

tetul' 'u tu syuw'a'numa':
A culturally-based Hul'q'umi'num' language program

by
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yutustana:t

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Ethics Statement

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

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Abstract

This project describes the creation of the Hul'q'umi'num' language curriculum created for the Land and Language Based Learning Program delivered to both Indigenous and non-Indigenous students at Ladysmith Secondary from 2016 to the present. Our program is based on traditional Coast Salish ways of learning our language and culture. Curriculum is based on my own family traditions as well as the wisdom shared by our weavers, knitters, and a master carver. The teachings discussed in this paper include the many gifts of cedar-weaving, drum making, fibre processing—cleaning, teasing, carding, and spinning wool— and weaving. I designed this curriculum so that students can work “as granny did” so that the sense memories of past work could be brought into the present. Our work together has demonstrated the richness of traditional teachings to awaken cultural knowledge and language, the power of *nuts'umaat shqwaluwun* ‘one heart, one mind.’

Keywords: Hul'q'umi'num'; wool; cedar; Coast Salish

Dedication

This paper is dedicated to my students; it is you who continually provide me inspiration and courage to keep going.

Acknowledgements

I would like to thank my parents and grandparents, who were ever teaching me and guiding me, helping me understand the importance of language and culture. I will be forever grateful for their gifts of knowledge and a spiritual way of life. I would also like to thank my Aunty Ruby Peter and Aunty Delores Louie for their dedication in helping translate my wordings and stories. Thank you to Bill Taylor for collaborating with me on this work and building our materials website. Thank you to Katherine Aleck for help with knitting, Pearl Harris and Stephanie Thomas for help with weaving, and John Marston for cedar weaving. Thank you to Joan Brown for her beautiful words of encouragement. Thanks to Donna Gerdts for all her dedication to the Hul'q'umi'num' language program and for help with producing this project, along with editorial assistance from Rae Anne Baker, Lauren Schneider, Charles Ulrich, and Francine Thomas. Thank you for administrative support from Nancy Seward of Snuneymuxw First Nation and Nancy Hedberg of Simon Fraser University. I also would like to thank my family for their patience with my absence from family gatherings while I completed my graduate courses and research. Your support throughout this program has meant a lot to me.

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Chapter 1. Introduction

st'i'wi'ulh | Prayer

tsitsulh si'em' tth'ihwum ch tse' 'i' 'amustal'hw 'u kwthu 'uy' shqwaluwun,

Lord on high, please give us good guidance in our feelings,

stl'atl'um' shqwaluwun kws yu tatul'ut-s tthu Hul'q'umi'num' sqwal tst.

the proper feelings in learning our Hul'q'umi'num' language.

yu shhelhuxun'stuhw ch tse' tthu shqwaluwun tst

You will bless our feelings

kws kwunnuhw tst tthu Hul'q'umi'num' sqwal.

so we will grasp our Hul'q'umi'num' language.

stl'atl'um' st'e

*Amen.*¹

This project describes materials developed for learning and using the Hul'q'umi'num' language. This is my own First Nations language, spoken by many peoples on Vancouver Island, British Columbia, including people from the Snuneymuxw First Nation and Stz'uminus First Nation.² I compiled and created these materials for use in the Land and Language Based Learning Program delivered to both Indigenous and non-Indigenous students at Ladysmith Secondary from 2016 to the present. Details about this program can be found on-line at <https://ls.schools.sd68.bc.ca/land-and-language-based-learning/> on the website developed by my co-teacher, William Taylor. There you

¹ It is our teaching to start with a prayer, and thus I start my project as part of my preparation. This prayer is written and recorded by Ruby Peter and you can hear her performance of it at <http://sqwal.hwulmuhwqun.ca/learn/prayers-and-speeches/prayers/>.

² Hukari & Peter (1995)

can see the Elders, cultural experts, students, and teachers working on projects while using these language materials.

