

Developing a Model for an Experiential Grammar Teaching Resource  
for Hul'q'umi'num' Junior Kindergarten Teachers

by

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### **Abstract**

This paper describes a collaborative project to develop six lessons for teaching selected grammatical patterns of Hul'q'umi'num' (Coast Salish) to Junior Kindergarten immersion students using experiential teaching methods. The lessons are intended to serve as a model for future grammar resources to support teachers in a planned primary immersion program.

The project followed an Indigenist paradigm using principles of Community-Based Language Research to support a research partnership with staff and Elders at S-hxixnu-tun Lelum Primary School at Stz'uminus First Nation on Vancouver Island, BC. Over a short series of workshops, the research team members worked together to determine ways to model key grammatical concepts to Junior Kindergarten students without teaching them overtly. Although the original intent was to develop one sample unit, the resulting lessons will likely be applicable throughout the primary program. The workshops also supported future immersion teachers to learn more about Hul'q'umi'num' grammar, and about how to develop and implement experiential language lessons.

The project is an innovative example of building on the considerable existing strengths of S-hxixnu-tun Lelum's current second-language program by adapting previous teaching materials for the Junior Kindergarten immersion context. This paper concludes by discussing next steps towards developing curriculum and resources for the primary immersion program.

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## Table of Contents

Abstract .....	2
Acknowledgements .....	3
Introduction .....	6
1. Situating the Project .....	8
1.1. The Hul'q'umi'num' Language .....	8
1.2. Stz'uminus First Nation and Stz'uminus Schools .....	9
1.2.1. Current Hul'q'umi'num' Second Language Programming at Stz'uminus. ....	9
1.2.2. Plans for the Future.....	12
2. Situating Myself.....	16
2.1. Personal and Professional Background.....	16
2.2. Learning Hul'q'umi'num' .....	17
3. Research Question.....	20
3.1. Experiential Learning and Teaching.....	20
3.2. Total Physical Response and Grammar Instruction.....	21
3.3. Research Team .....	25
4. Hul'q'umi'num' Resources.....	27
4.1. Dictionaries .....	27
4.2. Teaching Materials .....	31
4.3. Linguistic Documentation: Two Questions of Gender Agreement .....	34

4.4. Living Resources .....	37
5. Methods and Methodologies.....	38
5.1. Methodologies .....	38
5.1.1. Community-Controlled Research .....	40
5.1.2. Equal Expertise, Equal Acknowledgement.....	41
5.2. Methods.....	42
5.2.1. Relationship Building .....	42
5.2.2. Lesson Content Development .....	43
5.2.3. Lesson Planning Process.....	44
5.2.4. Community-Based Research .....	45
6. Outcomes and Discussion.....	48
6.1. Answering the Research Question.....	48
6.2. Indigenizing the Process .....	52
6.3. Learning About Teaching .....	54
7. Conclusions and Next Steps .....	55
Appendix A: Activity-Based Grammar Lessons for Hul'q'umi'num' Primary Immersion.....	61
Appendix B: Grammatical Topics for Future Work.....	103

## Introduction

This paper describes a collaborative project to develop six model lessons for teaching selected grammatical patterns of Hul'q'umi'num' (a Coast Salish language of Vancouver Island, BC, Canada) to Junior Kindergarten immersion students using experiential teaching methods. The lessons are intended to support future teachers in Stz'uminus First Nation's planned primary immersion program who are not currently fluent in the language. These future teachers identified needs for professional development around Hul'q'umi'num' grammar for themselves, as well as for ways to model and teach Hul'q'umi'num' grammatical patterns to their Junior Kindergarten students. In the summer of 2015, S-hxixnu-tun Lelum Primary School principal Tth-luhw-tun-aut Charlotte Elliott, and Hul'q'umi'num' language teacher Qwatxwamaat Pearl Harris asked me to provide a series of grammar workshops for S-hxixnu-tun Lelum staff members. This led to an idea for collaboratively developing a model unit for an experiential grammar teaching guide.

Qwatxwamaat is a Hul'q'umi'num' language teacher, the retired principal of Stz'uminus First Nation's middle and secondary schools, my classmate in the University of Victoria's Master's program in Indigenous Language Revitalization (MILR), and my colleague and friend. We conducted our Master's research projects in parallel: The six grammar lessons in Appendix A of this paper are intended to support the Junior Kindergarten immersion curriculum content which Qwatxwamaat and the teachers at S-hxixnu-tun Lelum are currently developing (Harris, 2016). As a **hwunitum**<sup>1</sup> linguist who has had the privilege of learning Hul'q'umi'num' from a fluent Elder, I hope that this project contributes to strengthening connections between linguistics and language pedagogy.

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<sup>1</sup> **Hwunitum** means 'newcomer' or 'white person' in Hul'q'umi'num'.

Qwatxwamaat and I conducted our projects with a research team including fluent Elders, current teachers of Hul'q'umi'num' as a second language, and current teachers of English-medium Junior Kindergarten. To develop the six lessons presented in Appendix A, I facilitated a short series of grammar workshops with research team members, and we worked together to determine ways to model key grammatical concepts to Junior Kindergarten students. Our goal was to determine how the teachers can *show* the students selected grammatical structures of Hul'q'umi'num' without *telling* them anything!

The resulting six lessons are intended to serve as a model for future grammar resources for teachers in Stz'uminus' growing immersion programs. Although the original intent was to develop one sample unit for the Junior Kindergarten immersion program, the lessons which we developed will likely be applicable throughout the primary program.

Chapter 1 situates the project in the context of the history and current status of the Hul'q'umi'num' language, and of language programming in Stz'uminus' Schools. Chapter 2 describes my background as a researcher and language learner. Chapter 3 presents the research question on combining linguistic documentation and experiential teaching methods to support immersion teachers. It provides background information on experiential teaching and learning, the Total Physical Response (TPR) method, and the role of grammar instruction in language learning, as well as introducing the members of our research team. Chapter 4 surveys a variety of Hul'q'umi'num' teaching and learning resources, and relevant linguistic documentation. Chapter 5 introduces principles of an Indigenist research paradigm (Wilson 2007) and Community-Based Language Research (Czaykowska-Higgins 2009), and summarizes the steps taken in our collaborative project. Chapter 6 briefly discusses the lesson booklet which resulted (Appendix A), and summarizes my learning through the project. Chapter 7 suggests next steps

for the grammar lesson development project, for other Hul'q'umi'num' language professional development for S-hxixnu-tun Lelum teachers and staff, and for longer-term planning for immersion.

## **1. Situating the Project**

This chapter describes the background and context for our collaborative project, including the location, status, and history of the Hul'q'umi'num' language, in Hul'q'umi'num' territory in general and at Stz'uminus in particular. I introduce the Stz'uminus School System and S-hxixnu-tun Lelum Primary School, and discuss current Hul'q'umi'num' second language programming and plans for a future immersion program at S-hxixnu-tun Lelum, as shared by language teachers Suliquye' Beverly (Buffi) David and Qwatxwamaat Pearl Harris in interviews conducted in April 2016.

### **1.1. The Hul'q'umi'num' Language**

Hul'q'umi'num' is spoken by the majority of First Nations communities from Qualicum to Pauquachin on Vancouver Island (BC, Canada), and on some of the neighbouring islands. With its sister dialects Hənq̓əmiñəm and Stó:lō Halq'eméylem, Hul'q'umi'num' is part of the Coast Salish sub-family and the larger Salish language family. It is recognized and used for cultural and ceremonial purposes throughout the Coast Salish world. Island Hul'q'umi'num' has three major dialects: Snuneymuxw, Stz'uminus, and Quw'utsun (HTG 2008).

The First Peoples' Cultural Council (2014b, p. 15) classifies Hul'q'umi'num' as critically endangered. Currently, the *First Peoples' Language Map of British Columbia* (FPCC n.d., retrieved July 8, 2016) tallies 225 fluent speakers of Hul'q'umi'num', with all but three of the Island Hul'q'umi'num' communities reporting. The vast majority of fluent first-language speakers

are over the age of 55, but increasing numbers of young adults are also showing interest in learning Hul'q'umi'num' (Harris, Daniels & Kell 2015).

Hul'q'umi'num' was first written down by linguists and community members in the 1970s, and a variety of related orthographies were developed. In 2010, Stz'uminus First Nation decided to adopt the Quw'utsun writing system, the emerging standard orthography (SFN 2016b, Hukari 2004). Hul'q'umi'num' educators and linguist Dr. Donna Gerdts are now working to publish and republish teaching materials in the new alphabet, as the details of spelling conventions are worked out.

## **1.2. Stz'uminus First Nation and Stz'uminus Schools**

The Stz'uminus First Nation, located near Ladysmith, BC, has a population of approximately 1,250. Currently, Stz'uminus is home to 18 fluent speakers of Hul'q'umi'num', 95 people who understand or speak the language somewhat, and over 350 learners (FPCC n.d., retrieved July 8, 2016). Stz'uminus has its own school system, including (in 2015-16) Nutsumaat Lelum Daycare, S-hxixnu-tun Lelum Primary School (Junior Kindergarten to grade 3), Stz'uminus Community School (grades 4 to 8), and Stz'uminus Senior Secondary (grades 9 to 12) (SFN 2016a). Hul'q'umi'num' has been taught as a second language in Stz'uminus schools since 1988 (Harris, Daniels, & Kell 2015).

### **1.2.1. Current Hul'q'umi'num' Second Language Programming at Stz'uminus.**

Primary students at S-hxixnu-tun Lelum currently have one thirty to forty-five-minute Hul'q'umi'num' class per day, five days a week (Q. Harris, personal communication, July 8, 2016). The classes are taught by long-time Hul'q'umi'num' teacher Suliquye' Beverly (Buffi) David, and language teacher-in-training Statiqweye / Wutiqweye Roxanne Seymour. Suliquye' and Statiqweye are accomplished users of Total Physical Response (TPR), a popular immersion

teaching model in which teachers give commands in the target language and students show their comprehension through actions (Asher 1969, Billy 2003, Michel 2013a, b, 2015). TPR is discussed further in section 3.2.

According to Suliquye' (interview notes, April 21, 2016) and Qwatzwamaat (interview notes, April 28, 2016), basic actions, common classroom commands, and useful phrases are taught through TPR. Suliquye' and Statiqweye give all classroom instructions in Hul'q'umi'num', repeating them in English if needed. Students respond in Hul'q'umi'num' with single words, such as **qul'et** (again) to ask for repetition. One child in each class is **Ts'uw'tun** (helper) for the day and has special responsibilities. The **Ts'uw'tun** learns to follow, and eventually anticipate, the teachers' requests for equipment needed for daily routines. The **Ts'uw'tun** may also give direction to other students. Classroom teachers at S-hxixnu-tun Lelum take part in the Hul'q'umi'num' classes, learn common phrases to use in the classroom throughout the day, and lead calendar activities in Hul'q'umi'num' at the beginning of each school day.

A typical Hul'q'umi'num' class at S-hxixnu-tun Lelum begins with a prayer song, such as **T'i'wi'ulh tsun tse'**, by the late Abel Joe of Quw'utsun (SFN 2011). Next come calendar activities, with the class reviewing the Hul'q'umi'num' names and meanings of the day, month, and season, as well as weather and time expressions. Junior Kindergarten students point to an image of the day's weather, and the teachers help them to say it in Hul'q'umi'num'. Numbers on the calendar are used to practice counting, and the students also count objects and people using the appropriate Hul'q'umi'num' classifier suffixes. Junior Kindergarten students can count up to eleven people, and respond to the question **kw'inu?** (how many people?) with the correct number form. Junior Kindergarten students also practice patterns in Hul'q'umi'num', such as

lining up based on the colours they are wearing. Colours are taught and reviewed through TPR commands with coloured objects – e.g., **Nem' kwunut tu tskwim.** (Go take the red one).

Junior Kindergarten teacher Sial'tunaut Amanda Elliott (personal communication, July 15, 2016) noted that vocabulary and games are usually selected based on the monthly themes from the Stz'uminus Cultural Calendar (SFN, 2013). Suliqye' shared that other common content topics include feelings, animal names, clothing, likes and dislikes. Junior Kindergarten students can respond to **Stem 'a'lu tu'i?** (What is this?) with the appropriate animal name when shown animal flashcards, and complete sentences like **Ni' tsun 'uy'stuhw tu ...** (I liked the ...) and **Ni' tsun qulstuhw tu...** (I didn't like the...). They can find the appropriate article of clothing when asked, e.g., **Ni' 'untsu tun' kupou?** (Where is your coat?) TPR sequences build from simple commands with one object (e.g., **Nem' kwunut tu kupou.** (Go take the coat.)) to commands with more than one object, to commands incorporating colour adjectives (e.g., **Nem' kwunut tu tsq'ix kupou 'i' tu p'uq' stekun.** (Go take the black coat and the white sock.))

Singing and drumming play an important role in Hul'q'umi'num' classes at S-hxixnu-tun Lelum, and Suliqye' has a particular gift for composing and translating songs and rhymes for the classroom. Favourite songs in Junior Kindergarten include **Stz'uminus Mustimuhw** (Stz'uminus People) by George Harris, and Suliqye's compositions **Lemut tu 'i'tut Sququweth** (See the Sleeping Bunny) (SFN 2011) and the **Sht'e' 'u tey'** song with animal actions (for example, the children sing "**Suliqye' sht'e' 'u tu yuxwule'**") and Suliqye' acts out the movements of an eagle).

Games such as Musical Chairs, Go Fish, and Flyswatters (Peterson & Parkin, 2007) are also incorporated into Hul'q'umi'num' classes. On Thursdays, Suliqye' tells a Hul'q'umi'num' story which connects to the class's monthly theme. Students respond in English to

comprehension questions, and then act out the story as Suliquye' retells it in Hul'q'umi'num'.

Literacy is not introduced in Junior Kindergarten, although students see numbers and the names of months and days in writing around the classroom.

Primary students are not graded in Hul'q'umi'num' classes; Suliquye' provides comments for their report cards on participation and behaviour. She gives out prizes every Thursday in each class for showing respect, sitting still, being generous, and setting a good example.

Suliquye' and Statiqweye regularly visit classroom teachers to check in on the class's current themes, and whether their language teaching activities are working for the students. This spring, at the classroom teachers' request, they added a "cool down" routine at the end of each Hul'q'umi'num' class to focus on listening skills and help students transition from the very active Hul'q'umi'num' class to their next lesson.

### **1.2.2. Plans for the Future.**

Stz'uminus Schools' current Hul'q'umi'num' second language programming gives students a solid grounding in everyday noun vocabulary and action verbs, and the ability to comprehend some of the Hul'q'umi'num' used in the community around them. Middle school students at Stz'uminus Community School are now able to translate for their parents at **Theewt-hw** (longhouse) ceremonies (Q. Harris, personal communication, August 26, 2016). However, Stz'uminus Schools' long-term plans seek to support students to speak Hul'q'umi'num' more, and eventually restore Hul'q'umi'num' as the language of everyday communication in the community. Thus, the community has identified the need to develop a primary school language immersion program, and teaching and learning materials to support it (Q. Harris, personal communication, July 3, 2015). S-hxixnu-tun Lelum is currently beginning the background work towards opening a Hul'q'umi'num' immersion school within the next five years.

Asked what they would like to see in a Junior Kindergarten Hul'q'umi'num' lesson in a future immersion program, Suliquye' (interview notes, April 21, 2016) and Qwatxwamaat (interview notes, April 28, 2016) looked forward to conducting the whole class without falling back on English, although Suliquye' noted that more repetition will be needed in a full immersion environment.

Qwatxwamaat envisions a morning routine that includes greetings as students enter the classroom, goodbyes to parents, and language for the cloakroom, followed by a check-in on how students are feeling. For example, the teacher will address each student in the circle: **'Uy' kwunus 'i lumnamu. 'Ii ch 'o' 'uy' 'ul'?** (I am glad to see you. Are you well?) The student can respond simply by nodding; with **'I tsun** (I am), or with the full sentence **'I tsun 'o' 'uy' 'ul'** (I am well). Closing routines at the end of the school day will include parents being asked to come into the classroom for greetings and goodbyes.

The future Junior Kindergarten immersion curriculum will be based on the current unit plans used in the English-medium class, and themes used in the school at particular times of the year. Qwatxwamaat explained that the overall aim of the Junior Kindergarten class is to encourage students' confidence, self-regulation, and respect for themselves and one another. It seeks to replicate a natural, home-like setting, where love and caring are the most important things to learn. In the immersion program, students will initially be exposed to Hul'q'umi'num' survival phrases and expressions of politeness, gratitude and respect. The teachers will address the children as **siie'yu** (friends), and express themselves through gestures, intonation and dramatization at first. Suliquye' noted that even disciplinary routines like counting down until the class is quiet can be done entirely in Hul'q'umi'num', if the teacher uses the appropriate tone of voice.

Asked if the future Junior Kindergarten immersion program should focus on particular domains of language use (Zahir 2015), Qwatxwamaat responded: "In immersion, it's every domain." She envisions future immersion students being able to communicate in Hul'q'umi'num' in all the real contexts that young children interact in, such as school, classroom, bathroom and lunchroom routines, outside on the playground, on the soccer pitch and in nature. The Junior Kindergarten classroom can also provide opportunities to practice language for home domains, such as the kitchen.

