



## hə́h̓qə́mih̓ə́m̓



Larry Grant and Pat Shaw teaching FNEL 101 — Introduction to a Salish Language: hə́h̓qə́mih̓ə́m̓, 2015. Photo courtesy First Nations and Endangered Languages Program.

**\* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.**

“Language is the truest identifier of who you are and where you come from.”

sʔəyətəq — Larry Grant, 2014

“Our language teaches us how to do things, how to hold yourself, and how to carry yourself. It’s not just a language that you speak, it’s a lifestyle that you live.”

sqeqləya? — Christie Charles, 2014

“Learning our language has helped me find strength, and it has challenged me to live my values and become the person I am today.”

Vanessa Campbell, 2015



## hə́ŋqəmíə́m

In the 1970s, the Musqueam community began a journey towards language revitalization and, since then, has invested decades of commitment into documentation, research, and the development of teaching and learning resources. In 1997, our community formally adopted the North American Phonetic Alphabet (NAPA). Unlike the English alphabet, NAPA has specialized symbols designed to document languages accurately and is therefore a more effective language teaching tool for future generations of learners. This tool helps us to express, communicate, and document our histories and contemporary realities. In 1990, the Assembly of First Nations' Education Secretariat powerfully articulated the fundamental connection of one's native language to their identity:

*“Language is our unique relationship to the Creator, our attitudes, beliefs, values, and fundamental notions of what is truth. Our languages are the cornerstone of who we are as a People. Without our languages, our cultures cannot survive.”*

Principles for Revitalization of First Nations Languages, Towards Linguistic Justice for First Nations, Assembly of First Nations, Education Secretariat. 1990.

### Big Ideas

By speaking our language, we engage directly with our rich traditions. Language revitalization is one way we are working to reverse the effects of colonization on our people.

### Understandings

Students will understand that literacy based tools such as NAPA aid our community as we work to revitalize our language. Students will also develop a better understanding of why revitalization is necessary.

### Suggestions for starting a discussion

- What does your language say about who you are?
- What is the first language of your grandparents? Does it have a written form?
- How would you feel about being denied the opportunity to learn your ancestral language?
- What do you think you might gain if you learned to speak the language(s) of your ancestors?

## hənqəmihəm Alphabet

**\* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.**

“ Dinner table talk is how I learned who I was. I listened to my grandparents, my granduncles, aunts and uncles, and mother. They would gather, have a sit-down dinner, and you’d hear them talk. You’d hear them reminisce. You’d hear them talk about what it was and how it was. ”

qiyəplenəx<sup>w</sup>—Howard E. Grant, 2014

“ Grandpa James used to tell me the names of all the different places, all along from up near around New Westminster out to White Rock, and why they were called this and that, because of certain events that happened there. ”

məheʔt—Johnny Louis, 2014

“ If there is one thing that I want people to know, it is that there is a foundation of respect in our language. ”

Vanessa Campbell, 2015

## hə́ŋqəmińə́m Alphabet

The hə́ŋqəmińə́m Alphabet Cards, included as physical cards in the kit and as hə́ŋqəmińə́m Alphabet Sound Cards online ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), show the letter symbols that are used to represent the many sounds of hə́ŋqəmińə́m. The language resources in this kit are meant to encourage an awareness of the revitalization of hə́ŋqəmińə́m.

The hə́ŋqəmińə́m alphabet uses the North American Phonetic Alphabet (NAPA), a writing system where each sound is represented by a distinct symbol. Though they may appear unusual at first, symbols like “ə” (which is called “schwa”) are found in the pronunciation guides of most English dictionaries! Other symbols from the NAPA are used in the alphabets of many Native languages of North America, as well as in many languages around the world.

### Big Ideas

Different languages have different sounds.  
It is important to honour the diversity of languages around the world.

### Understandings

Students will be exposed to the complexity and sophistication of the hə́ŋqəmińə́m language and its relevance to our culture. It is also important that they will have the opportunity to hear our language spoken.

### Materials

- hə́ŋqəmińə́m Alphabet Cards (58)
- hə́ŋqəmińə́m Alphabet Sound Cards ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))
- hə́ŋqəmińə́m Pronunciation Guide, p. 69

### Activity

- As a class, or in stations, explore the hə́ŋqəmińə́m alphabet using the hə́ŋqəmińə́m Alphabet Cards in the kit and/or the hə́ŋqəmińə́m Alphabet Sound Cards cards online.
- Assign one physical alphabet card per student. As a class work your way through the hə́ŋqəmińə́m sound cards on the website, listening to the sounds of our language. Students with the matching physical card could model the sounds of that symbol.

### Suggestions for starting a discussion

- What is the purpose of an alphabet or orthography?
- Imagine that your family history was recorded in a language that you did not speak. How would you access the information in a way you could understand? What might be lost if it was not translated accurately?

### Connections

- Vanessa Campbell Community Profile, p. 33
- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94
- hənqəmiḥəm Storybooks ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 46

### hənqəmiḥəm Alphabet Extension

As a class, discuss the notion of ‘phonetic’ and ‘phonetic spelling’. Compare the symbols of both the hənqəmiḥəm and English alphabets and their suitability for representing language sounds accurately, i.e. consistency of symbolic representation.

Choose a selection of letters from the hənqəmiḥəm alphabet on the website. As a class, ask students to listen to the word associated with each hənqəmiḥəm letter. Next, students will attempt to write the words phonetically using the English alphabet. Afterwards as a group, discuss how different students decided to spell a word a particular way. You can also use the digital storybook yəhəwəfəmtəl ct mək<sup>w</sup> sweyəl — *We Play Together Every Day* which includes audio for the hənqəmiḥəm alphabet.

### Extension Questions

- What do you think are some of the challenges of writing words with the English writing system?
- How did you decide to spell your words? How many different spellings do you think could be used to represent one word?
- Consider areas of the English language that can be very confusing and that might be easier with a phonetic alphabet.