Our program is based on traditional Coast Salish ways of learning our culture and language. My title *tetul' 'u tu syuw'a'numa'* means “learning from the Ancestors”. The teachings discussed in this paper include the many gifts of cedar-weaving, drum making, fibre processing—cleaning, teasing, carding, and spinning wool—and weaving. These practices come from my family’s teachings, and from the shared work of Coast Salish weavers and knitters and carver John Marston. In our class, we tried to work “as granny did” so that the sense memories of past work could be brought into the present. In this way, visitors to our program could share memories brought forward by the work at hand. Our class is composed of students from the Stz’uminus First Nation, as well as students from other aboriginal backgrounds, and also students without an aboriginal background. Our work together has demonstrated the richness of traditional teachings to awaken cultural knowledge and language, the power of working together with *nuts'umat shqwaluwun* (*nuts'umat shqweluwun* in Snuneymuxwqun) ‘one heart and one mind.’

1.1. Statement of the problem

I have been teaching for many, many years. In my experience, I have witnessed a decline in our students’ commitment to learning. Each day they are drawn further and further away from our Ancestral knowledge. Certainly, as many have found, the way forward is to reclaim a traditional way of life, especially throughout our learning environment. The teaching challenge is that our youth do not have the same level of discipline as our Ancestors. It is by no means their fault, but is a general problem, and it certainly is our responsibility to bring the teaching of discipline to the forefront. Most importantly, it is important to demonstrate that when the language or culture is taught, the classroom is instantly transformed into a sacred space.

1.2. Background of the researcher

'een'thu p'e' yutustunaat tun'ni' tsun 'utl' snuneymuxw [Snuneymuxw], nu shtun'alhtun 'utl' pun'e'luxutth' 'i' leey'qsun. hay tseep q'a. My traditional name is yutustana:t and I am from Snuneymuxw First Nation, a Coast Salish community whose homeland is situated on the east coast of Vancouver Island. I also have roots from Penelakut First Nation and Lyackson First Nation. I am honored that I can introduce myself in Hul'q'umi'num'. It has taken years of study to reach this goal. It was not for lack of effort, but rather it became apparent that the challenges were related to the past traumas of our community.

Some of my fondest childhood memories are those times listening to my parents speaking Hul'q'umi'num'. They did not speak to us in the language, but only to each other. I often asked my parents questions about our language and culture, but there was no answer. I now realize that the reason for their silence about the language was because of my mother's experience at Kuper Island residential school. She seldom spoke about her experiences, but later in life, I realized that she did not wish to pass on our language to her children as a means of protecting us. As a result, Hul'q'umi'num' was no longer spoken in our home. These personal memories are what have motivated me and challenged me to learn our language. In honor of their memory and the sacrifices of my parents and grandparents, I have become devoted to learning and teaching Hul'q'umi'num' while encouraging others to follow suit.

Fortunately, my ambitions and efforts were supported throughout my work history. I started my career working for School District 68 as an Educational Assistant in our community alternate school. I was exposed to Hul'q'umi'num' through the Elders' weekly visits. This was my first exposure to Hul'q'umi'num' in a classroom setting. My interest and passion grew such that my principal recognized that my natural next step was to begin teaching the language myself. To this end I have spent a lifetime listening, studying, and observing with the intention of one day becoming a fluent speaker and then ultimately become a storyteller, and I have never looked back.

Currently, I serve my community as a language teacher. I devote my time and energy teaching children throughout our community and the local school district as a way and means of strengthening our language. The Elders in our community say that “the language belongs to the children.” Some have gone as far as to say that the children are the ones who will bring back the language. This outlook is what inspires me to develop curricula and learning resources that will have lasting impact to support language retention. I also help adults on their journey to fluency by teaching post-secondary courses, as it has become important for me to help train the next generation of speakers who will in turn help pass on the language to the children.

1.3. Methods and inspiration

In this section I will discuss how I approached my research, with special attention to the sources of my inspiration and the rationale for the framework. From a Coast Salish perspective, research is a lived experience. In taking up this research, I have followed in the footsteps of Joan Brown (2016), who speaks in depth about the philosophy behind situating our education programs based on our ancient practices. We have been told many times, in many different ways that we can only speak about what we have experienced. This paper is no exception; my research for the most part is a reflection of my experiences within the Snuneymuxw community.