Qwatxwamaat hopes that after a year of Junior Kindergarten immersion, students will both understand the teachers' instructions, and begin to speak to the teachers and each other with single words or very short phrases. Although they may be using "baby talk", they will be successfully getting messages across in Hul'q'umi'num'. When asked what students should be able to say and do in Hul'q'umi'num' after a year of Junior Kindergarten immersion, Suliquye's wish list included several concrete measures of comprehension and production. Students completing Junior Kindergarten immersion should be able to:

- sing the opening prayer songs, and demonstrate respect when praying
- count to 31 following the numbers on the calendar
- name the days of the week and the months of the year
- name body parts beyond *Head and Shoulders, Knees and Toes*
- begin to build phrases with colours – e.g., **tskwim pipu, luluts' pipu** (red paper, yellow paper)
- respond to **Stem 'a'lu tu'i?** (What is it?) with a short, complete sentence – e.g., **Wuxus p'e' tey'**. (That is a frog.) Suliquye' is starting to work on this with older primary students already.

- follow TPR commands with verbs, objects, and prepositional phrases (e.g., *open the door, walk to the table*)

Qwatxwamaat and Suliquye' both agreed that the immersion class should move beyond basic counting to math preparation, including vocabulary for naming basic shapes and doing simple addition and subtraction. Suliquye' and Qwatxwamaat also look forward to incorporating more songs and rhymes into the immersion classrooms, with supporting props, such as name songs, weather songs, holiday songs, and songs for transitions from one activity to the next.

The Junior Kindergarten immersion program will not teach Hul'q'umi'num' literacy, but the written language will be visible in the classroom, mainly as a reference for teachers and a resource for parents. Suliquye' feels that students should start recognizing the Hul'q'umi'num' writing system by Kindergarten or grade 1, as they build skills towards reading.

Qwatxwamaat envisions an immersion classroom where Hul'q'umi'num' culture is obvious, and the Hul'q'umi'num' language is everywhere, including song sheets on the walls and all signs and labels in Hul'q'umi'num'. Students will also be surrounded by images, including a timeline of images to help them follow the daily routine in Hul'q'umi'num'.

Qwatxwamaat explained that the most important resources the Junior Kindergarten immersion class will need are a teacher and support staff who speak Hul'q'umi'num' fluently, and who can observe students' progress with Hul'q'umi'num' and adapt their lessons accordingly. As well as opportunities for staff to build fluency, S-hxixnu-tun Lelum needs support to develop materials: a group to build resources together, a Hul'q'umi'num' resource room, and assistance to find existing resources and adapt them for the primary immersion context. Suliquye' made the important point that the teachers need to be prepared and equipped to research the Hul'q'umi'num' words needed for each immersion unit. Suliquye' also feels strongly that

immersion teachers need to be literate in Hul'q'umi'num', both so they can model correct spelling in classroom labels and posters, and so they can research needed vocabulary in different resources.

## 2. Situating Myself

**'Een'thu p'e' Sarah Kell. Tun'ni' tsun 'utl' Mutouliye'. Hwunitum' tsun, nus 'o' tatul'ut tthu Hul'q'umi'num'qun. Nilh Sti'tum'at lhunu hw'iiw'tssun'uq, tun'ni' 'utl' Kwa'mutsun.<sup>2</sup>**

### 2.1. Personal and Professional Background

I am a white English-Canadian woman. My mother and all my grandparents came to Canada from England. My father was born in Saskatoon, Saskatchewan, and I was born in Calgary, Alberta. My family moved to SDA,ES (North Pender Island) in Coast Salish territory when I was a baby, and I have lived in Victoria since I was seven years old.

I completed my Bachelor of Arts in Linguistics at the University of Victoria in 2002, and have been working as a language revitalization ally ever since. I had the honour of working as a research assistant with Sti'tum'at, Mrs. Ruby Peter, an Elder and fluent speaker of Hul'q'umi'num' who also has extensive background in linguistics, on language documentation, linguistic research, and materials development projects led by Dr. Thomas Hukari (University of Victoria) and Dr. Donna Gerds (Simon Fraser University). In 2006-2007, I worked with School Districts 68 and 79 to revise the *Hul'q'umi'num' 5 to 12 Integrated Resource Package* (HSC et al, 2007).

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<sup>2</sup> I am Sarah Kell. I am from Victoria. I am a newcomer, but I am learning Hul'q'umi'num'. Sti'tum'at was my teacher; she is from Quamichan.

This led to work as a curriculum development consultant with six other Indigenous language communities in BC, helping to develop curriculum frameworks to support teaching their languages in the public school system. I have also done contract work around Indigenous language revitalization for the First Peoples' Cultural Council, the First Nations Education Steering Committee, and the Aboriginal Education Branch of the BC Ministry of Education. I have had professional connections with Stz'uminus First Nation on and off since 2008, particularly with Qwatswamaat and Suliquye'. Since 2014, I have been honoured and challenged to be one of the first non-Indigenous students in the University of Victoria's MILR program.

## **2.2. Learning Hul'q'umi'num'**

Through my work with Sti'tum'at from 2002 to 2008, I became semi-fluent in Hul'q'umi'num'. However, I have observed in the course of the present project that my knowledge of the language includes an unusual combination of "linguist" knowledge and "student" knowledge.

My first experiences with Hul'q'umi'num' were entirely text-based, as I typed Dr. Hukari's and Dr. Gerdts' field notes. I read the sentences out loud to myself as I typed, attempting to pronounce them from the written transcriptions. Then I moved on to working one on one with Sti'tum'at, recording and transcribing verb forms and example sentences she provided. I picked up everyday greetings and expressions through interacting with Sti'tum'at, but my learning was strongly mediated by the verb research project we were working on. As I heard more and more examples of the verb patterns we were studying, I became eager to try to use them myself. Sti'tum'at would gently correct or re-frame my attempts, and congratulate me when I managed to produce a correct sentence on the first try. Reading, typing, hearing and transcribing

Hul'q'umi'num' through the lens of a morphology project helped me learn to combine word-parts productively, and sometimes humorously.

In 2002 and 2003, I made no attempt to study Hul'q'umi'num' teaching resources, and rarely read linguistic descriptions. I listened, watched and tried to take in everything Sti'tum'at had to share – while transcribing frantically for the verb documentation project! In 2004, I started converting Dr. Hukari's Hul'q'umi'num' lesson book into the *Tatul'ut tthu Hul'q'umi'num'* interactive language teaching website (HTG 2008). This was my first real exposure to teaching materials, and it deepened and formalized my growing knowledge of Hul'q'umi'num' and gave me vocabulary to describe patterns that I had not encountered when studying other languages. My work with Hul'q'umi'num' from 2006 to 2008 included typing and transcribing numerous stories told by Sti'tum'at and others, which enhanced my reading comprehension skills and appreciation of Hul'q'umi'num' storytelling.

Beginning the present project with this very academic background in Hul'q'umi'num', I soon noticed that I lacked experience with the social and cultural uses of the language, as my exposure to conversational language had been in very limited domains. My fluency is different from that of community members who grew up with Hul'q'umi'num' around them in familial and cultural contexts, and it is different from that of linguists who have truly immersed themselves in the language. My vocabulary recall is limited, as I have not worked full-time with Hul'q'umi'num' since 2008. And while my work with Sti'tum'at gave me fairly strong intuitions about what is grammatical, particularly in the contexts we worked with for the verb research, I now constantly question whether my intuitions are correct, or whether I've developed my own private interlanguage!

Research team members at Stz'uminus were also quick to point out the likelihood of dialectal differences (Gerdts 1977) between their Hul'q'umi'num' and mine, since I learned entirely from one speaker of the Quw'utsun dialect. My Hul'q'umi'num' is further complicated by English intonation.

My experiences at Stz'uminus with this project were similar to those of Dr. Bill Wilson, a Euro-American learner of Hawaiian, finding his place in his wife Kauanoë Kamanā's Hawaiian community:

"The whole situation was a bit embarrassing for Bill, who felt somewhat uncomfortable speaking Hawaiian in the presence of Hawaiians ... Kauanoë's family had a strong Hawaiian cultural identity that went beyond Bill's ability to speak Hawaiian ... Bill's knowledge of Hawaiian conversation styles came from quiet, one-on-one interviews with elders; it took time for him to get used to the informal Hawaiinness ..."  
(Wilson & Kamanā 2013, p. 109)

Like Bill, I find myself questioning when or whether it is my place to speak a language which is not mine. I am both afraid of getting it wrong, and afraid of getting it right. I am keen to share what I have learned, but I do not want to make Hul'q'umi'num' learners uncomfortable, or appear to show off. I am also very aware of how much I don't know, both in terms of Hul'q'umi'num' cultural background and in terms of informal language conventions for home and school domains.

I bring this diverse background of language learning, linguistic research, curriculum development and other language revitalization research to the current project. All these areas have contributed to my interest in bridging the gap between linguistics and language teaching for Hul'q'umi'num' and other Indigenous languages. My background in linguistics and my work with Sti'tum'at have given me the skills to "translate" linguistic resources about Hul'q'umi'num' for use by community language revitalization activists. My time as a MILR student has also heightened

my awareness of issues of colonization and decolonization, and of the importance of community-directed language research (Czaykowska-Higgins 2009, 2015).

### 3. Research Question

Our collaborative research project at Stz'uminus set out to demonstrate one possible answer to the question: *How can existing linguistic documentation and experiential teaching methods be combined in a resource to support immersion teachers?* – in the specific case of Hul'q'umi'num' Junior Kindergarten.

#### 3.1. Experiential Learning and Teaching

*Experiential learning* is broadly defined as learning through experiences or action: Rather than delivering content to students through lectures, readings or chalkboard activities, experiential teaching methods immerse learners in an experience, and then encourage them to reflect on that experience to develop new skills and ideas (Schwartz, n.d.). The Canadian Council on Learning (2007, p.5) states that one of the key characteristics of Aboriginal learning is its experiential nature. Indigenous experiential learning is rooted in authentic real-life experiences; it is "structured formally through regular community interactions such as sharing circles, ceremonies, meditation ... storytelling, and daily activities" (CCL 2007, p.6).

In the Junior Kindergarten language immersion context, almost all learning is experiential: Teachers immerse students in the target language through games, songs, stories, cultural activities, nature walks, and classroom routines. Teachers might use simple questions – e.g., *which one do you like best?* – to encourage students to reflect on their learning experiences (K. I. Stacey, personal communication, January 6, 2016). However, at this level, student

reflection on the language input they receive is subconscious. Experiential language learning activities, using methods such as Total Physical Response (TPR; see section 3.2), TPR Storytelling (Johnson 2013, Ignace 2015 section 2.4.3, Michel 2015 pp. v-vii.), Direct Acquisition (Peterson & Parkin 2007, Peterson, Parkin & Wiley 2013, Johnson 2013) and/or *Where Are Your Keys?* (2015), seek to provide language learners with comprehensible input for natural language acquisition. Junior Kindergarten students, aged three to five, are young enough that they can acquire Hul'q'umi'num' grammar naturally if they receive consistent comprehensible input. Modelling a variety of grammatical structures for these students will take advantage of their innate ability acquire language (FPCC 2014a).

In the *communicative-experiential approach* to language learning, endorsed by the British Columbia Ministry of Education for the past twenty years, the goal of language learning is performance with language rather than knowledge about a language. "[T]he focus of instruction is the purposeful use of language to perform real-life tasks, share ideas, acquire information, and get things done. Grammar instruction plays a supportive role only - to provide useful strategies to facilitate communication and comprehension" (BC Ministry of Education 2006, p.58). This focus on using the target language in real-life domains fits well with Stz'uminus' goals for their immersion programs. However, the communicative-experiential approach has been critiqued for not giving enough attention to the distinctive grammatical structures of BC Indigenous languages (Ts'msyen Sm'algyax Authority 2000, p.5, Ignace 2015, p. 27).

### **3.2. Total Physical Response and Grammar Instruction**

Learning the grammatical patterns of sentence structures and word structures facilitates language learning and helps learners begin to put together their own phrases and sentences more

quickly (Rosborough 2012, Dennis 2014). This stands in contrast to many former and current second language programs which teach only isolated nouns, action verbs and common phrases, including some Total Physical Response (TPR) programs (Ignace 2015, pp. 41-42).

TPR is an immersion teaching method which uses commands in the target language combined with physical actions to build students' listening skills (Ignace, 2015). It was pioneered by Dr. James Asher (1969), and has been further developed by language educators around the world. In particular, TPR has been adapted for Secwepemctsin, an Interior Salish language, by teachers at T'selc'éwtqen Clleqmél'ten (Chief Atahm School) near Chase, BC (Billy 2003, Michel n.d.) and shared with teachers of other BC First Nations languages through Chief Atahm School's conferences and training courses, and the First Nations Schools Association's *Language Essentials* curriculum (Michel 2013a, b, 2015). Stz'uminus Schools have been using TPR in their Hul'q'umi'num' second language program since 2001 (Q. Harris, personal communication, August 3, 2016).

TPR practitioners have found that learning any language can be greatly accelerated by incorporating body movement. Teachers of First Nations languages have been particular drawn to TPR, as this more holistic approach fits well with Indigenous ways of teaching and learning. TPR also lowers students' affective filters (Swain, Kinnear & Steinmann 2011, p. 82) and makes language learning less stressful, as it focuses on listening comprehension before students are expected to speak, read or write the target language (Ignace 2015).

Chief Atahm School's TPR Level One curriculum (Michel n.d.) recommends starting with a set of ten words. At Stz'uminus, Qwatxwamaat typically introduces five words at a time (personal communication, May 5, 2016). A typical TPR command set begins with the teacher modelling commands with a helper or student volunteer. Next, the teacher gives the commands

to the whole class, small groups, or individual students, who respond by doing the requested actions. Finally, the teacher creatively combines previously learned commands and new words into novel commands to measure students' comprehension (Ignace 2015, section 2.4.2).

TPR is very useful for teaching physical action verbs, and for reviewing noun vocabulary in combination with actions – e.g., **'I'wust tu smukw, 'i'wust tu xul'tun.** (Point to the ball, point to the pen.) However, Dr. Marianne Ignace (2015, p. 42) explains that "language learned through TPR alone rarely develops into meaningful communication." She identifies three limitations of TPR used in isolation:

TPR activities often only provide language input in imperative or command forms (Bowen 2013). Janice R. Billy (2003) cautions that TPR teachers should not use only the imperative, or students may not acquire other sentence structures of the language. Dr. Ignace suggests that this problem can be overcome by extending TPR beyond basic motion commands – for example, by asking learners to respond to what they just did and what they will do, and by converting commands into singular and plural forms and first and third person sentences.

TPR also often focusses only on short phrases or lists of vocabulary words. Here, Dr. Ignace suggests that TPR Storytelling (Johnson 2013, Ignace 2015 section 2.4.3, Michel 2015 pp. v-vii.) can be a productive follow-up.

Furthermore, TPR risks producing only passive listening skills. Dr. Ignace proposes that speaking should be introduced after only ten hours of TPR instruction. Tim Bowen (2013), writing about teaching English through TPR, also emphasizes the importance of giving students opportunities to speak.

Bowen's article provides the important reminder that a course designed around TPR principles is not expected to use TPR exclusively. Dr. Asher recommended using TPR in

association with other methods. Bowen recommends using TPR at the beginner level only, and just for a few minutes at a time, so it does not become too repetitive. Daily TPR routines of five to ten minutes, based on Berty Segal-Cook's *Teaching English Through Action* (1987, as cited in Ignace 2015, p. 42), are integrated into lessons throughout the Grade 3 curriculum for Sm'algyax, a Tsimshianic language of the BC northwest coast (Ignace 2015). Bowen also emphasizes moving to useful language for communicating in real world contexts, and suggests using situational role-play to bring a wider range of contexts or domains (Zahir 2015) into the classroom. Bowen (2013, para. 5) concludes that "short TPR activities, used judiciously and integrated with other activities can be both highly motivating and linguistically purposeful."

It is this linguistic purposefulness that I am looking for in my attempt to connect Hul'q'umi'num' grammar to TPR and other experiential learning activities in this project. Eric Schessler's (1985) *English grammar through actions* provides examples of using TPR to model and teach complex English sentence structures. However, some TPR routines run the risk of building sentences like "sit on the paper, put the pen on the light" (Michel n.d., p. 9). While grammatically correct, this sentence would sound absurd in real-world domains. In designing experiential grammar activities, modelling the target pattern must be balanced with providing students with phrases and sentences they can put to use in real-life contexts outside the classroom.

Related to this, Hul'q'umi'num' culture and worldview should also be incorporated into language learning activities wherever possible. Teaching the internal structures of Indigenous languages provides for more authentic language learning, as the language structures offer insights into the worldview of the speakers' culture (Rosborough 2012, Ignace & Ignace 2008). One example of how Hul'q'umi'num' worldview differs from English worldview that came up

during our project was the words for siblings. In English, gender is indicated within the words for siblings: *sister* for a female, *brother* for a male. To talk about a sibling's age, a separate adjective is required: *older sister*, *younger brother*. But in Hul'q'umi'num', it is age which is indicated within the words for siblings: **sqe'uq** indicates a younger sibling, while **shuyulh** refers to an older sibling (HTG, 2008).<sup>3</sup> Gender is then indicated with an article or a possessive word: **thu sqe'uq** (the younger sister) / **tu sqe'uq** (the younger brother); **thunu shuyulh** (my older sister) / **tunu shuyulh** (my older brother).<sup>4</sup>

The grammar lessons we developed (Appendix A) provide a modest example of mindfully bringing knowledge of linguistic structures into TPR routines and other experiential activities for the immersion classroom. Each lesson briefly outlines one or more grammatical features relevant to the Junior Kindergarten immersion curriculum, as a reference for teachers. It presents sample activities for modelling, teaching, and/or reinforcing the pattern experientially, and lists references that teachers can consult for more information and practice activities for themselves.

