

Canoe Journey to Neah Bay, Washington, 2010
A Lushootseed Self-Immersion Experience
August 18th, 2010

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Abstract:

I was contracted by the Squaxin Island Tribe to teach Lushootseed during the 2010 Canoe Journey to Neah Bay, Washington. The dates of the journey for the Squaxins were July 7th through July 25th. It began in the Squaxin Island tribal community of Kamilche, Washington. The canoes that started there went through the South Puget Sound passage to Port Gamble and continued through the Straits of Juan de Fuca to Neah Bay. All of the canoes arrived in Neah Bay on Monday, August 19th. The total number of canoes was 96 with tribes from Oregon, Washington and Canada. Other ethnic groups participated as well, including the Ainu people of Japan who traveled with Tulalip Canoe Family.

Prior to the journey, I attended the Stabilizing Indigenous Languages (SILs) conference in Eugene, Oregon in June of 2010. I had a discussion with a friend, Leanne Hinton of UC Berkeley, about what curriculum would be best for teaching Lushootseed during the Canoe Journey. Leanne is a linguist who is credited with being a leader in developing the Master and Apprentice program, which is used by several language revitalization programs throughout the world. She has also devoted much of her career to the revival of California native languages. I had told her that I felt my previous attempts to teach Lushootseed during Canoe Journey were only marginally effective. The most successful teaching environment was in the canoe where there were a set number of people for long periods of time doing the repetitive action of paddling.

Leanne suggested I try an experiment by not speaking English for the whole time. It occurred to me that this would be an interesting challenge for myself, as well as provide a good model for others to interact with me and learn Lushootseed. I thought this might be a good approach that would infuse Lushootseed into the journey and emphasize the importance of language. Leanne said it would be up to me as to whether I decided to do no English at all or use Lushootseed first and English second in certain situations. I decided to only use English for proper names.

The decision to take this approach was predicated on the desire to create an environment where Lushootseed existed as a primary form of communication outside of the classroom. Lushootseed is at a critical point as to whether it will survive as a living language or not. Although there are over two thousand people in tribal language programs teaching and learning Lushootseed throughout the Puget Sound region, few people have an intermediate fluency and all teachers are second-language speakers. Although there are a few elders still alive who heard Lushootseed as a child, there are no first-language speakers, and no one has adult fluency.

Language immersion schools have not yet been established to teach Lushootseed. The primary form of language instruction is in classrooms where only a few teachers are using full-immersion teaching methods for a limited period of time. A hand full of families use a few phrases and words with their children in their homes, but Lushootseed is not yet a primary or even intermediate-secondary language in any home. If Lushootseed is not revived and stabilized within the next ten to twenty years, its chances of becoming a living language are slim.

This experiment was not an immersion of others into Lushootseed, but rather, it was a self-imposed language immersion. For this reason, I will be referring to this experience as a **self-immersion**.

In further discussions with others, I received support and encouragement for the self-immersion. When I informed the Director of the Squaxin Island Museum, Learning and Research Center (MLRC), Charlene Krise, about my idea, she was very supportive and pleased. She felt it would be an excellent way to promote and teach Lushootseed.

My brother, Jeff Zahir, suggested I wear a tag around my neck, explaining what I was doing and to excuse my lack of English. I typed up a short explanation, attached it onto a 3X5 cue card and laminated it with clear wrapping tape. I attached it around my neck with thick, red yarn. It read:

ʔutx^wəlšucidəbəx^w čəd.
I SPEAK LUSHOOTSEED.

For the purposes of revitalizing Lushootseed, I will not be speaking any English during the 2010 Canoe Journey to Neah Bay, Washington from July 7th through July 24th. Please accept my apologies in advanced for not speaking English.

I wore the tag during the whole journey. It worked well in explaining to others what I was doing. The self-immersion was met with almost unanimous support.

The objectives of the total language immersion were as follows:

1. Could I do it? Although I've been teaching for several years, and doing full immersion classes, I've never fully immersed myself for a long period of time outside of course instruction. Would I be able to communicate effectively with non-speakers? Could I immerse all of my writing and thoughts in Lushootseed? Could I express complex ideas? Would I feel the need to resort to English in extreme situations?
2. What would be the effects it had on me? Would I get tired of speaking Lushootseed? Would I become frustrated with lack of comprehension by others?
3. Would it increase my vocabulary and ability to communicate complex ideas?

4. What would be the effects it had on others? Would they engage with learning or avoid me? Would they enjoy the interaction or become frustrated? Would it encourage them to use Lushootseed?
5. How effective of a teaching tool would it be in the Canoe Journey environment?
6. How much would others learn?

To keep a record of my experiences, I kept a Lushootseed journal of daily events I thought were significant. The journal is transcribed and translated at the end of this document.

Speaking Lushootseed:

For the most part I was successful in staying fully immersed in Lushootseed. The first week was the easiest. There were a couple of E-mails I had to answer and I did send one text message in English.

After the first week though, I began to feel isolated and actually lonely. I was surprised by this effect. On the 10th day, when the canoes were at Lower Elwa, I took a break, had lunch with a friend, spoke English, went home and rested. The next day, I returned to Lower Elwa and continued the full-immersion until I was done with the trip.

I was fluent enough to communicate most of what I wanted, although there were a few ideas I had problems saying. One was during a phone conversation I had with an advanced language student. I tried to express the following:

cutəx^w tsi taq^wšəblu,” ʔiʔqič ti tx^wləšucid.” ʔəbil čəʔ g^wəhəliʔdx^w ti
 tx^wəlšucid čəʔə k^waʔ pətidg^wəsəbəx^w ʔəsʔistəʔ ʔə ti sucuts.
Vi Hilbert said, “Lushootseed language is the most important thing.” If we are going to save Lushootseed then we have to think as she said.

