects and scenarios to provide a background for interview discussions around the Hesquiaht language of focus each time we met. My notes from the interviews were later combined with language immersion set co-creation sessions to corroborate meaning amongst the group and to include/exclude relevant content. Many of the phrase collections under headings in the resulting learning book were taught in the manner in which I delivered language immersion “sets”, as developed and implemented during my Masters research (2016). The sets are 20-minute pre-planned group language sessions framed by 1-minute explanatory English explanations at the beginning and conclusion of the time period, making repetitive use, along with gestures to help convey meaning, of the words and phrases grouped under each heading.

English: Does it have a role in ILR?

Because our worldview places high value on life-long learning and practicing to better hone our knowledge and skills, all learning, all education prior to undertaking ancestral language learning, is useful when it comes to searching for the best ways to learn and practice speaking our language. I say learn and practice because our word for 'learning' huḥtikšiiḥ means both 'learning' and 'practicing' to improve or perfect one's skills.

[A]lthough the surface aspects (e.g. pronunciation, fluency, etc.) of different languages are clearly separate, there is an underlying cognitive/academic proficiency that is common across languages. This common underlying proficiency makes possible the transfer of cognitive/academic or literacy-related proficiency from one language to another (Cummins, 2007, p. 232).

In 2009, Garcia's translinguaging theory further underscored the need to use all the languages of students in the teaching of an additional language, and has since been widely applied and discussed in language teaching and learning literature as a decolonizing tool (Wei & Garcia, 2022) in allowing students access to the full repertoire of their knowledge bases across languages.

'After 400 years, English is now an Anishinaabe language too' said a colleague to Borrows (2016), and he agrees. "Anishinaabe people use this language to advance self-determination and other pressing objectives." According to Borrows, "We must embrace English, along with Indigenous languages, as we fight to ensure that Indigenous peoples enjoy the self-determining right to develop their legal traditions in ever-unfolding new contexts (Borrows, 2016, p. 810). The field of ILR, as well, can only

address issues to the public and between language groups through the English language. This speaks to the efforts of many Indigenous language learners who utilize every tool at hand to further learning goals, to increase language proficiency and to advance pedagogical approaches. In my experience, all levels of language use and discussion can become permeated with English use, but most principally it happens during discussion of language change and loss, as well as language planning.

It has become necessary for me as a teacher to view English as an Indigenous strength, and to apply that strength where we can facilitate language learning and acquisition in an expedient and inclusionary manner. Even while teaching language class, I have found it necessary to use English to clarify grammar points using plain language or outline cultural concepts before and after language immersion sets (a set is an agreed amount of time spent - i.e. twenty-minutes where no English is spoken within a language learning group). I acknowledge that students who engage in language classes are up for a learning challenge. I recognize nuučaañuł teachings, however, that call for making people feel λayahuʔaał ʔuhʔiiš ʔuyʔaʔukat 'welcomed and cared-for'.

Maracle's Kanyen'kehaka language classes use English for the first 100 hours before they implement their now established immersion curriculum (Maracle & Richards, 2002). As an emerging and advanced speaker who is teaching while learning and creating teaching materials at the same time, I am not yet able to create immersion curriculum that is based on the availability of myself alone as the speaker. Without access to a second adult who can safely and without fear of medical emergency, come home to teach on our remote landscapes, I was forced to accept that English was going to be key to speed up our learning with one teacher. All our fluent speakers are elderly,

so it makes sense to work with them in advance of going on the land and water to verify the language content that goes into teaching for 100 hours before departure.

Engaging with the creation and reading of NCN language resources over the years, I found a reliable way to triangulate correct meanings and spellings. I provided the books used in this process to each learner at camp. Sharing this triangulation method with learners, I believe, could be key to facilitating access to quicker answers for those learners who are looking for ways to build their language and practice by being creative in their daily activities; the desire to know is triggered by daily activity or thought process, in my experience.

All my language students at this time are beginner to intermediate-speaking language learners. I find that some limited sharing or 'front-loading' in English appeals to adult sensibilities and interests, so I generally do not create learning environments deprived of English for the sake of exposure to language immersion. Providing some comprehensible input and forecasting for learners has become an important part of keeping learners both acquiring more language and engaged while in classes. Extreme deprivation from Indigenous language and ideological grooming in Indian Residential Schools (TRC, 2015) has produced monolingually English generations of Indigenous people, necessitating Elders to resort to English in order to pass on cultural teachings in the hope that we can retain the continuity of ancestral ways. Over the last few decades, I believe that some people had become convinced that one language is just as good as the other, and therefore no further efforts to save our own languages are required. With more research like this camp, however, and more insight into the functioning of our

minds, emotions and the world with our language, however, we can feel the difference and we can begin to understand some of those differences.

wikiitqun ʔiičum ‘Language Accuracy without Fluent Speakers Present’

If you don't have fluent speakers who can attend language camp on the land, consider the following steps to plan and deliver camp in the way I have established:

- a) Document and Create Resources: Co-create as much as possible in advance while you have fluent speakers.
- b) Triangulation: Develop and teach a process of creating accurate materials using documentation.
- c) Recruitment: Recruit experienced learners for camp whose proficiency you can help improve
- d) Organizer's Proficiency: The language instructor's proficiency is such that they can speak all day in their language in both teaching and living scenarios.
- d) Ground rules: Establish rules and values for how to structure the camp in advance of camp preparation.

a) Documentation and Resource Creation

Our time with our remaining fluent speakers is limited due to their advanced ages. For a long time, I have felt the need to forecast how to teach without our elderly fluent speakers and focus on creating and testing language resources while they're here with us. During the second year of the pandemic and teaching ʔiʔiʔiškʷiiʔatʔa alongside Hesquiaht fluent speakers on Zoom, I realized while creating audio, video and visual learning resources for our language videoconference classes that I could ʔiʔiʔiškʷiiʔatʔa

satisfactorily (for myself) and I had reached a level of proficiency that enabled me to outline and teach ḥiḥiškʷiiʔaṭḥa in or out of immersion for several hours per day.

b) Triangulation

At the same time, I had been implementing an emerging text-based triangulation process for creating accurate language outputs. First, I would look up definitions and spellings, as well as roots and suffixes using Stonham's (2008) *Dictionary of the Nuuchah-nulth Language of Vancouver Island*. The spelling accuracy is excellent within this dictionary, based on thousands of member-checking interactions I have had with fluent speakers over many years. I would then additionally search the *Hesquiaht A-Z and Combined Grammar* (Paul et al., 2015) for additional vocabulary usages and definitions sourced from our Hesquiaht dialect of NCN. Finally, I relied on feeding my outputs into the group mind of the Elder speakers to reflect and discuss our prior encounters with the type of knowledge or wording that was part of our search. Over years of following this process in lesson planning, the spelling from Stonham has been foundational at improving my spelling in our NCN orthography.

Each learner received six spiral bound books to work with in our class. "Hesquiaht Language Camp at ʔaaʔapswinʔis 2023 Learning Book" (referred to as "learning book"; Rorick et al.), *Clayoquot Sound Inventory of Plants Appendix V* (Clayoquot Sound Scientific Panel, 1995), Stonham's (2005) *Concise Dictionary of the Nuuchah-nulth Language of Vancouver Island, A-Z Hesquiaht Dictionary* (Paul et al., 2013), *Grammar of the Hesquiaht* (Rorick et al., 2019), *Hesquiaht Place Names Hiking Guide 2022* (Rorick et al.).

One example of how our group used texts and triangulation to support our language use and memory was how we put together the expression hitaʔuḗi ‘put a log on the fire’. We had the chance to learn this phrase at an earlier language gathering, but at camp none of us remembered it well enough to produce the command phrase. Working with our texts, we pieced together the correct way to express this that gave us some satisfaction in the familiarity of the phrase. In this way, text assisted our memories and gave us the chance to extend our learning of specific phrases over the twenty-two days at camp.

c) Recruitment

I began to recruit participants for the camp on Hesquiaht land to include one-hundred hours of language instruction across twenty-two days when I was proficient and had a plan for triangulation in late 2022. By early 2023 I had recruited a group of adult language learners who had already been exposed to two or more years of ḥiḥiškʷiiʔatḥa learning with me as ḥiḥiškʷiiʔatḥa instructor supported in real time by our Hesquiaht Language Program group of eight fluent Elders via Zoom. I chose experienced learners for two reasons: knowing that it takes some time to accommodate individual comfort and feelings of shock with the conditions at our camping place, and becoming familiar with the changed surroundings of living a camp life without access to electricity, running water and living out of a tent – I did not want to expose a beginner learner to the double stressors of being a total beginner in the language while trying to feel “at home” in the camping place, which can take a few days for most people. I and others have also observed that the beginner learning stage spans several months or more, therefore it would be more likely for my research period at camp to produce

noticeable results if learners had already been underway in their learning process prior to doing 100 hours.



Figure 4 From *Hesquiaht Language Class*

Figure 4 is a diagram approved and shared by learners and Elders of our Zoom language class, representing the benefits we collectively experience by partaking in the class. The diagram illustrates the strengths experienced by learners engaging in Hesquiaht language class. Recruitment of existing learners for camp meant that the group of campers arrived with some existing prior knowledge about Hesquiaht concepts of:

- i) Ancestral continuity
- ii) Community and belonging

- iii) Emotional Resilience Practices
- iv) Cultural knowledge
- v) Identity and self-esteem
- vi) Empowerment for activism
- vii) Health and wellbeing

Organizer's Proficiency

The camp could not have happened years sooner with similar results as my proficiency in speaking through daily language and cultural concepts and practices was still developing. In 2023, I was able to stay in the language for long periods of time and able to be conscious about making the input comprehensible. In 2023, I was able to teach learners at camp my way of triangulating meaning and spelling by providing them with a set of spiral-bound printed books I chose and/or designed to serve as learning content. We practiced the steps involved in triangulation of meaning and spelling daily with the group. Because my language was at a more advanced speaking proficiency than the six attendees at the time of camp, and because we practiced systematic triangulation with knowledge and word construction, we were able to work without doubt of accuracy in our speaking and writing.

Ground Rules

We established some ground rules for our language learning group on the initial day: we'd begin each learning day together with spiritual prayer in our language, we'd use our Hesquiaht names instead of our English names, we'd learn place names and plant names in class and as we planned to encounter them and learn with our senses.

We'd enrich our plant medicine knowledge by learning about the medicinal uses of plants while engaged with the real plants in their natural environments. We'd endeavor to learn how to talk about all beings and things in our surroundings.

To gain a deeper understanding of the specific salient aspects of Hesquiaht Language Flow, I drew from my upbringing and my thirteen years of learning as an adult from Hesquiaht language experts/fluent first language speakers and community members who are engaged in Hesquiaht language learning.

Preparing the Campsite in May

In preparing the remote campsite at a Hesquiaht site called ʔaaʔapswinʔis located in Hesquiaht Harbour, knowing that it was last inhabited before the smallpox epidemic hit and is owned by my house, kinkʷaaštaqumł, I planned to bring in a site preparation crew before language learners arrived for our language camp in July and August, 2023. I traveled to ʔaaʔapswinʔis in May with the site preparation crew, and I got the chance to speak to the ancestors of the place. In our language, I let them know that a bunch of Hesquiaht people were preparing to come back in the summer to learn and practice speaking Hesquiaht together.

Additionally, forecasting the language learning to be a heavy load of work for the summer campers, I did not want the learners to arrive on site having to first invest several days of manual labour to create a comfortable and sanitary site for language learning. Preparation of the camp site in advance of learners' arrival may provide numerous benefits, including improved safety, better learning environment, enhanced comfort and health, and environmental protection. Involving a local Hesquiaht crew in the preparation process provided us with extended benefits as well, such as weather

considerations and various ground types that are suitable for varied camp facilities and activities.

Local community members hired for campsite-prep provided unique insights and knowledge about the area, and consequently pointed me to areas of language to plan, and cultural knowledge that may not be available through other means. The team established cleared tenting sites, cleared various trails, constructed a temporary kitchen area with sanitation areas as well as shelving and an outhouse that could be de-commissioned at the end of the camp.

Collecting Language Data

The first stage of research preparation involved strengthening my language learning while collecting language data with the group of Elder speakers. During this data collection, I hand-wrote daily notes while live-sharing typed language text on my computer to the group of eight Hesquiaht fluent speakers. I usually echo all utterances back to the speakers to receive confirmation that all sounds and meanings are represented correctly in text. Spiritual prayer opens each session and I usually give open-ended themes or stories that are either followed by everyone for part or all of the session, or disregarded to follow another topic, according to the group's direction. In any case, sessions result in data collection and labeling of the text as "Hesquiaht Language Class, (followed by the year in which it was written)" in the margin. I use the text to build lessons for online Zoom classes, and notes from class are usually emailed to about forty language learners at the conclusion of each class for their reference.

Preparing for Camp

The next stage of research involves preparing for camp. I review my notebooks, our published compendiums of notes from teaching Hesquiaht Language Class in 2020/21, 2021/2022 and the in-press collection from 2022/23 with all previous Hesquiaht Language publications in mind. I have worked on producing all the items distributed through Hesquiaht Language Program. I re-organized our collected language into themes for the camp learning book, while examining the summer calendar to see where we can accomplish the maximum number of language hours together. Interested learners from Hesquiaht language class began meeting independently to decide the camp dates by consensus and I mobilized the camp set-up crew. It was particularly helpful to me that I had many opportunities in the years since my parents established an outdoor school program on ancestral land, (<http://www.hooksumschool.com>) beginning in the early 2000s. I acquired a deeper understanding of their operational methods through my participation in trainings as one of their students, several seasons of employment with them as a kayaking skills instructor, and through many visits, discussions and observations of their work on Hesquiaht land.

Shopping for groceries prior to leaving for the camp was accomplished in largest part by my husband and me, my eldest sister and my two first cousin sisters as well. A fluent speaker from $\lambda a\text{?uuk}^w i\text{?ath}$ gifted us with fresh salmon and my Mom took care of us by baking us plenty of bread and she sent many jars of salmon out for us from $\text{?ayisaq}\text{h}$. My father's regular visits by boat most often involved his help in resolving some aspect of camp supply or maintenance issue for the camp. Their permanent

residence in Hesquiaht Harbour made a positive difference for the access to support they provided to us.

Place-Based Direction

My family, including my husband and son, had some discussion with my father to determine site suitability and begin arrangements to create the language camp site at ʔaaʔapswinʔis in Hesquiat Harbour. Over the long weekend in May, 2023, we met up with two local Hesquiaht IR #1 residents and two local ʔayisaqḥ residents in the Hesquiaht area at ʔaaʔapswinʔis. We worked together as a group to clear the underbrush and created our kitchen and tenting areas as well as built an outhouse and cleared a separate hiking trail to the lake. Concurrently, I took photographs and noted the land and seascape areas that could be included in our camp learning book. This was an opportunity as well to note which language and camping gear I needed to collect in order to further prepare for the language camp.

I shared those site photographs with the Elders and learners upon return to language class and additionally used them to ask vocabulary questions for the learning book. I arranged for the printing and coil-binding of the learning texts and their waterproof bins. We received donation of a large canvas tent that would become the protective home of the learning texts from the winds and elements. The canvas tent became the space where we predominantly learned together for five hours each day while at camp as triangulating meaning with the use of the several books became a regular part of daily language learning time. Learners were given communication tasks that often necessitated the use of the texts to build target phrases, use certain place-names or plant-names in the area.

Camp Cohesion

Teaching at camp outside of our formal language learning hours meant waking up in the morning and asking in the language “did you sleep well?” and consciously producing other contextual questions or descriptions in our language while doing chores such as making coffee and meeting everyone as they moved en masse towards the learning tent to begin morning talk with Creator (prayer or *ciciqink* translated literally means ‘speaking with’. Creator is implied). The learning routine was punctuated by a short morning break and a lunch break to prepare a meal together. Nearly half of the lunch times were spent together in discussion about or in language as well, which did not go towards the 100-hour accumulation of hours since it wasn’t an organized or always fully attended circumstance. It did, however, serve as a fuel for learners to have answers to their questions and access to short communication instances outside of class.

Among the chores and during bathing time at the nearby creek, after-school hours were additional opportunities to talk through our actions and communicate about our place-names in our language. Amongst many planned language encounters, we came across some unexpected language situations for which we were able to find language that satisfied the circumstances. Two examples included watching the blue moon rise in a mostly clear sky and carving Hesquiaht barbeque sticks to roast the salmon we were gifted. Little visitors to class included some of our nieces and nephews who were able to spend a few hours following along in our language sessions where we did extra songs for their benefit.

Recognize Accomplishments

At the conclusion of camp, I recognized the completion by each learner of their targeted number of hours. We recognized each other in a gathering at the site of our disassembled learning tent at ʔaaʔapswinʔis. I felt proud of each learner and their individual language progress, firm grasp of the orthography and what I experienced as relational bonding with the place(s) and the people who had come together to make this camp happen. We packed up our camp and cleaned up every small speck of man-made debris in order to leave the place pristine and cared-for while telling our ancestors that we would be returning. We re-groomed the well-loved place, packing out the small collection of broken glass and the weathered “Wilson” volleyball at the centre of our beach-combed (tums ‘garbage’) art display that decorated our kitchen.

My younger sister and father helped paddle all the gear and campers out to the boat that was chartered to bring everyone back to Ahousaht and Tofino where everyone would return to their individual houses via highway travel. These gear-moving helpers, boat drivers and relatives awaiting campers at the dock in Tofino were amongst the first people with whom we were able to share our feelings and experiences from the past twenty-two days of language camp. Learners brought their set of learning books and memories home as well as some natural crafts they had made or collected from Hesquiaht area. We kept a chat thread going within the group for a couple of months, sharing experiences of coming out of camp, re-connecting to memories from camp, and we continue to see each other in Zoom class. A cut in federal funding curtailed our plans to continue gathering throughout the year in-person to plan our group teaching of a family camp next summer.

Collective Ownership

Statement about the ownership of Hesquiaht language materials:

The Appendix A “*Learning Book*” attached to this research is understood by the researcher to be the collective property of Hesquiaht people, their ancestors, and their descendants. Thus, any Hesquiaht member has the right to teach and learn from the contents of this book. It will become available for free digital download on the Hesquiaht Language website. Indigenous Language groups and researchers may draw freely from this as a model for the creation of language lessons in their own Indigenous language(s) while acknowledging the Hesquiaht Language camp learning book 2023 as a reference/source.

My research framework uses a river metaphor to explore the Hesquiaht language and cultural revitalization camp experience. As the teacher-learner, consulting our fluent speakers for verification, I created a 100-hour Hesquiaht language camp and delivered it on Hesquiaht land with six learners, collecting and analyzing data through daily journaling at camp. The camp allowed me, as the teacher, to continually reflect on Hesquiaht values, and how they can be applied to teaching content and teaching practices, while consistently connecting speech acquisition with Hesquiaht cultural values. The next chapter explores the foundations of my language resource creation processes more in-depth. I hope that readers will connect to the overall flow of our camp learning within the context of our cultural understandings and the language teaching techniques chosen for integration into camp teachings.

4. ʕaamisuk ʕiʕiʕkʷiiʔatʕa ‘Hesquiaht Language Flow’ and Post-Camp Linguistics

The concept of ʕaa ‘flow’ as a metaphorical descriptor aligned with ʕiʕiʕkʷiiʔatʕa fluency is useful to lay bare the multiple interacting and changing aspects to consider when teaching for speech acquisition or speech fluency. Social-emotional aspects of learning, Hesquiaht understandings about knowledge and learning are cemented through the outlining of HLF principles. We then look at the considerations involved and the auxiliary nature of adding selected SLA practices into a Hesquiaht learning space in 4A. Beginning in 4B., we shift from descriptions of the unique word order of ʕiʕiʕkʷiiʔatʕa and give some sequenced processes for effectively teaching these word orders or sentence patterns. The importance of building language lessons from a Hesquiaht base and later consulting linguistic texts as a source of verification or triangulation of the concepts conveyed at camp speaks to our abilities to monitor our own correctness as ILR practitioners, to create effective rules and host collectively beneficial learning experiences for our own people that are worthy of celebration.

