

# **Hul'q'umi'num' stories and teachings from Papa Sam**

**by**

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**Kweyulutstun**

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# Approval

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**Date Approved:** April 15, 2019

## **Ethics Statement**

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

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

or

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

or has conducted the research

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

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## **Abstract**

The goal of this project is to communicate Coast Salish traditional values and life lessons from my childhood through stories in my own language, Hul'q'umi'num'. The topics include early childhood, coming of age, and death. I received the name Sewit as a young child. Coast Salish childhood puts an emphasis on the value and importance of children juxtaposed with the lack of input they are given in cultural practices and important family discussions. The coming of age process transitions you out of childhood and you receive additional responsibilities. You may sit in on the discussions but you are not yet at a place where you can contribute. Death contributes to your transition to the final stage where you are now part of the discussion as the torch is passed from elder to young adult. The other part of the final transition was receiving a chieftainship and the corresponding name, Kweyulutstun.

**Keywords:** Coast Salish, Hul'q'umi'num' language, coming of age, ceremonial speaking, omens

## **Dedication**

I would like to dedicate this project to my grandfather (my mother's step-father), S'eluhwtun, Sam Bob. Many of the stories are about him and me. He was the greatest influence on my life during my childhood. To this day, the way I live my life and look after my family comes from his lessons. I would also like to dedicate this project to my mother, Slutixwiye', Sharon Jones. When my grandparents had passed, she reinforced the foundations my grandfather had laid for me and reminded me of the teachings.

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# Chapter 1.

## Introduction

'een'thu Kweyulutstun, tun'ni' tsun 'utl' snuneymuxw.

My name is Kweyulutstun from Snuneymuxw.

hwulmuhwqun tsun tse' 'u tu s'aa'lh sqwel, tu Hul'q'umi'num' sqwel nusuw'  
hwunitum'qunstuhw tunu sqwel.

I am going to speak in our own First Nations language, the Hul'q'umi'num' sqwel and  
then put my words into English.

ni' ts'ewuthelum 'utl' sti'tum'at kwus hwulmuhwqunstuhw tunu sqwul'qwul'.

I was helped by Sti'tum'at Ruby Peter to translate my stories into my First Nations  
language.

ni' tsun kwan ni' 'utl' snuneymuxw, kwunus 'i yu ts'its'usum' 'i' yathulh tsun 'uw'  
ne'nuts'uw't-hwum' nem' 'utl' snuw'nuw'us.

I was born in Snuneymuxw and I often visited in Snaw-naw-as when I was growing up.

nilh kwthunu si'leelh S'eluhwtun nilh 'i kw'umutham'sh.

It was my grandfather S'eluhwtun [Sam Bob] who raised me.

nilhulh kwthu mens lhunu tenulh, 'i' nilh tslhi'le'ums, Slutihwiye', 'i' yath tsun 'uw'  
neet "Papa".

He was the father of my mother, her step-father, Slutixwiye'—Sharon Jones—and I  
always called him "Papa".

kwunus 'i yu ts'its'usum' 'i' hay 'ul' qux sxwi'em' s-huy'thustham'sh kwthunu si'lu  
Papa Sam.

When I was growing up, there were many stories that my grandfather Papa Sam told me.

yathulh 'uw' xwi'xwi'a'mustham'shus, mukw' sxwi'xwi'em's 'i' 'uw' snuw'uyulh.  
He would always tell me stories, all kinds of stories and teachings.

tu ni' sht'e tst kws 'i'mush tst 'i' 'u tun'a 'i' nilh ni' snuw'uyulh.  
In those stories were teachings and warnings of things we weren't supposed to do and  
how we were to act.

yathulh 'uw' qwiil'qwul' huy'thustham'shus 'u tu niilh sht'es 'u kw'un'a wulh hith tu  
niilh sht'es 'u kw'un'a wulh hith niilh sht'es tu musteyuhw.  
He was always talking and telling me stories about how it was with the people long ago.

mukw' sxwi'em' 'i' 'uw' st'ee kw'uw' snuw'uyulh kwun's st'ee kw'uw' yu ha'kwush.  
Every story that he told me was like a life lesson.

'uwu niis 'uw' sxwi'em' 'ul', ni' st'ee'kw' snuw'uyulh kwthu ni' sht'es kwun's  
musteyuhw 'i' ni' st'e 'uw' niis yu huy'aathaam.  
It wasn't just a story, but he was like a teaching material about the people that you are  
being told about.

'i' tu ni' nu sqwiil'qwul' 'i' 'uw' nilh tunu swe' ni' shtatul'st-hween' ni' nu sqwiil'qwul'  
'u tun'a kweyul.  
What I'm talking about is what I know of what I'm telling about today.

sht'es kwun's ni' qiqul'us 'i' ni' ch thaythut.  
The way you are in mourning—you fix yourself.

ni' sniw's kwthu sht'es 'u kwsus 'ikw' tu na'nuts'a' 'u tun' siiye'yu 'i' nuw' ni' kwthu  
snuw'uyulh.  
The teaching of when you lose someone dear to you and there are traditional teachings  
about this.



'i' hayulh 'ul' qux ni' nu s'ekw' kw'unus 'i' yu ts'its'usum' 'i' nilh kwu'elh nuw' yath  
'uw' kwun'eteen'.

I remember things about when I was growing up and I always hold on to them.

yath 'uw' nu sqwiil'qwul' tu ni' sht'es.

I am always telling about how it was.

'i' tun'ni' 'u kwthey' kwunus 'i' yu ts'its'usum' 'i' tu ni' le'lum'uteen'.

And it was at that time when I was growing up that I saw things.

kw'unus ni' xi'xlhem' 'u tu yuw'en' musteyuhw tu niilh sht'es kwunus 'i' yu ts'its'usum'.

When I was watching the Elders, how they used to be, as I was growing up.

'i' nilh ni' st'ee'kw' tulmuteen', ni' tsun st'ee 'uw' hwu kwun'eteen' kwthu ni' sht'ees  
kwthu yuw'en' musteyuhw.

This is what I followed, this is what I hold, the ways of the ancestors.

'i' nilh kwthu ni' le'lum'uteen' nilh ni' tutul'me'teen' kwunus 'i' yu ts'its'usum'.

That's what I saw and that's what I followed when I was growing up.

'i' nilh ni' st'ee 'uw' niin' t'uta'thut kwunus xwi'xwuy'et tu syuw'en' tst musteyuhw 'i'  
ni' tsuw' thu'it hwu shqwi'qwal' 'u tun'a kweyul.

This is what I try to copy about our First Peoples' ways, and this is how I came to be a  
public speaker today.

tun'a lhnimulh tutul'me't kwthu ni' sht'es kwthu yuw'en' mustuyuhw.

With us, we follow the ways of the ancestors.

'i' ni' tst 'uw' thu'it 'uw' yu xwi'xwu'et tu qwi'qwal' tu ni' shte's tu ni' sq'up'ip ni' 'u  
tu palhe'ch musteyuhw.

And we are truly copying the public speakers, how they go about things when they are  
gathered for a potlatch.

tun'a ni' nu sqwiil'qwul' 'i' nilh ni' st'ee kw'unu xutsten' 'u tun'a kweyul.

What I'm telling about serves as a mark of our identity today.

nilh stee kw'u ni' nu xutsten' ni' 'u tunu swe' nu ts'lhhwulmuhw tu ni' sht'es, kwthu  
niilh sht'es kwthu niilh le'lum'nuhw 'i' kwunus ni' hwu shqwi'qwal' 'u tun'a  
kweyul.

This serves as my identity among my own tribe, how I used to be seeing things and how  
that serves me as a public speaker today.

nilh kwu'elh nuw' q'a'teen' 'u tu ni' sht'es kwunus ni' kwunnuhw tunu skwish.

This is about how I came to know about how things were and how I got my name.

kwus wulh 'amusthelum 'u tunu skwish nuhiimut siwut 'i' thut-stelum, "tl'lim' ch 'uw'  
shtatul'stuhw tu shtunaalhtuns tu nuhiimut tu ni' st'es sht'es kwthu shtun'ni's tun'  
nuhiimut."

When they gave me the name Sewit, they said to me, "Make sure you know about your  
name, its history, and where it came from."

nilh kwu'elh nuw' kwun'eteen'.

And this is what I hold.

'i' skw'ey kwunus nem' tiim' 'u kwthu shtun'naalhtun syuw'en'.

I can't ever be asking about the history of my name.

kwthu ni' kwun'et kwthuw' stem 'i' shitum tsun 'i' nem' tsun wa' kwunut.

Whatever is held, if I am wishing for it, I can't just go claim it.

nilh kwu'elh 'uwu stekwul'us kwunus st'e 'u kwthey' niis tun'ni' 'u kwthu sqwul'qwul'  
'uw' niis sxwi'em'.

I can't ever be like that, if it's coming from speeches or from a story.

tuw' mukw' musteyuhw hul'q'umi'num' kwthuw' mukw' hwulmuhw 'i' nuw' sxuxits  
kwthu shtun'naalhtuns kwthu nuhiimut.

All the Hul'q'umi'num' people, all the First Nations people, they take their identity  
through the history of their names.

skw'ey kws 'uwus 'uw' niis ni' kwthu shtun'naalhtuns.

They can't say that there is no history to it.

tun'a sqwul'qwul' 'i' 'uw' mukw' 'uw' nu swe' 'i kwun'eteen' ni' shtatul'st-hween'  
snuw'uyulh.

Everything that I am saying about what I hold, I know from the teachings.

'e'ut kwu'elh tu sqwaqwul'ulh 'utl' Papa Sam.

Here is what Papa Sam used to say.

nilh ni' he'kw'me'teen' tu niilh sqwaqwul's.

And I remember his words.

hay ch q'a!

Thank you

## Chapter 2. Four Stories from my early years

### 2.1. Elwut 'i' tu spulqwith'e' — Elwood and the owl

tun'a qwul'qwul' 'i' nilh ni' sla'thut tunu shhw'aqw'a' Elwood Bob.

This is a story about what happened to my brother Elwood Bob.

kwutst hwun' stu'ehwulh 'i' yath 'uw' huy'aata'lum' 'u thu ten tst, xut'usta'lum, “'uwu  
tseep tum'temuhw 'i' nem' hiiw'a'lum' ni' 'u tu lhets.

When we were young, we were always told by my mother, “Don't you ever go outside  
and play at night.

'uwu niis 'uy' kwun's 'i'mush ni' 'u kwsus snet.

It is not good for young people to wander out at night.

nilh tu wulh s'i'kw' musteyuhw 'i'mush 'i' xwum ch 'i' tiqw'tul 'i' ha' ch ni' xte' 'u  
tthey' 'i' tl'lim' ch nuw' hwu q'a'q'i'.

The people who we have lost are walking around and if you bump into them, you can get  
sick.

ha' ni' xte' 'u tthey' 'i' nilh kwthu tsyaay'us shne'um nilh tswe' tsyaays nilh xwum 'i'  
ts'uwnamu.”

When this happens, then the shaman has to work on you to help you.”

yey'sul'u tunu shhw'a'luqw'a'— Jimmy Bob 'i' Elwood Bob 'i' yath 'uw' hun'utum' tu  
Elwood 'ukw' Hockey.

I have two brothers—Jimmy Bob and Elwood Bob, who they always called Hockey.

ts'uhwle' 'i' 'uwu kws hwiin'eem's 'eelhtun 'u thunu ten kwsus yath 'uw' huy'aatum'.

Sometimes they wouldn't listen to my mother and her teachings.

nuts'a' skweyul 'i' ni' ni' tu ni' q'ay.

One day there was a death.

suw' huy'aata'ult 'u thunu ten, xut'usta'lum, "uw' sun'iw' tseep 'ul', 'uwu tseep  
nem'uhw 'e'tl'qul."

And my mother warned us, "Just stay inside; don't be going outside."

'uwu niis hwiin'eem' tu Hockey.

Hockey didn't listen.

ni' nem' hwi' 'utl'qul sus nem' 'uw' hwi' 'i'mushasum', 'i'mush ni' 'u tu lhets.

He went out and was walking around late at night.

ni' nem' hwi' yu 'i'mush yu shtetul' 'u tu shelh, 'uwute' huy'qwoon's

He was walking down the road where there weren't any street lights.

'uw' hay thu *flashlight* yu kwun'etus 'i' tl'lim' 'uw' lhets.

He had just his flashlight and it was pretty dark.

hwun' xut'u 'i' wulh lumnuhwus tu ni' ni' 'u tu lhq'een' 'u tu shelh, lhuxlhuxi'lush.

All of sudden he saw some people down the far end of the road, standing up.

sht'eehun'mutus kws musteyuhws.

They appeared to be people.

suw' temutus, sht'eehun' kws nilhs tu siiye'yus, ts'lhsaal'us tu ni' le'lum'utus.

He called out to them thinking they were his friends, his peers that he was seeing.

t-e-em', "he-e-y' 'almutstham'sh, 'almutsthaam'sh."

He hollered, "Hey! Hey! You all wait up! You all wait up!"

'uwu niis hwtulqutum sus nem' 'uw' xwiin'che'num'.

No one answered him, so he ran closer.

tl'e' wulh teem "he-e-ey"! 'almuts lhe'. almutsh'."

And he yelled again, "Hey! Wait up! Wait up!"

'i' tl'e' wulh 'uwu niis hwtulqutum.

Again, they didn't answer him.

tl'e' wulh qul'et teem, ni' tl'lim' 'uw' tuw' 'ulh hwu stutes 'i' tl'e' wulh teemutus,

"he-e-y! he-e-y! 'almutstham'sh!"

So he yelled again, only this time he was closer, and he yelled to them, "Hey! Hey! You all wait for me!"

'i' 'uw' 'uwu te' 'ul' kwlh ni' hwtulqun.

And still nobody answered.

wulh nem' xwchenum sus nem' 'uw' tl'lim' 'uw' t-suthut 'u tu ni' sht'eewun'mutus kws

nilhs tu siiye'yus.

This time he ran right up to the people that he thought were his friends.

tus 'u tu ni' shni's tu ni' le'lum'utus kwus lhuxlhuxi'lush 'i' 'uwute' lhwet.

When he got right to the place where he had seen them all standing, there was no one there.

ni' 'uw' hay thu spulupul'qwitth'e' 'i'mush ni' 'u tu ni' shni's, kwus sht'eewun'mutus

kwus lhuxluxi'lush.

When he got right to the place where they were, there was no one there.

kwus wulh tul'nuhwus kws spulqwitthe' tu ni' lumnuhwus.

There were only a few owls walking down the road.

sus 'uw' si'si'me'tus, xwilthut sus nem' 'uw' xwchenum t'akw'.

When he noticed what they were, he became really scared and he ran right home.

kwus wulh hun'umut 'u tu shni's 'i' ni' wulh shtatul'st-hwus thu tsi'tsut kwus 'uwus niis  
yu sthuthi' tu mun'us.

When he got home, Mother already knew that something was wrong.

wulh nilh 'ul' sus 'uw' yu t'ut'i'wi'ulhtus tu mun'us, ti'wi'ulhtus kwus wulh hun'nuw'  
'i' ni' wulh 'ayum.

She prayed for her son, but it was too late.

ni' wulh nem' tuw' qul'et hwune'unt kwus tuw' 'ulh lhatsthut 'i' ni' wulh smatl' tu  
Hockey.

Later that evening when it got dark, Hockey had a stroke.

skw'ey kws tl'e's tstamut, 'uwu niis hwu st'e 'u kwthu niilh sht'es.

