

Q̇A ẊΘN NEŃAK^wƏLAʔINĒ (Found My Way of Going Home)

By

Ǧ^wixsisəlas (Emily Aitken)

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Preface

Ğ^wawali da ğ^wawina, kisi łiliwē xis g^wikalas,
K^wik^wali da k^wik^w, kisłəm xalı da k^wik^w łiliwē xis yaqəndas.
Mas łənwisi da lilq^walałēyas sa K^wak^wakawak^w
kistəłak^wi łəwilagila qas məlk^wəłax dałx^we xəns gəlgəlis xa łəxila xəns təxəla
łəxesdən qən məlk^wəle qən həyulise k^wak^wala qən łik^wide xəns təxəla.

Ğ^wixsisəlas Emily Aitken, 2014

My inspiration for my work as a language warrior came from Darrell Robes Kipp, a member of the Blackfoot tribe. He was an author, historian, and educator—and most notably, a leader in revitalizing the Blackfoot language. He cofounded and served as the director of the Piegan Institute. The following quote by Kipp (2001) really spoke to me with respect to my own journey:

Relearning, or studying your tribal language is the ultimate pathway home, and it is important to start before the first sign of longing appears. You may misinterpret your feelings and miss the calling.... Make use of the process of self-discovery and follow your Indian heart. It is a difficult, but truly rewarding journey home.

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Muməlkələn ʔaʔa gəwala gaʔən

A special dedication goes to my mentor, my dear sister Anna who, on March 24, 2017, joined the old ones in the upper world leaving us with even fewer fluent speakers. I told her I was not ready, but perhaps she believed I was.

Ĝilakas'la Nulakənaʔ laqus həyulis gəwala gaʔən legən wanuʔa ʔaʔuʔa ʔəns yaʔəndas (Thank you my wonderful older sister for always helping me as I tried to learn our language).

ʔOlakələn mula qaʔən sasəmi le nıkdaʔx^wa, “ʔOlaʔəm ʔikus ĝ^wigilaseʔ, ʔəbas.” Hemi Thomas ʔu Jeffrey (I truly appreciate my children who told me that what I was doing was good).

ʔOlaʔəm ʔaʔən mula qaʔən ʔiləʔola weluʔ Peter ʔu Trish laxdaʔx^we ninkiqəla qən ĝ^wixʔidasme ĝ^waʔ laʔuʔ da ĝ^wəyuweʔ Master's (I am also very appreciative of my relatives Peter and Trish for believing I could get what is referred to as Master's).

Mulaʔəmʔaʔən qən ʔaʔuʔawut qe ʔolaxdax^wstəʔak^we ʔəwilagila qaʔən ĝ^wigilas (I also want to thank my classmates for the vote of confidence).

Ĝilakas'la qaʔi da Ławicis le gəwala gaʔən le gən ʔaʔuʔa (Thank you, to my tribe, the Tlowitsis, for supporting me in my learning).

Olakələn mula, olakəla quʔən nokaʔi (I am very grateful, my heart is full)

Introduction

Widən galabənda? Where did I start? Wiʔənawisʔən lagaʔaʔ? When I wonder will I arrive?

Yoxdax^w, nuḡ^waʔəm Emily, ḡ^wixsisəlas ʔala suʔəmʔaʔən. Gayuʔən laʔa Ławicis, gayuʔ laʔa K^wak^wakawak^w. K^wak^wali di Ławicis, K^wak^walən legən gəl yaqəntala.

Guk^wəloʔənoʔ laʔ Qaluḡ^wis yəʔa Tlowitsis.

Hello everyone, I am Emily, also known as ḡ^wixsisəlas. I am from the Ławicis tribe, which is a part of what is referred to as the K^wak^wakawak^w. The Ławicis speak K^wak^wala and K^wak^wala was my first language. The Tlowitsis once lived at Qaluḡ^wis (Curved Beach) on Turnour Island in Johnston strait on the central coast of British Columbia.

My life began in a little village—no cars, no television, no telephones—although when I arrived we did have electricity. I was born in 1953 to Məllas also known as Tom Smith, and ḡ^wəntilak^w also known as May Smith, née Scow. I had five older brothers, three older sisters, and one younger brother. My eldest sister was twenty one years older than me; my eldest brother was married when I was five months old, and one year later my eldest niece was born. By the time I was five years old I already had seven nieces and nephews.

In my village everyone spoke K^wak^wala, and everyone who had gone to school spoke some English. I spent a lot of time with my grandmother, my Uncle Pete, and my Aunty Dootda. I knew my mother always spoke English but I did not realize until later that my father could manage English quite well. My grandmother, however, spoke only K^wak^wala, as did Uncle Pete and Aunty Dootda. My memories of these three people are

strong. I don't remember ever really speaking K^wak^wala at home except for a few phrases such as "Where are the scissors?" or "What are you doing?" I probably spoke more but I do not remember.

It was wonderful to go to Granny Qacəgo's house. She combed and braided my hair. I remember that she made braided bread for me, much like a donut (except that it was braided). I always felt welcome at Uncle Pete's house; even in his large family it seemed as though I was the only kid my age, but I rarely felt lonely. I had a very easy time at school—except for one spelling test when I was in grade three. For some reason I thought it would be a good idea to cheat, apparently a strapping offence. I would not allow the teacher to strap me, and in the aftermath, my father withdrew me from the school because he did not believe in corporal punishment. However, I think that incident made me good at spelling. This episode happened when I was nine years old, just after my Granny died. After my Granny died we went to live in Victoria with my Aunty Abaya, also known as Mrs. Mungo Martin. At that time I was not aware of her as my aunt as she was much older than my dad. I do not remember the K^wak^wala language being used at home, just English.

I went to school in Victoria for two years. We moved back to Qaluḡ^wis when I was eleven years old, but we only stayed for a year because the government would not send us any more teachers. Apparently, there were not enough students. We then moved to Campbell River where I lived for three years, from Grade 6 to Grade 8, after which I moved to Vancouver where I lived for nearly thirty years. In those thirty years I attended three different high schools, worked taking care of children, and later worked mostly doing office jobs. I fell in love, had two sons, fell out of love, and eventually

moved with my two sons to Sechelt where my language started to come back to me. Within six months of moving to Sechelt my mother passed on. As my memory of K^wak^wala grew stronger I would ask my older sister Anna about some words, but she did not respond in a positive way at that time. I believe that the meditation and healing work I started practicing brought my first language back to the surface. Many of my family were living in Campbell River and my sister Anna eventually moved there as well. Two years later, in 2000, my sons and I also moved to Campbell River.

The year 2000 saw a big change in my life. The first step in my journey began when one of my nieces talked me into joining a K^wak^wala language group, and it was here that my initiation into the workings of the K^wak^wala language began. The next step came when I took on the job of receptionist for the Kwakiutl District Council. Here, I became friends with a coworker who talked me into taking a course developed as a pilot project in partnership with the University of Victoria—the DSTC program (Developmental Standard Term Certificate). I learned how to read and write K^wak^wala, and I participated in a mentor/apprentice class with Anna (who became my greatest champion). My fascination with my own language began when I was gifted with *The Religion of the Kwakiutl* (Boas, 1930),¹ written entirely in K^wak^wala. Wow! At about the same time we, the K^wak^wala cohort of the DSTC program, each received a copy of Franz Boas' *Kwakiutl Dictionary* (1948), another Wow. Before this, I was using two K^wak^wala dictionaries, one by David Grubb, *A Practical Writing and Short Dictionary of Kwakw'ala* (1977), and the other by Peter Wilson, the *K^wak^wala Lik^wala Dictionary* (1982), compiled for School District 72 and set out according to the International Phonetics

¹ Boas used the term Kwakiutl to refer to all of the K^wak^wala-speaking peoples, consulted this text often

system. The excitement over the Boas dictionary was not so much because it was a dictionary but because it was set out in K^wak^wala and translated to English, where the other two were set out in English and translated to K^wak^wala. These were truly great resources which, importantly, were compiled from interviews with a still-fluent older generation.

Soon after, I met Lorna Williams, one of my instructors, who suggested that I take on the job of compiling an electronic version of the Boas dictionary. I took up the challenge and have been working on it ever since. I found errors in some of the definitions in the process of cross-referencing this to Boas' K^wak^wala texts and found that there were words that had not been included from his other publications. I have a good library of Boas, and Boas-Hunt K^wak^wala reference books² and make use of Boas texts available online. By this time, I was hooked on K^wak^wala, fascinated by how our words are created, and I wondered why we gave up such a wonderful language. Whenever I start to think, "Why am I doing this?" I find an intriguing word and I am hooked again. I want to give this beautiful language back to my people, and it makes sense to me that I begin with the linguistic context, one step at a time. Peter, my wonderful new-found relative, said jokingly, "You know, the first step to becoming a linguist is to admit you are one." Here I stand, again wondering about the direction I am taking, one I had not intended to take, but my K^wak^wala language and my ancestors seem to spur me on to find a way to keep K^wak^wala alive.

² In the course of my language work the following Boas or Boas-Hunt material : 1909, 1913, 1914, 1925, 1938 was consulted continually for words, structure of sentences

Review of relevant literature, experience and concepts

I have read several interesting books in the course of my studies. However, these works emphasize theory rather than practical applications, and my interest is primarily in how theory can be made to apply to practical situations. Following is the relevant literature that informed my research design.

Listening

In my Applied Linguistics course I read “Listening” (Lynch & Mendelshon, 2010), which focused on the skills involved in the process of listening. Lynch and Mendelsohn talk about how listening works, and provide strategies for teaching students to be better listeners: “Listening involves making sense of spoken language, normally accompanied by other sounds and visual input, with the help of our relevant knowledge and the context in which we are listening” (p.180). From my reading, I learned that the way in which people speak in one language can cause problems as they attempt to learn another language. For example, English speakers tend to stress the last syllable in K^wak^wala words as with English, but K^wak^wala most often places the stress on the first syllable. I also learned that it is important to explore different ways of teaching—that, in both learning and teaching a language, it is important to create opportunities for interaction.

In test performance, it has been found that skilled listeners have an easier time figuring out the correct answer, where unskilled listeners often guess because they did not have all the necessary information. Therefore, in undertaking my project, I intended to encourage my learners to hilaŋoŋa (listen with their good ear) because in the learning of K^wak^wala there may be sounds learners’ ears are not familiar given that they do not

exist in the English language—such as glottalized sounds like ʔ in the word ʔaʔuʔa (learn). I also encouraged learners to change up what they listen to so they would not get stuck in a pattern because, when one listens to one thing for too long, one can stop hearing other sounds. This is similar to playing the same music each time one goes running: the brain only hears the familiar music and tends to block out all other sounds, at the risk of not hearing the sound of an oncoming car. In the course of my own learning journey I have come to believe that learning to hear the sounds of K^wak^wala is one of the most important things one can do because, as I now know, we have many words known as minimal pairs, for example, ʔiti (clear off surface forcibly) and xiti (quick look). This is another reason for truly listening and learning the difference between the sounds.

