HESQUIAHT SECOND LANGUAGE IMMERSION ON HESQUIAHT LAND

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

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A Project Submitted in Partial Fulfillment of the

Requirements for the Degree of

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qʷaaḥiiẏaps yaqmuutʔi hupii siičił: I RECOGNIZE THOSE THAT HELPED ME: ACKNOWL-
EDGEMENTS

ʔuuʔatup̓atʔicuuš huuʔacaẏuk̓ʷat ciciqiʔakqin: IT IS FOR YOU THAT OUR LANGUAGE IS COMING BACK: DEDICATION

ʔaḥkuuʔaƛniš huuʔiip ʔiqḥmuutukqin ciqẏak

We are here
bringing back our ancient and continuing language

ʔiqḥmuutʔiš wawaačakuk naatnaniqsakqin

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

histaqšiƛukqin ʔiqḥmuut naatnaniqsu,

That which comes from our
ancient and continuing ancestors,

ʔuḥẇiⱡascum ƛaaḥiqsak huuʔiiƛ.

the next generations
should hold onto this

ʔuuʔatupcumniš ⱡaatṁaakqin, kʷakuuc, ƛaaƛaayicqum

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

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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 kinkʷaaštaqumł 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: waɫyaʕas 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 Nuu-

chah-nulth (nuučaaṅuɫ) 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 nuučaaṅuɫ 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 angli-

cized 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 mid-

dle 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 Nuu-chah-nulth people who can speak the language fluently (Gessner, Hebert,

Thorburn & Wadsworth, 2014). Residential schools, fishing and the modern economy, the relo-

cation 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 nuučaaṅuł language to nuučaaṅuł

second language (N2) learners who are actively revitalizing our language. Language lessons de-

scribed 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 were 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 nuučaaṅuł 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 Hesquiat

Harbor, B.C. This project initiated the first stages of curriculum planning for those courses,

which will stem from specifically nuučaan̓uł 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 re-

lationship 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 nuučaan̓uł 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 nuučaan̓uł culturally based set of lessons for this project.

1.1. hašaḥsapʔišʔaał ḥuqsum ƛayaḥuʔaał quutquuʔas: 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 nuučaan̓uł 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 nuučaan̓uł 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 nuučaan̓uł 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 nuučaańuł 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 nuučaańuł world through reconnection to the environment, together with reconnection to the language is required to implement effective nuučaańuł language strategies.

In doing this research, I leaned on my parents logistical and cultural expertise to create a set of place-based nuučaańuł 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. nuučaańuł, 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 nuučaan̓uł's closest neighbouring Wakashan language: "Many

Kwak'wala speakers know that the word ga̱lt'a̱x̱st means "tall person" and that t'sa̱k'wa̱x̱st

means "short person"; an expert speaker is able to deconstruct these words to the components,

ga̱lt'a ("long"), t'sa̱k'wa ("short"), and a̱x̱st, 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 mean-

ingful parts that make up our language. The interest and the engagement that unfolded from re-

vealing 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 stu-

dents 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 lan-

guage learners before it is too late to access fluent, first language speakers.

1.2. ʔuʔuʔiiḥ ḥaaḥuupač̓ak waɫyaʕasqḥ: 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'saqh 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. Pa-

cific 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 De-

cember).

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: hašaḥsap ḥaaḥuupačak: TREASURE THE TEACHINGS

2.1. niiẁaasiiẏap ciiqciiqa: 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 prinicipally 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 kinkʷaaštaqumł house that have demonstrated both a connection to the land and a commitment to visiting and learning from our ancestral kinkʷaaštaqumł home over a number of years. The participants travel seasonally to visit our kinkʷaaštaqumł territories. This course took a place-based approach to learning and made efforts to respect the various individual strengths of exisiting 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 noteable 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, ṁaṁicʔisumʕaqsa Maggie Ignace, yuuɬnaak Simon Lucas, hupaaɬʔaʔaaɬ Mamie Charleson and linguist ƛiisƛiisaʔapt̓ 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 kinkʷaaštaqumɬ 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 re-

search is needed in the area of supporting language development in the outdoors (Norling &