### 3.3. Research Team

To develop the model grammar lessons, I facilitated a series of six workshops with current and future Hul'q'umi'num' language teachers and fluent Hul'q'umi'num' speakers at Stz'uminus. Research team members are listed in Table 1. Hul'q'umi'num' names are included where participants provided them.

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<sup>3</sup> **Sqe'uq** and **shuyulh** also refer to younger and older cousins, respectively (HTG 2008, vocabulary section 7.1).

<sup>4</sup> In **thunu** and **tunu**, the articles **thu** and **tu** combine with **nu** (my).

<b>Name</b>	<b>Role</b>
Thietxwult Garry Harris	Fluent Elder
Qwa'i'sul Rita Harris	Fluent Elder
Fred Elliott	Fluent Elder
Delores Elliott	Fluent Elder
Qwatxwamaat Pearl Harris	Hul'q'umi'num' teacher, retired principal
Suliquye' Beverly (Buffi) David	Fluent speaker and Hul'q'umi'num' teacher
Statiqweye / Wutiqweye Roxanne Seymour	Hul'q'umi'num' teacher-in-training
Sial'tunaut Amanda Elliott	Junior Kindergarten teacher and Hul'q'umi'num' Language Apprentice
Jeanette Seymour	Junior Kindergarten teaching assistant and Hul'q'umi'num' Language Apprentice
Shuluhwxeenum Desmond Peter	Speaker and school cook
Tth-luhw-tun-aut Charlotte Elliott	Principal
Cecelia Harris	Community member
Shulqwelumaat Gina-Mae Harris	Community member and substitute teacher

Table 1: Research Team Members

Qwatxwamaat invited these individuals to be part of our research team because each participant brought particular expertise and perspectives to the research. The Elders reminded us of words, confirmed or corrected the words and structures Qwatxwamaat and I had chosen for the lessons, and kept the work grounded in Hul'q'umi'num' culture and the Stz'uminus context. Suliquye' and Qwatxwamaat brought decades of experience teaching Hul'q'umi'num' as a second language. The younger teachers are all working to improve their Hul'q'umi'num' fluency.

In developing the lessons, Suliquye' and Statiqweye shared activities they already use with Junior Kindergarteners and other primary students. Sial'tunaut and Jeanette contributed their experience working with Junior Kindergarten students, as well as their perspectives and needs as future immersion teachers. Along with Tth-luhw-tun-aut, they helped us keep the focus on the Junior Kindergarten context, letting me know when activities needed to be broken down into smaller steps for young children, working in material that is already familiar to Junior Kindergarten students, and pointing out missing information in my lessons. For example, in

developing the Hide and Seek activity in Lesson 4 (Appendix A, pp. 30-31), Jeanette introduced colour vocabulary into the noun phrases with the objects being hidden, and Tth-luhw-tun-aut requested vocabulary for "getting warmer or colder" when someone is searching for a hidden object. Tth-luhw-tun-aut also made suggestions on the layout and design of the lesson booklet, and Shuluhwxeenum commented on the flow of the games and activities. Dr. Donna Gerdts also visited one workshop, and made much-appreciated suggestions on appropriate phrases for leading activities.

#### **4. Hul'q'umi'num' Resources**

Our project takes forward previous work on teaching materials for Hul'q'umi'num' by adapting information from them for the Junior Kindergarten context at S-hxixnu-tun Lelum. In putting together the six lessons in Appendix A, I drew equally on previous Hul'q'umi'num' dictionaries and pedagogical materials, and on human resources: teachers and Elders.

Dr. Hukari, Dr. Gerdts and others have been documenting and describing Hul'q'umi'num', and developing teaching materials for the language since the 1970s. Sections 4.1 to 4.3 present a brief survey of available dictionaries and teaching materials, and the linguistic literature I referred to in developing the six lessons. Section 4.4 highlights the importance of experienced teachers' input, and the ongoing necessity of consulting with fluent Elders.

##### **4.1. Dictionaries**

When confirming or researching vocabulary for the lessons, I turned first to resources specific to the northern dialects of Island Hul'q'umi'num'. The *Stz'uminus Hul'q'umi'num Dictionary* (SFN 2016b) draws on the previous works *500 Hul'q'umi'num' Words* (Gerdts 1997c) and *500 More Hul'q'umi'num' Words* (Gerdts 1999), with spellings updated to the new standard

orthography. The words were originally shared by Elders from Stz'uminus, Snuneymuxw (Nanaimo) and Snaw-Naw-As (Nanoose). The *Stz'uminus Hul'q'umi'num Dictionary* is arranged by topic; it is a useful quick reference for high frequency nouns, verbs, and adjectives. Stz'uminus is in the process of building a FirstVoices language archive of this information (FirstVoices 2013b, Q. Harris personal communication).

*Hul'q'umi'num' Words* (Gerdts, Edwards, Ulrich & Compton 1997) is a more detailed dictionary of the northern dialects of Island Hul'q'umi'num'. It focuses on nouns, particularly items of cultural significance and local flora and fauna, and also includes selected verb forms. The dictionary is organized into three sections: a topical section, a Hul'q'umi'num'-to-English section, and an English-to-Hul'q'umi'num' section. The latter section gives a short English lookup word for ease of browsing, followed by the Hul'q'umi'num' word, and then an elaborated English definition – for example:

**you** lhwulup • it's you (plural)  
(p. 293)

Dialectal differences in vocabulary or pronunciation are noted when Snuneymuxw usage differs from Stz'uminus or Snaw-Naw-As – for example:

**crab (Chemainus, Nanoose)** 'eyǰ  
**crab (Nanaimo)** musuqw  
(p. 62)

The dictionary is in the writing system used by Stz'uminus, Snuneymuxw, Snaw-Naw-As and School District 68 (Nanaimo-Ladysmith) before 2010. An electronic version in PDF format is available for download from the *Ta'ulthun Sqwal* website (HLCC 2016).

Turning to dictionary resources for the southern or Quw'utsun dialect of Hul'q'umi'num', *The Cowichan Dictionary of the Hul'q'umi'num' Dialect of the Coast Salish People* (Hukari &

Peter, 1995) is the most detailed resource available. It includes a sketch grammar, as well as detailed entries for grammatical words. The dictionary is organized into a Hul'q'umi'num'-to-English section and an English-to-Hul'q'umi'num' section; the latter includes sentence examples illustrating Hul'q'umi'num' word usage in context. This resource uses the former Quw'utsun writing system, as adapted by the late Abel Joe, which is distinguished by underlined glottalized obstruents (e.g., t, tl, ts, tth), and the characters ĩ and ị̃<sup>5</sup>. The Hul'q'umi'num'-to-English section is sorted based on English alphabetical order, which is difficult to follow if you are already familiar with the more recent standard orthography. (For example, although the digraphs <th, ts, tth> are considered separate "letters" in the pronunciation guide (p.342), as they each represent a single sound [θ, c, t<sup>h</sup>], words beginning with these sequences are all sorted under the letter T.) The electronic version<sup>6</sup> has a different sort order again, since it is based on an unpublished version which had the Hul'q'umi'num' transcribed in a phonetic font, which was then transliterated into the standard orthography. However, this version is extremely useful for electronic searching with the Find function.

The *Quw'utsun Hul'q'umi'num' Category Dictionary* is based on the *Cowichan Dictionary* (QSL 2007, p. iv), but the content is organized by topic and augmented with further research, and is presented in the new standard orthography. This dictionary includes rich Hul'q'umi'num' cultural topics, such as kinship, traditional ceremonies, food gathering, place names and geographical features. A section on mathematical terms is particularly useful for the school context, and highlights the classifier suffixes used for counting different items in Hul'q'umi'num'. New words for modern concepts have also been developed and added, such as

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<sup>5</sup> Mr. Joe adapted this writing system from one developed for Hul'q'umi'num' by Randy Bouchard, and used by David Rozen (Hukari & Peter 1995, p. 343).

<sup>6</sup> Thank you to Dr. Donna Gerdt for making available an electronic version of this dictionary.

**xam'hwusumew't-hw** (barbershop). This dictionary also focusses on nouns; verbs, adjectives and adverbs are only included where they are particularly related to the selected topics. Most categories are organized from English-to-Hul'q'umi'num'. Main entries are followed by related words based on the same root, then words from different roots – for example:

hungry, to become	kw'ey'
to be hungry	kw'ekw'i'
to become very, very hungry	ts-hwuhwiim (p. ix)

An index at the back is intended to facilitate finding the best Hul'q'umi'num' translation for an English word: All the English words in all the categories are listed, with page references to the relevant Hul'q'umi'num' terms. Quw'utsun also has a FirstVoices archive (FirstVoices 2013a).

The various print, electronic, and online dictionaries available all have advantages and disadvantages. The *Category Dictionary* (QSL 2007), the *Stz'uminus Hul'q'umi'num Dictionary* (SFN 2016b), the topical section of *Hul'q'umi'num' Words* (Gerds et. al 1997), and the FirstVoices sites (2013a,b) are useful references for words in their semantic and cultural contexts. The electronic version of the *Cowichan Dictionary* (Hukari & Peter 1995), and the subentry layout in the *Category Dictionary*, provide a different kind of context, in that they group related words by linguistic root. Once you have found the word you are looking for, you can easily explore its "word family". The Hul'q'umi'num'-to-English sections of *Hul'q'umi'num' Words* and the *Cowichan Dictionary* are also useful for browsing among similar sounding words on the same page.

As well as being useful for browsing, the electronic versions of both these resources allow for easy, quick and specific searches on the computer. This is very useful if you are just trying to recall a word you already knew, but a learner needs to be careful to select the correct word for the context. In the course of this project, over-enthusiastic electronic searching for a

Hul'q'umi'num' translation of an English word sometimes led me to select inappropriate words for my lessons. I discuss this further in section 6.1.

#### 4.2. Teaching Materials

My two major references for Hul'q'umi'num' grammar information were *'i'lhe' xwulmuxwqun: tu nucam'at pookw* (Gerds 1997a) and the *Tatul'ut tthu Hul'q'umi'num'* website (HTG 2008). *'I'lhe' xwulmuxwqun: tu nucam'at pookw* is the first of two textbooks (Gerds 1997a,b) developed to teach Hul'q'umi'num' vocabulary and syntax to secondary school students. It was compiled for the Stz'uminus, Snuneymuxw and Snaw-Naw-As First Nations and School District 68. *'I'lhe' xwulmuxwqun* describes key Hul'q'umi'num' grammatical structures and provides translation exercises and drill activities for students to practice with the patterns described. A revised edition is currently under development (D. Gerds, personal communication, May 9, 2016). The *Tatul'ut tthu Hul'q'umi'num'* website was developed through the 2004-2011 Community University Research Alliance between the Hul'q'umi'num' Treaty Group and the University of Victoria Linguistics Department (Czaykowska-Higgins et al. 2011). It is an interactive online version of the first nine lessons from a textbook previously developed by Dr. Hukari for Quw'utsun (HTG, 2008). These lessons were based on *'i'lhe' xwulmuxwqun*, and are similar in structure, with vocabulary and grammar sections, and description of grammatical patterns followed by practice activities. The online format has the added advantage of allowing students to check their work, get feedback, and ask for hints. A possible

disadvantage for learners from Stz'uminus is that this site presents **tthu** and **kwthu** for the masculine/plural articles, rather than **tu** and **kwu**.<sup>7</sup>

The *Ta'ulthun Sqwal* website (HLCC 2016), and its predecessor *Hul'q'umi'num' (Island Halkomelem) Language Materials* (Gerds, n.d.) were also helpful for verifying constructions and providing additional sentence examples.

All of these resources would be very helpful for the future immersion teachers at Stz'uminus to work through to gain a more formal understanding of basic Hul'q'umi'num' grammatical structures. For the present project, these resources provided references and examples of the use of emphatic pronouns, articles and their combination with the possessives **nu** and **'un'**, the auxiliaries **'e'ut** and **'e'uth**, the motion auxiliaries **nem'** and **m'i**, the first person singular object suffix **-tham'sh**, and transitive and intransitive sentence structures, as well as Hul'q'umi'num' kinship terms. The lessons in Appendix A include references to *Ta'ulthun Sqwal* (HLCC 2016), *Tatul'ut tthu Hul'q'umi'num'* (HTG 2008), and the second edition of *'i'lhe' xwulmuxwqun* (Gerds 1997a), directing the future immersion teachers to more information and relevant practice activities for the patterns presented.

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<sup>7</sup> In Hul'q'umi'num', articles are inflected for gender, and also for visibility. The forms of the masculine/plural articles also vary dialectally or among different families. The following chart summarizes these forms:

	Masculine singular, all plural forms	Feminine singular
Visible	<b>tu, tthu</b>	<b>thu</b>
Not visible	<b>kwu, kwthu</b>	<b>lhu</b>

Table 2: Hul'q'umi'num' Visible and Non-Visible Articles (adapted from Hukari & Peter 1995)

**Thu** is used for a woman or girl who is within the current perceptual field of the speaker and hearer (Gerds 2010b, p.15) - e.g., **thu Qwatxwamaat**, (Qwatxwamaat), **thu slheni'** (the woman). **Lhu** is used for a woman or girl who is outside the perceptual field - e.g., **lhu Qwatxwamaat, lhu slheni'**. **Tu** and **kwu** are used with a man or boy; with a group of people, regardless of gender; and with inanimate objects, in most cases. See section 4.3 for further discussion.

Both *'I'lhe' xwulmuxwqun* and *Tatul'ut tthu Hul'q'umi'num'* introduce the distinction between the Hul'q'umi'num' articles **tu** (for something or someone in view), and **kwu** (for something or someone out of sight) before the distinction between **tu** (used with masculine and plural nouns) and **thu** (used with feminine singular nouns only). I chose to introduce the **tu/thu** contrast first in my lessons, because it made sense in the context of the topic Qwatxwamaat wanted to begin with: kinship terms. Junior Kindergarten students will be most comfortable working with language for their immediate environment, so the visible articles **tu** and **thu** are most appropriate to begin with. Junior Kindergarten students will also be familiar with grammatical gender from English *he* and *she*, although they will not have experienced articles that agree for gender and visibility.<sup>8</sup>

Also available on the *Ta'ulthun Sqwal* website (HLCC 2016) is *Hw'iiw'tsust tthu stl'ul'iqulh: Teaching the kids*, a Hul'q'umi'num' classroom phrase book (Peter & Gerds 2016). This document provides many helpful phrases and sentences for encouraging students to speak, praising students, and managing the class. Useful topics include taking turns, forming groups, lining up, cleanup time, transitions, greetings and leave takings. Some general instructions for TPR activities are also included – e.g.,

**Tsset tthun' stun'nus 'uw' hwi' nilhus.**  
*Tell the one next to you to do it. (p.8)*

However, this resource is intended more for teachers of intermediate students, so the structures presented are more complicated. Several of the topic areas also focus on reading and writing activities. It would be helpful to develop a comparable resource for teachers of primary school

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<sup>8</sup> At our final workshop, Jeanette expressed concern that Junior Kindergarten students will not be able to grasp all the distinctions of gender, visibility and possession included in Lesson 5. However, I contend that they will be able to acquire them given consistent comprehensible input, and opportunities to practice. Future teaching and research will tell!

students, with shorter, simpler phrases. Some of these short phrases can be found in *Cowichan Tribes' Beginning Hul'q'umi'num'* (Smith Siska 2007), particularly in topic areas such as greetings, leave-takings and weather phrases, but this resource also moves into longer sentences. It demonstrates pattern phrases with articles combined with the possessive forms **nu** and **'un'** (pp. 8-10, 13), such as:

**'I 'o' sthuthi'ul' lhunu ten.**

My mother is well.

**'I 'o' sthuthi'ul' kwthunu men.**

My father is well. (p.9)

Interestingly, this resource explicitly notes that both **tu** and **tthu** are correct forms of the masculine visible article, but it only uses **kwthu** with masculine nouns that are not visible.

*Beginning Hul'q'umi'num'* also includes a pronunciation guide and accompanying audio CD, and word lists for days of the week, months of the year, numbers, colours, kinship terms, and body parts.

Another excellent resource is *Stz'uminus Sings: 12 Songs of our Nation* (SFN 2011). The audio CD includes both protocol songs suitable for opening an event or class, and activity songs and rhymes for the primary classroom, many composed and sung by Suliquye' and her relatives. Lyrics in the accompanying booklet are in the orthography formerly used by the northern Hul'q'umi'num' communities, but it is still a useful reference for singing along. I would encourage Stz'uminus First Nation to make more copies of this CD available to members and other Hul'q'umi'num' learners.

### **4.3. Linguistic Documentation: Two Questions of Gender Agreement**

I found most of the information I needed for this project in the dictionaries and pedagogical materials described in sections 4.1 and 4.2. This shows how much work has already

been completed by fluent speakers, language teachers, curriculum developers and linguists to document the structures of Hul'q'umi'num' and convert that documentation into teaching materials. Hul'q'umi'num' learners have much to be thankful for. However, two questions came up in the course of my work that led me to Dr. Gerdts' descriptive linguistic work. Both were to do with grammatical gender in Hul'q'umi'num'.

Hul'q'umi'num' has been described as having a natural gender system: singular female humans take feminine articles, and other nouns take masculine articles (Gerdts 2013). However, feminine gender also appears with numerous inanimate nouns. Dr. Gerdts notes that "gender marking in Halkomelem exhibits a great deal of fluidity" (2010b, p. 13). Her 2013 paper explains that the masculine articles **tu** and **kwu** are generally used with inanimate nouns, but that the feminine articles **thu** and **lhu** are sometimes used with inanimate nouns in particular categories of meaning,<sup>9</sup> and/or for items that belong or relate to a female. Female speakers tend to use **thu** and **lhu** more often, and storytellers may use these feminine articles with things perceived as being feminine in size, shape, or function in a particular context.

