

an tl'i7 xwekwstas kwétsi sníchim tl'a temíxw kwis chet k'ánatsut wa lhtim'acht  
wánaxws kwétsi temíxw tl'a Skwxwú7mesh timá ta skwul syétsem  
It Is Important To Use Language of the Land as We Bring Back Our Ways of Being  
Honouring Local Landscape As Curriculum

by

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B.Ed., University of British Columbia, 2004  
Diploma for Squamish Language Immersion Proficiency, Simon Fraser University, 2020

A Thesis Project Submitted in Partial Fulfillment of the  
Requirements for the Degree of

MASTER OF INDIGENOUS LANGUAGE REVITALIZATION

in the Department of Education

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University of Victoria

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I acknowledge and respect the lək<sup>w</sup>əŋən peoples on whose traditional territory the university stands and the Songhees, Esquimalt and W̱SÁNEĆ peoples whose historical relationships with the land continue to this day.

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## Abstract

There are multiple layers of Indigenous language revitalization. British Columbia is the home of many unacknowledged Indigenous languages that have been here since time immemorial. Some language programs operate within educational settings, thus, creating a curriculum gap. The objective of this project is to bridge the existing gap of Sk̓wx̓wú7mesh/Squamish curriculum and using sníchim tl'a temíxw (language of the land) to help strengthen language growth. To uphold Sk̓wx̓wú7mesh/Squamish curriculum the project uses wa lhtimá (real life experience) of k'xwum kwétsi kwelmexwus (cedar root basketry) to inform the creation of Sk̓wx̓wú7mesh/Squamish curriculum. Our Sk̓wx̓wú7mesh/Squamish knowledge systems are strengthened by gathering, harvesting, and weaving on our homelands. The project weaves together my primary teaching experience and my family upbringing into the project. Learning Sk̓wx̓wú7mesh/Squamish language on the land is transformative and connects me to the land we descend from. Our homelands are veiled against the cityscape, but language and land erase the façade of the city. The project exemplifies decolonizing, indigenizing, culturally responsive teaching practices, our ways of education, land as pedagogy, practice of land-based pedagogy, and language curriculum. This project is an extension of previous Sk̓wx̓wú7mesh/Squamish education work that has come before me. It is important to centralize our Sk̓wx̓wú7mesh/Squamish ways within our educational system. The project documents my curriculum creation process and is an example of Sk̓wx̓wú7mesh/Squamish knowledge as pedagogy. In conclusion, through the experience of learning on the land and using sníchim tl'a temíxw (language of the land) we can create curriculum that targets specific language areas to help develop and improve our Sk̓wx̓wú7mesh/Squamish vernacular usage. Our land is essential in the process of developing curriculum.

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## Dedication

To Quintus Royce Lee kwétsi mencht

The one who reminds me to be a ha7lh stélmexw  
May your future be filled with more Skwú7mesh sníchim than mine  
May the legacy of your sch'á7mikw Edna and your ts'ép'iýikw Edward continue...

kwétsiwit en elhtách  
my parents

en chésa7  
my mom, I can't be who I am without you

en man  
my dad, I also can't be who I am without you

kwétsiwit en selsí7l-t  
my grandparents  
Edna & Ernie, thank you for never giving up your ways of being and for speaking the language  
in your home, it is one of my fondest childhood memories of many growing up

an tem stl'i7yap txwnam ta lhkaych' iy k'ánatsut t'ukw'

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It seems difficult to find the right words to express my gratitude for my family and friends. Firstly, I have to give the biggest shout out to our growing son Quintus, he was very understanding despite the time it took away from us doing activities together. To my parents, Marlene, and Wayne, without you I could not be possible. Mom thank you for always believing in me and being my sound board for some of my ideas throughout my writing. Dad thank you for cheering me from afar. To all my aunts and uncles, I have felt your unconditional love since my birth, and it has left an imprint on my soul. My friend Chantel and her daughter Tyselle, this journey of learning k'xwum kwétsi kwelmexwus has been a pleasure, there is no one else I would want to grow with in cedar root weaving. To the Williams family from Mt Currie, who took the time to share their knowledge with us to strengthen ours – I am ever so grateful for you gifting us priceless time. To our land and our universe, thank you for teaching me what I have always wondered. Lastly, to my grandparents, great-grandparents and great-great-grandparents, the teachings that you passed down to us is still alive and can be felt by others who cross our paths – there are no words that can truly express how I feel because I have grown into the emptiness I did not know I had. Skw̓wú7mesh sníchim is as healing as the sound of water and reaching the mountain tops to see what they see.

chen kw'enmántumiyap  
chen wanaxwstumiyap  
chen tem stl'i7tumiyap

## Prologue

“I recognize my parents and grandparents as the knowledge holders of our family values, ethics, teachings, and worldview. My father always spoke highly of his parents because they taught him to live by the Coast Salish teachings and the ways of a good life that are rooted to our traditional lands” (Xwaywaat Deanna Daniels, 2016, p. 5).

ents ímen

As do I.

kwélhi Xway'waat sáta7 (auntie Deanna) completed the MILR program in 2017. The stories in her project are an extension of our family as are mine. We are of different generations, but both raised to live an honourable, good life. Our grandparents and great-grandparents are the foundation of our upbringing and continue to radiate into our lives here on earth.

I can feel my Skwǔwú7mesh t'kw'aymexw (roots) beneath me...

<sup>1</sup>kwis nes á7us húyhuyitem ta hiyí k'ek'sin ti siyátshen

men i7xw stam iy i7xw éncia wa7t tl'ekw'

i7xw ti tewtáws ti skwáyel na7t wa stl'í7stem esníw kwétsi etsím kw'áxwa7 tl'a kw'iyítq <sup>2</sup>

---

<sup>1</sup> ta kw'iyítq ta skewk' iy ta kw'áxwa7 iy ta skwáyel (Seagull, Raven, and the Daylight Box)

<sup>2</sup> When the world was created, everything was in darkness. All the daylight was kept in one little box.

# 1 s7a7ú7 syétsem   stam ti na wa kwekwiýíntsutan na7 ta hiyí skwul tl'a Metúliya

## Chapter 1 What am I doing at the University of Victoria?

an ha7lh swelkw'áls

A good question!

Upon entering the Masters of Indigenous Language Revitalization (MILR) program I was on my own Skwxwú7mesh<sup>3</sup>sníchim (Squamish language)<sup>4</sup>learning journey. I was ready to go back to university. Weaving my Skwxwú7mesh sníchim learning, my education and merging my worlds of my existence was a way for k'ek'sin ti siyátshen (universe) to chénchens (uphold) my own insecurities of self.

na wa chénchenitsas kwélhi k'ek'sin ti siyátshen na7 ti s7áynexw

The universe uplifts me in this life.

It was a way to teach me things I have been praying for.

tá7lnexw u chexw

Did you learn?

chan

I did.

Was it beneficial? Yes, it was, for me spiritually and intellectually; for our son Quintus' future; and for Skwxwú7mesh sníchim language revitalization. Every spoken Skwxwú7mesh word matters. This project is about a curriculum developed for language learning, a cedar basket

---

<sup>3</sup> For the remainder of this project Squamish will be written as Skwxwú7mesh

<sup>4</sup> For the remainder of this project Squamish Language will be written as Skwxwú7mesh sníchim

weaving unit that can be used for all grades from preschool to grade 12 and even for new adult learners.

My primary teaching career, my nexwníw (upbringing) and my Sk̓wxwú7mesh sníchim learning play major roles in the development and completion of this project. The inspiration of my project was primarily our temíxw (land). “Anyone travelling through their territory would know and remember these locations from generations of use and occupation” (Reimer, p. 35). I have a long way to go but I see you.

na ch'áwnexwnitsas kwétsi temíxw kwins tá7Inexw ta sníchimcht

sch'áwatn kwélhi menílh

an iyím kwélhi menílh

The land helped me when I was learning our language.

She is a helper.

She is strong.

I struggled at the beginning of this project because there were so many things that I wanted to cover in curriculum, but we are told “only take only a bite size piece of something that you can complete, and it is not your lifetime of work.” Okay, that changes the trajectory of decision making. The next part was narrowing it down to two areas and choosing one. At this time, I started collaboration work with the Museum of Vancouver (MOV)<sup>5</sup>. I decided to use the experience of wa k'xwum kwétsti kwélmexwus (making a cedar root basket) to formulate sníchim tl'a temíxw (language of the land) curriculum.

---

<sup>5</sup> The curator of Indigenous Collections and engagement for MOV is Sharon Fortney. She was the project lead and named this project Cedar Root Basket Repatriation.

k'xwum kwétsti kwélmexwus (cedar root basketry) is not an everyday practice in our community. I am very honoured to learn these skills from brilliant nexws7usáyelh (teachers) who have unbroken ties to temíxw (land), and their relationship to temíxw(land) replicates those of our ancestors. They gather, they harvest, they store, they create, they teach, and then they continuously repeat through each season. They live the life, and it is their form of sustenance.

texwlam' stélmexw kwétsiwit nexws7usáyelh

those teachers are true people of the land.

The second inspiration to my project that drove my work is the existing S<sub>k</sub>w<sub>x</sub>wú7mesh literature. I used the s<sub>k</sub>wálwen tl'a S<sub>k</sub>w<sub>x</sub>wú7mesh nexws nexwíxwelem<sup>6</sup> (thoughts and feelings of our Squamish scholars) to guide my work to completion. I highly value this part of my process because without work done before us, it can be difficult for us to move forward in good ways. My MILR project has eight chapters including this introduction:

1. stam ti na wa kwekwiýíntsutan na7 ta hiyí skwul tl'a Metúliya  
What am I doing here at University of Victoria? (Introduction)
2. écha u wa lhná7shn an  
Where do I stand? (Self-location)
3. an tl'i7 kwétsi s7ulh temíxw  
Our land is important (Squamish Curriculum and our land)
4. kwéykwaystas kwétsi sxéltis tl'a s<sub>k</sub>wálwens ta nach nexws nexwíxwelem

---

<sup>6</sup> nexws nexwíxwelem (someone who leaves space) I use this sníchim for the term scholar.

I discuss the literary works of other Scholars (Literature Review)

5. wa p'i7nexwas chan kwi snewíyelh tiná7 kwétsi k'ek'sin ti siyátshen

Receiving teaching from the universe (Methodology)

6. na wa úsuñtumulhas kwétsi s7ulh temíxw

Our land teaches us (The Project)

7. chen enta7áwnitas i7xw stam Skwxwú7mesh kwins na tá7lnexw tiná7 ta s7ulh

kílus temíxw

I think about all things Squamish I learned from our beautiful land (Conclusion)

The chapter titles frame my work within the confines of print. They tell my story of Skwxwú7mesh curriculum. The purpose of my project is to support the existing gap in Skwxwú7mesh curriculum. The project was an opportunity to meet myself where I am in my career, and in my Skwxwú7mesh sníchim learning process. I felt confident enough to use my Skwxwú7mesh sníchim, my Skwxwú7mesh smets'álken (brain) and my skwálwen to create Skwxwú7mesh curriculum in my familiar context of mainstream education. Throughout my story the phrase “we come from the land” manifests itself as I spend time on the land and create a bond and relationship with her.

chen t'úkwiyen kwélhi chesha7 temíxw

I am bound to mother earth.

As we walk in the spaces once occupied by our people, we collect our Skwxwú7meshulh (Squamish belongings) that is meant for us at birth. We come into this world as Skwxwú7mesh and we leave this world as Skwxwú7mesh, we have lineage to bind us to our temíxw (land). Our sníchim (language) and our temíxw (landscape) will support us when we are ready to discover

more of who we are as stélmexw (human). It can be a transformative chapter in our lives, “our ancestors passed down our history orally and through being of the landscape” (Reimer, 2012, p. 19). Our temíxw(land) tells us who we are. Our temíxw told me I am a cedar root weaver like our matriarchs.

In the next chapter I write about my self-location and how my self-discovery and my Skwǰwú7mesh sníchim development enable me to understand where I am currently standing.

chen lhná7shn i ti

I am standing right here,

na7 ti s7ulh temíxw

on our land.

chen wa es-hílkw

I am ready.

## 2 tsaḡá syétsem encha u wa lhná7shn an

### Chapter 2 Where do I stand?

#### ents (me)

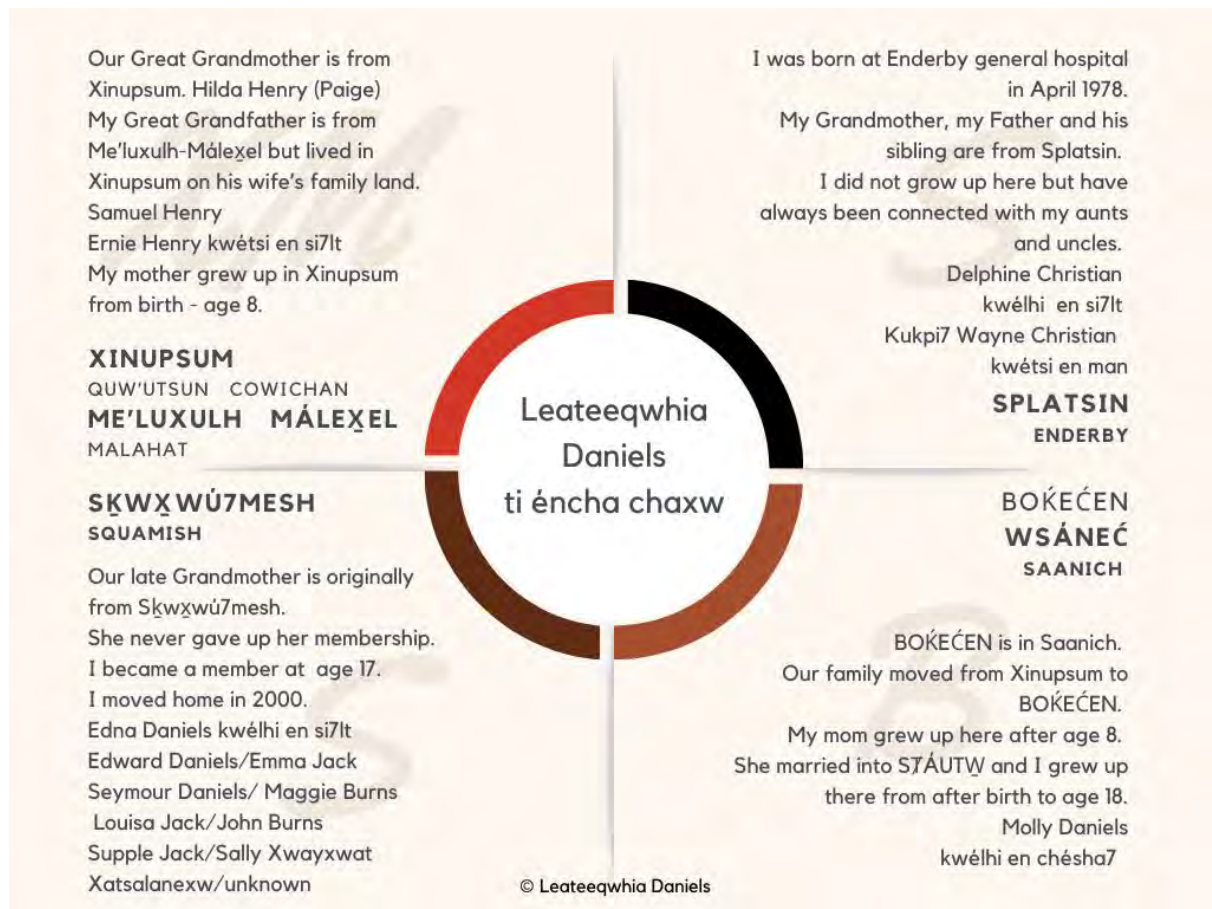


Figure 1 kwi welh tiná7 chexw (what is your line of descent?)

na mi kwétsi sníchim wa eslúfelh kwins na nta7awenit ti éncha chaxw

A word that comes to me when thinking about self-location is ta eslúfelh

When I learned this sníchim (word) it made sense to me, and it is a word that encapsulates so much more than its English definition. Our Sĳwxŭ7mesh sníchim is like that, they mean more than the English explanation.

na wa eslúlelh kwétsiwit swa7am'cht Skwxwú7mesh

Our people move from one village to another.

Figure one (ti encha chaxw Where are you from) is a snapshot of the stélmexw (people) and temíxw (land) I descend from. I honour them because as long as I live, I will be Skwxwú7mesh, Quw'utsun<sup>7</sup> Splatsin<sup>8</sup> Me'luxulh<sup>9</sup> WSÁNEĆ<sup>10</sup> My first project I completed in Skwxwú7mesh sníchim immersion was my xénxen (family tree)

haw k'as tl'íya7stas wa shéshew'ay kwétsi spén'em

I planted a seed that did not stop growing.

I began to see a bigger picture of our lineage and how it intertwines by intermarriage and how our t'kw'ámyexw (roots) span across thousands of miles of temíxw (land), staḵw (water), and smenmánit (mountains) yet our t'kw'ámyexw (roots) are still intact by learning our own xénxen (family tree). Our grandmother, Edna, did not share a lot about her Skwxwú7mesh s7áynexw (Squamish life). When I moved here, I did not know a lot about being Skwxwú7mesh but since then I have grown into the empty crevices that fill my soul.

Before I moved home, I grew up on the skwtsa7ts (Vancouver Island) in WSÁNEĆ (Saanich) and I had many great friendships, experiences, and family time. The story of how we ended up living in WSÁNEĆ (Saanich) exemplifies how we are eslúlelh. My family's home was the result of our sch'á7miḵw (great grandfather's) way of life. He comes from Me'luxulh which

---

<sup>7</sup> Hul'qumi'num word for Cowichan. My great-grandmother Hilda Henry is from Cowichan.

<sup>8</sup> Secwépemc word for Enderby. My Dad, my great-grandmother and his siblings are from here.

<sup>9</sup> Hul'qumi'num word for Malahat. My great-grandfather is originally from Malahat.

<sup>10</sup> SENĆOŦEN word for Saanich. I grew up in East Saanich.

is *ínaka* (across the water) to *Bokećen* (Pauquachin)<sup>11</sup> but because he was active in the area, it resulted in our family having land there.

*na wílkw'taswit a stl'i7 u emút na7 tkwa Bokećen*

*He asked them "do you want to live in Pauquachin?"*

Our grandpa and his brother Herman moved from *Xinupsm*<sup>12</sup> to *Bokećen* (Pauquachin) with their families. My mom was eight years old.

My family is the nucleus of my *nexwníw* (upbringing), and in figure two I tried to capture the essence of it. Figure two represents my knowledge systems and our *wa lhtimá*<sup>13</sup> (ways of my family). The *tl'aktáxan lam* (longhouse) is co-created by my *skwálwen* (heart, mind, opinion) and the two *k'ek'sin ti siyatshen* (worlds) I live in. The *tl'aktáxan lam* (longhouse) is symbolic to my family belonging to that way of life. Represented are the four elements: earth, air, fire, and water, because of our family's connections to them.

*esníw kwétsi tl'aktáxan lam* (inside the longhouse) is our grandparents and their children. Our aunts and our uncle helped raise me and they shared pieces of themselves to help me gain understanding of how to be in life. My memories with them are the gifts in my life.

*chen wa pí7nexwas kwétsi s7émnexw tiná7 tl'en nch'áyuwám kwins na i7imesh na7 ti*

*k'ek'sín' ti siyát-shen*

*I carry the gifts from my family as I walk in this world.*

---

<sup>11</sup> SENĆOFEN word for Pauquachin

<sup>12</sup> Hul'qumi'num word for Khenipsen (Green Point area in Duncan B.C.)

<sup>13</sup> The *wa lhtimá* represented in the graphic are not limited to the only ways of my family.

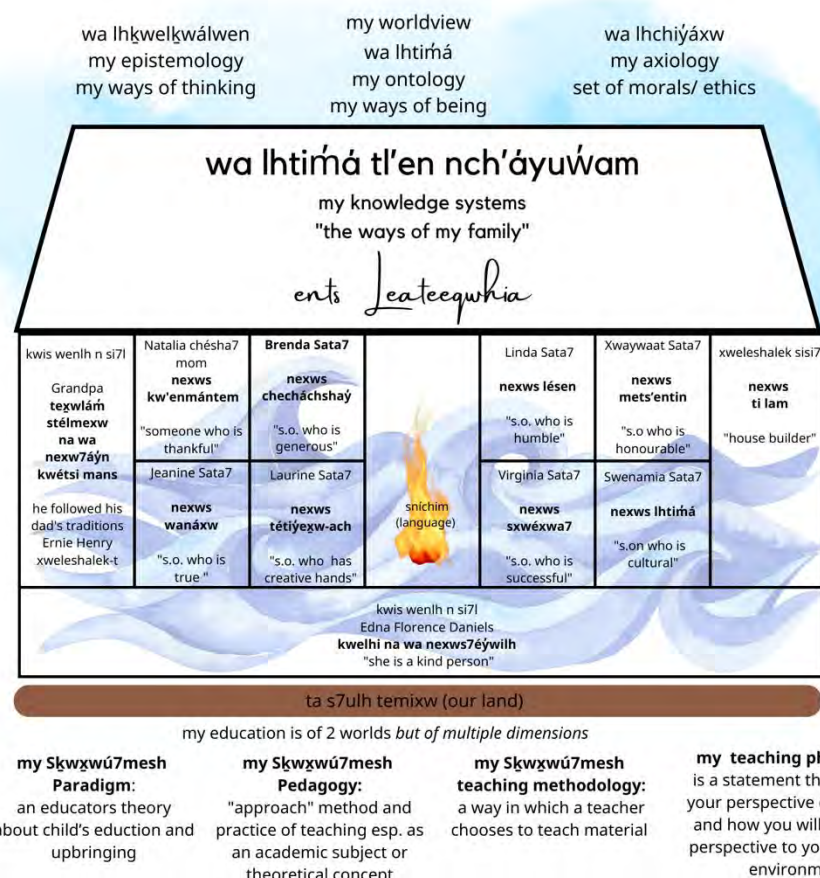


Figure 2 wa lhtimá t'len nch'áyuwám the ways of my family/my knowledge systems<sup>14</sup>

The pillars of the house are our grandfather, his only son and sníchim (language). The base is our grandmother, and our aunties fill the inside with their unconditional love and natural talents. Our grandmother is the base because her kindness flows throughout the tl'áktáxan lám (longhouse), touching our lives especially as an ímats (grandchild). Our Grandfather, his son and sníchim (language), are the pillars because they uphold the structure of the tl'áktáxan lám. (longhouse). Our uncle is the nexwstílám (house builder) and ensures the structure is stable. Our grandfather was our nexws7usáyelh (teacher), he instilled the ways of his family and of the old

<sup>14</sup> I did not have room to include descriptions of my paradigm, pedagogy, teaching methodology or philosophy, here is a link to my full descriptions  
<https://drive.google.com/file/d/1CGhvIfNfbcXG7Teev7ftEbvWRyEwSMm1/view?usp=sharing>

people into our lives. He wanted us to have teachings. Our grandmother learned the ways of my grandfather's family, as a customary act of respect.

teᵂwłám' Quw'utsun<sup>15</sup> kwétsi si7lt-cht wa nexw7áy'n kwétsiwit elhtáchs

Our grandfather was truly Cowichan, he followed his parent's traditions.

My mother and our aunts fill the most space in the tl'aᵂtáᵂan lam̄ (longhouse) because they are influencers in my life. Each gift I choose to highlight is a way of their being that has made an impactful imprint in my life; I am profoundly grateful for their unconditional love and support.

an teᵂwłám' chen kw'enmántumiyap iy an tem stl'i7yap

I am profoundly grateful for you all and I love you all.

The concepts surrounding the tl'aᵂtáᵂan lam̄ (longhouse) are the outcomes of life experiences including my teaching career. Beneath the earth are the t'kw'ámayexw (roots) to my educational knowledge and what drives my passion for Skwᵂwú7mesh education. The air is filled with core concepts that can be seen through actions with others. The shᵂwen (ocean) is symbolic to our family relationship with it; I have many fond memories at the beach. It is a calming and a joyous place to be. I love the smell, the sound, the breeze, the coolness of the water, and the feeling of the sand.

chen xéçhxech kwis na ílhen ta skw'itsay kwen si7lt

I remember when my grandpa was eating red sea urchin.

chen xéçhnexw an kex wa skwekwiyíntsut kwétsi ménilh

I remember a lot of things he did.

---

<sup>15</sup> Hul'qumi'num word for Cowichan

The *kwáyalhwup* (ember) and the *sxwétkwem* (flame) are the *sníchim* (language) in my life. I was not directly taught language growing up, but our grandparents mostly spoke in *Hul'q'umi'num*. I have so many fond memories with our grandparents. I remember our grandma teaching us (me, Bub, and our late cousin Dougie) the *Skw̓wú7mesh* *snichim* for *t'áka7* (slahal berries) because we used to eat them all the time. It was not until I was learning plant names that I realized I have been saying it wrong my whole life; I would say *d'aka*.

Above the *tl'aqtáxan lam̓* (longhouse) is my *wa lhkwelkwálwen*<sup>16</sup> (epistemology), my *wa lhtimá* (ontology) and my *wa lhchiyáxw* (axiology); they are like the air I breathe. These parts of me are necessary to navigate all things and all situations in life.

I moved to Vancouver in 2000 and to North Vancouver in 2002. I graduated from UBC's Native Indian Teacher Education Program (NITEP) in 2004 and began my life here in *Skw̓wú7mesh Úxwumixw*. I did not grow up here, but I now have lived here longer than my childhood home. Our son Quintus is being raised here just as our beautiful grandmother was.

chet aytxw

We are home.

In tem *kw'élmexw* (July) 2018, my soccer sister Lacey<sup>17</sup>, and myself, decided to hike *Sch'ich'iyúy*<sup>18</sup> (the twin sisters). I did not know we could hike *Sch'ich'iyúy*, nor did I ever venture on a long hike before, but we just decided to do it. The distance is 16 km with an elevation gain of 1500m, highest elevation of 1654m with average gradient of 18.75%; we were

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<sup>16</sup> I enjoyed using these *Skw̓wú7mesh* words in this paragraph. I was attempting to apply some knowledge of our language useage!

<sup>17</sup> Lacey and I played soccer together on our *Skw̓wú7mesh* women's soccer team.

<sup>18</sup> *Sch'ich'iyúy* is known as the Two Lions, but our people know them as *Sch'ich'iyúy* the Twin Sisters. The mountains represent one of our *sxweɣwiyám* (legends). It is a story about twin sisters who bring about peace among two enemy communities.

at a moderate pace of 6-7 hours round trip with being at the top for about 45 minutes to an hour.

<https://www.vancouvertrails.com/trails/the-lions-binkert-trail>

men huy ta nímelh nánam' kat ta Sch'ich'iyúy

It was only us who hiked the mountain.

háhe7lhi en skwálwen kwins na tsíxwen na7 ta esk'akey

When I arrived at the top of the mountain, I felt well inside.



*Figure 3 My soccer sister and me. We made it! We call this photo the triplets!*

As I stood at the top of the mountain and close to Sch'ich'iyúy I was lost for words. They were right there! The energy of strength of the landscape was beyond powerful. From that day forth, my understanding of our temíxw (land) changed. At the same time, I was leaving a job that I dedicated my career to. It was a difficult decision for me, but it was my time to depart. My life expanded into the vastness of our beautiful temíxw (land).

na kp'et ta shéwalh welh na xwilstan ímen

The door closed but it also opened.

The Universe was becoming highly active in my life, and I had to learn how to trust her.

Shortly after I began teaching at our community school in 2004, I became a Sk̓wx̓wú7mesh Sníchim student too. I was taught by T'naxwtn Dr. Peter Jacobs and Dwight Gardner. The same month I completed my Squamish Language and Culture certificate from Capilano College our grandmother passed away.

kwétsi na hawk\_lha si7lcht na7 ta tem tsá7tskay

Our grandmother passed away in April.

It was a sign I was on the right path. During these Sk̓wx̓wú7mesh sníchim courses, I began to see patterns of our language and I began to theorize of how to teach Sk̓wx̓wú7mesh sníchim in a classroom. My Sk̓wx̓wú7mesh sníchim learning was a lot slower from 2006-2016.

In 2018, I was in the first Simon Fraser University (SFU) cohort for our Sk̓wx̓wú7mesh Sníchim Immersion Diploma Program. We graduated in 2020 just as the pandemic was starting. In tem kw'eskw'as (July) 2020, I was accepted at UVic for the MILR program. At the same time as the Diploma program, I was also doing partial Master Apprentice Program (MAP) with a colleague, and this hugely supported my Sk̓wx̓wú7mesh sníchim development. My MAP experience has helped me strengthen my relationship with Sk̓wx̓wú7mesh sníchim and temíxw (land).

Currently I am working in curriculum development, and I have learned about the history of curriculum within our Nation and what exists for our Sk̓wx̓wú7mesh sníchim documentation. I support where I can, and I am grateful to have time to participate in projects. I am learning about translating and the vetting process of curriculum with Iyál satá7 (Vanessa Campbell). It is time I value, and I will cherish for all of time. The time spent on learning about curriculum has been an irreplaceable teaching tool. I look forward to continuing learning with Iyál satá7.

ta s7ulh úxwumixw (Our Community) <sup>19</sup>

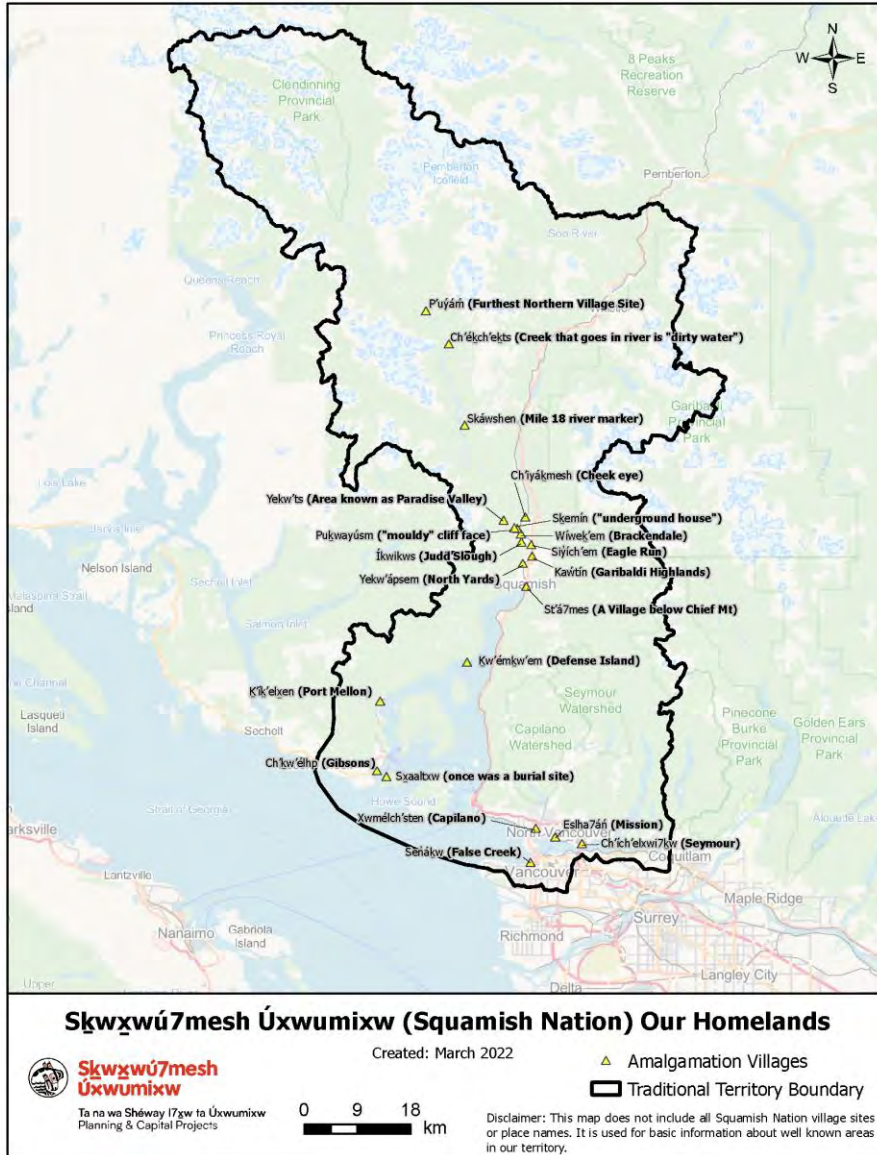


Figure 4 Skwxwú7mesh Úxwumixw: a public shareable map including our 1923 Amalgamation Village names.

<sup>19</sup> The map is a public document. Sites noted on the map are identified by common terms used among our People to say where we are located or going on the land. Some are long standing terms, for example, “North Yards” refers to an area of many rail lines where trains were stationed. Whereas “Brackendale” is the modern place name for a specific area – as noted by Iyál satá7

chent xéfnexwas kwétsi etl'ím syéts

I wrote a Skwxwú7mesh poem.

**wa eshíshch' kwétsi s7ulh syawán'  
Surrounded by our place of origin**

Written by: Leateeqwhia Daniels

ta s7ulh k'ek'sín' ti siyát-shen  
*our universe*  
wa lhná7shn itti  
*where I stand right here*  
na7 ti s7ulh xaay temíxw  
*on our sacred land*

chen kw'áchnexwas i7xw stam tl'a Skwxwú7mesh  
*I see all things Squamish*  
i7xw éncha wa nek'ílus wa lh7iyím wa wanáxw wa nexws7usáyelh wa s7áynexw  
*everywhere it is wise, its strength, it is true, it is a teacher, it is life*

ta snékwem ta lhkaych' chalh-wit tim'á Ch'ich'iyúy welh lhít'itsutwit i7xw skwáyel  
*the sun, the moon, they are almost twins, but they depart from one another everyday*  
na wa sch'ik ta snékwem ses men úmsem-at  
*when the sun rises, we wake up*  
na kenp ta snékwem ses men ch'ik ta lhkaych' txwnam' ta xaw's snat  
*the sun sets and the moon rises towards a new night*  
nam' chet ítut ses men na kenp ta snékwem txwnam' ta xaw's skwáyel  
*we go to sleep and the sun rises towards a new day*  
iy wa txwiws  
*and it repeats again*

Sch'ich'iyúy Siyám Smánit Nch'kay' T'ak't'akmúyín tl'a Inínyáxa7an  
*Twin Sister Mountain, The Chief Mountain, Mt. Garibaldi, Black Tusk Mountain*  
náwit texwlam' eskwkwín' náwit wa téywilhñitumulh  
*they are truly ancient, they protect us*

ta stakw ta swá7elt ta xá7chu7 ta shkwen ta kw'utl'kw  
*the water, the creek, the lake, the ocean, the saltwater*

náwit txwnánam' tkwi shkwen ses men nchem'usnitnewas na7 ta s7éyuts  
*they go towards the ocean water and meet together at the mouth of the river*  
ta stséktsek\_ náwit t'uytenamentumulh iy wa lh7iyim  
*the forests, they give us medicine and strength*

chen man'alhánan kwins wa íimesh na7 ta s7ulh temíxw  
*I feel respected when I walk on our land*  
chen kw'ulhnúmut ta welh áynexw t'l'a swa7ámcht  
*I can feel the spirit of our ancestors*

chen wa yákw nexw tin Skwxwú7meshkḡ  
*I am finding my Squamish voice*

kwétsiwit Xaays ta snexwílh Tskanchtn-t Ch'kw'elhp  
*Xaays Brothers, canoe, the first man, Gibsons*  
Úmich P'uyám' Skwikw Títemstn Stlkáya  
*Upriver, P'uyam, Whistler, Títemstn, Stlkáya*

chen tkwáya7nmintas ta nekúwéltns t'l'en chésa7  
*I hear my mom's voice*  
chen tkwáya7nmintas ta nekúwéltns t'l'en si7l-t imen  
*I hear my grandmom's voice too*

chenkw t'úkwiyen kwélhi chésa7 temíxw  
*I am bound to mother earth*  
chet wa eslhíhkw'íws-newas  
*we are related to one another*  
na wa úsuntsas wa lhtimá t'l'a Skwxwú7mesh  
*she teaches me the Squamish ways*

na wa xwexweyám'nitsas kwélhi en chesha7  
*my mom tells me a story*  
na wa xwexweyám'nitsas kwélhi en si7l-t  
*my grandma tells me a story*  
na wa kw'áchtsas kwélhi en si7l-t ses men tsut  
*i chexw t'l'ik\_ men'*  
*my grandmother looks at me and says you have arrived*  
chen ntélkḡtas kwélhi menílh  
*na7 i chen t'l'ik\_si7l-t*

*I answer her yes, I have arrived grandma*

chen tkwáya7nmintas tin Sk̓wx̓wú7meshk̓n  
*I can hear my Squamish voice*

na mi ta sníchimcht ta ents kwins na i  
*our language comes me when I am here*

ti éncia chaxw  
where are you from?  
tiná7 chan tl'a Sk̓wx̓wú7mesh Úxwumixw  
I am from Squamish Nation  
Sk̓wx̓wú7mesh chen  
I am Squamish

uuuuuuuuuuuu na tsut lha chesha7 temíxw  
ohhhhhh said mother earth  
ents ímen  
I am too

mi chexw uys en sk̓a7k̓  
welcome my little cousin  
chen kw'enmántumi en kwúpits  
thank you, my older cousin

My poem wa eshíshch' kwétsi s7ulh syawáñ is a manifestation of learning, walking, speaking, listening and being with our x̓aay temíxw (Sacred land). The poem is proudly my own. My own sníchim (words), my own sk̓wálwen (thoughts), and my own Sk̓wx̓wú7meshk̓n (Squamish voice). This expressive poem is a product of what I did not know existed within myself. I could not learn this Sk̓wx̓wú7mesh sníchim simply from a book. I learned this Sk̓wx̓wú7mesh sníchim from visiting temíxw (land) like I would my own family.

Our úxwumixw (community) is nestled in one of the highest ranked cities to live in. When I moved here, I only notice the cityscape. I noticed the smenmánit (mountains), but I did not see them or feel them. I did not fully comprehend the lasting effects of being so tragically

uprooted from our bloodlines. Our temíxw (land) is extremely appropriated and condensed to small parcels of land, “since first contact, the Squamish people now occupy 99.5% less of their traditional territory...we only occupy 0.5% which is reserve land” (Williams et al., p. 23).

There is a possibility that one would never know the people of the temíxw (land), the ones who have been here since time immemorial. The skyscrapers and fast-paced lifestyle mask the truth of our landscape and the rawness of our history. It is the temíxw (land) we all should create a bond with. A responsibility that not everyone will undertake, or even appreciate. “Our people have been swallowed by a large city that does not see us, and a much larger government that has gone to great lengths to erase Squamish language, culture, tradition, and stories” (p. 22). This is our reality. For us to stand confident in who we are, share our truth, and share our true stories of Sk̓wx̓wú7meshulh, it is vital we become acquainted with our temíxw (land).

an tli'7 kwis chet wanáxwstway

It is important we respect one another.

In Ta na wa Ns7eyxnitm ta Snewíyelh (Squamish Language and Cultural Affairs) we have a senior Sk̓wx̓wú7mesh sníchim colleague Kathy<sup>20</sup> who asks this question: “how will our méñmen (children) be able to protect our land if they don't know who our hereditary Chiefs are and where they come from?” It is an extremely important question to ask ourselves. How do we ensure that we teach beyond the classroom to honour our temíxw (land), our swa7ám (ancestors), and our Sk̓wx̓wú7mesh sníchim?

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<sup>20</sup> Kathy has worked as a Squamish language teacher for 44 years

Our “chiefs”<sup>21</sup> are one of our lifelines to our true Sḵw̱wú7mesh stories. Our Chiefs connect us to our villages and place names. Our Chiefs connect us to our x̱éṉen (family tree). Our Chiefs connect us to our chiyáxw (protocol)<sup>22</sup> of how we once lived. Our Chiefs tell stories of a time before drastic changes fell upon our communities. Our Chiefs’s names are carried forward into today. Our Chiefs went to England. Our Chiefs are important to our story. We want our future generations to know our Chiefs and protect what temíxw (land) we have left.

an esp’áp’iyek kwélhi Kathy

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<sup>21</sup> The word chief is a contemporary word that was introduced when leadership shifted to mirror a colonial system. The word that was used prior was nch’áyuwam meaning headman of the family or village. I learned this word during a MAP session with my MAP language college Aaron Williams.

<sup>22</sup> Chiyáxw (protocol) knowledge of how we conduct ourselves with respect to one another



Figure 5 kwétsi xaay temíxwcht (Our Sacred Land)

In our Sk̓exwts (Squamish Language dictionary) it outlines our boundaries:

“It extends from Stel̓káya (Roberts Creek, which is in between the towns of Gibsons and Sechelt), down to Elksen (Point Grey, around present day UBC), throughout the whole of Burrard Inlet, up through Atl’ká7tsem (Howe Sound), and up along the Sk̓wx̓wú7mesh Staḵw (Squamish River) and Ch’iyáḵmesh Staḵw (Cheakmes River)” (Squamish Nation Education Department, 2011, p.xiv).

Figure five is a compilation of photos I have taken on my Sk̓wx̓wú7mesh sníchim learning journey: documenting some of my favorite places on earth. Our temíxw (land) is enriched with pure beauty.

## ta s7ulh sníchim (Our Language)

### Squamish Nation Declaration

ta nímalh stéltémexw tiná7 t'l'a Skwxwú7mesh telmíxwsat

*We the People of Squamish Nation declare that*

nilh ti sníchim t'l'a stélmexw-chet

*The Squamish Language was and is the first Language of our Ancestors and the Squamish People.*

ta skwxwú7mesh sníchim-chet éxwa7tem to xaay Xexe7énaK tiná7 tkwi kwekwínt kwétsi swá7am-chet

*The Squamish Language is a gift given to our Ancestors by the Sacred Creator.*

ta s7ulh xaay Skwxwú7mesh sníchim na wa súxwtneXw ts7it estétxw ta Skwxwú7mesh skwálwens ta welh7áynexws ta Skwxwú7mesh Stélmexw

*Our Sacred Language is a living language handed down from generation to generation.*

ta Skwxwú7mesh Stélmexw haw k'as wa sk'eyk'eyxnítas ta i7xw ch'élmexw sníchim welh nilh wa i7xw-wit wa ts'ewás

*The Squamish Nation recognizes that all Languages are equal and must be treated with mutual respect.*

iy ha7lh ta skwálwen-chet ta Skwxwú7mesh Stélmexw txwnám ta i7xw ekw'í7tel Stélmexw

*We offer goodwill to our Brothers and Sisters of all First Nations.*

ta Skwxwú7mesh sníchim nilh swa7s sníchim kwétsiwit swá7am-chet ta Skwxwú7mesh Úxwumixw iy haw k'at i escheláwstem ta Xwelítn síyañ wa7t kwítenstat nilh melh eskw'ay ek' kwis máynexwas ti méñmen-chet ta sníchim-chet men wé7u-wit ek' ímen wa usáyelh ta hehemí stélmexw stá7uxwlh

*We the Squamish People have struggled long and hard to maintain our precious Language. Our Language is tied to our culture, this is why we will continue to teach, maintain and enhance our Language for our children and our children's children for all time to come.*

Passed By Squamish Nation Chiefs and Council June 20, 1990

©Skwxwú7mesh Úxwumixw Ta na wa Ns7éyxnitm ta Snewíyelh

Figure 6 Squamish Nation Declaration

The Squamish Language Declaration was passed by Chief and Council in 1990. Despite the harsh colonial efforts, our Skwxwú7mesh sníchim never went to sleep.

an iyím kwétsi sníchimcht timá ta swa7ám'cht

Our language is just as strong as our ancestors.

I am grateful for the work that has been documented before us because we could not continue to carry forward the work without it.

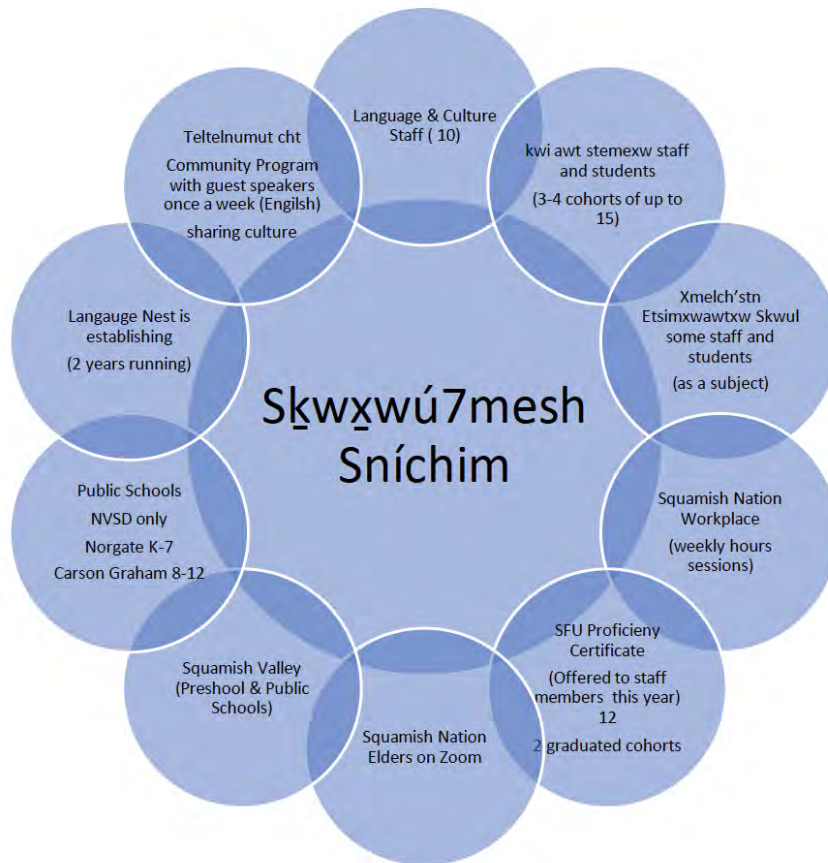


Figure 7 Community Language Sites October 2021

Figure seven<sup>23</sup> was created by me in October 2021 for Dr. Lorna Williams’ final project for her class IED 531: Researching Community-Based Initiatives in Language Revitalization. The figure represents community language sites. Since the creation of this figure, our Sḵw̱wú7mesh sníchim has grown into other community sites.

<sup>23</sup> Noting some spelling corrections in figure seven: kwi awt stélemexw Xwmélch’ssten Etsímwx Skwuláwtwx Teltelnúmut

Below (Figures eight and nine) are Skwxwú7mesh sníchim statistics from First Peoples Cultural Council (FPCC) from their language reports of 2018 and 2022.



Figure 8 FPCC Language Data for Squamish Nation 2018



Figure 9 FPCC Language Data for Squamish Nation 2022

In looking at the data there has been growth in some areas. In 2018 it states we have 449 active language learners and in 2022 it states we have 349 active language learners; however, the data

is not as accurate as it could be. I think there would have been a higher number of learners because we have more active Skwxwú7mesh sníchim locations since 2018.

na wa shésheway kwétsi sníchimcht

Our language is growing.

In comparison to when I first became a Skwxwú7mesh sníchim learner back in 2006, Skwxwú7mesh sníchim growth has been exponential. It is uplifting to see others using Skwxwú7mesh sníchim in their social media posts, and I have more friends that I can text to in Skwxwú7mesh sníchim. It is a time of transformation for our upcoming youth and for the future of Skwxwú7mesh sníchim in our community. The name of our SFU adult language program is na mi k'ánatsut ta sníchimcht (our language is coming back) and this is also the partial title to Baker-Williams's thesis in 2006. The phrase speaks for itself.

Since our community is experiencing more speakers at various proficiency and fluency levels, it is important to think about the future of Skwxwú7mesh sníchim. How will Skwxwú7mesh sníchim continue to grow? How do we help the process of using Skwxwú7mesh sníchim in our everyday lives, and in our homes. Skwxwú7mesh sníchim is not only meant for educational settings, “who we are is determined through our language. We speak our language and that determines where you come from, what your culture is, and even how we used to go with the different seasons in terms of following those traditional paths” (Ferguson, year, p. 6). Skwxwú7mesh sníchim is meant to be spoken at home and to be used throughout our daily lives. Educational settings have been the main hub of language revitalization but what is beyond that?

I look forward to the time when our son wants to use the language more and if he has a child or children, I will be that Skwxwú7mesh- speaking grandma talking to them in the womb and greeting them as they arrive. A happy thought to carry into the future.

## ten sts'its'ap' (My Work)

Below I created a timeline of important aspects that I noticed as I was doing my research (Baker-Williams, 2006; Fortney, 2010; Jacobs, 2016; Jacobs, 2011; Reimer, 2012; Snichim Foundation). I created it because it helps me understand my path in the bigger picture of Sk̓w̓x̓w̓ú7mesh sníchim revitalization and curriculum development.

