Kinship terms within the Hul'q'umi'num' territory

by

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Abstract

This project discusses kinship terms in Hul'q'umi'num', a Coast Salish language of British Columbia. The goal of the project is to explain kinship terms in a fashion that is accessible to language learners so that future generations will be aware of the different meanings for vocabulary referring to immediate family, extended family, and in-laws. Information gathered for this project comes from elders within our community. I use stories to help illustrate how to use kinship terms in our Hul'q'umi'num' language.

Keywords: Hul'q'umi'num'; kinship terms; Coast Salish

Dedication

I would like to dedicate this to my ancestors who are no longer here and my family and community. I would also like to dedicate this work to my children and our future generations of the hwulmuhw mustiimuhw.

Acknowledgements

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Preface

’een’thu Luschiimtunaat, tun’ni’ tsun ’utl’ xwulqw’selu. Sunatiye’ lhunu t-en ’i’ Luschiim kwthunu m-en. Siya’mulwut ’i’ Sxe’wulthw thunu sul’si’lu’ulh ’i’ Violet ’i’ Simon Charlie thunu sul’si’lu’ulh.

I am Sonya Charlie. My First Nations name is Luschiimtunaat. I am a busy mother and linguistics student. My mother, Darlene Sylvester (Sunatiye’), is the head Hul’q’umi’num’ language teacher at Cowichan Valley School District. My father, Arvid Charlie (Luschiim), is the head linguist for Cowichan Tribes. He has written many works in Hul’q’umi’num’ and appeared in many videos. He teaches language courses to adults and families, and trains ceremonial speakers. Vancouver Island University showed their appreciation of him by awarding him an honorary Doctorate degree.

From the earliest age, I learned Hul’q’umi’num’ in my family from my parents and my grandmother. My parents taught me to speak and also to read and write. My grandmother, the late Violet Charlie, studied linguistics at the University of Victoria in the 1970s. She taught me many things about Hul’q’umi’num’. I am following in her footsteps by obtaining my degree in linguistics. I am a mother with three children of my own, two boys and a girl, and I foster one child for my sister. My purpose now is to bring up my children so that they too can speak Hul’q’umi’num’.

Hardly anyone my age speaks the language. The most enjoyable part of my time at SFU has been speaking Hul’q’umi’num’ with my classmates. I am interested in all areas of linguistics—phonology, morphology, syntax, and semantics, and during my time as a student, I have learned much about the structure and analysis of the Hul’q’umi’num’ language. I enjoy interviewing and recording Elders and transcribing their words. One of the assignments for our program was to write our own story. I found I have a real talent for this, though I am still sometimes shy about standing up and speaking in front of Elders. My family is a very traditional one, and I was taught not put myself forward as this considered bragging. I found an outlet for my talent learning to write my stories, record them, and put them on web. Now I am being called up to teach post-secondary

courses in my language. But I am also making sure that my own children are growing up speaking Hul'q'umi'num'.

Chapter 1.   Introduction

Hul'q'umi'num' is the Vancouver Island dialect of a Salish language called Halkomelem, spoken in British Columbia, Canada. Today few people speak and understand Hul'q'umi'num', but traditionally Hul'q'umi'num' language was spoken from Victoria to Qualicum. There are also a few people who can speak and understand Hul'q'umi'num' in the Sencoten territory. Additionally, many of our relations who married into the hənq̓əmin̓əm̓ and Halq'emeylem dialects on the mainland, as well as into various other Coast Salish groups, continue to speak our language. Our ancestors long before us would have been able to understand and speak with the neighbouring dialects and other Coast Salish languages ensuring communication between our families. Our important ceremonial work and other activities, such as sports, keeps our Coast Salish communities in touch with each other. We often have occasion to visit and gather together.

The first thing we as Coast Salish people do when we meet is to discuss how our families are related to each other. We trace back our lineages through our family histories and find common ties so we can address each other properly. We carry ceremonial names that come though family lineages. But when we address each other, we like to use kin terms. We need to figure out our relationships so we know how to address each other.

This project focuses on kinship terms, the words we use to refer to relatives. Hul'q'umi'num' has a complicated kinship term system. Because it is quite different from English, it can be challenging for language learners to learn, and it is also difficult to translate between Hul'q'umi'num' and English. The intent of this project is to describe and summarize the key features of the system, to bring out special traditions represented in the way kinship terms are used, and to develop materials to help convey these important aspects of our language and culture to the young learners.

The purpose of this project is to help others understand the way that Hul'q'umi'num' language speakers use certain words in our kinship term system. There are many different meanings for some of the words we use in our language. For some

families it may be natural to know which word to use when you see a certain relative, such as whether the person is *si'lu* (grandparent's generation) or *shhwum'nikw* (parent's generation). Other families might not know the meanings anymore and may be thinking from the point of view of the English kinship system. This project will help those families understand the way native Hul'q'umi'num' language speakers use the different kinship terms. Growing up, I heard many of these terms used without full understanding of what they actually mean. I will discuss in this project how our ancestors had specific terms that they used to identify our family relations. My research started by consulting dictionary resources (Hukari & Peter 1975, Cowichan Tribes 2007). Then I followed up by asking questions of the Elders. I lay out my findings below. Chapter Two gives some discussion about Hul'q'umi'num' kinship terms. Chapter Three gives a brief conclusion.

Before getting into the kinship terms in Hul'q'umi'num', below is a diagram of kinship symbols that were used as I did my research.

Table 1 Kinship diagram symbols

▲	male	▲	deceased male
●	female	●	deceased female
■	non-gender specific		
=	married	≠	divorced
│	parent-child relationship	⊓	sibling relationship

In doing research on kinship terms, I found that using the diagrams help visual the precise meanings of the terms. This gave a systematic way of representing information that did not need to rely on English translations. It was often helpful for me to work from my own

family tree, as I could match a person with how they were related to me with how they were referred to. Making fictional family trees using these symbols was an effective tool while working with Elders and while explaining the meanings to students. In terms of teaching materials, we are sensitive to the fact that some students might come from broken families. Additionally, even thinking about my dear relatives who have passed away is sometimes quite sad for me. So fictive families can be a useful research and teaching tool.

A sample of the illustrative images, some Hul'q'umi'num' sentences, and English translations are given here to show how the diagrams work.

Figure 1 Sample kinship diagrams

(1)　　'een'thu Larry, tun'ni' tsun 'utl' Quw'utsun'.
　　　　I'm Larry, and I'm from Quw'utsun'.
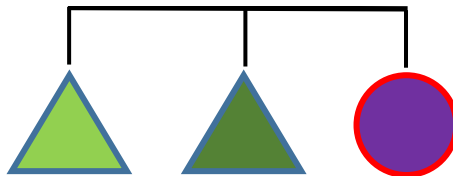
(2)　　yey'sul'u tthunu shhw'a'luqw'a'—na'nuts'a' swuy'qe' 'i' na'nuts'a' slheni'.
　　　　I have two siblings—one male and one female.
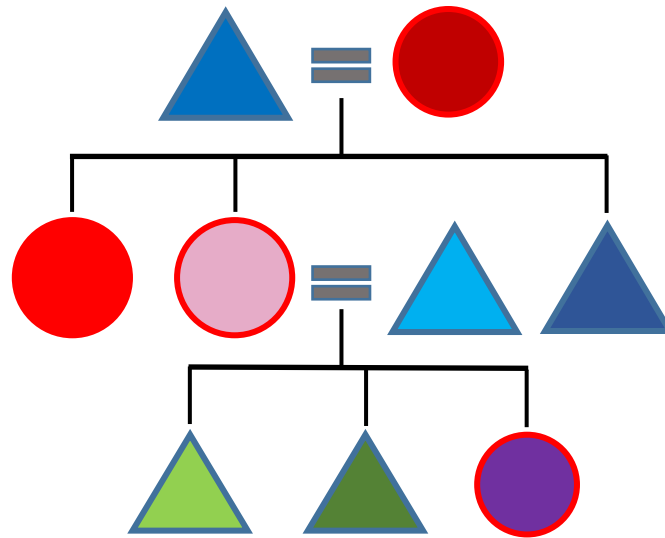
(3)   nu shhwa'luqw'a' tun'inulh nu shtun'ni' 'utl' Quw'utsun'.

         This is my whole family and we are from Quw'utsun'.

The culmination of this project was four stories featuring Hul'q'umi'num' kinship terms. These stories illustrate how these terms are used in context. The first story is *Nu shtun'aalhtun | Where I come from*. This story is told from the perspective of my son Larry. He is telling a story about his immediate family and what he enjoys doing with each of them. Through the story the reader can learn some of the kinship words as well as words for activities. The second story is a fictional story called *Mukw' nu shhw'aluqw'a' | All My Siblings*. This story is intended to provide a visual illustration of how Hul'q'umi'num' language speakers use kinship terms for their siblings and cousins. The third story is *Hwuhwa'usa'lh Yuqweel'shun' | Thunder story* is about a day when my family went to visit my grandmother. The last story is *Nem' tst ne'nuts'uw't-hwum' 'u tu siiye'yu tst | Going to visit our families*. It relates some of my earliest memories of traveling to visit relations with my parents. In bringing out these memories, it is illustrated how to refer to family members who are now deceased. The full text of these stories has been provided in the Appendix. The Appendix also includes illustrations and vocabulary for the stories. The intent is that the Appendix can be printed out as a complete Hul'q'umi'num' story book that will function as a resource for language learning.

Chapter 2.   Hul'q'umi'num' kinship terms[1]

Elmendorf (1961: 366) notes that there are many different ways linguists and anthropologists view kinship terms among all peoples and points out some of the systems in the Salish languages. For the Halkomelem language, Suttles (2004) gives an analysis of kinship terms for our sister dialect hənq̓əminəm̓. Some of the important features for understanding kinship terms in our territory are: gender, generations, reciprocity, relative age, and context (reference versus address, and living versus deceased).