Although this seems straight forward to me as I’m writing it, it is taking me a minute, even now, to put it into words. This is just a small example of the complexity of language and expressing ideas versus speaking in concrete verb-subject-object conversation or prepared sentences and themes we use during class instruction. In a full-immersion it is ideal to have the ability to express any and all thoughts. Because of this, I think it is important for those of us who want to revitalize our languages and become fluent speakers make the hard commitment not to speak English for long periods of time in and out of the classroom. This includes speaking it at home, work and in our communities, including stores, banks, gas stations, etc. Ideally, these periods should be more than one day at a time, but definitely no shorter. Committing to doing self-immersions is a good way to increase our speaking abilities on multiple levels and expose our communities to language.

The first week of the journey, I spent a great deal of the time trying to think in Lushootseed even if I were not speaking. This included any thoughts of past, current and future dialog either

by myself or others. I also tried translating signs I read into Lushootseed. By the last week of the journey though, trying to only think in Lushootseed became very laborious and I did not do it as much, but I did continue to translate signs. Translating signs is a fun activity and I have continued doing this since the journey.

At times, I forgot some vocabulary I knew and there was new vocabulary I needed. I made notes of most of these words in the journal (see below). This does not surprise me, given that most people do forget words even in their first language.

Although I thought it would be a challenge to stay in Lushootseed outside of the Canoe Journey - stores, gas stations, restaurants, etc. - I actually found it quite easy. Wearing the tag with the explanation helped. In general, most people were able to communicate with me on a limited basis. Although there were times when English would have made communication much easier, there was never a time when I felt I had to speak English.

Teaching Lushootseed:

For the most part the self-immersion was an effective teaching method. Even though I did not spend a lot of time providing direct language instruction, speaking Lushootseed encouraged others to speak what they could. More Lushootseed was spoken in camp, in the canoe and somewhat on the floor during what is now termed “protocol¹” than I had noticed in previous years. It is also encouraging that several people said the self-immersion had inspired them to learn their own language.

The support for the self-immersion was almost unanimous, but the level of interaction with people varied. This was not surprising. At one end of the spectrum there were those who seemed to avoid me, but these people were few. They appeared to do so because they were frustrated at not understanding what I was saying, and it was easier for them not to interact.

Those interested in learning Lushootseed had no problems interacting with me. They would ask questions on vocabulary, sentences and phrases. Most questions were not random but rather thematic. For example, one evening Squaxin campers asked me vocabulary for fire, fireplace, smoke, firewood, etc., while we were standing around a campfire. Other questions centered on themes such as food, water and birds. The most receptive learners were the children. They enjoyed the general attention and playing. They repeated the words easily. Most interaction was brief, lasting no more than fifteen minutes and was with only a few people at a time. One-on-one interaction was common.

The most teaching that occurred was in the canoe. Although the content was only verb-subject-object in structure, there was plenty of time and topics available to speak with a finite group

¹ Protocol is a term that evolved from the Canoe Journeys. Although there has always been protocol for correct cultural behavior, now it also refers to presentations of songs, dances and speeches given by canoe families. Protocol occurs within communities that host the canoes during the journey. This term is only used in this fashion during Canoe Journeys.

over long periods of time. Given the nature of paddling, the material was also effective in repetition without too much boredom. Lushootseed language used included counting, paddle commands, introducing the canoe, and saying where we were going (see the journal transcription below). Unfortunately, I was only able to paddle the first two days of the Canoe Journey. The reasons were two-fold: 1) after the second day of the journey, there were plenty of Squaxin Tribal members who wanted to pull and room in the canoe was limited. 2) I felt my mother's passing in December made it too soon for me to return to paddling in the canoe. Her passing made it difficult for me to give paddling my single focus. It is customary in Pacific Northwest culture for mourners to avoid participating in public cultural events and ceremonies for a period of one-year. The feelings I had during the two days I spent paddling reinforced why this is a good custom to follow.

The most Lushootseed dialog I had was with Corey "Bear" O'lague. He is Quinalt and lives in Kamilche on the Squaxin Island Reservation. He took classes from me several years ago and is very involved with native culture. His speaking proficiency is very good. During the journey we had over five hours of Lushootseed dialog, humor being a major portion. Another former student of mine, Matt, was present during most of our interactions.

Other people were not asking questions but were still intent on interacting with me. They were able to understand what I was saying, and they used what Lushootseed they knew. In fact, a few surprised me, for they had previously spoke very little or no Lushootseed to me at all.

Then there was a whole other set of interactions by people who spoke other languages. When they understood I was doing a self-immersion, they not only showed their support, but they began speaking to me in their language! One woman told me in Athabascan she was Tlingit but then told me she lived on the Zuni Reservation and began speaking in Zuni. This dialog went on for about five minutes and we understood each other's basic content.

In general, people's ability to comprehend what I was saying was very impressive. It was not so much word-recognition but content-recognition. For the most part, people understood. On the last day of my involvement with the journey, I had about a half-hour conversation with my friend Art "Bear" Durand who has been a student of mine off and on for the past twenty years. Although he claims not to know much Lushootseed, as we sat around a campfire talking (he in English), he translated what I was saying in Lushootseed for another man that was with us. Examples like this often occurred throughout the journey.

Suggestions for future Canoe Journeys:

I was fortunate to receive almost unanimous support for the self-immersion. In fact, several seemed very pleased and excited. One elder whom I did not know read my tag and gave me a hug, thanking me for what I was doing.