1.3.1. Inspiration

I have drawn the majority of my inspiration for this work from my days spent with my students. I teach Hul’q’umi’num’ in my community and co-teach in a “land based” program for School District 68. In my community class, many of my students are our Elders who have lost their language and would like to speak their language again. The most important thing that I have learned while working with my Elders in my class is that we have not lost our language, but it is asleep and is waiting to be awakened.

In our land-based program, I see the pride in our students grow as they start learning in a way that their Elders did in the past. Our students are working hard at

owning and sharing what they receive in our class. They bring their teachings home to share with their families. This has brought community interest to our class. Elders have come to visit to see and hear our students. Our Elders share stories and their gift of language with our students.



Figure 1 Elder Jerry Brown (used with permission)

In an interview, Jerry Brown, an Elder from Snuneymuxw, provided some insight to attitude and appreciation required while working and being with sacred elements:

I am Snuneymuxw, born and raised here in Nanaimo. I have been so fortunate to learn the ways of our people from my parents, grandparents and numerous Elders. Their stories, our rituals and ceremonies have always brought me to the mountain. It is an amazing world. From the beginning of time our lands have provided materials for our canoes, food and our medicines. The Ancestors, including my parents and grandparents have always lived with these sacred resources in a delicate, humble reciprocal relationship.

The mountain realm has always been known to be a place of significant spiritual power. It is truly one of the precious gifts from God. In the stillness of the mountain, I found time for quiet reflection and prayers. It is a ritual that is forever teaching respect and kindness. This is how we came to know our lands, to become one with the spirit of our lands.

I have spent much time up the mountain, praying, using the pristine waters to cleanse my body and soul. It is where I have found medicines, like the water, healing, helping me to grow and learn spiritually, and building a strong heart, a strong mind, and a strong soul. This is the way of the Elders, preparing us to live in a good way despite challenges of a modern world.

1.3.2. Purpose

This project is intended to contribute to the conversation of understanding the importance of Ancestral knowledge as the means to increase student success. It is a Coast Salish belief, as it is for other Indigenous people, that the land is our first and foremost teacher. It has been told to us, that a Coast Salish learning model, like other Indigenous models, is highly dependent on understanding the profound relationship between land, language, and culture. As such, the overall goal of this paper is to consider the impact of integrating land-based education into the public-school curriculum. I suggest that the Ancestral knowledge has the ability to transform students both inside and outside the classroom.

1.3.3. Framework

In this section, I would like to offer some insight to the rationale for my framework. The inspiration for the design of the framework is drawn from the Ancestral knowledge related to working with and honouring the natural resources of our territory. The overall goal is to have consistent contact with the natural world. With an emphasis on the teaching associated with the processes, techniques, and ceremonial requirements associated with the natural elements. Above all, the framework is built on the understanding that we must look at these great lands through an Ancestral lens. It is intended as a gentle reminder that these lands and its resources touch every aspect of our life. As such, I offer this paper as a gentle reminder, that the genius of our Ancestors must guide and inform our teaching techniques, at every turn.

Chapter 2. The gift of cedar

The overall goal of this chapter is to illustrate the importance of learning the language in the context of its relationship to the land. The story that follows tells about how cedar is a very important part of our lives as Coast Salish people. With the warm wet climate cedar grows in abundance. Our ancestors grew to take advantage of this beautiful gift. Our ancestors developed many ways of using cedar. The following sections contain a story about the Great Cedar Tree. This is an abbreviated version of the story that appears in Brown (2016: 39–41). Ruby Peter translated the story into Hul’q’umi’num’ and Donna Gerdts transcribed it and did the English translation. I use this story with my class as a tool for understanding our respect for the great cedar tree and its importance to our culture.