### hənqəmiḥəm Alphabet Extension

As a class or in groups, explore the hənqəmiḥəm Alphabet Cards with the purpose of furthering students’ understandings of phonetic writing systems. Focus on learning the symbols and how they are designed to capture the hənqəmiḥəm sounds that they represent.

Research the North American Phonetic Alphabet (NAPA) and discuss why we chose to use this tool to write and teach our language. NAPA is also known as the American Phonetic Alphabet (APA) and was developed from the International Phonetic Alphabet (IPA).

### Extension Questions

- What are diacritics? What do you think is their purpose?
- What elements of the NAPA help its consistency and accuracy? How might these features help a language learner?
- Why might diacritics be used to aid in pronunciation in English dictionaries, but not be used in everyday spelling?

## Resources

- Americanist phonetic notation  
[https://en.wikipedia.org/wiki/Americanist\\_phonetic\\_notation](https://en.wikipedia.org/wiki/Americanist_phonetic_notation)
- History of the International Phonetic Alphabet  
[https://en.wikipedia.org/wiki/History\\_of\\_the\\_International\\_Phonetic\\_Alphabet](https://en.wikipedia.org/wiki/History_of_the_International_Phonetic_Alphabet)
- Language Revitalization Strategies  
[http://www.fpcc.ca/language/toolkit/Language\\_Revitalization\\_Strategies.aspx](http://www.fpcc.ca/language/toolkit/Language_Revitalization_Strategies.aspx)
- The Breath of Life Archival Institute for Indigenous Languages  
<http://nationalbreathoflife.org/wp-content/uploads/2015/06/Shaw-Phonology-June3-2015.pdf>
- Settling the Language: Dictionaries and Language Change, 1490 to Today  
<http://rbsc.sites.olt.ubc.ca/files/2015/06/Catalogue.pdf> (Musqueam is discussed in Case D: iyá:qt [to change]: Indigenous Languages in North America page 19)
- Article: “The nǎ́caʔmat ct Strathcona library branch is first Vancouver civic building with indigenous name”  
<https://www.straight.com/news/897001/ncamat-ct-strathcona-library-branch-first-vancouver-civic-building-indigenous-name>

## Connections

- Vanessa Campbell Community Profile, p. 33
- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94
- *Musqueam Through Time* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 97

## xʷʔəw̓yaθənəq — Teaching Language

Stories are tools that our community uses to share important events, happenings, values, and teachings. The Musqueam Language and Culture Department developed a series of storybooks in order to encourage language use and revitalization within the Musqueam community. These storybooks were developed in collaboration with many Musqueam community members who contributed their time and expertise to the success of the series.

These storybooks capture contemporary stories written for the purpose of language learning. We call these stories xʷʔəw̓yaθənəq because they are used to help teach hə́nq̓əmiḥə́m. The teaching kit contains both physical and digital copies of each storybook in addition to corresponding activity guides. Embrace our teachings with an open heart and mind.

### Title

tə speʔəθ ʔiʔ kʷθə kʷasən  
*The Bear and the Star*

xpeyətɬp  
*Cedar Tree*

ctamət tə sweyəlʔ  
*How's The Weather?*

kʷθə sʔənəq ʔə ʔ ʔəyalməxʷ  
*Potlatch at Jericho Village*

sləhelʔ  
*Slahal*

yənəxʷətə:ʔ stəʔe ʔə kʷθə syəwəhət ct  
*Travelling Along by Canoe, Like Our Ancestors*

yəhəwəfəmtəl ct məkʷ sweyəl  
*We Play Together Every Day*

stem tə ʔiʔ  
*What is This?*

spəhels ʔiʔ ʔiʔqelč  
*Wind & Little Moon*

### Synopsis

The story of the origin of the Big Bear (Big Dipper/Ursa Major).

The life cycle of the cedar tree and its connection to the Musqueam community.

Basic elements of weather and the hə́nq̓əmiḥə́m names associated with weather phenomena.

Based in historical fact, this is a story of Musqueam people getting ready for a potlatch. In preparation, they travel to several locations within our traditional territory.

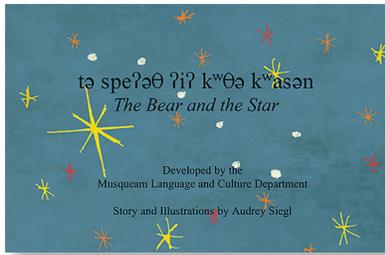
An introduction to the components and rules that make up the Slahal game.

Terms used when travelling by canoe shared through a story of a group of travelers weathering the stormy waters of the Salish Sea.

Background on Musqueam's use of the Gregorian calendar and an introduction to the hə́nq̓əmiḥə́m words for the days of the week and to the hə́nq̓əmiḥə́m alphabet.

Introduces the hə́nq̓əmiḥə́m names associated with various body parts.

The adventures of a little lost dog who is befriended by the wind.



## tə speʔəθ ʔiʔ kʷθə kʷasən *The Bear and the Star*

Developed by the Musqueam Language and Culture Department  
Story and illustrations by Audrey Siegl  
Narrated by qiyəplenəx<sup>w</sup> — Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like this is to encourage hə́nqəmihəḿ revitalization.

### Big Ideas

Stories support the learning and speaking of hə́nqəmihəḿ.  
Stories help us learn and remember our history, culture, and language.

### Understandings

Students will have the opportunity to hear our words. They will also understand that stories help us to understand the things around us.

### Materials

- tə speʔəθ ʔiʔ kʷθə kʷasən — *The Bear and the Star* storybook
- tə speʔəθ ʔiʔ kʷθə kʷasən — *The Bear and the Star* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Discuss the power that stories have to convey information and aid our memory.

### Suggestions for starting a discussion

- Why might it be important to have a story about the constellations? When can you see the Big Bear (Big Dipper/Ursa Major) in the night sky?
- What are some stories that share important morals, information, or events?
- What stories are important to your family?