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 activ-

ity 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 ap-

proach, 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 So-

cio-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 per-

sonal comfort or connection. Colonization has removed many Indigenous people from their tra-

ditional 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 (Ros-borough, 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-atḥ (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). O*osumch/*Ɂuusumč-'ritual bathing' involves immersing oneself

prayerfully in streams or lakes, respecting formal spiritual protocols in the process. Ɂuusumč en-

tails 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 prepara-

tion for young people is haṫiis, which is a term that can refer to any type of interaction in the wa-

ter from leisurely wading to prayerful washing. Hesquiaht Elder Simon Lucas recalls as a child,

bathing/haṫiis 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 our-

selves, 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 knowl-

edge.

2.2 waⱡyaʕas: 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 profi-

ciency to facilitate simple language immersion. In offering family language instruction specific

to the environment at Ɂayisaqḥ, 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 Ɂayisaqḥ 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 -čišt). A place-based lesson set accounted for changing weather, so that even if the Westerly wind-hačłiiƛ 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. čimtc̓in̓ap: 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 ʔayisaqḥ, 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 ʔayisaqḥ 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 ʔayisaqḥ 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 journalling 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 Ɂayisaqḥ that integrates the principals of outdoor education and place-based learning on ancestral land .

CHAPTER 3: huuḥtikšiiḥʔap ʔukʷink ʔaaỷuušḥỷumsukqs: TEACHING WITH MY RELA-
TIVES

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 ʔayisaqḥ during the time we were there. I checked the accuracy of the language with the Elders and a linguist at ʔuʔuʔaałuk 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 ʔayisaqḥ. 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 nuučaaṅuɬ 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 "*N'sel'xcin 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 com-

mands 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: hitaaqλ̓as ʔaḥʔaaʔaλ 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.

<u>Agenda:</u>

• 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).

• ʔinksy̓i - Firewood Immersion set

• Firewood Identification Lesson by Stephen Charleson

• Plucking Ducks by Karen Charleson

• čiitaa - Clam Digging Immersion

• ʕiiʕimtiʔak nisṁaakʔi ḥiškʷiiʔatḥ - Hesquiaht Place Names: λ̓ayaʔa to ʔayisaqḥ

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 cov-

ered the vocabulary for spruce, alder, fir, cedar, and hemlock wood in a number of different ac-

tivities. 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 partici-pant said it was a pleasant morning and others agreed. Other participants made funny jokes us-ing 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 *ʔaƛšiƛ*-pluck a *ƙuuxuu*-'black scoter duck' with a younger partici-pant who had not learned about plucking birds yet. I wrote *ʔaƛšiƛs*-'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 ʔayisaqḥ 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 *ʔayiipk*-'Did you get lots?' and *ʔayiipči*-'Get lots!' for the

planned vocabulary as we went along. We covered the place names that we could see from

ƛayaʔa to ʔayisaqḥ. 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 sto-

ry from the area about a salmon with backward scales.

In the evening participants took turns arranging cut-out place name labels from ƛ̓ayaʔa to

ʔayisaqḥ 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 after-
noon.

Agenda:

• ʕiiʕimtiʔak nismaakʔi ḥiškʷiiʔatḥ - Hesquiaht Place Names: ʔiiḥaṫa to ʔayisaqḥ

• 'Pointers' game

• kinkʷaaštaqumł family history by Stephen Charleson

In the morning we were dropped off by truck at ʔiiḥaṫa and we hiked along the coast back

in to ʔayisaqḥ 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 ʔayisaqḥ 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 heavist rain between p̓uuqumyis and ʔayisaqḥ, and it became snowy before we came to ḥumtʔaaʔa and went on to ʔayisaqḥ. 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 hiɫwinʔa. 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 ʔiiḥat̓a. 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 hiɫwinʔa, before walking the beach down to the the caves. We walked the trail that allows us to hike around behind the caves in the forest. We saw wolf tracks starting at c̓acwiista all the way back to ʔayisaqḥ. That evening after a language game my father talked about our kinkʷaaštaqumɫ 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 kinkʷaaštaqumɫ 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 kinkʷaaštaqumɫ ownership-ʔayisaqḥ.

hisiikmitniš yacckʷiiʔak qʷayačiik: 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 *kinkʷaaštaqumłʔa-tḥ*-kinkʷaaštaqumł people we walked in the path of the wolf. That wolf was our guide between the end of our kinkʷaaštaqumł territory at the end of hiłẁinʔa until ʔayisaqḥ, 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: hitiił: Inside the house.

