

**'ula'ulh 'u tu q'xuw'lh:
Awakening Hul'q'umi'num' language
through Tribal Journeys**

**by
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Project Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

in the
Department of Linguistics
Faculty of Arts and Social Sciences

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SIMON FRASER UNIVERSITY
Fall 2018

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Approval

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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:

- 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

Each summer, ocean-going canoes from different families and tribes in British Columbia and the United States participate in the Tribal Journeys. The paddling experience connects us to the sea, strengthens our relationships to each other, and helps us develop physically and spiritually. The journey usually takes several weeks and at various locations we go ashore to be hosted by a First Nation. We meet together and do protocol—songs and speeches and story-telling. My project contributes by laying down speeches and stories in Hul'q'umi'num', a Coast Salish language spoken on Vancouver Island. One story gives my account as a first-time paddler on the Tribal Journey, and another describes a particularly tough day of paddling going through Dodd Narrows. I share these stories with language learners with a hope of awakening their interest in Hul'q'umi'num'.

Key words: Tribal Journeys, Coast Salish, Hul'q'umi'num', Snuneymuxw

Dedication

This paper is dedicated to my grandparents, Adam and Emily Manson, Richard and Pearl Wyse and my parents Howard and Eleanor Manson, who left a great legacy to carry on learning our culture and language. Always remember the ancestors and never forget what they left for us to look after. Much love and respect.

Acknowledgements

As I prepared to enter this program, my thoughts were with my grandmother Emily, who I had heard speak the language. In her lifetime, she worked very hard to record and teach the language, and she did not allow her experience in residential school to get in the way. I thank her so much for the great strength she had to move forward.

I also want to thank my auntie Mandy Jones Yutustanaat, who encouraged and inspired me. She walks with me and she is a language warrior with so much passion for the language. She said, “Come on, let’s go! We can do this together!” and so we did. Thank you, Auntie! Thanks to my auntie Joan Brown and SFU Education Coordinator Nancy Seward for administrative support.

In the time spent in class, we valued the presence of two very special ladies who I call aunties. They sat with us, encouraged us as students with beautiful words, listened to us, corrected us, and helped bring our beautiful stories to life in Hul’q’umi’num’. To Auntie Ruby Peter St’itum’at and Auntie Dolores Louie Swustanulwut, I offer much love and gratitude for the work you do. I will always be so thankful to you both. To Dolly Sylvester and George Seymour, thank you for the time to help with recordings and for encouragement, I am very thankful. Thank you to my fellow paddlers George Jeffrey and Chenoa Pointe and my auntie Harriet for sharing their photos. One photo is from my late mother Eleanor Manson.

I also would not have been able to get this done without Prof. Donna Gerds. Thank you for proving the space and time to understand and learn the Hul’q’umi’num’ language. I am inspired by your commitment and dedication to Hul’q’umi’num’.

I wish to thank Sally Hart for having such a wonderful space for us to learn in and for all the students who came to challenge themselves and move forward. I thank you for being on the canoe of Hul’q’umi’num’ together.

I have amazing friends and family that I want to thank for supporting me. My family at SD69 First Nations cheered me on and helped me get through work and school, a big thank you! Colette Jones, who I call sister, thank you for all your support.

To the Tribal Journey canoe families, this paper has been of great memories of journeys that will always be etched in my mind. It was a time of great culture and songs and of being together out in the water—sometimes laughing, sometimes crying, and yes, we will do it all over again.

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Preface

'een'thu p'e' Xwukweybux Colleen Manson tunu s-hwunitum'a'lh nu skwish. tun'ni' tsun 'utl' snuneymuxw. I am Xwukweybux, Colleen Manson, daughter of late Howard and Eleanor Manson, granddaughter of late Richard and Pearl Wyse, and of Emily and Adam Manson. I am very proud to come from Snuneymuxw. It is to my family's legacy, our history, and a profound connection to ancient spirits that I attribute my commitment to learn our language, Hul'q'umi'num'.

I remember hearing my grandfather and my grandmother speaking to each other in Hul'q'umi'num'. But, as for me, I never learned the language or fully understood the importance of the language to our people. I now recognize that it is because of the residential school experience that my grandparents never taught their children Hul'q'umi'num'. In one of my conversations with my father, he explained that he understood the language, but never spoke it. Also, thinking back about my many conversations with my father, he never explained why he did not learn our language. However, despite this disruption of language transmission, my parents and grandparents instilled in me the importance of living our culture. My grandmother emphasized that without language there is no culture. That is, culture is empty, meaningless without the language. Her teaching and guidance, especially that message, has stayed with me throughout the years.

Today, I have come to realize what my grandmother meant. With my grandmother's words on my heart and my mind, I began to attend language classes. Whenever a class was in the local newsletter, I would eagerly sign up and go. Sometimes the classes were at the youth center or at the health center or at VIU (then known as Malaspina College). I was so excited when a class would begin and so sad when it would come to an end. It always seemed like it was too long before the next one began.

I kept myself in a beginner's mindset for a long time. One day, my teacher Mandy Jones said, "I think it is time for you to move to the next level and go to the advanced class." I believe it is from that moment that I left the kindergarten level of language. Now I have attended three years of undergraduate and graduate courses at SFU. I am also pleased to share that I am now one of the language teachers for School District 69. It has

been an amazing journey.

Looking forward, I am interested in learning to speak Hul'q'umi'num' fluently so that I can contribute to developing language materials for classrooms. I hope to continue advancing in all areas to continue to teach the language in the schools as well as with my community. I believe that in order for me to learn and hold the language, it is something I need to do every day, from work to community to ceremony. This is the path where the language is alive. Finally, I hope to one day see more and more people speaking to each other like our elders once did. It is in the spirit of providing opportunities for the younger generation to become more fluent that I present this project to you, with the stories in Hul'q'umi'num'.

Chapter 1. Introduction

This is a canoe story about travel and endurance on the highway of our ancestors. I am writing this project about Tribal Journeys. Each summer, ocean-going canoes from different tribes and families in British Columbia and the United States paddle to a pre-arranged destination. The journey usually takes several weeks, and at the end of each day of paddling, we camp out or go ashore to be hosted by a First Nation. Our friends and families follow along with support vehicles, where land access is available. At each location we meet together and do protocol—songs and speeches and story-telling.

Our people have always travelled by canoe, so Tribal Journeys is not foreign to our people, but our post-contact history and our modern lifestyles have alienated our hearts and minds from our traditional culture and language. Tribal Journeys is an opportunity to connect with our traditions and with each other. Many who endure this trip consider it a life-changing experience (Brave NoiseCat 2017, Marshall 2011).

In this project, I will examine what it takes to go on this sacred and healing journey. It is written in my own opinion from the point of view of my own experiences, and the important aspects of it are in my own language, Hul'q'umi'num', a Coast Salish language spoken on Vancouver Island, British Columbia. My overall goal of this undertaking is to awaken the power and connection to sea and land by describing it in the Hul'q'umi'num' language in order to share it language learners and the canoe families. There is no direct translation of Tribal Journeys in Hul'q'umi'num', so the phrase I am using for my title is *'ula'ulh 'u tu q'xuw'lh* “on board the ocean-going canoe.”

Figure 1 Singing Coho having a rest



(photo credit: George Jeffrey)

1.1 Status of our language

I began this language journey in an attempt to understand the origin of Hul'q'umi'num' and its sacredness. Most importantly, it has been an effort to live with and respect the language in the way of our ancestors. For centuries, the ancestors of our community spent much time and energy through ceremony, rituals, and cultural teachings to establish positive relationships with each other and with the surrounding environment. At the center of this way of being was our language. However, the impact of the residential school system has eroded our language and culture to near extinction. For example, in my community, there are only a few fluent speakers left. This language shift leaves no opportunities for natural language transmission between generations.