### Leateeqwhia's Understanding of Our Language Timeline

10,000	S̓x̓w̓e̓x̓w̓i̓yám (Mythical time when things were in chaos) <sup>24</sup>
9000	<b><i>Our oldest archeology site is 9000 years old and is in Howe Sound</i></b>
6000	X̓aays (Age of transformation Transformers set things right and the world became stabilized) <sup>25</sup>
2000	Syéts (recent time events easily remembered) <sup>26</sup>
1792	First Contact at Watts Point
1880s	Franz Boas era
1880s	Change in leadership Patterns – “appointed” Chiefs no longer Heads of Households
1890s	Charles Hill-Tout era
1906	Chief Delegation to England
1913	Removal of Señákw village members on a barge
1923	Amalgamation of 16 Chiefs
1923	<b><i>na xwii kwétsi si7ltcht Our Grandfather was born</i></b>
1924	<b><i>na xwii kwélhi si7ltcht Our Grandmother was born</i></b>
1930s	Homer Barnett era
1948	<b><i>na xwii kwélhi en chésha7 My mother was born</i></b>
1950s	Aert Kuipers era
1950s	Electoral system was established, hereditary chiefs no longer leading
1950s	Potlatch Ban Lifted (1884-1951 Potlatch Ban existed in Canada)
1960s	Aert Kuipers returns
1960s	Dominic Charlie taught evening Squamish Language in Stá7mes
1960s	Louis Miranda offered evening Squamish Language at Eslha7án Learning Center
1968	BC Native Language Project Documentation by Dr. Louis Miranda
1970	Randy Bouchard & Dorothy Kennedy era
1972	Squamish Language was taught at St Thomas Aquinas by Louis Miranda

<sup>24</sup> Time of S̓x̓w̓e̓x̓w̓i̓yám 10,000- 7000 as outline by Yum̓ks Rudy Reimer

<sup>25</sup> Time X̓aays 6,000- 3,000 as outline by Yum̓ks Rudy Reimer

<sup>26</sup> Time of Syéts 2000 – now as outline by Yum̓ks Rudy Reimer

- 1975 Motion put forth by Chief Bill Williams to have Squamish Language in schools and community learning environments.
- 1978** *chent xwii na7 tkwa Splatsin I was born in Enderby B.C.*
- 1979 Standardized Skwxwú7mesh writing system was established
- 1984 Eight educational settings teaching Squamish Language
- 1985 SN Education & SD44 in partnership created Curriculum for Squamish as a Second Language
- 1986 4 principles of Squamish Nation Education were established  
Ta na wa Nexwníwen (Teachings for your grandchildren) our elders' group. They became the official language authority for the Nation
- 1990 Squamish Nation council passed official Language Declaration
- 1990s Language Dictionary Project began
- 1992 T'naxwtn Peter Jacobs MA Thesis *Subordinate Clauses in Squamish: A Coast Salish Language* was published
- 1992 Squamish Language Legacy Report (5 main recommendations)  
Development of instructional materials with elders' group, they develop teachers guides
- 1995-2012 Squamish language documentation research project began in partnership with UBC "The Nation has hours of untranscribed work with elders"
- 1996** *I graduated from Stelly's Secondary School in Brentwood B.C.*
- 1997 Major Thesis Paper published on Squamish Language by Currie  
Topic *Time: the syntax and semantics of Skwxwú7mesh temporal*
- 1998 Another Thesis published on Squamish Language by Bar-el  
*Verbal Plurality and adverbial quantification case study of Skwxwú7mesh*
- 1998 AFN Chiefs declared a state of emergency on First Nation Languages
- 1998** *I started Native Indian Teacher Education Program (NITEP) at UBC*
- 1998 Development of Squamish Nation 4 curriculum Pillars  
(Our Home, Our Families, Our History, Our Government)
- 2000** *I moved to Vancouver*
- 2002 Digitization of all recordings since 1993
- 2002 Three Part Study took place by Immersion Research Group  
(Research on language immersion models, research on aboriginal language standardization, second language teaching methods)
- 2002** *kwétsi na hawk ta si7ltcht Our Cowichan Speaking Grandfather passed away*
- 2004 Xwmélch'sten Etsímxw Skwuláwtxw (Capilano Littlest Ones School) Grand Opening
- 2004** *I graduated from NITEP at UBC*
- 2004** *I started working at Xwmélch'sten Etsímxw Skwuláwtxw (Capilano Littlest Ones School as a K-4 teacher in September*
- 2004 Revision of Skwxwú7mesh Lands, Families, History and Government: Education for Skwxwú7mesh Nation Building: Curriculum Framework
- 2006** *I taught Kindergarten at Xwmélch'sten Etsímxw Skwuláwtxw from 2006- 2016*
- 2006 Student philosophy Sayings were established for Xwmelch'sten Etsimxw Skwuláwtxw (*I was a part of this work*)

- 2006 Squamish Language Certificate program was established in hopes to continue to Diploma program into a degree program (started at NVIT then Cap U)
- 2008** *I began teaching Squamish Language in my class with words and phrases*
- 2011** *na xwii kwétsi mé'cht Our son was born*
- 2011 Squamish Language Dictionary Book Launch to Community
- 2011** T'naxwtm Peter Jacobs PhD Thesis "Control in Skwxwú7mesh"
- 2012** *I began to teach Squamish Language as a subject using TPR methodology - the units were translated and vetted by Elder's group*
- 2014 Community engagement strategy for Immersion Curriculum
- 2015** *I completed Squamish Language and Culture Certificate Capilano College*
- 2015** *kwélhi na hawk ta si7ltcht Our Skwxwú7mesh speaking Grandmother passed away in April*
- 2015 kwi awt stélmexw was established now known as Sníchim Foundation
- 2016** *-2018 Principal for two years at our school Xwmélch'sten Etsímxw Skwuláwtxw & I taught Skwxwú7mesh Sníchim to grade 1's & grade 2's*
- 2017** *Inquired to apply for kwi awt stélmexw program (but it was not my time to gain language proficiency)*
- 2018** *I started in Curriculum Development*
- 2018** *July 22 I hiked Sch'ich'iyúy (Twin Sisters Mountains)*
- 2018** *I taught Skwxwú7mesh Language at Norgate Elementary K-4 for a year (public institution)*
- 2018** *First Cohort of Squamish Language Immersion Diploma Program with SFU – I was in this program*
- 2018** *I started MAP for in-house language proficiency building*
- 2019 Ta na wa Ns7éyxnitm ta Snewíyelh was created as its own department, it separated from Education department
- 2019 Inception of Language Nest
- 2020** *I Graduated from SFU with Squamish Language Immersion Diploma*
- 2020** *I was accepted at UVic in Masters of Indigenous Language Program*
- 2021 Squamish Language Certificate Program and Diploma Program are both operating
- 2021 Ta na wa Ns7éyxnitm ta Snewíyelh staff enrolled to SFU Department of Linguistics master's Program
- 2023 MILR project at tail end and 100<sup>th</sup> year Amalgamation

The timeline shows how our Skwxwú7mesh sníchim progress has made strides since the beginning of documentation. As I reflect on the timeline, I can see my path and my journey.

Becoming a nexws7usáyelh (teacher) was decided for me back in grade six, for some reason I just knew. So naturally education became a part of what I was meant to do. Learning the ins and outs of teaching on the job is very hectic but I learned so much from teaching kindergarten and I

had the support system of First Nations School Association<sup>27</sup> (FNSA). The children shared t'uyt (medicine) with me every day and I quickly learned that whatever I was teaching was not going to be suitable for all learners, so I began to modify the work for the students, and this is where my interest in curriculum development began. I was always developing something to cater to the needs of the students or to the needs of my teaching style.

Unfortunately, when I was teaching, I did not have as much knowledge of our temíxw (land) as I do now, nor did I have much Sk̓w̓x̓wú7mesh sníchim proficiency. In this curriculum position I have had the room to grow in Sk̓w̓x̓wú7mesh sníchim proficiency and understand the depth of existing Sk̓w̓x̓wú7mesh resources. We are enriched with documentation that needs to be shared. We do not have an all-encompassing curriculum framework, but I believe my experience on the temíxw (land) can help Sk̓w̓x̓wú7mesh curriculum grow.

We have primary resources, but what is next? One of the next steps is to have an accessible space online for Sk̓w̓x̓wú7mesh resources and curriculum to exist. Our department is in the development stages of creating our archival database and attached to this will be a space for sharing curriculum. It is an exciting time. I am grateful for where I am, and where I may be headed and this MILR project will aid in bridging some of the Sk̓w̓x̓wú7mesh curriculum gap.

In section three, I will be looking at the importance of learning from temíxw (land). I draw from my firsthand experiences of how temíxw (land) is important., Language is bound to place, meaning that language is born of a people's experience; the land shapes the language and in turn, the language shapes them" (Ferguson, 2020, p. 6). As I learn Sk̓w̓x̓wú7mesh sníchim on our temíxw (land), I do transform.

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<sup>27</sup> FNSA is under the umbrella of FNESC, and our school worked with their support staff to improve our teaching practice.



### 3 chanáwx syétsem an tl'i7 ta s7ulh temíwx

## Chapter 3 Our Land Is Important

My research question: how do we support the gap between existing Sk̓wx̓wú7mesh Sníchim curriculum and using sníchim tl'a temíwx (language of the land) curriculum – in and out of the classrooms? One path is by learning from our temíwx (land) in synchronicity with our Sk̓wx̓wú7mesh sníchim. I did not grow up in our Sk̓wx̓wú7mesh Úxwumíwx (Squamish community) but as I walked in the same areas of our swa7ám (ancestors) my welh áynexw (life, spirit) shifted.

nách'i ta ents

I changed.

I grew up in WSÁNEĆ (Saanich), but I did not grow up knowing the stories of the temíwx (land) or learn SENCOTEN, but my family was connected to temíwx (land), and to sh̓kwen (ocean). Our grandparents come from a time of growing their own food sources of vegetables and fruit. Right before dinner grandma or grandpa would go pick cucumbers or baby tomatoes.

nam' chexw tkwa npen'em'áy iy pi7t chexw kwétsi spen'em'áy

Go to the garden and pick the vegetables.

I grew up seeing our grandparents tishéykw (dig clams), our grandfather xitsk̓ (fell) trees and our grandmother tl'êts'em (knit) Cowichan sweaters including carding and spinning the wool. I grew up seeing a lot and not realizing that my mom and I grew up seeing similar ways of life.

For Edōsdi's IED 530: Indigenous Research methods course we were to conduct an interview. I interviewed my mom. It was an amazing and healing experience for me. I learned so

much about my mom's early childhood; her memories were so life-like, she was very connected to Xinupsum, rooted in traditional foods, and surrounded by Hul'qumi'num. My mom is not an active speaker, but I know I inherited richness from her simply by being born into our family.

I have so many amazing memories with my *ska7k* (Bub and late Dougie) at our grandparents' home. In retrospect, it reflects similar feelings and emotions of my mom's stories of Xinupsum. The one story that sticks out in my mind about my mom is her vivid memory of going to her grandparents on Christmas eve in a canoe with her mom, her dad, and two of her sisters. They lived closer to the channel opening into the ocean and they had to travel up the channel to go to the house. My mom said it was late at night and she could remember the pure brightness of the moonlight and the closeness of the water on her fingers as she touched the top of the canoe. She remembers the canoe almost being submerged in water and her dad telling them to be still as he maneuvered them up the channel. As she told the story, I could hear and feel the memory.

I have a beach story. We would always go to the beach. We would go swimming with our grandparents and aunts. We grew up seeing our grandparents clam dig and so one time we were inspired to be like them. One time we went to the beach without our grandparents and brought a small bucket with us. I do not remember if it was low tide, but we dug clams, and all we dug up were small clams. We went around the sand looking for the clam holes with water coming up. I do not remember how many we dug, but we were so proud. We brought them home to my grandparents, but we had to take them back to the beach because they were too small to eat. I vividly remember walking on the wet sand and the feeling of it on our hands as we dug clams. It is a loving memory to last a lifetime. It is a connection to happiness, to my family and to *temíxw* (land). The feeling of the sand was comforting, soft and squishy. My *skwálwen* (heart,

mind opinion) was grounded, centered and free. The beach was teaching me and comforting me at the same time.

As we learned how to k'xwum kwétsi kwélmexwus (making a cedar root basket) on our temíxw (land) the feelings of being on the land replicated those of growing up. Climbing up hills in wet weather, feeling the dirt between my fingers, removing the moss from the tree stump, smelling the ocean nearby, hearing the river rush by, feeling the tree bark, splitting the roots into pieces, and weaving the earth together. It was like I was playing in our childhood forest.

When my welh áynexw (spirit) began to shift, it was because I was connecting to temíxw (land). I could feel a different depth of relationship. I developed a stronger sense of universe and of Skwxwú7mesulh, “land is not only geographical but an embodied experience in which self, space and time fuse together in places” (Ferguson, 2020, p. 2). It is a relationship I cannot express with words but only feel with my welh áynexw (spirit). I have a deeper respect of life. The frequency becomes different by acknowledging what the eyes cannot see. Everywhere I go I notice landscape and acknowledge her beauty and strength.

en kwúpits chen kw'achnexw ta new

My older relative I see you.

chen ká'nitas kwétsi welh aynexw tl'a chésha7 temíxw

I believe in the spirit of mother earth.

Even though our people were so tragically uprooted, temíxw (land) can help ease the pain too. Removing us from our temíxw (land) is a colonial act but I can now see her. Our temíxw (land) is imprinted with our stories, of our ways of being, of our ways of thinking, of our ways of knowing, of our ways of believing, of our ways of living and of our ways of seeing the world,

“land is more than a fixed geographical space; it is also a spiritually dynamic and relational place” (Styres et al., 2013, p. 51).

an iyím kwélhi menílh

she is strong.

When I was teaching, I remember I Google searched Squamish Nation for information, and I thought to myself what am I doing? But it felt like it was my only option. I did teach family-based, community-based, nature-based, and seasonal-based ways but I wanted Sk̓wx̓wú7mesh materials. I eventually found an old Grade 4 Social studies textbook and I used it, but I always wondered why we did not have more resources? Unknowingly, we did, but they were not accessible. I am not 100% sure why they were not accessible but as a nexws7usáyelh (teacher) at Xwmełch’s ten Etsím̓xw Skwuláwt̓xw (Capilano Littlest Ones School) I did not have any access to the existing Sk̓wx̓wú7mesh resources. Maybe it was because they were deep in the documentation work and not much of it was digitized to be readily accessible. I understand the issues around copyright so this could have been a factor too, but I did learn that people do have good intentions and the importance of upholding the language in a reputable way. The resources are collective but if given to the wrong people it can be misused and disrespected. Luckily, we are shifting towards digital access, and this will be extremely helpful.

Another teaching obstacle was that I was very unfamiliar with our temíxw (land). Even if I wanted to implement land-based teaching, I did not know where to go, where to start or what to teach. I did not know our sx̓wex̓wiyám̓ (legends), or our slúlum (songs). I always felt like it was not my place to teach culture because I did not grow up here, but I learned that much of what I know is not that different. I lacked the confidence in being Sk̓wx̓wú7mesh but Sk̓wx̓wú7mesh sníchim and temíxw (land) taught me where I come from and affirmed my doubts.

ti écha chaxw

where are you from?

tiná7 chan kwétsi temíxw

I come from the land.

There has been a gap of land-based learning but today we have acquired more Sḵwḵwú7mesh sníchim knowledge to incorporate sníchim tl'a temíxw (language of the land). Our curriculum can shift with us. I use the term sníchim tl'a temíxw because it is specific to using Sḵwḵwú7mesh sníchim intended for the land-based activity. It is a swetáwlh (bridge) from my educational way of thinking to my Sḵwḵwú7mesh smets'álkn (Squamish brain) and temíxw (land) learning.

If Sḵwḵwú7mesh sníchim learning is going to be centralized in educational settings, it is important to find balanced ways of teaching and learning. Being outside more is beneficial and teaching beyond a lesson plan is essential in Sḵwḵwú7mesh sníchim transmission.

I taught kindergarten for 12 years and I learned about the importance of creating a safe learning environment. It was a space where we could make mistakes and try again. I learned quickly that five-year-olds were so intelligent, so resilient, so kind, so pure, so loving, and sometimes not ready to learn. I wanted students to be confident in themselves in how they were learning. I wanted them to learn how to be proud of themselves even on the hard days. I wanted them to know their family matters. I wanted them to know it was a safe place to be. I was there to support their learning and meet them where they were at, with no judgement. I wanted these things for them because school deserves to be more than a place to be taught. Kindergarten taught me how to teach and learn.

I supported our children.

At Xwmelech'sten Etsímwx Skwuláwtwx (Capilano Littlest Ones School) I taught Sk̓wx̓wú7mesh sníchim as a subject and used parts of the day for Sk̓wx̓wú7mesh sníchim usage such as: attendance, lunchtime prayer, and calendar time. If I were to teach primary again, Sk̓wx̓wú7mesh sníchim would not be a subject. Figure ten is a diagram I created of how Sk̓wx̓wú7mesh sníchim could be used in a classroom based on my teaching experience and Sk̓wx̓wú7mesh sníchim learning. The diagram would be a starting guide to help increase Sk̓wx̓wú7mesh sníchim usage in the classroom towards immersion. Creating this diagram pulled

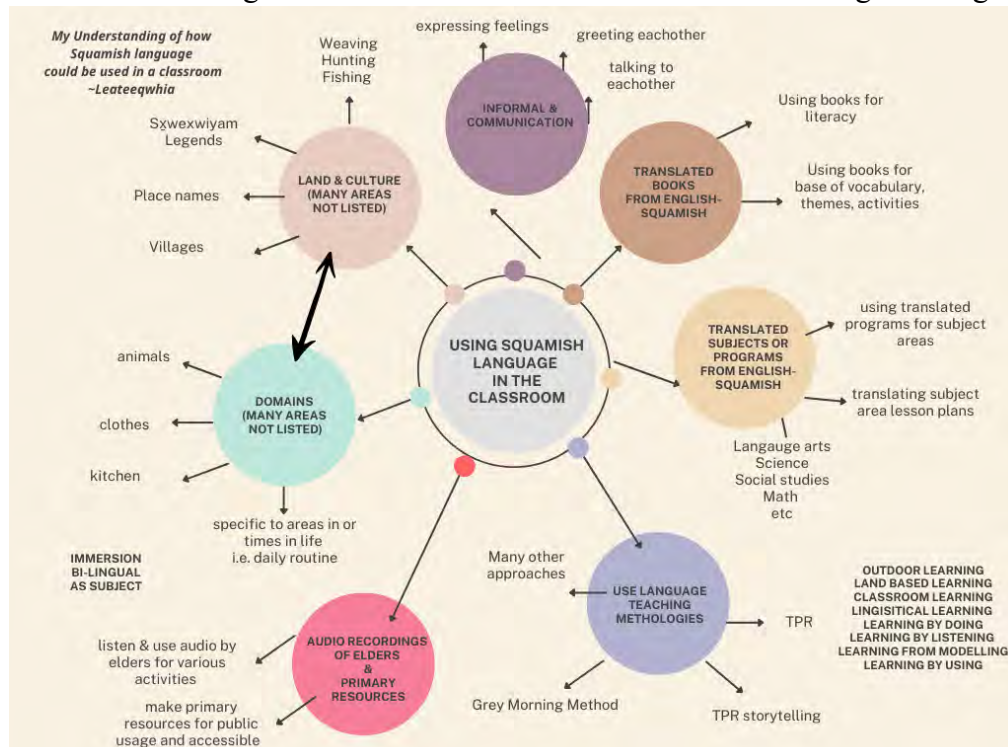


Figure 10 How I envision language being taught in a classroom

me right back into a classroom – it is filled with enthusiasm, Sk̓wx̓wú7mesh sníchim, temíxw (land) and possibilities. I am imagining having a mini Sk̓wx̓wú7mesh conversations with kindergarteners!

In teaching there are many distinct levels of curriculum. I now would be able to incorporate our temíxw (land). I would be able to incorporate sníchim tl'a temíxw (language of the land) when teaching about our landscape. I inately know seasons are important and it can be a base layer that supports vocabulary development. Using photos can support vocabulary development especially with Skwxwú7mesh sníchim we do not use often enough. It can strengthen our knowledge systems.

Knowledge systems are built from regular participation in seasonal activities such as: fishing, hunting, weaving, carving, food preparation, food storage, storytelling, berry picking, and clam digging,

“I have come to believe that in order to preserve ancestral knowledge continuity in Indigenous languages, in spirituality and in our relationship to ancestral land and seascapes, we must actively seek to restrengthen those tenents of Indigenous Knowledge in our everyday practice” (Rorick, 2019, p. 231).

If we dedicate time and Skwxwú7mesh sníchim to our temíxw (land), we will be living our ways of life. Our ancestors would be there right beside us, hear us using our Skwxwú7mesh sníchim and be proud of us, “interacting with our ancestors occurs continuously since they are all around us” (Reimer, 2012, p. 20)

na nxjyá7mswit ta swa7ámícht kwis chet huyá7

Our ancestors smile when we leave.

We always hear the saying “know who you are and know where you come from” but how do we do that? How do we internalize the places that were once occupied by our people? The simplest answer is to be on the temíxw (land), but the simple answer is not as easy as it sounds, otherwise we would be doing it. I had two goals for my MAP sessions. One was no paper and pen learning and two was to be on our temíxw (land) anywhere my Mentor could take me. It was

my responsibility for my Sk̄wx̄wú7mesh sníchim learning, so I took out our map and I started to plan all the places to visit. It was one of the best decisions I have ever made. If I were not doing MAP, I would have not had those learning opportunities. So how do we create land learning opportunities for others? Our temíxw (land) is hidden by the cityscape, we live here but at the same time we do not live here. We live in our designated areas but the rest of our temíxw (land) is untainted by our presence. If we want to learn about who we are and where we come from, we must be intentional. Iyál satá7 gave good advice about our temíxw (land): “it is important to go to our places in each season because the landscape changes” (personal communication, 2021).

an ha7lh snewíyelh

Good advice.

This ha7lh snewíyelh can be integrated into curriculum and into year-long projects. Hang up a territory map and intentionally choose places or úxwumixw (villages) to visit. Make it a habit!

an tl'i7 kwétsi s7ulh temíxw

Our land is important.

I highlight the importance of temíxw (land) because it informs how I internalize Sk̄wx̄wú7mesh curriculum and the way I think about using Sk̄wx̄wú7mesh sníchim in a classroom. Learning from temíxw (land) has taught me that vocabulary is an important building block for learning who we are and where we come from. Vocabulary can be used inside classrooms and outside classrooms to expand our Sk̄wx̄wú7mesh sníchim, our Sk̄wx̄wú7mesh proficiency, our Sk̄wx̄wú7mesh fluency, and our Sk̄wx̄wú7mesh sk̄wálwen, “Every course should involve some deliberate attention to vocabulary as well as opportunity to meet the words in meaning-focused use” (Nation, 2005, p. 585). Learning vocabulary is only one strand that can

be incorporated into curriculum, but it is an important strand as a second language learner: “Vocabulary teaching must also be seen as ensuring that there is a balance of opportunities to learn from each of the strands of meaning-focused input, language-focused learning, meaning focused output, and fluency development” (p. 594). Vocabulary is important for continued growth in Sḵw̓x̓wú7mesh sníchim.

In this chapter I recall family memories because those memories are deeply rooted in temíxw (land), and they are so vividly connected to my welh áynexw (inner being) that I can recall them into the present day. The tactile experience imprints the memory into our cellular biology. I have many temíxw (land) memories growing up and now I have Sḵw̓x̓wú7mesh temíxw memories to add to my life. These experiences deeply rooted in temíxw (land) are extremely important to who we are as people and our knowledge systems. As a person who wants to support the development of Sḵw̓x̓wú7mesh sníchim learning, it is important to have temíxw (land) experiences integrated with our Sḵwú7mesh sníchim to expand into the grey areas of curriculum. How do we use Sḵw̓x̓wú7mesh sníchim in the classroom? How do we use Sḵw̓x̓wú7mesh sníchim outside the classroom? I use my understanding of teaching and my temíxw (land) experiences and weave them together to suggest ways to teach Sḵw̓x̓wú7mesh sníchim.

My family experiences tie me to temíxw (land), my own experiences tie me to temíxw (land), and in combination with my teaching experience and Sḵw̓x̓wú7mesh sníchim experience, I focus on an area of Sḵw̓x̓wú7mesh sníchim that can help us grow as a Sḵw̓x̓wú7mesh speaker. As a second language speaker I started learning Sḵw̓x̓wú7mesh sníchim with my mispronounced word for t’áka7. My first learning experiences of Sḵw̓x̓wú7mesh sníchim was classroom based, with a technical aspect spin but incorporating a variety of language teaching

methodologies. I am grateful for T'naxwtn and how he taught us and exposed us to different methods because it has helped me grasp onto my own theories of Skwxwú7mesh sníchim learning.

Second language acquisition is an entire field of research with many levelled technicalities not necessarily focused on Indigenous languages, “there is little published about best practices in First Nations language-teaching methods; in fact, little is published about First Nations language teaching methods at all,” (Johnson, 2017, as cited in McIvor, 2020, p. 86) but the information can be helpful. In my Skwxwú7mesh sníchim learning journey I resembled that of a baby learning to talk. I went from learning words, phrases, simple sentences and then grammar structures began to form. I became aware of more grammar structures when I was immersed in an environment with more than one proficient or fluent speaker. However, I still struggle speaking without domain specific vocabulary. Using sníchim tl'a temíxw (language of the land) is a vocabulary-based approach that can be incorporated into curriculum. The approach is respectful of our temíxw (land) and an intentional approach to support Skwxwú7mesh sníchim.

The next chapter is the literature review, and it will explore literature supporting my project. It will cover topics such as: decolonizing and indigenizing, our ways of education – learning from land, land as pedagogy, act of doing – practice of land-based pedagogy, curriculum examples and celebrating Skwxwú7mesh nexws nexwíxwelem<sup>28</sup> literature.

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<sup>28</sup> Phrase I am using for Scholar “someone who holds space.”

Figure 11<sup>29</sup> is a snapshot of the Sk̓wx̓wú7mesh nexws nexwíxwelem (Squamish Scholars) that I celebrate. It is not an exhaustive list of Sk̓wx̓wú7mesh scholars but ones that I connect to my work.

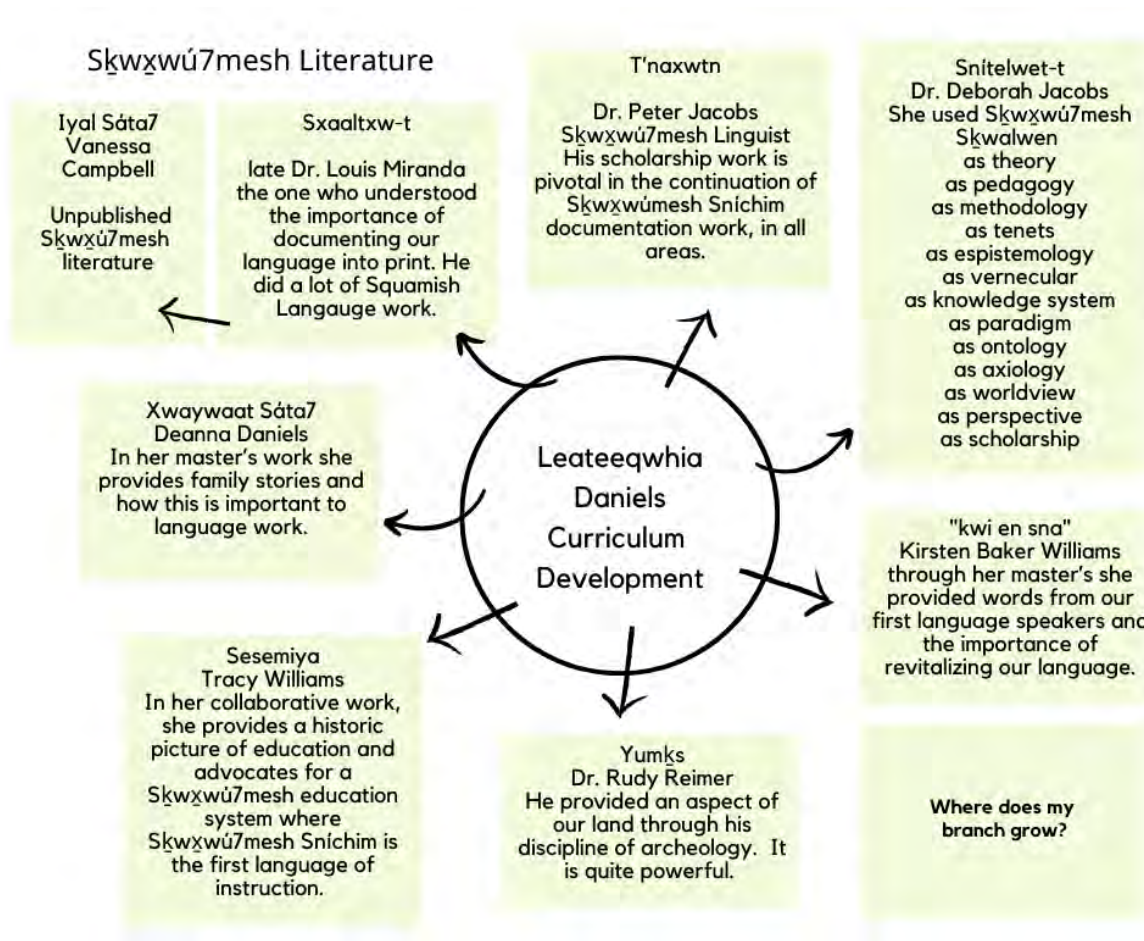


Figure 11 Ode to the Sk̓wx̓wú7mesh Scholars!

<sup>29</sup> Spelling correction Sxaaltxw-t

## 4 xa7útsenalh syétsem chen wa kwéykwaystas kwétsi sxel'ts tl'a skwálwens ta nach nexws nexwíxwelem

### Chapter 4 Discussing the literary works of Other Scholars (Literature Review)

My literature review will span widely across curriculum. Skwxwú7mesh sníchim, curriculum and language revitalization can be diversely interrelated. The approach of these topics is dependent on the level of community or personal language revitalization. The literature review is divided into six areas: decolonizing and indigenizing, our ways of education, land as pedagogy, act of doing/practice of land-based pedagogy, curriculum examples, and celebrating Skwxwú7mesh nexws nexwíxwelem. My topic of Skwxwú7mesh curriculum can be interwoven with sníchim tl'a temíxw (language of the land). Using sníchim tl'a temíxw (language of the land) strengthens our knowledge systems and our wellbeing. I review the six areas to frame pieces of curriculum to support my work.

#### A. Decolonizing and Indigenizing

na melmílch' tin skwálwen kwins na nta7áwenitas ta sníchim decolonize iy indigenize.

When I think of the words decolonize and indigenize, I get an unsettled, mixed-up feeling.

Decolonizing and indigenizing education/curriculum are huge topic areas of their own accord, but they relate to my work. melmílch' translates to be confused or mixed up in your mind (Squamish Nation Education Department, p. 113). As a nexws7usáyelh (teacher) you are trained in the theories of all subject areas and when I attended Native Indian Teacher Education Program

(NITEP) we were required to complete the mainstream teaching program to be certified in British Columbia. In those theory classes we did not learn about Indigenous pedagogical ways, but I certainly thought about it.

chet mi chéłhkwi ta shíshí7ch na7 ta híyi skwuláwtxw

We jump through hoops in university.

Decolonizing and indigenizing are two different concepts, yet they overlap. These two concepts hold a lot of meaning in public educational spaces. In Dr Lorna's Williams article, "Reflection. Ti wa7 szwatenem. What We know: Indigenous knowledge and learning" she states, "there is a belief that Indigenous knowledge does not exist, that Indigenous knowledge is "primitive" and "uncivilized," and it is not needed in the modern world" (Williams, 2018, p. 42). Dr Williams is writing about Indigenous curriculum, but she poignantly points out some of the struggle's curriculum faces. I taught in a community operated band school, but it was still important to "make sincere efforts to step out of Euro-centric curriculum patterns" (p. 42). Patterns that can seep into the daily life of classrooms. As stated by Styres, "decolonizing is an unsettling process of shifting and unravelling the tangled colonial relations of power and privilege" (Styres, 2018, p.32). Indigenizing as defined in Battiste article, "this is called the indigenizing of education, a journey from cognitive imperialism and myopia to connectedness and complementarity, and cognitive justice which requires an investment in knowledge systems, languages, culture, traditions, and families" (as stated by Oreopoulos, Sharpe, Arsenault in Battiste, 2018, p. 578).

In the years I taught, decolonizing and indigenizing curriculum in the classroom were not topics of interest because in the dichotomy of Sk̓wx̓wú7mesh sk̓wálwen (Squamish thought) and western thought, I understood that my nexwníw (upbringing) and snewíyelh (teachings) became

a part of the curriculum and the classroom. It could not be visibly seen on paper, but it was felt by others. I realized that using Sk̄wx̄wú7mesh sníchim was ha7lh snewiyelh (good teachings) and that it was a form of teaching Sk̄wx̄wú7mesh pedagogy. I was not instructing a lot in our Sk̄wx̄wú7mesh sníchim but being a Sk̄wx̄wú7mesh nexws7usáyelh (teacher) and teaching in our community school was an identifier of decolonizing and indigenizing education. I do not need to say that is what I was doing because the students' reciprocal actions were indicators to me that I was shifting colonial relations of power and privilege.

My melmílch' tin sk̄wálwen (mixed emotions of feelings) exists because being a nexws7usáyelh tiná7 kwétsi úxwumixwcht (teacher from our community) I felt a greater sense of responsibility to our tl'aqtáx̄en lam̄ (longhouse) that I worked in. The tl'aqtáx̄en lam̄ is symbolic to a communal way of life but my sk̄wálwen reminds me that symbolism is only a concept and the way we conduct ourselves within the four walls of the tl'aqtáx̄en lam̄ is the way our ancestors would have. My responsibility is to families who choose to send their children to our school and to our greater community. My struggle did not lie in bringing Sk̄wx̄wú7mesh knowledge into the curriculum or the classroom, but my struggle lied in consistently stepping out of the curriculum patterns.

There are some educators who believe that to indiginize something you first must decolonize something greater,

“ we are left feeling that if Indigenizing processes do not include an effective and meaningful decolonizing of institutional governance, and create policies to support Indigenous institutional sovereignty within the academy, then all our efforts attached to the institutions we are a part of are really only helping it (and its strategic corporate partners) to be more effective, and ‘Indigenized’, colonizing entities for future generations to deal with” (George, 2019, p.90).

This is an example of overlap of decolonizing and indigenizing, but it makes sense to me. We must break the barriers of institutional governance upon the school but more so with one another. I have mostly taught in our community school and one year in the public school, but I was completely aware of the concepts decolonizing and indigenizing education.

To decolonize education in theory seems more applicable to teaching curriculum, but I question are we truly decolonizing an education system if we continue to implement English as the medium of instruction? It could be possible to decolonize small aspects of education by implementing relational concepts, but it is still being taught by using English. To indigenize education seems more natural in a community school, it was easier to invest in knowledge systems, languages, culture, traditions, and families. This is another point of melmilch' tin skwálwen because in theory a community school is an act against colonialism, but it is not a complete action of self-determination. We can apply aspects of decolonizing and indigenizing the educational systems, but we will not escape the system if we keep the language in the classroom and at the school.

My from experience in a community school, I believe, a true way to decolonize and to indigenize education is to use sníchim tl'a temíxw (language of the land) as the sole source of communication. When we do this, it places us in a respectful, reciprocal relationship with temíxw (land) and with ourselves. Before colonization, our temíxw (land) was a part of us, and our everyday lives. temíxw (land) was our nexws7usáyelh (teacher) and our classroom. Our languages were not separate from us. If we study our language linguistically it will tell us of our relationship to temíxw (land),

“Linguistic competence is a requisite for the renewal and respect of Aboriginal knowledge and humanity. Aboriginal people cannot rely on colonial languages and thought defined in provincial curricula to shape our reality. If we continue to think of our reality in the terms and constructs

drawn from Eurocentric dif-fusionism and languages, we continue the pillage of our own selves. The reconstruction of knowledge builds from within the spirit of the lands and in Indigenous languages. Indigenous languages offer not just a communication tool.” (Battiste, 1998, p.24)

English cannot tell me these things and English cannot create the same vibrational frequency that S̄kw̄x̄w̄ú7mesh sníchim can when I use it on our temíxw (land). We can still decolonize and indigenize systems using English but to me it is not the same and it is not as powerful as using our language as if it is our first.

an tl'i7 kwétsi sníchimcht

Our language is important.

I read articles about decoloniality, place-based learning as a decolonizing practice, and culturally responsive teaching practices. These three ideas are overarching ideas about curriculum. Curriculum is a guide to help nexws7usáyelh (teachers) teach grade related learning outcomes, content that is categorized into subject areas. “Embodying Decoloniality: Indigenizing curriculum and pedagogy” is a psychology specific article but it is a good example of how a field is “rooted in a colonial system of thought” (Fellner, 2018, p.283) and how it dishonours our people, “and yet, many researchers, educators, and clinicians maintain the belief that the work they are doing is helping people” (p.285). What they do not understand is they are perpetuating a system on our people that was meant to eradicate us. The author Fellner is a Cree Metis nexws7usáyelh (teacher) in the field.

Fellner (2018) offers ideas and solutions as to how to embody decoloniality in their line of work. She introduces a curriculum framework of braiding sweetgrass that weaves in Indigenous values and ways of being to scaffold Indigenizing curriculum and pedagogy. One value is temíxw (land). temíxw (land) is critical to be able to embody the change, “decolonizing

curriculum involves (re)connecting with land and learning from place... through Indigenous perspectives, the land is a powerful teacher and healer” (p. 290). temíxw (land) is important to education because it helps nexws7usáyelh (teachers) teach outside of the comfort zones of classrooms. The field of education as psychology is rooted in a colonial system so it is essential to lead our own curriculum frameworks. Their systems teach mainstream ways of knowing as the base of the curriculum.

Chuutsqa Layla Rorick (2019) is Hesquiaht, and she emphasizes place-based learning as a decolonizing practice. She teaches in her own home territory and situates their work in their own Hesquiaht worldview. Chuutsqa acknowledges the importance of Indigenous knowledge systems (IKS) as it relates to sníchim (language), temíxw (land), and spirituality. From experience she knows the growth of Indigenous knowledge systems are vital,

“The key to the resurgence of ancestral Indigenous knowledge systems, through decolonizing educational approaches, is recovering and re-strengthening connections to our languages, our relationships with our ancestral homelands, and our spirituality” (Rorick, 2019, p. 225).

We need knowledge systems as the base of our educational programs, and we need temíxw (land) to help us remember how to be in this world, universe, and life.

ha7lh kwi snewíyelh tl'a Chuutsqa

Good advice from Chuutsqa.

Chuutsqa Layla Rorick (2019) is the first generation to grow up in their home territory since the 1880s and notes, “Indigenous children have not been able to access effective Indigenous language learning environments for several decades” (p. 226) but now by using our Sḵwḵwú7mesh sníchim in our educational settings, we can reawaken our sḵwálwen (heart, mind, opinion) to decolonize education. Our sḵwálwen (heart, mind, opinion) can detect wanáxw

(respect, true) in interactions with others and because students are astute, they are aware of our intentions as a *nexws7usáyelh* (teacher). A classroom environment can gauge positive outcomes, “Operating in an Indigenous context creates a comfortable learning environment for Indigenous learners, and it is efficient for direct conveyance of Indigenous knowledge. It eliminates dominant educational dialogue around Indigenous people that can cause discord for Indigenous learners” (p. 232).

Implementing decolonizing practices eases our *sḱwálwen* (heart, mind, opinion) and opens greater possibilities for learning.

Another article titled, “Developing Culturally Responsive Teaching Practices in First Nation Communities: Learning Anishnaabemowin and Land-Based Teachings” is solution based and inspires to positively impact First Nations’ student learning. Oskineegish (2015) conducts semi structured interviews with *nexws7usáyelh* (teachers) who successfully teach in remote Indigenous communities. The *nexws7usáyelh* (teachers) share their experience and how their teaching approach impacts student learning, "The lessons and pedagogical practices that a teacher employs should not be in opposition to a student's cultural identity....one method for learning and supporting culturally responsive practices is through Native languages" (Oskineegish, 2015, p.514).

The *nexws7usáyelh* (teacher) understands that being culturally responsive is including their *sníchim* (language) and their *wa lhtimá* (culture) as curriculum. It is a respectful pedagogical practice especially as a person who does not come from that community. Relationship building was a strong theme, “what it does require is teachers to be open and aware of including other ways of teaching and open to assistance from those who can help in teaching language and land-based activities" (p. 517) because it is the community and families who can help fill the curriculum gaps.

Overall, the articles support the ideas of embracing decoloniality, using place-based learning as a decolonizing practice, and knowing how to use culturally responsive teaching practices. These topics are important aspects of decolonizing and indigenizing curriculum yet, I grapple with these concepts because I understand the importance of the ideas, but I believe they carry more importance in educational spaces that think they need them to support their teaching practice. I do not need them to justify my actions, but we are inundated with these flashy<sup>30</sup> terms. As an educator I cannot escape decolonizing or indigenizing curriculum, but I do not need to state that is what I am doing. I would never say to families “oh look how I am indigenizing our curriculum, see how these decolonizing methods are effective.” I do not feel that teaching what I know is a decolonial practice or wearing my regalia to ceremony is indigenizing, it is simply who I am. Why must we label it as a definitive? I would hope that decolonizing and indigenizing are not trends, but it is difficult to embrace these concepts in spaces that are already confined. The other struggle for me is that our Skwxwú7mesh sníchim programs are still entrenched in educational institutions, whether public or band operated– so how does Skwxwú7mesh curriculum escape that? How does Skwxwú7mesh sníchim escape the system? Having our own Skwxwú7mesh sníchim speakers/teachers create the curriculum is one solution and learning from temíxw (land) is another.

tá7Inexw chexw tiná7 kwétsi temíxwcht

You go learn from our land.

Decolonizing and indigenizing are institutional constructed ideas, therefore, my skwálwen (heart, mind, opinion) becomes mixed up because being defined by outside forces is

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<sup>30</sup> I refer to decolonizing and indigenizing as “flashy” because in the education field there always seems to be a new trend to try in the classroom. This is based on my own experience.

like a thick coat of fog rolling in – I am not suffocating but my vision is blurred. For Sk̓w̓x̓wú7mesh curriculum to escape the fog we must remember our temíxw (land) and use Sk̓w̓x̓wú7mesh sníchim meant for that temíxw (land).

## **B. Our ways of education – Learning from Land**

Cordoba (2005), Greenwood & Leeuw (2017), and Chiblow & Meighan (2000) discuss Indigenous approaches to education. Cordoba (2005) describes Aboriginal education as wholistic, intergenerational, life-long, cultural, storytelling, preformed knowledge, learning through observation, dreams, ceremonies, and literacy as not confined to text. Aboriginal education “employs a wholistic approach that embraces learning for life through body, mind, heart and spirit” (Cordoba, 2005, p. 5). Education was natural and moulded us, “through both formal and informal education we learn our identities and our place in the world, in the universe and in creation” (p. 4). Traditional education contributed to our development and our place in society, in our community and in our family.

Greenwood & Leeuw (2017) use a land-based intergenerational story. A grandmother teaches her granddaughter how to read temíxw (land) and explains to her why the squirrels have their pinecones pointed downwards. This story exemplifies how knowledge is shared and how knowledge systems form organically. Greenwood & Leeuw (2017) state that learning from the temíxw (land) is beneficial to our health and well-being especially for our young children and they outline the interconnectivity of land, health, well-being, and education. They pose this question; how do we ensure a healthy future for our youth?

“It is, as Mary Thomas proposed in her story on the mountain, the process of transmitting information from one generation to the next that will result in healthy stores of knowledge and consequently a healthy tomorrow. This can be learned from the land, and from connections with the land and from the stories that elders tell us about the land and our relationship to it. It rests on

us to teach these connections to our children and to future generations” (Greenwood & Leeuw, p.53).

Chibow and Meighan (2000) use dialogue about the importance of language revitalization from their own experience as language learners. They express the importance of language immersion and learning on temíxw (land),

“In our worldview, the land already produces what we need. Since Ansihinaabemowin is action based, learning from activities on the land is paramount for understanding the language. Regular participation in land-based activities keeps connections and ways of knowing and understanding, ways of being and relationships strong” (Chibow & Meighan, 2000, p.209).

Establishing regular visits to temíxw (land) ensures that we do not forget our ways of being. In language revitalization efforts, “Language is land, land is language” suggests that one cannot be without the other. We require land-based learning to strengthen our welh áynexw (spirits), our worldview, our knowledge systems, our sníchim (language), our wa lhtimá (culture), our s7ekw’í7tel (families), our swa7ám (ancestors), and our kwi awt stélmexw (future generations). Learning from the temíxw (land) is traditional and does not require four walls, pens, pencils, or books. It only requires yourself, and your willingness to be in the company of our oldest ancestors.

an nek’íluswit

They are wise.

### **C. Land as Pedagogy**

What is pedagogy? According to Oxford dictionary pedagogy is “the method and practice of teaching, especially as an academic subject or theoretical concept” ([what is pedagogy - Google Search](#).) And pedagogy in teaching is

“The method and practices of a teacher. It is how they approach their teaching style, and relates to the different theories they use, how they give feedback, and the assessments they set. When people refer to the pedagogy of teaching, it means how the teacher delivers the curriculum to the class.” (<https://learningjournals.co.uk/what-are-the-different-pedagogical-approaches-to-learning/>)

And “nch’ú7mut as a Sḵwḵwú7mesh pedagogy is based on the traditional educative forms of storytelling and elder’s teachings, which place learning within the lived experience of ancestors” (Jacobs, 2016, p. 64). nch’ú7mut has 4 tenets: chénchenstway, wanáxws, sménalhswit, and ayátway. The significance of this Sḵwḵwú7mesh pedagogy lies within the domain of being Sḵwḵwú7mesh-centric and it accentuates the ways of our people, therefore, accentuates the ways of our teaching. So, what is land pedagogy? And how is land pedagogy important to my work?

How nexws7usáyelh (teachers) deliver curriculum is a major component of classroom experience. In looking at land, sníchim (language), and curriculum – land pedagogy emerges. Styres et al (2013) “Towards a Pedagogy of Land: The Urban Context” encourages urban nexws7usáyelh (teachers) to bring land pedagogy into their classrooms. Styres et al (2013) defines the pedagogy of land, what Indigenizing education is, what place versus land is, interconnectedness, land in the form of stories, land and city, shared territory, role of archeology in land, self in relation to land, and land as first nexws7usáyelh (teacher). Land is a significant element of the universe, “land as sentient. Its existence now and since time immemorial. Its history. Land is a living thing. A river is a living thing. The air is alive” (pp. 37-38). Understanding that land is alive is a deeper understanding to the universe and to ourselves.

According to Styres et al (2013) land and place are not the same. Those who embrace pedagogy of land must understand “they exist in a relationship with land that was originally occupied and continues to be occupied within Aboriginal people’s traditional territories” (p. 39). Acknowledging place is a respectful act but understanding yourself in relation to the land is multi-dimensional. Shifting pedagogical thought of place versus land is the first step and then implementing the shift into practice is “transformative education” (p. 44).

Transformative education is where pedagogy of land can emerge. Transformative education recognizes that “land is more than a fixed geographical space: it is also a spiritually dynamic and relational place” (p. 51). Comprehending the complexity of land and transferring this belief into teaching will reshape curriculum.

nuuw temíxw tl’a stéteImexw

hello ancestral lands.

nu chexw men wa ha7lh

Are you well?

nu chexw es-hílkw kwis nexwnewítumlhaxw

are you ready to teach us?

skwálwen (heart, mind, opinion) awareness in relation to the city is a powerful awakening which then develops into a relationship with land. We are no longer bystanders to the landscape.

Perspective shifts and a new sense of responsibility is alive and a part of you.

yalh sen men úmsem

I am finally awake.

Another aspect of pedagogy of land is story. Stories are fundamental in traditional education. It is another extensive area in curriculum but Styres et al (2013) goes into more detail. Local landscapes tell stories, but do we know them? Do we teach them? Are they in our curriculum? “Land informs pedagogy through storied relationships. These stories are etched into the essence of every animal, rock, tree, seed, pathway becoming roadway and then city street, and every waterway...” (p. 52). Stories and land are very interconnected, and they both inform pedagogy.

Tait (2021) shares her story of learning to walk well as a visiting *nexws7usáyelh* (teacher). She does not come from the land she teaches on. She identifies the utmost importance of relationship, relationship to land and how relationship informs her pedagogical approach for teaching and living. She does not differentiate between teaching and living because teaching is an extension of who she is.

Her story is to inspire *nexws7usáyelh* (teachers) who want to uplift Indigenous knowledge in their classrooms by offering a pedagogical scaffold informed by teachings that she learned from her elders. Her goal is to help other *nexws7usáyelh* (teachers) in “recognizing the wisdom of places” (p. 122) because “the entire curriculum lives out on the land” (p. 122). Tait (2021) reckons that if we create a relationship with land, walk on land, visit land frequently, pay attention to land, listen to land, acknowledge the spirit of land, accept teachings from land and embrace *miyo waskawewin*<sup>31</sup> and *aokakio’siit*<sup>32</sup> that we can learn to walk well in our classroom and in our lives. Learning how to “walk well” will support pedagogical shifts for today and into the future.

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<sup>31</sup> *miyo waskawewin* is Cree for pay attention or walk in a good way. It was taught to Tait by Elder Bob Cardinal

<sup>32</sup> *aokakio’siit* is Blackfoot for pay attention or be wisely aware. It was taught to Tait by Dwayne Donald

## **D. Act of doing – Practice of Land Based Pedagogy**

This section will examine examples of pedagogy in action such as: an outdoor kindergarten program, a STEAM youth camp and a graduate level Child and Youth Care program. These programs span across ages, but it is a synopsis of pedagogy in action. Kindergarten is a wonderful place to implement land-based pedagogy. Card & Burke (2021) review how primary teachers are implementing a place-based/land-based approach into their pedagogy and curricula. Their daily routine includes outdoor education that meets the needs of provincial curriculum outcomes, while developing a relationship with land: "students learn to have respect for all living beings and are taught to think about the impact their actions before stepping on a bug or removing the moss from a rock" (Card & Burke, 2021, p. 127). Becoming acquainted with outdoor spaces facilitates higher levels of awareness and appreciation – bugs are no longer an inconvenience but necessary for our eco system.

Supporting evidence indicates the benefits of outdoor education with a less structured curriculum, it allows the students to explore natural ways of learning, and to use critical thinking skills as they self-direct their play. Card & Burke (2021) use an example of a student named Clive. Clive builds a dam and talks about what he is doing and why he is doing it. This opportunity does not limit Clive in his ability to share his knowledge and theories. Unknowingly, "Clive is actively learning and experiencing key elements of engineering, water displacement, physics, gravity, and water erosion of his own accord" (p. 131). Building a dam in its natural environment brings it to life, where context is not artificially created. It expands and extends the thinking possibilities. The article powerfully illustrates "the power of nature as a teacher in children's inspired nature inquiries" (p. 135). We thrive in environments that feel natural to us.

Pugh et al (2019) explore elementary aged, land-based learning through a STEAM camp. The students are guided to see land using spatial indexing during walks in the forest. Complexity of socio-ecological systems is the nucleus of the work, and we witness the thought process and dialogue of three Indigenous youth who make sense of the world around them, reconnect with Indigenous thought, and reconnect with land.

Within the study, perspective taking is evident in the dialogue of the youth and this is an indicator of relational thinking.

chet wa nch'ú7mut

We are one, in unity.

Because the youth have been learning about ecosystems and spending time on land with the species, they become a part of landscape, they "...do not construct them [land and water] as stagnant backdrops to human activity" (Pugh et al, 2019, p. 445) but rather "enact a relational understanding of both the roles and responsibilities of the agents within the system" (p. 437). The 3 youth are demonstrating the innate connection with their Indigenous ways of being.

na wanáxswit ta temíxw ta swa7ám' iy ta skwálwenswit

kwis txwnáchawtxnitaswit kwétsi temíxw

They are respecting their land, their ancestors, and their heart when they visit the land.