December 23, 2015

Weather: Cold, drizzle.

<u>Agenda:</u>

• 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 Ɂayisaqḥ, 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: ʔuunaapaƛi: 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 kinkʷaaštaqumł family.

I wanted to create with my kinkʷaaštaqumł 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 kinkʷaaštaqumł 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 ʔayisaqḥ: 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 ʔiqḥmuut-ancient and continuing.

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APPENDIX 1: ʔaʔatał: 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 ʔayisaqḥ? 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 expandeable to allow for differing amounts of input. The journalling 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)
Student # 1				
Student # 2				
Student # 3				
Student # 4				
Student # 5				
Student # 6				

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 ʔaaẏuušḥ̇yums hitinqsaƛ 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 kinkʷaaštaqumł 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. tiitiičwaẏak: Prayer

Introduction:

tiitiičwaʔaqƛniš - We are going to pray

Prayer:

waakaašiƛa ṅaas - Praise be, Creator

łaakłaakʷaniš suutił - We humbly ask of you

ʔuuẏałukʷin ʔaḥkuu ṅaasʔii - Look after us this day

ʕatiqšiƛniš suutił ʔin ʔuuẏałuksuuk niiḥił - We are grateful to you for taking care of us

waakaašiƛa waakaašiƛa - Praise be, praise be

Transition Language

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

čukʷaač - Come y'all

4.2. A. siqiił ʔaḥʔaaʔaƛ ċuċuqs - 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
čiima	Knife
tiipin	Table
kiƛuuk	Glassware, (breakable) dishes
timałas	Wipe table, counter
ċuċuqs	Do dishes
siʔiłẏak	Match (noun)
haa	Yes
wik	No
čiṫaqƛ	Crescent-shaped fish knife

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

haʔukẇiṫasniš - We are going to eat!
haʔukšiʔaλič - Start eating y'all.

čamayiʔi - Serve (to someone)!
kašsaaṗi - Put it away!
ʔuuḥẇałʔi - Use ____!
čičiʔi - Cut ___!
ʔinkʷiiẏaṗi - Light the fire! (ignite the stove)

haẁiiqƛk - Are you hungry?
naqmiiḥak - Are you thirsty?
niswačiƛk - Are you full?

ʔuḥʔiiš - 'And' i.e. This item *and* this item.

4.3. B. siqiił ʔaḥʔaaʔaƛ ċuċuqs - 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 egaggerated body posturings of two roles: an asker and and 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. haȼiis: Bathing

hiiłsitsiʔi.	Get in the water.
m̓aałsitʔiš.	The water is cold.
ċamaʕi.	Keep quiet.
wikʕaƛšiʔaƛi.	Be quiet.
ċamaʕi hiiłsitaƛquuk.	Keep quiet while you're in the water.

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

haȼiis describes any bathing that does not follow the strict protocols required of ʔuusumč 'ritual

bathing'. The term haȼiis does not exclude prayerful bathing.

4.5. A. ʔinksy̓i - 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 hiy̓apuw̓as - What is under there (on the ground)?
2. k̓upči ʔič - Point y'all!

Language integrated from previous (Cooking) lesson:

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

4.6. B. ʔinksy̓i - 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. qaqmapt-alder
3. ḥumiis-mature cedar
4. čuḥsmapt-hemlock
5. tuuḥmapt-spruce
6. -ḥ question ending
7. -iš ending

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

1. ʔaqaqḥ hiẏapuẇas-what is uderneath (on the ground)?
2. k̓upči?i ____-point to ___.