1.2 Origins of Tribal Journeys

Canoes were part of daily transportation, using the waterways to connect with different villages. Long-distance travel on the water is not new, as our people historically went to many

places by canoe. The Snuneymuxw and Quw'utsun' frequently came to camp on the mainland, fishing for sturgeon and sockeye, drying fish along the Fraser River, gathering mountain goat wool, etc. (Barnett 1938, p. 164). Also, families would travel around the Coast Salish territory attending ceremonies. For long distances, the large canoes *q'xuw'lh* were used. This large cedar canoe is wide enough in the center that two people can sit side-by-side in the middle seats. Sometimes this canoe is translated as "voyageur" canoe, but it is not to be confused with the birch bark canoes used by the Metis explorers and trappers. Skipping a large canoe takes special skills and years of training, not only steering the canoe and reading the water and weather, but also managing the group and helping them work together. The large canoes were of course replaced by automobile and ferry travel. But some families still have large canoes for ceremonial purposes. The group of paddlers that use a canoe are called a canoe family.

The Tribal Journeys has a fairly recent origin. The Heiltsuk people of BC's central coast paddled to the World's Fair in Vancouver in 1986 (Neel 1995, p. 2). The inter-tribal, long-distance canoe voyages we know as the Tribal Journeys began in 1989 with a paddle to Seattle by First Nations of the Pacific Northwest. In the 1980s, Emmett Oliver (Quinault) convinced the governor of Washington State to finance the carving of several canoes to be used for its centennial program. Four canoes made it to this ceremony. Against the governor's wishes, Emmett invited Canadian canoes to add more canoes to the ceremony. It was this event and the people involved that formed the canoe resurgence now called Tribal Journeys. In 1993 Frank Brown sent out the challenge for everyone to travel by canoe to Bella Bella. Since 1995 this event has grown from a few canoes to over one hundred nations coming from all over including Indigenous people from the U.S., as well as Canada, Hawaii, and New Zealand. (Schnase 2011, p.3).

Figure 2 My first canoe



(photo credit: Eleanor Manson)

1.3 Tribal Journeys: *nuts'umat shqweluwun*

Tribal Journeys unites our families; we spend time together without technology's distractions. As we are paddling, we work together to arrive at the destination. We look after each other, whether it be resting for a moment while others paddle, stopping for refreshments, or encouraging each other when tired and hungry. I have seen our families be so thankful when someone goes out of their way to help a canoe family. I have seen people put themselves in situations that are challenging to make sure the people are safe. I believe that this was the way it was long ago, the meaning of the phrase *nuts'umat shqweluwun* "one mind, one heart working together, looking after, and reaching others."

Figure 3 Almost there



(photo credit: Chenoa Pointe)

I have paddled with uncles, my auntie, and numerous cousins. When I paddled to the United States side in Clallam Bay, an elderly couple was going through the camps looking for me. It was my auntie Arlene, who I hardly ever get to visit; she is a sister to my grandmother in Tulalip. I was overwhelmed with love as I met them and went for a visit to their home. This was a very special moment to connect with my family.

I later discovered that whenever I paddled to the States, the relatives would wonder if I'm out on the canoe. I paddled to Puyallup almost twenty years ago at the time my niece was born. She now goes on Tribal Journeys and loves being on the journey. This year, in 2018, my niece, Jen, will be there again to paddle to Puyallup. And so, it continues. There are many family members embracing tribal journeys travelling the highway of our ancestors.

1.4 thuythut “get ready”

I have seen tremendous dedication to getting ready for this journey, from fundraising events to emergency preparedness. One of my first thoughts is to ask if the team has a reliable support boat to follow the canoe for safety and if the skipper has experience. There is also a

training aspect, physically, mentally, spiritually, and emotionally. A crew must also keep in mind First Aid and water safety. I will always remember the new crew, how nervous and excited they were when we began practice. An important part of getting ready is to give the participants a taste of what they will be experiencing. There are usually repetitive commands such as the following: get on the canoe and off the canoe one at a time, hip to the gunnel (stay on your side), watch the paddle in front of you and hit the water at the same time, keep in the stroke, reach out while paddling and, of course, the learning songs, which are also a great new lesson. At first, the strokes are all different, until they find the rhythm. When I first went on the journey, I was used to paddling in a race canoe and it took me awhile to learn this unique way to paddle. Canoe families count in their language, sing songs, and say commands in their language.

Figure 4 yu kwe'kwiyl' kwutst nem' huye'. 'We leave at dawn.'



(photo credit: George Jeffrey)

1.5 Protocol

Protocol is something else to consider as we get ready preparing gifts for the host nations and practicing what will be said as we arrive to each host nation on the canoe and on the floor for cultural sharing time. I witnessed youth doing protocol, for each one had been asked to do it at least once on the journey. For many, it was their first time and they did it with such pride and respect. They know the importance of this moment and it's done with such care. This also includes the adults as well!

For researching protocol, I worked with George Seymour Sq'utxulenuxw, of the Stz'uminus First Nations. George is a ceremonial long-house speaker who has been participant and skipper on many Tribal Journeys. He is also a language teacher and fellow-classmate in the SFU graduate program. Here are some examples of protocol language in Hul'q'umi'num'.

1.5.1 Welcome

'aa nu sii'em' nu siiye'yu, tu ni' t'it'ulum' the'wun snuhwulh shhw'a'luqw'a', tl'lim' 'uw'
'uy' nu shqweluwun kwun's 'i tetsulnamut 'u tu s'aa'lh tumuhw.

My respected friends and relatives, the Singing Coho canoe family, I'm really happy that you have arrived on our territory.

Figure 5 Entering host nation territory



(photo credit: George Jeffrey)

1.5.2 Asking permission to come ashore

'aa sii'em' hi'wa'qw 'u tu'i tumuhw, 'i ch le'lum'ut tu snuhwulh shhw'a'luqw'a tst tun'ni' 'utl'
Qualicum, 'i tst yu kw'e'kw'i', slhtsiws 'i' tth'atth'ulhum'.

Respected chief of this land, you are looking after our canoe family from Qualicum, who are hungry, tired, and cold.

tth'ihwum ch 'i' lhelustuhw tu shhw'a'luqw'a.

Please let our family come to shore.

Figure 6 Protocol from on board the canoe



(photo credit: Colleen Manson)

1.5.3 Giving permission to come ashore

t'it'ulum' the'wun snuhwulh shhw'a'luqw'a, tth'ihwum 'i' m'i lheel, 'i' shakw'um 'i' q'ewum'.

ni' wulh thuytum tun' s'ulhtun 'ulup. tth'ihwun 'i' m'i lheel.

Singing Coho canoe family, please come to shore and bathe and rest. Your food is ready. Please come to shore.

Figure 7 Asking to come ashore



(photo credit: George Jeffrey)

Figure 8 Greeting canoes



(photo credit: Colleen Manson)

1.5.4 Invitation to do protocol

t'it'ulum' the'wun shhw'a'luqw'a, nilh yuhw tu lhwulup. tus 'u tun' syaays 'ulup. tth'ihwum 'i'
m'i hwiwul.

Singing Coho family, it must be your turn. The time for your work has arrived. Please come forward.

sii'em' nu siiye'yu, nu stl'i' kwunus ts'iit tu t'it'ulum' shhw'a'luqw'a', ni' 'utl' Qualicum. hay
tseep 'ewulh. 'uy' 'un' syaays 'ulup. hay tseep 'ewulh.

*Respected friends and relatives, I want to thank the Singing Coho canoe family from Qualicum.
Thank you. Your work is good. Thank you.*

1.5.5 Visitors' Presentation

aa sii'em' nu siiye'yu, tun'ni' tst 'utl' Qualicum. stl'i's tst kwutst ts'iitalu 'u tun' si'em' 'un'
shqweluwun 'ulup. hay tseep 'ewulh. stl'i' tst kwutst 'eem 'u tu smem'ts tu smuneem tst,
nem' 'u tu na'nuts'a' s'ul-hween, na'nuts'a' smuneem 'i' tun' hi'wa'qw.