2.1. Vocabulary

| | |
|---------------|--|
| mustimuhw | <i>people</i> |
| swuy’qe’ | <i>man</i> |
| ts’lhhwulmuhw | <i>fellow-First Nations people</i> |
| xeel’s | <i>Xeel’s, the creator/transformer</i> |
| stsi’elh | <i>high status</i> |
| thqet | <i>tree</i> |
| xpey’ulhp | <i>red cedar tree</i> |
| xpey’ | <i>red cedar wood</i> |
| qwlhey’ | <i>log</i> |
| luplash | <i>plank, board</i> |
| sluwi’ | <i>inner bark</i> |
| kwumluhw | <i>root</i> |
| snuhwulh | <i>canoe</i> |
| sunihwulh | <i>canoes</i> |
| lelum’ | <i>house</i> |

| | |
|-------------------|----------------------------------|
| hulelum' | <i>houses</i> |
| 'itth'um | <i>get dressed</i> |
| s'itth'um | <i>dress, clothing</i> |
| s'eelth'um | <i>clothing</i> |
| situn | <i>basket</i> |
| se'ultun | <i>baskets</i> |
| tumuhw | <i>world, earth, ground</i> |
| ts'ewut | <i>help them</i> |
| ts'ets'uw'ut | <i>helping them</i> |
| ts'ets'uw'ulhtun' | <i>helping people</i> |
| 'ahwust | <i>give it to them</i> |
| s'eluhw | <i>old</i> |
| s'aluhwthut | <i>grow old</i> |
| tetsul | <i>arrive</i> |
| ts'isum | <i>grow</i> |
| q'ay' | <i>die</i> |
| punut | <i>plant/bury it</i> |
| punutum | <i>was buried</i> |
| thuyt | <i>make/build it</i> |
| thuy | <i>making/building it</i> |
| thuyuw't-hwum | <i>build a house</i> |
| thuyuw't-hwt | <i>build a house for someone</i> |
| hakwush | <i>use it</i> |
| hakwushum | <i>it is used</i> |
| q'uth | <i>not quite being enough</i> |
| sq'uq'ith | <i>be short of something</i> |

2.2. Story

tthu stsi'elh xpey'ulhp

Great Cedar Tree

by Ruby Peter – Sti'tum'at

1. 'u kw'un'a wulh hith 'i' niilh ni' kwthu swuy'qe' yath 'uw' ts'ets'uw'ut tthu mustimuhw, 'uy' swuy'qe', stsi'elh.
Long ago, there was a man, a good, high status man, who was always helping the people.
2. ha' ni' kwthu ni' sq'uq'ith 'u tthu'w' stem 'ul' 'i' ni' ts'ewutus.
If anyone was short of something he would help them.
3. ha' 'uwu te' lelum's 'i' ni' wulh thuyuw't-hwtus.
If they had no dwelling, he would build one.
4. ha' 'uwu te' s'ith'ums 'i' ni' wulh 'ahwustus.
If they had no clothing, he would give it to them.
5. yath 'uw' ts'ets'uw'utus tthu ts'lhhwulmuhws.
He was always helping his fellow-tribesmen.
6. hwun' xut'u 'i' ni' wulh s'aluhwthut tthu'w'nilh swuy'qe'.
Eventually, the man grew old.
7. 'i' wulh lumnum 'utl' xeel's kws yaths 'uw' ts'ets'uw'ulhtun'.
And Xeel's saw that he was always helping.
8. suw' thut tthu xeel's, "ha' tse' q'ay' tthey' stsi'elh swuy'qe' 'i' ni' tse' punutum.
And Xeel's said, "When this respectful man dies, he will be buried.

9. 'i' ts'isum tse' kw' thqet, xpey'ulhp.
And a tree will grow, a red cedar tree.
10. 'i' nilh tse' tthey' xpey'ulhp ni' hakwushum 'u tthu'w' mukw' stem.
This cedar tree will be used for many things.
11. xpey' qwlhey' nilh ni' hakwushum 'u tthu sunihwulh.
Cedar logs will be used for canoes.
12. xpey' luplash nilh ni' hakwushum 'u tthu hulelum' .
Cedar boards will be used for houses.
13. sluw' i' nilh ni' hakwushum 'u tthu s'eelth'ums.
Inner cedar bark will be used for their clothing.
14. kwumluhws nilh ni' hakwushum 'u tthu se'ultun.
Its roots will be used for baskets.
15. ni' tse' hakwushum tthey' xpey'ulhp 'u tthu'w' mukw' stem."
This cedar will be used for many things."
16. nilh kwu'elh ni' sht'es tthu xpey'ulhp kwus tetsul 'u tun'a tumuhw.
In this way, the red cedar came into the world.
17. ni' hay. hay ch q'a' .
The end. Thank you.