He became disabled and was never the same.

nilh nuw' hwu sht'es 'ul' kwthunu shhw'aqw'a' Hockey.

This is what happened to my brother Hockey.

sus 'uw' thut thunu ten, "nilh tu spulqwitt'h'e' nilh ni' tsla'thut 'u shus hwu st'e 'u tthey'  
tunu mun'u.

My mother said, "It's the owls that caused my son to be like that.

thut thunu ten nilh tu syuw'en' tst ni' wulh s'i'kw' ni' 'i'nush 'u kwsus snet."

This is our own ancestors walking around at night."

nilh shus hwu st'e 'u tthey' tunu mun'u.

This is why her son became that way.

nilh kwu'elh ni's sqwiil'qwul's tunu si'lu Papa Sam.

So, this is what my Papa Sam told us.

yath 'uw' huy'aatal'hwus, "uwu tseep tum'temuhw 'i' nem' s'e'tl'q 'u kwus snet.

He warned us, "Don't you ever go out at night.

'uwu stl'i'stut kwun's tstamut. 'uwu stl'itstut kw'ti'ya'xween.

We do not want you to get into trouble.

tl'lim' ch 'uw' hwiineem' 'u tu s-huy'aata'ult syuw'en', yath ch 'uw' hwiineem'."

You have to always listen to warning omens."

nilh kwu'elh ni' hekw'me'teen', tu s-huythusta'ult 'u tunu si'lu Papa Sam.

This then is how I remember the story from my Papa Sam.

hay ch q'u.

Thank you.

## **2.2. sqi'mukw' 'utl' snuw'nuw'us — Octopus at Nanoose**

kwunus hwun' stu'ehwulh 'i' ya-a-thulh tsun 'uw' 'uy'stuhw kwunus nem'

tsetsul'ulhtun' ni' 'u tu tsetsuw' tsuwmun 'utl' snuw'nuw'us.

When I was a kid, I always liked to go fishing down the beach in Snaw'naw'as.

nuts'a' skweyul 'i' ni' tsun nem' huye' nem' tseelhtun.

One day I took off by myself to go fishing.

wulh suw'q'thelum 'i' nilh tunu si'lu, yath 'uw' hun'utut 'ukw' Papa Sam, nilh

suw'q'tham'sh.

My grandfather, we called him Papa Sam, looked all over for me.



mukw' 'untsu ni' shnem's kwus sew'q', 'i' 'uwu kwus kwunnam'shus.  
He was searching everywhere, but he couldn't find me.

ni' tuw' hith 'i' ni' wulh kwunnam'shus 'i' ni' tsun ni' 'u tu tsetsuw' kwunus  
hiin'a'nuts'a' tsetsul'ulhtun'.  
He finally he found me down at the beach fishing alone.

suw' huy'aatheelt 'u tunu si'lu, xut'uste'lum', "la'lum'uthut ch.  
And my grandfather warned me, saying, "Watch out.

ni' ni' kwthu nuts'a' hay 'ul' thi-i-i sqi'mukw' ni' sqwuqwis, xisul' hay 'ul' thi.  
There is a big octopus that lives in the water there, big and fierce.

'uwu ch kwu'elh tum'temuhw 'i' 'uw' hiin'a'nuts'a' 'ul' kwun's tsetsuw' 'i' 'u tun'a."  
So, don't ever be taking off alone down to the beach here."

kwunus 'uw' hwun' swiw'lus'al'lh, 'i' yath 'uw' huy'aathe'lum' 'u tunu si'lu 'u kwthu  
hay 'ul' thi sqi'mukw' ni' 'u tu tsetsuw'.  
When I was young, my father warned me of the big octopus down here at the beach.

nilh kwu'elh nush 'i' huy'aatha'mu, huy'aata'lu, "'uwu tseep tum'temuhw 'i' m'i  
t'at'uhw 'e'wu 'u tu tsuwmun hiin'a'nuts'a'."  
That's why I am warning you, "Don't be coming down to the beach alone."

suw' 'ulh xwi'a'm'usthelum 'u tunu si'lu, qwiil'qwul':  
Then my grandfather told me a story, saying:

nuts'a' skweyul 'i' ni' nem' t'ahw tu swiw'lus nem' kwunutus tu snuhwulhs tu si'lus  
Nukomus ni' nem' huye'.  
One day one of the young men went down to the beach and took his grandfather  
Nukomus [Nanoose Bob]'s canoe and went out on the water.

'i' 'uwu 'iis m'i tl'e' hun'umut.

And he never returned.

mukw' tu musteyuhw 'uw' suw'q't, 'uwu te' kw' lhwet ni' kwunnuhw.

They looked all over for him but couldn't find him.

ni' yul'ew' kwthu kw'in skweyul 'i' wulh m'i wuqwulh thu snuhwulh 'i' 'uwu te' 'u  
kwthu swiw'lus.

A few days later, the canoe washed ashore but there was no sign of the young man.

suw' thut-s tu s'ul-hween, nilh 'i'elh kwthey' thi sqi'mukw' ni' kw'lhet sus 'uw'  
huya'stum kwthu swiw'lus.

The Elders said that it was that octopus that tipped his canoe over and took him away.

'uwu 'ul' niis tl'e' yu kwunnum kwthu swiw'lus.

They never found the young man.

sisuw 'uw' yath 'uw' tl'lim' 'uw' huy'aata'lum' tun'a stl'ul'iqulh, tun'a lhnimulh  
stl'ul'iqulh, 'uweet tum'temut 'i' nem' hunum' 'u tu tsuwmun, kwsuw' yu hali tst  
'ul'.

They warned all of us kids to never ever go down to the beach by yourselves.

nilh kwu'elh ni' sxwi'a'mustham'shs kw'unu si'lu.

That's what my grandfather told me.

sis tl'uw' xwi'a'mustham'shus 'u kwthunu shhwum'nikw Ronnie, qwiil'qwul':

Grandfather also told me a story about my uncle Ronnie, saying:

kwusuw' hwun' stu'ehwulh lhun' ten 'i' tu shhw'aqw'a's Ronnie 'i' ni' huye'st-hwus thu  
snuhwulhs, nem' 'aalh 'u thu snuhwulh susuw' huye', tseelhtun.

When your mom was still a child, her brother Ronnie got on his canoe and went out  
fishing.

ni' 'uw' hwun' yu 'ula'ulh 'u thu snuhwulh 'i' ni' wulh kw'lhathut, 'uwu te' 'ul' ni'  
shni'im's 'i' nuw' kw'lhathut 'ul'.

His canoe tipped over for no reason.

suw' qwiil'qwul's kwus sqwuqwis 'i' ni' ni' kwthu ni' hwakw't tu sxun'us.

He said that some strange thing pulled on his leg.

quy'e'tus tu shuptuns susuw' tth'iqw'utus kwthu ni' kwun'el's 'i' nuw' thu'it 'uw'  
qtl'umnamut.

He took out his knife and slashed and slashed till he was able to free himself.

sus nem' 'uw' t'itsum nem' nem' 'u tu tsuwmun.

Then he managed to swim ashore.

nilh kwu'elh nush 'i huy'aata'lu hay 'ul' xisul' kwthey' ni' ni' 'u tu qa'.

This is why I warned you all about that fierce creature there in the water.

yath tseep 'uw' syaa, la'lum'uthut tseep 'u kwun's ni' stutes 'u tu qa'.

I am warning all of you to always be careful when you are down at the beach.

'i' ha' ch qwsuthut 'i' tl'lim' ch 'uw' hwiil'asmuthut xisul' kwthu ni' sqwuqwis.

If you go into the water, you have to watch out for that fierce thing that is under the  
water.

ya-a-ath tsun 'uw' kwu'elh 'uw' he'kw' 'u tu ni' si'aam's tunu si'lu, kwus ts'i'uta'lum'  
qwaqwul', huy'aata'lum' 'u tu ni' sht'es kws xisul's tu tsuwmun.

I always remembered my grandfather's warning, what he had alerted us about, warning  
us about that fierce thing down at the shore.

kwunus hwun' swiw'lus'al'lh 'i' 'u-u-uy'stuhwulh tsun kwunus hiiw'a'lum' ni' 'u tu  
tsuwmun.

When I was a young man, I really loved playing down at the beach.

nilh ni' saay'stum tu ni' 'u tu tsuwmun st'e 'u kw' sq'ulets'utun ni' saay'stum ni'  
kwu'elh 'uy'st-hwen' nu shhwunum'ulh.

There was a breakwater (i.e. a place on the shore that was like a shelter) where I liked to  
go.

yathulh tst nuw' le'lum'nuhw tu hay 'ul' thi s-hay'ul'uq 'u kwutst xi'xlem'ut tu  
kw'atl'kwa. 'i' 'uwu te' shtatul'stuhw tst 'uw' niis nutsim' tu ni' st'ee kw'uw'  
ha'yul'uqum'stuhw tu qa'.

We could see big waves and currents underneath the water, but I couldn't tell why.

stem yuhw 'a'lu kwthu ni' tswe' ts'ul'uthut 'u kwthu ha'yul'uqum'?

What was making the big waves?

qul'et kweyul 'i' ni' tst hwi' nem' shishkw'am' nem' 'u tu s'ulqsun, kwun'atul' 'u tunu  
shhw'a'qw'a' Samuel.

The next day my cousin Samuel and I went out swimming, going out to the point.

'i' tst 'uw' hwun' sqwuqwis 'i' ni' tst wulh lumnuhw tu mu-u-unmun'lh sqi'mukw', qux,  
hay 'ul' qux ni' lumnuhwut ni' sqwuqwis stutes 'u kwthu ni' shni'tst.

After a few minutes, we noticed a whole lot of small octopuses swimming right beside  
us.

sutst tuw' sulisi'.

We were quite scared.

hwi' xwum t'itsum nem' lheel, sisi'me't tu ni' lumnuhwut.

We took off swimming really fast, swimming back to shore, frightened by what we saw.

hay 'ul' qux mumun'lh sqi'mukw'.

There were really a lot of those little octopuses.

sutst 'uw' sht'eewun's tuw' qwuliil'qwul'tul', "wuwa' nilh me'mun'us kwthu hay 'ul' thi sqi'mukw'.

My brother said, "Maybe those were the babies of a really big octopus.

'uw' thu'it kwu'elh, 'uw' thu'it ni' ni' kwthu hay 'ul' thi sqi'mukw' ni' 'u tun'a tsuwmun tst, snuw'nuw'us."

So, it's true, there really is a big octopus that lives here."

'uwu kwu'elh tle'us stsekwul' 'i' nem' tst hwu'alum' nem' 'u kwthey' s'ulqsun.

That's why we never went back there to the point again.

yathulh 'uw' huy'aata'lum' 'uw' 'uweet 'uw' tum'temut 'i' tasthut 'u tu tsuwmun qa'.

We were always told to never ever go near the water.

kwutst m'i tuw' yu ts'its'usum' 'i' yath'uw' huy'aata'lum' "uwu tseep tum'temuhw 'i' 'uw' hay tseep 'ul' nem' hiin'a'nuts'a' hunum' 'u tu tsuwmun.

When we were growing up we were always warned, "Don't ever be going down to the beach by yourself.

ha' tseep nem' ni' ni' 'u tu qa' 'i' yath tseep 'uw' hwiil'asmutul'. la'lum'uthut tseep 'un's 'uw' le'lum'ut tun' siiye'yu."

Always make sure you are looking out for one another when you are out on the water."

hay ch q'a.

Thank you.

### 2.3. qux stseelhtun — Lots of fish

ni' wulh yu xaytl'thut 'i' 'i tsun ts'twa' toohw sil'anum.

It was in the fall, I must have been about nine years old.

ni' tsun ni' 'utl' snuw'nuw'us hwuni'stum tu stseelhtun 'u tunu si'lu Seluhwtun—  
nets'uwuts stseelhtun tuw' tusnaam, kw'a'luhw.

I was in Snaw-naw-as when they delivered some salmon to my grandfather Sam—one  
hundred dog salmon.

qwulstum tunu si'lu, thut-stum, "nikw, ha' 'uwu te' lhwet qul'et kwunnum' 'u tu  
stseelhtun, 'i' m'i tst tse' 'ewustuhw 'utl' nuwu."

They told him, "Uncle, if no one takes their salmon we will bring you more."

"ni' ch 'uw' shtatul'stuhw tunu shhw'i.

[He said,] "You know where I am!

'i tsun tse' 'uw' 'i 'ul' 'u tun'a kwun'atul' 'u tunu 'imuth, kw'unus yaay'us 'u tu  
stseelhtun."

I'll be here with my grandson working on salmon."

tl'lim' tsun 'uw' hay 'ul' siil'ukw, nilh kws yelhs nus hw'uw'tsustheelt kw'unus kw'its'  
'u tu stseelhtun.

I was really excited, because now I was going to learn to clean and cut salmon.

nus 'uw' siil'ukw kwunus yaays tse'.

I was happy that I would do this work.

sutst 'uw' 'ulh yaays 'ul'.

We got ready and started in.

nilh tunu si'lu hw'uw'tsusthaam'sh kw'unus kw'its' 'i' sht'ees tu ni' nu sul'uthut  
kw'unus yu kw'ikw'uts'.

My grandfather showed how to cut the fish—the way for me to do it when I was cutting  
it.

ni' tse' xlh'em'stelum yelh nus ni' tl'uw' t'a'thut tl'uw' kw'its'.

I would be supervised while I was learning to cut fish.

yuw'en' kwutst tth'xwat yelh sutst miiqwt sutst 'uw' yu hun'ts'uli'stuhw tu sxuy'usa'qw  
nilh tse' ni' slhap'.

After cleaning the salmon, we cut off the heads and tails, which we saved for making  
soup.

kwutst yu kw'ikw'uts'ut kwutst 'uw' yu they't tu stseelhtun kws 'uwus plhetus, yu  
lhilhuput kwus hwts'umiil'stuhw.

We cut the salmon into strips, not too thick, stripping off thin slices.

'uw' hay kwun's nuw' sthuthi'stuhw yu tl'ulim'stuhw kwus 'uwus plhetus, 'i' 'uwu tse'  
yu qutl'um'us 'u kwus wulh 'akw'ustum.

You have to cut the salmon just right, not too thick, but so that it won't drop off when it's  
hung up.

ni' tst yu lhilhuts'shut ni' shxwte's kwthu sts'esht kwus tse' yu 'akw'us kws tse' yu  
sthuthi' kws nem's 'akw'us.

We cut slits on the tail end for the sticks to hang the salmon.

kwus wulh saay' 'i' ni' tst hwi' mutqwt 'u tu stl'etl'ulhum' qa' 'u kwthu nuw' sxuxits  
'ul' kwthu ni' sht'ees 'i' ni' tst 'akw'ust.

When that was done, then we put the salmon in a bucket of water with coarse salt and let them soak until we decided they were ready to hang.

kwutst wulh hay, 'i' ni' hwi' q'putus tunu si'lu tu xpey'.

After we were done, my grandfather gathered up some red cedar.

hw'uw'tsusthelum 'u tunu si'lu kw'unus thuyt tu xpey'.

My grandfather showed me how to fix the cedar.

nilh ni' sts'eshts kwus 'akw'ust ni' 'u tu q'ilew't-hw.

It's the cedar sticks that are used to hang the salmon in the smoke house.

ni' tsun yu 'a'kw'ust yu hunum'stuhw 'u tu q'ilew't-hw, 'i' they'tus tunu si'lu tu  
ts'alhulhp, nilh tse' ni' hakw 'u tu huy'qw.

