

HESQUIAHT SECOND LANGUAGE IMMERSION ON HESQUIAHT LAND

wályaʒasukʔi naatnaniqsakqin: At the Home of our Ancestors:
Hesquiaht Second Language Immersion on Hesquiaht Land

by čuucqa Layla Rorick

A Project Submitted in Partial Fulfillment of the
Requirements for the Degree of

MASTER OF EDUCATION
in Indigenous Language Revitalization

©Layla Rorick, 2016

University of Victoria

All rights reserved.

This paper may not be reproduced in whole or in part by photocopy or other means, without the permission of the author.

Supervisory Committee:

Patricia Rosborough, Supervisor
(Department of Indigenous Education)

Peter Jacobs, Committee Member
(Department of Linguistics)

q^waaḥiiyaps yaqmuut?i hupii siičiči: I RECOGNIZE THOSE THAT HELPED ME: ACKNOWLEDGEMENTS

This project benefitted from a collaboration with my parents, Stephen and Karen Charleson of Hooksum Outdoor School. I acknowledge with gratitude your outstanding contributions to the field of outdoor learning and to learning on and from Hesquiaht land.

A handful of treasured Elders have been instrumental in correcting and confirming the accuracy of the language lessons, my chapter titles and dedication section for this project: Julia Lucas, Maggie Ignace, Simon Lucas, and Mamie Charleson. Thank you for your willingness, your kindness and for your constant patience. I leaned on the audio recordings of Hesquiaht speakers Lawrence Paul and Angela Galligos in checking and sourcing lesson language, for which I am thankful. This project benefits from an enhanced level of nuučaanuḷ spelling and grammatical accuracy and data organization due to the linguistic expertise of Dr. Adam Werle.

I am deeply grateful for the guidance and support of Kwak'wala scholar Dr. Trish Rosborough, without whose support and confidence I could not have come this far in my graduate studies. I am grateful as well for the other instructors who challenged and inspired me through my graduate studies: Peter Jacobs, Onowa McIvor, Michele K. Johnson, and Carmen Rodriguez de France. Everyone in the 2014 Master of Indigenous Language Revitalization cohort has contributed to shaping and transforming my foundation of knowledge around Indigenous research and has informed my understanding of what it means to revitalize Indigenous languages.

To my parents Karen and Steve, Isabel and Steve, to my children and to my husband, to fellow language learners and to nuučaanuḷ's fluent Elders and to our ancestors, thank you for

making my graduate studies possible. You are the reason for which I continue to do this work, and you provided me with the will to complete these graduate studies while continuing to learn our language.

Special thanks to friends and family, Estella Charleson, Joshua Charleson, Shawn White, Kura Rorick, ʔatúusayıl Rorick, Robin Rorick and Dawn Foxcroft. Your support during this journey, your encouragement, your great attitudes and your efforts improved the outcomes of this project.

ʔuuʔatupʔatʔicuuš huuʔacayuk^wat ciciqiʔakqin: IT IS FOR YOU THAT OUR LANGUAGE IS
COMING BACK: DEDICATION

ʔahkuuʔaʔniš huuʔiip ʔiqhmuutukqin ciqʔak

*We are here
bringing back our ancient and continuing language*

ʔiqhmuutʔiš wawaačakuk naatnaniqsakqin

*It is ancient and continuing,
this wisdom from our ancestors.*

histaqšičukqin ʔiqhmuut naatnaniqsu,

*That which comes from our
ancient and continuing ancestors,*

ʔuhwīascum ʔaahiqsak huuʔiil.

*the next generations
should hold onto this*

ʔuuʔatupcumniš ʔaatnaakqin, k^wakuuc, ʔaaʔaayicqum

*We should do this for our
children,
grandchildren
and
great-grandchildren.*

TABLE OF CONTENTS

q ^w aahiiyaps yaqmuut?i hupii siiçil: I RECOGNIZE THOSE THAT HELPED ME: ACKNOWLEDGEMENTS	ii
ʔuuʔatupatʔicuuš huuʔacaʔuk ^w at ciciqiʔakqin: IT IS FOR YOU THAT OUR LANGUAGE IS COMING BACK: DEDICATION	iv
ABSTRACT	vii
CHAPTER 1: waʔyaʔas ʔayisaqḥ : IN MY ANCESTRAL HOME ʔayisaqḥ: SITUATING MYSELF	1
1.1. hašahsapʔišʔaał ḥuqsuḥ ʔayaḥuʔaał quutuʔas: Hooksum Treasures the Teachings of Welcoming People: Rationale and Preparation	4
1.2. ʔuʔuʔiiḥ ḥaaḥuupaçak waʔyaʔasqḥ: Prepare with Teachings to be at Home: Guidance from Karen and Stephen of Hooksum Outdoor School	6
CHAPTER 2: hašahsap ḥaaḥuupaçak: TREASURE THE TEACHINGS	9
2.1. niiwaasiiyap ciiqciiqa: Making the Language our Own: Theoretical Background	9
2.2 waʔyaʔas: At One's Ancestral Home: Methodology	14
2.3. çimtçinap: In the Proper Place: Methods	16
CHAPTER 3: huuḥtikšiiḥʔap ʔuk ^w ink ʔaaʔuušḥyumsuqqs: TEACHING WITH MY RELATIVES	18
3.1. Preparing Language Materials	18
3.2. Language Course Daily Descriptions	19
Day 1: hitinqis: On the beach.	19
Day 2: hitaaqʔas ʔahʔaaʔaʔ hitinqis: In the forest and on the beach.	22
Day 3: hitinqis: On the beach.	24
hisiikmitniš yacek ^w iiʔak q ^w ayaçiiik: We followed in the foot steps of the wolf: A contemporary story from our Hesquiaht land.	26
Day 4: hitiił: Inside the house.	27
CHAPTER 4: ʔuunaapaʔi: LEAVE IT THERE NOW: CONCLUSION	28
REFERENCES	31
APPENDIX 1: ʔaʔatał: ASKING: INTERVIEW QUESTIONS	38
APPENDIX 2: DATA COLLECTION FORM	39
APPENDIX 3: haaʔin ʔaaʔuušḥyums hitinqsaʔ ʔayisaqḥ: INVITING RELATIVES TO THE BEACH AT ʔayisaqḥ: RECRUITMENT MATERIALS	40

APPENDIX 4: ɥaaɥuupačak: LANGUAGE LESSONS	1
4.1. tiitiičwayak: Prayer	1
4.2. A. siqiił ʔahʔaaʔaλ čučuqs - Cooking and Doing Dishes	2
4.3. B. siqiił ʔahʔaaʔaλ čučuqs - Cooking and Doing Dishes	3
4.4. hatiis: Bathing	4
4.5. A. ʔinksyi - Firewood Lesson for Families	5
4.6. B. ʔinksyi - Firewood Lesson for Families	5
4.7. ʔaaλʔaaλa kuuuxuu: Plucking Ducks	8
4.8. čiiitaa: Clam Digging	8
4.9. ʔiiʔimtiʔak nismaakʔi ɥiškʷiiʔath - Hesquiaht Place Names: ʔayisaqh to λayaʔa	9
4.10. Independent Place Names Review Activity	9
4.11. ʔiiʔimtiʔak nismaakʔi ɥiškʷiiʔath: Hesquiaht Place Names: ʔiiɥata to ʔayisaqh	10
4.12. ʔiiʔimtiʔak nismaakʔi ɥiškʷiiʔath: Hesquiaht Place Names Game: ʔiiɥata to λayaʔa	11
4.13. Course Language Review	12
4.14. Originally Planned Language Course Vocabulary	19

ABSTRACT

Motivated by a desire to return a critically endangered Indigenous language to the land of its origin, the researcher, an adult second language learner and Hesquiaht woman delivered a four-day Hesquiaht place-based language learning outdoor course in partnership with extended family and Hooksum Outdoor School. Hesquiaht is a Nuu-chah-nulth (Nootka, Wakashan) language that has 13 remaining fluent speakers, most of who are physically unable to teach over a prolonged period in the outdoors due to their advanced ages.

In order to reconnect younger, physically active Indigenous learners to Hesquiaht land, to Hesquiaht language, to Hesquiaht stories, to Hesquiaht kinship and to the responsibilities that come with being a Hesquiaht person, the planning and delivery of this project combined place-based education approaches with research supported language immersion techniques within a Hesquiaht framework. This project combined traditional and contemporary Hesquiaht ways of learning and teaching on the land guided by the past and present work of Hooksum Outdoor School and by the kink^waaštaqumł family participants. The result was a resolve by this family based group of participants to continue the work of language revitalization on Indigenous land by gathering for more language immersion courses together. Chapter 3 describes the language course daily activity and Appendix 4 contains the associated language immersion lessons.

CHAPTER 1: wəlyafas ʔayisaqḥ : IN MY ANCESTRAL HOME ʔayisaqḥ: SITUATING MY-SELF

My desire to return the language back to the land has its impetus in a series of spiritual occurrences. Spirituality, inclusive of supernatural communication, is one of four major Nuuchah-nulth (nuučaənʉł) learning strategies (Atleo, 2009). My own language revitalization efforts started from this, and from a firm belief that I could one day speak my own nuučaənʉł language on my own Hesquiaht lands.

Our people moved together from communities in and around Hesquiat Harbour to the place that is now listed on maps as ‘Hesquiaht’ over a hundred years ago. Though separate house (clan) designations and responsibilities were preserved with the move at that time, this is where the houses became known collectively as ḥiškʷiiʔatḥ (the people of ḥiškʷii), a name anglicized as ‘Hesquiaht’. In the 1940’s and 1950’s the community moved to Hot Springs Cove to protect the new gas boat fishing fleet from south-east storms. When a tsunami wiped out almost all the houses in the village in 1964, most people tried to rebuild from what was left behind, but people scattered over the following few years to outlying communities and urban areas. The houses that stand in Hot Springs Cove today are built overlooking the ocean on a higher East-facing slope. Historically, we have always been in this territory, facing the ocean from the middle of the west coast of what is now called Vancouver Island, B.C. Our language arose from the Hesquiaht land and seascape, and now our only fluent speakers are elderly. Those Elders are part of the 1% of Nuuchah-nulth people who can speak the language fluently (Gessner, Hebert, Thorburn & Wadsworth, 2014). Residential schools, fishing and the modern economy, the relocation of our communities and reserves and the tsunami of 1964 that destroyed the houses have

all contributed to the population shift and associated language loss experienced by Hesquiaht people.

Ultimately I want people to take the language back onto the land. This project delivered and created a teaching resource that can contribute to teaching nuučaanuł language to nuučaanuł second language (N2) learners who are actively revitalizing our language. Language lessons described in Chapter 3 and detailed in Appendix 4 first drew from my accumulated language knowledge, followed by confirmations and additions from a few fluent Elders and a linguist to ensure accuracy of meaning and spelling. The lessons were then further developed in its application with influence from the language students and the environment at the course. To complete the learning of Hesquiaht place names that was initiated in the winter of 2015, I am planning lessons for another family language course like this one for N2 learners in the summer of 2016. Much of the language taught in this course stems from my current language immersion work with ʔuʔuʔaałuk nuučaanuł Language Nest, which I volunteer to coordinate in Port Alberni, B.C. Some of the language comes from memories of home, from a pre-language course visit to inventory places and items to be named, and from the input of the Hesquiaht Elders who helped to correct my list of target language. I am able to do this work and continue my language growth because of the initial foundation of language I was taught over a period of three years by Elders Lawrence Paula and Angela Galligos. Throughout my learning over the past several years I have wanted to reach a level of language proficiency where I could bring the lessons outside. So it is that this outdoor language lessons project can contribute in the near future to building a lesson resource that supports longer family language courses in our traditional territory at Hesquiaht

Harbor, B.C. This project initiated the first stages of curriculum planning for those courses, which will stem from specifically nuučaanuł ways of learning and teaching on the land.