Mowatt et al. (2020) highlight Indigenous pedagogies in educational spaces too. The child and youth care graduate program is led by local knowledge keepers and on local land. This 2-part article is a notable example of the benefits and limitations of land and water-based pedagogies, and it pushes the boundaries of current educational institutions where our knowledge systems are sometimes unacknowledged as pedagogy,

"Indigenous students need to learn in spaces where our knowledge, our teachings, our food, our bodies, our accents, and our voices are the baselines. We are not the visiting scholar; we are not the blurb at the end of the page in the textbook. We are the pedagogy and approach to the course" (Mowatt et al., 2020, p. 21).

The graduate students share ways of how land and water are their nexws7usáyelh (teachers), "...education comes from the roots up. It comes from being enveloped by land. An individual's intimate relationship with the spiritual and physical elements of creation is at the center of a learning journey that is lifelong" (as cited in Mowatt et al., 2020) and the students acknowledge the importance of learning from land, "land-based education is a vital part of resurging and sustaining Indigenous life and knowledge. This way of knowing acts in direct contestation to the colonizer's drive to eliminate Indigenous life and Indigenous claims to land" (p. 19).

a tli7 wa ta7lt tiná7 ta s7ulh temíxw

It is important to learn from our land.

na mi k'ánatsut txwmi ta nímelh wa lhtimácht kwis chet i ti na7 ta temíxw

our ways come back to us when we are here on the land.

de Finney et al (2020) continue to outline a broader discussion about bringing Indigenous pedagogy into their own practices of child and youth care. How are the teachings from land and water going to support my line of work? How will it benefit the families I work with? They continue to share their experiences and understand that upholding Indigenous resurgence in practice is vital. During their learning time together, dialogue centers around issues that Indigenous face from the past, in the present and into the future: these are issues that we cannot escape, "we have so few places where the beauty of Indigenous knowledge and kinship systems

can be unapologetically celebrated without being subsumed by debates about the loaded politics or reclaiming and longing" (de Finney et al., p. 50). But land is one of those places!

Both articles are important examples of how to use land-based pedagogy as practice. As the graduate students step out of the classroom and onto the local landscape, they are instantly reunited with our universe, “this institute reminded me that if we sit still, acknowledge our surroundings, and truly open our tiichmas<sup>33</sup> to the lands, water and ancestors, we can see that our ancestors are with us, guiding us” (p. 43).

na nexw7áyentsut kwélhi menílh kwis ímesh na7 ta temíxw

She transformed when she walks on the land.

It is the act of doing and being on the land that enacts Indigenous resurgence, “to reclaim Indigenous teachings and practices that are rooted in natural law” (de Finny et al., 2020, p. 37) and it is through resurgence that we step back into our responsibilities to our universe. We need land and water to continue to teach us to ensure a strong future for our youth.

“It is vital that future generations think and live with our Indigenous philosophies, laws, and beliefs and are able to enact their philosophies, laws and beliefs to counter the ongoing colonialism that Indigenous nations face” (de Finney et. al., 2020, p. 42).

Our youth deserve to know and learn our Indigenous knowledge systems.

## **E. Curriculum Examples**

This section will look at curriculum examples from different settings such as: using technology for language; community-based language revitalization using multimedia and a community-based approach for seasonal learning.

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<sup>33</sup> Word for heart

There is an apparent gap in language materials for Indigenous language nexws7usáyelh (teachers) and learners. Galla (2019) speaks of the possibilities of language material development using technology as one type of solution. This article is based on a university course taught at UBC, and offers insight into language, technology, and language revitalization. Galla (2019) acknowledges the struggle, "the shortage of pedagogical, culturally relevant, and authentic materials depicting Indigenous language and culture in an appropriate way is a significant challenge that language teachers face worldwide" (Galla, 2019, p. 361). Language teaching can become onerous, but technology can be helpful, "digital technology addresses some of the disparities that endangered Indigenous language face, providing a means for Indigenous peoples to develop language materials and resources" (p. 358). Technology can be a solution if it is a fit for the community's language goals.

Another insightful idea is community-based curriculum development. In-community publishing is empowering, sustainable and tailored to community language revitalization needs, "published in Indigenous languages allow the languages to co-exist with other, more dominate, languages. It helps the languages feel more "normal", more part of daily life - a goal that endangered language communities are striving for" (p. 373). Creating materials solely in a Nation's language is stepping into language revitalization and honouring our languages.

Hermes et al. (2012) centralize an Ojibwe multimedia materials project as the discussion board for community-based language revitalization. Instead of using theory to design the curriculum, the theory occurs within the community language revitalization context. The Ojibwe foster "the development of learning environments designed from, and centered on, Indigenous epistemologies, philosophies and languages" (Hermes et al., 2012, p. 383) in their language revitalization work.

Language revitalization appears in different forms and sizes for all communities, but it's important to acknowledge, "revitalization programs conducted within the school context can only be expected to be a partial solution to language revitalization" (p. 388) and that language content is not always the only solution, it is important to "move away from the conjure of language as content to living in relationship with language" (p. 393). Being on our land and using our sníchim tl'a temíxw (language of the land) is essential to language revitalization efforts. Real-life situations are integral in learning,

"words are never learned alone in isolation from meanings and social practices; one can memorize the meaning of a word, but in order to use it in communication, a process of engaging what you know with how to use it must also occur" (p. 393).

We are more likely to remember and use our language in the act of doing.

Language materials can be created in several ways but

"Two essential steps for creating materials for revitalization are to produce them in community, making heritage language learners an active part of the process and to capture language in context rather than to artificially construct language for teaching" (p. 389).

Understanding how to use context for curriculum and teaching is fundamental for language transmission.

The Swinomish<sup>34</sup> use a community-based approach to create environmental, health and sustainability curriculum using their first foods and technologies. Their curriculum "signifies the traditional Swinomish harvest calendar. Each moon is named for an important seasonal event or harvest that takes place that month" (Donatuto et al, p. 5). Seasonal living should be one root of language learning and curriculum development. Their community affirms a Swinomish education by using, "a culturally based education [that] promotes the inclusion of cultural assets,

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<sup>34</sup> The Swinomish people are located by Bellingham Washington, USA

such as Native languages, traditional and cultural practices, community based oral history and ways of knowing" (p. 4). Their curriculum is created from a Swinomish perspective, from their Swinomish knowledge systems, and developed by their own people. Their curriculum framework is a good example of how to use the seasons.

There is an important aspect that holds important value when creating curriculum about your own people: that the curriculum is rooted in your own communal pedagogy, "a culturally based pedagogy is defined as one that empowers students intellectually, socially, emotionally, and politically using cultural references to impart knowledge, skills and attitudes" (p. 9). The Swinomish community weave cultural pedagogy into their curriculum. An intergenerational tenet they use are "knowledge transfer goals" (p. 5). Knowledge transfer goals are the acts of intergenerational learning from elder to youth. A long time ago knowledge transfer goals were a way of life.

Something that rings true as stated by one of their elders, "as Native people, we eat together, we gather together, it's that sense of learning together that brings a traditional aspect...it's a familiar setting for me" (p. 7). The elder is referencing harvesting but it is the aspect of togetherness that is significant to being stélmexw in any Indigenous community. An educational setting using Indigenous pedagogy should mirror a togetherness like the familiarity of the Swinomish elder.

ha7lh kwis chet skwekwiyín'tsut tim'á ta swa7ám'cht

It would be good if we were like our ancestors.

**F. úutaxw kwétsi tl'á7áshen tl'a Skwxwú7mesh nexws nexwíxwelem (You are invited to a celebration for Squamish Scholars)**

chen kw'enmántumiyap ta íytsiwit ta na wa nexwixwelemshitumulh na7 ta híyi skwul

I thank those people who leave space for us in the Universities.

The final stretch of my literature review is honouring work that has been done before me, finding my place, and extracting recommendations. We have had many Skwxwú7mesh nexws nexwixwelem (Scholars) emerge in the last 10 years, but I will focus on a few: Snítelwet-t (late Dr Deborah Jacobs)<sup>35</sup>, T'naxwtn (Dr Peter Jacobs)<sup>36</sup>, Yumks (Dr Rudy Reimer)<sup>37</sup>, kwi en sna (Kirsten Baker Williams)<sup>38</sup>, Sesemiya (Tracy Williams)<sup>39</sup>, Sxaaltxw-t (late Dr Louis Miranda)<sup>40</sup> and Iyal Satá7 (Vanessa Campbell)<sup>41</sup>. The first piece of literature I will honour is the work of Snítelwet-t Dr. Debroah Jacobs.

Snítelwet-t Dr. Deborah Jacobs (2016) wrote a very comprehensive Doctoral paper titled, “*Skwxwú7mesh Náchen Xwech'shí7 tl'a Nexwníw' iy Snewiyelh: Squamish Praxis and the interspace of Upbringing and the Teachings.*” This paper is extraordinarily complex because it uses English to introduce Skwxwú7mesh concepts. Snítelwet-t Dr. Deborah Jacobs (2016) uses her Skwxwú7mesh ways of being and integrates it into mainstream academia creating Skwxwú7mesh literature.

She uses Skwxwú7mesh theory and methods for her research. She uses Skwxwú7mesh concepts, and Skwxwú7mesh sníchim to formulate Skwxwú7mesh praxis, theory, pedagogy, and research

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<sup>35</sup> Snítelwet-t is late Deborah Jacobs who has dedicated her career to Skwxwú7mesh education. Snítelwet-t is her ancestral name and the -t at the end of her name indicates she has passed on. I will reference Deborah as Snítelwet-t for the remaining of paper. Her reference is Snítelwet-t Jacobs 2016

<sup>36</sup> T'naxwtn Dr. Peter Jacobs works in the field of Skwxwú7mesh linguistics.

<sup>37</sup> Yumks Dr Rudy Reimer works in the field of Skwxwú7mesh archeology.

<sup>38</sup> “kwi en sna” is Kirsten Baker Williams, “kwi en sna” is her nickname. She works in the field of Skwxwú7mesh education. She is the head of our new Skwxwú7mesh educational jurisdiction.

<sup>39</sup> Sésemiya is Tracy Williams. She works in the field of Skwxwú7mesh Sníchim as a language manager.

<sup>40</sup> Sxaaltxw-t is late Uncle Louis Miranda. He worked in our language documentation. He was a teacher.

<sup>41</sup> Iyal Satá7 is Vanessa Campbell. She worked in Skwxwú7mesh sníchim education as a public-school teacher for several years. She is one of our elder teachers we confide in.

paradigm. She is demonstrating transformative research paradigm in an emergent theory of Nch'ú7mut. She introduces Nch'ú7mut theory, and she frames her work within a ceremonial context of Utsám Chiyáxw to understand Xáy Sts'its'ap' in explaining the praxis of nexwniw (upbringing) and snewíyelh (teachings). Snítelwet-t Dr. Deborah Jacobs (2016) uses her Sḵwḵwú7mesh knowledge system in a very intricate and artful manner. Snítelwet-t Dr. Deborah Jacobs (2016) lived each part of this knowledge system which in turn supports her theory. Figure 12 is a compilation of how I understand the written work of Snítelwet-t.

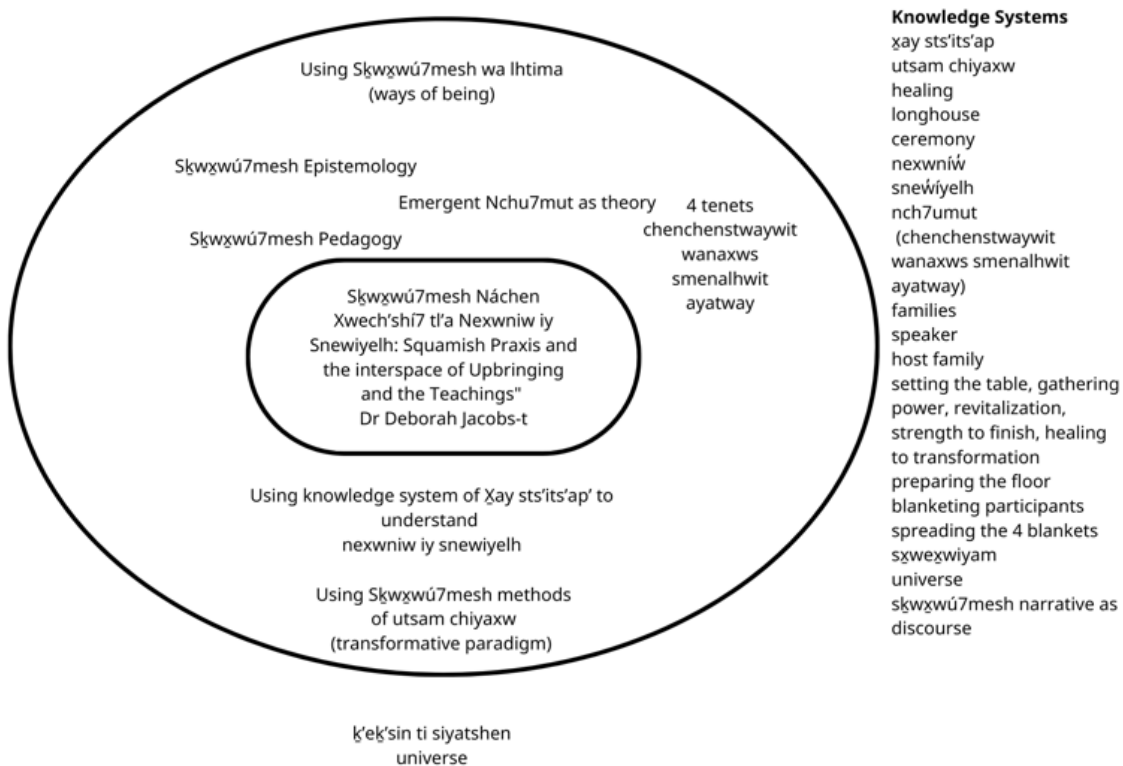


Figure 12 My understanding of Snítelwet-t PhD work

As her paper flows into the abyss of academic literature, it makes sense to me and my journey in language revitalization and Sḵwḵwú7mesh sníchim learning. I remember arriving at

Xwmełch'sten Etsímxw Skwuláwtxw (Capilano Littlest Ones School) in 2004. I noticed the structure of the building; it was familiar to me.

tl'aktaxen lam' tay

It is a longhouse.

Snítelwet-t Dr. Deborah Jacobs refers to our longhouses as “places of resistance” (Jacobs, 2016, P. 3) because it was a place where Skw̓xwú7mesh sníchim survived the times. She chose Xwmełch'sten Etsímxw Skwuláwtxw (Capilano Littlest Ones School) to emulate a long house, I understand her choice.

The work of Snítelwet-t Dr. Deborah Jacobs is extensive and deep, but I will focus on what I see as recommendations for my line of work. The recommendations I am extracting from her work pertains to the expectation that Xwmełch'sten Etsímxw Skwuláwtxw (Capilano Littlest Ones School) would become full Skw̓xwú7mesh immersion; the school was founded on this dream. To operate a full functioning school in english there are many moving parts and different layers, and I could only imagine the energy that it would take to operate a full functioning immersion school because the layers would be many more and we are now second language speakers of our own languages.

To become immersion the school, the staff and our community would have to make a shift together. Snítelwet-t Dr. Deborah Jacobs (2016) determines 3 areas of need including: Skw̓xwú7mesh pedagogy, using the educative framework and shifting the center of learning at the school. Teaching requires an understanding of end goals, holistically, where do we want the students to be at the end of term 1? At the end of term 2 and at the end of the year? Reaching learning outcome goals requires a range of teaching methods and a great understanding of the entire curriculum.

Curriculum is a key component to teaching; it can be used as a guide to get us from point A to point B. It is the scaffold for the end goals. An educative framework was created under the leadership of Snítelwet-t Dr. Deborah Jacobs, “the educative framework and curriculum may move the school to full immersion” (Jacobs, p. 53). It was created in 2006, but not used to its full potential. The core of the framework is established, and it can be further developed.

chen pí7nexwas ta sts'its'áps kwélhi Snítelwet-t iy chen íp'istas na7 tin skwálwen

I picked up her work and I carry it in my heart.

Curriculum work is interesting, and our Nation has a history of curriculum development, but it is scattered over years of challenging work and not centralized or accumulated in a unified manner. From my years of experience, understanding how to deliver curriculum and use pedagogy requires integration of skwalwen (heart, mind, opinion) and finding your teaching style. Snítelwet-t Dr. Deborah Jacobs (2016) states, “a key transformative strategy is to nurture nexwníw and snewíyelh and place Skwǎwú7mesh ways of being and pedagogies at the center of learning” (Jacobs, p. 96).

chen ánulhntas kwélhi menílh

I agree with her.

Implementing the transformative strategy is key because if we do not nurture nexwníw (upbringings) and snewíyelh (teachings) or centralize our ways of being it will be challenging to become immersion.

If “the shaping of Skwxwú7mesh pedagogy is fundamental to immersion education”

(Jacobs, p. 53) How do, we achieve this? How do we approach this? How does Skwxwú7mesh pedagogy come to life? Snítelwet-t Dr. Deborah Jacobs (2016) states,

“I use Sxwexwíyam (ancient stories) lens to study the Skwxwú7mesh people’s relationship with the land and to their xénxen (family geology) because Skwxwú7mesh ancestral names have an attachment to the land” (Jacobs, p. 2).

Using these as reference points to generate knowledge for pedagogy is a starting path. There are other Skwxwú7mesh lenses that we can use to generate knowledge, but we must start somewhere.

Creating a wholistic Skwxwú7mesh curriculum can be achieved, we must seek to remember it in its wholeness [language]. We must live the language and live the culture” (Jacobs p.97). This can be done by spending time on our land and creating language of the land curriculum.

T’naxwtn Dr Peter Jacobs (2011) is a Skwxwú7mesh Linguist, and his work is instrumental to our language revitalization. He has done an immense amount of work documenting our language and working with our last first sníchim (language) speakers.

sts’its’aps kwétsi T’naxwtn timá ta xapáyemayus

The linguistic work of T’naxwtn is like the outer layer the root.

His collaborative work will be embedded into Skwxwú7mesh curriculum or any written material for that matter! In his prologue he reviews Skwxwú7mesh sníchim work in our community up from post contact to 2011. He concludes as such “one of the primary goals for this dissertation, then, is, as a Skwxwú7mesh stélmexw (Squamish human being) to strengthen these efforts [language revitalization]” (Jacobs, 2011, p. x).

men wé7u chan ek’ ta menílh sts’its’ips kwétsi T’naxwtn

I will continue similar work as in Peter's work.

His work is a moment in time where our worlds emerge into co-existence. We are undeniably second language speakers acquiring our Skwxwú7mesh sníchim one word, one phrase, one sentence, one paragraph, one domain, or one event at a time.

Yumks Dr Rudy Reimer (2012) is a Skwxwú7mesh archeologist. His work, "The Mountain and Rocks are Forever. Lithics and Landscapes of Skwxwú7mesh Úxwumixw" is a phenomenal lens to see our land and our people. As T'naxwtn work, there is not any specific recommendations but his relationship and understanding of our land is significant to curriculum work. His work can be used as primary sources.

Yumks Dr Rudy Reimer (2012) notes that using archeology theory falls short of honouring temíxw (landscape), honouring history, and honouring knowledge interrelated with extracted cultural pieces from our temíxw (land). Certain requirements are needed for academic study but unearthing the origin of cultural pieces tell the history of our people of those times. A time before English invaded our villages and places. Our temíxw (landscape) was specific to societal ways of being and how we interacted with the universe, "only a select few who had spiritually trained near or in these regions could access them" (Reimer, 2011, p. 7). Our villages and our place names are indicative to the activities that occupied those areas.

As we begin to see beyond the cityscape, we evolve into a multi-dimensional space, "when we experience the landscape in a meaningful way, we come to associate powerful places where supernatural beings live with important histories. These histories guide us in our everyday lives and offer us timeless lessons" (p. 20). These lessons help us gather our wholeness and help us find our voice to be able to carry the same knowledge as our ancestors. Yumks' (2012) work

is useful for many areas of curriculum but when “our history is the temíxw, the landscape” (p. 20), our landscape should become the book we learn from.

Baker-Williams, (2006) also known as “kwi en sna” completed her thesis in 2006, two years after Xwmełch’s ten Etsím xw Skwuláwt xw (Capilano Littlest Ones School) was officially opened. Her thesis, “*na mi k’anatsut ta Skw̓xwú7mesh chet: Squamish Language Revitalization: From the hearts and minds of the Language speakers*” gives a detailed timeline of the Skw̓xwú7mesh sníchim work leading up to the inception of our community school and the dream of it becoming immersion.

an i7líwen kwélhi menílh na ts’its’ap’newas kwétsiwit swa7ám’cht

She is one of the lucky ones she worked with our elders.

Baker- Williams was immersed amongst our last first language speakers and speakers who grew up hearing Skw̓xwú7mesh daily. Baker-Williams (2006) notes a lot of work was put into the initial stages of wanting to revitalize our Skw̓xwú7mesh sníchim, but first it was necessary to document sníchim so our future could benefit. Within the documentation there are a lot of recordings waiting to be heard.

Because Baker-Williams' (2006) thesis was specific to Skw̓xwú7mesh sníchim revitalization, Xwmełch’s ten Etsím xw Skwuláwt xw (Capilano Littlest Ones School) was the nucleus of conversation and of the Skw̓xwú7mesh sníchim work. Skw̓xwú7mesh curriculum started long ago, “due to the efforts of Louis Miranda, this was the start of curriculum materials for community and schools” (Baker-Williams, 2006, p. 33) referring to the 1968 BC Native Language Project. She details the founding of protocols to create curriculum. The Skw̓xwú7mesh sníchim elders’ advisory group was established to give advice about what was being used in classrooms and to ensure that we were using ha7lh sníchim (good language), “any of the

curriculum or resources material for the classroom is vetted through this group” (p. 38). The advisory group was named Nexwníwn ta a ímats (Teachings for your grandchildren).

Interwoven throughout Baker-Williams' (2006) thesis is the importance of using Skwxwú7mesh values, it attests to her work with elders because her work reveals their skwalwen (thoughts, feelings) and their snewiyelh (teachings). Another feature of her work is using Sxwexwiyám (legends). She states, “they are a part of our collective education” (p.89) and they can become an integral part of our curriculum. Baker-Williams (2006) concludes with 5 foundational and 5 action-oriented recommendations for successful language revitalization. Listed as number 10 is resource development. 2006 was the beginning of thinking about how to create the language immersion curriculum and at this time we had very few first language speakers and very few second language speakers. Baker-Williams (2006) recommends, “further resources need to be developed that target the school and community use.”

men wé7u chet

We carry on.

Sésemiya Tracy Williams, (2015) one of our Skwxwú7mesh weavers, contributed to the paper “Breath of Life: The Right to be Educated in an Indigenous Language.” She is one of a trio collaboration who offers her heart and soul to the topic of language immersion education and the educational rights of our Skwxwú7mesh children. Their research is very comprehensive and offers the different layers of Skwxwú7mesh sníchim and language loss.

Based on statistics and research, it is clearly outlined how society has been structured to demise our Skwxwú7mesh Sníchim. There is a correlation between ecosystem, ecological knowledge, temíxw (land), and language. I understand that it is difficult to separate language,

temíxw (land), and culture because they function together like a family Sesemiya Williams et al. (2015) notes,

“If you want your culture to evolve, your language has to be the center of your curriculum, [as the] medium that was used to generate all that knowledge. Because if you take it out of the equation, then what you are doing is you are translating [the traditional language] into English” (as cited by Williams et al, 2015).

It is essential to acknowledge that using English to translate into our Sk̓wx̓wú7mesh sníchim is not an organic process and for us to evolve it is important to be on the temíxw (land) with the language, using the Sk̓wx̓wú7mesh sníchim in context where its naturally lives.

Sésemiya Williams et al. (2015) construct a compelling argument about the rights for our Sk̓wx̓wú7mesh children to be educated in a “relevant manner that is consistent with Squamish epistemology” (Williams et al., 2015, p. 90). It is a strong truth. As I look for recommendations, it is suggested, “funding must be allocated to develop curriculum...creating a curriculum of place that teaches the story of the people who were here before, who are here now and the land they all share” (p. 99). We can find ways to create curriculum of the lands that we descend from.

Our last Sk̓wx̓wú7mesh scholars I want to honour in my work is S̓xaaltxw-t (Dr Louis Miranda) and Iyál satá7 (Vanessa Campbell). I choose to honour them together because a lot of the curriculum left behind is influenced by both and because the work they do is for the people. Iyál Satá7 was mentored by late Uncle Louis Miranda and they both created a lot of unpublished works that we use. These unpublished works are what will carry with us into the future of language revitalization. The nexwníw̓ (advice) iy snew̓iyelh (teachings) that Iyál satá7 received from S̓xaaltxw-t is being shared with us and I am very honoured.

wa xéchnexwas chat ek' ta snew̓iyelh tiná7 ta Sk̓wx̓wú7meshulh

We will remember the Squamish teachings.

In reflectioning on the literature, sníchim tl'a temíxw (language of the land), curriculum and Skw̓xwú7mesh sníchim our feat is not small, but it can be attainable. Based on the recommendations of our Skw̓xwú7mesh nexws nexwíxwelem and the amount of Skw̓xwú7mesh sníchim work occurring in our community – we can produce curriculum material that honors our temíxw (land) using our Skw̓xwú7mesh sníchim– we must be committed in our actions. Land based learning can change our trajectory of entrenched Skw̓xwú7mesh sníchim in institutions. Skw̓xwú7mesh sníchim is full of life and when we bring it to our temíxw (land) and use it where our ancestors once thrived and lived, we are living as they once did. We are their prayers.

chen kwelúlusnitumi en si7lt

I miss you grandma.

## 5 tsíyachisalh syétsem wa pi7nexw kwi snewíyelh tiná7 ta k'ek'sin ti siyatshen

### Chapter 5 Receiving teachings from the universe

My project was informed by welh nes timá (ways of doing something) of collecting, harvesting, and making a cedar root canoe. Initially, it was supposed to be an etsím kwélmexwus (small cedar root basket) but because of limited time, our nexws7usáyelh (teacher) decided we were to weave a canoe instead. The weaving of the canoe mimics all the techniques required to make a kwélmexwus (cedar root basket). The criteria was to learn how to gather, how to harvest, how to prepare, how to store, and how to weave a basket. This cedar root project was in collaboration with Museum of Vancouver, our department Ta na wa Ns7eyxnítm ta Snewíyelh (Squamish Nation), and Selílwitulh (Burrard). The project's theme was called cedar root basketry repatriation.<sup>42</sup>

s7a7ú7 kwis chet kw'enmáylh

First, we prayed.

Each day before we gathered, we prayed in our own ways. We gathered locally and, in each season, thus, the success of the gathering was dependant on weather and public park permits. The coordinator was able to secure permits for us to be able to learn off our own temíxw (land). Over the course of 4 days in April 2022, June 2022, September 2022, and February 2023 a group of about 10 of us met at Iyálmexw (Jericho Beach), Chá7ens (in Stanley Park), Ch'ích'elxwi7kw (Seymour River) and at Seńákw (Kitsalano).

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<sup>42</sup> The name of the project was created by MOV curator Sharon Fortney

We used contemporary tools for each step. Minimal tools were required but the materials we gathered were t'elemáy-ayus (cherry tree bark), ts'áxi (canary grass), s7ixwalhiwa (young cedar sapling), and t'kw'ámyexw tl'a xpaý (red cedar roots). Each time we gathered we met in the morning until lunch time. We shared lunch together and we completed each day by 4:30 in the afternoon. During the process, we formally and informally learned from one another through conversations, observations and through our participation.

Each gathering was distinctly different but the feelings of connecting to our temíxw (land) was undeniably comforting.

tim'á eshám'kw kwis chet kexwentas kwétsi t'kw'ámyexw<sup>[OBJ]</sup>

When we gathered the roots, it was like being wrapped in a blanket of protection.

I knew our ancestors were right there with us. I may not see them, but I could feel the presence of the interspace of Skwxwú7mesh praxis (Jacobs 2012) and a calm sense of release from the duress of society.

After every gathering day was over, reflection set in like a sunset turning into night. We would drive back into the city, and it felt like leaving a heartwarming ceremony, a sense of loneliness flooded my spirit as we left temíxw (land). It was so good to see everyone, it had been such a long time, I did not want the night to end but we must leave and carry on with life.

chen séselkwi7

I became lonely.

na7 tkwi kwekwín' na emútwit ta tl'aktáxen lam' kwétsiwit swa7ám'cht

A long time ago our ancestors lived in longhouses.

welh haw kw'et émut tim'á tay

but we do not live like that anymore.

I was honoured to participate in this project with one of my long-time friends, and colleague Chantel<sup>43</sup>, and her daughter Tyselle. As we drove home together, we processed the day's events in our own ways and then expressed how it made us feel, what it made us think about, and how lucky we were to be learning how to create a kwélmexwus (cedar root basket) from start to finish. Today, a lot of times, when we learn how to weave, usually all the materials are pre-processed to save time but our nexws7usáyelh (teacher) said, "if I am going to teach you all it will be from start to finish."

The gathering activities did not conform to conventional data sets, but it was internal data for our s7áynexw (life), for our welh áynexw (spirit), for our s7ekw'í7tel (families), and for our úxwumixw (community). Even though, the data is not conformed, we naturally analyse through our own lenses that encompasses all parts of who we are. I used my Skwxwú7mesh lens to process the data and create curriculum. I was able to reflect on the process and decide what I thought would be fitting to use for curriculum, and I was able to use our Skwxwú7mesh sníchim as a main source of knowledge.

The next step of my project was to design curriculum influenced by my experience of welh nes timá (ways of doing something). Each curricular item embodies the knowledge of my worlds, "knowledge is built through practice as it unfolds in the practice of the people and the researchers" (Chilisa, 2012, p. 39) and will strengthen our úxwumixw (community). Through welh nes timá (ways of doing) I learned cedar root basketry skills that our sch'á7miḵw (great

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<sup>43</sup> Chantel Newman and I both taught at Xwmelech'stn Etsímxwawtxw Skuwl for over 10 years.

grandmother) Emma Jack<sup>44</sup> and our ts'ép'i'yikw (great, great grandmother) Swenamiya-t (Maryanne Martin)<sup>45</sup> once did. My mom owns a kwélmexwus (cedar root basket) that her mom gave her, and it belonged to my mom's grandmother Emma. It is a beautifully crafted cedar root basket, "finding our way home means searching to return to our own roots and to find the dignity and humanity intended by the creator" (Absolon, 2011, p.55). It is not luck after all!

na mi k'ánatsut-nitumlh kwétsi wa lhtimá tl'en nch'áyuwam tiná7 kwétsi temíxwcht

My family's cultural ways returned to us from our land.

chen káñitas ta k'ek'sin' ti siyátshen

I believe in the energies of the universe.

chen aytxw

I am home.

I believe the universe creates pathways meant for you. I always wondered why I felt drawn to root weaving.

When I was writing this chapter I had to remind myself "when we talk about research methodology we are talking about how you are going to use your ways of thinking (your epistemology) to gain more knowledge about your reality" (Wilson, 2001, p. 175) and that "Indigenous peoples are well aware of and deeply steeped in knowledge about whiteness -how it operates, what it takes for granted, and its gaps, silences and illogicalities" (as quoted Morton-

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<sup>44</sup> Emma Jack and Edward Daniels had my grandmother Edna. Edward Daniels descends from Xwayxwát-t and Supple Jack's second oldest daughter Louisa Jack.

<sup>45</sup> Swenamiya-t married into Skwǰwú7mesh Úxwumixw. She was originally from Nanaimo. Her last husband was Xatsalánexw-t (August Jack).

Robinson by Walter, 2013, p. 77). These reminders guide me to my own approach of S̄kw̄wú7mesh methodology.

Wilson (2001) references how his experience of his identity helps him define his work. My teaching methods are a part of my reality and my experience, and my teaching methods were important for creating a safe learning environment. In the classroom I included a variety of teaching methods. I ensured to use a hands-on approach, so we were not confined to a static classroom, and the classroom space was inclusive of our welh áynexw (spirits) and our s7ekw'í7tel (families). Mirroring my teaching methods, I gravitated towards a research approach that is all encompassing and wholistic by using inquiry, knowledge systems, worldview, temíxw (land) as pedagogy, temíxw (land) as nexws7usáyelh (teacher) and narrative as truth. Figure 13 is an image I created to represent my worldview that supports my research approach. My worldview is shaped by my interactions with temíxw (land) and family.

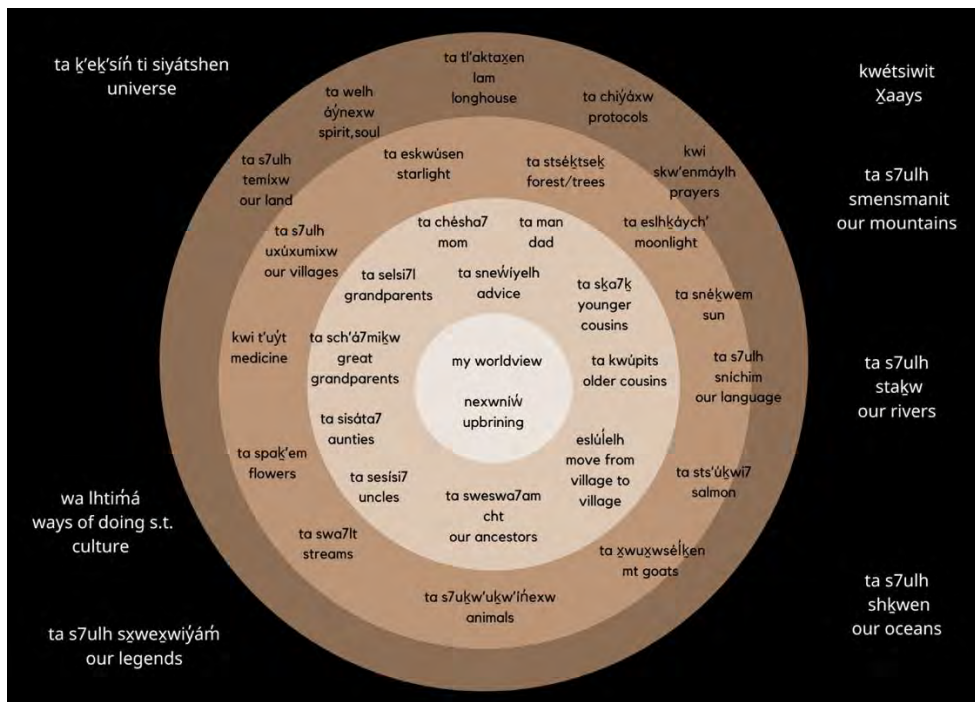


Figure 13 My Worldview

I am also reminded of Kovach's (2010) article about conversational methodology. This article embraces using a conversational way of being to elicit research work. This method outlines seven distinctive characteristics:

- a) it is linked to a particular tribal epistemology (or knowledge) and situated within an Indigenous paradigm;
- b) it is relational;
- c) it is purposeful (most often involving a decolonizing aim).
- d) it involves particular protocol as determined by the epistemology and or place;
- e) it involves an informality and flexibility;
- f) it is collaborative and dialogic; and
- g) it is reflexive (p. 43)

The seven characteristics emulate similar methods I use in my research. As Kovach (2010) states,

“I want to convey to other Indigenous searchers that you do not have to turn yourself inside out to do work that is of you and about you,” therefore, “paradigm influences the choices of methods, how those methods are employed, and how the data will be analyzed and interpreted” (Kovach 41).

My Skwxwú7mesh research paradigm approach is *welh nes timá* (ways of doing something) and it is all encompassing of my worldview and how I use my Skwxwú7mesh *smets'álken* (brain) and my *skwálwen*. I am attempting to unsee<sup>46</sup> my white knowledge.

Kovach's (2010) conversational method is

“Of significance to Indigenous methodologies because it is a method of gathering knowledge based on oral storytelling tradition congruent with an Indigenous paradigm” thus “it is not the

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<sup>46</sup> as play on words as referenced earlier by Wilson, 2001, p.175.

method, per se, that is the determining characteristic of Indigenous methodologies, but rather the interplay (the relationship) between the method and paradigm and the extent to which the method itself, is congruent with an Indigenous worldview” (p.40).

My approach as welh nes timá (ways of doing something) is of significance to our knowledge of gathering and practicing of wa lkh'xwum tl'a Skwxwú7mesh (Squamish ways of making baskets). As in Kovach's approach, my approach includes our epistemology, it is relational, it is purposeful, it entails its own protocol, the learning was natural and not regimented, it was very collaborative through actions and dialogue, and it was a very reflexive experience. It would be difficult to learn our ways of doing something and not feel different.

The transformative paradigm of Snitelwet-t (Jacobs 2016) utsám chi yaxw (calling witness protocol) is encapsulated by the knowledge system of xay sts'its'áp' (sacred work) and is providing space for Skwxwú7mesh academia. How we (Snitelwet-t and I) envision our Skwxwú7meshulh (people) is influenced by our own experiences but what binds us together is our Skwxwú7mesh ontology, epistemology, and axiology. Her example of transformative paradigm is supporting my work in Skwxwú7mesh curriculum because it is an extension of that.

an nek'ílus kwélhi menílh

She is wise and intelligent.

na itimúsem ta temíxwcht smen yákw nexwas ta t'échu

She looked around our land and found an open space in the woods.

kwélhi na tsut na men ha7lh an ha7lh i ti

she said, "this is good, it is good right here."

It was like she knew that we were all coming, and she went ahead to ensure it was safe to proceed. As stated by Snitelwet-t Dr Deborah Jacobs (2016)

“The salient of locating oneself in the work is in part a personal commitment to help sustain Sk̓wx̓wú7mesh knowledge: the work incorporates values and beliefs of the Sk̓wx̓wú7mesh people in its design, methods, and analysis (p. 63).

As I work through this process of creating curriculum, I am in the interspace of Sk̓wx̓wú7mesh upbringing and teachings (Jacobs 2016) as I am continuing to locate myself on our temíxw (land).

### The Curriculum Process

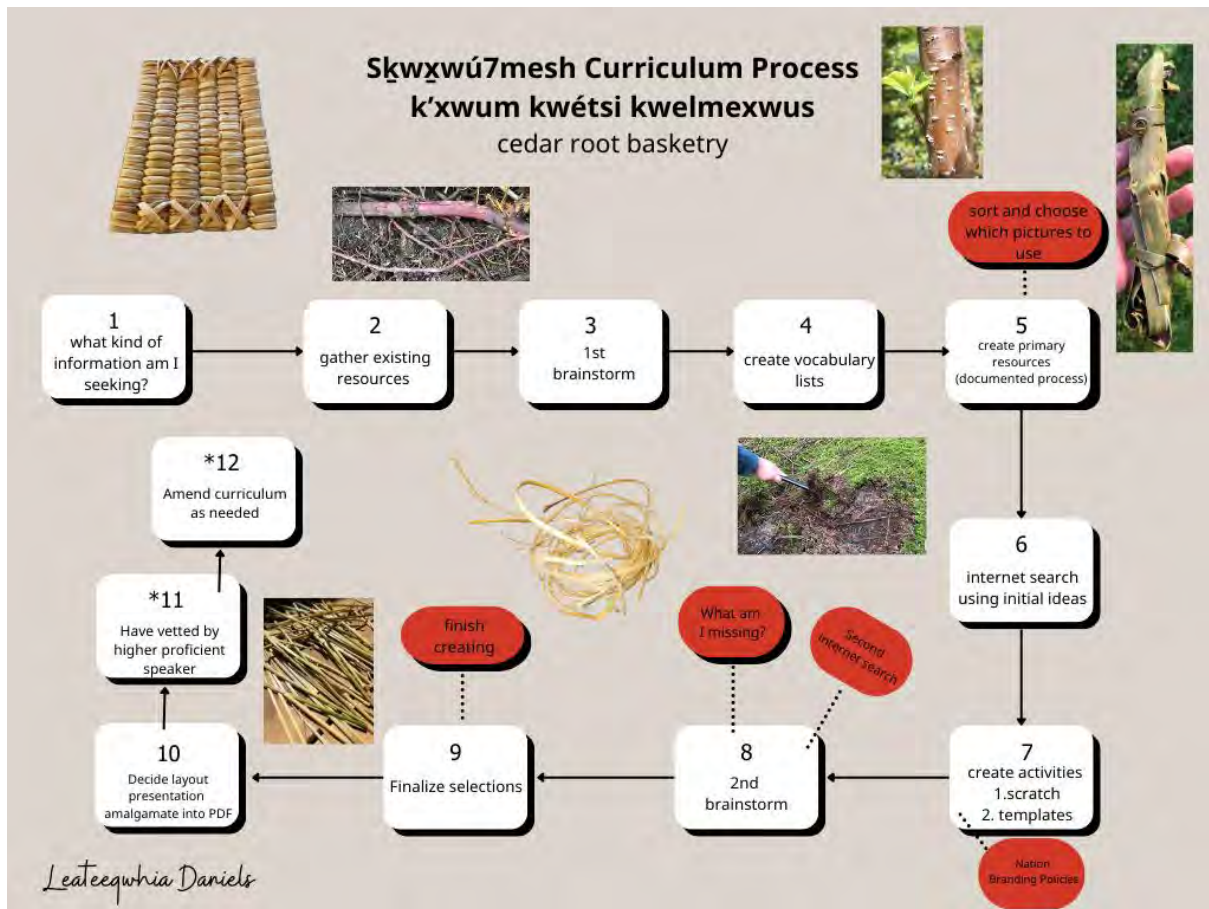


Figure 14 My Curriculum Process

chen kw'enmántem kwins húyutas kwi i7xw stam Sk̓wx̓wú7mesh

I am grateful when I create all things Squamish.

In figure 13 I visually documented my process of creating the curriculum. The process of creating this curriculum project was fulfilling. The beginning of my curriculum interest started when I wanted to create a year-end photo book for the kindergarten 4's (K4). I ventured into a word document and figured it out. When I want to create curriculum, I start with the questions: what am I trying to teach? What kind of information am I looking for? I will then gather any existing resources and then do a first brainstorm. After the brainstorm I like to create vocabulary lists. I found that creating vocabulary lists is helpful for thinking about activities and extension activities. I will use our dictionary to create the vocabulary list or use any existing lists. After the vocabulary lists, I will create the "primary resources" for the unit. The first visual I created was the seasonal wheel. I combined all my sequential information into one place. For this project I used photo documentation, so I had to sort and choose all my pictures. I stored the pictures in folders.

After sorting my photos, I created the four storybook resources. I mainly used  $\text{S}\underline{\text{k}}\text{w}\underline{\text{x}}\text{w}\acute{\text{u}}\text{7}\text{mesh sn}\acute{\text{i}}\text{chim}$  to create my sentences, but I did have to use English when I did not know the verb words. I then did my first internet search and began creating the activity sheets. Some activity sheets are made from scratch, and some are templates. As I was creating the activity sheets, I ran into the idea of creating the tree resources. It was because I was searching and saving images as I was creating. I thought the tree resources will be important to spot difference between trees when learning how to identify the  $\underline{\text{x}}\text{apa}\acute{\text{y}}$  (red cedar).

After I created the tree resources, I went back to my brainstorming list and did another internet search for final activity ideas. I used the Teachers' Pay Teachers<sup>47</sup> website and the

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<sup>47</sup> <https://www.teacherspayteachers.com/>

Pinterest<sup>48</sup> website. I used old pins on Pinterest as inspiration too. I finalized my decisions I finished creating my activity sheets. I used two platforms to create the documents. I used Canva<sup>49</sup> and Creative Cloud/InDesign<sup>50</sup>. InDesign creates better quality documents but is more time consuming. In InDesign I taught myself how to use it with YouTube tutorials if I needed help. I learned a lot using InDesign, and Photoshop. I would say half of my documents are on Canva and half are in InDesign.

As I was creating my project, I collected digital images too. From previous work, I have learned about the importance of images and copyright. Any image I use will be credited. In past MILR projects, I learned how to filter an internet search for free public domain images. I also have a paid Canva and creative cloud/Adobe membership which means we are permitted to use the images as public domain. Other sources of images can come from Teachers Pay Teachers website, or Creative Fabrica<sup>51</sup>. On both websites they have either free or paid image packages.

After I completed the bulk of the work, I made decisions about the presentation of my unit. I had to remember to meet myself where I am at and intertwine current and past work together. I have a lot of previous curriculum documents<sup>52</sup>. I decided to use a previously drafted unit outline, but I refined it based on this current work. My last step was to amalgamate it into PDF format. Once I compiled the first draft, I reviewed, took notes, and will add if anything is missing. In completion of the curriculum, I decided to take a different approach for the unit assessment.

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<sup>48</sup> <https://www.pinterest.ca/>

<sup>49</sup> <https://www.canva.com/>

<sup>50</sup> <https://creativecloud.adobe.com/>

<sup>51</sup> <https://www.creativefabrica.com/>

<sup>52</sup> Here is a link to my google folder that I saved my past work that is my own reference  
[https://drive.google.com/drive/folders/1kpQnYDv-la4Tg\\_aYbbIW6jDpsyfYVniw?usp=drive\\_link](https://drive.google.com/drive/folders/1kpQnYDv-la4Tg_aYbbIW6jDpsyfYVniw?usp=drive_link)

The last part of this curriculum unit is to follow our Nation branding policy. All public documents will be branded including a department wordmark, or Squamish Nation Thunderbird symbol, copyright, certain colours, certain font, or certain patterns. Over covid I had time to learn our branding guidelines, so I like to experiment with them as I create new items. I will use our department tag on some items, but I will use the Squamish Nation Thunderbird symbol for most. As an educator, we do not tag our own work individually, but I have begun to credit work to individuals in our department. The items belong to the Sk̓wx̓wú7mesh Úxwumixw as a collective, but it is a respectful practice of honouring the creator.

My final draft will be vetted by a higher levelled proficient/fluent Sk̓wx̓wú7mesh sníchim speaker. Vetting is to ensure that the Sk̓wx̓wú7mesh sníchim is being upheld and grammatically correct. Our Nation has had a process for curriculum. Before Iyá! Satá7 would have curriculum vetted by an advising elders' group before it was distributed to the requestee. We no longer have an elders' advisory group nor continue the process with the remaining original 2 elders, however, I have had the privilege to work with Iyá! satá7 during COVID to vett curriculum with her or work on translating projects. It has been so enriching for my Sk̓wx̓wú7mesh sníchim learning. I am ever so grateful for all the time we spend together. Overall, that is the process in how I create a unit. The unit can be refined and expanded in future time to come but I hope you enjoy it as much as I did.

In conclusion, “our methodologies are relevant to our geography and land base” (Absolon p. 57). Yes! My methodology for this project at first, was a challenge for me to define it within the confines of academia but inspired by the pioneers of Indigenous methodology I was able to find a balance of peace. Snitelwet-t (Jacobs 2016) frames her work as ceremony because it signifies Sk̓wx̓wú7mesh practices to interrupt and reclaim ourselves. She chose to build

Xwmełch'stn Etsímxwawtxw Skwul as a tl'aktaxen lam (longhouse) because it is a space meant for Skwxwú7mesh sníchim to live and thrive. I chose welh nes timá as my Skwxwú7mesh methodology approach because as I was learning about root basket weaving, I was becoming a cedar root basket weaver as my sch'a7miḱw (great grandmother) once did.

welh nes timá

It is synchronicity. It is the act of doing. It is the pedagogy of land. It is land as teacher. It is water. It is air. It is dirt. It is long. It is strong. It is uphill. It is old. It is new. It is cold. It is warm. It is rough. It is smooth. It is love. It is respect. It is brown. It is red. It is green. It is peaceful. It is giving. It is receiving. It is friendship. It is family. It is crunchy. It is teamwork. It is intergenerational. It is laughter. It is tears. It is medicine. It is Grande. It is quiet. It is whole. It is interwoven. It is familiar. It is new. It is healing. It is remembering.

nilh kwétsi Skwxwú7mesh

wa pi7nexwas kwi snewíyelh tiná7 ta k'ek'sín' ti siyátshen

Receiving teachings from the universe.

The next chapter is the curriculum. It will give an overview of the curriculum items and connect my previous work to this MILR project.

## 6 t'ák'acháchalh syétsem na wa úsuñtumulhas kwétsi s7ulh temíxw

### Chapter 6 Our Land teaches us

Below is a listing of all the contents in the curriculum unit.<sup>53</sup> Please see Appendix A for the curriculum items.

Table 1 Skwxwú7mesh Curriculum Itemized Table

Curriculum Item	Resource Visual Aid	Connected to land	On the land activity	Arts	Literacy	Math	Hands on	Pillar kwétsi kákn	Skwxwú7mesh Framework Section -mut
Seasonal Gathering Wheel	x	x	x		x			ta s7ulh xay temíxw	wa lhtiná-cht
Iyálmexw Cherry Bark gathering	x	x	x		x		x	ta s7ulh xay temíxw	wa lhtiná-cht
Chá7ens Canary Grass Gathering	x	x	x		x		x	ta s7ulh xay temíxw	wa lhtiná-cht
Ch'ich'elxwi7kw Root Gathering	x	x	x		x		x	ta s7ulh xay temíxw	wa lhtiná-cht
Señákw Making a Canoe (basket techniques)	x	x	x		x		x	ta s7ulh xay temíxw	wa lhtiná-cht
Ian Campbell Skwxwú7mesh Map	x	x		x	x			ta s7ulh xay temíxw	wa lhtiná-cht
Tree Identification Cards	x	x			x			ta s7ulh xay temíxw	wa lhtiná-cht
Prayer	x	x			x			ta s7ulh wa lhtima	wa lhtiná-cht
Counting Trees vocabulary	x	x			x			ta s7ulh xay temíxw	wa lhtiná-cht
Tree Trunk cross section vocabulary	x	x			x			ta s7ulh xay temíxw	wa lhtiná-cht

<sup>53</sup> Please note below will identify the last 2 columns in this chart.