While I was hanging up the salmon, bringing it into the smokehouse, my grandfather was preparing the maple wood that would be used for the fire.

“ni' tst tse' thuy'thiqtul' 'u tun'a snet,” thut tunu si'lu, “'i' 'uw' kweyul 'ul' skw'ey kws  
tl'ukw'un's tu huy'qws tu stseelhtun, sq'i'lu.”

“We will take turns during the night,” said my grandfather, “And it's right until morning that the fire must not got out on the salmon.”

thut tunu si'lu, “skw'ey kws tl'lim's 'uw' huy'qw tu huy'qw 'uw' hay kwsuw'  
tl'eyq'ums 'ul'.”

Grandfather said, “The fire just can't be burning, only just smoking.”

nilh shus nilh tu ts'alhulhp ni' hakw lhuqw ts'alhulhp.

That's why we use the wet maple.



'i' skw'ey kws 'uwu tst 'uw' yathut 'uw' yu lum'lum'ut yu kws 'uwus niis q'tl'um tu  
stseelhtun ni' s'a'kw'us.

We always have to check to make sure none of the salmon have fallen to the ground.

ha' ni' hilum 'i' nilh tse' sus 'uw' qul'qulul.

If it falls, it is no good. It is ruined.

'i' tst tuw' hwun' hiiyay'us 'u tu stseelhtun tst 'i' wulh tetsul thu truck.

My grandfather and I were still working when the truck came back.

suw' thut-s tu tl'a'lum'thut, "uwu te' lhwet ni' kwun'um 'u tu stseelhtun, nikw."

And the driver said, "No one took their salmon, uncle."

suw' thut tunu si'lu, "qw'imut ch p'e'. 'uw' 'iis ch 'ul'."

My grandfather said, "Leave it here. Just unload it."

suw' qw'imutum tu xuthinuqun xut'ustum' totes, qux stseelhtun.

So they unloaded four big totes of salmon, a lot of salmon.

thut tunu si'lu, "nem' 'aat lhun' ten, kwthun' shhwum'ne'lukw.

My grandfather said, "Go call your mom and your aunts and uncles.

ha' tse' stl'i's kw' s'ulhtun 'u tun'a tum'xuy'tl' 'i' m'is ch ts'ewulhtun."

Tell them to come help if they all want salmon for this winter."

nus nuw' huye' nem' lemut tunu siiye'yu.

So away we went to look for my relatives.

m'i 'aat 'uw' m'is ts'ewulhtun.

Tell them to come and help.

'i' 'uw' hay thunu ten 'i' tunu men 'i' m'i ts'ewulhtun.  
The only ones that came to help were my mom and dad.

'uwu te' lhwet 'i m'i 'ewu ts'ewulhtun 'uw' hay 'ul' tunu shhwuw'weli.  
None of my other family came to help, only my parents.

hay 'ul' thi syaays hay 'ul' qux syaays.  
It was a lot of work, a lo-o-ot of work.

xu'athun skweyul kwus s'a'kw'us tu steelhtun ts'uy'hwt.  
Four days the dried salmon was hanging up.

ni' hay kwthu xu'athun skweyul 'i' ni' hwu saay'.  
After four days, they were all ready.

kwus wulh hwu saay' stutst muw' tl'pilsh kws le'shs, nuw'ush 'u tu swe's shxeytl'ul's.  
We took down the fish and bagged them up, getting them ready to freeze.

kwutst hiiyaay'us 'i' nilh tu slhip stsuy'hw nilh ni' s'ulhtun tst 'i' hay 'ul' 'uy', tl'lim' tst  
hay 'ul' ni' xelunuhw.  
While we were working, we nibbled on the strips of dried salmon, and it tasted really  
good—we really savoured it.

thut tunu si'lu, "nem' 'aat kwthun' shhwum'ne'lukw tsset 'uw' m'iis 'ewu kwun'um 'u  
kwthu sts'uy'hw.  
Then my grandfather said again, "Go call your aunts and uncles and tell them to come get  
the dried salmon.

nilh tse' ni' swe's 'u tu tum'xuy'tl'."  
That will be for them for the winter."

nus 'uw' t'uyuq' nus 'uw' pte'mut tunu si'lu, "nutsim' kwu'elh, 'u si'lu?  
I got mad and I asked, "Why, Papa Sam?

nutsim' 'alu 'ushus m'is kwun'um 'u tu stseelhtun 'i' lhnimulh ni' yaays? hay 'ul' thi  
syaays tst.  
Why should they come get the salmon when it was us who did all the work, and we did a  
lot of work?

nutsim' kwu'elh 'i' m'i kwukwunum' 'i' 'uwu niis ts'ewulhtun?"  
Why then should they come for it when they didn't help?"

thut tunu si'lu, pte'muthelum, "nii' ch tse' kwu'elh hiina'nuts'a' kwun's lhuyxt tun'a hay  
'ul' qux stseeltun?  
My grandfather said to me. "Are you going to eat all this salmon by yourself?

ni' 'u ch tse' 'uw'kw'nuhw 'i' m'i tetsul kwthu qul'et stseelhtun tse'?"  
Are you going to use it up before the salmon run next year?"

thut tunu si'lu, "skw'ey kws 'uw'kw'nuhw tst, skw'ey kws lhuyxt tst.  
My grandfather said, "We can't eat it all up.

xwum 'i' 'uw' qul'qul'ul 'ul'.  
It will just go bad.

nilh tun' siiye'yu 'un' ts'lhhwulmuhw nilh yuw'en'.  
You have to think of your family first.

ha' ch ni' hwu yuw'i'na'qw 'i' skw'ey kwun's sht'eehun' kws nuwus yuw'en'.  
If you are going to be the head of the household, you can't be thinking of just yourself.

nilh kwthu ts'lhawulmuhw nilh yuw'en'.

It's the whole family that comes first.

'i' ha' ni' ni' kwthu slhut-s 'i' yelh 'un's kwunut ni' hwun' swe'."

And if there is any left, then you can have that for yourself."

nilh swe's snuw'uyulhs kwthunu si'leelh.

This was the teaching from my grandfather.

thut-stam'shus, "nuts'a' tse' skweyul 'i' wuwa' nuwu tse' hwu yuw'i'na'qw 'u tu

mustimhuw.

He told me, "One day you will be a leader of our family.

'i' nilh kwu'elh he'kw'me'tuhw.

Remember what I have told you.

'i' nilh tse' tun' snuw'uyulh nilh tse' yath 'uw' yu ts'ets'uw'utha'mu, tu ni

shtatul'st-hwuhw snuw'uyulh."

The teachings will help you with your work."

hay ch q'a.

Thank you.

## 2.4. suw'a'lum's tu stu'ehwulh — Playing children's games

'een'thu Kweyulutstun tun'ni' tsun 'utl' Snuneymuhw.

My name is Kweyulutstun from Snuneymuxw.

niihl tsun hwiine' 'u tunu shhwuw'weli kws chhwuhunumun's 'u tu nillh suw'a'lum's  
kws ne'ullh st'ul'iqulh.

When I was a child I remember playing games that we heard our grandparents talk about  
playing when they were kids.

'i tsun ts'twa' toohw sil'anum 'i' yath tst suw' tetul' 'u tu sht'es tu thi lelum'.

I was about nine years old and we would always play big house.

mukw' kwus wulh hay thu skwoukwul' 'i' nilh suw' q'ups tu snuneymuhw stl'ul'iqulh.  
Every day after school the Snuneymuxw kids would rush home to play.

mukw' tu thithu hulelum' 'i' 'uw' ni' thu q'ilew't-hw.

Each house had a smoke house in those days and when our parents weren't using them to  
smoke fish we would use them for our games.

'i' nilh kwu'elh kws 'uwus niis s-ha'kws 'i' nilh shni's tst kws hiiw'a'lum' tst sq'uq'ip  
stl'ul'iqulh. suw' xwi'xwu'et tst tu ni' sxi'xlhem tst ni' 'u thu thi lelum'.

ni' sht'es tu shhwuw'weli tst, tu musteyuhw.

We were copying what we had seen as kids at the big house.

ni' tst hwi' kwunut tu lisek, sqewth lisek sutst 'uw' thuyt, nilh ni' yasa'qw tst. tetul' 'u tu  
ni' sht'es tu ni' 'u tu thi lelum'.

I remember we would get old potato sacks and cut them up wearing them on our heads  
like dancers.

ni' tst yuqwul'tsup ni' 'u tthey' q'i'lew't-hw 'i' nilh tu p'uts't nilh ni' ha'kwushut, nilh  
ni' shlhixustun tst.

We would start the fires in the little smoke houses and use the old burnt wood to paint our  
faces black.

'i' nilh kwthu ni' hay 'ul' 'uy'st-hwut shts'ul'ehwum, nilh ni' tetul'me'tut. ni' tst  
hunum'ustuhw thu syuwuns sutst 'uw' xwi'xwu'et.

And we would dance like our favorite dancer, singing their songs.

tu ni' q'uw'u ni' tst hwi' kwunut thu mumun'lh thul'ithqut 'i' nilh ni' hakwushut. shiput  
shus'uw' nilh ni' hwu sts'esht tst.

For our staff we would cut down little trees and use them, shave them to make our sticks.

sutst hwi' q'eput tu 'ikchum t'uyum't 'u tu sts'esht.

And we would tie hankies on the sticks.

'i' nilh tu shqp'equtuns tu pop nilh niilh ni' hakwushut nilh ni' st'eeqw' shhw'eeye'qt-s  
kwthu kwutsmin.

And pop bottle caps is what we would use instead of deer hooves.

sutst hwi' t'ilum tsyuwun.

And then we would sing chants.

mu-u-kw' tu stu'ehwulh nuw' tsyuwun.

All the children would do their chants.

'i' nilh kwthu hay 'ul' 'uy'st-hwus nilh ni' tetul'me'tus.

They would copy the ones they liked the best.

nuw' hith 'ul' hwune'unt kwutst xut'e 'u tthey' te'tul' 'u kwthu ni' xi'xlhe'mutut ni' 'u  
thu thi lelum'.

We would do this late into the evening, copying the ones that we watched in the big  
house.

yath tst 'uw' hwii'lasmut tu stu'ehwulh tst 'u kws m'is tetsul, m'is q'a'thut 'utl'  
lhnimulh.

We would look out for our friends to come join us.

hwi' tl'its'ut 'i' ni' tst tstl'um si'si'stuhw.

Then we would sneak up on them and scare them.

ni' tst hwiilasmut tst kwthu sye'yu tst ni' tus snem' 'uw' 'imushstuhw 'i' ni' they'tus  
kwthu sq'uq'a's stl'ul'iqulh, they'tus kwthu shhw'a'mut.

We would watch out for our friends, and then walk them around and fix up the group of  
children, fixing them a tent.

mukw' kwthu luxwtun n' ha'kwushus 'i' ni' tun'ni' 'u kwthu lelum's kwthu  
shhwuw'welis.

We took all the blankets from our parents' houses to use.

kwunus 'uw' hwun' stu'ehwulh 'i' nilh tunu si'lu Papa Sam nilh shqwi'qwal.

When I was a child my Papa Sam was a speaker.

yathulh tsun 'uw' huw'a mukw' shnem's 'i' nem' tsun 'i' 'uw' yu huw'u.

I always followed with him when he went to speak.

'i' ha' 'uwu nilhus kwthu qiqul'us 'i' nilh nus 'uw' lhxilush 'uw' st'unastuhw tunu si'lu  
ni' 'u tu thi lelum'.

As long as it wasn't a sad occasion (a memorial or funeral), I would stand with my  
grandfather on the big house floor.

nilh kwu'elh ni' tetul'me'tut kwutst stu'ehwulh 'i' 'uw' 'een'thu niw' shqwi'qwal',  
hwiineem'stuhw kwthu musteyuhw 'u kwthu syaays.

When us children were copying, it was always my job to be a speaker, having the people  
listen and saying what the work would be.

'i' nilh nuw' sht'es kwunus ni' qwiil'qwul' 'u tu ni' yu sht'es kwthu syaays.  
I would do the speaking and explain what the work was.

nuts'ehw kwunus 'i' shqwi'qwal' 'u tu ni' yu sht'es kwthu syaays.  
One time I was speaking about what the work was going to be.

'i' mukw' tu stu'ehwulh 'uw' hwt'ukwutsusth 'u thu mit 'i' thu lhsuq'mit 'i' nuw' tus  
'ul' hwu lhq'atssus.  
And all the children were putting into my hands the dimes and nickels, and I made a  
whole five dollars.

suw' hwi' hwlhixust tu ni' qe'is xuw'salkwlh 'i' nilh tu p'uts't tun'ni' 'u kwthu yuw'en'  
skeyul nilh ni' hakwushut. nilh ni' shlhixustuns. 'i' yelh sus tsyuwunstuhw.  
We would make our friends dance and paint their faces with burnt wood from the day  
before, and then they would dance.

kwus, wulh hay ni' wulh hwu saay' sus hwi' xwchenumustuhw, nem' hwi' sul'ts'stuhw  
sus nem' 'uw' 'utl'qul t'ahw nem' 'u tu tsuwmun, suw' hwi' thu'it 'uw'  
shakw'um qwsusthut 'u tu qa'.  
After, we would run them around the floor and then out the door down the beach, and  
actually into the water.

tl'lim' nuw' yu tetul'me'tus 'u tu ni' xi'xlhe'metus 'u tu shhwuw'welis.  
They were really copying and observing their relatives.



yath tsun 'uw' ha'kwush tu xwt'it' qw'e'ye'q suqiws. nilh kwu'elh ni' ha'kwush'een'  
kwunus ni' nem' qwsuthut.

I always wore shorts under my pants, so I could go in the water with everyone else.

hay kwutst shahwukwum' sutst hwi' xwchenum hwu'alum' nem' 'u thu thi lelum'.

After we bathed, we would return to the big house.

kwus wulh hun'nuw' 'u thu thi lelum' 'i' ni' hwi' t'ilum.

When we got in there, then we would sing.

hay 'i' ni' hwi' xulhsunuq hwi' xlhast tu 'imushne'tun stl'ul'iqulh.

Then we would feed the visiting children.

nilh haathunmuns kwus tun'ni' 'u kwthu skwoulew't-hw.

This was what was left over from lunch at school.

tsuhwle' 'i' ni' hwi' tetul' 'u tu ni' sqwaqwul's tu shhwuw'weli tst, kws nem's, heew'u  
nem's hwtsukwilum kws nem's 'u thu smilhu.

Sometimes we would copy what our parents would say, when they go far away to go to a  
dance.

hiil'e'nuq 'ul' kwus xut'u kwus wulh tus 'u tu tsakw thi lelum'.

I would pretend that we were at this far-away place.

'i' nilh tl'uw' shni's kwus tl'uw' tel 'u tu ni' sht'es kwthu ni' lumnuhwut.

And that's where we would copy what we had seen.

ts'uhwle' 'i' ni' tl'uw' hwi' nuheylhum.

Sometimes it would be a naming ceremony.

ni' kwthu ni' kwunnuhw kwthu sne.

Someone would get a name.

ts'uhwle' 'i' ni' tsun 'uw' tsyuwun. hay 'i' ni' tsun hwi' 'iya'qaaythut kwthunu siiye'yu.

Sometimes we would dance, and I would speak on behalf of my friends.

xi'xlhe'mutut ni' tetul'me'tut ts-huy'wun' 'i' nilh ni' 'uy' shqweluwun tst kwutst

le'lum'nuhw tu ni' ts-huy'wun'.