*Respected friends and relatives, we are from Qualicum. We want to thank you for your respectful
thoughts. Thank you. We want to give a gift from our youth, one for an Elder, one for a
youth, and one for your chief.*

1.5.6 A Canoe Family Song

'e'ut tu st'ilum 'u tu t'it'ulum' the'wun smuneem:

Here's the song of the Singing Coho youth:

'ii tseep 'uw' 'eli' 'ul'?

How are you?

'ii tseep 'uw' 'eli' 'ul'?

How are you?

nan 'uw' 'uy' tu shqweluwun tst.

Our hearts and minds are very good.

kw'am'kw'um'stuhw tun' shqweluwun.

Make your feelings and thoughts strong.

Figure 9 Singing Coho



(photo credit: George Jeffrey)

1.5.7 Visitors asking permission to leave.

stl'i' tst kwutst ts'iitalu qul'et. hay tsee q'a' 'u tu sii'em' 'un' shqweluwun 'i kwun'etuhw.

We want to thank you again. Thank you for your respectful thoughts that you hold.

hay tseep q'a' 'u kwun's ni'ulup 'ul'mutst tu 'imushne'tun hwuhwilmuhw tu ni' tetsulnamut 'u
kwthun' tumuhw.

stl'i' tst kwutst nem' tuyqul, nets'ut-hwum. tth'ihwum 'i' yuxwut tu snuhwulh tst kwutst
tuyqulnamut.

*Thank you for taking care of the First Nations visitors to your land. We would like to move on
our journey. Please untie our canoes and so we can move off.*

1.5.8 Hosts saying farewell.

'aa sii'em' nu siiye'yu 'u tu t'it'ul'um' the'wun snuhwulh shhw'a'luqw'a', hay tseep 'ewulh
kwus 'ilup tetsulnamut kwun'et tu 'iyus 'un' shqweluwun. 'i' 'uy' 'un' st'ilum, 'uy' 'un'
syaaysulup. hay tseep 'ewulh 'i' huyeewulh 'e.

*My respected friends and relatives of the Singing Coho canoe family, we thank you for arriving
here carrying your good feelings and your good song and your good work. Thank you
and goodbye.*

Figure 10 Doing the farewell protocol.



(photo credit: George Jeffery)

Chapter 2. My First Journey

2.1 Introduction

I will tell the story of my first time on the Tribal Journey translated into Hul'q'umi'num' below, with the help of Ruby Peter and Donna Gerdts. First, I will give you a synopsis in the English language.

I have always loved being out on the water. As a child I went fishing with my parents and grandparents to Rivers Inlet during the summer months. Whenever we set up at a wharf to mend nets or to stay for awhile, I would row on the dinghy. In my youth, I was introduced to a beautiful lifestyle of canoe racing when my grandfather, Adam, purchased a race canoe named Nanaimo Chief. It was named after his gillnet boat. I was hooked, I loved to be in the canoe and I remember the butterfly feelings as we waited at the starting line of a race. I especially loved seeing my grandfather waiting on the beach, beaming with pride. Those were the best days, being with family and racing.

As time goes on, family time changes, life changes, and there are losses that affect the way of life. My very first tribal canoe journey began with an invitation from my relative from Snanawas. She was getting ready to go on a Tribal Journey. "You should come," she said to me. I felt some hesitation since my father was ill, but I decided to take on the invitation with the spirit of "I'm doing this for my father." We left from Snanawas. I was travelling in the Sea Wolf canoe and I was honoured to be with my relatives. My Tribal Journey had begun, the very first step in a new adventure! For some, it might have been the first time and for others every year they look forward to being out on the water. I did not speak any of the Hul'q'umi'num' language on this canoe journey. I knew very little of the songs or language.

I was a tad nervous of the unknowns: where are we, how far will we go, and will I be able to endure the journey? I had not heard about this journey and I found that it brought me back to canoe racing days; the sound of the paddles hitting the water, the reflection so shiny on the ocean, and the familiar movements of the way to carry oneself on the canoe. I was hooked again, for the ride and the beautiful moments of watching and listening. Being on the water is such a

calming and wonderful place to be. I thought of the ancestors and how they did this without a safety boat or road crew. For them, travelling was a way of life.

On this first trip, we paddled from Snanawas to Squamish, back to Snanawas, then headed south to Victoria. The moment that really was emotional for me was when we paddled into my home of Snuneymuxw and I could see my father waiting on the beach. He joined us in the cultural sharing at our longhouse listening to the languages and songs of the guests. Another special moment was when we were on the other side of the Strait in Squamish and there was a canoe that carried many youths. They were very tired and were not sure they could continue with the paddling. Just as we were going to go out to relieve them, they came around the corner, full of emotion. I was proud to see that they endured what they thought they could not do.

At one point, we could not get to our destination, so we slept at the BC ferry dock. As I lay there looking at the ferry I was privately thinking, “mmm, I could jump on that ferry and be home”. I cannot believe the length of how long we paddled. Again, I remembered the ancestors and how they did it. If it was windy, we kept paddling more; if the water was rough, there was no stopping; if the crew was tired, we sang to lift the canoe. So many beautiful moments filled each day. I recall a very young person being very tired, so the skipper pulled up on the beach and we joined hands and stood in a circle. We sang a song to lift this young lady up. There were times there were no words to explain. As an eagle flew over us, there was a knowing that this was one of those very rare moments of connection to the land and to the ancestors. On the support boat or road crew, we are all one, together taking care of each other.

2.2 Story

kwunus hwu'na' 'aalh 'u tthu q'xuw'lh

My first time on the Tribal Journey

by Colleen Manson and Ruby Peter

- (1) 'een'thu hakwibahw tun'ni' tsun 'utl' snuneymuhw.
I am hakwibahw and I am from Snuneymuxw.
- (2) tun'ni' tsun 'u tthu hwulmuhw mustimuhw stutes 'u tthu kw'atl'kwu qa'.
I come from First Nations people who are close to the sea.
- (3) tun'ni' tsun 'u tthu tsetsul'ulhtun' mustimhw 'i' tthu teti' mustimuhw 'i' nilh tl'uw'
'a'ulh 'u tthu q'xuw'lh.
I come from a fishing and race canoe and voyageur canoe family.
- (4) tun'a nu sqwul'qwul' nilh tu xut'ustum' Tribal Journeys.
My story is about the Tribal Journeys.
- (5) mukw' sil'anum 'i' huy'u tunu siiye'yu 'ula'ulh 'u tu q'ulxuw'lh, nem'
ne'nuts'uw't-hwum' 'u tu hwulmuhw ni' 'u tu tsakw.
Every year my family goes travelling on the voyageur, visiting far away tribes.
- (6) nilh wulh 'apunelh kwunus 'ula'ulh 'u tu q'xuw'lh nem' huy'u.
I have paddled ten times on the canoe journey.
- (7) nilh kwu'elh kwunus 'uw' hwun'a' 'ul' tuw' 'aalh 'u tu q'xuw'lh, nilh tse' nu
sqwul'qwul'.
My story will be about the first time that I went on Tribal Journeys.
- (8) pshsh psh—he'kw tsun 'u tu ni' yu sht'ees kwus yu qw'aqw'uqw tu qa' yu pushum,
yu pushum tu qa' tun'ni' 'u tu sq'umul'.
Splish, splash—I remember the sound of the paddle hitting the water.
- (9) susuw' st'e 'uw' niis yu t'it'ulum' tu sq'umul' kwus yu tituqw' 'u tu qa'.
It's like a song as the paddle hits the water.
- (10) st'e 'uw' niis yu xut'u, "hup hoo."
It's like it is saying, "hup hoo."