Language integrated from previous (Cooking) lesson:

1. haaʔa-yes
2. wik-no
3. ʔuḥẇał-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
č̓uḥsmapt-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

k̓upči?aqƛs ____ -"I will point to ____" with pointing action, using k̓upy'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

ḥ question ending- Is it ____?
Use the question body gesture (hands up and out while shrugging shoulders up).
Say "tuuḥmaptḥ" - 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 wikʔiiš 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.

ʔuuḥẇaɫʔi qaqmapt k̓upčiƛ maawi - 'Use the alder (stick is understood) to point to fir.'
"ʔuuḥẇaɫ" 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 "k̓upčiʔi ____" - '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 k̓upčiʔič ____-'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 hitaʔiƛ (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 "kaaʔaƛi qaqmapt (name) ʔuḥʔiiš (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 hiẏapuẇas maawi-iʔiš qaqmapt- 'Alder is under the fir.' Repeat this until all types have been placed under the chosen object.

čuu

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.

ʔaqaqḥ hiẏapuẇas 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. ʔaaƛʔaaƛa ḱuuxuu: Plucking Ducks

ʔaƛšiƛ - plucked

ʔaaƛʔaaƛa - plucking

ḱuuxuu - Scoter, Black Duck

4.8. čiitaa: Clam Digging

ḥičin	Littleneck clam
-k question ending	Are you ___?
čiitaa	Digging clams
ʔayiipči	Get lots!
ʔayiipk	Did you get lots?

Language from previous lessons:

-p̓uqs ending	smells like

4.9. ʕiiʕimtiʔak nism̓aakʔi ḥiškʷiiʔatḥ - Hesquiaht Place Names: ʔayisaqḥ to ƛayaʔa

ʔayisaqḥ	Beach with Hooksum Outdoor School
k̓uʔuus	
y̓aaʕaqƛis	'Stinky creek'
wiḥmapt	
kuwis	
c̓aayaa	Hesquiaht Lake Creek
c̓ačiis	
ƛ̓ayaʔa	Pacific cinquefoil and clover harvested here

wałyaʕasʔiš ʔaʔiič̓umʔakqin - 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. ʕiiʕimtiʔak nismaakʔi ḥiškʷiiʔatḥ: Hesquiaht Place Names: ʔiiḥaʿta to ʔayisaqḥ

ʔiiḥaʿta	Hesquiaht Point
c̓aḥsnuʔis	
hiłẇinʔa	in between, middle
c̓acwiista	
numapaʿtu	
p̓uuqumyis	
c̓ic̓iʔistaquʔa	
ʔikisxa	Rondeault Point
m̓aaqstii	
ʕaʕiiƛ	Caves
humtʔaaʔa	
ʔayisaqḥ	Beach with Hooksum Outdoor School
k̓uʔuus	
ẏaaʕaqƛis	'Stinky creek'
wiḥmapt	
kuwis	
c̓aayaa	Hesquiaht Lake Creek
c̓ac̓iis	
ƛaya ʔa	

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

4.12. ʕiiʕimtiʔak nism̓aakʔi ḥiškʷiiʔatḥ: Hesquiaht Place Names Game: ʔiiḥaƛa to ƛ̓ayaʔa

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	ḥiškʷiiʔatḥ	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b. Published Source
Day One Dec 20	siqiiɫ	Cooking	JL, MI, AW		
	siquwis	Kitchen on the beach	JL, MI, AW		
	siquwiɫ	Kitchen in the house	JL, MI, AW		
	tuup	Stove		CL	Taataaqsapa
	ʔinkʷiiẏaṗi	Light the fire! (ignite the stove)	JL, MI, AW		
	čičiƛ	Cut	JL, MI, AW		
	čiima	Knife	JL, MI, AW		
	tiipin	Table	JL, MI, AW		
	kiƛuuk	Glassware, (breakable) dishes	JL, MI, AW		
	timałas	Wipe table, counter	JL, MI, AW		
	ċuċuqs	Do dishes	JL, MI, AW		
	ḳaššaaṗi	Put it away!	JL, MI, AW		
	haʔukʷiṫasniš	We are going to eat		JL	
	haʔukšiʔaƛič	Start eating all!		JL	
	haẇiiqƛk	Are you hungry?	LP, AG, SC		
	niswačiƛs	I have had enough	LP, AG, SC		
	čamayiʔi	Serve (to someone)!		JL	
	ʔuuḥẇałʔi	Use ____!		LP, AG	

