ʔəx̌ʔex̌stamas kʼakʼadəxʷsila λuẇən?: Qaq̓uƛ̓ən x̌a kʼakʼadəxʷsila lax̌a Bakʼʷəmgala

Do you want to read with me?: I am learning to read in Bakʼʷəmgala

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For our gəngənanəm. Walas mulən to spend so many days with you. You fill my noqē with more joy that you will ever know. I am so excited to see all that you will become.

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Abstract

Through the lens of narrative inquiry, my project reflects on my experiences as an Indigenous language teacher leading to the creation of early literacy resources that support learning to read in Bak̓ʷəmgala – Kʷak̓ʷala, Lik̓ʷala. I have categorized my learning resources in the following four ways: letter names, letter sounds, sound pairs, and high frequency words. My reflective practice as a Liǧʷiɬdax̌ʷ educator has revealed that these four elements together make up the basics of reading in Bak̓ʷəmgala

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situating myself

ʔəx̌ʔəx̌stamas k̓ak̓adəxʷsila λuwʔən?

Do you want to read with me? This is one of my favourite questions - as a teacher, as an auntie, and as someone who has greatly benefitted from reading throughout my life. Sometimes my question really means I need a break and I want to share my delight in reading with you. Or it could mean I love you and I want to nestle into the safety of your lap. Many times, my question xsmeans I have something to share with you, and I will use this story to help us both understand. Storytelling has been a part of our communities far beyond the paper books that line our libraries and classrooms. Storytelling is a way that we connect beyond the space and time we are living in. Many of our stories existed for a very long time without being written down, being told from generation to generation. Many of our stories still exist without being written down, but some have been made into books now. I have experienced many moments of belonging when hearing our stories and then finding them in a book – and sometimes even vice versa. I now long to be able to do this all in our language. To sit with our q̓ʷəlayu and flip through pages and pictures that represent them. To read qəmdəm woven by the heartstrings of our relatives. ʔəx̌ʔex̌stamən k̓ak̓adəxʷsila λuẇus.

mulən noqe k̓atabidu

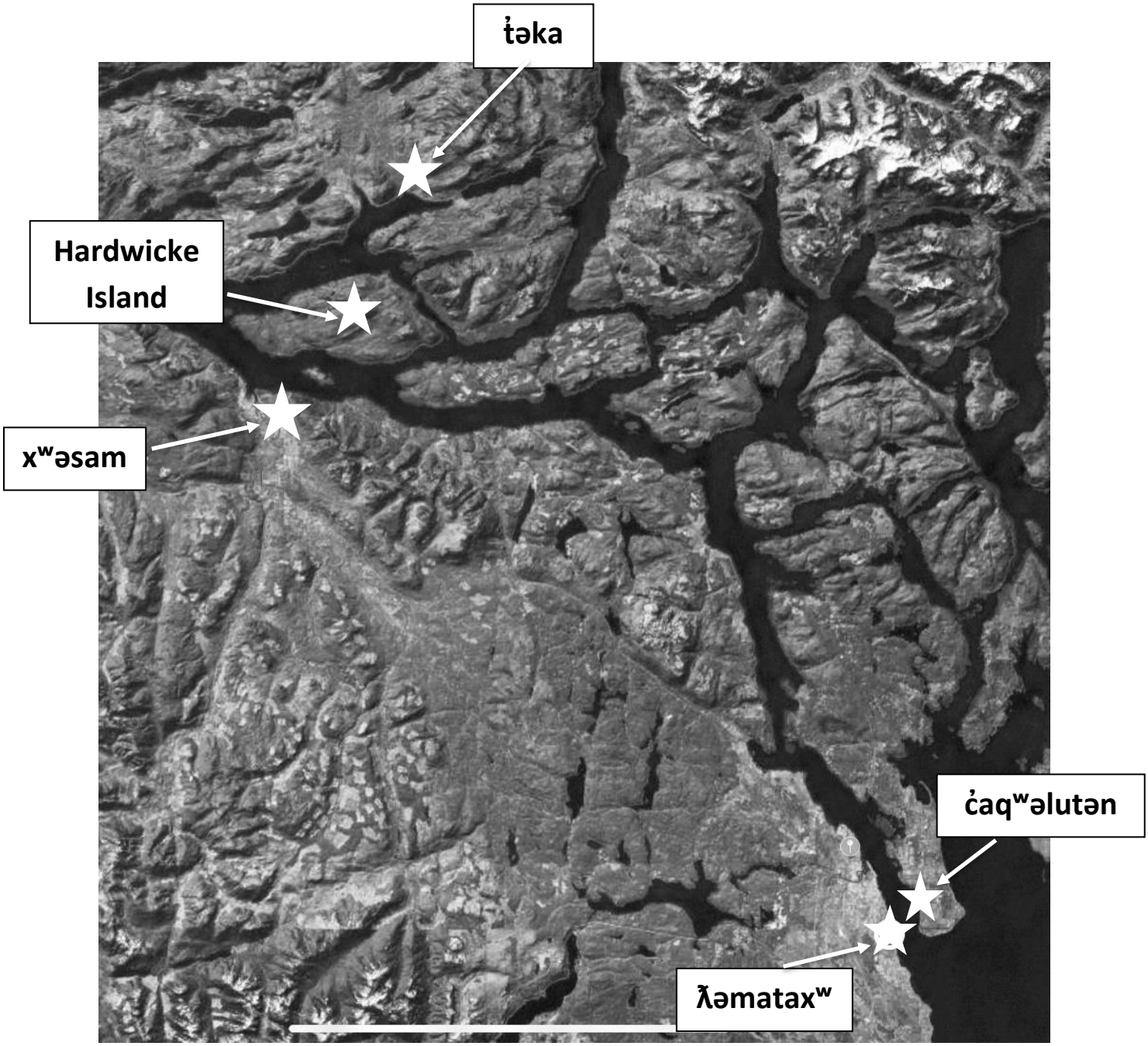
after a long
difficult day
I was overcome
by gratitude
what a way for my ancestors
to hold me
kd 09.09.2019

nugʷaʔəm

Yoxdaxʷlax̌. Nugʷaʔəm Kirsten. Liǧʷiɬdaxʷən lax̌ We Wai Kai. Gayuƛən lax̌ Caqʷəlutən. Laxdaxʷduxʷ lax̌ Xʷəsam, Gʷaẏi, Laxʷəlis, λu ʔulop. Heṁən λiλəλola Wilson. Gukʷələn lax̌ ƛəmataxʷ. Gukʷəlołən lax̌ ʔəwinagʷises sa Tla'amin λuwən ʔəbəmpi Holly λu ʔump Shane laxa gənanəmoł. Gukʷəlołən lax̌ Gitxaała ʔugʷaqa. Q̇aq̇uƛ̓ołən lax̌ Gitxaala. Q̇aq̇uƛ̓ən lax̌ ƛamataxʷ.

Hello all. My name is Kirsten. I am Liǧʷiɬdaxʷ from the We Wai Kai. I am from Caqʷəlutən. My ancestors come from Xʷəsam, Gʷaẏi, Laxʷəlis, and Europe. I am from the Wilson family. I live in ƛəmataxʷ. I lived in Tla'amin territory with my mum Holly and my dad Shane when I grew up. I also lived in Kitkatla. I was a teacher in Gitxaała. I now teach in ƛəmataxʷ.

In the map below I label my current location (ƛəmataxʷ), Caqʷəlutən, Xʷəsam, Hardwicke Island – the birthplace of my Adee, and t̓əka, the village site from our flood story.



Throughout this paper I will be writing in multiple languages and dialects for the following reasons: as I grow in my language abilities I prioritize Kʷakʷala and Likʷala, inserting them into my life as fluidly as possible – something that I am also committed to orally. I also

want to model that our languages exist everywhere and do not need to be translated for speakers of the colonial languages (English, French, Spanish, etc.) to be more comfortable. I will include a glossary at the end of this paper for people to do their own learning. Within this project there are a variety of writing styles that are important to my authenticity and narrative. These choices – poetry, non-capitalization – are tools to reflect resistance. As Indigenous peoples enter spaces that often hold specific colonial standards, we gain the opportunity to share that we can exist as our authentic selves in all places. In fact, all people should be able to share themselves authentically within these systems. The ways in which I have shared myself in this project are true to myself. I hope that others can share themselves in their work as well. This project is for my λiλəλola, my qʷəlsqʷəlyakʷ, and for my gəngənanəm. ʔəxʔexstamas q̓aq̓uƛ̓a k̓ak̓adəxʷsila λuẇən?

nusuǩ nuyəm

In the summer of 2019 I moved from the Gitxaała Nation, after being a guest teacher there for two years, to ƛamataxʷ. I live now on ʔəwinagʷis sa Liǧʷiłdaǩʷ - compromised of the Kwikah Nation, We Wai Kai, Wei Wai Kum, and Walitsima/Kahkahmats Nations according to the Wei Wai Kum Nation (Our Culture, 2009-2021). The language of the Liǧʷiłdaǩʷ is Lik̓ʷala, a dialect of Kʷak̓ʷala. As Liǧʷiłdaxʷ we come from the never-ending sea worm. My great auntie was the first one to tell me this and she told me that it means no matter how many times we are broken we always come back stronger. Our place among Kʷak̓ʷakəwak – *the Kʷak̓ʷala speaking peoples* – is strongly linked through our ancestors and our relatives. In our Liǧʷiłdaǩʷ language community we speak and learn Lik̓ʷala and Kʷak̓ʷala understanding that this is how our ancestors interacted with each other, respecting and learning many ways of speaking in our

language. I have learned from my q̓iq̓aq̓uƛ̓amas that there is always more than one way of saying the same thing. This helps keep my heart open to learning and understanding Kʷak̓ʷala and Lik̓ʷala speakers in our larger language communities. As time has continued and we write our language we can follow these same protocols – respecting multiple systems of writing.

As a child, I was connected to my community through my grandmother, my great grandmother wəłe, and through my aunties. I grew up away from my territory in a loving, safe environment, and I was always welcomed back to our homelands with love and excitement. I am forever grateful for the matriarchs in my family for the endless love they have given me that has guided me home.

i didn't grow up in a place with my culture
i did grow up in love and safety
i did grow up in unconditional support
i did grow up with happiness
hidden from hard truths
hidden from danger and harm
hidden from violence
my mother made a choice
to keep me safe and that was good
i am learning now
the foundation
the concrete of colonial life
is cracking
my true being is pushing
through the cracks
like flowers on the sidewalk
covered in concrete
creeping up through the cracks
opportunities to sprout
light to reach towards
when the time came
my concrete had cracked
the stable parts remained intact
the cracks have let the light in
shining on the flowers of me
the true bits of beauty

the strength of my ancestors
the beauty of my culture
the balance I have always needed
kd 02.09.2019

As previously mentioned, in the years before I arrived home I was a guest in the Gitxaała Nation teaching in their school. Prior to that I attended Bishop's University in Lennoxville, Quebec to receive my undergraduate degree in Education. Bishop's was an incredible place where I was given many opportunities to learn and grow and connect before I entered into teaching full time. Gitxaała gave me my first full time teaching opportunity. It was in those years, my first years as an educator, where I learned the importance of learning our languages. It was in my grade two and three class at Lax Klan School where I began to learn Sm'algyax so we could speak it every day in our classroom calendar routine. As the year went on we used more and more Sm'algyax in our room and our daily vocabulary shifted into the language of my students. I am grateful to the children in that class for helping me immensely with pronouncing Sm'algyax and bringing to life something that I had dreamed of - that speaking our languages empowers us to be leaders. Each child in that grade two and three class modeled for me that language is something inherent in ourselves. They were as excited as me to share with me what they knew and we grew together in the Sm'algyax we were learning. I am grateful to the Sm'algyax teacher and language warrior, as well as the principal who helped spark my language learning. The language teacher empowers the youth of Gitxaała to speak and learn language. Later into my time at Lax Klan I began working with Gitxaała Elders, as well as some other community members through community language classes. I was told by the leader of the language classes that permission would be needed for me, a guest, to be a part of the class and after consulting the Elders I was welcomed into the class. The permission to participate as an outsider was incredibly gracious of them and I am very grateful. I was given an immense

privilege to be welcomed into the Gitxaała community and create relationships with their children, their Elders, and their community members. I am grateful to the Educational Assistants at Lax Klan School especially. They are the foundation of the school. As non-Gitxaała teachers come and go through the school, over the years, they are consistent, and they are the most important part of what makes Lax Klan a community school. I was very sad to leave the Gitxaała Nation, but I look forward to returning to visit and learn more Sm'algyax in the future.

ʔəx̌ʔex̌stamən k̓ak̓adəxʷsila λuw̓ənox̌ gəngənanəm

Upon returning to the ʔəwinagʷis of my qʷəlsqʷəlyakʷ I acquired a job as a Kʷak̓ʷala Kindergarten Immersion teacher in the public school district. I am incredibly grateful to be teaching alongside Ǧʷixsisəlas and Qanasumaga, who we lovingly call Ǧağas. I arrived late into the program and began with them at the beginning of August before our September return to school. I was qualified for the position (as deemed by the BC public school system), but an extremely new Kʷak̓ʷala Lik̓ʷala language learner. We prepared as best as we could in the short time frame and throughout our first year of the program grew together as teachers. I learned all the language that I could fit into my xumps, and I am always learning and growing in language. Early into our program I realized the true feelings of the people in the system that surrounds us.

> she tells me it would be nice
> for our children to be able to greet their family
> on the street or in a store in our language
> but learning to read and write in english
> should be the top priority
>
> does she not know
> that there are english tutors everywhere
> but keeping the words of our ancestors alive
> through speaking and reading AND writing
> is a race against time?
> I mean, how would she know?

the people at the board office say they want to hear us
they make us the third priority
in their strategic plan

but when I share my true feelings
I am asked by a non-Indigenous teacher
is it an overall feeling?
or a personal issue?

reconciliation is a façade
when you decide to ignore the truth

the truth has to come first
or the reconciliation will not make sense
especially to those who lack the critical pedagogy
or only wish to save us
in the way they deem us salvageable

but the real kicker
is that we are not in need of saving
we are in need of justice

that takes more than art projects
that takes more than totem poles
mounted in colonial schools
kd 05.18.2021

As soon as I understood the true feelings of the people in colonial positions of power I knew that each day I would be entering into a space where the actions and words of these people did not align in regards to our autonomy, reciprocity, and respect as Indigenous peoples. However, our gəngənanəm uplift me every day with how much language they are learning and speaking. All of my joy in our program comes from our gəngənanəm. In the process of my learning I am able to speak more language with them and the amount of language I am able to speak with them grows by the day. As I master words, phrases, understandings of verb conjugations they also learn with me. It is not ideal, because ideal is full immersion all the time, but it is what we have and we are growing in capacity daily. One of the goals in my classroom as

we work towards full immersion is for Kʷaḵʷala to grow in our fluency and fluidity - every day becoming more and more used. It is very critical to me that Kʷaḵʷala is not being taught as a subject, but rather is used all the time and in every single moment possible. When we start compartmentalizing language learning in a classroom it demonstrates for our gəngənanəm that language is not for every moment of the day - which is not the truth.

The biggest goal is for our gəngənanəm to be able to read and write in our languages. I am still working, with my team, on developing the skills and curriculum for our gəngənanəm to master these skills. This is something that we are developing at all levels in our language community. One of my language teachers, Mayanił, was a part of a group of learners in the Native Indian Language Diploma Program, run through the University of Victoria, to learn the International Phonetic Alphabet as a way of writing our language. Mayanił is a first language Kʷaḵʷala speaker, an Ada, an auntie, an academic, and a joyful human. ʔolaḵala mulən noqē qa Mayanił. I am really grateful for her.

ʔolaḵala łoḵʷimas ʔiʔənis

In this moment I want to take some space to acknowledge the matriarchs that have supported me. I have immense gratitude for my aunties and the ways in which I have been given the space and love to grow. I entered a language learning community that has existed for over twenty-five years. My heart is filled with gratitude when I hear stories of my λiλəλola in the early days of language learning in my community. Our language has and will continue to exist forever, despite the colonial systems that have worked very hard to stop that from happening (National Center for Truth and Reconciliation, 2021) – every act of resistance brings me joy and strength. The choices that were made by my aunties to make language learning and teaching a

priority in their lives and in our community is an act of love and resistance that will continue the fire.

The very first meeting I had with my co-teachers, Ǧʷixsisəlas λu Ǧağas, was in the language room (also the room where the head-start program and after school program was housed) at the band office in the middle of August 2019. We all arrived uncertain of goals and objectives outside of speaking, learning, and teaching our language in the Kʷaḵʷala Kindergarten Immersion Program. Since that day we are still uncertain of the way that we fit into the school district's exact goals, but our goal of speaking, learning, and teaching our language remains strong and frequent. It is through the guidance, generosity, patience, and humility of my co-teachers that I am becoming a Kʷaḵʷala speaker. The immense joy that I experience when we are able to be together and Kʷaḵʷaləноxʷ is inexplicable. I sometimes wonder if one day our gəngənanəm will look back on their kindergarten experience and remember the three of us talking and writing and editing all at the same time as we were teaching them.

In January 2020, I began in the Mentor Apprentice Program with Ǧagas (Qanasumaga), Mayanił, λu ƛ̓aqʷasǧəms. Five months into flying by the seat of my pants with Ǧʷixsisəlas and Ǧağas, teaching and learning our language in our classroom, it only made sense to add fifty hours of more language learning a month. Entering language work on a deeper level was the most important thing I could have done at the time. It saved me from the distress of the colonial school system. It saved me from the quickly increasing burnout that was leading me to hopelessness. Language has played a critical role in my healing. My ʔiʔənis - Qanasumaga, Mayanił λu ƛ̓aqʷasǧəms are matriarchs in every sense and I am grateful to be learning from them. Not long after we began working together the world shut down. COVID-19 shut down being together in person and we transitioned to meeting online. In the beginning it was very

difficult. I found myself attempting to write down everything, using the IPA writing system that I had been working on while we were in school, but I was not strong in it. It was a language learning situation I never imagined. It was the least ideal language learning scenario. In complete honesty the months that followed March 2020 are a blur teaching online Kʷaḵʷala Liḵʷala Kindergarten, making videos and resources that could be delivered to the homes of our children so that they would be able to continue to learn language in their homes, doing my own language learning, and attempting to navigate a global pandemic. As time continues, we have created our own language learning bubble. We are able to meet together on the weekends and on the weeknights, and we still utilize video conferencing. It is a new balance.

I would also like to share my gratitude for the matriarchs wəłe. The gratitude for the ones that guide me from the spirit world is everlasting. The love that I experience from beyond this world is unexplainable unless it is something you have also experienced. I wish this upon everyone. After I arrived home I learned that it was the dream of my ʔənis Ruth wəłe to be a kindergarten teacher. This is her dream,

> "My dream is to become a Kindergarten teacher. To create stories for our children in our language. To have our own school; a school where children will have a clear understanding of one self. A school where all the positive teachings for our mind, body, and spirit is a priority. A school where values, such as respect is taught, modeled and implemented daily. A school where children are immersed in our language and culture. A safe place to nurture the innocence and true spirit of each child. My vision is to build a new generation of children where there is no negativeness, no hopelessness, no powerlessness, no racism, no unhealthiness, no

> hate or fear. Instead, a school where we celebrate life and love through a sense of belonging and pride. My dream is to see our children's dreams come true." ([Ruth Henkel memorial plaque], 2003).

I never knew her dream until I came home, but I am certain that she helped bring me here. Her love and the love of my ancestors, especially my Adee, are the paths that have led me home, led me to language, and led me to my ever-learning self. The ways in which she guides our program and uplifts us gives me the strength and encouragement to continue her dream for our gəngənanəm.

In our very first course in the Master's of Indigenous Language Revitalization (MILR) program I met T'łat'laḵuł - Dr. Trish Rosborough wəłe. She was the first Indigenous teacher I ever had in an institution and it made all the difference. Her transition into the spirit world was too soon, but I know that she is still guiding her students, as I find myself guided by her often. Not long ago we visited in a dream. When I woke up I was left with the feelings of a good bagʷəns and the motivation to get back to the writing. She told our cohort in our very first course that our master's degree does not need to be our life work, but that it would be one of the many things we would accomplish as peoples doing Indigenous language work. When I began the MILR program I was at the very beginning of myself. I was a seedling. Trish was the one to plant me, ever so gently, into the soil that would become my life's work. Not only this project, but all the projects I have done since I began, and the work I will continue to do. On the day I learned she transitioned into the spirit world I went to sit by the demxs. The sky was blended pink, purple, and blue with the full məḵʷəla, just letting me know she would still be around. I am grateful for her in every way.

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When I was a teacher in Gitxaała I walked to school every day. I lived in the last teacher duplex on the right side of the road, about ten minutes from the school. One morning I was walking to school past the nursing station. I came upon a rough looking dog. It didn't look like any of the other rez dogs I knew, but I said good morning and walked around it as it stood on the corner of the road and watched me pass it. As I continued to walk to school I was thinking about how strange it was to see a new dog that I had never seen after two years living on the island. Later that day I was thinking about it a bit more and I went to the principal – a Gitxaała hereditary chief. I asked him if it was possible for me to have bumped into a wolf on my way to school – he chuckled at me. I gave him a description of the rough looking dog and he nodded at me and said that it was possible. I knew that my Boompa came from the Musgamagw Dzawada'enuxw who are closely connected to the ʔuligən, so I guess he came to check in on me. Soon after this was when I decided to move home.

•

There are many societal factors that impact you as an Indigenous person. There are many societal factors that impact you as a white Indigenous person, but not nearly as many societal factors as my relatives with darker skin than mine. It is important to acknowledge my white privilege. It does not mean that I am less Liǧʷiɬdaxʷ, but rather that I have different responsibilities that come the privilege of having light skin. My ancestors come from the Liǧʷiɬdaxʷ, Xʷəsam, Gʷaỷi, from Europe, and from the laxʷəlis - people from the open land. I went to a retreat once with Indigenous scholars from other universities around British Columbia. As we sat around a fire on the last day there was a xʷməθkʷəy̓əm Elder that spoke with us. A young Metis man asked this old person how we are supposed to navigate being from many

places and how we engage in all or some of our cultures respectfully. The old person took a moment. He then told us to pick one. The natural responses to that varied from quick looks to small chuckles – it was an answer no one was expecting. He went on to encourage us to do what feels right while moving with respect, because our bodies know what feels right.