- (11) wulh tl'aaqw'thut thunu shhwum'nikw kws nem's 'aalh 'u tu q'xuw'lh, they'tus tu
ha'kw yu kwun'etus tse'.
My auntie is getting ready to go.
- (12) thut thunu shhwum'nikw, "'uy' 'ul' miihw yu suw'e'.
Auntie says to me, "You should come along.
- (13) 'iyus tse' tun'a.
It will be fun.
- (14) nu suw' thut-stuhw, "aaa, nikwiye', tl'lim' q'u hay 'ul' tsakw ni' shhwun'um's."
I said, "Oh Auntie, really they go so far."
- (15) "xwum ch 'i' 'uw' tul'nuhw kws 'uy's 'iyus tun'ni' sht'es kw'un's yu sq'uq'a' 'u
tun' siiye'yu 'i' 'uw' 'iyus 'ul'.
"You can find out that you can have fun together with your relations.
- (16) nilh niilh sht'es tu syu'wen' tst kws nem's huy'u ne'nuts'uw'-t-hwum' 'ula'ulh 'u tu
q'xuw'lh."
It will be just like how our ancestors travelled on the water to do their visiting."
- (17) "'uy', nikwiye'. nem' tsun kwu'elh yu suwe'.
"Good, Auntie. I will go along.
- (18) stem kwu'elh kw'u huya'st-hween'?'
What shall I take along?
- (19) stem kw'u ha'kwusheen'?'
What will I be using?"
- (20) suw' yuthustham'shus 'uw' stem 'us kw'u yu kwun'eteen'.
So, she tells me what to get.
- (21) nus nuw' huye' nem' 'u tunu men yuthust kwunus nem' tse' 'aalh 'u tu q'xuw'lh, 'i
tsun hiilukw'.
I am going to tell my dad the exciting news!
- (22) "me', nem' tsun tse' 'aalh 'u tu q'xuw'lh. nem' tsun tse' heew'u kw'u hith."
"Dad I am going to go on a canoe trip, I will be gone for a while."

- (23) “aa, mun’u. ni’ ch tse’ kwu’elh ’uw’ sthuthi’.
“Oh, daughter, you will be okay.”
- (24) lhwet kw’u ni’ ’un’ shq’a’thu?
Who are you going with?
- (25) nem’ ch ’a’lu hwtsel?”
Where are you going to?”
- (26) “nilh p’e’ kwthu tun’ni’ ’utl’ snuw’nuw’as, nem’ nu shq’a’thut nilh kwthey’
xut’ustum’ kw’atl’kwu stqeey’e’.
“I am going with Snaw-naw-as on the canoe called Sea Wolf.”
- (27) ’i’ nem’ tst tse’ ’ushul xwte’ ’utl’ sqw’xwa’mush ’i’ m’i’ tst tl’uw’ hwu’alum’ ’ewu
’utl’ snuw’nuw’nus, nem’ tst qul’et huye’ ’i’ hwi’ nem’ tst xwte’ ’utl’
mutouliye’.”
And we will paddle to Squamish, back to Snaw-naw-as, and then to Victoria.”
- (28) thut-stelum ’u tunu men, “ooo, ni’ ch tse’ kwunnuhw kw’uw’ stem ’ul’ xelu tun’ni’
’u tu qa’, kw’atl’kwu.”
“Oh, maybe you will receive a gift out there in the water.”
- (29) ’uwu te’ stem nu shtatul’suhw ’uw’ niis shhwiint-s tunu men.
I have no idea what he is talking about.
- (30) thut tunu men, “mun’u, ’i’ tsun tse’ p’uw’ ’i’ ’al’mutsutha’mu ’i’ ni’ ch tse’ tl’uw’
hun’umut.”
My dad says, “Daughter, I will be here when you get back; I am proud of you.”
- (31) “hay ch q’u, me’.
“Thank you, Dad.”
- (32) tun’a kwunus nem’ tse’ ’aalh ’u tu q’xuw’lh, ’i’ mukw’ tse’ tunu a’ushul ’i’ ’uw’
nuwu tse’ ni’ yu nus he’kw’.”
*Today, I will be going on the voyageur, and I will be remembering you with every
stroke.”*
- (33) nu stl’i’ kwu’elh kwunus wulh tl’qw’uthut.
So, I need to get ready.

- (34) niihw wa'lu 'untsu kwthu 'i sxuxil' 'u kwthu nem' tse' yu huye'st-hween'?"
"Where is my list of things to take along?"
- (35) 'uwu nu stl'i'us kwunus mel'q 'u kw'uw' stem 'ul'.
I sure don't want to forget anything.
- (36) kwus wulh qul'et kweyul 'i' ni' tsun tl'e' wulh tus 'utl' snuw'nuw'us. nus 'uw'
 suw'q't thunu shhwum'nikw.
The next day I arrive to Snaw-naw-us, I look for Auntie.
- (37) 'i' wulh saay' wulh sthi'iws, wulh saay' kws nem's huye' wulh stl'utl'iqw' kws
 huye's.
She is looking good and ready to go.
- (38) nem' tst tus 'u tu shni's tu q'xuw'lh.
We meet the canoe family.
- (39) suw' qwels tu yuw'in'a'qws tu q'xuw'lh, qwulstum tu ni' tse' 'aalh 'u tu snuhwulh.
The skipper talks to the ones who are going to go on the canoe.
- (40) "la'lum'uthut tseep.
"Take care.
- (41) hwiil'asmuthut tseep 'i' tuw' mukw' 'un' siiye'yu.
You all be carefully and look after your friends.
- (42) tun'a kweyul 'i' hith tse' kwun's nem' 'i'shul'.
Today will be a long paddle.
- (43) ha' ch tse' ni' lhtsiw s 'i' ni' ch tse' 'unuhw 'i' qewum 'u kw'uw' qe'is 'ul'.
We will switch up and have breaks; rest if you need a break.
- (44) 'i' quxs ch kw'un' qa', se'wun kwun's yu qaa'qa't."
And drink plenty of water, which you are bringing along for drinking."
- (45) kwunus wulh lemut tu kw'atl'kwu tu ni' sht'ees tu qa' nus ni' tuw' si'si'me't.
I look out to the water feeling a little nervous

- (46) nus 'uw' lheq'um 'u tun'a st'i'wi'ulh, t'i'wi'ulh nem'ust-hw 'u tu si'lu, "tth'ihwum ch tse', si'lu, 'i' le'lum'utal'hw tse' tun'a kweyul.
I'm whispering a prayer, praying to my grandfather, "Please, Grandfather, be with us today.
- (47) 'i' tth'itu'hwum' ch tse' yu le'lum'ut tu 'ula'ulh 'u tu snuhwulh tst.
As we paddle out there on the water, please protect our canoe family.
- (48) 'aaa, si'lu, ni' tsun p'uw' he'kw' 'u tu niilh 'un' sqwaqwul' kwun's yu ts'i'ut tu qa'i' yu sthuthi' tst tse'.
Grandfather, I remember you taught us to respect the water and we will be okay along the way.
- (49) nilh yath ch 'uw' xut'u ha' ch nem' 'u tu qa' 'i' sthuthi'stuhw tun' sqweluwun, tun' smustimuhw, 'i' tu ni' 'un' sht'e kwun's nem' 'aalh 'u tu snuhwulh.
And you always said that when you go to the water, you fix your thoughts and body of how you are going to be when you go on the canoe.
- (50) 'i' kw'am'kw'um'stuhw ch tun' sqweluwun 'u kwthu ni' tse' yu sht'ees kwun's ni' tse' yu 'i'shul' 'i' yath ch 'uw' yu sthuthi'.
Make your mind strong of how you will be when you are paddling, and you will always be all right.
- (51) yath ch 'uw' kwun'et tun' st'i'wi'ulh.
Keep your prayers close at all time.
- (52) 'aa si'em' nu si'lu, ni' tsun p'uw' he'kw' 'u kwthu yathulh ni' 'uw' 'un' sqwaqwul' kwun's ni' qwaqwul'stam'sh.
Grandfather, I remember your words that you always used to say to me.
- (53) aaa, 'e'ut wulh thuytalum tu shn'is tse' kws yu 'a'mut tst.
Oh, we are getting placed in the canoe.
- (54) yuw'en' kwsus tssetalum 'uw' t'i'wi'ulhut 'i' tl'uw' 'i' sq'uq'ip kws t'i'wi'ulh tst.
First, we say a prayer together.
- (55) 'i' nilh tu hay 'ul' tsi'elh s'eluhw tst nilh ni' 'imushstuhw tu st'i'wi'ulh.
A beautiful Elder offers up a prayer.