Chapter 3. Using the cedar in class

I would like to share the story of how cedar was used in our land-based class. Our students are working hard to bring back our old teaching of being respectful to our beautiful gifts from the land, such as cedar. The following Hul'q'umi'num' phrases give a glimpse of the Coast Salish perspective on a way of being with the resources of our territory.

1. ni' tst 'ehwe't tthu shni's kws ta'tul'uta'ul't 'u tthu xpey' qwlhey'.
Our school (Ladysmith Secondary School) received a beautiful gift — a red cedar log.



Figure 2 Donated cedar log

2. sutst 'uw' xute'um 'u tthu ni' xt'estum yaaysmutum 'u tthey' xpey'.
We did various projects working with cedar.
3. ni' st'e kw'uw' slelum'stun' 'u tthey' shni's kwus statul'utum's tthu
stl'ul'iqulh.
These items will be displayed in our school.



Figure 3 Cedar weaving loom

3.1. Cedar weaving

4. suw' nilh tthu Qap'u'luq nilh ni' ts'ets'uw'ut tthu ni' xute'um' 'u tthu slhun'um'.

With the help of John Marston we were able to weave the wall hanging for the entrance.

5. ni' sq'emutth'tum 'utl' Qap'u'luq tthu qwlhey' sus 'uw' hwu luplaash. suw' shiputum susuw' hwu ts'umiil'.

John Marston split the log into lengths, planking it into thin boards.

6. kwus wulh hwu ts'umiil' ni' hwu saay' kws hakwushewut yelhsus hwi' qwsutum nemustum 'u kwthu xa'xtsa', lhel'qstum' 'u kwthu lhihw skweyul.

When the boards were ready as thin lengths, we soaked them in a pond — for three days they were soaked.



Figure 4 A close look at cedar weaving



Figure 5 Cedar plank weaving

7. mukw' tthu hiiyaay'us 'uw' yu ts'its'uw'atul' kws yu lhulhun'um's.
All helped each other with the weaving.

8. susuw' 'uy' shqwaluwun tst kwus shuq tthu syaays suw' 'amust tthu shn'i
hw'iiw'tsustal'hw.

We were happy to finish this work and give it to our school.

9. hay 'ul' 'uy' shqwaluwun tst kwus hay 'ul' 'uy' syaays tst.

We are very proud of our work.

When working with the cedar trees, we want to use the whole tree. We were taught to use the whole tree and to not waste anything. We use the inner bark for weaving mats and hats. The image below provides an example.



Figure 6 Cedar weaving with inner bark

Both of these projects represent gifts from the cedar tree. By not wasting any of it we show respect to the tree.

3.2. Drum making

As our students were shown the many uses of cedar, they had the experience of making a drum and using cedar for the rim for their drum.

1. sht'es kwun's xte'um tthu kw'uluw' q'uwwut.
How to make a hide drum.
2. yuw'en' kwun's mutqwt tthu kw'uluw' 'u ttthu st'at'um' qa', sun'iw' 'u tthu
t'umuw'luch.
First you soak the hide in warm water.
3. ni' ch wulh saay' stuhw shul'akw' tthun' kw'uluw' .
You have your hide already cut into a circle.
4. 'i'ni' ch tse'thuyt kwthu hwqweetuhw.
And you are going to prepare to put in holes.
5. st'e kw' luhwulhshe' 'i' kw'yuse'lu kwthu hwqweetuhw tse'.
And it's going to be 32 holes.

Once the students have used the awl to punch the holes in the hide, they lace it to the drum frame. This is demonstrated by Figure 7 below.