2.1. Gender

Below are the kinship terms for some members of the immediate family.

Table 2 Some Hul'q'umi'num' kinship terms

SINGULAR	PLURAL	ADDRESS	MEANING
t-en		te'	'mother' (also used for 'grandmother')
m-en		me'	'father' (also used for 'grandfather')
mun'u	me'mun'u	mun'u	'son/daughter'
si'lu	sul'si'lu	si' sisul'u	'grandparent', 'grandparent's sibling', 'grandparent's cousin'
'imuth	'um'imuth	'im 'imiye'	'grandchild', 'grandniece', 'grandnephew', 'cousin's grandchild'
shhwum'nikw	shhwum'ne'lukw	nikw nikwiye'	'aunt', 'uncle', 'parent's cousin'
stiwun	stutiwun	tiwun	'niece', 'nephew', 'cousin's child'

We have words for mother *t-en* and father *m-en*, and these words differ with the gender of the parent. But for most kinship terms in Hul'q'umi'num', gender does not

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[1] For a full list of Hul'q'umi'num' kinship terms along with audio recordings, please visit: http://sqwal.hwulmuhwqun.ca/learn/kwunthat-ch-getting-started/people-and-places/#2_Vocabulary_Kinship

matter. For example, *mun'u* means "child, offspring" and can refer to a "son" or a "daughter," *shhwum'nikw* means "aunt, uncle," and *stiwun* means "niece, nephew."

In Hul'q'umi'num' we add a determiner word before nouns. Determiners in our language encode information regarding gender (masculine or feminine) as well as whether the noun is in sight or out of sight (Hukari & Peter 1975). Table 3 below gives some Hul'q'umi'num' determiners.

Table 3 Determiners relevant to the discussion of kinship terms

	IN SIGHT	OUT OF SIGHT	POSSESSION OF KINSHIP
MASCULINE	tthu, tu	kwthu	tthunu, kwthun', etc.
FEMININE	thu	lhu	tthunu, lhunnu, lhun', etc.

The possessive determiner is a combination of a determiner and the possessive marker. Here are some examples:

(1)   a.   'i 'u 'uw' 'a'mut **lhun'** ten?

           'Is your mother home?'

    b.   'i 'u 'uw' 'a'mut **kwthun'** men?

           'Is your father home?'

    c.   'i 'u 'uw' 'a'mut **lhun'** si'lu?

           'Is your grandmother home?'

    d.   'i 'u 'uw' 'a'mut **kwthun'** si'lu?

           'Is your grandfather home?'

    e.   'i 'u 'uw' 'a'mut **lhun'** shhwum'nikw?

           'Is your aunt home?'

    f.   'i 'u 'uw' 'a'mut **kwthun'** shhwum'nikw?

           'Is your uncle home?'

In English, we have different words for aunt versus uncle, but in Hul'q'umi'num' the determiners do the work of indicating gender. Story 1, found below, helps children learn to distinguish between male and female relatives by illustrating kinship terms in whole sentences that use determiners.

Another way to practice kinterms of different genders is to make lessons using family tree charts, as the one below.

Figure 2 Some kin relations in immediate families
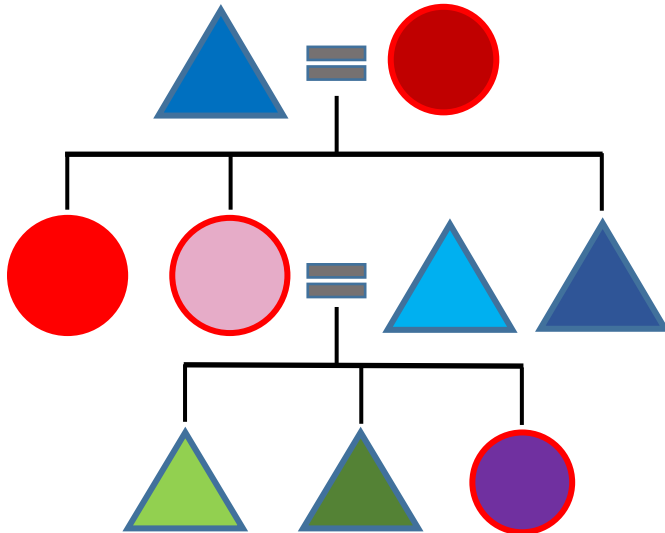
You can give each family member a name and then you can select people as *'een'thu* (ego) and then make up different questions and answers to practice kin terms.

2.2. Generational and reciprocal kinship terms

Most kinship terms in Hul'q'umi'num' refer to whole generations. For example, the term *si'lu* refers to my mother's or father's parent, i.e. grandparent, but also to the siblings and cousins of my grandparents. Within my extended family, I have a lot of *sul'si'lu*! Almost any Elder that I see around my territory is my *si'lu*. In Story 4, remembering about visits to my various *sul'si'lu,* I am referring to my parents' parents and also to their aunts and uncles.

Another interesting feature of the Hul'q'umi'num' kinship term system is that some terms across the generations are reciprocal. Although there are different words for parent/child, grandparent/grandchild, and aunt & uncle/niece & nephew, when you talk about generations further removed, the same term is used for people at the same relational distance, whether up or down the family tree. For example, the term *sts'a'muqw* means both great-grandparent and great-grandchild, etc.

Table 4 Reciprocal Hul'q'umi'num' kin terms for three or more generations

SINGULAR	PLURAL	ADDRESS	MEANING
sts'a'muqw	sts'a'lum'uqw	ts'a'muqw	'great-grandparent/child', etc.
'ukwiya'qw	'ukw-'ikwiya'qw	'ukwiya'qw	'great-great-grandparents/children' etc.
tth'up'i'a'qw	tth'utth'ip'i'a'qw	tth'up'i'a'qw	'great-great-great-grandparents/children' etc.

Because these terms are both generational and reciprocal, a word like *sts'a'muqw* has many potential referents: grandparent's parent and that great-grandparent's sibling and cousin as well as meaning great-grandchild or any of the great-grandparent's sibling's or cousin's great-grandchildren.

2.3.   All my siblings

One especially complicated aspect of the Hul'q'umi'num' kinship term system is that there are a lot of words for siblings. The second story is a fictional story called *Mukw' nu shhw'aluqw'a' | All My Siblings*. This story is intended to provide a visual illustration of how Hul'q'umi'num' language speakers use kinship terms for their siblings/cousins.

2.3.1.   Relative age and sibling terms

The following are the terms used to refer to siblings, and there uses and meanings will be discussed below.

Table 5 Hul'q'umi'num' kinship terms for siblings

SINGULAR	PLURAL	ADDRESS	MEANING
shhw'aqw'a'	shhw'a'luqw'a'	shhw'aqw'a'	'brother/sister/cousin'
'elush	'ul-'elush	none	'brother/sister/cousin of the opposite sex'
shuyulh	shushiyulh	shuyulh	'older brother/sister/cousin (w/ older linking relative)'
sqe'uq	squle'uq	qe'uq	'younger brother/sister/cousin (w/ younger linking relative'

These are generational terms referring to cousins and second cousins as well as sisters and brothers. They can be used for either gender, and so gender is distinguished by use of a determiner.

(2)   Luschiim kwthunu sqe'uq.
        My younger brother is Charlie

(3)   tuw'tuw'hwamaat lhunu shuyulh.
        My older sister is Margaret.

The term *shhw'aqw'a'* 'brother, sister, cousin' is a general term and its plural *shhw'a'luqw'a'* can be used when you are talking about more than one sibling or cousin. When using Hul'q'umi'num', you can use this one word for acknowledging or introducing a group of your siblings or cousins. This word is also used as a general word for immediate family and relatives.

In addition, there is one term *'elush* that is used by a person for a sibling of the opposite sex. The word *'elush* is the term used for the sister or female cousin of a man or the brother or male cousin of a woman. The diagram below shows that the female ego can call both her siblings *'elush* and both the brothers can call the female ego their *'elush*

but the brothers cannot call each other *'elush*. They would have to either use the term *shuyulh* or *sqe'uq*.[2]

Figure 3 Kinship chart: 'elush

'een'thu   'elush
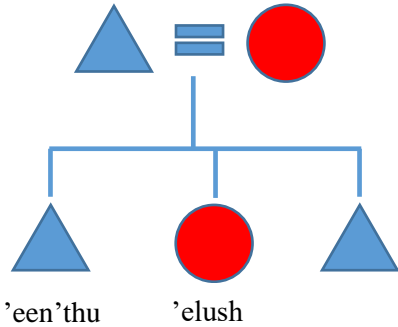
For some speakers, the term *'elush* also incorporates information about marital status, as illustrated by (a) and (b) below.

(4)   a.   'ul-'elush   brothers of a single woman, sisters of a single man

   b.   'e'lul'ush   brothers of a single woman, sisters of a single man

Age matters for some sibling terms, for example, the terms *shuyulh* and *sqe'uq*. The term *shuyulh* 'older sibling, cousin' in Hul'q'umi'num' is used when someone is talking about their older brother, sister, or cousin, and *sqe'uq* for a younger one. So I would call my older sibling *shuyulh* and she would call me *sqe'uq*. For Hul'q'umi'num', the ancestral lineage, not age, determines whether a cousin is considered older or younger. A person who is your *shuyulh* can be younger than you in years but is considered older than you because your parent is younger than theirs. So if my father has an older sister, her children will be to me *shuyulh* even if I was born before them. And I am their *sqe'uq*.