Be cool like Darrell Kipp

The goal for me is to not only revitalize our sleeping languages but also to use them. Darrell Kipp said it all for me when I first read about him and considered his ideas about re-learning a tribal language. Kipp identifies four simple rules (Kipp, 2000, pp. 5-19):

Rule 1: Never Ask Permission, Never Beg to Save The Language;

Rule 2: Don't Debate the Issues;

Rule 3: Be Very Action-Oriented; Just Act;

Rule 4: Show; Don't Tell

Teaching methods

In my journey to re-learning my own language I have tried a number of different methods, including Total Physical Response (TPR), Learning Another Language Through Actions (Asher, 2000), Mentor Apprentice Method, How to Keep Your Language Alive: A Commonsense Approach to One-on-One Language Learning (Hinton, etal, 2002), and the Greymorning Method, also known as Accelerated Second Language Acquisition method (ASLA).³ Each of these methods are valuable in their own right, but they all assume that the learner will be working with a fluent speaker—the current state of spoken K^wak^wala means that many of us do not have the luxury of working with a fluent speaker. My greatest gift with respect to learning the language has been the opportunity to become literate in K^wak^wala. The ability to read K^wak^wala text has contributed to my understanding of how my language works.

Following is a discussion of relevant literature that has contributed to this study.

Textual materials

There are several published and unpublished documents in the Boas-Hunt collection. These texts are useful when checking for appropriate use of K^wak^wala words and phrases. It is virtually impossible to find sources relating to K^wak^wala that do not refer to the Boas-Hunt collection. For me, the Boas-Hunt texts which focus on the tales, as well as the accounts of daily life gave me the ability to envision the world in which my gəlgalis (forebears) lived, and the more I study K^wak^wala, the more expanded my K^wak^wakawak^w world view becomes. The information in these texts contains a broad

³ Dr. Greymorning provides very little information about his method on his website (<http://www.umat.edu/nsilc/>). When I attended a weekend seminar to learn his method, I was required to sign a waiver saying I would not post these lessons on the internet.

range of information that describes building technologies, food preparation, storytelling, and customs, all of which are categorized and grouped in what could be characterized as domains. The organization of information in this way lends itself to developing domain-focused lessons. The descriptions are such that one could create lessons around how to find the perfect tree for making bowls, boxes, and other objects worked in wood. The texts range from describing traditional food is prepared to setting out K^wak^wakawak^w understandings of the soul, and how we leave our bodies at night to learn. There is information with respect to K^wak^wakawak^w customs concerning twins, marriage, distinctions between dream language and daily language, and much more. This treasure trove of the K^wak^wala language is a valuable source of information for developing lesson plans built around language domains.

Curricula

Two distinct yet similar curricula are used in this study: the *Uṁista K^wak^wala Series*, (Powell, Jensen, Cranmer, & Cook, 1981), and the *Ŋsəlxcin 2: A Beginning Course in Colville-Okanagan Salish* (Peterson, 2014). The *Uṁista K^wak^wala Series*—a set of language learning books developed as a basis for K^wak^wala learning—may well be the first K^wak^wala curriculum. Some say it is rather “old school,” but it provides some good basic principles. For example, it lends itself to providing a basis for new work in K^wak^wala; it could well be adapted to work within the reclaiming domains noted above. The fact that two fluent speakers were recorded in the creation of this resource is in itself invaluable for hearing the sounds and pronunciation of K^wak^wala.

A Beginning Course in Colville-Okanagan Salish (Peterson, 2014) is based on the Paul Creek Curriculum, which was created to provide a curriculum to learn

Ŋsəlxcin/Nsyilxcn (Colville-Okanagan Salish) quickly, and to revitalize a language which had only one fluent speaker remaining. The curriculum has been applied by the Salish School of Spokane (SSOS) to recovering four Southern Interior Salish languages: Colville-Okanagan, Wenatchee-Columbian, Spokane-Kalispel-Bitterroot, and Coeur d'Alene. This organization has an excellent website from which one can download the curriculum outlines and use them as templates.⁴ The templates provide great ideas for building sentences around domains. The Salish curriculum was based on curriculum designed to teach Spanish. The Salish curriculum incorporates newer methodology (such as Total Physical Response (TPR) and games encourage language learning). The process of transcribing the text into one's own language is labour intensive, requiring much thought and many hours of work, because many First Nations do not share the same culture or land base.

I was deeply inspired to continue my journey in language revitalization after participating in the Breath of Life Conference in June 2015 where I was in the company of language warriors such as Daryl Baldwin, Leanne Hinton, and Zeke Zahir who have been working on breathing life back into indigenous languages throughout the Americas. This experience sharpened my focus and deepened my desire to find a way to encourage language use and literacy.

⁴ Making sure to acknowledge the source: <http://www.interiorsalish.com/home.html>

My Project

The purpose of my Master's of Indigenous Language Revitalization (MILR) project was to discover whether identifying a specific language domain strategy would increase or enhance language learning and fluency. Within this project I define a domain as a specific area or task that is designated as a “speak-the-target-language-only room or activity.” This designated area becomes the focus of a lesson plan, within which smaller manageable lessons can be developed. For example, a specific area such as a kitchen may be a domain chosen by a language learner. Within the kitchen the learner will focus on small manageable lessons such as washing dishes. A lesson focused on washing dishes would include the names of the objects being washed, the washing-up container (sink), and phrases relating to the activity of washing the dishes.

This strategy is modeled after the “Teaching Txʷəlšucid Language Certification Program” (Zahir, 2014) used by the Puyallup Indian Tribe (Puyaləpabš). It provides a self-directed language learning method for using the target language daily.⁵ In this self-directed and learner-driven approach, learners are assisted in the classroom setting by a language instructor who helps to develop word sets and sentences for the chosen domains. When on their own, the learners are meant to use the language daily. In this way, the students are self-directed and take on the role of being their own teacher—they essentially learn the language by having conversations with themselves. The learner acts as both master and apprentice while acquiring vocabulary in a specific domain or area. A language domain can be a physical location, such as a kitchen, or non-physical domain such as a topic, for example, “greetings.” Whether physical or non-

⁵ This is outlined in Zahir (2014) and can be found in the online newsletter of the Northwest Indian Language Institute: http://issuu.com/nili/docs/nili_newsletter_final_2014-15

physical, each topic or area becomes the space in which the target language is nested. Language learners will work with their teachers to create an individual lesson tailored to their specific learning areas. For example, the domain or location chosen might be the bathroom, and the activity might about washing. In this case, the student will work with the teacher to develop a lesson that focuses on the appropriate vocabulary and phrases needed to converse with himself or herself in the chosen setting. For example: “What are you doing?”, “I’m washing my face”, “I’m washing my hands”, and so on.

I first encountered this method when I attended a presentation given by Zeke Zahir at the National Breath of Life Archival Institute for Indigenous Languages in June 2015 (Zahir, 2015). Zahir explained how his students were learning language very well in school, they still were not using the language in their every day. He said, “We want them to speak, to use language every day”, so he devised the method described above and tested it on his students. Zahir recounted that one of his students had, by way of a teleconference, completed an oral exam testing language acquisition for 25 specific domains, ones which included daily activities such as preparing coffee, preparing dinner, and personal hygiene. The student passed his first level with ease. The joy with which Zahir shared this moment was the moment my hope re-emerged because I saw the possibilities for strengthening and enhancing the language learning in my own language community.

The goal of my project was to find out if this set of Puyallup language strategies would increase fluency for learners of another First Nation language, most specifically K^wak^wala. From my own research on K^wak^wala, I predicted that the structure of K^wak^wala would assist in the creation of a domain focused curriculum, because

K^wak^wala words are often built on a common base that recurs in many different words. For example, the root həmə (food) occurs in a number of related words, for example həmap (eat), həmiqsila (cook), and həmiqsilagəs (waitress or waiter). Meanings change with different suffixes but always relate back to the word for food. I think of K^wak^wala as having domain-like characteristics in the way that it builds words by attaching suffixes to roots. To continue with the example of həmə, first person words related to food include həmapən (I am eating), həmiqsilən (I am cooking), həmiqsilagəsən (I am a waitress). Building onto the root həmə continues to longer sentences such as Həmapən laḡ gən həmaʔēlas (I am eating in my dining room).

With this in mind, I planned to use these language strategies with three K^wak^wala learners: a novice who would focus on one or two domains, a higher-level beginner who would focus on two or three domains, and a higher level intermediate who would focus on three or more domains. Each language learner was to choose specific language domains based on their interests. The project plan was for participants to learn K^wak^wala through a domain-focused approach for a period of six weeks. During those six weeks I would work with the learners to develop domain-focused lessons with the support of a fluent speaker. It turned out that we were not able to use our fluent speaker due to her poor health, so I was left as the only fluent speaker in the group. Given this situation, I worked to find other means of supporting the novices with their language learning. Some years prior I created a power point presentation which included recordings of the K^wak^wala alphabet, greetings and responses, and a few examples of short conversations that had been useful to me in my own learning (see Appendix 7).

The lessons that I developed for this project were to transition from one domain to another by continually building onto the language already learned. The participants were to be shown how K^wak^wala attaches pronouns to verbs or nouns; they were also to learn phrases to support their conversations-with-self, such as Wigilas? (What are you doing?), Wigilaʔas? (What will you be doing?), Widile? (Where is it?), Wiʔasle? (Where are you going?). These key phrases were to be used in each of their language learning domains.

My participants agreed to keep record of what they were doing and how they were feeling. They agreed to check in with me if they were experiencing any difficulties with pronunciation or if they needed more words. We all agreed that we would meet weekly, in person or through internet media if we were unable to meet.

Again, my reason for developing this project was simple: I wanted to find another tool to help K^wak^wala learners with language acquisition. When I first heard of this method I was excited because it combined oral and written language in a way that made sense to me. I realized, after working my way through this project, that I had already been using a version of this method as I learned how to read and write K^wak^wala. The added dimension of speaking as part of the process seemed promising.

Project Implementation

The abbreviated case study which I undertook over a period of six weeks brought with it many trials and tribulations. We almost lost our speaker at the outset, and, as it turned out, she was not able to participate at all. This experience brought a heightened sense of reality: that our K^wak^wala speakers are getting fewer and fewer in number. At the same time, I broke my left knee, so the project was a long time starting.