Cedar Tree Growth vocabulary	x	x			x			ta s7ulh x̄ay temíxw	wa lhtiná-cht
Basket and Roots vocabulary word list	x							ta s7ulh x̄ay temíxw	wa lhtiná-cht
Tree and Bark vocabulary word list	x							ta s7ulh x̄ay temíxw	wa lhtiná-cht
Draw a basket design				x		x	x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Draw and write what you remember about the gathering		x		x	x			ta s7ulh x̄ay temíxw	wa lhtiná-cht
Yarn Roots		x		x			x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Playdough Seasonal Trees				x			x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Clam Scene Literacy Center		x		x	x		x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Tree memory game		x			x	x	x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Sequencing the gathering process activity		x		x	x			ta s7ulh x̄ay temíxw	wa lhtiná-cht
Counting trees dice game							x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Counting trees worksheet							x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Bark Rubbing		x	x	x			x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Drawing Tree Parts		x	x	x	x		x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
On the go Tree Identification cards	x	x	x		x		x	ta s7ulh x̄ay temíxw	wa lhtiná-cht
Colour Scavenger Hunt		x	x		x		x	ta s7ulh x̄ay temíxw	wa lhtiná-cht

The listed curriculum is derived from my learning process and from my experience as Sk̄wx̄wú7mesh nexws7usáyelh (teacher) for fourteen years. In the chart above I listed each item, and I indicated if it is:

1. a resource or visual aid
2. connected to our land
3. an on the land activity
4. an arts activity
5. a literacy activity
6. a math activity
7. a hands-on activity
8. which kakn (Pillar) it connects with
9. which section of my draft K-3 Skwxwú7mesh framework<sup>54</sup> it connects with

The pillar concept comes from earlier work of Snitelwet-t (Jacobs 2016). Please note I have translated Skwxwú7mesh words for the word pillar, for each pillar name and for the four sections in the draft K-3 framework. It has not yet been vetted or shared with others so they are ideas that could change over time. The pillars are:

1. ta s7ulh xay temíxw (our sacred land)
2. ta s7ulh sekw'í7tel (our family)
3. ta s7ulh wa lhtimá (“our history”our ways of being)
4. ta s7ulh nch'áyuwám (our government)

The last column connects the curriculum to one of the four sections of the draft K-3 Skwxwú7mesh framework. The four main sections are:

1. xwekws chan ek' ta sníchimcht (application)
2. estétxw sníchim (competency)

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<sup>54</sup> Here is a link to a copy of my draft K-3 Skwxwú7mesh framework.  
[https://drive.google.com/file/d/1rxu3pVMn\\_6-MzjwiiNqKOLx83S1pDuMN/view?usp=sharing](https://drive.google.com/file/d/1rxu3pVMn_6-MzjwiiNqKOLx83S1pDuMN/view?usp=sharing)

3. ch'áwatsut kwins tá7lnexwas kwétsi sníchimcht (strategies)
4. wa lhtiná7 (place of origin)

From experience, I understand that the BC Provincial curriculum is a wide array of expectations. In a school year, it is not possible to cover the curriculum that is provided for each grade. It is at the discretion of the nexws7usáyelh (teacher). Our Nation does not currently have our own “standardized” curriculum framework. But we do have our seasonal activities that can act as a base and that can be interwoven into all aspect of the curriculum. When I taught, I discovered that the most useful skills to move within in a public school system is to learn the basics of reading, writing and math. Our community does not have a preschool to grade 12 school, therefore, at some point, our students must transfer into the public school system.

Reading, writing, and math are not the most important things to teach but they aid in being able to function in a certain kind of environment. If we are required to be at school, then we need skills. Another area of importance in education is our social emotional<sup>55</sup> well-being. I learned that it is immensely powerful to teach students to be aware of themselves and of others. Learning about our social emotional well-being enables us to have mutual relationships with one another and thrive in a safe learning environment. It is possible to want the best for others even if it is not what we like, what we want, or what we believe. It is important to instruct students about relationships at all levels because we cannot escape relationship. When we go on temíxw (land), we must come to understand that we are entering a realm that does not belong to us and it is important to learn the ways of that environment such as the x̄apay' (red cedar tree). The only way

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<sup>55</sup> we used the kimocheis social emotional program  
[https://www.kimocheisway.com/?\\_ga=2.163993788.2032672823.1587053350-1947403205.1586206924](https://www.kimocheisway.com/?_ga=2.163993788.2032672823.1587053350-1947403205.1586206924)

we can learn about the  $\underline{x}$ apay' is spend time in the presence of her, and in her surroundings with her.

I learned from every student who walked into our classroom, and they taught me that teaching should encompass assorted styles of learning. I like to teach in a classroom that is self-sustaining, to become an independent learner.

úsun' ts'its'áp' kw'eshétsut

teach work play!

In the curriculum table, many of the activities or resources check more than one box, and I only include subject areas that I would teach to. If I were to teach primary full time again, I would continue to teach in similar fashion, but our temíxw (land), our S $\underline{k}$ w $\underline{x}$ wú7mesh sníchim and our seasons would guide the curriculum. I would have the capacity to supplement what I know with what I have learned about our temíxw (land) and our S $\underline{k}$ w $\underline{x}$ wú7mesh sníchim.

I have created a draft preschool curriculum framework<sup>56</sup> and started a kindergarten to grade 3 curriculum framework. They build off an existing generic framework<sup>57</sup>, but a generic framework cannot do justice to creating an immersion-based curriculum or a community-centric curriculum. The problem is that the temíxw (land) of the people and the S $\underline{k}$ w $\underline{x}$ wú7mesh sníchim of the people is not included. There is never going to be a framework that is the ultimate solution for all, but we can create a S $\underline{k}$ w $\underline{x}$ wú7mesh-centric and úxwumixw(community) based curriculum that would be useful.

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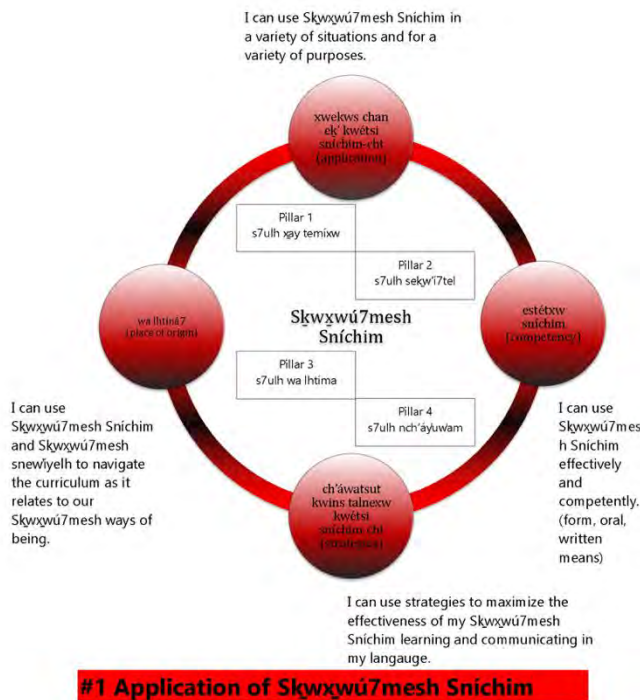
<sup>56</sup> Here is a link to a copy of the K4 framework

[https://drive.google.com/file/d/1bk7\\_yfAcW2Gsq5645ua71mfFLSRJ8TQ/view?usp=drive\\_link](https://drive.google.com/file/d/1bk7_yfAcW2Gsq5645ua71mfFLSRJ8TQ/view?usp=drive_link)

<sup>57</sup> Here is a link to the common curriculum framework for international languages

<https://education.alberta.ca/media/481786/the-common-curriculum-framework-for-international-languages-alberta-version-kindergarten-to-grade-12.pdf>

The curriculum that I created is an extension of work I have started. A lot more work needs to be dedicated to the Skwxwú7mesh curriculum framework such as collaboration and input from others but for now, this MILR work will be an extension. I will meet myself where I am at! Figure fourteen is the four main sections of the draft K-3 Skwxwú7mesh framework.<sup>58</sup> The four pillars are embedded, and the nucleus is our Skwxwú7mesh sníchim. What kind of curriculum is going to get us to use more Skwxwú7mesh sníchim so english becomes secondary? Finding ways to enhance our learning on the temíxw (land) is key.



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Figure 15 The 4 main sections of the draft K-3 framework

Traditionally, we did not have to learn everything because communal living was meant to be a place of helping one another to survive on our great chésha7 temíxw (mother earth).

<sup>58</sup> Here is a link to a copy of the draft introduction K-3 Framework [https://drive.google.com/file/d/1rxu3pVMn\\_6-MzjwiiNqKOLx83S1pDuMN/view?usp=sharing](https://drive.google.com/file/d/1rxu3pVMn_6-MzjwiiNqKOLx83S1pDuMN/view?usp=sharing)

Everyone had a job to fulfill in their community, in their life, in their longhouse, and in their family. We no longer practice communal living like in our longhouses. We cannot sustain all specialities like we once did. Even in the early 1900's we had community members specialize in basket weaving but in the decline of our relationship with temíxw (land), so did specialities. If you study baskets made by our people, the intricacy of the hand work is phenomenal. The designs are high-level artistry, and the uses of baskets are endless.

an k'ilus kwélhi chilh xápayay

A great cedar tree is pure beauty.

The curriculum I created is meant to support inside and outside learning. The activities are suited for primary grades, however, upon collaboration or from the desire of a nexws7usáyelh (teacher's) passion the curriculum can extend beyond the primary levels. From experience one of the most important items for nexws7usáyelh (teachers) are the primary resources or the background information to help support and guide the teaching of new skills. If we continue to keep our Skwǔwú7mesh sníchim teaching and learning in educational institutions, then we must be creative in how to teach within that system and learn how to honour both worlds we come from.

Other items that are important within the curriculum unit is using a map (using maps are important in understanding our spatial awareness in accordance with our úxwumixw (villages), our place names, our swa7lt (creeks), our staǔw (rivers), our shǔwen (oceans), our xáchu7 (lakes), our smenmánit (mountains), our gathering sites, our hunting areas, and our sacred ceremonial sites. In a classroom I would use the map to coincide with all the teaching. I would locate the úxwumixw (village) and teach students to read the map using the surrounding temíxw (landscape) and use that as teaching content.

If we are to teach the process of k'xwum kwétsi kwélmexwus (cedar root basketry), we must think that Skwxwú7mesh sníchim and temíxw (land) coexist like siblings. How can we use Skwxwú7mesh sníchim when we are gathering? First, we need vocabulary. Our Skwxwú7mesh sníchim like many other stélmexw languages are specific to their domains. If we are going to be on the temíxw (land) and learning about xapáyay (the red cedar tree), what else should we be aware of? When I was on the temíxw (land) learning, I always noticed trees. What should I know about the other trees? How can I talk about the trees? What can I say about the surrounding environment? Specific Skwxwú7mesh sníchim help us communicate better and to be able to be expressive.

I included baskets and roots vocabulary and trees and bark vocabulary because I felt that one could not go without the other. We are using all parts of the tree to make a basket. The tree curriculum is basic information, but it can further expand into medicinal purposes or other purposes our people may have used them for. There is so much we can learn from our temíxw (land).

In conclusion, “it is essential that Skwxwú7mesh re-generate culture with the language because the two are inextricably woven together” (Jacobs, 2016, p. 23) and creating this curriculum is a very minute part of regeneration but it is meant to be a resource to support learning on our temíxw (land), and to support nexws7usáyelh (teachers) that are constantly on the go. A full-time classroom nexws7usáyelh (teacher) is busy upon arrival until the last bell at the end of the day. There is truly little time to rest and even a smaller amount of time for classroom preparation of upcoming lessons. Snitelwet-t Dr Deborah Jacobs states, “the natural way of speaking and using Skwxwú7mesh sníchim is important to the survival of distinct Skwxwú7mesh knowledge (Jacobs, p. 96). I came to understand that statement as I learned

Skw̓wú7mesh sníchim on our temíxw (land), and how visiting it once, or even twice, was not enough to internalize all the things I could learn about our temíxw (land). This curriculum is one step towards cultivating Skw̓wú7mesh sníchim opportunities using sníchim tl'a temíxw (language of the land) that is specific to Skw̓wú7mesh temíxw (land) activities, and the resources can be used for inside or outside learning to help balance our welh áynexw (spirit).

ta syétsem tiná7 tl'en les skwálwen txwlam kw'enmántem chen

The curriculum is from a place of pure gratitude.

na wa úsun'tumulhas kwétsi s7ulh temíxw

Our land teaches us.

**7 t'akw'usáchalh syétsem chen nta7áwenitas i7xw stam Skwxwú7mesh  
kwins na tá7lnexw tiná7 ta s7ulh kílus temíxw**

## **Chapter 7 Conclusion I think about all things Squamish I learned from our beautiful land**

yalh sen men tl'ík i ti

I finally arrived here!

Reflecting on this master's process, it has been another time span of growth and healing. If I was to complete the MILR program with Xway'waat sáta<sup>59</sup> my project would have been different because then, my Skwxwú7mesh sníchim proficiency was low. My Skwxwú7mesh sníchim learning was sparse up to 2015 and it began to elevate after 2015 with an upward climb. I arrived in the immersion diploma program with Dr T'naxwtñ Peter Jacobs and Íyal sáta7 and simultaneously I participated in a condensed MAP with our colleague Aaron Williams.

na kawstm kwétsi nexwníw tiná7 ta swa7ám'cht iy k'ek'sín' ti syátshen

an chilh siyám' iy xexa7ánekw ímen

chen kw'enmántumiyap kwis íchnexw tin skw'enmáylh ti stsi7s

ns7eyxnitaxw tl'en nch'áyuwám kwen men' iy lhen chésha7

t'uytenamen ta ents kwins í7imesh na7 ti temíxw

iyímsnitaxw tin skwálwen

tin smets'alken

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<sup>59</sup> Xway'waat sáta7 is our auntie Deanna Daniels. She is a MILR graduate too. Xway'waat is an ancestral name passed on to my auntie from auntie Wasa (Mary Louis Williams). She is the daughter of Xátselanexw-t (August Jack) and Swánamiya-t (Mary Ann Martin). Swánamiya-t is our grandmother's grandma.

tin slálaw

iy tin s7áynexw

chen ha7lhánan kwins tál7nexw ta sníchimcht

chen kw'enmántem

ha7lh kwis tim'ás

I have grown exponentially in many ways. In my career I have always enjoyed creating materials. After I left Xwmelech'sten Etsímxw Skwulawtxw (Capilano Littlest Ones School) I was gifted time and space to reflect, to create, to think, and to research more about curriculum. In my job I have been able to create several different projects and I have been gifted time with Íyal sáta7 to support me in the development of materials – new or rebranded. I remember in our immersion proficiency diploma program; we were encouraged to be creative with Sk̓w̓x̓wú7mesh sníchim and this work is an extension of that too!

Because of my upward climb in Sk̓w̓x̓wú7mesh sníchim learning I am now able to create materials using our Sk̓w̓x̓wú7mesh sníchim. I thought at the start of this curriculum position that everything should be bi-lingual but since then I have come to understand that it is not necessary. I can proudly say I used more Sk̓w̓x̓wú7mesh sníchim than English to create this curriculum. I translated less in this project. We do need bi-lingual material because of the levels of our speakers but I hope in my lifetime we get to a point where we do not require English to read our Sk̓w̓x̓wú7mesh.

I enjoyed creating the curriculum. I do not think I have one favorite piece. I liked having the creative space to create in the moment and for it to flow organically without limitations.

texwlam' nexws7usáyelh chen

I will always be a teacher at heart, whether I am teaching or not.

As a nexws7usáyelh (teacher) that longed for and was limited to Sk̄wx̄wú7mesh resources, I would hope that I am creating useful materials to support Sk̄wx̄wú7mesh sníchim learning.

The finished product of the cedar root basketry unit is meeting myself where I am at. It has a lot more room for growth, but I am confident a nexws7usáyelh (teacher) or new learner could pick up this unit and use it.

How did Sk̄wx̄wú7mesh sníchim, temíxw (land), maps, and experience guide my curriculum work? Experience provided the content, but temíxw (land) was my main inspiration to create the curriculum. Sk̄wx̄wú7mesh sníchim and the map guided my ideas. This curriculum is not possible without the experience. Learning from temíxw (land) versus learning from a book is vastly different. I looked at the Cedar book by Hillary Steward and she does cover the steps of gathering but I also learned things that are not written in the book. I learned those from the experience and from the nexws7usáyelh (teachers) who taught me.

A special part of this project was to learn from other stélmexw nexws7usáyelh (teachers) that have put numerous hours of their heart and soul into continuing their family traditions. This family has it in their heart and mind to share their knowledge systems with us so we can strengthen our knowledge systems. We did not go to their homelands; they came to ours. What I valued the most about working with the Williams family is their intergenerational way of life. Gaye was the primary nexws7usáyelh (teacher), but her daughter assisted. Gaye's grandchildren prayed and offered tobacco. Gaye's sister and mother came to be a part of our learning too, it was a family occasion and we benefited from their communal way of life. You could feel the family feeling, you could feel the love, it was a familiar feeling to me.

chen kw'enmántumiyap

I thank you all

## Future directions

The curriculum unit became large quite quickly, but I felt like limiting myself would have made it feel confined. I also had to think about using a bi-lingual approach in the curriculum and in the writing because on some level having only Skwxwú7mesh sníchim would have been only for me. It would have shown my personal growth, however, if this curriculum is for community we do need to think about the audience, who would be using this? How user-friendly is it? As for in my writing, I still wanted others to understand what I am expressing in Skwxwú7mesh sníchim using english as translation, and when my work is vetted, the language speaker can determine if my Skwxwú7mesh sníchim is ha7lh sníchim!

As stated above about the curriculum unit, if I had more time, I would add vocabulary lists to the stories focusing on the verbs, suffixes and “high frequency” words. I would colour code all the verbs green and choose another colour for the nouns. I might find a few picture books about trees, and roots and have them translated as additional literacy resources. I would add any legends that may mention any of those 4 areas of our land. I did not complete lessons plans for each activity, but it can be added. I think too that because there is no “learning outcomes” that I felt like lesson plans were not as necessary. I wanted to create curriculum that would be useful and Skwxwú7mesh driven, and I did not want to conform the curriculum to the mainstream education system.

In conclusion, this project has been a journey. Over the time span of writing and creating this project, it has had its difficulties, its full-blown creative spurts, and its unmotivated doing nothing times but I can say I made it. I have created what I want, and I feel confident that I have

met myself where I am at in my career, and in my Skwxwú7mesh sníchim. At the beginning of this project journey, it was a struggle to get it moving but once it started to move, it moved on its own time. I learned how to compromise with my self-expectations and continued to learn patience and how to be gentle with oneself.

Looking at the entirety of my project, I am where I am supposed to be. Understanding that the universe is the driving force of how things are presented in life is a lesson I have learned. There are many pieces in my project that I am proud of, and I learned a lot in this MILR program. The program entered my life at the right moment. I remember our first instructor Kari Chew getting us to think about being an Indigenous scholar and at that moment it did not cross my mind. But as time passed and courses ended it started to become real. I appreciate the fact that our instructors had wonderful things to teach us about language revitalization and gave us the space to be in our own language learning. My own Skwxwú7mesh sníchim learning is an immense influence in the outcome of this project. All aspects of my Skwxwú7mesh sníchim learning were valued, and we were encouraged to push our own boundaries.

All the things I theorized about Skwxwú7mesh sníchim learning and teaching came to life. I remember being in some of our classes or reading articles and saying to myself “this makes sense to me.” It is such a validating experience. Learning Skwxwú7mesh sníchim and not knowing how to express my frustration was alleviated by learning linguistic terms, and concepts. It helped the trajectory of my own Skwxwú7mesh sníchim learning. I appreciate the discussion from other parts of Indian country because they understood how I felt, and they shed light into the darkness of language learning and language revitalization struggles.

I mention the dichotomy of Skwxwú7mesh skwálwen and western thought, and this encompasses my struggle about curriculum. Our temíxw (land) affirms my understanding of our

natural lineal ties to her, “we do not separate culture [or language] from nature; rather, as we are of our territory, we are also of each other” (Reimer, 2012, p.19)

I discovered, the more you learn about your language, the greater the struggle. As you reclaim your Sk̓wx̓wú7mesh welh áynexw (spirit), your Sk̓wx̓wú7mesh sk̓wálwen and your Sk̓wx̓wú7meshkn, dichotomy is real. Learning how to embody ways to create meaningful language learning opportunities is essential in the development of language curriculum. If we continue to teach Sk̓wx̓wú7mesh sníchim in educational frameworks, we must be creative and open to several ways of teaching. As educators we can learn how to find balance in how we teach and what we teach. It becomes frustrating when it feels like there is no time for language, when language should not be pushed into blocks of time. When we force our language to conform, we lose the meaning of language usage versus learning our language. We must be intentional.

I introduce ideas such as using frameworks created by its own people, the importance of Indigenous knowledge systems, using place as a primary resource, the importance of using culturally appropriate teaching practices, the important role of community in creating resources, intergenerational learning, restoring knowledge systems by doing, acknowledgment of our natural ways of learning, relationship with temíxw (land), outdoor education, nature as nexws7usáyelh (teacher), reconnecting with Indigenous thought, importance of being on temíxw (land) to learn, and suggesting examples of curriculum from other Indigenous communities. All these ideas support my Sk̓wx̓wú7mesh curriculum work.

Currently Sk̓wx̓wú7mesh curriculum is in an early stage of creation. I moved home in 2004, starting my career at Xwmélch’s ten Etsím̓xw Skwuláwt̓xw (Capilano Littlest Ones School), I was in the crux of Sk̓wx̓wú7mesh sníchim revitalization research for the dream of it

becoming immersion. In a short amount of time our community has had a major spike in the number of S̱kw̱wú7mesh speakers but in direct contrast we have haw̱k (no) first language speakers. Our reality is we are all second language speakers now. What does this mean for our community? What reserch out there will help us understand our situation? How do we process this information and understand what is important to teach? This question will vary based on experience and desire but there is a path that could help us determine commonalities based on research within Indigenous Language Revitalization and from other Indigenous communities that are leading the way in producing L1 speakers.

Now enters MILR programming into my life. MILR came into my life as I continue to struggle with questions about S̱kw̱wú7mesh Sníchim and education, yet another dichotomy. The education system is of itself, it is a system. A system structured in a certain way to accomplish certain things. Even in a band-operated school the struggle persists within the framework. I know from my own experience that using programs are colonialist, but I also learned that scaffolds are helpful. They can help us frame our S̱kw̱wú7mesh sníchim into educational contexts for certain educational areas until we no longer need them. Scaffolds can help us get started until we can be confident in our S̱kw̱wú7mesh teaching ways. Being a nexws7usáyelh (teacher) who will be learning and teaching S̱kw̱wú7mesh sníchim simultaneously trying to be one step ahead of the students is not an ideal situation. And then enters the educational influenced ideas of decolonizing and indigenizing the school, and the curriculum. I have known within myself that I did not need to decolonize or indigenize my class because knowing who I am and knowing where I come from permeates into the relationships I built with the students, their families, our community, and our staff. We may not have all the culture to teach but being S̱kw̱wú7mesh is not limited to a certain way of being. Our reality is

we lack a collaborative approach, we lack supportive leadership in Skwxwú7mesh sníchim teaching and we lack Skwxwú7mesh resources.

The importance of creating the graphic of wa lhtimá tl'en nch'áyuwam (the ways of my family) is significant because it represents the hidden curriculum that is inside of us that we use to teach others. Kindergarten and their families taught me the importance of relationships and relationship building is learned in the field. The gifts I chose from each family member is a gift that represented a time in my life we shared together. That time imprinted on my welh áynexw (spirit) and is now shared with others as relationship.

A question that I ask is if we are to become immersion, what does that really look like? How do you stay in the Skwxwú7esh sníchim all day from the morning bell to end of the day bell? How does Skwxwú7mesh sníchim function within the school, or classroom? One most obvious solution is we teach more culture but how much Skwxwú7mesh sníchim do we use when we teach our culture? How does teaching culture as a second language learner become suffice to language revitalization efforts? How is what we are teaching now creating speakers of Skwxwú7mesh sníchim? There are so many questions, but this is an example of how collaborative efforts are beneficial to community ILR. We can ask questions together.

To teach Skwxwú7mesh sníchim in schools we need curriculum, and this is my entry into Skwxwú7mesh ILR. ILR work started way before I arrived on our homelands. As I plunked myself into my timeline, I began to see my Skwxwú7mesh Sníchim learning journey. Within my timeline I documented a lot of work that has been completed. Snítelwet-t Dr Deborah Jacobs states, “a key transformative strategy is to nurture nexwníw and snewíyelh and Skwxwú7mesh ways of being and pedagogies at the center of learning” (Jacobs 2016 p.96). This project is one of my attempts of applying that transformative strategy into action.

To move forward, this transformative strategy requires specified knowledge in Sḱwḱwú7mesh ways of being, such as cedar root basketry. Our documented Sḱwḱwú7mesh information has been protected so long, it has been difficult for us to teach effectively in our Sḱwḱwú7mesh ways. As I apply this transformative strategy as cedar root basketry, it is an attempt to create a resource that supports the teaching and the learning of our Sḱwḱwú7mesh sníchim and our wa lhtimácht (our ways of being), “in order to strengthen the Sḱwḱwú7mesh language, we must seek to remember it in its wholeness. We must live the language and live the culture (Jacobs, 2016, p.97) O’siem.

When I was learning on our temíxw (land) I often thought about our ancestors and what would have been happening at that exact spot hundreds and thousands of years ago. The visualization helped me connect to our hidden landscape. It helped me internalize the feelings of being Sḱwḱwú7mesh, of being stélmexw, of being a Daniels and knowing I come from this temíxw (land). My project as linear ideas are the chapter titles I chose: our land is important, receiving teachings from the universe, our land teaches us, thinking about all the things I learned about our ways of being and we carry the gifts of our temíxw (land) in our Sḱwḱwú7mesh sníchim. These ideas are an attempt to capture my experience of our temíxw (land) in combination with my own Sḱwḱwú7mesh sníchim learning and creating Sḱwḱwú7mesh curriculum.

In University we use print as the standardized method to validate knowledge, but I have learned being on temíxw (land) is a way to honour all our ways of being such as: our ways of doing, our ways of knowing, our ways of living, our ways of believing, and our ways of seeing. If we continually return to our temíxw (land) and use sníchim tl’a temíxw (language of the land), we are strengthening ourselves and the worlds we come from. Being from more than one world

presents dichotomy as real. As a second language speaker, I will always be learning Sk̓wx̓wú7mesh sníchim and be inundated by the influences of English without choice. If we learn to use our Sk̓wx̓wú7mesh sníchim and what we know of our Sk̓wx̓wú7mesh sníchim we are living our Sk̓wx̓wú7mesh sníchim.

Looking at the Sk̓wx̓wú7mesh literature before us, it has laid a path and held a space for our academic work to be done in the form of print. Reviewing the recommendations, I pulled from that section are:

1. Sk̓wx̓wú7mesh pedagogy, using the educative framework and shifting the center of learning at school (Jacobs 2016)
2. Goal of strengthening the efforts of Squamish language revitalization (Jacobs 2011)
3. “Our history is the temíxw, the landscape” therefore our landscape should become the book we learn from (Reimer 2012)
4. Foundational and action-oriented recommendation of resource development (Baker-Williams (2006)
5. Creating a curriculum of place that teaches the story of the people who were here before, who are here now and the land they all share (Williams et al 2015)
6. Acknowledgement of unpublished works carrying us into the future

These recommendations were left behind. I have picked them up with intention to carry them forward into the future in the work I am doing.

As a Sk̓wx̓wú7mesh nexws7sáyelh (teacher) we do not need to indigenize or decolonize education because using Sk̓wx̓wú7mesh sníchim to teach is strengthening our language abilities and who we are as Sk̓wx̓wu7meshulh (Squamish). The outcomes of the curriculum unit I created is for the purpose of displaying my ways of knowing and my new knowledge systems that have

been nurtured from participating in a seasonal year of harvesting materials in the creation of a cedar root canoe. As I think about my canoe, it represents so much more than just a canoe – it is just so fitting.

I hope this example of Skwxwú7mesh curriculum is helpful in this sphere of academia. Revisiting my research question: how do we support the gap between existing Skwxwú7mesh Sníchim curriculum and using language of the land curriculum – in and out of the classrooms? We support the existing gap by using our Skwxwú7mesh sníchim, by having the desire to teach our Skwxwú7mesh sníchim to our people, by discovering and using tools to aid in the teaching of Skwxwú7mesh sníchim, by spending time on our temíxw (land), by creating our own curriculum from experience, and by following the protocols and walking in the footsteps left behind for us.

Getting out of the classroom is not an easy task but having resources that are meant to be used inside and outside of the classroom can help alleviate the educational pressure of teaching in a certain kind of way. Drawing from my own Skwxwú7mesh sníchim learning experience, vocabulary is a large part of the gap. Not having enough vocabulary or enough listening hours of other Skwxwú7mesh speakers, can create a struggle to use Skwxwú7mesh sníchim naturally. Having a gap in vocabulary makes it difficult to make connections to be able to internalize or recall those words as needed. My most powerful Skwxwú7mesh sníchim learning occurred in an immersed state where I no longer needed English to understand what was being said nor did I feel like I needed English to convey what the speaker was expressing. I just knew I understood.

Language curriculum is a vast area with an array of diverse ways to teach it but discovering what methods work for you as an educator is key, and another key is the continuance of learning about language. Learning about what works and what does not work is helpful to

keep moving forward. Our existing gap is we have a lot of primary resources and language documentation, but we have no unified framework and we have very few completed examples of Skwxwú7mesh curriculum units and what they can look like. There is also the gap of land-based curriculum. How do we close that gap? My thread is using the experience of gathering through the seasons and applying that learning experience with Skwxwú7mesh sníchim to support the development of Skwxwú7mesh sníchim language proficiency and eventually fluency.

This project is a contribution to Skwxwú7mesh pedagogy, helping to shift the center of learning with placing wa lhtimácht (our ways of being) as the nucleus. It is to help strengthen our language revitalization efforts. It is using temíxw (landscape) as primary resource. It is creating resources. It is teaching the story of the people. It is carrying Skwxwú7mesh sníchim into the future. There are other ways to approach Skwxwú7mesh curriculum such as using our sxwexwiyám (legends), but I fell in love with our temíxw (land). This project gave me the opportunity to tell my story of learning Skwxwú7mesh sníchim on our temíxw (land) and gave me the space to understand why and how my worlds collide. Figure 16 is a graphic I created visually compiling my Skwxwú7mesh curriculum experience.

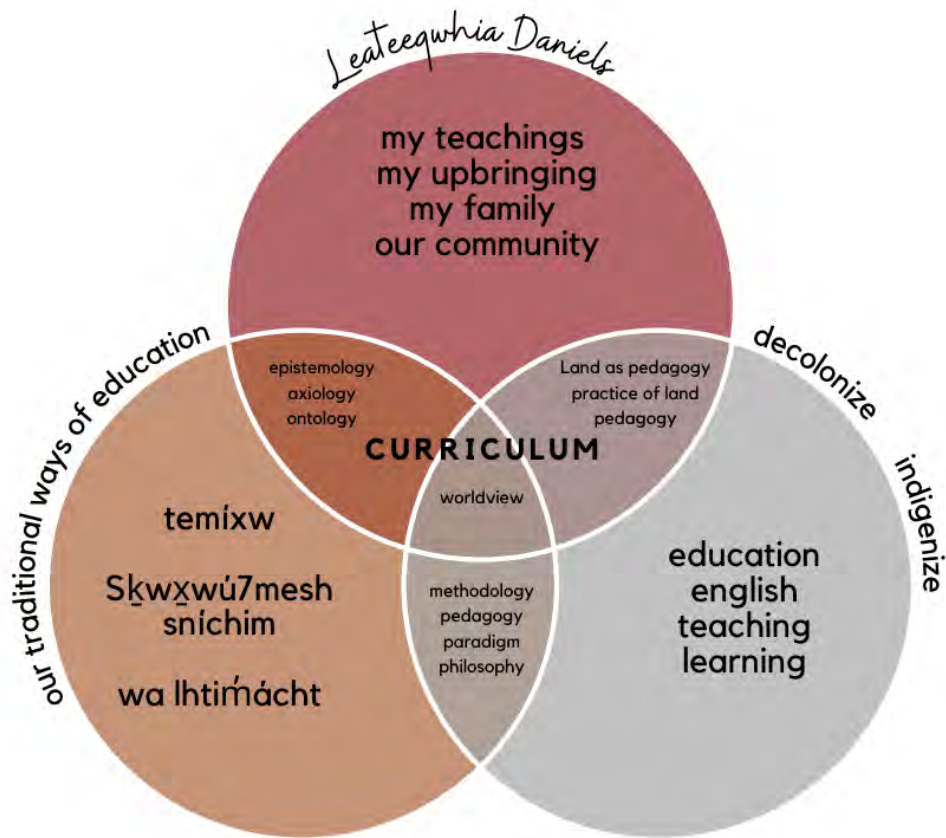


Figure 16 How my curriculum came to be, merging my worlds together

nilh n syéts kwins tá7lnexw kwétsi sníchimcht na7 ta s7ulh temíxw

this is my story of learning on our land.

chen huy

I am done!

es7á7u7ts kwins xshayup'em

I can breathe now.

...na mi xwey ta tewtáw kw'as skwáyel ses men nam' p'áchantsut p'áchantsut ikw na  
nam' táwĩ7 ti i7xw k'ek'sin ta hiyí siyát-shen<sup>60</sup>

ses men nam' uts'k ta tewtáw kw'as skwáyel ses men nam' p'achantsut p'achantsut ikw  
na nam' táwĩ7 ti i7xw k'ek'sin ta siyátshen<sup>61</sup>

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<sup>60</sup> ...the daylight escaped and spread all over the room.

<sup>61</sup> Then outside it went, spreading its lovely warm glow wider and wider until daylight spread all over the world.

## Epilogue

Raven is a clever being who is persistent in his plan to ensure that the light is released from the daylight box. The beginning and the end of my project is embedded between the darkness and the light contrasting my own growth.

Seagull possessed the daylight box in his home. Raven needed a plan to get the light. Raven knows sea urchins are prickly, so he ate some and he used the shells to trick Seagull. Seagull steps on the shells and his feet are in pain. Raven comes to the rescue. Raven needed to get closer to the daylight box. Seagull trusts his brother to help him, but Raven continues to jab his feet and urges Seagull to slightly open the box to help him see better. Raven continues to jab his feet wearing down Seagull and as soon as he was close enough to the daylight box Raven threw off the lid. The daylight escaped and lit up the world.

When there is darkness in your life, remember the daylight box and continue to fight for rays of light. Our stories are important tools to face adversity. At times I had to remember Raven and Seagull and the daylight box. I had to remember that I contain the knowledge I need to achieve the goal I set for myself. I can be stubborn like Seagull, but I can be clever like Raven too! As I stand at the top of Sch'ich'yuy, the light is shed upon our lands, and I can see what our mountains can see – a Skwxwú7mesh perspective.

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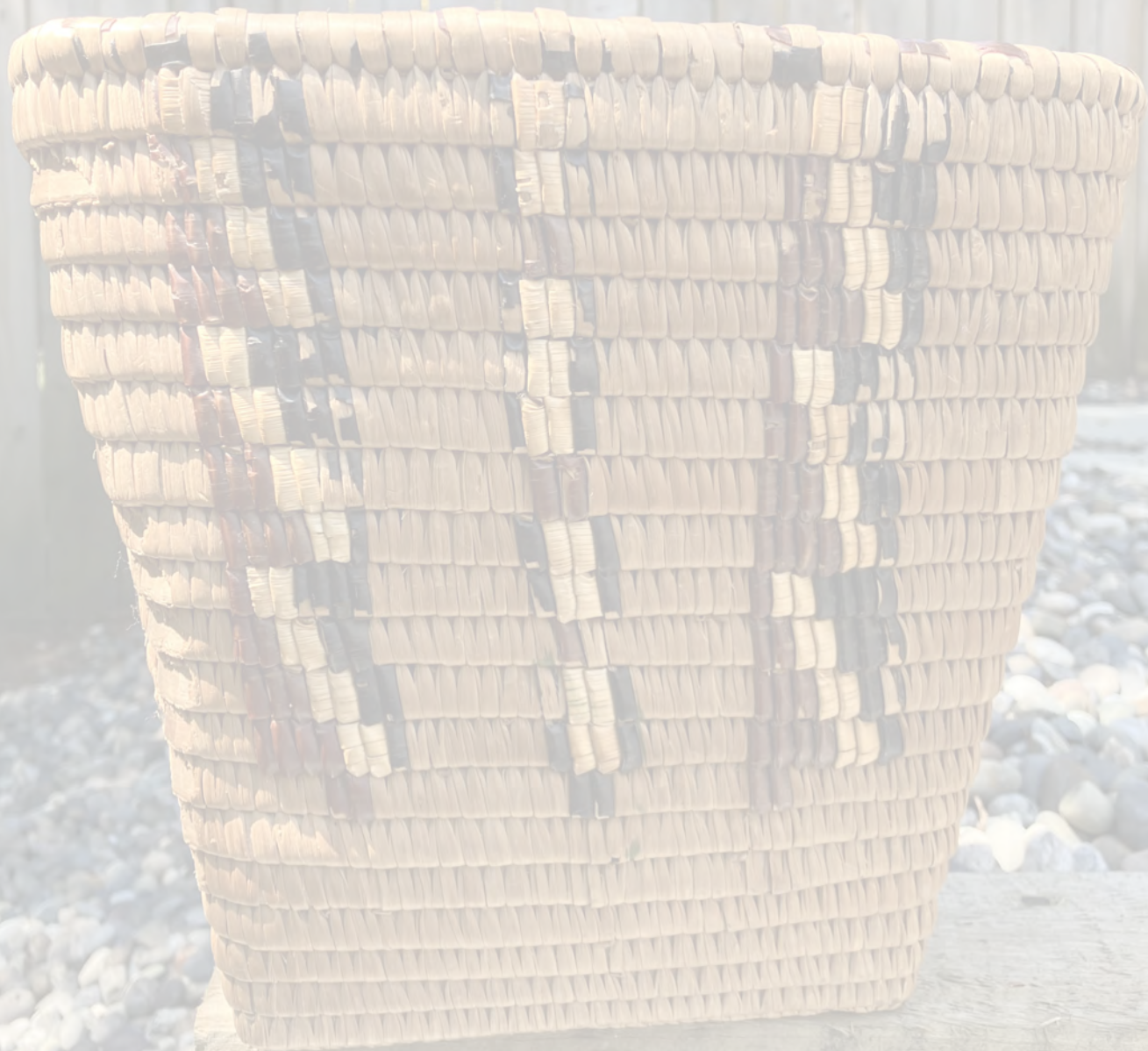
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## **Appendix A**

# k'xwum kwétsi kwélmexwus syétsem

weaving a red cedar root basket  
unit



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Chet kw'enmántumiyap (we thank you all)

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**Skw̓xwú7mesh**  
**Úxwumixw**

Ta na wa Ns7éyxnitm ta Snewíyelh  
Language & Cultural Affairs

# k'xwum kwétsi kwélmexwus

## Root Basket Weaving

**Topic:** Making Cedar Root Baskets  
The process of harvesting during the seasons  
Harvesting cherry tree bark, canary grass, cedar sapling and red cedar roots for basket making

**Grade:** Primary K-3  
Unit can be extended for older grades by adding different elements

### Which pillar does this unit align most with?

**s7ulh xay temíxw**  
***Our home***

This pillar is the foundation of strength for our children, it contains the knowledge of Skwxwú7mesh Úxwumixw and of our traditional territories

**S7ulh s7ekw'í7tel**  
***Our Families***

This pillar is the backbone in helping our youth recapture their identity by establishing their relationship to their family, their Nation, our oral histories, transformers, and their relationships to the world

**s7ulh wa lhtina7**  
***Our place in history***

This pillar stands as a preservation of our history and cultural heritage. It focuses on cultural, historical, societal, spiritual, and psychological dimensions of precontact times. This is to provide a framework for rebuilding on the strengths of our ancestors, our families, and our leaders.

**s7ulh nch'áyuwam**  
***Our government***

This pillar is the base of exploration for the basic concept of political theory as it has evolved traditionally and post contact. It traces the Skwxwú7mesh Úxwumixw government to the contemporary elected government representatives, and the issues around historical events.

### Summary statement

This unit is to learn and explore the stages to create a cedar root basket from start to finish, through the seasons and on our homelands.

### Background information

Our community has lost relationships with our lands due to economic development and a direct effect of this is not having many practicing cedar root weavers. Learning where and how to harvest on our land rejuvenates our spirits and enhances our ways of learning language. It is important to learn our ways of being by doing.

### Key Learning

- Cedar root weaving
- Trees
- Stages of gathering

### Essential Questions

- How will learning about cedar root weaving add to my existing knowledge?
- Discover answers to the 5 w questions  
Who? What? When? Why? Where? How?



### Unit Goals

- to practice our ways of life on temixw (land)
- to be on our land in every season
- to explore our land
- to use sníchim tí'a temíxw (language of the land)
- to expand our Skwxwú7mesh vocabulary in new domains
- to enjoy ourselves learning inside and outside of a classroom
- to build our relationship with land
- to practice respectful ways of being
- to practice being grateful

### Vocabulary

- Basket and Roots Word list
- Tree and Bark word list
- Tree Identification
- Card sets: visual aides of step-by-step processes
- Counting Trees Vocabulary
- Tree Trunk Vocabulary
- Tree Growth stages
- Clam scene word list (with illustration of the inside of a longhouse pre-contact)
- Colours

### Resources

- Seasonal Gathering Sequencing Wheel
- Gathering Cherry Tree Bark at Iyálmexw Story Sequencing Cards
- Gathering Canary Grass at Ch'á7ens Story Sequencing Cards
- Gathering Cedar Roots at Ch'ích'elxwi7kw Story Sequencing Cards
- Weaving at Señaḵw Story Sequencing Cards
- Prayer Visual
- Ian Campbell Map
- Iyálmexw, Ch'a7ens, Ch'ích'elxwi7xw and Señaḵw land summary information

### Suggested Activities

- Arts Draw a basket design
- Arts Literacy Draw what you remember from process of making a basket
- Arts Adding yarn roots
- Hands on learning Playdough Seasonal Trees with coloring sheets
- Literacy Clam scene writing station
- Literacy Tree Silhouette memory game



# k'xwum kwétsi kwélmexwus Root Basket Weaving

- Literacy Sequencing Process of harvesting bark, grass, roots
- Math counting trees dice game
- Math counting how many trees worksheet
- On the land art bark rubbing
- On the land art drawing trees parts
- On the land literacy tree identification cards for forest visits
- On the land colour scavenger hunt
- Science experiment like a root

## Assessment

Assessments are an important tool to utilize as an educator. This unit can be assessed but the intention of this unit is about the learning process and relationship with land. The unit will help us learning new Skwxwú7mesh words and encourage us to participate in the seasonal activities. Three tools I would recommend to use for land-based learning documentation would be

1. KWL charts (individual or classroom based) beginning of the process and end of the process
2. Using a journal to document the process (drawing pictures and writing)
3. Taking pictures to use for sequencing, writing, and keeping as memories

Land-based learning is about being present in the experience and learning the skills necessary to gather and harvest. The skills we are practicing are our way of being.

Other assessments can be created to support the activities if needed.

Some Examples of documenting process and experience

K-W-L CHART			TOPIC:
Know	Want to Know	Learned	

Date: _____	Name: _____	Page: _____	Week: _____
What I saw (or did):			
What I learned:			
I would like to:			
I would like to:			



**Skwxwú7mesh  
Úxwumixw**

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### **A Note from Vanessa Campbell**

This is the note that satá7 left for me and I thought I would share because it is something I think about when I am on the land.

Going out onto the land is very important every season.

At springtime you will be able to see all the new growth and flowers that will show where the plants you gather will be when you are ready to pick them. And less undergrowth will show if there are dangerous drops or lots of deadfall that could cause you to fall when the ground, bush and trees have lots of leaves that obscure the pathways or access areas.

Some game trails are more easily seen in Spring, too.

Summertime is when you can gather the most plant stuff so families traveled together to get as much as they could to put away for winter.

Fall or autumn is when large game animals like deer, elk and mountain goat are hunted. Watch out for the competing males, they are very dangerous then.

Winter is a time for more rest than being out on the land.



**K**now

stam u na wa lhk'i7staxw....

**W**ant

wa tá7lnexw chan...

**L**earn

chen tá7lnexw....

\_\_\_\_\_ kwi en sna





kwi en sna

tin pékcha

wa lhna7s

ta lhkaych' \ temtám \_\_\_\_\_ # \_\_\_\_\_ sylánem \_\_\_\_\_

iis u ti stsi7s      nilh u tem    

chen kw'áchnexwas ta \_\_\_\_\_



chen tkwáya7nmintas ta \_\_\_\_\_



chent súmnexwas ta \_\_\_\_\_



chen t'á7nexwas ta \_\_\_\_\_



chen lhá7ntas ta \_\_\_\_\_





stl'í7s chet kwis ta7lt \_\_\_\_\_ “title”

**wa tá7lta7em chet** (What we want to learn) “Bridge In\Motivational Strategy”

**chet wa úsuntm** (we are teaching ...) “objective”

1. kw'shétsutwit ek' ta méñmen ta skw'eshétsut \_\_\_\_\_ (e.g., ha7lh natlh tkáya siyám)
- 2.

**kwi s7á7ta7tem** “materials”

1. \*kwemkwém mesntn  
\* wé7u / etc...

**sníchim-** verbs (t) (i)

**i.e. xwexwá7t-** copy s.o. transitive verb

**nekw tá7lnexw** (Already known) “Pre-Assessment”

1. es7á7a7ts u wa tkwáya7nmíxwswit ta méñmen ta Nexws7usáyelh (are the students listening to the Teacher?)
2. es7á7a7ts u wa íchnexwáswit ta méñmen ta nexws7usáyelh (are the students able to hear the Teacher?)
- 3.

**nexw7awítsay7wit wa tá7ltwit ta méñmen** (Children active in their learning) “Participatory Learning”

1. na wa tkwáya7nmíxwswit ta méñmen ta Nexws7usáyelh (The children are listening to the Teacher.)
2. na wa tkwáya7nmíxwstwaywit ta méñmen (The children are listening to each other.)
3. xwi new shexw – (it's your turn')



<b>tińás shexw tsut ta nexws7usáyelh</b> Teacher's instructions "Instructional activities"	<b>wa kwiyíntsutwit ek' ta nexws-ta7lt</b> The learners will be doing... "Learner activities"	<b>s7á7ta7tem / ménets</b> "resources/time"
1. x̣weɣwá7 chap ta ens (Copy me) <ol style="list-style-type: none"> <li>a. í7imesh chexw (walk)</li> <li>b.</li> </ol> 2. wé7u/ etc....	1. wa kw'áwch'taswit ta ménmen ta nexws7usáyelh (the children are watching the teacher)  2. wé7u / etc...	1. áńus – tsiyíchis ménet (two to five minutes)  2. wé7u / etc...
<b>chet wa telwánim</b> (We're reflecting back) "Post-Assessment" <ol style="list-style-type: none"> <li>1. timáswit u k'en wa kwiyíntsut (Did they do what I was doing?)</li> <li>2. ch'xwut sts'its'áp' (Additional work indicated by post assessment)</li> </ol>		
<b>chen wa xéchnexwas....</b> (I'm thinking back) <b>híchit ti sxel't na7 ta pípa chet</b> (Notes after the lesson is complete.) <ol style="list-style-type: none"> <li>1. <b>útsańtas kiyát</b> ta nexws7usáyelh kwi sníchim kw'ay wa yewíntswit ta ménmen (re-teach the words they didn't know in next lesson)               <ul style="list-style-type: none"> <li>• sníchim</li> </ul> </li> <li>2. <b>entsanamtsut</b> (I measure myself) "Self Evaluation"               <ul style="list-style-type: none"> <li>• what worked and what did not work in my instruction?</li> </ul> </li> </ol>		

# Story Cards Reference

set of 4 story cards of each gathering stage

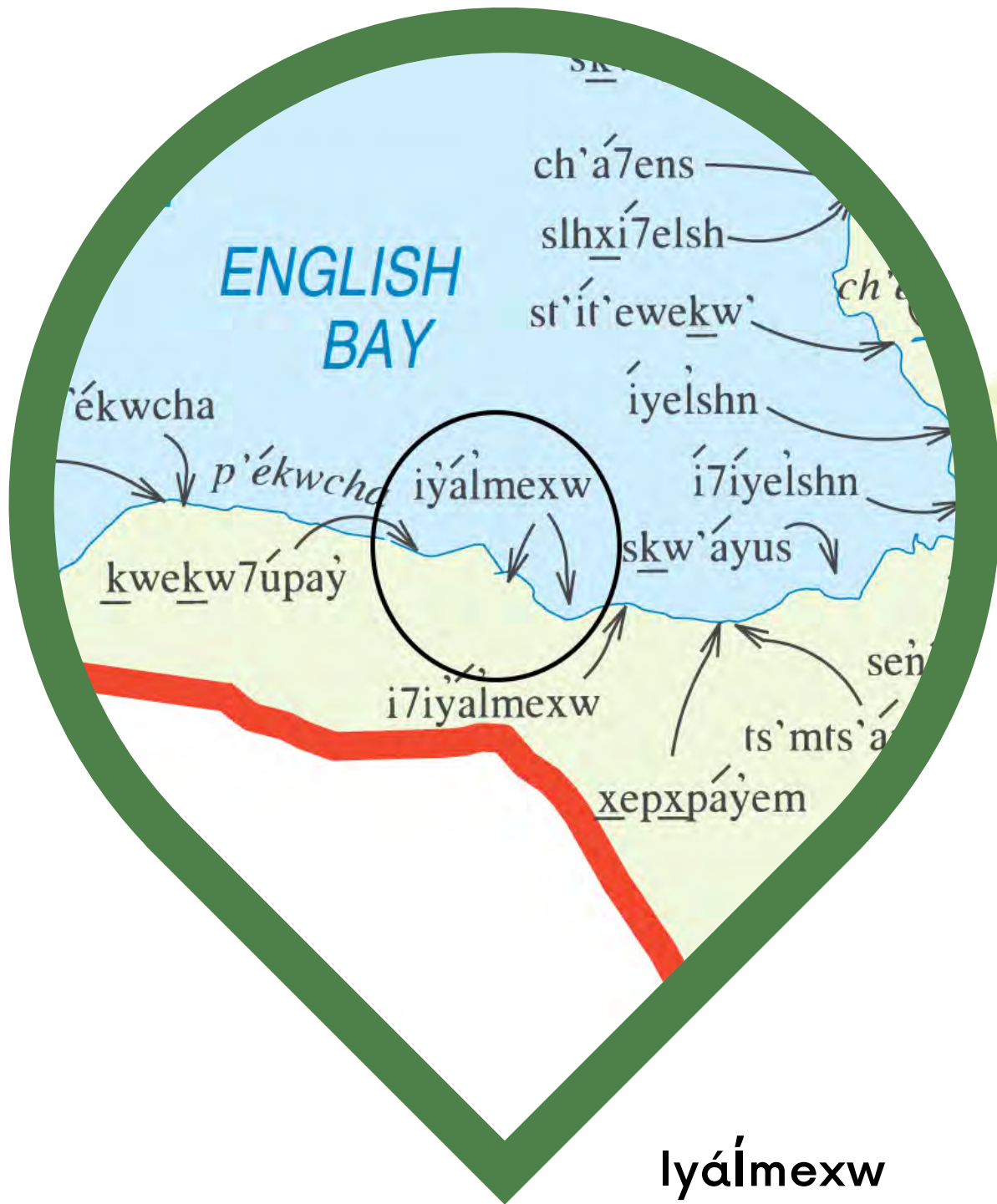




wa kéxwentas chet kwi t'élem na7 t ta Iyálmexw  
Collecting cherry tree bark at Jericho Beach Area

Skwxwú7mesh Literacy and Vocabulary Resource

*Leateeqwhia Daniels*



**Iyálmexw**  
Jericho Beach Area



1 s7a7ú7

first



yélxtas chexw esk'áxwq'exw t'elema'y chit ta swa7élt

Look for close together cherry trees by marsh ground or a creek.