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Date	ḥiškʷiiʔatḥ	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase-Originally taught by:	2b.Published Source
	siʔiły̓ak	Match (noun)	JL, MI, AW		Taataaqsapa and English-Hesquiaht Dictionary: 'siʔił'
	haa	Yes		SC, LP, AG	
	wik	No		SC, LP, AG	
	ʔuḥʔiiš	And i.e. This item *and* this item.		LP, AG	
	čitaqƛ	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		
	-ʔiš strong mood en	He/she/it is ___	AW	LP, AG	
	ḥumiis	Mature red cedar	JL, MI, AW		
	čuḥsmapt	Hemlock	JL, MI, AW		
	tuuḥmapt	Spruce	JL, MI, AW		
	missiʔaλ̓i	Smell it!	JL, MI, AW		
	-p̓uqs ending	Smells like	JL, MI, AW		

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Date	ḥiškʷiiʔatḥ	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	ʔaƛšiƛ	Plucked			English-Hesquiaht Dictionary
	ʔaaƛʔaaƛa	Plucking			English-Hesquiaht Dictionary
	k̓uuxuu	Scoter, Black Duck	SC		Clayoquot Sound Inventory of Animals: k'uuxwuu, k'uxu; much7a7a
Clam Digging	ḥičin	Littleneck clam	SC		
	-k question ending	Are you ___?	AW	LP, AG	
	čiitaa	Digging clams		JL	Reconfirmed: JL, MI approve
	ʔayiipči	Get lots!		JL, SL	

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Date	ḥiškʷiiʔatḥ	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		
	k̓uʔuus		LP, AG, AW		
	ẏaaʕaqƛis		LP, AG, AW		
	wiḥmapt	In Boat Basin	LP, AG, AW		
	kuwis	In Boat Basin	LP, AG, SC, AW		
	c̓aayaa	Hesquiaht Lake Creek	LP, AG, JL, MI, SC, AW		
	c̓ac̓iis	In Boat Basin	LP, AG, AW		
	ƛayaʔa	In Boat Basin	LP, AG, AW		
Day Three Dec 22					
Place Names	ʔiiḥat̓a	Hesquiaht Point	LP, AG, AW		
	c̓aḥsnuʔis		LP, AG, AW		

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Date	ḥiškʷiiʔatḥ	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase- Originally taught by:	2b.Published Source
	hiłẁinʔa		SC, LP, AG, AW		
	ċacwiista		LP, AG, AW		
	numapaṫu		LP, AG, AW		
	ṗuuqumyis		LP, AG, AW		
	ċiċiʔistaquʔa		LP, AG, AW		
	ʔikisxa	Rondeault Point	LP, AG, JL, AW		
	ṁaaqstii		LP, AG, AW		
	ʕaʕiiƛ	cave(s)	LP, AG, AW		
	humtʔaaʔa		LP, AG, AW		
	ʔayisaqḥ		SC, LP, AG, JL, MI, AW		
Hiking words and phrases	waascačiƛmik	Where did you go?	LP, AG		
	ʔuucaẏuks ____	I am going to ___	LP, AG		