### Connections

- Chapter 2: snə́weyətʂ tə xʷəlməx<sup>w</sup> — Teachings of the Community, p. 14
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99

## tə speʔəθ ʔiʔ kʷθə kʷasən — *The Bear and the Star Extension*

Stories are one way that our community shares and learns. Listening to knowledge holders is another way to learn. As a class, listen to the Community Voices Videos (online) and read through the Community Profiles to learn, from a Musqueam perspective, what is important to know about our community. Invite someone from the Musqueam Education Resource Centre to speak to your class.

### Extension Questions

- Why is it important to learn about Musqueam from a first-person perspective?
- What do you think is different between learning from a book and learning directly from people?

### Resources

- Musqueam website
  - Our Story  
<http://www.musqueam.bc.ca/our-story>
  - Education  
<http://www.musqueam.bc.ca/education>
  - “One Heart One Mind” Community Plan  
<http://www.musqueam.bc.ca/one-heart-one-mind>

### Connections

- Chapter 2: snəwəyəʔs tə xʷəlməxʷ — Teachings of the Community, p. 14
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
- Community Profiles, p. 18



## xpey'əp Cedar Tree

Developed by the Musqueam Language and Culture Department  
 Story and illustrations by Audrey Siegl  
 Narrated by qiyəplenəx<sup>w</sup> — Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like this is to encourage həndqəmiḥəm revitalization.

xpey'əp — *Cedar Tree* is about the life cycle of the cedar tree and its connection to our community. The cedar tree is culturally and spiritually important to our people. It provides us with the raw materials for creating a broad array of ceremonial and practical items.

### Big Ideas

Stories help us learn and remember our history, culture, and language.  
 The cedar tree is very important to our people and culture.

### Understandings

Students will understand the versatility of the cedar tree and its continued value to our people. Students will also have an opportunity to hear həndqəmiḥəm being spoken.

### Materials

- xpey'əp — *Cedar Tree* storybook
- xpey'əp — *Cedar Tree* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

### Activity

- Using the storybook or the digital storybook online, read through the story as a class.
- Using the map, tə ʃx<sup>w</sup>?aməts tə ʃx<sup>w</sup>məθk<sup>w</sup>əyəm — Musqueam's Ancestral Territory, consider where cedar trees once grew and where they currently grow.
- Listen to Louise Point (Weeze) talk about the restrictions we currently face in order to harvest cedar
  - Community Voices Video, Louise Point (Weeze) talks about plants ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 104

### Suggestions for starting a discussion

- List as many things as you can that can be made of cedar.
- Why is the cone important and included in this story?
- If we want to continue making the belongings listed in the book, what do we need? Are these still available to us?
- How does a clear-cut forest affect climate change and the environment?

### Connections

- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - Te Ta-in—Shane Pointe talks about canoes
  - Louise Point (Weeze) talks about plants
- Plants, p. 10

### χρεῖατῖρ — Cedar Tree Extension

We encourage you to take a field trip to the Museum of Anthropology and book the program Cedar: The Tree of Life. This school program highlights the continuing importance of the cedar tree among First Peoples of the Northwest Coast. Students learn about First People’s culture through hands-on learning activities with objects made from cedar. Students actively question how objects are made, how they are used, and what contemporary significance they have (Grades 3–5).

Unfortunately, due to the logging industry and growing urbanization, the cedar tree population in Canada has drastically declined. The giant trees we once used to make house posts are harder and harder to find, as are the trees that are big enough to make canoes. Consider how you can help to preserve our land and resources.

### Extension Questions

- What do you think it means to be a steward?
- Think of the ways trees are being used today and the products that are made from them. Compare and contrast these to the ways our ancestors have used trees and how we continue to do so today.

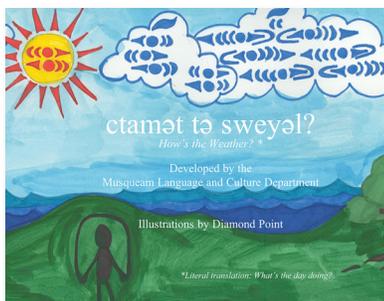
### Resources

- “Voices of the Canoe” Educational Resource  
<http://www2.moa.ubc.ca/voicesofthecanoe/>
- Overview of Canada’s forest industry  
<http://www.nrcan.gc.ca/forests/industry/13311>
- Article: “Canada Largest Contributor to Deforestation Worldwide: Study”  
[http://www.huffingtonpost.ca/2014/09/05/canada-deforestation-worst-in-world\\_n\\_5773142.html](http://www.huffingtonpost.ca/2014/09/05/canada-deforestation-worst-in-world_n_5773142.html)

- Indigenous Foundations website – Cedar  
<http://indigenousfoundations.arts.ubc.ca/cedar/>
- Western redcedar  
<https://www.for.gov.bc.ca/hfd/library/documents/treebook/westernredcedar.htm>

### Connections

- taχ<sup>w</sup>təna:t—Wendy Grant–John Community Profile, p. 21
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - Te Ta-in—Shane Pointe talks about canoes
  - Louise Point (Weeze) talks about plants
  - taχ<sup>w</sup>təna:t—Wendy Grant–John talks about weaving
- Plants, p. 10



## ctamət tə sweyəl? *How's the Weather?*

Developed by the Musqueam Language and Culture Department  
Story by Jill Campbell  
Illustrations by Diamond Point  
Narrated by Stan Charles and Jill Campbell

This book was developed by the Musqueam Language and Culture Department to encourage hə́ńqəmińə́m revitalization. ctamət tə sweyəl? — *How's the Weather?* covers the hə́ńqəmińə́m names associated with weather phenomena.

### Big Ideas

Stories support the learning and speaking of hə́ńqəmińə́m.  
Weather is a fundamental aspect of life.

### Understandings

Students will be exposed to a small set of hə́ńqəmińə́m weather terms.