The diagram below shows that the father's older sister's kids are *shuyulh* to the ego because the sister are older than ego's father. He is the youngest out of the three.[3]

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[2] This term can be used directly and indirectly. You can say it to someone or someone can say it to you but you cannot say it meaning of your own sibling (referring to them, possessive, e.g. Ruby's mom would ask her where her *'elush* is).

[3] For siblings within each family, I am representing the birth order from left to right.

Figure 4 Kinship chart: shuyulh

| shuyulh | shuyulh | shuyulh | 'een'thu (ego) |
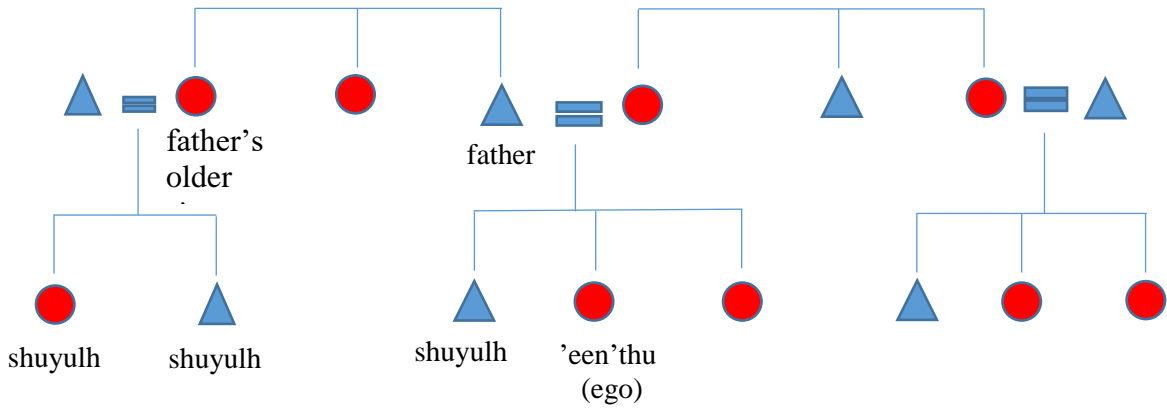
The diagram below shows that the mother's younger sister's kids are *sqe'uq* to the ego because the ego's mother is older than the cousin's mother.

Figure 5 Kinship chart: sqe'uq

'een'thu (ego)   sqe'uq   sqe'uq   sqe'uq   sqe'uq
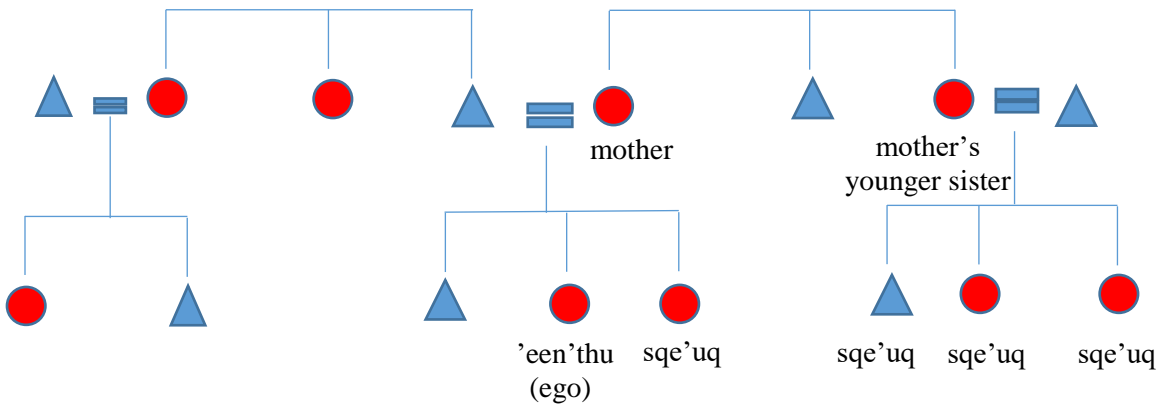
For cousins, you go back one generation to determine relative age. For second cousins, you go back two generations. If my grandmother has an older brother, and his grandchildren are younger than me, I still call them *shuyulh* and they call me *sqe'uq*.

The plural term, *shushiyulh*, can be used for all of your older siblings and cousins, on all sides of the family, and the term *squle'uq* for the younger ones. The plural of the

general term *shhw'a'luqw'a'* can be used when you are talking about a mixed group of siblings and cousins, some older and some younger.

2.3.2. Terms of birth order

Besides kinship term, there are also terms of impersonal reference (ones that do not use possessive pronouns) referring to the birth order of siblings.

Table 6 Terms for birth order

eldest brother, sister or cousin	sun'tl'e' / sun'tl'e'tun
older brothers, sisters and cousins (pl.)	seen'tl'e' / seen'tl'e'tun
youngest younger brother, sister or cousin	sa'suqwt / su'asuqwt
youngest brothers, sisters and cousin	sula'suqwt

The term *sa'suqwt* is for the youngest sibling, as illustrated in the following example:

(5)   nilh **sa'suqwt** tthu Paul 'u tthu shhwa'luqw'a's kwthunu men.
         Paul is the youngest out of my dad's siblings.

In the Hul'q'umi'num' view of the animal kingdom, the term *sun'tl'e'* is used for the creature that is considered the senior sibling in various families of creatures.

Table 7 Hul'q'umi'num' kinship terms referring to animals

yuxwule'[4]	Bald Eagle is the *sun'tl'e'* of the birds.
spe'uth	Bear is the *sun'tl'e'* of the fur animals.
kwewe'uts	Elk the *sun'tl'e'* of the game animals.
q'ullhanamutsun	Orca is the *sun'tl'e'* of the mammals.
kw'a'luhw[5]	Dog salmon is the *sun'tl'e'* of the fish.
shwuhwa'us	Thunderbird is the *sun'tl'e'* of the fierce creatures.
xpey'[6]	The red cedar tree is the *sun'tl'e'* of the trees.

2.3.3. Blended families

In the Hul'q'umi'num' language, there is a term that refers to people that come from the same parents.

(6)   'uqw'i'tul / qw'uqw'i'tul

        brother or sisters (direct lineage)

The term *snuts'uwyulh* is for a half-sibling; *snul'ts'uwyulh* is the plural. The root word is *nets'* 'different'. This is not a direct reference term. The (progressive) verb form is *hiin'ts'uw'yulhtul'* 'being half-siblings to each other'.

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[4] This is because it is used for spiritual purposes.

[5] This is because it has the sharp teeth, and chases away the other fish, and also helps take care of our rivers.

[6] This is because we use this as soon as we are born, throughout our whole life, and when we die.

Figure 6 Kinship: half-sibling
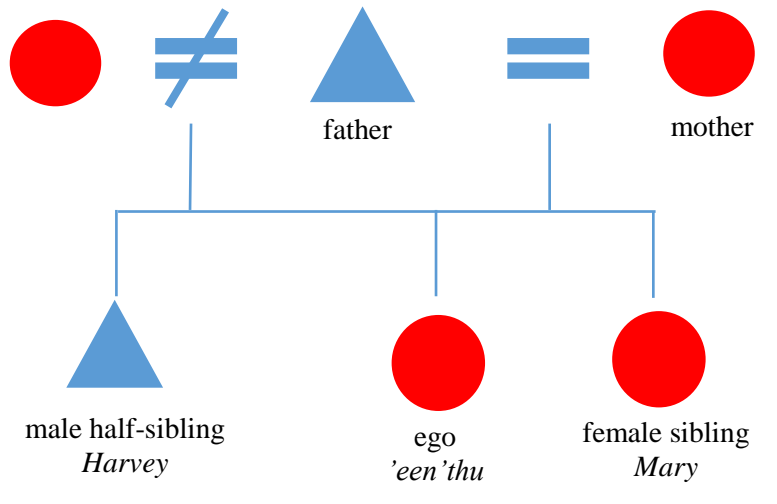
(7)   nilh nu snuts'uwyulh kwthu Harvey.
        Harvey is my half-brother.

(8)   'i tst hiin'ts'uw'yulhtul', kwthu Harvey 'i' 'een'thu.
        We are half-siblings to each other, Harvey and me.

(9)   'i tst qw'uqw'i'tul, lhu Mary 'i' 'een'thu.
        We are full blood siblings to each other, Mary and me.

I have heard these terms within our community but was never instructed to use them when referring to my own half-siblings. To me I feel that I would not be able to use these when talking to or about my siblings, as I do not regard them as my "half-brother or half-sister(s)". They have always been a part of my life growing up and will always remain a big part of my life. I was taught that right from a baby that my sisters and brothers are my siblings, it was not until I was older that I understood that some of my siblings were my half-siblings. Today I still consider them my siblings, even though they are from previous relationships both my parents had. So in my family, I refer to my half-siblings with the usual words for siblings.

2.4. In-laws

Some in-law terms are formed by prefixing *sh=* to the beginning of a kinship term. See the following chart.

Table 8 Some Hul'q'umi'num' terms for in-laws

KINSHIP TERM		IN-LAW	
si'lu	*grandparent*	shsi'lu	*grandparent-in-law*
sts'a'muqw	*great-grandparent*	shts'a'muqw	*great-grandparent-in-law*
'imuth	*grandchild*	sh'imuth	*grandchild-in-law*
stiwun	*niece or nephew*	shtiwun	*niece or nephew in-law*

But there are also terms that refer specifically to in-laws, and I will detail ones that relate to siblings-in-in law here.[7]

The term *smetuhwtun* is used for brother-in-law and sister in-law that includes the husband's sibling (10), the wife's sister (11), the husband's brother's wife (12), and the wife's sister's husband (13).