4A. ʕatswiiʔats ʕiʕmaqsti ‘It flows through my emotion and conscience’

ʕiʕmaqsti is the location of the emotions and conscience within the body; it lives within the upper chest area, throat, and straight up and down the centre of the body, connecting one to all of creation. ʕiʕmaqsti co-exists with the quʔacʔaqstum ‘spirit’ within all humans during life. quʔacʔaqstum connects ethereally to all of creation in spiritual prayer through ʕiʕmaqsti regulation and finally, quʔacʔaqstum flies home to join the ancestors when the human body dies. These are concepts from our ʕiʕiʕkʷiiʔatʕa that I am attempting to define in English for two reasons: these topics are not taught in

mainstream schools, and since learning about them through my language as an adult learner, they underpin my understanding of how we exist in relation to others and to the world.

It is our *łim̓aqsti* that processes guidance from interaction with the natural world, with other humans, and with the metaphysical and spiritual realms. Likewise, our *łim̓aqsti* processes language acquisition. It is said that our truest individual voices speak from this centre of *łim̓aqsti* within ourselves. The closest equivalent mainstream metaphor we use to describe this type of speech in English language is “speaking from the heart.” The First Nations Health Authority’s (n.d.) “First Nations Perspectives on Health and Wellness Vision” encompassing statement, formed by Elders, is “One heart, one mind”. Many of those who are learners or speakers of *łiłišk̓wiiʔat̓ha* understand that this genre of speech and thought emanates from one’s *łim̓aqsti* and is experienced and processed through the *łim̓aqsti* of others. In my opinion, this is a good way to understand the processes involved in Hesquiaht cultural knowledge transmission through interaction or relationship with other humans. Learning in the *łim̓aqsti* from metaphysical or spiritual occurrences, in a Hesquiaht view, can just as likely as cultural knowledge transfer change somebody’s entire outlook on the world. It is just as likely to give someone a special feeling: a feeling associated with holistic models of wellness. When a moment of wellness is present within the *łim̓aqsti* it can change one’s life instantly, or endow a feeling that can last for years and possibly even a lifetime.

My language tells me that the placement of our words in relation to each other, and that our naming and identifications systems have origins in *łim̓aqsti*-based learning and are acquired through awareness that is *łim̓aqsti*-based. My teaching pedagogy is

then guided by the understanding that knowledge processed in the ʔimʔaqsti influences the ways in which I teach ʔiʔiʔiʔkʔiiʔaʔa as a ʔiʔkʔiiʔaqsup “Hesquiaht woman,” offering unique perspectives on the social, natural, and metaphysical aspects of the world.

Indigenous languages, cultural identity and connection are in need of strengthening and repair. For education and research, “a focus on [Indigenous] language is required in order to ‘rupture’ the cognitive imperialism of the zero point of Eurocentric universalism and its rule over ontology and epistemology” (Tuck et al., 2014, p. 13). Though the events and policies leading to the critically endangered status of Indigenous languages in BC are indisputable, “[t]here is no secure education plan to ensure the creation of fluent speakers” (First Peoples’ Cultural Council [FPCC], 2014, p. 24). The majority of language communities in BC do not have school-based Indigenous language immersion programs. For those working towards implementation of such programs, more research is needed to find context-specific ways to connect school learning to the home (FNESC, 2023). Speaking our languages at home would mean that well-being outcomes such as recognition of ʔimʔaqsti in speaking ones’ own Indigenous language can permeate more of our daily lives despite the prevalence of social risk factors (Chandler et al., 2008; Jenni, B., et al., 2017).

ʔaamisuk ʔiʔiʔiʔkʔiiʔaʔa ‘Hesquiaht Language Flow’

The following section explores the alignment between the river and my principles of Hesquiaht Language Flow (HLF), encompassing various aspects of our Hesquiaht cultural context. Rooted in connection to the land and sea, HLF reflects our history, stories, sense of identity, and epistemology and our language. ʔiʔiʔiʔkʔiiʔaʔa ‘Hesquiaht

language' serves as a vessel for communal knowledge transmission. Within this context, HLF is characterized by the presence of five salient expressions of *łimaqsti* in the work:

1. group discussion and consensus take precedence over individual perspectives, reflecting relational values and understanding of our knowledge as communally held.
2. HLF highlights the significance of experiential learning and
3. leading by the example of allowing oneself to be piloted by the values that guide the people as a whole.
4. Learning is an active process that occurs through both practical engagement and attentive listening. Hesquiaht knowledge is acquired through lived experiences and
5. respectful observation characterized by humility and gentleness.

To gain a deeper understanding of the specific salient aspects of *łiłiškʷiiʔatɥa* acquisition, I draw from my upbringing and my thirteen years of learning as an adult from Hesquiaht fluent first language speakers and community members who are more recently engaged in NCN language learning through enrolment in accredited and community-based language classes. The learning currents within our Hesquiaht grassroots program encompass oral tradition, active learning, cultural context, and interconnectedness, providing a space for language transmission that integrates cultural heritage, well-being, and promotes collective learning. I outline here the four "currents" of HLF that I observe and attempt to consciously apply in planning and hosting *łiłiškʷiiʔatɥa* learning spaces like this camp on Hesquiaht land.

The four HLPs include (a) to (d):

(a) haḥuupa ḥuḥḥiḥ ciciqink- ‘speaking with/praying to’, i.e., Oral Tradition:

Oral tradition plays a significant role in knowledge/language transmission and acquisition. We emphasize spoken communication, storytelling, and oral activities to reflect the traditional methods of knowledge/language transmission and acquisition.

(b) qwisniiḥḥaaḥ- ‘What we do’, i.e., Active Learning: Connect language

acquisition with hands-on experiences within the Hesquiaht community of learners on Hesquiaht land. Create space for in-context communication while engaged in activities such as day hikes to significant cultural sites, or participation in cultural/traditional events and activities within the camp where speaking, listening and communicating in varied situations is required of participants.

(c) tiičmisukqin ‘our (daily) lives’, i.e., Cultural Context: Hesquiaht language

acquisition should be embedded within the cultural context of the Hesquiaht community. It should reflect the cultural practices, values, and traditions passed down to the Hesquiaht people through ancestry, ensuring that language learning is intertwined with cultural understanding and the preservation of ancestral teachings while concurrently incorporating common daily lived activities that Hesquiaht people are experiencing before, during and after learning activities.

(d) hišukniš čawaak ‘We are all connected/one’, i.e., Interconnectedness:

Hesquiaht language and other aspects of Hesquiaht life are interconnected, including land, sea, spirituality, and our community of Hesquiaht people. This holistic approach ensures that language acquisition encompasses a comprehensive understanding of the language's role in the broader Hesquiaht worldview and sense of communal/collective learning and knowledge. A daily bid for personal connection with all things encourages a group continuous effort to re-connect with all that has been disrupted within Hesquiaht culture.

**(a) haḥuupa ḡuḡḡiḡ ciciqink- ‘speaking with/praying to’, i.e., Oral Tradition
How did we implement (a)?**

Starting language class with spiritual prayer exemplifies an aspect of oral tradition, applying cultural and spiritual practices in the learning space. Our practice of ciciqink ‘prayer; speaking with (Creator *is implied*)’ involves connecting individual ḡimḡqsti to Creator and all of creation. The process involves applying our understanding of ḡimḡqsti and connection to all things from our learning space. To further strengthen speaking skills throughout the camp, we practiced teacher-led, open-ended question and answer exchanges based on circling questions around the subject at hand, making use of the question roots ḡaaqin ‘how’, ḡaaq ‘what’, ḡačaq ‘who’, waasii ‘where’, and waasqwi ‘when’. We’d usually follow language lessons with short language immersion sets. These are timed periods using targeted vocabulary where only the language is spoken.

We always practiced together as a group at camp, with everyone involved. Learners were instructed to employ their voices to practice repeating words and

phrases as much as possible in order to help their mouths produce the correct sounds. We practiced reading aloud and I implemented pronunciation correction wherever it was helpful. We named Hesquiaht places as we were in sight of them, passed through, stopped on them, or discussed the areas we had passed through on the previous years' hike to learn place-names. We practiced naming everything seen in the world during that time. These activities helped strengthen speaking skills while embracing our oral tradition and culture.

Our languages' recent print literacy has presented challenges. Adopted as the official orthography of our language at some time in the 1990's by the Nuuchahnulth Tribal Council, the greater part of Hesquiaht membership has not had the chance to become literate in this orthography. If they were born in the 1980's onwards (The Christie Residential School closed in 1983), and attended primary and elementary school on-reserve, they learned about NCN orthography in our tiny school. Our population majority displacement to the cities meant that most members did not attend school on-reserve at any time. Consequently, very few Hesquiaht people can read and write accurately in NCN orthography because they've never studied it and likely because our phonology differs so much from English that we use nearly twice the number of letters than the English alphabet.

Although print literacy has previously been experienced and characterized as a barrier to language progress due to access issues, it became an aid to producing and improving learners' speech during language study hours at our 2023 camp. By focussing on honing individuals' correct pronunciation of non-English sounds represented by the ɥ, q, and ʕ "back" sounds created in the back of the throat while

highlighting the sound-skewing effect of those “back” sounds on adjacent a, i and u (vowel) sounds, learners were increasingly able to connect what they were hearing, speaking and reading. Practicing these pronunciation rules around “back” sounds and learning additional rules of our language’s pronunciation while reading aloud provided the group with opportunities to receive immediate feedback and practice repetition of correct pronunciation(s). With increased sound recognition and pronunciation abilities came increased oral and print literacy, increasing the esteem with which language learners who attended camp hold print literacy for its ability to both represent and reproduce accurate and meaningful utterances in our language.

I felt it was important to include the written forms of each topic or area of study by providing the learning book for camp. I am unable to say if their print literacy learning progress was due more to reading along with the provision of feedback or if it was accruing 100 more hours of language study and practice, or a combination of the two circumstances mixed with additional factors. The most remarkable progress I observed by the end of the camp was that everyone, without exception, was able to read NCN orthography with what I described as “good”, “nearly perfect” and even “perfect” accuracy at some points. I could not say that about any of the learners at the outset of the camp, though one of the learners was quite close to being a “good” reader at the start of camp. That person began working as a language teacher in the following school term and most of us continue to regularly attend language class together online.

In the case of our camp, print literacy became an aid to increase oral speech acquisition and output. Sitting together as a group in order to front load vocabulary in advance of oral language immersion sets of time was beneficial to learners by providing

them with read-aloud experience where they were told to speak while they read in order to train their speaking muscles and improve their pronunciation while at the same time training their bodies to be speakers of *ḥiḥiškʷiiʔatḥa*

**(b) qʷisniišʔaał- ‘What we do’, i.e., Active Learning:
How did we implement (b)?**

To connect language acquisition to contextual, place-based learning, we engaged in activities that allowed us to practice using our language through real-life experiences that involve communication. Practical, useful chores such as *č̣aʔiλ* ‘collecting drinking water’, *ʔiiʔinksýiʔiiḥ* ‘collecting firewood’, *tumpswaap* ‘throwing out the trash’ were practiced with repetition by the person performing and/or witnessing the task underway. I made routine questions at the same times of day to the group such as *ʔaqiçaqʷitashin* ‘what are we going to cook?’ at noon, *huuxsʔatuḥin* ‘are we taking a break?’, *ḥawiiʔaλḥin* ‘are we finished?’ and regular kitchen-based cooking and cleaning language. At the start this meant that I both posed the questions to the group using gestures as clues and I answered the questions out loud for the group i.e. *ʔaqiicʷitasniš* ‘what are we going to have/eat?’ *ʔuʔiicʷitasniš susʔickuk ʔuḥʔiiš cuʷit* ‘we are going to eat rice and coho’. We completed traditional tasks like making *λapčas* ‘split salmon barbeque sticks’ with described action, gestures and commands. Following instructions helps learners to associate language with hands-on experiences.

To wrap up the final day at camp, each learner’s 100-hour completion was acknowledged and congratulated in *ḥiḥiškʷiiʔatḥa*. Language played a central role in the camp as well as in the ceremonial camp closing, connecting language acquisition with a recognition ceremony conducted in our language.

**(c) tiičmisukqin ‘our (daily) lives’, i.e., Cultural Context
How did we implement (c)?**

Making daily language a part of our daily lives during our 22 days at camp involved several strategies. Hosting daily class at a regular daily start and end time meant the whole group moved together towards the learning tent to gather for opening prayer prior to beginning the language learning day. Having agreed to cover 100 hours of language study as a group, regular class routine time ensured consistent language exposure and practice. Each learning day began with ciciqink ‘prayer’, and learning breaks were marked with discussion about huuxs?atu ‘taking a break’.

Using routine language at predictable times helps learners to acquire an understanding of some or all of what is being communicated (Hinton, 2001; Ray & Seely, 2019; Zahir, 2018). In the final week of the camp, I was entertained when learners had found ways to answer routine questions with negative responses. For example, I asked hawii?ałḥin ‘are we finished?’ at the time of day we usually wrap up our group study for the day, and learners had worked out their response wikniiš hawii?ał ‘We are not finished’ while gesturing with four fingers in the air. I was pleasantly surprised, scanning their faces to see if they were indeed telling me what I thought they were telling me. I had to sit back down and say “muupit tin?atḥ ‘four o’clock?’ to which the answer was haa ‘yes’. hawii?ałḥin muupit tin?atquu ‘Are we finished at four o’clock?’ haa ‘yes’. The mood was very cheeky, and they could tell I was proud of their speaking progress, and at the same time I feigned injustice because I had to work for another hour that day instead of getting my usual rest.

Undergoing daily activities in our language prompts the learners to search within and even question amongst themselves to test their knowledge of the situational

language they want to use. By putting language first in various aspects of daily life we create experiences and memories while reinforcing language skills and regularly triggering the feelings involved when one is searching for the words to make themselves understood.

(d) hišukniš čawaak ‘We are all connected/one’, i.e., Interconnectedness: How did we implement (d)?

Our daily language sessions reinforced the concept of interconnectedness through collaborative group discussion and consensus. There are a handful of basic needs that we needed to address as a group (e.g., food, water, shelter) for which it made sense to delegate tasks or contribute equal labour in response to the efforts made by others in the group towards meeting the group’s basic needs. Cooperation, communication and fair display of effort became a key part of how we kept (or nearly failed to keep) good relations with one another.

Many personal stories, local and cultural anecdotes that accumulated throughout the time at camp demonstrated our interconnection as individuals within our community. In sharing teachings about liṃaqsti we encouraged empathy and understanding amongst the group, recognizing that each of us arrived at this particular language - learning space with our individual experiences, degrees of access to types of knowledge, and access to formal and cultural education. Focussing on learning with the engagement of liṃaqsti fosters a sense of connection and shared humanity. The group reinforced the knowledge that language and culture are powerful tools for acknowledging and celebrating the interconnectedness of humanity.

ǂaawink ‘Flow Joining the River’: SLA Concepts in the flow

The river's journey involves a confluence where HLF and Second Language Acquisition (SLA) concepts merge for language instruction at camp on Hesquiaht land for 100 hours of language learning time. I planned the language camp as if it were a daily re-socialization ceremony into a HLF or continuity with our ancestors. At the language camp, the concept of SLA is applied as a secondary joiner to the HLF teaching pedagogy, enhancing the effectiveness of language instruction for learners, and improving my ǂiǂiškʷiiǂatǂa teaching.

I chose the following three SLA concepts to integrate within daily language teaching at the camp:

- **Input, Interaction and Output**
- **Scaffolding**
- **Error Correction and Feedback**

Input, Interaction and Output Drawing attention to input, interaction and output provided learners with varying levels of Hesquiaht vocabulary input, adapted as-needed for learners who had very little to hundreds of hours of language exposure over the course of several years. In aiming to offer ample exposure to ǂiǂiškʷiiǂatǂa through authentic and meaningful or known input; the language used was comprehensible (Krashen, 1985), meaning it was tailored to the learners' proficiency levels and could be understood with contextual support. To tailor lessons to learners, it was important that only those learners whose growing proficiency I had experienced through their previous Zoom class attendance attended camp.

Noting Krashen and Mason's (2019) Optimal Input Hypothesis, which states that learners gain more from input than they do from language output, I began to recognize that reading has an important place within my research for building comprehension of vocabulary and building meaning from the initial root.

Krashen's work, along with Hatch's (in Mackey et. al., 2013) work on interaction as a site for language learning has been subsumed by a more comprehensive notion, drawing on the important role of input, interaction and output, which is called the "Interaction Approach." The Interaction Approach takes into account the role of feedback and types of modifications employed in speaker pairings such as drawing attention to features of the language in order to resolve communication issues encountered by language learners. In sum, Interaction pedagogy identifies output, interaction and input as having equally important roles in effective second language acquisition (Mackey et. al., 2013).

Brian Maracle's (2017) "Root Word Method: Onkwawén:na Kentyókhwa Adult Mohawk Language Immersion Program" workshop first inspired me to think about ways teachers of polysynthetic Indigenous languages can assist language learners to increase acquisition through building words from a growing set of vocabulary consisting of roots and affixes. Avoiding the use of complex linguistic jargon because I wanted the focus to be on using and creating communications with the language itself at camp, I grouped the units of meaning into two categories while teaching: roots (at the beginning) and endings (attached to roots to make complete words and phrases). I included teachings about commonly used basic units of meaning in our language, especially where a root in *hihiškʷiiʔat̥h̥a* conveys equivalent meaning to certain endings;

the ḥiḥiškʷiiʔatḥa speaker could choose to employ a) the root, or b) the ending with the same meaning as the root, or c) use both equivalent root and ending in the creation of their word or phrase.

Scaffolding comes from Vygotsky's Socio-Cultural Theory and it provides the right level(s) of verbal, procedural and instructional supports for comprehension until the learner is able to perform the comprehension task on their own (Derwing, 2022, p. 336-337). Scaffolding is additionally part of an interactionist view of SLA (Mackey et al., 2013).

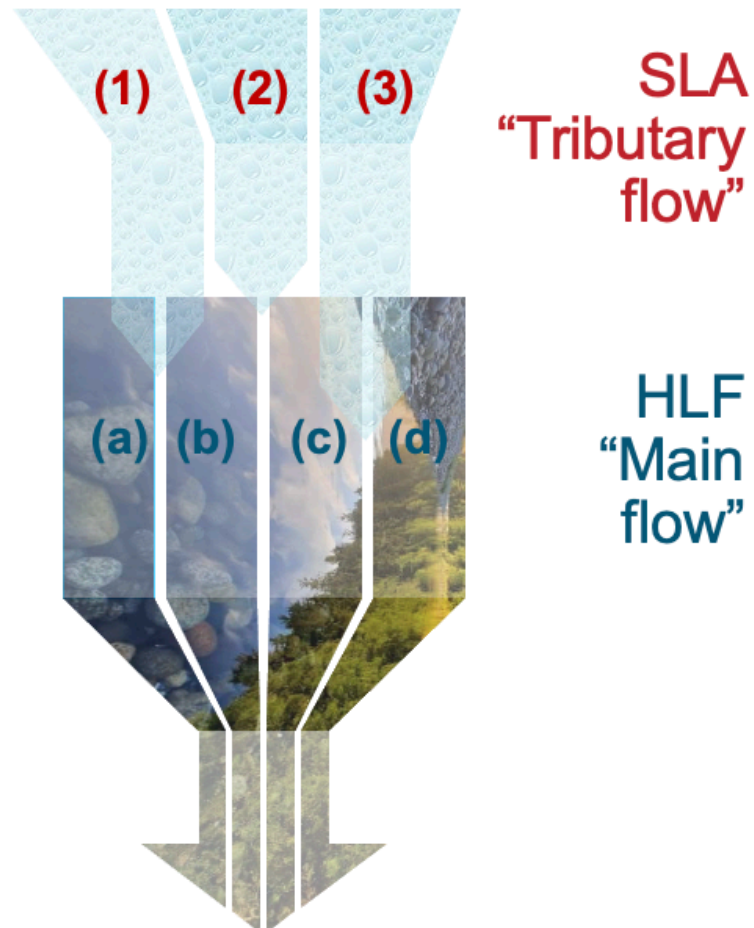
Our NCN language has very few fluent speakers outside of the west coast of Vancouver Island, BC except the Makah Tribe on the tip of the Olympic Peninsula in the United States. Our language uses a new orthography system (nuučaaḥuḥ) adopted in the 1990s by the Nuu-chah-nulth Tribal Council for the use of our fourteen member tribes. The vast majority of our people struggle to learn to read our adopted orthography, so it was important to ensure that all learners at the camp become proficient readers, especially so they could practice triangulating meanings between their provided text books without assistance from fluent speakers.