Our first question about gender came up in developing Lessons 3 and 5, which combine the articles **tu**, **thu**, **kwu** and **lhu** with the possessive forms **nu** and **'un'** to build the words for 'my' and 'your'. The question arose as to whether the possessive word should agree in gender with the possession, or with the possessor. For example, would the teacher say **Ni' 'untsu kwun' kupou?** (Where is your coat?) to a boy, but **Ni' 'untsu lhun' kupou?** (Where is your coat?) to a girl? Dr. Gerdts' 2013 paper clarifies that either the masculine or the feminine form may be used

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<sup>9</sup> Nouns that appear with feminine articles may include buildings (**thu shhwimelu**, the store), containers (**thu lupat**, the cup), small round objects (**thu telu**, the money), flexible objects (**thu stekun**, the sock), and things in nature (**thu qa'**, the water, the tide; **thu sum'shathut**, the sun).

for an object that belongs to a female: some speakers would say **Ni' 'untsu kwun' kupou?** to a girl or woman, while others would say **Ni' 'untsu lhun' kupou?** However, for an inanimate object belonging to a boy or man, the masculine form **kwun'** would always be used in this sentence. This contrasts with questions like **Ni' 'untsu kwun' men?** (Where is your father?) and **Ni' 'untsu lhun' ten?** (Where is your mother?), where the subject clearly has gender and the possessive form must always agree.

Time did not permit going into this level of detail in our project workshops; we simply covered the use of **thu**, **lhu** and their derivatives, with singular female humans, and **tu**, **kwu** and their derivatives in other cases. The lessons in Appendix A do not cover plural forms, but a note in Lesson 4 reminds the teachers that **tu** and **kwu** are also used when referring to a group of girls or women. Both plural formation and contexts for using **thu**, **lhu** and their derivatives are on the list of possible topics for future lessons, in Appendix B.

A second question of gender agreement came up because I had used the complex auxiliary **'e'ut** with masculine subjects, and **'e'uth** with feminine subjects in a draft lesson, as in:

**'E'ut 'i 'u tu'i.**  
He is here.

**'E'uth 'i 'u tu'i.**  
She is here.

I had based these constructions on sentences like **'E'ut tthu qeq** (Here is the baby boy) and **'E'uth thu qeq**. (Here is the baby girl) from *Tatul'ut tthu Hul'q'umi'num'* (HTG 2008, grammar section 6.3). However, Suliquye' had not heard **'e'uth** at Stz'uminus and prefers that we use **'e'ut** with all subjects in the lessons. Dr. Gerds (2010b, p. 11) found that "gender marking on complex auxiliaries is actually more complicated than gender on [articles]" in Hul'q'umi'num', and that feminine agreement is optional in sentences like the above. Where feminine agreement

is present in a complex auxiliary, the sentence is always interpreted as referring to a female. So **'E'uth 'i 'u tu'i** would always be interpreted as 'She is here.' However, if the masculine form is used, the sentence may be interpreted as referring to a masculine, feminine, or neuter subject: **'E'ut 'i 'u tu'i** could be interpreted as 'He is here', 'She is here', or 'It is here'. Thus, Suliquye's observation of language use at Stz'uminus is consistent with Dr. Gerdts' observations of the use of **'e'ut** and **'e'uth** by the Elders from Snuneymuxw and Quw'utsun who consulted on her 2010b paper.

#### 4.4. Living Resources

Indigenous language teachers, learners and linguists alike acknowledge Elders and fluent speakers as our most cherished resources (K.I. Stacey, personal communication, July 2016). An Elder's knowledge is often described as encyclopedic, but experienced teachers also hold vast stores of knowledge. Suliquye's skills for developing appropriate activities for the primary classroom, and composing songs to support them, shone through as Qwatxwamaat and I developed our lessons.<sup>10</sup> I often felt that I was simply documenting and gently extending activities that are already part of Suliquye', Qwatxwamaat and Statiqweye's teaching practice.

As we drew on the language teachers' experience and referred to dictionaries, teaching materials and linguistic documentation in developing the lessons, we always found the need to confirm our work with the Elders to ensure that we had selected appropriate words and usages in each lesson context. The Elder members of the research team verified the words and structures Qwatxwamaat and I had chosen for the lessons, and made corrections to vocabulary and usage as

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<sup>10</sup> Thanks are also due to my colleague Jacqueline Jim of ŁÁU, WELNEW Tribal School, WŚÁNEĆ, BC, for activity suggestions which became part of Lesson 1 (personal communication, May 7, 2016).

needed. My colleague Sti'tum'at also graciously proofread the final draft lessons on August 18, 2016. I discuss the collaborative lesson development process in more detail in Chapters 6 and 7.

## **5. Methods and Methodologies**

'Methodology' may be defined in the broad sense, of the theory underlying one's choice of methods, and in the narrow sense, of the specific methods chosen to carry out a research project (Kovach 2006, as cited in Parker 2012, p. 10). In section 5.1, I introduce Dr. Shawn Wilson's (2007) Indigenist research paradigm and Dr. Ewa Czaykowska-Higgins' (2009) model for Community-Based Language Research (CBLR), and discuss some of the principles these methodologies share. In section 5.2, I summarize the specific steps taken in my collaborative project with Qwatxwamaat and the research team, with examples of how our methods demonstrate an Indigenist research paradigm and CBLR.

### **5.1. Methodologies**

Working relationships between linguists and Indigenous language communities have changed significantly over the last two decades (Czaykowska-Higgins 2009, Gerdts 2010a, Rice 2010, Czaykowska-Higgins et al 2011). Community-based models, in which fluent speakers and Indigenous knowledge-holders are rightly recognized as experts and the topics to be researched are chosen by the language community, have replaced Western academic models in which linguist "experts" worked with "language informants" to research topics of interest to descriptive and theoretical linguistics. Indigenous scholars and non-Indigenous linguists have considered this changing research relationship from different perspectives, and come to similar conclusions

about how "outsider" researchers can work in Indigenous language revitalization programs in a good way (Rosborough 2012, p. 53).

As a **hwunitum'** researcher working collaboratively with a Hul'q'umi'num' community, I am conscious that I need to work appropriately within Hul'q'umi'num' cultural protocols (Parker 2012, p. 13). I framed my research within an Indigenist paradigm, as defined by Dr. Shawn Wilson (2007). Dr. Wilson chooses the name *Indigenist* (rather than *Indigenous*) as he believes that such a "paradigm can be used by anyone who chooses to follow its tenets" (p. 193). Dr. Wilson outlines eleven principles to guide research within an Indigenist paradigm, as well as documents and actions arising from that research (p. 195). Key points among these principles are highlighted below, as well as in my discussion of methods in section 5.2.

Turning more specifically to language research methodology, the Community-Based Language Research model (CBLR) comes close to the vision of research endorsed by Dr. Wilson (2007, 2008) and many other Indigenous authors and organizations. Dr. Ewa Czaykowska-Higgins defines CBLR as "[r]esearch that is *on* a language, and that is conducted *for, with, and by* the language-speaking community" (2009, p. 24). Key points in CBLR include making ethics a priority in developing one's linguistic research practice, and being responsible and accountable to the language community. CBLR strives to privilege "non-Euro-American modes of thought" (p. 18) to create positive social change over time. It hopes to bridge gaps between communities and academia, and to create new structures, new understandings, and a new balance between academic and community perspectives. Further principles of Indigenist research and CBLR are discussed in context in the following sections.

### 5.1.1. Community-Controlled Research

Dr. Wilson (2007) emphasizes that Indigenist research should be conducted with the explicit intention of bringing benefits to the Indigenous community in question. Dr. Czaykowska-Higgins (2009) similarly notes that CBLR focusses on meeting the language community's immediate needs – in particular, producing materials for language education and revitalization.

Another key principle of CBLR is supporting the language community to set the research agenda. Dr. Gerdts also emphasizes that the language speakers "themselves must control the language research" (2010a, p. 191). It is important to ensure that the research goals match the community's identified needs, developing the research question based on lived Indigenous experience (Wilson 2007, p.195). Bishop Logan McMenamie of the Anglican Diocese of British Columbia also captured the principle of community control well, when discussing ways forward with reconciliation in his February 2015 apology to survivors of St. Michael's Residential School in Alert Bay, BC:

"You will lead it, and it will be at your invitation that we will join you."  
("Bishop Logan's apology," 2015, p.3).

While I wanted to draw on my previous experience with Hul'q'umi'num' for my M.Ed. project, as a **hwunitum'** MILR student, I did not feel it was my place to suggest a research topic of my own choosing to Qwatxwamaat or her community. However, in a July 2015 MILR class, Qwatxwamaat drew a mind map of her plans for language revitalization at Stz'uminus, and identified an area I could assist with: grammar instruction as professional development for future immersion teachers.

Throughout our collaborative project, I consciously tried to let go of control, turning key decisions right over to Qwatxwamaat. I often paused to ask myself "What's my place in this?", as

I tried to balance when I should offer to help, and when I should be patient and let Qwatxwamaat's plans unfold, even if I didn't fully understand them. Going forward in my work with Stz'uminus, I will continually re-evaluate when it is appropriate to show leadership, and when I should step back and make room for community members to lead.

### **5.1.2. Equal Expertise, Equal Acknowledgement**

CBLR assumes that community members are both directors of and active partners in the research, and that all the research partners learn from each other. This model "explicitly acknowledges and welcomes the [fact that] linguists are trained by and learn from community-members in issues related to language, linguistics, and culture, as well as about how to conduct research and themselves appropriately within the community" (Czaykowska-Higgins 2009, p. 25). Community members and linguists bring equal – although different – expertise to the language research project. This was particularly apparent in the composition of our research team (section 3.3): Each participant brought a particular expertise to the project, and I, as the linguist, was just one of the panel of experts.

Dr. Czaykowska-Higgins (2009) also emphasizes the role of this shift to collaborative research in decolonization. Deconstructing the colonial power relationship which privileged academic "experts" is particularly significant in situations of language endangerment. Acknowledging and upholding all contributors equally is congruent with the Indigenist research principle of relational accountability (Wilson, 2008). Thus, with their permission, all the research team members are credited by name in section 3.3 above, and in the grammar lesson booklet.

Another principle of CBLR is that the researcher should acknowledge her role, and the implications (good or bad) her work may have for the language community. Following Dr. Czaykowska-Higgins (2009), I assume that it is impossible for the researcher to be an impartial

observer, as positivist research models assume. Since completing our collaborative project, Qwatxwamaat and I often say that neither of us could have done it without the other. I certainly could not have done my project in the same way without Qwatxwamaat's support, encouragement and connections in her community. I am particularly grateful to her for taking on the role of communicating with members of the research team about workshop scheduling. Thanks to Qwatxwamaat's mediation, my relationship with the rest of the research team members (discussed further in 5.2.1 below) was likely very different than it would have been if I had been doing a project on my own. Similarly, Qwatxwamaat could easily have done a curriculum project without me, but it would likely have turned out very differently.

## **5.2. Methods**

### **5.2.1. Relationship Building**

Dr. Wilson's (2007) principles of Indigenist research include placing one's work, and oneself, firmly in a relational context, and building on established relationships with people, ideas and social structures: As a researcher, I cannot distance myself from my work; I need to remain aware of my role as just one part of a group process. Similarly, CBLR (Czaykowska-Higgins 2009) is explicitly based in a community of language users, and always involves a collaborative relationship between researchers and members of the language community. This section discusses my relationships with members of the research team and the Hul'q'umi'num' community at Stz'uminus.

Qwatxwamaat is my primary point of connection. We had worked together on and off since 2008, along with Suliquye', and we often worked on MILR assignments together, with our classmate X̣way'Waat Deanna Daniels of Pauquachin. In the spring of 2015, we all consulted

with Suliquye' on a curriculum development assignment, which gave me the opportunity to get reacquainted with her. Following Qwatxwamaat and Tth-luhw-tun-aut's request for grammar workshops for the future immersion teachers, I met with Suliquye', Qwatxwamaat, Tth-luhw-tun-aut, Sial'tunaut and Jeanette in August 2015 and February 2016 to discuss my proposed M.Ed. project. I also met other Stz'uminus Schools staff and Hul'q'umi'num' community members at a professional development day at Stz'uminus Senior Secondary in February 2016.

Qwatxwamaat planned to present and discuss ways for Stz'uminus' language teachers to build on their current practices to consistently offer their students more language input, in order to help the students begin speaking Hul'q'umi'num' and acquire additional grammatical structures.

As part of grounding our work in the Stz'uminus community and in Hul'q'umi'num' protocol (Daniels 2014, p. 6), Qwatxwamaat and I opened and closed our collaborative project with shared meals. We hosted a dinner and information session about our projects for potential participants on April 20, 2016, at which I met many of the people who agreed to join our research team, and introduced the collaborative research process. Stz'uminus Chief John Elliott also attended this meeting to witness our work. After our series of six workshops, the follow-up session on June 17, 2016 also began with a brunch, hosted by S-hxixnu-tun Lelum.

### **5.2.2. Lesson Content Development**

In the initial consultation, Sial'tunaut, Suliquye' and Qwatxwamaat shared some of the phrases and sentences to be included in the Junior Kindergarten immersion curriculum, and we discussed some preliminary ideas for related grammatical topics. These include both topics that immersion teachers simply need to be aware of and model in their own day-to-day language use, and topics which they can mindfully demonstrate to Junior Kindergarten students through

experiential language learning activities. The second consultation helped refine the list of topics, focussing on those that most clearly lend themselves to experiential teaching methods.

The final topics for my grammar sessions and lesson plans arose from Qwatxwamaat's vocabulary lessons (Harris, 2016). She drew on her own long experience teaching Hul'q'umi'num' through Total Physical Response, along with activities from *Fun Friends: A Facilitator's Guide for Building Resilience in 4 to 7 year old Children through Play* (Barrett 2013).

### 5.2.3. Lesson Planning Process

Dr. Verna Kirkness (1998:47, as cited in Gerdts 2010a) reminds us that "[t]he ability to speak a language does not necessarily imply the ability to explain a language." Thus, I did not expect the research team members to spontaneously produce examples of grammatical patterns. However, I researched the selected patterns in linguistic documentation and previous teaching materials to provide prompts to help us begin our work. For me as a learner of Hul'q'umi'num', and someone with relatively little teaching experience, this process clearly showed just how much work goes into preparing a lesson "behind the scenes", in a context of language revitalization. It was amazing how much grammar there is to discuss in a simple command like **Silumstuhw tu smukw, nem'ustuhw 'utl' Jeanette!** (Roll the ball to Jeanette!).

In planning each workshop, Qwatxwamaat and I discussed her lesson plan and I selected grammatical structures to highlight. I then developed activities to give the research team members opportunities to practice with the structures. I referred to the resources discussed in Chapter 4 to confirm necessary vocabulary and find examples of contextual usage.

Ideally, CBLR includes community experts and linguists training members of the community to do the community's language research themselves (Czaykowska-Higgins 2009;

see also Gerdts 2010a, pp. 178, 191.) For the future immersion teachers, referring to dictionaries and pedagogical resources will be an important part of their ongoing curriculum development work. To facilitate this work, I have summarized the steps I followed in my literature research in the *Dictionary Tips* section in the introduction to the grammar lesson booklet (Appendix A), and included references to print, electronic and online resources.

The true test of my research came when I presented my lessons to the research team, especially the Elders; this is discussed further in section 6.1 below.

#### **5.2.4. Community-Based Research**

CBLR seeks to privilege Indigenous research processes and community knowledge (Czaykowska-Higgins 2009). I began my formal investigation of community knowledge at Stz'uminus by interviewing Suliquye' (April 21, 2016) and Qwatzwamaat (April 28, 2016) to find out more about current teaching strategies and goals in their Hul'q'umi'num' second language programs, as well as their plans for moving the programs into immersion (section 1.2).

Using process-oriented methods is also one of Dr. Wilson's (2007) principles of Indigenist research. It is important to take time to develop research relationships, and to develop a shared understanding of the research process. As our colleague ǂway'Waat Deanna Daniels wrote in her discussion of the Coast Salish epistemological principle **nuts'umaat**, "we don't work in isolation, because we are all related, the work is done together" (2014, p. 5). Choosing a process-oriented group format for our research (rather than developing our lessons by consulting

with individuals separately) was a way for Qwatxwamaat and me to honour all the team members and give them the opportunity to witness each other's expertise.<sup>11</sup>

We held our six project workshops with the research team members from 2:00-4:00pm on Thursday afternoons from mid-April through the end of May, 2016. At most workshops, Qwatxwamaat and I took turns leading throughout the two hours. Each workshop reviewed and built on the previous session.

A typical workshop began with a protocol song led by Suliquye' or Qwatxwamaat – usually **Tsitsulh Si'em'** (SFN 2011, track 5). Qwatxwamaat then led a TPR warmup with basic actions and nouns, to pre-assess participants of knowledge of vocabulary and retention of words introduced the previous week. She then introduced new material with TPR, or recognition and comprehension activities from the Paul Creek Method teachers' manual (Peterson & Parkin 2007). I then led a game or activity intended to highlight grammar points relevant to Qwatxwamaat's lesson. Several of the S-hxixnu-tun Lelum teachers took turns leading the activities once they had become familiar with them, or all the team members practiced them in small groups. Some activities finished with each member of the group sharing a few sentences they had built, following model sentences I had provided. We then discussed the teaching methods, grammatical patterns and vocabulary used in the activities. I shared examples of each pattern from Qwatxwamaat's lessons and my research with the group. The session ended with a request for feedback from the team members on the best ways to teach or model each concept experientially for Junior Kindergarten learners. Suliquye' and Statiqweye offered examples of related activities that they use in their primary second-language classes, and Sial'tunaut and

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<sup>11</sup> In retrospect, we could have communicated more clearly with the research team members about the collaborative group process. Sometimes it felt like they came expecting a lecture or a class – from the "experts" we were trying not to be!