I was the leader and it scared me because I did not feel ready to guide my group. There were also changes in my participant group. Getting participants together in the first place was difficult, and this indicates, again, how challenging it is to revitalize a language in the absence of a fluent speaker, without the strength of community behind such revitalization initiative, and without the full availability of the learners—all of which worked against the possibility of recovering a language, of learning a language, and become a speaker of a language.

It turned out that I was not able to coordinate a meeting with all of the participants in a group setting. I was, however, able to arrange a video conference with myself and two participants (Chris and Laura Ann via Skype and Google Hangout), and to see the rest of the participants individually.

I was able to meet with Sherry often but, as is evident in her notes, she was reluctant to talk to me. I knew in my heart that this had to do with the fear of ridicule, of not being good enough. I remember having had the same feelings, but while I tried hard not to be *baḵ^wəm* (first nation), Sherry had warmed to her *baḵ^wəm* (first nation) heritage. In any case we felt frustrated by having had the language available but not having had the opportunity to be fully engaged in a conversation. I continued to encourage Sherry to continue to learn her language despite her mother's illness, in part because I thought it would help keep her grounded and connected to her heritage.

Chris and I spoke at least once a week. He started off by relearning the sounds. Like Sherry, Chris also was hesitant to speak but he was always willing to learn and ask questions. Getting time with Chris was difficult—we stayed in touch by email and we were able to meet twice in person. We also met twice by way of Google Hangout. Chris

continues to greet me in K^wak^wala. When he emailed me with questions about K^wak^wala terms he seemed concerned about his spelling: “I’m probably driving you nuts with my spelling and lack of proper phonetics.... Sorry!” I assured him that it does not “drive me nuts”; it is wonderful that he is interested in learning more. Sometimes I tease Chris, asking “Masus ʔəḵəḵstəcuwos?” (“What is it that you want?”) whenever he telephones me at work. He just laughs, understanding without understanding (if that makes any sense). I think that individual interests and practical experiences will allow people to engage with learning a language more quickly, and I think, in Chris’ case, learning about soccer will provide the way into the language.

Out of my group of participants, Laura and I spent the most time together. I visited her at her home in Nanaimo twice, but we did most of our work by way of Skype or Google Hangout. Laura was very supportive of my project and wanted to give it her best shot. She asked many questions, rewriting and editing her dialogue as she heard the nuances of K^wak^wala. I would help when I heard something such as a misplaced “ən” (I) or typos like duplications. It was a delight to work with Laura. Laughter was a part of all of our sessions, and I think we began to understand why our old people laughed so much: it makes everything so much easier and more fun.

In all, I think that the project was not long enough to allow me to fully evaluate the effectiveness of using the Puyallup language strategies for K^wak^wala learning. As we went along I came to believe that, for this way of learning to work well, we need a home base, a safe learning place, one with structure, especially for those who carry with them the burden of past experiences, prior educational and life experiences, and possibly residential school experiences particular to a certain generation. I understand that

participants, as students, need to have their focus redirected, and some need more prompting than others. It is certainly a daunting undertaking in areas where there are no fluent speakers, and, even at that, fluent speakers are not necessarily good teachers.

Painful Realization: Sherry

ʔəxəxsdən qus małtəxʔidəxdax^wa xən kis ʔola ʔigəlwat yaqəntala xənoḥ
yaqəndas, we Sherryxalasuwī. Gayuḷuḥ laḥa Ławicis, nulaḡawē x^wənuk^wesən nula
yəxənoḥ nən waxsəm Anna. (I would like you all to know my one (participant) who is
not yet an expert at speaking our language, her name is Sherry. She is from the Tlowitsis
Nation. She is the older child of my older sister, our wise woman Anna.)

Sherry, my first participant was a novice when it came to reading and writing
our language but she heard K^wak^wala spoken throughout her youth. She had the
opportunity to visit with many of our elders while on vacation with her parents. She
also spent quite a bit of time with my mother and my aunt and heard them chatting in
K^wak^wala. In the course of this project, we spent Mondays, Thursdays and Fridays
together but it turned out that speaking K^wak^wala was a very sensitive area for Sherry.
She was tentative and, although I reminded her that she did not have to participate, she
insisted she continue. I have two recordings of her practicing the sounds of K^wak^wala.
She was unable to join in any of our group video-conference sessions because her
mother was very ill at the time. However, I supported her and allowed her to continue,
asking that she keep a record of her experience. Her record follows:

As I practiced the alphabet, I found words that I knew easier...my
frustration was with learning the actual type of alphabet being used. I
struggled, as I did not put enough time into learning this alphabet. Once I

received the power point and could hear the words, it was easier. I still wrote it out using the English alphabet so that I could read and understand it. Until I learn the symbols and what sound they make, it is difficult for me to connect the proper sounds.

I enjoyed listening and practicing with the power point. It reminded me of taking French in college. We would sit in labs and listen to tapes and respond to questions. The lab instructor was British. She spoke French with a British accent. This is my fear learning Kwakwala. Speaking with an English accent.

My first recording of my recitation of the alphabet I was full of nerves. I do not like making mistakes. As I still struggled with the symbols, I had a difficult time reading and pronouncing the words that I was not familiar with. I know that once I master the symbols and their sounds, it will be much easier. I believe that is the biggest hurdle in my learning journey.

At the end of June, my mother became seriously ill. She is one of our few remaining fluent Kwakwala speakers. When she was overcome by fever, she lost her capacity for English. She could only converse in Kwakwala. I felt helpless, as she cried that she was *t'salkwa* and that she wanted *wap*. I could only speak to her in English and advise her that she had to wait until after the doctors had done their tests before she could have water. It was the most helpless feeling, not being able to comfort my Mom because of my inability to communicate with her.

Later that evening she went in acute respiratory distress. The doctors stopped her heart and put her into an induced coma. They advised that she would likely be unconscious for a couple of weeks. I was advised to speak with her as she could hear. I sat with her for the next two days and spoke to her continually as did the nurses on duty. There was no response. Two days later, when I entered the ICU room, I said to my Mom, "Yo abump wixsas?"

She opened her eyes. I sat and cried. My inability to converse with my Mom further than a few words and phrases crushed my soul.

My mom was in the hospital for two months before being allowed to return home. At home she makes requests in kwakwala. I understand her most of the time. It is an organic process. I do not think about what she is saying I just respond and do what she has asked. Our dog listens to her and responds to her speaking kwakwala. I should be able to as well.

Unfortunately, because of life circumstances these past six months, I have not had the time nor the energy to apply myself to studying and learning. My hope is to get back to it in a more diligent manner, in the next little while. Life is a little easier now that my Mom is somewhat stable and I am determined to learn.

I asked Sherry why she was so hesitant to speak. She replied that people would make fun of her, mostly my old aunt, so she became self conscious about using the language. I spoke to her about my own learning, how at first I felt uncomfortable, saying, “You know that I would not make fun of you.” I also spoke about my first recording, saying, “You ought to listen to my first recording when I first started working with your Mom, I sounded like a little mamaɫa [English] girl trying to speak K^wak^wala.” I also told her that often the best laugh we have is when we make a mistake—especially with words that are so close in sound but mean completely different things. Sherry is now taking more time and making a greater effort to use K^wak^wala (for example, as a greeting), especially in our band office. She now calls me ʔənis, even though she rarely, if ever, has called me “aunty.”

Hooked on K^wak^wala: Chris

ʔəxəxsdən qus małtəxʔidəxdax^wa xən kisceʔəm ʔigəlwat yaqəntala xənoʔ
yaqəndas, we Chrisxalasuwi. Gayuʔi Chris laxa Wiwəqəm. Wəʔəlaʔəmxdi Chris xa
yaqəntale xa K^wak^wala lexde gənanəma, we hemi ǵaǵəmpes Edith luwis q^wəli Dicky.
ʔiʔaxili Chris laxa Nanwakolas. Qoʔəlamɪ xa ǵ^wikəlasəsəns yaqəndas, qəquʔaxdi laxa
qəquʔaɕiyas Campbelton laʔ xəmatəx^w. (I would like for you all to know my one
(participant) who is also not yet and expert speaker of our language, he is called Chris.
Chris heard the language when he was young through his grandmother Edith and his
Uncle Dicky. He is from the Campbell River Band. He works at the Nanwakolas office. He
knows the sounds of our language, he learned at Campbelton Elementary School in
Campbell River.)

Chris, my second participant, was a most willing participant. He chose to do his
language work in the domain of the bathroom and focused on activities that take place
there. Chris referred to a picture of a bathroom showing examples of label placement on
objects that would help him with words and sentences. He told me that, while he had
every intention of sticking words to the walls of his bathroom, it did not work. He also
said that, even though he did not spend as much time as he would have liked learning
the language, he found himself thinking about it a lot. His children were also helping
him think about language because, as it turned out I was hired at this time to teach
K^wak^wala in School District 72 where Chris' children and their cousins were going to
school—and where they were taking what they were learning back home. Chris
recounted some surprising moments in light of his own journey to learn K^wak^wala. He
remembered that his daughter came home from kindergarten one day and told him she

learned a new word, then touched her neck and said *q̓uq̓uneck*. He said, “that’s nice,” although he was not quite sure if that was correct but did not want to risk putting her in the wrong. Nonetheless, when we met on Skype later that evening he asked me how to say neck in *Kʷakʷala*. When I answered, “*q̓uq̓una*,” he was glad that he not questioned his daughter at the time. Chris also recounted a moment when his nephew, also in one of my classes, challenged Chris to see if he knew the word for black bear. At the time, Chris thought it might be a trick question, but when his nephew wrote it as “*ʔaʔi*” — which Chris knew as “*nən*,” the word for black bear used by the *Liḡʷiɬdaʔxʷ* — he said he felt truly impressed.

Chris found that it was very useful to have access to the power point presentation which I developed a few years ago (with the recording of the sound of the alphabet, along with the greetings, see Appendix 7). Chris explained that it helped him to remember the *Kʷakʷala* he learned in elementary school. Chris recorded a short before-and-after sentence made for bathroom-related activities.

At our last meeting Chris told me that he wanted to learn words and phrases relating to soccer. This was occurred to him after his team played against another team where the coach was speaking to his players in their own language possibly *SENĆOTEN*, a Saanich language. He told me that he felt envious of the other coach and wanted to be able to do that as well. This prompted me to outline the basic requirements for “a lesson plan” that relates to soccer for Chris to use (see Appendix 3).