(10)   woman's husband's brother = *smetuhwtun*
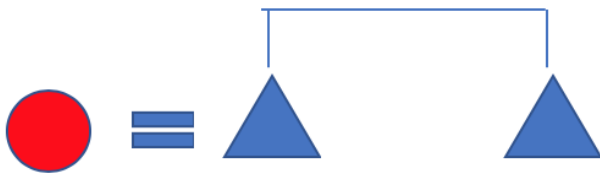
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(11)   man's wife's sister = *smetuhwtun*
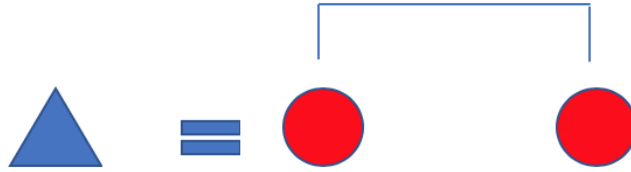
(12)   husband's brother's wife = *smetuhwtun*
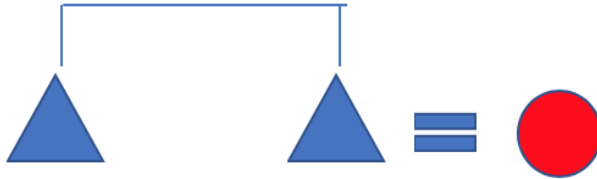
(13)   wife's sister's husband = *smetuhwtun*
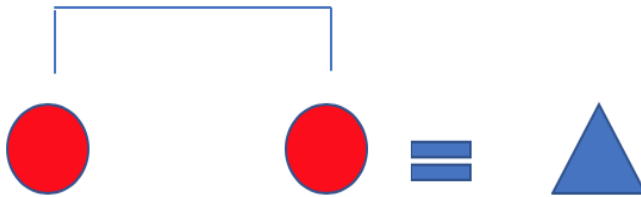
The plural form of *smetuhwtun* is *sme'ultuhwtun*, and the address form is *metuhwtun*.

      While *smetuhwtun* is more general and more closely resembles the meanings entailed by English 'brother-in-law', there other more specific terms for in-laws in Hul'q'umi'num'. The term *shkw'ilhuw'* is another word for brother in-law and refers specifically to a man's wife's brother. Besides meaning brother-in-law, this term also refers to parents-in-law.

(14)   man's wife's brother = *shkw'ilhuw'*
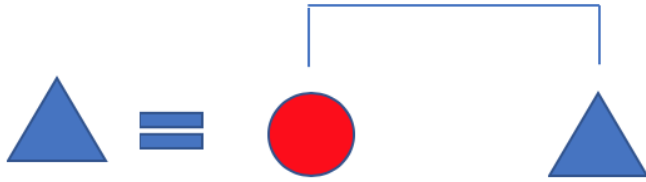
The term *stsuwtelh* also falls under the English term 'brother-in-law' but specifically refers to a man's brother-in-law through his sister. This is illustrated in the example below.

(15)   man's sister's husband = *stsuwtelh*
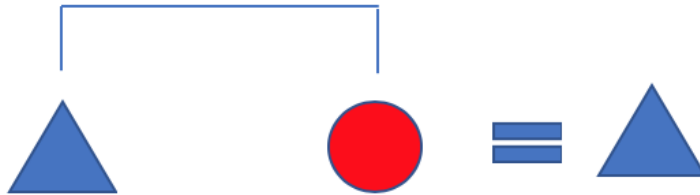
The plural form is *stsi'wutelh*. The address form of *stsuwtelh* is *tsuwtelh*. Besides referring to brother-in-law, this term also refers to children-in-law.

Additionally, there is a more specific term for sister-in-law. The word *shhw'elush* refers to a woman's husband's sister/female cousin or her brother's or male cousin's wife. The diagram below shows an example of a woman's husband's sister.

(16)   woman's husband's sister = *shhw'elush*
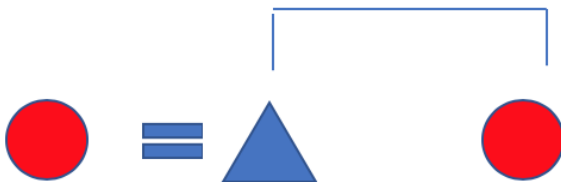
(17)   woman's brother's wife = *shhw'elush*
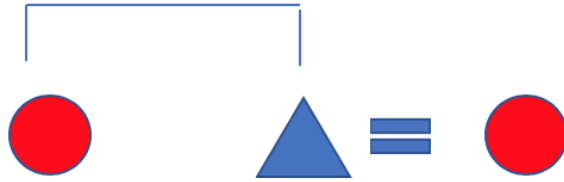
The plural form of *shhw'elush* is *shhw'ul'elush*. In in the case above, both females can call each other *shhw'elush*. It can be shortened to *'elush* or *shhw'el* as a form of endearment. The plural form of *shhw'elush* is *shhw'ul'elush*.

2.5.   Words for the deceased

In Hul'q'umi'num', deceased family members are referred to by adding the past tense suffix =*ulh* to the kinship term.[8]

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[8] In addition, remote forms of the determiners can be used for deceased people. For example, deceased males can be referred to using *kw'*, for example, *kw'nu m-en-ulh* or *kw'nu men* for 'my late father'.

Table 9 Hul'q'umi'num' terms for the deceased

father	m-en=ulh
mother	t-en=ulh
husband or wife	sta'lus=ulh
grandparent	si'lu=ulh
great-grandparent	sts'a'muqw=ulh
great-great-grandparents	'ukw-'ukwiya'qw=ulh
great-great-great- grandparents	tth'utth'ip'i'a'qw-=ulh
parent(s)	shtun'ni'=ulh
son or daughter	mun'u=ulh
first-born (retains status even after death)	stsuli'lh=-ulh
aunt or uncle	shhwum'nikw=ulh
niece or nephew	stiwun=ulh

There are also special words for "aunt/uncle" and "niece/nephew" when the linking relative passes away. An aunt or uncle is termed *shmuthi'elh*, to the children of a deceased sibling. Similarly, the kinterm referring to the niece or nephew, the children of their deceased sibling, is referred to as *swunmeylh / swunumeylh*.

When telling a story, Elders often talk first about their lineage and where they come from, and so forms for deceased relatives often appear in the beginning of a story. In Story 4, remembering about visits to my various *sul'si'lu,* I am referring to my parents' parents, but also to their aunts and uncles, and this gives learners practice in hearing some deceased forms of kinship terms.

Chapter 3.　　Conclusion

In doing this research, I have learned that as a society we have special ways of acknowledging everyone. We have large extended families and a complicated kinship term system to refer to our relatives. As our language is in decline, so is our knowledge about how to use our kinship terms. Some of these words are new to me and it makes me wonder who else does not know them.

In doing research on kinship terms in the Hul'q'umi'num' territory, I have had the opportunity to work with many teachers from all backgrounds—Elders and professors as well as my fellow students. I have learned that different families in the Hul'q'umi'num' speaking area have different teachings when it comes to using kinship terms. Not all families use the same Hul'q'umi'num' words for kinship terms. Some of this might be because there were differences between families in the old days, keeping in mind that families were often multilingual with different grandparents speaking different Coast Salish languages. Also, it might be the case that others have forgotten some of the words and the system has shifted to fill in words that are not heard frequently today. English interference might also be a factor. More research is needed on the topic of differences in kin terms.

The goal of this project has been to explain kinship terms in a fashion that is accessible to language learners so that future generations will be aware of the different meanings for vocabulary referring to immediate family, extended family, and in-laws. I use stories to help illustrate how to use kinship terms in our Hul'q'umi'num' language. I want to end by thanking the Elders for sharing their knowledge with us. I hope that this project passes along their knowledge to the language learners so that they will be able to understand and use the kinship terms when they talk about their *shhw'a'luqw'a'* family and their *siiye'yu* friends.

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Appendix.   Stories featuring kinship terms

Story 1: nu shtun'aalhtun | Where I come from

> By Luschiimtunaat | Sonya Charlie

Story 2: mukw' nu shhw'a'luqw'a' | All my siblings

> By Luschiimtunaat | Sonya Charlie

Story 3: hwuhwa'usalh yuqweelshun' | Thunder story

> By Luschiimtunaat | Sonya Charlie & Hul'q'umi'num' done by Luschiim | Arvid
> Charlie.

Story 4: nem' tst ne'nu'ts'uw' t-hwum'utu siiye'yu tst | Going to visit our families

> By Luschiimtunaat | Sonya Charlie & Luschiim | Arvid Charlie

Story 1: Nu shtun'aalhtun | Where I come from

This story is looking through the eyes of my son Larry. He is telling a story about his immediate family and what he enjoys doing with everyone. This story gives others just a little glimpse of the life of a young boy modern Hul'q'umi'num' culture. In this story the reader will learn kinship term words as well as activity words. It shows that we come from an active family and names the different things we like to do with each other. The activities in the story show that we are helping our children stay connected to Mother Earth in many different ways. Staying connected to Mother Earth helps you stay connected with you who are.