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Date	ḥiškʷiiʔatḥ	English	1. Confirmed with Elders and Linguist:	2a. Recalled word/ phrase-Originally taught by:	2b.Published Source
	hinatšiƛniš ___	We have arrived at ____		JL	
	ʔuucaẏukniš __	We are going to ____	LP, AG		
	kuukuḥẇisa	Harbour seal/hair seal	SC, JL		
	ṁukʷaqisʔiš ___	___ is a gravelly beach	JL, MI, AW		
	suṗicisʔiš ___	___ is a sandy beach	JL, MI, AW		
	ṗaʕum	Gumboot chiton		SC, LP, AG	
	qasqiip	Starfish		LP, AG	Clayoquot Sound Inventory of Animals: "ƙaskiip". Taataaqsapa: 'qasqiip'
	hitinqis	Beach	JL, MI, AW		
	ċaʔak	Creek	JL, MI, AW		
	ċiiṅuu	Sandpiper	JL, MI, AW		
	yacckʷii	Footprint(s)	JL, MI, AW	LP, AG	English-Hesquiaht Dictionary
	qʷayaċiik	Wolf		SC, LP, AG	

Date	ḥišk^wii?atḥ	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'uuẖ'
	k̓^waqƛ	Horsetail plant		SL	Clayoquot Sound Inventory of Animals: "qwaqtl"
	ʕapc̓yin	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 nuučaaɬuł immersion lessons. Dr. Adam Werle assisted with data organization and he provided nuučaaɬuł 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. nuučaaɬuł spelling correction by AW.

#	Immersion Set	nuučaaɬuł	English	Elder initials and notes
1	**Prayer**	wiwikḥtinuʔaⵜ̓ič! ⵜaaʔaasqḥʔaqⵜniš wiwikḥta	Take off your shoes! We're going to go outside barefoot.	
		naniiqsu waasaaš! ⵜuɬʔap̓is ṅaas	I speak to you, ancestors! Let me have a good day!	
		waakaašiⵜa ṅaas	Praise be, Creator	
		ɬaakɬaakʷaniš suutiɬ	We humbly ask of you	
		ʔuuẏałuk̓ʷin ʔaḥkuu ṅaasʔii	Watch over us this day	
		ʕatiqšiⵜniš suutiɬ ʔin ʔuuẏałuksuuk	We are grateful to you for taking care of us	
		waakaašiⵜa	Praise be	MI: waakʷaašiⵜa MC: waakaašuⵜaay JL: waakaašiⵜa
10	**Weather**	ṁałšiⵜʔiš ⵜaaʔaas.	It's gotten cold outdoors	
		ṁiⵜaa	Rain	
		k̓ʷisaa	Snow	

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#	Immersion Set	nuučaaṅuł	English	Elder initials and notes
		kacaa	Hail	
		ʔuuʔuuquk	Nice weather	
		ʔuuqumḥi	Nice on the water	
		wiiqsii	Bad weather/stormy	
		quxʷaa	Freezing weather	
		ʔaaqinḥ ṅaasʔii	How is the day/weather?	
		tuṁaqƛ	Dark	
		łiẇaḥyu	Cloudy	
		ƛ̓upaa	Hot weather	
22	**Beach**	ċiiṁuu	Sandpiper	
		p̓acmis	Foam, bubble	
		husmin	Bull kelp	
		ṁukumc	Gravel	
		sup̓icmis	Sand	
		k̓aayišk̓in	Seashell	
		ʕumumc	Algae (?)	LR: Not sure of English name. ʕumaqumł (?) 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)
		kałkintapiiḥ	Strawberry	
		šaašaaxtanuuḥ	Yarrow	MI:The way the flower is sticking out, is described by 'tanuuḥ'
		huupasicck̓ʷi	Cockle shell	
		yaccḳʷii	Foot print	

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#	Immersion Set	nuučaan̓uł	English	Elder initials and notes
		k̓axn̓ii	Small driftwood	
		tan̓ii	Drift log on the beach	
		hitinqis	Beach	
36	**Beach Two**	m̓ukʷaqis	Gravelly beach	
		sup̓icis	Sandy beach	
		hitinqis	Beach	
		timqmiis	Wading in the water	
		ʕuučišt or tup̓ał	Ocean	
		ċaʔak	Creek	
		m̓uksẏi	Rock	
43	**Going**	hitasaƛ	To land on beach	
		nisaƛ	To get beached (in order to clean the bottom etc.)	JL:Landed on the beach
		niʔaa	stuck on the beach	
		ƛiiḥpanač	Cruise around by vehicle	
		čapyiiq	Going by canoe	
		waasciẏukḥin	Where are we going?	
		ʔuucaẏukniš	We are going to____	
		hintšiƛʔiš ___	____ is coming (towards you)	
		hinatšiƛ ___	____ has arrived	
52	**Cooking and Dishes**	siqiił	Cooking	
		ċuċuqs	Wash dishes	
		k̓aššaap	Put away	JL:also means 'bury deceased person'.
		siquwis	Kitchen on the beach	JL, MI approve of this new word