Error Correction and Feedback: is another key part of the Interaction Approach (Mackey et al., 2013). Noticing that students respond favorably to re-casting and group review of common pronunciation or vocabulary mistakes, I speculate that one of the reasons for the success of this teaching technique is its prior existence within our Hesquiaht knowledge transmission systems. This remains to be explored further as we are in the early stages of reviving ḥiḥiškʷiiʔatḥa in the post-IRS era. I learned about error correction and feedback techniques through practicing the Mentor-Apprentice

Program's techniques (Hinton, Steele & Vera, 2001) in 2010 through First Peoples' Cultural Council. Dr. Hinton's modelling of gentle and repetitive ways for fluent Mentors to correct speaking mistakes made by their language learners or "Apprentices" felt familiar when practiced with my Mentors. I recall having the impression that we were consciously throwing out IRS teaching models and reviving our own ways while completing exercises in this mode.

The organizational metaphor of a river to represent the integration of SLA concepts into HLF principles provides a holistic view of how these elements flow together to facilitate language teaching and learning at ḥiḥiškʷiiʔatḥa camp. Imagine the river as a journey of language acquisition, with each current representing a principle or concept that can combine together to create more language resources for teaching Indigenous languages. Strengthening our Indigenous languages in this way contributes to building the necessary conditions for cultivating overall well-being in our communities.

SLA in HLF

Interaction Approach in Second Language Acquisition (SLA):**(1) Input (2) Interaction (3) Output****Hesquiaht Language Flow (HLF):****(a)** haḥuupa ḡuḥḡiiš ciciqink 'speaking with/praying to', i.e., Oral Tradition**(b)** qʷisniišḡaał 'What we do', i.e., Active Learning**(c)** tičmisukqin 'our (daily) lives', i.e., Cultural Context**(d)** hišukniš čawaak 'We are all connected/one', i.e., Interconnectedness**Figure 5** *SLA in HLF*

Our camp contributed to the revitalization of Hesquiaht language and culture by coming together on our land and studying our language for 100 hours. Most learners were able to fully grasp and employ the NCN orthography to read and write by attending the camp. All things that we desired to learn about were touched upon to some degree by drawing from HLF, and incorporating SLA where it fit. We became accustomed to utilizing group consensus over the course of the camp in the learning spaces. My hope at camp was that by continuing to make such spaces possible for learners, many more of us would re-connect to the kind of informative experience that I drew from in the čaʔak dream. Two camp learners felt comfortable to share about powerful individual learning experiences they had while on our land. We plan to have many more hours of language study together, flowing together towards a destination of proficient ɥihiškʷiiʔatɥa speakers, our efforts moving future generations toward a well-being equivalent to that of our ancestors.

Implications of HLF for language teaching and learning

When applying the four principles of HLF including oral traditions, active learning, cultural context, and connection to guide the planning and delivery of language lessons, there are several implications for language teaching and learning.

HLF principles emphasized the importance of drawing language instruction from within the Hesquiaht cultural context. This approach made language learning more culturally relevant, speaking to existing learners' knowledge. When new information "rings true" and "fits" with what Hesquiaht learners have learned from personal experience, it enhanced motivation, engagement and agency in their learning process.

Incorporating active learning and oral traditions promoted a holistic approach to language learning. Learners not only practiced speaking their language but also gained a deeper understanding of various parts of language connected to cultural and historical significance. Our aim in practicing iterative language use during recurring active moments and in story-building using line-drawings might have helped build a more contextually rich and automatic grasp of our language.

A participant observed that during their teens in the 1970s, Hesquiaht days featured evening entertainment such as singing, dancing, speeches and games. However, in our camp, we did not engage in such activities regularly due to our extensive study sessions throughout the day. Following extensive periods of language acquisition, it was necessary for everyone to take some time to relax and unwind before proceeding with tasks such as fetching water, preparing meals, gathering firewood, refuelling the boat, or other such daily activities required to maintain the camp's operations.

Reflecting on my second-hand knowledge of the 1970s camp outs in Hesquiat IR #1, which involved cultural presentations through speeches, the giving of Hesquiaht names, storytelling, sharing of songs, dances and games, and exploration of the land, I tried to think of a connection to our own language-focussed camp. I realized that the fluent Elders in the 1970s were the ones who hosted these events and sharing during those past community camps. It was clear to me that Hesquiaht Days as a model for intergenerational knowledge transfer satisfied and exemplified each of the HLF principles: a) haḥuupa ḡuḥḡiiš ciciqink- 'speaking with/praying to', i.e., Oral Tradition;

(b) q^wisniiš[?]aał- ‘What we do’, i.e., active Learning; (c) tiičmisukqin ‘our (daily) lives’, i.e., Cultural Context; d) hišukniš čawaak ‘We are all connected/one”, i.e., Interconnectedness.

Relying on these HLF principles as the framework, I then attempted to draw a comparison between the fluent Elders of the 1970s as hosts to my own 2023 role as the host of the language learning camp. I was certainly not providing social or cultural engagement to the campers in the evenings. I observed, however, that our entire group collectively and skilfully assumed the hosts’ role whenever we had young visiting children join our class language sessions. The entire language group made concerted efforts to amuse and embrace these young participants with a kind and hospitable attitude whenever they joined in the language class. This group action exemplifies the manifestation of ancestral connection and comprehension among the members of the present-day Hesquiaht language learning community. It demonstrated that when we are inspired as a group to act as hosts that we begin to impart knowledge in a manner that resonates with our young visitors; we actively engage as a group in the transmission of ancestral knowledge to create Hesquiaht experiences on Hesquiaht territory. The young Hesquiaht visitors enabled us to collectively fulfill our ancestral duties by connecting us in unison to embody all four HLF principles for the benefit of the next generations.

Our daily rituals encouraged community involvement and interaction as well. Language learners compared understandings and experiences, engaging together in triangulation of meaning and spelling (See Ch. 3) and were engaged with each other throughout the learning times. Spending twenty-two days at camp and 100 hours in language-learning together as a group helped build a strong sense of community into

the learning process. Triangulation using texts was often employed to ensure learners were building a growing awareness of nuance in our language.

The HLF principle of the interconnectedness of language, culture, spirituality and the environment provided for a deeper appreciation for the reciprocal relationship between these elements, enriching language learning. Good *łimaqsti* enhanced learner engagement and motivation while improving the learning environment for everyone in the class, leading to positive emotional outcomes.

As regular Hesquiaht language class attendees, we all entered camp with the understanding that is reinforced by the teachings of our Elders that learning our ways, our cultural practices and traditions, and our language is a lifelong journey. While we all want to speak with increasing proficiency, it is understood that connecting with Hesquiaht ways of knowing and being is a continuous process. It is equally important to note that nobody should carry our language alone; it is a shared responsibility for language revitalization and maintenance to continually learn, speak and share it with others.

HLF principles have several implications for language teaching and learning, especially within Indigenous communities. The principles enhance cultural relevance, holistic learning, and the preservation of our knowledge systems while increasing speaking fluency and print literacy. By emphasizing the interconnectedness of language, culture, and the natural world, HLF principles offer a comprehensive and meaningful approach to Indigenous language instruction.

Critiques and limitations of HLF

Duplicating the processes involved in this insider Hesquiaht research can have limitations in an academic context.

Ensuring that lessons created in the academic context are culturally sensitive and respectful of the Indigenous community's specific culture is essential, especially if the scholar is an outsider to the target language community. Overgeneralization or misinterpretation of cultural elements may be written into lesson plans inadvertently if basic values are not fully grasped.

As a researcher, I worked with fluent speakers to prepare learners and lessons that would be accessible to those learners because we are familiar and have established relational ties through language learning. For this reason, the HLF approach may not be adaptable to all students or settings, especially in the absence of a pre-established understanding of individual fluency levels in the learners. Ensuring that an instructor is adequately trained to implement HLF principles effectively would require significant investments in learning hours and teacher training, which can be difficult. The researcher in this case has undergone education and training though times of limited to no funding for language revitalization. Additionally, critics may argue that relying on principles rather than standardized teaching materials delivered by language learners could lead to errors and inconsistencies in instruction. There is the added worry that with time and the passing of more fluent speakers, the rigour of content and the application of pedagogy driven by HLF principles could become weakened.

It is important to recognize that these critiques and limitations do not necessarily negate the value of using these principles but should be considered in the context of

implementing and assessing the HLF approach. Recognizing these concerns can help refine the application of these principles for Hesquiaht language lessons and Indigenous language revitalization efforts more broadly.

Implications of SLA theory for language teaching and learning

Incorporating principles from SLA theory alongside the principles from HLF can have several implications for Hesquiaht language teaching and learning. SLA principles are built on a solid theoretical foundation for foreign and second/additional language teaching and learning worldwide. The field of SLA can help align language instruction with established research on how language acquisition is influenced by cognitive and social factors, which inform pedagogical decisions in the language learning situation. There exist many models within world languages that teachers are able to access in dominant languages, offering teachers of those languages the use of model language, and successful language acquisition strategies within their target language(s). It thus feeds into a systematic or more popularized approach to teaching language while anticipating common challenges to the fastest or most effective acquisition techniques.

The primary application of the cultural and community-specific principles of HLF followed by the more general, research-based principles of SLA are based on the permanency of the Hesquiaht ʔiq̓hmuut worldview in Hesquiaht places and within Hesquiaht people. The integration of these principles in 2023 enhanced language teaching and learning at the camp, affecting the Hesquiaht community of emerging speakers by combining both Hesquiaht and academic approaches to language revitalization and maintenance.

4B. čaa: Flow: Post-Camp Teachings from Linguistics

This section outlines some innovative methods I found to teach the use and production of new phrases at camp. It is important to bridge the distance between terminology in the field of linguistics and its associated ILR communities of practice. In doing this, I paid attention to creating lessons that eliminate introduction to the substantial amount of linguistic concepts upon which specialized linguistic terminology is based. The focus of the learning time then became using the introduced parts of speech (roots and endings) in context and in communication.

At camp instead of introducing the new terms verb, subject and object in discussions around *hihiškʷiiʔat̥a* word order, I instead referred to “actions” instead of “verbs” and used repetition, gestures and comparison of phrase structures to convey patterns of meaning. Consider Nakayama’s findings about *nuučaañuʔ/Nuu-chah-nulth* word order.

The preferred order between the subject and object is rather difficult to determine. Although SO order seems to slightly prevail, the number of predications with both S and O is so low (29, or 3.8 percent of the sample of 734 clauses) that it is not clear how strong the tendency is. In fact, Sapir (1924) indicates that OS order is more common: ‘Verb, object, subject-this is the most common Nootka order’ (Nakayama, 2001, p. 151-152).

According to Nakayama (2001), “In Greenbergian terms (Greenberg, 1963), the ‘basic word order’ in Nuuchahnulth is VSO” (p. 149). The verb (V) usually appears before the subject (S) and the object (O). This differs from the more common Subject-Verb-Object (SVO) word order found in English.

Nakayama, however, does not find this characterization useful for Nuu-chah-nulth and some other languages. In his sample of clauses from three narrative texts, he found 29 of 734 clauses followed the VSO ordering. He found VSO, VOS, SV, VOO, OSV ordering in the clauses he studied.

This presents an issue for the authenticity of gathering Hesquiaht SVO patterned phrases as ‘basic clauses’ as natural language learning (Hinton, 2009), and domain learning (Zahir, 2018) identify these Greenbergian framework (the idea that ‘basic clauses’ includes any mixed prevailing ordering of V, S and O) expressions as the basic building blocks of communication for people speaking the target language in communicative immersion learning contexts.

This speaks to a familiarity with the manner of speaking that a fluent speaker would give in answer to the request for a translation. For example, a person might ask for a direct translation to the clause “Clayoquots went out to sea to meet the British soldiers’ where the Subject=Clayoquots, the Verb=went out to sea to meet, and the Object=the British Soldiers. Nakayama, however, shows how this is well-expressed in two clauses, VS plus VO in Nuu-chah-nulth. A comparison of the word ordering is illustrated here:

English ‘basic clause’

SVO: Subject=Clayoquots, Verb=went out to sea to meet, Object=the British Soldiers

NCN using two clauses

VS: Verb=went out to sea to meet, Subject=Clayoquots *plus*

VO: Verb=went out to sea to meet, Object=the British Soldiers

at camp and we did not make attempts to translate English expressions using English word order and clause structure.

A Sample Teaching Sequence at Camp

If I were to use, for example, the following phrase in teaching at camp:

háacsiičičiłmits ʔawatin niikʷił cuwít

See-past-I eagle catch coho

'I saw an eagle catch a coho'

The sentence contains VO and VO clauses

As the instructor, I would use gestures and acting to convey the meaning of all parts of the expression, matching my motions with the intended message. Consciously employing gestures is crucial to conveying meaning when teaching a word order sequence in this manner. Following the conveyance of the first expression, and scanning learners for signs of understanding, I would then proceed to share more expressions using the same VO and VO word order pattern, paired with familiar gestures to convey meaning, but I would swap out one word at a time from the initial sentence model, working my way through the sequence until all places within the expression have been cycled through. For example, the ensuing spoken sequence with the group could look like this:

háacsiičičiłmits ʔawatin niikʷił ʕisapiih

See-past-I eagle catch perch

'I saw an eagle catch a perch'

háacsiičičiłmits qʷaayačičik niikʷił ʕisapiih

See-past-I wolf catch perch

'I saw a wolf catch a perch'

and so on, speaking examples of expressions, ensuring the placement of clawed animals in the S place, since only clawed animals *niik^{wi}λ* 'catch (with claws)'. Once it is time to teach how other beings catch their food, I would begin by uttering an incorrect statement and correcting myself like this:

háacsiičičiλmits neen *niik^{wi}λ* cu^wit
 See-past-I grandpa catch coho
 'I saw grandpa catch a coho'

Again, using gestures along with expressions, I would make it clear that the correct way to convey this would instead be:

háacsiičičiλmits neen ʔuʔiip cu^wit
 See-past-I grandpa catch coho
 'I saw grandpa catch a coho'

I follow this up by continuing to share expressions in the same repetitive teaching sequence, supporting understanding of meaning for learners by using gestures.

Differing word orders across languages suggest that individuals experience and understand the world in diverse ways, according to the Sapir-Whorf Hypothesis. NCN and Western worldviews converge at this agreement that individuals experience the world in their own ways, processing thoughts within their individual minds and emotions or *łimáqsti*. Language, as a tool for communication and expression between individuals, shapes how thoughts are organized and articulated, influencing perception, cognition, and ultimately, the way individuals experience and interpret their surroundings. This does not necessarily imply that other verb-initial languages share cognitive properties with us by virtue of word order. I can say what I know about NCN, however, as an NCN learner. NCN culture traditionally relies on knowledgeable people to share what they have learned in their lives. It is up to willing learners to approach, remain or make

themselves adjacent to knowledgeable people from whom they want to learn. The NCN learning process is importantly repetitive, subject to interpretation by the learner(s) and it relies on ancestral continuity. As we speak together in language class, it is good to remind learners that in making the effort to repeat in our language, we are training our bodies to be ḥiḥiškʷiiʔaṭḥa speakers.

NCN Implicit and explicit expression

As a language instructor at camp, I reverted to English language to explain implicit or implied parts of our ḥiḥiškʷiiʔaṭḥa words and expressions. I was aware that translanguaging or “use of two or more languages to make meaning, form experiences, and cultivate knowledge and understandings (García, 2009) is increasingly found to be beneficial in in bilingual instruction. Teaching in this way is especially effective because it incorporates cross-linguistic teaching practices that fosters biliteracy development by improving learners’ metalinguistic awareness (Lyster & Tedick, 2022). I was careful to limit English instruction during our class time, in order to keep the main focus on speaking and understanding communication in our language. Below, I have shared two examples where using English resulted in increased learner understanding.

On page 8 of the appended learning book, under the Domain heading “Ocean” is the phrase *ćiṣaswítasniš* ‘We will ask for a bride/make a wedding proposal’. The initial verb ‘to chant’ is located by -as = ‘on the earth/ground’ and is followed by the subject, a VS clause and the implied O is the Bride. Traditionally, the wedding delegation travelled by canoe over the ocean to the young woman’s village and chanted outside her house. English was required to explain that although the correct understanding of that phrase

would have people thinking about our traditional practices related to asking for a woman's hand in marriage, the phrase itself does not contain any direct reference to a bride or a wedding proposal, but instead refers to the ceremonial proposal process that people understand to consist of chanting out in front of the intended bride's familial house.

Another example where English was useful was in explaining the parts of the expression $k^w\dot{i}\lambda\dot{s}i\lambda\dot{?}aq\lambda s$ $su\dot{c}as$ 'I will put down trees (into the ocean for herrings)'. It contains a verb, $k^w\dot{i}\lambda\dot{s}i\lambda$ "to have it spawned on" which implies a knowledge of the mechanics of placing and securing the trees underwater where the herring can spawn on the tree branches" and the VS clause and the implied O are the herring.

Neither of these two phrases refers directly to the ocean, but each has an implicit implication of it being an ocean activity. As a teacher 'circling' the information around the phrase involves offering simple descriptive phrases to build the image of the process involved in the statement. It feels silly for fluent speakers to break down the processes into parts of action or verb clauses such as "First, grab an axe, go searching in the forest" "Search for a ___ tree" etc. much like it would sound strange and overly simplistic to hear about crossing the street at the traffic light by breaking it into parts of action when you could learn the task by watching and learn and then doing, without ever describing and breaking down your actions as they are done. "Look for the poles at the intersection, press the waist-height button, look across the street etc." can be acquired on site at a real intersection, using gestures to communicate alongside words or using visual aids where one does not physically arrive at the intersection to learn the rules of crossing the road.

The advantage of physically undertaking the task in context is that there are incidental opportunities for learning that can be connected or converged with learning your target task. One might observe how the water runs down the side of the sidewalk, watch the way the water bends into the drain and hear the bubbling impact of the fall in the hollow pipes while a companion presses the walk button. The world's places can be teachers in their repetitions, their predictabilities or their routine appearances into the consciousness of the people who care for that place or those who might be passing through.

I found it advantageous to use English sometimes at camp, but importantly, I was careful not to allow English to take over the lessons. Rather, I used information given in English to add knowledge about the meanings expressed by parts of expressions, and to segue into further ḥiḥišk^{wii}?ath̄a immersion teaching sequences.

NCN incorporating verbs

“...an expletive host may be inserted at the point of spell-out to act as “dummy” placeholder for the bound verb. This predicted pattern is attested in Nuu-chah-nulth, which utilizes an expletive host, /u-, in contexts in which the affixal predicate has not incorporated a host.” (Wojdak, 2008, p. 29)

“The expletive /u- in Nuu-chah-nulth is regularly used in the citation forms of affixal predicates, as in /u-/aap “buy” and /u-cuk “need”. (Wojdak, 2008, p. 30)

I must tell our fluent speakers that I was not the first person to notice the rules of the above outlined part of NCN speech. Together, we did our own gathering of examples of this type of phrase construction prior to camp. Afterwards, I found it in Wojdek's (2008) writings on NCN incorporating verbs. I quoted from Wojdek's

explanation as an example of how to translate jargon into plain speech for learners who do not have a linguistic background. As an advanced ḥiḥiškʷiiʔatḥa learner, I feel that I could further benefit from comprehensive translation of linguistic publications like Wojdek's. My plain language explanation of the incorporating verbs phenomenon follows, describing it as "ʔu holding the root place" and it is what was taught at camp.

ʔu holding the root place

Note that in teaching language class I refer to all suffixes as 'Endings' and the root as 'Root'. In our language the root always occupies the initial or beginning part of the word. At this stage of teaching, I use only these two terms to avoid introducing linguistic jargon.