### Materials

- ctamət tə sweyəl? — *How's the Weather?* storybook
- ctamət tə sweyəl? — *How's the Weather?* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words then try to pronounce some of the hə́ńqəmińə́m names associated with weather.
- You can use this book to introduce basic weather terms in hə́ńqəmińə́m and as springboard for discussing the impact weather has on our daily lives.

### Suggestions for starting a discussion

- Consider the traditional livelihoods of our ancestors which involved fishing, hunting, and harvesting food and other resources from the land. Why do you think weather words are important?
- Weather terms were important for our ancestors and continue to be used in our daily vocabulary. Brainstorm other sets of words that are just as necessary to contemporary society as they were thousands of years ago.
- Which one of these words do you think was most essential to our ancestors? Why?

### Connections

- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - qiyəplənəx<sup>w</sup>—Howard E. Grant talks about environmental impact
  - x<sup>w</sup>ən yəʔe:ý tə šx<sup>w</sup>təhimís k<sup>w</sup>θə syəwəhəŋəŋ ct—Our ancestors' ways continue

### ctamət tə sweyəl?—How's the Weather Extension

We are stewards of this land—caretakers who help maintain and preserve our home for future generations. As a class, research climate change and the effects it has had and will continue to have on those of us living in what is now known as the Lower Mainland.

### Extension Questions

- What does it mean to be a steward of the land?
- What does it mean to own land?
- What roles can you play in preserving our land?

### Resources

- Climate Change Impacts  
<http://www2.gov.bc.ca/gov/topic.page?id=BE3D1E436EE14ADE8255FA0AD060659C>
- Impacts of Climate Change in British Columbia  
<https://www2.gov.bc.ca/gov/content/environment/climate-change/adaptation/impacts>
- Article: “Climate change to impact B.C. agriculture: study”  
<http://www.vancouversun.com/technology/Climate+change+impact+agriculture+study/8455586/story.html>
- Article: “Climate change looms as major threat to key B.C. industries”  
<https://www.biv.com/article/2015/2/climate-change-looms-major-threat-key-bc-industrie/>

### Connections

- tax<sup>w</sup>təna:t—Wendy Grant–John Community Profile, p. 21
- Community Voices Video: qiyəplənəx<sup>w</sup>—Howard E. Grant talks about environmental impact ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 102

## k<sup>w</sup>θə sλənəq ʔə λ ʔəʔalməx<sup>w</sup> *Potlatch at Jericho Village*

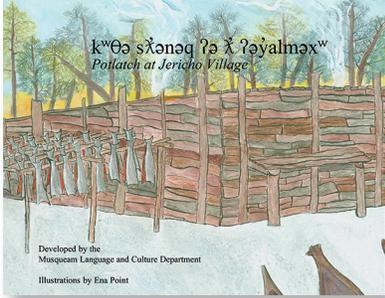
**\* To begin this lesson, use the quotes by community members to engage the class in discussion about the importance of our territory.**

“ Musqueam traditional territory is the area that we’ve lived off of, we’ve fished, we’ve hunted, we gathered, and it’s something that we’ve never given away. It’s something that we still hold and we still believe is our right. We still hold title over the lands, which encompass what is now called Greater Vancouver. ”

čaləx<sup>w</sup>əlenəx<sup>w</sup>—Wade Grant

“ Our traditional territory has been taken from us according to European settlement and colonization. Part of the teachings people need to know is how vast our territory was. It’s not this little 450 acres that we have now. It’s much, much larger and it meant so much more to us. ”

səlsiməye—Jeri Sparrow



## k<sup>w</sup>θə sʔənəq ʔə ʔəʔalməx<sup>w</sup> *Potlatch at Jericho Village*

Developed by the Musqueam Language and Culture Department  
Story by Jason Woolman and Jill Campbell  
Illustrations by Ena Point  
Narrated by Vanessa Campbell

This book was developed by the Musqueam Language and Culture Department to encourage hən̓d̓əm̓iḥəm̓ revitalization. k<sup>w</sup>θə sʔənəq ʔə ʔəʔalməx<sup>w</sup> — *Potlatch at Jericho Village* is a story, based in historical fact, following Musqueam people as they travel to several locations within our traditional territory in order to prepare for a potlatch.

### Big Ideas

Stories tell histories.  
Stories support the learning and speaking of hən̓d̓əm̓iḥəm̓.

### Understandings

Students will understand that the Musqueam people have always utilized all of our territory.  
Students will also learn that our histories are shared through our stories.

### Materials

- tə ʂx<sup>w</sup>ʔam̓əts tə ʂx<sup>w</sup>məθk<sup>w</sup>əy̓əm — Musqueam's Ancestral Territory map
- Potlatch at Jericho Village Activity Cards
- k<sup>w</sup>θə sʔənəq ʔə ʔəʔalməx<sup>w</sup> — *Potlatch at Jericho Village* storybook
- k<sup>w</sup>θə sʔənəq ʔə ʔəʔalməx<sup>w</sup> — *Potlatch at Jericho Village* digital storybook (online)
- Online Musqueam Place Names Map  
<http://www.musqueam.bc.ca/applications/map/index.html>

### Activity

As a class, read and/or listen to the audio of k<sup>w</sup>θə sʔənəq ʔə ʔəʔalməx<sup>w</sup> — *Potlatch at Jericho Village*. Read through the story once and focus on the story and plotline. Now, you can use the activity cards. Each card matches a page in the book. As you read through the story for a second time, ask the student with the activity card that matches the current page to stand up. The student can then find the corresponding place name on the map, tə ʂx<sup>w</sup>ʔam̓əts tə ʂx<sup>w</sup>məθk<sup>w</sup>əy̓əm — Musqueam's Ancestral Territory. Lay the activity card over the place name (you can use magnets if you hang the map over a magnetic board).

You can also use the online Musqueam Place Names Map to follow along with the story. This resource allows you to cross-reference the storybook place names with both historical and contemporary photographs and it provides audio clips of the place names.  
<http://www.musqueam.bc.ca/applications/map/index.html>

### Suggestions for starting a discussion

- How do you learn about your own family history?
- Consider the phrase “it’s not about the destination, it’s about the journey.”
- Consider our saying, “When the tide is out, the table is set.”
- Today, could you gather the resources in the story from the locations identified? If so, how? If not, why not?