In the Kitchen with my Gran: Laura

Yodaxʷ ʔəʔəʔsdən qus maɬtəxʔidəxdaxʷ ʔən nəmyuteʔ Laura. Hemi ḡaḡəmpdes Laura yəʔ ḡʷəntilakʷ ʔola q̓oʔəla ʔəns yaq̓əndas. Kʷəlixdən umpes ḡʷəntilakʷx̣de.

Ǿelən la ǾaǾuǾa luwi Laura. ǾoǾelami Laura qis K^wak^wale, kistak^wi Laura ǾoǾela Ǿis ǾoǾeli. (Hello everyone, I want you to recognize my relative Laura. Laura's grandmother Ǿ^wentilak^w was fluent in our language. My father was Ǿ^wentilak^w's uncle. Laura knows how to speak our language, she just does not seem to know her knowing.) The following are Laura's thoughts on her experience.

Gilakasda'xwla naŋnamyut, gilakasda'xwla ti'laxwal. nugwa'am Q'ixtlala. GayuǾan laxida Yalis. GayuǾamxa'an laxida Haida laxan abaskutame. GayuǾan laxida 'Namgis laxan 'oskutame. Heman gagampwala Gwanti'lakw 'i'axsila gaxan. (Welcome you all my clan, welcome all peoples. I am ǾixǾala (lots of wood on fire). I am from Alert Bay. On my mother's side I am from the Haida and on my father's side I am from the NəmǾis. My grandmother G^wentilak^w (Heavy woman) was the one who took care of me").

The above greeting, written in Kwak'wala, follows Indigenous protocols for introduction. As a latent Kwak'wala learner, and scholar and writer in English, I am well aware of the requirement of the inculcation of an embodied understanding of both Kwak'wala and the familial, social and cultural relationships that Kwak'wala itself produces. My generation and demographic is the one that perhaps has suffered the most from familial and clan disruptions through residential schooling which for me has resulted in a life-long disassociation from my core energetic self as a survival mechanism. Coming back to my body has taken decades of not only therapy, but also consistent, concerted application of my intellectual energy and talents to learning to how to write in English to give myself a voice through my writing. In approaching anything new or challenging or anything that in some way would test me, one of my life-long patterns has always been to minimize my capabilities, doubt my abilities, and question my motives. I have also noticed that I engage in activities that will have no other purpose

than to self-sabotage through strategies such as taking on too much, over-promising and under-delivering, procrastinating, negative self-talk, self-mocking and just generally undignified behavior.

My healing path has now led me to apply my literacy skills to Kwak'wala where I apply my childhood memories of the sounds of Kwak'wala to its corresponding orthographic symbols in use today. My approach to learning Kwak'wala is quite haphazard and unmethodical where I will attack the task with great energy to begin with and then fizzle out and put aside the tasks like a bored child. For example, when I put together my little Kwak'wala Kitchen Dialogue, I wrote out the sentences in Kwak'wala on recipe cards with English translations on the back of the cards. I would then take these cards and recite these out on my walks. I'd do this activity for maybe a week or two and then lose my cards and I'd have to write them out by hand again which is not a bad thing. I have fragments of Kwak'wala tucked in my Gmail, my Word Docs (digital form of shoeboxes) multiple paper journals, notes scribbled on my precious Boas texts with its brittle paper, and on recipe cards and paper file folders stuffed with Kwak'wala hand-outs from various workshops, language classes and community language groups. Half started, and half-finished Kwak'wala projects such as new word-of-the-day lists, lists from memory, phrases, mind maps with images to accompany words reflect my own half-hearted attempts to improve my Kwak'wala comprehension. The only project I am happy to report I've started and completed (just barely) at this moment in time is the following Kwak'wala Kitchen Dialogue. I discuss my process after the dialogue. See Appendix 4 for Laura's dialogue.

When I first agreed to working with Anisbidu in May, I was given a choice of any household domain to apply my Kwak'wala language learning to with the understanding that my learning in one domain would be able to transferred to another domain. Given my familiarity and prior knowledge of

some common phrases centering on food, I chose the kitchen domain to focus my Kwak'wala language learning.

I began with making Kwak'wala word lists from memory to establish a base line vocabulary, and then moved to creating phrases or guessing what might go together to make phrases. For example, haga is a command meaning “go”—with which any parent might begin a sentence to their child, as in “haga mixida” for go to sleep. But in this first sentence (which maybe too ambitious to begin with), the command (go get the bowl) is softened somewhat by the addition of the honorific “wadzid” as a mark of high respect and further softened by the waxa (please) at the end of the sentence. I found forming the dialogue fun as I could get into the spirit and energy of both speakers and probably was reminded of the tenor of my conversations with Gwanti'lakw when I was little as each speaker seems to have a distinct character and tone to their lines.

Daxidxa breaks down into da/x/id/xa and I find myself returning to this phrase to puzzle out the smallest units of meaning and wondering if I am correct in my guessing what each part actually means. If I were to offer my best guess it would be (da=hand, x=bowl (?) id= (?) xa=it referring to the bowl again. The suffix -atsi that attaches to the end of hama' translates, loosely, to “container of” and the hama' translates to food. There are several other words in the kitchen domain that end with the suffix -atsi. For example, lagwilatsi refers to the stove (container of fire) and the wada'atsi refers to the fridge (container of cold). The word gayatsi translates to cupboard, or a receptacle to put something in. I would predict that xalatsi (for smoke-house) would translate to container of smoke. There are many other words made up of the suffix -atsi and it is only in the moment of writing this reflection that I realize I myself am a container of my lived experience and that it is through my own lived experience that it dawns on me after all these decades that proves one of Gwanti'lakw's oft repeated phrases, “you never stop learning.” One aspect of Kwak'wala I have been

working on is the confounding pronoun changes, which I find as frustrating as confusing at times. I think a dialogue between a team of people who are on a cooking shift rotation might be a scenario to work on to get practice with pronoun changes.

After re-writing the Kwak'wala Kitchen dialogue on my recipe cards (at least four times) I would take them on walks and recite the lines out loud with my mamała ła'wanam Bill Holdom and he would test me by reading me the English translations on the other side and I would say these lines back in Kwak'wala which he could read and try to pronounce along with me. Although Anisbidu came to my house to conduct an oral test of my ability to answer questions in Kwak'wala about my dialogue, I really can't recall much of anything except for us laughing a lot. I think while I answered in one word Kwak'wala answers, I did understand more than I could articulate in Kwak'wala on the spot.

My Experience and My Conclusion

During the process of working with my participants, I was sometimes discouraged because I realized that no matter how much people say that they want to learn K^wak^wala, there has to be a dedication—a commitment to making time to practice. This language should have been ours to use every day but now we have to find the courage to keep on speaking, making mistakes, laughing and keep on learning. Laura and Sherry, my two older participants are both intelligent and capable women, women who once had people around them who spoke the language, albeit not necessarily to them. Laura has a PhD in Education and Sherry has been trained as a paralegal—each are confident in their chosen field—but K^wak^wala, their heritage, seems scary and almost foreign. I understand completely because I felt somewhat intimidated when I first set out, but I imagine that perhaps the biggest difference was that K^wak^wala was sitting inside me waiting to reawaken; once that happened it simply took over. Chris had some exposure to K^wak^wala in elementary school where he learned the sound of the language, and he wanted to “go for it.” I think, if he had more time, he would get even more hooked on K^wak^wala.

I also had an opportunity to work with Kelsey who, just two weeks into my project, became my apprentice K^wak^wala partner in a mentor apprentice language program. Kelsey is fearless when it comes to learning language. I noticed she posted language reminders throughout her house, reminders to stay “in language.” She told me that, after a while, she did not need to use them as much because she had started to see them in her mind. We are quite similar in our “way of learning” ʔaǵuǵəʔinē. I spend a lot of time practicing, whether I am driving or just sitting at my computer working on

my dictionary project, my labour of love. I continue to believe this way of teaching and learning is a worthwhile strategy. I realize that, the more I look at all the “lessons,” this process excited me because, in the end, it is the pathway by which I increased my own fluency.

I have included, as appendices, examples of lessons and resource materials created for learning K^wak^wala in domain-specific settings. These examples can serve as models for other First Nation language recovery and acquisition with some alterations, always keeping in mind that learning, even in this domain-specific environment requires consistent, committed dedication.

Example number one is washing dishes, see appendix 1, easy right but not if you have to explain how it is done. I think this is kind of how we learned tasks as young people. The lessons are the written instruction of what was learned by observation and oral instruction. A similar beginner lesson has been developed around bathroom activities (Appendix 2), and around playing soccer (Appendix 3). The latter is oriented to soccer coaches who are interested in instructing their players in their own language. Appendix 5 expands on Laura’s “kitchen” dialogue for beginners. Similar lessons can readily be created along the same lines for other topics, such as carpentry, hunting, and fishing.

I have discovered along the way that it is important for those attempting to teach a new language, to first take into account the interests of the learner. I also discovered that many of our younger generation of carvers do not know the K^wak^wala names for their tools—a domain unto itself. I have been asked to develop just such a lesson around the tools, and just recently a master carver asked me if I would write names for

the carving tools onto his drawings for his apprentice carvers, thereby giving them a visual reminder as they learn. I was also asked if I would put together a plan for canoe-building.

Note that all of the appended lessons begin with *Wigilas?* “What are you doing?” because it would be one of the first things a mentor would ask to elicit a first person response such as *Hamiksilən*. “I am cooking.” This then leads to questions such as: “What are you cooking?” or “Talk to me about what you are cooking.”

I came to a realization after having a very earnest conversation with my son that this way of teaching is how the old people, the mentors taught in manageable oral language domains. We berry picked with the knowledgeable aunties, grannies and moms, we learned about what was good eating and what wasn’t. A person who would become a canoe builder went with a master and was shown how a canoe was built beginning with finding the perfect tree. Each step was observed and listened to many times. It was oral teaching done in a learning domain. The biggest difference is that now we have learned to write those lessons step by step because there are fewer and fewer masters who are fluent who could teach us about their craft in an everyday learning domain. *Olaʔəm hulənak^wəli da ole ʔoʔəlaʔ ʔa ǵ^wayilelasdes səns gale k^wəlsk^wəlyak^w*. (Truly becoming less are those who truly know the ways of our first old ones.)

I came across the following poem written by Don Colburn some years ago, before I even began my journey in *K^wak^wala*. I kept it because I wanted to translate it. I eventually contacted Mr. Colburn to ask if I could use my translated version of his poem in my project paper; he agreed and I provided him a copy of the translation at his request.