I appreciated all of the support, but I realized the intensity of attention made the self-immersion an anomaly. It became clear to me that in order for this type of teaching and learning to be effective during future Canoe Journeys, it would be better to try to implement a comprehensive approach for all of the language groups participating on the journey. As there is the Carver's Group component to the Canoe Journey, it would be ideal to have a language aspect as well. Through discussions with others about the self-immersion experience, three ideas for language models emerged that might help in a long term strategy.

The first model would be to talk to other speakers and see if we can get them to do their own self-immersions during the Canoe Journey. For next year's journey, we may want to see if we can get three or four more people to try it and evaluate their experiences and outcomes.

The second model would be to see if we could get apprentices to work with master speakers during the journey. They would model the Master and Apprentice (MA) program developed by Leanne Hinton and other people working on language revitalization in California. It involves the Master speaker and an Apprentice learner doing various activities only in the language. Not speaking English is done by both, and is not the sole responsibility of the teacher. It might be a reasonable goal to have five to ten of these Master and Apprentice relationships happening during next year's journey.

The third model would be to develop a simple twelve unit curriculum with thematic content. This curriculum would be taught by the apprentices and other language teachers to their language groups. Themes could include: canoes, food, fire, water, birds, etc. Each unit would be taught in twenty minute blocks in full-immersion fashion, after which, the teacher could use English if there are those who are overwhelmed by full-immersion experiences. The goal is to engage people, not scare them away, and for a few, full-immersion is very intimidating.

Since speaking native languages can be challenging and even isolating if you are doing a self-immersion, it would be helpful to have a daily circle where speakers and teachers could share experiences and offer support. The challenge would be for those doing the self-immersion. It may become difficult for them to express themselves and be understood during circle time, although, as mentioned above, it was my experience that people tended to understand the content of what I was saying even though they did not know Lushootseed.

Planning for the language component could begin with the Canoe Journey planning meetings when they begin this fall. This could be a good time to survey the number of fluent speakers, apprentice candidates and language teachers, and form an informal language group. It would also serve as a time to share language experiences and teaching techniques.

Once the language group is formed, short and long term goals could be set for language use during the journeys. Ideally, these goals would build on what has been done and at the same time, not overwhelm people with so much material that they do not participate in learning their

languages. Eventually, it would be great to see several speakers doing a self-immersion during the Canoe Journey, and to have language spoken in the canoes, camps, and during protocol as an anticipated occurrence and not an anomaly.

2010 Canoe Journey Journal Entries

The following is the journal I kept of the 2010 Canoe Journey to Neah Bay, Washington. The left side is how I wrote the initial entries. The right side is the English translation. Information provided in brackets [] is additional details and explanations not included in the initial journal entries.

7/7/10

ʔuqʷuʔalikʷ ʔə tiitʰ qilqilbid ʔal tə kʷəbətʰciʔ ʔal ti sləx̌il. ʔuʰxiʔabəb čəd ʔal tə kʷədigʷsalʔtxʷ čəd ʔutawičcut ʔal tə txʷəlšucidid ʔal tə laqbid. ʔuʔašapsəbəb ʔə tə pastəducid ʔuyəcəbəs ʔə ti dshuy.

The canoes gathered at Kamilche today. I told stories at the [Squaxin Island] Museum [Learning and Research Center. This was arranged under a tribal cultural program.], after which I began the full immersion into Lushootseed. I wore a card around my neck informing people what I was doing. [It read:

ʔutxʷəlšucidəbəxʷ čəd.
I SPEAK LUSHOOTSEED.

For the purposes of revitalizing Lushootseed, I will not be speaking any English during the 2010 Canoe Journey to Neah Bay, Washington from July 7th through July 24th. Please accept my apologies in advanced for not speaking English.]

ʔuʔuʔilab tiitʰ bəkʷ gʷat gʷəl ʔuʰubild. ʔuyayus čəd ʔuqʷuʔqʷaʔtəb čədə ʔuʔix̌wid. ʔukʷaxʷac ti bədəʔ ʔə kʷitʰəpi, dəgləs. cut tsi qʷatablu ʔəxʷsgwičgwičəb txʷəl yuʔin gʷələhaydxʷəs ti txʷəlšucid. ʔuqʷiʔac ti masa čətə tatabəb. ʔu ʰiʰələbutbic.

Everyone appreciated [the self-immersion] and showed their approval. I worked, getting people something to drink and throwing trash away [during dinner]. Charlene's son, Douglas, helped. [A Nisqually/Puyallup language student] said they [she and her husband] are interested in moving to Eugene and working on Lushootseed. Masa called [while I was on my way home] and we were able to converse [while I stayed in Lushootseed]. He understood the content [of what I said].

[I saw it was Mathew “Masa” Vestuto by the caller ID. I hesitated answering given Masa is not a speaker, but he had been exposed to Lushootseed in a two hour workshop I did last summer. He's also done some work with me on language lesson development for his Chumash language from California. I was curious to see how the conversation would go, so I answered. The conversation basically went as follows:

ZZ: “ʔəsxiđ čəxʷ”

MV: “Hey Zeke. How are you?”

ZZ: “ʔəsʰubil čəd. x̌wul čəd ʔutxʷəlšucidəb. xʷiʔ čəd ləpastəducidəb.” There was a pause. I repeated slowly, “xʷiʔ čəd ləpastəducidəb.”

MV: “Are you not speaking English?”

ZZ: “ʔi.”

MV: “Your only speaking Lushootseed?”