### Connections

- ɣənəxʷəʔa:ʔ stəʔe ʔə kʷθə syəwəhəʔ ct — *Travelling Along by Canoe, Like Our Ancestors* storybook, p. 60
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - Te Ta-in — Shane Pointe talks about canoes
  - sɣtəkʷ — Carving

### kʷθə sʔənəq ʔə ʔ ʔəʔalməxʷ — *Potlatch at Jericho Village Extension*

Our cultural practices are an integral part of our legal, historical, and social lives, like those of other Canadian First Nations. The Canadian government, over the last 150 years, has tried to abolish these practices and force us as Musqueam people to assimilate. The government did so in several ways: by passing legislation and laws, such as the Indian Act, that banned our ceremonies; by creating a reserve system where our territories were taken and our living areas restricted; and by creating and implementing Indian Residential Schools. Forced assimilation practices have negatively affected our community in tangible and intangible ways.

In groups or as individuals, students can research one of these practices of forced assimilation and consider the effects on us as Musqueam people. Remember that we are still strong and we assert our Aboriginal rights daily. Even today we fight against efforts of assimilation and control.

### Materials

- Musqueam Declaration
- UN Declaration on the Rights of Indigenous Peoples  
[http://www.un.org/esa/socdev/unpfi/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfi/documents/DRIPS_en.pdf)
- Canadian Charter of Rights & Freedoms  
<http://laws-lois.justice.gc.ca/eng/Const/page-15.html>

### Extension Questions

- What is assimilation?
- What are your rights as a student? Create a class Charter of Rights.
- Using the Musqueam Declaration, identify the rights of Musqueam. Discuss what it means to be visitors on our traditional and unceded territory.

### Resources

- Musqueam website  
<http://www.musqueam.bc.ca>
- Canadian Charter of Rights & Freedoms  
<http://laws-lois.justice.gc.ca/eng/Const/page-15.html>
- Indigenous Foundations website
  - The Indian Act  
[http://indigenousfoundations.arts.ubc.ca/the\\_indian\\_act/](http://indigenousfoundations.arts.ubc.ca/the_indian_act/)
  - Reserves  
<http://indigenousfoundations.arts.ubc.ca/reserves/>
- Background of the Indian Act  
<http://www.cbc.ca/news/canada/background-the-indian-act-1.1056988>

### Connections

- Righting History: A Historical Timeline, p. 119
- Vigil at ɕəsnaʔəm: Critical Media Analysis, p. 122
- stem tə ʔi ? — *What is This?* storybook extension, p. 66
- Community Voices Video: səlisəye — Leona M. Sparrow talks about the Sparrow Case ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 103



## sləhef' *Slahal*

Developed by the Musqueam Language and Culture Department  
Story by Jill Campbell and Photography by Ruthie Speck  
Narrated by Vanessa Campbell

This book was developed by the Musqueam Language and Culture Department to encourage hən̓q̓əmin̓əm̓ revitalization. sləhef—*Slahal* gives an introduction to the components and rules that make up the game of sləhef.

### Big Ideas

Stories help us learn and remember our history, culture, and language  
Our community continues to practice traditional elements of our culture.

### Understandings

Students will gain a better understanding of the game sləhef.

### Materials

- sləhef—*Slahal* storybook
- sləhef—*Slahal* digital storybook (online)

### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words. Then, try to pronounce the hən̓q̓əmin̓əm̓ words for the sləhef game pieces: female bone, male bone, and marker.
- After reading the book, divide the class in half or in smaller groups and play sləhef!

### Suggestions for starting a discussion

- sləhef was played as a way to resolve conflicts. Discuss how you might use a game to resolve conflicts.
- Games help you hone skills. What skills do you think sləhef helps players to develop?
- Playing sləhef reminds us that with our community, our people, and our family around us we are strong, and that as a group we can succeed where an individual might struggle.

### Connections

- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - yəχ<sup>w</sup>yəχ<sup>w</sup>ələq—Chief Wayne Sparrow talks about smoking fish
  - x<sup>w</sup>ən yəʔe:ý tə šx<sup>w</sup>təhim̓s k<sup>w</sup>θə syəwəneʔəʔ ct—Our ancestors' ways continue

### sləhef — *Slahal* Extension

sləhef and other games and community gatherings are chances for our young people to learn our ways — our songs, dances, teachings, and values. Today, a lot of these events take place at our Community Centre. Schedule a trip for your class to come visit us at the Musqueam Cultural Education Resource Centre.

#### Extension Questions

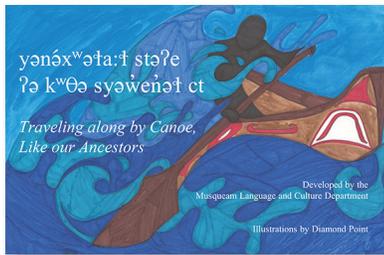
- Why is it important to learn about Musqueam from a first-person perspective?
- What are some things that you like to do with your family or community?

#### Resources

- Musqueam website
  - Musqueam Facilities  
[http://www.musqueam.bc.ca/facilities#Musqueam Community Centre](http://www.musqueam.bc.ca/facilities#Musqueam%20Community%20Centre)
  - Contact Us  
<http://www.musqueam.bc.ca/contact-us>

#### Connections

- Community Profiles, p. 18
- spəhels ʔiʔ ʔiʔqelʔ — *Wind & Little Moon* storybook, p. 67
- *Musqueam Through Time* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 97



## yənəxʷəʔa:ʔ stəʔe ʔə kʷθə syəwəhəʔ ct

### *Travelling Along by Canoe, Like Our Ancestors*

Developed by the Musqueam Language and Culture Department  
Story by Jill Campbell  
Illustrations by Diamond Point  
Narrated by Grace Point

This book was developed by the Musqueam Language and Culture Department to encourage hənǰəmihəm revitalization. It is a contemporary story that originated as a project for a First Nations Language class. yənəxʷəʔa:ʔ stəʔe ʔə kʷθə syəwəhəʔ ct — *Travelling Along by Canoe, Like Our Ancestors* shares some of the terms used when travelling by canoe. This book covers these phrases through a story of a group of Musqueam travellers weathering the stormy water of the Salish Sea.