If we are to live in continuity as Hesquiaht people, then we must carry on the ways of our ancestors and we must continue to create stories on our land that continuously strengthen our relationship to that land. Those experiences and those stories reinforce our stewardship values, our knowledge bases and our spirituality which ties us firmly to that land. In 2012 I coordinated and collaborated with Hooksum Outdoor School and Master canoe carver Joe Martin on a month-long immersion camp for nine Indigenous students. Joe and I built and delivered that program with the help of our relatives and families because we had a shared vision to return that ancient work of canoe carving while reviving ancient language use on Hesquiaht land.

There are many Nuu-chah-nulth adults living in various urban and remote settings who wish for opportunities to learn and to strengthen their nuučaanuł language use. Most people feel that there are no effective classes or nearby immersion programs available that can help them learn their language. It is my hope that this language lesson resource will aid in future efforts to return the language to the land, creating more fluency that leads to more language use in the home. N2 learning that revolves around self-driven study, language use in the home, and more recently, mobilization of others to adopt an immersion-learning model played a major role in forming a nuučaanuł culturally based set of lessons for this project.

1.1. hašahsapʔišʔaal huqsuṃ ʔayahʔaal quutquʔas: Hooksum Treasures the Teachings of Welcoming People: Rationale and Preparation

Since I began pursuing the language out of independent interest, I have accessed all 13 of our fluent Hesquiaht speakers at different times with various requests for assistance or collaboration. It is a testament to the continued strength of nuučaanuł teachings and core values that our fluent speakers never turn down a request for help. Through these efforts, close relationships have been built with a few Elders, based on the organization and extended work involved with driving my mentor-apprentice team forward, the nuučaanuł language and canoe carving camp, language gatherings, and the co-creation of Hesquiaht dictionaries and online FirstVoices language lessons. In the past two years I have collaborated with Elders and language learners to build our own family-based language nest and to build language lessons for use in the home with young children. In continuing to co-create knowledge with fluent speakers, my hope is that I can apply a personal lens to interpret my own learning narratives in an Indigenous way (Kovach, 2009; Wilson, 2008; Absolon, 2011). For this project, I wanted to combine the language knowledge gained from fluent Elders with mine and my parents' outdoor education and group management experience on our ancestral Hesquiaht homeland to inform the creation and delivery of this distinctly nuučaanuł language resource.

Nuu-chah-nulth people, like other First Nations across this country, experienced cultural and linguistic losses throughout the residential school era and its' ensuing period. Community efforts in the schools, for the most part, have been ineffective at revitalizing our language in the past forty years, in my opinion. During the time period where it has been taught in school, I feel that we always had the right people and the right talent to revive our own language; we did not

have access to effective approaches or a sufficient amount of language study time that would have resulted in language proficiency for students. I attended Hesquiaht's school in Hot Springs Cove, B.C. until the end of elementary school, and since none of us children became nuučaanuł speakers, I believe my language-learning experience there to be common to that of other Hesquiaht students: In language class we were taught for a half hour daily through the English language, and most instruction took place inside the school. New N2 teaching resources that help students develop an understanding of the nuučaanuł world through reconnection to the environment, together with reconnection to the language is required to implement effective nuučaanuł language strategies.

In doing this research, I leaned on my parents logistical and cultural expertise to create a set of place-based nuučaanuł language lessons for our language. Their outdoor education work in Hesquiaht territories spans the last two decades. When Darrel Kipp (2009) offered up his important paper, *Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs*, he was decades into his own language revitalization work. I have comparatively little experience to offer from my five years of efforts in my own language but given the short period of time we have, less than a decade, until our last fluent speakers pass on, I cannot wait for another decade of language work to be completed before I can take time to distill and share the language and strategies that have worked for me in my language learning. nuučaanuł, like other Wakashan family languages, is polysynthetic, which means that words can be made up of either relatively few or numerous units of meaning. This can result in lengthy words that can express the same ideas expressed in an entire sentence in the English language. Kwak'wala scholar Dr. Trish Rosborough (2012) illustrates the poly-

synthetic construction of nuučaanuł's closest neighbouring Wakashan language: "Many Kwak'wala speakers know that the word *galt'axst* means "tall person" and that *t'sak'waxst* means "short person"; an expert speaker is able to deconstruct these words to the components, *galt'a* ("long"), *t'sak'wa* ("short"), and *axst*, the lexical suffix for "buttocks." (p. 208) While I am not an expert speaker, I learned through Dr. Adam Werle's classes about some of the meaningful parts that make up our language. The interest and the engagement that unfolded from revealing the meaning of parts of words following the immersion sets and during the wrap-up was rewarding for me as the teacher of this course, as I could see that it was rewarding for the students to get the opportunity to both speak and understand more about our language and how it is constructed in the four days. It is urgent that effective learning strategies are shared with language learners before it is too late to access fluent, first language speakers.

1.2. ʔuʔuʔiiḥ ḥaaḥuupačak walyaʔasqḥ: Prepare with Teachings to be at Home: Guidance from Karen and Stephen of Hooksum Outdoor School

The following section addresses preparations to make in advance of going to ʔayisaqḥ, and was co-written by my parents, Karen and Stephen Charleson in December, 2015:

The primary consideration for any activities here at Ayyi'saqḥ during December are: the weather and the amount of daylight. Everyone needs to take these things into consideration in living and learning here at any time of year, but especially in the winter month of December. Pacific storms are common with big swells, high winds and a lot of rain; temperatures can be quite cold; and daylight hours are abbreviated (we get less than 8 hours of daylight per day here in December).

Flexibility is crucial. We cannot make rigid schedules to even walk to the end of the beach at this time of year and expect them to hold up. Rather, we need to work with the weather and conditions. When the sky brightens up, and the tide is going out, for example, then we can leave the house and walk to visit places an hour or two away (by foot) on the beach or on the beach and forest trail. Similarly, it is useless to plan a canoe excursion to visit places across Hesquiat Harbour when the likelihood of the waves being too large to launch and paddle the canoes is great. If there happens to be calm weather, canoe paddling to these places is a great idea, but we need to keep an alternate plan such as looking at and identifying these places from across the harbour on the beach at Ayyi'saqh, for example.

There are a number of daily activities here at Ayyi'saqh that are necessary to daily living. Chopping and packing wood, getting and packing drinking water, cooking and cleaning – in the house and in the outdoor kitchen, and staying warm are all priorities. Conveniently, all of these activities can be used in learning activities and exercises.

Basic orientation at Hooksum Outdoor School consists of telling people where basic things that they might need are located. Where is the drinking water? Where does a person go to wash up in the stream? Where is the outhouse? Where does various types of garbage and compost go? Many of these questions sound so simple as to be silly.

However, people who come here to visit most often live in circumstances that are not like the circumstances here. For example, they come from a house with running water and electricity 24 hours a day and cell phone service. None of those things are here. We have other systems in place. Basic orientation just tells people how things work here. It also welcomes people here. It

is of basic importance for us to make sure that our visitors feel comfortable and ‘at home’ or welcome here.

Another thing we have to say about orientation, is that it is on-going. No one comes here and learns everything they need to know about this place in one short presentation. Learning happens during all different times of year, in all different types of weather, at different tides, with different people here – in short, in many different circumstances. An initial orientation here encourages people to ask questions, to seek out further learning.

Before coming to a course here, students should know something about how we live here and how they will be expected to live. There is no cell phone coverage for example. They should not expect to contact their friends or businesses while they are here. They also need to be prepared for the weather. To be able to learn on the beach in December wet weather a person needs to stay reasonably warm and dry. This means rain gear and rubber boots. To know that there is no electricity (beyond a small generator being turned on for a limited time each day) people should realize to bring flashlights or battery operated lamps, etc. A little familiarity with Ayyi’saqh before people get here could be accomplished through having them talk with people who have been here or through having them visit the Hooksum Outdoor School website. That way they could see what might be needed. Any group that was coming here could get together and come up quite quickly with a basic list of supplies needed (K. Charleson, S. Charleson, personal communication, December 09, 2015).

CHAPTER 2: hašahsap haahuupačak: TREASURE THE TEACHINGS

2.1. niwaasiyap ciqciqa: Making the Language our Own: Theoretical Background

Recognizing the continued linguistic and cultural losses connected to the residential school era onward, Atleo and Fitznor (2010) relate the experience of some Indigenous educators that must utilize code-switching to bridge into the mainstream system of acceptable knowledge delivery. These N2 lessons minimize code-switching in order to concentrate most principally on conveying Nuu-chah-nulth centered content in Nuu-chah-nulth environments. “By reconnecting rather than separating children from the world, place-based education serves both individuals and communities, helping individuals to experience the value they hold for others and allowing communities to benefit from the commitment and contributions of their members.” (Smith, 2002, p. 594).

Before submitting the project proposal to the University I first submitted it to my parents, Stephen and Karen Charleson for approval, and I kept them updated on the progress of the project planning. They are the only residents and caretakers of the ancestral site upon which we delivered the language course. Invited participants of the language course consisted of close relatives from our shared kink^waaštaqumł house that have demonstrated both a connection to the land and a commitment to visiting and learning from our ancestral kink^waaštaqumł home over a number of years. The participants travel seasonally to visit our kink^waaštaqumł territories. This course took a place-based approach to learning and made efforts to respect the various individual strengths of existing cultural knowledge and talents within the group to guide its direction.

In implementing an Indigenous place-based approach to deliver new N2 lessons, it is notable that the active engagement of each Indigenous participant/family member augmented the course content and delivery. I created the Hesquiaht-based framework and the content for the N2 lessons in consultation with dictionaries, fluent Hesquiaht Elders tupaat Julia Lucas, m̓am̓ic̓isum̓saqsa Maggie Ignace, yuułnaak Simon Lucas, hupaal̓ʔaʔaal̓ Mamie Charleson and linguist λiisλiisaʔapt̓ Adam Werle to confirm the accuracy of the language lesson content. In delivering the inaugural four days of N2 lessons at Hooksum Outdoor School on kink^waaštaqum̓ ancestral territory, I observed that it was the applied cultural knowledge and extensive outdoor learning experience of the students which guided the pace and the direction of the course. The demonstrated knowledge and skills of the students during the course included, but were not limited to the areas of ritual bathing, hosting, duck hunting, clam harvesting, coastal guiding, firewood collection, history-telling, wind and weather knowledge application and traditional ecological knowledge.

Because the political bodies that govern Nuu-chah-nulth territory can not yet offer an educational environment that is independent of federal funding and regulations, the focus of this project was on those who wish to learn the language primarily outside of the formal Canadian educational system.

“First Nations’ search for their inner knowledge came from the connections they had made with those physical and metaphysical elements in their territories and has become the source of knowing that remains the core of Indigenous knowledge and the foundations of personal development and of Aboriginal epistemology (Anuik, Battiste & George, 2010, p. 66).”

More wholistic understanding of the benefits that can be achieved through Indigenous language comprehension, including who we are and what we know, is needed beyond the academy, at the community level (Absolon, 2011). There's a fear among the older generation that with the dispersal of our population up and down the coast and the increased migration to urban centres, that our youngest generations will not get the opportunity to interact and learn through our language and culture, our lands and waters in the same way that we have since the beginning of time. The fear is that without access to our languages and territories, the young people will not be able to maintain an Indigenous worldview. Karen Charleson, one of six adults living in our ancestral territory at Hesquiat Harbour, co-owner of Hooksum Outdoor School, and my mother, writes:

“I sit on the beach at Hooksum, at Iusuk, in the midst of Hesquiaht reality. It is in the land, in the sea, in the names of places and creatures and winds and tides. It is in the trees and forests and stones and sand and earth. It is in the people who live here today and who lived here in the past and who will live here in the future (Charleson, 2008, p. 62).”