We would be watching and we would be studying the spirit dancing and we were happy

to be watching how they were dancing.

nilh shni's kwuts ts'i'ts'elhum'ut tunu si'lu Papa Sam 'i' Willie Seymour kws qwi'qwal's

tu ni' sht'es kwus qwi'qwal' ni' 'u tu thi lelum'.

That's where we listened to my Papa Sam and Willie Seymour when they were doing

ceremonial speeches in the big house.

sutst tl'lim' 'uw' yu xi'xlhem' 'u tu ni' sht'es tu ni' ts'uy'uy'wun. ni' tst tse' xwi'xwu'et

kws tl'lim's 'uw' yu st'e 'u tu ni' yu sht'es.

We watched closely so we could copy exactly what we saw.

'uwu tst niit 'uw' st'e 'u kw'uw' xi'xlhem' 'ul', ni' tst st'ee kw'uw' xe'xtsit suw'

shtatul'stuhw tst tu ni' tse' sht'e tst 'uw' niit tse' wulh hwu lhnimulh tus kwthu

sil'anum tst kws musteyuhw tst.

I think not only were we watching, but we were also learning how to be when it was us

who were the grown-ups.

nilh tse' ni' sht'e tst, st'e tst 'uw' 'uwu tst niit ts-hiiw'a'lum' 'u tu ni' xi'xlhe'mutut.

We weren't making fun of what we were watching.

ni' tst st'e kw'uw' tetul', tetul'me't kwthu ni' sht'es kwthu shhwuw'weli tst, tu

musteyuhw ni' 'u tu thi lelum'.

We were teaching ourselves how to be like our relatives, who were big house people.

ha' tsun ni' xtsut kwthey' niilh sht'e tst kwutst hiiw'a'lum' kwsutst tetul' 'u tu ni' sht'es  
tu ni' xi'xlhe'mutut, 'i' nilh hay 'ul' st'eeqw' ni' tl'i' ni' ni' tunu shqweluwun.  
When I think about those times we were playing, and we were copying what we were  
watching, and I treasure this in my mind.

nilh shus st'eeqw' hay 'ul' kw'am'kw'um' tu syuw'en tst ni' 'utl' een'thu, nilh kwthu ni'  
xi'lhe'muteen'.

Our heritage is very strong with me, all those things I observed.

kwthey' mukw' stu'ehwulh niilh nu sq'uq'a', mu-u-ukw' nuw' hwu shts'ul'ts'ul'ehwum,  
'uw' t-hway kwthu yey'sul'u ni' 'uwu niis hwu shts'ul'ehwum.

All of us kids became dancers now, except for two of us.

kwthuw' mukw' 'i' ni' st'ee kw'uw' shtatul'st-hwus thu thi lelum', tu sht'es thu thi  
lelum'.

They all know about the ways of the big house.

nilh ni' he'kw'me'teen' kwunus ni' wulh ts'isum, tu niilh sht'e tst kwutst stu'ehwulh.  
That's what I remember about what we did when we were children.

tu ni' tetul'me'tut 'i' ni' tl'i'st-hween' ni' 'u tunu shqweluwun.  
I really treasure in my mind what we were copying.

hay tseep q'u kwun's ni' hwiineem'.  
I thank you all for listening.

hay ch q'a.  
Thank you.

*I strongly believe in my heart and mind this is why culture is so strong in my life. This is one of the games I remember playing as a kid that I shared with you. Children watch what their Elders do and then practice it and this is how they start learning the cultural practices that become an important part of their lives when they become adults. Our longhouse ways are sacred, and our children know this and mean no disrespect when they are rehearsing on their own.*

## Chapter 3. Stories from when I became a young man

### 3.1. tunu nuhiimut — When I got my name

'een'thu siwut 'i' tun'ni' tsun 'u tl' snuneynuhw.

I'm Sewit from Snuneymuxw.

nilh tu nu s-hwulmuhw'a'lh nu sne.

That is my First Nations name.

kwunus 'i' 'uw' hwun' stu'ehwulh 'i' qwal thunu si'lu, thut-stelum, "ni' wulh tl'am

kwun's kwunnuhw kwun' s-hwulmuhw'a'lh 'un' sne.

When I was a young child my Grandmother said, "It is time to give you an Indian name.

nethamu tst kwu'elh.

We are going to give you a name.

m'i tse' wi'ult tu sxaatth'ustuns lhun' shhwum'nikw.

I will show the picture of your late aunt.

'i' nilh tse' kwu'elh shni's 'i' ni' neethamu tst kwun'atul' 'utl' Jeremy."

And then we will give you and your younger cousin Jeremy native names."

nu suw' ptum'ut thunu si'lu, "lhwet tse' kwu'elh kw'unu sne, 'u si'lu?"

So I asked my grandma, "What will my name be, Grandma?"

suw' qwal thunu si'lu, "ni' tse' p'e' siwut.

So my grandmother said, "It will be Sewit.

nilh 'iilh snes kw'unu men, Robert Seward.

That's the name of my late father, Robert Seward.

'i' nilh snes—siwut.

That's his name—Sewit.

'i' tun'ni' tu sne 'utl' yuqwulhte'.

It is a name from the Yuqwulhte' [Cape Mudge].

nilh shtun'ni's tu sne.”

That's where his name came from.”

tunu sul'si'lu wulh nilhulh sus 'uw' lu'eel's 'u tu telu, tu s'ulhtun, we' kwus sme'mt 'i'  
nilh ni' tl'uw' le'shus 'eelhtun ni' q'putus.

My grandparents saved all their money, bought food and gifts, and set a date and invited  
the people to witness.

ni' xtsutus kwthu skweyul, ni' tse' tl'eshun't-s, 'i' nilh tse' sisuw' tl'eshutewut tu  
musteyuhw.

They figured out a day they would invite the people.

ni' tsun 'uw' he'kw'me't kwthu ni' kwutst 'ul' nem' teyqul nuw'ilum 'u lhu thi lelum',  
niilh ni' 'utl' Cedar.

I remember we moved into the old Snuneymuxw big house, the one that burnt down in  
Cedar.

t-hwnuts'a' suxulhnet, kws tusth 'u kwthu thi snet,

The Sunday before the big night,

'i' wulh q'pathut tu slhunlheni', hunum'ust-hwus tu st'ulmeylh ni' tse' hakwushum.

The ladies gathered and sang practicing our family song.

xlhastus 'uw' mukw' tu ni' hiiyay'us kwthu ni' t'ut'a'thut mukw' 'uw' xlhastus tu ni'  
sun'iw' 'u tu thi lelum'.

After, we would feed all our hired help, looking after them just like the old people did.

mukw' sus 'usup' tu ni' syaa'yusth ni' 'u tu thi lelum'.

When we were finished with all of the work in the big house we would get our beds  
ready.

'i' nilh nuw' shni' tst kwutst 'itut, thiyee'lhum' sun'iw' 'ul' 'u tu thi lelum' kwutst 'itut.  
At the end of the night we would set up our beds and go to sleep in the big house.

niw' ts'u wulh tul'nuhwus tu shuyulhs thunu si'lu, kwus tse' hakwushum kwthu sne.

I remember my grandmother's older brother heard my Grandma was going to use their  
father's Indian name and got mad and said he was going to stop my naming.

ni' wulh tul'nuhwus, teyuq' tunu na'nuts'a' si'lu.

He knows and he got mad, my one grandfather.

sus 'uw' thut, "unuhwstuhw tsun tse' kwthu sne. 'unuhwstuhw tsun tse'."

So he said, "I will stop the name."

kweyxthut sis 'uw' huye' thunu si'lu, nem' nem' 'u kwthu yuqwulhte', nem' 'u tu  
siiye'yus, shhw'al'uqw'a's qwul'qwul'st-hwus.

My grandmother made a trip up north to see her relatives in Cape Mudge, to speak to her  
family.

sus 'uw' tl'eshutus tu siiye'yus tun'ni' 'utl' yuqwulhte'.

She invited her relatives from Cape Mudge.

sus 'uw' hwtel'qun tuw'ne'ullh m'i tse' 'ewu, 'ewu 'u kwthu stl'eshun.

And so they responded to the invitation that they would come.

kwsus wulh tus 'u kwthey' snet, suw' thutst-hwus thunu si'lu, "m'i tse' hun'nuw' tun'ni'  
'utl' yuqwulhte' 'i' nem' tse' 'umutstuhw nemustuhw 'u tu shni's tu s'amuna  
musteyuhw.

When it came to that night, she told them, "The people from up north will come in and sit  
with the Somena people.

nilh tse' shni's kws 'a'mut-s hwi'nee' 'u kwthu skwish syaaysth."

This is the place where they will sit listening to the work of the name."

kwus wulh tus 'u tu nuhiimut 'i' wulh lhxilush tu shhw'a'qw'a's thunu si'lu, lhxilush sis  
'uw' thut kws niis m'i tse' syaayus.

When it came time for our names, her brother stood up and called witnesses for the  
business he had to do.

ni' hwtul'qun thunu si'lu sis 'uw' 'aatus tu ts'lhhwulmuhw shhw'aluqw'a's m'i  
hwiiwsshus, sus muw' lhxilush tuw'ne'ullh tun'ni' 'utl' yuqwulhte' m'i hwihwul.  
My grandmother responded and had her family brought down. Her brother's speaker  
spoke and said what was on his mind.

'i' mukw' 'uw' yu ha'kwushus tu s'itth'ums tu huy'mat-s 'eelhtun kwsus m'i hwihwul,  
qwul'qwul' 'u kwthu sne.

Then my grandmother's family from yuxwulhte' came forward, wearing their regalia,  
and spoke about the name.

suw' qwal tu shqwi'qwal's tu shhw'aqw'a's thunu si'lu, qwul'qwul' 'u kwthu ni' xetstus.  
And so the speaker spoke for my grandmother's brother.

suw' lhxilush tu shhw'aluqw'a's thunu si'lu tun'ni' 'u tl' yuqwulhte', sis 'uw' qwal  
tuw'ne'ullh, thut-stum thunu na'nuts'a' nu si'lu,

And so my grandmother's northern relatives stood up and spoke, and they said to my  
grandmother's brother,



“tun’a nuhiimut ’i ’un’ ts’lhkwikwun’tul’ ’i’ tun’ni’ ’u tun’a shhw’aqw’a’, mens kwthun’ shhw’aqw’a’.

“The name you guys fight over comes from our family and your father is a part of that history.

ha’ tseep tse’ ’uw’ yutheythi kwun’s kwikwun’tul’ ’u tu nuhiimut, ’i’ nilh tse’ shnem’ tst ’uw’ hwu’alum’stuhw, ’unuhwstuhw tst tse’ tu sne, ’i’ nem’ tst hwu’alum’stuhw ’u tl’ yuqwulhte’.”

If you guys are going to fight over the name then we will take it back home to where it comes from and no one will use it anymore.”

’i’ ’uwute’ lhwet tl’e’ hakwush.

Nobody will use that name again.

skw’ey kws m’is hwu ’i ’u tun’a.”

Nobody here will be able to use it.”

niw’ kwu’elh hwtul’qun’ tu na’nuts’a’ nu si’lu kws ’uwus tl’e’s kwikwun’tul’ sus ’uw’ tslhaqw tunu sne nilh kwu’elh nush ’i’ ’uw’ hwu kwun’et tun’a nuhiimut, siwut.

So my one grandparent responded, saying that they wouldn’t fight over the name Sewit.

nilh kwu’elh nush ’uw’ hwu kwun’et hakwush tu snes tunu sts’amuqw, siwut.

They must have come to an agreement because my name went through and I carry my great grandfather’s name Sewit.

’i’ hay ’ul’ ’uy’ nu shqweluwun, yath tsun ’uw’ he’kw’me’t tu shtun’ni’s tunu skwish kwunus ’e’iit thuthistuhw tu nuhiimut-s.

I have very happy about this, and I always remember where my name comes from and from I carry it with pride and respect.

tu yuw'en' sulhween yathulh 'uw' xut'u, "'uwu tseep kwikwun'tul'uhw 'u tu nuhiimut.  
yath tseep 'uw' 'iyus 'ul'.

The old people always said, "Never fight over names you guys all look after each other  
when you are going to use names inform your relatives so everyone can agree.

'uwu niis 'uy' tu kwikwun'tul' 'u tu nuhiimut. qwiil'qwul'tul' tseep. 'uy'iithut tseep.  
You are not enemies; you are family don't ever fight amongst each other.

ha' ch hakwush tu nuhiimut 'i' nilh 'un' tsuw' tul'eenut kwthun' shhw'aluqw'a',  
kwthun' ts'lhhwulmuhw, 'un' suw' yuthust 'i' 'uwu te' lhwet kwikwun'tul', 'uwu  
te' lhwet qw'aqwulhnuhw kwthu nuhiimut.

When you are going to use names inform your relatives, your people, and you never ever  
fight over the names with anyone over the name.

'uwu tseep kwikwen'tul'uhw; qw'aqw'i'tul' tseep.  
Don't be fighting each other; you are all family.

nilh ts' ch 'un' 'uw' nuts'umut kwun's 'uw' 'uy' 'ul' 'un' shqweluwun, stitum' 'un'  
shqweluwun xwte' 'u tu nuhiimut."

You should always have one heart and one mind; always have good feelings and keep  
your mind moving forward."

hay ch q'a.  
Thank you.

## **3.2. The names Sewit and Siwid**

### **siwut 'i' siiwiit**

'een'thu siwut 'i' tun'ni' tsun 'utl' snuneymuhw. Siwut 'i' Siiwiit 'i' nilh snes  
tunu sts'amuqw, nilh hul'q'umi'num' snes tunu sts'a'muqw. Robert Seward nilh si'lus  
thunu ten, tun'ni' 'u thu tens. nilh mun'u 'utl' ts'uqw'nustun tun'ni' 'utl' yuqwulhte'.  
tun'ni' 'u thu tens ni' nilh shtun'ni's thu tens Siiwiid tun'ni' 'u tu Kwakiutl' ni' swe's  
shtun'ni's, Kwakiutl Island. nilh shtun'ni's tun'a nuhiimut tu nuhiimut Siiwiit 'i' nilh

kwusulh yath 'uw' 'e'wu tu musteyuhw. 'i' yath 'uw' hunum'ust-hwus tu polhlatch, sq'uq'ips tu musteyuhw. nilh tu William Wasden qwiil'qwul' 'u tu shtun'ni's tu nuhiimut Siiwiit.