As someone who was moving home, to a place I did not grow up in, to a culture I did not grow up in, I knew it was important to move in a good way. There was a lot of my life where I was never told that I was Indigenous. I never checked off the boxes of what makes someone Indigenous from a colonial perspective. It was never something that I was able to grow up in because of safety, but I am here now. There are many days I feel like a wiy̓ugəmala and there are many spaces that I know are not for me yet. It has been very important for me to become myself, a Liǧʷiɬdaxʷ c̓ədaq, in a good way - and that takes time. I am grateful that language has brought me here and my ʔiʔənis have been gentle with me as I grow into my role as a Liǧʷiɬdaxʷ c̓ədaq - something that has only just begun. It has stretched my time in the graduate program, but time has been the most important resource in my language learning and sharing.

my purpose

There is a phrase that is heard often in many realms when working with Indigenous peoples, “we walk in two worlds” or “we need to prepare children with what they need to walk in both worlds”. This is something that I have heard time and time again and it is something that I do not believe. There is one world. There is one world and we are all faced with different realities. There was one world pre-contact and pre-colonization just as there is one world now. There is one histalis and we are all responsible to care for it. There is one world and there are

different ways of existing in it, but it is possibly the one thing that is truly shared by everyone – even though there are people who might be taking from it a little bit more than others.

I share my belief about one histalis, with different realities, because it is an important foundation to the goals that I want to accomplish, and it helps me sort through the colonial-brain (colonial mindset) that I have developed as a result of living post-contact. I do not strive for a pre-contact existence because it is both unachievable and unrealistic. The reality is that we only exist as contemporary Indigenous peoples and that is something to be celebrated. My gəngənanəm are Indigenous when they drum and learn our songs just as they are Indigenous when they are playing with the Legos. We are Indigenous in every aspect of our lives and it is important that is recognized. For a very long time we were not allowed to exist as ourselves, then we were tagged and flagged so that the government could contain us, and now we have approached a time where we are often only perceived as Indigenous when we are wearing our regalia or performing an activity deemed Indigenous through a colonial lens – walking in our world when it is perceived that we are not in theirs. It is my hope that we move away from the idea – that we must look or act Indigenous to the colonial standard of Indigineity – quickly. By understanding that there is only one world, with many realities, it is possible to move forward without competition between the two worlds. We are not more colonized when we are reading and writing because it was not something that our ancestors did. We are not less Indigenous because we do not speak our language yet. We live in a reality where we can learn to read and write in our languages to support our speaking. Speaking our languages, communicating in ways that honor our deepest selves, and utilizing all the tools we can are all aspects of language revitalization. We need to do everything we can to support the generations coming up including ways that our qʷəlsqʷəlyakʷ may be new to as well.

The purpose of this work is to provide ways for learning to read and write in Kʷaḵʷala and Likʷala – *Baḵʷəmgala*. It is another tool for us to use on our way to language revitalization.

ʔəx̌ʔex̌stamas qus q̓aq̓uƛ̓a λuw̓ən?

Moving in a good way is something that many Indigenous academics have shared with me both personally and in their writings. Ǧʷixsisəlas, a MILR graduate and one of my mentors, shared with me a document she created while in her own education that has many Baḵʷəmgala words that model the ways in which we learn and grow in a good way. The term "good way" is a staple phrase in Indigenous academia that is easily shared and a concept not always easy to decode. In her *Principles of Teaching, Learning, and Living* (2016) document she shares "ʔik̓amola (moving well together) the energy indicating group harmony/synchronization and there [sic] emergence of a common group purpose" (p. 1). Looking at ʔik̓amola in relation to a "good way" is understanding that we are doing our work in relation and relations to our language community as well as Indigenous language communities everywhere. Shawn Wilson, in *Research is Ceremony* (2008) shares "If Indigenous ways of knowing have to be narrowed through one particular lens (which it certainly does not), then surely that lens would be relationality. All things are related and therefore relevant." (p. 58). We exist wholly in relation to the world around us and the future of our work, our language, and our communities exists in the understanding that the "good way" puts us on a path together. As Indigenous academics we spend time seeking to understand our relationships - with ourselves, with our relatives, with our communities, and with our co-conspirators, so that we are able to ʔik̓amola.

λiλəλola

Our relations are critical to ensure that we are doing our work in a "good way". Relations and relationships can be an extension of Kirkness and Barnhart's (1991) *The Four R's*, "...an emphasis on the need for a higher education system that ***respects*** [Indigenous peoples] for who they are, that is ***relevant*** to their view of the world, that offers ***reciprocity*** in their relationships with others, and that helps them exercise ***responsibility*** over their own lives" (p. 1). Kirkness and Barnhart challenge the reader to go beyond tolerance for Indigenous ways of knowing and being in academia and pushes Indigenous academics to become empowered through our ancestral, relational, and communal knowledge. Our empowerment comes from our relations. Throughout this journey I have been empowered time and time again through the relationships I have with my cohort, my relatives, my ʔiʔənis, and my ancestors. The work of those who came before me has given me the tools and drive that will continue to sustain my language work. McGregor, Restoule, and Johnston (2018) share, "Once we understand ourselves in relation, it is possible to carry out research that is true to ourselves." (p. 19). Throughout this process I have worked and will continue to work on understanding my relations as a guide to being a learner, a teacher, and a speaker.

The "good way" is a term that can be found through the many realms of Indigenous communities from #nativetwitter to the academy to the on-the-ground work that is being done to support Indigenous ways existing in all our realities. The "good way" is relative. It is important to understand that as we do our work in the academy, in classrooms, and on the land that we need to be understand the way that we carry ourselves. Understanding our relations is an important part of living our lives and doing our work in a good way. Our good ways are dependent on our ancestral knowledge and our connection to our whole self. I cannot determine a

good way for someone else. I can only determine my own good way. I can listen to my ʔiʔənis, my qʷəli, my ninoǧad and learn from them, but my actions and my understanding ultimately determine what the good way looks like in my work.

duqʷələn magic
i feel it too
from the tips of our tongues
to the strings of our hearts
when I hear you
when I hear our gəngənanəm
when I make mistakes
and we laugh together
it's okay
because we're in a room rooted in love
i love my q̓aq̓uƛ̓amas
my aunties
my ninula
my cousins
my relatives
i am nurtured by their laughter
the gentle ways they teach me
the truths they share with me
i feel like exploding with gratitude
if I did you would see fireworks
magic in the ʔiḵ̓i
fairy dust sprinkling down over the ground
like snow
or like the leaves in the fall
i see magic all around
in the natural world
where we are meant to exist
in the most sacred things
in the most important things
from the mouths of our futures
from the dreams of our ancestors
duqʷələn magic
i feel it too
kd 02.08.2021

qaʔəda Bak̓ʷəmgala Language Group

The project that I was led to is based in learning to read and write in Bak̓ʷəmgala. Bak̓ʷəmgala comes from the word bak̓ʷəm, meaning Indigenous person. There are different dialects of Kʷak̓ʷala that are closely related, especially the dialect of the Liǧʷiłdaxˇʷ, Lik̓ʷala. My ʔənis told me a story from when they were first organizing their language learning group. They went to the Elders in Caqəʷlutən at the time, around twenty-five years ago, and they were told that Bak̓ʷəmgala would be a good name for their group because it includes all the dialects of our Kʷakʷakəẇakʷ peoples (Roberts, personal communication, 2020). Bak̓ʷəmgala language group was the first language group that I was invited into and has brought an immense amount of learning and community. When I was invited into the group we were meeting in person, and since COVID we have been meeting online with relatives who live near and far. Every week I am filled with gratitude and hope knowing that there are many people who are wanting to learn and speak our language. Bak̓ʷəmgala Language group began twenty-five years ago and continues today through the fire of hope and determination held by my ʔiʔənis. We live and learn in Kʷak̓ʷala and Lik̓ʷala so moving forward in this paper I will be referring to our languages as Bak̓ʷəmgala.

a project

The beginnings of this project came to me because I was making language resources in my classroom and for that I needed to be able to read and write Bak̓ʷəmgala. I also knew that learning to read and write would quickly have to be transposed into teaching how to read and

write to the gəngənanəm in my classroom. From this need I came up with four learning parts that would make up my research question:

How can learning to read in Bak̓ʷəmgala be supported through identifying letter names, letter sounds, sound pairs, and high-frequency words?

This project brings together the following four key elements: identifying letter names, identifying letter sounds, learning sound pairs, and learning high-frequency words. These elements together create a foundation for reading and writing in Bak̓ʷəmgala. It is best for these parts to be learned with a fluent Kʷak̓ʷala/Lik̓ʷala - Bak̓ʷəmgala speaker to understand the true sounds, but time is of the essence and most of the resources are featuring fluent speakers.

qaʔedama

I have been led to this project because I want to support my community in learning, speaking, and growing as contemporary Indigenous people. In the past our language thrived orally. We were able to live, travel, and grow in and through Bak̓ʷəmgala pre-contact. (Many of our qʷəlsqʷəlyakʷ spoke many Indigenous languages, especially along the coastline). While I wish we could continue to thrive in our language orally, we are faced with a fearful reality that our first language speakers are aging and will not be with us forever. There is documentation from George Hunt and Franz Boas that we use to inform some of our language learning currently and there is documentation that we are continually creating that reflects current community learning goals. All the forms of documentation require people to be able to read the orthographies, writing systems, that are used. In conjunction with my transcription work with the works of Hunt (Berman, 2017) and Boas (Tax, 2021) and the U'mista writing system (Ager, 2021), my goal for this project is to create the opportunities to read and write in contemporary

Bak̓ʷəmgala – the IPA orthography first introduced to speakers through the Native Indian Language Diploma Program. Through this project I provide resources for people to learn the letter names, the letter sounds, sound pairs, and high frequency words in the International Phonetic orthography.

The International Phonetic Alphabet (IPA) is used in the Liǧʷiɬdax̌ʷ territory. The International Phonetic Alphabet was chosen by community members because it has symbols for every sound in the language (Sewid-Smith, 1991, p. 29). This gives learners the potential to read words by sounding them out based on the single sounds that relate directly to the symbols. We are in a time where we have first language speakers who can model words and sounds - but we will not have this forever. While it would be ideal to focus on speaking our language, the time we have left with our first language speakers is not as long as we wish, and it is my hope that through hearing the words and sounds from a first language speaker as our gəngənanəm are learning to read, they will be able to preserve the parts of our language that are more difficult to obtain by adult language learners. One of my goals is to ensure that our gəngənanəm are listening to these first language Kʷak̓ʷala and Lik̓ʷala speakers as a method to preserve the sounds of our language as they are learning to read to create a connection between the written language and the oral language. This is something that I will be working on in my role as a q̓aq̓uƛ̓amas. The foundation of this project is the work that has been done by my ʔiʔənis and I am creating these resources with their encouragement.

When I began learning Bak̓ʷəmgala I was introduced to words and phrases. I started with words that I wanted to learn so I could give commands for the routines I would be using in my classroom. Over time my vocabulary grew and my knowledge of kindergarten classroom routines, objects, and phrases increased relatively quickly. A few months into my language

learning I was introduced to sound pairs to help understand letter pronunciation. As I began to learn whole words I was relying on my understanding of sounding-out-words, a skill that I learned in primary school, to decode new words in Baḵʷəmgala - the problem was that I had not yet mastered all the letter sounds. There were many times when I would make mistakes because I was uncertain of individual letter sounds. Often, if the letter was a letter that also existed in english, such as “k” or “g” I would revert to the english pronunciation, which was not the same as the sound it made in Baḵʷəmgala. As time has continued, I have begun mastering the letter names and the letter sounds in the IPA orthography and it has made it so that I am able to more easily understand what I am reading, hearing, and wanting to write.

letter names and sounds

When I began helping in the Baḵʷəmgala language group, a year after I started learning our language, I heard people asking about the alphabet. People wanted to know the letter names of the symbols that are not used in english. They wanted to understand how to say them on their own, which is the reason for the first part of this project - letter names and letter sounds. Along with understanding the names and sounds of the symbols that english-only speakers become introduced to in Baḵʷəmgala, there are certain letters that do not make the same sounds as they do in english. To model the familiarity of the letter names and sounds I will use Figure A. In Figure A there are three columns that letters have been sorted into based on their names and the sounds that they represent in Baḵʷəmgala. The first section is: same name, same sound. In this section there are only letter names and sounds that match the sounds these letters make in English. The second section is: same name, different sound. This means that these letter names are the same in English and Baḵʷəmgala. This section is particularly challenging because it

requires rerouting of our reading habits to connect new sounds to familiar letters. Over time my brain has switched back and forth and it has become more fluid. The final section is: Bak̓ʷəmgala name, Bak̓ʷəmgala sound. In this section all of the letter names represent a single sound in Bak̓ʷəmgala that is not read or written explicitly in the English language. Some letters are quite similar to letters English readers and writer are familiar with, but they each hold an individual identifier and sound that make up one of the sounds used in Bak̓ʷəmgala.

Figure A: Baḵʷəmgala and English Letter Names and Sounds Chart

SAME NAME SAME SOUND	SAME NAME DIFFERENT SOUND	BAḴʷƏMGALA NAME BAḴʷƏMGALA SOUND
b d h l m n p s t w y	a c e g i k o q u x	ə c̓ dᶻ ǧ gʷ ǧʷ k̓ kʷ k̓ʷ l̓ ɬ m̓ n̓ p̓ q̓ qʷ q̓ʷ t̓ w̓ x̌ xʷ x̌ʷ y̓ λ ƛ ƛ̓ ʔ

As learners become familiar with the letters in the orthography, being able to identify them by name and sound, they greatly increase their ability to read phonetically the materials that are being created and used by current learners and teachers. Figure A is an important first step in

learning to read and write Bak̓ʷəmgala because it is the foundation. Once a learner has mastered all of the letter names and sounds they will be able to sound-out words in Bak̓ʷəmgala. There is a k̓atinē set including QR codes that link to videos of letter names and letter sounds in the resource section.

sound pairs

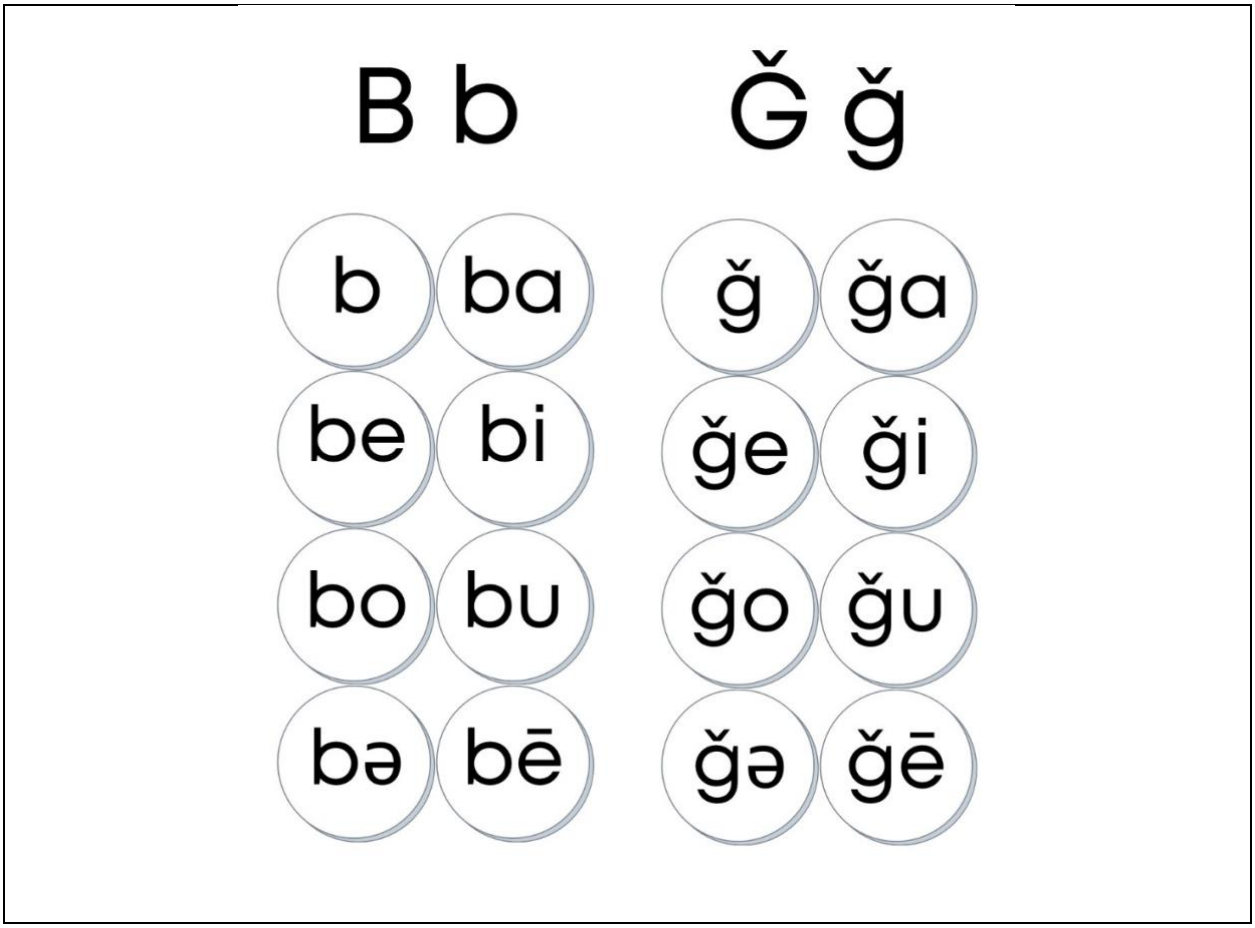
As I began to master the letter names and sounds I found myself sounding out words, a skill that is transferable between English and Bak̓ʷəmgala. One of the earlier things that I learned was that every letter in the IPA orthography of Bak̓ʷəmgala makes one sound. This makes utilizing the sound-it-out method of reading that I learned in early primary school a very transferable skill. In our kindergarten classroom I would find myself attempting to sound out words from posters, centers descriptors cards, and language books. I would sound it out and Ǧʷixsisəlas would give me a head nod to tell me that I was on the right track, or she would prompt me with the correct pronunciation. There were many times she corrected my pronunciation by speaking in sound pairs. A sound pair, by my definition, is a consonant-vowel pair that makes a sound together. Another way to look at it would be to describe it as a syllable. This is something that I had already been introduced to in language classes, but I had not yet learned how to utilize it.

It became important for me to practice these sound pairs even more as they were a streamline to effective pronunciation. When I was sounding out words using only single letter sounds, I would often resort to English inflection and syllable pronunciation. This is a common mistake that non-Bak̓ʷəmgala speakers make when attempting to pronounce the name of our language: Kʷak̓ʷala. I have witnessed many people use English inflection and say “kwak/wa/la”.

This is not it. When you understand and utilize sound pairs you will be able to use the pairs to make the proper pronunciation "kʷa/k̓ʷa/la". The sound pairs in this word are made up of kʷa, k̓ʷa, and la. When they are put together in sound pairs it becomes easy to pronounce the word as it laid out in front of you as a reader. In conversation with a linguist, we discussed the ways in which sound pairs, or syllables, could be separated. For the course of this project I will be using a "/" as a way to separate the sound pairs. This is a method that some linguists adopted when working with syllables in Nuuchahnult (Werle, personal communication, 2021). I also discussed with these linguists about using the "/" rather than a "-" to make it clear that it is the sound pairs that are being segmented, rather than words being segmented for their meaningful parts. There is an immense importance to understanding the meaningful parts of words and how they come together in Bak̓ʷəmgala; however that is not something that this project will focus on. If this is something that you would like to explore further I encourage you to read *Beautiful Words: Enriching and Indigenizing Kwak'wala Revitalization through Understandings of Linguistic Structure* (Rosborough, Rorick, and Urbanczyk, 2017).

A sample of the resources that were developed to model sound pairs can be found in Figure B. In this figure there is an example of two different letters and their sound pairs. There is a full set of sound pairs including QR codes with each sound pair that will link to videos modelling the sounds in the resources section.

Figure B: Example of Sound Pairs



Sound pairs are something that I introduced in my Mentor Apprentice group to see if it could be something that could support our learning. One of my ʔənis said, "It really is helpful to see it laid out like that." (ƛ̓aqʷasğəms, personal communication, 2020). We practiced by sorting words into sound pairs that we found in the *Laichwiltach Family Life Society Series* books (Laichwiltach Family Life Society, n.d.). It is important to recognize that not all the words in our language are solely made up of sound pairs. There are times where other letters connect the sound pairs within words. Through the knowledge of letter sounds and letter pairs there is a very good chance you will be able to produce a word that is recognizable to a Bak̓ʷəmgala speaker.

high frequency words

The final component of this project is the gathering of high-frequency words. Our Mentor Apprentice group came up with 64 high-frequency words that can be used to support language learners in a variety of ways. These words have two specific characteristics that I plan to utilize in my own classroom and personal language learning. Firstly, they are words that are used often in conversation. Secondly, they are mostly words that are constructed of sound pairs. These are the 64 high-frequency words identified within my Mentor Apprentice group. These words are listed in Figure C. The translation for these words is included in the glossary.

Figure C: Bak̓ʷəmgala High-Frequency Word List [english, explain order, etc]

- yo
- ʔəm
- k̓i
- ma
- ʔik
- ẇila
- ẇe
- wix
- wixsas
- ʔixm̓ən
- yaksəm
- qaʔedama
- qasa
- xusa
- miǩa
- səna
- ǩa
- laʔe
- qa
- laǩa
- λu
- λuẇən
- ʔoʔəm

- ʔit̓i
- n̓ala
- n̓ik
- k̓iʔos
- ğʷał
- la
- nəge
- wa
- ẇap
- busi
- wac̓i
- n̓əla
- ǩawi
- haga
- ẇiga
- ẇal̓a
- walas
- ʔəmabidu
- sa
- ʔik̓i
- ƛ̓isəla
- yola
- y̓ugʷa

- x̌ʷa
- ǧʷas
- ẇigilas
- k̓ʷaxidas
- ẇidile
- ẇigilux̌
- ẇiƛasle
- madᶻos
- ǧilas

- gəwala
- wax̌a
- ʔəx̌ʔex̌sta
- dała
- ʔisała
- nugʷaʔəm
- wełm̓əʔən
- sumaʔe
- ǧilakasl̓a

These are words that we use frequently in a kindergarten classroom as well as in early learning of Bak̓ʷəmgala situations. These are words that are easy to pronounce using the sound-it-out method in partnership with sound pairs. These words were gathered around the kitchen table in the home of ƛ̓aqʷasǧəms with myself, Mayanił, and Qanasumaga. These are words that we use often when together. This list is not the end-all be-all of learning Bak̓ʷəmgala, but rather a tool that you might be able to use in your learning. I encourage you to use these if they help with your learning. Learning to read high-frequency words is to support reading fluidity. As our reading and writing opportunities expand we will discover more words that would be beneficial to master and some that are not as necessary. If there are other words that you would like to add or substitute that is great. If you would like to modify these words to fit a different writing system that is great too. High-frequency words are a tool that can and should be modified to fit the needs of one's own learning environment.

methodology

ƛəsa

Without a doubt, my understanding of methodology has danced across my mind much like skipping a stone on flat calm water. I, of course, am the water. Watching as the term methodology has skimmed my surface, skipping along effortlessly. Whoever threw the stone has very good technique. As I have been waiting for the stone to submerge I have sought out some definitions and the understandings of Kʷakʷakəẇakʷ scholars T'łat'laḵuł Trish Rosborough, Laḽxsaḽn Dala'ogwa Keisha Everson, and Ǧʷixsisəlas Emily Aitken, Cree scholar Shawn Wilson, and Anishinaabe scholar Minogiizhigokwe Kathleen Absolon.