It is this close connection to place that must be preserved and championed from person to person, and especially from parents to children. In designing the lessons, I considered that the parts of my language learning that involved learning from the land and sea have largely happened within indoor spaces with Elders who have limited mobility due to their ages. I wanted to consciously bring the language into the outdoor reality of Hesquiaht spaces for the benefit of physically able Hesquiahts. Delivering the course had the added benefit of reinforcing what I have learned over the past few years through physical activity and through experiencing the real-

ity of what it feels like to have a direct relationship to the land. There is evidence that forming such a relationship to the natural world has additional developmental benefits. While more research is needed in the area of supporting language development in the outdoors (Norling and Sandberg, 2015), outdoor environmental education in Scandinavian schools has seen positive results in the areas of social relations, experience with teaching and self perceived physical activity level in students (Mygind, 2009).

“Everyone, I would argue, does in fact partake in making places. Despite modern Western society's placelessness, there continues to be the ability to make places, and continually, we are creating meaning within the places of our daily landscape” (Johnson, 2010, p. 831). My father, Stephen Charleson, invites visitors at Hooksum Outdoor School to envision Hesquiaht Harbour as being like one's own home, to cultivate a familiarity with our ancestral homelands in the same way that one knows ones own home (personal communication, 2005). He tells them to form a connection to this place, and I think it contributes to the learning process. In inviting people to make themselves at home, he is encouraging people to use a Hesquiaht-based learning strategy. Vygotsky's Socio-Cultural Theory (Swain, Kinnear & Steinman, 2011) has parallels to this approach, in that the principles of an effective learning environment include reaching students within their zone of proximal development, or a place where their knowledge is firm; in this case the firmest knowledge base is rooted in the home. This way of welcoming students parallels Socio-Cultural Theory as well by ensuring the cognitive and emotional readiness of students so that learning can occur effectively, in a place where the student feels a sense of belonging and personal comfort or connection. Colonization has removed many Indigenous people from their traditional territories, and through a decolonizing research approach, I wanted to reinforce the im-

portance of reclaiming our lands, and reconnecting to it through the use of our languages (Rosborough, 2012). I observed that the participants of this inaugural language course embody these ideals and Indigenous values.

This project encompassed themes around being in and around waters in our Hesquiaht territories with an emerging set of language skills. It included time to learn from our lands and waters, and time to give gratitude through prayer in the language. It is important for us, as Nuu-chah-nulth-ath̓ (Nuu-chah-nulth people) to manage our lives through connection to the physical and spiritual realms with prayer. This involves paying acknowledgment to our ancestors, or caring for those who came before and for those yet to come into this world. For example, if through my developmental experiences I had acquired a knowledge around being grateful and thankful for the water, and taught that it is correct to feel a greater connection through the water, I might, as many First Nations Elders do, feel uneasy when people want to, for example, use the waters for tanker traffic. The average mainstream, non-Indigenous person who wasn't taught to foster a connection to the water might not have the same values as a Nuu-chah-nulth Elder, yet it is overwhelmingly mainstream, non-Indigenous people who are employed in the schools, teaching our children. As a means of resisting a Western-based pattern of teaching, this language course was aimed at exploring a modern, culturally continuous and specifically Hesquiaht way to approach strategic learning. The ways of our ancestors can continue in the transmission of place-based knowledge through the medium of our ancestral language. "Recovery of place connection means, recognizing the importance of particular places within our lives. Protection of place-based knowledge means recovering place-names and their associated stories and continuing to protect and encourage Indigenous language skills" (Johnson, 2010).

There are “four major Nuu-chah-nulth learning themes: prenatal care, grandparents’ teachings and care, *oosumch*...and the use of ancestor names...These strategies translated into embodied action schemes that were contextually constructed with spiritual help in altered dream states” (Atleo, 2009, p. 461). *Oosumch*/ʔuusumč-‘ritual bathing’ involves immersing oneself prayerfully in streams or lakes, respecting formal spiritual protocols in the process. ʔuusumč entails the use and stewardship of water, presupposing a body of knowledge and experience around water in order to engage effectively in this coactive spiritual practice. A form of bathing preparation for young people is *hatiis*, which is a term that can refer to any type of interaction in the water from leisurely wading to prayerful washing. Hesquiaht Elder Simon Lucas recalls as a child, bathing/*hatiis* early each morning alongside his grandfather, first in the creek, and then in the ocean (personal communication, April, 2015). It is this model of Hesquiaht parent to child strategic teaching that I wish to see upheld; one that attunes to an interrelationship between ourselves, our territories and the spiritual realm. It is our Hesquiaht practice to lay new ways of knowing over top of old ones, to create a continuity of the methods by which we acquire knowledge.

2.2 walyaʕas: At One’s Ancestral Home: Methodology

This research is built around the metaphor of making oneself at home in our language. My first experiences of being at home when I was growing up involved a growing understanding of the place through the English language. As an adult N2 learner, I have gained enough proficiency to facilitate simple language immersion. In offering family language instruction specific to the environment at ʔayisaq̓h, younger generations within our family will once again have the

opportunity to learn and experience a growing understanding of the world through our own language.

Just as learning methods or strategies can be modified or switched at different levels of acquisition, so can the direction and setting of a lesson at ʔayisaq̓h be influenced by the winds, tides, weather and the physical condition and mind-state of the students. When learning strategies are both situation specific and transferable to other situations, they are more effective (Macaro, 2006). Atleo's (2004) Nuu-chah-nulth theory of *tsawalk* supports this perception of changing and developing strategies, as it “assumes that methods used to solve human problems move from those that are immature to those that are mature.” The framework that developed within this project is based on language use in the changing weather of four environments of language use: Language on the beach (employing the suffix -is), Language in the house (the suffix -:ił), Language on the earth (the suffix -as), and Language on the ocean (the suffix -čičt). A place-based lesson set accounted for changing weather, so that even if the Westerly wind-*hačhił* were to blow the canoe off course (and you would picture the lily pads in the lakes lifting, because of the etymology of our name for Westerly wind), the group could rest on another strategy that fits the changing situation. Application of the strategies must be done with respect between those involved in the journey together. We all want to end up in the same place. Where we want to be, is contributing to the continuation of an Indigenous worldview that will combat the predominance in understanding of the world through European language (Nicholson, 2013).

2.3. čimtč'ınap: In the Proper Place: Methods

Three qualitative research methods were employed: interview, reflective-writing and participant observation. I interviewed my parents to find out how they design their outdoor school programs based at ʔayisaq̓h, and specifically how they prepare the space for learning. In guiding the timeline, content and logistics of the lessons delivery, my parents Stephen and Karen Charleson were collaborators on this project. As hosts of the language course, my parents had ongoing input into the daily scheduling according to weather conditions, and students' health and abilities.

Shortly before the course, I went for a visit to ʔayisaq̓h to take inventory of items and places that could be included in the language lessons. During the visit I was able to have conversations with my parents about learning as a family and about the way learning happened in residential school. We talked about the way people were made to view our own language and culture as being primitive and savage. I then created the Hesquiaht-based framework and the content for the N2 lessons, and consulted dictionaries, four fluent Hesquiaht Elders and a linguist to confirm the accuracy of the language lesson content. In creating the language lessons, I documented only my personal experience of both creating and delivering four days of N2 lessons at ʔayisaq̓h for six students. The documentation occurred in the form of daily journaling, and it included my own observations on the impact and the responses I perceived from delivering the lessons to six anonymous Hesquiaht students that are closely related to me. For this course, I drew on my dozen years of experience in facilitating and instructing groups of various ages and demographics in an outdoor setting at Haida Gwaii, Alberta, Guyana and most principally in

Hesquiaht and Tla-o-qui-aht territories. During the course, I gauged the receptiveness of the students to the lessons, the suitability of the setting with regard to weather, and made adjustments with the group accordingly. The resulting language lesson summaries were adjusted from my original lesson plans and were then formalized to include with this project report. I used journaling to reflect on and to analyse the lessons format to include considerations and instructions for teaching the lessons in an outdoor setting for the final report. The finalized lessons take into account my experience in developing and teaching an N2 lesson set in partnership with my family members at ʔayisaq̓h that integrates the principals of outdoor education and place-based learning on ancestral land .

CHAPTER 3: huuḥtikšiiḥ?ap ?uk^wink ?aaḃuušh̃yumsukqs: TEACHING WITH MY RELATIVES

3.1. Preparing Language Materials

I prepared many lesson plans, worksheets and linguistic materials that were not delivered because they did not fit into the flow of the actual teachings and activities at ?ayisaqḥ during the time we were there. I checked the accuracy of the language with the Elders and a linguist at ?u?u?aaḥuk Language Nest a few days before the course. Even when the course content shifted the structure and the size of the lessons remained the same as planned, so my target of teaching eighty words and phrases in four days was reached. In the context of my overall language learning, I was fortunate to have learned from the creation of those extra preparatory materials.

The schedule and the expected lesson schedule with allowances for weather changes were created and cross-checked with my parents before being provided to participants in advance of travelling to ?ayisaqḥ. The weather, tides and daily schedules of the students determined the final schedule of the course, and I found that as a group we were able to negotiate with enough advance notice about the plans to adjust and cross-check my modified language lessons for accuracy. What follows here is a detailed account of the daily activities from day one through day four of the language course.

3.2. Language Course Daily Descriptions

Day 1: hitinqis: On the beach.

December 20, 2015

Weather: High clouds, clear and bright, cold. Not windy.

Agenda:

- Prayer and opening circle on the beach.
- ‘Cooking and Dishes’ Immersion Lesson in *siquwis*/outdoor-kitchen-on-the-beach.

The course opened with a Hesquiaht language prayer on the beach, followed by a circle talk about expectations and feelings about the language course. I talked about making use of our limited time by focussing primarily on communication and not focussing on pronunciation. I was told to be aware that some students felt nervous to varying degrees about participating in a language course. I was reminded to speak very loudly so that students of all ages could easily hear over the sounds of wind and waves and footsteps on gravel.

We walked up to the *siquwis*-outdoor-kitchen-on-the-beach and did an immersion set with the list of target words. To this list I added some substitutions, according to what was around the *siquwis* to use as a prop, and excuded some words to make room for the substitute words. I recorded the modifications immediately after the immersion set, and checked the accuracy of the new words for the immersion set in published *nuučaanuł* language works.

The immersion set opened up with a one-person skit where I moved around the kitchen using the very loud voices and exaggerated body posturings of two roles: an ‘asker’ and an ‘answerer’. In these roles, I acted out the actions while interacting with the items being talked about,

consciously following a pattern of repetition with corresponding actions and phrases. As the actor I asked and answered questions to myself, using the target words and phrases while putting emphasis on making meaning through gestures and intonations. I opened with this form of dramatic storytelling so that I could speak in full sentences about things like wanting tea, boiling the water and all the kitchen actions that go into cooking, like igniting the stove with a match, waiting for the water to boil and pouring the water to make the tea, followed by calling the people when something is ready. Indigenous language activists find it necessary to overlap their language learning with the creation of learning tools (Hermes, Bang & Marin, 2012; Hinton & Hale, 2008; Johnson, 2012). When I was attending Master-Apprentice program training with my Elders, Leanne Hinton demonstrated through shorter skits on using full sentences while making meaning through gestures and actions. The Master-Apprentice approach developed by Hinton (2002), has been effectively modified for application in groups or families (Hinton, 2013). For this course I combined the language knowledge I gained in my three-year experience in the role of Apprentice and my two years as an assistant in the language nest. I integrated that knowledge with the 1.5 hour language immersion class format and target word counts from “*Nʔselʔxcin 1: A beginning course in Okanagan*” (Peterson, Wiley & Parkin, 2014), which is part of a curriculum set that is referred to as the Paul Creek Method in Canada. The resulting lessons delivered at this course then, were planned immersion sets that demonstrated fluent speech by an N2 learner, using language that was previously verified with fluent speakers. Communication in full sentences, or exposure to fluent speech is the most important factor in the survival of a language (Hinton, 2001, Kipp, 2009).