Teaching over Zoom with fluent speakers, I noticed that when I used a word with an initial ʔu in the place where the root usually sits in the word, a fluent speaker would often give an additional and equivalent way to say it. As time went on, I noticed that the alternate ways of saying the same thing involved using the ending attached to the ʔu. Consulting Stonham's (2005) Concise Dictionary of the Nuu-chah-nulth Language of Vancouver Island, I searched out the words that consist of ʔu + ending and checked my list with speakers by giving pairs like this:

root + -ending
 ʔu + -naq
 ʔunaq 'To enjoy consuming/having'

1. ʔunaqk čamas'

ʔu root-enjoy-you-sweets?
 'Do you enjoy having sweets?'
 Replace ʔu with any root word + -naq

2. čamasnaqk 'Do you enjoy having sweets?'

sweets-enjoy-you?
'Do you enjoy having sweets?

Modifiers like these ones are interchangeable and have equivalent meaning when placed at the beginning or at the end of the word. A group survey of Hesquiaht fluent speakers found each way of expressing these ʔu holding the root-phrases to be equivalent to the other. Both 1. and 2. constructions above were acceptable, as were the same processes successful at creating two ways to say the same things. The added bonus was that students could experiment in attaching endings they knew to an initial ʔu and check with fluent speakers to see if they had created a stand-alone word out of an ending or vice-versa. Pg. 33-37 in the learning book list some of the commonly used endings in daily speech that can attach a ʔu root to an ending.

Reflections after camp

During the Hesquiaht Language Program Zoom class sessions, learners sometimes share their emotional journey in learning the language. Their experiences range from hope for achieving proficiency to moments when they personally felt ancestral support for their language learning. Yet, tragic events continually disrupt their progress, impacting each individual differently. As a witness to this sharing, I consider it an honor to offer assistance in language acquisition by continuing to generate further teaching materials to present in our classes. While specific quotes from learners would enhance the depth of their expressions and make them more meaningful here, my aim, as a teacher-researcher, was to recount my experiences preparing for and delivering language camp. Formal interviews on what motivates or identifies individual language progress could be useful. By focussing on my own experience, though, I aim to inform

readers of significant occurrences in Hesquiaht language learning that other teachers may find helpful in their own language classes.

As a Hesquiaht language teacher, understanding the impact of Indian Residential Schooling (IRS) on Elders and silent speakers is crucial for fostering a cohesive learning environment. Silent speakers face challenges rooted in restrictive beliefs imposed during IRS, influencing their language learning. My role involves addressing these challenges without assuming every silent speaker faced all IRS-related difficulties. My focus is on sharing language using techniques applied in teaching, mindful that some learners are IRS survivors, and others like me, did not experience being raised in an institution.

My understanding of each learners' language journey is informed by milestones observed or shared over time. Their verbal self-progress reports and moments of comprehension expansion are highlights for our teaching team, guiding us to tailor our teaching to Hesquiaht learners. Emotional breakthroughs and stories of overcoming self-doubt mark significant strides in their individual learning paths. While developing group connections and agreements over time, we have witnessed breaks in inhibitions among silent speakers, informing us that we have an encouraging learning environment.

Our class is made up of Elders, silent speakers, and English-only speakers, all dedicated to enhancing their language skills. Learners occasionally express guilt for enjoying learning experiences denied to IRS Survivors. I emphasize that our collective efforts contribute to generational improvements and cultural resilience. Addressing the

persistent shame instilled by IRS, I stress the importance of acknowledging our shame and continuously working to alleviate individual feelings of guilt or shame.

When doubts inevitably arise about my own or my community's abilities to collectively re-strengthen our language, I reflect back to my use of HLF principles to compare the culturally or linguistically Hesquiaht sustaining aspects of the nostalgic Hesquiaht Days Camp-outs in the 1970s with the 2023 language camp. Though they occurred five decades apart from each other, we were still able to derive positive learning experiences from coming together in specifically Hesquiaht ways.

Language acquisition creates a deeper connection to cultural heritage, shaping a stronger sense of identity. The journey of language acquisition not only strengthens cultural ties but also instills a sense of pride and empowerment among learners. Language learning has contributed to the maintenance of cultural pride, revitalization of traditional practices including forgotten songs and sayings, and has improved intergenerational communication within the community. Our group work in language teaching and learning demonstrates the benefits of language acquisition within our Hesquiaht language learners. It was with these benefits in mind that I wanted to approach the compilation of language lessons for the 100 hours of language I taught at camp. Learners came away with sentence-building skills, improved pronunciation, NCN literacy amongst many self-reported markers of speech progress. The experience was a gift to us, as Indigenous people, because we were given the chance to prove our abilities to effectively convey in our ancestral ways, the structure(s) and components that make up fluent speech in our own Indigenous language.

I left camp in the good way I entered, talking to our ancestors.

huʔacačičiłwitasniš

łeekooʔickʔaał taakšił náačatuk niiwa

ʔahʔaaʔał hupiiʔat niihił ʔuuʔuukʷaʔaṭha

ču

'We will return

Thank you for always watching over us and

helping us to speak our language.

chuu.'

5. ʕaʔakswii: The River's Path: Drawing Results

ʕaʔakswii 'flows through' as a concept ties into the metaphor of the river as well as in the way Hesquiaht understand our thoughts and feelings to flow through each of our individual ʕimʕsti, and in the way that we express our state(s) of mind through engaging our voice(s). Through this camp work, we have strengthened the understanding of our culture's most important illustration of connection; that connection happens through our language, expressed through the act of ciciqink 'talking with (Creator)'.

This chapter summarizes the findings of my language camp research. It acknowledges the strengths and weaknesses of implementing HLF principles to guide language camp conception, planning and delivery. I hope the suggestions and stories shared here will provide hopeful or positive direction for those who seek motivation or re-motivation to engage in ILR activities and research.

By redressing the removal of our bodies and language from the land our assembly at ʔaaʔapswinʔis learning our language helped each of us to effect personal transformation through in-depth and concentrated learning about ourselves as Hesquiaht, our ancestries, stories, and places. I began to conceptualize this research by asking how I could accomplish the generation of new knowledge while strengthening my own relationship with my language. I was so happy to have the opportunity to consistently notice language acquisition growth in the learners, contributing to my daily inner feeling of gratefulness. To feel inspired by ones' own language and own people is a wonderful gift to share amongst a group of strong Hesquiaht people ready to hold one another up at all times.

I was able to outline a Hesquiaht axiological system to guide the creation and delivery of the language materials. The time I spent assembling the learning materials, planning lessons and teaching helped me as a learner to keep speaking and thinking about ways to convey that knowledge within the rules of Hesquiaht conduct outlined in HLF principles. Time spent thinking about and applying our language is always going to be beneficial to the life of our language.

The camp schedule provided me with hours after class to record my observations and interaction in the language with others about our natural environment. I had the time and the space to speak with our Creator in our language on our land and sea at many points of the day. The camp was a decolonizing Hesquiaht-informed program that facilitated learner thriving rather than struggling to meet expectations in the classroom through relationality.

The successful completion of the 100-hour program based on our own educational framework and syllabi lead our group to increased speaking proficiency and created literacy in our nuučaañuł orthography. This research contributed towards lending strength to Hesquiaht language learners by increasing their knowledge bases

- i) around speaking their language and
- ii) increasing their abilities to create novel utterances of their own.

This was done by providing them with text and procedure that supports language creativity. Ultimately, all campers were able to contribute their increased knowledge about and in ɥiɥiškʷiiʔatɥa to their spheres of influence upon return to their houses and places of employment after camp.

Central to the strength of the findings of this research is:

- The importance of having the linguistic and cultural understanding to connect knowledge and ideas from several pieces of information (some provided by me, the researcher, and some from the Elders; some insights were provided in English while others were provided in our own language).
- As a language learner, the researcher pays attention to Indigenous language thought patterns and structure, building deeper understanding of the Indigenous language for herself and for learners.
- The researcher is able to inquire into the understandings of fluent speakers and other Indigenous language learners to situate Indigenous realities, relationships and language transmission goals.

Scope and Limitations

The collaborative creation of 100 hours of Hesquiaht language lessons into the learning book turned out to contain exactly the right amount of content. We had just enough time to learn about everything in the book, without too little time and without extra items going uncovered. This Hesquiaht language resource represents a significant achievement, providing a structured learning approach for the participants. Participating in the twenty-two-days of our off-grid camp demonstrated a commitment by each individual in the group to this immersive learning experience. Additionally, this prolonged commitment allowed for localized language teachings and integration with the surroundings available to us. Centering our learning around Hesquiaht knowledge

systems further helped to create a beneficial environment for Hesquiaht language acquisition.

Solidifying Hesquiaht cultural guidance principles in HLF as the foundation for language teaching is an innovative approach in my language teaching history. HLF principles ensured that language teaching was interwoven with cultural teachings, reinforcing the importance of teaching language within the context of Hesquiaht traditions and values. In further implementing techniques from SLA, I was able to leverage established language teaching methods in my attempt to further optimize language teaching at camp. This was a strategic approach, acknowledging the importance of Indigenous language teachers testing pedagogical techniques that have been successful in other language learning classes.

Though writing an original 100-hour study booklet and hosting a twenty-two-day off-grid camp are significant investments of research time as well as human and capital resources, the scope of this research is limited by the duration. One hundred hours is only a small portion of the thousands of hours needed for Indigenous language learners to increase proficiency beyond an intermediate level. Lengthier studies would be useful in order to measure learners' rates of acquisition as they move through milestones within a longer program.

Learning and teaching Hesquiaht language, however, involves challenges beyond creating teaching materials and hosting camps to connect to our territories. It requires acknowledging and addressing historical traumas, creating ongoing educational infrastructure, and searching for ways to support intergenerational transmission, which extends beyond this study's timeline and focus.

All participants in the camp came from the Hesquiaht community and some attend additional courses offered outside Hesquiaht Language Program's offerings while others do not have the time to do so. Assessing long-term impact on language retention and usage within the community from this research would not be feasible due to each of our individual interactions and learning connections to other language classes within the NCN communities. A longitudinal study with ongoing evaluation could benefit our understanding of the effectiveness and sustained impacts of our language revitalization efforts. Most prevalently emerging from this research are the need for continuous efforts and the importance of community involvement in ILR.

Hesquiaht PAR is Relational

I planned my research to contribute to building my relationship with my language and I wanted to enact my relational responsibility to give back to my community. Reciprocity to ones' community in ILR research means actively contributing to the development of one's connection with the language while fulfilling an obligation to support the present and future viability of the Indigenous language in the community.

The language acquisition and literacy progress observed in the group of learners at the end of the camp suggests that knowledge flowing from this length of inquiry can contribute towards the restoration of language associated with ancestral spirituality and interconnectedness with all beings and things. In small ways it contributes to the planning and analysis of autonomously initiated pedagogical improvement in language revitalization efforts using the resources available.

Co-creation of knowledge, of teaching and learning resources for the language, means acknowledging and accepting that Indigenous knowledge is collectively held; Indigenous languages exist under full ownership of ancestors, present-day people and their descendants and they are connected to certain places. Thus, the co-creation of materials like the 'learning book' are written to hold knowledge shared by and for the benefit of Hesquiaht people. As Hesquiaht, they have a responsibility to pass on ancestral teachings and should thus retain reference materials after camp as an aid to teaching others around them. The learning book and the delivery of its full contents across 100 hours of Hesquiaht language learning during this research become a representation of Hesquiaht knowledge systems engaged with the Hesquiaht land and seascape. This research supported the language acquisition processes of the language learners in attendance in preparation for the ways in which they have begun to share their individual understandings of our language, worldviews and learning processes since returning to their families and communities from the language camp session.

This research is a model of respectful and reciprocal researcher engagement. It is a Hesquiaht academic model for a way to organize our ideas and approaches to connecting to this land that draws from ʔiqḥmuut knowledge systems. By actively engaging with my Hesquiaht language community and incorporating ʔiqḥmuut knowledge systems, this research not only contributes to the revitalization of the Hesquiaht language but may also provide a framework for other communities to inform the development of their own language revitalization efforts.

Future Directions for Research

More ILR studies are needed in Hesquiaht, Nuu-chah-nulth and all other First Nations in BC. Each nation's learners and scholars should have the opportunity to outline and build upon their understandings of what constitutes the worldview of their respective nations. As part of a decolonizing process, nations need opportunities to have community knowledge recognized and proliferated through higher education. At the same time, we need scholars who can break down the elements of linguistic-specific vocabulary written in both published and new research on Indigenous languages to contribute to active ILR learning spaces.

We need researchers and community members to share emerging language skills and resources with increasing frequency, while contributing to creating more speaking spaces. Additionally, we need more Hesquiaht scholars to conduct ILR research and build our knowledge base for the future. Launching a program similar in timelines to Brian Maracle's Kanyen'kehaka program would be a great benefit in providing consistent learning hours for learners.

The learners' improved language outcomes from the camp suggest that a lengthier study with a similarly systematic and theoretically grounded approach, even further drawing from available SLA techniques, could enhance language teaching and learning. This research underscores the significance of adopting well-established methodologies from the field of language education and adding those to culturally centred practice.

Conclusion

In conclusion, the success of the camp in fostering relationality, traditional, and linguistic knowledge transfer underscores the profound interconnectedness inherent in Indigenous language revitalization efforts. The integration of cultural teachings within the linguistic learning environment not only serves as a testament to the holistic nature of Indigenous knowledge systems but also emphasizes the centrality of language in preserving and perpetuating traditional wisdom. The active and place-based approach employed during the camp aligns with the worldview discussed throughout this dissertation, affirming that language is not a stand-alone entity but a living embodiment of cultural continuity. The positive outcomes observed in knowledge transmission, coupled with the participants' engagement with both linguistic and cultural elements, reinforce the notion that Indigenous language revitalization is a dynamic process intricately linked to the broader revival of cultural practices and community well-being. As we reflect on the achievements of this camp, it becomes evident that the journey towards language revitalization is not merely a linguistic endeavor but a profound reclamation of identity, resilience, spirituality and the enduring relationships between Indigenous peoples and their ancestral lands.

Revitalizing Indigenous languages is an act of cultural resilience and resistance against historical attempts at removal and erasure. Language revitalization is not just about linguistic preservation but also a means of asserting and reclaiming Indigenous identities and knowledge systems. Our people are tied to specific landscapes, ecosystems, and spiritual practices through our respective languages. Our language serves as a bridge between the physical world and the metaphysical realm, allowing for

a nuanced understanding of the interconnectedness and the transfer of knowledge marked by certain kinds of emotion that can emerge when people communicate with the natural environment. The understandings that emerged from my telling of the čaʔak story in the introduction to this research are an example of this type of experiential knowledge acquisition.

Indigenous languages carry ancestral knowledge, passed down through generations. The oral transmission of cultural teachings, traditional stories, and land-based knowledge is integral to our languages, emphasizing the importance of language in preserving and transmitting Indigenous knowledge systems. The revitalization of Indigenous languages contributes to individual empowerment by providing an education grounded in culturally relevant and community-driven principles. Integrating Indigenous languages into educational systems supports the holistic well-being of communities, promoting a sense of identity, pride, and resilience.

By intertwining ʔiq̄muut Hesquiaht teachings within my research practices, I looked for the route to improving my teaching pedagogy on our ancestral land. This work emphasized the communally owned nature of our language, underscoring our interconnectedness with each other and with the land as well as with the spiritual practices passed down to us by our ancestors. It also brings into the research process the reciprocal nature of learning in a Hesquiaht manner; learners become responsible for intergenerational transfer of that knowledge when they have been gifted with the teachings they will carry forward.

Nothing is more proven to be sustainable than ancient teachings from the place where they are re-strengthened. HLF provides a sustainable foundation from which

further heritage projects can be built. The power of reciprocal relationships in community and with academia is evidenced by this research, informing and empowering further research and community contributions to the furthering of Hesquiaht language restoration. The research findings that demonstrate improved language acquisition outcomes for learners through measured incorporation of principles from SLA theory alongside the four principles from HLF have significant implications for the field of ILR and for Indigenous communities bringing back their languages. The positive research results in terms of improved accent, expanded vocabulary, closer interpersonal relationships, and grasp of NCN literacy highlight the efficacy of combining SLA techniques with HLF principles.

Learners improved their language skills while getting along well together, indicating that the relational nature of Hesquiaht teachings helped people in the new and sometimes uncomfortable off-grid situation to grasp the larger picture of interconnection between people, our collective histories and the world. Learners were likely motivated by the cultural relevance of the instruction and the success they experienced, leading to their positive outcomes. This finding is useful for showing the constructive result of maintaining cultural integrity in language revitalization programs.

The development of literacy in the NCN orthography points to the effectiveness of the camp's teachings in expanding language skills beyond oral proficiency. Very few of our Hesquiaht members have historically had access to NCN orthography learning spaces. Literacy is a valuable component of language revitalization efforts, as it supports the preservation of written records and materials and provides learners with the ability to further study materials on their own time. I consider literacy to be an

important tool for conveying the legacy of teachings shared by our Elders, and it provides an accurate capture of our phonetic system that English orthography cannot accomplish.

My research findings can inform language policy and planning efforts within the Hesquiaht community and other Indigenous communities in BC, especially as we are subject to similar governmental pressures and influences. It points to the importance of a well-balanced, evidence-based approach to language revitalization that is at the same time culturally relevant. The positive outcomes, including literacy development, suggest that my research approach contributes to long-term language maintenance. By creating more proficient language learners with increased grasp of cultural understandings drawn from our language, the community is overall better prepared to ensure the language's continued use and vitality.

In summary, the findings of my research offer valuable insights for the broader field of ILR, emphasizing the importance of a research-based, culturally centred, and community-empowering approach. This approach holds promise for Indigenous communities looking to preserve and revitalize their languages in a holistic and effective manner, producing new speakers that sound like their ancestors. Learners seek ʔiqḥmuut 'ancestral continuity' while at the same time integrating innovative pedagogical elements such as the ones integrated in this project. Paying attention to our processes of word-building, and following rules for the use of language in context as well as the implementation of immersion approaches have brought learners to better proficiencies, opening up space for inquiry into further proficiency advancement, as well as examining

the moderate use of English as a strength in forming partnerships and facilitating knowledge exchange.

It remains a central ILR principle for learners to teach as they learn, and information sharing happens via the dominant English language, even while we recognize it as the language that was used in efforts to extinguish Indigenous languages and cultures. The ability to mobilize community is key for success in ILR (McCarty, 2013; Michel, 2012). However, there is increasing recognition that it may be possible to bring only a portion of the community to fluency (Hinton & Meek, 2016). Further research into wellbeing on practices that counteract exhaustion for learners who have multiple roles in community would be useful.

In the research process, it must be recognized that for ILR teaching research, it can take a long time to get the language details to the final stage of readiness to implement teachings with the class. ILR scholars are leading the way in identifying patterns of typical errors in language data collection for specific contexts and are finding innovative ways to counteract learner and researcher error through triangulation of materials. Like Hesquiaht, it may be that pathways will be built in other Indigenous languages while learners and researchers build speaking proficiencies to higher levels. Extension of the benefits of those findings to the learner community are urgently required for the remembering and maintenance of Indigenous ʔiqḥmuut languages.



Figure 7 *Canoe Run*

Making a yuul ‘canoe run’

We’re sitting above the high tide line eating sandwiches when my Dad motions down the beach, saying “If you move four rocks a day, you’ll have a yuul”. The significance of his previous sighting of a petroglyph marking the high end of the yuul at čikñuu (another ancestral place) the year prior does not escape us. Most of us had been there when he spotted the ancient petroglyph marking the top of the yuul at čikñuu and we had all been completely astounded with it. Standing up, I carefully make my way down the beach and start to roll some rocks out of the straight line between my Dad and the ocean, aiming to start a straight pathway that can facilitate canoe landing up to the

high tide area. It didn't take long for everyone at camp to join in the making of the yuul, known in English as a 'canoe run'.