Figure 7 Students wrapping cedar rims



Figure 8 Display of students' drums

Students are taught to respect all living things. The elk gave its skin and sinew and the cedar provided the frame. Students were taught to have 'uy' *sqwaluwun* 'good feelings' while working with the materials.³

³ Pronounced 'uy' *sqweluwun* in Snuneymuxwqun

Chapter 4. Fibre processing

This section is based on my own family teachings as shared with the Land and Language Based Learning Program. The teachings discussed in this section include fibre processing—cleaning, teasing, carding, and spinning— along with weaving. Working with fibres in our class offers us the opportunity to re-live ancient teachings, to re-awaken culture buried in our Coast Salish students. With this sensory engagement comes language: Hul’q’umi’num’ comes alive and words awaken with the teachings. As Chief Janice George from Squamish puts it, “Weaving is part of the Salish tree of life; from the roots of this tree grow the teachings that form the Coast Salish Worldview.” (Tepper et al. 2017: 31).

Our program is based on traditional Coast Salish ways of learning. These practices come from my family’s teachings, and from the shared work of Coast Salish weavers and knitters. In our class, we tried to work “as Granny did” so that the sense memories of past work could be brought into the present. In this way, visitors to our program could share memories brought forward by the work at hand. Our work together has demonstrated the richness of traditional teachings to awaken cultural knowledge and the power of working together—*nuts’umat*.

4.1. Vocabulary

| | |
|--------------|--------------------------|
| lhun’um | <i>weave</i> |
| lhulhun’um’ | <i>weaving</i> |
| lumutoul’qun | <i>wool</i> ⁴ |
| p’uq’ | <i>white</i> |
| tsq’ix | <i>black</i> |
| ts-hwikw’ | <i>grey</i> |
| ’uy’umun | <i>loom</i> |

⁴ This refers to wool from sheep; the Hul’qumi’num’ word *lumutou* “sheep” comes from French *le mouton* via Chinook Jargon (Gerds et al. 1977) and the lexical suffix =*ul’qun* “hair, head”. Traditionally blankets were made from mountain goat wool.

| | |
|--------------|----------------------------------|
| xpey' | <i>red cedar</i> |
| hakwush | <i>use</i> |
| q'ul'q't | <i>wind, warp</i> |
| q'el'q't | <i>winding, warping</i> |
| stl'its | <i>design</i> |
| kw'shem | <i>count</i> |
| kw'shemutth' | <i>count the strands</i> |
| 'akw'ut | <i>weave, twine/twill</i> |
| 'ukw'emutth' | <i>weaving strands</i> |
| luxwtun | <i>blanket</i> |
| swuqw'a'lh | <i>traditional-style blanket</i> |

4.2. Fibre processing and weaving

It is a lot of work to process raw wool, as the students learned through experience. I begin my lesson on wool by sharing a story with my students about a childhood memory of going to buy wool with my grandmother. I share this story in Appendix A.

Uncleaned sheep fleece donated by Mary Hill, from Cobble Hill BC, was taken to the beach to be cleaned in the early spring.



Figure 9 Raw wool, donated by Mary Hill

1. lumutoul'qun *wool from sheep*

In the presence of Coast Salish Elders, large metal pots were used to boil the fleece in for cleaning. Master Carver John Marston, and staff members of the Ladysmith Secondary School also assisted in this process.



Figure 10 Boiling the wool

Our students hung the washed wool to dry indoors on makeshift lines. As our grandparents did, we used the resources available to us to dry the fibres.



Figure 11 Hanging washed wool

2. 'e'uth ts'ey'hwul'qun' 'u tthu sth'utth'ixw lumutoul'qun.
She's drying the washed wool.

Our class came together to tease the wool we after we had cleaned it. In this process, stray bits of grass and dirt were removed to ensure that the sheep fleece can be efficiently carded.

3. 'e'uth they'xul'qun' 'u tthu p'uq' lumutoul'qun.
She's teasing the white wool.