- (56) lemut thunu shhwum'nikw 'i' 'uw' hwyunumus 'ul' kwutst hwlamustul.
I look at my aunt and we both just smile with each other.
- (57) heey' kwu'elh wulh huye' tst.
Here we go!
- (58) nilh kwunus hwun'a' 'nem' 'umshasum' 'ula'ulh 'u tu q'xuw'lh!
It's my first-time adventure on the canoe journey!
- (59) 'uwu te' nus Hul'q'umi'num', 'uwu te' nu shtatul'stuhw tu hunum'ustum' st'ilum.
I do not speak any Hul'q'umi'num' or know the songs.
- (60) kwutst wulh hwu 'ula'ulh 'u tu q'xuw'lh, nem' wulh yu 'i'shul', 'i' ni' tsun wulh st'e
'uw' niin' he'kw' 'u tu st'ilum niilh ts'its'elhum'uteen'.
As we paddle through the day, songs I used to hear are coming back to me.
- (61) nusuw' yu ts'iiy'ulhna'mut 'i' nilh tse' mukw' tu ni' yu sul'uthut tst 'i' ni' 'uw' yu
titum'uthut tu shqweluwun tst kws hwu hwu'ewes tu q'xuw'lh nem' tst yu
ha'kwush.
*I was praying for our continued strength and good feelings in all that we do in order
to keep the canoe we are using light.*
- (62) temut thunu shhwum'nikw, "nikwiye', 'ii ch 'uw' sthuthi'?"
I yell out to my aunt, "Auntie, are you alright?"
- (63) "aaa, 'i tsun 'uw' 'uy' 'ul', tiwun.
"Ooo, I am good, Niece.
- (64) hay 'ul' 'uy' nu shqweluwun kwun's 'i m'i yu suw'e."
"I'm so happy you came along."
- (65) kwutst wulh nem' tus 'utl' sqwxwa'mush 'i' ni' tst nem' lheel.
We arrive to our relatives' territory in Squamish and we go ashore.
- (66) kwutst wulh 'unuhw 'utl' sqwxwa'mush 'i' temut tu ni' ni' 'u tu tsetsuw' 'uw' niis
'uw' sthuthi' kws nem' tst qw'im, kws nem' tst lheel 'i' qw'im.
*We stop and do protocol in Squamish, calling out to the ones on the shore, asking for
permission to come ashore and disembark.*
- (67) nilh tu yuw'i'na'qw nilh ni' yu qwaqwul'stuhw tu ni'ni' 'u tu tsetsuw' kws nem' tst
qw'im.
The skipper speaks to the one on the shore on our behalf.

- (68) “lhnimulh ni’ ’ula’ulh ’u tu stqee’y’e’ kw’atl’kwu q’xuw’lh.”
“We are the Sea Wolf canoe family.”
- (69) suw’ thut-s, “’i tst m’i yu ’i’shul’ tun’ni’ ’utl’ snuw’nuw’us.
He says, “We have travelled from Snaw-naw-as.
- (70) ’i tst putum’ ’uw’ niis ’uw’ sthuthi’ kws m’i tst lheel ’u tu tumuhw ’utl’
 sqwxwa’mush hwulmuhw.
We are asking for permission to come ashore onto the territory of the Squamish Nation.
- (71) ’i tst lhtsiw’s kw’ekw’i’ ’i’ stl’i tst kwu’elh kws m’i tst lheel, qwul’qwul’tul’
 xwi’em’ suw’ t’illum, ’i’ ’uw’ ’iyusum tst ’ul’.
We are tired and hungry, and we would like to come ashore, and share stories and songs and have a friendly visit.”
- (72) sus m’i ’uw’ lhxilush tu na’nuts’a’ siyee’y’u tst tun’ni’ ’utl’ sqwxwa’mush ’i’ m’i
 hwtulqatalum.
One of our Squamish relatives stood and responded to us.
- (73) “aa, tu lhwulup ni’ ’ula’ulh ’u tu stqee’y’u kw’atl’kwu q’xuw’lh, m’i tseep lheel.
“To you people on the Sea Wolf canoe, come ashore.
- (74) ’uy’ shqweluwun tst kwun’s ’i tetsul.
We are happy you arrived here.
- (75) tth’ihwum ’i’ m’i tseep lheel ’i’ qewum tseep tse’.
Please come ashore and rest.
- (76) ’i’ xlhastalu tst tse’.
And we will feed you.
- (77) hay tseep q’a’ kwun’s ’ilup m’i ’imush tel ’u tu niilh sht’es tu syuw’en’ tstulh.
Thank you for travelling the highway of our ancestors.”
- (78) sustst ’uw’ qw’im ’u tu q’xuw’lh tst nem’ lheel qw’im nem’ ’u tu ni’ shnem’s kwus
 ’aatalum.
We get off the canoe and go to the place where we were invited.
- (79) hay ’ul’ ’uy’ nu shqwuluwun kwunus ni’ hwiineem’ ’u tu sxwi’em’ ’i’ tu st’ut’illum’s
 ’eelhtun, tuw’ mukw’ ni’ ’ula’ulh ’u tu q’ulxuw’lh.
I am in awe, listening to the stories and songs of all the canoe families.

- (80) “nikwiye’, ’uwu tsun niin’ sht’eewun’ kwunus ’iyusstuhw tse’ tun’a.”
“Auntie, I didn’t imagine how much I’d enjoy this.”
- (81) ’uwu tsun niin’ xtsut ’uw’ niis tse’ yu stsekwul’ ’i’ tl’lim’ ’uw’ ’iyus yu sht’e tst.
I didn’t realize how much of a good time we would have.”
- (82) hay ’ul’ ’uy’ nu shqwuluwun kwutst m’i nets’uw’t-hwum ’u tu siiye’yu tst ’i’ ’u tun’a
 sqwxwa’mush.
I’m so pleased to visit with our relatives in Squamish.
- (83) aaa ’i’ na’nuts’a’ tu ni’ shtus kws nets’uw’t-hwum tst, ’i’ nilh shhw’a’qw’a’s tunu
 si’lu.
Oh, and one of the people we visited was my grandfather’s sister.
- (84) ’i’ nilh ni’ hay’ ’ul’ hiil’ukw ’uy’ shqweluwuns kwus lumnal’hwus.
She’s very happy to see us.
- (85) “skanuk, m’i ch tse’ ’i’ ’u tunu lelum’.
“Honey, you are coming to stay at my house.
- (86) ’uwus ch stsekwul’us kwun’s nem’ ni’ ’ukw’ nets’ lelum’.
You are not going to stay anywhere else.
- (87) nilh tse’ lhunu lelum’ ’un’sh ni’ kwun’s ’itut.”
You are going to sleep at my house.”
- (88) “’uy’, nikwiye’. nem’ tsun tse’ ’uw’ ni’ ’utl’ nuwu ’uw’ niis hay tu sq’uq’ip ni’ ’u
 kwthu shni’s tu q’apthut, hall.”
“Ok Auntie, I will be there after we are done at the hall.”
- (89) tus ’u tu lelum’s thunu shhwum’nikw, ’i’ ’uwu te’ ni’.
I make my way to Auntie’s house. She is not there.
- (90) suw’ yuthustelum ’u tunu sye’yu kwus nem’ ni’ tl’uw’ nets’ kwthu ni’ shnem’s kwus
 ’itut thunu shhwum’nikw.
And my relative says that my aunt went to stay elsewhere.
- (91) ni’ thut-stum nilhs kwunus ’itut ni’ ’u tu swe’s shhw’a’mut-s thunu shhwum’nikw.
She said that I could sleep on her bed
- (92) nus ’uw’ sht’eewun’, “nutsim’ yuhw ’a’lu?”
I’m thinking what!