In the reading of T'łat'laḵuł, whose work in *K̓ḽangeẋtola Sewn-On-Top: Kwak'wala Revitalization and Being Indigenous* (Rosborough, 2012) is framed by a narrative methodology, she states, "I have drawn from it the construct of something - K̓ḽangeẋtola - an Indigenous methodology" (p. 37). She expands to acknowledge her drive to "make central Indigenous knowledge and research practice" (p. 37) in her work as an Indigenous scholar. I gain understanding of her sharings and believe it is important to recognize that this methodology is rooted in her role as a Kʷakʷakəẇakʷ scholar, c̓ədaq, ğağas, and now qʷəlyakʷ. She goes deeper into her narrative methodology and shares her own stories about the ways they connect us to our qʷəlsqʷəlyakʷ. "*Exploring my grandmother's buttons, I tell Emily stories about my grandmothers, her great-grandmothers. Each time is different. Each time [is] the same"* (p. 55). Through sharing stories, we are able to connect intergenerationally and ancestrally. The skip of the stone on this methodology, the methodology of T'łat'laḵuł in her dissertation, reminds me of

the importance of stories and intergenerational connection in our lives, in our transfer of knowledge, and in our relations within the universe.

As I look to the work of other Kʷakʷakəẇak ċiċədaq I come across mayaxəla - to be respectful. Keisha Everson, a Kʷakʷakəẇakʷ ċədaq from the K'omoks and Ċaxis nations shares the methodology she uses in her paper *Dan̓xa̱laga̱litɬa̱n's 'We Will Sing in the House': Reclaiming Domains of the Home Through Song in Kwak̓wala* (2020) is based in significant Kʷak̓ʷala words - mayaxəla, q̇asiƛəsəla, and bagʷəns. She identifies mayaxəla as the "most important principle" (p. 28). "Doing things in a good way is about having positive intentions and seeking collaboration with all" (p. 28) is one way in which she has rooted her methodology. Looking at the work of Ǧʷixsisəlas, a Ławiċis ċədaq, in *Principles of Teaching, Learning, and Living* (2016) mayaxəla is placed directly beside ʔəʔikała (to take care and do your best), "each person does the best they can at whatever the task [is] and keeps an eye on others to be helpful. To work respectfully and with good thoughts" (p. 1). From these Kʷakʷakəẇak ċidaq I am reminded that mayaxəla is the foundation in which a methodology must be done. This skip of the stone reminds me that our relations, to be good, must be rooted in mayaxəla.

Shawn Wilson (2008) defines methodology as referring "to the theory of how knowledge is gained, or in other words the science of finding things out" (p. 34). In the context of Indigenous research, he is able to frame methodology with the question "How do I find out more about this reality?" (p. 34). This definition and question remind me that it is good to seek a deeper understanding. As someone who has been engaged in my language and community for just over a year it has been made very clear to me that knowledge is gained over time. Deeper understanding comes from the time spent connecting, learning and thinking. The process in

which I have come to know enough to create this project has taken far longer than I anticipated. It is a lesson in patience and a lesson in honoring the relations that have allowed me to come to this stage. Without my ʔiʔənis, my λiləλola, my community, I would have never been able to arrive where I am. The skip of this stone reminds me to be grateful to the ones I have been able to surround myself with - the ones who have allowed me to gain knowledge.

In Kaandossiwin (2011), Kathleen Absolon shares "the methodologies, ideas, concepts and issues that are discussed herein represent concrete, multi-layered, dynamic, multi-dimensional and wholistic ways of searching for knowledge." (p. 48). She goes on to share that there is no one way to share Indigenous knowledge, nor need there be defined access points to our knowledge that become exclusive in academia. There will be many ways in which my relatives will be able to add to the work that I have done and there will be opportunities for critique and improvement. I welcome this collaboration and it is my hope that the ways in which I share can contribute to my language community. Kathleen Absolon (2011) uses the metaphor of petals on a flower to model the diversity of Indigenous methodologies.

> The petals represent the diversity and complexity of Indigenous methodologies. They include the Spirit, heart, mind and body because Indigenous methodologies are wholistic in nature and encompass the whole being. Each petal represents tendencies of Indigenous re-searchers on their searches. Petals that are hidden represent Indigenous methodologies yet to be articulated because there are many more potential methodologies. There are also petals that overlap because Indigenous methodologies are interdependent, relational, and reciprocating. The

> petals also change from season to season. They are not stagnant or formulaic. (p.118).

This skip of the stone reminds me that we exist in relation to each other always - whether on the land or in a university. We belong everywhere and we belong there together. Our varying ways of knowing, being, and learning all need to come together to create the flower. I am reminded that when told we must fit into the box created by the academy we can say k̓i. We have our own ways of knowing, understanding, and teaching. All across the ʔəwinagʷis there are different ways of knowing, being, and modeling what we know that expands the academy. There was and will always be diversity in methodologies and with that understanding the stone sinks.

methods

huƛiləṉ

While methodology, as the understanding of our diverse ways of knowing, gaining, and understanding the universe around us, is largely theoretical, I have learned that methods are tangible. The methods, or in my case method, is the actual how. How did I come to learn what I now know? The answer is quite simple. I listened. The project that I have created has come from listening to those around me who are learning in a similar setting that I am learning.

At the beginning of graduate school, I could not have created this project. One year ago, I could not have created this project. I knew that it would be helpful to have resources that clearly outlined letter names, letter sounds, sound pairs, and high frequency words, but I did not yet possess the skills or abilities to create it myself – and even now I have only been able to create

these resources through the support and guidance of the Baḵʷəmgala community. Through time spent listening and learning with my ʔiʔənis I have been able to gain the skills and knowledge to make resources for letter names, letter sounds, sound pairs, and high-frequency words that I am able to share with the broader community.

In her paper *Q̓a X̌ən Neȟakʷəlaʔinē* (2017), Ǧʷixsisəlas shares "I intended to encourage my learners to hilatoła (listen with their good ear)" (p. 9). My understanding of this part of her work is referring to listening and hearing all of the sounds of Baḵʷəmgala. This is exactly what she has done for me. Encouraged me to listen. Hilatoła. It has taken a long time for me to understand the ways in which I must use my p̓ip̓əsp̓əyu. I am learning to listen in a good way and to hear in a good way. Along with hilatoła, I am also learning "hilato (to hear, to put ear properly) 'watchful listening' - be open to listening beyond you own (personal) thoughts and assumptions" (Aitken E., 2016). There are many ways in which people learn – something I understand deeply as an educator. There are also many ways in which people hear. In my learning through listening I have done my best to be thoughtful about how I am hearing things. Am I listening through my good ears? Am I listening through my mamała brain? Am I hearing through the ways in which I am feeling in the moment? How is what I am hearing being said to me? These are all very important questions that take time to reflect on.

Listening is the way in which I have learned my language. It is the way in which I have become able to hear the letter names, the letter sounds, the sound pairs, and the high-frequency words that I am sharing through this project. It is important, more than anything else, that you take the time to listen. Sit with your λiləλola, your ǧağas, your ǧağəmp, your ʔiʔənis, your q̓ʷiq̓ʷəli and listen to the ways that they speak. Can you hear the letter sounds? Can you hear the sound pairs? Do you recognize the high-frequency words? It is my hope that this project can be a

tool for people to understand the bits and pieces that make up our language. It is meant to support language learning that happens in our learning groups, in our homes, and within our communities. On its own this project outlines letter names, letter sounds, sound pairs, and high-frequency words. In a greater language context, it can be used to listen, read, write, and connect with other language learners while doing those things.

outcomes

The resources that have been developed to support peoples in learning to read and write in Bak̓ʷəmgala consist of two components – paper and video. On each paper copy there is a QR code that will allow people to gain immediate access to video resources. A QR code is like a website link that can be accessed through opening up the camera on a device connected to the internet, hovering over the QR code, and clicking the link that pops up on your device.

The letter names and sounds are on one poster with two QR code links to separate videos. Sound pairs are categorized into posters with one QR code per poster that follow the lead consonant, ex. the b poster will have a b, ba, be, bi, bo, bu, bə, bē (as seen in Figure B). High-frequency words are grouped together with a QR code that links to a video of the complete list.

It is my hope that these resources will support the language learning that Bak̓ʷəmgala learners will be doing for themselves, in group language learning settings, and in classrooms. Bak̓ʷəmgala flourishes in the ways in which we share. Whether you are writing in the IPA orthography or U'mista our Bak̓ʷəmgala is the purpose and it will live through our peoples. It will continue on through us, through our children, and beyond to our future ancestors.

conclusion

As we continue to grow, learn, and share as contemporary Indigenous peoples we have the opportunity and responsibility to increase our own understanding of our languages. As Liğʷiłdaǩʷ, as Kʷakʷakəẇakʷ, we are entering a time and space where there are people all throughout the Kʷakʷakəẇakʷ nations that are learning Baḵʷəmgala in all its forms and dialects. The goals of this project are to support, to encourage, and to model that there are many ways for us to learn our languages – we just need to begin.

The most critical component that was not included in this work is the deeper understanding of the meaning that is woven through our languages. The understandings and intentions that are expressed in the ways in which our q̓ʷəlsq̓ʷəlyakʷ spoke are lessons in themselves, but I am not there yet. I will be one day. Until then it is still important to acknowledge that the meanings in our language are far deeper than our English understanding of them. If this is something that piques your interest, I once again implore you to read *Beautiful Words: Enriching and Indigenizing Kwak'wala Revitalization through Understandings of Linguistic Structure* (Rosborough, Rorick, & Urbanczyk, 2017). I also encourage you to spend time with your fluent speakers (always). Huƛilala.

My biggest dreams are for our peoples to experience the joy, the gratitude, the generosity, and the love that comes from learning our language. I dream of babies learning Baḵʷəmgala from the day they are born. I dream of our gəngənanəm bringing Baḵʷəmgala into their passions. I dream of reading the stories, the poems, the plays of our gəngənanəm. I dream of our peoples finding the strength to heal through our language – learning that we have always belonged and will always belong in relation to the lands that our ancestors have always lived and that these lands will support us eternally. Ləm̓ən gʷał.

glossary

Bakʷəmgala	**English**
mulən noqe	my heart is grateful
katabidu	small write
nugʷaʔəm	my name is (this is me)
nusuǰ nuyəm	my story
ʔəwinagʷis	land
qiqaquƛamas	teachers
wəłe	*referring to someone who has passed on*
ʔəǰʔeǰstamən kakadəxʷsila λuwənoǰ gəngənanəm	I want to learn with our children
xumps	head
gəngənanəm	children
ʔolakala mulən noqē	I am really grateful
ʔolakala łokʷimas ʔiʔənis	really strong aunties
λiλəλola	relatives
ʔənis	aunt
bagʷəns	visit
məkʷəla	moon
ʔuligən	wolf
wiyugʷəmala	baby
cədaq	woman
ʔiʔənis	aunties
ʔəǰʔeǰstamas qus qaquƛa λuwən?	do you want to learn with me?
qaʔi da ma?	why
qaquƛamas	teacher
ƛəsa	like when a stone skips over water
ğağas	grandma
qʷəlyakʷ	old person
gəlgəlis	ancestors
qasiƛəsəla	going house to house to invite people to a potlatch
huƛilən	I am listening
pipəspəyu	ears
mamała	non-Indigenous
qʷiqʷəli	uncles
ğağəmp	Grandpa
heʔəm	the end (so it is)
yo	hi
ʔəm	yes
ki	no
ma	what

ʔik	good
wẇila	where
ẇe	okay
wix	how
wixsas	How are you
ʔixmən	I am fine
yaksəm	bad
qaʔedama	why
qasa	walk
xusa	rest
miǐa	sleep
səna	plan, think
ǐa	the (depending on surroundings)
laʔe	Then (apparently, used often in stories to share that the storyteller was not present)
qa	so or for (depending on surroundings)
laǐa	To the, of the, by the
λu	with/and
λuwən	With my
ʔoʔəm	just
ʔiẗi	again
ṅala	day
ṅik	say
ḳiʔos	none
ǧʷał	done
la	go
nəge	mountain
wa	river
ẇap	water
busi	cat
waċi	dog
ṅəla	swan
ǐawi	loon
haga	you go (and do it now)
ẇiga	okay go (you can go now)
ẇaḷa	stop
walas	large
ʔəmabidu	small
sa	of
ʔiḳi	sky (upper world, up high like to top of a mountain)
ƛ̓isəla	sun
yola	wind
ẏugʷa	rain
ǐʷa	this/that

ğʷas	be done
ẇigilas	what are you doing
ḵʷaxidas	you sit down
ẇidile	where is
ẇigilux̌	what is it doing
ẇiƛasle	where are you going
madᶻos	what's wrong
ğilas	you come here
gəwala	help
waxa	please
ʔəxʔexsta	want
dała	hold
ʔisała	wait
nugʷaʔəm	I am
weɬṁəʔən	could I sit
sumaʔe	Is that you
ğilakasḷa	Thank you

phrasing

Pre-contact: the time before Europeans immigrated to what is currently known as North America.

Pre-colonization: the time before the colonial values system was placed as a priority on what is currently known as North America.

Post-contact: the time since Europeans immigrated to what is currently known as North America.

place names

Ċəqʷəlutən	Cape Mudge
Xʷəsam	Salmon River
Gʷaẏi	Kingcome Inlet
Laxʷəlis	Place of the open lands – eastwards
ƛəmataxʷ	Campbell River

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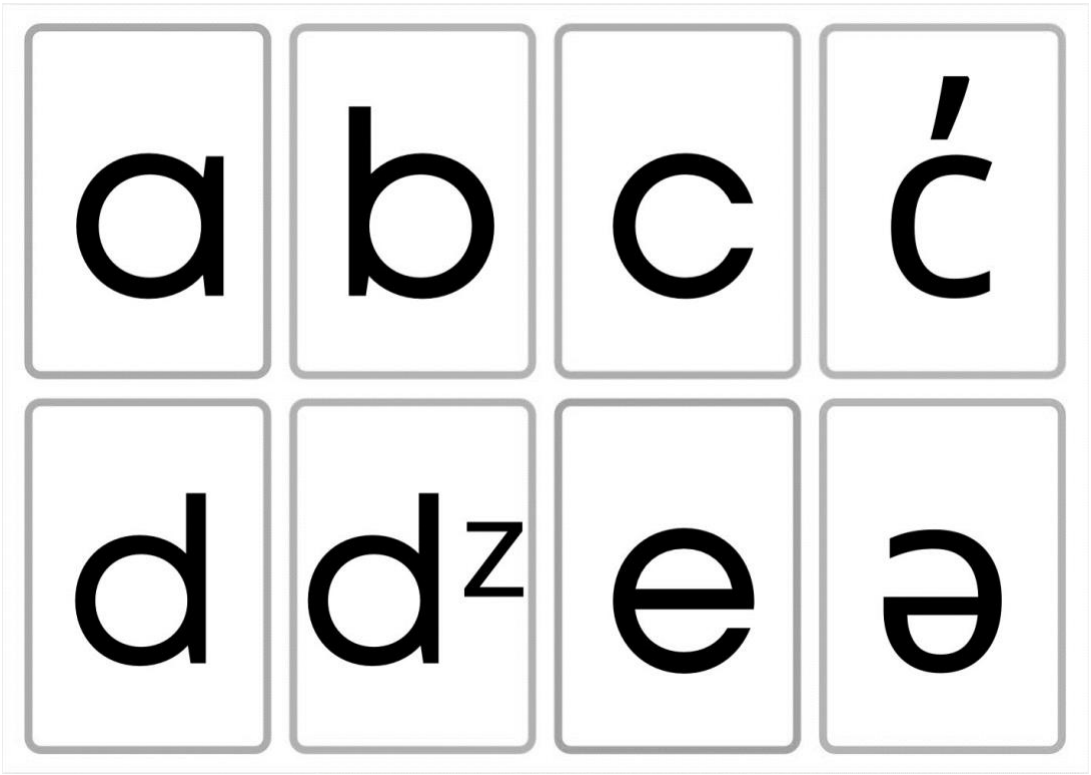
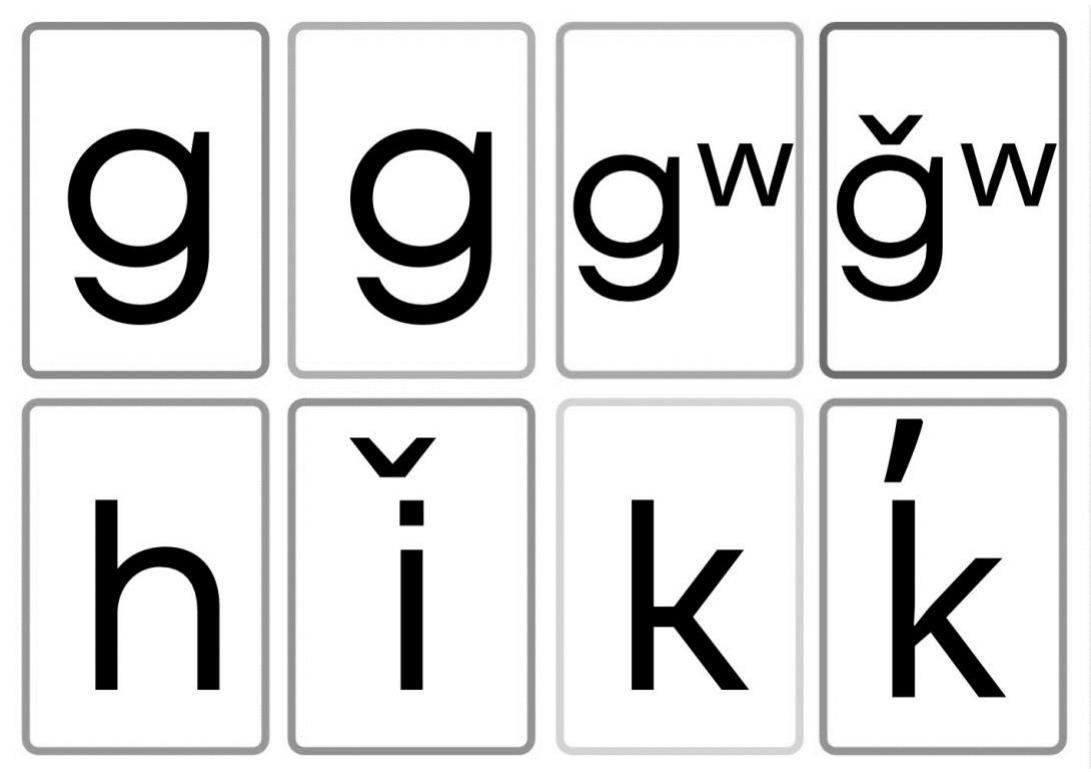
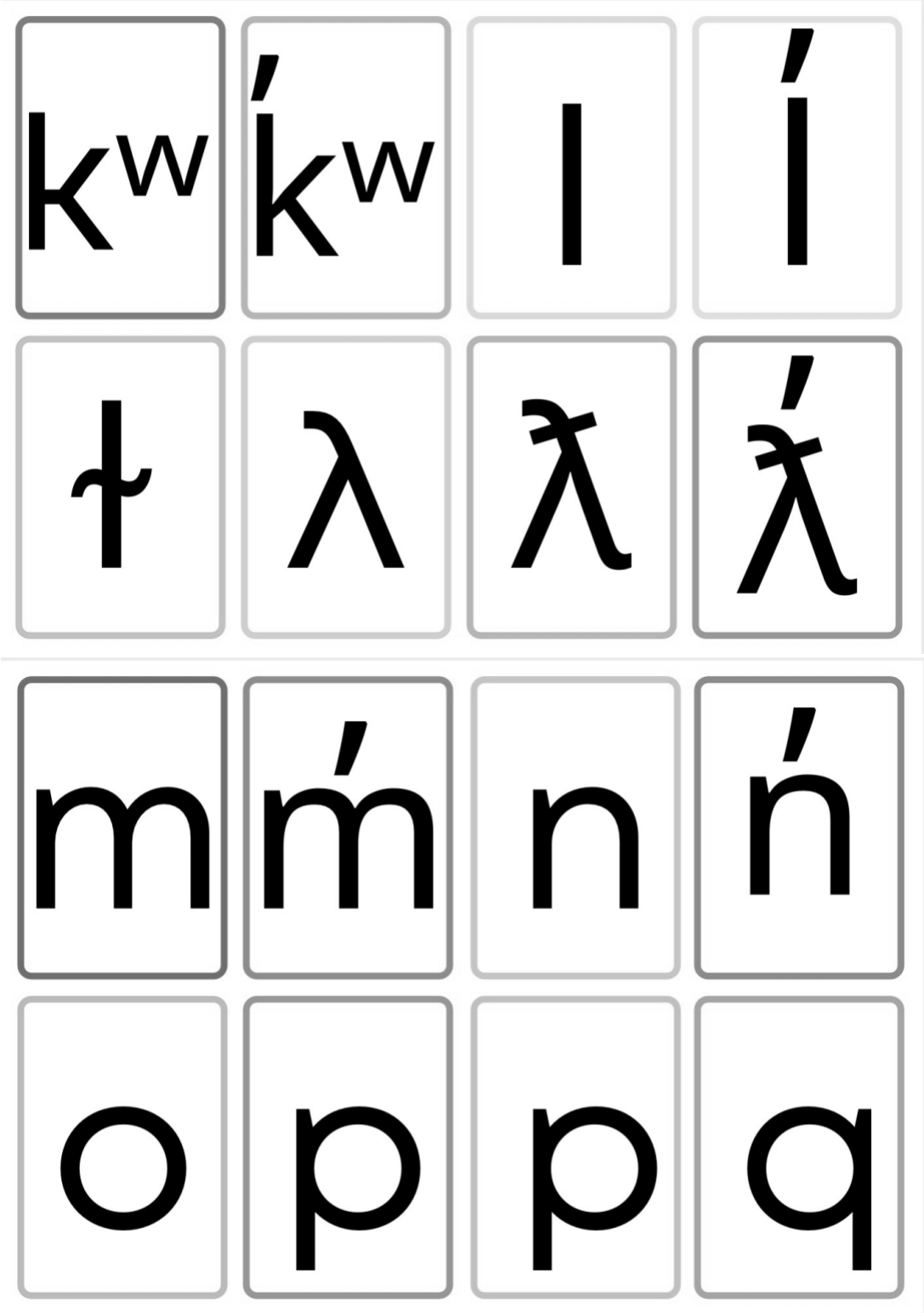
resources