2 tsaḿa  
second



súxwtenitas chan eḵ' kwétsi stsek  
na wa pápḵ'am ta spáḵ'em tl'a t'élem na7 ta tem tsá7tsḵay txwnaḿ tḵwa  
tem kw'eskw'ás

I will identify the tree. The blooming Period is April-June



3 chánaxw  
third



chet yákw<sup>u</sup>nexwas kwétsi t'élema'y  
We found that cherry tree.



4 xa7útsenalh  
fourth



kw'enmáylh chexw  
Say a prayer.



5 stsiyáchisalh  
fifth



lhích'itas kwétsi t'élemáy  
men huy lhích'it ta spelkwach

Cut the cherry tree, only a measurement from thumb and knuckle of bent index finger.



6 t'áq'achalh  
sixth



lhákw'an chexw tiná7 kwétsi t'élemáy  
Peel the bark from the cherry tree.



7 t'akw'usáchalh  
seventh



yúluntas ta'y iy k'ísintas ta'y  
Roll it and tie it.



8 t̄kachalh  
eighth



x̄wíkw'áychantas ta'y iy lí7shitas ikw kwins es-híkw wa lhé'hem  
Tie it into a bundle and store it until I am ready to weave.



chen kw'enmántumiyap kwélhi Gaye Williams iy lha sekw'íztls kwis

úsuñumulhyap kwi nek'ilus wa lhtimá tl'a xay temixwcht

chen kw'enmántumi kwélhi Sharon Fortney kwis tsetsiyákwustaýnitumulh

a skwálwen tl'a ámektumulh na7 ta temixwcht

I am grateful for Gaye and her family  
for teaching us wise ways of our sacred lands.  
I am grateful for Sharon for sharing  
her thoughts and feelings of  
returning us home to our lands.

Swáýwi



Skwxwú7mesh  
Úxwumixw



wa kéxwentas kwétsi ts'áxi chíshemiwílh ṭkwa Ch'á7ens  
Collecting canary grass above Ch'a7ens





## Ch'á7ens

Past Third Beach and just  
past Siwash Rock

1 s7a7ú7  
first



yélx̄tas chexw kwétsi ts'áxi wa es-húywit u  
haw k̄w'aswit wa tl'ex̄w eyk esk'tsám  
Look for canary grass. Are they ready? They shouldn't be too "woody" or too short.

2 tsa'na  
second



yúltaxw chexw kech ts'áxiay' iy lhích'itas chexw na7 t ta sles ta  
nch'u7 ts'áxi7ay'

Choose full grown canary grass and cut one at the bottom of the canary grass plant.

3 chánaxw  
third



χwíkw'aychantas kwétsi ts'áxi  
Tie the canary grass into a bundle.

4 xa7útsenalh  
fourth



welhkw̓m iy múyu̓ntas kwétsi ts'áxi tkwi ánus k̓  
Boil water and soak the canary grass in the water for 2 hours.



5 tsíyachisalh  
fifth



lháp'entaswit yahús kwétsi ts'áxi tiná7 tkwi xwí7lem iy yahús  
ts'aay kwétsi ts'áxi wa xáa7útsen  
Hang up the canary grass to dry on a rope and facing the sun. Shelter the canary  
grass from rain for four days.

6 t'áq'achalh  
sixth



na melh es-híkw taý kwú7ntas chat eḵ' kwétsi ts'áxi  
It's ready. We will peel the top layer of the canary grass.

7 t'akw'usáchalh  
seventh



chet kwú7ntas smen lhích'itas kwétsi ts'áxi kwétsi ts'áxiayus na7  
ta lhénpten

We peeled and cut the canary grass. The canary grass skin is on the ground.

8 ṭachalh  
eighth



na nach'ayúntaswit kwétsi ts'áxi na7 ta snékwem nekw p'íkw'i7  
kwétsi ts'áxi tina7 tl'estl'ís

The canary grass changed colour in the sun the canary grass became yellow from green

9 ts'esálh  
ninth



*xwíkw'i7chantas* ikw es-hílkw *tahím* chat ta kwélmexwus iyk ta tsúmayshn

Tie the canary grass into a bundle until we are ready to weave a fine weave basket or a open weave basket.

chen kw'enmántumiyap kwéłhi Gaye Williams iy lha sekw'iztłs kwis  
xechmixwstumuh kwis chet izimeshtwaywit kwétsiwit swazamcht na7 ta  
temixwcht iyimi7 tin skwáłwens kwins na kxwen tina7 kwétsi temixwcht

I am grateful for Gaye and her family  
for reminding us that we walk together  
with our ancestors on our land. My mind and heart  
are becoming stronger when I am gathering from our land.

Swáywi



Skwxwú7mesh  
Úxwumixw



wa ḱéxwentas kwétsi t'kwamyexw na7  
t́kwa Ch'ích'elxwi7ḱw

Collecting cherry tree bark at Jericho Beach Area





Ch'íchelxwi7kw  
Seymour River



1 s7a7ú7

first



yélxtas chexw kwétsi xexepayáchxw iyk kwétsi  
kw'up'chk iyk chit ta stakw

Look for low hanging cedar trees or rotten stumps or close to  
water.

2 tsa'ma  
second



kw'enmáylh chexw  
Say a prayer.

3 chánaxw  
third



yélxtas chexw kwétsi na7 ta úpen stáyaqshnam tiná7 tl'a  
stsek smen t'ekw't'ákw'antas chexw  
'look for roots and dig 10 feet away from tree.

4 ɣa7útsenalh  
fourth



xwekws chexw ta sɣaalɣ smen t'ekw't'ákw'antas chexw  
Use your digging stick, and dig.

5 tsíyichisalh  
fifth



ǰík'intas kwétsi t'kw'ámyexw kwemkwím u taý  
scratch the root, is it red?

6 t'áq'achalh  
sixth



ḵ nilh as kwemkwím wé7u chexw melh t'ekw'tákw'antas  
If it is red then you can keep digging.

7 t'akw'usáchalh  
seventh



chen yákw̄nexwas an híyi t'kw'ámyexw ses men  
t'ekw'takwentas taý iy lh'ich'itas taý  
I found a big root. I dug it out and then I had to cut it.



chen yákw̓nexwas ta híyi t'kw'ámyexw tiná7 t'l'a stsek  
I found a big root from the tree.



# 8 t̥achalh eighth



chen **seḵ'chá̃ntas** kwétsi t'kw'ámyexw iy **ḵiyát** tkwi  
t'akw'usa'chalhmut smen t̥a'chmut smen lhúkw'untas  
we had to split the roots . In half, in half, and in half again until we have  
8 pieces and then I peeled the outer skin off.

9 ts'esálh  
ninth



chet xwíkw'áychantas tkwétsi t'kw'ámyexw smen li7tas  
We tied it up into a bundle and then store it.

chen kw'enmántumiyap kwéłhi Gaye Williams iy lha sekw'iztłs kwis  
xechmixwstumuh kwis chet izimeshtwaywit kwétsiwit swazamcht na7 ta  
temixwcht iyimí7 tin skwáłwens kwins na kxwen tiná7 kwétsi temixwcht

I am grateful for Gaye and her family  
for reminding us that we walk together  
with our ancestors on our land. My mind and heart  
are becoming stronger when I am gathering from our land.

Swáywi



Skwxwú7mesh  
Úxwumixw



# k'xwum kwétsi kwélmexwus na7 tkwa Seńákw

weaving a red cedar root basket at Seńákw (Museum of Vancouver)



## Señákw

Inside head of False Creek  
at Museum of Vancouver

1 s7a7ú7  
first



nilh kwi kw'elmexwústn ti núkw'untn taý lhach'tn taý tákw'entn taý  
iy ts'emk'tn taý

These are some root basket tools. A poker tool, a knife, a puller tool, and scissors.

2 tsamá  
second



chen yúltaswit kwétsi t'kw'ámyexw iy takach s7íxwalhiwa-mút  
I choose my roots and 6 cedar sapling pieces.

3 chánaxw  
third



chen múyuntas kwétsiwit na7 ta nexnewíwstn kwis ki7ki7í7wit  
I soaked them in the container. They soften up.

4 ɣa7útsenalh  
fourth



chen sáɣańtas kwétsi t'kw'ámyexw kwis ɔi7ɔi7í7  
I scraped the roots to soften them more.

5 tsíyachisalh  
fifth



chen k̄'iswílhtas kwétsi t'kw'ámyexw ses men p'í7k̄sim̄ na7 tkwi  
énwilh ses men k'xwum txwkakát iyk̄ txwwí7xwéy  
I tied the root in the middle and I started in the middle and weaved upwards or  
downwards.

6 t'ák'achalh  
sixth



chen k'xwum na7 ta nch'u7axan ses men íniwílh ímen chen  
p'áts'antas ses men est'átknewas kwétsi t'kw'ámyexw xa7útsenalh  
ses men yá7ntas

I wove on oneside and on the other side too. I sewed it and crossed the roots 4 times  
and tied it tightly



kwins na huy kwétsi nchu7axan chen xwi7ltas kwétsi énwilmút ses  
men wé7u k'xwum  
When I finished the one side I took off the middle piece and then I continued to weave

7 t'akw'usáchalh  
seventh



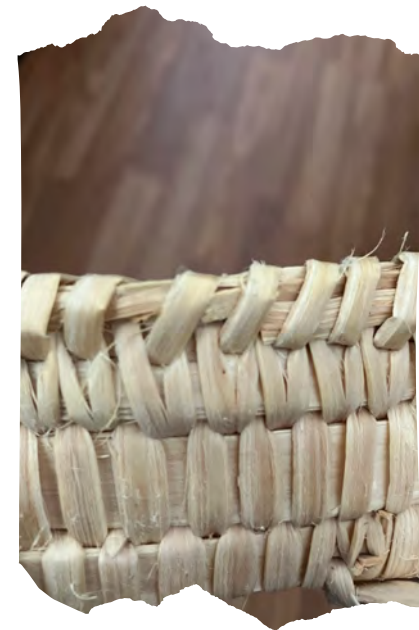
chen huy tiwásiwilh ses men táhim' chan ek' kwétsi sní7nixwilh  
I am done both sides now I will make a toy canoe

8 tkachalh  
eighth



chen p'etsp'estn ses men ts'ep'ts'úp'newas iy yá7ntas  
I folded it and put the ends together and tied it tightly

9 ts'esálh  
ninth



kwétsi tseyks chen p'áts'entwaywit chílhixen na7 tkwi énwilh  
kwétsi etsím esxwíxwich'an tl'a t'kw'ámyexw  
Lastly, I sewed the top part of it. In the middle is a small bundle of roots.



nilh kwétsi kwélmexwus lh̄x̄a'ystn  
Here is a cedar root basket tray.

chen kw'enmántumiyap kwélhi Gaye Williams iy lha sekw'í7tts kwis  
úsuńtsaswit wa k'xwum an hehahiz en skwá7wen

I am grateful for Gaye Williams and her family  
when they taught me how to weave with cedar  
roots. My heart is well.

Swá'ywi



Skwxwú7mesh  
Úxwumixw

# Suggested Activities

Covering a variety of areas  
Arts, Hands on Learning, Literacy, Math,  
On the Land, Science





kwi en sna



---

snas ta úxumixw village name



pétsntas chexw i tti  
fold it here

ta s7ulh  
Úxwumixw-ulh  
our village



kwi en sna



chen kw'áchnexw ta

I see

t'kw'amyexw

roots

sch'úlhá7

leaves

shék'wilh

trunk

st'xachxw

branch

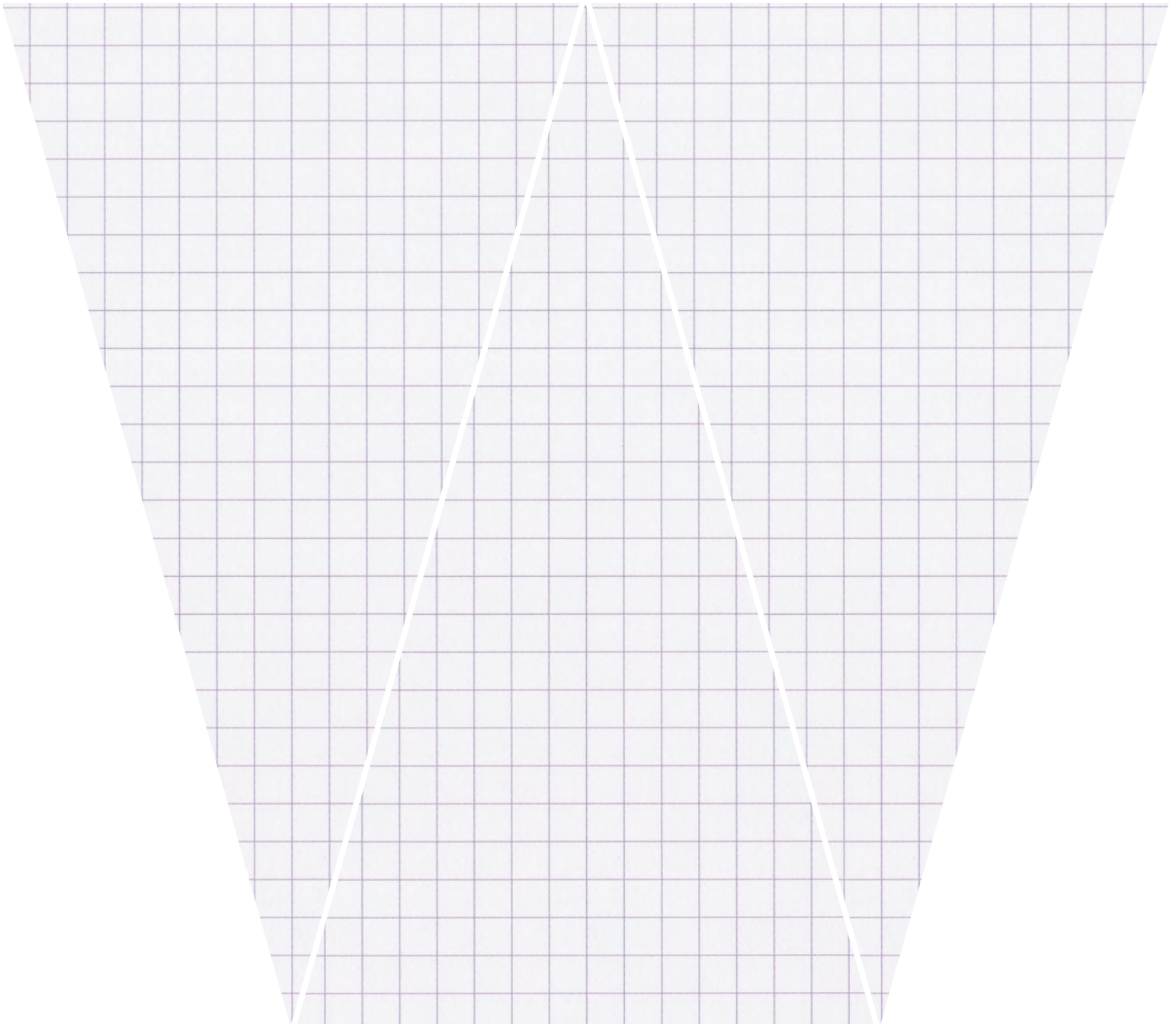


kwi en sna



kwelkwálnitaxw kwi sitn iy tahím ta pékcha na7 ta  
pípa

Think About a basket and make a design on the paper



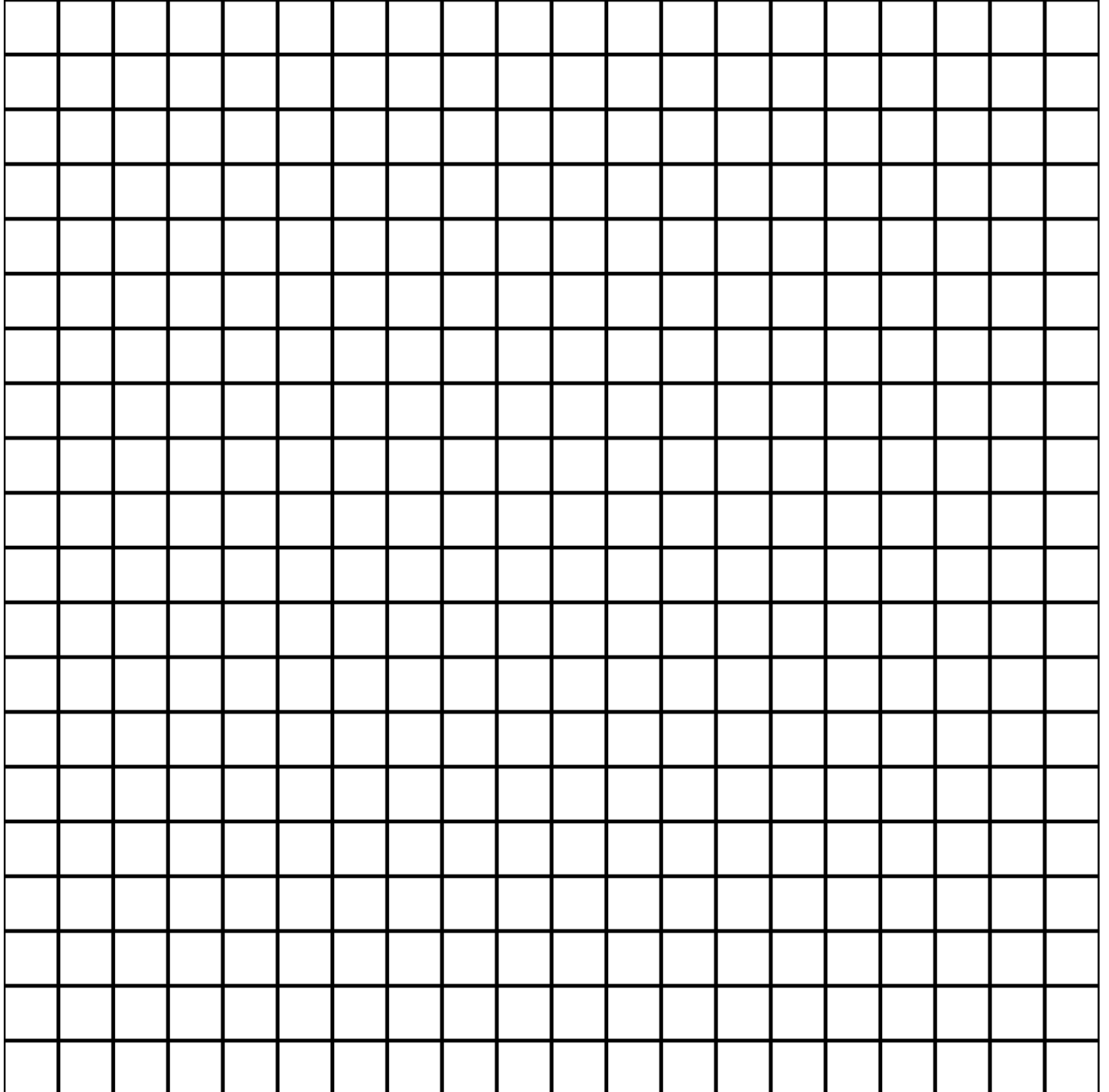


kwi en sna



kwelkwálnitaxw kwi sitn iy tahím ta pékcha na7 ta  
pípa

Think About a basket and make a design on the paper



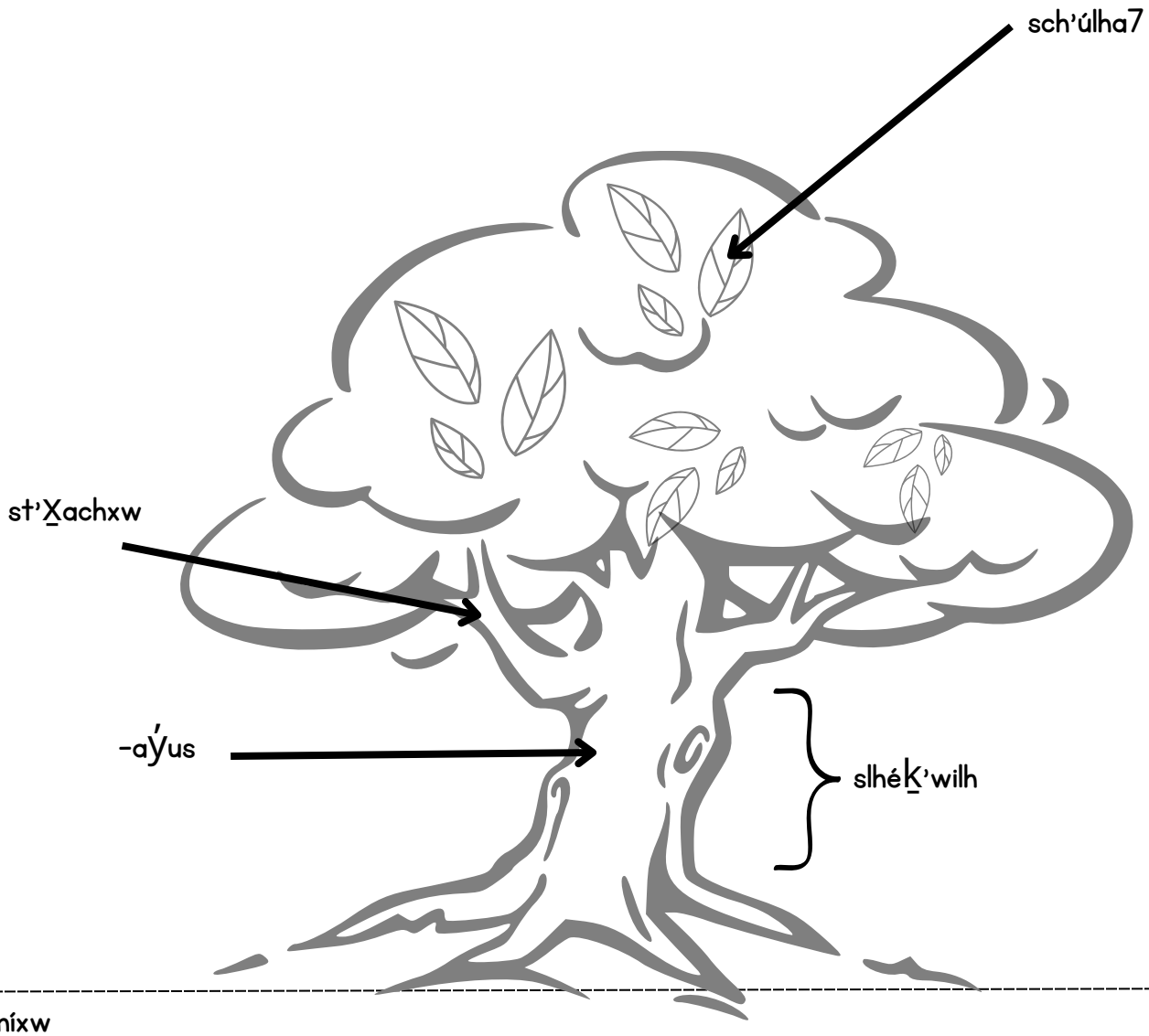


kwi en sna



ḡelshit chexw kwi pékcha kwis xechnexw wa táhiḡ  
kwétsi sitn

Draw a picture about what you remember when making a basket



†'kw'ámyexw



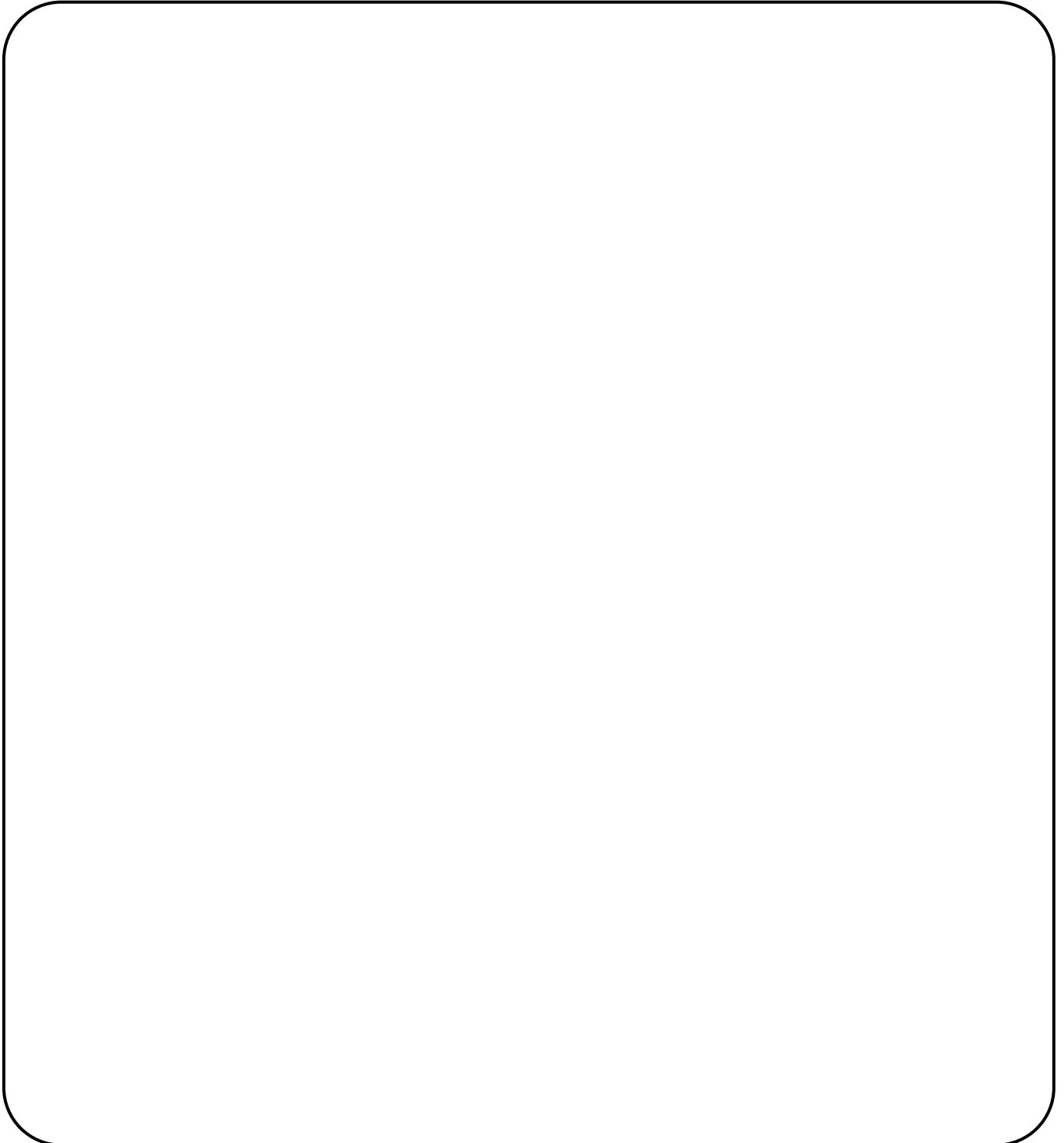
kwi en sna



yetl'kán chexw ta sxeí na7 ta súkw'em

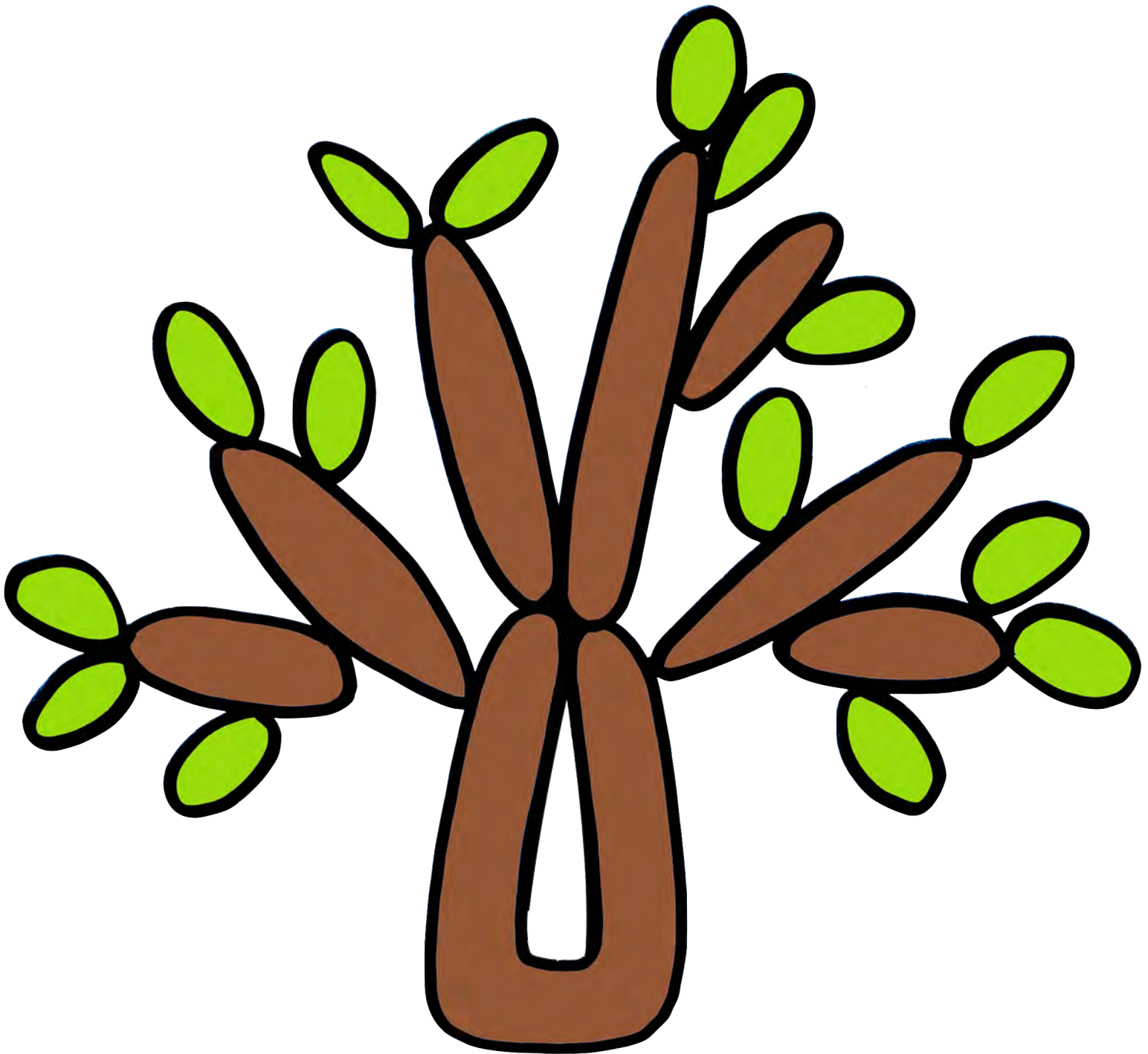


Rub the crayon on the outer red cedar bark



xwexwá7 chexw taý

copy it



na7 ta tem kw'eskw'ás

xwexwá7 chexw ta'y

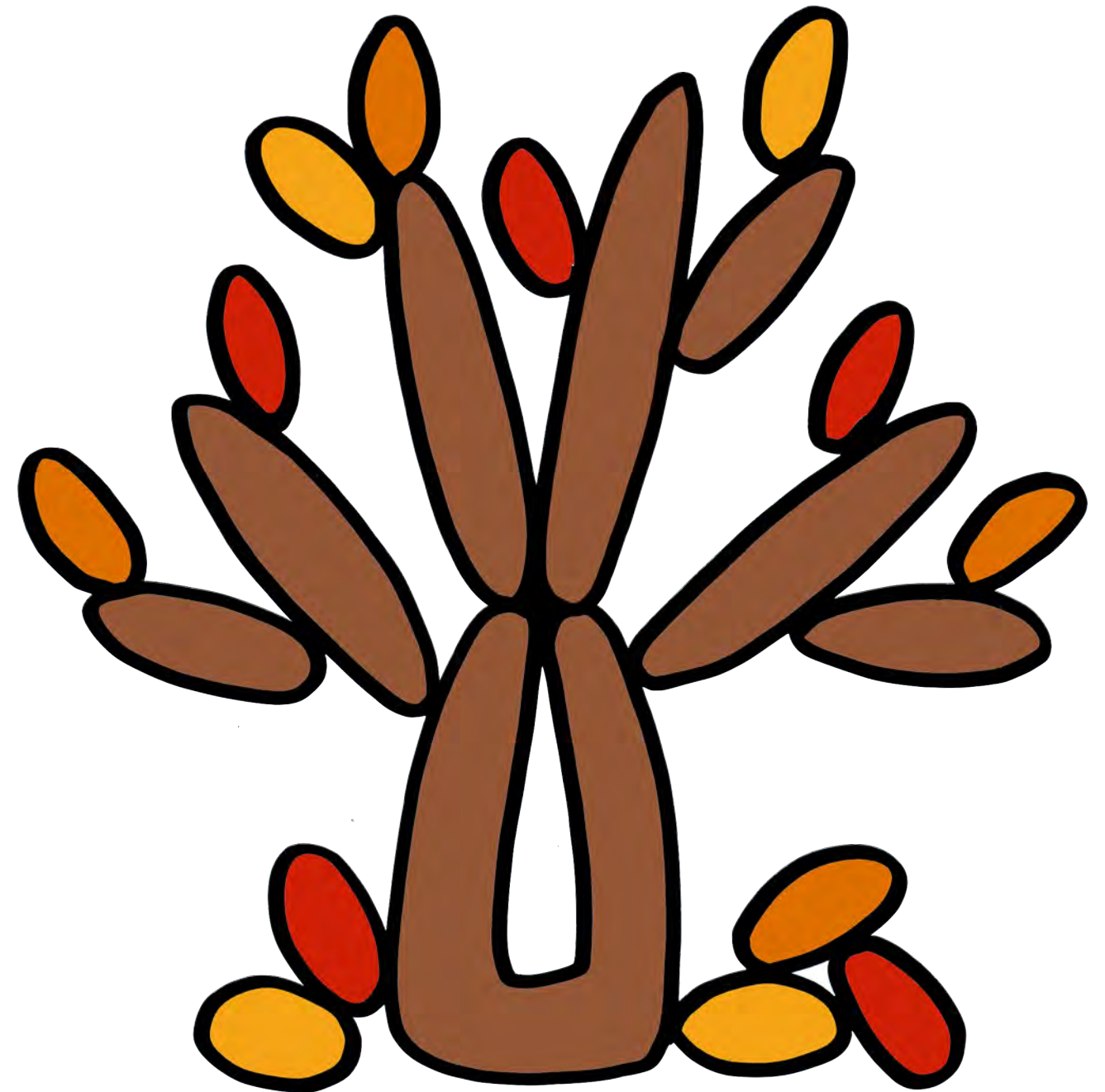
copy it



na7 ta tem kw'eyús

xwexwá7 chexw ta'y

copy it



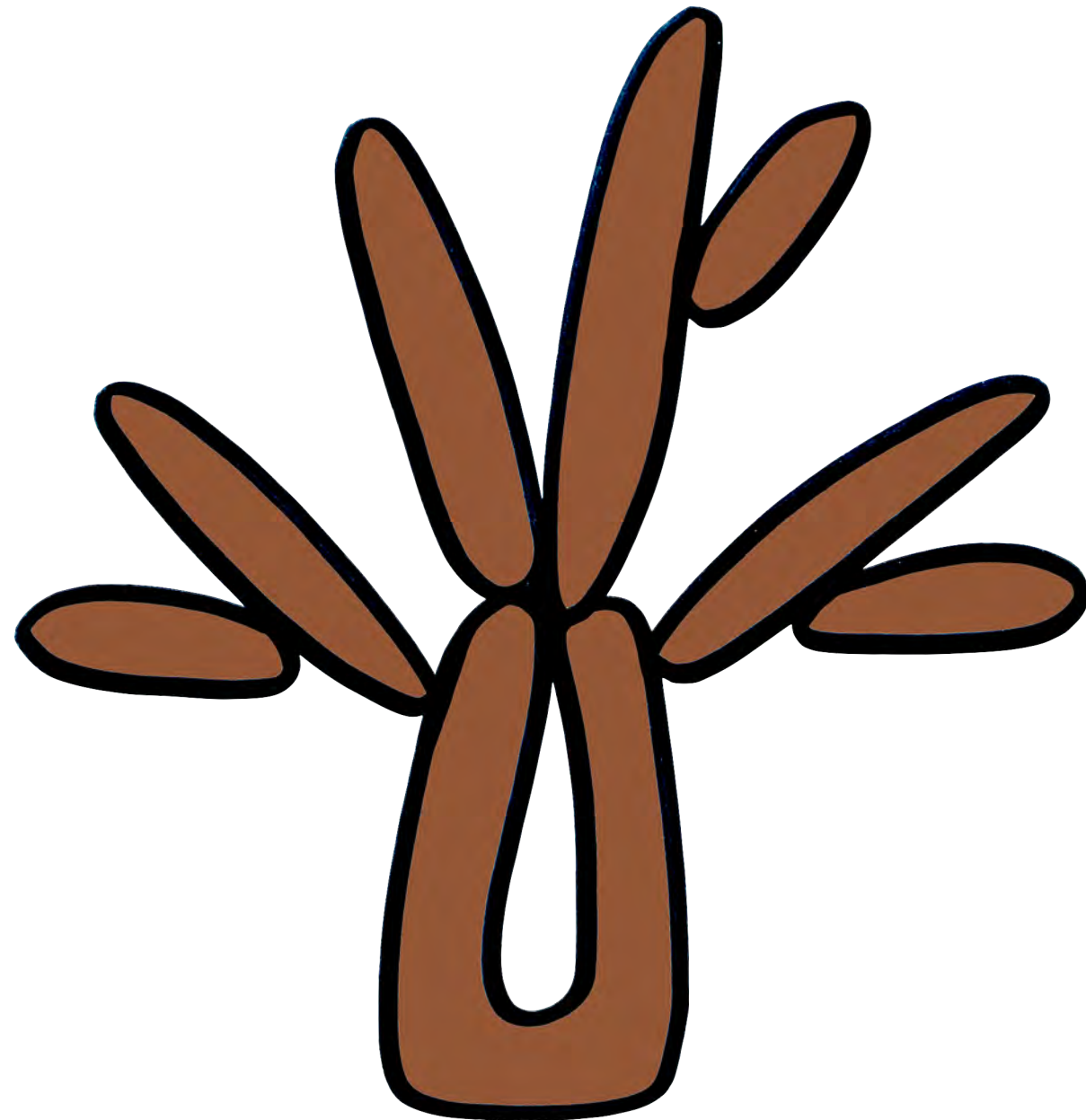
na7 ta tem ekwáyanexw

xwexwá7 chexw taý

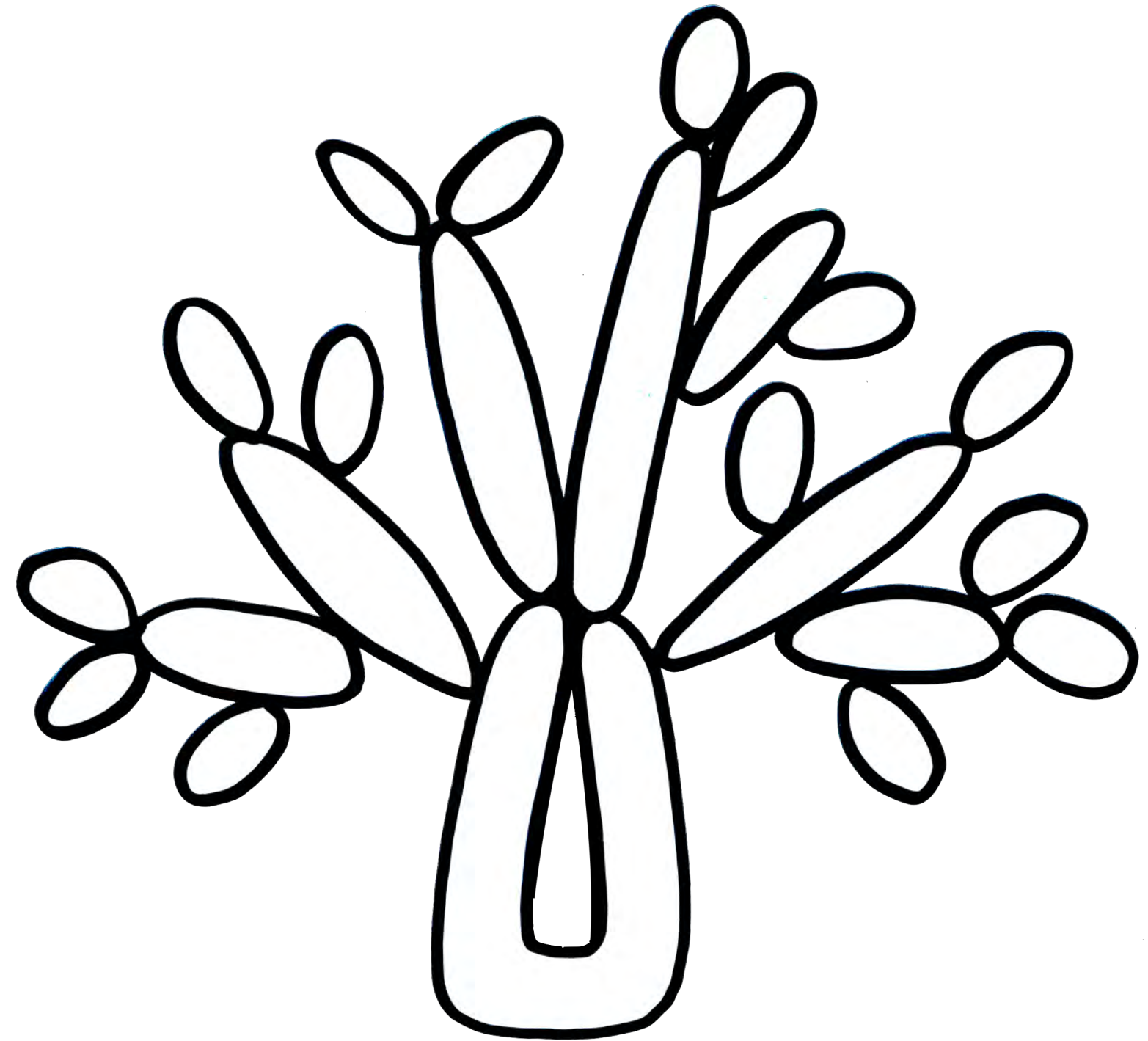
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\_\_\_\_\_kwi en sna