#	Immersion Set	nuučaan̓uł	English	Elder initials and notes
		siquwił	Kitchen in the house	
		timiił	To wipe the floor	
		timałas	To wipe the table or counter	
		yaxmiił	To sweep	
		čičiƛ	To cut	
		x̣utaayu	Knife	
		čiima	Knife	
		čiṫaqƛ	Crescent shaped fish knife	
		haaw̓acsaċum OR tiipin	Table for eating	
		kiƛuuk	Dishes, glassware	
66	**Firewood**	ṗaaƛkṗaaƛka	Sparkling (ex. stars), giving off sparks (ex. fire), glistening like a shiner (small silvery fish, up to six or eight inches long).	
		k̓axn̓ii	Driftwood	
		ʔinksẏi	Firewood	
		čuḥšiƛ	Fire goes out	
		ʔinkʷiiẏaṗi	Light the fire! Turn on the lights!	
		sitẏak	Match	
		siʔiłẏak	Match	
		siʔił	To strike a match.	
		ƛaayuk	Easy to split (said of wood).	
		ʔiʔinksẏiʕiiḥ	To collect driftwood	

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#	Immersion Set	nuučaan̓uɫ	English	Elder initials and notes
		qatmapt	Yew wood	Don't know.
		ƛaacƛaaya	Splitting wood	
		ƛaacƛaayay̓ak	Axe	
		ʔinksy̓iqiiɫ	To make firewood	Left off the list.
		huʔaḥtasniš.	We are coming back (out of the ashes).	
		ċitk̓ʷiiƛ	Doing something one's parents haven't done.	JL
		čuḥsmapt	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.
		tuuḥmapt	Spruce	JL, MI:Brushing, to frighten the spirits off.
		ƛaqmapt	Pine	
		ʕaɫmapt	Yellow cedar	Difficult to break, strong.
		maawi	Douglas fir	
		ẇiḥmapt	Amabilis and grand fir	JL, MI: Maybe balsam.
		qaqmapt	Red alder	
		ḥumiis	Red cedar wood	

#	Immersion Set	nuučaaṅuɫ	English	Elder initials and notes
		ƛaasmapt	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	
		ʔinksẏi	Firewood	
		tuup	Stove	
		ʔinkʷiiɫ	To make fire	
		hitaaʔup	To place wood on fire	
		wiƛaak; čuḥšiƛ	The fire is out	
		ʔaċẏaap	To look for wood	Sapir E., Swadesh, M. (1939) Pg. 246.
		ḱaḱaxṅiʕiiḥ	To look for driftwood	JL, MI:Used in the last part of drying fish to really dry it out, it burns hotter.
		miššiƛ and affix ʔuṗuuqs (smells like)	To smell and affix: smells like	SL
		ʔiičaʔaṗi	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 ʔiičaaṗats ɫiṁaqsti-'My spirit is lifted' is frequently used at Language Nest 2014-2016.
		ḱaššaaṗi	Put it away!	