letter names and letter sounds



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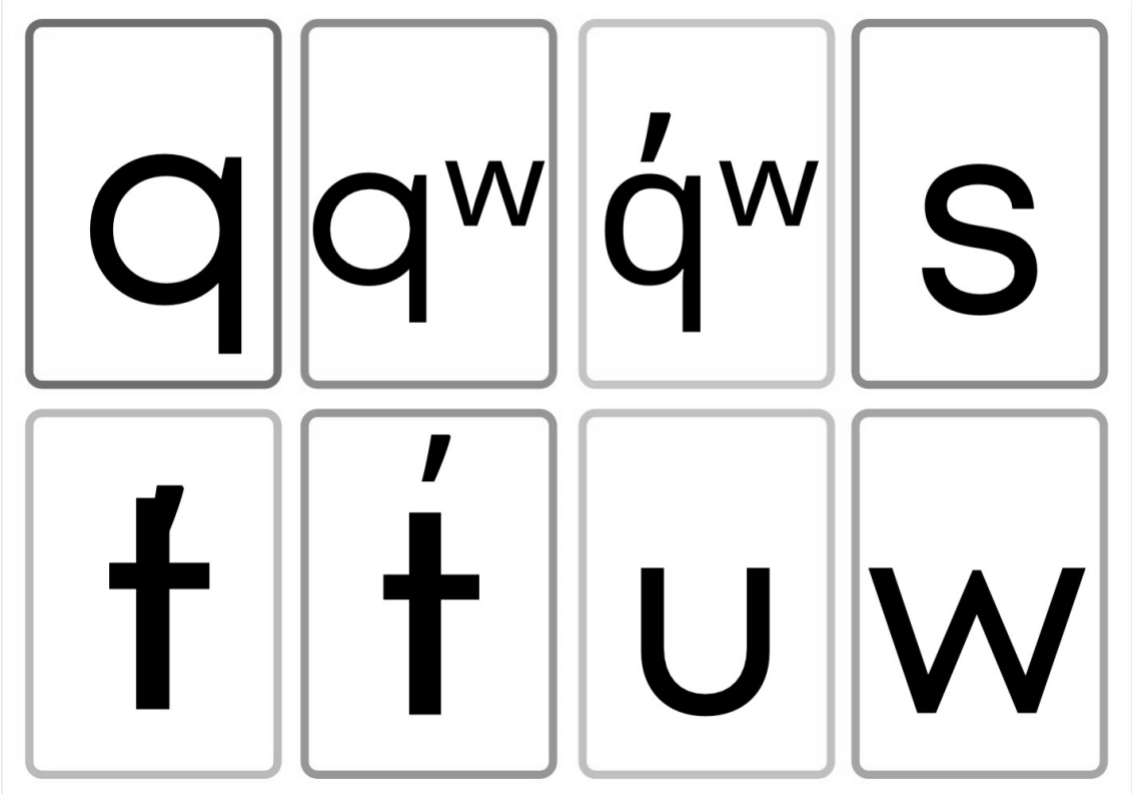
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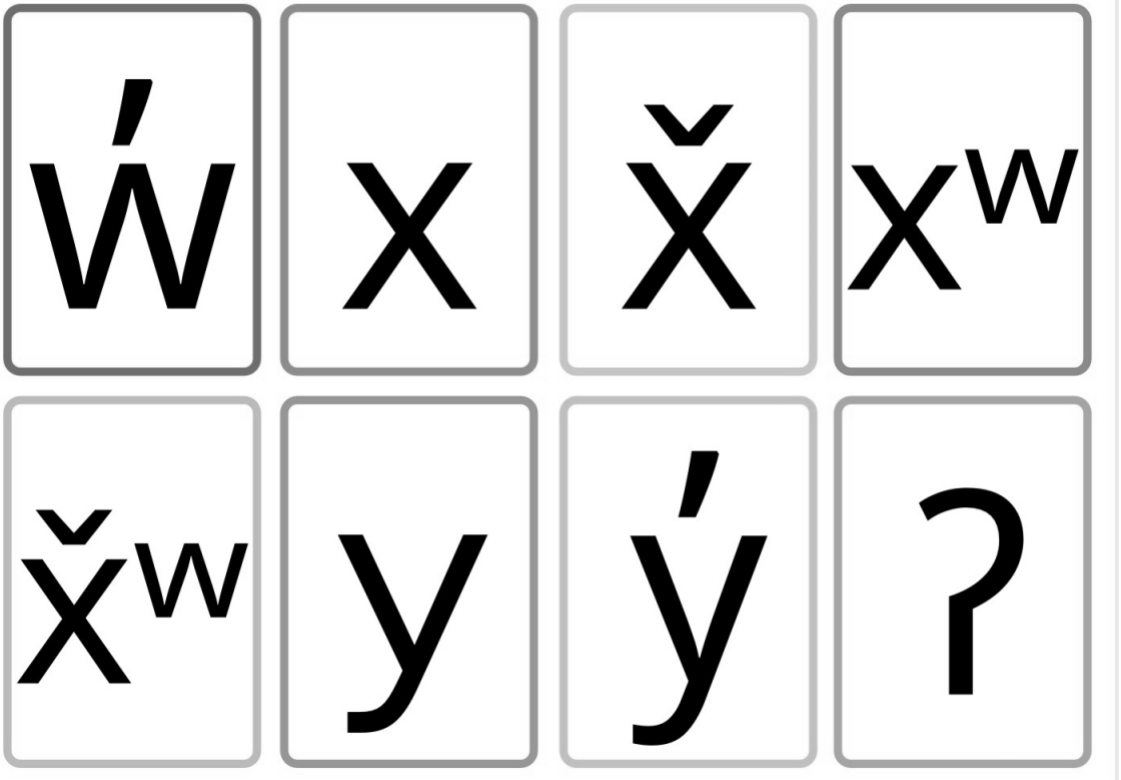
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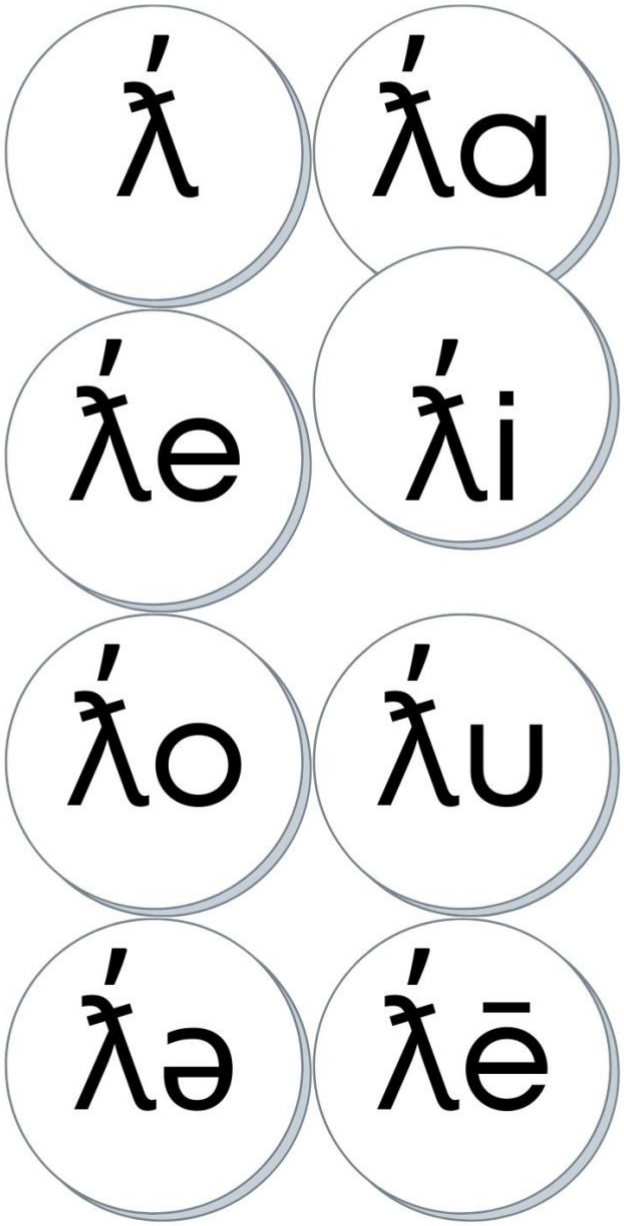

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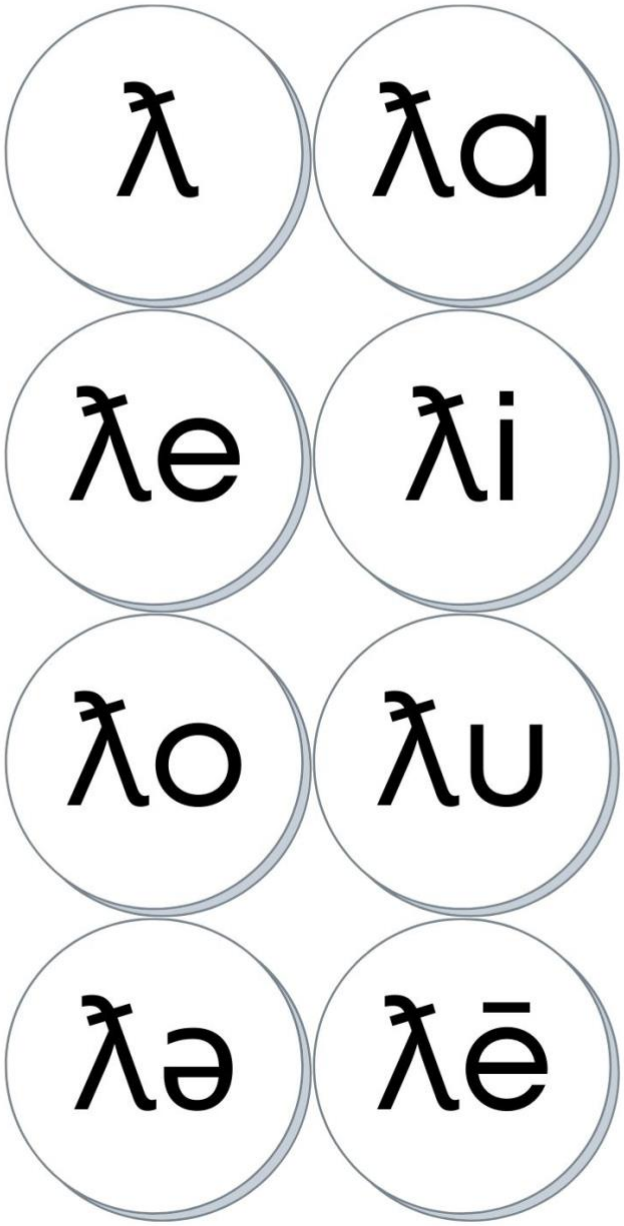

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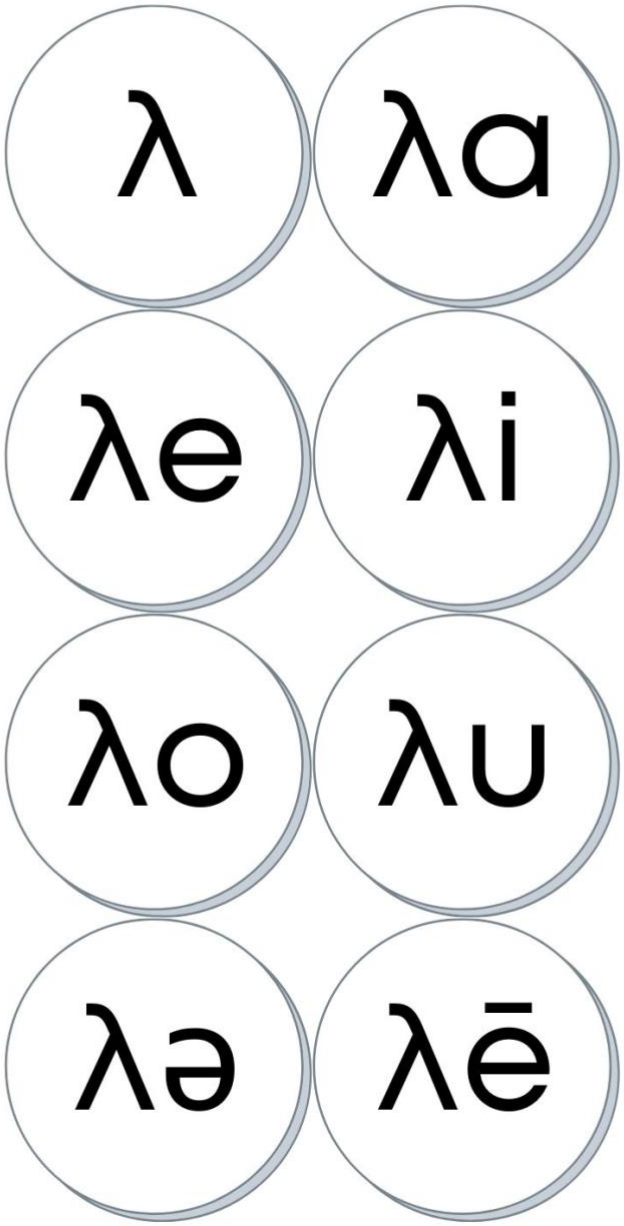

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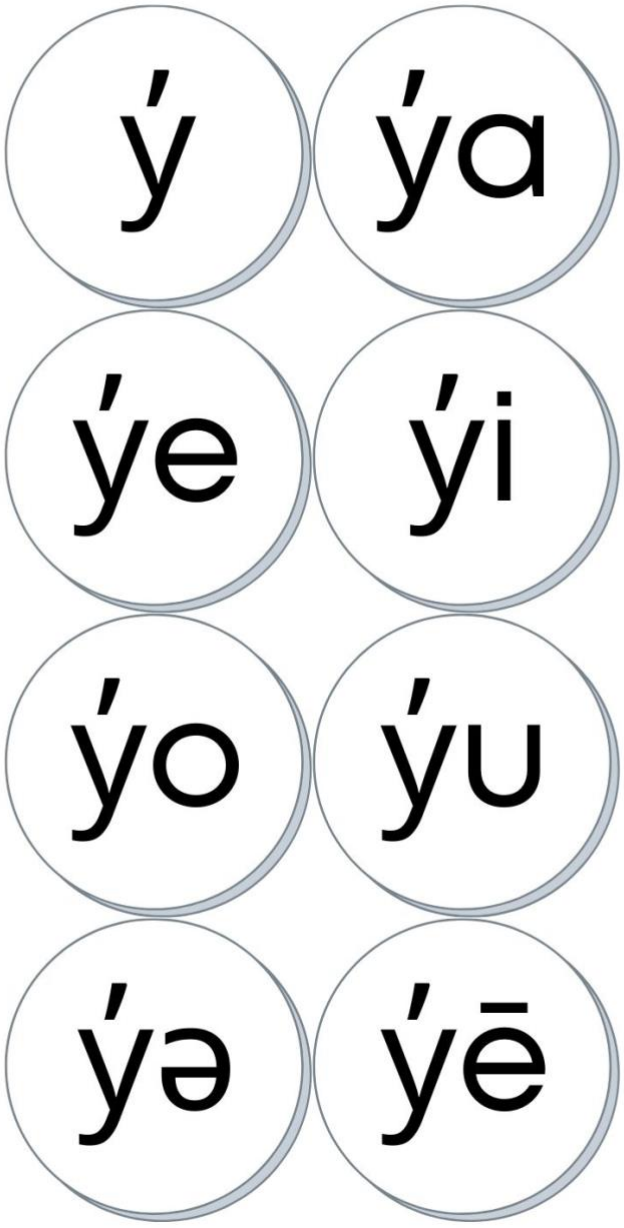

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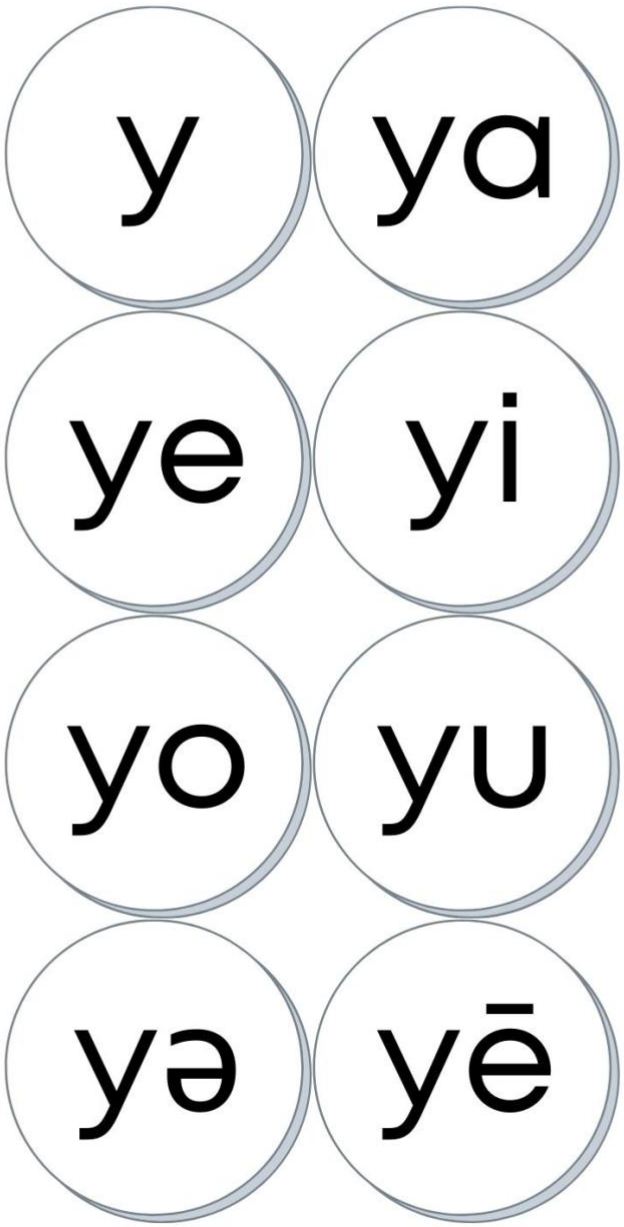

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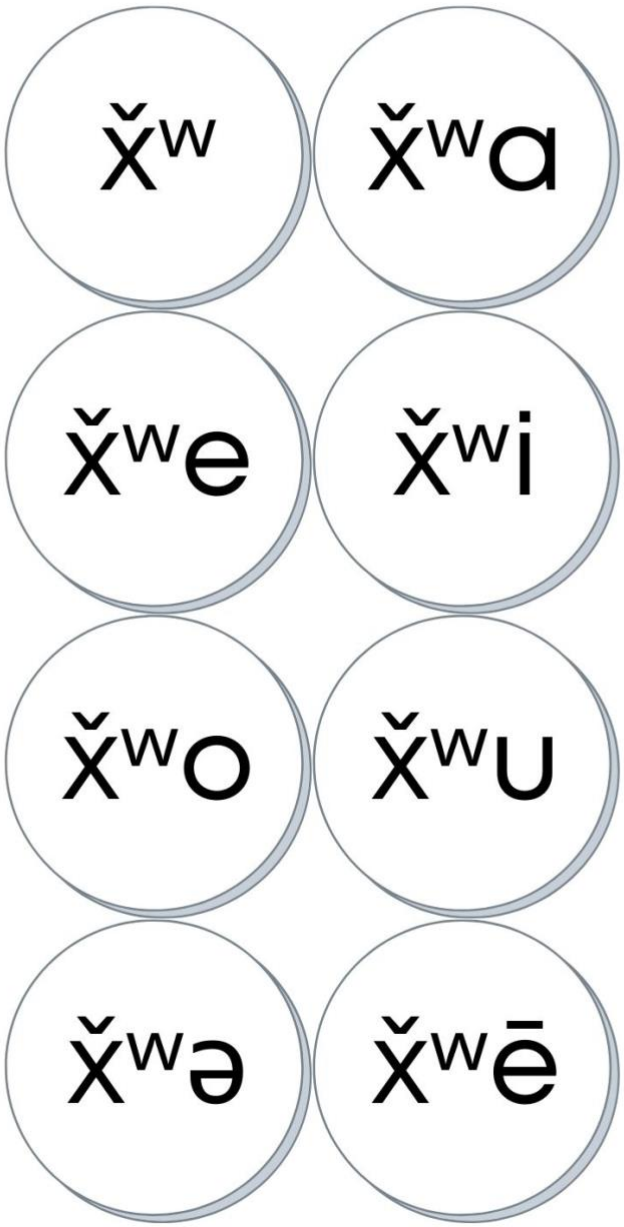