Məmskala ʃa K^waguł (How to say Kwakiutl)

Nińkiqəlała ʃa gəla,

Wəʔuqes k^waʃco la ʃis pípəspəyu,

luwa ǵ^wawina k^waxtola laʃis xuńs.

Nińkiqəlała lax da qus humoła

ʃa q^wak^wani laʃa ʔəwina k^wa mənsa qis pəłidamas ʃis pələm,

kikəsniqəla le ola pəłida.

We le pədəxʔida la qus dux^wwałəla ʃa dix^wńəs g^wańagətud laʃa wa

...ʔoʔəm nińkexʔid, ʔola me?

Nəmaxəs luwi da yola, luwi da yug^wa, yəʃa q^waxēyas sa x^wəlk,

ʃa kixkad^zak^was sa gəlad^zi, luwa gale wəłəla,

lama qus qołʔałəla kise oʔəm ńəmi da nuyəma: K^wak^wəka w^wak^w.

Ǵ^wala wələm dug^wəd^zu ʃa kadək^w wałdəm, ǵ^wala wələm mənsʔid qus yaqəgałe

ʃa kadək^wwałdəm.

Hułilala ʃa ʔola wəłəla ʃis liǵəm,

ǵ^was wəłəmə dug^wəd^zud.

Pələmxʔidas.

Yaqəgał la laʃ qołətes sa ʔola wəłəla ʃis liǵəm,

ʃa ʔole qaqasəla ʃis nokaʔi.

Translated from a poem “How to Say Kwakiutl” written by Don Colburn (2006).

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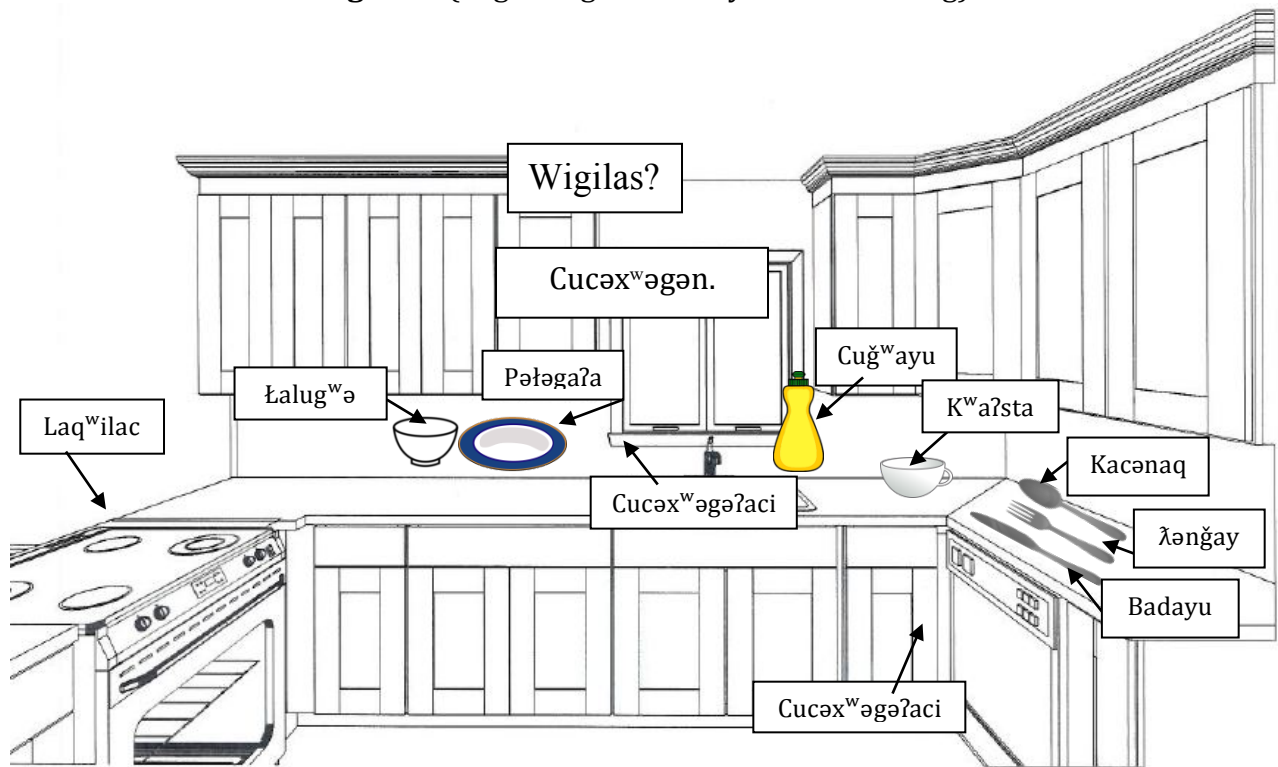
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Appendices

Appendix 1: K^wak^wala Domain of the Kitchen

Galabənd laṣa Ćucəx^wagaʔinē (beginning of the way of dishwashing)



Sample language lesson: The domain of washing dishes.

For beginning learners, the goal is to learn names of dishes, utensils, cutlery, sink, dish soap, and basic two basic phrases “Wigilas?” (What are you doing?), and “Ćucəx^wəgən” (I am washing dishes). (Display labelled pictures of items that cannot be labelled, such as a cup, and place instead where the item is stored.)

Learners will have a journal where they will record their experiences, what they are going to learn, and how often they practice. They will also write down words or sentences they don’t know how to say in the target language. For example, they might want to know how to say “what are you going to do?” and, similarly, how to respond to that question if they were to be washing dishes (e.g., how do I say “I am washing a cup?”).

All learners will have a journal in which to record their experiences and their progress, for example, keeping track of how much time has been invested, and the kinds of questions that come up in the chosen language domain. The goal is that learners will begin to think the K^wak^wala terms outside of the designated learning domain. For example, they would ideally think k^wasta when they see a cup; or, when seeing someone washing dishes, additional “how would I say” questions would occur to them.

For intermediate learners, the goal is to learn more sentences, for example, how to describe washing inside a dish or cup, drying dishes, wiping down surfaces (stove top and table), and filling or emptying a dishwasher.

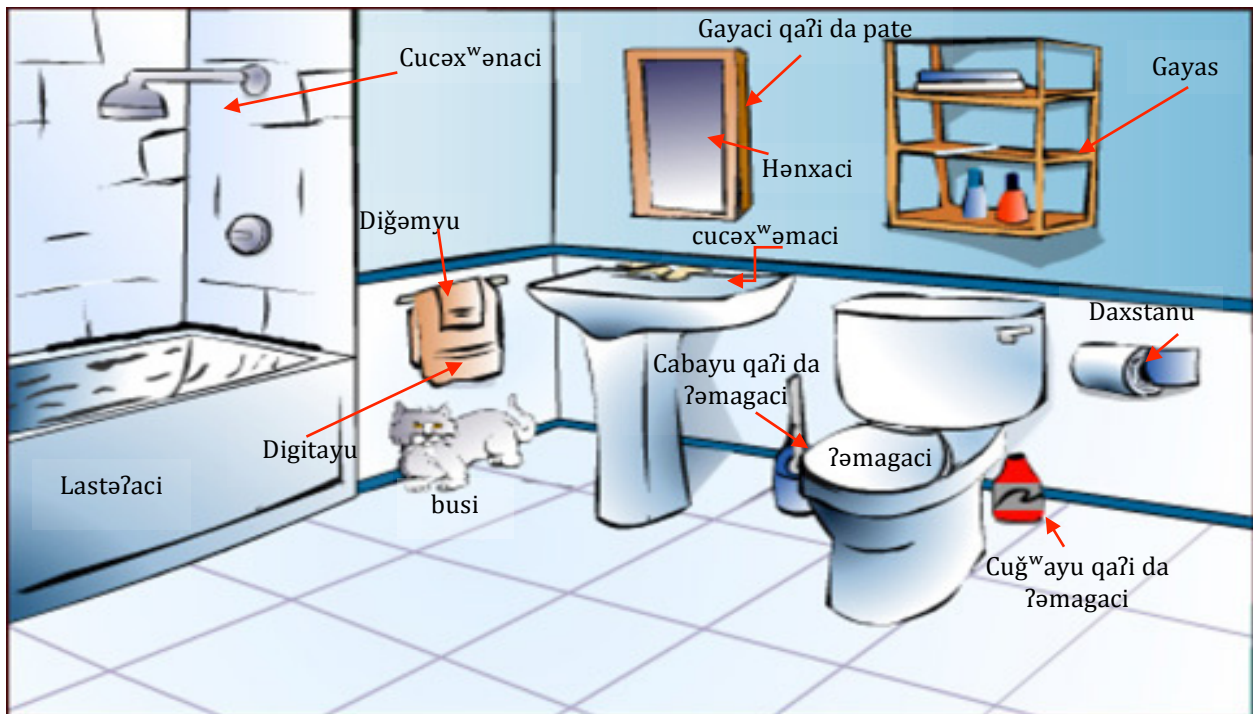
For higher-intermediate learners, the goal is to collaborate with the instructor to develop more advanced sentences that add complexity to the activities described above—clearing the table, washing dishes, and wiping down surfaces like the stove, cupboards.

Appendix 2: K^wak^wala Domain of the Bathroom

Ǵ^wigilas laḵa lastaḵēlas. (What is done in the bathroom.)

Ǵ^wigilas laḵ ḵəmagaci. (What is done in the toilet or outhouse.)

Ǵ^wigilas laḵ laxlagas. (What is done in the place that one frequents.)
(Used in schools, considered a polite way to ask to go to the washroom.)



Following are the names of some items one might use in the bathroom: place the sheet where you can see it, or place individual labels with the picture and the word in the appropriate place to remind you of the name and the use for each item.