#	Immersion Set	nuučaaňuɫ	English	Elder initials and notes
		hiniiʔitaṗi	Bring it indoors!	
		ṗatqʷiic	To carry a load in a backpack	
		ṁaẇaaʔi	Bring it!	
		misšiʔaⱦi	Smell it!	
		ḥumiisṗuqsʔiš	It smells like cedar	
		hisšiʔi ʔaḥʔaaʔaⱦsuuk misšiⱦ	Chop the log and smell it!	
			Let's find out what kind of tree it is	
		ʔinkʷis	Fire on the beach	
		ʔaḥkuuʔisʔaqⱦʔiš	It will be here (on the beach)	
111	**Location**	kʷiscpaaʔaⱦ	On the other side of	
		ʔukčiis	Beside (on the beach)	
		ḥuuẏaḥi	Far over there	
		ḥaaẏaḥi	(close) over there	
		ʔunit	Having (resource) there (said of places)	JL, MI, AW
			Across the (water)	
		mitak	Landmark	
		ḥaaẏi	Low tide	JL, MI
		ḥuuyis	Way down on the beach	JL, MI
		ḥaaẏis	Low tide on the beach	JL, MI
		ḥaayis	There (on the beach)	JL, MI
122	**Bathing**	hiiɫsitsiʔi	Get in the water	
		ṁaaɫsitʔiš	The water is cold	

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#	Immersion Set	nuučaaṅuł	English	Elder initials and notes
		ċamaʕič	Keep quiet y'all!	
		wikʕaƛšiʔaƛi	Keep quiet!	
		ċamaʕič qʷiyuyiisuu hiiłsit ċaʔakʔi	While y'all are in the water, do not make a noise!	This one is better according to JL, MI
		hiiłsitaƛquusuu ċamaʕič	While y'all are in the water, do not make a noise!	
129	**Place Names**	ʔiiḥaⱦa	Hesquiaht Point	
		ċaḥsnuʔis		
		hiłẉinʔa	In between; middle	
		ċacwiista		
		numapaⱦu		
		ṗuuqumyis		
		ċiċiʔistaquʔa		
		ʔikisxa	Story of where the girl birthed puppies. Rondeault Point	
		ṁaaqstii		
		ʕaʕiiƛ	Caves	
		humtʔaaʔa		
		ʔayisaqḥ		
		k̓uʔuus		
		ẏaaʕaqƛis		
		wiḥmapt		
		kuwis		
		ċaayaa	Hesquiaht Lake Creek	

#	Immersion Set	nuučaan̓uł	English	Elder initials and notes
		c̓ačiis		
		ƛaya?a		
		hupquu?is		
		?aph̓snuu?is (?)		
		m̓um̓u?a		
		ḥiḥuł		
		p̓aacsit?as		
		y̓aaqḥsis	Yarksis	
		ma?ap̓i		
		ƛisumy̓a?a		
		hiłwii?a		
		wiknit		
		t̓amuuk		
		qasqii (?)		
		paasčiƛḥ		
		?amiḥa		JL, MI:Where the two boys came from the sky on a rock (after the darkness)
		ti?aamut		
		hiłc̓uus		
		?aa?apw̓in?is		
		ƛaaqapi	Anton's Spit	LR: A tree grew there (information from SC and LP)
		ḥiškʷii	Hesquiaht	

#	Immersion Set	nuučaan̓uł	English	Elder initials and notes
		ƛaaʔiyis		MI:Where Alec Amos lived, they called it čiḥnit when they abandoned their house because of the black spirit that went into their home there.
		ča̓ʔaa	Boulder Point	
		čikn̓uu	Smokehouse Bay	
171	**Describing Places**	ʔukłaaʔiš wiknit ʔuunuuƛḥ ʔin wiknit	It is called wiknit because the place has nothing there	AW
		m̓ukʷaqisʔiš paasčiƛḥ	paschilth is a gravelly beach	
		wałyaʕas t̓iyiicum	Dave lives at home Hesquiaht	
		histaqšiƛmit čikn̓uu čuucqa	čuucqa was from čikn̓uu	
		ʔayanit haʔumštup ča̓ʔaa	ča̓ʔaa has lots of seafood	
		kinkʷaaštaqumł ʔatḥ	kinkʷaaštaqumł people	
			There is nothing there	
			A big carved rock shaped like a skull or a mushroom	
		ʔayaakʔiš paawac hiłḥ t̓amuuk	Kingfishers have nests at this place 'tamuuk'	AW
		wałyaʕas	At one's original ancestral home	
		hiłqḥʔaaʔaʔišʔa ał čiic maʔap̓i	They fish in front of ma-api	

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