Jeanette advised when my suggested activities became too complex or abstract for their three- to five-year-old students.

There was lots of laughter during the activities and discussion time, and a good rapport developed among the team members. The Elders became more comfortable participating actively and sharing concerns about vocabulary choice as the workshop series went on. The discussion was particularly lively at the fifth workshop, when all four Elders were present to work together on example sentences.

I provided handouts at the end of most workshops, summarizing the grammar points covered. These were works in progress, and were often improved from one week to the next, with the team's contributions and additional examples from published resources. The handouts ultimately provided the framework and draft content for the six lesson plans in Appendix A.

A follow-up session on June 17, 2016 gave the team members the opportunity to check and add to the final draft lesson plans. Sial'tunaut and Jeanette provided helpful suggestions on the layout of the resource and appropriateness of the scaffolding for Junior Kindergarten students. Suliqye' reviewed all my work diligently and raised important questions about dialect differences.

This chapter has summarized our collaborative research process, and connected it to Dr. Wilson's (2007) Indigenist research paradigm and Dr. Czaykowska-Higgins' (2009) principles of Community-Based Language Research. The following chapter briefly discusses the lesson booklet we created together, then summarizes my learning through the project as a researcher.

## 6. Outcomes and Discussion

The major outcomes of our collaborative project are the six experiential lessons and introduction found in Appendix A. The lesson booklet's layout and design is intended to be accessible to primary school teachers and students, with images and a large sans-serif font. Introductory material includes a description of the materials needed for the activities, a page of tips or reminders for immersion teachers, and a list of available print and online language resources. Tips are provided for working with Hul'q'umi'num' dictionary resources, and an alphabet comparison chart (Hukari 2004) is reproduced to support teachers working with resources in earlier orthographies.<sup>12</sup>

As well as generating lessons, the research project supported the teachers to learn more about Hul'q'umi'num' grammar and the processes of developing and implementing experiential language lessons. As a researcher, I learned a great deal about drawing on both written resources and the research team members' knowledge in developing the lessons (section 6.1); about ways that I as a **hwunitum'** ally can become comfortable working in a more Coast Salish way (section 6.2); and about teaching more generally (section 6.3).

### 6.1. Answering the Research Question

My research question considered how to combine existing language resources with experiential teaching methods in developing the model Junior Kindergarten grammar lessons. Using the available dictionaries and teaching resources proved to be less straightforward than I

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<sup>12</sup> Abner Thorne noted in the introduction to the *Quw'utsun Hul'q'umi'num' Category Dictionary* (QSL 2007, p. vii): "I have lived with five different ways of writing this language; I guess you could say the evolution of the written Hul'q'umi'num'. I care about the end result, and that is getting the language to our young people."

had expected, partly because of my own limited experience with them, and partly because documentation can never be a truly complete record of the spoken language in all its facets.

The sources of the words and phrases I used in my sample activities were extremely important to the research team, and prompted many questions from team members. Several times during the grammar workshops, I brought out a word or phrase from a dictionary resource, and the team members did not recognize it. This could have been due to variations within Hul'q'umi'num', interruption of intergenerational transmission of the language, or incompleteness of the documentation.

As Dr. Margaret Noori (2013, p. 135) wrote about Anishinaabemowin, language use can vary according to several factors:

"Certainly there are accents, idioms and colloquial terms that are very regional. In fact, on most reservations there are words used by only one generation, gender or family." ...

Similarly, the language used in 2016 at Stz'uminus might vary from previous documentation due to dialectal or familial differences, generational differences, gender differences, and contextual or stylistic variation. Even two decades ago, the editors of *Hul'q'umi'num' Words* (Gerds et al., 1997), noted considerable variation within Island Hul'q'umi'num':

Not all words are known or used by all speakers, but each word included here has been recognized by at least one of the Elders in our project. (p. viii)

Qwatxwamaat also noted that certain traditional Hul'q'umi'num' songs often include special sentence structures; this song structure is also often used in creating songs for the classroom.

In many cases, the Hul'q'umi'num' language input the older members of our research team received growing up was interrupted by time away at residential school. In their young adulthood, use of Hul'q'umi'num' in families and the community began to fade away when fluent

family members passed away and the language of everyday communication began to shift to English (Q. Harris, personal communication, July 17, 2016). Since Hul'q'umi'num' began to be taught as a second language in the 1980s and 1990s, the school context has also mediated the kinds of language the teachers use regularly.

Documentation drawn from more formal language may differ from the colloquial language of everyday oral communication. Much of the material in the available dictionaries comes from stories, speeches, and linguistic fieldwork contexts. The carefully constructed and reviewed example sentences in previous teaching materials and the present project are somewhere on the continuum between formal and colloquial language, which led to differences of opinion among research team members about the best way to phrase things.

Dictionary resources also do not always provide sufficient information on the use of words in context. Often a dictionary will provide a translation that makes sense in one situation, but not every situation. I learned not to jump to conclusions about the meaning of a Hul'q'umi'num' word when only one English translation or example sentence was available. For example, if you look up **n'emustuhw** in the *Cowichan Dictionary* you find the translation *take, bring* (Hukari & Peter 1995, p. 50). In *Hul'q'umi'num' Words*, **nem'ustuhw**<sup>13</sup> is translated as *to take him/her* (Gerds et al. 1997, p. 107.) The former translation is semantically broader, while the latter provides more grammatical information.<sup>14</sup> But neither dictionary provides the full picture, or allows the reader to confirm that **nem'ustuhw** makes sense in the context of

**Silumstuhw tu smukw, nem'ustuhw 'utl' Jeanette.** (Roll the ball to Jeanette.) Here, the word's

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<sup>13</sup> Learners and curriculum developers should be aware that spellings can vary due to glottalization being pronounced or transcribed differently: Compare **n'emustuhw** and **nem'ustuhw**.

<sup>14</sup> As the editors explain, "[t]ransitive verbs are indicated by having a third person object in the definition (*to look at him/her*) ... These conventions, though they make some of the glosses seem awkward, allow us to avoid technical terminology such as *verb* and *transitive*." (Gerds et al. 1997, p. viii)

composition from **nem'** (go) and **-stuhw** (causative suffix) is apparent. A more literal translation of **Silumstuhw tu smukw**, **nem'ustuhw 'utl'** Jeanette would be *Roll the ball; make/have it go to Jeanette*.

Language learners and curriculum developers need to beware of direct translation, and not over-use a word in contexts where it is not appropriate. The recent electronic edition of the *Cowichan Dictionary* is a very helpful reference for this, as it often includes sentence examples of word usage in context. The editors of *Hul'q'umi'num' Words* also listed each *Hul'q'umi'num'* word under several different English glosses, to try to capture its range of meaning in English (Gerds et al. 1997, p. viii).

A word which provoked much debate during the grammar workshops was **mukw'ut**. I used **mukw'ut** (to pick it up) based on the definition in *Hul'q'umi'num' Words* (Gerds et. al 1997, p. 130), and suggested **Mukw'ut tu smukw** (Pick up the ball). The research team members rejected this, preferring **Kwunut tu smukw** (Take the ball). One of the Elders later shared that **mukw'ut** is better translated as 'gather them up', with reference to multiple things, such as plants or toys, but even this usage did not sound correct to all members of the research team the following week. I later researched **mukw'ut** more carefully in the *Cowichan Dictionary* and discovered that Dr. Hukari and Sti'tum'at actually posit two homophones pronounced **mukw'ut!** In their analysis, **mukw'ut** (pick it up off the ground) derives from the inferred root  $\sqrt{\text{mukw'}}$ , while **mukw'ut** (take it all) derives from the root  $\sqrt{\text{mukw'u}}$ , which also gives us the very common word **mukw'** (all). There is also great potential for confusion with **mukwut** (hit one's opponent with the **smukw** ball<sup>15</sup>, from root  $\sqrt{\text{mukw}}$ ), its homophone **mukwut** (pile hay;

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<sup>15</sup> **Smukw** (ball) was another word that Qwatxwamaat and I selected from dictionary resources that was unfamiliar to many of the research team members. **Smukw** is defined as a *ball game using a balsam burl ball* in *Hul'q'umi'num'*

bend his head to his knees, from root  $\sqrt{\text{mukwu}}$ , and **muqw'ut** (burst it, lance it) (Hukari & Peter 1995, electronic version, pp. 96-97, 99; Gerdts et al. 1997, pp. 91, 100, 266).

This example illustrates the importance of making full use of the available dictionary resources to get a full understanding of a word, its usage, and related words, as well as homophones and near-homophones that may complicate matters. Learners and curriculum developers will do well to double-check translations in the Hul'q'umi'num'-to-English section after initially finding a word in the English-to-Hul'q'umi'num' section of a dictionary.

Although dictionary resources can be very helpful references, researchers and teachers should always re-check their work with Elders and fluent speakers whenever possible. In developing more grammar lessons in the future, a more iterative process would be beneficial: consulting the Elders about words and phrases for the planned lesson first, researching the literature, and then bringing the findings back to the Elders for confirmation. However, in a language revitalization context, making best use of Elders' limited time and energy is also important. Dictionaries and other printed resources are valuable supports for language learners and teachers, but should not be relied on as shortcuts. As the future immersion teachers build their own fluency, they will also become better able to judge grammaticality and appropriateness of usage themselves.

## 6.2. Indigenizing the Process

In our collaborative project, and in previous work in the Hul'q'umi'num' community and other Coast Salish communities, I have observed several common aspects of working together in a good way: non-linearity, flexibility, humbleness, and consciously looking for the good in

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*Words* (Gerdts et. al 1997, p. 160). In the *Cowichan Dictionary*, the definition of **smukw** includes both the ball made from a balsam burl, and the game it is used in. (Hukari & Peter 1995, electronic version, p. 96).

everything. Working with Qwatxwamaat and our research team every week gave me the opportunity to further observe, and try to practice, some of these approaches to the work.

Although I laboured over my lesson plans, and carefully scripted the prompts I would use in Hul'q'umi'num', our workshops were never delivered in a linear way. I found myself jumping all over my scripts, going with the flow of the day and the needs of the group. I was continually in awe of Qwatxwamaat's ability to "wing it", as a very experienced teacher, responding to the nuances of the group's needs and the questions that came up in each workshop. I tried to be flexible and ready to jump in at any moment too, and a few weeks into the workshops, Qwatxwamaat commented on how easily we traded the lead back and forth.

Furthermore, the six grammar lessons we ended up with are not the linear unit I set out to develop. The activities do move from simpler to more complex within each lesson, and across Lessons 1 to 5, but they really represent grammar points to be woven in throughout the whole Junior Kindergarten school year, and throughout the whole primary immersion program. (The sentence structures in Lesson 6 will support TPR activities at any stage.) Teachers working with the lessons will probably not follow them in order and then move on, but rather keep circulating them into their lesson plans, selecting activities appropriate for their students' skill level.

Qwatxwamaat, Suliquye' and other members of the research team also modelled humbleness and a supportive attitude during our workshops. Suliquye' and Qwatxwamaat have committed not to correct each other in the classroom, so as not to distract the students and take time away from the lesson. I tried to follow their lead, and only raised grammar points that might need to be corrected after the workshops. We then researched any questions and presented any corrections to our lesson the following week. At the May 5 workshop, Qwatxwamaat also talked

to the current and future language teachers about the importance of a positive attitude and not criticizing dialectal differences in the classroom.

### **6.3. Learning About Teaching**

In a sense, our project had multiple layers: Although the ultimate goal was the collaborative development of Qwatxwamaat's Junior Kindergarten lesson content and my grammar lessons, secondary goals included building the future teachers' and other research team members' knowledge of Hul'q'umi'num' grammar, vocabulary, and culture, as well as experiential teaching methods.

As students of grammar and vocabulary, the research team members were a very mixed group, in terms of both fluency levels and learning styles. As an inexperienced teacher, I was very grateful to be working with Qwatxwamaat. She would jump in to set me back on track when I was at a loss for words during a workshop, and she took time to discuss our lessons after each workshop and let me know what I could do better. After a very dry and expository first grammar workshop, I learned to use more demonstration and provide the language input first, through TPR and question and answer activities, and only then step back and discuss the target grammar points.

Although a variety of activities is essential in a two-hour workshop, Qwatxwamaat emphasized that all learners need scaffolding and repetition. This was a challenge in the multi-layered context of our project. When the more fluent members of the group wanted to share and research more and more complex vocabulary, Qwatxwamaat demonstrated how to bring the class back to the main topic and to focus on the target words for the beginners in the group and the Junior Kindergarten lesson under development.

Qwatxwamaat also noted the importance of knowing your audience. In future such workshops, I would spend more time at the beginning asking the participants about their previous experience with Hul'q'umi'num', and what they most want to learn, as well as what is needed for the Junior Kindergarten lessons.

## 7. Conclusions and Next Steps

Our collaborative project is an innovative example of building on the considerable existing strengths of S-hxixnu-tun Lelum's current second-language program by adapting previous teaching materials for the Junior Kindergarten context. The research project generated six sample lessons and supported the future immersion teachers to learn more about both Hul'q'umi'num' grammar and how to develop and implement experiential language lessons.

The collaborative lesson development process and my "behind the scenes" research into previous pedagogical and descriptive materials demonstrated the joys and challenges of working with a research team with diverse fluency levels, knowledge and skills, and the advantages and disadvantages of drawing on written documentation (section 6.1). As a **hwunitum'** researcher with little previous teaching experience, I learned a great deal about pedagogy (section 6.3), and about Indigenizing my own research and teaching process (section 6.2). I also learned a lot about the strengths and needs of the language program at S-hxixnu-tun Lelum.

Our six weeks of workshops were just long enough for me to begin to build rapport with the research team, and for the team members to begin to take ownership of the lesson development process. Many of the research team members are now eager to learn more

Hul'q'umi'num'. Next steps specific to the immersion grammar lessons project, as recommended by participants, could include:

- developing more experiential lessons, and teaching the future immersion teachers more about grammatical patterns they can model in their own everyday language use (See Appendix B for a list of topics.);
- finding appropriate names for activities, vocabulary for instructions and transitions in the immersion classroom, and ways to keep the conversation going during immersion activities (D. Gerdts, personal communication, May 12, 2016; Peter & Gerdts 2016); and,
- building lesson planning skills, research skills (Suliquye', interview notes, April 21, 2016), and an awareness of available resources and their strengths and weaknesses (section 6.1) among the future immersion teachers, to empower them to develop further topical lessons and grammar activities themselves.

I look forward to working further on immersion lesson development at Stz'uminus, if the research team members so wish. The collaborative lesson development process has been worthwhile, as all the various members of the research team have made important contributions to the completed lessons. It has also been valuable to have such broad engagement in the process, to build all the stakeholders' understanding of the curriculum development process and the intentions behind it. However, the work is time-consuming for such a large team, when many of the members already have many other responsibilities at S-hxixnu-tun Lelum and in the wider community. Going forward, the curriculum development team could perhaps be limited to just the Elders, Qwatzwamaat and me, to allow the busy teachers more time in the classroom. However, they would still need dedicated professional development hours scheduled at another time to learn about and practice with the new lessons. The less fluent members of the research

team would also benefit from a class structured specifically to meet their language learning needs – either instead of, or in addition to, being part of the curriculum development team.

Research team members and other teachers at S-hxixnu-tun Lelum have many more questions about Hul'q'umi'num' vocabulary and grammar after the initial six workshops and another professional development day that Qwatxwamaat and Suliquye' led on May 27, 2016. I propose that one way to address these questions would be to have bi-weekly or monthly language Question and Answer sessions with Suliquye', Qwatxwamaat and myself as panelists. We would answer the questions we could, and research further answers to bring back to the next session. Qwatxwamaat has also requested workshops on pronunciation and reading aloud for the S-hxixnu-tun Lelum teachers. Phonetic rules that fluent speakers apply unconsciously need to be explicitly taught to the current generation of learners. For example, the letter <e> is generally pronounced [e ~ ε], as in **men** (father) and **lhwet** (who), but it is pronounced [æ] before <q, q', x, >, as in **sqe'uq** (younger sibling) and **xe'xe'** (sacred, holy,<sup>16</sup> forbidden<sup>17</sup>) (HTG 2008, vocabulary section 1.1). I offer these workshop suggestions back to the staff and administration at S-hxixnu-tun Lelum for their consideration.

Further discussion around several other issues would also benefit Stz'uminus Schools' longer-term planning for immersion. My grammar workshops touched on the different forms of articles, demonstratives, possessive pronouns and auxiliary verbs that are used in different Hul'q'umi'num' communities. Qwatxwamaat had requested that the workshops build teachers' awareness of how these forms are used in different dialects and families (personal

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<sup>16</sup> Gerds et al. 1997, p. 33.

<sup>17</sup> Hukari & Peter 1995, electronic edition, p. 230.

communication, August 2015). Dr. Margaret Noori (2013, p. 135), writing about such variations in Anishinaabemowin, wrote:

"Our belief is that if these nuances are to be preserved, students have to become proficient enough to work around them, and recognize them as options, not barriers."

However, in a school context, a decision to standardize sometimes has to be made, in order to ensure that students are receiving consistent input; variation can then be introduced at the higher grade levels. (P. Jacobs, personal communication, July 15, 2016). Thus, further discussion, and perhaps a community decision making process, is needed around which forms to model and teach in Stz'uminus' immersion programs as curriculum development continues. I can continue to share the options recorded in linguistic documentation to allow the current teachers, Elders and leaders to make informed decisions.