A carding machine was operated by students to form rovings to be spun into yarn.⁵ This process requires patience and skill, teaching us how important careful preparation is when creating a finished blanket.



Figure 12 Carding wool

Students learned how to spin the rovings made out of the wool we washed. Stz'uminus First Nation spinner and knitter Katherine Aleck visited our class to pass on her teachings.

4. 'e'uth qequluts' 'u tthu p'uq' lumutoul'qun.
She's spinning the white wool.

⁵ Roving is a weaver's term for a soft strand of fiber that has been twisted, attenuated, and freed of foreign matter preparatory to its conversion into yarn.



Figure 13 Spinning wool

Under my direction, and with the help of Coast Salish weavers, the students learned how to weave on a large scale. We used a ten-foot by ten-foot loom that we

constructed out of old growth red cedar. We based this loom on historic drawings, and on looms we viewed while on a trip to the Museum of Anthropology in Vancouver, BC.



Figure 14 Partially completed weaving

5. nilh ni' tl'uw' hakwushum kwun's lhunum' 'u tthu swuqw'a'lh.

It's also used for when you weave a mountain goat wool blanket.

Students gain weaving experience on the large loom, benefiting from my family teachings. I chose the motif to be found on the blanket — *liimus*. This Hul'q'umi'num' word means Canada goose leader and will be used to represent the class's leadership in reconciliation.⁶

⁶ The word *liimus* is also the name for our month corresponding to April, when the wild geese migrate (Gerds et al. 1997).

Conclusion

In adult classes, many of my students are our Elders who have lost their language and would like to speak it again. The most important thing that I have learned while working with Elders is that we have not lost our language, but it is asleep and is waiting to be awakened.

The idea of transformation remains central to all the teachings shared in this paper. Fleece is transformed to roving, which is transformed to yarn, which is transformed to a blanket. Our Elders teach us that by remembering our teachings, by living our teachings, by sharing our teachings, we will save the world... one blanket at a time. Cedar is the giver of life. It provides shelter, medicine, and clothing. By working with cedar, the students have gained respect for it. They have learned the different stages of processing the cedar and how to pray throughout those stages. The spirit world teaches us to create in the corporeal world, and these teachings keep us safe. Our class work has awakened the culture of many of our First Nations students. We must keep awakening our students, First Nations and non-First Nations, to the teachings of our Elders. In this way, our language will flourish, and we will begin a healing journey.

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Appendix

yukwun'atul' 'u thunu si'lu | Being together with Granny

My grandmother, Ellen Rice, thixwulwut, had many teachings to share, teachings which weave into the larger story at play here. I would like to share a memory about going along with my grandmother when she was shopping for wool, wool that would be used to knit sweaters. My memory is laid down here in Hul'q'umi'num' with the help of Ruby Peter with editing assistance from Donna Gerds.

yukwun'atul' 'u thunu si'lu

Being together with Granny

1. ni' tst 'uw' hwun' tun'netulh.
It was early morning.
2. susuw' tl'aqw'ta'lum' 'u thunu ten, mukw' tun'a lhnimulh stl'ul'iqulh kws
nem'tst 'imush yukwun'atul' 'u thunu si'lu.
Mom is trying to get all her children ready for a day trip with Granny.
3. wulh s'e'tl'q lhunu si'lu 'u thu lelum', tth'atth'usutus tthu t'amun, suw'
tuteem', "Mantu! Mantu!"
Granny was outside banging on the house wall hollering, "Monta! Monta".
4. skw'ey kws neetham'shs thunu si'lu, 'i' nilh ni' hwu snestam'shs kwunus
Mantu.
Granny could not say my name.
5. nilh thu Mantu nilh ni' st'es 'ukw' stutes 'u tthunu sne "Mandy".
Monta was as close as she could get to saying my name Mandy.
6. ni' tl'uw' tuw' hiil'ukw thunu si'lu st'e 'utl' 'een'thu.
Granny was just as excited as I was.