'i' nilh ni' tl'uw' st'ee kwuw' xutsten's kwthu ni' the'yuw'ulh 'u kwthu q'hwuw'lh. na'nuts'a' swuy'qe' ni' the'yuw'ulh 'u kwthu q'hwuw'lh. kwusus yu the'yuw'ulh 'i' kwsus yu ha'kwushus tu sts'uyulh, kw'akw'i'uthut tuw' mukw' ni' ts'al'thut. qux ni' sht'es kwus thay'thut 'u kwth sus yaay'us 'u tu xpey' sht'es kwus yu the'yuw'ulh. sus 'uw' hwu kw'am'kwum' tu q'hwuw'lh ni' hwu st'e 'uw' niis kwuns kwthu kw'am'kw'um' ni' ha'kwushus. kwus yu the'yuw'ulh. 'i' kwsus wulh hwu saay' ni' shuqnehwus tu syaaysth sus 'uw' 'aalh ni' hwu shts'unets 'ula'ulh 'a'mut st'e 'u kw'uw' ha'kwushus kwthu kw'am'kw'um' shqweluwun kwus 'ula'ulh 'a'mut. suw' st'e kwuw' xetstus kwthu ni' stl'i' kws nem' shnem's. 'i' ni' hwi' st'e 'uw' niis hulithut ni' 'u kwthey', Will kwthu ni' shni's, ni' shteewun'mutus ni's stl'i's kws nem's tus. 'i' ni' hwi' 'uw' xi'ul' ni. nilh kwu'elh ni' st'ee kw'uw' 'i' nilh shtunaalhtuns tunu skwish siwut. st'e 'ukw' kw'am'kw'um', tun'ni' 'u kwthu kw'am'kw'um' shqweluwun kwthu tswe' 'ulh tsne. 'i' nilh ni' hwu ha'kwusheen. nilh kwu'elh 'ush ni' yuqwiil'qwul' 'u kwthu ni' sht'es.

hay tseep q'a!

Sewit or Siwid was the Indian name of my great grandfather Robert Seward, who was from wuxwulhte' and snuneymuxw our great grandfather descends from a man named siwid that was a village Island ancestor. This is where the name comes from. sewit or siwid means that people paddle to you because you are always giving potlatches or feasts. William Wasden is the one who gave me the history of the name.

It also refers to a magic canoe that was built by a man and when he was building the canoe he was so pure from all his sacrifice and bathing that the canoe became magical. It was said when he was done building the canoe, he sat inside and thought of where he wanted to go and all of a sudden, he appeared at that place.

Thank you!

### 3.3. kwukwuneem' — Young man's coming of age

kws ni's tu kwukwuneem', wulh ts'its'usum's tu stu'ehwulh tus kwthu sil'anums kws  
'iye'qs.

*kwkwuneem'* refers to when a child grows up and reaches the year of change.

'een'thu Kweyulutstun, tun'ni' tsun 'utl' snuneymuxw.

I'm Kweyulutstun and I'm from Snuneymuxw.

kwunus hwun' 'uhwiin' 'i' nilh tun'a sul'si'lu nilh 'i kw'umutham'sh.

When I was younger, my grandparents raised me.

nilh yath nuw' nu shni', 'uwu kw'unus nem' ni' 'u tunu shhwuw'weli', ha' tsun nem' 'u  
tunu shhwuw'weli' 'uw' qe'is 'ul'.

I spent lots of time with them, more than at home with my parents.

nuts'a' suxulhnet 'i' tssethelum nem' 'utl' nets'uw't-hwum 'u tunu shhwuw'weli'

One weekend I was supposed to go home to my mom and dad for a visit.

hun'umut 'u tunu shhwuw'weli' 'i' 'uw' qe'is 'ul' kwunus ni' ni' ts'twa' lhihw tintun,  
ni' wulh tul'nuhwus thunu ten, kwunus ni' tuw' hwnuts'qun' tul'nuhwus kwunus  
'i'eyuq kwthunu shqwultun.

I remember when I got home, I was only there a couple of hours and my mother noticed  
my voice was different and was changing.

tssetham'shus, "skw'ey p'e' 'een'thus ts'ewuthamu 'u tun'a kwun's ni' wulh yu'eye'q.  
She said, "I can't help you with this.

nem' ch kwu'elh hwu'alum' 'u tun' si'lu. nem' ch nem' 'u kwthun' si'lu."

You have to go back to your grandfather."

t'iyuq' kwthunu shqweluwun 'uw' qe'is 'ul' kwunus 'i tetsul 'i' 'uwu te' nu sla'thut.  
I was mad because I just got there but I had no choice.

wulh nilh 'ul' sus m'uw' 'ewu tl'a'ustham'shus tunu si'lu, nilh sus nem' 'uw'  
hwu'alum'stelum 'utl' snuw'nuw'us.  
My grandfather came to get me right away and took me back to Snaw'naw'as.

kwus wulh 'iye'q tu 'un' shqwultun 'u kwun's swiw'lusal'lh 'i' hay 'ul' qux sxe'xe'  
kwthu ni' tul'mutuhw 'i' yath 'uw' 'almutsthaam 'u kwthun' sulh-ween,  
yuhuy'thusthaam 'u kwthun' sla'thut, tu tl'ulim' ni' tul'mutuhw.  
When you go through a change in life it is a sacred time and you must follow the  
teachings that you are given from your Elders, exactly what they are instructing  
you to do.

qux ni' shnuhim's swe's snuw'uyulhs 'u kwun's nuw' wulh 'iye'q. 'uwees kwun's  
swuy'qe' 'uw' niihw slhuni'al'lh 'i' tl'uw' stee 'ul'.  
There are lots of teachings when you change and become a young man or young woman.

skw'ey's kws ts'uwunam'sh thunu ten, nilh kws slheni', 'uw' hay tu swuy'qe' 'uw' hay  
shtatul'stuhw sxe'xe' snuw'uyulh.  
She couldn't do anything because she was a lady, and only the men know the sacred  
teachings for the young men.

'uwu te' shtatul'stuhw thunu ten 'uw' tstam'utus 'uw' niis yu stsekwul' tu ni' sht'es tu  
snuw'uyulh kwus wulh 'iye'q kwthu swiw'lusal'lh.  
She didn't know what to do to help me because she was a lady and she knew nothing of  
what a young man must do at this time of change.

'i' ni' xe'xe'stum kws sq'uq'a's 'u kwthu slhunlheni', shhwal'uqw'a's, shuyulhs,  
squle'uqs, tens, lhni' skwey' kws stutes kwun'atul's.

Also, he is not supposed to be around any females—his sisters, older sisters/cousins,  
younger sisters/cousins, his mother.

ni' tl'lim' 'uw' hun'ts'uli'tum' 'ush wulh tus 'u kwthey' tu swiw'lusal'lh 'i' ni' wulh  
ste'u niis tus tu shqweluwuns 'u tu stl'i' kws hwu kwun'atul' 'u kw' slheni'.

It is very confusing when you start to become a young man and you start to have thoughts  
being together with a woman.

'i' ni' 'uw' yu 'amustum 'u tu snuw'uyulh, kwthu ni' sht'es kws stl'i', nilh kwthu ni'  
sht'es kws 'u kwthu nuts'a' skweyul 'i' ni' ch tse' hwu tl'i'tul' 'u kw' slheni' 'i'  
nilh kwu'elh ni' sht'es 'u kwthu shhw'aluqw'a's, shushiyulhs tens, 'u kwthey'  
xe'xe' kw'in skweyul.

This is the traditional teaching that he is given, about the way it will be when one day he  
has desires for a woman and so being with his female relatives—sisters and  
mother, is forbidden for several days.

skw'ey kwus tl'lim' 'uw' mal'uqwutus tu snuw'uyulh yu tetul'me'tus tu ni' sht'es, nilh  
sht'es kwun's tl'i'tul' 'u tun' shhwal'uqw'a' 'un' squle'uq, 'un' shuyiyulh, 'un'  
ten.

You must never mix the other feelings of love with your relatives—your younger sisters,  
your older sisters and mother.

nilh kwu'elh ni' sht'es xe'xe' snuw'uyulh xwte' 'u kwthu swiw'lus.

This is a traditional sacred teaching for the young men.

qux snuw'uyulhs tu kw'neem'.

There's a lot of teachings concerning male puberty.

nilh xut'ustum' kw'ikw'uneem' tu swiw'lusal'lh—hay 'ul' qux snuw'uyulhs.

It is called “the changing of the young man”; there are lots of teachings.

nilh 'uw' tl'lim' 'uw' swe's tu suluh-ween' tst yu kwun'e'tus tu t-sas hwulmuhw, sht'es  
kws xe'xe's snuw'uyulhs.

And it's actually our own Elders that take care of needy people. That's their sacred way.

'i' 'uwu te' shtatul'stuhws tuw' ni' stsekwul' kwthu hun'ts'ulhwum' 'uw' niis tl'uw'  
sht'e 'ul' 'uw' niis tl'uw' nets' kwthu swe's snuw'uyulhs.

You don't know the ways of other people because their own teachings might differ from  
yours.

nilh nuw' sht'ees tun'a hwulmuhw mustimhw tu swe's snuw'uyulhs 'i' nilh nuw'  
kwun'etus, tul'me'tus, kwthu xe'xe' snuw'uyulh ni' kwun'etus 'i' qux.

And it's the way of the First Nations people that they have their own teachings that they  
hold, to pass on, and they hold many sacred teachings.

kwunus 'i ts'its'usum' 'i yathulh 'uw' qwiil'qwul' tunu sul-hween, tunu si'lu, “sht'es tu  
'un' siiye'yu, 'un' shhw'a'luqw'a', 'un' shushiyulh, tuw' tunaalhtun 'u tuw' 'un'  
swe' 'un' thi'enuws.

When I was growing up, my Elders, my grandfather, said, “How your relatives, your  
family, and older siblings are, that's the heritage that will be your own practices.”

ni' tst nem' nem' hwu'alum' nem' 'utl' snuw'nuw'us 'i' qul'et kweyelh 'i' hwaythelum  
'u tunu si'lu, “hwaythut! 'awthut! xwumxwum ch! nem' tst heew'u!”

The next morning, after returning to snaw'naw'as, my grandfather woke me up before the  
sun and said, “Let's go! Hurry up! We're going hunting!”

kwunut tunu skwule'sh sutst nem' 'uw' 'imush nem'ut tsam 'u tu smeent.

I got my gun and we went walking up the mountains.

thutstelum, “’uwu ch tum’temuhw ’i’ tetul’shun’ ’u tu snuts’a’lh ni’ shhw’i’mush, ’uw’  
thuyt ’un’ swe’ ’un’xew’s kwun’s ’imush.”

He told me, “Don’t walk on other people’s trails. Create your own new trail.”

nilh kwu’elh ni’ snuw’uyulhsteelt kwunus ’i yu ts’its’utsum’ ni’ tse’ yath ’uw’ nu sht’e.  
That was a teaching about what I was to do in my own life as I grew.

hwun’ xut’u ’i’ ni’ tst wulh tus ’u tu shqa’qul’, xa’xtsa’, tuw’ tssethelum ’u tunu si’lu,  
“luw’tth’e’um ch! ’uw’ hay ch ’ul’ tun’ shtl’iptth’e hakwushuhw.”

Finally, we got to a bath hole up the mountain and my grandfather told me to get  
undressed to my shorts and get in the water.

suw’ he’kw’ kwunus ’i’ qulstuna’mut ’u tu ni’ susu’lthe’ult ’ul’, q’lhuthum’, kwus  
xuytl’, lhts’iws.

I remember I didn’t want to do this as I was frightened, cold, and tired.

nusuw’ thut, “’uwu nu stl’i’us. ’uwu tsun.”

I said, “No, I don’t want to.”

suw’ thut-s tunu si’lu, “’uwu p’e’ nilhus kwun’s sht’eehun’ kw’un’s skw’ey kw’un’s  
yaay’us ’u kw’ stem, stitum’ ’un’ shqweluwun.

My grandfather said, “If you think that you can’t do a job, you have to harden your heart  
and mind.

ha’ ch tse’ st’e ’u tthey’ qal’stun’a’mut ’i’ ni’ ch tse’ st’ee kw’uw’ yu hwutuqus ’i’ nilh  
tse’ yath nuw’ ’un’ sht’e ’ul’, sht’es kwun’s ’i’ mush ’i’ ’u tun’a ’i’ nilh tse’ nuw’  
’un’ shte’ ’ul’.”

If you let all those things beat you, then you will be like that for the rest of your life.”



thut-stelum, “timut ch tun’ shqweluwun, yu tl’ehwun’uq ’u tu ni’ st’ee kw’  
hwtuqustha’mus.”

I was told, “Harden your thoughts and mind, face your challenges, and overcome them.”

nilh ni’ tl’uw’ s’ahwustheelt ’u kw’unu si’lu snuw’uyulh.

That was another teaching that I was offered by my grandfather.

ni’ tst kwu’elh hay ’u kwthey’ ’u kwthey’ ni’ shni’ tst yelh sutst nem’ ’imush nem’ ’u  
kwthu spulhxun shhwunum’s tu muyuth kws xulhusth ’ukws netulhs.

Finally, we were done, and we walked to a clearing where the deer ate in the morning.

xut’uste’lum ’u tunu si’lu. nilh hay ’ul’ ’uy’ kwun’s nem’ yu’um’mush ’ukws hwun’  
ne-e-etulhs kwus nem’s ’i’mushs tu smuyuth ni’ nem’ hunum’ ’u tu spulhxun,  
kwus xulhus.

Grandfather always told me that the best time to hunt was early in the morning when the  
deer grazed, coming into the field to eat.

hith kwutst ’al’mustsun ’i’ ’uwu te’ stem ni’ wil’.

We waited for a long time and saw nothing.

hwun’ xut’u ’i’ ni’ wulh wil’ lhu ’e’uhwiin’ smim’yuth.

Then finally we saw a small deer and I asked him to shoot and he said “no.”

nuw ’uw’ thut-stuhw tunu si’lu, “kwulsht tsun ’a.” suw’ thut-stelum, “’uwu, ’uwu ch  
he’kwulustuhw. thut tunu si’lu, “xe’xe’ kwun’s q’aayt tu ’e’uhwiin’ smuyuth,  
nuts’a’ skweyul ’i’ ni’ ch tse’ hwu tsme’mun’u ’ukw’ stu’ehwulh ’i’ nilh te’ ’un’  
syaays kwun’s le’lum’ut, huy’thust ’u kwthu tl’ul’im.

My grandfather said. “It is a bad omen to shoot a young deer.” He said. “One day you  
will have your own children and it will be your job to protect them and look after  
them and make sure they are ok.

'uwu ts'twa' niis 'uy' 'un' shqweluwun 'uw' niis ni' kw'a tsustuhw tun' me'mun'u.  
skw'ey kwu'elh kwun's tsustuhw thu smimyuth'al'lh."

You wouldn't want anyone to hurt your children, so you don't hurt this baby deer."

ni' tst tl'e' wulh qul'et 'umutsun. wulh wil' thu tse'tsut smuyuth. nus 'uw' pte'mut tunu  
si'lu, "xwum 'u tsun 'i' kwulusht?"

We waited for a while again. Then a female deer came along and I said, "Grandfather can  
I shoot it?"

"'uwu. skw'ey kwun's kwulusht. xe'xe' kwun's q'aayt thu slheni' smuyuth 'u tun'a st'e  
'u tthey'. xatsthut ch 'u tu ni' sht'es tu nuwu lhun' ten 'un' si'lu, 'un' s'a'luqwa',  
'un' shushiyulh slhunlheni'.

He said, "No! It is a bad omen to shoot a female deer at this time of change. You must  
think of the ladies in your life. Your mother, grandmother, and sisters.

nuts'a' tse' skweyul, 'i' tsmun'u ch tse' 'ukw' slhuni'allh.

And one day you will have your own daughter.

'i' yath ch tse' 'uw' le'lum'ut 'ey'i't kws yu ts'its'usum's, yath ch tse' tl'e'lum't tu ni'  
sht'es kws yu ts'its'usum's. nuwu tse' 'uw' yu xetst tu ni' sht'es tun'a

You must always treat them with respect and look after them. Never hurt or disrespect  
them.

'i' nilh tu slheni' ni' st'ee kw'uw' kw'am'kw'u'stuhw tunu shqweluwuns tu swuy'qe',  
nilhs shkw'am'kw'um's tu shqweluwuns tu slheni'.