Another issue to consider is literacy planning. This might include planning what to name the letters and letter-combinations of the Hul'q'umi'num' alphabet, when and how to introduce reading and writing in Hul'q'umi'num' and English, and how to support students' learning spelling conventions in both languages.

A further challenge in building capacity for the future immersion program is the large volume of curriculum and teaching and learning resources required. Funding is required for a Hul'q'umi'num' language resource room and a resource development team. The team could be led by a full-time resource developer with the skills to locate and adapt existing resources, and develop more as needed, such as a Primary Classroom Phrases book and a revised edition of *Stz'uminus Sings* (SFN, 2011) with the lyrics in the new standard writing system.

Finally, as curriculum development to support the planned immersion program continues, teachers and resource developers must all remain aware of the need to build curriculum grounded

in Hul'q'umi'num' culture, worldview, and sense of place, as well as in the unique features of the Hul'q'umi'num' language.

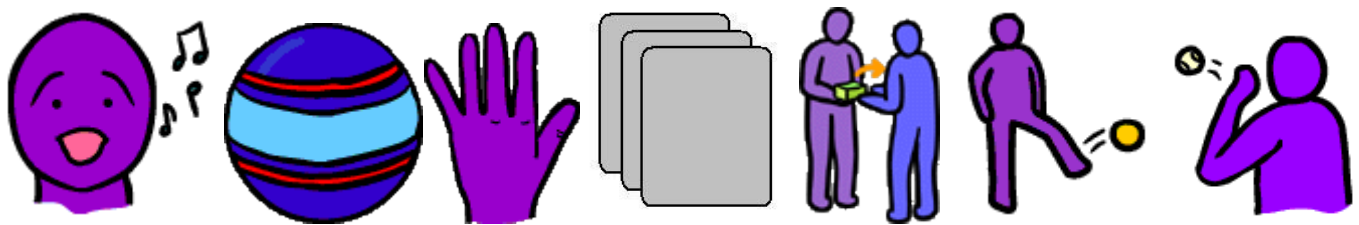
Our collaborative grammar lesson development project has been one of the first small steps in the process of curriculum development to support immersion at Stz'uminus. Future long-term research could test the results of an experiential approach to teaching Hul'q'umi'num' grammar in Junior Kindergarten, through the primary grades and beyond, in the future immersion school. The grammar lessons and our collaborative development process could also be adapted by other Indigenous language groups in the future.



**Appendix A: Model Grammar Lessons**

# Activity-Based Grammar Lessons for Hul'q'umi'num' Primary Immersion

compiled for S-hxixnu-tun Lelum Primary School



## Dedication

For the S-hxixnu-tun Lelum Junior Kindergarten Immersion class of 2020!

## Contributors

**Huy' tseep q'u, mukw' lhwet!** Many thanks to all the team members who participated in the workshop series to develop this resource.

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**Huy' tseep q'u** to Theresa Rice, Clara Sampson, Josie Louie and Dr. Donna Gerdts who visited our workshops.

## Image Credits

All images are from the University of Victoria's Language Teaching Clipart Library: (<http://hcmc.uvic.ca/clipart/>), except the family tree on page 21, which is reproduced from *Nsəl̓xcin 1*.

## Table of Contents

Dedication .....	2
Contributors.....	2
Introduction.....	4
Materials.....	5
Tips for Immersion Teachers.....	6
Language Resources .....	7
Dictionary Tips .....	8
Alphabet Comparison Chart.....	9
Grammar Lesson 1: 'een'thu, nuwu, and nilh.....	10
Grammar Lesson 2: tu and thu.....	16
Grammar Lesson 3: tunu/thunu and tun'/thun' .....	19
Grammar Lesson 4: tu and thu, kwu and lhu .....	26
Grammar Lesson 5: kwunu/lhunu and kwun'/lhun' .....	34
Grammar Lesson 6: Sentence Structures with Actions .....	38

## Introduction

'Aa si'em' Statiqweye, Sial'tunaut, 'i' Jeanette,

This resource is for you! And it's for your children and students, who will be learning Hul'q'umi'num' from you at home and in the classroom in the coming years.

This booklet contains six "grammar lessons". Each one starts out with a short summary of one grammatical pattern in Hul'q'umi'num', as a reference or refresher for you. This is followed by some ideas for activities you can use in a primary immersion class to

- (1) model the pattern so that your students will hear it consistently, and
- (2) give your students opportunities to start using the pattern themselves.

Many of the activity ideas were compiled or adapted from activities that you and Suliquye' and Qwatxwamaat already use in your Hul'q'umi'num' language classes.

These are just six of many primary immersion grammar lessons. I hope we'll have a chance to work together to develop more in the future! There are also many more grammatical patterns that you as teachers will learn about in your other studies, and simply use in your day-to-day interaction with your students. In our workshops and in these lessons, I focussed on patterns that can be demonstrated to Junior Kindergarten students through activity-based language learning.

I started out intending to develop "the first six grammar lessons" for Junior Kindergarten immersion, but what came out of our workshops together is really a broader resource. The activities do move from simpler to more complex within each lesson, and across Lessons 1 to 5. (The sentence structures in Lesson 6 will be useful with your Total Physical Response activities at any time.) But don't feel like you have to follow these six lessons in order and then move on! You will likely find that you keep coming back to them throughout the Junior Kindergarten year, and that other primary teachers can use them too, as your immersion program grows. (Language learning works that way: Learners keep coming back to what they have learned in the past and building on it.) You may also want to divide the lessons into smaller parts for your students.

Of course, this booklet is a work in progress. I did my best to check the contents with fluent speakers, but I take responsibility for any errors that remain. I'll be interested to hear how these lessons work out for you, as you try them out with your students and adapt them to their needs. **Huy' tseep q'u, sii'em' nu siiye'yu!**

Sarah Kell, University of Victoria, August 2016

## Materials

As well as common classroom resources like picture cards and a ball, the grammar activities make use of personalized Family Tree Boards and Family Cards.

Ask each student's parent or guardian to submit photos of the student and his/her immediate family members - parents, siblings, other relatives in the household.

Make two copies of the photos, and use them to create these resources.

### Family Tree Boards

Build a family tree board for each child, on cardstock or corkboard, with the images of their relatives and lines to show the relationships. Label each image with the person's name and relationship to the child. Make a family tree board showing your own parents and siblings too.

### Family Cards

Laminate the second set of photos to make picture cards of each student's family members. Label each image with the person's name and relationship to the child. Make a set of cards showing your own parents and siblings too.

Remember to review the Hul'q'umi'num' words you'll need for all kinds of families – e.g., **tslhile'um** (step-parent), **shhwum'nikw** (aunt or uncle), etc.

## Tips for Immersion Teachers

Here are a few tips for immersion teachers who have learned, or are learning, Hul'q'umi'num' as a second language:

- Primary immersion students should be surrounded with Hul'q'umi'num' language from all possible sources! Invite fluent speakers into the classroom to interact with the students whenever possible, especially if you are a language learner yourself. Make sure the children hear lots of age-appropriate Hul'q'umi'num' stories and songs – from fluent speakers, from you, and through audio recordings and videos.
- It's OK for your immersion students to hear more language than they can make sense of at the time. A rich background of language input helps them to acquire Hul'q'umi'num'! As the students get older and are exposed to even more language, they will naturally learn to make sense of more complex phrases and sentences.

For example: Junior Kindergarten students might learn to recognize and use **tu**, **thu**, **kwu** and **lhu**, as in Lesson 4, but might not get as far as using **tunu/tun'**, **thunu/thun'**, **kwunu/kwun'** and **lhunu/lhun'**, as in Lesson 5. Even if you don't get to the activities for these forms, start modelling them right at the beginning of the year in your own language use in the classroom. (You'll probably find yourself saying **Ni' 'untsu kwun' kupou?** a lot!)

Expose your students to the grammatical patterns consistently, and you will be surprised at how much they pick up!

- Never over-simplify or use “baby talk” with primary immersion students; always model good Hul'q'umi'num'. However, you don't have to use perfect, formal sentences all the time. Keep your language natural, and use activities that model the language in useful, everyday contexts.
- If students are having trouble with pronunciation, just repeat the correct pronunciation back to them, rather than criticizing their pronunciation. As students hear you pronouncing the sounds of Hul'q'umi'num', they will learn to recognize the unique sounds, and then to produce them themselves.

## Language Resources

As well as asking Elders and fluent speakers when you need a word, phrase, or more information about a language structure, you can make use of the many Hul'q'umi'num' language resources available. Here are some of them:

### Words:

- *Stz'uminus Hul'q'umi'num' Dictionary* (2016)
- *FirstVoices: Stz'uminus* <http://www.firstvoices.com/en/stzuminus>
- *Hul'q'umi'num' Words* (1997) [http://sqwal.hwulmuhwqun.ca/wp-content/uploads/2016/02/HulquminumWords\\_practical\\_orthography.pdf](http://sqwal.hwulmuhwqun.ca/wp-content/uploads/2016/02/HulquminumWords_practical_orthography.pdf)
- *Quw'utsun Hul'q'umi'num' Category Dictionary* (2007)
- *The Cowichan Dictionary of the Hul'q'umi'num' Dialect of the Coast Salish People* (1995). (This is especially useful for examples of how words are used in context.)
- *FirstVoices: Quw'utsun* <http://www.firstvoices.com/en/HULQUMINUM>

### Classroom Phrases:

- *Cowichan Tribes' Beginning Hul'q'umi'num'* (2007).
- In the Classroom: <http://sqwal.hwulmuhwqun.ca/learn/in-the-classroom/>

### Language Structures and Practice Activities:

- Tatul'ut tthu Hul'q'umi'num': <http://web.uvic.ca/hrd/hulg/>
- Ta'ulthun Sqwal: <http://sqwal.hwulmuhwqun.ca>
- *The Cowichan Dictionary of the Hul'q'umi'num' Dialect of the Coast Salish People* (1995) has a grammar reference section at the end, as well as detailed entries for grammatical words.

### Stories:

- Hul'q'umi'num' Sxwi'em': <http://sxwiem.hwulmuhwqun.ca/>

## Dictionary Tips

- ✓ Look up the word in the Hul'q'umi'num'-to-English section after you initially find a translation in the English-to-Hul'q'umi'num' section.
- ✓ Look up Hul'q'umi'num' words in a variety of resources to get a full sense of their meaning.
- ✓ Look for resources with examples of how each word is used in a sentence. The more sentence examples you look at, the better understanding you will have of how the word can be used.
- ✓ Use the Find function to quickly search within electronic versions of the dictionaries. But remember that browsing through a paper dictionary like *Hul'q'umi'num' Words* or the *Quw'utsun Hul'q'umi'num' Category Dictionary* is helpful for finding related words!

## Alphabet Comparison Chart

New Alphabet	Nanaimo	Linguistic	Old Cowichan
a	a	a	a
aa	a:	a:	aa
ch	ch	č	ch
ch'	čh	č̣	cḥ
e	e	e	e
ee	e:	e:	ee
h	h	h	h
hw	xw	x̣	hw
i	i	i	i
ii	i:	i:	ii
k	k	k	k
kw	kw	ḳ	kw
kw	ḳw	ḳ̣	ḳw
l	l	l	l
lh	lh	ḷ	ḷ
m	m	m	m
n	n	n	n
o' or uw'	uẉ	əẉ	o' or uw'
ou	oo	u	ou
oo	oo:	u:	oo
p	p	p	p
p'	p̣	p̣	p̣
q	q	q	q
qw	qw	q̣	qw
q'	q̣	q̣̣	q̣
qw'	q̣w	q̣̣̣	q̣w
s	s	s	s
sh	sh	š	sh
t	t	t	t
t'	ṭ	ṭ	ṭ
th	th	θ	th
tl'	ṭḷ	ṭ̣	ṭḷ
ts	c	c	ts
ts'	c̣	c̣	ṭs
tth	tth	ṭ <sup>θ</sup>	tth
tth'	ṭh	ṭ̣ <sup>θ</sup>	ṭṭh
u	u	ə	u
w	w	w	w
x	š	š	ḥ
xw	šw	ṣ̌	ḥw
y	y	y	y
,	,	ʔ	,

Hul'q'umi'num' has been written with many different alphabets over the years!

Here is a comparison chart to help you work with materials written in some of the old alphabets. It was compiled by Dr. Thomas Hukari in 2008 for the Hul'q'umi'num' Treaty Group / UVic Linguistics Community University Research Alliance project.

Note also that spellings can vary in different resources due to glottalized sounds being pronounced or transcribed differently – for example, **nem'ustuhw** / **n'emustuhw**.

## Grammar Lesson 1: 'een'thu, nuwu, and nilh

- 'Een'thu, nuwu, and nilh are used to identify people:

'een'thu	I	It's me.
nuwu	you	It's you.
nilh	he, she, it	It's him, it's her, etc.

'Een'thu Mary.                      I'm Mary.

Hwi' 'een'thu 'a?                      Is it my turn?

Nuw(u) 'a'lu lhwet?                      Who are you? Who is it?

Hwi' nuwus (ch).                      It's your turn.

Nilh John.                      He's John. This is John.

- When introducing or talking about a relative, use **nu** (my) after **nilh**:

Nilh **nu** sqe'uq.                      He/she is **my** younger sibling.  
This is **my** younger sibling.

### Useful Classroom Phrases

M'i tseep sults'.                      You all come make a circle.

Mukw' tseep 'uw' 'umut.                      Everyone sit down.

Sults' tseep 'i' 'umut.                      You all make a circle and sit down.

'Ilhe huw'a'lum'.                      Let's play a game.

### Activity 1:

Invite students to form a circle. Introduce yourself with **'een'thu** – e.g.,

'Een'thu Sial'tunaut.                      I am Sial'tunaut.

Use gestures to show your meaning. Then have another teacher or fluent speaker model the phrase – e.g.,

'Een'thu Suliquye'.                      I am Suliquye'.

Help each student to introduce him/herself with **'een'thu**. Use this activity as part of your morning routine, so that students become comfortable saying the phrase every day.

---

### Activity 2:

Once students are comfortable introducing themselves, extend the morning routine so that they can introduce their neighbours too.

Introduce yourself and the next person in the circle, following this pattern. Use gestures to show your meaning.

'Een'thu Qwatxwamaat.                      I am Qwatxwamaat.

Nilh Suliquye'.                      She is Suliquye'.

Have another teacher or fluent speaker model the phrases again, introducing you, him/herself, and the following person:

Nilh Qwatxwamaat.                      She is Qwatxwamaat.

'Een'thu Suliquye'.                      I am Suliquye'.

Nilh Sial'tunaut.                      She is Sial'tunaut.

Help each student to repeat the phrases, giving them a chance to practice with **'een'thu** and **nilh**.

### Activity 3:

Once students are comfortable with Activity 2, expand the morning routine to include the phrase **Nilh nu sye'yu.** - He/she is my friend.

Invite students to form a circle. Introduce yourself and the next person in the circle, following this pattern. Use gestures to show your meaning.

'Een'thu Qwatxwamaat.            I am Qwatxwamaat.

Nilh Sarah.                            She is Sarah.  
Nilh **nu** sye'yu.                    She is **my** friend.

Have another teacher or fluent speaker model the phrases again, introducing you, him/herself, and the following person:

Nilh Qwatxwamaat.            She is Qwatxwamaat.  
Nilh **nu** sye'yu.                    She is **my** friend.

'Een'thu Sarah.                    I am Sarah.

Nilh Garry.                            He is Garry.  
Nilh **nu** sye'yu.                    He is **my** friend.

Help each student to repeat the phrases, giving them a chance to practice with **'een'thu** and **nilh nu**.

#### Activity 4:

Show your own family tree board to the class, and introduce your relatives as you point to their pictures. Focus on two relatives at a time – e.g.,

'Een'thu Mary.                      I am Mary.

Nilh nu men.                      This is my father.

Nilh nu ten.                      This is my mother.

Help students to use the **Nilh nu \_\_\_\_\_** frame to introduce their relatives as they point to the pictures on their family tree boards.

As students become familiar with the vocabulary, add two more relatives – e.g.,

Nilh nu sqe'uq.                      This is my younger sibling / cousin.

Nilh nu shuyulh.                      This is my older sibling / cousin. (See also p. 21.)

When students are comfortable with the vocabulary for introducing their immediate families, add this activity to your morning circle routine: Each day, the **Ts'uw'tun** can show his or her family tree board and introduce his or her relatives to the class.

---

#### Activity 5:

When students are familiar with vocabulary for introducing family members, have each student introduce him or herself, then identify and introduce a relative in the class. Focus on two relatives at a time – for example, **sqe'uq** (younger sibling or cousin) and **shuyulh** (older sibling or cousin).

'Een'thu Kenzie.                      I am Kenzie.

Nilh Tyrone.                      He is Tyrone.

Nilh nu sqe'uq.                      He is my younger brother / cousin.

## Activity 6:

Once students are familiar with common kinship terms, extend the morning routine to have them introduce themselves and describe how they are related to the next person in the circle.

Make sure students know how they are related to their neighbours in the circle. (If students are not related, they can always use **sy'e'yu**, friend.)

Introduce yourself and the next person in the circle, following this pattern. Use gestures to show your meaning.

'Een'thu Suliquye'.                      I am Suliquye'.

Nilh Statiqweye.                      She is Statiqweye.  
Nilh nu stiwun.                      She is my niece.

Have another teacher or fluent speaker model the phrases again, introducing you, him/herself, and the following person:

Nilh Suliquye'.                      She is Suliquye'.  
Nilh nu shhwum'nikw.                      She is my aunt.