na7 ta tem t'ikw



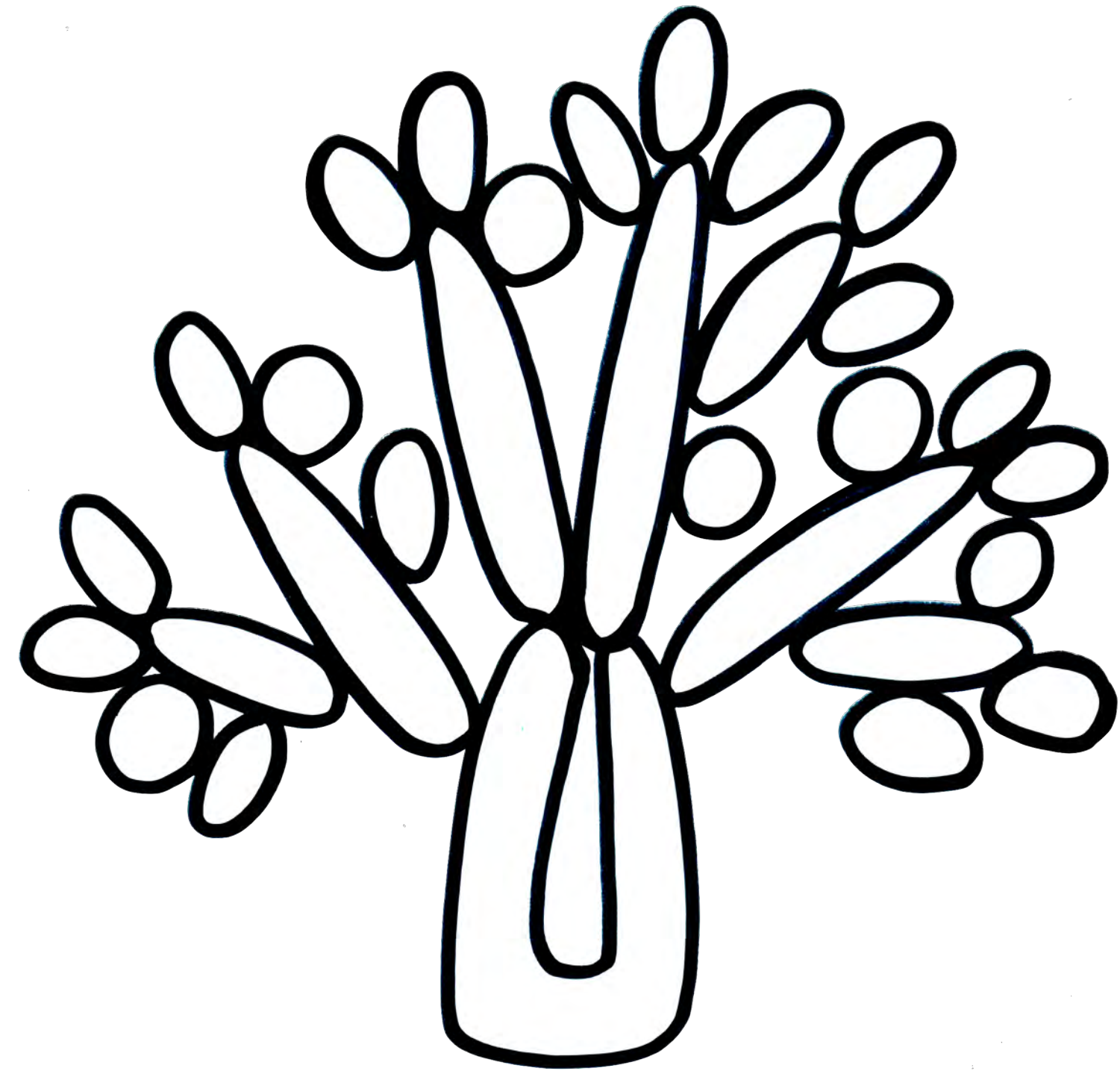
tem kw'eskw'ás



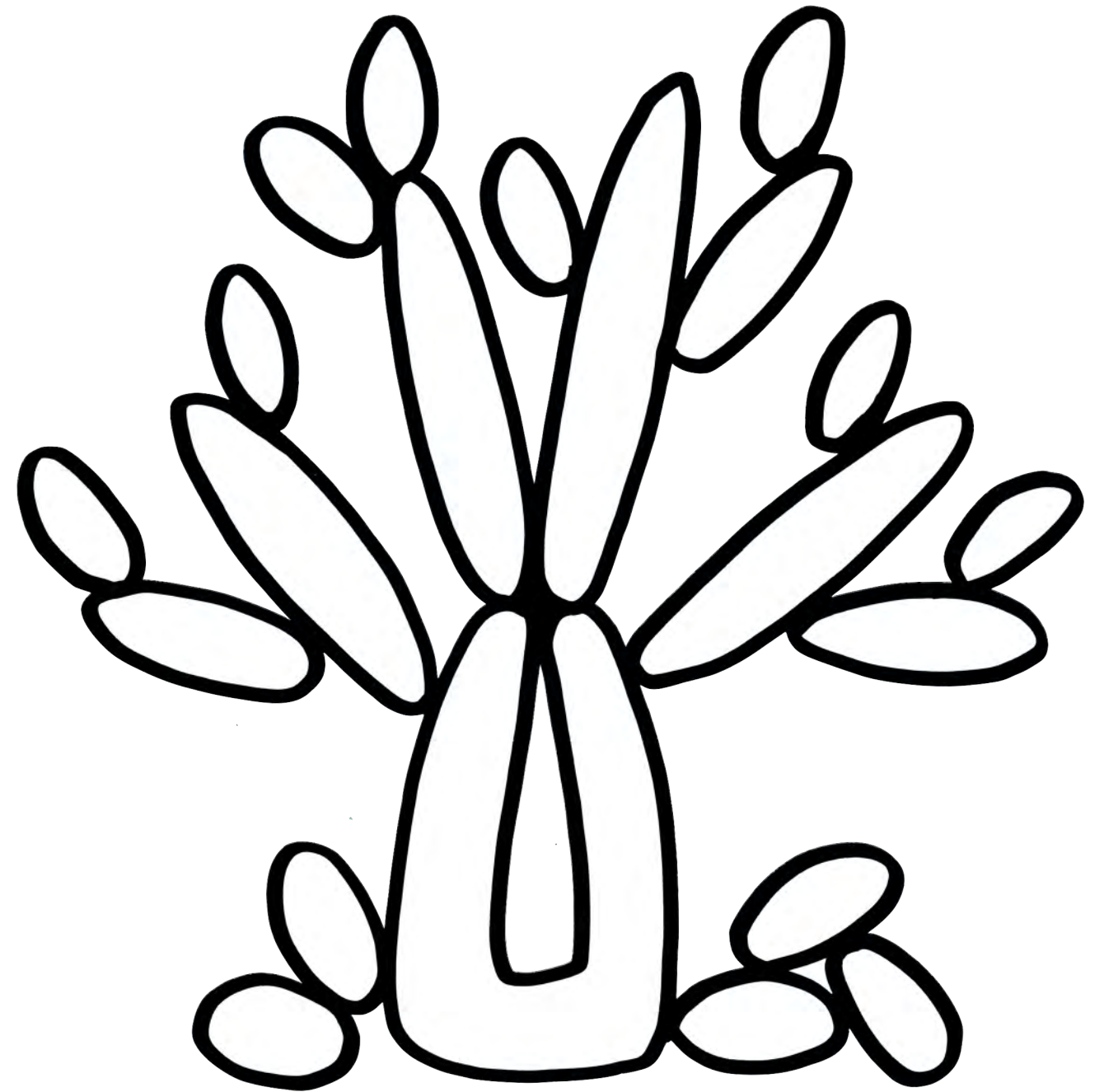
\_\_\_\_\_ kwi en sna



\_\_\_\_\_ kwi en sna



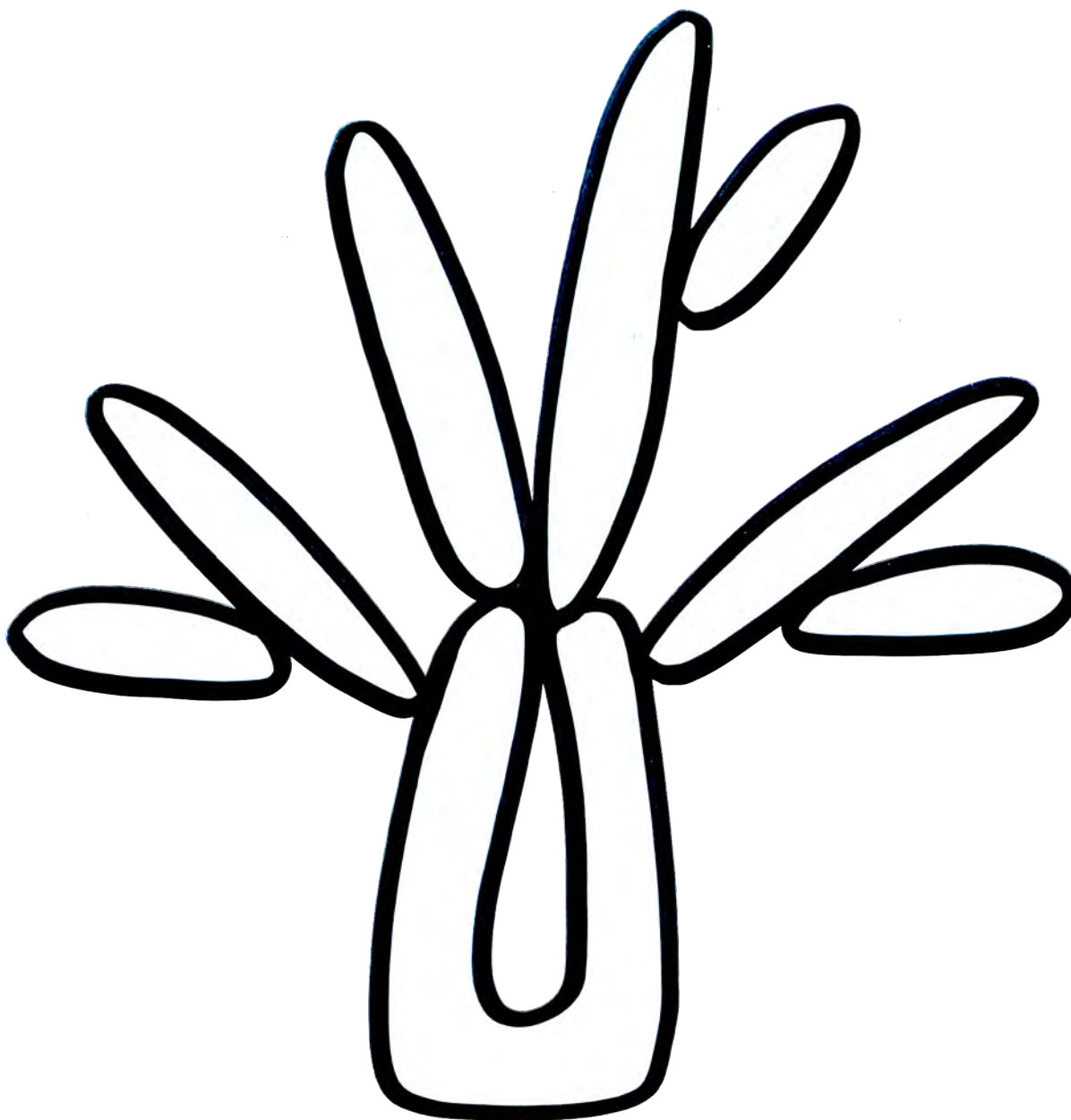
tem kw'eyús



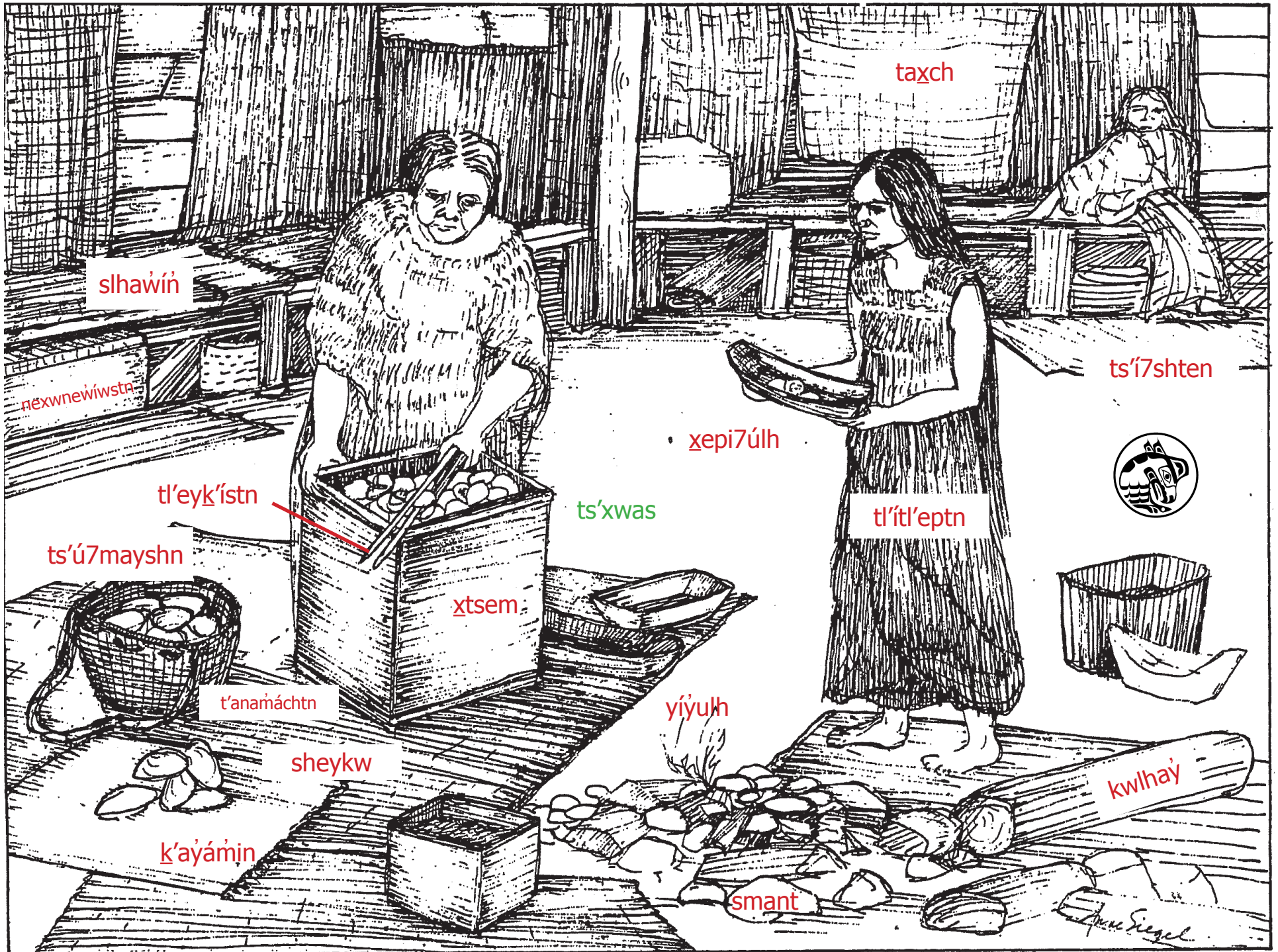
tem ekwáyanexw



kwi en sna



tem t'ikw



slhawín

ñéxnewíwsta

t'eyk'ístn

ts'ú7mayshn

xtsem

t'anamáchn

sheykw

k'ayámin

ts'xwas

xepi7úlh

yíyuh

smant

taxch

ts'í7shen

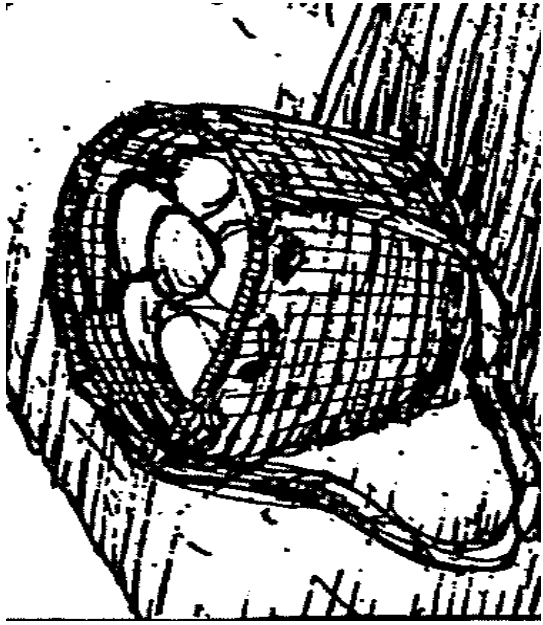
tl'ít'eptn

kwlhay

<b>Skwxwú7mesh Sníchim</b>	<b>Xwelítn Sníchim English</b>	<b>notes</b>
sheykw	clam or digging clams	noun intransitive verb
tl'eyk'ístn	tongs	noun
x̣tsem	cedar bent box	noun
ts'í7shten	floor mat	noun
k'áyámin	clam shells	noun
ts'ú7mayshn	open weave basket	noun
t'anamáchn	basketfull	noun
x̣epi7úlh	wood bowl or platter	noun
tl'ítl'eptn	dress	noun
yíyulh	fire, burn	noun intransitive verb
smant	rock	noun
kwlháy	log	noun
tax̣ch	wall mat	noun
slhawín	mattress	noun
skwemáyakin	wool blanket (dog and mt goat hair)	noun
ts'xwas	steam cook clams	intransitive verb

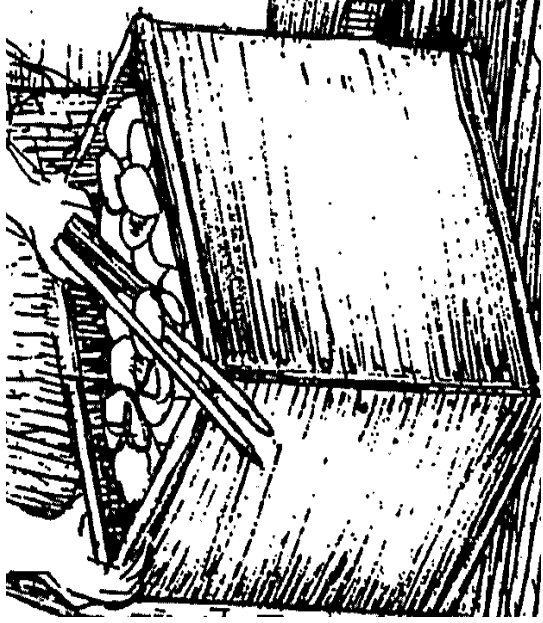


chen kw'áchnexw ta \_\_\_\_\_



t'anamácht'n

chen kw'áchnexw ta \_\_\_\_\_



xtsem

chen kw'áchnexw ta \_\_\_\_\_



xepi7úlh

chen kw'áchnexw ta \_\_\_\_\_



yíyulh

chen kw'áchnexw ta \_\_\_\_\_



ts'i7shten

chen kw'áchnexw ta \_\_\_\_\_



kwilhay

chen kw'áchnexw ta \_\_\_\_\_



smant



tl'eyk'ístn

chen kw'áchnexw ta \_\_\_\_\_

chen kw'áchnexw ta \_\_\_\_\_



sheykw  
k'áyámin



taxch

chen kw'áchnexw ta \_\_\_\_\_

chen kw'áchnexw ta \_\_\_\_\_

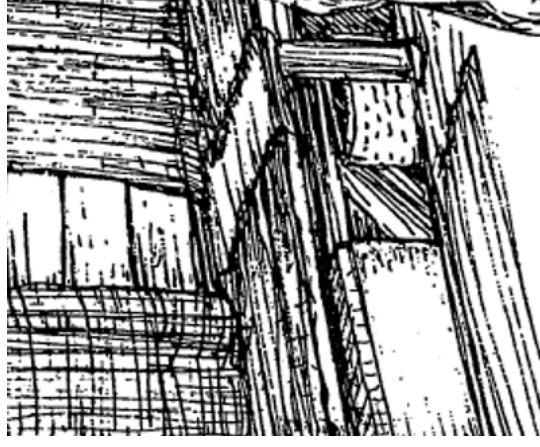


tl'itl'eptn



slhawín  
nexwnewíwstn

chen kw'áchnexw ta \_\_\_\_\_



tin pukw

chen kw'áchnexw

I see



\_\_\_\_\_ kwi en sna

chen kw'áchnexw ta

---

chen kw'áchnexw ta

---

chen kw'áchnexw ta

---

chen kw'áchnexw ta

---

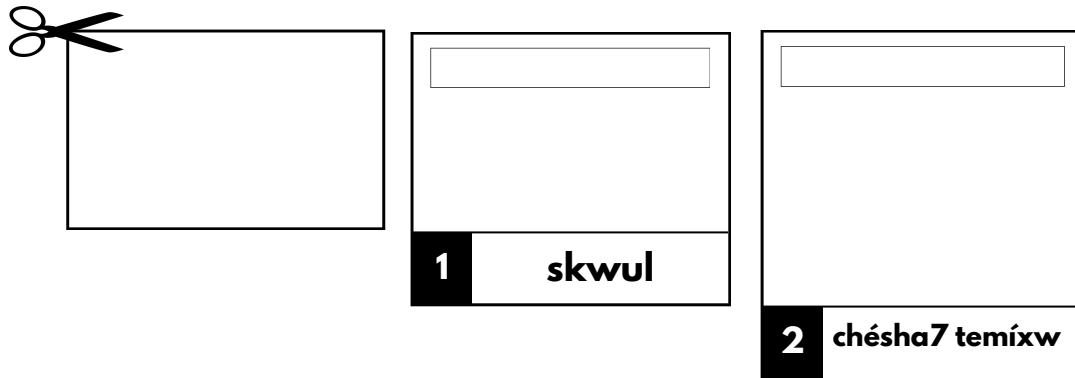
chen kw'áchnexw ta

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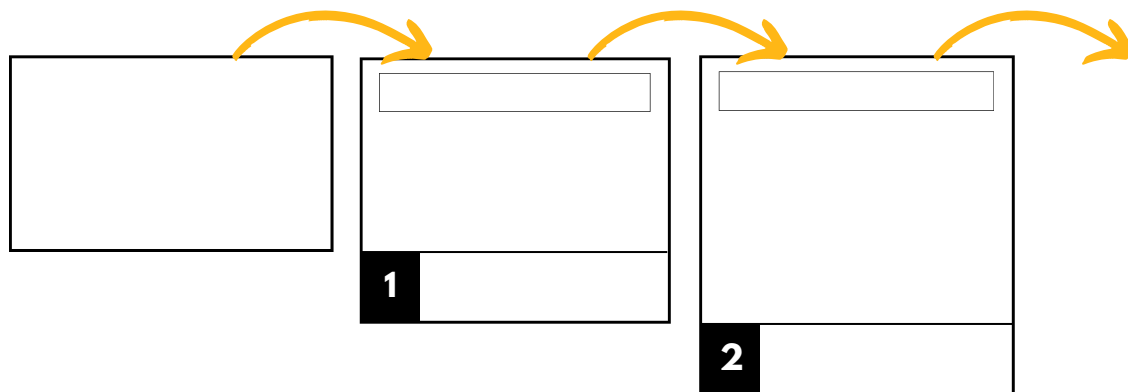
# HOW TO BUILD A FLIP BOOK

**1** Ask students to complete each picture of what they are grateful for

**2** When they finish ask them to cut the 5 boxes (pages) of the Flip Book.



**3** Tell students to glue or staple the pages together, one onto the other, following the numbers.



**4** The Flip Book will look like this:



**5** Finally ask your students to show their books and tell their classmates how to build a snowman





pukw tl'a  
kw'enmántem  
Book of Gratitude

\_\_\_\_\_ kwi en sna



MÉSEN' CHEXW

chen kw'enmántem ta \_\_\_\_\_



1 skwul



MÉSEN' CHEXW

chen kw'enmántem ta \_\_\_\_\_



2 chésha7 temíxw

**1** xéshít chexw kwi pékcha

**2** Ihích'ít chexw iy mésntaxw-newas



MÉSEN' CHEXW

chen kw'enmántem ta \_\_\_\_\_



3 sekw'ít7tel



MÉSEN' CHEXW

chen kw'enmántem ta \_\_\_\_\_



4 lam'



kwi en sna



# wa táhiṁ kwétsi sitn

xéłshít chexw wa esp'ápiyék kwis táhiṁ kwétsi sitn na7 ta pípa  
write the stages in order

s7a7ú7

---

---

---

---

---

---

---

tsaṁá

---

---

---

---

---

---

---

chánaxw

Handwriting practice lines (6 horizontal lines)

xa7útsnalh

Handwriting practice lines (6 horizontal lines)

--	--	--	--



kwi en sna



# k'xwum kwétsi kwélmexwus

Ihích'it chexw kwétsi pékcha smen mésentaswit wa esp'ápiyéḱ na7 ta pípa  
cut the pictures and glue them in order

1

s7a7ú7

2

tsamá

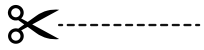
3

chánaxw

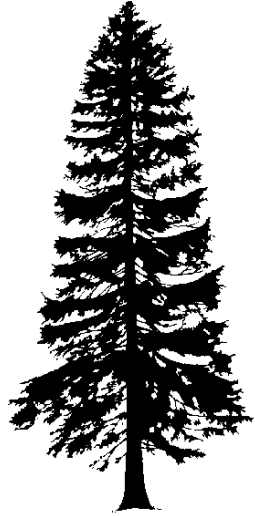
4

xa7útsnalh

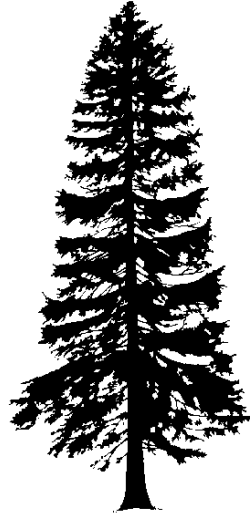




# Skwxwú7mesh Literacy Memory Game



Χραΰ



Χραΰ



Κ'elhmáΰ



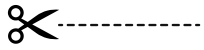
Κ'elhmáΰ



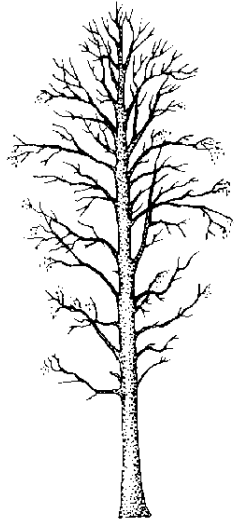
Κwáytsay



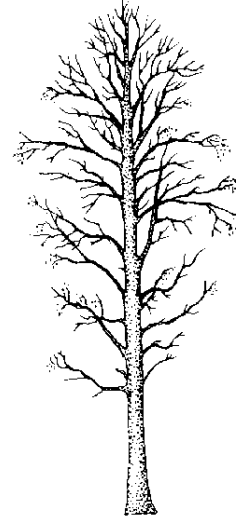
Κwáytsay



# Skwxwú7mesh Literacy Memory Game



kwelúlay



kwelúlay



Ch'shay



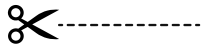
Ch'shay



Kwéxemay



Kwéxemay



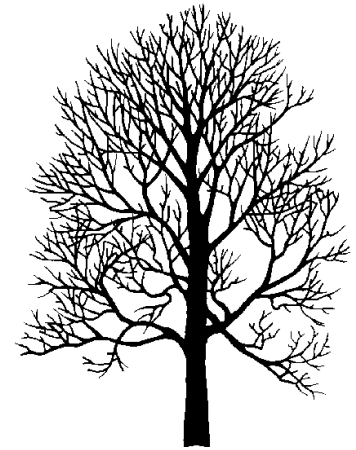
# Skwxwú7mesh Literacy Memory Game



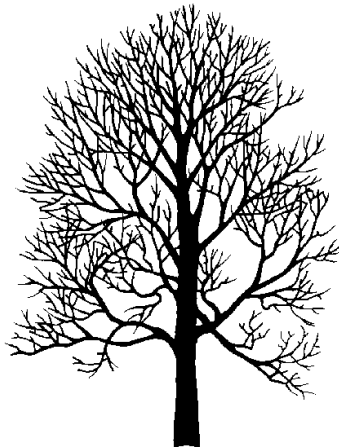
Ts'áyts'aykay



Ts'áyts'aykay



Kemeláy



Kemeláy



Ts'icháyay



Ts'icháyay



kwi en sna

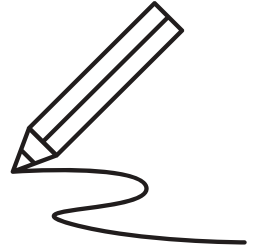
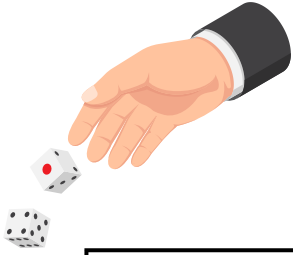


## kw'íniwa (how many trees?)

kw'eshétsut chexw ta smet'áni

hílit ta'y iy xélshít chexw ta stséktsek

Play the dice game, roll it and draw the trees

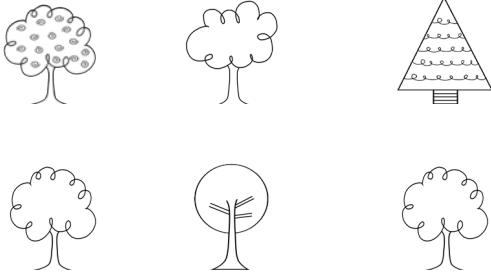
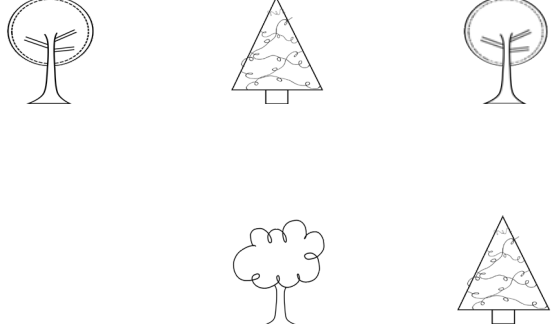
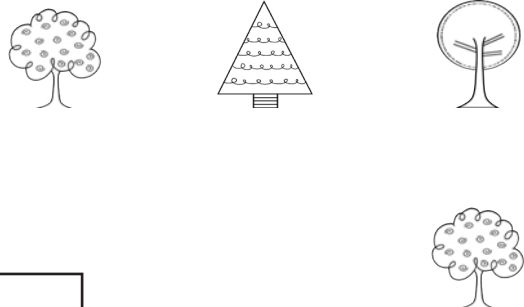
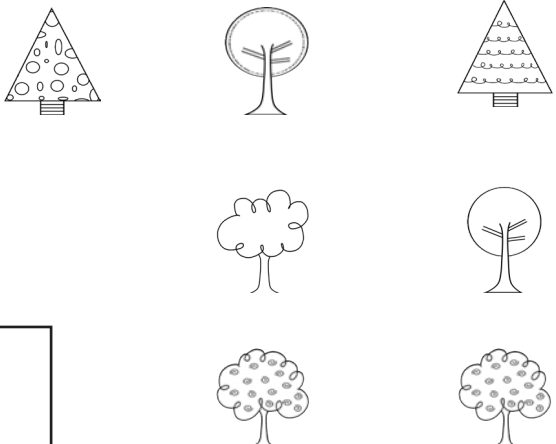







kw'iniwa  
how many trees?



kwi en sna

 <input data-bbox="97 772 251 909" type="text"/>	 <input data-bbox="812 772 966 909" type="text"/>
 <input data-bbox="97 1318 251 1459" type="text"/>	 <input data-bbox="812 1318 966 1459" type="text"/>
 <input data-bbox="97 1864 251 1997" type="text"/>	 <input data-bbox="812 1864 966 1997" type="text"/>

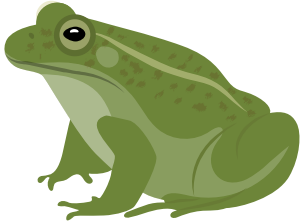


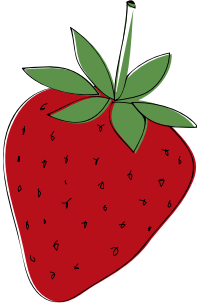



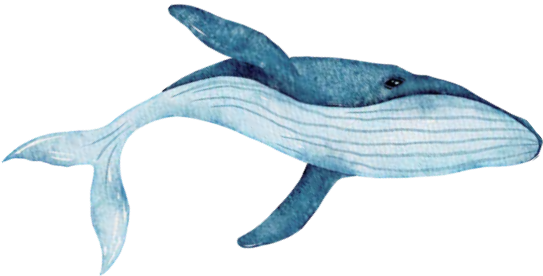


kwi en sna



# yákwnexw chexw kwi s7á7taḡ

find items that are....

<p>tl'estl'is</p>  <p>tiḡá ta wexes</p>	<p>ests'átsi</p>  <p>tiḡá ta stélxwets</p>	<p>p'ekw'p'íkḡ</p>  <p>tiḡá tkwi stl'alhálem</p>
<p>kwemkwím</p>  <p>tiḡá ta sch'i7i</p>	<p>úlanch</p>  <p>tiḡá ta úlanch</p>	<p>lelch'</p>  <p>tiḡá ta snékwem</p>
<p>tut kwemkwím</p>  <p>tiḡá ta spaḡem</p>	<p>skwáyel</p>  <p>tiḡá ta kwenis</p>	

Skwxwú7mesh On the Land Activity

sxelxel



kwi en sna 

# t'ákwantas u chexw kwétsi t'kw'amyexw ta staḵw timá ta si7áchn

Do the roots drink the water like that paper towel?

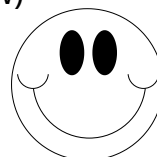
chen t'ámat  
my guess

iy  
yes

haw  
no

xélishit chexw kwi péḵcha kwis kw'áchnexw-tem  
(draw a picture of what you saw)

estétxw u chen  
was I correct?

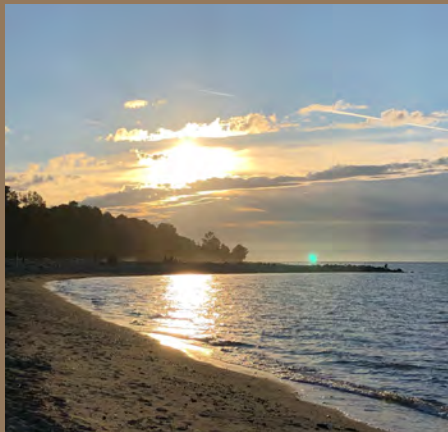
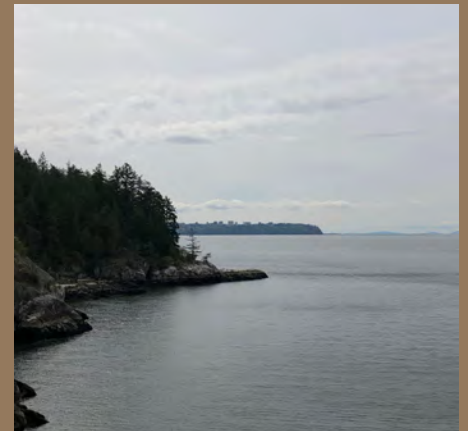
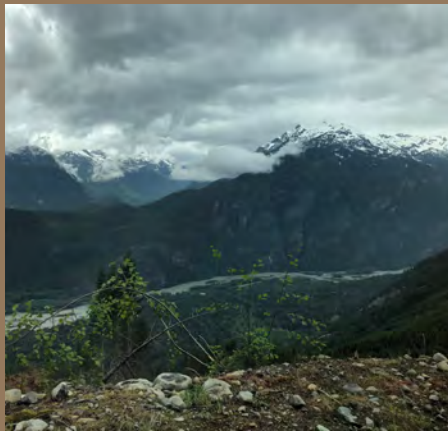


# Resources

Place Name Information, Identification Cards,  
Prayer, Cedar Growth, Map, Counting Trees



# ᑭᐱᐱ ᑕᑦᓄᐱᐱ ᑕᐱ'ᐱ ᑕᐱᐱᐱᐱᐱᐱᐱᐱᐱ



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wa kawstm ta swa7árhcht ti syétsem hawḵ nilh es nswa7

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Squamish Nation Office: 604-980-4553

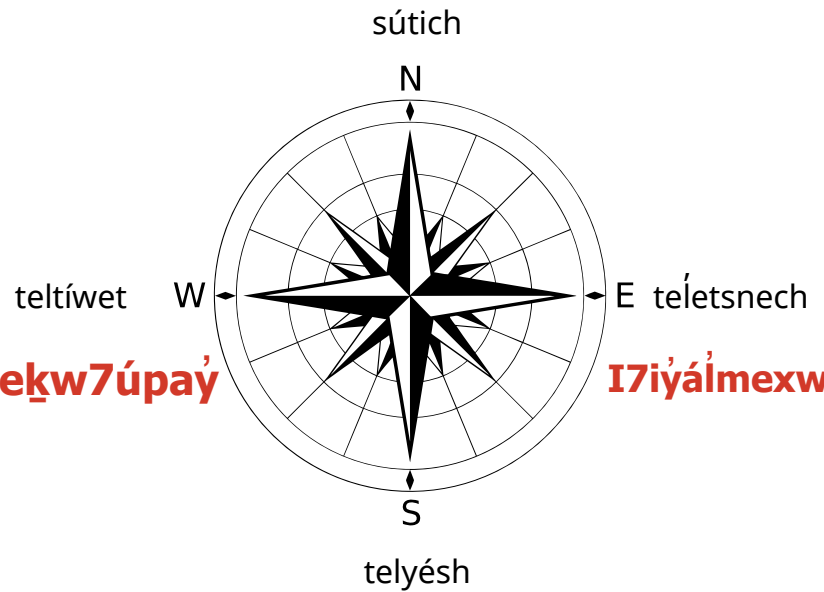
Chet kw'enmántumiyap (we thank you all)

[www.squamish.net](http://www.squamish.net)





ínaka  
**Ch'tl'am**



yuult chexw ta nach' snas tl'a temíxwcht ch'it t ta Iyálmexw  
what other land is close to Iyálmexw?



5 to 7 families living there

It was not a reserve but it should have been

A family of Iyálmexw had their last large potlatch here in one of the longhouses

There was a feast house here but it was dissembled and taken to England

There were 2 salmon streams flowing into Jerry's Cove

Pink and Chum Salmon were in the streams

Plentiful elk

swat  
who

stam  
what

éncha  
where

temtám  
when

**Iyálmexw**

Add a little bit of body text

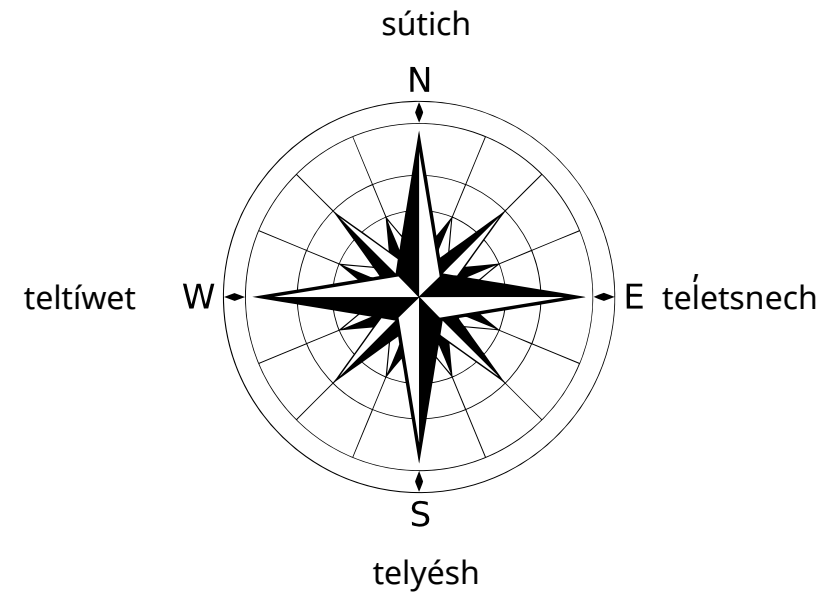
1860 a Military reserve was established, the feast house was dissembled

In the 1920's the salmon were still migrating upstream





**Skwekwánts**



**Slhxí7elsh**

yuult chexw ta nach' snas tl'a temíxwcht ch'it t ta Chá7ens  
what other land is close to Cha7ens?



area used by sturgeon fishermen

swat  
who

It is sandstone rock

It is covered at high tide

it is said to be a fishing line rolled into a ball

there is a hole on the cliff where he kept his fishing line

it was said the hole was used by Sturgeon fisher man to obtain spiritual help in their fishing pursuits

stam  
what

## Chá7ens

no known translation

Between slhxí7lesh iy Prospect Point

150 yards north of Slhxí7lesh

éncha  
where

temtám  
when

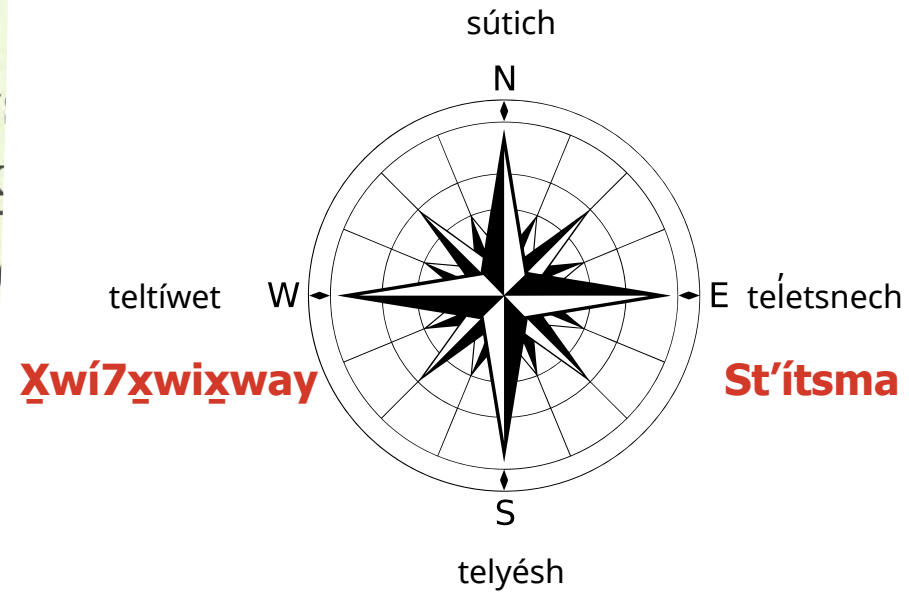
Today we can no longer see it due to the seawall

Before it was covered by high-tide





ínaḡa  
**xexná7mut**



stam ti nach temíxw wa chit kwétsi Ch'íich'elxwi7kw  
what other land is close to Ch'íich'elxwi7kw?



22 Indians were living at Ch'íchelxwi7kw including Big George and Annie

Jimmy Harry was disheartened by the fishing warden cutting his fishnet, it was the catalyst to fishing and hunting rights

swat  
who

stam  
what

After Big George died, Jimmy Harry was elected Chief

4 dwellings west bank of river, above the high water line

Big George had a large potlatch house

Biggest potlatch ever was at Ch'ích'elxwi7kw, it was a coming of age ceremony

location for clams, ducks, fish and deer hunting upriver

éncha  
where

temtám  
when

1876 first "record" of Indians living at Ch'ích'elxwi7kw

between 1870s - 1890's Ch'ích'elxwi7kw was known for a number of large potlatches

1896 record of election at Ch'íchelxwi7kw where Jimmy Harry wins because he would likely follow the potlach bann

1909 NV municipality began to infringe without consultation

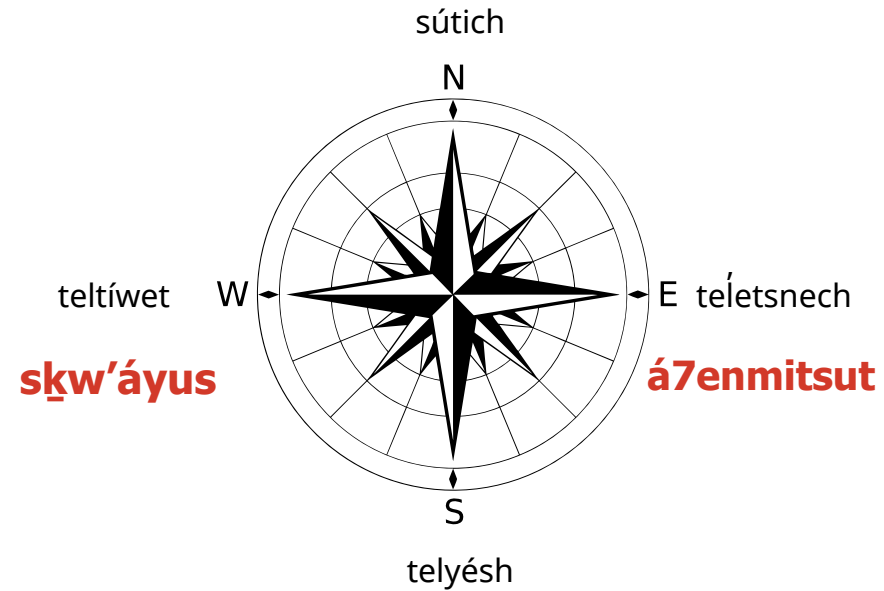
# Ch'ích'elxwi7kw

Seymour River





ínaka  
**smemchús**



yuult chexw ta nach' snas t'la temíxwcht ch'it t ta Se'ákw  
what other land is close to Se'ákw?



More of the male residents of Señákw were from upriver Ch'ékch'ekts

summer residence

population fluctuated from 42-94-71-49

swat  
who

Intensive commercial developments

A good place for elk, beaver, deer, salmon, ducks, smelts, bog cranberries and cedar.

muskrats were in the swamps around area

at Granville Island, used to catch fish in big trap called a fish corral

special sturgeon fishing in false creek using large clam shells

2 potlatch houses were here

stam  
what

éncha  
where

## Señákw

"inside at the head"

IR #6 Kitsilano-False Creek

foot of yew street and foot of chestnut street

temtám  
when

1896 declared an IR

1860's original population 42 people

1900 salmon still swam up creek

in 1912 there was 19 houses there

April 1913 our people were loaded onto a barge

year? we won a court case winning our land back





# kwi skwenmáylh

a prayer

wa chet kw'enmántumi kwi swat  
kwis xwníwntumulh timá kwis wanáxwscht ta temíxw

we are grateful to the creator for understanding how to respect the earth

wa chet kw'enmántumi ta swa7amcht  
kwis tá7ltumulh lh timá wa nséyxnitm ta temíxw

we are grateful to our ancestors' teachings in the ways to protect the earth

haw kw'et máynexw timá kwis wes nánam na7 ti temíxw  
we will not forget to move on this earth following these teachings



Swáywi

Amblside Beach area



sch'ích'ínu



t'áyama'y



xápa'yay



s7íxwalhiwa



xpa'y





Xay temíxw t'l'a  
Skwxwú7meshulh





# kwi stséktsek

Large Classroom  
Identification Cards





[https://www.naturallywood.com/species-rgrions/coast/?post\\_type=specis](https://www.naturallywood.com/species-rgrions/coast/?post_type=specis)

Χραΰ

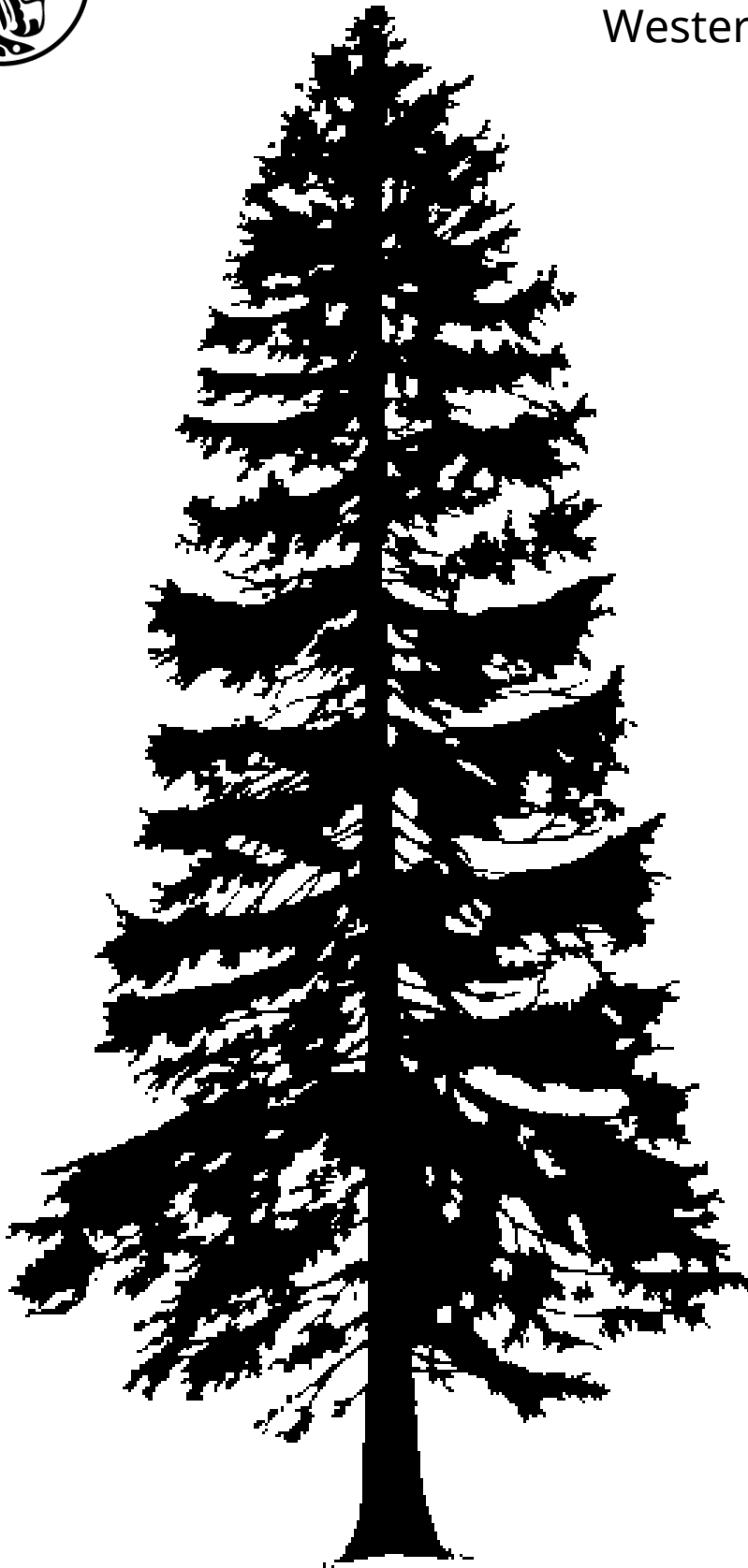
Western Red Cedar  
Tree





# Χραΰ

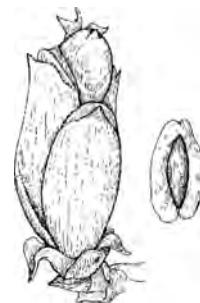
Western Red Cedar  
Tree



sch'úlha7  
leaves



st'xachxw  
twigs branches



spéhem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/133>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

ᑭ'elhmáy

Yellow Cedar Tree





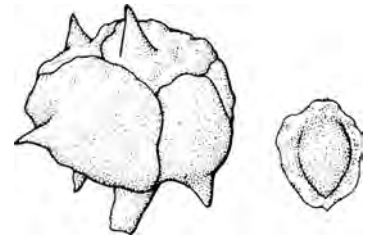
# K'elhmáy

Yellow Cedar Tree



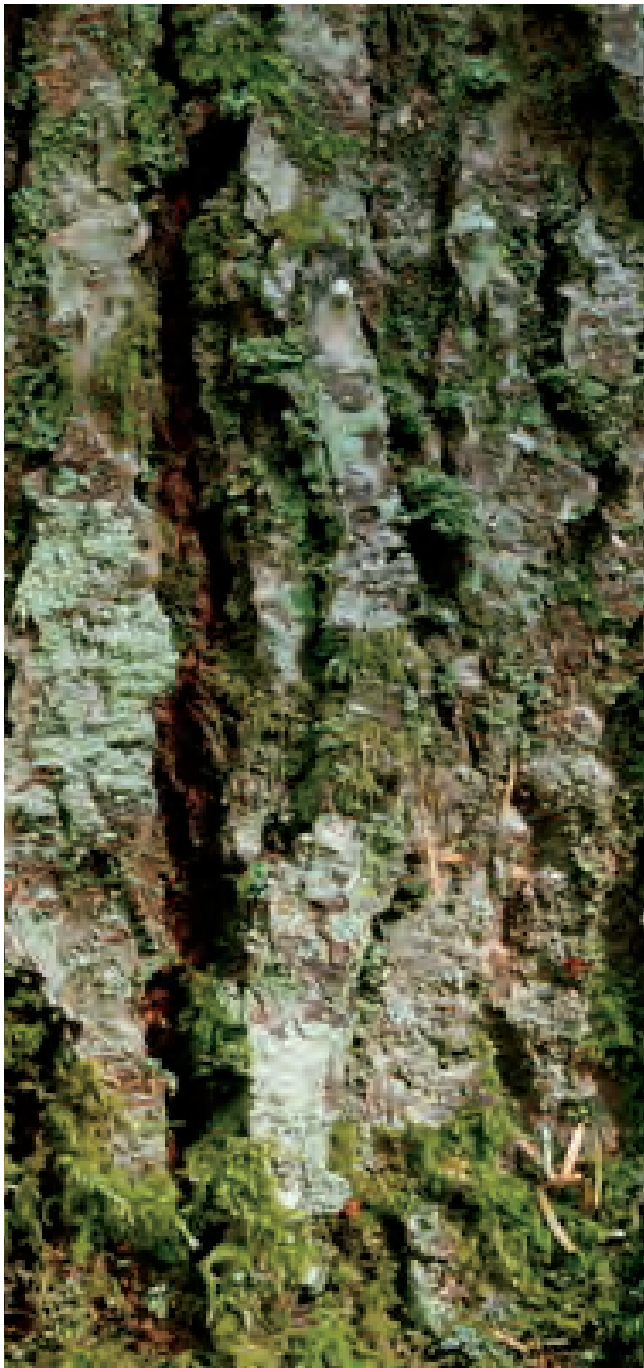
sch'úlha7  
leaves

st'xachxw  
twigs branches



spéhem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/376>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

ᑕwá'ytsay

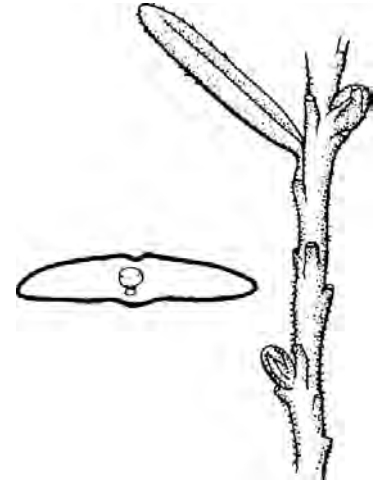
Hemlock Tree





# Kwáy'tsay

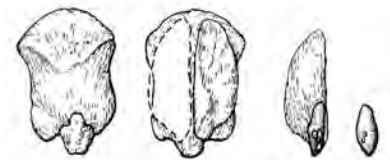
Hemlock Tree



sch'úlha7  
leaves



st'xachxw  
twigs branches



spénem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/119t>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

<https://www.for.gov.bc.ca/hfd/library/documents/treebook/redalder.jpg>



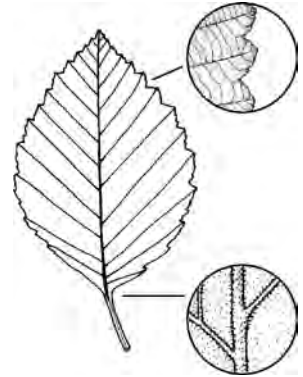
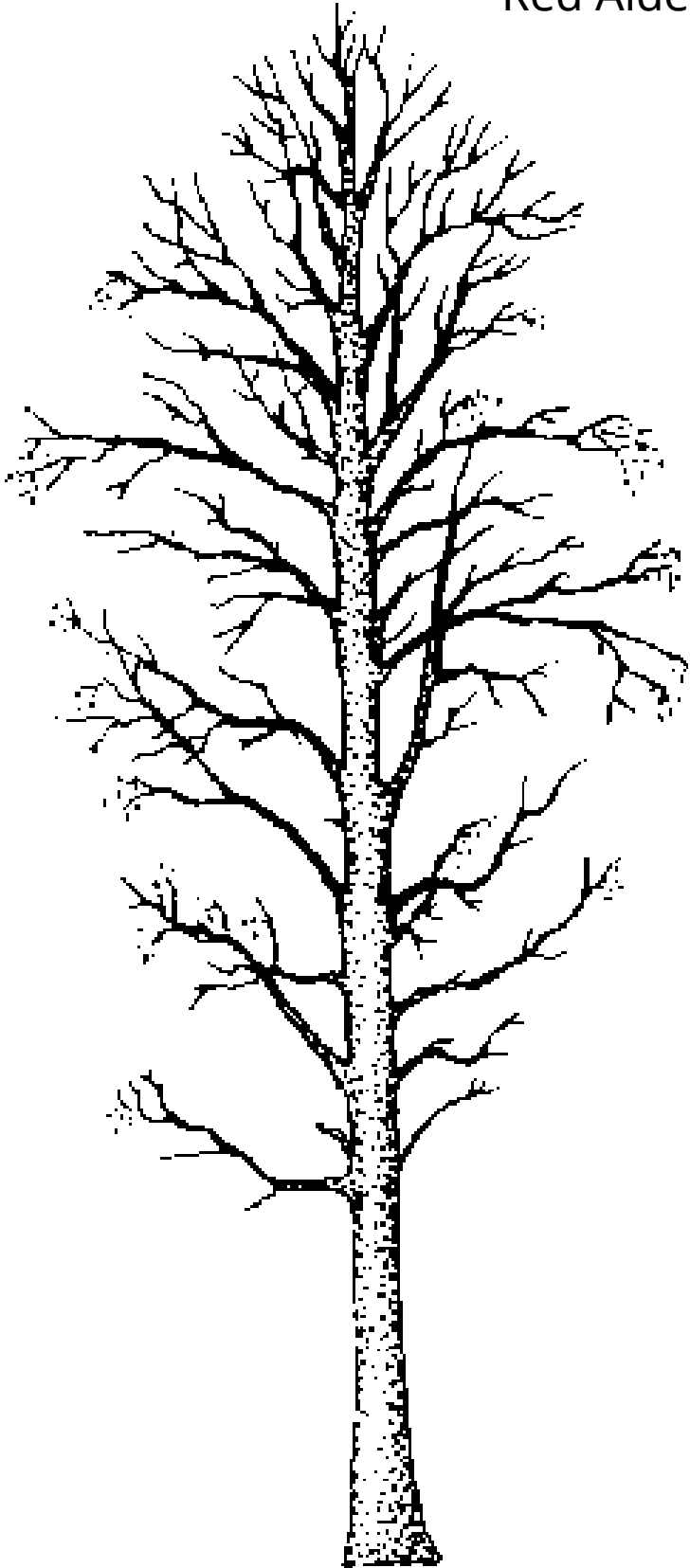
# Kwelúlay