Here is an example of a sequence in English language for highlighting the language around igniting the stove to begin cooking:

1. "Please ignite the stove"
2. "Ok, I will ignite the stove."
1. "Did you ignite the stove?"
2. "Yes, I am igniting the stove."
1. "Please use matches to ignite the stove."
2. "Ok, I will use matches to ignite the stove." etc.

The skit continued until all vocabulary for the set has been acted out repetitively in one cycle as above, and then cycled through at least twice before I launched into delivering the lesson appended here where students began to repeat after me, respond to commands and then direct one another using prescribed commands.

The lesson included language for turning on the stove, using a match, turning off the stove, boiling water, picking up items, cutting food, cooking, eating, washing dishes and putting things away. One of the participants excitedly told me that when the skit began he/she didn't understand any of the words I was saying, but he/she understood by the end of the lesson. During the lesson delivery I regularly consulted the one-sheet target vocabulary list to ensure that I was including all vocabulary in the repetition cycles. One student unexpectedly helped by reading the list as it lay on the table and then acting out the action of wiping the table, after he/she saw that it was on the list. He/she continued to do the action until I noticed and then commented aloud on his/her activity using the corresponding language. I was able to decipher through body language that the latent speaker in the group understood certain phrases before the repetition

rounds began. The latent speaker in the group completed the corresponding actions and commands without mistakes from early on in the lesson and this trend would continue throughout the language course. At times the latent speaker would show understanding without the use of teacher body language that would reveal the meaning of the phrase being communicated. After all rounds of repetition were completed all students were able to demonstrate understanding of the target vocabulary through correct responses and actions.

Day 2: hitaaq̓as ʔahʔaaʔaʔ hitinqis: In the forest and on the beach.

December 21, 2015

Weather: Morning clear, high clouds, bright, cold, ground wet, becoming rain in the afternoon.

Agenda:

- Bathing (with laminated cards - I would suggest reviewing the cards with students next time or sharing audio before going to camp. There was not enough time to do this at this camp).
- ʔinks̓yi - Firewood Immersion set
- Firewood Identification Lesson by Stephen Charleson
- Plucking Ducks by Karen Charleson
- čiiitaa - Clam Digging Immersion
- ʔiiʔimtiʔak nismaakʔi ʔiškʷiiʔath - Hesquiaht Place Names: ʔayaʔa to ʔayisaqh

After all willing participants had completed the optional creek bathing, we walked to my father's *maawi* -fir wood cutting spot in the forest. For the language immersion lesson we covered the vocabulary for spruce, alder, fir, cedar, and hemlock wood in a number of different activities. Participants paid attention quietly and were responsive when asked to reply or to point

or take a turn in a game. Upon completion of the language immersion lesson my father gave us a multi-step lesson in identifying types of firewood using identifying features. He gave us specific instructions on surface treatment of the wood and then finally instruction and practice on using one's sense of smell to identify types of wood. Once we were all back at the house one participant said it was a pleasant morning and others agreed. Other participants made funny jokes using the affixes we had learned in the morning and we laughed together.

During lunch break some participants tried out their new vocabulary and relaxed while one of the participants went to *ʔaʔsiʔ*-pluck a *k'uuxuu*-'black scoter duck' with a younger participant who had not learned about plucking birds yet. I wrote *ʔaʔsiʔs*-'I am plucking (a bird)' on the right hand of the experienced 'plucker'. In the meantime three other participants went to check the flooding on the back road because we were going to be using that road to go digging clams in the basin shortly. It had begun to rain as I dotted the place names in preparation for the trip, then checked and compiled some digging language vocabulary. After lunch hour we went for a clam digging language class in the harbour. All participants had previously learned how to dig from a young age, most principally from my father.

My mother stayed at *ʔayisaq̄* with the children, as it has started raining and the kids didn't enjoy the morning lesson as much as the adults had. The afternoon clam digging lesson was different from the morning, since it was necessary to walk from person to person in order to teach each individual while digging on the beach. This meant less material was covered in the digging lesson than was covered in the morning forest lesson. I substituted appropriate phrases for the situation such as the phrase *ʔayiiḑk*-'Did you get lots?' and *ʔayiiḑči*-'Get lots!' for the

planned vocabulary as we went along. We covered the place names that we could see from $\lambda\acute{a}ya\acute{?}a$ to $\acute{?}ayisaq\acute{h}$. My father told us an important ancestral story that he was told in his youth about the beach across the creek from the place we were digging. He told another important story from the area about a salmon with backward scales.

In the evening participants took turns arranging cut-out place name labels from $\lambda\acute{a}ya\acute{?}a$ to $\acute{?}ayisaq\acute{h}$ on a blank copy of the Hesquiat Harbor chart.

Day 3: hitinqis: On the beach.

December 22, 2015

Weather: High clouds, bright, cold in the morning, and rain, becoming sleet in the later afternoon.

Agenda:

- $\zeta i i \zeta i m t i \acute{?} a k n i s m a a k \acute{?} i \acute{h} i \acute{s} k^{w} i i \acute{?} a t \acute{h}$ - Hesquiaht Place Names: $\acute{?} i i \acute{h} a \acute{?} a$ to $\acute{?} a y i s a q \acute{h}$
- ‘Pointers’ game
- $k i n k^{w} a a \acute{s} t a q u m \acute{h}$ family history by Stephen Charleson

In the morning we were dropped off by truck at $\acute{?} i i \acute{h} a \acute{?} a$ and we hiked along the coast back in to $\acute{?} a y i s a q \acute{h}$ for six hours. We chose to do the hike in this direction in consultation with my parents. They told us the tide wouldn’t be low until 5pm, so we couldn’t have gotten around the first point of land in the morning at 10am, when we wanted to leave. So it was decided that we would get dropped off at the farthest point away so that the tide would be low enough when we came around the point nearest $\acute{?} a y i s a q \acute{h}$ later in the day. It got dark not long after we hung up all our wet gear and ate hot soup and apple crumble made by my Mom, who had been teaching her

toddler grandson how to bake while we were out. It had been sunny and bright for the first couple hours of the hike, and it then rained off and on, with the heaviest rain between ʔuuqumyis and ʔayisaq̄h, and it became snowy before we came to ʔumtʔaaʔa and went on to ʔayisaq̄h. Along the way we stopped at 14 spots where we spoke the name of the place, we talked about the gravelly or the sandy nature of the beach, talked about the kinds of trees it had and other things we saw. We watched harbour seals on the boulders at hiłwinʔa. As we travelled by foot and stopped in each place I used the same speech script and speech order each time. At each stop I listed the names of all the previous places we had hiked through in order, starting from ʔiiḥata. At ʔikisxa I told the Hesquiaht story of the woman who had ten puppies because that is where the story actually happened. We ate lunch at the waterfall near hiłwinʔa, before walking the beach down to the caves. We walked the trail that allows us to hike around behind the caves in the forest. We saw wolf tracks starting at ʔacwiista all the way back to ʔayisaq̄h. That evening after a language game my father talked about our kinkʷaaštaqum̄ family history, about house boundaries and about wars between tribes. That day our hike had begun in an area within the traditional ownership of our kinkʷaaštaqum̄ house, and it was striking to me that where he marked the gap in boundaries for our house's ownership was exactly the stretch of hike where the footsteps of a wolf appeared and continued all the way back to the next area of kinkʷaaštaqum̄ ownership-ʔayisaq̄h.

hisiikmitniš yacck^wii?ak q^wayačiiik: We followed in the foot steps of the wolf: A contemporary story from our Hesquiaht land.

..a worldview that perceives reality to have meaning and purpose and understands everything as happening for a reason. (Atleo, 2011, p. 94)

An emphasis on speaking ancestral place names on Hesquiaht land brought us to hike our territory, and revealed to me that our stories are still there, and that our stories are still strong. When we followed wolf tracks back to camp it was reaffirmed to me that the intersection between the supernatural and physical realms in the work of Indigenous language revitalization is something we should heed. In the length between two areas we belong to as *kink^waaštaqumł?ath-kink^waaštaqumł* people we walked in the path of the wolf. That wolf was our guide between the end of our *kink^waaštaqumł* territory at the end of *hiłwin?a* until *?ayisaqḥ*, where our territory begins anew. As we walked in that path we were saying ancestral names into the misty air in the places where they have been spoken forever. As we walked our whole universe rose to welcome us, to greet us and to watch over each footstep, to make us really feel like that is a place where we belong.

Day 4: hitil: Inside the house.

December 23, 2015

Weather: Cold, drizzle.

Agenda:

- Review and Wrap-Up

We did a review of the 80 words and phrases, including place names from the entire course. We then loaded up into truck to drive the logging road to catch a boat ride to Tofino and beyond. One of the participants got himself another duck on the water, just as he had on the way into camp.

My thoughts on the ride out echoed the words of one of the participants: ‘There is no going back now.’ Our language and our understanding of this world is going to keep growing as a family. It’s bittersweet to leave ʔayisaq̓h, but an agreement to do a similar course on further Hesquiaht place names and the language that should be spoken on those places in the summer of 2016 gives me something to look forward to. It was good to hear everyone saying the place names right on the place. I was thinking about our ancestors throughout the course, and continued to think of them.

CHAPTER 4: ʔuunaapałi: LEAVE IT THERE NOW: CONCLUSION

It was my hope that these four days of language lessons would encompass the place-based language that connects people with the land and marine areas to which they have inherited a belonging. Our language itself holds a knowledge and understanding of the Hesquiaht world, including how we approach relationships with others and with our environment. My father told me in preparing for the course that over the last century we have been subjected to constant shifts and changes in the ways we learn in schools and within our families (Stephen Charleson, personal communication, December, 2015). Our relationship to Hesquiaht knowledge has been stifled and limited by social and political factors, most principally by residential schools and by geographical challenges caused by industrial economies and natural disasters.

As a First Nations person I have at some times bought into a colonial view of talent and intelligence that internalizes a general feeling of inadequacy. To combat this as a Hesquiaht person, what is needed is a concentration on Hesquiaht centered content in a Hesquiaht environment. To form a language learning curriculum that addresses the entire Hesquiaht world of knowledge in the future, a language course could address different pieces of our knowledge at different times. In my own language learning I have pieced together mutually compatible methods of learning at different times with accessible fluent speakers and used various language media. My experience with learning through the Master-Apprentice immersion approach (Hinton, 2002), and then delivering immersion teaching based loosely on a synthesis of that approach with dramatic skits and the Paul Creek method (Peterson, 2014) had not formally connected

Hesquiaht content with the Hesquiaht environment until I engaged in the planning and delivery of this course with my kink^waaštaqumł family.