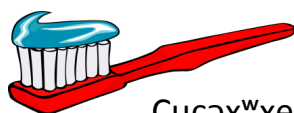
kuyayu

Kuyayu

Cuḡ^wayu qəʔi da



Xəḡəm



Cucəx^wkeyu

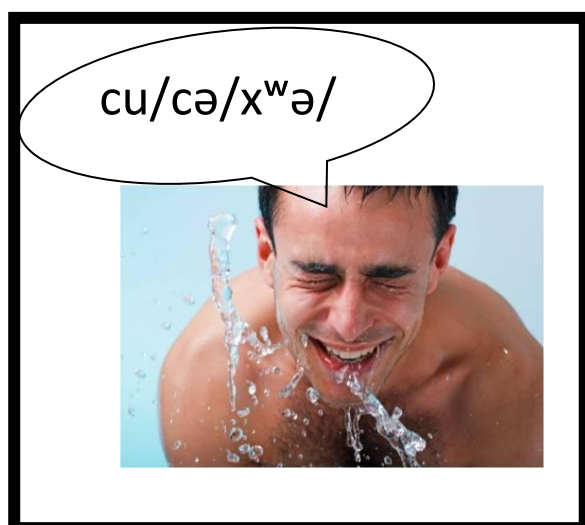
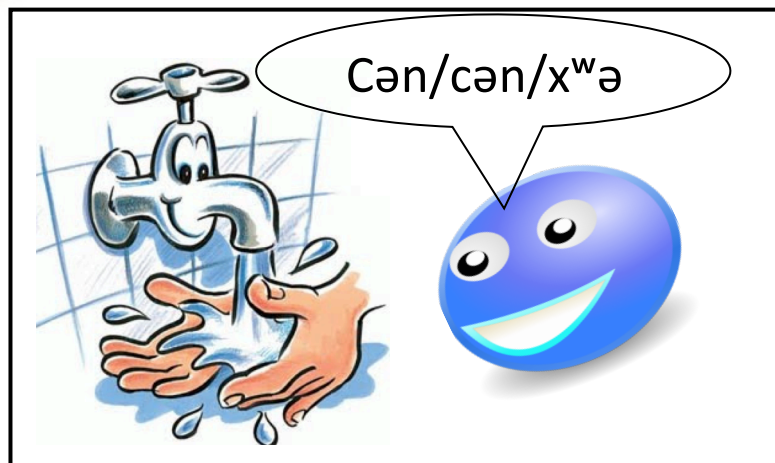


Cuḡ^wayu qəʔi da k^wesa.

Cucəx^wxe

Place labels in the bathroom where you can see them so you are reminded daily to use the target language. See English translations in the Bathroom talk/vocabulary list below.

Wigilas?





Dənxələn le gən capax gən dəmgʷələsa, lu kʷesax gən səyax.
 Dən/xə/lən le gən ca/pax gən dəm/ğʷə/la/sa, lu kʷe/sax gən sə/yax.
 (I sing as I scrub my arm pit, and as I wash my hair.)

Bathroom Talk

Widi le da dʒuğʷayu qaʔi daʔukʷinē? (daʁstanu, diğəmyu, kuyayu are some other nouns one can use)

Where is the soap for the body? (toilet paper, washcloth, razor (other nouns))

ʔaxəli da dʒuğʷayu laxa gayasi. (The soap is on the shelf.)

Wigilaʁas? (What are you going to do?)

Cəxʷənaləʁən. (I am going to have a shower.)

Kusaʔəmʁas? (Are you going to shave?)

e, kusaʁən (Yes, I am going to shave.)

ki, ʔisʁən kusa. (No, I am not going to shaving.)

Məlkʷalaʁa qus dixʔidos ʁa cućəxʷəmaçi la qus ǵʷaʁ. (Remember (you) to wipe off the sink when you are done.)

Bathroom vocabulary (some are transferable to kitchen, washing car, pet)

ʔəmagəçi (toilet, outhouse)

Cəxʷənalə: Cəxʷ/wə/na/la) (showering body; water cascading onto body)

Ćućəxʷənaçi: Ću/ćəxʷ/wə/na/çi (shower stall)

Ćuğʷayu: Ću/ğʷa/yu (soap)

Ćuxʷitid: Ću/xʷi/tid (wash body)

Ćuxʷola: Ću/xʷo/la (wash off something, such soap, paint, soil, etc.)

Ćuxʷəldʒu: Ćuʔxʷəl/dʒu (wash off surface)

Ćuxʷukʷa: Ćuxʷ/cu/kʷa (continually wash)

Ćućəxʷxe: Ću/ćəxʷ/xə (brush teeth)

De: (wipe)

Digidayu: Di/gi/da/yu (object for drying, such as a towel)

Digita: Di/gi/ta (drying off, such as your body, your child, your dog, etc.; also term used for ceremonial clearing of negative energy)

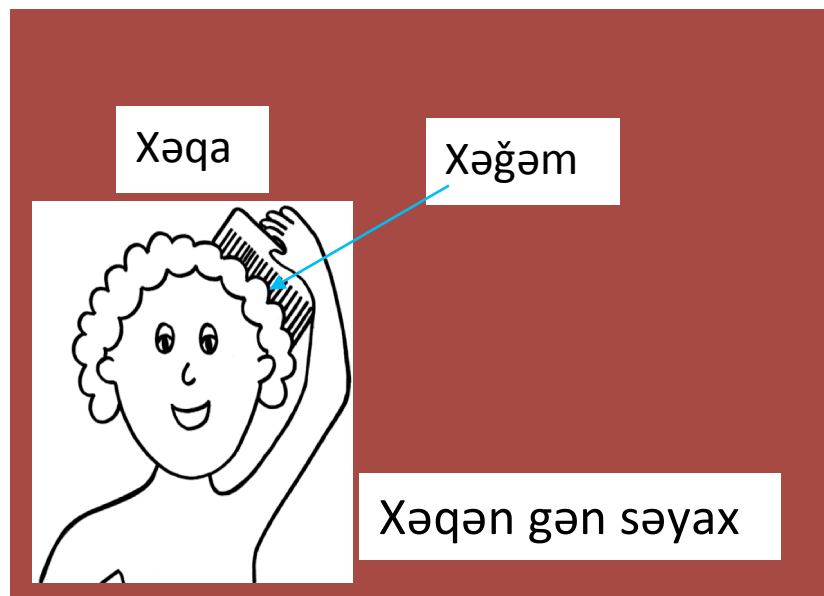
Diğəmyu: Di/ğəmə/yu (face cloth) didəğmə (wipe face)

ǰəlkʷa: kəl/kʷa pee (only males) ǰəlkʷən (I am peeing)

Esa: e/sa pee (females only) Esən (I am peeing)

Kusʔid: shave e.g., Laʔəm ʁən kusʔidʁ (I am going to shave.)

More hair vocabulary



kəpa kə/pa (cutting with scissors)
λuk^wa λu/k^wa (using hair clippers to cut hair)
xəqa xə/qa (combing)
xəğəm (comb)

Most of the examples above relate to the male hygiene domain, but there will be some cross-over to the female hygiene domain as well to that of children.

For example, some women shave their legs:

Kusən gən gugəg^wəyu. (I am shaving my legs.) (Perhaps a picture of woman shaving legs)

Appendix 3: Soccer Terms

SOCCER TERMS – BASICS (will be recorded to assist coach)

Qəyaka (Soccer)

Following is some of the language the coach will have to know in order to teach young soccer players.



Ğilaga (name of child).

Widile (name of child)?

Sagustoġa

Gaǵmən

Li laǵa laxlagas.

Laǵəǵsdən laǵa laxlagas!

Haga, hanak^wi.

Hedile da laxlagas.

Ğilaga (name of child). Ği/la/ga..... You come here (name of child).

Widile (name of child)? Wi/di/le.....? Where is (name of child)?

Sagusto^la (put up your hand) Sa/gu/sto/^la

Gax^mən (I am here). Ga^x/mən

Li la^xa laxlagas. (He or is has gone to the washroom) Li la/^xa lax/la/gas.

La[?]ax^sdən la^xa laxlagas! (I want to go to the washroom!) La[?]ax^s/dən la/^xa
lax/la/gas!

Hedile da laxlagas. (He or she over there) He/di/le da lax/la/gas.

Ha^laga, hanak^wi! (You go, hurry!) Ha/^la/ga, ha/na/k^wi!

The coach may have to carry flash cards showing images of the field, kicking, running, scoring goal as a reminder.



Qəyagidʒas



bol

Qəyaxʒid

Qəyax?idas xuǎ da bol.

We, qəyax?ida ga.



D^zəl^wa



Hanak^wi!

D^zəl^wa, d^zəl^wa, d^zəl^wa

Some soccer coach (teacher) vocabulary



Ǿilaga (Come here.) Ǿi/la/ga

ʔolakala ʔik! (Truly good, awesome.) ʔo/la/ka/la ʔik!

Hanak^wila'la. (You hurry up.) Ha/na/k^wi/la/'la.

Hanak^wi! (Hurry up!) Ha/na/k^wi

ǾəyaǾ'co (kick into "net") Ǿə/yaǾ/'co

ǾəyaǾ'cud (kicked into "net") Ǿə/yaǾ/'cud

Additional actions can be added (such as header, stopping with chest, handball, throw in) as the new speaker/soccer coach realizes, "hey I don't know how to say header." I have discovered that this kind of "laddering" is useful when creating lessons like this, expanding the knowledge of the learner in an organic way. I, too, need to learn more soccer terms.

Appendix 4: Laura's recipe dialogue (unedited)

Recipe Card 1 (RC1).

Haga dax'idxa hama'atsi wadzid waxa

Widi le? Kisan dukwalax!

RC2

Hedi laxa gayatsi naxwala laxa lagwilatsi

Haga dax'idxa yudukwi tsigwanuwa laxa wada'ats'i waxa

RC3.

Kisan walaalus!

Widila'us (or kiasas) p'asp'a'yu?

Hedi laxa (or leda) tsigwanu laxa wada'atsi

Kisan dukwalaxa tsigwanu! Widi le?

Banasa kwanik!

Widila'us (or kiasas) gayagas?

RC 4

Oh!! Dukwalaman dukwalaxa ts'igwanu! (or Oh!! laman duxaala xa tsigwanu or Oh!!
Dukwalamanlaxa tsigwanu!)

Gans sus axexdasa'wos?!

Yuduxw nikan waxa!

RC5

Tapts'udas xa yudux tsigwanuwε laxa hama'atsi waxa. Break 3 eggs into the bowl.

Xwit'ida gaxwa (χoxda—these eggs right here) tsigwanuw hεgwixidlaxga

RC6

Haga daxidxa t'udadzu waxa Haga daxidxa bigana laxa wada'ats'i T'ut'oxwtsa bigana
(t'utatsanda xoxda biganx)

RC7

Kaxtlandasxa λax kaxλanuxw laxa lagwilatsi axtsudas xa bigan laxa
kaxλanuxw kaptsudas xa xidux tsigwanu laxa kaxλanuxw _____damsxi dlu
baba lamakus gwał

Pronoun Changes for Cooking

Hamiksiλən (I will cook) Hamiksilan (I am cooking)

Hamiksilaxdan λansλa (I cooked yesterday)

Hamiksilas (you will cook)

Hamiksilamas? (are you cooking now?)