Nu shtun'aalhtun

Where I come from (Larry's story)

By Luschiimtunaat — Sonya Charlie
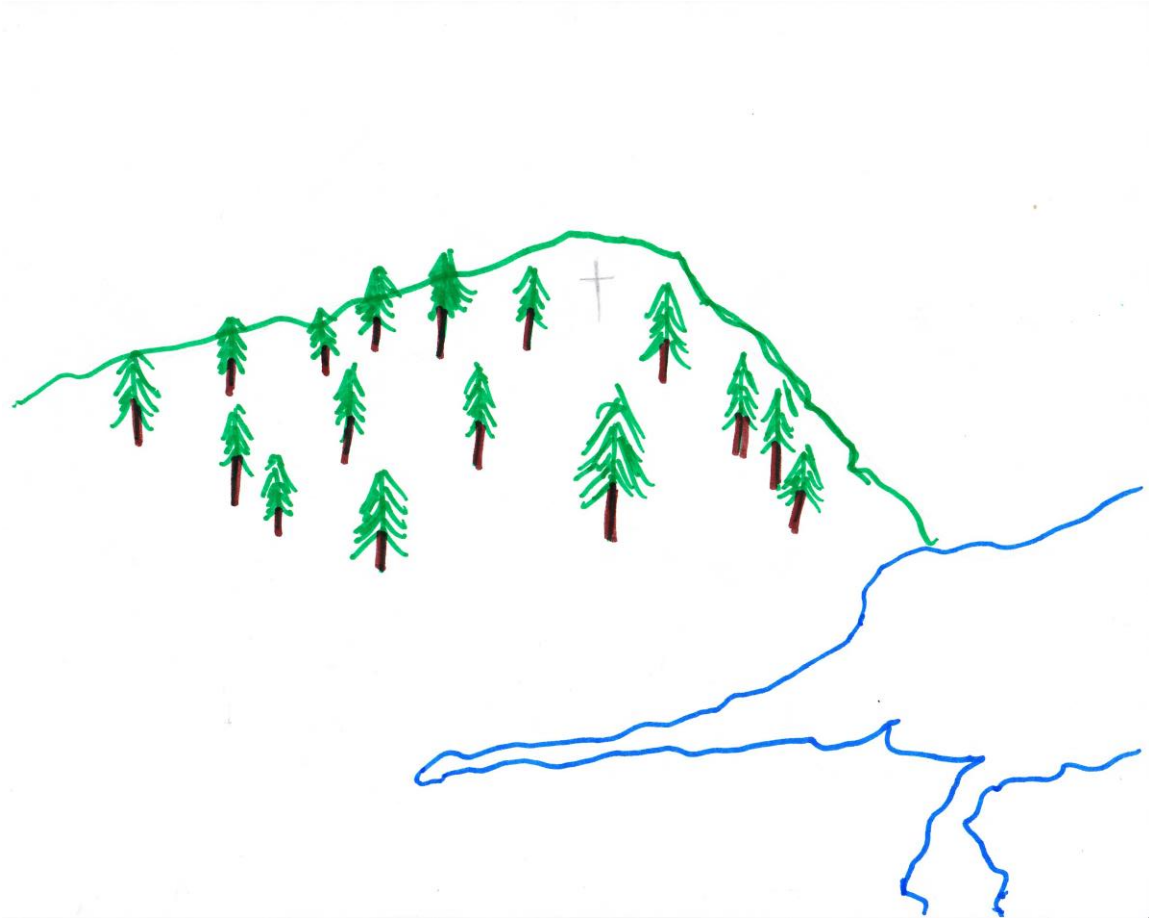
1. 'een'thu Larry, tun'ni' tsun 'utl' Quw'utsun'.

    I'm Larry, and I'm from Quw'utsun'.

2. ’uy’stuhw tst kws lhuyx tst tthu stseelhtun tu ’een’thu ’i’ thunu ten.

My Mom and I like to eat fish.
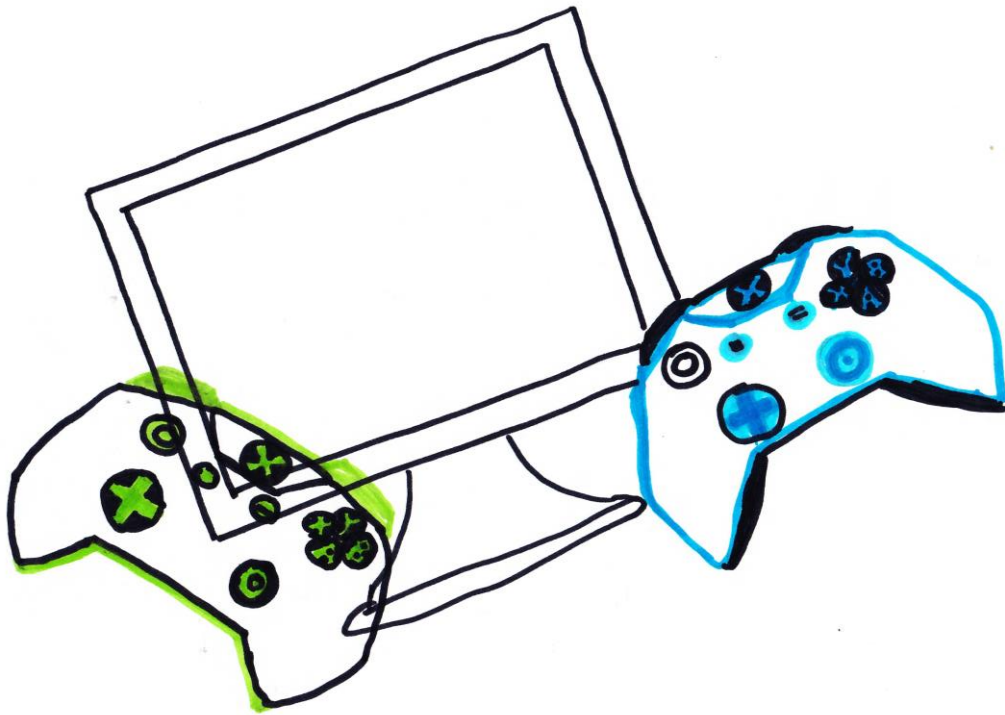
3.   'iyusstuhw tst kws huw'a'lum tst 'i' tthunu men.

      My Dad and I like to play games.
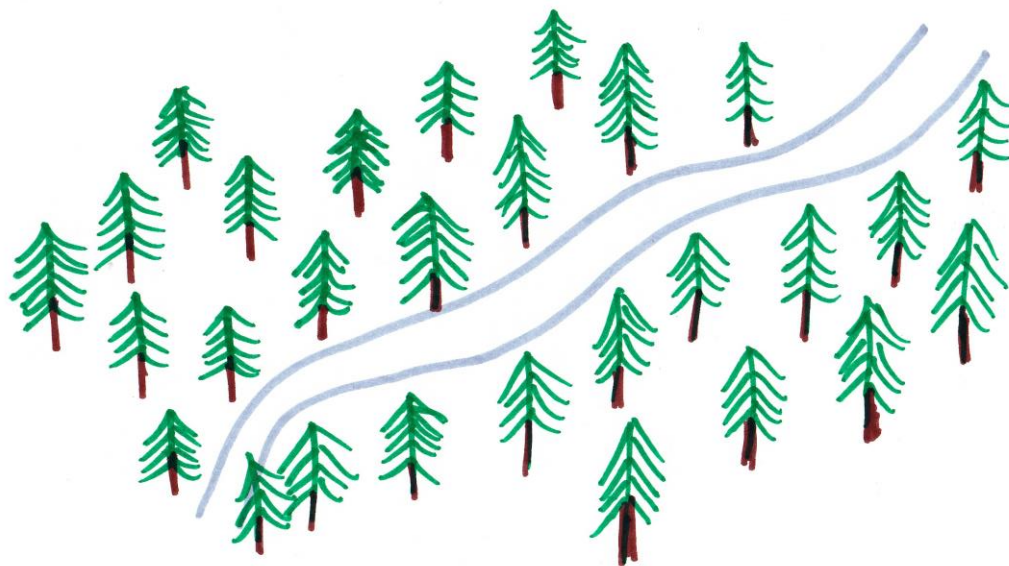
4. 'iyusstuhw tst kws ne'nutsuw't-hwum' 'u tthu sul'si'lu tst.
    We like to go visit our grandparents.

5. 'uyst-hwus kws nem's 'umshasum 'u thu hwthuthiqut tthunu si'lu.
    My grandfather likes to walk in the forest.

6.   'iyusstuhw tst kwutst xi'xlhe'mut thu sqw'uli'qw'ulesh.

Grandpa and I like to look at birds.

7.   shhwuy'qwelu tthu shni's thunu si'lu kws koukws 'u tthu
          stseelhtun.

Grandma cooks fish on the fire pit.

8.   ’iyusstuhw tsun kwunus ts’ets’uw’ut thunu si’lu kwus they’tus thu
         huy’qw.

I like to help grandma make the fire.

9.   ’uy’ nu shqwaluwun kwunus ts’elhum’ut kws ye’num’s thunu
         si’lu.

I like to make my grandma laugh.

10.   'iyus kws shi'shqw'am' tst 'i' thunu shhwum'nikw.

       My aunt and I like to go swimming.

11.   'iyusstuhw tst kws 'i'shul' tst 'i' tthunu shwum'nikw'
       My uncle and I like to go paddling.

12. yey'sul'u tthunu shhw'a'luqw'a'.
    I have two siblings.

13. 'iyusstuhw tst kws xwun'xwan'chunum' tst.
    Me and my siblings like to run around.

14. 'uy'st-hwus kws tse'tsul'ulhtun' tthunu sqe'uq.
    My little brother likes to go fishing.

15. tl'e' tsuw' 'uy'stuhw kwunus tse'tsul'ulhtun'.
    I like to catch fish too.

16.   'iyusst-hwus thunu sqe'uq kws kwe'kwulool's.