## Red Alder Tree



# Kwelúlay'

Red Alder Tree



sch'úlha7  
leaves



st'xachxw  
twigs branches



spénem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/6>



# Ihúlhukw'aý

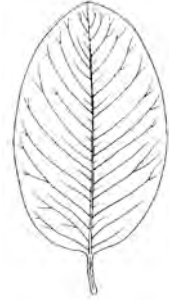
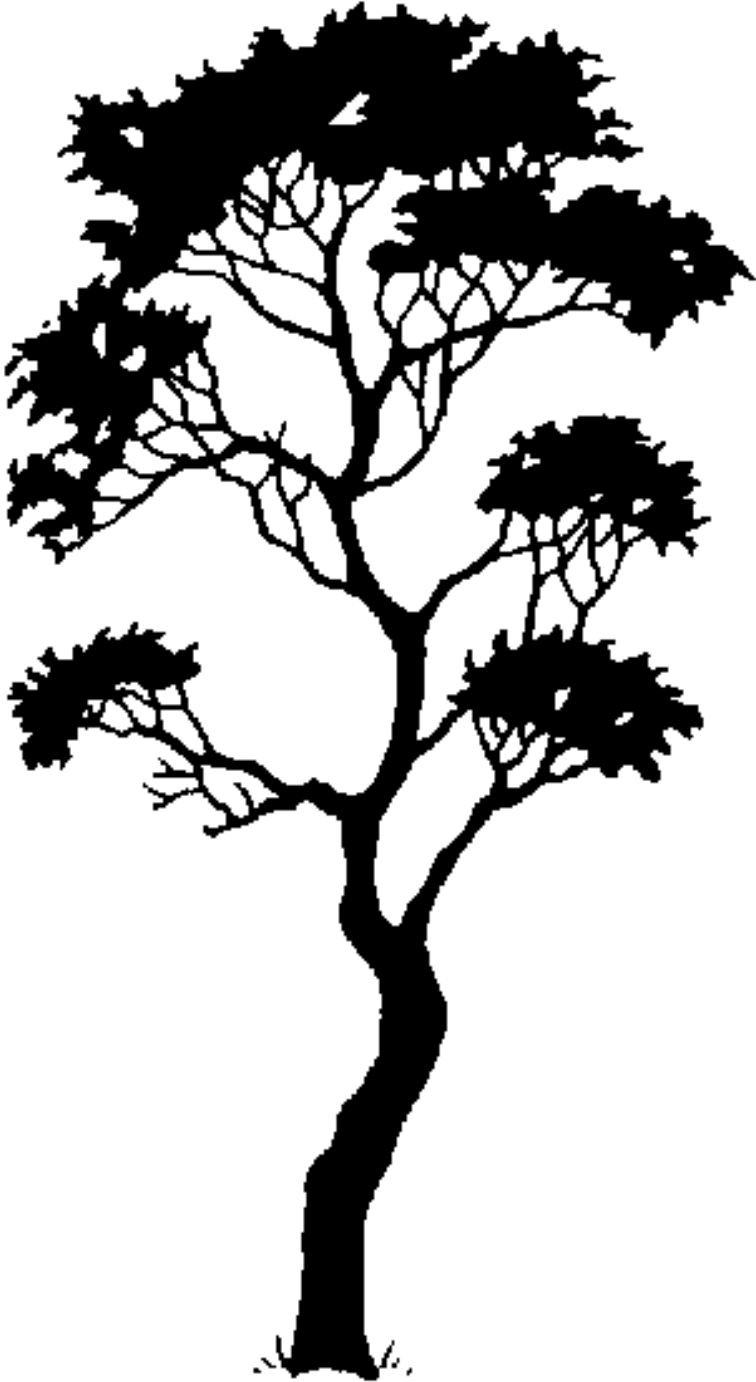
Arbutus Tree



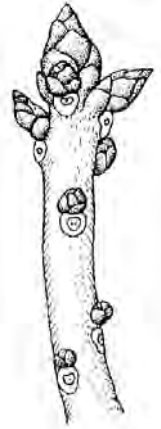


# Ihúluḱw'aý

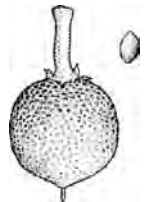
Arbutus Tree



sch'úlha7  
leaves



st'ḱachxw  
twigs branches



spé'nem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/336>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

Ch'sha'y

Douglas Fir Tree



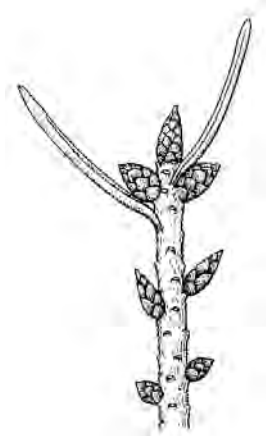


# Ch'sha'y

Douglas Fir Tree



sch'úlha7  
leaves

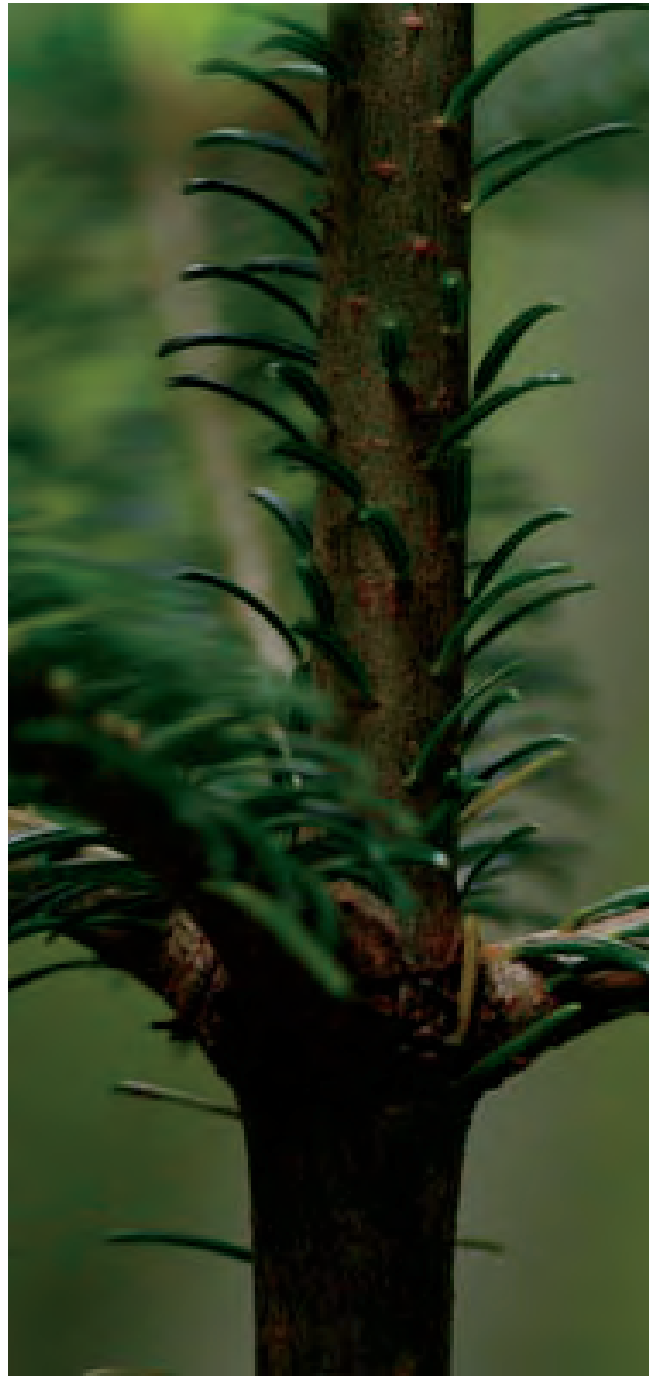


st'xachxw  
twigs branches



spénem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/122>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

# Kwéxemaý

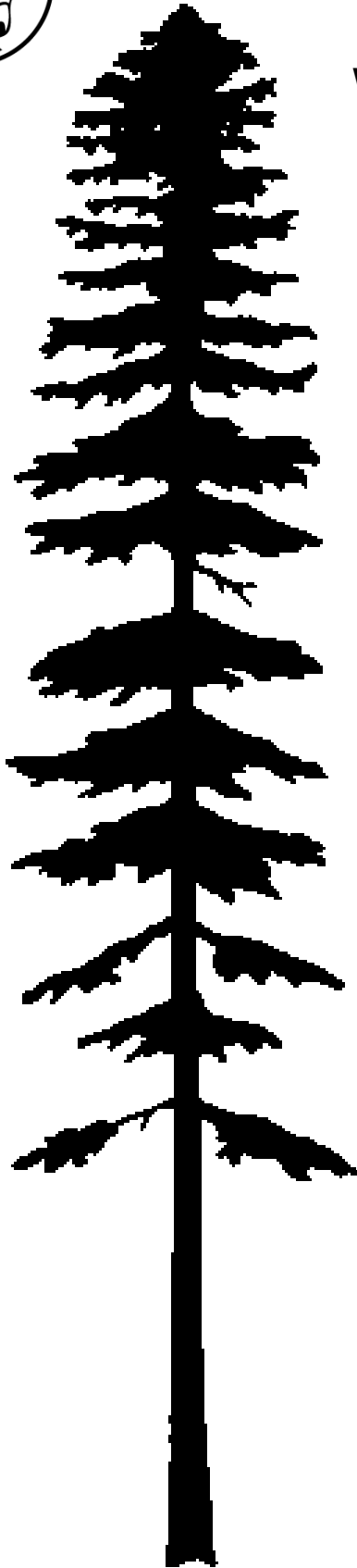
white (silver) fir Tree



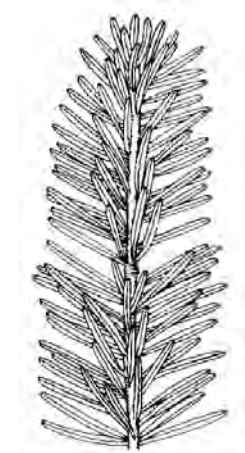


# Kwéxemaý

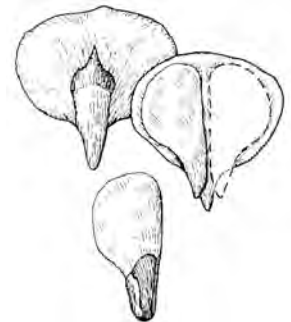
White (Silver) Fir Tree



sch'úlha7  
leaves

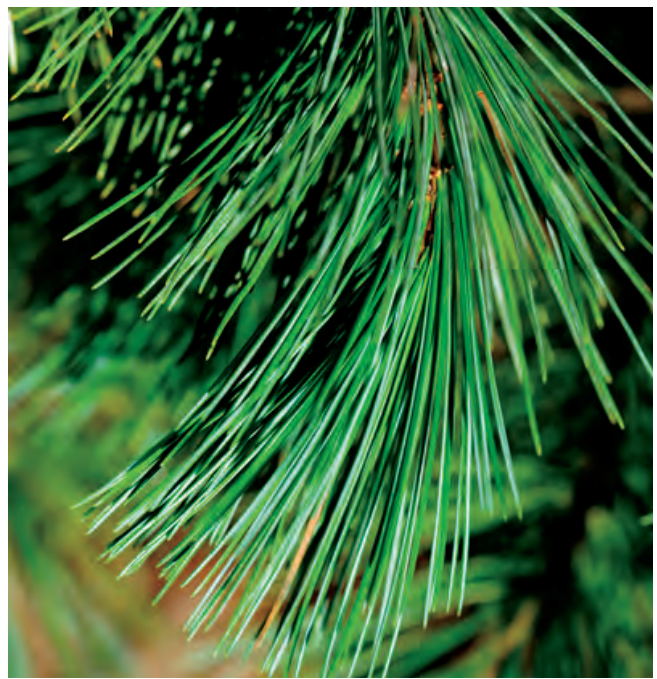
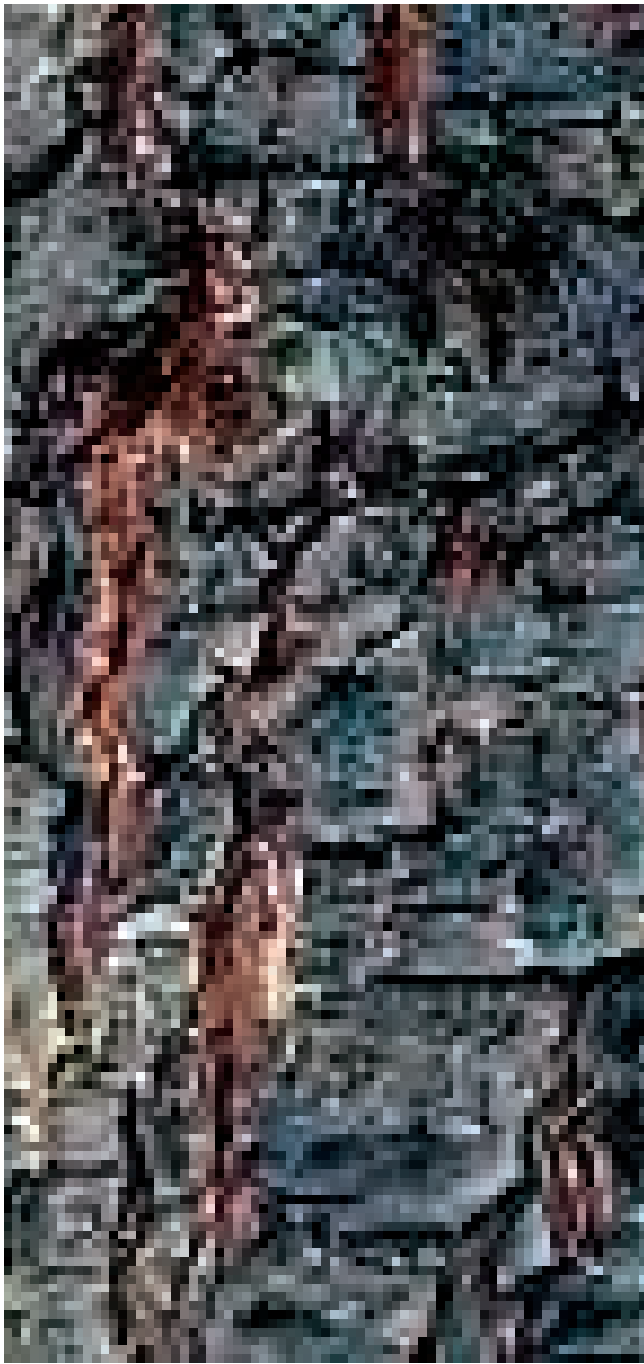


st'xachxw  
twigs branches



spéñem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/296>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

<https://www.for.gov.bc.ca/hfd/library/documents/treebook/westernwhitepine.htm>



# Ts'áyts'aykay

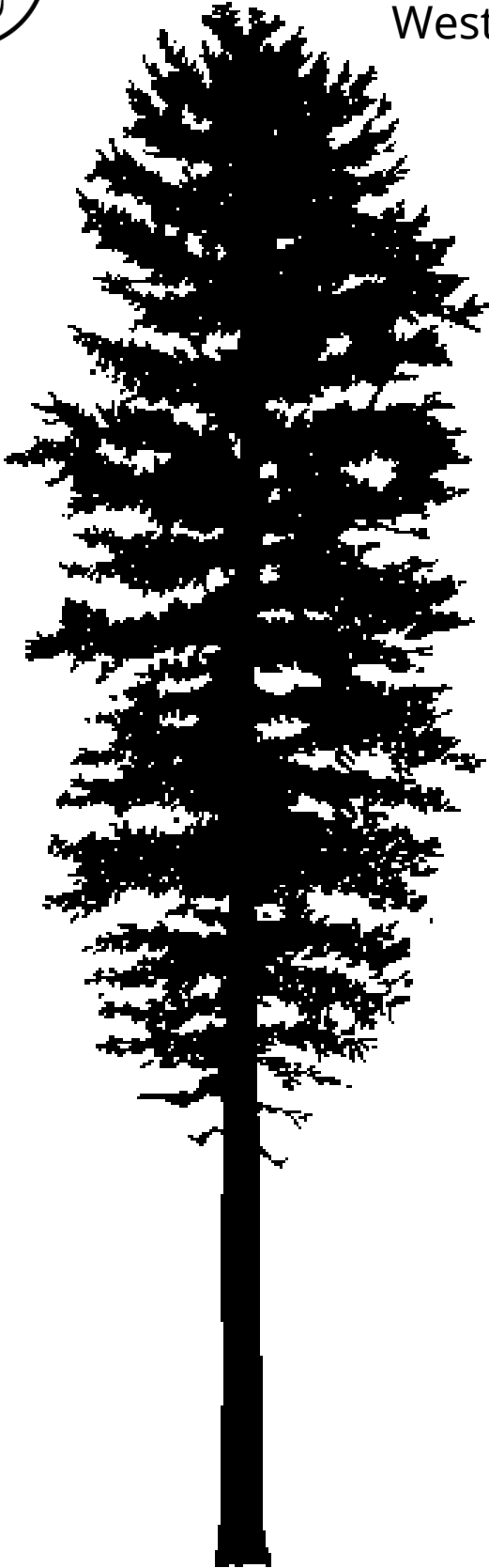
Western White Pine  
Tree

Skw̓xwú7mesh Vocabulary and Identification Resource

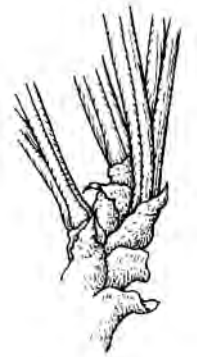


# Ts'áyts'aykay

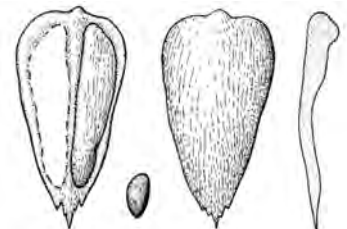
Western White Pine  
Tree



sch'úlha7  
leaves



st'xachxw  
twigs branches



spéhem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/292>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

K'emelá'y

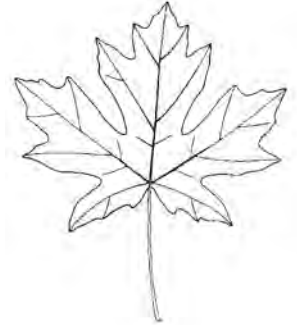
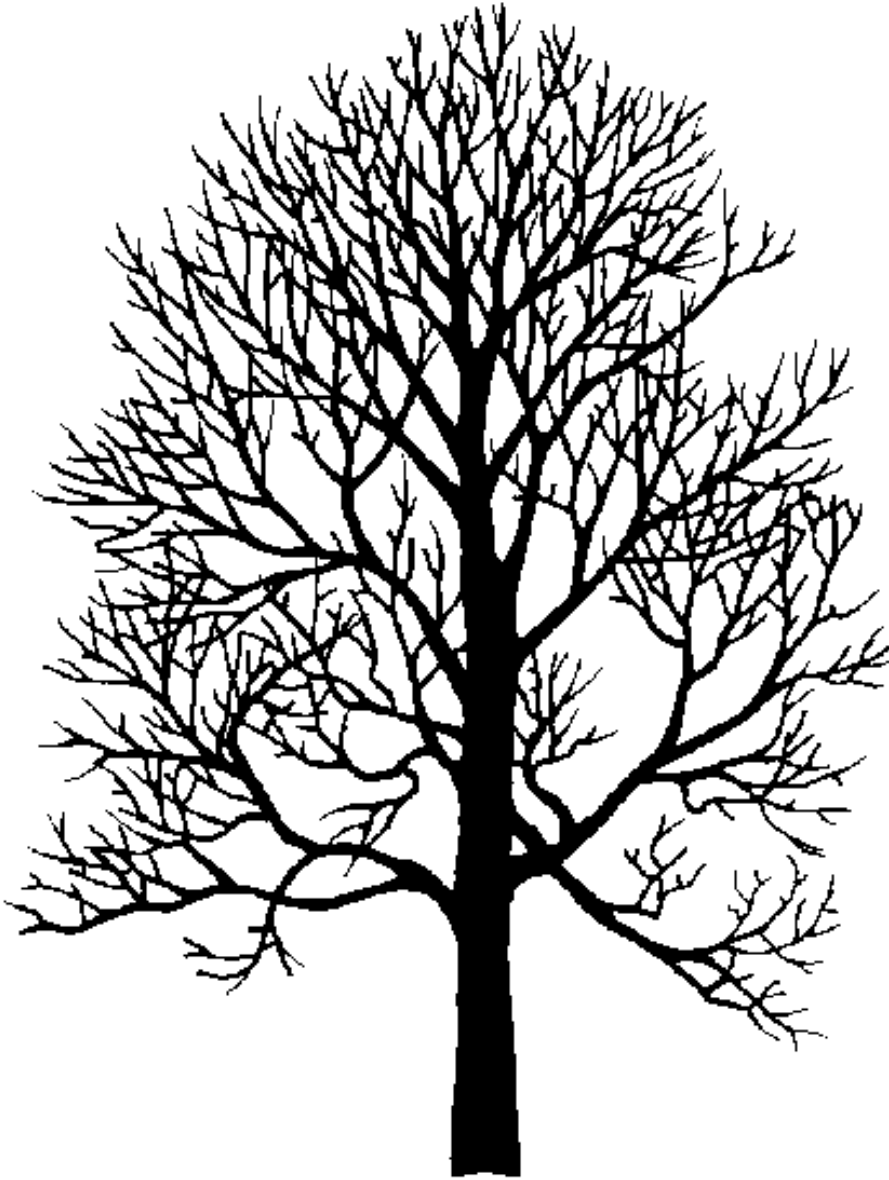
Big Leafed Maple Tree



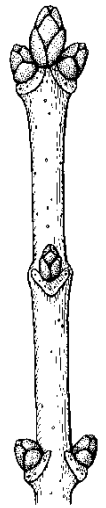


# K'emeláy'

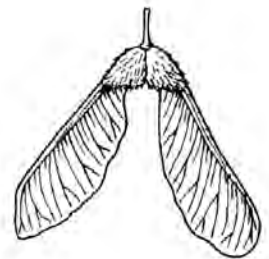
Big Leafed Maple Tree



sch'úlha7  
leaves



st'xachxw  
twigs branches



spé'hem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/322>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

# Ts'icháya'y

Spruce Tree





# Ts'icháya'á

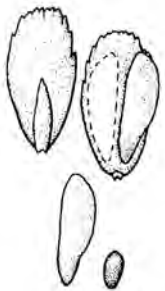
Spruce Tree



sch'úlha7  
leaves

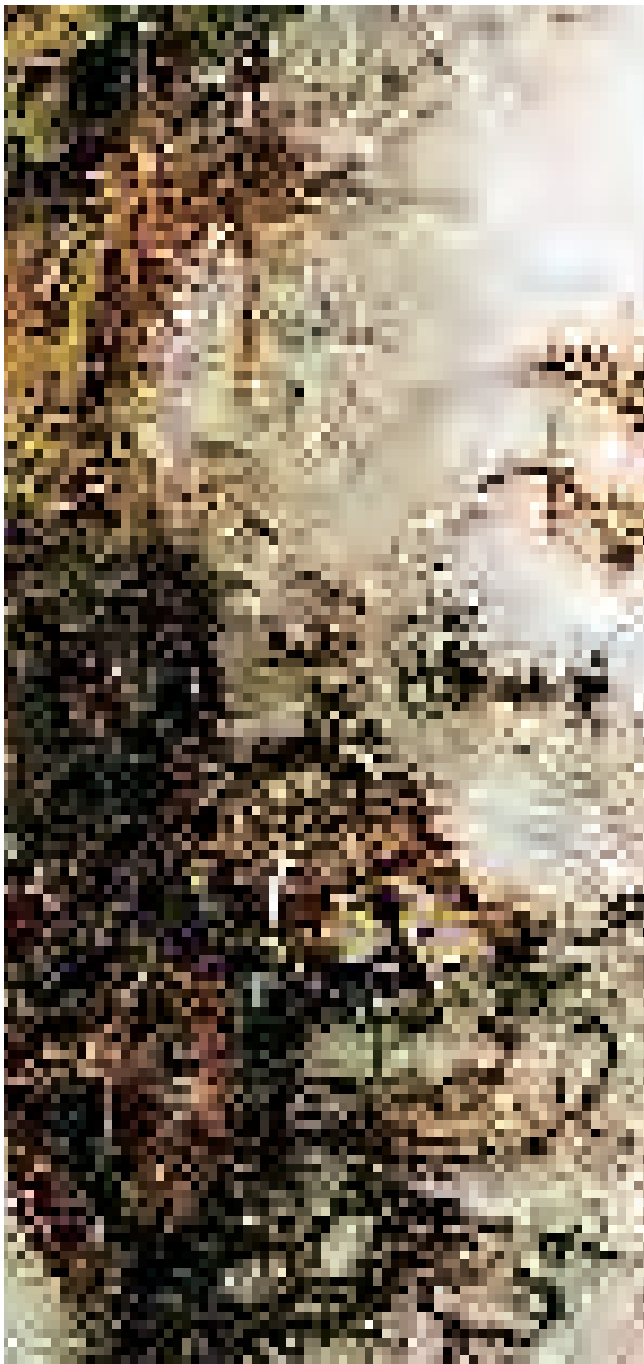


st'xachxw  
twigs branches



spé'hem  
iyk  
sch'ích'ínu  
seed, cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/287>



[https://www.naturallywood.com/species-regions/coast/?post\\_type=species](https://www.naturallywood.com/species-regions/coast/?post_type=species)

# Lháw̱kama'y

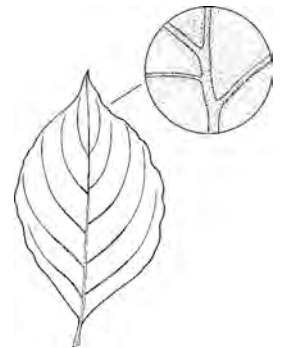
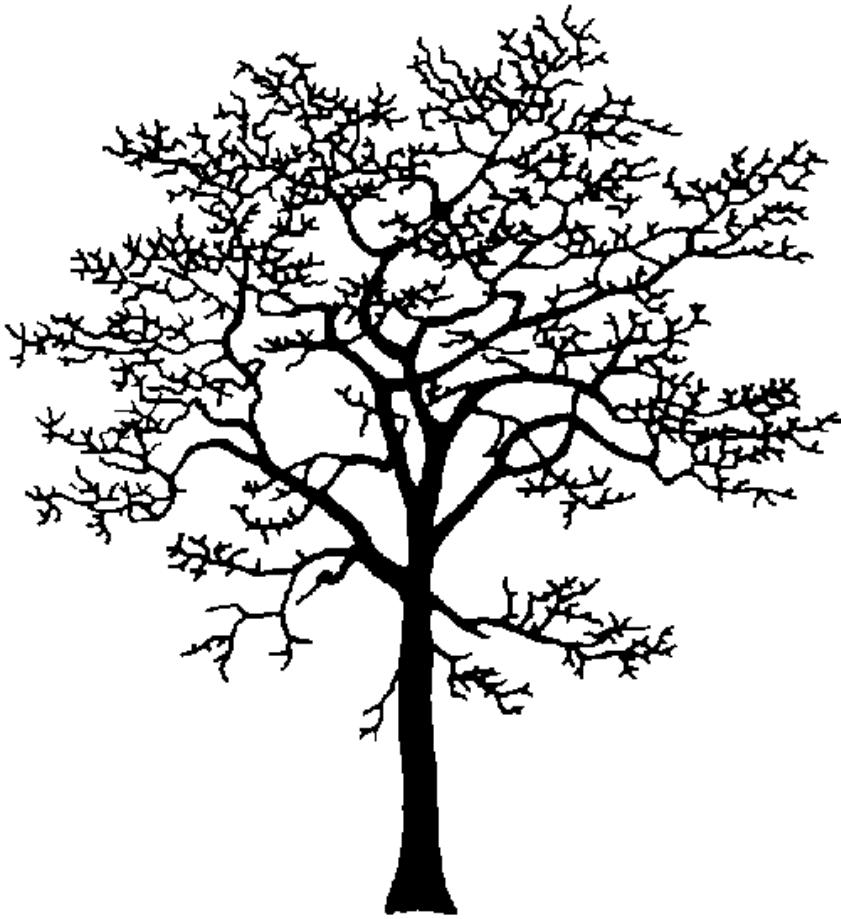
Pacific Dogwood Tree





# Lháw̱kama'y

Pacific Dogwood

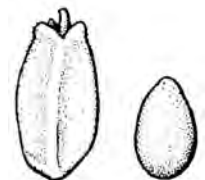


sch'úlha7  
leaves



st'xachxw  
twigs branches

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/418>



spéhem  
iyk  
sch'ích'ínu  
seed,cones



Tékt'káy

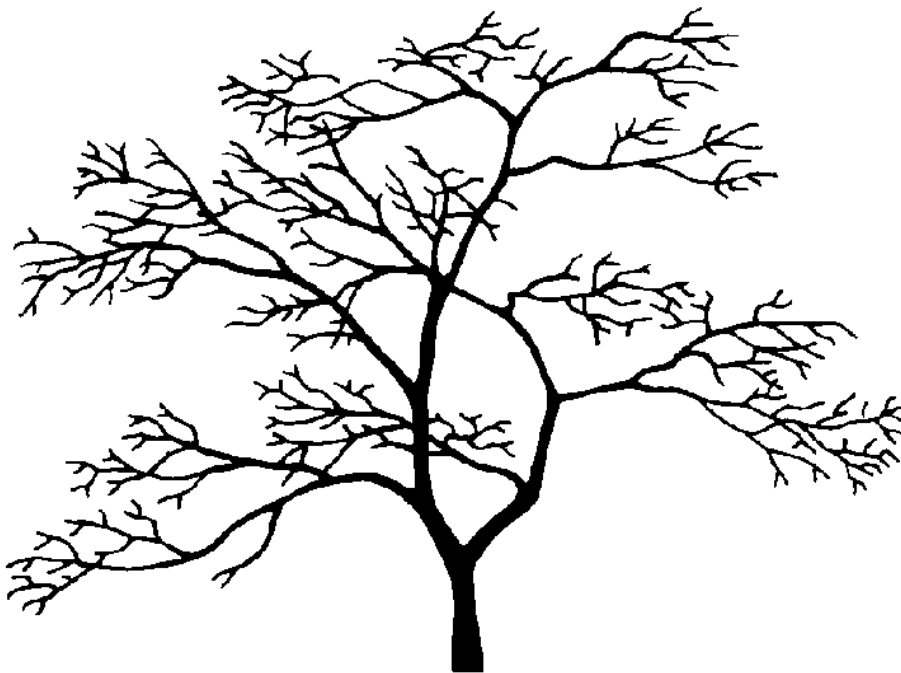
Vine maple tree





# Tékt'káy

Vine maple tree



<https://tidcf.nrcan.gc.ca/en/trees/factsheet/321>



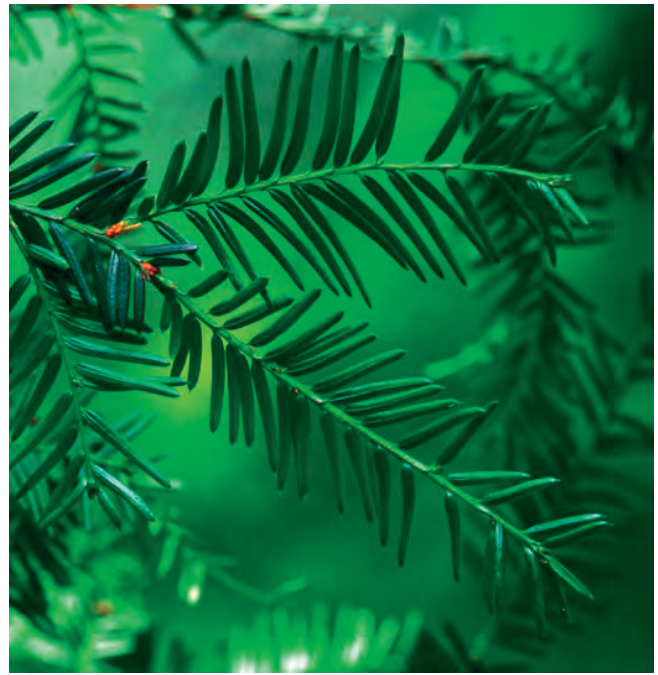
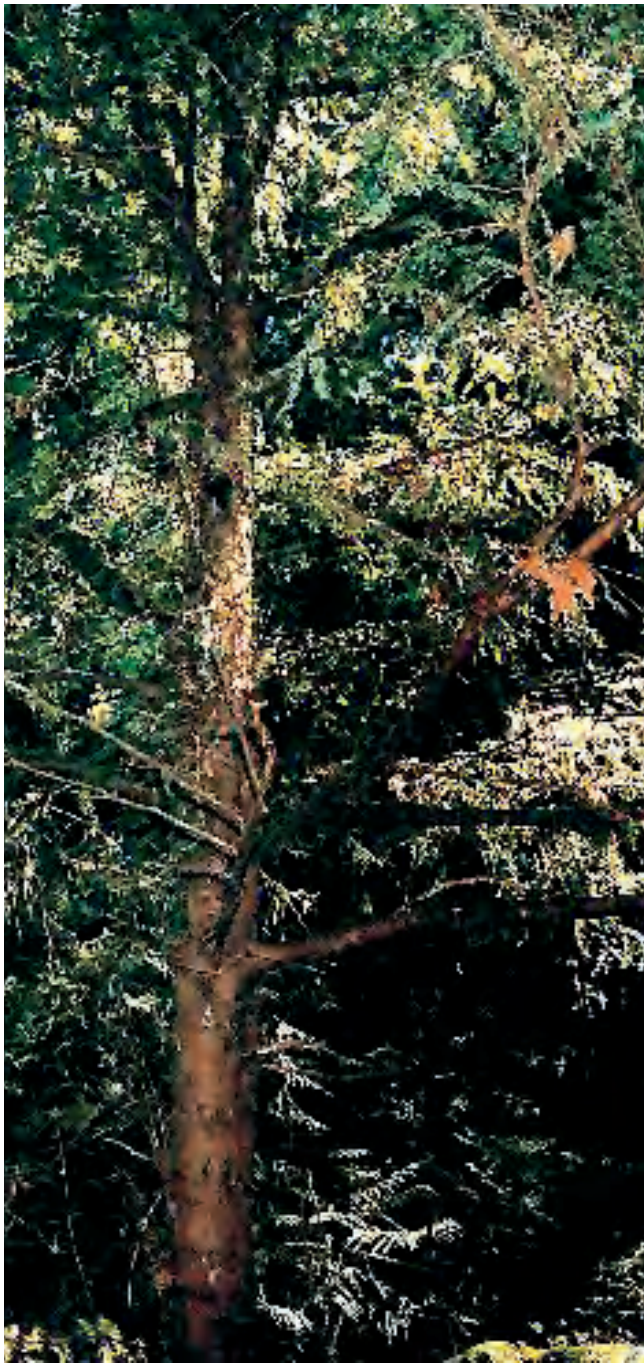
sch'úlha7  
leaves



st'xachxw  
twigs branches



spé'hem  
iyk  
sch'ích'ínu  
seed, cones



ᑭwe7ítaý  
Western Yew Tree





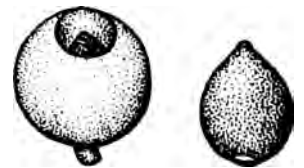
# Xwe7íta'y

Western Yew Tree



sch'úlha7  
leaves

st'xachxw  
twigs branches



spé'hem  
iyk  
sch'ích'ínu  
seed,cones



Κάλχαΐ

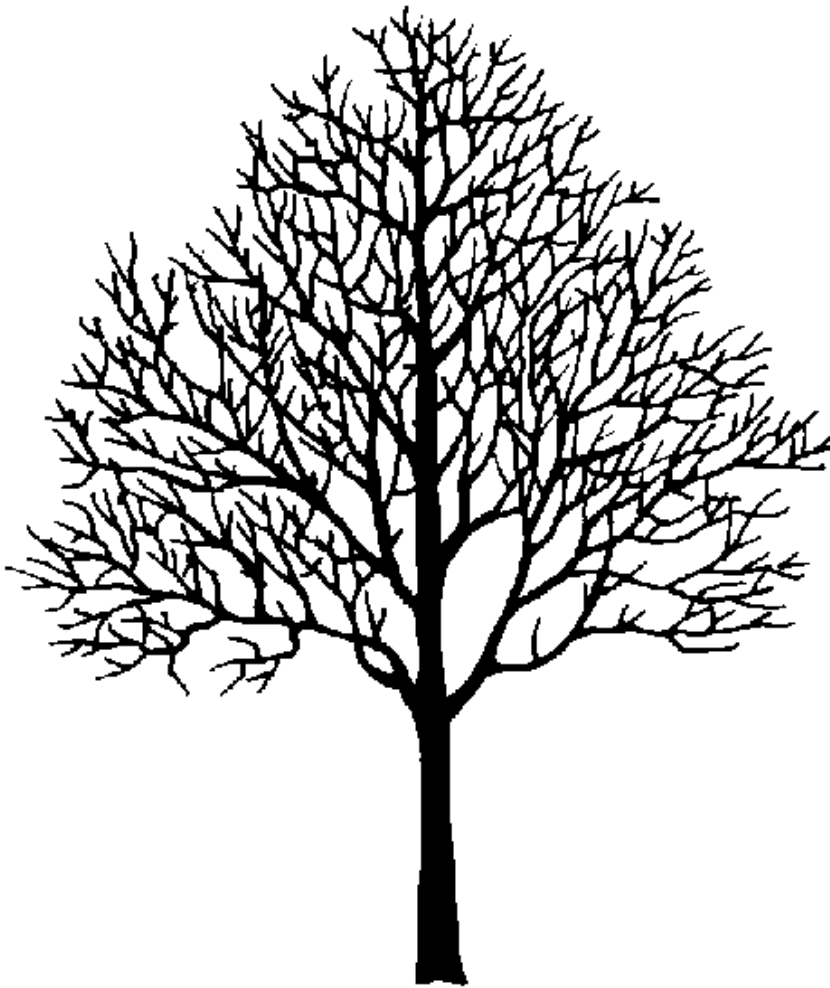
Ironwood Tree



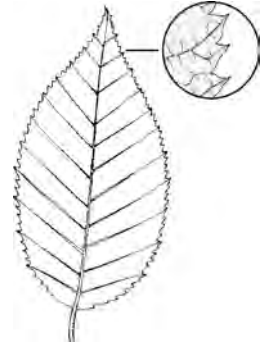


# Kálxay

Ironwood Tree



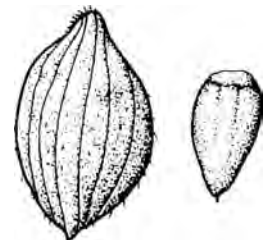
<https://tidcf.nrcan.gc.ca/en/trees/factsheet/36>



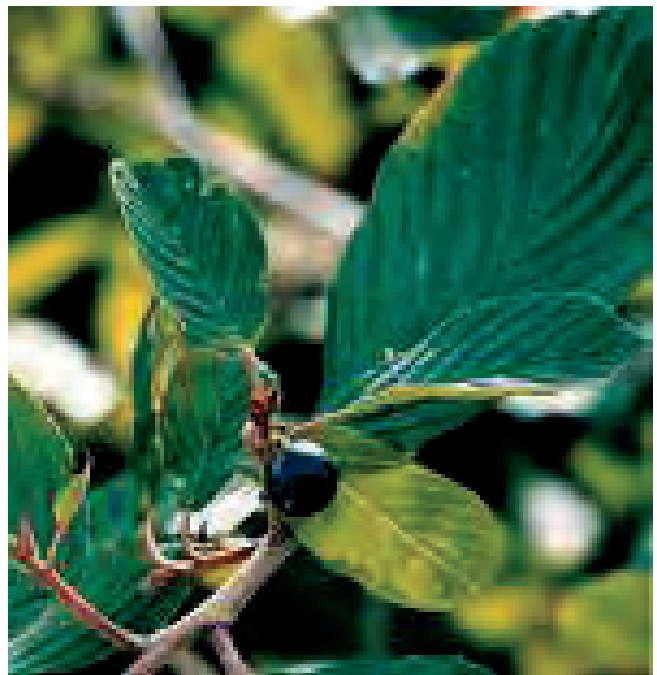
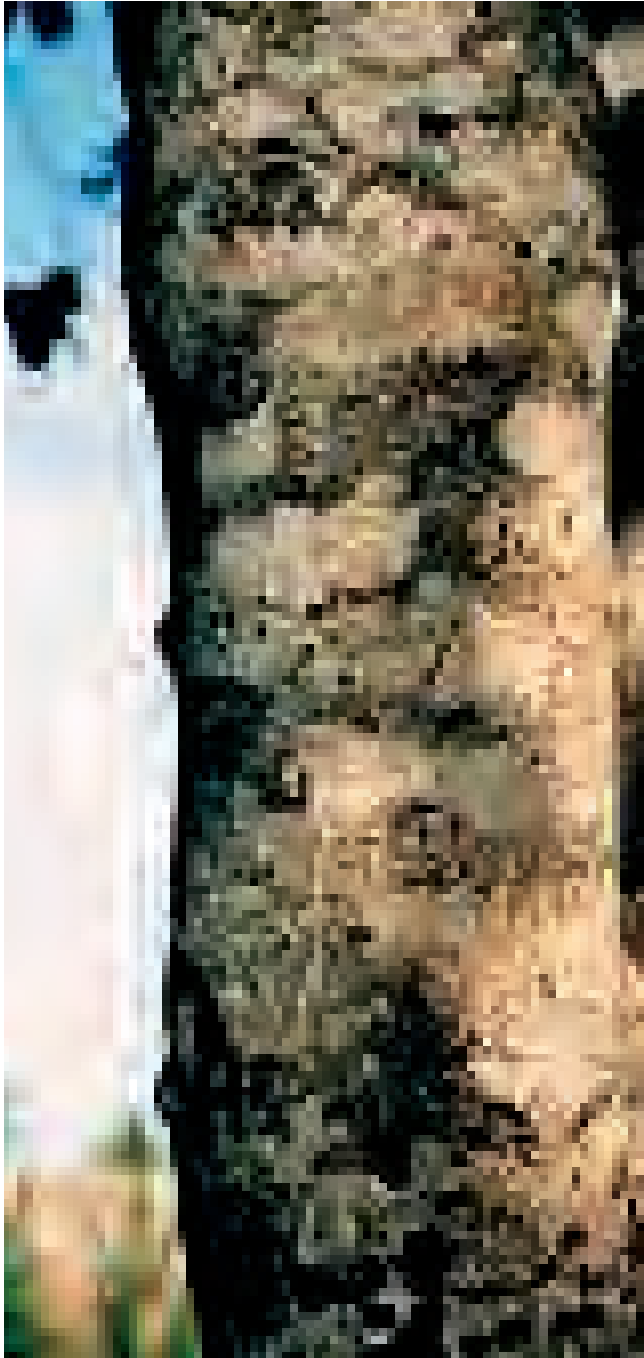
sch'úlha7  
leaves



st'xachxw  
twigs branches



spéhem  
iyk  
sch'ích'ínu  
seed,cones



# Χερ'shínaý

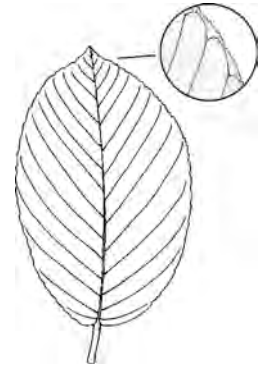
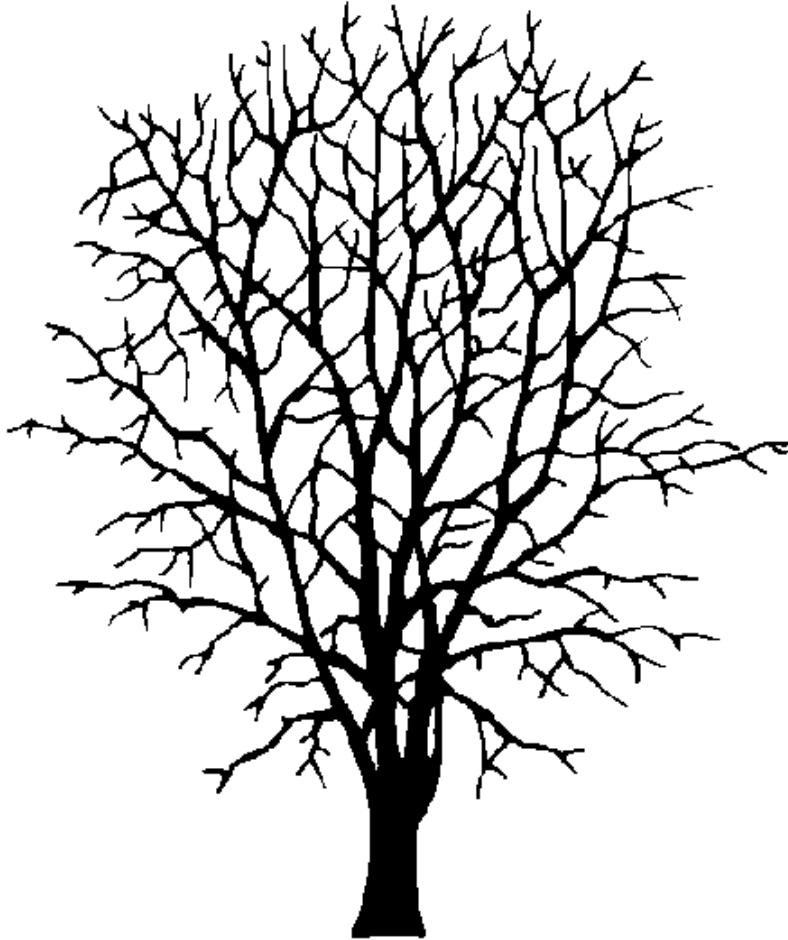
Cascara Tree





# Χερ'shínaý

Cascara Tree



sch'úlha7  
leaves



st'χachxw  
twigs branches

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/456>



spéhem  
iyk  
sch'ích'ínu  
seed,cones



ᑭᓄᓗᓗᓗᓗ

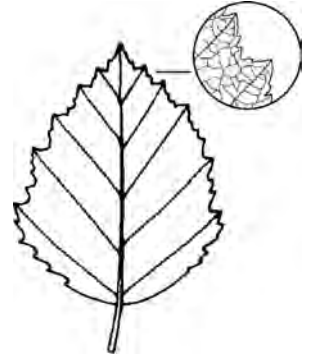
Western Birch Tree





# Kwélhi7n

## Western Birch Tree



sch'úlha7  
leaves



st'xachxw  
twigs branches



spéhem  
iyk  
sch'ích'ínu  
seed,cones

<https://tidcf.nrcan.gc.ca/en/trees/factsheet/317>



# chen kw'enmántumiyap

I'd like to thank you all who make it possible to create educational materials such as these large classroom tree identification cards.

When I create materials, I respect copyright as best as I know. Any images used are taken from the internet are filtered under license and free to share and use.

Below will be some sites listed that I used.

Sites I used:

<https://www.for.gov.bc.ca/hfd/library/documents/treebook/trees.htm>

<http://nativeplantspnw.com/the-native-plants/>

<https://tidcf.nrcan.gc.ca/en/trees>

<https://www.naturallywood.com/species/>

<https://www.flickr.com/photos/tym/1089895869>

<https://www.flickr.com/photos/time-to-look/51234826380/in/pool-miss604>



# stamiwa

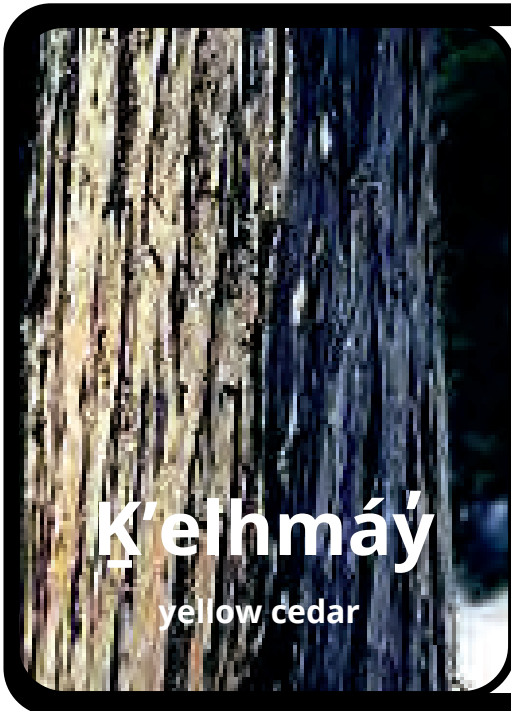
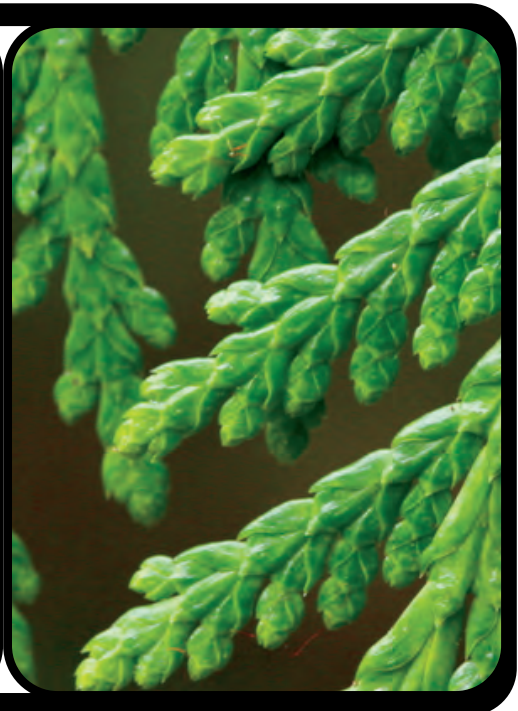
what kind of tree is it?