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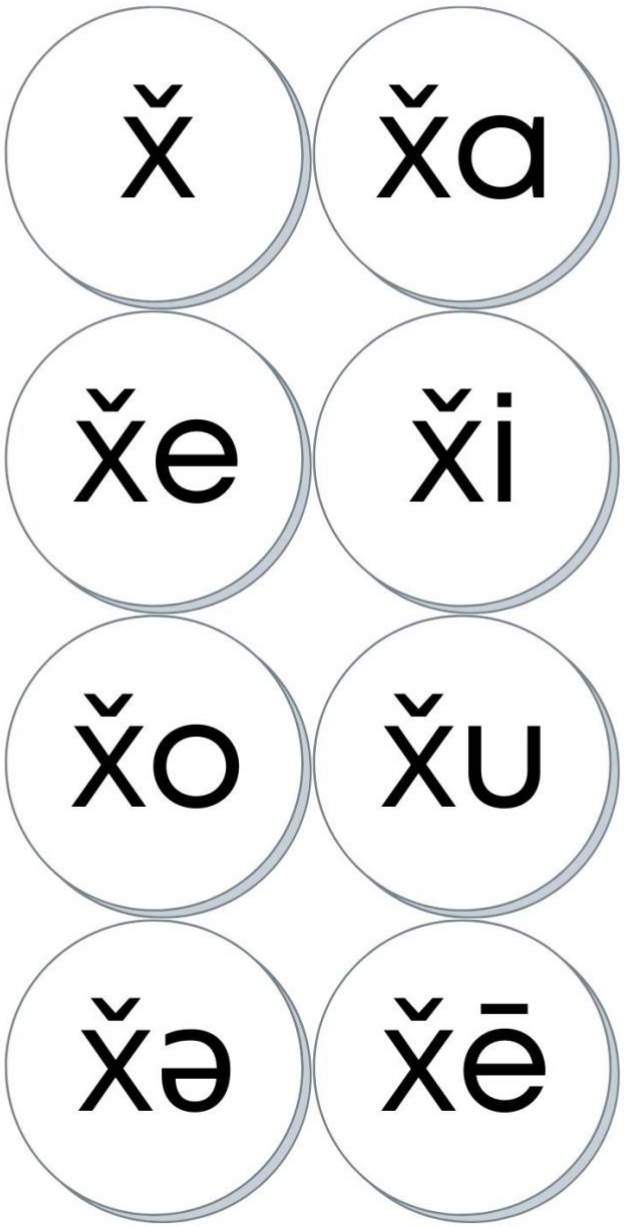

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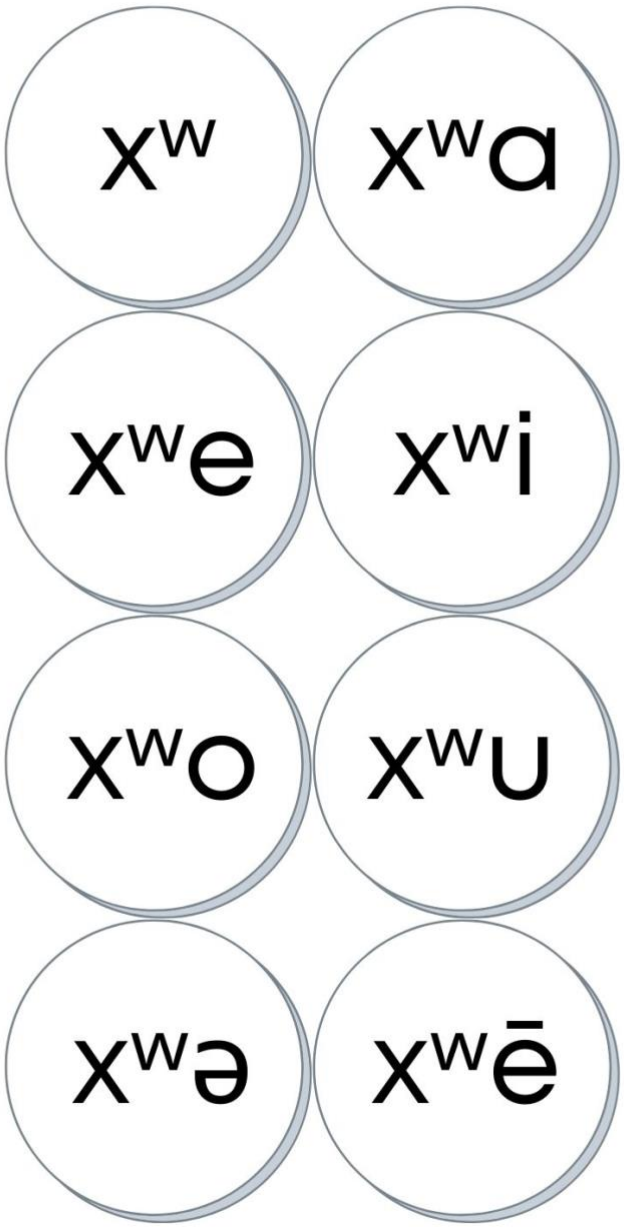

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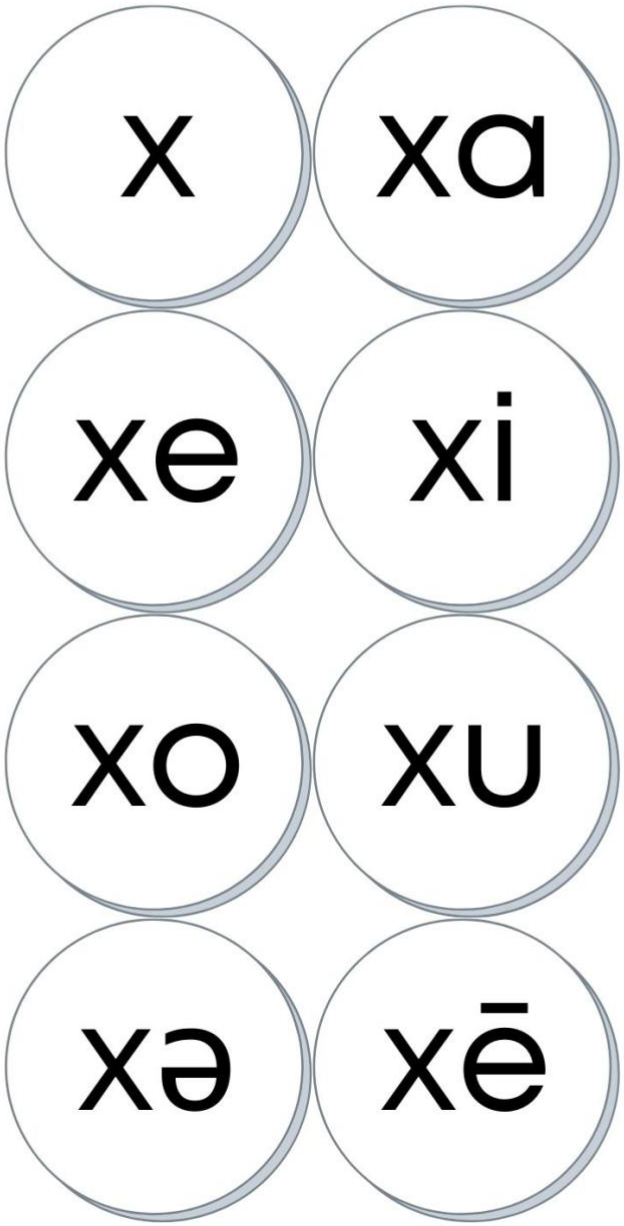

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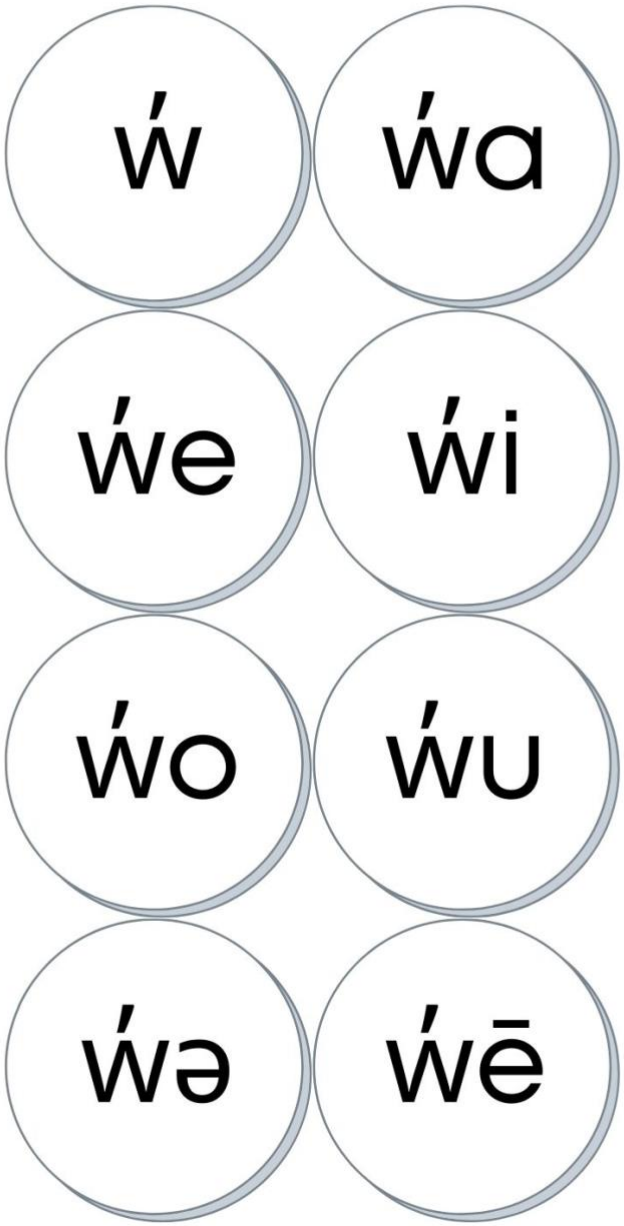

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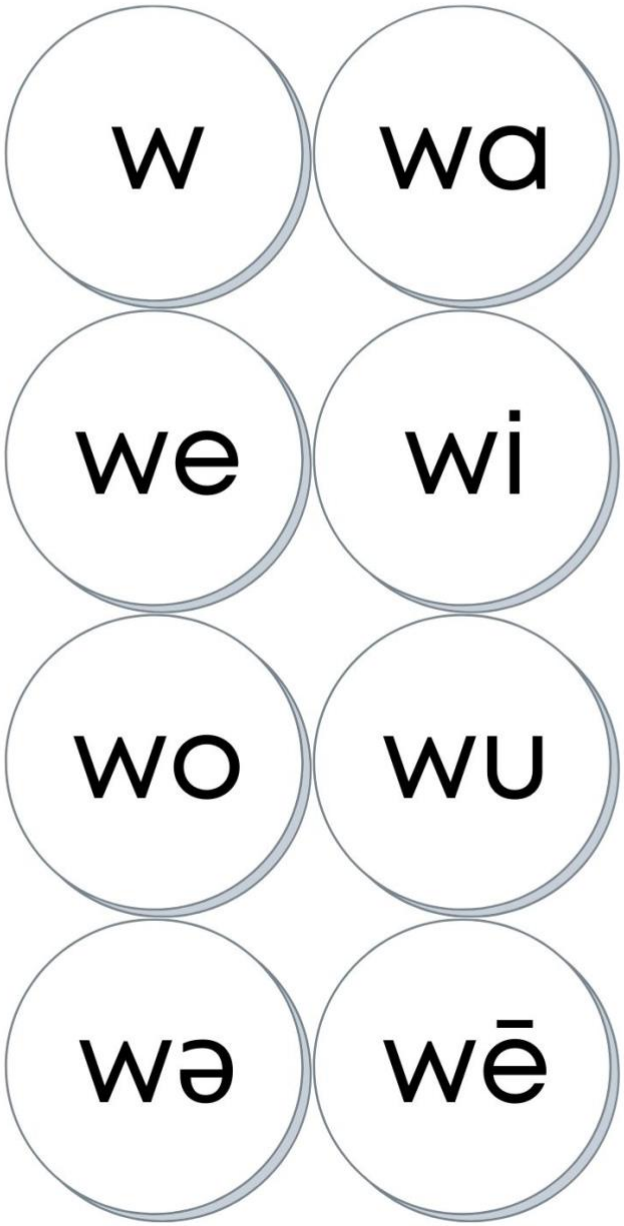

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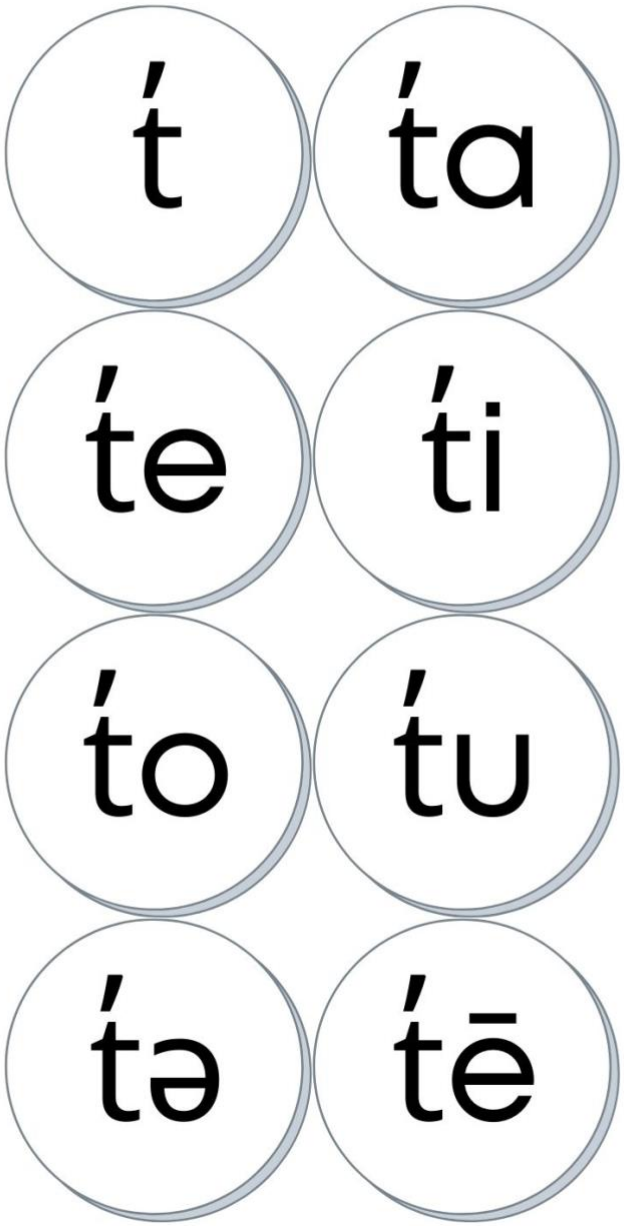

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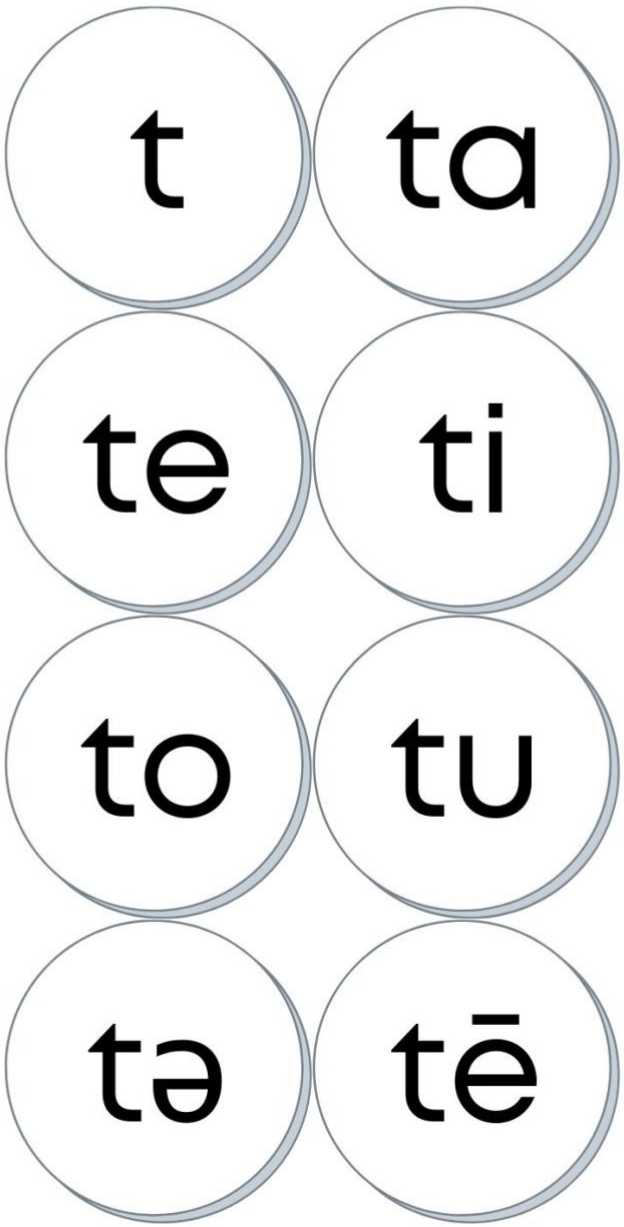

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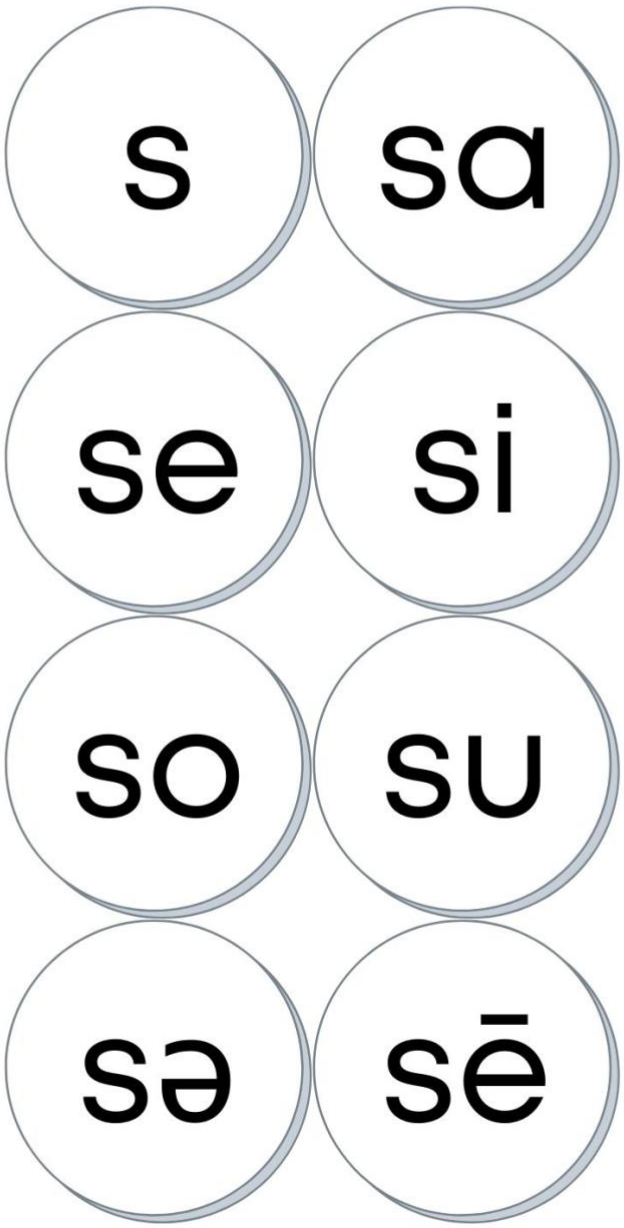

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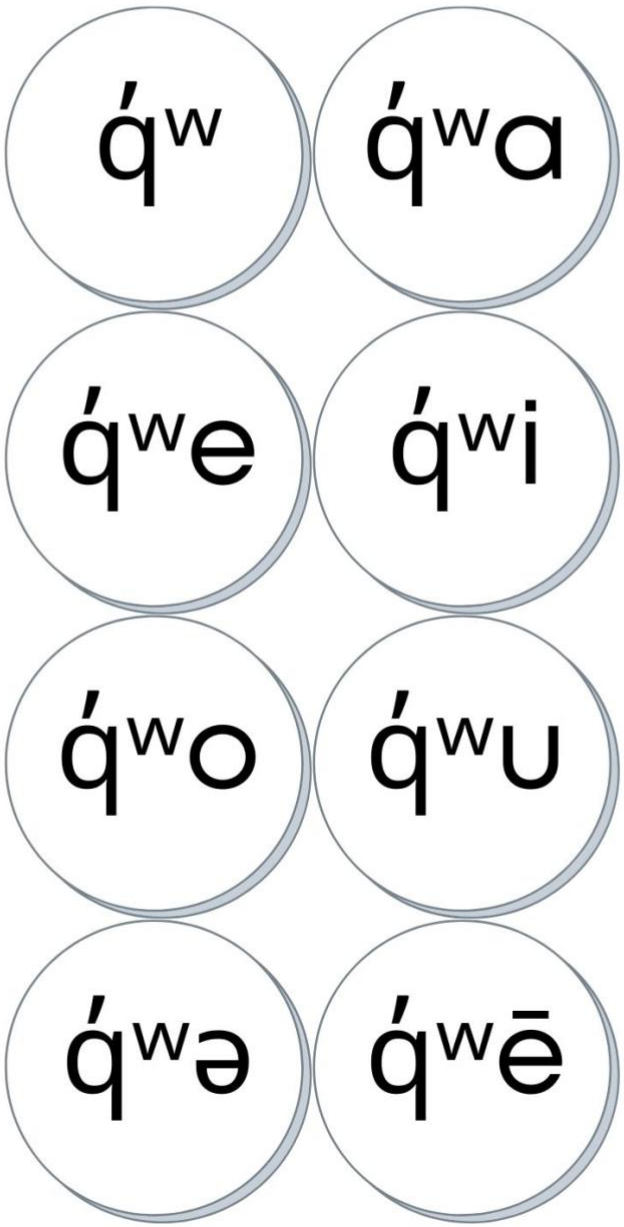