'Een'thu Statiqweye.                      I am Statiqweye.

Nilh Reece.                      He is Reece.  
Nilh nu mun'u.                      He is my son.

Help each student to repeat the phrases – e.g.,

Nilh Denise	She is Denise
Nilh nu sye'yu.	She is my friend.

'Een'thu Kenzie.	I am Kenzie.
------------------	--------------

Nilh Tyrone.	He is Tyrone.
Nilh nu sqe'uq.	He is my younger brother / cousin.

When all students have completed the activity, have them scramble and switch places in the circle. Then they repeat the activity with new neighbours.

For More Information:

### **Ta'ulthun Sqwal:**

Pronouns

<http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/people-and-pronouns/#3> Pronouns

Classroom Phrases

<http://sqwal.hwulmuhwqun.ca/learn/in-the-classroom/>

### **Tatul'ut tthu Hul'q'umi'num':**

Emphatic Pronouns

[http://web.uvic.ca/hrd/hulq/grammar/lesson03/gr03\\_12.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson03/gr03_12.htm)

## Grammar Lesson 2: tu and thu

- **Tu** and **thu** are both similar to "the" in English, but they also indicate *gender*:

**tu**            the    (visible)

**thu**           the    (feminine, visible)

**tu** stl'i'tl'qulh    the boy            **tu** si'lu            the grandfather

**thu** stl'i'tl'qulh    the girl            **thu** si'lu            the grandmother

- **Tu** and **thu** are often used before personal names in Hul'q'umi'num':

**tu** Garry                            'Amust **tu** Garry.            Give it to Garry.

**thu** Suliquye'                        'l'wust **thu** Suliquye'.        Point to Suliquye'.



### Activity 1: St'ilum

Invite students to sit in a circle. The class sings the *Ni 'untsu?* song (to the tune of *Frère Jacques*), and everyone points to the child named in the first line. Use this song to model using **tu** with boys' names and **thu** with girls' names.

Ni' 'untsu **tu** Reece?                      Where is Reece?                      (thume - twice)

'E'ut 'i 'u tu'i.                                      He is right here.                      (thume)

Ni' 'untsu **thu** Treanna?                      Where is Treanna?                      (thume)

'E'ut 'i 'u tu'i.                                      She is right here.                      (thume)

\*Some speakers use **'e'ut** with both masculine and feminine words. Others may use **'e'uth** with feminine words – e.g., **'E'uth** 'i 'u tu'i when talking about a girl.

\*A shorter version of **'E'ut 'i 'u tu'i** is **'E'ut tu'i**.

\*Alternate spellings are **'E'et** and **'E'eth**.



### Activity 2: St'ilum

Once students are comfortable responding to the *Ni 'untsu?* song with gestures, add the opportunity for each child named to respond orally. Model the response with another teacher or fluent speaker, and then encourage students to reply after you sing their names.

Ni' 'untsu **tu** Reece?                      Where is Reece?                      (thume)

'I tsun 'i 'u tu'i.                                      I am right here.                      (thume)

Ni' 'untsu **thu** Treanna?                      Where is Treanna?                      (thume)

'I tsun 'i 'u tu'i.                                      I am right here.                      (thume)

For More Information:

### **Ta'ulthun Sqwal:**

Determiners

<http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/thu-shhwuhwimelu/#4> Some Hul8217q8217umi8217num8217 Determiners articles  
[\\_demonstratives auxiliaries](#)

### **The Cowichan Dictionary**

**of the Hul'q'umi'num' Dialect of the Coast Salish people (1995):**

- **the/a**, pp. 312-313.
- **'e'ut** and **'e'uth**, p. 3; **here**, p. 206.

### **Hul'q'umi'num' Words**

- **'E'et**, p. 109

**Tatul'ut tthu Hul'q'umi'num': 'E'ut and 'E'uth**

[http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06\\_03.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06_03.htm)

More about when to use **'e'ut** and **'e'uth**:

Gerds, D. B. (2010). Agreement in Halkomelem complex auxiliaries. *Papers for the Forty-fourth and Forty-fifth International Conferences on Salish and Neighbouring Languages, UBCWPL 27*, 175–189. (See especially section 3.2, p. 11.)

<http://www.sfu.ca/~gerdts/papers/GerdsCSNL45.pdf>

### Grammar Lesson 3: tunu/thunu and tun'/thun'

- **Nu** means 'my' and '**un**' means 'your' in Hul'q'umi'num'.
- **Nu** and '**un**' are separate words in certain contexts:

Nilh **nu** si'lu.                      He is **my** grandfather.

'Iyus skweyul '**un**' shkwan!      Happy birthday to you!  
(Literally: **Your** birthday is a happy day.)

- In other contexts, **nu** and '**un**' combine with **tu** and **thu** like this

<b>tunu</b>	my (visible)	<b>tun'</b>	your (visible)
<b>thunu</b>	my (feminine, visible)	<b>thun'</b>	your (feminine, visible)
<b>tun'</b> men	your father	<b>thun'</b> ten	your mother
<b>tunu</b> si'lu	my grandfather	<b>thunu</b> si'lu	my grandmother
<b>tun'</b> sqe'uq			your younger brother / male cousin
<b>thun'</b> sqe'uq			your younger sister / female cousin
<b>tunu</b> shuyulh			my older brother / male cousin
<b>thunu</b> shuyulh			my older sister / female cousin

## Activity 1: St'ilum



Use the '*Uy' kwunus 'i lumnamu*' song to model the use of **tunu** and **thunu**.

'Uy' kwunus 'i lumnamu,  
**Tunu** sye'yu, Joseph.

I am glad to see you,  
My friend, Joseph.

'Uy' kwunus 'i lumnamu,  
**Thunu** sye'yu, Sarah.

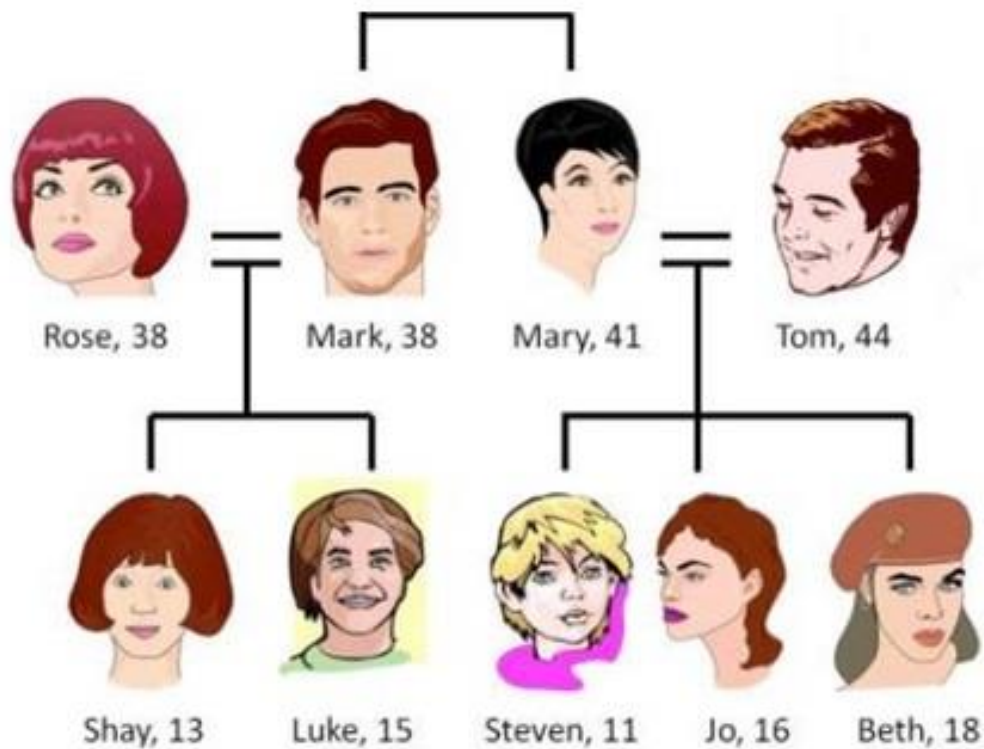
I am glad to see you,  
My friend, Sarah.

\*Speakers in Quw'utsun just use **nu** in this context:

'Uy' kwunus 'i lumnamu, **nu** sye'yu, Sarah.

Go around the circle and greet each student with the song, using **tunu** or **thunu** as appropriate. Then have students follow you around the circle, until they are all circulating and greeting each other.

Cultural Note: Sqe'uq or shuyulh?



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beginning ʔʷəlxciɪn, revised 05/26/13

- Use **shuyulh** for an older sister or brother, and **sqe'uq** for a younger sister or brother.
- For cousins, it depends on the relationship of the relatives who connect them.

On the family tree, Mark is Mary's **sqe'uq**. Mary is Mark's **shuyulh**.

So Mary's children call Mark's children **sqe'uq**. Mark's children call Mary's children **shuyulh**.

So Luke is Steven's **sqe'uq**, even though he's older. Steven is Luke's **shuyulh**.



### Activity 2:

Teach the class Suliquye's poem about family members. Students can use **tunu** and **thunu** with **shuyulh** and **sqe'uq** as appropriate for their own families.

Students count off their family members on their fingers as they recite the first five lines, then close their hands and hold them close to their hearts for the last line.

'E'ut 'i 'u tu'i <b>tunu</b> men.	This one here is my father.
'E'ut 'i 'u tu'i <b>thunu</b> ten.	This one here is my mother.
'E'ut 'i 'u tu'i <b>tunu</b> shuyulh, tl'uqtemutth'.	This one here is my older brother, the tall one.
'E'ut 'i 'u tu'i <b>thunu</b> sqe'uq.	This one here is my younger sister.
'E'ut 'i 'u tu'i tu qeq.	This one here is the baby.
'Aa, nu stl'i' tseep 'o' mukw'!	How I love you all!

\*Some speakers use 'e'ut with both masculine and feminine words. Others may use 'e'uth with feminine words – e.g. 'E'uth 'i 'u tu'i **thunu** ten, 'E'uth 'i 'u tu'i **thunu** shuyulh. Please see pp. 17-18 for more information.

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### Activity 3:

Show your own family tree board to the class, and introduce your relatives as you point to their pictures (as in Lesson 1, Activity 4, p. 13).

Then ask each student to point to one of your relatives' pictures.

'I'wust <b>tunu</b> men.	Point to my father.
'I'wust <b>thunu</b> ten.	Point to my mother.
'I'wust <b>thunu</b> shuyulh.	Point to my older sister.
'I'wust <b>tunu</b> sta'lus.	Point to my husband.
'I'wust <b>thunu</b> mun'u.	Point to my daughter.

Next, bring out students' own family tree boards. The teacher and helpers circulate to each student, asking them to identify their relatives by pointing to their pictures.

'I'wust <b>tun'</b> men.	Point to your father.
'I'wust <b>thun'</b> ten.	Point to your mother.
'I'wust <b>thun'</b> sqe'uq.	Point to your younger sister.
'I'wust <b>tun'</b> shuyulh.	Point to your older brother.

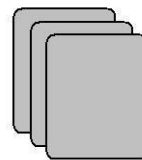
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#### Activity 4:

Show your own family cards to the class, and introduce your relatives as you show each picture (as in Lesson 1, Activity 4, p. 13).

Put the cards on the carpet, face up, and ask each student to pick up a card:

Nem' kwunut tu shxatth'ustuns thunu shuyulh.  
Go take the picture of my older sister.



Nem' kwunut tu shxatth'ustuns tunu men.  
Go take the picture of my father.

Nem' kwunut tu shxatth'ustuns thunu mun'u.  
Go take the picture of my daughter.

Nem' kwunut tu shxatth'ustuns tunu sqe'uq.  
Go take the picture of my younger brother.

Nem' kwunut tu shxatth'ustuns tunu sta'lus.  
Go take the picture of my husband.

Nem' kwunut tu shxatth'ustuns thunu ten.  
Go take the picture of my mother.

Next, bring out students' own family cards. The teacher and helpers circulate to each student, asking them to identify their relatives by picking up the correct card.

Nem' kwunut tu shxatth'ustuns tun' sqe'uq.  
Go take the picture of your younger brother.

Nem' kwunut tu shxatth'ustuns thun' ten.  
Go take the picture of your mother.

Nem' kwunut tu shxatth'ustuns thun' shuyulh.  
Go take the picture of your older sister.

Nem' kwunut tu shxatth'ustuns tun' men.  
Go take the picture of your father.

#### Useful Classroom Phrases

Hwu'alum'stuhw tu st'upul.                      Bring/put back the cards.

Hwu'alum'stuhw tey'.                                Bring it/them back.

For More Information:

**Tatul'ut tthu Hul'q'umi'num':**

Kinship Terms

[http://web.uvic.ca/hrd/hulq/vocab/lesson07/vc07\\_01.htm](http://web.uvic.ca/hrd/hulq/vocab/lesson07/vc07_01.htm)

[http://web.uvic.ca/hrd/hulq/grammar/lesson07/gr07\\_02.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson07/gr07_02.htm)

**Ta'ulthun Sqwal:**

More Kinship Terms

[http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/people-and-places/#2\\_Vocabulary\\_Kinship](http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/people-and-places/#2_Vocabulary_Kinship)

**Cowichan Tribes' Beginning Hul'q'umi'num' (2007)**

- Ni' 'u tu skoul'ew't-hw – At School  
- introductions with **tunu** and **thunu**: p. 13
- Tslhnuts'amat – Family Members  
- with **tunu** and **thunu**: pp.34-35

## Grammar Lesson 4: tu and thu, kwu and lhu

**tu** (or **tthu**) the (visible)                      **kwu** (or **kwthu**) the (out of sight)

**thu** the (feminine, visible)                      **lhu** the (feminine, out of sight)

- **Tu, thu kwu** and **lhu** are similar to "the" in English, but Hul'q'umi'num' uses these words to distinguish both *gender* and *visibility*. Use **kwu** and **lhu** if you cannot see the person or thing you are talking about.

**tu** stl'i'tl'qulh                      the boy (visible)  
**kwu** stl'i'tl'qulh                      the boy (out of sight)

**thu** stl'i'tl'qulh                      the girl (visible)  
**lhu** stl'i'tl'qulh                      the girl (out of sight)

**tu** si'lu                                  the grandfather (visible)  
**kwu** si'lu                                  the grandfather (out of sight)

**thu** si'lu                                  the grandmother (visible)  
**lhu** si'lu                                  the grandmother (out of sight)

Ni' 'untsu **tu** \_\_\_\_\_.                      Where is the \_\_\_\_\_? (If the speaker can see it.)

Ni' 'untsu **kwu** \_\_\_\_\_.                      Where is the \_\_\_\_\_? (If the speaker cannot see it.)

'E'ut **tu** \_\_\_\_\_.                      Here is the \_\_\_\_\_.

'E'ut 'i 'u tu'i **tu** \_\_\_\_\_.                      The \_\_\_\_\_ is right here.

- **Tu**, **thu kwu** and **lhu** are often used before personal names in Hul'q'umi'num'.

'Amust **tu** Garry.

Give it to Garry. (visible)

Ni' 'untsu **kwu** Trevor?

Where is Trevor? (out of sight)

'I'wust **thu** Suliquye'.

Point to Suliquye'. (visible)

Ni' 'untsu **lhu** Treanna?

Where is Treanna? (out of sight)

- Use **thu** for a woman or girl who is in view, and **lhu** for a woman or girl who is out of view. But use **tu** and **kwu** for a group of women or girls

Nem' suw'q't **lhu** Treanna.

Go look for Treanna.

'E'ut **thu** Treanna.

Here is Treanna.

Ni' 'untsu **lhu** q'e'mi'?

Where is the young lady?

'E'ut 'i 'u tu'i **thu** q'e'mi'.

The young lady is right here.

Ni' 'untsu **kwu** q'e'lum'i'?

Where are the young ladies?

'E'ut 'i 'u tu'i **tu** q'e'lum'i'.

The young ladies are right here.

Some speakers use 'E'ut with both masculine and feminine words. Others may use 'E'uth with feminine words – e.g. 'E'uth **thu** Treanna. Please see p. 17-18 for more information.

Use the following activities to model **tu**, **thu**, **kwu** and **lhu** to the class, and encourage students to begin to use them.



### Activity 1: St'ilum

After the class sings the *Ni 'untsu?* song (as in Lesson 2, pp. 16-17), expand it to ask about students who are not present that day. Sing the '**Uwu 'iis 'i**' line yourself first – slowly, with gestures and a sad face. Then encourage students to repeat the phrase each time.

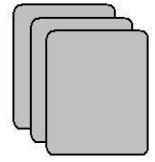
Ni' 'untsu <b>kwu</b> Reece? 'Uwu 'iis 'i.	Where is Reece? He is not here.	(thume) (thume)
Ni' 'untsu <b>lhu</b> Treanna? 'Uwu 'iis 'i.	Where is Treanna? She is not here.	(thume) (thume)

\*Another possible response is 'Uwu 'i' 'u tu'i.

#### Useful Phrases for St'upul'

Tsuluw't.	Turn it over, flip it over.
Tsuluw't tu st'upul'.	Turn over the card.
Hwi' nuwus (ch).	It's your turn.
Hwi' 'een'thu 'a?	Is it my turn?
'Uy'. Ni' ch kwunnuhw.	Yes, you've got it.
'Uy'. Na'ut tl'ul'im'.	Yes, that's right.
Qul'et t'a'thut.	Try again.

## Activity 2: St'upul'



Lead the following activities with a set of picture cards showing familiar vocabulary, such as objects, animals, letters or numbers.

With cards right side up:

- 1) Do Total Physical Response activities with familiar actions to review the vocabulary on the cards.