        My little sister likes to play hide and go seek.
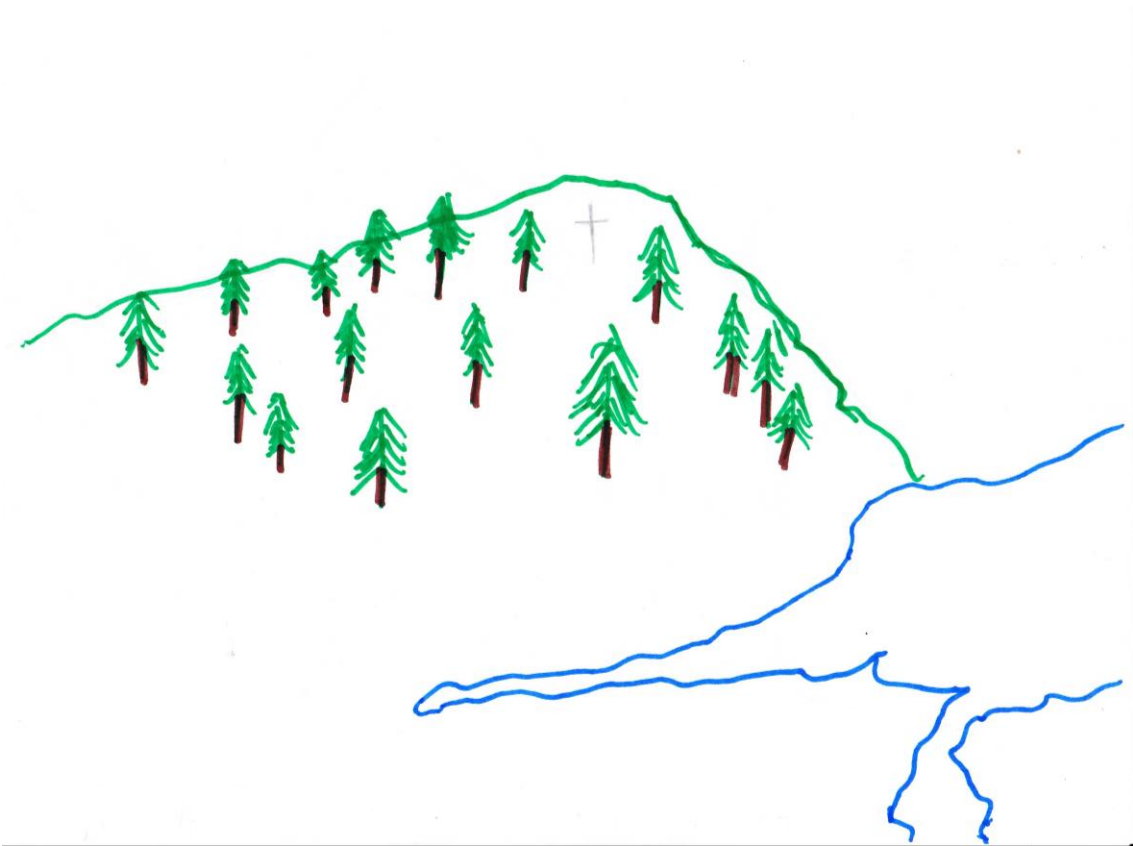
17.   nu shhwa'luqw'a' tun'inulh nu shtun'ni' 'utl' Quw'utsun'.

       This is my whole family and we are from Quw'utsun'.

Nu shtun'aalhtun - Vocabulary

Nu shtun'aalhtun | Where I come from

1) 'een'thu   I am
2) ten   mom
3) men   dad
4) si'lu   grandparent
5) sul'si'lu   grandparents
6) shhwum'nikw   aunt or uncle
7) sqe'uq   younger sibling
8) shhw'a'luqw'a' siblings

Story 2: Mukw' nu shhw'a'luqw'a' | All my siblings

This story uses diagrams to help explain how Hul'q'umi'num' language speakers use kinship terms. It shows different diagrams for each page with sentences that describe the diagram. By the end of the story, the reader will see that the diagrams are getting bigger. Our kinship terms are different than those in English. For example, when you refer to your *shuyulh*, older cousin/sibling. If they are your cousin, then you have to look at the next generation up to see who was born first—your parent or their parent. From there you can determine what you are going to call your cousin, i.e., whether or not you call them *shuyulh*, older cousin, or *sqe'uq*, younger cousin.

<div align="center">

Mukw' nu shhw'a'luqw'a'

All my siblings

By Luschiimtunaat — Sonya Charlie

</div>

Sally

1. 'een'thu Seli, tun'ni' tsun 'utl' Quw'utsun'.
   I'm Sally I'm from Quw'utsun'.

2. qxe'luts tthunu shhw'aluqw'a'.
   I have a lot of siblings.

Mary   Sally
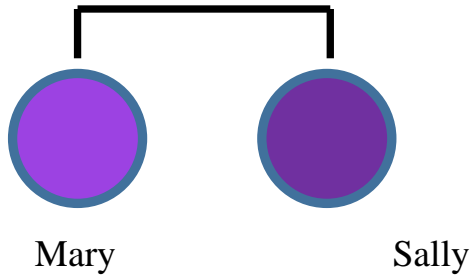
3.   nilh Meli, nilh thunu shhw'a'qw'a'.

        This is Mary, she is my shhw'a'qw'a'.

4.   yuw'en' 'utl' 'een'thu 'ukw' yuse'lu sil'anum.

        She is older than me by two years.

5.   nilh kwu'elh nu shuyulh.

        So, she is my shuyulh.

6.   'een'thu kwu'elh sqe'uqs.

        I am her sqe'uq.

Sally   George
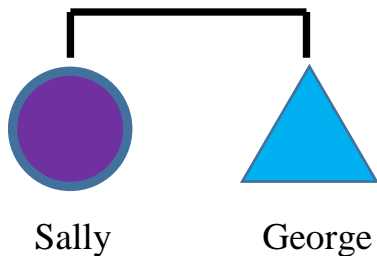
7.   nilh nu shhw'a'qw'a' tthu George.

        This is George, he is my shhw'a'qw'a'.

8.   yu lhi'a'uqwt 'ukw' yuse'lu sil'anum 'utl' 'een'thu.

        He is younger than me by two years.

9.   nilh nu sqe'uq tthu George.

        So, George is my sqe'uq.

10. 'een'thu kwu'elh thu shuyulhs.

and I am his shuyulh.

Mary   Sally   George
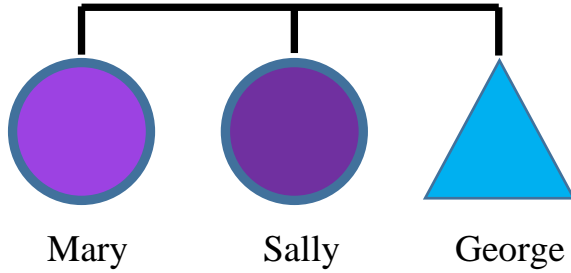
11. 'i' tst lhhwelu.

There's three of us.

12. nilh sun'tl'e' thu Meli.

And Mary is the sun'tl'e'.

13. sa'suqwt tthu George.

George is the sa'suqwt.

14. ni' tsun ni' 'u' tthu 'unwulh.

And I'm in the middle.

Myra   Peter
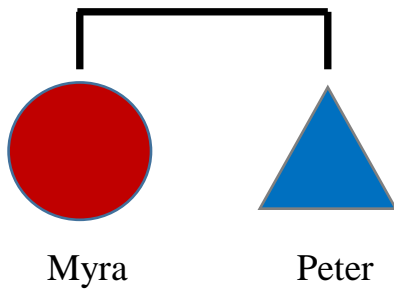
15. snes tthunu men Peter.

This is Peter, he is our father.

16. lhhwelu tthu shhw'a'luqw'a'.
    My father has three siblings.

17. nilh Myra
    This is Myra.

18. nilh nu shhwum'nikw.
    She is my aunt.

19. shhw'a'qwa's tthunu men.
    She my father's shhw'a'qwa'.

20. sun'tl'e' 'u tthunu men.
    She is older than my father.

21. nilh kwu'elh shuyulhs
    So, she is his shuyulh.

22. sqe'uqs tthunu men.
    And my father is her sqe'uq.
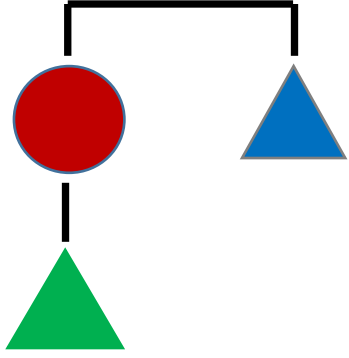
James

23. na'nuts'a' thu mun'u 'utl' Myra.

Myra has one child.

24. tthu mun'us nilh James.

This is her son James.

25. nilh nu' shhw'a'qw'a'.

He is my shhw'a'qw'a'.

26. nilh mun'us thunu shuyulhs tthunu men.

He is the son of the sister of my father.

27. sa'suqwt tthu James.

James is the youngest.

28. 'i' nilh nu shuyulh.

But I call him shuyulh.