ZZ: “ʔi. ʔutxʷəlšucidəb čəd ʔal ti suʔuluʔ txʷəl bəqəʔa.” There was a pause. “ʔutxʷəlšucidəb čəd txʷəl bəqəʔa.” I emphasized bəqəʔa.

MV: “You're going to Makah?”

ZZ: “ʔi.”

MV: “Are you only speaking Lushootseed during the canoe trip to Neah Bay?”

ZZ: “ʔi.” I was very surprised Masa could follow what I was saying.

MV: “Are you going to be done in July or August?”

ZZ: “pədg^wədbix^w.”

MV: “August.”

ZZ: “x^wiʔ.”

MV: “July?”

ZZ: “ʔi.”

MV: “What day will you be done?”

Numbers are easy in person because you can always use your fingers. On the phone it was a challenge. The projected final date of the Canoe Journey was the 24th. So I had to figure out a way to tell Masa I would be speaking English by the 25th.

ZZ: “saliʔ – boom, boom.”

MV: “Two?”

ZZ: “ʔi. cəlac – boom, boom, boom, boom, boom.”

MV: “Five?”

ZZ: “ʔi.”

MV: “You’ll be done on the 25th of July?”

ZZ: “ʔi.”

MV: “Okay. I’ll see you then.”

ZZ: “ʔub. huý.”

MV: “huý.”

I was amazed at how well we were able to communicate. Of course, the “boom, boom, boom, boom,” became a main part of the humor between my friends Bear, Mat and myself throughout the trip!]

ʔuqəlalitut čəd ʔə tə tx^wəlšucid ʔal tə tuʔax.

The night before I had dreamt I was speaking Lushootseed. [This in itself is not significant, but I find it’s often a turning point in language acquisition and commitment to Lushootseed for my students when they begin speaking in their dreams.]

7/8/10

ʔuʔiʔšx^w čəd tuʔal dx^wqəlb tx^wəl sčəg^waliču.
ʔuʔəg^wil čəʔ ʔal tə ʔup, ʔəʔq^w ʔə tə dʒəlačiʔ čəʔə
ʔuʔalil ʔal tə čit ʔə tə saliʔ. ʔudx^wʔaʔalaptəb ʔə
skusačtən ti swisəlu. ʔutx^wəlšucidəb čəʔ. ʔal tə
dʒix^w čəx^was, ʔuqilag^wil ti ʔalakulaš yəx^w ti grig.
ʔuʔilib ʔal tə tx^wəlšucid g^wəl ʔutx^wəlšucidəb. cut ti
ʔalakulaš, ʔəsʔəlabut ti sʔiʔalqəb ʔucutəs, “čit”
yəx^w “ʔəs^kwədiidəx^w.” ʔuhuyud ti sʔilib ʔə ti.
ʔuk^wəšəd čəʔ tx^wəl 100.

I pulled canoe from Arcadia Point to Solo Point. We left in the morning after 6:00 and we pulled the canoe in before 2:00. George Krise steered swisəlo. We used Lushootseed. Corey “Bear” O’lague and Greg [his cultural son] pulled during the first half. They sang and spoke in Lushootseed. Bear said he could understand some of the Lushootseed the birds when they said, “Near” [said by the Rusty Song Sparrow *Melospiza melodia morphna* spic^čx^w (Turner, Harriet. 1976). When you hear the sparrow say this, it will rain soon.] and “gratefully praising” [said by the Red-Winged Blackbird *Agelaius phoeniceus* k^čaʔk^čaʔ (Turner, Harriet. 1976)]. [Bear] sang a song he composed [about these birds]. We [the whole canoe

group] did counting to one hundred [in Lushootseed while doing power pulls].

bəcut čəʔ:

ʔitʃxʷ (sbuusaʔil)

ləʔuluʔ čəʔ (sbuusaʔil)

ləʔuluʔ čəʔ tɬʷəl dxʷsqʷali (sbuusaʔil)

sqʷaʃsədəbʃ čəʔ (sbuusaʔil)

swisəlu ti sdaʔ ʔə ti ʔilbid (sbuusaʔil)

We also said:

Paddle (4X)

We are traveling by water (4X)

We are traveling by water to Nisqually (4X)

We are Squaxin (4X)

The name of this canoe is swisəlo.

ləliʔ sʃudʃud: ʔʷaʔəb, čagʷqs, kʷəsyuʔ, ʔabac, lilud (cut ti jaʃ, tułčad ti ‘lilud.’ ʔuʔilib čəd, “ʔuyayus čəd ʔal tə lilud sʔaʃil bəkʷsləʃil.”)

Other words [used were]: kelp, point of land, porpoise, seaweed, train

[when I used the word lilud for train, someone asked where that word came from. My response was to sing, “I’ve been working on the lilud night, all day,” in Lushootseed. He got it.]

sčəgʷaliču, ʃʷəcilc, ʃʷədiʔ.

Solo Point, Ketron Island, and the location of McNeal Island Prison [which is the across the bay from Solo Point].

ʔubaliic: higʷəlidgʷəs, sqʷusahəd, kʷaʃʷad.

Words I forgot were: brave, foam, cormorant.

ʔawʔ sʃudʃud:

čitʃad (ʔupay)

wəlqab (ʔupay)

ləwulucid (ʔupay)

yəl(a)čiʔ (ʔupay)

swaʔʷsəd (ʔupay)

ʃəwičaʔ (ʔupay)

New words [I’d gathered from Nellie Rameriz, Squaxin, I’m trying to commit to memory and use]:

foot falls asleep

box

jar

glove

flashlight

sand crab

ʔubəlkwʔubuʔ tsi kʷitəpi čəd ʔuluud ti stubʃ ʔuʔilʃ: ya... hali ya hali gʷaʔ tuʃʷ xʷiʔ gʷəsłaxdxʷ.