Behind every strong man is a stronger woman.

nilh kwus kwun'et-s tu mun'us 'u tu touhw lhqelts' 'u kwsus kwun'e'yulh,  
hwkw'ul'im'."

She is this way because she can carry you for nine months and raises you into a strong  
person."

nilh swe's snuw'uyulhs tunu si'lu tthey'.

That was a teaching from him again.

hwun' xut'u 'i' yelh sus wil' kwthu swuy'qe' smuyuth.

Finally, after waiting all morning we saw a deer that I could shoot—a male deer.

yelh nus ni' thuythut kwunu kwulusht, kwulusht tu sus 'uw' q'ay, ni' tsun kwunnuhw  
tunu shuntsu smuyuth.

I got ready, aimed my gun, and shot my deer.

kwutst wulh tus 'u tu ni' shni's kwus slhelhuq' tu smuyuth suw' qwals tunu si'lu,  
thut-stelum, "t'i'wi'ulh ch ts'uyulhnaut ch kwun's ni' kwunnuhw tu smuyuth, ni'  
q'ay kws nilh tse' 'un' s'ulhtun, nilh kwu'elh 'un'sh t'i'wi'ulh.

I remember when we got to the deer my grandfather told me, "Say a prayer and give  
thanks to the deer for giving up its life so we can eat.

snuw'uyulhs tu syu'a'numa' 'i' skw'ey kwun's silew's qux tu ni' 'a'luxutuhw 'u tu  
s'ulhtun.

The rules of the old people is that you never take too much food when you are hunting.

nuw' stl'atl'um' 'ul' tu ni' ha'kwushuhw 'u tuw' mukw' stem ni' ni' 'u tun'a tumuhw ni'  
lheyxtut ni' ha'kwushut 'i' 'uw' stl'atl'um' 'ul'.

The proper way is to use everything you take from the land; we eat it and use it.

skw'ey kwun's nem si'lew'stuhw kwu nem' kwukwun'utuhw, ha'kwushuhw kwthu  
s'ulhtun.

You never take more food that you are going to use.

nilh kwthu musteyuhw yuw'en' ni' 'ehwe'tuhw 'i' 'uw' stl'atl'um' 'ul' kwthun' swe' ni'  
'un' s'ulhtunstuhw tu swe' 'un' ts'lhhwulmuhw.

You will feed other people first before you feed your own family and relatives.

nilh kwthu ni' slhut's kwthu ni' 'ehwe'tuhw musteyuhw 'i' nilh kwthu ni' slhut's nilh  
swe's tun' ts'lhwhulmuhw ni' ch 'ehwe't tun' ts'lhwhulmuhw, nilh tse' ni'  
hakwushuhw.”

Once you feed the people and your own family, then whatever is left you can use.”

nilh hay 'ul' tl'i'st-hwus snuw'uyulhs, mukw' nuw' yath 'uw' tetul'me'tul 'i' ni' yath ni'  
st'ee kw'uw' 'ahwusthelum.

These are very important teachings and he always was teaching me to always proceed  
with the information I was given.

yath 'uw' qwaqwul' tunu si'lu yath 'uw' huy'thustham'shus 'u tu snuw'uyulh.

He was strong on those things and believed in those teachings and talked to me.

stl'i's kwunus yath 'uw' he'kw'me't tthey' snuw'uyulh ni' s'ahwustam'shs 'i' kwun'et  
tsun tse' nus 'uw' yu huy'thust tunu swe' nu me'mun'u, kws yaths 'uw' yu  
ha'kwushus tl'e'.

He wanted me to always remember and follow the teachings as he did and carry them in  
my life to pass on to my children, so that they would always be using them as  
well.

hay ch q'a.

Thank you.

## Chapter 4. Stories of loss and sorrow

### 4.1. Siswulta'lum thunu shhwum'nikw — A Warning about Aunty

Siswulta'lum thunu shhwum'nikw

A Warning about Aunty

'een'thu Siwut 'i' tun'ni' tsun 'utl' snuneymuhw. tu ni' s-hay'aam tun'ni' 'u thunu shhwum'nikw. kw'una' wulh hith 'i' 'i' tsun 'i'tut. ni' 'u tunu shhw'a'mut. 'i' tst wulh saay' kws 'itut tst, hwun' xut'u 'i' 'i' tst wulh ts'elhum'ut tu ni' kwakwuhwtsum ni' 'u tu shelh. ni' 'u tu t'amun kwus tl'uw' kwuhwtsum. lhxilush tunu men sus 'uw' nem' lemutus tu shelh. hwyuxwutus 'i' 'uwute' lhet ni', ni' hwu'alum' 'u tu ni' shni'tst nets'uw't-hw. yuthustus thunu ten 'uwute' lhwet ni' ni' 'u kwthu shelh. thut thunu ten, "t'iwiulh tseep, stl'ul'iqulh. 'i' wulh sisuwul'ta'lum'. ni' tl'e' wulh qul'et kwuhwtsum ni' 'u tu shelh. sus tl'uw' kwuhwtsum ni' 'u tu t'amun. hwi' nilh lhunu ten ni' lhxilush nem' 'u tu shelh hwyuxwutus 'i' 'uwute' lhwet ni'. hwun' st'e 'i' ni' tst wulh 'itut. ni' tst 'uw' 'ulh' mukw' 'uw' 'itut. 'i' tst wulh mukw'ut 'i'tut. 'i' ni' hwi' ni' kwthu hay 'ul' hwthiqun ni' wukw'lhuq'. mukw' tst nuw' tstl'um sutst 'uw' 'umut. nem' lemut kwthu ni' hay 'ul' hwthiqun ni' wukw'lhuq'. 'i' 'uwu te' stem ni' lumnuhwut. tahw tst 'uw' hwun' sth'ey'kw' 'i' wulh tintun tu telephone 'i' nilh tunu shhwum'nikw xeem' 'i' hun'umut kwus tun'ni' 'u tu syaaysth 'i' wulh kwunuhwus thu sta'lusths. slhelhuq' ni' 'u tu lhuxunuptun. ni' muq'muq'utus thu pils sus 'uw' huyelhnenum ni' q'ay. thut thunu ten, "kwthu ni' ts'its'elhum'utut kwsus kwahwutum tu shelh 'i' tu t'amun. ni' st'e 'uw' niis huy'aata'lum' 'i' 'uwu tst niit yu tul'nuhw kwus tse' xwiqwesum thu shhum'nikw tst. xut'us thunu ten, "yath tseep 'uw' he'kw'me't thun' st'i'w'ilh. kwus wil' tu t'iyaxween 'i' nilh tu st'iwi'ulh 'un' shnu'as. ni' hay.

hay tseep q'u!

Along time ago when I was a child, I remember one night we were lying in bed ready to sleep when all of a sudden, we could hear knocking at the doors and on the walls

all over the house. My mother went to go look if anyone was there and nothing. She came back to our bed and she said no one was at the door. She told us to pray and that it was a warning. Again, we heard the knocking at the door and on the walls this time my mother went to the door but nobody was there. Finally, we went to sleep and then all of a sudden there was a big bang, like something fell. We all got up to look and everything was the same, nothing fell. Just then, our phone rang and it was my uncle. He was crying because he returned home from work and found his wife laying on the floor. She had taken her own life with pills and didn't make it. My mom said the knocking on the walls was a warning to our family of the trouble. We were to always remember our prayers at times like that when we witness those things.

Thank you!

## **4.2. wulh 'ikw' tu Papa Sam — Papa Sam Passes**

nilh nu skwish kwunus Thomas Jones, Siwut tu s-hwulmuhw'a'alh nu skwish tun'ni 'utl' snuneymuhw.

My name is Thomas Jones, and my native name is Siwut, from Snuneymuxw.

kwsus wulh 'ikw' tunu si'lu Papa Sam 'i' sisuwul'sta'lum' kwsus wulh 'ikw' tunu si'lu Papa Sam 'i' ni' sisuwul'sta'lum'.

When my grandfather, Papa Sam, died, they brought it to our attention that Papa Sam had died, and we were informed.

yu kwun'atul' 'u tunu shhwuw'weli nu men 'i' thunu ten, yu hunum' 'u tu shhwuw'welis tunu men nem' 'utl' Alert Bay nets'uw't-hwum.

My mom and my dad were together with my family, and they went to Alert Bay to visit.

'i' tst 'uw' hwun' yula'ulh 'u thu snuhwulh car 'i' wulh m'i lhakw' thu spulqwitth'e'.

We were still on the car, and an owl flew towards us.

sutst 'uw' tuqw'nuhw sht'eewun' tst kwsus hwu sum'e'kwulh.

And we bumped it and we thought that it got injured.

'unuhw tunu men sus 'uw' qw'im lemutus thu spulqwitthe' ni' tuqw'nuhwus.

My dad stopped and got off the car to look at the owl that he had bumped.

'i' 'uw' thu'it nuw' hwu sum'e'kwulh 'i' ni' thulh 'uw' thuynamut sus 'uw' lhakw'.

And it was true that it was injured, but it still managed to fly away.

hay thunu ten kws wulh thut, "sisul'wulsta'lum' niis ni' kw'u ni' tstamut.

Then my mother said, "This is a warning to us that something has happened.

wuwa' 'uy' kwunus nem' temut kwthu ts'lhhwulmuhw tst, pte'mut 'uw' niis 'uw'  
sthuthi' mukw' 'uw' sthuluthi 'ul'."

Maybe we had better phone our relatives and ask if everyone is okay."

'i' 'uw' thu'it kwus wulh teemnamut 'u tu ts'lhhwulmuhws ni' 'a'mut 'i' ni' yuthustum  
kws nilhs thu tth'ele's tu mens nuw' xwum 'ul' kwus q'ay ni' 'ikw'.

And it was true—when we managed to phone our families at home and we were told that  
her step-father had a heart attack, and he had suddenly died.

mukw' tst nuw' tth'uykw'thut.

We were all shocked.

ni' tst hay 'ul' xulh.

We were all saddened.

sutst 'uw' ts'ulqun nem' hwu'alum' nem' t'akw' nem' 'utl' snuneymuhw.

And we turned around and returned home to Snuneymuxw.

ni' tst 'uw' 'ulh hwu tsakw.

We had already travelled quite away.

hith kwu tst m'i yu hw'a'lum' kwthey' snet.  
So, it took us a long time to return that night.

ni' tsun 'uw' he'kw' kwsusulh xeem thunu ten, t-sas 'i' ni' tsun tl'uw' xeem kwunus ni'  
tl'uw' xlhultslh.

I remember that my mother was crying, pitifully, and it made me cry too as I was so  
saddened.

kw'unu si'lu Papa Sam 'i' nilh hay 'ul' qux ni' shhwuw'tsustham'sh 'u tuw' mukw' stem  
ni' shtatul'st-hwus.

My grandfather Papa Sam was the one who taught me so many things, everything he  
knew of.

st'e 'uw' niis nuwuntham'shus 'u tu ni' swe's ni' sul'uthut-s.

It was like a gift to me, all the things he did.

nus nuw' hukw'me't tu ni' sqwaqwul's 'uw' yath kwsus xut'u, "'uwu ch tutemuhw 'i'  
me'mul'q 'u tu ni' nus huy'thustha'mu.

I remember what he used to say, "Don't ever forget what I'm telling you.

hakwush tse' 'ukw' nuts'a' skweyul.

You will use it one day.

nuts'a' skweyul 'i' nuwu tse' st'e 'uw' niihw 'uye'qtham'sh.

One day you are going to be the one to take my place.

hakwush tu ni' sul'uthut tst, ni' nu shhwiiw'tsustha'mu."

You are going to use what we are doing, what I have taught you."



tl'lim' tsun 'uw' thu'it 'uw' xulh hay 'ul' 'uw' hwu sxlheltslh 'u tunu si'lu, xulh nu  
shqweluwun.

I was truly sorrowful, really suffering with grief for my grandfather, with a heavy heart.

nus 'uw' pte'mut thunu ten, "ni' ch kwu'elh stsekwul' 'un'sh ni' statul'stuhw kwus ni's  
kwthu ti'ya'xween 'u tu lelum' tst?"

And I asked my mother, "How did you know that there was a problem back at home?"

suw' thut, "nilh p'e' lhu spulqwitt'e', thu'it 'uw' nilh 'uw' sht'es kws yu qwiil'qwul's 'u  
tu ti'ya'xween 'uw' niis stsekwul'."

And she said, "It was the owl. It's really true how it communicates when there is a  
problem that has arisen."

nilh kwu'elh nush ni' shtatul'stuhw.

That's how I knew.

tun'a musteyuhw tu ni' sht'e tst kwu tst 'i 'u tun'a tumuhw.

It's all the people around, how we are on this earth.

'i' thu spulqwitthe' st'ee kw'uw' tutul'eenu 'u kwthu ni' wulh huye' musteyuhw.

And the owl is like a messenger for the departed people.

ni' wulh hwu nets kwus st'ee kw' ni' yu 'eeye'q.

Things are different, sort of changing.

'i' ni' ch st'ee kw'uw' xetst.

And we have to be figuring it out.

tu spulqwitth'e 'i' nilh ni' st'ee kw'u ni' le'lum'utal'hw.

With the owl, it's like they are looking out after us.

ni' st'ee 'uw' niis ts'umiil' tu ni' shni's lhq'alwe'lh ni' shni's.  
There is a thin layer between here and the place on the other side.

'i' yath tst ni' kw'uw' hwiilasmut, la'lum'uthut tst.  
We always have to take care and look after ourselves.

st'e 'uw' niis yath 'uw' huy'aam' spulqwitth'e' 'i' na-a-n 'uw' 'uli'uy'mut.  
And it's like the owl is always warning us and they are so beautiful.

'i' ha' ch lumnuhw 'u kwun's lumnuhw 'i' st'e ch 'uw' stitum'st-hwuhw tun'  
shqweluwun 'u kwun's ni' lumnuhw.  
And if you see them, whenever you see them, you have to make your heart and mind  
strong, whenever you see them.

ni'stuhw tu st'i'wi'ulh 'u tun' qwaluwun.  
Keep the prayers in your heart.

kw'am'kw'um'stuhw tun' shqweluwun.  
Keep your heart and minds strong.

'uwu kws yath 'uw' nilh tu t-saseen' 'i'mushst-hwus thu spulqwitth'e'.  
And it's not only for pitiful times that they owl brings a message.

ts'uhwle' 'i' 'uw' ni' tu 'uy' 'uw' 'iyus 'ul' ni' mi' hwu'inhwus.  
Sometimes it brings good messages.

ni' qux kwus nuts'tul tu ni' 'i'mushst-hwus thu spulqwitth'e'.  
The owl brings many different messages.

hay ch q'a, si'em', hay ch q'a!  
Thank you, respected ones, thank you!

### 4.3. q'ay thunu ten — Mom dies

'een'thu Thomas Jones Siwut tu s-hwulmuhw-alh nu skwish tun'ni' tsun 'utl'  
snuneymuhw.

I am Thomas Jones, Sewit is my native name, my Snuneymuxw name.

kwsus wulh 'ikw' thunu ten, kwunus 'i 'apun 'i' kw' te'tsus.

When my mother died, I was eighteen.

'i' 'i' tst xtsuthut kws yutl'q't thu lelum' tst, nilh tu sun'iw' nilh yutl'q'thut.

And we decided to paint our house, the interior of the house.