7. nilh tse' ni' skweyuls kws nem's 'iluqutus tthu lumutoulqun', hakwshusus
tse' 'u tthu tum'xaytl'.
It was going to be a day of buying her wool for the winter knitting.
8. nusuw' thut-stuhw, "uy' Granny. 'i tsun wulh yu'e'wu."
I said, "Yes, granny, I am coming."
9. suw' thut-s thunu si'lu, "ts'ewutham'sh nem'ustam'sh 'u thu snuhwulh."
And she said, "Help me to the car granddaughter." Said granny.
10. mukw' lhwet nuw' 'aalh 'u thu snuhwulh, nem' tst wulh huye', tsakw tthu
shnem' tst tse'.
Everyone got on the car and was ready for a long drive.
11. ni' 'u tthey' skweyul 'i' ni' tst tse' nem' xwte' 'utl' mutouliye', yu'un'uhw
yuhunum' 'u tthu shni's tthu hwuhwiyum' 'u tthu lumutoulqun'.
*Today we were traveling to Victoria and stopping at the farms to buy raw
wool.*
12. kwutst 'uw' hwun'a' tus 'u tthey' shni's tthu lumutoulqun' 'i' wulh nem'
thunu si'lu qwul'qwul'st-hwus 'u tthu shnenuts.
*As we stopped at the first the first farm, I could see granny bartering for
some wool.*
13. 'i' nan 'uw' hwtl'i', sutst 'uw' taant nem' 'u tthu qul'et shni's kwus
ts'its'usum' tthu lumutou.
No, it was too much, so we moved on to the next farm.
14. 'uwu 'ul' niis tuw' tsakwtul.
It wasn't too far away.
15. nem 'u tthu shni's tthu tswe' 'u tthey' lumutou.
Granny went to go see the man who owned farm.

16. 'i' ni' tsun tl'e' wulh lumnuhw thunu si'lu kwsus qwiil'qwul'st-hwus. 'i'
wulh hay 'ul' hwyunumus thunu si'lu.
*I could see granny bartering again. I see her with a big smile and grabbing
the sacks of wool.*
17. susuw' kwunutus tthu lisek sul'its' 'u tthu lumutoulqun', 'iluqutus tthu p'uq'
'i' tsq'ix lumutoulqun'.
And she took the sacks full of wool and bought white and black raw wool.
18. suw' thut-s thunu si'lu, "hey' nem' tst kwu'elh! 'iyus tst tse' 'ul'.
Then Granny said, "Time to go and have some fun.
19. nem' tst tse' tl'mutouliye'."
"Let's go to Victoria."
20. sutst 'uw' huye' xwte' 'u kwthu xut'ustum' Fisherman's Wharf, ni' wulh tus
'u tthu shtahw shkweyulqun.
We were off to Fisherman's Wharf in time for lunch.
21. suw' 'iluquls thunu si'lu 'u tthu theequn sul'its' 'u tthu *shrimp*, nilh tse' ni'
tst sxlhastst, shtahw shkweyulquntst.
Granny bought big bag of shrimp for our lunch.
22. susuw' tl'ulim'thut tthunu men nem' 'u tthu tsetsuw', sutst 'uw' tstlum
qw'im 'u tthu snuhwulh, nem' huw'a'lum'.
Dad drove to the beach, we jumped off the car and to go play.
23. 'i' hay tthunu shhwuw'weli 'i' thunu si'lu ni' xlhas 'i' ni' tst hiiw'a'lum' ni'
'u tthu tsuwmun.
Mom, Dad, and Granny would eat, as we played on the beach.
24. yath tsun 'uw' he'kw' 'u thunu si'lu kwus 'a'mut shts'unets 'u tthu qwlhey'
xulhus 'u tthu *shrimp*.
I always remember seeing Granny sitting on the log eating her shrimp.

26. nilh hay 'ul' 'uy' skweyul 'u kwthey', 'i' tl'e' wulh qul'et tthu nuts'a'
skweyul 'i' ni' tst tl'e' wulh yaaysmut tthu lumutoulqun'.
*It was a beautiful day, and a start of another day where we would have to
start preparing Granny's wool.*
27. ni' hay.
The end.