I wanted to create with my kink^waaštaqumł family an opportunity to interact and learn through our language and culture, our lands and waters in the same way that we have since the beginning of time. Though the language lessons resulting from this course could be delivered out of territory, it would likely exclude lessons about place names until suitable resources are created that make a fitting connection between the names and places that integrates the way one actually experience a place from our situation on the land or on the water, and not strictly from an aerial view provided by looking at maps. Making a presence on ancestral lands however, remains for me a core tenet of wholistic learning about the Hesquiaht world, especially when learning through the Hesquiaht language. This course combined my parents knowledge of outdoor education with the in-depth language knowledge of Elders and the individual talents of the participants. As the agency from which sprang forth a medium for the conveyance of Hesquiaht traditional knowledge two decades ago, Hooksum Outdoor School and the kink^waaštaqumł family that belongs at ʔayisaqḥ had a leading role to play in building the foundation for the delivery of lessons that were verified with fluent Hesquiaht speakers. The course pointed to our need as Hesquiaht people to keep creating stories on the land to keep continuity with our ancestors. It pointed to our need to bring our children onto the land to understand and to connect to our identities and our respective responsibilities as Hesquiaht people. It verified the directions we have been given so many times from our Elders of the last several decades that we are responsible to pass ancient teachings. To do this we must first get comfortable to speak up, to make our voices heard.

Teaching for me is like acting, and the delivery of language lessons differs markedly in increased effort level as opposed to consciously using language in everyday life. The lessons structure and the planning process helped me to stay in immersion during planned sets during this course. As Hesquiaht people, we all have a role in the retention and recovery of our language and culture, so it makes sense that a Hesquiaht course would respect and integrate the individual strengths of those involved. My father's well placed contributions to delivering the cultural teachings during the course, my mother's collaboration with him and the rest of the family to ensure logistical viability and forethought for the best learning scenarios allowed for everyone to contribute our time and respective knowledge in a safe way that added to everybody's learning. It was important to me that the language being delivered was verified with more than one fluent speaker, and that spelling would be done in a standardized way, so that it could still be useful in a decade or more, and that learners could feel confident in looking at the created resource without the burden of requiring further corrections or verifications. Towards this end, it was helpful for my work to undergo the scrutiny of fluent speakers and a linguist.

With this course, I wanted to explore the four domains of language use, derived from the physical areas that exist for language teaching in ʔayisaq̓h: the beach, the longhouse, the land and the sea. Due to the weather, we were not able to learn on the water this time, so we plan to keep doing these sessions together in other seasons. With continued effort the language that our ancestors spoke in those very same places can become renewed for our offspring and thus we remain ʔiq̓hmuut-ancient and continuing.

REFERENCES

- Aasen, W., Waters, J., & Grindheim, L. (2009). The outdoor environment as a site for children's participation, meaning-making and democratic learning: Examples from norwegian kindergartens. *Education 3-13*, 37(1), 5-13. doi:10.1080/03004270802291749
- Absolon, K. (2011). *The Leaves: The Methodological Journey. Kaandossiwin: How We Come to Know*. Winnipeg, Manitoba: Fernwood.
- Anuik, J., Battiste, M., & George, P. (2010). Learning from promising programs and applications in nourishing the learning spirit. *Canadian Journal of Native Education*, 33(1), 63.
- Ardasheva, Y., & Tretter, T. R. (2013). Strategy inventory for language Learning–ELL student form: Testing for factorial validity. *The Modern Language Journal*, 97(2), 474-489. doi: 10.1111/j.1540-4781.2013.12011.x
- Atleo, E. R. (2004). *Tsawalk: A Nuuchahnulth perspective*. Vancouver, Canada: University of British Columbia Press.
- Atleo, E.R. (2011). *Principles of Tsawalk: An Indigenous Approach to Global Crisis*. Vancouver, Canada: University of British Columbia Press.
- Atleo, M. R. (2009). Understanding aboriginal learning ideology through storywork with elders. *Alberta Journal of Educational Research*, 55(4), 453-467. Retrieved from <http://search.proquest.com.ezproxy.library.uvic.ca/docview/759653702?accountid=14846>
- Atleo, M. R., & Fitznor, L. (2010). Aboriginal educators discuss recognizing, reclaiming, and revitalizing their multi-competences in Heritage/English-language use. *Canadian Journal of Native Education*, 32, 13-34,154. Retrieved from <http://search.proquest.com.ezproxy.library.uvic.ca/docview/759756495?accountid=14846>

- Charleson, K. (2008) *Let me tell you what I know: Personal story as educational praxis*. (Masters Project) Athabasca University, Athabasca, Alberta. Retrieved July 24, 2015 from: <http://dtp.lib.athabascau.ca/action/download.php?filename=mais/karencharlesonProject.pdf>
- Charleson, K. (2015, Spring/Summer) Life on the Edge. *Wildcoast Magazine*, 1, 40-42. Retrieved July 27, 2015 from: https://issuu.com/wildcoast/docs/15su_web/40?e=0
- Clayoquot Alliance for Research, Education and Training (2003). *Standard of Conduct for Research in Northern Barkley and Clayoquot Sound Communities*. Retrieved Nov. 1, 2014 from <http://www.clayoquotalliance.uvic.ca/PDFs/CLARETStdConV1Jun03.pdf>
- Clayoquot Sound Scientific Panel (1995). *First Nations' Perspectives Relating to Forest Practices Standards in Clayoquot Sound*, Appendix V: Inventory of Plants and Animals Culturally Significant to the Nuu-Chah-Nulth of Clayoquot Sound. Victoria, B.C. Retrieved February 4, 2016 from: https://www.for.gov.bc.ca/ftp/DSI/external/!publish/Stewardship/SIFD_Objectives_Matrix/7_Cultural_Heritage/Clayoquot_Sound_FN-reports/AppV_Clayoquot_Sound_Inventory_of_Animals_Culturally_Significant_to_NCN.pdf
- Deyhle, D., Swisher, K., Stevens, T., & Galván, R. (2008). Indigenous resistance and renewal: From colonizing practices to self-determination. In F. Connelly, M. He, & J. Phillion (Eds.), *The SAGE handbook of curriculum and instruction*. (pp. 329-349). Thousand Oaks, CA: SAGE Publications, Inc.
- DOI: <http://dx.doi.org.ezproxy.library.uvic.ca/10.4135/9781412976572.n16>

- Gessner, S., Herbert, T, Thorburn, B. & Wadsworth, A. (2014). *Report on the Status of B.C. First Nations Languages 2014*. Brentwood Bay B.C.: First Peoples' Cultural Council.
- Retrieved February 28, 2015 from:
<http://www.fpcc.ca/files/PDF/Language/FPCC-LanguageReport-141016-WEB.pdf>
- Greg M., & Claire A. (2011). Place-Based Education Is an Intergenerational Practice. *Children, Youth and Environments*, 21(1), 35–58. Retrieved from:
<http://www.jstor.org/stable/10.7721/chilyoutenvi.21.1.0035>
- Hinton, L., & Hale, K. (2001). *The green book of language revitalization in practice*. Cambridge, Massachusetts: Academic Press.
- Hinton, L., and Vera, M. (2002). *How to keep your language alive: a commonsense approach to one-on-one language learning*. Berkeley, USA. Heyday Books.
- Hinton, L. (2013). *Bringing our languages home: language revitalization for families*. Berkeley, USA. Heyday Books.
- Hinton, L. (2003). *How to teach when the teacher isn't fluent*. In J. Reyhner, & O. Trujillo, & R. L. Carrasco, & L. Lockard (Ed.), *Nurturing Native languages* (pp. 79- 82). Flagstaff, AZ: Northern Arizona University Press.
- Hermes, M, Bang, M, Marin, A. (2012). Designing Indigenous language revitalization. *Harvard Educational Review*. Vol. 82. No. 3. 381-403. Cambridge MA: Harvard Education Publishing Group.

- Huang, L. Do different modalities of reflection matter? An exploration of adult second-language learners' reported strategy use and oral language production. *Science direct*. Retrieved July 23, 2015 from: <http://www.sciencedirect.com.ezproxy.library.uvic.ca/science/article/pii/S0346251X10000254#>
- Jahnke, H. T., & Gillies, A. (2012). Indigenous Innovations in Qualitative Research Method: Investigating the Private World of Family Life. *International Journal Of Qualitative Methods*, 11(4), 498-512
- Johnson, J. T. (2012). Place-based learning and knowing: critical pedagogies grounded in Indigeneity. *GeoJournal*, 77(6), 829-836. DOI: 10.1007/s10708-010-9379-1
- Kipp, D. (2009). *Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs*. Piegan Institute. Retrieved July 27, 2015 from: <http://www.pieganinstitute.org/language.html>
- Kovach, M. (2009) *Indigenous methodologies : characteristics, conversations, and contexts*. Toronto, Canada. University of Toronto.
- Lessard, S., Caine, V., & Clandinin, D. J. (2014). A narrative inquiry into familial and school curriculum making: Attending to multiple worlds of aboriginal youth and families. *Journal of Youth Studies*, 18(2), 197-18. doi:10.1080/13676261.2014.944121
- Macaro, E. (2006). Strategies for language learning and for language use: Revising the theoretical framework. *The Modern Language Journal*, 90(iii), 320-337.
- Matilpi, M. (2012). In our collectivity: Teaching, learning, and indigenous voice. *Canadian Journal of Native Education*, 35(1), 211-220,223. Retrieved from <http://search.proquest.com.ezproxy.library.uvic.ca/docview/1370197002?a>

ccountid=14846

- Mygind, E. (2009). A comparison of childrens' statements about social relations and teaching in the classroom and in the outdoor environment. *Journal of Adventure Education and Outdoor Learning*. Volume 9, Issue 2, 2009 Retrieved July 23, 2015 from: <http://www-tandfonline-com.ezproxy.library.uvic.ca/doi/pdf/10.1080/14729670902860809>
- Nakayama, T. (2003). *Caroline Little's Nuu-chah-nulth (Ahouasht) Texts with Grammatical Analysis* (ed.). Endangered Languages of the Pacific Rim Publications Series A2-027. Suita, Japan: Osaka Gakuin University.
- Nakayama, T. (2003). *George Louie's Nuu-chah-nulth (Ahouasht) Texts with Grammatical Analysis* (ed.). Endangered Languages of the Pacific Rim Publications Series A2-027. Suita, Japan: Osaka Gakuin University.
- Napoleon, A., (2014) *Key terms and concepts for exploring Nihiyaw Tâpisiinowin the cree worldview*. Victoria, British Columbia: University of Victoria.
- Norling, M. & Sandberg, A. Language learning in outdoor environments: perspectives of pre-school staff in *Nordic early-childhood education research journal*. Retrieved July 23, 2015 from: <https://journals.hioa.no/index.php/nbf/article/view/749/1164>
- Nicolson, M. (2013), *Yaxa Ukwine', yaxa gukw, dluwida Awiñagwis: "the body, the house, and the land" : The conceptualization of space in Kwakwaka'wakw language and culture*. Victoria, British Columbia: University of Victoria.
- Nunan, D. Wong, L. The learning styles and strategies of effective language learners in *Science direct*. Retrieved July 23, 2015 from: <http://www.sciencedirect.com.ezproxy.library.uvic.-ca/science/article/pii/S0346251X1100056X>

- Paul, L., Galligos, A. & Rorick, L. (2012). *A-L English-Hesquiaht Dictionary*. Hot Springs Cove, Canada, Hesquiaht Language Program.
- Paul, L., Galligos, A. & Rorick, L. (2013). *M-Z English-Hesquiaht Dictionary*. Hot Springs Cove, Canada, Hesquiaht Language Program.
- Paul, L., Galligos, A. & Rorick, L. (2014) *Hesquiaht Language Tutor*. Retrieved October 25, 2015 from www.tutor.firstvoices.com
- Peterson, Ṣamtiçá? S., Wiley, L. & Parkin, C. (2014). *N'sel'xcin Curriculum Project*. Series of 6 N'sel'xcin textbooks, audio CDs, and teaching manuals: *N'sel'xcin 1: A beginning course in Okanagan; Captikʷl 1: Okanagan stories for beginners; N'sel'xcin 2: An intermediate course in Okanagan Salish; Captikʷl 2: Okanagan stories for intermediate students; N'sel'xcin 3: An advanced course in Okanagan Salish; Captikʷl 3: Okanagan stories for advanced students* (in press); *Teacher's Manual: Direct acquisition lesson activities; Lesson plans*. Keremeos, B.C. and Spokane, WA: The Salish School of Spokane, Paul Creek Language Association and Lower Similkameen Indian Band. Retrieved January 27, 2015 from www.interiorsalish.com.
- Powell, J. (1991). *Our World - Our Ways: T'aat'aaqsapa Cultural Dictionary*. Nuuchahnulth Tribal Council.
- Rosborough, P. (2012, August 17) *Ḳangextola sewn-on-top : Kwak'wala revitalization and being Indigenous*. Retrieved October 06, 2014, from <https://elk.library.ubc.ca/handle/2429/42965?show=full>
- Swain M., Kinnear P. & Steinman L. (2011). *Sociocultural theory in second language education: An introduction through narratives*. Bristol: Multilingual Matters.