- (93) nilh shni's ni' tsun st'e 'u kw'uw' tul'nuhw tu snuw'uyulhs tu hwulmuhw, mukw' stem 'un' sla'thut, 'i' 'uw' nilh kwthu hay 'ul' 'uy' ts'iyelhst-hwuhw. nilhs ch kwun's tsi'elh nilh swi'wul'st-hwuhw.
I begin to understand the teaching of always give your best
- (94) hay 'ul' 'uy' nu shqweluwun 'u tunu ni' nu shni' kwunus ni' ni' 'u thu lelum's thunu shhwum'nikw's kwunus ni' qewumnmut.
I appreciate the rest and comfort of my auntie's home.
- (95) stsew'et kws hul'q'umi'num's 'u tu swe's sqwels thuw'nilh nu shhwum'nikw.
My auntie is a speaker of the Hul'q'umi'num' language.
- (96) kwun'etus tu snuw'uyulh tu ni' sht'ees kws hay 'ul' 'uw' tl'i'st-hwus 'i' stl'i's tu siiye'yus.
She carries teachings and much love.
- (97) kwus wulh netulh 'i' 'uwu tsun niin' yu lumnuhw thunu shhwum'nikw.
I did not get to see my aunt in the morning.
- (98) ni' tst hay 'ul' tun'netulh kwutst wulh huliye'.
We left very early to paddle out.
- (99) hwuw'e niin' huye' nusuw' xul'ut tunu sqwel t'uyum't 'u tu shxuy'tl'elu yuthust kwunus 'i' ts'ii'ulhnamut.
I left a note of appreciation on her fridge.
- (100) nilh tse' kwu'elh yath 'uw' nu s-he'kw' tthey' ni' sht'es tu snuw'uyulh.
I will always remember the teachings.
- (101) ha' ch ts'i'mushne'tun' 'i' hay ch 'ul' stsi'elhstuhw tun' 'i'mushne'tun' 'u kws ni's 'u tun' lelum', le'lum'ut, sthuthi'stuhw.
If you have visitors, you treat them respectfully when they are at your house, looking after them, making sure they are okay.
- (102) nilh sht'es tu hwulmuhw.
That's the way of the First Nations people.
- (103) stst 'uw' huye' 'u tu netulh 'i' ni' tst tse' tl'e' wulh hay 'ul' hith, hwune'un'tum'.
We leave in the morning, ready for another long day.
- (104) 'i' tst m'i tl'e' wulh hwu'alum' 'ewu 'utl' snuw'nuw'us m'i 'ushul, 'ewu 'utl' snuw'nuw'us.
We are paddling back to Snaw-naw-as.

- (105) ni' kwthu ni' tstamut 'i' ni' tst tl'uw' t'ul'im'tul', qwuqwul'tul' 'ul'.
There were incidents that needed to be dealt with by having discussions.
- (106) suw' qwulstelum 'u tu na'nuts'a' s'eluhw sutst nem' 'uw' shtth'ihwuthut kws nem'
 tst qwulstuhw tu ni' st'e kw'uw' niw'utum.
An Elder asked me to go with him to give advice to the group.
- (107) ni' hay 'ul' stl'i'st-hwus tu sqwels tu s'uluhween tst.
The advice of the Elder was valuable.
- (108) 'uwu niis yu xuxulh tu sqwels nuw' yu si'am'ut 'ul' kwus nuw'uyulh.
He is very gentle about the teachings.
- (109) thut tuw'nilh s'ul-hwun, "ni' tsun 'uw' shtatul'stuhw tu ni' st'ee 'u kw'uw' mel'q 'u
 tu snuw'uyulh kws 'uwus 'uy'us tu sqa'qa'".
He says "I understand there was an incident that involved alcohol.
- (110) tun'a ni' shhw'ula'ulh tst q'xuw'lh kws nem' tst hunum' 'u tu shnem' tst 'i' 'uwu
 tsekwul'us kws qa'qa's 'u tu sqa'qa'".
Drinking is not allowed on the canoe journey.
- (111) mukw' tu ni' 'ula'ulh 'i' ni' tl'lim' 'uw' 'un'nehwstum' kws kwunut-s kwthu stem
 quliima' sqa'qa' 'i' tu xut'ustum' drugs.
This is an alcohol and drug free journey.
- (112) nilh swe's snuw'uyulhs tu q'xuw'lh ni' shhw'ula'ulh tst.
This is the teaching of the canoe journey that we are on.
- (113) qwel tsun kwu'elh kwuns' tel shsi'em'aans tun'a' q'xuw'lh 'i' shhw'ula'ulh tst tus
 kws nem' tst hun'umut.
*I say that from now you follow our canoe's respectful teachings for the rest of the
 journey."*
- (114) hay 'ul' 'uy' nu shqweluwun kwunus ni' hwiinem'ut tu ni' sht'es kwus yu
 tl'e'lum'tus tu ni' 'ula'ulh 'u tu snuhwulh tst, q'xuw'lh tst.
I loved to listen to the way he kept our canoe family on a straight path.
- (115) hay 'ul' qux ni' tul'nuhween' kwunus ni' hwiineem' 'u tu snuw'uyulh.
I learned so much by listening to the teaching.

- (116) ni' wulh hwu saay' tu sq'umul' tst tu snuhwulh tst kwutst nem' tl'e' wulh 'ushul.
And we are off; our canoe is ready; paddles ready.
- (117) nemustum thu st'i'wi'ulh kwus yu sthuthi' kws nem' tst 'ushul.
Prayers are said for the safety of us paddlers.
- (118) thu st'i'wi'ulh 'u tu tsistulh si'em', "nuwu tse' yu le'lum'ut tu ni' yu 'i'shul' tuw' mukw' 'ula'ulh 'u tu snuhwulh.
The prayer is to the Creator, "Look after the paddlers, all those on the canoe.
- (119) 'i' nuwu tse' yu kwun'et tu shqweluwun tst yu sthuthi'stuhw yu stitum'stuhw tu sqweluwun tst kwus nem' tst yu 'i'shul'.
And control and strengthen our minds as we are paddling.
- (120) 'i' nuwu tse' yu kwun'et tu shqweluwun tst kws 'uwus tstamutut kws nem' tst yu 'i'shul' 'u kwthu yu shhwunum' tst.
And direct our minds so nothing happens to us as we paddle to our destination.
- (121) tuw' mukw' ni' 'i'mush tu ni' sht'es kwus 'i'musha'sum' sunihwulh kuka, 'i' le'lum'ut ch, tsitsulh si'em', kwsus nem' yu tuy'ti'qul'.
And all those that are travelling along, the road crew, protect them, Creator, as they travel to the next destination.
- (122) hay ch q'a', tsitsulh si'em'."
Thank you, Creator."
- (123) hunum'ustum' kwthu st'ul't'ilum' kwus wulh saay' kws huliye's tu ne'nuts'ut-hwum' 'i'shul' musteyuhw.
Songs are also shared as each of the visiting canoes prepares to embark.
- (124) suw' t'it'ulutstum' 'i' 'u tu tsetsuw'.
The ones on the shore are singing to them.
- (125) kwutst wulh saay' kws huye' tst ni' tsuw' ptem'ut tu yuw'i'na'qw, "untsu tsun tse' kwunus yu 'a'mut?"
When we are ready to leave, I ask the skipper "Where do I sit?"
- (126) yath tsun 'uw' yu tth'etth'i'ukw 'u lhunu shhwum'nikw, yu le'lum'ut.
I am always checking up on Auntie.
- (127) 'i' ha' tsun ni' lemut 'i' 'uw' yuthustam'shus 'ul', "i tsun 'uw' sthuthi'.
And when I look at her, she just tells me, "I am all right.