The work happily and playfully continued until we celebrated its completion near sunset, making jokes as we worked and projecting about how impressed my Dad would be when he dropped off some things the following morning by canoe. That night we crawled into our tents with a sense of completion and accomplishment, feeling connected to the many ancestors before who created and upkeep their yuul, their direct connections between the land and the sea, their welcome home-first arrival at their house(s). We felt so special walking in the ancient yuul the previous year. There were many good ways to think about the yuul while drifting off to sleep. It is the pathway connecting land and sea, obstacle-free paddling route during high tide and our ancestors' breezy walkway at the lowest of tides. There were no limits to what we could learn from this. I drifted off to sleep thinking about how Hesquiaht used to be buzzing with people around the harbour.

Awaking in the morning from my tent, I walked a few steps out of the forest to peer oceanward out the yuul, seeing my Dad paddling in with supplies for us, towards a yuul that stretched half-way down the low-tide beach. "Awww!" I collapsed a little in my stature, beginning to laugh at myself for the pride we shared in imagining his easy and celebratory stroll up the yuul in the morning. We hadn't factored in the moderate movement of the tide when we had happily worked to complete the yuul in the evening. I hurried easily down the smooth part of the yuul and carefully picked my way through the rounded rocks the rest of the way down to the water to meet him and receive the supplies. I laughed while telling him the story and he was still quite happy for our efforts,

saying he was on his way out fishing and would paddle up the yuuł next time he stopped by.

We moved more rocks over the next couple of days, rolling and carefully placing the rocks as the lower we went into the tidal zone they gradually became havens for haskaamac ‘small beach crabs’, łaańuł ‘barnacles’ and łačk^win ‘black turban snails’. We eventually completed our yuuł and we were even able to welcome my parents and help pull their canoe a short distance up the yuuł the next time they visited. It felt satisfying and familiar to meet them in our yuuł, like again walking in our ancestor’s path. Our yuuł connected us and will continue to connect us to our ancestral ways, lands and our language. It will welcome our descendants and relatives in the future and we’ll share the stories of how it came to be made there by a group of language warriors who came to speak Hesquiaht language on Hesquiaht land.

ʔuk^wiłmitniš yuuł ʔuutaqstał čatšił múksýiminḥi

We made a canoe run working together to push aside the rocks

ʔuʔałukmitniš haskaamac, łaańuł ʔahʔaaʔał łačk^win q^wiyuuyin čatsaap múksýiminḥi

Taking care of the small crabs, the barnacles and the turban snails as we pushed the

rocks aside

wikcukmaḥsapmitniš łałwaa, yaacšił tupał ʔuhʔiiš hitinqis ʔuʔatup niiwa ʔuhʔiiš

ʔayuušḥýumsukqin

We wanted to make it easy to paddle or walk between the ocean and the beach

for the benefit of ourselves and our relatives.

q^waamuutukqin yaqwiimit čamihtaniš walyaʔas

Like our ancestors, we are truly at home

hihiškwiiʔathastat

speaking Hesquiaht language together

h^oamiłšił tiic yacck^{wii}ʔak nananiiqsakqin

trying to follow in the footsteps of our ancestors.

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Appendix A: Learning Book

**Hesquiaht Language Camp
at ʔaaʔapswinʔis
2023**



Hesquiaht Language Program

**Learning
Book
with chuutsqa**

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Statement about the ownership of Hesquiaht language materials:

This learning book is understood by the researcher to be the collective property of Hesquiaht people, their ancestors and their descendants. Thus, any Hesquiaht member has the right to teach and learn from the contents of this book. Indigenous Language groups and researchers may draw freely from this as a model for the creation of language lessons in their own Indigenous language(s) while acknowledging the Hesquiaht Language Camp at ʔaaʔapswinʔis Learning Book 2023 by the Hesquiaht Language Program as a reference/source.

ćaamis – Tide

mułaaŋiš The tide is coming up/rising

muułšiłŋiš It is high tide

ħaaŷiŋiš The tide is going out/down

ħaaŷuułŋiš It is low tide

łaaaxġatu To go in the water

ħaaŷištuup chiton

ħustuup Seafood

hisitqumł - July

<i>Tue</i> 25	12:22 AM PDT 4.89 ft	6:11 AM PDT 8.80 ft	11:58 AM PDT 5.06 ft	6:35 PM PDT 10.84 ft	First Quarter	5:46 AM PDT	9:12 PM PDT	2:10 PM PDT	12:01 AM PDT
<i>Wed</i> 26	1:24 AM PDT 4.58 ft	7:29 AM PDT 8.46 ft	12:45 PM PDT 5.83 ft	7:23 PM PDT 11.02 ft		5:48 AM PDT	9:11 PM PDT	3:25 PM PDT	12:16 AM PDT
<i>Thu</i> 27	2:31 AM PDT 4.12 ft	8:57 AM PDT 8.47 ft	1:47 PM PDT 6.47 ft	8:19 PM PDT 11.26 ft		5:49 AM PDT	9:10 PM PDT	4:45 PM PDT	12:36 AM PDT
<i>Fri</i> 28	3:38 AM PDT 3.48 ft	10:17 AM PDT 8.84 ft	2:58 PM PDT 6.83 ft	9:21 PM PDT 11.61 ft		5:50 AM PDT	9:08 PM PDT	6:06 PM PDT	1:03 AM PDT
<i>Sat</i> 29	4:40 AM PDT 2.71 ft	11:22 AM PDT 9.40 ft	4:10 PM PDT 6.84 ft	10:23 PM PDT 12.06 ft		5:51 AM PDT	9:07 PM PDT	7:21 PM PDT	1:41 AM PDT
<i>Sun</i> 30	5:36 AM PDT 1.91 ft	12:15 PM PDT 10.00 ft	5:15 PM PDT 6.53 ft	11:22 PM PDT 12.54 ft		5:53 AM PDT	9:06 PM PDT	8:24 PM PDT	2:36 AM PDT
<i>Mon</i> 31	6:28 AM PDT 1.18 ft	1:01 PM PDT 10.57 ft	6:13 PM PDT 6.01 ft			5:54 AM PDT	9:04 PM PDT	9:11 PM PDT	3:49 AM PDT

ᑦᑖᑖᑖᑖᑖᑖᑖᑖ - August

August 2023 Tofino Tides

Day	High	Low	High	Low	High	Phase	Sunrise	Sunset	Moonrise	Moonset
Tue 01	12:16 AM PDT 12.93 ft	7:15 AM PDT 0.64 ft	1:44 PM PDT 11.07 ft	7:08 PM PDT 5.39 ft		Full Moon	5:55 AM PDT	9:03 PM PDT	9:45 PM PDT	5:16 AM PDT
Wed 02	1:09 AM PDT 13.11 ft	8:00 AM PDT 0.39 ft	2:26 PM PDT 11.49 ft	8:01 PM PDT 4.75 ft			5:57 AM PDT	9:01 PM PDT	10:10 PM PDT	6:48 AM PDT
Thu 03	2:00 AM PDT 12.99 ft	8:44 AM PDT 0.49 ft	3:07 PM PDT 11.81 ft	8:53 PM PDT 4.19 ft			5:58 AM PDT	9:00 PM PDT	10:29 PM PDT	8:19 AM PDT
Fri 04	2:51 AM PDT 12.54 ft	9:26 AM PDT 0.96 ft	3:49 PM PDT 12.02 ft	9:47 PM PDT 3.76 ft			6:00 AM PDT	8:58 PM PDT	10:46 PM PDT	9:47 AM PDT
Sat 05	3:43 AM PDT 11.80 ft	10:07 AM PDT 1.75 ft	4:31 PM PDT 12.07 ft	10:42 PM PDT 3.50 ft			6:01 AM PDT	8:56 PM PDT	11:02 PM PDT	11:11 AM PDT
Sun 06	4:38 AM PDT 10.89 ft	10:49 AM PDT 2.78 ft	5:14 PM PDT 11.98 ft	11:41 PM PDT 3.40 ft			6:02 AM PDT	8:55 PM PDT	11:18 PM PDT	12:32 PM PDT
Mon 07	5:40 AM PDT 9.94 ft	11:34 AM PDT 3.94 ft	6:00 PM PDT 11.75 ft				6:04 AM PDT	8:53 PM PDT	11:37 PM PDT	1:52 PM PDT
Tue 08		12:44 AM PDT 3.41 ft	6:50 AM PDT 9.15 ft	12:23 PM PDT 5.06 ft	6:51 PM PDT 11.44 ft	Last Quarter	6:05 AM PDT	8:52 PM PDT	11:59 PM PDT	3:11 PM PDT

ᑦᑖᑖᑖᑖᑖᑖᑖ - August

Wed 09		1:53 AM PDT 3.44 ft	8:13 AM PDT 8.70 ft	1:22 PM PDT 6.02 ft	7:48 PM PDT 11.13 ft		6:07 AM PDT	8:50 PM PDT		4:27 PM PDT
Thu 10		3:05 AM PDT 3.39 ft	9:41 AM PDT 8.69 ft	2:33 PM PDT 6.64 ft	8:51 PM PDT 10.93 ft		6:08 AM PDT	8:48 PM PDT	12:28 AM PDT	5:38 PM PDT
Fri 11		4:14 AM PDT 3.22 ft	10:57 AM PDT 8.99 ft	3:49 PM PDT 6.86 ft	9:55 PM PDT 10.90 ft		6:09 AM PDT	8:46 PM PDT	1:05 AM PDT	6:39 PM PDT
Sat 12		5:13 AM PDT 2.97 ft	11:52 AM PDT 9.35 ft	4:55 PM PDT 6.73 ft	10:52 PM PDT 11.02 ft		6:11 AM PDT	8:44 PM PDT	1:53 AM PDT	7:29 PM PDT
Sun 13		6:02 AM PDT 2.71 ft	12:34 PM PDT 9.65 ft	5:46 PM PDT 6.42 ft	11:41 PM PDT 11.18 ft		6:12 AM PDT	8:43 PM PDT	2:51 AM PDT	8:07 PM PDT
Mon 14		6:42 AM PDT 2.47 ft	1:08 PM PDT 9.89 ft	6:29 PM PDT 6.02 ft			6:14 AM PDT	8:41 PM PDT	3:57 AM PDT	8:36 PM PDT
Tue 15	12:23 AM PDT 11.31 ft	7:17 AM PDT 2.29 ft	1:38 PM PDT 10.10 ft	7:06 PM PDT 5.60 ft			6:15 AM PDT	8:39 PM PDT	5:06 AM PDT	8:57 PM PDT
Wed 16	1:01 AM PDT 11.35 ft	7:48 AM PDT 2.19 ft	2:07 PM PDT 10.29 ft	7:41 PM PDT 5.20 ft		New Moon	6:16 AM PDT	8:37 PM PDT	6:16 AM PDT	9:15 PM PDT
Thu 17	1:37 AM PDT 11.28 ft	8:16 AM PDT 2.23 ft	2:35 PM PDT 10.48 ft	8:16 PM PDT 4.84 ft			6:18 AM PDT	8:35 PM PDT	7:25 AM PDT	9:29 PM PDT
Fri 18	2:12 AM PDT 11.09 ft	8:43 AM PDT 2.42 ft	3:02 PM PDT 10.65 ft	8:50 PM PDT 4.53 ft			6:19 AM PDT	8:34 PM PDT	8:33 AM PDT	9:42 PM PDT

hitinqis Beach

sup'icmis Sand

sup'icʔis Sandy beach

m'uksy'i rock

m'uksy'iqaq big rock/boulder

m'ukumc gravel

m'ukwaqis Rocky/gravelly beach

ʔaʔiiʔ cave

č'iitaa clam digging

hitasaʔ To land on beach

niiʔis wiʔis Beached

šuu'iiis Poop on the beach

hiilcapuʔis ___ Under ___ on the beach

y'aʔisi butter clam

hič'in little neck

ʔučišt Ocean/tup'at Salt Water

čiicw'itas I am going to fish

ʔiʔatšiʔ fish jump

ʔačyuu a secret berry patch/fishing/harvesting "hot spot"

sayaacituw'itas čiic I am going to fish offshore

ʔuʔuʔiiʔ p'uʔi go after halibut OR p'uʔuʔiiʔ

ʔuʔuʔiiʔ hasaamac go after crabs

ʔuʔuʔiiʔ tučup go after sea urchin

ʔuḥaaḥʔaqʰs ʰačkwɪn I will look for turban snails

ćiʕaswítasniš We are going to ask for a bride

kʷiʰšišʰʔaqʰs sućas I will put down trees (into the ocean) for herring spawn

qišiiima: Sea god

tamaḥni adrift/drifting around

mamaḥni People on floating houses

huqšišʰ tipped over/upside down canoe

kiʰḥtaćišʰ (canoe) broken in half

kiʰyuu/kiʰkʷaćišʰ broken up (canoe)

kiʰšišʰ broken

niʔatu to sink

huqyuu/huqšišʰ flipped over

huqʷaćišʰ flipped over in the ocean

ćamaapi a balanced canoe/sits right

yaxmaḥit cleansing/brushing

wins A balanced canoe that sits right

winsaćišʰ (canoe or boat) balanced on the water

winsʔaqʰ steady (canoe)

ćičmuu death partner

ʔaaʔaaʔaḥsuu I am feeling (plural) your pain with you/empathising with you all

-ćišʰ ending i.e. ʰuʰaćišʰ Nice on the water

ʔaaqimaćukwítashin What are we going to talk about? Immersion Survival Phrases

ʔuukwáčit To do it yourself

ʔuuʔuukwaʔatʰaʔi Speak your language!

ciiqciqasaʔi Speak NCN!

ʰuuʰuuʰaʔi waa Say it slowly

huʔaasʔi waa Say it again

wikii maamaamaʰniqa Do not speak English

ʔaʔaquuʔatʰʔaaʰ ___ How does one say ___?

ʔaqaqh ʔah What is this?

ʔiihʔi The big one

ʔačknaʰʔisʔi The small one

ʔuʰaaʰs I am looking for ___

waasih Where is it/he/she?

ʔinisʔaaʰ qʷisquu I hope it might be that way

čuu

čuu acknowledged; goodbye; wiikšhin; agreed; that's all; see you again

čuuč plural/more than one person addressed

čuu ʔaḥʔaaʔaʕs Said when leaving
wee friend

čuučaaw ʔuyaqḥmisnaksiš Listen up! I have news!

čuu ʔapaaʕin Let's stop right here

čuu naʔaataḥšiʔaʕič ʕaakšiʕ Start listening now please y'all

čuusasa goodbye right now

ḥašiičiʔaʕk Did you hear the news?

haa ḥašiičiʕs Yes, I heard the news

haʔuk ʔuḥʔiiš naqšiʕ Eating and Drinking

ʔuuḥwʕs qačak haʔuk: I use a fork to eat

ʔuuḥwʕs naqsac naqšiʕ: I use a cup to drink

naputaayu (water) bottle

ʔuuḥwʕsʔaaʕ ____: I always use ____

čaaʕtaqsuʕ Drooling

kaapcaʕ Wishing for someone's food while staring at it

kaapciik Someone in the habit of staring at others' food while they're eating their food

ʔaqiick What are you having?

wikii ciiqciiqa haʔukʔaʕquuk Do not talk while you are eating!

wiikaʕpičḥ doing something silently

tuʕtuckʔaḥs mouth stuffed full

tiqyihʕa to choke

tiqyihʕamatakʔick You might choke (on your food)

ʔiihʔiiš yaaʔaqh (haʔuk) Very much enjoying (eating)

wikii ciqʔaʔpič Do not talk while eating!

ʔuʔaʔsʔiš It is hot (liquid in a cup, bowl, pot)

ʔaʔaʔsʔiš It is cold (liquid in a cup, bowl, pot)

ʔaʔsiʔiš The water is cold (body of water)

niswačiʔ To be full (of food-a person)

nisaak To be full (of food-a person)

ʔuʔakʔačiʔmatakʔick You might get burned

wikii našʔaʔap Do not poke the fire!

čuʔiiʔaʔi Put the fire out!

niisʔap Put the (kettle) on the fire

nicnaap Take the (kettle) off the fire

Name:

Date:

Who is the healthiest?

Read the piece below and decide who is healthiest, Mary or Tim.



ʔuklaas Mary hiškʷiiʔaqsups. kuʔaʔʔaʔquu ʔupkšiʔs ʔaḥʔaaʔaʔ cerealʔiic. ʔuqʷaas ciiḥsitʔiic. ʔaʔayapʔiis Cokeʔiic ʔanaḥis kaapapsas. ʔapwín ḥaasʔaʔquu haʔuks sandwich ʔuḥʔiiš ʔayiic čamastup. wikʔiišʔaaʔ kamatquk ʔanaḥis ḥamišʔiʔ kamatquk ḥuppit week. ʔučinʔaʔquu haʔukʔaaʔs pasta... ʔayipt.. hačumsiiqsakqs ʔuklaaʔiš Tim mamuuk ḥiʔ mamuuquwiʔ. kuʔaʔʔaʔquu wikyuu haʔuk ʔanaḥi saladʔiic ʔukwink čaamasit ʔooyinčas ʔapwín ḥaasʔaʔquu. taakšiʔiš Tim kamatquk ʔaḥʔaaʔaʔ ʔucačiʔaaʔ ʔumčaarquwiʔ ʔanaḥi ʔaʔayʔapʔiicʔiš cakes. čamiḥta ʔuutaqsasa ʔuušyuuya ʔanaʔiic sandwich ʔučinʔ. ʔukʔips wik waʔič ʔuʔ.

1. Mary ciiḥsitʔiic
2. Mary čamastupʔiic
3. wikʔiišʔaaʔ Mary kamatquk
4. wiiyaʔiš Tim kamatquk.
5. Tim ʔaniic cakes.
6. wikʔiiš Tim čamiḥta waʔic ʔin wikʔiiš camihḥta haʔuk ʔaniic cakes.

Name:

Date:

How healthy are you?

łiisałaa?api sučapit wawaačak. ?umaačuk niiwa qwi?iic?ik ?ah?aa?ał kamaťukquuk.
wikii łuu?alšił ?uułwał:

have too much/?ayiic, **I have too many or too much**/a?ay?api?iic?aałs, **not good**/wik
łuł, **wiksiiš?aał**/I do not usually or I do not always, **I always**____/taakšiłs ____
?iic used with food and drink

1. _____

2. _____

3. _____

4. _____

5. _____

Total Physical Response (TPR) Exercises

TPR is based on the coordination of language and physical movement, along with repetition.

See [TPRWorld](#) for more information on this approach.

1. tuxšič - Jump! (Once)
2. tuuxtux^wašič - Jump! (Repeatedly)
3. wašič tiišič - Pretend to sleep!
4. šupkšič - Wake up!
5. čučink'ič - Wash your hands!
6. šipšič - Wash your face!
7. šipšič q^waašič - Wash your face like a cat!
8. mitxšič - Turn around! (Once)
9. šuhinkšič - Clap your hands!
10. yaacšič - Walk now!
11. wiinapašič - Stop now!
12. kamatqšič - Run!
13. šuušuušič - Walk slowly!

Plural and Singular Commands Note:

These phrases use the plural command form -ič, which means “you all”, or “y’all” for speaking to more than one person. If you are speaking with only one person, your command ending would be the singular -i, for example: tuxšiči - Jump! (Once).

Language from: tupaat, máamicšič, chuutsqa 2016

Camp Actions

čaʔiʌ To go get water

čaqšiʔi čapac Push the canoe!

čatšiʔi Push!

yackšiʔi Push it with your foot! OR Kick it with your foot!

čiičiʔi Pull it!

hisiikʔi čumcuut Go right

hisiikʔi qacuut Go left

hiʌtis down the creek

hiininga up the creek

wałšiʔin Let's go home!

ʔucačiʔin Let's go!

huʔacačiʔi Come back!

hiniʔiʔi Come in(side)!

mačinuʔi Come in(side)!

ʔičaʔapʔi Lift it!

ʔustpitapʔi Put it down

sukʷiʔi Pick it up!

łačiʔi Drop it OR Let it go!

kašsaapʔi Put it away!

hiniʔis Bring it to me OR pass it to me!

kʷaacačiʔi Go backwards!

hisiikʔi ʔaḥ ʔašii Follow this way/go straight!