'i' tst 'uw' 'iyus 'ul' kwutst hiiyaay'us, yun'ye'num, lhi'lhetth' qwiil'qwul'tul' 'uy' 'ul'  
shqweluwun tst.

We were all having a good time, laughing and joking, and we were all happy.

hwun' xut'u 'i' 'i' tsun wulh 'unuhw nus nuw' wushuq, tsulel 'i' ni' st'e 'ukw' sxeem.

When all of a sudden, I stopped and let out a loud sigh almost like a cry.

kwunus ni' hetth'um wushuq, lemutham'shus thunu ten suw' thut-stelum,

When I breathed that sigh, my mother looked at me and said,

“hwiineem' lhu xtsut kwthu ni' 'un' shhetth'um ni' yu stsekwul' ni' nutsim'.”

“Listen and notice how and why you are breathing like that.”

'uwu te' nu shtatul'stuhw tu ni' st'ee kwuw' huy'aam', tu ni' swi'wul' 'i' ni' st'ee kw'  
huy'aam' kwthu stem.

I didn't know that it was like a warning, that it was appearing like a warning about  
something.

nilh kwu'elh ni' thut-st-hwus thunu ten.

So, this is what my mother said about that.

ni' st'e 'ukw' nuts'a' suxulhnet tu ni' yul'ew' 'i' wulh nem' nuw'ilum thunu ten 'u tu  
q'aq'i'ew't-hw.

It was about a week later and mother went into the hospital.

nilh kws kw'its'utewut 'i' nuw' ni' 'ul' 'u kwthey' 'i' ni' 'uwu 'iis m'i tl'e' 'utl'q.

She had surgery at that time and she never came out again.

ni' st'e 'uw' niis 'usup'tus tu doctor kwus yu kw'ikw'uts' sus 'uw' lhuts'num kwthu  
nuts'a' 'u kwthu q'uq'i's sus 'uw' nilh ni' shtsnilhs.

It seems the doctor hadn't finished the operation when they accidentally cut one of her  
intestines and that is what caused it.

'uwu niis m'i tl'e' hun'umutnamut.

And she never made it home again.

nilh hay 'ul' ni' yu lhi'a'uqwt kwutst yutl'qt lhu lelum' tst kwun'atul' 'u lhu nu tenulh.

It was the last time that we were painting house together with my mother.

niilh ni' 'u kwthe' 'i' niilh st'e 'u kwuw' wil' kwthu syaam.

It was about that time that the warning came.

ni' st'e 'ukw' yaatalum 'u kwsus wil' tse' kw' ti'ya'xween.

It was like we were warned that there would be a problem.

'uw' nilh lhunu ten ni' st'ee kw'uw' shtatul'stuhw kwsus sisuwul'sta'lum' kws ni' tse'  
kwuw' tstamut 'ul' 'i' nuw' shtatul'st-hwus nuw' xetstus kwthu st'ee kw'uw'  
huy'aam.

It was my mother that knew that we were warned that something was going to happen,  
and she knew to consider it as a warning.

nanulh 'uw' stsuw'et tu yuw'en' musteyuhw.

The First Peoples were very astute.

nuw' sxuxitsst-hwus kwthu ni' sht'es kwthu shni' kwthu huy'aam 'u kwthu ti'ya'xween,  
huy'aam 'u kwthuw' stem 'ul'.

They had it all figured out how things were, about warnings about a problem, or whatever kind of warning.

'i' nuw' shtatul'st-hwus tu syuw'en' tst tu ni' sht'es kwthu ni' wi'wul' huy'aam kwus  
nuts'tul.

And our ancestors knew of how many different kinds of omens appeared.

ni' kwthuw' 'iyus, ni' kwthu ni' 'uw' 'uy' 'ul' shqweluwun 'i' ni' kwthu ni' t-saseen'.

Some warnings are very positive and happy, and some are very negative.

nilh ni' sht'est kwthu ni' wi'wul' huy'aam kwus nuts'tul.

And this is how we are warned about different things.

ha' ch ts'eelhum' 'u kwthu snuw'uyulh 'i' tl'lim' ch 'uw' hwiineem'.

When you hear the teachings, you should really listen closely.

'uwu ch 'uw' st'eehw 'u kw'uw' kwukwe't 'ul'.

Don't be letting it go.

st'ech 'u kwuw' kwunut 'un's 'uw' kwun'et nilh tse' 'un' swe' 'un' shhw'uy'.

You take it and keep it for your own good.

nilh yathulh 'uw' s-hayaam's tu s'ul-hween tst.

This is what our Elders used to always advise.

'uw' thu'it nilh hay' 'ul' qux kwus naalts'tul' tu sht'es kws wi'wul' tu st'ee kwuw'  
huy'aata'lum' musteyuhw.

It's true that people receive many different kinds of warnings.

ts'uhwle' 'i' sqw'ulesh.

Sometimes it's birds.

st'ee kwuw' mukw' 'uw' mukw' 'uw' sqw'ulesh tu ni' shtunni's.

It like it's coming from all kinds of bird.

nilh niilh 'uw' yath 'uw' swi'wul' 'u kw'una' wulh hith.

These have been appearing since long ago.

tthey' kwus swi'wul' 'i' hay 'ul' qux kwsus nuts'tul.

There are many different kinds of omens.

ts'uhwle' 'i' nilh tuw' 'i'mush musteyuhw ni' huy'aatum' 'i' ts'uhwle' 'i' sqw'ulesh,  
ts'uhwle' 'i' nilh kwthu ni' 'u kwthu qa'.

Sometimes it's people walking around giving warnings, sometimes it's a bird, and  
sometimes it is in the water.

'i' nilh ni' statul'st-hwus tu syuw'en' tst kwthey' 'i' yathulh 'uw' nilh tu st'iwi'ulh st'ee  
kw'uw' shnu'assta'ult.

And this is what the ancestors knew, and they always turned to prayer for those around  
us.

tthey' st'e 'u kw'uw' syuw'en' tst 'i' tl'lim' ch 'uw' hwiinem' st'ee kw'uw' la'lum'uthut.

This is how our ancestors are like, that make you listen and take care.

ha' ch ni' hwiinem' 'u kwun's ni' hwiinem' 'u tu snuw'uyulh 'i' wi'wul' kwthu 'uy'.

If you listen, when you are listening to the teaching, some good will come forth.

'i' ha' nilh kwthu sht-suseen 'i' st'iwi'ulh kwthu ha'kw.

If you are suffering, then you should turn to the prayers.

qux kwthu ni' st'ee kwthu shte's kwus huy'aam' la'lum'uthut kwun's 'i'mush 'i 'u tun'a tumuhw.

There are many different ways of being warned about taking care as you walk on this earth.

hay 'ul' qux sxwi'em', qwiil'qwul's tunu shhwuw'weli nu sul'si'lu.

There are many different kinds of stories my parents and grandparents told us.

qux kwus nuts'tul tuw' sht'es kwthu 'i'mush kwun's 'i'mush sht'es tu musteyuhw 'i 'u tun'a tumuhw.

There are many different ways of how the people walk here on this earth.

tuw' mukw' stem ni' statul'st-hwus tu nu shhwuw'weli nu sul'si'lu.

My parents and grandparents knew of many things.

'i' nilh ni' lhelhuq'utus 'aam'ustham'shus kw'unus kwun'et 'i' he'kw'me't.

And this is laid down, given to me to hold and remember.

'i' nilh sht'ees tu s'eluhw musteyuhw kws yath 'uw' hiyaam' la'lum'uthut.

And this is how the Elders warned about taking care.

nilh kwu'elh hay 'ul' 'uy' nu shqweluwun kwunus st'ee kw'uw' 'ahwusta'lu 'u tu niilh snuw'uyulhs tu yuw'en' musteyuhw.

This is why I really appreciate that they have given us the teachings of our ancestors.

hay tseep q'a.

Thank you.

## Chapter 5. tunu shtun'nallhtun – My Lineage

'een'thu Siwut, tun'ni' tsun 'utl' Snuneymuhw, Thomas Jones tu s-hwunitum'a'lh nu  
skwish.

I am Sewit. I am from Snuneymuxw. Thomas Jones is my name.

nilh nu men tu qlaxpey' 'i' tun'ni' tu nuhiimut 'u tu Kingcom Inlet, Alert Bay.

My father is Qlaxpey', the name comes from Kingcom Inlet, Alert Bay,

nilh nu ten thu Sharon Jones Slutixwiye'.

My mother is Sharon Jones, Slutixwiye'.

ni' tsun kw'umul ni' 'u tunu sul'si'lu Sam Bob, Seluhwtun, nilh ni' nu shni' kwunus ni'  
kw'umul.

I grew up with my grandparents—Sam Bob, Seluxwtun—that's where I grew up at.

tu shtunaalhtuns tunu si'lu Seluhwtun 'i' hay 'ul' 'uw' sts'uy'tsi'elh musteyuhw.

The lineage of my grandfather Seluxwtun is very honorable and high status.

ni' 'u tu mens tu Seluhwtun'i' tun'ni' 'u tu che'luf sts'uyts'ielh musteyuhw.

The father of Seluxwtun came from a lineage of chiefs.

nukomus, nilh 'iilh xut'ustum' Nanoose Bob, mukw'ulh 'untsu 'uw' shhwunum'.

Nukomus, the one they call Nanoose Bob, would go everywhere.<sup>1</sup>

ni' ne'nuts'uw't-hwum' 'u tu siiye'yes.

He visited his friends and relatives.

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<sup>1</sup> Nukomus was one name. That comes from the States. His other name was kwiwithe'.



kwus nem' xut'e 'u tthey' nem' ne'nuts'uw't-hwum', hay 'ul' qux ni' lumnuhwus.  
When he did all the visiting, he saw many things.

qux musteyuhw ni' le'lum'nuhwus.  
He saw many people.

nilh kwu'elh 'iilh hwu statul'us 'u tu 'upeenu slhunlheni', 'uw' nilh kwsus sts'i'elh  
tun'ni' 'u tu Chip.

He was the one that had ten wives on account of being from a lineage of high-status  
chiefs.

nilh shus kwunut-s thu ststa'lus 'u tu qux slhunlheni'.  
So, he took a lot of wives.

nilh niilh sht'es 'u kw'un'a wulh hith.  
That's the way it was a long time ago.

kwsus ha' si'em' kwthu chif sts'i'elh musteyuhw 'i' nilh suw' tsta'lusth 'u kwthu qux  
slhunlheni'.

If the chief was a high-status person, he would wed a lot of wives.

kwthey' ni' shtul'ta'lusth slhunlheni' hay' 'ul' qux nul'ts'uwmuhw tun'ni' 'u tuw' nets'  
tumuhw.

The women that he married were from many various tribes.

tun'ni' 'utl' snaw'nuw'us nem' tus 'utl' me'luxulh 'i' nuw' tus 'ul' 'u tu pestun tacoma.  
They were from Nanoose, over at Me'lhxulh, and over to the States, Tacoma.

ni' kwu'elh tun'ni' 'u tunu si'lu, Seluhwtun.  
This is where my grandfather Seluhwtun came from.

kwus hays 'ul' qux nu siiye'yu tun'ni' 'u tuw' mukw' 'untsu.  
And this is why I have many relatives all over the place.

'i' hay thu tens Wutstaltunaat hay tun'ni' 'utl' kwa'mutsun quw'utsun' musteyuhw.  
His mother Wutstaltunaat was from Quamichan, from the Quw'utsun' people.

hayulh 'ul' qux shqwi'qwal' tun'ni' 'u tunu ts'lhhwulmuhw.  
There were many public speakers in my family.

tunu si'lu David Charlie Ts'alqinum, niilh shqwi'qwal'.  
My grandfather David Charlie, Ts'alqinum, was a public speaker.

we' thu tensulh niilh tl'uw' shqwi'qwal' thu Wutstaltunaat.  
Even his mother, Wutstaltunaat, was a public speaker.

weelh te' nan shqwi'qwal', slhunlheni' shqwi'qwal' 'u kw'un'a wulh hith, 'i' 'iilh hwu  
sqwi'qwal' thu Wutstaltunaat.  
There weren't very many women public speakers a long time ago, but Wutstaltunaat did  
become a public speaker.

niilh tl'uw' hwu shqwi'qwal' tu nu si'lu Seluhwtun.  
And my grandfather Seluxwtun also became a public speaker.

'i' tun'a qe'is 'i' ni' tsun tl'uw' tel' 'u tu ni' shte's tunu shtun'naalhtun ni' tsun tl'uw'  
hwu shqw'iqwal' ni 'u thi lelum'.  
Just recently, I have followed in their footsteps and become a public speaker in the big  
house.

tunu si'lu Seluhwtun niilh statul'us 'u thu Emily Bob Siqaltunaat.  
My grandfather Seluxwtun married Emily Bob, Siqaltunaat.

tun'ni' thunu si'lu 'u tu sts'uy'tsi'elh musteyuhw tun'ni' 'utl' snuneymuhw.  
My grandmother comes from a high-status lineage from Snuneymuxw.

nilh niilh tun'naalhtun 'utl' ts'uqw'nustun 'i' thu sta'lus 'utl' ts'uqw'nustun tun'ni' 'u tu  
tsa'luqw.  
This is Ts'uqw'nustun's [Bill Seward's grandfather] lineage, and his wife was from up  
north.

nilh mens tu Robert Seward.  
This was the father of Robert Seward.

nilh tun'ni' mun'u 'utl' ts'uqw'nustun 'i' thu sta'lusth tu nuhiimut siwut tun'ni' 'u tu  
sta'lus 'utl' ts'uqw'nustun.  
This is the son of Ts'uqw'nustun and the name Siwut comes down through his wife.

tunu si'lu 'i' tun'ni' 'utl' pen'e'luxutth' Alice Johnny Slutixwiye'.  
My grandmother Alice Johnny Sutixwiye' is from Penelakut.

hay 'ul' qux Slutixwiye' sxwi'em's tunu siiye'yu.  
Slutixwiye' had many stories of our relatives.

tun'ni' 'utl' tu nuts'a' sxwi'em' 'uw' tl'lim' 'uw' thu'it 'i' nilh thunu si'lu, sta'lus 'utl'  
ts'uqw'nustun, nilh ni' 'unuhwstuhw tu xixul'ux.  
It is from one story that is really true about my grandmother, wife of Ts'uqw'nustun, that  
is about stopping the wars.

kwsus xixul'uxtuls'ulh tu hul'q'umi'num' musteyuhw 'ut tu tun'tsa'luqw.  
This is when the Hul'q'umi'num' people had warred with the northern people.

xixul'uxtul' tu hul'q'umi'num' musteyuhw 'u tu tun'ni' 'utl' yuqwulhte'.

The Hul'q'umi'num' people were warring with the people from Yuqwulhte' [Cape Mudge].

'i' yathulh muw' 'e'wunusum' tu hul'q'umi'num' musteyuhw xixul'uxstum'.

They were always coming and attacking the Hul'q'umi'num' people.

sus 'uw' m'i tsta'lusstum tu si'lu, 'u tu tun'ni' 'u tu yuqwulhte', sus 'uw' 'unuhw tu xixul'uxtul.

So, my grandfather was married to a woman coming from the Yuqwulhte', and this is when the wars stopped.

nilh thunus sts'a'muqw 'iilh m'i tsta'lusstum' 'ewustum 'u tunus sts'a'muqw ts'uqw'nustun.

It was my great-grandmother who was married off and came here to be with my great-grandfather ts'uqw'nustun.

nilh kwu'elh shni's 'i' ni' 'unuhw tu xixul'uxtul'.