James   Mary   Sally   George
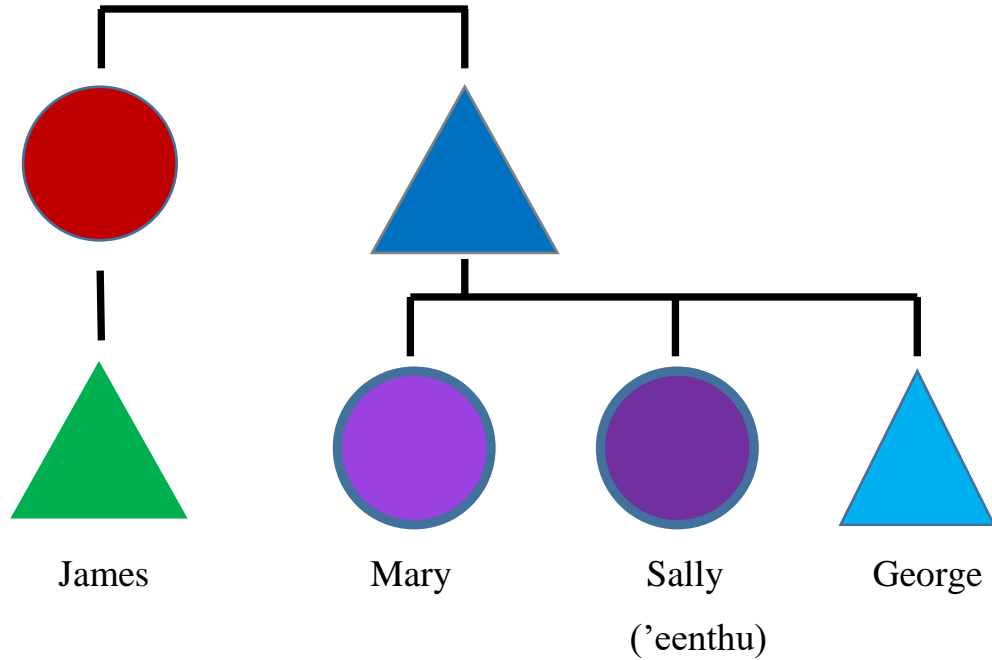
                            ('eenthu)

29.   nutsim' nush 'i xut'u kws nu shuyulh 'i' 'een'thu yuw'en' tthunu
           sil'anum?
       Why do I call him shuyulh when I'm older than him?

30.   nilh p'e' sun'tl'e' thu ten 'utl' James, yuw'en' tthu sil'anums 'u
           tthunu men.
       It is because James' mother is older than my father.

31.   nilh sun'tl'e' thunu shhwum'nikw.
       My aunt is older than my father.

32.   nilh 'uw' shuyulhs thunu shhwum'nikw.
       My aunt is his shuyulh.

33.   tthu mun'us nilh nu shuyulh.
       So, her son is MY shuyulh.

34.   qxe'luts tthunu shhw'a'luqw'a'.
       I have a lot of siblings.

Mukw' nu shhw'a'luqw'a' – Vocabulary

All my siblings

1. 'een'thu   I am
2. shhw'a'qw'a'   brother, sister or cousin
3. shhw'aluqw'a'   brothers, sisters or cousins, and also used for family
4. shuyulh   older sibling or cousin
5. sqe'uq   younger sibling or cousin
6. men   father
7. shhwum'nikw'   aunt or uncle
8. sun'tl'e'   oldest
9. sa'susqwt   youngest
10. 'unwulh   middle
11. mun'u   child
12. qxe'luts   lots
13. sne   name
14. sil'anum   year
15. yuse'lu   two
16. na'nuts'a'   one person
17. lhhwelu   three people
18. thunu   female
19. tthunu   male
20. tsun   I
21. Quw'utsun'   Cowichan

Story 3: Hwuhwa'usalh yuqweelshun' | Thunder story[9]

Hwuhwa'usalh Yuqweelshun'

Thunder story

Luschiimtunaat (Sonya Charlie)

Hul'q'umi'num' done by Luschiim (Arvid Charlie)

1.   kwus xu'athun sil'anum kwthunu sqe'uq, 'i' niilh tsun lhq'etsus
     sil'anum, niilh tst nem' ne'nuts'uw't-hwum' 'u lhu si'lu tst
     'ulh, i-kwun'atul' tst 'u lhu ten tst 'i' kwthu men tst.
     When my brother was four years and I was five years old we used
     to go visit our granny along with our mom and dad.

2.   ha' tst ni' hun'nuw' 'u lhu lelum's lhu siisul'u tst 'ulh, 'i' shts'unets
     'u lhu tskwim shts'e'nutstuns, yaay'us, we'wutth'ul's, 'u lhu
     swetus.
     When we got into my late granny's house she would be sitting on
     her red chair working, knitting her sweater.

3.   thi-i-i lhu shhwul'mastun's lhu si'lu tst, tth'itth'uqus tst, le'lum'ut
     thu s'e'tl'q. Wulh qwal thu si'lu tst, "'e'ut 'i'lhalhutsthut
     kw'u 'i s'e'tl'q, lhumuhw tse'."
     Our grandmother had a big window at her house, we would be
     looking through the window to the outside. Our grandmother
     said, "It's getting dark outside it is going to rain."

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[9] Please find the movie of this story at. http://sxwiem.hwulmuhwqun.ca/hwuhwausalh-yuqweelshun/

4. lhatsthut tu skweyul, wulh kweyxthut tu S-hwuhwa'us,

     xun'xun'uq'ut, tl'lim' q'u hwthiqun kwus xwapqwthut,

     tth'ukw'tth'ukw'ul', yuqw tu skweyul 'ukwus xunuq't,

     lhumuhw, hay 'ul' xutl'shun' kwus kwe'shutus tu skweyul tu

     slhumuhws.

The sky got dark, the Thunderbird moved, he was opening his eyes,

     he was loudly rumbling around, the sky lit up when he

     opened his eyes, and it rained really hard when the sky

     dumped its rain.

5. teems thu siisul'u tst, "'um'i-i-imuth, xwum', xwum', tl'qw'uthut,

     kupoom, kumpouts 'um, nem' tseep xwchenum ni' 'utu

     spulhxun, Yuqweel'shun' tseep, yuqweel'shun'."

Granny called, "Grandchildren, hurry! Hurry! put on your coats,

     gum boots, go run at the field."

6. kwutst 'i-xwan'chunum', 'i-'e'tl'qul, 'uw' hwe'luqup thu t-en tst,

     "'a-a-a shhaa! 'uw-wu, 'uw' sun'iw' tseep 'ul'."

When we were running out, we could hear mom's words echoing,

     "AAA shhaa! No, you guys just stay inside."

7.   ’uw’ yunum ’ul’ lhu siisul’u tst, ’i-kwthu m-en tst, “ HA-HA-HA-
           HA neem’ tseep Yuqweelshun’, yuqweelshun’ kwus tuhw
           kw’am’kw’um’ kwus xwapqwthut, xun’xun’uq’t tu
           S-hwu-hwa’us, ’uw’ nuwu tse’ tslhuw’nus.

     Our granny and our dad just laughed “ha-ha-ha you guys go
           yuqweelshun, yuqweelshun while the thunder birds rumbling
           and lighting is very strong, you will benefit from your
           actions.

8.   ni’ tst kwulh ’i-xwan’chunum’, ’i’ ha-ni’ wutl’uluqw tu
           s-hwu-hwa’us, ni’ tst tiimut tu slhumhwshenum tst, ’i’ ha-ni’
           xunuq’t, ’i-ni’ yuqw tu shnu’ass, ni’ tst ts-tl’um, ’ukw’u
           hayul’ tsitsulh, ’i’ ni’ tst tl’o’ mut’sumut ‘ sts’uy-ulhnamut
           tst. hay ’ul’ ’i-iyus kwutst Yuqweelshun’, ’i’ tl’o’ xe’xe’.

     When we were running, and whenever Thunderbird blasted its
           thunder, we would stomp our feet really hard, when he
           opened his eyes and lighting flashed across the sky where he
           was looking, we would jump really high, at the same time we
           would raise our hands in thanks. It was very fun to
           yuqweelshun and also very spiritual.

9.   nii kwulh to’ hith, ’i’ wulh temutalum, “’um’i-i-imuth, mi-i-i tseep
           nuw’iilum, wulh saay’stum’ tu tsuy’hw ’un’ s’itth’umulup,
           wulh saay’ tu ti, ’i’ tu shch’ukwx suplil.”

     After a while we were called, “Grandchildren come in now, your
           dry clothes are ready, tea and fried bread is ready.”

10. ni' tst hayuqun, tl'hwum, hwtse'nuts-talum, xwiya'mus talum 'utl' siisulu, "Ha' ni' huw'tl'uluqw tu tsitsulh, 'i' nilh 'ukwus kwayxthut tu s-hwu-hwa'us, xwapqwthut."

When we were finished eating, got warmed up, Granny would sit us down and tell us stories. "When it's blasting, rumbling in the sky it is because the Thunderbird is moving around."

11. ni' hay. hay ch q'a.

The end. Thank you.

Hwuhwa'usalh Yuqweelshun' – Vocabulary

Thunder story

1.	xu'athun	four
2.	lhq'etsus	five
3.	sil'anum	years
4.	sqe'uq	younger sibling
5.	si'lu tstulh	our late grandma
6.	ten	Mom
7.	men	Dad
8.	lelum'	house
9.	shts'unets	sitting
10.	tskwim	red
11.	shts'e'nutstun	chair
12.	yaay'us	working
13.	we'wutth'ul's	knitting
14.	swetu	sweater
15.	thi	big
16.	shhwul'mastun'	window
17.	le'lum'ut	looking
18.	se'tl'q	outside
19.	qwal	said
20.	lhatlhutsthut	get dark
21.	lhumuhw	to rain
22.	S-hwuhwa'us	Thunderbird
23.	kweyxthut	move,
24.	'um'imuth	grandchildren

50

25.	xwum'	hurry
26.	kumpoom	coats
27.	kumpouts	gum boots
28.	nem'	go
29.	xwchenum	run
30.	spulhxun	field
31.	hwe'luqup	echoing
32.	'uwu	no
33.	kw'am'kw'um'	strong
34.	xwapqwthut	rumbling
35.	xun'xun'uq't	opening/closing eyes
36.	slhumhwshenum	stomping
37.	tstl'um	jump
38.	saay'	ready
39.	tsuy'hw	dry
40.	s'itth'um	clothes
41.	shch'ukwx suplil	fried bread
42.	hwts'e'nutstalum	sit us down
43.	xe'xe'	sacred

Story 4: Nem' tst ne'nuts'uw't-hwum' 'u tu siiye'yu tst | Going to visit our families

Going to visit our families is a story about some of my earliest memories going to visit elders from all over with both of my parents going to visit elders from both sides of my families. The reader will see that there are a few teachings in this story and that it gives a peek into how lifestyles have changed over the last two decades.