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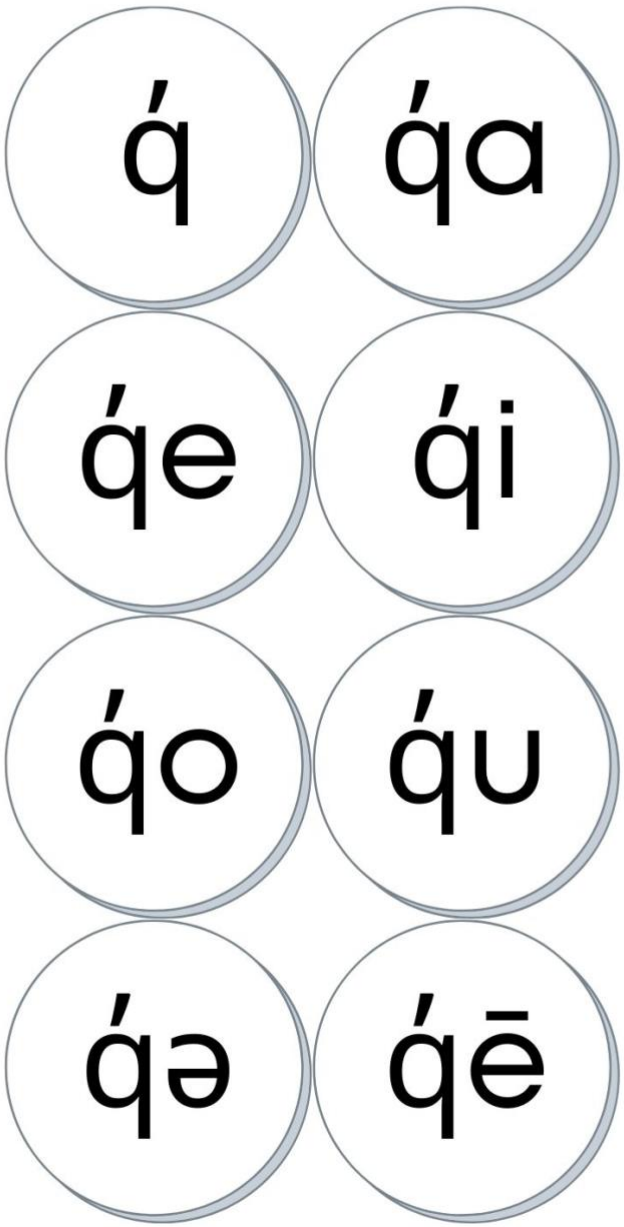

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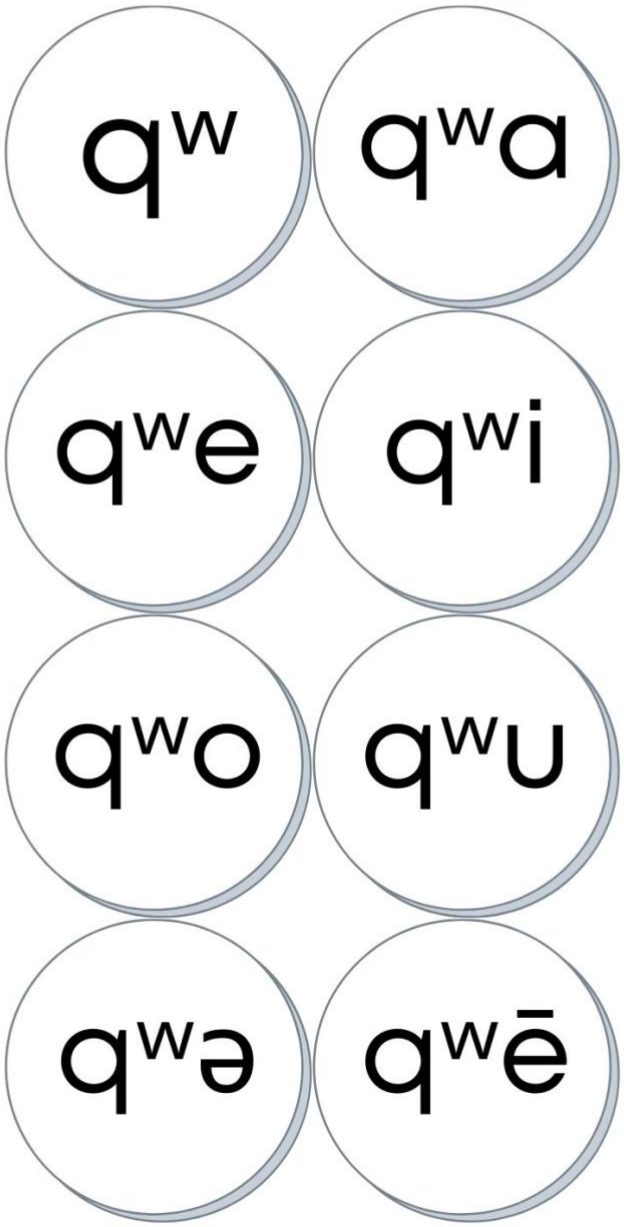

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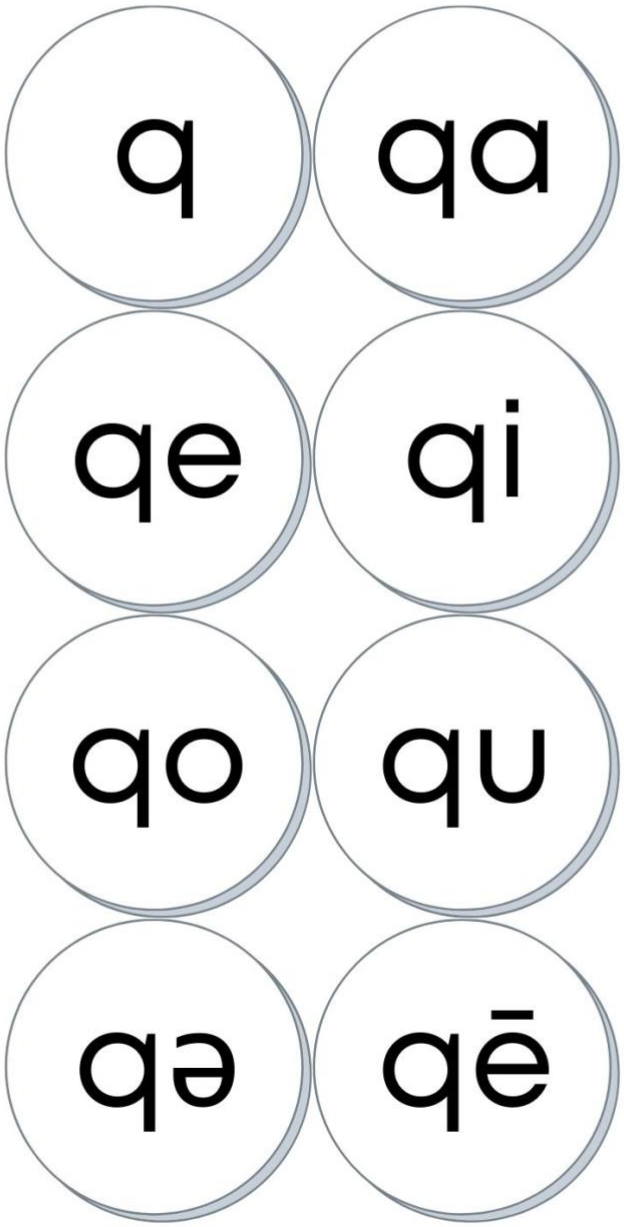

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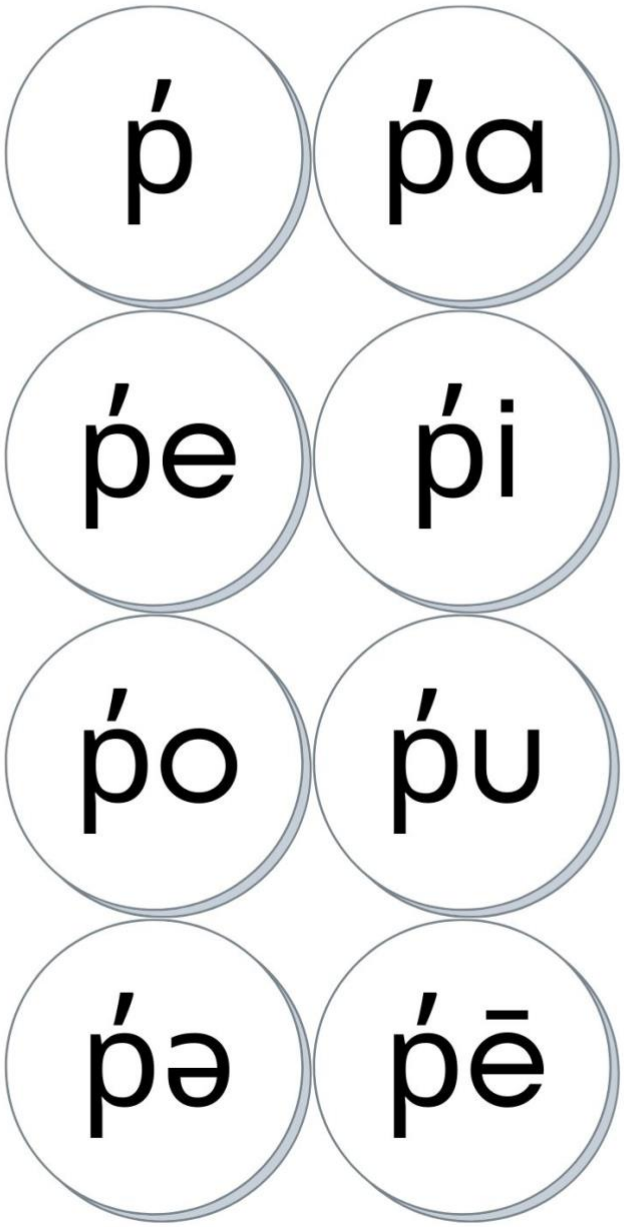

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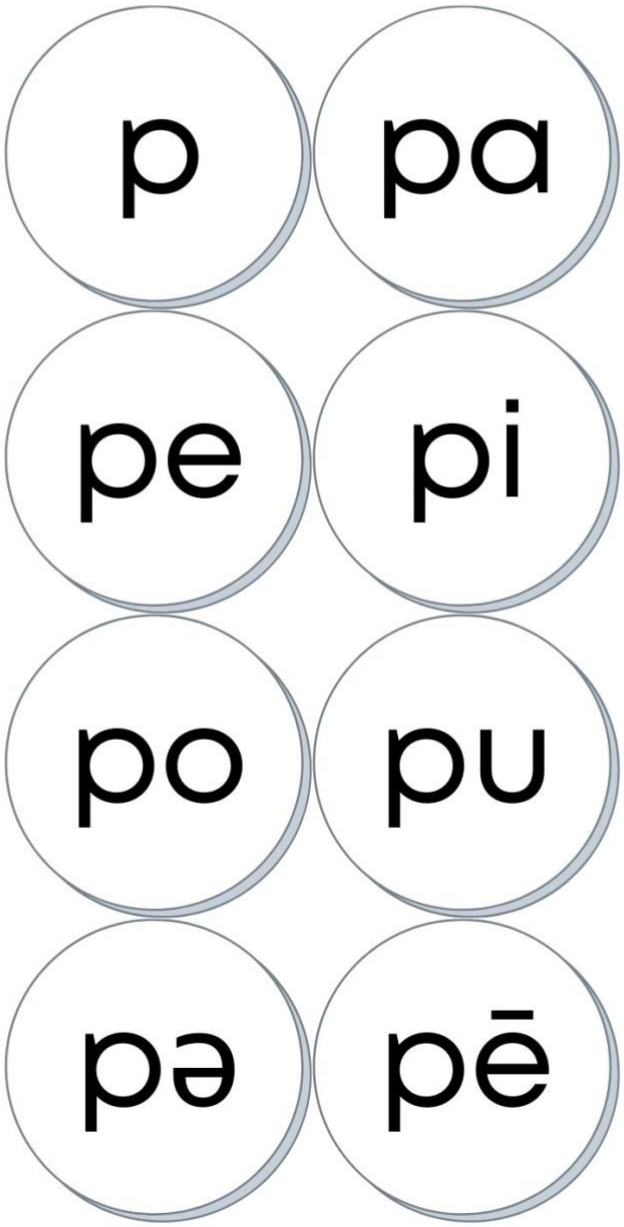

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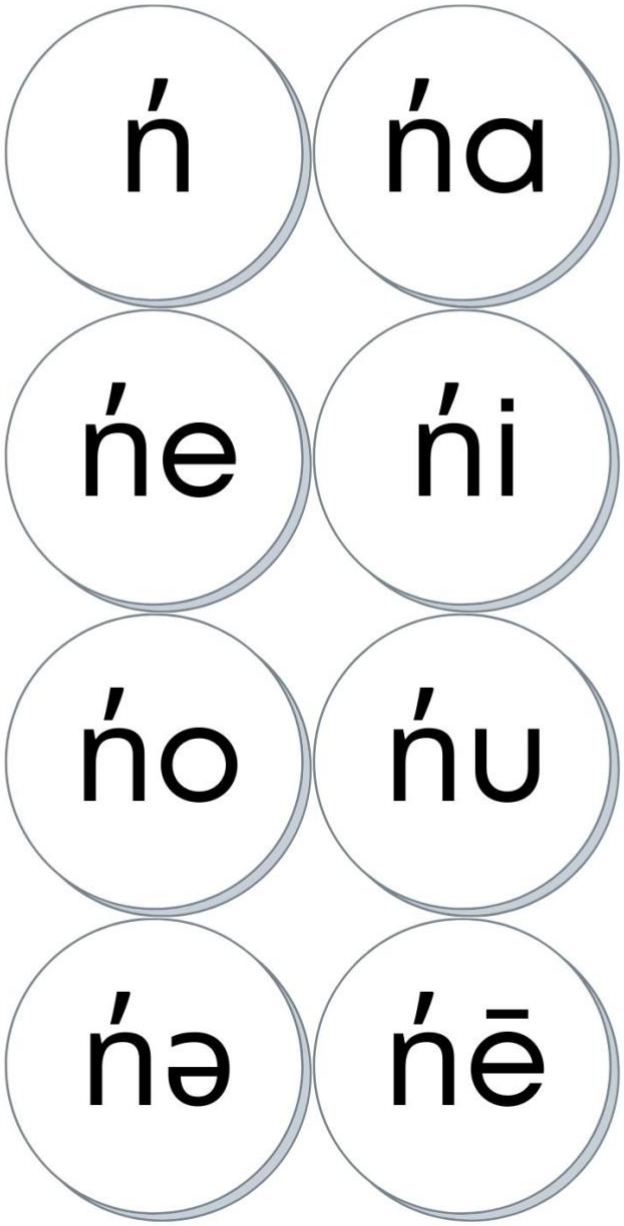

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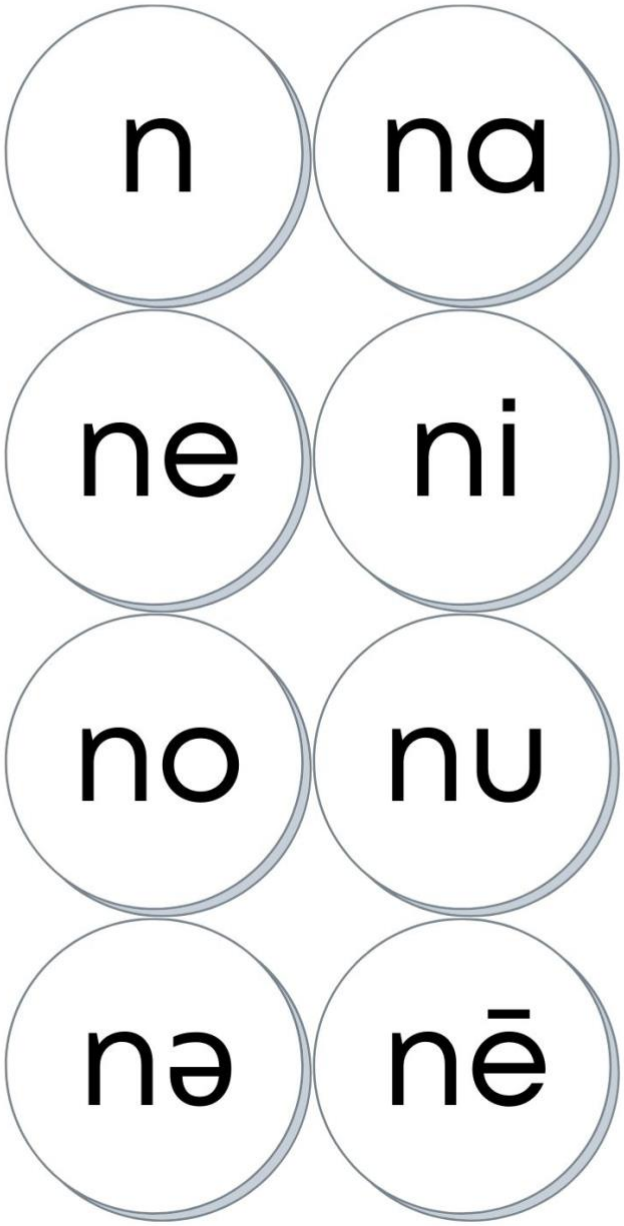

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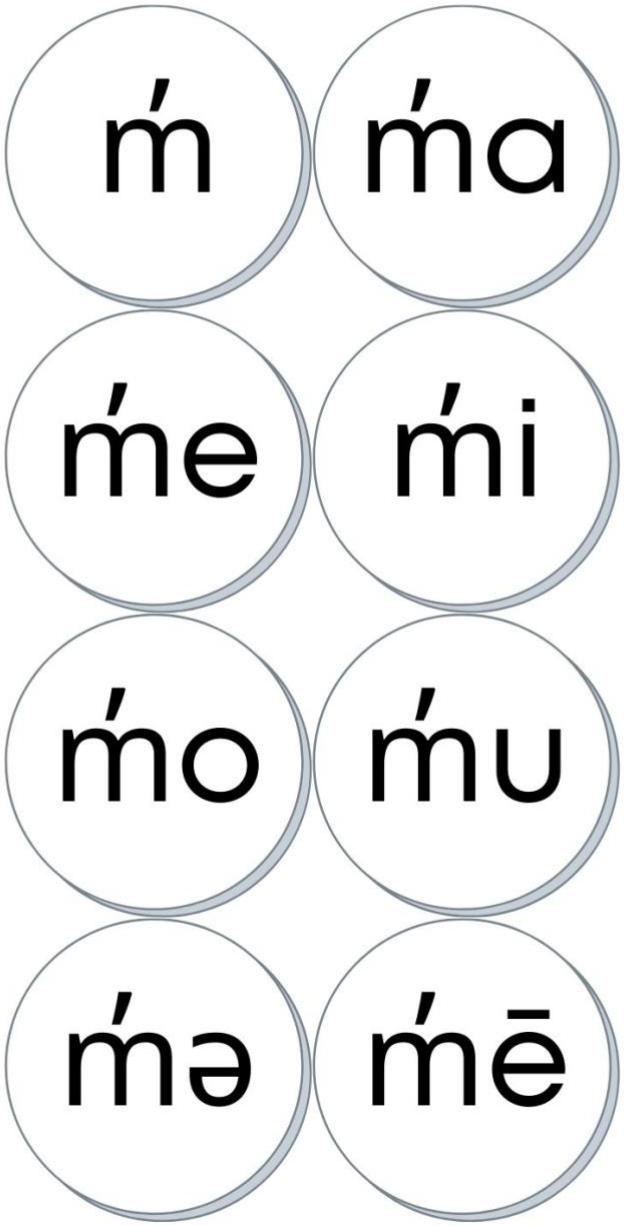

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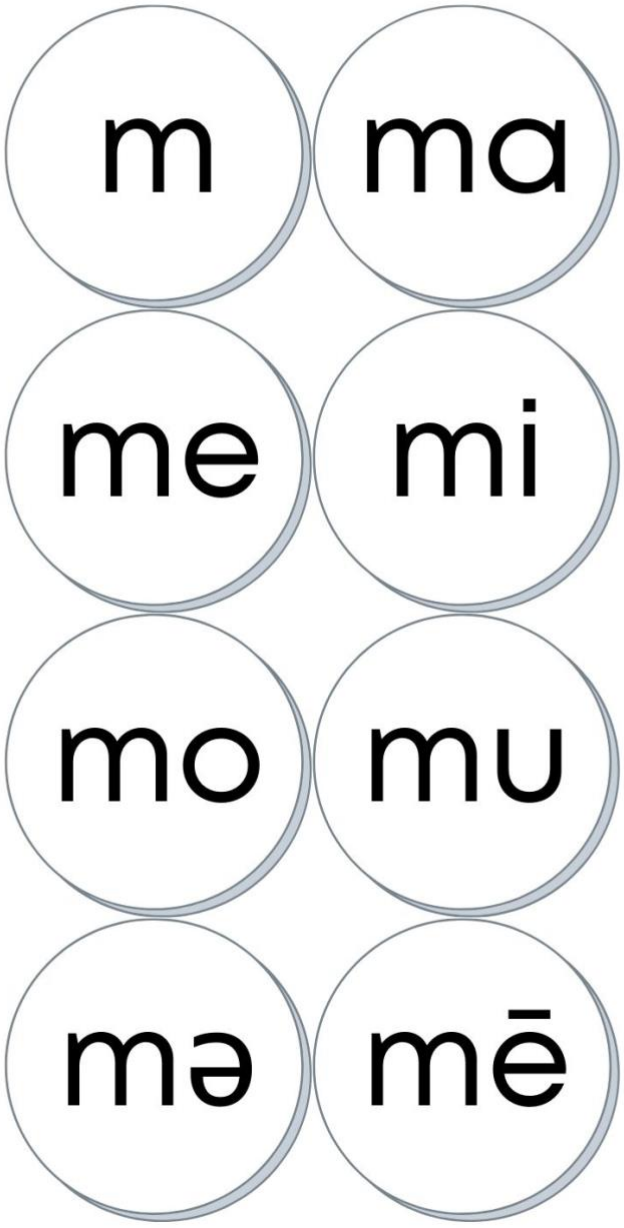