#### Big Ideas

Stories help us learn and remember our history, culture, and language.  
The water is the heartbeat of our community.

#### Understandings

Students will understand that our people are water-faring people who use the river and ocean as a means of transportation and as a source of food.

#### Materials

- yənəxʷəʔa:ʔ stəʔe ʔə kʷθə syəwəhəʔ ct — *Travelling Along by Canoe, Like Our Ancestors* storybook
- yənəxʷəʔa:ʔ stəʔe ʔə kʷθə syəwəhəʔ ct — *Travelling Along by Canoe, Like Our Ancestors* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))
- tə ʃxʷʔaməʔts tə ʃxʷməθkʷəyəm — Musqueam's Ancestral Territory map
- Online Musqueam Place Names Map  
<http://www.musqueam.bc.ca/applications/map/index.html>

#### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Using the map, tə ʃxʷʔaməʔts tə ʃxʷməθkʷəyəm — Musqueam's Ancestral Territory, or the online Musqueam Place Names Map, consider the routes that our ancestors might have taken to traverse our entire traditional territory.  
<http://www.musqueam.bc.ca/applications/map/index.html>

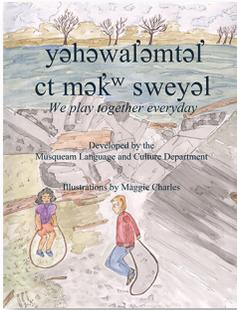
### Suggestions for starting a discussion

- Cardinal directions — north, south, east, and west — are not universally used. Our directions are in relation to the water and land. How would you use the water or land features to indicate where you are?
- Have you ever kayaked or canoed in the ocean? Describe the feeling of paddling against the tide and waves. How far do you think you would be able to paddle before getting tired?
- The title of this book is *Travelling Along by Canoe, Like Our Ancestors*. Why do you think it is important that the Musqueam people in the book are travelling like our ancestors?

### Connections

- tə ʃxʷʔaməts tə ʃxʷməθkʷəyəm — Musqueam’s Ancestral Territory map, p. 76
- Finding Your Way: Directionality Cards, p. 84
- kʷθə sʰənəq ʔə ʰ ʔəyalməxʷ — *Potlatch at Jericho Village* storybook, p. 54 & p. 80
- χpeyəp — *Cedar Tree* storybook, p. 49
- Community Voices Videos ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 99
  - məheʔ — Johnny Louis talks about duck hunting
  - sχteʰ — Carving





## yəhəwəfəmtəl ct məkʷ sweyəl

### *We Play Together Every Day*

Developed by the Musqueam Language and Culture Department  
 Story by Jill Campbell  
 Illustrations by Maggie Charles  
 Narrated by Stan Charles and Jill Campbell

This book was developed by the Musqueam Language and Culture Department to encourage hə́nqə́mihə́m revitalization. yəhəwəfəmtəl ct məkʷ sweyəl — *We Play Together Every Day* serves as an introduction to the hə́nqə́mihə́m words for the days of the week.

A closer look at the meaning of the hə́nqə́mihə́m words reveals the impact of colonization and Christianity on our people and language. The hə́nqə́mihə́m language incorporated the notion of Sunday as a sacred day, and developed a system of counting the other days of the week in reference to Sunday.

#### Big Ideas

Stories support the learning and speaking of hə́nqə́mihə́m.  
 Language reflects culture.

#### Understandings

Students will have the opportunity to hear our words for the days of the week.

#### Materials

- yəhəwəfəmtəl ct məkʷ sweyəl — *We Play Together Every Day* storybook
- yəhəwəfəmtəl ct məkʷ sweyəl — *We Play Together Every Day* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

#### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words then try to pronounce some of the hə́nqə́mihə́m names associated with the days of the week.
- After reading the book, start each day by writing the hə́nqə́mihə́m name for that day on the board and practicing saying the name for that day out loud.

#### Suggestions for starting a discussion

- Weeks, months, and years as we think of them today have not always been used as measurements of time. The Musqueam people had our own system of tracking the passage of time. Our seasons were divided by harvest and drying periods, weather, and spiritual practices.

### Connections

- hə́ŋqəmiḥə́m Alphabet Cards or hə́ŋqəmiḥə́m Alphabet Sound Cards ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 42
- hə́ŋqəmiḥə́m Pronunciation Guide, p. 69

### yəhəwəfəmtəf ct mək<sup>w</sup> sweyəl — *We Play Together Every Day* Extension

These words were not the words originally used to delineate between days. As mentioned at the beginning of the book, the Gregorian calendar was introduced with Christianity in the 19th century. Discuss the widespread efforts of many Christian churches to convert and assimilate the Musqueam and other First Nations peoples.

### Extension Questions

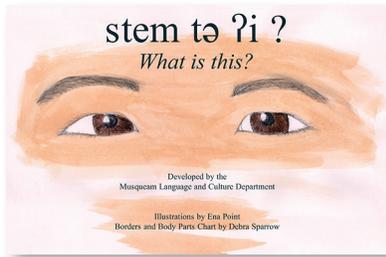
- Discuss the following phrase from the United Church’s Apology to First Nations Peoples: “We tried to make you be like us and in so doing we helped destroy the vision that made you what you were.”
- What does the term “freedom of religion” mean? Why is it important to Canada?
- What do you know about the Truth and Reconciliation Commission? How can you learn more?