Hamiksilaxdux λanswał (she / he cooked yesterday)

Hamiksilasux xa ganuł (you will cook tonight)

Wəłp'a (flavorless) wəłp'oxda gobi (new word for word list)

Əngwix da ʔəx ilax de ga wəłp' a gobiya? Emily's IPA orthography

Angwixda 'axilaxde ga wałp'a gobiya? (who made the weak flavored coffee?)

Appendix 5: Hamiksilen: I am cooking

The following is another way of learning Laura's "bacon and egg domain":

ʔiʔaʔəla laʔa hamiksileʔas

Wigilas?

Hamiksilen

Masus hamiksileʔos

Hamiksilen ʔaʔa xʷidəkwʷi ciḡʷanu lu kaʔʔakʷ ʔəmʔamēstu bigənna (gayuʔ laʔ ʔəlgiya sa gʷəsu).

Masus ʔiʔaʔalayuwos?

Hemi da kaʔʔanu, lu ʔaluḡʷəm, lu kačənak, luwi da xʷidayu. Weli da ciḡʷanu, luwi bigənna.

ʔəʔaʔəlaʔa ʔa kʰatəmakʷ qus dukʷəlosix, laʔ ʔaʔasas sa ʔəʔiya . Galabənd laʔus ʔəʔkayulo qus gʷixʔidasmos nanaxmēya. Qoʔʔaʔəlaʔa liḡəmasus ʔiʔaʔalayu. Kʰati das ʔa liḡəmasus ʔəʔeχdəsu qoʔʔaʔəla laʔa kʰatəmakʷ.

Hamiksileʔas





Łalog^wəm



X^widayu



X^witalayu
kacənaq



Kaxłanu



Wilamux ciğ^wanuwa.



Tepidux da ciğ^wanuwex



Təpcudən laxa yudək^w
i ciğ^wanu laxa łalog^wəm.



Tutəd^z

X^witi xa yudək^w ciğ^wanuwa.
Ləmux x^widək^wa yəxux da ciğ^wanuwa.



Tutədzu



Kawayu



Դախսուդ քա քիգաննի քաքա քալանս քե
լսքիքես. Խեդամ ցաաքսս քալադաքա քիգաննա.



Tutədzəwəw
Դամդամասսս քիգաննա.



Չաքսուդ քա քաիդաքա քիգաննս քաքա քիս
լսսա քալաքա քալանս.



Դաքաալսուդ քա քիգաննի քաքա
քալանս, Դիսաա քե քա
քաիդաքա քիգաննս քաս քե
քասուդ քաքա քալանս քաքի
քա քաիդաքա քիգաննսա.



Լանգասս



Ըաաքսուդ քաքա քա քիգաննս քա քիգաննի քաքա քալաքա քե ցաաա քաքա, Դաքադաքսս քա քալաքա քաքա
քաքադաքս. Խե քաքաքիդաքա.

With English translation

Wigilas? (What are you doing?)

Hamiksilən (I am cooking.)

Masus hamiksiləʔos (What are you cooking?)

Hamiksilən ʔaxa xʷidəkʷi ciğʷanu lu kaʔʔakʷ ʔəmʔamēstu bigənnə (gayuʔ laʔ ʔəlgiya sa gʷəsu).

(I am cooking scrambled eggs with fried bits of bacon (which comes from the meat of pig).)

Masus ʔiʔaʔalayuwos? (What tools are you using?)

We hemi da kaʔʔanu, lu ʔaluğʷəm, lu kaʔənək, luwi da xʷidayu. Weli da ciğʷanu, luwi bigənnə.

(There is the frying pan, and bowl, and spoon, and the whisk. Also there are the eggs, and the bacon.)

ʔəʔaʔəlaʔa ʔa kətəmakʷ qus dukʷəlosix, laʔ ʔaʔasas sa ʔəʔiya . Galabənd laʔus ʔəʔkayulo qus gʷixʔidasmos nanaxmēya. Qoʔʔaʔəlaʔa liğəmasus ʔiʔaʔalayu. Kaʔi das ʔa liʔeğəmasus ʔəʔeʔdəsu qoʔʔaʔəla laʔa kətəmakʷ.

Place the labels where they will be seen by you, ideally where the objects live. Start with your question so you can frame your answer. Know (learn) the names of things you are working with. Write the names of what you want to know on the picture.

Hamiksiləʔas	kitchen
Yawapstoʔi	curtain
Gayaci	cupboard
Cucxʷəgəʔaci	sink or dishwasher
Ləğʷilaci	stove
kʷaxdəmiʔ	chair
ʔəwinağʷiʔ	floor
Wədəʔaci	fridge
Həmadʔu	table

Kawayu.	knife
Tutədʔu	cutting board
ʔəngəyu	fork
ʔaloğʷəm	bowl
Xʷidayu	egg beater
Xʷitalayu kacənaq	stirring spoon
Kaxʔanu	frying pan

Wilamuḥ čigʷanuwa. (They are all eggs.)

Tepiduḥ da čigʷanuweḥ. (That egg broke.)

Təpćudən laḥa yudəkʷi čigʷanu laḥa ʔalogʷəm. (I broke the three eggs into the bowl.)

Xʷiti ḥa yudəkʷ čigʷanuwa. (Stir the three eggs)

Ləmuḥ xʷidəkʷa yəḥuḥ da čigʷanuwa. (They are now stirred those eggs.)

Ṭutəcaʔawakʷ ʔəmʔəmaʔastu bigənna. (Bacon cut into small bits.)

ʔəḥcud ḥa bigənni laḥa čəlkʷa kaḥlanu qe ʔupides.

(Place the bacon in hot frying pan and fry until done).

Heʔəm ǵʷəyu kaḥləʔakʷ bigənna.

This is what is referred to as “cooked in frying pan bacon”.

ʔəḥwəćud ḥa bigənni laḥa kaḥlanu, ʔisəʔa qe da xʷidəkʷ čigʷənu qas le kaćud laḥa kaḥlanu ʔuwi da xʷidəkʷi čigʷənuwa.

(Take out the bacon from frying pan, wait for the stirred eggs and sprinkle into the pan with the stirred eggs.)

Qəpćud ḥa xʷidəkʷ čigʷənu laḥa kis ʔuma čəlkʷa kaḥlanu. (Pour the stirred eggs in the hot frying pan.)

Ǵʷəḥcud laga ḥa čigʷənu ʔu bigənni laḥa pəʔaga le ǵʷaʔ ʔupa, ʔəḥadʔud ḥa pəʔaga laḥa haṁadʔu. (Pour the bacon and eggs onto a plate when it is cook, place on the table.)

We həmxʔidaga. (Go on, eat.)

Appendix 6: Making bread

Wigilaḷas? Kʷənsaḷən. Gemən ʔiʔaḵalayuḷe, le gən ʃʷanaʔid qən kʷənse.

Wigilaḷəns? Kʷənsaḷəns. Geməns ʔiʔaxalayuḷe le gəns ʃʷanaʔid qəns kʷənse.

Mənyayu kʷasta qaʔi da wəp lu qʷəx.



Mənyayu kʷasta

Mənyayu kakəcənaq (tbsp, lu tsp)



Mənyayu kakəcənaq qaʔi da sugʷa, ləwi
da dəmsxi ləwi da babawayu

Xʷidayu kakəcənaq



ʔiʔaḵəlayu

Sugʷa gayuʔ laxa həmdʒalaci



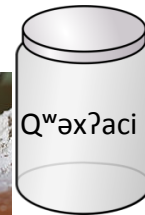
Dəmsxi



Sugʷa



qʷəʔx



Qʷəxʔaci

ʔalogʷəm

Babawayu



baxʷwid



didəgəganu, ʔəpayalaḷes sa ʔaḡʷaci.



ʔaḡʷaci

Məlstu kʷənikʷ

(Rogers recipe 2015) English version is on line.
<http://www.rogersfoods.com/recipe/white-bread/>

Mu ʎaʔi da waʃəʔasas sa kʷənikʷ - Kəʔabudəla la laʃ 35-40 minutes

Waʃəʔasas sən kʷənse

½ c. laʃa mənyayu kʷaʔsta ʃa kuxʷsta wap (kʷis ʔolat čəlxʷsta)

1 tsp sugʷasa həmdʒəlači

2 tbs babawayu

3 ½ c. laʃa mənyayu kʷaʔsta ʃa kuxʷsta wap (kʷis ʔolat čəlxʷsta)

¼ c. laʃa mənyayu kʷwaʔsta ʃa sugʷasa həmdʒəlači

½ c. laʃa mənyayu kʷaʔsta ʃa qəlsaʔa sa kon (corn oil), safflower oil, qəlsaʔa sa kələbəš (grape oil)

2 tbs dʒusa sa lemon (ʔixʔəm ʃaʔi da apple cider vinegar)

4 tsp demsxi

9 ½ to 10 ½ mənyayu kʷaʔsta ʃa kʷəʃ

ʃən gʷigilas le gən qəʔixʔid ʃən kʷənikʷilayuwa

ʃa babawayu

Qəbčudʎən laʃa ʎalugʷəm ʃa kuxʷsta wap

Xʷitčudʎən ʎaʃa sugʷesa həmdʒəlači laʃa wap

Xʷitčudʎən ʎaʃa babawayu laʃa wap...isaʎaʎən qaʔi da 10 minutes...le baxʷwida.

ʃa kʷənse

Qəbčudʎən ʎaʃa kuxʷsta wap laʃa ʎağʷači

Qəbčudʎən ʎaʃa sugʷa, ʎu qəlsa, ʎu dʒus ʎuwa demsxi laʃa wabačola ʎağʷači.

Laʔəmʎən la qəbčud ʃa baxʷwid babawayu laʃa ʎağʷači, ləʔəmʎən la xʷitidʎəx.

Qəbčudala ʃa qʷəʃ laʃa xʷidəkʷ wap.

ʎakʷən ʃa kʷənse qe la ola časəla qaʔi 10-15 min, kəlsəmxʔidamasʎən, qe le ola qisʔənən kʷənse.

Qəlsʔidʎən ʃa la kəlsəm kʷənse, əxcola laʃa ʎağʷači.

Le gən ġʷaʎ, ʎəpəyəndʎən sa didəgəganu laʃa ʎağʷači

ʔisaʎən qe le baxʷwida, (50 min), laʎən ʎakʷaʃa

ʎusʔiʎən qe le muwe sa kikəlsəm kʷənse. ʎəpəyəndʎən ʔiti...ʔisaʎən qaʔi da 20 min.

Kʷənikʷila la ʃa kikəlsəm, ləxčudala laʃa kəʔabudači qaʔi da kʷənse, legən ġʷaʎ ʔiti qəlsʔidəx.