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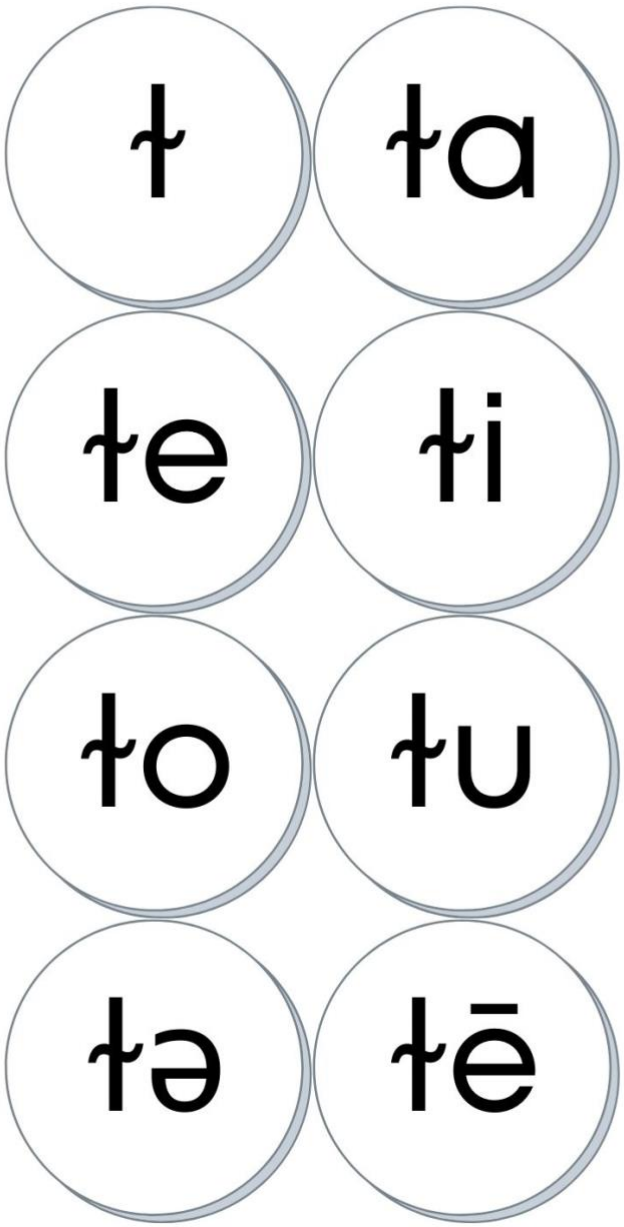

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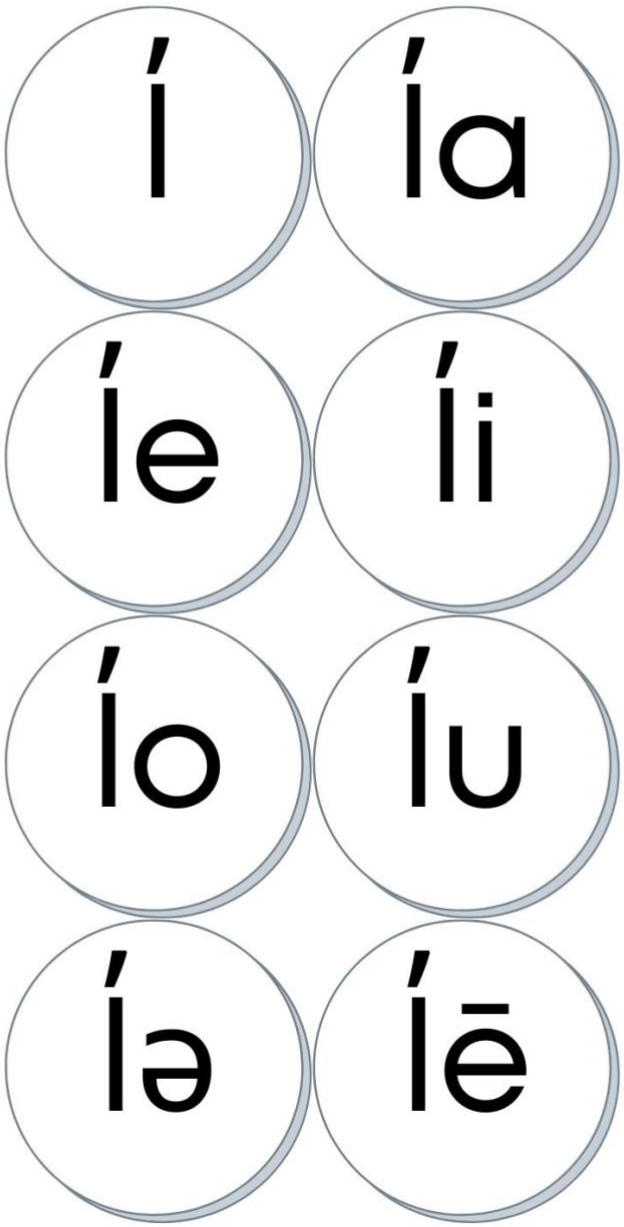

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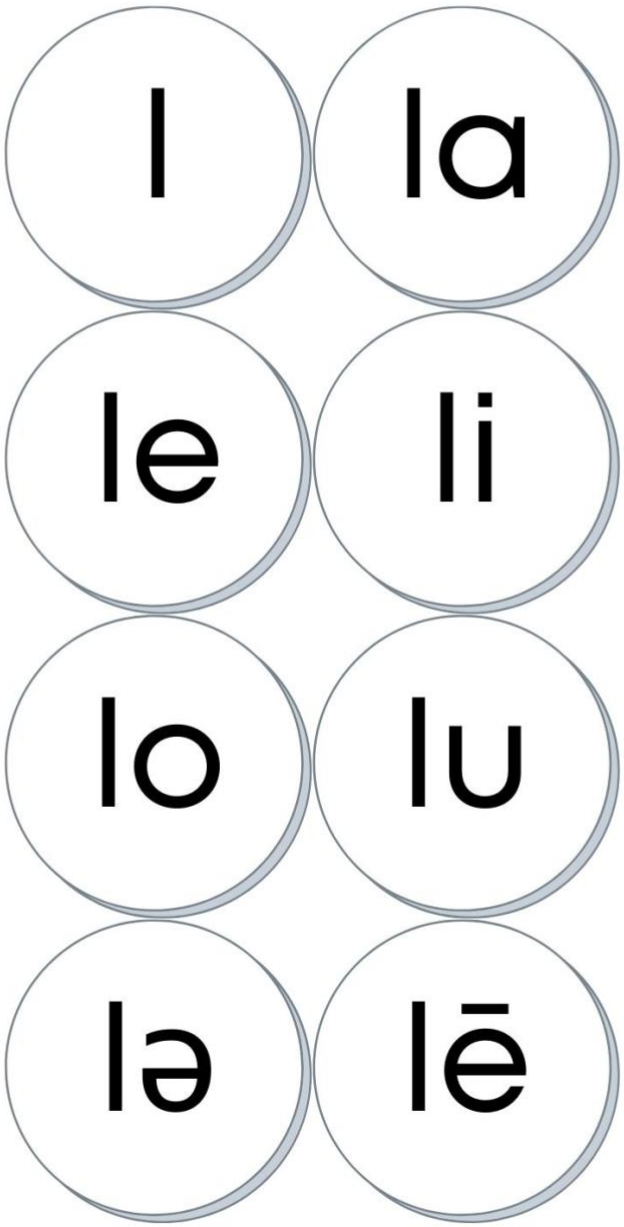

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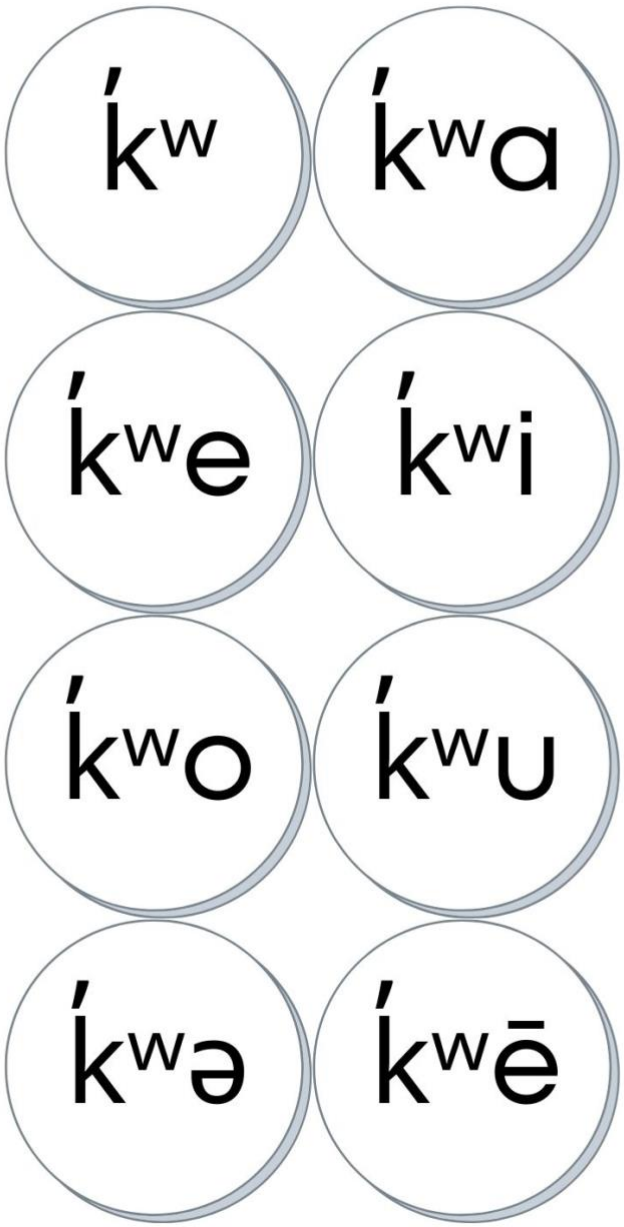

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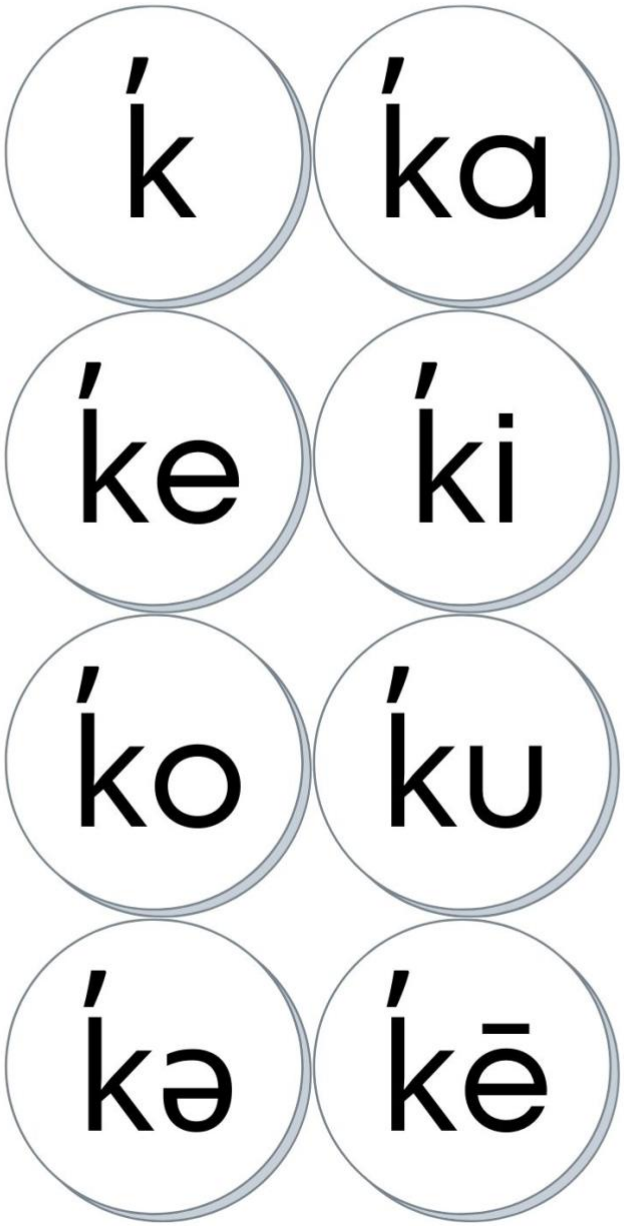

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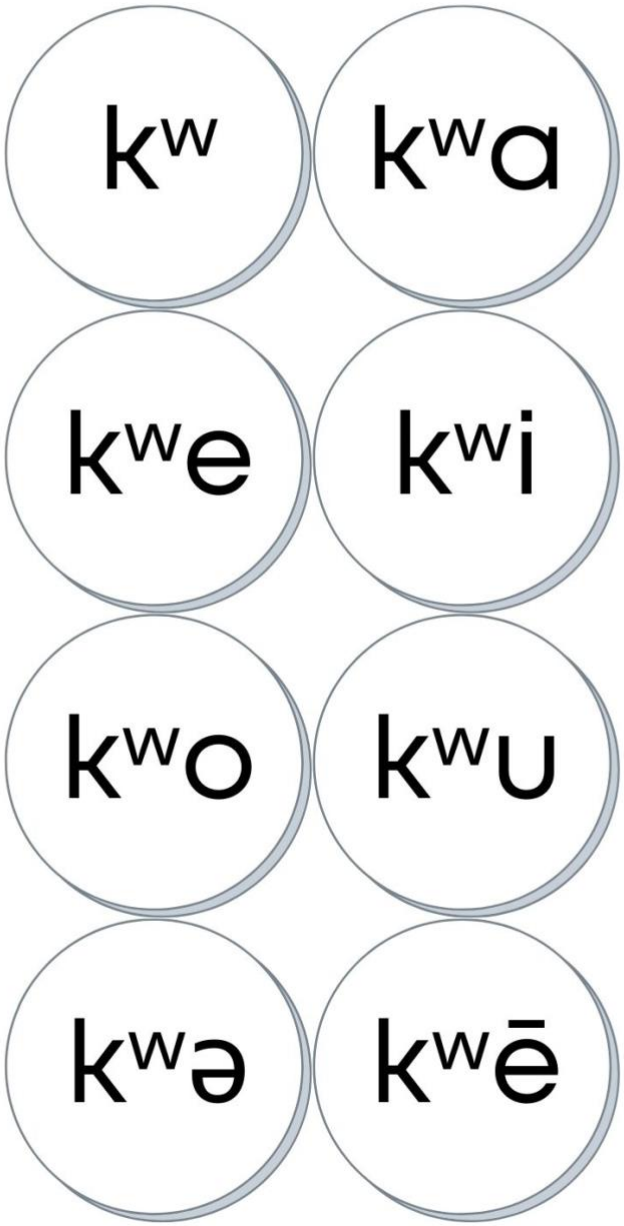

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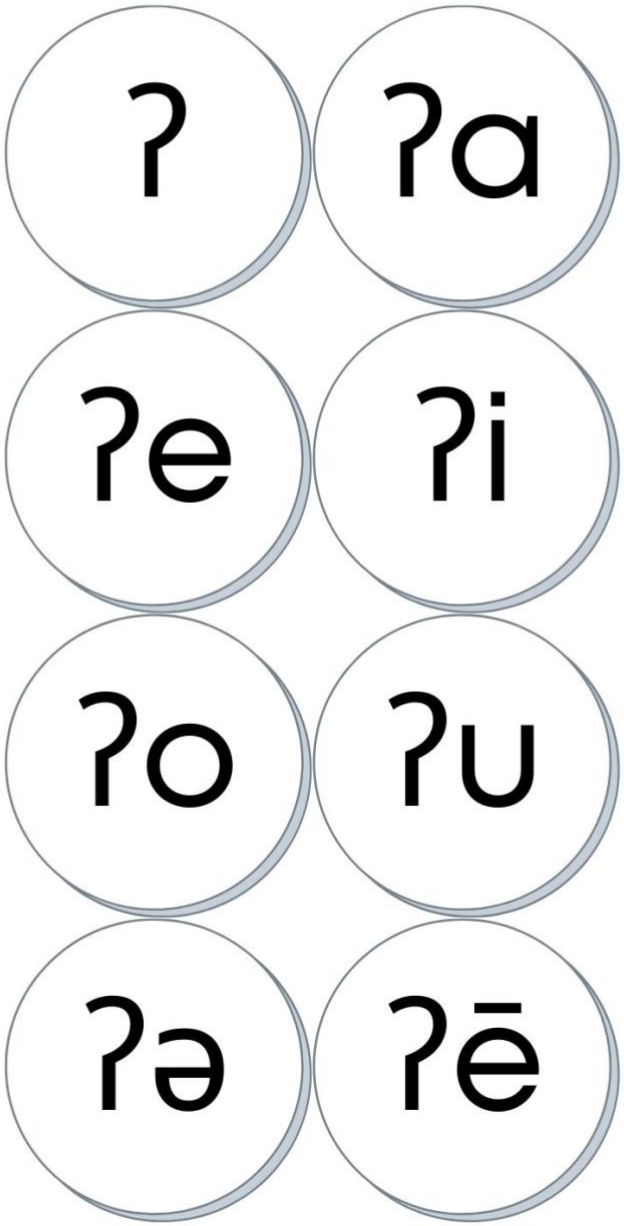

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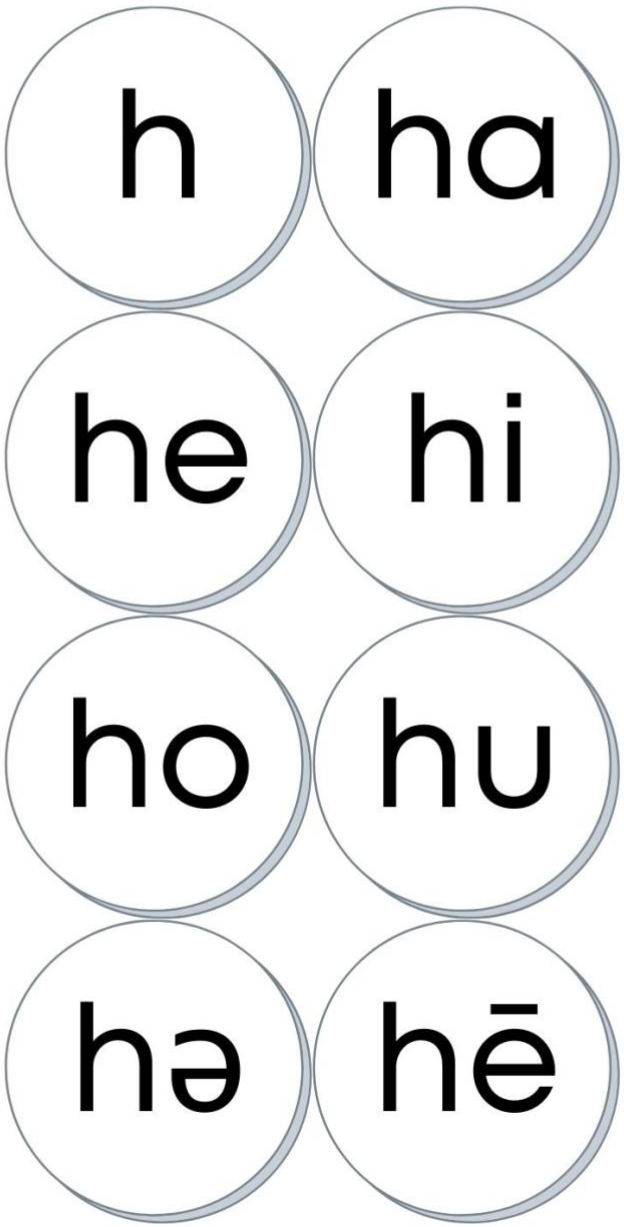

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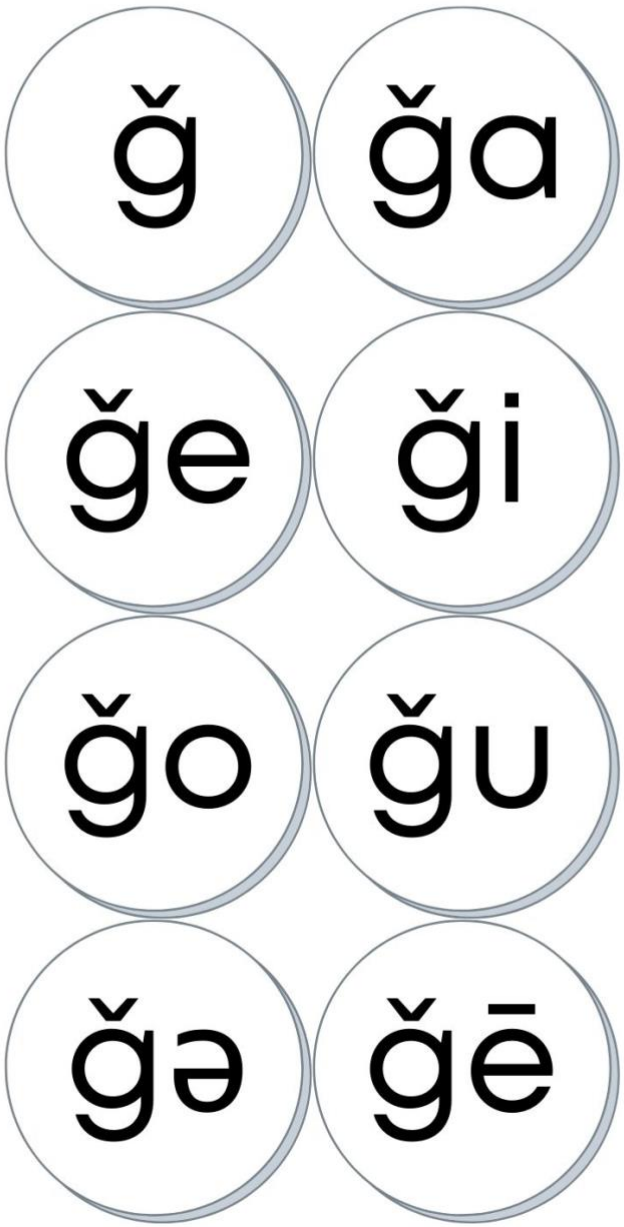

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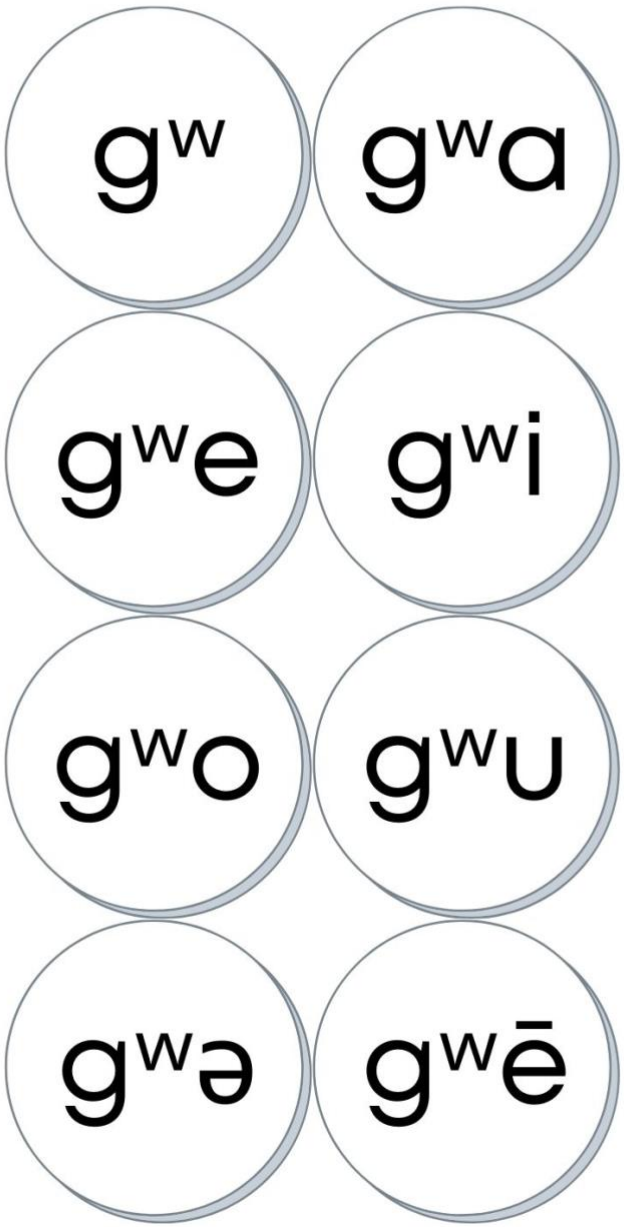