### Resources

- The United Church of Canada Statement to the Truth and Reconciliation Commission of Canada  
<https://www.united-church.ca/sites/default/files/trc-statement-2014.pdf>
- Article: “A history of residential schools in Canada”  
<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>
- Truth and Reconciliation Commission of Canada  
<http://www.trc.ca/websites/trcinstitution/index.php?p=3>

### Connections

- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94
- Righting History: A Historical Timeline, p. 119
- stem tə ʔi ? — *What Is This?* Extension, p. 66



## stem tə ʔi ?

### *What is This?*

Developed by the Musqueam Language and Culture Department  
Illustrations by Ena Point.  
Borders and Body Parts Chart by Debra Sparrow

This book was developed by the Musqueam Language and Culture Department to encourage hə́nqə́mihəḿ revitalization. stem tə ʔi ?— *What is This?* introduces the hə́nqə́mihəḿ names for various body parts.

#### Big Ideas

Stories support the learning and speaking of hə́nqə́mihəḿ.  
This book was created to encourage the revitalization of hə́nqə́mihəḿ.

#### Understandings

Students will have the opportunity to hear our words for various body parts.

#### Materials

- stem tə ʔi ?— *What is This?* storybook
- stem tə ʔi ?— *What is This?* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

#### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words then try to pronounce some of the hə́nqə́mihəḿ names associated with various body parts.

#### Suggestions for starting a discussion

- What does the term “revitalization” mean?
- List reasons why a person might want to learn a language.
- It is very difficult to learn a language. What are some of the challenges you have experienced or you anticipate would be difficult?
- Imagine that your entire school decided to learn a new language together. What resources might be required to support this goal? Be creative!

#### Connections

- hə́nqə́mihəḿ Pronunciation Guide, p. 69
- Vanessa Campbell Community Profile, p. 33

### stem tə ʔi ?— *What is This?* Extension

Words for body parts are some of the first words children learn. Unfortunately, many Musqueam children didn't learn to speak these or other hə́ŋqəmiḥə́m words due to methods of forced assimilation including Indian Residential Schools, the Sixties Scoop, and the suppression of language programs in schools on reserves. Discuss these issues and their implications with your class.

#### Extension Questions

- Have you ever had to give something up even though you didn't want to? How did that feel?
- Imagine if your grandparents spoke one language and you spoke another, with neither able to understand the other's language. How would you communicate? What might be lost?

#### Resources

- Indian Residential School Survivor Society  
<http://irsss.ca/>
- Indigenous Foundations website
  - The Residential School System  
[http://indigenousfoundations.arts.ubc.ca/the\\_residential\\_school\\_system/](http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/)
  - Sixties Scoop  
[http://indigenousfoundations.arts.ubc.ca/sixties\\_scoop/](http://indigenousfoundations.arts.ubc.ca/sixties_scoop/)
- Article: “A history of residential schools in Canada”  
<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>
- Truth and Reconciliation Commission of Canada  
<http://www.trc.ca/websites/trcinstitution/index.php?p=3>
- Article: “Sixties School adoptees share emotional stories, seek apology”  
<http://www.cbc.ca/news/aboriginal/sixties-scoop-adoptees-share-emotional-stories-seek-apology-1.2584456>

#### Connections

- hə́ŋqəmiḥə́m Alphabet, p. 42
- *Writing the Land* (Film, [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 94
- Righting History: A Historical Timeline, p. 119



## spəhels ʔiʔ ʔitqelc *Wind & Little Moon*

Developed by the Musqueam Language and Culture Department  
Story and illustrations by Audrey Siegl  
Narrated by qiyəplenəx<sup>w</sup> — Howard E. Grant

This original story was first developed with guidance from the First Nations and Endangered Languages (FNEL), formerly First Nations Languages (FNLG), Program at UBC and later developed into a book by the Musqueam Language and Culture Department. The purpose of efforts like these is to encourage hə́nqəmińə́m̓ revitalization. spəhels ʔiʔ ʔitqelc — *Wind & Little Moon* tells of the adventures of a little lost dog who is befriended by the wind.

### Big Ideas

Stories support the learning and speaking of hə́nqəmińə́m̓.  
Stories help us learn and remember our history, culture, and language.

### Understandings

Students will have the opportunity to hear our ancestral language of hə́nqəmińə́m̓.

### Materials

- spəhels ʔiʔ ʔitqelc — *Wind & Little Moon* storybook
- spəhels ʔiʔ ʔitqelc — *Wind & Little Moon* digital storybook ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

### Activity

- Using the storybook or the digital storybook (online), read through the story as a class.
- Listen to our words and then try to pronounce the hə́nqəmińə́m̓ words for “thank you.” Practice saying hay čx<sup>w</sup> qə as a class.
  - hay čx<sup>w</sup> qə is used when thanking one person. hay ce:p qə (not included in the storybook) is used when thanking more than one person.

### Suggestions for starting a discussion

- This is a fictional story. What does that mean?
- Many cultures value storytelling as part of the learning process. What are some stories your parents or family members told or read to you growing up?
- Look at the first two pages of the book (including the cover). What do you notice about the words on these pages? Who do they mention and why?

### Connections

- hə́qəmiḥə́m Pronunciation Guide, p. 69
- Learning from Community, p. 15

### spəhels ʔi? ʔiḥqelc— *Wind & Little Moon Extension*

Contact the Musqueam Cultural Education Resource Centre and arrange for someone to come to your class to share stories. Storytelling is very important in our community and culture and it is something we would be honoured to share with you. In keeping with Musqueam traditions, consider presenting your guest with a small gift as a symbol of your appreciation for their time and knowledge.

### Extension Questions

- It is important to learn about Musqueam from our community. Consider what might be lost when hearing a story told second-hand.
- Stories that are shared are often shared for a reason. List as many reasons as you can for why information might be shared.