- Sapir, E., Swadesh, M. (1939). *Nootka Texts: Tales and Ethnological Narratives: With Grammatical Notes and Lexical Materials*. Philadelphia: Linguistic Society of America.
- Smith, G. (2002). Place-Based Education: Learning to Be Where We Are. *The Phi Delta Kappan*, 83(8), 584–594. Retrieved from <http://www.jstor.org/stable/20440205>
- Stonham, J. (2005). *Dictionary of the Nuuchahnulth Language of Vancouver Island*. New York: Edwin Mellen Press.
- Tippins, D. J., (2010). *Cultural studies and environmentalism: The confluence of ecojustice, place-based (science) education, and indigenous knowledge systems*. New York; Dordrecht [the Netherlands]: Springer. doi:10.1007/978-90-481-3929-3
- Tuhiwai-Smith, L. (2012). Articulating an Indigenous Research Agenda. *Decolonizing Methodologies: Research and Indigenous Peoples* (ed. 2), 127-142. London, UK: Zed Books.
- Wawaačakuk yaq^wii?itq quu?as: Sayings of our first people*. (1995). Penticton, B.C. : Theytus Books
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Halifax, Fernwood Publishing.
- Xuesong, G. (2010). Autonomous language learning against all odds. *Science direct*. 38(4), 580–590. Retrieved July 23, 2015 from: <http://www.sciencedirect.com/science/article/pii/S0346251X10001119>

APPENDIX 1: ʔaʔataʔ: ASKING: INTERVIEW QUESTIONS

The email interview asks my parents, Stephen and Karen Charleson of Hooksum Outdoor School:

- i) What learning activities or day-trips do you recommend to do with a group of six people of varying ages and abilities for four days in the month of December and why?
- ii) What information is conveyed to orient and to welcome students to Hooksum, and how long does that take?
- iii) Are there any key points you have to recommend for the four-day language course schedule building?
- iv) What information do students need to know before going to ʔayisaqʔ? What can they do to prepare?

APPENDIX 2: DATA COLLECTION FORM

Each 1.5 hour block of immersion lesson teaching will include 10 Hesquiaht language words and two phrases that can be used with the 10 words interchangeably. At the end of each 1.5 hour block of immersion language teaching, the researcher will journal and fill in the following digital form. The fields are expandable to allow for differing amounts of input. The journaling will describe what took place in the lesson, thoughts and feelings about delivering the lesson, how the lesson might be improved, how the planned lesson may have changed, adapted or evolved during the lesson delivery, thoughts about the environment and the weather in which the lesson took place, all from the point of view of the researcher.

Form to be filled in by researcher after delivery of each 1.5 hour immersion lesson:

- Date and Time:**
- Lesson Delivered:**
- Environment of lesson:**
- Weather:**

	Feedback Given/ body language/ attendance	New language output by end of lesson (list the words and phrases)	Language used from previous lessons (list the words and phrases)	Indications of under- standing (list the words and phrases)
<u>Student # 1</u>				
<u>Student # 2</u>				
<u>Student # 3</u>				
<u>Student # 4</u>				
<u>Student # 5</u>				
<u>Student # 6</u>				

The contents of the form will be analysed along with researcher journal entries to describe the experience of the researcher in delivering the Hesquiaht language immersion lessons on Hesquiaht land.

APPENDIX 3: haaʕin ʔaayuušhʔums hitinqsaλ ʔayisaqḥ: INVITING RELATIVES TO THE BEACH AT ʔayisaqḥ: RECRUITMENT MATERIALS

Invitation to Participate script sent via Email:

Please find attached my proposal to deliver a four day Hesquiaht language course for kink^waaštaqumł people at ʔayisaqḥ. I wanted everyone to see what is planned for December or January (depending on the availability of those interested) so you all can consider whether you would like to be a participant in the four-day language course. Please do not feel pressured to participate. While I would like for you all to be present, I understand that it can be a busy time of year for everyone, and that not everyone will be able to attend a four-day course during this time. You will see in the proposal that I chose to document only my own experience of creating and delivering the lessons, and to offer anonymity to the students. I have chosen this to limit the scope of data collection so I can finish my project in a timely manner.

APPENDIX 4: ḥaaḥuupačak: LANGUAGE LESSONS

4.1. tiitiičwayak: Prayer

Introduction:

tiitiičwaḥaqłniš - We are going to pray

Prayer:

waakaašiła ḥaas - Praise be, Creator

ḥaakḥaak^waniš suutił - We humbly ask of you

ḥuuyaluk^win ḥaḥkuu ḥaasḥii - Look after us this day

ḥatiqšiłniš suutił ḥin ḥuuyaluksuuk niḥił - We are grateful to you for taking care of us

waakaašiła waakaašiła - Praise be, praise be

Transition Language

ḥucačiḥałin siquwis - Let's go to the kitchen on the beach

čuk^waač - Come y'all

4.2. A. siqiił ʔahʔaaʔaλ ćućuqs - Cooking and Doing Dishes

Cooking and Doing Dishes

Teacher's Sheet-for reference use during lesson.

New language for student production (students repeat after teacher)

siqiił	Cooking
siquwis	Kitchen on the beach
siquwił	Kitchen in the house
tuup	Stove
ćiima	Knife
tiipin	Table
kiłuuk	Glassware, (breakable) dishes
timaʔas	Wipe table, counter
ćućuqs	Do dishes
siʔiʔyʔak	Match (noun)
haa	Yes
wik	No
ćiʔaqλ	Crescent-shaped fish knife

New language for recognition (students demonstrate understanding with correct actions):

haʔukwitasniš - We are going to eat!

haʔukšiʔaλič - Start eating y'all.

ćamayiʔi - Serve (to someone)!

kašsaapi - Put it away!

ʔuuħwałʔi - Use ____!

ćiçiʔi - Cut ____!

ʔinkʷiiyapi - Light the fire! (ignite the stove)

hawiiqłk - Are you hungry?
 naqmiihak - Are you thirsty?
 niswačiłk - Are you full?

ʔuhʔiiš - ‘And’ i.e. This item *and* this item.

4.3. B. siqiił ʔahʔaaʔał čučuqs - Cooking and Doing Dishes

Teacher’s Sheet-for use in lesson preparation.

The immersion set opens up with a one person skit where the teacher moves around the kitchen using the very loud voices and exaggerated body posturings of two roles: an asker and an answerer. In these roles, the teacher acts out the actions while interacting with the items being talked about, consciously following a pattern of repetition of corresponding actions and phrases.

Use the ‘teacher’s sheet for use during lesson’ as a guide, making sure to include each vocabulary item. Here is an example of a skit sequence for highlighting the language around igniting the stove to begin cooking:

1. “Please ignite the stove”
2. “Ok, I will ignite the stove.”
1. “Did you ignite the stove?”
2. “Yes, I am igniting the stove.”
1. “Please use matches to ignite the stove.”
2. “Ok, I will use matches to ignite the stove.” etc.

The skit continues until all vocabulary for the set has been acted out repetitively in one cycle as above, and then cycled through at least twice before launching into delivering the lesson where students began to repeat after, respond to commands and then direct one another using prescribed commands.

4.4. haṭiis: Bathing

hiṭsiṭiṭi.	Get in the water.
maṭsiṭiṭiṭi.	The water is cold.
ḥamaṭi.	Keep quiet.
wikṭaṭsiṭiṭi.	Be quiet.
ḥamaṭi hiṭsiṭiṭiṭi.	Keep quiet while you're in the water.

This phrase sheet was laminated so students could bring it to the bathing spot.

haṭiis describes any bathing that does not follow the strict protocols required of ṭuusuṃč 'ritual bathing'. The term haṭiis does not exclude prayerful bathing.

4.5. A. ʔinksʔi - Firewood Lesson for Families

Teacher's Sheet-for reference use during lesson.

New language for student production (students repeat after teacher):

New language for recognition (students demonstrate understanding with correct actions):

1. ʔaqaqḥ hiyapuʔwas - What is under there (on the ground)?
2. kúpčiʔič - Point y'all!

Language integrated from previous (Cooking) lesson:

1. haaʔa=yes
2. wik=no
3. ʔuuḥwáʔ-use
4. ʔuḥʔiiš-and
5. čuu-ok, done

4.6. B. ʔinksʔi - Firewood Lesson for Families

Teacher's Sheet-for use in lesson preparation.

Weather for this lesson: Clear, high clouds, bright, cold, wet ground.

Context: Delivered on the morning of day 2 of the language course, after individual bathing in creeks.

New language for student production (students repeat after teacher):

1. maawi-fir
2. qaqaḥmápt-alder
3. ḥumiis-mature cedar
4. čuḥsmápt-hemlock
5. tuuḥmápt-spruce
6. -ḥ question ending
7. -iš ending

New language for recognition (students demonstrate understanding with correct actions):

1. ʔaqaqḥ hiyapuwas-what is underneath (on the ground)?
2. kúpčiči ____ -point to ____.

Language integrated from previous (Cooking) lesson:

1. haaʔa=yes
2. wik=no
3. ʔuḥwət-use
4. ʔuḥʔiiš-and
5. čuu-ok, done

“čuu” is said to indicate the end of one stream of thought or action. It indicates a transition to the next topic or action.

Send students to pick up a piece of each type of tree in the immediate area of the lesson. Collect two pointer sticks from the immediate area to be used later. In Hesquiaht language, the word to describe the live and dead trees or wood are the same. Collecting from the immediate area will ensure that the name of the stick matches the name of the tree samples that students collect.

In this lesson we found five types of tree:

maawi-fir
 qaqmapt-alder
 ḥumiis-mature cedar
 čuḥsmapt-hemlock
 tuuḥmapt-spruce

The following lesson is spoken slowly, loudly and clearly to the entire group. All teaching is accompanied by exaggerated gestures and changes in voice where necessary to differentiate characters being acted out.

Arrange the tree pieces on a spot that is visible to everyone. In this lesson they were laid atop a round of sawn fir tree.

Pick up each individual piece, saying it's name 4-5 times.

čuu

kúpčičiʔaqʔs ____ -“I will point to ____” with pointing action, using kupy'ak-pointer finger.

Repeat this sequence 4-5 times. When you notice students repeating after you, give them the thumbs up.

čuu

ʔiš ending- It is ____.

Pick up each tree piece, saying the name, followed by ʔiš i.e. maawiʔiš-“It is fir.”