Charlene took us back [to Kamilchie to get our cars, go home, etc.] and I heard a man’s voice singing in the car, “ya... hali ya hali gʷaʔ.” [roughly translated, “It belongs to the essence of life”] But I don’t remember the melody [I later remembered the melody.]

7/9/10

ʔuʔuluʔ čəʔ tuʔal sčəgʷaliču txʷəl ʔəʔqʷ ʔə tə čitus.. ʔuʔiʔšxʷ čəd ʔal tə liʔlaq čəxgʷas. ʔuʔitut čəd ʔal ti dʔalʔal. ʔusaxʷəbulčtubš tsi kʷiʔəpi txʷəl sčəgʷaliču čəd ʔukʷədəd ti dtəbəkʷus. ʔugʷabic ti ʔiçt txʷəl ləčšayʔ ʔalalʔtxʷ. ʔutxʷəlšucidəb čəʔ. ʔuʔəʔəd čədə ʔuqaʔkʷ ʔal ti dtəbəkʷus. ʔuxəʔač čəd. ʔubəqəd čəd ti sʔuljəxʷ čədə ʔuʔubil. ʔukʷəštəb ʔə grig ti sjaš gʷəl cut, “xaxaʔ tiʔiʔ.” ʔuqʷibid čəd ti dsilalʔtxʷ gʷəl ʔukʷaxʷac tsi stefəni yəxʷ ti bədəʔs, martin. ʔučaʔa čəʔ ʔə tə ‘čaxʷad ti sʔiʔalqəb’ ʔal tə sʔax.

We paddled from Solo Point past Point Defiance [to Owen’s Beach]. I paddled the second half. I had slept at my house [the night before]. Charlene drove me back to Solo Point to get my car. Mat went with me back to Chief Leschi School. We spoke Lushootseed. I ate and rested in my car. I had a migraine. I took my medicine and was fine. Greg read my note around my neck and said it was awesome. I fixed my tent with the help of Stephanie [Squaxin] and her son, Martin. We played ‘hit the birdie’ [badminton] in the night.

ʔuʔadʔqəd čəd ti blik. puyaləpabš. ʔugʷalčšid čəd ti sdadaʔ ʔə tə qilbid. putəxʷ ʔuyayus.

[On the beach] I met Blake. He is Puyallup. I taught him the names of the canoes [and canoe parts]. He worked very hard [at learning the new vocabulary].

ʔuwiliqʷic tsi stefəni xax ʔu ti dstxʷəlšucidəb bəkʷ pə(d)tab. ʔucutəxʷ čəd xʷiʔləxax. ʔəsjuʔil. ʔuyəcəb čəd ʔə tə lilud. -xax ti dsxalad.

Stephanie asked if it was hard to stay in Lushootseed all of the time. I told her it was not hard. It was fun. I told her [as an example] about the lilud. -It’s hard for me to write [given my lack of fine motor control ability. I was missing my computer and writing the journal in Lushootseed with the extra letters made it even more work, but I was determined to keep writing in Lushootseed. No English.]

7/10/10

ʔuʔuluʔ txʷəl šilšul. ʔutəxʷugʷiʔ txʷəl psayhus. xʷiʔ gʷədsuʔiʔšxʷ. ʔuqəlb čəʔ ʔal tə bəqəlsuʔ. cut tsi tuč čičal xaxaʔ ti dsuhuy. cut ti stubšlitəd ʔəsjuʔilabid tidsləʔə. ʔuʔabšid čəd tsi xʷəʔistəʔ ʔə tə dsilalʔtxʷ. ʔuʔjuʔilab čəd ʔə ti sləxil čədə luludxʷ ti sʔilib tuxʷ xʷiʔ gʷəsubəxə. ʔuqəlb čəd tsi sqəlalitut ʔəsʔistəʔ ʔə ti dsuqilagʷil.

They paddled to Shilshole [Golden Gardens). The canoes were towed to Fauntleroy. I did not paddle. We camped at Muckleshoot. Dark Feather said what I was doing was great. Tully said he enjoyed my presence. I gave Paula Henry my tents [to sleep in]. I enjoyed the day and I heard songs but did not feel the spirit I felt in the canoe.

7/11/10

ʔuʔuluʔ tuʔal šilšul txʷəl xʷsəqʷəb. xʷi ʔ
gʷədsuʔuluʔ. ʔusaxʷəbulčbid čəd ti ʔalakulaš
yəxʷ ti ʔiçt yəxʷ ti ʔan (ʔʔ) txʷəl šilšul tuʔal
bəqəlšut. ʔutagʷšid čəd ti ʔalakulaš ʔə tə kupi ʔal
tə txʷəlšucid. ʔuʔuʔcut čəʔə ʔuʔayəb. ʔučaʔabid
čəd ti wahalacuʔ čədə ʔuqəx̄dxʷ čədə ʔuʔəʔəʔx̄əč.
ʔuʔalad čəd tsi ʔayəb qəlqəlub ʔal tə txʷəlšucid
ʔuqʷiʔac čədə ʔutxʷəlšucidəb ʔuʔuʔc čəd.
ʔuʔalad čəd tsi dʔiisəd ʔal tə txʷəlšucid

ʔubaliic:

qʷulub
siḱʷid
x̄ʷət
siḱʷədac
sisəd
q̄əx̄
səpil/x̄tadis
čabati
x̄acbid
x̄iʔ(ə)ʔdup
x̄ic

7/12/10

xʷiʔ gʷəsʷiʔiʔšxʷ. ʔuqəlb ʔal tə xʷsəqʷəb.
ʔuhuytxʷ čəd ti ʔqali čədə ʔuhuyud ti sləhal.
ʔuləhal čəʔ. ʔuʔəčil ti syayayəʔ ʔə stefəni: stivən
– suqʷaʔs, dənyəl - ʔibacs, beəəni-ʔibacs.
ʔutxʷəlšucidəb čəd. ʔuʔukʷ čəd ʔuyayusəd txʷəl
pəti pyun. ʔuʔ(ə)ʔilc čəd ʔal ti dbayac.