'I'wust tu \_\_\_\_\_.          Point to the \_\_\_\_\_.  
Nem' kwunut tu \_\_\_\_\_.      Go take the \_\_\_\_\_.

- 2) Ask each student where a particular card is. Students may respond by pointing to the card, or in a memorized sentence with **tu**.

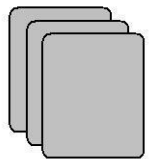
Ni' 'untsu **tu** \_\_\_\_\_.          Where is the \_\_\_\_\_?  
(When the speaker can see it.)

'E'ut **tu** \_\_\_\_\_.                  Here is the \_\_\_\_\_.

'E'ut 'i 'u tu'i **tu** \_\_\_\_\_.      The \_\_\_\_\_ is right here.

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## Activity 3: St'upul'



Play a memory game, with the cards upside down and scrambled. Once students are familiar with the game, have them practice it in pairs or small groups. Use an odd number of cards, so there is a winner each time.

The first player asks:

Ni' 'untsu **kwu** \_\_\_\_\_.          Where is the \_\_\_\_\_?  
(Since the speaker cannot see it.)

The second player turns over a card. If it is the right one, he/she keeps the card.

'E'ut **tu** \_\_\_\_\_. Here is the \_\_\_\_\_.

'E'ut 'i 'u tu'i **tu** \_\_\_\_\_. The \_\_\_\_\_ is right here.

Then the first player asks about another card.

If it's not the right one, the second player turns it face down again.

'Uwu \_\_\_\_ -us. No, it's not a \_\_\_\_\_.

'Uwu nilh'us It's not the one.

The second player then asks the question to the next player.

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#### Activity 4: Hide and Seek

After introducing the necessary vocabulary, model sequences like these as a Total Physical Response routine with two students. Repeat with more pairs of students.

Tth'up'nuhw ch. Close your eyes. (Can also mean *blink* or *squint*.)

Hwiyuneem'! Listen!

Nem' kwelsh **tu** smukw. Go hide the ball.

Nem' kwelsh **tu** tsq'ix xul'tun. Go hide the black pen.

Xunuq't ch. Open your eyes.

Nem' suw'q't **kwu** smukw. Go look for the ball.

'E'ut 'i 'u tu'i **tu** smukw The ball is here.

Ni' 'untsu **kwu** tsq'ix xul'tun? Where is the black pen?

'I tsun kwunnuhw <b>tu</b> xul'tun!	I found the pen!
Nem' ch kweel.	Go hide (yourself).
Nem' (ch) kweel, Treanna.	Go hide, Treanna.
Nem' suw'q't <b>kwu</b> Garry.	Go look for Garry.
Ni' 'untsu <b>kwu</b> Garry?	Where is Garry?
'E'ut 'i 'u tu'i <b>tu</b> Garry.	Garry is here.
Nem' suw'q't <b>lhu</b> Sial'tunaut.	Go look for Sial'tunaut.
Ni' 'untsu <b>lhu</b> Sial'tunaut?	Where is Sial'tunaut?
' <b>E'ut</b> 'i 'u tu'i <b>thu</b> Sial'tunaut.	Sial'tunaut is here.

\*Some speakers use '**E'ut**' with both masculine and feminine words. Others may use '**E'uth**' with feminine words – e.g. '**E'uth** 'i 'u tu'i **thu** Sial'tunaut. Please see pp. 17-18 for more information.

More advanced students can play hide and seek in groups of three: one student gives the commands, one hides (him/herself or an object), and one finds. Students then switch roles.

Useful Phrases for Hide and Seek

Wulh kw'asthut tu Reece.	Reece is getting hotter.
Ni' ch kwu'elh hwu kw'e'lus.	You are hot.
Ni' ch wulh xuytl'that.	You are cold.
Ni' 'u ch kwunnuhw tu smukw?	Did you find the ball?

### Word History

**Smukw:** a ball made from balsam burl, and the traditional game it is used in.

(See *The Cowichan Dictionary*, electronic edition, p. 96 and *Hul'q'umi'num' Words*, p. 160.)

For More Information:

#### **Ta'ulthun Sqwal:**

Determiners

<http://sqwal.hwulmuhwqun.ca/wp-content/uploads/2016/04/determiners.pdf>

Classroom Phrases

<http://sqwal.hwulmuhwqun.ca/learn/in-the-classroom/>

#### **Tatul'ut tthu Hul'q'umi'num':**

The Articles **tthu** and **kwthu**

[http://web.uvic.ca/hrd/hulq/grammar/lesson05/gr05\\_02.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson05/gr05_02.htm)

Articles

[http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06\\_01.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06_01.htm)

Articles with Names

[http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06\\_05.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06_05.htm)

Plain Articles with Plurals

[http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06\\_07.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson06/gr06_07.htm)

**'I'he' Xwulmuxwqun (2<sup>nd</sup> edition, 1997)**

- Tu and kwthu – 4.3, p. 37; 5.3, p. 50
- Thu and lhu – 5.5, p.52
- Kwthu and lhu – 5.7, p. 54
- Proper Names – 5.11, p. 56

**The Cowichan Dictionary  
of the Hul'q'umi'num' Dialect of the Coast Salish people (1995):**

- **the/a**, pp. 312-313.

More about when to use **thu** and **lhu**:

Gerdts, D. B. (2013). The purview effect: Feminine gender on inanimates in Halkomelem Salish. *Proceedings of the Thirty-Seventh Annual Meeting of the Berkeley Linguistics Society* (pp. 417-426). University of California, Berkeley, California. <http://www.sfu.ca/%7Egerdts/papers/GerdtsBLS37.pdf>

## Grammar Lesson 5: kwunu/lhunu and kwun'/lhun'

- As shown in Lesson 3, **tu** and **thu** combine with **nu** and **'un'** to make words for 'my' and 'your':

<b>tunu</b>	my (visible)	<b>tun'</b>	your (visible)
<b>thunu</b>	my (feminine, visible)	<b>thun'</b>	your (feminine, visible)

- Kwu** and **lhu** combine with **nu** and **'un'** in the same way:

<b>kwunu</b>	my (out of sight)	<b>kwun'</b>	your (out of sight)
<b>lhunu</b>	my (feminine, out of sight)	<b>lhun'</b>	your (feminine, out of sight)

Ni' 'untsu **kwun'** kupou?

Where is your coat?

Ni' 'untsu **kwunu** qwlhuy'shun?

Where is my shoe?

Ni' 'untsu **lhun'** mun'u?

Where is your daughter?

Ni' 'untsu **lhunu** stiwun?

Where is my niece?

## Activity 1: Hide and Seek

Expand the commands and phrases introduced in Lesson 4 to include clothing, personal possessions, and/or kinship terms. This will provide opportunities to model the use of **kwunu/lhunu** and **kwun'/lhun'**, and for students to respond with **tunu/thunu** and **tun' / thun'**.

After introducing the necessary vocabulary, model the following sequences as a Total Physical Response routine with two students. Repeat with more pairs of students.

Tth'up'nuhw ch.	Close your eyes. (Can also mean <i>blink</i> or <i>squint</i> .)
Hwiyuneem'!	Listen!
Nem' kwelsh <b>tunu</b> qwlhuy'shun.	Go hide my shoe.
Nem' kwelsh <b>tun'</b> kupou.	Go hide your coat.
Xunuq't ch.	Open your eyes.
Nem' suw'q't <b>kwunu</b> qwlhuy'shun.	Go look for my shoe.
Ni' 'untsu <b>kwunu</b> qwlhuy'shun?	Where is my shoe?
'E'ut 'i 'u tu'i <b>tun'</b> qwlhuy'shun.	Your shoe is right here.
Ni' 'untsu <b>kwun'</b> kupou?	Where is your coat?
'E'ut 'i 'u tu'i <b>tunu</b> kupou.	My coat is right here.

Useful Phrases for Hide and Seek – see p. 31.

Ni' 'untsu <b>lhun'</b> sye'yu, 'u Des?	Where is your friend (female), Des?
'E'ut 'i 'u tu'i <b>thunu</b> sye'yu.	My friend (female) is right here.
Ni' 'untsu <b>lhunu</b> stiwun?	Where is my niece?
'E'ut 'i 'u tu'i <b>thun'</b> stiwun.	Your niece is right here.
Ni' 'untsu <b>kwun'</b> sqe'uq?	Where is your younger brother/cousin?
'E'ut 'i 'u tu'i <b>tunu</b> sqe'uq.	My younger brother/cousin is right here.

\*Some speakers use 'E'ut with both masculine and feminine words. Others may use 'E'uth with feminine words – e.g. 'E'uth 'i 'u tu'i **thun'** stiwun. Please see pp. 17-18 for more information.

More advanced students can play hide and seek in groups of three: one student gives the commands, one hides (him/herself or an object), and one finds. Students then switch roles.

For More Information:

**Ta'ulthun Sqwal:**

Possession

[http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/people-and-places/#3 Grammar Possession](http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/people-and-places/#3_Grammar_Possession)

Phrases with Possessives

[http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/ni-untsu/#3 Phrases](http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/ni-untsu/#3_Phrases)

**Tatul'ut tthu Hul'q'umi'num':**

Possessives

[http://web.uvic.ca/hrd/hulq/grammar/lesson05/gr05\\_04.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson05/gr05_04.htm)

**'I'lhe' Xwulmuxwqun (2<sup>nd</sup> edition, 1997)**

- Nu and 'un' with tu and kwthu – 4.4, pp. 37-38

**Cowichan Tribes' Beginning Hul'q'umi'num' (2007)**

- Pattern phrases with kwthun', kwthunu, lhunu – pp. 8-10

## Grammar Lesson 6: Sentence Structures with Actions

- You can use **nem'** (go) (or **m'i**, come) as an auxiliary, or helping verb, at the beginning of a sentence. Many sentences you will use in the Junior Kindergarten classroom have this structure:

**Nem' (action) tu (object).**

Nem' lume't tu smukw.  
Go kick the ball.

Nem' wench tu smukw. (Alternate spelling: *wensh*.)  
Go throw the ball.

Nem' le'sh tun' suwa'lum'.  
Go put away your toys.

- 'Amust** (give it to him/her; hand it to him/her) and **'ehwe't** (give it to him/her; share it with him/her) have a special sentence structure:

**Nem' 'amust tu (person) 'u tu (object).**

Nem' 'amust tu Garry.  
Go give it to Garry.

Nem' 'amust tu Garry 'u tu smukw.  
Go give Garry the ball.

Nem' 'ehwe't tun' si'lu.  
Go give it to your grandfather.

Nem' 'ehwe't tun' si'lu 'u tu steelhtun.  
Go give your grandfather the fish.



In a sentence with **'amust** or **'ehwe't** the recipient always comes before the thing being given.

- When there is a series of two or more verbs (action words) in a sentence, just use **nem'** or **m'i'** once at the beginning of the sentence:

**Nem'** kwunut tu xul'tun, 'amust thun' stiwun.

Go take the pen (and) give it to your niece.

- **Nem'ustuhw** can be translated as 'bring it' or 'take it'. It is followed by '**u**' (or '**utl'**' before a personal name).

Nem'ustuhw '**u** thu shhw'iw'tssun'uq. (Alternate spelling: *hw'iiw'tssun'uq.*)  
Bring it to the teacher.

Nem'ustuhw '**u** tun' sqe'uq.  
Bring it to your younger brother / cousin.

Nem'ustuhw '**utl'** Jeanette.  
Give/bring it to Jeanette.

- Commands like 'Roll the ball to Jeanette' use two verbs in Hul'q'umi'num:

**Silumstuhw** tu smukw, **nem'ustuhw** 'utl' Jeanette.  
Roll the ball (and make it go) to Jeanette.

**Lume't** tu smukw, **nem'ustuhw** 'utl' Jeanette.  
Kick the ball to Jeanette.

**Silumstuhw** tu smukw, **nem'ustuhw** 'u tun' sqe'uq.  
Roll the ball to your younger brother / male cousin.

#### Word Building

**Nem'ustuhw**: to take or bring him/her/it to ...

**Nem'ustuhw** comes from **nem'** (go) + **-stuhw** (causative ending).

A literal translation of **nem'ustuhw** is *make it go*.

(See *Hul'q'umi'num' Words*, p. 107 and *The Cowichan Dictionary*, p. 50.)

## Activity 1: St'ilum



Sing Suliquye's cleanup song to the tune of *Frère Jacques*:

Nem' le'sh tun' suw'a'lum'.	Go put away your toys.	(thume - twice)
Ne-em' le'sh.	Go put them away.	(thume)
Nem' le-e'sh tun' suw'a'lum'.	Go put away your toys.	(thume)
Ne-em' le'sh.	Go put them away.	(thume)

---

## Activity 2:



Invite students to stand in a circle. Walk across the circle and give an object (e.g., a tennis ball) to a student. Then ask the student to give it to a relative or friend across the circle. Continue telling the recipient who to give it to next.

Nem' 'amust tu Desmond 'u tu smukw.  
Go give Desmond the ball.

Nem' 'amust thu Sial'tunaut.  
Go give it to Sial'tunaut.

Nem' 'amust tun' sqe'uq.  
Go give it to your younger brother / cousin.

Nem' 'amust thun' sqe'uq.  
Go give it to your younger sister / cousin.

Nem' 'amust thunu sqe'uq.  
Go give it to my younger sister / cousin.

Nem' 'amust thunu stiwun.  
Go give it to my niece.

Nem' 'amust tun' stiwun.  
Go give it to your nephew.

Nem' 'amust thun' sye'yu.  
Go give it to your (female) friend.

M'i 'amustham'sh.  
Come give it to me.

---

Activity 3:



Invite students to sit in a circle. Roll a ball gently to a student across the circle. Then ask the student to roll it to a relative or friend. Continue telling each recipient who to roll it to next. When students have learned other action words, add them to the routine.

**Silumstuhw** tu smukw, nem'ustuhw 'utl' Jeanette.  
Roll the ball to Jeanette.

**Silumstuhw** tu smukw, nem'ustuhw 'u tun' sqe'uq.  
Roll the ball to your younger brother / male cousin.

**Lume't** tu smukw, nem'ustuhw 'utl' Sial'tunaut.  
Kick the ball to Sial'tunaut.

**Wench** tu smukw, nem'ustuhw 'u thun' stiwun. (Alternate spelling: *wensh*.)  
Throw the ball to your niece.



For More Information:

**Ta'ulthun Sqwal:**

Motion Auxiliaries (Nem' and M'i)

[http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/commands/#4 Motion auxiliaries](http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/commands/#4_Motion_auxiliaries)

Transitive Verbs

<http://sqwal.hwulmuhwqun.ca/wp-content/uploads/2016/04/Commands.pdf>  
(Item 3, p.2)

**Tatul'ut tthu Hul'q'umi'num':**

Motion Auxiliaries (Nem' and M'i)

[http://web.uvic.ca/hrd/hulq/grammar/lesson02/gr02\\_02.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson02/gr02_02.htm)

'Amust and 'Amustham'sh

[http://web.uvic.ca/hrd/hulq/grammar/lesson03/gr03\\_03.htm](http://web.uvic.ca/hrd/hulq/grammar/lesson03/gr03_03.htm)

**'I'lhe' Xwulmuxwqun** (2<sup>nd</sup> edition, 1997)

- Motion Auxiliaries – 1.10, pp. 7-8

**The Cowichan Dictionary**

**of the Hul'q'umi'num' Dialect of the Coast Salish people (1995):**

- **go**, p. 199
- **m'i**, p. 47; **come**, p. 159
- **'amust**, p. 3, **give**, p. 198
- **n'emustuhw**, p. 50

### Appendix B: Grammatical Topics for Future Work

This list includes both topics for which experiential language learning activities can be developed, and topics that future immersion teachers need to be aware of and model in their own day-to-day language use.

1. 1<sup>st</sup> and 2<sup>nd</sup> person singular subject pronouns in 2<sup>nd</sup> position: **tsun, ch**.  
e.g., **Tun'ni' tsun 'utl' Stz'uminus.** (I am from Stz'uminus.)
2. 1<sup>st</sup> and 2<sup>nd</sup> person singular object suffixes for transitive verbs: **-tham'sh, -thamu**.
3. Plural forms of kinship terms.
4. Counting people.
5. Directions and locations.
6. 3<sup>rd</sup> person possession with objects and kinship terms.  
e.g., **Ni' 'untsu tu swetu 'utl' Desmond?** (Where is Desmond's sweater?)  
**Ni' 'untsu tu 'imuth 'utl' Pearl?** (Where is Pearl's grandson?)
7. Auxiliaries **'i** (present, proximal) and **ni'** (past, distal).
8. Past tense suffix **-ulh** on auxiliary **ni'**.
9. Forming basic questions with **'u** in second position.
10. More interrogatives: **lhwet?** (who?), **stem** (what?), **kw'in?** (how many?),  
**nuts'im?** (why?), etc.
11. Negative imperatives - e.g., **'Uwu ch t'ut'ilumuhw!** (Don't sing!)
12. More constructions with 1<sup>st</sup> and 2<sup>nd</sup> person singular possessive pronouns: **-nu, -un'**  
e.g., **nu swe'** (mine), **'un' swe'** (yours).
13. More about when to use **thu** and **lhu**.
14. More about motion auxiliaries **nem'** and **m'i**.

15. 1<sup>st</sup> and 2<sup>nd</sup> person singular forms that introduce subordinate clauses:

**kwunus, kwun's / kwus.**

16. Reflexive **-um** with body part lexical suffixes

e.g., **tth'xwatssum** (wash your hands)

**tth'axwshe'num'** (wash your feet)

**hwth'xwasum** (wash your face) (Hukari & Peter 1995)

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