- (128) 'i tsun 'uw' stl'atl'um'."
I'm okay."
- (129) nu suw' he'kwme't kwthunu men 'uw' yath.
And I'm always remembering my dad.
- (130) sutst nem' 'uw' 'ushul', 'i tst wulh m'i tetsul 'utl' snuneymuhw.
And we paddle and arrive at Nanaimo.
- (131) thut thunu shhwum'nikw, "'ilhe t'ukw'stuhw thu Colleen nem' tst tse' nemustuhw tu shni's."
Auntie says, "Let's take Colleen home."
- (132) nu suw' hwi' xee'm' kwunus ni' hwiin'e'.
I started to cry when I heard that.
- (133) kwutst wulh nem' tus 'utl' 'unwinus, nush ni' 'uw' lumnuhw tunu men kwus lhxi'lush ni' 'u tu tsetsuw' 'al'mutsun'.
As we paddle into Unwinus, I can see my dad waiting on the beach.
- (134) ni' tsun tl'e' wulh qul'et xuxu'em'.
And I cry even more.
- (135) nu hulitun kwunus 'i'shul'
This journey has been so healing.
- (136) nilh tu ni' sht'ees tu hay 'ul' qux ni' tul'nuhween' tu snuw'uyulh sht'ees kwus yu tl'utl'itul' lumnuhw tu qux musteyuhw.
All that I have received of the teachings and how I saw the people caring for one another.
- (137) nilh ni' 'uy'st-hween' 'i' ni' hwi' xay'em'ustelum'.
This journey is so healing, filled with love and culture.
- (138) hay 'ul' ts'uyulhnamut tsun 'u thunu shhwum'nikw kwus yu huye'stam'shus.
I am so thankful to my auntie for taking me along.
- (139) tl'e' wulh teem tu yuw'in'a'qw, qwulst-hwus tu ni' 'u tu tsetsuw', niis 'uw' sthuthi' kws nem' tst lheel qw'im.
And again, there is protocol—the skipper calls out to the ones on the beach if it is okay for us to come ashore.

(140) nu stl'i' kwunus nem' qw'im nem' 'u tunu men, yuthust 'u tu ni' sht'ees kws hay 'ul'
'iyus tu ni' yu nu shq'uq'a', 'u tuw' mukw' snuw'uyulh ni' s'amustewut tu ni'
'ula'ulh 'u tu q'xuw'lh.

*I want to get off the canoe and go see my dad to tell him of the great times we had
and of all the teachings that were shared with the ones on the Tribal Journey.*

(141) kwunus ni' wulh lumnuhw tunu men suw' thut-stelum, "aaa, mun'u, stem tse' kw'u
qul'et 'un' sla'thut?"

When I see him, he says, "Oh daughter, what will you do next?"

(142) hay ch q'a'.

Thank you.

Figure 11 Paddling into Nanaimo



(photo credit: Colleen Manson)

Chapter 3. Travelling the highway of our ancestors

3.1 Introduction

As we paddled along to our destination, I tried to imagine the history of our ancestors travelling by canoe when there were no roads, planes, or ferries. There were some moments when I felt uneasy about a situation we were in and that's when I relied on the songs and strength of the ancestors. The journey through Dodd Narrows is one such situation: if you miss the tide change, it can be an adventure! One time we missed it and we were in one spot paddling and going nowhere. We finally made it to shore to sit on the bluffs and wait for the tide to change. We saw the other canoe families on the other side. I heard someone shout out that they had food, but we were ae on the wrong side, with no food or water. We decided that we were going to jump back on the canoe and paddle to the other side. This is one of those moments when I thought I was going to die! As we made our attempt, the canoe flipped itself around and we had to paddle with all our might. I could see the big whirlpool, but "one, two, three, pull, pull, pull," and we made it. I was shaking from working so hard and being scared at the same time. Frank Nelson greeted us, helping us off the canoe. Seeing that I was still shaking, Frank said, "I'm going to call you Amazon Woman from now on," and we embraced and laughed.

Figure 12 Hereditary Chief Frank Nelson



(photo: Colleen Manson)

Dodd Narrows is embedded in my mind and I know this is a very special place our ancestors travelled. It was a very difficult day, but, as my grandfather, Adam Manson, would say:

“si'em'stuxw tu kw'atl'kwa 'i' le'lum'utham'shus tu kw'atl'kwa.”
“Respect the water and it will look after you.”

On that day, I was reminded of his teachings.

Figure 13 Grandfather Adam Manson



(photo credit: Harriet Manson)

3.2 Story

yu huy'luw' 'utl' snuw'ulluts

Passing through Dodd Narrows

by Colleen Manson and Ruby Peter

- (1) nuts'a' sil'anum 'i' ni' tsun nem' q'a'thut 'aalh 'u tu q'xuw'lh, 'i tst wulh m'i
tslhaqwthut 'u kwthu xut'ustum' Dodd Narrows, snuw'ulluts.
*So, one year, I was on the Tribal Journeys and we were getting ready to go through Dodd
Narrows, snuw'ulluts.*
- (2) nus nuw' he'kw' kwutst yu hunum' tslhaqwthut 'u tthey' snuw'ulluts yu la'ulh 'u tu
teyuwulh.
I remember going through Dodd Narrows on a race canoe.
- (3) 'i tst tun'ni' 'utl' shts'uminus nem' tus 'utl' snuneymuhw.
We were coming from Stz'uminus to Snuneymuhw.
- (4) tsakw nets' tu teyuwulh xwte' 'u tu q'xuw'lh hay 'ul' 'uw' nuts'tul.
The race canoe is very different from the voyageur canoe.
- (5) 'unuhwst-hwus tu yuw'i'na'qw tu teyuwulh.
The skipper stopped the race canoe.
- (6) thut-stalum, "'i tst tse' 'u tun'a kwutst tuw' qewum 'u kw'uw' qe'is 'ul'."
He said to us, "We will rest up here for a bit.
- (7) ni' tst tse' lhuyxt tu 'alunchus suw' qewum tst 'u kw'uw' qe'is 'ul'."
Have an orange and a little rest."
- (8) 'i tsun tuw' hwu slhalhukw'a'lh tuw' hwu stel'tth'e'lh.
I feel excited and nervous.
- (9) 'i tsun wulh thuythut 'i' hay 'ul' wulh xwumxwum thunu tth'ele'.
I'm getting ready and my heart is beating fast.