ḱʷaʔad:

hay(a) – hayəd, dxʷs(h)aydxʷəb (x̄aʔtxʷ kʷi
səshaydxʷ), gʷəhaydxʷ (miman ʔəshaydxʷ),
haydxʷšid (ləhaydxʷ kʷi gʷat), hayayəd,
gʷəhaytxʷ (ʔugʷəhaytub čəd).

They paddled from Shilshole to Suquamish. I did not
paddle. I drove Bear and Mat and John (ʔʔ) to
Shilshole from Muckleshoot. I bought Bear a coffee
in Lushootseed. We joked and laughed about [the
response of the woman that took my Lushootseed
order]. I teased Joe and unintentionally offended him,
which I felt bad about. I wrote my sister Marge a text
in Lushootseed [saying I was in Suquamish]. She
called me and I told her I would come and get her.
[Marge and I spent the afternoon/evening together in
Suquamish.] I wrote a brief text in Lushootseed to
another friend.

Words I'd forgotten:

grey hair
pull apart
tear
snowberry bush.
blow nose
insult
soft/hard
fold
food taken on a journey to snack, lunch
to snack, lunch
to lunch

I did not paddle. We camped at Suquamish. I
finished the digging sticks [I had been working on for
the Museum's root digging fieldtrips] and I made a set
of sləhal bones. We played a little bit of sləhal.
Stephanie's family came: her brother Steven and
grandchildren Daniel and Bethany. We worked on
Lushootseed [numbers and what is your name]. I
went home to work with Patti Puhn [tomorrow in the
Stepping Stones Program].

[Words] to study:

know – pay attention to; would like to know (it); sort
of know, not know it well; find out about someone;
figure something out; catch on to something/someone.

7/13/10

ʔugʷalčšid čəd ti ləgʷləgʷəb ʔal tə sqʷaχsəd ʔə tə
χaχʷidup. ʔučakʷčakʷ čədə ʔusaxʷəbulč txʷəl
dxʷq̄il̄t, tuχʷ didiʔ ʔuq̄əlb ʔal tə xʷsəq̄ʷəb.
ʔulaʔlabəd čəd ti səχəb čədə bəlkʷ txʷəl xʷsəq̄ʷəb
čəd ʔutədʔil.

I taught teenagers at Squaxin about plants. I washed
my clothes and I drove to Port Gamble, but they were
still camping at Suquamish. I watched the dancing
and returned to Suquamish and went to bed.

7/14/10

χaχʷtxʷ čəd kʷi dsʔiʔšxʷ tuχʷ hiqab qa
sqʷaχsədəbš. ʔusaxʷəbulč čəd. ʔuʔuχʷtxʷ čəd ti
ʔalalkulaš yəxʷ ti pičʔ yəxʷ ti ʔumar txʷəl dxʷq̄il̄t.
ʔusaxʷəbulč čəd txʷəl qatay. ʔuq̄əlb čəʔ ʔal tə furt
wurdən. divið ti sdaʔ ʔə tə bədəʔ ʔə šəkultici.
dʔəlačiʔəladxʷ. ʔukʷiʔtxʷ čəd ti divið ʔəsq̄ʷuʔ ʔə
stefəni yəxʷ ti syayayəʔs. ʔuləhaydub ʔə divið ti
txʷəlšucid. ʔukʷaxʷad čəʔ ti suʔalil.

I wanted to paddle but there were too many Squaxins
[that wanted to paddle]. I drove. I took Bear, Mat
and Omar [a wonderful young man from Neah Bay
that paddled with the Squaxins] to Port Gamble. I
drove to Port Townsend. We camped at Fort Worden.
Terri ‘s [Squaxin] son’s name is David. He is six. I
took David down to the water with Stephanie and her
family. David learned some Lushootseed. We helped
the canoes coming to shore.

ʔutəqəd čəd tsi haʔʔidgʷəs yəxʷ ti didahəlqid, fil,
səm, sirə.

I met up with Merrie, Michael Evans, Phil Red Eagle,
Sam and Sara.

ʔukʷəštub tsi luχʷ ti dsʔjaš gʷəl ʔuqʷuluc.

An elder read my tag and gave me a hug.