čuu

h question ending- Is it ____?

Use the question body gesture (hands up and out while shrugging shoulders up).

Say “tuuḥmapth” - Is it spruce?

Answer your own question. Say “haaʔa tuuḥmaptʔiš” - Yes it is spruce. (give the thumbs up, nod, lift eyebrows)

Repeat this model for all tree varieties.

čuu

Do a second round. This time ask if it is the wrong kind and give the wikʔiš tuuḥmapt. čuḥsmapt-ʔiš-‘It is not spruce. It is hemlock’ response. (At the same time give the thumbs down, wrinkle your nose for the Hesquiaht “no”).

čuu

Pick up the pointer stick and re-do the naming of trees in random order 4-5 times, this time using the pointer stick. When you notice students repeating after you, give them the thumbs up and other positive body language to signal approval.

ʔuuḥwəlʔi qaqmapt kúpčič maawi - ‘Use the alder (stick is understood) to point to fir.’

“ʔuuḥwəl” was previously taught in the kitchen lesson i.e. ‘Use the knife to cut ____.’

čuu

Show the action of pointing to the tree pieces quickly with the pointer stick, saying “kúpčiči ____” - ‘point to ____’ urgently, while pointing very quickly to each tree piece 2-3 times each as you name them.

čuu

Pass the two pointer sticks to students, saying urgently kúpčiči ____ -‘Point to ____ y’all.’

The aim for the participants is to be the first to point to the correct tree piece.

Announce the winning pointer each time: hitaʔap (name)- ‘(name) is the winner.’

I tried to include hitaʔič (name)- ‘(name) is the loser’, but the players became so engaged that there seemed to be no time to say who the loser was, as they were motioning to hear the next tree piece. After 5-6 turns, tell them “kaaʔaʔi qaqmapt (name) ʔuḥʔiš (name)- ‘Pass the alder(stick) to (name) and (name).’ “Pass” and “and” were previously covered in the kitchen lesson i.e. “I have a knife and a glass dish.” Keep rotating until it seems like time for the group to rest.

čuu

Point to something in the immediate area that has space on the ground underneath. In this case we were near fir that had space underneath.

Hold up two tree pieces, saying their names and lifting the hand with the corresponding tree as you say each name. Place one piece under the fir that is on the ground, saying hiyapuwas maawi?iš qaqmapt- ‘Alder is under the fir.’ Repeat this until all types have been placed under the chosen object.

ču

Pick up and show two tree pieces, saying their names.

Use the question body gesture (hands up and out while shrugging shoulders up).

Use the “underneath” sign, diving one hand underneath the other while both elbows are up and out.

?aqaqh hiyapuwas maawi- ‘What is under the fir?’

Address each student randomly with the question, saying the names of the tree pieces as you pick them up and changing out the type of tree piece that goes underneath each time.

4.7. ?aał?aała kúuxuu: Plucking Ducks

?ałšił - plucked

?aał?aała - plucking

kúuxuu - Scoter, Black Duck

4.8. číitaa: Clam Digging

hičín	Littleneck clam
-k question ending	Are you ___?
číitaa	Digging clams
?ayyipči	Get lots!
?ayyipk	Did you get lots?

Language from previous lessons:

-puqs ending	smells like
--------------	-------------

4.9. ʔiiʕimtiʔak nismaakʔi ʔiškʷiiʔath - Hesquiaht Place Names: ʔayisaqʰ to ʔayaʔa

ʔayisaqʰ	Beach with Hooksum Outdoor School
kuʔuus	
ʔaaʕaqʕis	‘Stinky creek’
wiʔmapt	
kuwis	
ʕaayaa	Hesquiaht Lake Creek
ʕaʕiis	
ʔayaʔa	Pacific cinquefoil and clover harvested here

walʔaʕasʔiʕ ʔaʔiiʕumʔakqin - Our parents are in their ancestral home.

4.10. Independent Place Names Review Activity

Cut out the place names that were taught during the day of learning. Provide the cut out names to participants and blank map to place the names upon. In this course participants worked independently or in pairs and asked one another for help when needed.

4.11. ʔiisimtiʔak nismaakʔi hiiskʷiiʔath: Hesquiaht Place Names: ʔiihata to ʔayisaqh

ʔiihata	Hesquiaht Point
cahsnuʔis	
hiłwinʔa	in between, middle
caawiista	
numapaʔu	
puuqumyis	
ciiciʔistaquʔa	
ʔikisxa	Rondeault Point
maaqstii	
ʔaʔiił	Caves
humtʔaaʔa	
ʔayisaqh	Beach with Hooksum Outdoor School
kuʔuus	
yaʔaʔaʔis	‘Stinky creek’
wihmapt	
kuwis	
caayaa	Hesquiaht Lake Creek
cačiis	
łayaʔa	

See pg. 15 ‘Day Three-Place Names’ for additional vocabulary.

4.12. ʕiiʕimtiʔak nismaakʔi ʕiškʷiiʔath: Hesquiaht Place Names Game: ʔiihata to ʕayaʔa

Instructions:

This activity can be played with the group after the delivery of all the included place names in the language lessons.

Create a map outline with masking tape on a large surface where students can gather around.

Mark the places with symbols or pictograms of your choosing on the tape (depending on what you may have encountered when you visited the place or stories you have learned together about the place). Drawings of things that come up during the game can be added to the tape map as you play.

Everyone holds a stick or piece of long kindling to point at the places as they are said at random.

Play at least 20 rounds including all names before asking students to take turns calling out the next place to point to.

4.13. Course Language Review

Date	ḥiškʷiiʔaḥ	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/phrase-Originally taught by:	2b. Published Source
Day One Dec 20	siqiiḥ	Cooking	JL, MI, AW		
	siquwis	Kitchen on the beach	JL, MI, AW		
	siquwiḥ	Kitchen in the house	JL, MI, AW		
	tuup	Stove		CL	Taataaqsapa
	ʔinkʷiiyapi	Light the fire! (ignite the stove)	JL, MI, AW		
	čičiḥ	Cut	JL, MI, AW		
	čiima	Knife	JL, MI, AW		
	tiipin	Table	JL, MI, AW		
	kiḥuuk	Glassware, (breakable) dishes	JL, MI, AW		
	timaḥas	Wipe table, counter	JL, MI, AW		
	čučuqs	Do dishes	JL, MI, AW		
	kašsaapi	Put it away!	JL, MI, AW		
	haʔukwitasniš	We are going to eat		JL	
	haʔukšiʔaḥič	Start eating all!		JL	
	hawiiqḥk	Are you hungry?	LP, AG, SC		
	niswačiḥs	I have had enough	LP, AG, SC		
	čamayiʔi	Serve (to someone)!		JL	
	ʔuuḥwaḥʔi	Use ____!		LP, AG	

Date	ḥiškʷiiʔaṭḥ	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/phrase-Originally taught by:	2b. Published Source
	siʔiḥyak	Match (noun)	JL, MI, AW		Taataaqsapa and English-Hesquiaht Dictionary: 'siʔiḥ'
	haa	Yes		SC, LP, AG	
	wik	No		SC, LP, AG	
	ʔuḥʔiis̄	And i.e. This item <i>and</i> this item.		LP, AG	
	č̣itaqλ	Crescent-shaped fish knife		SC, LP, AG	
	-i singular command ending	You (verb)!			
Day Two Dec 21					
	maawi	Douglas fir	JL, MI, AW		
	qaqmapt	Red alder	JL, MI, AW		
	-ʔiḥ strong mood ending	He/she/it is ____	AW	LP, AG	
	ḥumiis	Mature red cedar	JL, MI, AW		
	č̣uḥsmapt	Hemlock	JL, MI, AW		
	tuuḥmapt	Spruce	JL, MI, AW		
	mis̄siʔaλi	Smell it!	JL, MI, AW		
	-p̣uqs ending	Smells like	JL, MI, AW		

Date	ḥiškʷiiʔath	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b. Published Source
	-ḥ question ending	Is he/she/it?	AW	HN, GT	
	-s and -siš ending	I _____	AW	LP, AG	
Plucking ducks	ʔaʎšiʎ	Plucked			English-Hesquiaht Dictionary
	ʔaaʎʔaaʎa	Plucking			English-Hesquiaht Dictionary
	kʷuuxuu	Scoter, Black Duck	SC		Clayoquot Sound Inventory of Animals: kʷuuxwuu, kʷuxu; muchʔaʔa
Clam Digging	ḥičin	Littleneck clam	SC		
	-k question ending	Are you ____?	AW	LP, AG	
	čičitaa	Digging clams		JL	Reconfirmed: JL, MI approve
	ʔayyipči	Get lots!		JL, SL	

Date	ḥiškʷiiʔath	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b. Published Source
Place names	ʔayisaqḥ		SC, JL, MI, LP, AG, AW		
	kʷuʔuus		LP, AG, AW		
	ʔaaʕaqʕis		LP, AG, AW		
	wiḥmapt	In Boat Basin	LP, AG, AW		
	kuwis	In Boat Basin	LP, AG, SC, AW		
	čaayaa	Hesquiaht Lake Creek	LP, AG, JL, MI, SC, AW		
	čac̣iis	In Boat Basin	LP, AG, AW		
	ʕayaʔa	In Boat Basin	LP, AG, AW		
Day Three Dec 22					
Place Names	ʔiiḥata	Hesquiaht Point	LP, AG, AW		
	čaḥsnuʔis		LP, AG, AW		

Date	ḥiškʷiiʔath	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b. Published Source
	hiłwinʔa		SC, LP, AG, AW		
	čacwiista		LP, AG, AW		
	numapatu		LP, AG, AW		
	ḥuuqumyis		LP, AG, AW		
	čičiʔistaquʔa		LP, AG, AW		
	ʔikisxa	Rondeault Point	LP, AG, JL, AW		
	m̄aaqstii		LP, AG, AW		
	ʕaʕiił	cave(s)	LP, AG, AW		
	humtʔaaʔa		LP, AG, AW		
	ʔayisaqh		SC, LP, AG, JL, MI, AW		
Hiking words and phrases	waascačilmik	Where did you go?	LP, AG		
	ʔuucayuks ____	I am going to ____	LP, AG		

Date	ḥišk ^{wii} ?ath	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b. Published Source
	hinatšiłniš ___	We have arrived at ___		JL	
	?uucayukniš ___	We are going to ___	LP, AG		
	kuukuhwisa	Harbour seal/hair seal	SC, JL		
	muk ^{waqis} ?iš ___	___ is a gravelly beach	JL, MI, AW		
	supicis?iš ___	___ is a sandy beach	JL, MI, AW		
	pafum	Gumboot chiton		SC, LP, AG	
	qasqiip	Starfish		LP, AG	Clayoquot Sound Inventory of Animals: "kaskiip". Taataaqsapa: 'qasqiip'
	hitinqis	Beach	JL, MI, AW		
	ca?ak	Creek	JL, MI, AW		
	ciinuu	Sandpiper	JL, MI, AW		
	yacck ^{wii}	Footprint(s)	JL, MI, AW	LP, AG	English-Hesquiaht Dictionary
	q ^w ayačiik	Wolf		SC, LP, AG	

Date	ḥiškʷiiʔath	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b. Published Source
	šaašaaxtanuuḥ	Yarrow	MI, AW		Clayoquot Sound Inventory of Animals: 'shashaaxtan'uuḥ'
	kʷaqḥ	Horsetail plant		SL	Clayoquot Sound Inventory of Animals: "qwaqt"
	ʔapcyin	Abalone		JL	Clayoquot Sound Inventory of Animals: '7apts7in'
Day Four Dec 23					
	Review all of the above.				