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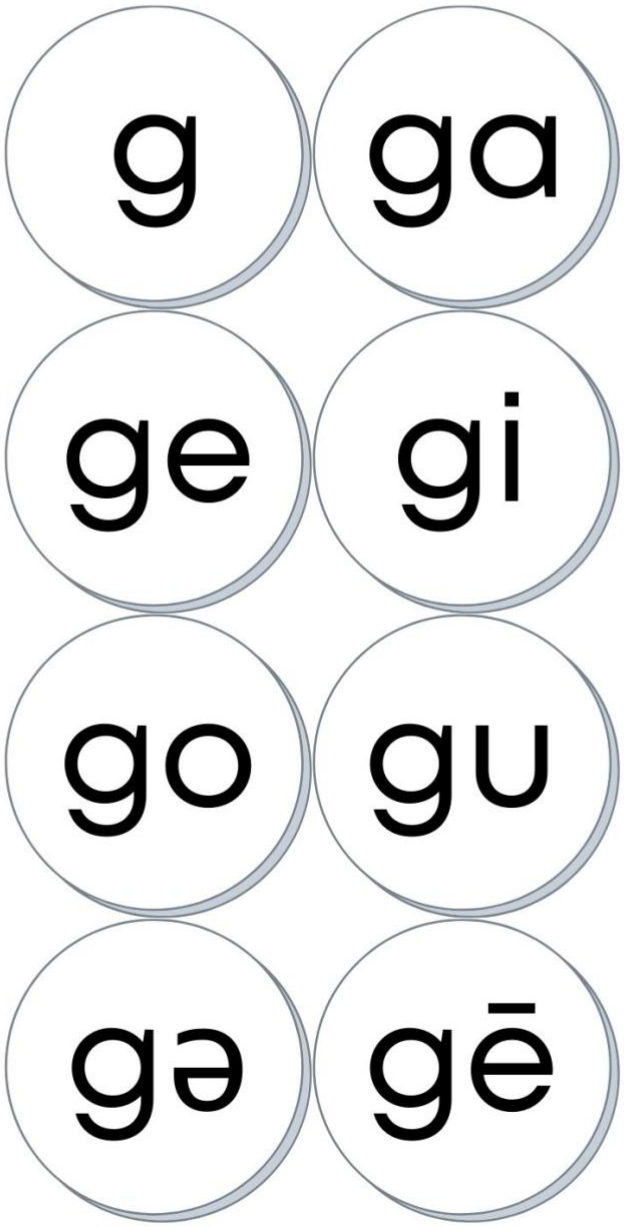

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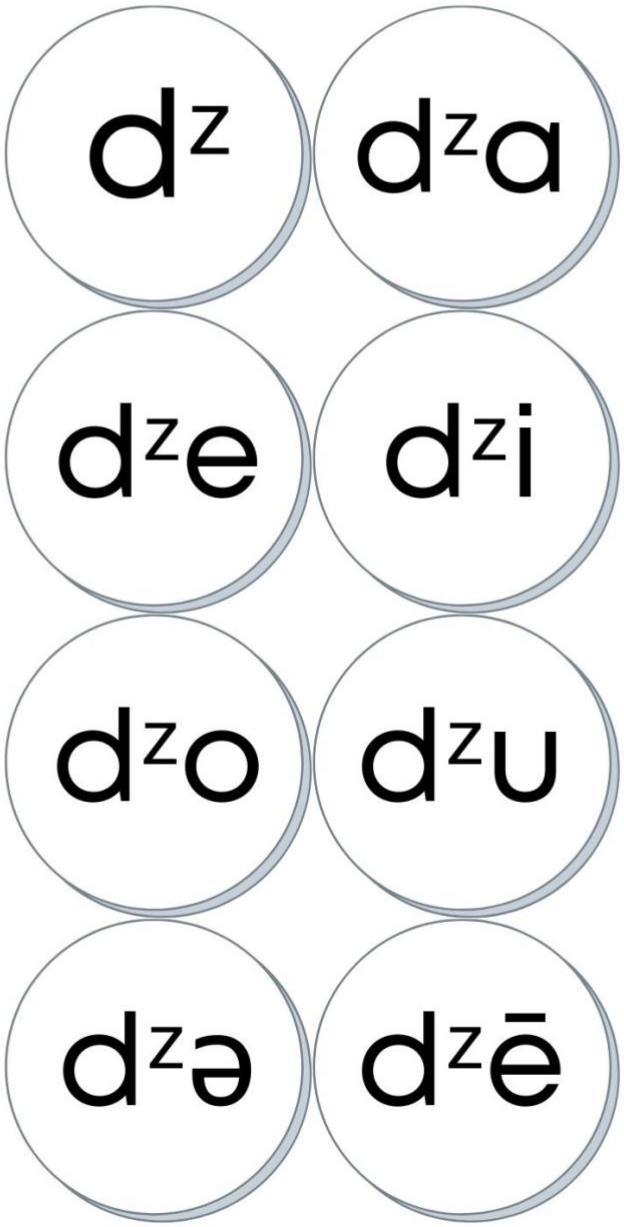

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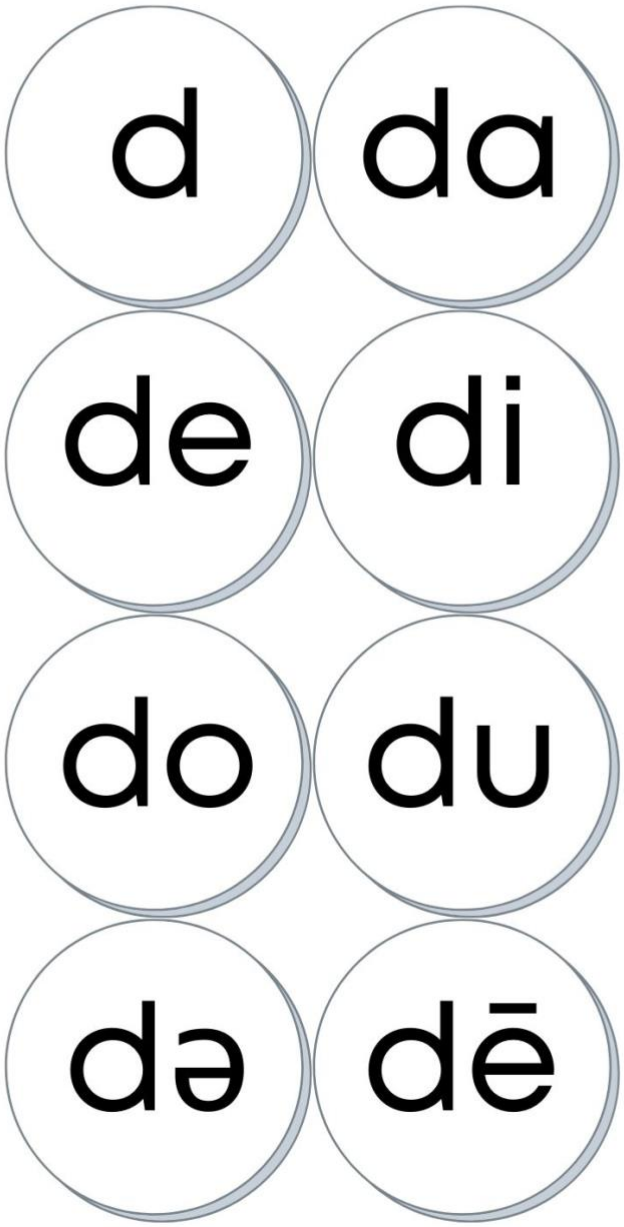

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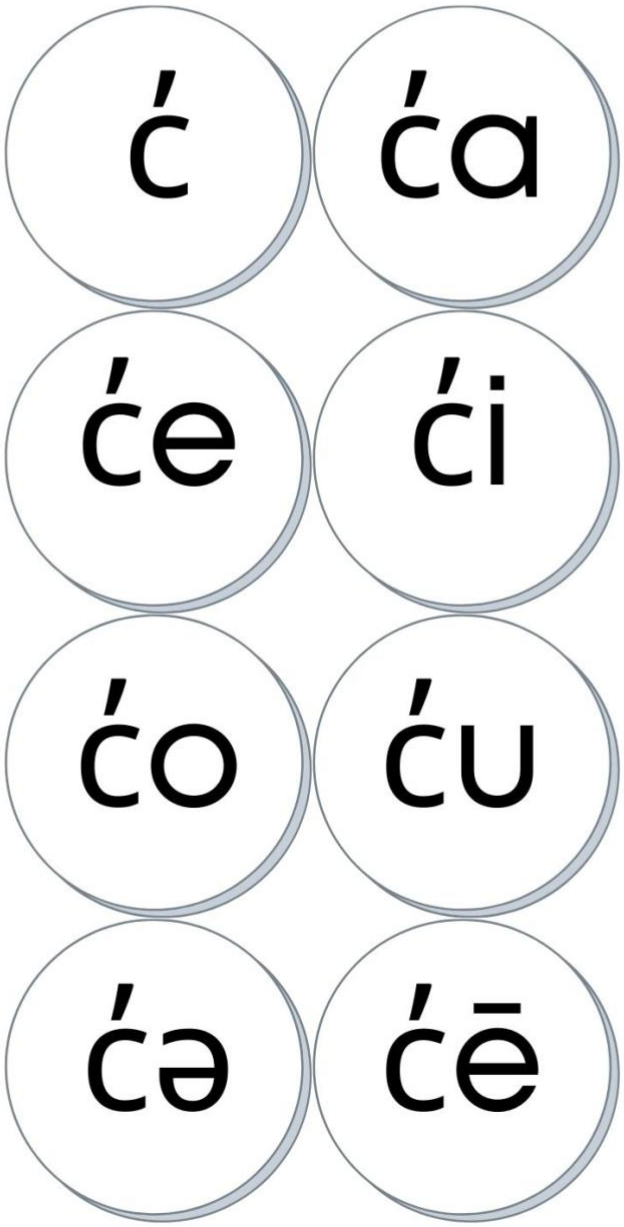

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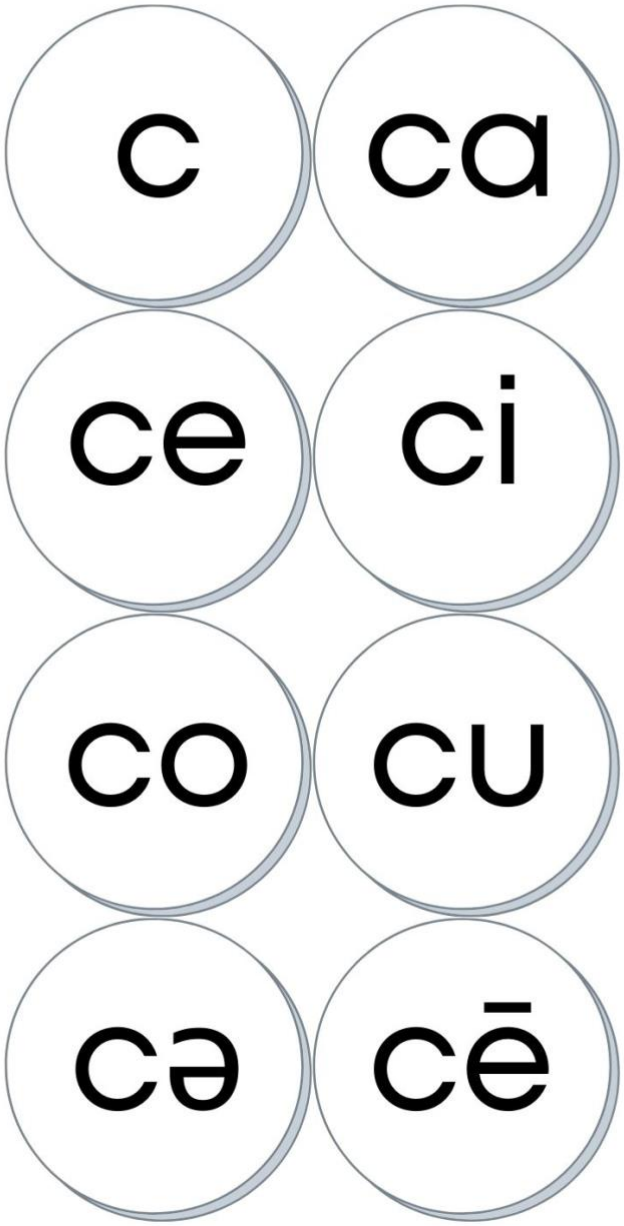

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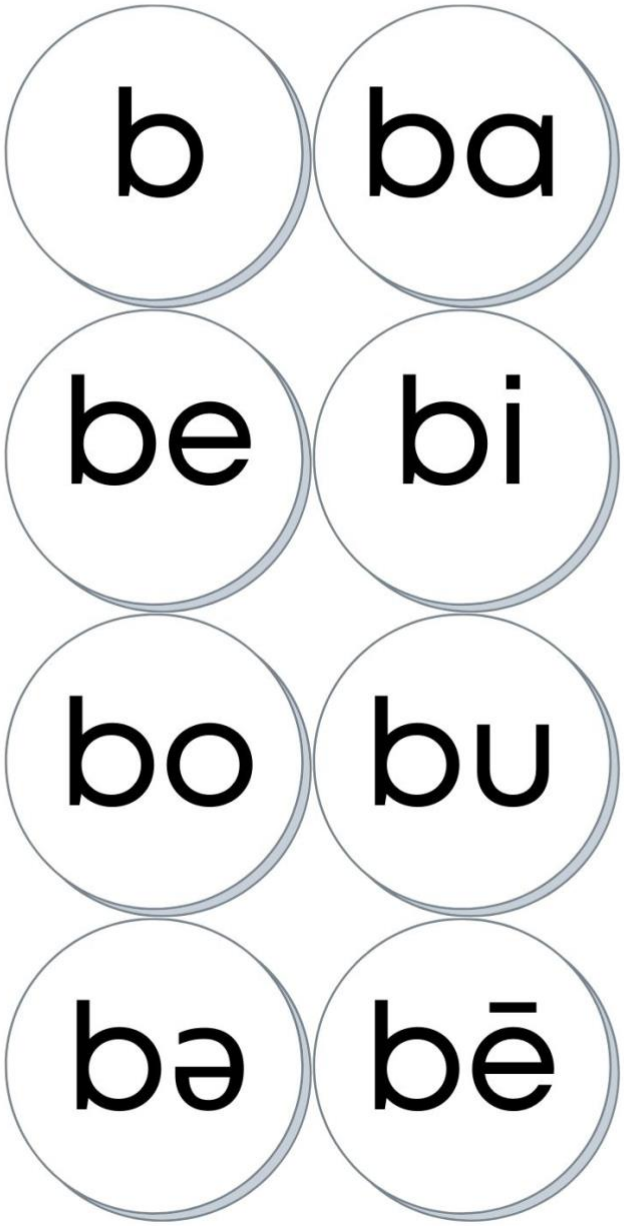
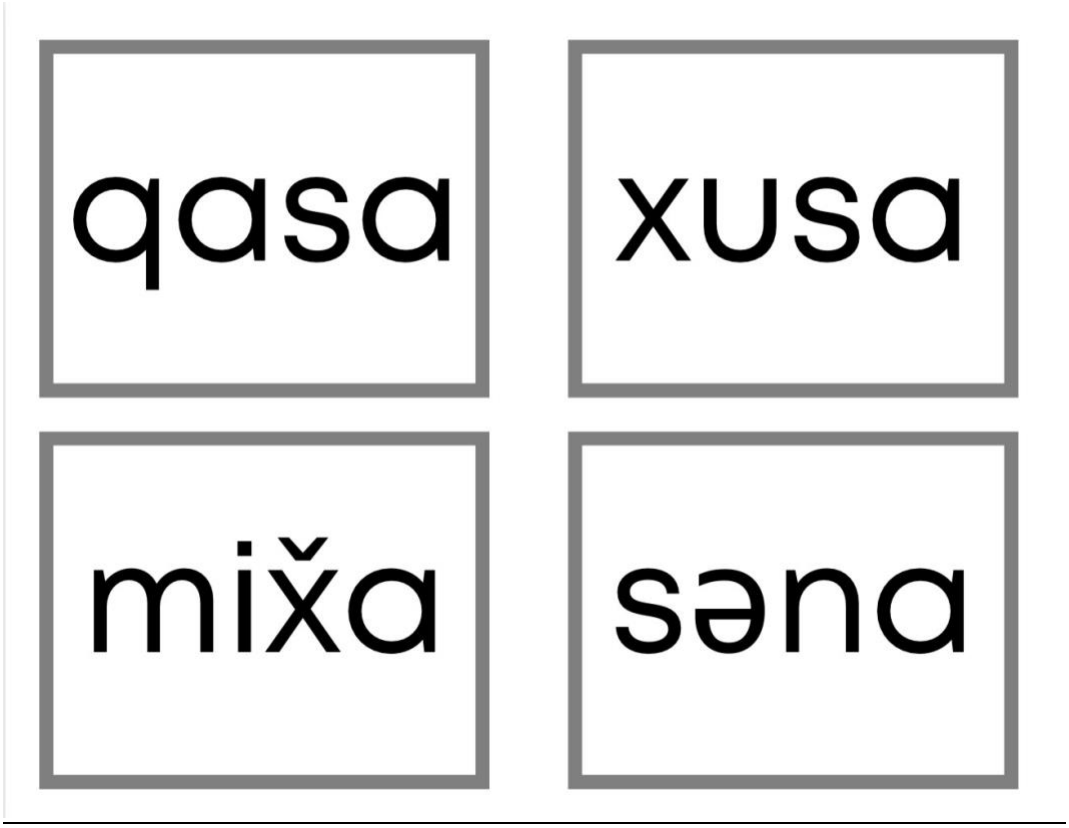


high-frequency words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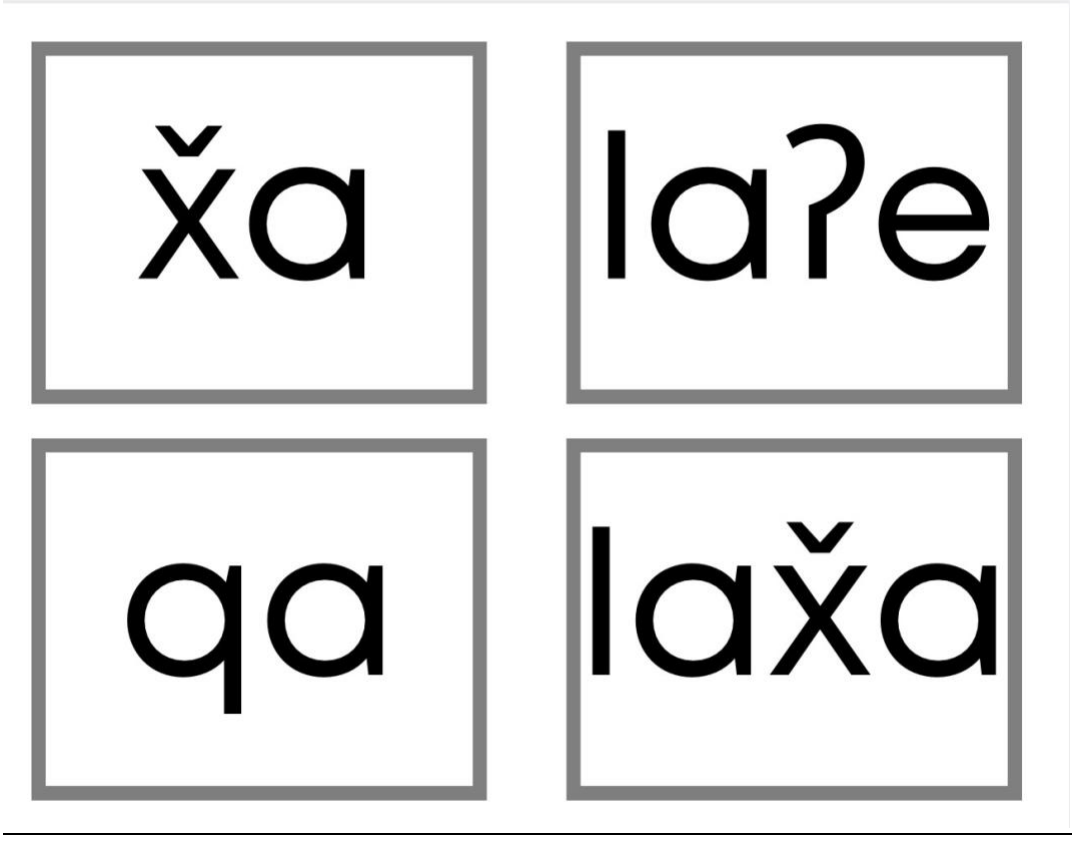
ǐa
laʔe
qa
laǐa

λu	λuẃən
ʔoʔəm	ʔiťi

ńala	ńik
k̄iʔos	ǧʷał

la	nəge
wa	ẃap

busi	ẃaći
ńəla	x̌awi

haga	ẃiga
ẃaĺa	walas

ʔəmabidu	sa
ʔiќi	ƛ̓isəla

yola

ýugʷa

x̌ʷa

ğʷas

ẃigilas

ḱʷaxidas

ẃidile

ẃigiluǔ

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wiƛasle	madᶻos
ğilas	gəwala

waǰa	ʔəǰʔeǰsta
dała	ʔisała

nugʷaʔəm	wełḿəʔən
sumaʔe	ğilakasĺa

SCAN ME

Baḱʷəmgala
High-Frequency
Wałdəm