7/15/10

ʔugʷiçgʷiç čəʔ tuʔal qatay txʷəl skʷim. hiqab
ʔupuhigʷəd [ʔə tə qa]. xʷiʔ gʷəsʷuʔuluʔ.
ʔuʔuχʷtxʷ čəd ti ʔalakulaš yəxʷ ti pičʔtxʷ yəxʷ ti
grig txʷəl tə ʔəʔədəlʔtxʷ. ʔutxʷəlšucidəb ti
ʔalalkulaš ʔə tə χub. ʔucut tuʔal čəbəqəb ti sdaʔs.
ʔukʷaxʷad čəd ʔuqʷibidəʔi ti dxʷq̄əlb čədə qaʔkʷ.
ʔuʔəʔəd čəʔ ʔal tə χalalʔtxʷ čədə ʔulaʔbəd ti marj,
divið, gib. ʔuxʷakʷisəb čəd ʔə tə taʔwiʔəd.
ʔuʔjuʔilabid čəd ti wiʔwsu: david, stefan, piyir –
χaχʷtxʷ ti txʷəlšucid. xʷiʔ gʷəsʷuʔəlabut ʔə kʷi qa,
gʷəl ʔəxʷdaʔydaʔəb čəd. tuχʷ ʔiʔqa ti
sutxʷəlšucidəb. ʔucut ti rabərt sutayaqəb, “stab
kʷ(i) adsəhuy.” gʷəl huy ʔuʔpaʔad kʷi ʔiʔkʷəlqʷ.
ʔuqaləkʷ ti sqʷaχsədəbš ʔutatabəb. ʔuχicil ti qa.
ʔuludxʷ kʷ qəsəqəb. ʔucuud čəd, “juʔil ʔi. xʷiʔ
gʷəsʷluudləp kʷi qəsəqəb. studəq ti. siʔiʔab čələp.”
ʔucut tsi dədčəʔ, “χudχud čəxʷ ʔə t(i) adsχudχud
čədə ʔuxudχud dsgʷaʔ!” ʔuχʷubil čəd.

We moved camp from Port Townsend to Sequim. It
was too windy. They did not paddle. I took Bear,
Mat and Greg to a restaurant [for breakfast]. Bear
spoke Lushootseed well. He said his [native] name
was from Chimacum. I helped get camp ready and
then I rested. I ate at the school and saw [my sister]
Marge, David and Gabe. I got tired of the full
immersion. I enjoyed the children: David, Stéphane,
Piere – they like Lushootseed. Most do not
understand a lot, and I’m feeling isolated. But there
are more that are speaking Lushootseed. Rob
Satiacum said, “What are you doing?” [in
Lushootseed]. And others are trying, too. The
Squaxins did a talking circle. Many were angry.
They had heard gossip [about them]. I told them, “Be
joyful. Don’t listen to gossip. It is low class. You
are high class. One person said, “You speak your
language and I will speak mine!” I quit talking.

ʔusaxʷəbulč čəd txʷəl ʔeʔʔχə ʔukʷədad ti
swatixʷtəd txʷəl sqʷaχsədəbš.

I drove to Elwa to get [reserve] ground for the
Squaxins [where they would set up camp].

7/16/10

ʔuqaʔkʷ čəd ʔal ti sləxi(l). ʔuqəlb čəʔ ʔal tə swatixʷtəd ʔə tə ʔeʔtʰə. ʔukʷit čəd txʷəl ʔeʔtʰə čədə ʔitəb. ʔuʔibəš čəd ʔal tə šišəgʷt čədə ʔuʔaydxʷ ti sdadaʔ ʔə tə swatixʷtəd ʔal tə nəxʷʔay. ʔuʔalacutbid čəd.

I rested today. I camped at Elwa. I went down to the river and went for a swim. I walked on a short path and I found geographical names for the S'Kallam area. I took pictures of it.

ʔusaxʷəbulč čədə ʔuqʷiʔad tsi kʷitəpi čədə ʔutukʷ. ʔuxʷakʷisəb čəd ʔupastəducidəb čəd ʔə tsi kʷitəpi. ʔutəqəd čəd tsi dʔiisəd čəʔə xic čədə tukʷ ʔuʔitut. ʔupastəducidəb čəd ʔə tsi dʔiisəd.

I drove and called Charlene and went home. I was getting tired of the trip and talked to Charlene in English. I met a friend and had lunch and then went home and slept. I spoke English [while having lunch].

7/17/10

ʔubəlkʷ čəd txʷəl ʔeʔtʰə. ʔutəqəd čəd ti sqʷaxsədəbš ʔuʔuluʔ txʷəl qqimuʔ. ʔutatabəb čəd yəxʷ ti rob sutayaqəb yəxʷ ti mark ʔuʔaʔad kʷi gʷəshigʷəd ti txʷəlšucid. ʔucuud čəd, dʔixʷ ti txʷəlšucid. [ʔugʷalčšid čəd ʔə tə] čəʔkʷ, ʔəqt, ʔixʷ, ʔaʔxad [čədə ʔugʷalčšid ʔə tə] čəgʷalʔtxʷ, ʔəqtalʔtxʷ, ʔixʷalʔtxʷ, ʔaʔxadalʔtxʷ.

I returned to Elwa. I met the Squaxins as they were going to go pull to Puller's Point. [The weather ended up being too rough and they did not pull.] I spoke with Rob Satiacum and Mark who were showing their support for Lushootseed. I told them that Lushootseed had to be considered the first priority. [In response to a question by Mark concerning whether there were different concepts in Lushootseed not in English,] I told them about directional terms: from land to water, from water to land, upriver and downriver. I then explained how they related to terms of a longhouse: front, water side; back – land side; upriver side; and downriver side. [By drawing on the ground they seemed to kind of grasp what I was saying. Although, even with English explanation, I find these concepts hard for most people to grasp.]