This is how the wars stopped.

ts'uqw'nustun nilh 'iilh thathuns tu musteyuhw xwte' 'u tu government.

Ts'uqw'nustun was a translator for the government.

suw' nilh ni' yu ts'ets'uw'ut tu hwulmuhw musteyuhw kwus wulh hwu 'i tu hwunitum'.

He was the one that helped the native people when the White men arrived.

tu ni' sht'es tunu siiye'yu hay' 'ul' qux nu siiye'yu.

This is how come I have so many relatives.

mukw' tun'ni' 'u tuw' mukw' 'untsu—snuneymuhw, me'luxulh 'i' ni' nem' 'uw'  
hwlhq'a'thum 'ul' 'u tu Pestun, tus 'utl' Takoma—'u hay kwus xwte' 'u thunu  
sts'a'muqw.

They come from everywhere—Snuneymuxw, Malahat, and across in the States, at  
Tacoma—and this is going toward my great-grandmother.

'i' nilh tu xwte' 'u tu tsa'luqw nem' tsam sus 'uw' hwu qux nu siiye'yu xwte' 'u tu  
yuqwulhte'.

And this is going to the north, I have many relatives at Yuqwulhte'.

hay ch q'a.

Thank you.

## Chapter 6. sts'uyulh – Thanks

nilh kwunus ts'uyulhnanut.

I would like to show my appreciation.

nu stl'i' kwunus ts'iit kwthu mukw' ni' ts'ets'uw'uth kwunus ni' hwiine'mut tu  
sqwul'qwul' xwte' 'u kwthu syuw'en' qux ni' sqwul'qwul'.

I would like to thank all who helped me as I listen to the wordings from our ancestors  
many teachings.

'i' nilh lhunu professor hw'iw'tssun'uq kwunus ts'iit 'u tu syaays, hay ch q'u  
sp'aqw'um'ultunaat, Professor Donna Gerdts.

I thank Sp'aqw'um'ultunaat, Professor Donna Gerdts, for her work.

hay ch q'a 'u tu ni' 'un' ts'ewutham'sh.

Thank you for your help.

hay 'ul' thi ni' sts'ewutham'sh 'i' ni' tsun 'uw' 'ulh tul'nuhw, wil' tunu syaays 'u tu ni'  
shhw'iiw'tsustham'shs.

The graduate work you helped me with, I have come to realize the amount of work we  
had to accomplish, and this you taught me.

hay' 'ul' thi ni' syaays 'utl' sp'aqw'um'ultunaat.

This has been a great amount of work for Sp'aqw'um'utunaat.

hay 'ul' thi ni' syaays kwus they'tus tu ni' xwte' 'u tu hul'q'umi'num', 'u tuw' mukw'  
stem ni' sul'uthut-s.

There had to be a lot of work done in Hul'q'umi'num' in all the things being done.

'i' st'e 'u kw'uni' hay 'ul' qux kwus nuts'tul tu ni' hwu shtatul'st-hwus ni' hwu  
kwun'etus 'i' 'uwu kwsus st'e kwuw' hwq'uywulh yath nuw' yu titum'utus tu  
shqweluwuns.

She never tired or got discouraged in the difficult task of analyzing all the different words  
and their meanings.

wulh hay 'ul' hith kwus yaay'us thu sp'aqw'um'ultunaat kwsus nem'  
ne'nuts'uw't-hwum' qwiil'qwul'st-hwus tu s'ul-hween.

For many years, Donna has been doing the work of going to visit and interview the  
Elders.

hay 'ul' ni' wulh qux st'ee kw'u ts'ewutus thu sp'aqw'um'ultunaat xwte' 'u tu  
musteyuhw st'e 'utl' 'een'thu 'i' ni' yu ts'ets'uw'utus yu hw'iiw'tsustus.  
Sp'aqw'um'ultunaat has helped many of our people like me, helping by teaching.

ni' kwthu ni' hay 'ul' qux kwsus ts'ets'uw'utus.  
Some of them she has helped a lot.

'i' nilh ni' ts'lhyaay'usth thu sti'tum'at, Ruby Peter.  
And I also thank my colleague Sti'tum'at, Ruby Peter.

tu ni' wulh sht'es kwus kwun'atul' kwus hiiyaay'us 'i' ni' wulh st'ee kw'uw' hwu  
nuts'umat tu shqweluwuns kwus ts'its'uw'atul' they'tus tu ni' xuxul'utus 'u tu  
hul'q'umi'num' sqwel.

They have worked together for so long that they understand and help each other in the  
work they are doing writing the Hul'q'umi'num' language.

ni' tsun kwu'elh tl'uw' ts'iit thu sti'tum'at tun'ni' 'utl' quw'utsun' kwus yath 'uw' yu  
ts'ets'uw'utham'shus 'u tuw' mukw'.

So, I am also thanking Ruby Peter of Cowichan that she is always helping me.

yu hwiil'asmutham'shus yu tl'e'lum'tham'shus 'u tu hul'q'umi'num' sqwel.

She watches what I do and corrects how I speak in our Hul'q'umi'num' language.

nilh ni' shni's kwunus ni' st'ee kw'uw' tul'nuhw tl'lim' 'uw' yu xwayxw yu tatul'nuhw  
tu hul'q'umi'num' sqwel, kwutst yath 'uw' yaay'us t'unastul'.

This is where things really opened up for me and I started understanding everything when  
we were working side by side.

'i' nilh ni' st'ee kw' ni' yu titum' tunu sqweluwun kwunus ni' hwiine'mut tu ni'  
shhwiw'tustam'shs 'i' ni' yu they't.

And it really strengthened my language when I was listening to what she was teaching  
me to be doing.

nus nuw' timut tunu shqweluwun kwunus tul'nuhw tunu sqwel.

It has given me a strong heart and mind to learn my language.

ni' st'ee 'ukw' yey'sul'u kwthu ni' st'ee kw'uw' hwyuxwut tunu shqweluwun kwunus yu  
hwunum'ustuhw tunu sqwel.

There have been two people that have helped me open my heart and mind to my  
language.

yu they't tunu shqweluwun kw'unus yaay'us 'u tu sqwel.

It fixes my heart and mind when I am working on the language.

'i' nilh kw'unu sul'si'lu s'eluhwtun 'i' siqaltunaat nilh ni' st'ee kw'uw' shni's tunu  
shqweluwun kwunus ni' titum'ut he'kw'me't tu ni' sht'es 'u kw'un'a wulh hith.

And it was my grandparents S'eluhwtun and Siqaltunaat who I think about that makes  
me try my best, remembering how it used to be a long time ago.

hay tsun 'ul' ts'uylhnamut kwus kw'umutham'shus 'eelhtun 'i' kwus yu

hw'iiwtsustham'shus 'eelhtun 'u tuw' mukw' ni' shtatul'st-hween'.

I really appreciate how they raised me and taught me everything that I know.



kw'un sht'es kwun's yusthuthi' musteyuhw 'i' 'uw' mukw' kwthu ni' shtatul'st-hwus  
'eelhtun 'i' ni' 'amstham'shus, ni' tsun hwu kwun'et kwthu hay 'ul' 'uy'  
snuw'uyulh, tl'ulim' snuw'uyulh.

How you have to be a proper person and they gave me everything they knew, and I have  
the teachings now, the proper teachings.

kwthey' ni' kwun'eteen', ni' shtatul'st-hween' 'i' nuts'a' tse' skweyul 'i' st'e kw'u  
kwunnuhwus tunu swe' nu stl'ul'qulh nu smun'eem.

Everything that I know and hold, I hope that one day our descendants accept the  
Hul'q'umi'num' language.

'i' wuwa' ni' tse' hwyuxw tu swe's yu shlhun'es kws kwunut-s tu hul'q'umi'num'  
sqwels, wuwa' ni' tse' tun'ni' 'utl' 'een'thu.

And maybe it will open a path for them for the Hul'q'umi'num' language, from me.

'i' wuwa' ni' tse' tun'ni' 'u tu ni' sxuxil' ni' swi'wul'st-hwut ni' 'u tu sxul'um tst.  
Maybe it will be from what we have written down that will show them the way.

ni's lhu 'ul' 'uw' thu'it yu kwen'nuhwus 'eelhtun, kwen'nuhwus kwthuw' mukw'  
snuw'uyulh ni' swi'wul' ni' sxuxil'st-hwut 'u tun'a.

And I hope it will be true that they will hold dear all the teachings that we have written  
down here.

ni' tsun st'e 'u kw'uw' sq'eeq'ul' 'uw' hwun' huli tu hul'q'umi'num' sqwel, kws quxs  
kwthu nuw' hwun' yu wi'wul' 'i' hay 'ul' qux kwthu ni' hwu sxuxil'stum'  
snuw'uyulh.

I really believe that the Hul'q'umi'num' language is still alive and there are still many  
things coming out and there are many teachings that have been written down.

wuwa' nuts'a' tse' skweyul 'i' m'i tse' lhxilush tu smun'eem tst m'i st'ee kwuw' ta'ult tu  
hul'q'umi'num' sqwel.

Maybe one day our young people will stand up and show that they have learned the  
Hul'q'umi'num' language.

'i' nilh tse' hay 'ul' 'uy' shqweluwun tst.  
And we will be very happy about this.

tun'a 'i' yu xuxul'utut 'i' wuwa' nilh tse' shni's kws st'ee kw'uw' timut-s tu  
shqwalusuns tu smun'eem tst kws hwu hul'q'umi'num's 'u tu sqwels.  
With all this that we have written down, maybe it will be the one that will give us the  
courage with our young people to use the Hul'q'umi'num' language.

xwte' 'u tu smun'eem tst 'i' nu stl'i' kwus shtatul'stuhws ha's stee kw'uw' wil' kwthu  
shqweluwuns 'i' lemutus tu sqwels, snuw'uyulh.  
With respect to our young people, I want them to know that they should look into the  
native wordings and teachings.

tu ni' sht'es kws hays 'ul' 'uy' kws nilh 'ul' hay 'ul' 'uw' 'ulh tsitsul.  
These are held in the highest esteem.

tl'ul'im' sqwel tu ni' yu wi'wul'utut 'u tun'a kweyul.  
The proper wordings are disappearing today.

nilh ni' sht'es kws hays 'ul' xelu tun'a sqwel tst 'i' nilh ni' st'e 'ukw' hulitun tst 'u tun'a  
kweyul.  
Our language is very precious, and it is our saviour today.

xwte' 'u tu stu'ehwulh smun'eem tst 'i' stl'atl'um' kws timut-s tu shqweluwuns.  
With respect to our younger generation, it is the best way for them to strengthen their  
minds.

'i' st'ee kwuw' hwts'e'nutsum' 'umut t'un'ustus kwthu s'ul-hweens.

When they are sitting beside their Elders,

'i' qwul'qwul'st-hwus pte'mutus 'u kwthu nilh sht'es, tu ni' sht'es ni' shtatul'st-hwus 'u  
tu hul'q'umi'num' sqwel.

and speaking to them, asking how it used to be, and what they know about the

Hul'q'umi'num' language.

nilh hay 'ul' tl'i'st-hwut tu snuw'uyulh tu ni' sht'es tuw' mukw' stem, nuhiimut tu ni'  
sht'es kwun's yu ts'its'usum'.

The traditional teachings are the most important of all, for example with ceremonial  
names, as you are growing up.

sht'es kwun's huli 'u tuw' mukw' stem 'i' nilh hay 'ul' tl'i'stl-hwut ni' swi'wul' 'u tu  
snuw'uyulh 'u tuw' mukw' stem ni' sul'uthut tst.

You whole life and about everything that we find important, there's a teaching that goes  
with everything that you are doing.

ha' ch tse' nem' 'u kwthun' s'ul-hween' niihw nem' qwulstuhw 'i' st'e ch 'ukw' ni'  
'amust 'u kwthu kw'am'kw'um' shqweluwun, 'uw' niis ts'elhum'uthaam kwun's  
putum' 'u kwthu snuw'uyulh.

When you go to your Elders and talk to them and you give them the strong feelings, and  
they will hear you when you ask about the teachings.

'i' nilh hay 'ul' 'uw' slhexun' shqweluwuns tun' s'ul-hween kws shtatul'stuhws kwun's  
ni' st'ee kw'uw' kw'ekw'i' 'u kwthu snuw'uyulh, syuw'a'muna snuw'uyulh.

It's like this is medicine for the Elders for them to know that you are hungry for the  
teachings, the ancestral teachings.

tu stu'ehwulh 'i' tuw' mukw' 'i' nilh st'ee kw'uw' hwyuxwut tu shlhun'e tst ni' st'e  
kw'uw' shle'kli 'u tun'a kweyul.

For the children and everyone else, it will open our path and unlock it for them today.

'i' nilh st'ee kw'uw' hwyuxwut, 'uw' niis tse' yu thay'na'mut, yu they'tus tu  
shqweluwuns kws yu 'i'mushstuhws tu hul'q'umi'num' sqwel, 'i' kwthu  
snuw'uyulh 'i' kwthuw' mukw'stem.

And that will be the way to open it, and they will be able to fix their hearts and minds and  
get the Hul'q'umi'num' language going and all of the teachings about everything.

tu ni' sht'es tu snuw'uyulh, nuw' ni' kwthu snuw'uyulhs tu hwulmuhw 'i' ni' tl'uw' ni'  
tu snuw'uyulhs tu hwunitum'.

The way the teachings are, the First Nations people have their own teachings and also the  
White people have their teachings.

'i' tun'a kweyul sk'wey kwun's huli 'uw' niihw 'uwu hwiine'mutuhw kwthu  
snuw'uyulhs tu hwunitum' 'i' ni' tl'uw' st'e tu hwulmuhw qux ni' snuw'uyulhs.

You can't survive if you don't listen to the White man's teachings, but also the First  
Nations have a lot of teachings.

'i' ha' ch kwun'et 'uw' mukw' kwthey' 'i' nilh 'un'sh kw'am'kw'um' 'un' shqweluwun.  
If you have both of those, it will give you the strength in your mind.

yath ulh nuw' xut'u tunu sul'si'lu yu ts'its'usum'.

And this is what my grandparents were saying all the time when I was growing up.

kwun's yu ts'its'usum' 'i' nilh hay 'ul' shhw'uy's kwun's hwiin'eem'.

When you are growing, you need to listen.

'i' 'uwuch 'uw' hiiw'a'lum'uhw 'ul' 'uw' niis qwaqwul'staam.

And you should not be playing around when they are talking to you.

'unuhw ch 'un's 'uw' hwiineem' 'u tu ni' sqwaqwul's tun' s'ul-hween, hwiine'mut  
kwthu snuw'uylh.

Stop and listen to what is being said by your Elders, listen to the teachings.

nilh hay 'ul' tl'i' 'uw' niis ni' 'u tu lhwulup 'i' 'ikw' tu snuw'uyulhs tu hwulmuhw.

This is the most important thing to us or otherwise the First Nations teachings will be  
lost.

'i' nilh niilh hay 'ul' 'uw' thi syaaysth tu hwulmuhw s'ul-hween kws kwun'et-s swi'wul'  
tu swe's snuw'uyulhs.

And it was the Elders' responsibility to pass on their own teachings.

kws yaths 'uw' yu kwun'etus tu stu'ehwulh kws he'kw'me't-s 'i' 'uwu 'i'kw'utus yath  
'uw' yu 'i'mushst-hwus.

They always hold them for the children and remember to never let go and keep passing it  
on.

hay ch q'a.

Thank you.