ʎəpəyəndʎən ʎaʃa mu kəʔabudači, ʔisaʎaʎən qe le ʔiti baxʷwida...laʃ 50-55 min

Καταβυθών λαχά καταβυθών λαχά λαχάλαçi le ʔola çəlxʷwida laχ 375° F (190° C) qaʔi da 35-40 minutes, qe le ʔola λυρίδα.

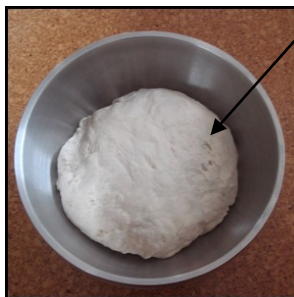
ʔixʔidamasi da dʒusa sa lemon χa ǵʷixsdəmmas sa kʷənse.



λakʷa



λakʷən laxa hamadʒu



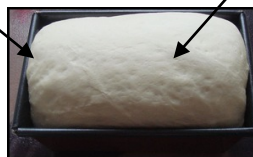
Kis ʔolat baxʷwid



kʷənikʷle (kʷənse) læxcola laxa kaʔabudəʔaci



Baxʷwid



Καταβυθών

Ləǵʷilaci



Кəʔabud



Wigilas? Ləmən kəʔabud ga kʷənikʷlə laħa kəʔabuḡas.

Wigilaħ daʔxʷuħ?

Wilamuħ kəʔabudala.



kʷakʷəxsəm

kʷənikʷ















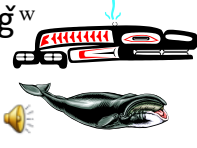

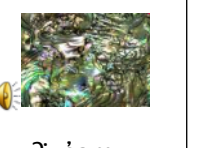





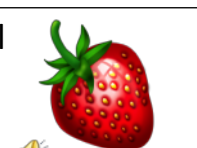

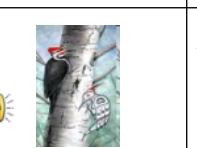

Gićowi da kʷənikʷ laħa kʷənigʷači.

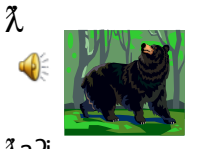





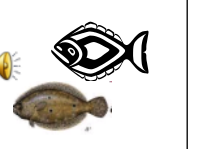





Appendix 7: Powerpoint Presentation

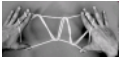


























Listen and repeat the words and
sounds of the Kwakwaka/Likwaka
alphabet

Created for your learning pleasure by
Gwixsiselas (also known as Emily Aitken)
of the (Tlowitsis) Ławicis Nation

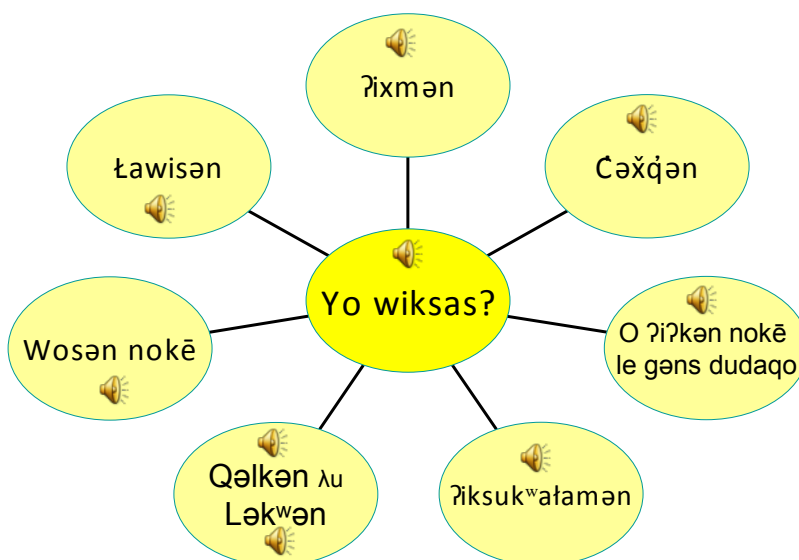
<p>a</p>  <p>ʔaʔasu</p>	<p>b</p>  <p>bəkʷəlawi</p>	<p>c</p>  <p>cuʔaʔli</p>	<p>č</p>  <p>čawi</p>
<p>d</p>  <p>dəxdəʔxəlul</p>	<p>dz</p>  <p>Dʔaxʷən</p>	<p>ē</p>  <p>həmaʔēlas</p>	<p>e</p>  <p>ʔeğas</p>
<p>ə</p>  <p>ʔəbəmp</p>	<p>g</p>  <p>gukʷ</p>	<p>gʷ</p>  <p>gʷəsʷ</p>	<p>ğ</p>  <p>ğadzəq</p>

<p>ḡ^w</p>  <p>ḡ^wəyəm</p>	<p>h</p>  <p>Həmdzalaci</p>	<p>i</p>  <p>ṛixcəm</p>	<p>k</p>  <p>kaḡəlaḡa</p>
<p>k^w</p>  <p>k^wik^w</p>	<p>ḳ</p>  <p>kadzalaci</p>	<p>ḳ^w</p>  <p>ḳ^waḳ^wəmta</p>	<p>l</p>  <p>lamadu</p>
<p>ṛ</p>  <p>ṛəḡu</p>	<p>ṭ</p>  <p>ṭaṭku</p>	<p>λ</p>  <p>λaλanaṛṭ</p>	<p>λ̣</p>  <p>λ̣əmgaci</p>

<p>λ̣</p>  <p>λ̣aṛi</p>	<p>m</p>  <p>mayus</p>	<p>ṃ</p>  <p>ṃiaḡṛinuḡ^w</p>	<p>n</p>  <p>nəḡaq</p>
<p>ṇ</p>  <p>ṇəla</p>	<p>o</p>  <p>ṛos</p>	<p>p</p>  <p>paṛis</p>	<p>p̣</p>  <p>p̣oṛi</p>
<p>q</p>  <p>qəlḡaci</p>	<p>q^w</p>  <p>q^wak^wani</p>	<p>q̣</p>  <p>q̣uṃis</p>	<p>q̣^w</p>  <p>q̣^wekəla</p>

<p>s</p>    <p>sifəm</p>	<p>t</p>   <p>təminas</p>	<p>t̥</p>   <p>t̥u̯u</p>	<p>u</p>    <p>ʔuligən</p>
<p>w</p>    <p>wəqəs</p>	<p>w̥</p>   <p>w̥ači</p>	<p>x</p>   <p>xəldaʔu</p>	<p>x̥w̥</p>   <p>x̥w̥ak̥w̥əna</p>
<p>ʃ</p>   <p>ʃaw̥i</p>	<p>ʃ̥w̥</p>   <p>ʃ̥w̥əmdi</p>	<p>y</p>   <p>yaw̥apsəms</p>	<p>ʔ̥</p>   <p>ʔ̥aʔaqitineʒa</p>





Wigila ʕəns?



Laʕəns bagwəns xəns
ciʕuxʕəme, ixʕəm ʕe?



ʕolakala ʕi ʕixʕ.



ʕe, ʕolaʕəm!



Humiʕaʕəns ʕa humiʕwaʕi
xʕa ǵanuʕeʕ.



ʕolakalaʕi ʕixʕ!
Ləmən la
xʕanaʕʕidʕ qən le
nenakʕa;
həlakasʕa.



Wigilaλəns?



Kisən qoλəla.
Wigilaθəχstaθəs?

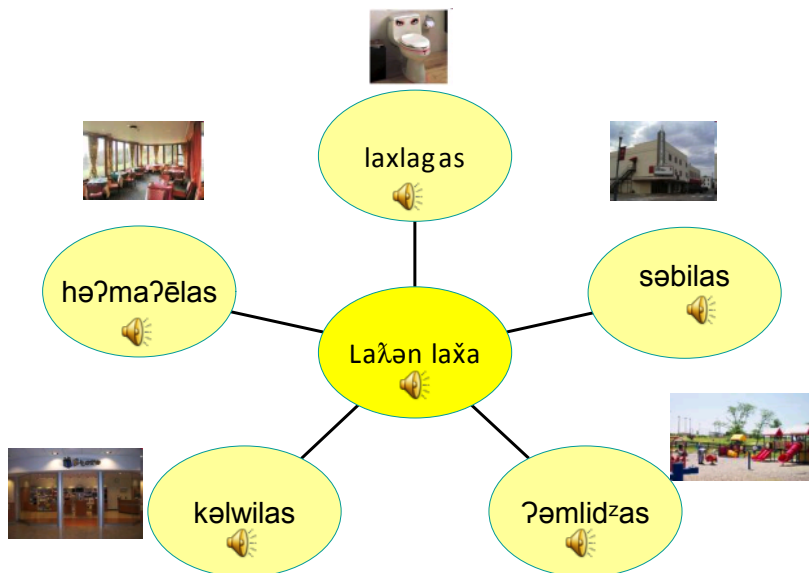


Wigilaλəns?



Kisən qoλəla.
Wigilaθəχstaθəs?



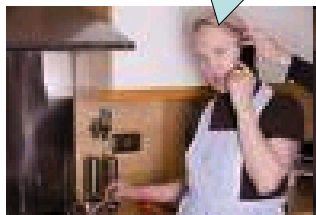


Yo ʔəbas
wigilas?



Həmiksilaʔəm
xəʔən

Yo
həmiksilen.
Wigilaʔas?



λu

Həmiksilen
ʔug^waqa!

Wigilas?



Həmiksilen!
Pusqaməs?

ʔolaʔalən
pusqā!





List of English translations

Cover:

Hello Aunty! (woman (w))

Hello Granny! (man (m))

Page 2

Hello, welcome. How are you? (m)

Hello, I am good and how are you? (w)

Page 3

I am also good or I am good too. (m)

Very good. (w)

Page 4

Centre circle" Hello how are you?

Top circle clock wise: I am good, I am sick, my heart is good now that we seen each other, I am looking pretty good, I am tired (in K & L), my heart is sad, I am angry

Page 5

What are we going to do? (m)

We are going to visit our grandchildren, will that be good? (w)

That will be very good. (m)

Oh, for sure! (w)

Page 6

We are going to watch television this evening. (man)

Oh that will be very good. I am going to get ready to go home, good bye. (w)

Page 11

Hi Mom what are you doing? (daughter or son)

Hi I am cooking and what are you doing (mother)

I am also cooking or I am cooking too.

Page 12

What are you doing? (w)

I am cooking! Are you hungry? (m)

I am very hungry (w)

Page 13

Centre circle "What are you doing"

Top circle clock wise: I am singing, I am running, I am reading, I am writing, I am walking, I am dancing.