7/18/10

ʔəsqəlbəxʷ čəʔ ʔal tə bəqəʔa. xʷiʔ gʷəsʔuʔuluʔ. hiqab bəxʷəbəb ti xʷəlč. ʔulaʔbəd čəd ti ʔalakulaš yəxʷ ti pičt ʔal tə tawd čəʔə txʷəlšucidəb. ʔutxʷəlšucidəb čəd ʔal tə hud. xʷiʔ ləqa txʷəlšucid tuxʷ ʔuləhaydxʷ həlgʷəʔ. cutəxʷ tsi stefəni, “ʔəsjuʔil čəd.” “dəčuʔ, buus, padac.” ʔutxʷəlšucidəb ti wahəlacuʔ yəxʷ ti ben yəxʷ tsi migən yəxʷ ti kris yəxʷ ti mayk.

We are now camping in Neah Bay. No one pulled. The water was too rough. I saw Bear and Mat in town and we conversed in Lushootseed. I spoke Lushootseed [in camp] about the fire. I did not say a lot but they learned the words. Stephanie said [in Lushootseed], “I am happy.” “One, four, ten.” Joe, Ben, Meghan, Chris and Mike all spoke some Lushootseed.

7/19/10

ʔuʔalil ti ʔilʔilbid ʔal tə bəqʔa. ʔukʷəšəd čəd ti ʔiʔqa tuł ʔwəlačigʷiʔ. xʷiʔ gʷədsuʔiʔšxʷ. ʔutəqəd čəd ti sdukʷalbixʷ. ʔwəcəqʷ ti sdaʔ ʔə tə ʔilbid. ʔutxʷəlšucidəb čəd ʔə tə suqʷabš. ʔukʷaxʷad čəd tsi dəni ʔudaʔacut. ʔadʔqəd čəd tsi sʔadayʔ kliŋət gʷəl ʔəsʔaʔlil ʔal tə zuni swatixʷtəd. ʔuʔudʔudbic ʔal tə kliŋət yəxʷ ti zuni. ʔuʔukʷ čəd ʔal tə ʔixʷ. (ʔuʔibəš čəd txʷəl kip flətəri ʔal tə ʔup.)

The canoes came to shore in Neah Bay. I counted over ninety [final count was 96]. I did not paddle. I met the Snoqualmies. Water Ouzel is the name of their canoe [I gave them that name last spring via E-mail]. I spoke Lushootseed with the Suquamish. I helped Dannie [Suquamish] with how to introduce herself. I met a Tlingit woman who lives on the Zuni reservation. She spoke to me in Tlingit and Zuni. I went home at 3:00 [to teach teenagers in the Stepping Stones Program at Squaxin tomorrow]. (I walked out to Cape Flattery earlier that morning.)

7/20/10

ʔuləhal čəd ʔəsəqʷuʔ ʔə tə ləgʷləgʷəb ʔə tə sqʷaxsədəbš ʔal tə sqʷaxsəd. huy čəd ʔučakʷčakʷ. huy čəd ʔuʔxʷ txʷəl bəqʔa. ʔuqʷiʔac tsi cicalali. ʔubədabəxʷ tsi kləʔayəp ʔal tə 6:28 ʔal tə ʔup. 9lb-11oz. bili tsi sdaʔs.

I played bone game with teenagers at Squaxin [with the Stepping Stones Program]. Then I washed clothes. Then I returned to Neah Bay. Barbara [Squaxin community member] called [while I was on my way out to Neah Bay]. Her daughter had her baby at 6:28 AM. She was 9 lb-11 oz. Her name is Bailie.

7/21/10

ʔugʷalčšid čəd ti blik. ʔulaʔbəd čəd ti susulacut. ʔusulacut ti dxʷliləpabš yəxʷ ti sduhubš yəxʷ ti sdukʷalbixʷ. haʔʔ ti sqələlitut ʔə tə dxʷliləpabš. ʔuʔilib ti sduhubš ʔə ti dsʔuʔabšid gʷəl haʔʔ.

I did some more teaching with Blake. I watched the singing and dancing. The Tulalips, Snohomish and Snoqualmies performed. The Tulalips had a good spirit. The Snohomish sang the song I gave them well.

7/22/10

ʔusulacut ti sqʷaxsədəbš ʔəsəqʷuʔ ʔə tə dxʷsqʷaliʔabš. haʔʔ tiiʔ suʔilibs gʷəl ʔuʔudʔud. ʔutxʷəlšucidəb ʔuʔudʔud ʔuʔilib.

The Squaxins presented with the Nisquallies. Their songs and words were good. They used Lushootseed in their speeches and songs.

ʔulaʔbəd čəd ti nənalq. ʔučitalus čəd ʔə ti səshaydxʷs ʔuʔələbuts.

I saw Art Durand. I was surprised by how much [Lushootseed] he knew and understood.

ʔuʔukʷ čəd gʷəl ʔugʷabic ti mayk agdən. ʔutatabəb čəʔ ʔə tə txʷəlšucid, yəxʷ kʷi čičal yəxʷ kʷi t(ə)sulč yəxʷ kʷi sʔəkʷəbus yəxʷ kʷi sʔilib yəxʷ ti ʔəč yəxʷ ti ʔəč ʔə tə ʔaciʔtalbixʷ yəxʷ ti ʔəčadad ʔal tə pastəducidəb . dəqʷuʔaʔad ti mayk yəxʷ tsi mərisa. ʔuʔəčil čəd ʔal tə sʔaʔ ʔal tə pəʔəqʷ ʔə tə dəčuʔ.

I went home and Mike Ogden came with me. We talked in English about Lushootseed, eagle feathers, drums, masks, songs, the heart-mind, native philosophy and the power of the mind. Mike and Marisa [I just found out] are close neighbors, [living down the street from me]. I got home after 1:00 AM.

This was the end of my involvement with the 2010 Canoe Journey to Neah Bay, which officially ended on Sunday, July 25th.