Bathroom

tiʕakʌum Toilet Paper

tiskin (female) urinate

tiskmaʕiiqʌ (female) feel the need to urinate

ʕuskʂiʌ – A dog peeing

cusksʂiʌwitasʔiʂ ʌaaʔas It will pee outside

ʌiikʔapi a male dog lifts leg

ʕiniiʌ dog

ʕitniiʌ dogs

cusksʂiʌukqs ʕiniiʌ ʔaphʔaak hupaʔ

My dog peed at half moon

cuskwaas – a dog peeing outside

ʕuqwaas – a man peeing outside

tiskwaas – a female peeing outside

ʔuuʔwʌʂ kista I am using the chamber pot

waasiʔ kista- where is the bathroom?

waasiʔ łuʔuwit- where is the bathroom/shit room?

tiskmaʕiiqʌ – a female needs to pee

tiiskʕu a female pees herself

ʕuqʕuu- a male pees himself

tiskiiik (Female) always going to the bathroom

Personal Grooming

waasih tiskuwil Where is the ladies' bathroom?

tasuuł powdered/lotioned face

tasuułwitas I am going to powder my nose.

lihaqsutwitas I am going to put on lipstick

taap̄taap̄ayak-(dabbing) powdering one's face

ḡaḡyak tweezers

ḡaaḡḡaaḡa plucking

čiisq̄yak shaver/razor

kuuk̄yak (Ah) shaver

mut̄yak hair cutter/clippers

ḡap̄yak scissor

ḡap̄cas bbq fish stick

ḡatx̄wiqum̄yak Curlers

sačk̄yak hair comb

qič̄yak fine comb

qič̄yih̄a to suffer with lice

mač̄asin flea

Encouraging Phrases

huḥtikšiiḥʔi ciq'akukqin

Learn our language!

takaasʔi huḥtikšiiḥ

Always keep learning!

ʔiqḥmuutniš

We are ancient and continuing

wikʔum łačiḷ ciq'akukqin

Do not let go of our language!

wikii wiiʔakšiḷ

Do not give up/get stubborn!

wikii tuuḥuk

Do not be afraid!

wikii waaʔak

Do not be shy!

ʔuušćak hišumyiḥʔaḷqun

It is useful when we gather together

wiiqmisʔiš ʔuušyaaʔat

Mourning is hard on people

wikii tuuḥuk ciqšiḷ

Do not be afraid to speak!

wiikšḥinʔaqʕʔick
You will be alright

ʔin wiksuuk čawaačink
because you are not walking alone

ʔayačinkniš ḥiškʷiiʔath
There's lots of us Hesquiahts

čuu ʔahʔaa ʔunaaks
That is all I have for now

ḥaaʔaksuqʕi
Use your inner strength!

qʷaaʕaqʕʔik hitatswii
That's how you will pull through

tiičswiiniš
we survived

Weather

hišuk^{wi}č hāčwaas - Everybody look outside

ʔaaqinḥ hāasʔii - What is the day doing?

hāšiʔi – Look!

Responses (do an action that matches your phrase such as wiping sweat from your brow if it is hot, mimicking rainfall with your fingers etc.):

ʔupaaʔiš - It is hot weather

ʔuupsitʔiš - It is muggy weather

ʔuuʔuqukʔiš - It is nice weather

ʔuuqumḥiʔiš - It is nice weather

hiwāhyuʔiš - It is cloudy

hiwāḥakʔiš - It is cloudy

ḥiḥaaʔiš - It is raining

ḥiḥiḥiḥiḥi OR ḥiḥiḥiḥiḥi - It is raining off and on

wiiqsiiʔiš - It is stormy

ḥupaqḥʔiš - It is dark

ḥuḥaqḥʔiš - It is dark

k^{wi}saaʔiš - It is snowing

kacaaʔiš - It is hailing

ʔuuqumḥiʔiš - It is good weather (on the water)

yuʔiʔiš - It is windy

ḥiḥaḥiḥiḥiʔiš - The sea is stormy

ḥuḥaḥiḥiḥiʔiš - It is nice on the water

quuxʔasʔiš - It (the ground) is icy

kwimacyuʔiš - It is frosty

ʔuḥqakʔiš - It is foggy

What was the (weather)day like yesterday?

q^waamitʔi náas or

ʔaaqinḥ náas ʔamíimitʔi

wiiqsiimitʔiṣ náas

It was a stormy day

ʔupaamitʔiṣ ʔuuṣyuuya míḷṣiḷ

It was hot weather, it rained from time to time

wiiqnaḥiwaaʔiṣ náas ʔamíi

They say it wants to storm tomorrow

náacsa watching

náánaačtuk- seeing/hearing/sensing everything/learning

ciciqinkýak-Prayer

wakaaṣuḷa náas

ʔaḥkuuʔaḷniṣ ḷaḥ ʔaḥkuu náasʔii

Here we are again today.

náačaḷuk^win taakṣiḷ

Always watch over us.

náačaḷukⁱ tatiḷminḥi

Watch over the people who are sick.

takaasʔaḥin ḥaaʔak

Keep us strong.

ʔin ʔiiḥmisukniṣ tiičmis

Because our lives are precious

wiikaaḥi ḷaawinsʔi piṣaqʔi tamis

Do not let the terrible disease come to us.

ḥaaʔakaḥin hisiik ʔiqḥmuut

Strengthen those of us who follow ancient ways.

wakaašula ḥaas

wakaašula ḥaas

ciciqink'yak ḥaniicḥaas **Tom Curley's Prayer**

waaykaašilu

waaykaašilu ḥaatapi ḥawēet

Praise be most high Creator

ḥaakšiqinḥa tiqsčipiḥ

Please sit down beside us

ḥaawiiḥinḥaaf ḥah ḥuyi

be close routinely now

ḥaakšiqin hupii hiišyuu

Please help us all the time/always

qʷaaqcumyiq ḥapcaḥtakap

what we should do to go in the right direction

yūqʷaa ḥimāqsti ḥah ḥuyi

as well as/also inner spirit/mind now

ḥaakšiqinḥa qacii ḥayiiḥa

Please, at the same time

give us, all those people there

qʷiqʷisumḥitqḥaafḥat

what they all need

ḥaahakmis

inner strength

ḥuḥatup ḥahkuu

for the benefit of these

ḥaatḥaḥisukqin,

Our children

ḥaḥaayacqum

great grand children

ḥaakšiqin ḥaahakap ḥinḥayaqḥ

Please strengthen us a strong will

hiiyiqstup naʔaatahna čamihta
we listen to everything truly

ʔeeʔooʔickʔaaʔ haʔapi haʔiʔ

ʔeeʔooʔickʔaaʔ ʔahkuu qʔisʔiitq niiwa ʔahkuu qaciʔitq ʔah ʔuyi ʔaas

ʔaakʔiʔin ʔačʔaʔatu haʔiʔa ___qin ʔahkuu

ʔuuʔyinʔa ʔuqʔaa

ʔaakʔiʔi ʔapkwʔiʔi ʔaakʔiʔ _____ . ʔah ʔuyi

ʔeeʔooʔickʔaaʔ haʔapi haʔiʔ

ʔeeʔooʔickʔaaʔ ʔahkuu ʔačʔaʔukna ʔaʔiicʔumukqin, maʔiixtukminhi, ʔaathʔaʔis,

ʔaʔaayacqum, ʔuʔumʔiiqsu, nunuwiiqsu, nananiiqsu

ʔaakʔiʔi ʔuuʔyuuya ʔačʔaʔuk

čačimʔikčikʔap, katukčikʔap hiʔyuuya

ʔeeʔooʔickʔaaʔ haʔapi haʔiʔ

ʔeeʔooʔickʔaaʔ

ʔahʔaaʔaʔhin haʔeeʔaʔ
and now are we finished

čaani
shortly

haa haʔiiʔaʔniš, čuu
yes, we are finished, chuu
čuu,

ciciqink'yak ʔiiḥsuuqstup/Inner Strengthening Prayer/ ciciqink'yak ḥaaʔaksuuqstup

hiniʔis ʔuʔmis ḥaʔaat
(b)ʔuʔmisayiiʔis ḥaʔweeʔ
Bring me goodness Creator

to accept the things
wiiwikwaqḥʔaaḥ
(b)wiiwikwaqḥ ʔaaḥ
to overcome that

wiʔaaqʔiis kʔwisitap
(b)qʔwiičitqas wiʔaaqʔ kʔwisitap
which I cannot change

ḥaaʔaksuuqstupis kʔwisitap
(b)ʔiiḥsuuqstupis kʔwisitapʔaaḥ
let me have inner strength to change

qʔwiičitqas ʔuʔumḥi kʔwisitap
(b)qʔwiičitqas čamuʔ kʔwisitap
what I can change

hinʔaʔsaʔis ʔapʔatmis
(b)hiniʔis ʔiʔaʔqsti
bring me inner knowledge

hamipsaʔis kʔwisiikšiʔaʔquu
(b)hamataʔaaḥ qʔwiqʔiitq kʔwiiḥi
to recognize what the changes are

First text is Hesquiaht dialect, (b) text is Barkley dialect. Hesquiaht Language Program 2023.

saḥas peeling off cedar bark/stripping a tree

saḥaswítasiš I am going to strip bark
saḥasmitsiš I was stripping bark

~~ʔuci'yuks I am going~~ Do not use the general term for 'going to', use the above special phrasing when going for cedar bark.

čaʔaqʕačišt bow heavy (canoe/boat)
čaʔaqʕapi bow heavy (canoe heavy)

ʔuušćakwítasʔick siičit
You are going to be useful/valuable (to) me

ʔuušćakšiʕʔick siičit
I say thank you

ʔiiḥʔiick ʔuušćakšiʕ (siičit)/niiḥit
You are very useful (to me)/ to us

kʷisaaḥtaksapʔaqʕs suutiḥ
I am going to transform you into something special
ʔukʷiiḥʔaqʕs ninkakʕum
I am going to make a
diaper/baby butt wrap
liḥumýum turban/head wrap/kerchief
maaʕiicum cedar headband

ʔuʔatups ʔukʷiiḥ ʕaaḥaqsi
I make (it) for the benefit of the great grandchildren and grandchildren
mamuučaqsapʔaqʕs I will weave
mamuuči I weave

After taking the strip say:

ʔuʕaʕukʔaqʕʔick siičit
You will take care of me
ʔuušćakʔaqʕʔick siičit You will be useful to me

Trees

Notes in this document are additional information to that provided in the original document.

Hesquiaht Language Class 2021 Notes from Appendix V
Inventory of Plants and Animals Culturally Significant to the
Nuu-Chah-Nulth of Clayoquot Sound

qaqmapt used for smoking fish & doesn't create much ash in the air.

haḥaḥtuuḥ arbutus

šutsʔiqmapt cascara

ḥumiis cedar wood

ḥasmapt young cedar tree

ḥaḥmapt yellow cedar

ḥitxmapt wild bitter cherry

ḥkwaḥuḥwinqmapt cottonwood

ḥiḥiḥʔaqḥmapt wild apple tree

maawi fir (has thick bark, sometimes 2-3 inches bark around it)-has lots of pitch inside it. Can smell pitch when cutting it. When the man came in from fishing too late when the sun was hot and it started melting and all the trees came running down to catch the pitch and the fir was first one there.

ḥiḥmapt amabilis fir-when young has blisters and kind of grey, smooth bark. skinnier and shorter. Can smell the branches from far away. In Hesquiaht harbour you can find balsam growing around the area of big cedar trees.

Balsam smoke used to keep the mosquitoes away at Mushguy's.

tupaat's mom used to put the bark on her root garden

qʔiḥaḥqmapt hemlock

ḥamiḥaḥqmapt maple

ḥaḥaḥqmapt pine

ḥiḥaḥqmapt white pine

tuuḥmapt young spruce

čuhsmapt large spruce

ḡiḡsmapt Willow

ḡatmapt Yew

yaxmiḡ brushing the floor (using branches)

čaqmis bark

ḡuk Ending - Looks Like

hihisituḡ **ḡuk looks like** a sockeye/looks nice looking

muwač deer

mumuwačḡuk Looks like a deer

pišpiišḡuk Looks like a cat

ḡiniiḡ dog

ḡiḡiḡčḡuk Looks like a dog

ḡiḡčḡuuqs Smells like dog

hišsuuḡ to kill all/everyone

čacuḡḡta big foot

čacuḡḡtaḡuk Looks like big foot

qawii salmon berry

qaqawiḡuk looks like a berry

qawiiḡuk Looks like a berry

ḡuḡumickuk To look like mother

ḡumḡi mom

ḡuḡumickukḡick You look like mother

nuwi your father

nunuwiḡuk to look like father

mimiḡḡuk to look the same

mimiḡḡukḡicuuš Ḳall look the same

k'wayas Twins

k'wayashsuu Are you twins?

ʔuhʔanits naniiqsu ʔaqiiʔapʔat siičit My grandparents raised me.

miilʔiʔakʔicuuš _____ Y'all have the same _____

hupał Moon

humaqłʔałʔiš hupał-The moon is full

miłumł hupał-full moon

ʔiihwiłas hupał ʔathii-The moon is going to be big tonight/or at night

ʔaphtaak hupał- half moon

miłumyułaał hupał- Going to full moon/waxing/last quarter

qatwaat hupał Moon sliver

k'wałšił last quarter moon

k'wałʔatu moon waning/getting smaller

háapi Bright moon

How Old Are You?

ʔuńaqhʔičʔałk

quńaaqičhʔałiik

quńaaqičhʔałk

How (many) old are you?

-qičh after a vowel

-ičh after consonant

i.e. ʔałaqičh Two yrs old

ʔałak'wałʔičh eight yrs old

caqiiic twenty

ʔałiiq forty

qacciiq sixty

muyyiiiq eighty

sučiiq one hundred

huyuuq two-hundred or hayuuq

taaquqhliiʔiš It is a true story

Who, what, where, when and why

waasi = where (root)
 waasq^{wii} = when (root)
 ʔaqaq = what (root)
 ʔačaq = who (root)
 ʔaaqin = how/why (root)
 (what happened?)

q^{wii}inuulʔi q^{waa} Why is it like that?

waasi+question ending

waasi^k
 čičsiš
 ʔuč^ʔitaqʔapi-Raphael pt.

waasi + mit (past) +question
 waasimith^ʔ
 ʔucačič ʔaʔuk He went to the lake
 waasimith^k where were you?
 waasumk where were you?

k^watyikʔats li^maqsti
 My spirit is heavy
 q^wismuutqs
 what I did
 ʔuʔaapčipʔaqʔs suuti^ʔ
 I will buy for you/you
 ʔuč^ʔin
 a dress

waasi + ʔaqʔ/witas(future) +question

Where are we going?
 waasca^yuk^hin
 ʔucačič^ʔwitasniš nučii

waasca^yuk^hin ʔa^miiʔaqʔi
 Where are we going tomorrow?
 waasca^yuk^hin ʔa^mii^ʔik
 Where are we going tomorrow?

waasi + possessive “ak” + question ending

waasak^hs kith^yak
where is my phone?
waasak^h kith^yak
where is her phone?

waasak^hs where is my ___?

waasak^hs taalaqsac where is my purse?

waasak^hs taana where is my money?

waasak^hs λiq^yak where is my key?

waasimik where were you?

hiłmuuc ćumuuŋas I was in Port

waasik where are you?

ʔumćaapsiś I am playing

łaaʔumʔassiś I am outside

łaaʔumʔassiś ʔumćaap I am outside playing

ćuk^waa come here

wałšiʔałi come home now!

yaacuks I am walking

yaacpanač walking around

ʔuuhtaasaʔi behave! (to one)

mamuuks I am working

makmaayas I am shopping

ʔuuhtaasas I am behaving

ʔuuhtaasaʔaals I always behave

ᑲaaqin why/how

q^wiⁿu^uλik haᑲin siičič
Why did you call me?

q^wiⁿu^uλik hiᑲaqλ k^waqmisukniqs
Why did you eat all my herring roe?

q^wiⁱn^uuλhi q^waa
Why is it like that?

q^wiⁱn^uuλhi ᑲuᑲtin
Why is it made of that?

ʔu holding the root place/at the start of the word

ʔunaq-to enjoy consuming/having

čamasnaq I enjoy having sweets

čamasnaqk Do you enjoy having sweets?

ʔunaakʔick čamas You have sweets

ʔunaqk čamas Do you enjoy having sweets?

ʔunit – place

ʔunitʔiš hisit The place has sockeye

hisnit-sockeye place

wiknit-place where there is nothing

ʔunaak to have

ʔunaakk taana Do you have money

ńupqumłnaks I have one dollar

ʔunaaks I have

ʔunaaks taana I have money

ʔunaaks ńupqumł taana I have one dollar

čańis I cannot see

čaańiqułquus I cannot see your face anymore-Larry Thomas sang it

ʔumaḥsa to want

ʔumaḥsas ḥaaḡištup I want chitons

ʔumaḥsak taana Do you want money?

wikmaḥsak You do not want to?

ḥamiḥšiḷmaḥsas I want to try

ʔuʔumḥik maḥaa siičiḥ Are you able to bring me/take me?

ḷaaḥsasa right now

ḷaḥ now

ʔuḥtin made of

ʔuḥtinʔiš pićup It is made of cedar bark

pićupḥtinʔiš It is made of cedar bark

ḥuksýi ʔuḥtinʔiš Made out of rock

ḥuksýiḥtin Made out of rock

wiksiiš taanaqḥtin I am not made of money!

wiksiiš ʔuḥtin taana I am not made of money!

piipaḥtin made of paper

susuḥpickukḥtin made of sugar

ʔuciýuk to go to

ʔuciýukk ḥačićs Are you going to Tofino?

waasćiyukk Where are you going?

waasqʷiiwitask ḷiḥšiḷ When are you departing?

qʷiiciýukʷiik Where might you be going?

ʔuḥa

Expression: oh no! Oops! OMG. Be careful!

ʔukʷiil to make

ʔaaqičiik what are you making? JC, FM

ʔaaqičiik what are you making? JL

ʔukʷiits I am making

ʔukʷiits ʔuxʷaapi I am making a paddle

ʔukʷiits papaćaqλ I am making bread

papaćaqλiits I am making bread

puxʷiʔuks It is going to rise (bread/homebrew)

ʔuḥʷaʔ to use

ʔuḥʷaʔʔick cúćak You use soap

ʔaaqihʷaʔk What are you using?

ʔuḥʷaʔs cúćak I am using soap

ʔučak to be used for

wikʔiis ʔučak It is not used for that.

ʔaaqičakukk pǎpii What do you use your ears for?

Wikʔiis ciqʷak That is not for speaking!

ʔuuščak Useful for something

ʔuuščakšiλʔick Thank you/You have done something useful

ʔuuščakšiλʔickʔaaʔ hupii siiʷa Thank you for always helping us

ʔuuščakšiλʔickʔaaʔ haʔukʷap siʷa Thank you for always feeding me

ʔuuʔaaʔuk to take care of/be careful

ḥaačʔaʔuk to watch over

ḥačaʔak book

ʕaḥaaʔaʔičʔaaʔ Be careful y'all/Learn from your mistakes y'all

huwaay ḥiškʷiiʔaṭḥ Be careful, Hesquiaht people!

ʔuʔaʔukʷi be careful!

ʔuuʔaaʔukʷi (ʔa) be careful!

ʔuuʔaaʔukʷičʔaaʔ y'all be careful!

ʔuʔaʔukʷičʔaaʔ y'all be careful!

ʔiiʔumʔas hunting with a gun

ʔičiʔ to shoot something

ʔuʔmaʔuk ?? Knows how to do it

nuukʔmaʔuk good singer

wiikʔmaʔuk to not know how

siqiiʔmaʔuk čamas she is good at making sweets

ʔičasʔmaʔuk-Aiden (good steersman) Geena's son

čaʔitʔmaʔukʔick You are good at getting drinking water

kʷačiʔ good aim/sharp shooter

wičit bad/poor aim

ʔuwii to go first

ʔuwiiʔapʔi go first!

ʔuwiiʔaqʔs I will go first

ʔuwumʔas to be the first in (in performances)

sutwiiʔi You go first!