Initials: SC: Stephen Charleson, AG: Angela Galligos, MI: Maggie Ignace, CL: Charles Lucas, JL: Julia Lucas, SL: Simon Lucas, HN: Hilda Nookemis, LP: Lawrence Paul, LR: Layla Rorick, GT: Gerri Thomas, AW: Adam Werle.

4.14. Originally Planned Language Course Vocabulary

Following is an initial list of immersion sets that was checked with Elders. Afterwards I chose 80 words and phrases to make 4 days of nuučaanuł immersion lessons. Dr. Adam Werle assisted with data organization and he provided nuučaanuł spelling corrections.

This list was checked with Elders Julia Lucas (JL), Maggie Ignace (MI) and linguist Adam Werle (AW). Elder Mamie Charleson (MC) arrived near the end of the check. Initials are noted where only one person confirmed the word, where Elders contributed a new word or where someone contributed extra information. nuučaanuł spelling correction by AW.

#	Immersion Set	nuučaanuł	English	Elder initials and notes
1	Prayer	wiwikhtinuʔaʕi č! ʕaaʔaasqhʔaqʕn iš wiwikhta	Take off your shoes! We're going to go outside barefoot.	
		naniqsu waasaaš! ʕuʔʔapʕis ʕaas	I speak to you, ancestors! Let me have a good day!	
		waakaašʕiʕa ʕaas	Praise be, Creator	
		ʕaakʕaak ^w aniš suutiʕ	We humbly ask of you	
		ʔuuʕaʕuk ^w in ʔaʕkuu ʕaasʔii	Watch over us this day	
		ʕatiqšʕiʕniš suutiʕ ʔin ʔuuʕaʕuksuuk	We are grateful to you for taking care of us	
		waakaašʕiʕa	Praise be	MI: waak ^w aašʕiʕa MC: waakaašʕuʕaay JL: waakaašʕiʕa
10	Weather	ʕaʕšʕiʕʔiš ʕaaʔaas.	It's gotten cold outdoors	
		ʕiʕaa	Rain	
		k ^w isaa	Snow	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		kacaa	Hail	
		ʔuuʔuuquk	Nice weather	
		ʔuuqumḥi	Nice on the water	
		wiiqsii	Bad weather/stormy	
		qux ^w aa	Freezing weather	
		ʔaaqinḥ náasʔii	How is the day/weather?	
		tumaqλ	Dark	
		ḥiwaḥyu	Cloudy	
		λupa	Hot weather	
22	Beach	čiiḥuu	Sandpiper	
		paemis	Foam, bubble	
		husmin	Bull kelp	
		mukumc	Gravel	
		supicmis	Sand	
		kaayiškín	Seashell	
		sumumc	Algae (?)	LR: Not sure of English name. sumaquml (?) refers to the month when the green algae gets washed down the creeks during heavy rains, signalling to the salmon that it is time to go upstream. (information from LP and AG)
		kałkintapiih	Strawberry	
		šašaaxtanuuḥ	Yarrow	MI: The way the flower is sticking out, is described by 'tanuuḥ'
		huupasicck ^w i	Cockle shell	
		yacck ^w ii	Foot print	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		kaxñii	Small driftwood	
		tañii	Drift log on the beach	
		hitinqis	Beach	
36	Beach Two	muk ^w aqis	Gravelly beach	
		supicis	Sandy beach	
		hitinqis	Beach	
		timqmiis	Wading in the water	
		ʕuučišt or tuᵖaᵗ	Ocean	
		čaʔak	Creek	
		müksyi	Rock	
43	Going	hitasaᵗ	To land on beach	
		nisaᵗ	To get beached (in order to clean the bottom etc.)	JL:Landed on the beach
		niʔaa	stuck on the beach	
		ʕiihpanač	Cruise around by vehicle	
		čapyiiq	Going by canoe	
		waasciyukḥin	Where are we going?	
		ʔuucayukniš	We are going to ____	
		hintšiᵗʔiš ____	____ is coming (towards you)	
		hinatšiᵗ ____	____ has arrived	
52	Cooking and Dishes	siqiiᵗ	Cooking	
		čučuqs	Wash dishes	
		kāssaap	Put away	JL:also means 'bury deceased person'.
		siquwis	Kitchen on the beach	JL, MI approve of this new word

#	Immersion Set	nuučaʼnʉl	English	Elder initials and notes
		siquwił	Kitchen in the house	
		timiil	To wipe the floor	
		timałas	To wipe the table or counter	
		yaxmiil	To sweep	
		ćićił	To cut	
		χutaayu	Knife	
		ćiima	Knife	
		ćiıaqł	Crescent shaped fish knife	
		haawacsacum OR tiipin	Table for eating	
		kiłuuk	Dishes, glassware	
66	Firewood	paałkpaałka	Sparkling (ex. stars), giving off sparks (ex. fire), glistening like a shiner (small silvery fish, up to six or eight inches long).	
		kaxnii	Driftwood	
		?inksyi	Firewood	
		ćuħšił	Fire goes out	
		?ink ^w iıyapi	Light the fire! Turn on the lights!	
		sityak	Match	
		si?iıyık	Match	
		si?ił	To strike a match.	
		łaaayuk	Easy to split (said of wood).	
		?i?inksyiıiıı	To collect driftwood	

#	Immersion Set	nuučaʼnʉl	English	Elder initials and notes
		qatmapt	Yew wood	Don't know.
		ʁaacʁaaya	Splitting wood	
		ʁaacʁaayaʁak	Axe	
		ʁinksʁiqiil	To make firewood	Left off the list.
		huʁaʁtasniš.	We are coming back (out of the ashes).	
		çitkʷiiʁ	Doing something one's parents haven't done.	JL
		çuʁsmapt	Hemlock	JL: Burns quickly without giving much heat. They used dried hemlock on chiefs dance headdress with vaseline (for stickiness) and down feathers on it.
		tuuʁmapt	Spruce	JL, MI: Brushing, to frighten the spirits off.
		ʁaqmapt	Pine	
		ʁaʁmapt	Yellow cedar	Difficult to break, strong.
		maawi	Douglas fir	
		wiʁmapt	Amabilis and grand fir	JL, MI: Maybe balsam.
		qaqmapt	Red alder	
		ʁumiis	Red cedar wood	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		łaaasmapt	young cedar tree	JL: If you split it in the middle, it is the main one used when they make their harpoon. The middle part of the tree is what they used to tie the tip of the harpoon. They tied together the male and female parts with a little feather between. JL's father used the name ʔimsča, which refers to this feather in the harpoon tip.
		ʔink	Fire	
		ʔinksyi	Firewood	
		tuup	Stove	
		ʔink ^w iil	To make fire	
		hitaaʔup	To place wood on fire	
		wiłaaak; čuħšił	The fire is out	
		ʔačyaap	To look for wood	Sapir E., Swadesh, M. (1939) Pg. 246.
		kakaxnišiih	To look for driftwood	JL, MI:Used in the last part of drying fish to really dry it out, it burns hotter.
		misšił and affix ʔupuuqs (smells like)	To smell and affix: smells like	SL
		ʔiičaʔapi	Carry/lift it/he/she up (an item or a person).	JL: This is not the right word for lifting wood. Take out of the set. LR: The phrase ʔiičaapats hımaqsti-‘My spirit is lifted’ is frequently used at Language Nest 2014-2016.
		kašsaapi	Put it away!	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		hiniitap̄i	Bring it indoors!	
		patq ^w iic	To carry a load in a backpack	
		mawaaʔi	Bring it!	
		misšiʔaʔi	Smell it!	
		humiispuqsʔiš	It smells like cedar	
		hisšiʔi ʔahʔaaʔaʔsuuk misšiʔ	Chop the log and smell it!	
			Let's find out what kind of tree it is	
		ʔink ^w is	Fire on the beach	
		ʔahkuuʔisʔaqʔi š	It will be here (on the beach)	
111	Location	k ^w iscpaaʔaʔ	On the other side of	
		ʔukčiis	Beside (on the beach)	
		huyah̄i	Far over there	
		haayah̄i	(close) over there	
		ʔunit	Having (resource) there (said of places)	JL, MI, AW
			Across the (water)	
		mitak	Landmark	
		haaȳi	Low tide	JL, MI
		huyis	Way down on the beach	JL, MI
		haaȳis	Low tide on the beach	JL, MI
		haayis	There (on the beach)	JL, MI
122	Bathing	hiisitsiʔi	Get in the water	
		maw̄sitʔiš	The water is cold	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		ćamaŋiĉ	Keep quiet y'all!	
		wikŋaλšišiŋaλi	Keep quiet!	
		ćamaŋiĉ q ^w iyuyiisuu hiisit ćaŋakŋi	While y'all are in the water, do not make a noise!	This one is better according to JL, MI
		hiisitaλquusuu ćamaŋiĉ	While y'all are in the water, do not make a noise!	
129	Place Names	ŋiihata	Hesquiaht Point	
		ćahsnuŋis		
		hiłwinŋa	In between; middle	
		ćacwiista		
		numapaŋu		
		ŋuuqumyis		
		ćiĉiŋistaquŋa		
		ŋikisxa	Story of where the girl birthed puppies. Rondeault Point	
		maaqstii		
		ŋaŋiiλ	Caves	
		humtŋaaŋa		
		ŋayisaqŋ		
		kuŋuus		
		ŋaaŋaqλis		
		wiŋmapt		
		kuwis		
		ćaayaa	Hesquiaht Lake Creek	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		ćaciis		
		łayaʔa		
		hupquuʔis		
		ʔaphsnuuʔis (?)		
		mumʔa		
		hihul		
		paacsitʔas		
		yaaqhsis	Yarksis	
		maʔapi		
		łisumyaʔa		
		hiłwiiʔa		
		wiknit		
		ťamuuk		
		qasqii (?)		
		paasčiłh		
		ʔamiha		JL, MI: Where the two boys came from the sky on a rock (after the darkness)
		tiʔaamut		
		hiłcuus		
		ʔaaʔapwinʔis		
		łaaqapi	Anton's Spit	LR: A tree grew there (information from SC and LP)
		hišk ^w ii	Hesquiaht	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		łaaʔiyis		MI: Where Alec Amos lived, they called it čihnit when they abandoned their house because of the black spirit that went into their home there.
		čaʔaa	Boulder Point	
		čiknuu	Smokehouse Bay	
171	Describing Places	ʔukłaaʔiš wiknit ʔuunuułh ʔin wiknit	It is called wiknit because the place has nothing there	AW
		muk ^w aqisʔiš paasčiłh	paschilth is a gravelly beach	
		wałyaʔas tiyiicum	Dave lives at home Hesquiaht	
		histaqšiłmit čiknuu čuucqa	čuucqa was from čiknuu	
		ʔayanit haʔumštup čaʔaa	čaʔaa has lots of seafood	
		kink ^w aaštaqumł ʔath	kink ^w aaštaqumł people	
			There is nothing there	
			A big carved rock shaped like a skull or a mushroom	
		ʔayaakʔiš paawac hiłh tamuuk	Kingfishers have nests at this place 'tamuuk'	AW
		wałyaʔas	At one's original ancestral home	
		hiłqhʔaaʔaʔišʔa ał čiiic maʔapi	They fish in front of ma- api	

#	Immersion Set	nuučaanul	English	Elder initials and notes
		ʕiiʕimtiiʔak nismʔaakʔi hiškʷiiʔaṭh	Hesquiaht place names	
		qaayacqum	Little pole in boat that jingles when fish on.	
		ñiiłñiił	Rowing	
		hiniiyuqʷa	Fish on the line	MC
185		hitačink	Challenge, versus fight against (person, fish)	JL