### Resources

- Musqueam website
  - Community Centre  
[http://www.musqueam.bc.ca/facilities#Musqueam Community Centre](http://www.musqueam.bc.ca/facilities#Musqueam%20Community%20Centre)
  - Contact Us  
<http://www.musqueam.bc.ca/contact-us>

### Connections

- Learning from Community, p. 15
- ʔəsnaʔəm Vigil Panels
- Community Voices Video: snəweyət— Teachings received since childhood ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit)), p. 107



## hə́nqə́mihə́m Orthography and Pronunciation Guide

This is a guide that instructs readers how to write and pronounce hə́nqə́mihə́m sounds (used with permission from the Musqueam Language and Culture Department).

### Upper-case letters are not used in the orthographic system.

hə́nqə́mihə́m has 36 consonants, 22 of which are not found in English! Some, like  $t^{\theta}$ , are very special sounds as they appear in only a handful of languages around the world. Since the majority of hə́nqə́mihə́m sounds are different from those of English, the English alphabet (orthography) is not an adequate nor a straightforward system for writing hə́nqə́mihə́m words. Instead, Musqueam uses the North American Phonetic Alphabet (NAPA), where each sound is represented by a single distinct symbol. This is a significant advantage for learning how to read, as the hə́nqə́mihə́m alphabet creates consistency of interpretation and predictability of pronunciation. Though they may appear foreign at first, symbols like “ə,” called “schwa,” are found in the pronunciation guides of most English dictionaries. Other symbols are used in the alphabets of many Native languages of North America, as well as in several languages from countries around the world.

### Vowels

i = the i in “pizza”

e = the e in “bet”

a = the a in “father”

u = the u in “flute”

ə = the u in “but”

Sometimes vowels will be followed by a colon “:”. This means the vowel is lengthened.

### Consonants

Some sounds that are the same in both hə́nqə́mihə́m and English are:

h, k, l, m, n, p, s, t, w, and y.

### Other consonants include

c = “ts” sound as in “cats”

č = “ch” sound as in “cheese”

† = Place your tongue as though you were going to pronounce an “l” sound and then simply blow a steady stream of air past the sides of your tongue where it rests against the inside surface of your molars.

š = This sound starts like a  $t^{\theta}$  and then releases into the † sound described above.

q = Similar to “k” only with your tongue pulled farther back.

ʃ = “sh” sound as in “shirt”

θ = Called theta, it makes a “th” sound as in “think”

tʰ = This sound starts like a t and then releases into the theta θ sound.

x = Like the “h” in “huge”.

χ = This is a sort of raspy sound made at the back of the mouth.

ʔ = The stop you hear in the middle of the word “uh-oh”

**What does that little comma above or next to a letter mean?**

Some hə́nq̣əmínəm̐ consonants, such as č, ḳ, ʃ̣, p̣, q̣, or ṭ, are categorized as glottalized or ejective stops. They are distinguished from their non-glottalized counterparts by an audible popping sound upon their release.

l, m, n, w, and y represent the group of consonants known as resonants, characterized as such because of the reverberating or “resonant” quality of their sound. Their glottalized counterparts ḷ, ṃ, ṇ, ẉ, and ỵ, like the glottalized stops, are also represented with an apostrophe, but are distinguished from the stops by the creaky quality of their sound which is achieved by constricting the vocal cords during the articulation of a particular resonant.

**What does that little “w” (w) next to a letter mean?**

The little w next to a letter means that the particular sound is made with your lips rounded.

# sx<sup>w</sup>əyəm' ʔiʔ syəθ

## Ancient Traditional Histories and Teachings

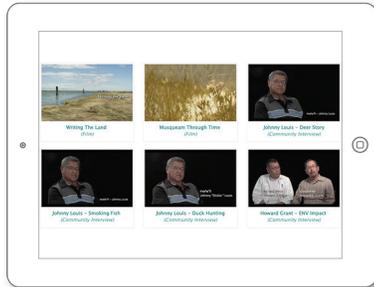
**\* To begin, use the quotes by community members to engage the class in discussion about the importance of our language.**

“ A lot of stories have significance about people that were in sorrow, people that were hungry, about good people and bad people. They all had meanings to them, and if you look at the moral of the story, then it becomes a teaching. ”

məhəʔt—Johnny Louis, 2014

“ People were made in the very beginning but they were not altogether right. Only some were right. But then the one called xe:ʔs arrived, and he took pity on the people. After that, people everywhere became right. Those who were not right were fixed, but those who were impossible he changed. Many were turned to stone. Many were turned into some kind of animal or bird. There were those who became fishes. ”

məhəʔt—James Point, ca. 1963



## sxʷəyəm̓ ʔiʔ syəθ

# Ancient Traditional Histories and Teachings

Our stories hold the ancient wisdoms of our ancestors and are used to pass on our ancient traditional histories and teachings from generation to generation.

Stories that tell us of our history and of our connections and responsibilities to the land, water, and others are called sxʷəyəm̓. Stories that tell us of historic events are called syəθ. We have provided one story in the teaching kit. We have many, many more.

sʔi:ʔqəy̓—The Origin of the Name Musqueam is a sxʷəyəm̓ and is an example of the ancient wisdoms of from our ancestors.

### Big Idea

Stories are tools used to pass on knowledge and traditions from generation to generation.

### Understandings

Students will have the opportunity to hear our ancestral language of hə́nq̓əmiḥ̓əḥ̓.

### Materials

- sxʷəyəm̓ ʔiʔ syəθ—Ancient Traditional Histories and Teachings ([www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit))

### Activity

- As a class, listen to our Ancient Traditional Histories and Teachings online at [www2.moa.ubc.ca/musqueamteachingkit](http://www2.moa.ubc.ca/musqueamteachingkit).

### **sʔi:ʔqə́y — The Origin of the Name Musqueam**

Originally told by mə́heʔt —James Point (1963), narrated by Vanessa Campbell, 2015.

Length: 7 minutes, 10 seconds

Recorded by Gerry Lawson; videography and editing by Elle-Máijá Tailfeathers, 2015.  
Courtesy of Musqueam Indian Band and mə́heʔt —Johnny Louis