ʔuwink to add something to a drink/mix in

čawink add water

ʔuwink mink ʔuhʔiis šuuk^waa Add milk and sugar

quuxwinkʔapʔi Add ice!

ʔuʔiʔ To get/go for

ʔuʔiʔʔaqʔs čaʔak I will get (you) water

čaʔiʔ to go for water

ʔucačiʔ To go to

ʔucačiʔʔiis ʔačiqs He went to Tofino

ʔucačiʔweeʔin Museum –(ʔa)We are going to the Museum, I heard

ʔucačiʔwaaʔin M.- We are going to the Museum, I heard

ʔuušsuuqstuʔʔaqʔʔiis She will get mad/angry

ʔuušsuuqstuʔcumʔiis She might get mad

čumqʔstuʔʔaqʔʔiis She will be happy

ʔucumʔsas Cali. I want to go to Cali.

tutuunuʔiik someone always winning

čumʔi-carefree/no worries/lucky

ʔunuuʔ because/due to

q^wanuuʔ it is that way/like that because

q^waaʔiis it is that way/she is that way

šahʔut q^waa Are you well? (that way/the way you are?)

quʔacʔuqs ʔunuuʔ wiʔaa hatiiis

I have perspiration odor because I never bath

ʔuušyuuyaʔiʔaał hałiis Take a bath sometimes

ħaaʔakatsuuk quʔacp̄uqs Your body odor is strong

quʔacp̄uqs ʔin quuʔassa I Have body odor because I am human

grapesp̄uqssumsa grapesquus If I was a grape I would smell like a grape

čump̄uuqs to smell nice

čump̄uuqs ʔin hałiisʔick You smell nice because you bathed.

ʔaqaqh ʔuyaqħmis What's the news?

hašiičiʔałk - Have you heard the news?

yaacšił walked

yaacšiʔał started to walk

yaacšiłʔaqł going to walk

yacpiq walked over the bridge

haʔukšił ate

haʔukšiʔał start to eat

ʔukʷap to prefer

ʔukʷaps hałiis kuʔałʔałquu
I prefer to bath in the/when it is morning

hiiškʷap – It is all the same to me/ "whatever!"

ʔanaʔap to only like something

haʔukʷap-to feed

haʔukʷapʔis feed me!

łułsiłʔick haʔukʷap siičič Thank you for feeding me

niswačiłs I am full from eating

si'ya me
 siičit me

su'wa you
 suutił you

su'wači Youuuuuu (do it)

si'yaacaqłs I will do it/be the one
 si'yaacaqłis Let me do it!

kupšił to point with finger
 łupłiičh summer

kimaa-lips clenched together
 kimaksuł- ""

łuħmuut wawaa That's what she said

Daily Routine

Morning Routine with kaamath Levi Martin

Wake up!
 łupkši'łali

Get up!
 tiqpi'łali

Take a shower!
 miłapiqł'łapi hatiis

Take a bath!
 hatiis'łali

Brush teeth!
 ćućumyaqłahsłi

Brush/ comb hair!
 saćqumyaqł'łi or saaćkši'łi

Eat/Have breakfast (in the morning)!
 ku'łaiiya'łi ha'łuk

Go to work!/ school!
mamuʔasči / ʔucačiʔi λiisuwił

Eat (packed) lunch!
kuukiisʔi ʔuyi ʔapwínuʔaλquu

Come home OR Go home! wałšiʔaλči or wałšiλči

Eat dinner (in the evening)!
łučinłhči haʔuk

Eat!!
haʔukšiʔi

Watch TV!
yaaʔałči pikčasćuʔak

Go to sleep!
waʔičuʔałi

Go to bed!

ćitkpiʔaλči-go lie in bed

waʔičuʔałi-go to sleep!

ʔaqink What is wrong?

naqmiihas I am thirsty

ʔuʔiλʔaqλs čaʔak I will get (you) water

ʔaʔaʔaqłapis čaʔak I drank too much water

hawiiqλs I am hungry

hawiiʔałsiš haʔuk I finished eating now

wiʔaaqλs I cannot

nasałs waʔičuł I cannot go to sleep

ńamiłšiłʔaqłsiš waʔičuł I will try sleep

ᵑusaakmatakʔick You must be tired

wikiit čihaa There are no monsters/ghosts/spirits

waʔičuʔałi Go to sleep now!

waʔičuł to be sleeping/asleep

waʔičuʔi Go to sleep!

waʔičułsiš I am sleeping/asleep

łupksaapʔick siičič You woke me up!

łupkaa (birds) pecking

łupkʔak beak

mučičuł dressed

mučičuʔałi

čitkᵑił laid down

tiqᵑił to get up/got up

čił, šił, kʔił endings are all the same

ił, uł, inł endings are all the same

paat simpsin



pusaakʔiš paat
 tuḥmiiḥakukʔiš paat
 ʔuušʔiiḥakukʔiš paat
 čiiḥuqʔiš tiqʔiḥ paat

ṭaṭaapataʔiṣ ʔaat



nuunuukʔiṣ ʔaat

riḥaaʔiṣ ʔaat ḥuḥumʔaqḥaḥsʔak

ḥiiḥuqḥʔiṣ ʔaat ḥuḥumʔaqḥaḥs



ḥumqḥʔiṣ ʔaat
 haʔukʔiṣ ʔaat
 minkʔiicʔiṣ ʔaat



wiiʔaqʌʔiš ʔaat
 pupucaʔiš ʔaat
 ʔuʔaʔʔatuʔiš ʔaat
 tumʔtumʔaʔiš ʔaat



ʔuuksnaʔaaʔiš ʔaat
 hatkmaasʔak
 ʔuqčaphʔiš ʔaat
 matuktiʔiʔaʔiš ʔaat



čiiñuqʔiikʔiś ʔaat
 ʔaqaqʔ ʔaḥkuu waaʔiś ʔaat
 ḥayuḥḥis qʔiqii ʔaḥkuu



wiiwiśʔaqʔiśʔaʔ liisa ʔuhʔiś ʔaat
 yaaʔaʔiśʔaʔ pikčascuʔak liisa ʔuhʔiś ʔaat
 čitkʔaasʔiś ʔaat

Ending ʔaał

Ending ʔaał/ʔał (The Northern version is short)

Time of Day

kuʔał morning

kuʔałʔałquu

When it is morning

ʔinkʷiitsʔaał kuʔałʔałquu

I start the fire in the morning

ćaapxćaapxsʔaał

I boil water

niisipsʔaał ćaʔak

I boil water

ciciqinksʔaał kuʔałʔałquu

I pray in the morning

ʕuqwaassʔaał kuʔałʔałquu

I (male) take a piss outside

łipšiłsʔaał kuʔałʔałquu

I wash my face in the morning

ćumalitsʔaał kuʔałʔałquu

I shower in the morning

ćiiskšiłsʔaał kuʔałʔałquu

I shave in the morning

ćiććuqšiłsʔaał kuʔałʔałquu

I put my teeth in in the morning

kʷitsaapsʔaał hachaapsumʔakqs

I glue on my eyelashes

mućićułsʔaał kuʔałʔałquu

I get dressed in the morning

háasač̣iʔaʎquu

When it becomes daylight/stops raining

kaʎḥṣ̌iʔaʎquu

when day breaks

ʔaʔumʔaʎquu kaaʎḥṣ̌iʎ

when first day breaks

kaʎhaaʔiṣ̌

it's daybreak

kaʎʕaqstuʔaʎquu

when the sun is coming up over the mountain

ʔiqḥiiʔaaʔ tuʔaaʎ

It is still dark

ʎuuʔʎuuʔaʔaaʔ

waʔič̣iik

sleepy head

huupk^wistas huupaʔ kaaʎḥṣ̌iʔaʎquu

The sun rises at dawn

kaałh̄aruʔałquu At dawn/sunrise

kaałh̄šiʔałʔiš

Dawn is here just now

łurkšiʔałi wake up now!

łih̄šiłwitasniš We will ride

ʔaaqinmith̄ kuʔał What was it like in the morning?

tiqriʔałquuk When you get up

tiqriʔałquus When I get up

kamatquksʔaał šuʔuł tiqriʔałquus
When I get up I run to the bathroom

ʔuquwił meńs urinal

tiisqil̄ womeńs pee room

ciciqinksʔaał tiqriʔałquus
I pray when I get up

kith̄šiłsʔaał wiʔuuʔakqs sučačil̄quu
I call my nephew on Fridays

ʔukwinksʔaał Yan siqil̄ santiiʔałquu
I cook with Yan on Sundays

siqil̄nišʔaał santiiʔałquu Yan ʔah̄ʔaaʔał siya
We routinely cook on Sundays, Yan and I.

naqšiłsʔaał kʷaapi kuʔałʔałquu
I always drink coffee in the morning

ʔuʔum̄hiʔicuuš čamaʔic ʔaath̄šiʔałquu
Y'all can eat sweets at night

Translate as many as you can:

I wake up in the morning.

ħupkšiš?aał ku?af?ałquu

I get up in the morning.

tiqpiłs?aał ku?af?ałquu

tiq^waass?aał nunuuk?ałquu National Anthem

I sit down when he (JT)sings the NA

ha?uksnuuł -eating/snacking between activities

-snuuł in between things

wa?ičsnuuł nap between activities

hičinksnuuł kissing between activities

I have lunch (eat) at school at midday or I eat at noon

ha?uks?aał ?apwínu?ałquu

kuukíics?aał ?apwínu?ałquu

I have packed lunch at noon/in the afternoon

I make the bed in the morning.

čumpitaps?aał ku?af?ałquu

waasq^wiik?aał čumpitap čum?ił

When do you make the bed?

čumsča?as comfortable on the ground or

I have dinner (eat) with my family in the evening.

?uk^winks?aał ma?as ha?uk łučínu?ałquu

taakšiš?aał ?uk^wink ma?as ha?uk łučínu?ałquu

I always eat with my family in the evening

taakšiš?aał I always

?uhtaasa behave

huhtiks I know

?in ĩitĩiitasuuk that you are lying

kiixšiʔaʔquuk
When you laugh

hawiiʔaʔhin huuxsʔatu
Are we finished break?

haa hawiiʔaʔniš huuxsʔatu
Yes, we are finished break

haa hawiiʔaʔniš huuxsʔatu huʔacačiʔaʔquu hišuk quuʔas
Yes, we are finished break when all the people come back

maʔaayit-household/family

haʔuksʔaʔ masčimʔaʔs lučinuʔaʔquu
I usually eat my family in the evening

I read comics in the afternoon
háčaʔaʔsʔaʔ kaamikʔs ʔapwínuʔaʔquu

I listen to music at night.
naʔaataʔsʔaʔ nuutnuuk ʔathiiʔaʔquu

I do homework at night.
ʔiisʔiisʔaʔ ʔathiiʔaʔquu

ʔiisʔiisaqumʔ
homework club

ʔukʔwinkʔaʔ yaaqsčʔaʔinʔs ʔumčʔaap (pikčʔasčʔuʔak-games)
ʔathiiʔaʔquu
I play video games with my friend at night.

ʔathiiyusʔaʔ ʔukʔwink yaaqsčʔaʔinʔs
At night (doing something at night), I routinely am with my friend

kuʔaʔiyasʔaʔ
I am doing something in the morning routinely

ʔaapwínuʔsʔaʔ
I am doing something in the afternoon

Translate and complete the sentence using any time of day:

I have a bath in the morning

hاتیiss?aat

ku?at?alquu.....

I brush my teeth at

.....

I get dressed at

.....

I have breakfast(eat) at

.....

I go to school at

.....

I go home at

.....

I wash my hair at

ćuuyuks?aat (I regularly wash my hair)

.....

I watch TV at

.....

I walk the dog at

.....

k^waapiŋic have coffee

ku?at?alquu in the morning/when it is morning

k^waapicickʔaaʔ ʔathiiʔaʕquu

Do you usually have coffee at night?

ʔuušyuya Sometimes

ʔuušyuyaʔišʔaaʔ Bob k^waapicic ʔathiiʔaʕquu

Bob sometimes has coffee at night

wiiyaʔiš Debbie k^waapicis ʔathiiʔaʕquu

Debbie never has coffee at night

ʔuušyuyaʔišʔaaʔ Debbie k^waapicic ʔathiiʔaʕquu

Debbie sometimes has coffee at night

ʕupkšišʔaaʔ kuʔaʔʔaʕquu

I usually wake up in the morning

ʕiqpišʔaaʔ ʔapwin ʕaasʔaʕquu

I usually get up at noon

ʔink Fire

ʔinkwiit To start the/a fire

ʔink^ʕis Fire on the beach

ʔinksyi Firewood

ʔiʔinksyiʔiih To gather firewood

ʔink^ʕwaʔap burnt up

muʔak^ʕwaʔap burnt up

ʔiiʔinkči Someone that likes fire

niisip To put on (to boil)

ciix^waa Fry

ʔink^wiīyap Turn the fire on (the camp stove)

siʔiṭ match (for lighting a flame)

čityak a wood saw

hiishiisačak Axe

hiishiisa Chopping wood

ḡaacsá-sight

ḡáčyihápac s.o. is staring at me

ḡáḡáčaqḡ looking at somebody and judging/noticing

hutshumqsuḡ to make one's eyes round

ḡiḡinčksuḡ cross eyed

ḡiskaa wide eyed

ḡiskḡisksuḡ wide eyed

ḡiḡiicksuḡ wide eyed

ḡackáaxsuḡ eyelids red around the rim/eyelash area when getting old

kiikiinaksuḡ black eye

ḡapiick^wačyu bruised

tuctupksuḡ black eye

qasmiiḡa sore eye

ḡacqaḡ good eyesight

čáčáapksuḡs My eye is stinging

čáčáapksuḡḡiš his eye is stinging

pumaḡšiḡats qasii My eye is itching

pupumaḡsuḡs My eyes are itching

huchumqsuḡ wide eyed

maquuḡ blind

wicqaḡ cannot see/poor eyesight

wicqičičiḡs I am going blind

ḡišxuuḡ sour/ugly look

ćišxuuł dirty face

ťitiitsułs something in my eye (using ťičił to throw)

hiihiisuł?ick qasii your eyes are bloodshot

ćaptaa stinging

ʔuḥwafʔaał ćup always use the tongue

ʔakuułiʔis qasii lend me your eyes!

kućupsuł poke your eye

qasšiʔi eyeball it (to make approximations when making something)

łiiłiitaʔaqłs qasiiʔatʔik I will shoot your eye

ʔuušmaquł sour look on face/fierce look/scary

ʔaanaqḥuł serious look

ćupxuuł long face

łiixuuł happy face

ʔuuščalḥap playing dangerously/risky behaviour

ʔiiḥ yackaaʔap huupukʷas “flooring” the car

hiiḥwafuł saggy face/droopy face/drunken face

kickiiḥsuł wearing glasses

kickiiḥyaksuł wearing glasses

kićaa closed eyes

kićsaasił wink eye

ʔiḥmaʔiiqł want to cry

ʔiḥak cry

ʔiḥʔiik always crying

ʕiḥats always crying

ʕiʕiḥʔiik always crying

ʕiḥpa always crying

ʕiḥmitʔa a designated place to cry away from others (forest/beach)

ḷaḥʔii stop crying

ḷaaḷyučʔat maʔasʔi The whole house crying

kʷačit good aim

wičit bad aim

kiḥšiḷ aiming a gun

ḷiḷiitah aim a gun

čuḥšiḷ misfire

kakamačišʔat qasii tears in eyes/full

ḷiitliita qasii eyes twitching

top eyelid twitch meaning: going to see something

bottom eyelid twitch meaning: something bad is going to happen-Sisa's Mom

ḷiiskḷiiska angry look

xaacxaaksuḷ unwell/sick eyes (dogfish eyes)

hiixwats ḥaacsuḷ angry face

pacpinḥsuḷ bright eyed

hachaapsum eyelash

yaqaq hachaapsum very long eyelashes

čuḥnii cannot see/outta sight

maquuḷ totally blind

maquułtaña getting blind

wicqał poor eyesight

łacuuč cannot recognize someone

hacqał perfect vision

łicłinksuł squinting from bright sun

ńačpıq overlook/saw a glimpse/see something out of the corner of your eye

ńačyuu secret hot spot

ńačaał to read

kaapćaał looking longingly at food

k^win?aał really want something

puukši?aałuks qasii My eyelids got thin

misšił to smell and nića Nose

misýak nose

niskýak nose wipe

hiišhwał use everything

misši?i smell it!

nića nose

ćiiqłćiiqła repeatedly sniffing it back up/masturbating

niskšił to wipe nose

Ending ǖuuqs:

čumǖuuqs smells good

mixtǖuuqs old smell

paasǖuuqs smells moldy

qwišǖuuqs smells smoky

ćišǖuuqs smells rotten/dirty

ŕićaakǖuuqs smells rotten

ŕićǖuuqs smells rotten

čumǖuuqs smells good

čamasǖuuqs smells sweet

ħicǖuuqs smells like poo

sačkǖuuqs sharp smell (like a lemon etc.)

niskšił blow nose

kwiixšukwił to suck

kwiix?iħtinł suck out nose/blow job

łuřpuuqs smells nice

řiřřpuuqs smells like dog

řintaa running nose

řintsuk snotty nose

řintřuqt “snot boy”

wikii kúrmiiqłih̄ta Do not pick your nose

siićih̄ta long nose

yaařih̄ta long nose

řaćkńah̄řih̄ta small nose

řiřintsuk^{wiik} always snotty nosed

wikřař No taste

wikřařšił unable to taste

niskćaasił blow a snot rocket with one nostril

piišřiřřpuuqs smells like cat

ħašřpuuqs smells like bedwetting

watřpuuqs smells like sex

ćušřpuuqs new smell

wińaaqł misšił cannot smell

k^{wi}iiscuk^{wi}łwitasřiř The weather is going to change/wind is gonna switch

misřiři łiiħciip – Smell the roses!

řuřpuuqs burnt smell

cimtćuupuuqs smells like toasted fish skins

řaak^{waašt} smoked dog salmon

łacʔaačum smoked fish belly

łusaašt smoked herring

muqćuuŗuqs smells like rot fish

łiińaŗuqs smells like oolichan grease

łaaqŗuuqs smells like oil

łiinuksukum nose ring

ķiičkaqsuł wrinkled your nose

hiskmił when a man lives at this wife's community/ "A ring in the nose"/sniffing around the floor

łupʔihta sweat on nose

ʔiʔiqatat nića dripping nose

ńaʔihta Cold nose

miismiisa sniffing around

misʔaači dog sniffing dog butt

misʔakłi smelling a butt

łahumłŗuqs newborn smell

łaańmałŗuqs newborn smell

miisańuł dog tracking by smell

hapaqłihta nose hair

čiiqłšił snuff up the nose

kuuškuuqłiħtum nostril

naʔaaŗuqs to know by smell

wikŗuuqs no smell to it, odorless

qʷišʳuuqs smoky smell

quʔacʳuuqs smell like a human

ʔihʔiiʳuqsmit smells like roses in here

paasʳuuqs smells wet/musty

čʳuuqswaḥsuʔ stench coming out of mouth/bad breath

ḥicʳuqswaḥsuʔ shit breathe

kiʳuuqs smells like penis

ḥičʰwinʳuuqs smells like vagina

waaqʳuuqs smells like sex

histʳuuqs emitting a smell

hacqaayaqʔiḥta far smelling

wicqayʔaqʔiḥta low sense of smell/nose blind

huʔumʳuqsmit It smells yummy in here

qʷiʳuuqsʔiik what do you smell like?

pumayʔaqʔiḥta itchy inside nose

ḥaʔickšiʔ to sneeze

Question and Answer Worksheet

chuutsqa

Question endings	tuḥuk	Positive answer endings	tuḥuk	Negative answer endings	tuḥuk
am I?	ḥs	I am	s/siš	I am not	wiks or wiksiiš
are you?	k	You are	ʔick	You are not	wikʔiick
is he/she/it?	ḥ	s/he/it is	ʔiš	s/he/it is not	wikʔiis
are we?	ḥin	we are	niš	we are not	wikniis
are you (plural)?	ḥsuu	you (pl) are	ʔicuuš	you (pl) are not	wikʔicuuš
are they?	ḥʔaʔ	they are	ʔišʔaʔ	they are not	wikʔiisʔaʔ

Vocabulary

to be well	wiikšḥin
to be well	šahʔut
hungry	hawiiqʔ
thirsty	naqmiiḥa
happy	čumqʔ
sad	wiiḥaqʔ
take a break	huuxsʔatu
to hear	naʔaa
to like	kaapap
to dislike	wiipap
angry	ʔuušsuqʔ

good, nice	łuł	
		qin wiiksč̣aʃin – not on good terms
friend	yaaqsč̣aʃin	
to have	ʔunaak	
to not want to/to be reluctant	č̣iiṅuqł	

Do you have a dog?