Just to name a few of the teachings that are in this story: young girls were brought up very strict not allowed to run around and go out and play so much, young kids had to sit and listen to the ones talking, and the young girls had to go and get coffee, tea, food and or snack ready for the visitors when they come walking in the door. It is important to show respect to the elders when you would go visit them, growing up we would bring them smoked fish soup and Japanese oranges. It was up to the ones going to visit elders on what they wanted to bring them to show respect.

Within the last two decades or more things have changed gradually when it comes to visiting elders. This story illustrates that before there would be more than three of us that would go visiting sometimes and lots of us went to visit families. We went to visit because we missed them or wanted our children to get to know who their family was. Not very many families take the time to visit and let their children or grandchildren learn how far their family branches out.

With this story I hope to have opened some eyes and hearts to realize that this is something that we need to bring back, going to visit family and elders just so we can get together again, share stories, laugh and share a meal together. All of this to show future generations how to be as hwulmuhw mustiimuhw (First Nations people).

Nem' tst ne'nuts'uw't-hwum' 'u tu siiye'yu tst

Going to visit our families

By Luschiimtunaat - Sonya Charlie

& Luschiim - Arvid Charlie

1. Kwunus 'uw' hwun' q'e'mi'allh, ni' tsun 'uw' he'kw' kws nem' tst
    ne'nuts'uw't-hwum' 'u tu siiye'yu tst.

    When I was a young girl I can remember going to visit our families.

2. Ni' tst t'et'uts' kws ne'nuts'uw'hw-t tu siiye'yu tst 'i 'u tun'a
    Quw'utsun, Xul'el't-hw, Pun'e'luxutth', shaqwul 'ukwthu
    kwatl'kwa nem' 'utl' Hwmuthkwiyum, 'i' tu teyt 'utl'
    Shnuwiilh.

    We would travel around visithing our relatives, here in Quw'utsun',
    Halalt, Penelukut, and across the sea to Musqueam and up the
    Fraser River valley.

3. Ha' tst ni' nem' 'i' nilh lhu si'sul'u tst 'ulh, nu t-en, lhu nu shuyulh,
    ts'uhwle' 'i mi yusuwe' kw' nu shhwumne'lukw 'ulh.

    When we went it was my late granny, my mom, my sister, myself,
    sometimes my late aunts, or late uncles were with us.

4. 'i huy'thusthe'lum' 'u lhu nu t-en, 'uwu lhwetus kw'unem' lemutut,
    'i' niis stsekwu' kws ya'yutul'tst.

    My mom would be telling me who we were going to see and how we
    are we related to them.

5.   Ma.a.akw' tu hulelum' ni' shtus tst, ni' tsun 'uw' he'kw', ste' 'u tu
       t'aat shsay's tu hwulmuhw.
   All the houses we went to, I can remember them being the way we
       were taught to be traditional hwulmuhw.

6.   Hwun'aa m'i hun'nuw' tu 'imushne'tun tst 'u lhu lelum's lhunu
       si'sul'u 'ulh, hwun'aa m'i hun'nuwnusalum,'i wulh
       hwlamustalum 'u lhu si'lu tst 'ulh
   As soon as we had visitors at my late Granny's house, as soon as
       someone walked in, Granny always looked us in the face.

7.   Ni' tst 'uw' statul'stuhw, lhunu shuyulh 'i' 'een'thu kws 'uy's kws
       nem' tst thuyt kw' tii, 'o' kafii'us 'i' kw' s'ulhtun.
   My sister and I knew we had to go to the kitchen and start some tea
       or coffee and serve some food.

8.   Hwun'a' tst hun'nuw' 'u tu shelhs 'eelhtun, 'i' wulh lhtiistalum
       ts'uhwle' 'i' kafii xlhastalum, q'uxq'ux stseelhtun sq'i'lu,
       sts'uy'hw stseelhtun sq'i'lu, smuyuth, shch'ukwx suplil, chem,
       ts'uhwle' 'i' sxwesum.
   As soon as we walked in their door, they would serve us tea or
       sometimes coffee, and for food, canned fish, smoked fish, deer
       meat, fried bread, soup, homemade jam, or Indian ice cream.

9.	Ni' tsun 'o' he'kw' kws qwiil'qwul'tul's, yun'yun'exun'um's, yaath
	'uw' 'iyus kws ne'nuts'uw't-hwtul's, ts'uhwle' 'i' ni' tsun 'o'
	hwiine' 'ul' 'u tunu sul'si'lu kwus qwiil'qwul'tul's, ts'uhwle'
	'i' 'aanthelum kwunus nem' huwa'lum'.

Then I remember them talking and laughing with each other—they
	were always happy to be visiting, and sometimes I had to sit
	there and listen to my grandparents while they talked, or
	sometimes I was allowed to go play.

10.	Kwunus ni' wulh hwu q'e'mi' ni' tsun 'i-suw'e' 'u kwthu nu m-en
	kws nems ne'nuts'uw't-hwum' 'u tu sul-hween, tl'Me'luxulh,
	Quw'utsun', Shts'uminus, Thuq'min' 'i' Snuw'nuw'us, nus 'i
	kwun'eem 'u tunu s'ehwe't, sts'eyhw stseelhtun smuhwels
	hwun' kw'e'lus, ts'uhwle' 'i' 'ehwe't tsun 'u tu chupuni
	'alunchus.

As I grew older I traveled with my Dad to go visiting elders, from
	Mill Bay, Quw'utsun', Kulleet Bay, Shell Beach and Nanoose,
	only this time I would bring smoked fish soup, nice and hot,
	and sometimes a box of Japanese oranges for their snacks.

11.	Ni' tsun he'kw', na'nuts'a' nu si'lu, ha' ni' xi'xlhem' 'u tu TVs 'i'
	ni' tst 'uw' shts'unets 'ul', 'o' hay tse' 'i' niis hay kwthu
	sxlhem's 'i' yelhs nets'uw't-hwum tst, xwiixwiya'musta'lum'
	'u tuniilh sul'uthuts, ma'mutl'nuhwus kwus 'uw' hwun'
	swiw'lus.

When we went to see one of my Grandpas, I remember we would sit
	there until he was done watching his TV, then we would visit

him and he would tell us stories of when he was younger, his travels and life experiences.

12. Hay 'ulh 'o' 'iyus kwunus niilh sq'uq'a' 'u tunu sul-hween 'ulh, hwiiine'mut 'eelhtun kws ha'kwushs to' s'aa'lh sqwal, hwiine'mut 'eelhtun kws yun'yun'exun'um's, ni' tst xlhas, 'i' 'uw' hwun' xwi'xwi'ya'musta'lum', hay 'ulh 'ul' 'o' 'iyus, sa'usthelum, hwu s-hehwul' thunu shqwaluwun.

It was such a wonderful time in my life to be able to be in the presence of many of the Elders in my family, hearing them talk in our language, hearing them laugh, share a meal with them and they would be still telling stories while we were eating; it was so heartwarming and uplifting.

13. Ni' tsu kwuelh huy'thust tunu me'mun'u, kws qa.a.axs siiye'yus mukw'untsu, 'i' ni' tsu tl'o' huy'thust 'u thu sxwi'em's lhunu shuyulh.

And now I share with my children that they have many relations all over and share some of my sister's stories with them.

14. Ni' hay thunu sxwi'em'.

This is the end of my story.

Nem' tst nenuts'uw't-hwum' 'u tu siiye'yu tst – Vocabulary

Going to visit our families

Kinship terms

1.	q'e'mi'	young lady
2.	q'e'mi'allh	young girl
3.	si'lu	grandparent
4.	si'lu tst 'ulh	our late grandparent
5.	shuyulh	older sister
6.	m-en	dad
7.	t-en	mom
8.	shhwumne'lukw 'ulh	late aunts and/or late uncles
9.	sul-hween 'ulh	late elders
10.	siiye'yu	friends, family

Place names

11.	Quw'utsun'	Cowichan
12.	Xul'el't-hw	Halalt
13.	Pun'e'luxutth'	Penelukut
14.	Hwmuthkwiyum	Musqueam
15.	Shnuwiilh	place on Fraser River
16.	Me'luxulh	Mill Bay
17.	Shts'uminus	Kulleet Bay
18.	Thuq'min'	Shell Beach
19.	Snuw'nuw'us	Nanoose

Activities

20.	ne'nuts'uw't-hwum'	visiting
21.	hwiine'mut	hearing, listening to them
22.	qwiil'qwul'tul'	talking
23.	yun'yun'exun'um'	laughing
24.	hulelum'	houses
25.	sxwi'em'	stories
26.	hwulmuhw	First Nations person
27.	s'aa'lh sqwal	Our language

Food

28.	kafii	coffee
29.	tii	tea
30.	s'ulhtun	food
31.	q'uxq'ux stseelhtun sq'i'lu	canned salmon
32.	sts'uy'hw stseelhtun sq'i'lu	smoked fish
33.	smuyuth	deer meat
34.	shch'ukw suplil	fried bread
35.	chem	jam
36.	sxwesum	Indian ice cream
37.	slhap'	soup
38.	chupani 'alunchus	Japanese oranges
39.	sts'ey'hw stseelhtun smuhwels	smoked fish soup

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