Sḵwxwú7mesh Vocabulary and Identification Resource





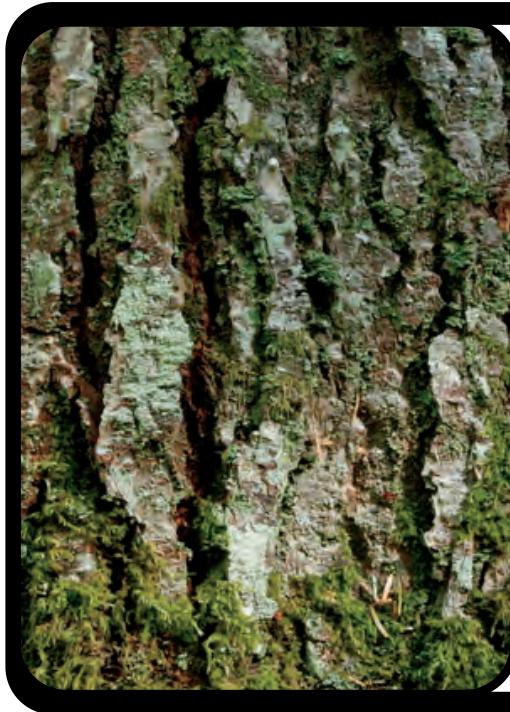
**Xpa'y**  
red cedar



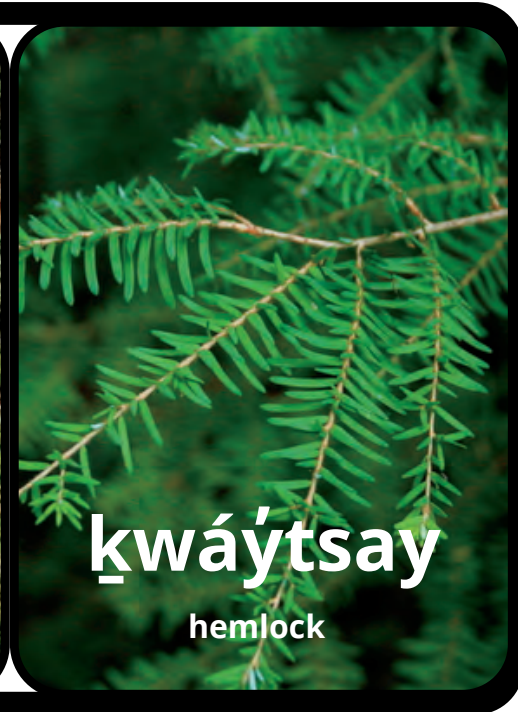
**K'elhmay**  
yellow cedar



Skwxwú7mesh Vocabulary and Identification Resource

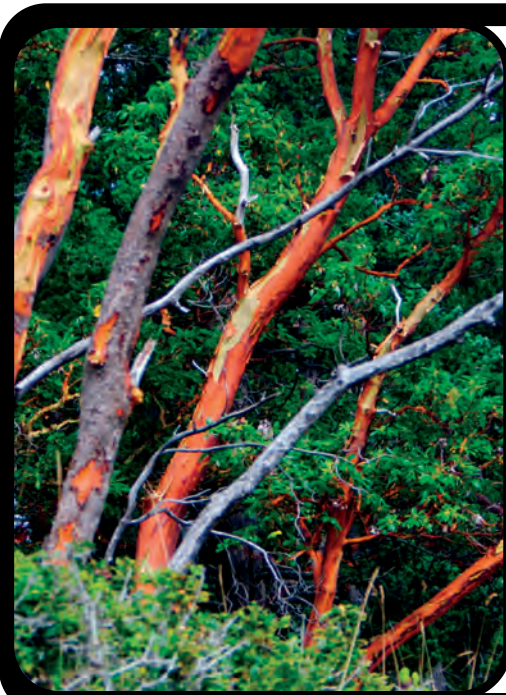


**kwáytsay**  
hemlock



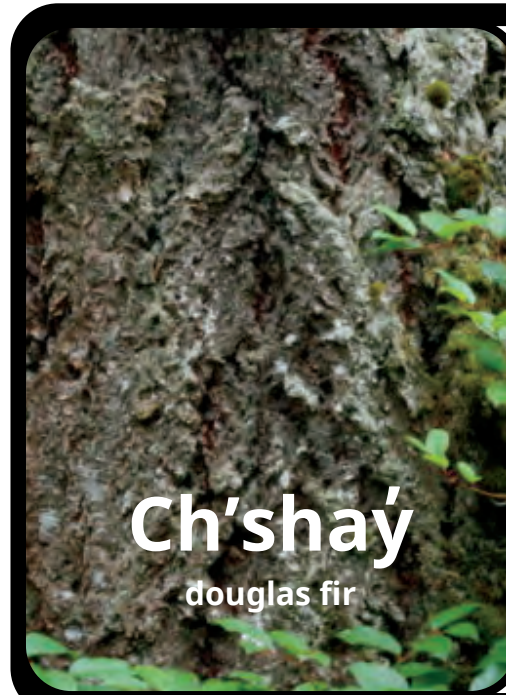
**kwelúlay**  
red alder





Ihúlhukw'aý

arbutus



Ch'shaý

douglas fir

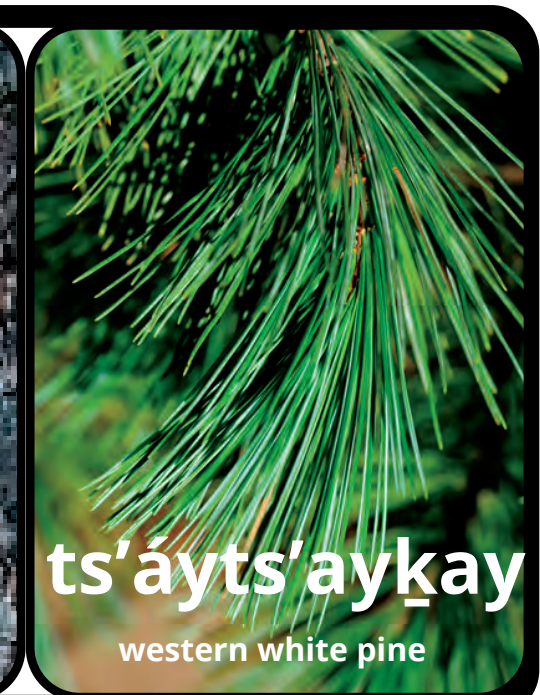
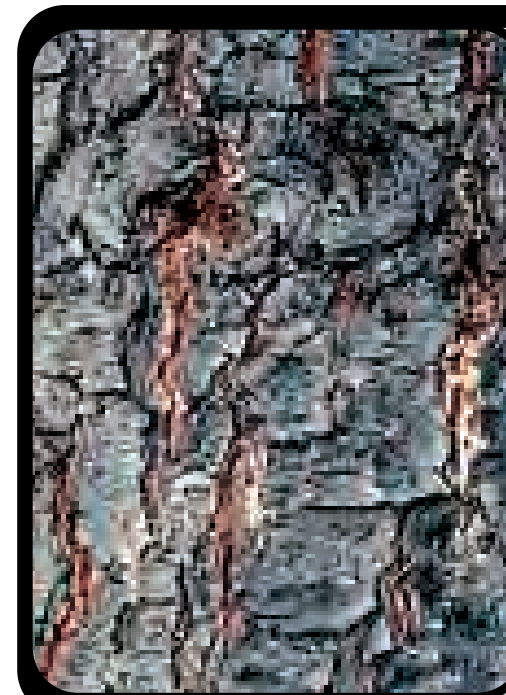


Skwxwú7mesh Vocabulary and Identification Resource



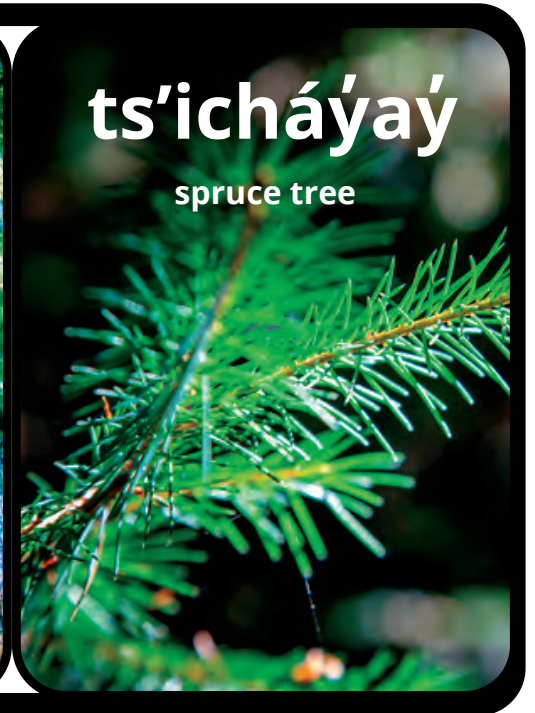
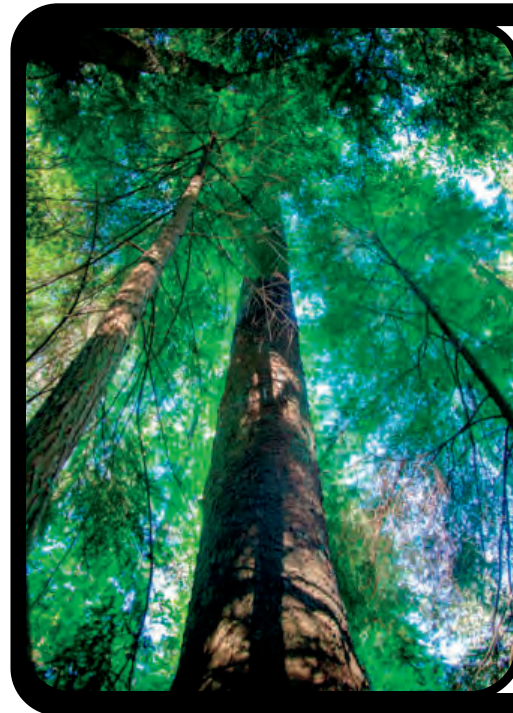
kwéxemaý

white (sliver) fir



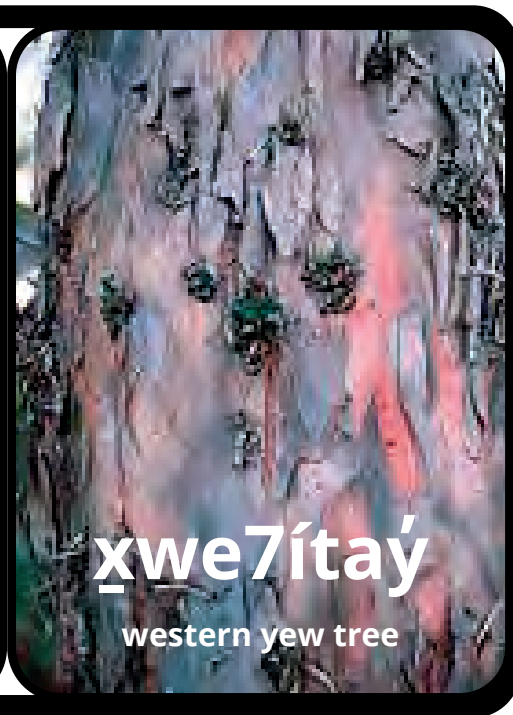
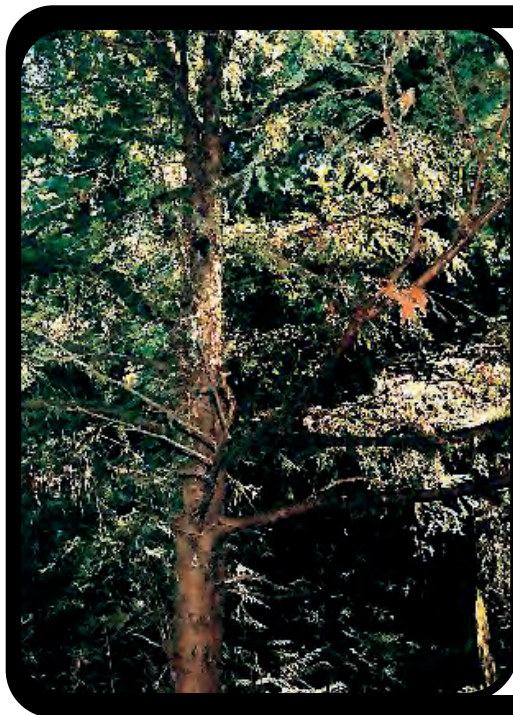
ts'áyts'aykay

western white pine



Skwxwú7mesh Vocabulary and Identification Resource



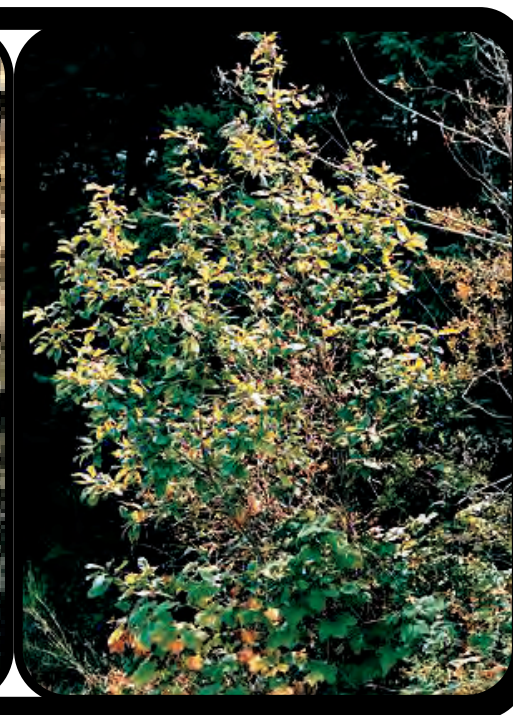


**χwe7ítaý**  
western yew tree

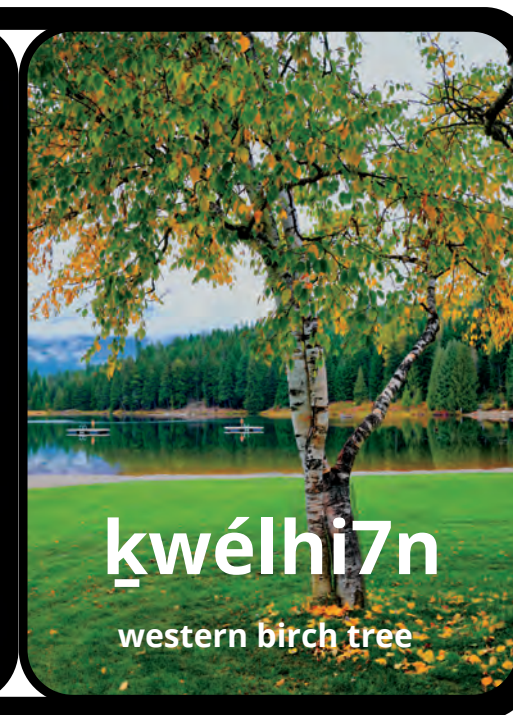
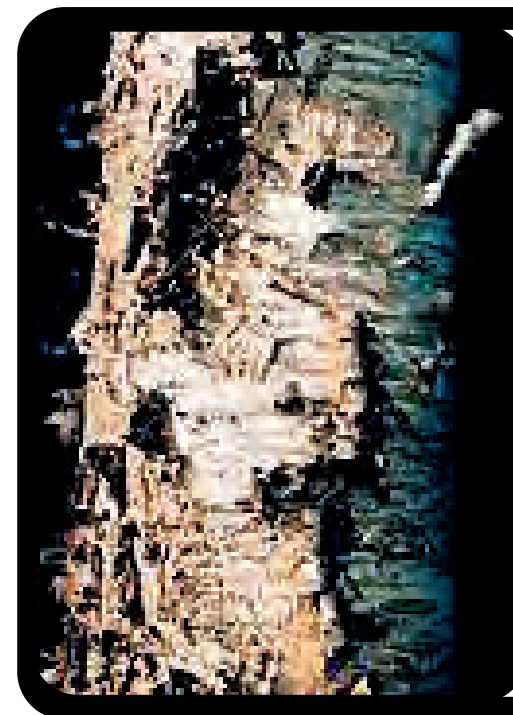


**κάλχαý**  
ironwood tree

Skwxwú7mesh Vocabulary and Identification Resource



**χep'shínaý**  
cascara tree



**κwélhi7n**  
western birch tree



# chen kw'enmántumiyap

I'd like to thank you all who make it possible to create educational materials such as these to go tree identification cards for stamiwa (what kind of tree is it?)

When I create materials, I respect copyright as best as I know. Any images used are taken from the internet are filtered under license and free to share and use. Below will be some sites listed that I used.

Sites I used:

<https://www.for.gov.bc.ca/hfd/library/documents/treebook/trees.htm>

<http://nativeplantspnw.com/the-native-plants/>

<https://tidcf.nrcan.gc.ca/en/trees>

<https://www.naturallywood.com/species/>

<https://www.flickr.com/photos/tym/1089895869>

<https://www.flickr.com/photos/time-to-look/51234826380/in/pool-miss604>



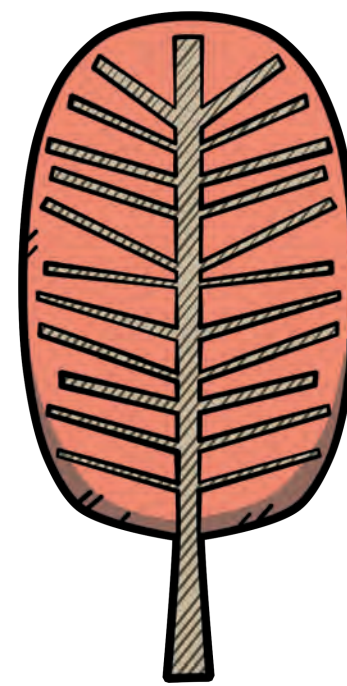
# kwiniwa

How many trees?



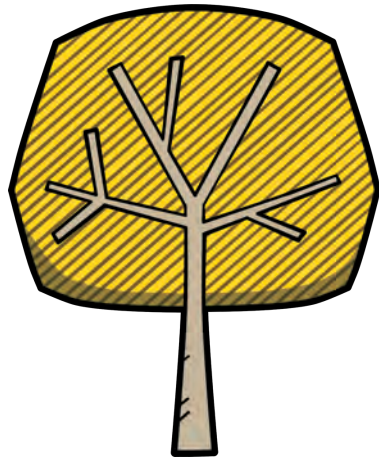
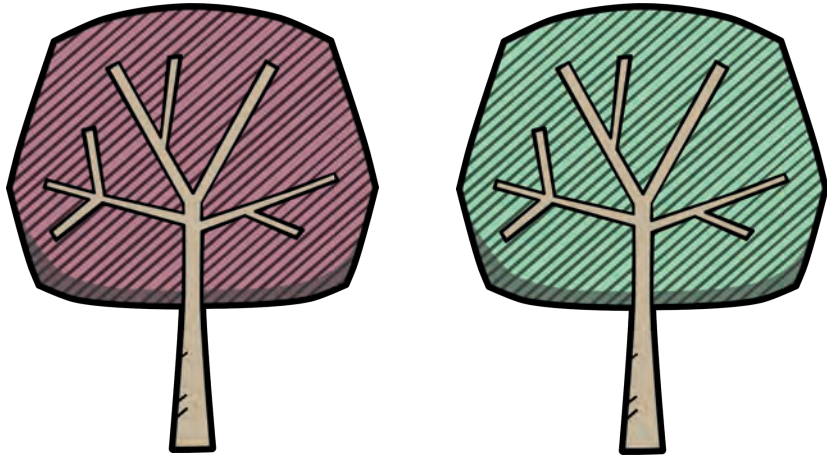
nch'íwa

one tree



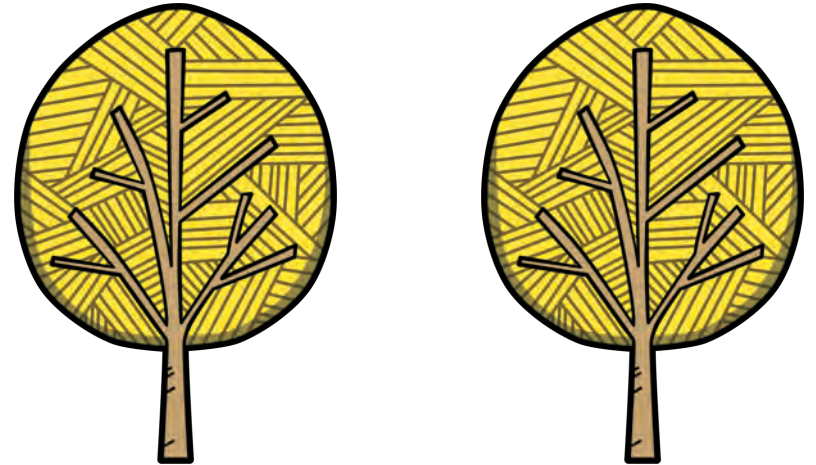
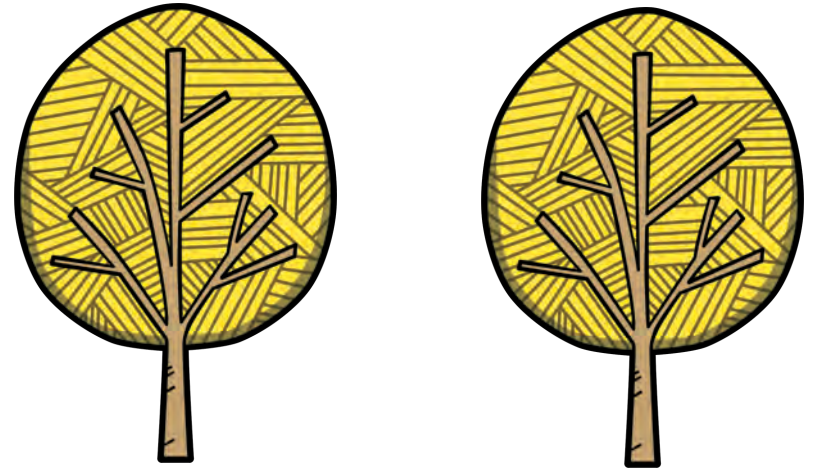
áñusiwa

two trees



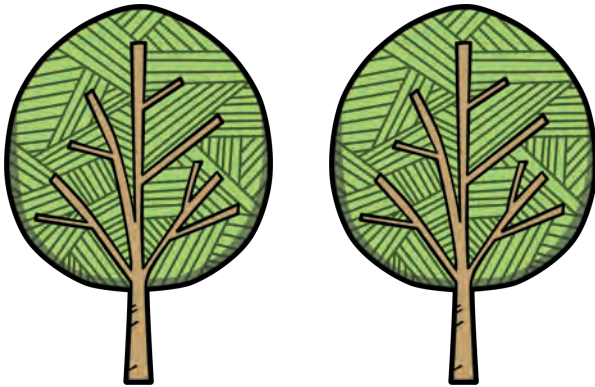
chanatíwa

three trees



xa7útseniwa

four trees



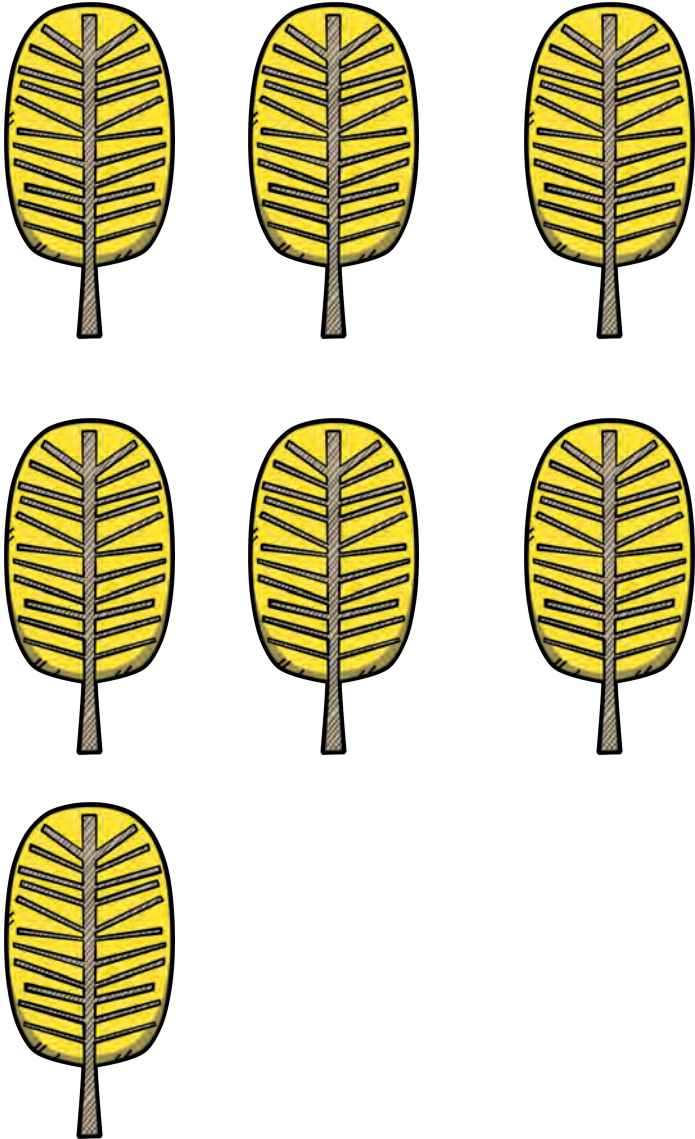
tsiyachisiwa7

five trees



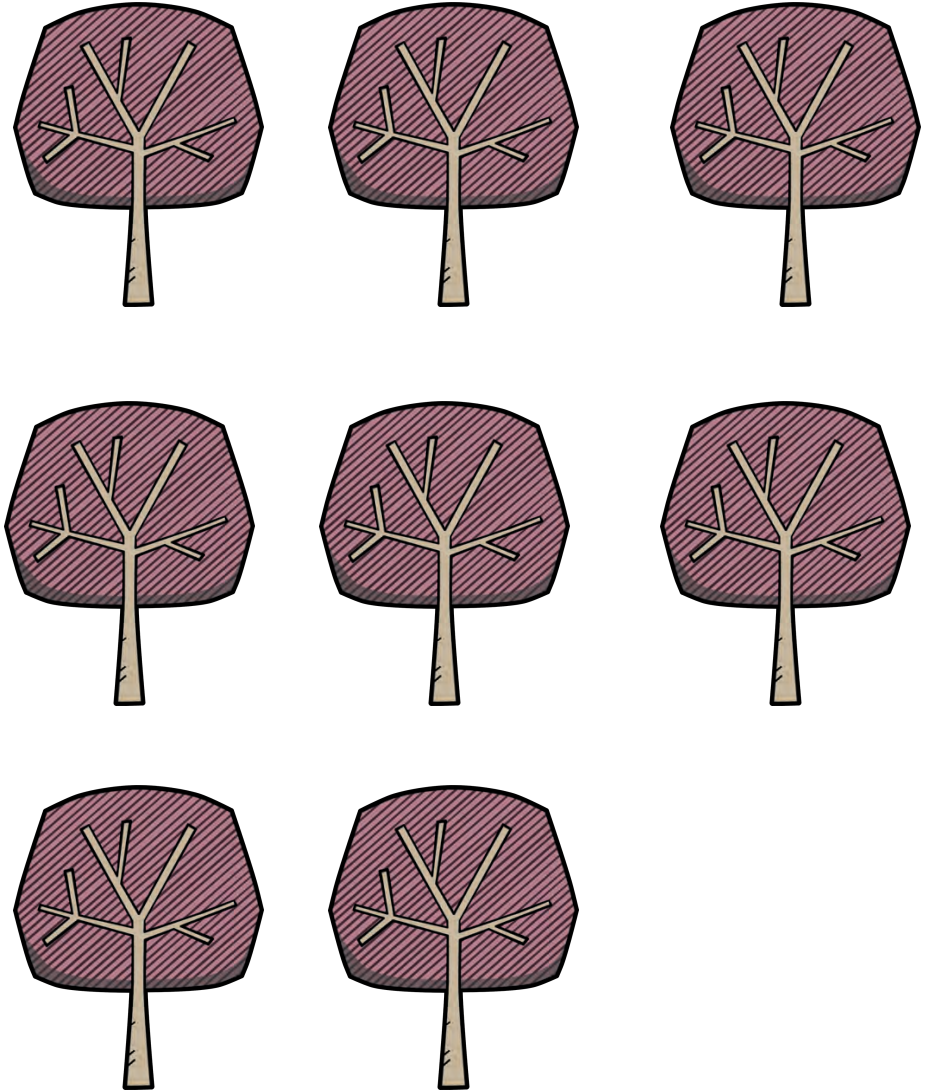
t'áq'achiwa

six trees



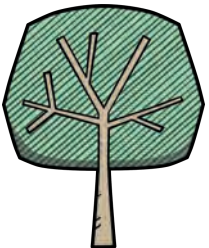
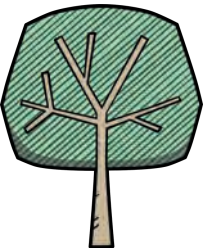
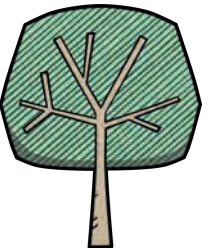
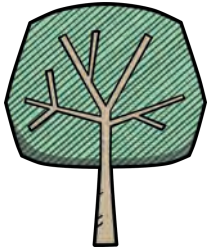
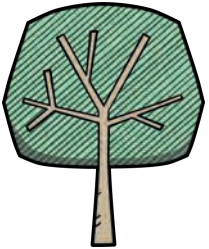
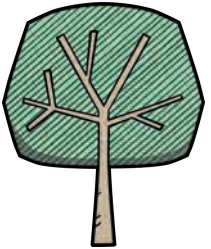
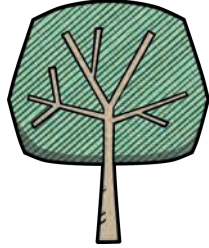
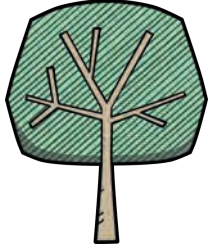
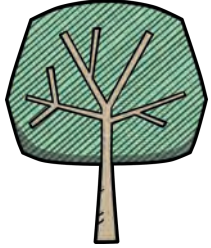
t'akw'usáchiwa

seven trees



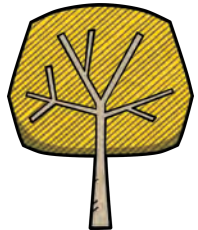
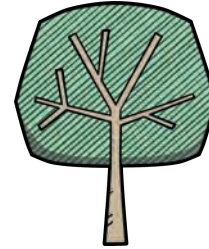
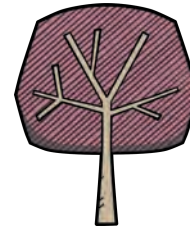
tḵachiwa

eight trees



ts'esiwa

nine trees



upaniwa

ten trees



# chet kw'enmántumi

Graphic Credit to Clip Art by Prince Padania  
can be located in the below link at Teachers Pay teachers

<https://www.teacherspayteachers.com/Store/Prince-Padania/Category/Clip-Art-199013t>

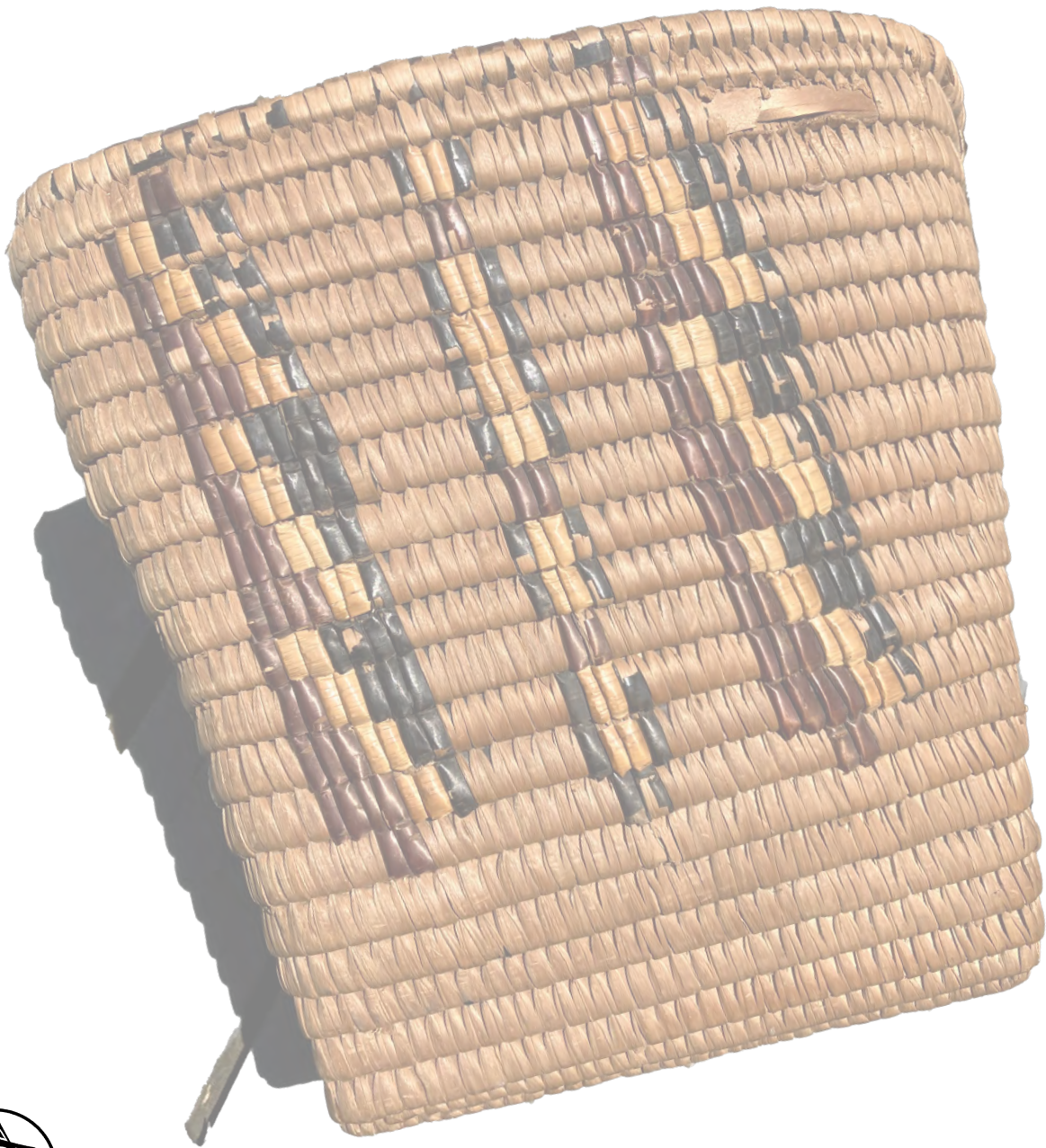
# Vocabulary Lists

Basket and Roots Word List  
Trees and Bark Word List



# sníchim tl'a sitn iy ts'áxi iy t'kw'ámyexw

Basket, Grass and Roots  
Vocabulary List Reference  
nouns and verbs



Skw̓wú7mesh Snichim	Syllables	sxwalítnulh sníchim English	Notes
<b>Types of Baskets</b>			
sitn	[si tn]	generic basket	noun
p'eyákw'as	[p'e ya kw'as]	alder bark basket	noun
tl'pat	[tl' pat]	inner cedar bark basket	noun
wáts'iyus	[wa ts'i yus]	basket made from interwoven pieces of red cedar inner	noun
kwélmexwus	[kwél me xwus]	fine work basket, red cedar root basket (with watertight weave)	noun
ap'á7en	[a p'á 7en]	small cedar bark basket	noun
ts'ú7mayshn	[ts'u7 may shn]	basket for carrying wood or sea urchins, made of heavy split root, any open weave basket, large basket carried on back	noun
s-kw'élemay	[kw'e le may]	berry basket	noun
la7chs	[la7 chs]	one pound berry basket for measuring (borrowed word unknown from what west coast language) noun	noun
p'úuts'us	[p'a 7u ts'us]	cradle basket	noun
<b>Basket Verbs</b>			
k'xwum	[k'xwum]	make a basket	intansitive verb



Skw̓wú7mesh Snichim	Syllables	sxwalítnulh sníchim English	Notes
<b>Basket Nouns</b>			
sch'tish	[sch' tish]	rope made of twisted cedar bark	noun
s7áti7nes	[s7a ti7 nes]	strap of basket over chest	noun
yánten	[yañ ten]	pole for baby basket, swing for rocking children	noun
chemchemáyeḱw	[chem chem máy yeḱw]	strap of basket over head	noun
chémetn	[chéme me tn]	packstrap, tumpline that is finely woven that rests across forehead to hang down your back, attached to a basket woven of inner cedar bark.	noun
ch'áptstn	[ch'áp ts ten]	strap used with Indian baby basket	noun
t'anamácht	[t'a na mach tn]	basketful (type of measurement)	noun
<b>Grass</b>			
tl'et'		grass used for basket-making	noun
ts'áxi	[ts'a xi]	white grass, bluejoint reedgrass used for baskets	noun
sáxwi7	[sa xwi7]	grass, hay, straw	noun
táka7lh	[ta ka 7lh]	brome grass, sweet Cicely	noun
<b>Roots</b>			
t'kw'ámyexw	[t' kwam yexw]	general term roots	noun
-amyexw		roots suffix	suffix
syek		berry already picked, root already picked "harvest" roots	noun
skaalx	[ska lx]	root digger, digging stick	noun
tl'asíp	[tl'a sip]	licorice root, tea, found on a maple tree (maple syrup)	noun
ts'ékwa7	[tse' kwa7]	fern plant root (steamed and eaten)	noun
kw'elhchkañ	[kw'elhch kañ]	water plants around the roots	noun



# sníchim tl'a stséktsek iy sléway'

Tree and Bark Vocabulary Reference  
noun, verbs, adjectives



Skw̓wú7mesh Sníchim	syllables	sxwalítnulh sníchim English	Notes
<b>nach' stséktsek Other Trees</b>			
xwáyay	[xwa yáy]	Sitka Willow Tree	noun
xwe7ítay	[xwe 7i tay]	Western Yew Tree	noun
yásaway	[ya sa wáy]	Mountain Alder Tree	noun
kálxay	[kal xáy]	Ironwood tree	noun
kwélhi7n	[kwe lhi 7n]	Western Birch Tree	noun
Kwe7úpay	[kwe 7u pay]	wild crab apple tree	noun
kw'elámáy	[kwe la máy]	any fruit tree	noun
kw'eníkw'ay	[kw'e ni kw'ay]	Cottonwood tree	noun
lháwkamáy	[lhaw ka máy]	Pacific Dogwood Tree	noun
lhúlhukw'ay	[lhu lhu kw'ay]	Arbutus tree	noun
sts'íwkw'ay	[sts'iw kw'ay]	Elderberry tree	noun
T'ekt'káy	[t'ekt' káy]	Vine Maple	noun
t'ekw't'akw'emáy	[t'ekw' t'a kw'e máy]	Thimbleberry tree *bush	noun
t'elemáy	[t'e le máy]	Wild cherry tree	noun
xep'shínay	[xep' shi nay]	Cascara tree or bark	noun
slaay	[sla y]	Douglas fir bark	noun
xexepáyáchxw	[xe xe pa ya chxw]	low cedar growth	noun
xexapáyay	[xe xa pa yáy]	low red cedar growth	noun



Skw̓wú7mesh Sníchim	syllables	sxwalítnulh sníchim English	Notes
<b>Tree Nouns</b>			
íilay	[í7 li lay]	young fir tree	nouns
Kwekwel-háy	[kwe kwel hay]	young second growth Douglas fir tree	nouns
kw'kwinstn	[kw' kwins tn]	spring-tied tree (type of weapon)	nouns
kw'up'chk	[kw'up' chk]	rotten tree (dead) deadfall treen	nouns
p'elách'm	[p'e la ch'm]	small type of canoe made of cedar in such a way that the heart of the tree is at the bot- tom of the boat	nouns
sch'ay		dead tree	nouns
sch'ích'ínu	[sch'i ch'i nu]	cone of evergreen tree	nouns
sch'úlha7	[sch'u lha7]	leaf of any tree	nouns
skwíkwí7	[skwi kwi7]	stump of a tree	nouns
skwí7s	[skwi7s]	butt of a tree	nouns
slhékw'wilh	[slhek' wilh]	trunk of a tree	nouns
smekw		burl, lump on a tree	nouns
st'xachxw	[st' xa chxw]	branch, limb of a tree	nouns
stsek	[stsek]	tree, wood, log, stick	nouns
s7íxwalhiwa	[s7i xwa lhi wa]	sapling, shoots of any tree	nouns
tíxwachxw	[ti xwa chxw]	branch stripped from a tree	nouns
t'áyamáy	[t'a ya máy]	first growth of young red cedar tree	nouns
xápáyay	[xi7 xi7 pay]	young red cedar tree	nouns



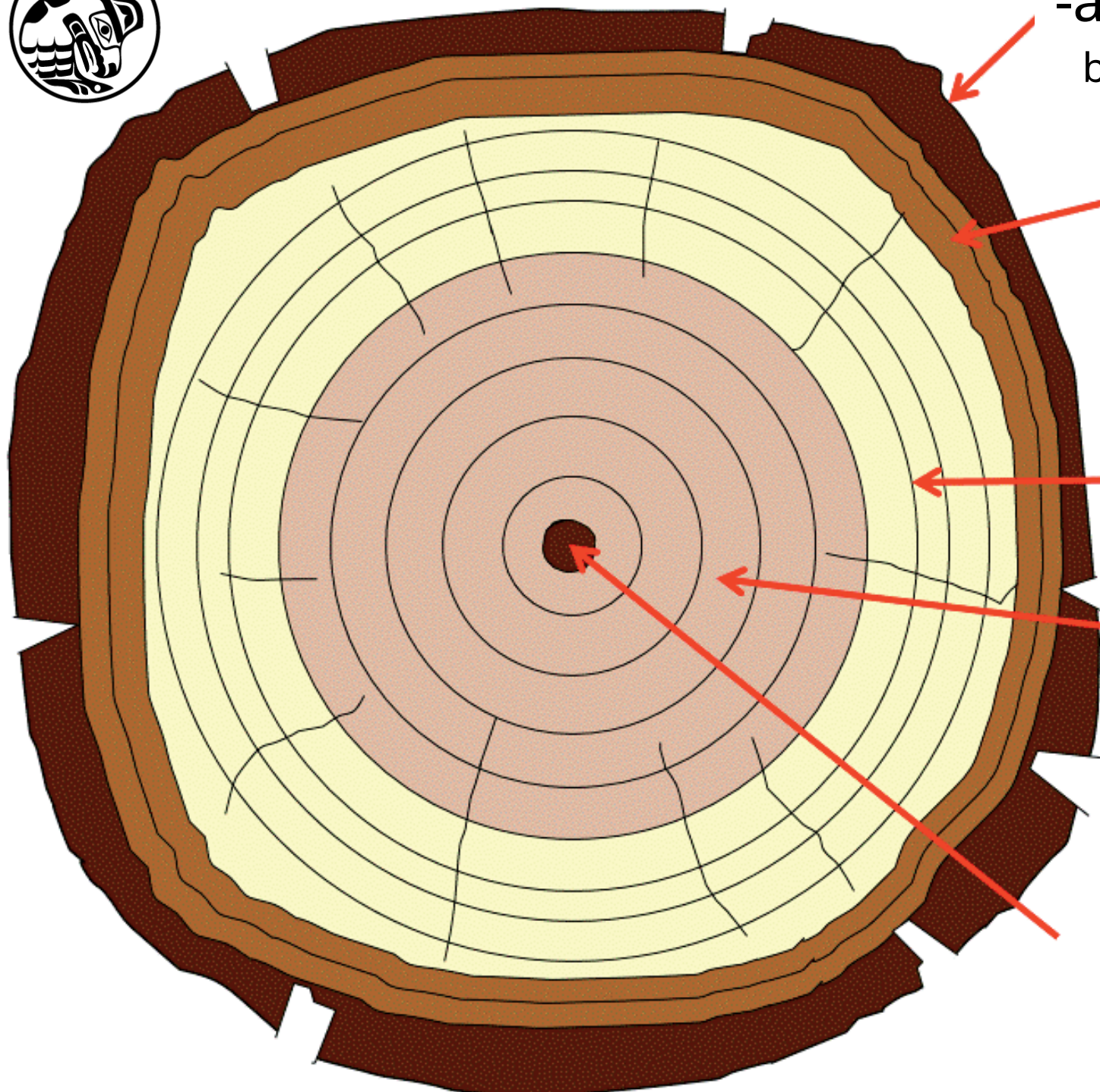
Skw̱wú7mesh Sníchim	syllables	sxwalítnulh sníchim English	Notes
<b>Tree Verbs</b>			
stamáy	[sta maý]	what kind of tree is it? Question word	intransitive verb
yaḱ'		fallen down about a tree	intransitive verb
yekw'		wood that is getting rotten (rotten wood or tree)	intransitive verb
ch'áyi	[ch'á'yí]	die (about a tree)	intransitive verb
esyáyḱ'	[es yáy ḱ']	be lying (about a fallen tree)	intransitive verb
hep		fall down (an old tree on house)	intransitive verb
kw'ḱach	[kw' ḱach]	hang broken on a tree (about a branch)	intransitive verb
kw'úp'ḱ	[kw'up'ḱ]	be uprooted (about a tree)	intransitive verb
ḱw'eḱ		be split (about a tree)	intransitive verb
ḱw'elts'áchxwem	[ḱw'el ts'ach xwem]	be bent (about a tree) be stunted (about a tree)	intransitive verb
lhekḱw'		shedding bark (about a tree), come off about bark on tree	intransitive verb
lhuḱw'	[lhuḱw']	peeled off (as heavy bark of tree)	intransitive verb
newáyusm	[ne wa yu sm]	grow into a tree (about bark)	intransitive verb
pa7áchxwiḱ	[pa 7ach xwiḱ]	tree budding, a lot of leaves	intransitive verb
t'ák'am	[t'a ḱ'am]	perch or land (about birds)	intransitive verb
xitsḱ	[xitsḱ]	fell a tree, tree that has fallen by chopping, timber	intransitive verb

Skw̱wú7mesh Sníchim	syllables	sxwalítnulh sníchim English	Notes
<b>Tree Verbs</b>			
lhúḱw'un	[lhu ḱw'un]	peel (thin bark)	transitive verb
tíxwachxwn	[ti xwach xwn]	strip limbs off a tree	transitive verb
tíxwiḱ	[ti xwiḱ]	rip something off acci- dentally (as of branches on a tree)	transitive verb
xitsḱáḱ	[xits ḱaḱ]	fell a tree	transitive verb
<b>Tree Suffixes</b>			
-achxw		limb of a tree- branch suffix	suffix
-aý		tree-bush suffix	suffix
-aýus		bark of a tree suffix	suffix
-iwa		tree suffix	suffix
<b>Tree Adjectives</b>			
eḱwísamats'	[e ḱwí sa mats']	Thin (about a tree)	adjective
esméḱkw	[es méḱkw]	lump on a tree, skin	adjective
hiyíwa	[hi yí7 wa]	thick (about a tree)	adjective
tl'ákḱiwa	[tl'akḱ ti wa]	tall (about a tree)	adjective
tl'úts'achxw	[tl'u ts'a chxw]	limbs close together	adjective



<b>Skwxwú7mesh Sníchim</b>	<b>syllables</b>	<b>swalítnulh sníchim English</b>	<b>Notes</b>
<b>Bark Nouns</b>			
sléway̓	[sle way̓]	cedar bark, inner red cedar bark	noun
sléway̓uyt	[sle wa̓ yuyt]	blanket made of inner- cedar bark	noun
sléwi7	[sle wi7]	inner red cedar bark, cedar bark	noun
sukw'amáwtxw	[su kw'a ma̓w txw]	lodging made of cedar bark	noun
súkw'em	[su kw'em]	outer red cedar bark, cedar bark	noun
ts'aháyexwtn	[ts'a ha yexw tn]	instrument for taking off cedar bark, instru- ment for beating inner red cedar bark noun	noun
ts'i7ch	[ts'i7ch]	inner part of thick fir bark (powder-like)	noun
nápus	[na pus]	cedar bark cape noun	noun
<b>Bark Verbs</b>			
kwu7	[kwu7]	be pulled off about bark	intransitive verb
kwu7n	[kwu 7n]	peel off a layer from something, esp. thick bark	transitive verb
tsúyun	[tsu yun]	peel something like bark	transitive verb
lhákw'an	[lha kw'an]	peel bark	transitive verb
p'éli7	[p'e li7]	have thin bark	
sxa7mts	[sxa 7mts]	sap,juice	noun
chemx̣	[chem x̣]	pitch, resin	noun





-ayùs  
bark

wáts'iyus  
"inner cambium"

s7íxwalhiwa  
sapwood  
"sapling"

t'l'exwiwa  
hard "dead" wood  
"heartwood"

shéwayiwa  
growing wood  
"pith"



i chexw tl'iknumut  
you managed to arrive here!

Leateeqwhia Daniels kwi en sna  
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Huy chexw a  
Thank you