Where are you from?

Do you have sisters?

Do you have a car?

Does your father have long hair?

Are you hungry?

Are you tired?

Personal Introductions Worksheet

Question endings	tuḥuk	Positive answer endings	tuḥuk	Negative answer endings	tuḥuk
am I?	ḥs	I am	s/siš	I am not	wiks or wiksiiš
are you?	k	You are	?ick	You are not	wik?iick
is he/she/it?	ḥ	s/he/it is	?iš	s/he/it is not	wik?iış
are we?	ḥin	we are	niš	we are not	wikniış
are you (plural)?	ḥsuu	you (pl) are	?icuuš	you (pl) are not	wik?icuuš
are they?	ḥ?ał	they are	?iš?ał	they are not	wik?iış?ał

Complete the introduction of this łucma using the endings above.

čuu ḥukłaa__ čuucqa. ḥiškʷiiḥaqsup____, kinkʷaaštaqumłḥaqsup____
 ḥuḥuk__ ḥaḥiičum Steve ḥuḥḥiiš Karen Charleson
 maamiiqsakq__ ḥukłaa Lelaina
 ḥuqʷiiqsakq__ ḥukłaa Stephen, Estella, Mariah ḥaḥḥaaḥał Joshua
 ḥuḥuk__ čakup Robin
 ḥuḥuk__ taatḥaḥis xʷaxʷiiya ḥuḥḥiiš taḥuusayit
 ḥiḥath__ čumuḥaas
 miłaa__ čumuḥaas ḥuḥḥiiš małaa

Complete and answer the Questions (Q) about the łucma using the endings above:

ONE Q: ḥukłaa__ čuucqa

ONE A: __ ḥukłaa__ čuucqa

TWO Q: ḥuḥuk__ ḥaḥiičum Bob ḥuḥḥiiš Tom

TWO A: ____ ḥaḥiičum Bob ḥuḥḥiiš Tom

THREE Q: čawaanak__ ḥuqʷiiqsu

THREE A: ____ čawaanak ḥuqʷiiqsu

FOUR Q: miłaa__ čumuḥaas

FOUR A: ____ miłaa__ čumuḥaas

Create two of your own Q and A sets:

Write your personal introduction:

My name is

ʔuklaas ____

OR

ʔuklaasiš _____

mamałhiqic ʔimtii _____ My English name is _____

I am a ʔaaḥuus person

ʔaaḥuusʔaqsups (F)

ʔaaḥuusʔathš(M)

histaqšiłs ʔaaḥuusʔath (All people)

I am a λaʔuukwi person

λaʔuukwiʔaqsups (F)

λaʔuukwiʔathš(M)

histaqšiłs λaʔuukwiʔath (All people)

I am a ḥiškwi person

ḥiškwiʔaqsups (F)

ḥiškwiʔathš (M)

histaqšiłs ḥiškwiʔath (All people)

I am a White person/Canadian

mamałhiʔaqsups (F)

mamałhiʔathš (M)

I am from _____(family)---

ʔiiwasʔathš (M)

ʔiiwasʔaqsups (F)

histaqšiłs ʔiiwasʔath

kink^waaštaqumfʔathš

kink^waaštaqumfʔaqsups

histaqšiłs kink^waaštaqumfʔath

My (living)parents are

ʔuḥuks ʔaʔiičum wiinak ʔuḥʔiis nuḥitačił

My late grandparents were

ʔuḥukmits nananiqsu winnakinux^w (Jessie Peters) ʔuḥʔiiš James Peters

quʔušinmit

ʔuḥuk^wits ʔaʔiičum ____ ʔuḥʔiiš ____

ʔuḥukmits ʔaʔiičum ____ ʔuḥʔiiš ____

My (late) father and mother are

ʔuḥukmits nuwiiqsu _____

ʔuḥʔiiš

ʔumʔiiqsu _____

ʔuḥuk^wits nuwiiqsu _____

ʔuḥʔiiš

ʔumʔiiqsu _____

My (late) mother and father are:

ʔuḥukmits ʔumiiqsu _____

ʔuḥʔiiš

nuwiiqsu _____

mit, muut, k^wit, it, int are all past tense/same meaning in different forms

ʔuḥukmits ʔumiiqsu _____

ʔuḥʔiiš

nuwiiqsu _____

- Donaldmit Late Donald
- nuwiiqsu^{mit} Donald late father Donald
- ʔumʔiiqsu^{mit} late mother
- kwaguitl ʔuḥʔiiš ḥišk^{wii}ʔaḥ
- ʔuck^{wii}is Daisy ʔuḥʔiiš Donald I come from Daisy and Donald
- ʔuck^{wii}ʔiš ʔumʔiiqsakqs ____ My mom comes from ____

huwayiiʔaḥ Black people or tupksaath

ʔačaqḥaḥ who/what is his/her name?

ʔaqaqḥ ʔaḥkuu What is that?

ʔaqaquukḥ What is his/ her name?

lačuučs I don't recognize them

wiks ʔuukščaḥin I am not friends with her/him

ʔukḥaamitʔiš his name was ____ MJ

waastaqšičḥ Where does he/she come from?

ʔukʔik (h̥iškʷiiʔath)

ʔakʔik (h̥iškʷiiʔath)

ukʔitk (ʕaaḥuusʔath)

ʔakʔitk (ʕaaḥuusʔath)

naʔiiqsak chuutsqa

chuutsqa's aunt/uncle

naʔiiksakʔik your aunt/uncle

naʔii "Auntie" "Uncle" when speaking directly to the person

ʔačaqłah naaniiqsakʔik

What is your grandparent's name?

ʔačaqłah ʔumʔiiqsakʔik

What's your mother's name?

waasiḥukḥ kithʔakukʔi Janey

Where is (her) Janey's phone?

waasakḥ kithʔakukʔi Janey

Where is Janey's phone?

waasiḥukḥ uučḥuupukʔi suuʔaaʔułā

Where is Janey's sister?

ḥaaacsiičiłmits I saw

naaniiqsakʔik

Your grand(father/mother)

ḥaaacsiičiłmits

kʷaaʔuucukʔi Pam

I saw Pam's grandchild

łuucmaakʔi čak

Chuck's wife

ʔačaqḥ čak

Who is Chuck?

čakupʔiš čak

Chuck is a man

háacsiičĩłmits

k^waaʔuucukʔik

I saw your grandchild

nananickúkḥ does she look like her grandparent?

nananickúk looks like his/her grandparent

háčpiqmits k^wakuucukʔik I saw your grandchildren

ḥaḥaałmaḥiʔišʔał they are cute

k^wakuucukʔik your grandchildren

ʔunuuł because

nananickúk look like grandpa/grandma

háacsiičĩłmits ḥaak^waałukʔik I saw your daughter

háacsiičĩłmits ḥawıtałuk/akʔik I saw your son (teenage)

maʔiłqac small boy

ʔapkšĩłmits I hugged

naaniiqsakʔik your grandpa

ʔapkšĩłmits I hugged

naaniiqsakqs My grandparent

kwakuuc grandchildren

ćićiʔupmits I spoke to

k^wakuucukqs My g.children

ʔiiḥʔmuuts λayaḥuʔaał k^wakuucukqs

I was very glad to see my grandchildren

Mine/my
?ukqs
?akqs

nananiqsakqs My grandmas or grandpas
 nananiqsu grandparents, ancestors, great-grandparents

mámamiqsu older siblings
 mámamiqsakqs My older sibs
 yúyúq^wiqsu younger siblings
 yúyúq^wiqsakqs My younger sibs

hamips I know/recognize
 mámamiqsak?ik
 your older siblings

lačuučs I do not recognize (someone)

hamips I know/recognize (someone)

huhtiks I know (knowledge)

hamips yúyúq^wiqsak?i I know her younger sibs

yaaʔakuks ʔaathʔis/I love my child/with ʔupitačiʔ Moses Martin

yaaʔakuks ʔaathʔis
I love my children

hišukukqin yaaʔak ʔiʔniiʔ
We love all our dogs

ʔuʔwiʔas ʔaathʔisʔi
It will be the children

ʔuʔwiʔas ʔaathʔisʔi ʔuuʔuukʔaʔaʔa
It will be the children who speak our language

ʔuʔwiʔas ʔupitačiʔ ʔutwii
It will be Moses who goes first

ʔiiʔmisukniš ciqʔakukqin
Our language is important

ʔuuʔaašʔyums relatives

ʔuušʔyums relative

ʔuušćukʔiš it is difficult

wikćukʔiš it is easy

ʔaaʔaaminʔiʔicuuš condolences to you all-(Said at the beginning of a speech)

haʔmaačiʔick You are cute (said to a child)

haaʔmaʔiʔhaʔisʔiš He is small and cute (children and pets)

suutpiʔick You are the best!

čamiʔtaʔick ʔaaʔuupču You are really well taught

ʔuʔmaptʔick You're a good person

wiiʔakʔick You are brave

wiʔaks I am weak

wiiʔakʔi Be brave! Be strong

wiiʔakʔum Be brave! Be strong

sačk sharp or strong taste

sačkpaʔ kwaapii Strong tasting coffee

wikpaʔ kwaapii Weak tasting coffee

-p̄aʔ tastes like (ending)

ʔiʔiʔanuuh̄p̄aʔ tastes like carrots

hišukckʷii ʔiih̄mis ʔaat̄naʔis

All the children's remains are important/treasured

ʔaʔquʔiimit He told the truth

ʔiitʔiitamit She lied

ʔasma precious child

ʔiimaqstinakw̄itas ʔaat̄naʔisukqin

Our children will be ʔiimaqstinak

Finger Song

ʔiih̄kumc thumb

kup̄ȳak pointer

ʔayii middle finger

ʔuʔaʔcu ring finger

k̄aʔka pinkie

kukʷinksu hand

waasihsuu-Where are y'all?

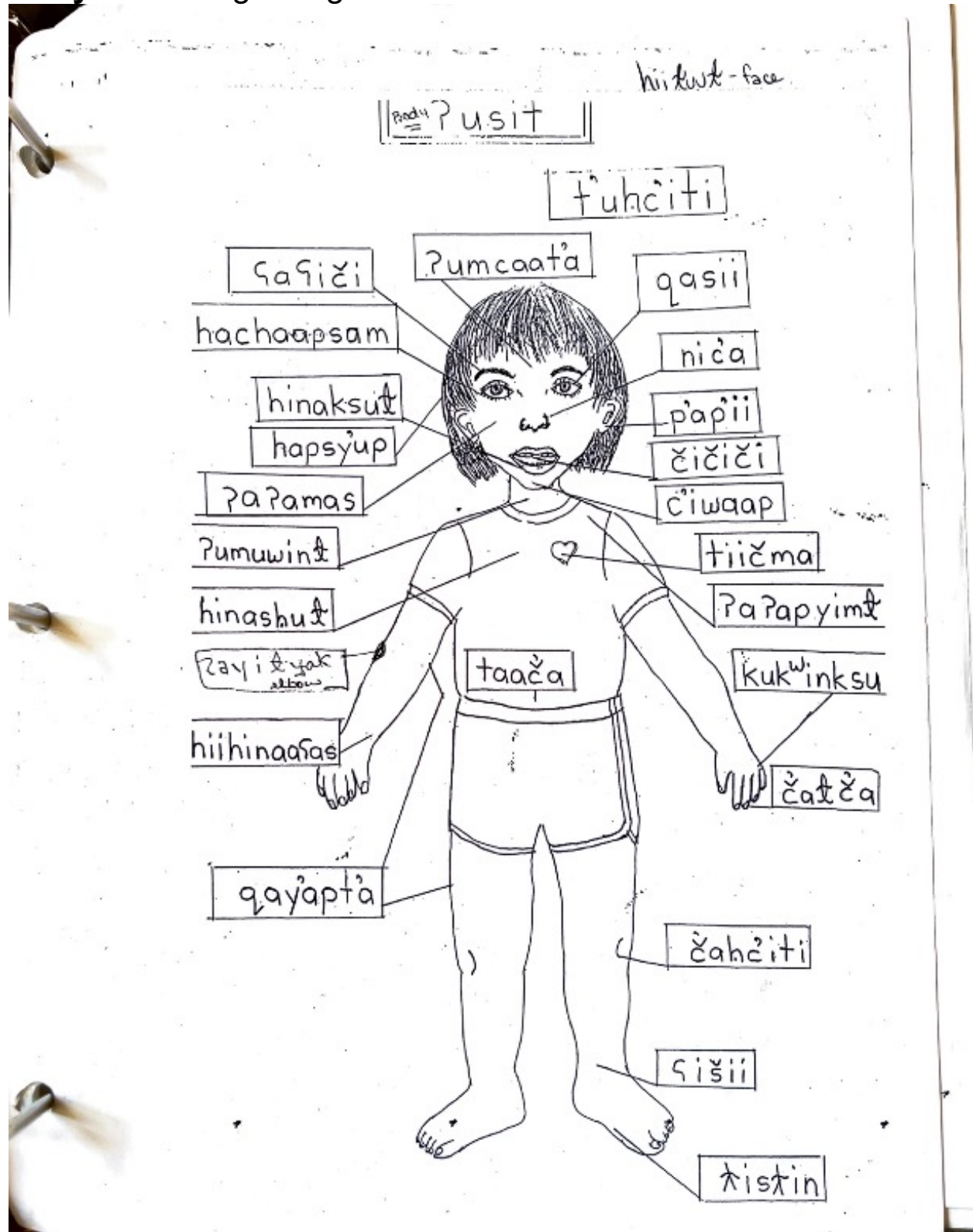
ʔaʔkuusiš ʔaʔkuusiš here I am, here I am OR

ʔayaʔhis ʔayaʔhis. here I am, here I am

šaʔyutk qʷaa Are you well the way you are?

šaʔyutsiš I am well

Body Parts/Ang Galligos & Lawrence Paul



čup tongue, ?a?apswint armpit

Pronunciation Practice Words

niic-short
 yaaq-long
 niicʔiiš It is short
 yaaqʔiiš It is long

ʔa ʔaa

ʔaya many
 ʔana only
 ʔaqaq what
 k'icaa eyes closed
 ʔaʔa two
 ʔaʔaayaʔi too much
 haa yes
 čukwaa come here!
 ʔunaak to have
 ʔačaqaq who
 ʔaama loon
 ʔaʔaatu to ask

i ii

timaat skunk cabbage
 hawiiʔaʔ to be done
 kiwitaana horse
 qii long time
 qič'in lice
 qasii eye
 taayii head chief/eldest son/middle finger
 qwinii seagull

u uu

ýukwił wind picking up

quʔušin raven

ćiińu sandpiper

ťamuuk kingfisher

ťućup big sea urchin

čuu. ʔunaapałi-(I said) enough

Words with ɥ

qaɥsaapat = to be killed

are you afraid? tuɥuk

I don't know ɥayumɥis

you all siiɥit / siiwa

us niiɥit

ʔaɥkuu means "here";

Today: λaɥ ʔuyi ńaas, ʔaɥ ńaasʔii, ʔaɥkuu ńaasʔii, ćumuɥaas ʔucaćiłmaɥsas λaɥ kałɥakʔi

Fishing

tuškuuh cod fish

tutuškiih fishing for cod

tuškaasht dried cod fish

ʔuutaqču softened dried fish

sumtaa toasted on the fire

kač̣as OR ʔapč̣as BBQ'd by fire

ʔumtsit fish broth

hamuut bones

kʷixšiʔ hamuut to suck on the bones

tuḥçiti head

ʔamaḥsip to use a prong tool to put the fish on hot rocks

yaqwiiḥiq quuʔas – first people/ancestors

qʷaamitḥiq huuʔak ʔuyi – first peoples/ancient times

ʔuʔuḥiih going after/fishing/hunting etc.

ʔayuuçiṣ̌t anchored on the water

ʔuuḥẉat ṃukṣỵi siqiiḥ using rocks to cook

naḥỵik ʔuucaʔap give away first thing

ʔaṣp̣atu cod stomach

waaḥuḥ pieces of snapper

ʔiḥapiih snapper

ʔič̣nuu bullhead

ʔap̣tckʷii fish jerky

ʔaswa cod eggs-Pat Sr.-the eggs drifted ashore at ʔaaḥiyis after the sealions tore up the cod.

ʔicỵin backbone of fish

mitak (our) landmarks/fishbank names

ẉawaaṣwis, miḥuḥis, tiḥapi, ʔuç̣p̣itaqtup̣i, ḥumpiḥ, tuḥwis

Speech for Graduation

łayaḥuʔaałniš siiwa welcome from us to you
 /good to see you
 ḥiłniiš nismáak we are on the land of

łełekwungenath̄a
 ʔaḥʔaaʔał sesenčaałinʔath̄a

Lekwungen and sencoten speaking people

čumqstułniš ʔin hintšiłsuu We are happy you all are coming
 Shelley: there is a website called 'native-land.ca' and it shows the names.
 čumqstułniš ʔin hinałšiłsuu We are happy you all arrived/have come

ʔatiqšiłniš We are thankful/grateful
 haḥuułiʔak huupačasath̄ ʔuḥʔiis čišaaʔath̄
 The territories of H and T people

ʔatiqšiłniš ʔaʔiičum ʔaḥʔaaʔał
 We are thankful to the parents and the
 yaqiiʔaał huḥtikšiiḥap

Those who teach

takaasʔič huḥtikšiiḥ
 Keep learning
 ʔuḥ łaaḥiqsakqin
 To our next generations

hisiikaḥič łuʔʔii ʔašii you all follow a good path!
 hisiikaḥis łuʔʔii ʔašii let me follow a good path!

yaqii hišsiik łiisłiisa
 Those who finished school

łułsiikʔicuuš hišsiik łiisłiisa You accomplished good things, those of you
 who finished school
 ʔayasiiikʔiicuuš łiisał you all accomplished a lot, those who finished school

English

A* , B, C, D, E, F, G
H, I, J, K, L, M, N, O,
P Q, R, S, T, U, V W,
X, Y, Z

*RED LETTER SOUNDS ALSO OCCUR IN OUR nuučaañuł _ALPHABET

THE SOUNDS OF ENGLISH LETTERS CAN VARY WITH DIFFERENT WORDS, SO WE MUST RELY ON MEMORIZATION TO CORRECTLY SPELL MANY ENGLISH WORDS I.E. "BEAUTIFUL" "PNEUMONIA" "SO/SEW" ETC.

nučaańuł

a* aa c ć č ċ h

ḥ i ii k k' kw k'w ł

ł ł' m m' n n' p

p' q q^w s š t t' u

uu w w' x x' x^w

x^w y y' ç ʔ e ee
 oo

*EACH OF OUR LETTERS REPRESENTS ONE SOUND CONSISTENTLY, UNLIKE MANY ENGLISH WORD SPELLINGS. Exception: **GREEN LETTERS ARE BACK SOUNDS/THEY MAKE A SOUND FROM THE BACK OF THE THROAT.** Because they come from the back of your throat, they very slightly affect the sound of any **vowels (in blue) next to back sounds:** i.e. hi always sounds like “hee” and hʔ sounds like “hay” as the sound moves from the back of your mouth to the front affecting the vowel sound slightly.

ʔunaapałi

ʔakaasʔič huhtikšiih ʔuuʔuukʷaʔaṭa
'You all keep practicing your very own languages'

Collaborating Fluent Speakers:

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muḥikwɨł Dolores Bayne,

tačiyupšiił Fran Memnook,

šaaxtuuł Phillip Lucas,

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