- (23) nu suw' tul'nuhw kwutst 'uwu te' s'ulhtun tst 'uwu te' qa' tst.
I realize we have no food and no water.
- (24) sutst 'uw' 'umut 'unuhw ni' 'u tthey' 'ulmutst thu qa' kws 'uye'qs, 'i' yelh tse'
tha'i'thut tst.
We have to sit here and wait for the tide to change before we continue on.
- (25) q'putalum 'u tu yuw'in'a'qw tst, sutst 'uw' hwu sq'uq'ip.
The skipper gathers up the crew.
- (26) suw' putum'uta'ult, "'un' stl'i' 'ulup 'u kwun's nem' 'u tu lhq'al'we'lh 'i' ni' tst tse'
shni' kws kwunnuhw tst tu s'ulhtun tst?"
And he asks us, "Do you want to go to the other side to get something to eat?"
- (27) sutst 'uw' tel 'u tu ni' sqwel tst, ni' tst hwtulqun kws nem' tst nem' 'u tu lhqal'we'lh.
We decided to go to the other side.
- (28) suw' tssetalum 'u tu yuwi'n'a'qw tst 'uw' thuythutut.
The skipper gets us ready.
- (29) thut-stalum, "skw'ey' kwun's 'unuhw kwun's 'i'shul'.
He tells us, "You cannot stop pulling.
- (30) tl'lim' tseep 'uw' timuthut kwun's 'ushul.
You are going to need to pull hard.
- (31) la'us 'uw' niis 'uwu nem'us 'imush tu snuhwulh tst.
Even if we are not moving.
- (32) sutst 'uw' hwu saay' kws nem' tst 'ushul."
We are ready to go get this done."
- (33) sutst wulh hwu 'ula'ulh 'u tu snuhwulh, 'i' hay 'ul' 'uw' xwum tu qa' kwus yu 'eeye'q 'u
tu kw'atl'kwu.
We get into the canoe, and it goes so fast, the changing of the tide.
- (34) nu suw' hwiinem' 'u tu nu sq'uq'a' kwus yu tutaam'utul', "'ushul, 'ushul, timuthut
'ushul!"
I can hear everyone yelling, "Pull! Pull! Pull hard!

- (35) 'uwu tseep 'un'uhwuhw!"
Don't stop!"
- (36) na'nuts'a' tu ni' yu kw'eshum' sutst 'uw' tl'lim' 'uw' qul'et timuthut kwutst 'ushul!
And someone starts to count, and we paddle harder.
- (37) yu kw'eshum', "nuts'a', yuse'lu, lhihw!"
They are shouting, "One, two, three!"
- (38) "yu sq'uq'iptul' tseep. mukw' tseep 'uw' sul'iq'tul' kwun's 'ushul."
"Stay together everyone and paddle."
- (39) tu ni' sht'ees tu xwoom sus nem' 'uw' xul'ts'thut tu snuhwulh tst.
The canoe flips around because of the current.
- (40) xwte' 'u tu tel 'u tu ni' xwoom kwus sel'ts'.
I can see the big whirlpool.
- (41) tl'e' wulh temutalum kw'shem', "nuts'a', yuse'lu, lhihw. timutut 'ushul. timutut
'ushul."
And again, someone shouts to us to count, "One, two, three. Pull hard. Pull hard."
- (42) sutst 'uw' timuthut 'u kw'u hay 'ul' stitum' kwutst 'ushul.
We paddle with all our might.
- (43) sutst tuw' tusnamut 'u tu lhq'alwe'lh kwutst yu 'i'shul'.
We make it to the other side.
- (44) tl'lim' 'uw' lhetxthe'lum' kwunus ni' timuthut 'i' kwunus nuw' sii'si' tl'e'.
I am shaking from paddling so hard and being so scared.
- (45) m'i 'ewu tu s'ul-hween, m'i 'ewunusalum kws ts'ewutalum.
An Elder comes to help us.
- (46) nus 'uw' thut-stuhw tuw'nilh s'ul-hween, "ni' tsun sii'si'. ni' tsun sht'eewun' kwus
q'ay tst.
I said to him, "I was afraid, and I thought we were going to die."

- (47) suw' thut-s tuw'nilh s'ul-hween, "tu ni' 'un' shni' kwun's ni' m'i yu tsulhuqwthut.
That Elder says, "That was quite the place you came through.
- (48) 'i' kw'am'kw'um' tseep slhunlheni'."
And you are strong women."
- (49) qwumtsustul sutst 'uw' huyiinum', 'uy' shqweluwun tst.
We hug and laugh joyously.
- (50) sutst 'uw' 'umut ni' 'u tthey' ni' shni's kwutst tuw' tsitsulh tu ni' shni' tst kwutst 'umut
'i' xlhas.
We sit on the bluff, enjoying our lunch.
- (51) tu ni' sht'ees kwutst 'ushul 'i' tl'lim' tst nuw' kw'ey' sutst 'uw' xlhas.
The paddle was worth it to have some food.
- (52) 'i' lhxi'lush tu hwunitum' sus 'uw' hwxaatth'usta'lum'.
A non-native man was video-recording us.
- (53) suw' lumstalum 'u tu ni' kwunnuhwus shxaatth'ustun.
He shows us the video so we can watch what happened.
- (54) ni' yu sht'e kwutst m'i tslhaqwthutnamut.
And it shows how we managed to get through.
- (55) 'uwu kwunus yu st'ee kw'uw' q'ul'me't tu ni' sla'thut-s kwutst m'i tslhuqwnamut.
I can't believe that we did that to get through.
- (56) nu suw' sht'eewun' nilh p'e' hay 'ul' 'uy' sqwul'qwul' tun'a ni' yu sht'e tst.
I think that we have a story to tell about what we did.
- (57) ni' wulh thuythut tu qa' wulh 'uye'q sutst tl'e' wulh qul'et tha'i'thut 'ushul.
The tide has changed, and we can carry on with our paddling.
- (58) qwul'qwul'stalum 'u tu yuw'in'a'qw' tst, 'i' yelh sutst huye'.
The skipper talks to us before we go.
- (59) thut-stalum, ts'i'uta'lum', hay 'ul' 'uy' shqweluwuns tuw'nilh kwutst m'i tslhuqwnamut
'u tu ni' shni' tst.
He says, praising us, that he is very proud of what we did to get through that place.

- (60) hay 'ul' stitum' 'un' shqweluwun, kw'am'kw'um' 'un' shqweluwun kwun's ni'
timuthut ch m'i 'ushul tslhuqnamut.
It took a lot of hard work to get through.
- (61) 'i tseep sq'uq'ip, 'i tseep 'uw' tl'lim' 'uw' nuts'a' tun'shqweluwun.
And working together as one.
- (62) nilh tse' ni' hay 'ul' 'uy' s'ushul tst 'u tun'a kweyul 'i' nem' tst tse' yu tha'thi'uthut
nem' 'u kwthu qul'et shnem' tst.
Let's have a great paddle today to our next place.
- (63) t'i'wi'ulh tst sutst 'uw' t'ilum 'i' yelh sutst 'uw' tl'e' wulh qul'et huye'.
We pray and sing before we leave.
- (64) 'i' nilh tu kwak'wala sqwel ni' hakwushut kwutst t'ilum t'i'wi'ulh.
And we are using the Kwak'wala language to sing and pray.
- (65) 'iyus tu st'ilum kwutst t'i'wi'ulh.
It's a beautiful song that we sing.
- (66) kwus wulh qul'et kweyul 'i' tetsul tu s'ul-hween, 'i' 'uw' yu xut'u, "'uy' netulh,
kw'am'kw'um' slheni'."
The next day, the Elder greets me, "Good morning, strong woman."
- (67) 'i' yen'tham'shus tuw'nilh s'ul-hween, shtatul'st-hwus kwus tse' tl'e' wulh 'iyus
skweyul 'u tu qul'et kweyul.
We share a smile and we know that today will be another good day.
- (68) ni' hay.
The end.

Chapter 4. Conclusion

Tribal Journeys has been a very important part of my life, and it has been life-changing for many other people as well. This quote from the photo essay in a recent *Canadian Geographic* sums up the reasons why Tribal Journeys has become so popular with many families.

“The canoe... is central to the resurgence of the Indigenous Peoples of the Pacific Northwest. It brings communities together to paddle ancestral waterways. It challenges elders and youth to revive old songs and dances and compose new ones. In an age of digital relationships, it brings families together to celebrate and work through troubles. It reintroduces people to water in an elemental way, reminding us that water sustains life.” (Pope 2017).

For me Tribal Journeys took on a special significance because it gave me an opportunity to hear my language in a rich cultural setting, and it added to my determination to become fluent and to help others to learn as well. I am grateful that for my project I was able to work with Ruby Peter to lay down my stories in my language. I hope these stories will inform and inspire younger generations of paddlers and speakers.

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