

sis̓p̓lk̓ i? s̓sax̓w̓ipt̓ət — *Seven Generations**
An Nsyilx̓č̓n Literary Contribution

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K̓ninm̓tm̓ taʔ n̓q̓w̓iç̓tn̓ Grouse Barnes
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Abstract: An Indigenous language partnership presents its literature as a self-affirming act of revitalization. The language is Nsyilx̓č̓n (also known as Salish, N̓səl̓x̓ç̓in̓, n̓q̓ilx̓w̓ç̓n̓, Okanagan, Okanagan-Colville, and Interior Salish). Creation of literature is an integral component of our revitalization strategy which includes adult lessons, a full-time immersion nest, and a full-time immersion school. For our revitalization strategy, please visit www.thelanguagehouse.ca and www.salishschoolofspokane.org.

Keywords: Syilx, N̓syilx̓č̓n, Nsyilx̓cn, Okanagan, revitalization, Salish, literature

1 Background

The authors are language activists. Syilx Language House Association (SLH) was formed in 2015 as a collaboration between the first author, Westbank First Nation, Penticton Indian Band, Osoyoos Indian Band, Okanagan Indian Band, and the Okanagan Nation Alliance. The SLH mandate is simple, to *create new speakers, and support a community of learners*. For our revitalization strategy see www.thelanguagehouse.ca. Syilx is also known as Salish, Okanagan, Okanagan-Colville, Interior Salish, and sq̓ilx^w. Our language is N̓syilx̓č̓n, also known as n̓q̓ilx̓w̓ç̓n̓, Salish, N̓səl̓x̓ç̓in̓, Okanagan, Salish, Interior Salish, and Okanagan-Colville, and simply *the language*. Nsyilx̓č̓n spans the border across Southern BC and Northern Washington. In this contribution, the authors collaboratively present Syilx literature as a benefit to present and future language learners.

The authors first respectfully introduce ourselves:

* Syilx Language House expresses gratitude to the dozen Elders who continue to trust us to record their stories, including K̓ninm̓tm̓ taʔ n̓q̓w̓iç̓tn̓ Grouse Barnes, Čalúpa Adam Gregoire, K^wuxaʔstmínaʔ Victor Antoine, S̓šamtícaʔ Sarah Peterson, Cw̓yl̓ax Thomas Pierre, Saláwaʔt Tony Qualtier, Ułxaniča Larry Kenoras, Qiyusálxq̓n Herman Edward, Q^wəl̓m̓nal̓qs Theresa Ann Terbasket, Q^wayx̓n̓m̓it̓k^w Jane Stelkia, Sn̓m̓pt̓ícaʔ Theresa Dennis, K^wúyk^{wi} Joe McGinnis, and my dear friend twiʔ (the late) Kiʔl̓áwnaʔ Andrew McGinnis. Please visit our website to download their works: www.thelanguagehouse.ca (click *Elder Recordings*). I pray for the revitalization of our language — *kn̓ č̓k̓šam̓ mi əlx̓w̓lal̓ iʔ n̓q̓w̓ilt̓n̓t̓ət*. Gratitude to Xáʔtma Sq̓ilx^w Flynn Wetton for recording this story, his sister Staʔq̓w̓ál̓qs Hailey Causton and our čapsiws̓ Səx^wtums Krista Lindley for breathing life into the language nest and their children. Gratitude to our families, the Bands which make up the Syilx Nation, First Peoples Culture Council, Okanagan Nation Alliance for continued support, the Enowkin Centre and Caylx Richard Armstrong for inspiring my love of language. Always, *nyʔs̓ay̓p̓*, gratitude, *liml̓m̓t̓*, to S̓šamtícaʔ Sarah Peterson, Chris Parkin, LaRae Wiley, and the Salish School of Spokane for trailblazing leadership, kindness, and mentorship (www.salishschoolofspokane.org).

way isk^wíst Sʔimlaʔx^w. sqilx^w ul suyápix isʔax^wíps. ink^wuʔk^wúpsa? Lucy Simla naʔ? Francis Xavier Richter iʔ sk^wsk^wistsəlx. kl syilx^wúlaʔx^w kiʔ kn mut naʔmł tl nʔiʔltk kiʔ kn ʔaxəʔptwílx. ʔupnkstəʔasíl spíntk way tl lut sux^wn isnəqsílx^w ul lut kn ta čq^wlq^wilt nqilx^wčn. kn ʔimx kl sqilx^wúlaʔx^w miʔ sux^wn isnəqsílx^w ul mýpnwífn iʔ nʔak^wúlmntət naʔl sqəlx^wčawt. kiʔkm k^wuʔ slmintm iʔ nq^wlq^wiltntət. kn sčmamáyaʔx ul kn səx^wmamáyaʔm t nqilx^wčn iʔ l nqilx^wčnítx^w. ʔápnəʔ k^wu nłəq^wčn. kn čkʔam miʔ k^wu ksntłtłčínaʔx. — My name is Sʔimlaʔx^w. My roots are Syilx and Euro-Canadian. My great-great-grandparents are Lucy Simla from Nkmaplqs and F. X. Richter from Bohemia. I live near Westbank and grew up in northern BC. I moved to Syilx territory twelve years ago to get to know my Syilx family, learn Syilx ways of being and our language. I completed my PhD in Indigenous Language Revitalization and formed the Syilx Language House. Learning our language strengthens our identity, culture, communities, land-based practices, Title and Rights, and sovereignty, and is intimately connected to the health of our communities. I pray for new learners to achieve advanced fluency.

Kninmtm taʔ nq^wičtn Grouse Barnes lives in Westbank, BC; a member of Westbank First Nation. His parents are Emily Michelle and Dennis Barnes. At 65 years of age, he and Qiyusálxqn are two of the youngest Nsyilxčn speakers. Grouse is an active member and mentor of the Syilx cultural community. He and his daughter Staʔq^wálqs are a strong recording team. He recorded the story in this article with his son, Xatma Sqilx^w Flynn Wetton.

way p yʔaʔát, My name is Christina Hardwick, my Salish name, Q^wimtalqs. I was born in Spokane, WA and raised in Usk on the Kalispel reservation. I now am working at the Salish School of Spokane learning and speaking the Colville-Okanagan language. I teach and am currently creating curriculum. Some of the curriculum I have done was help transcribe our Elders' stories from our neighbors from up north. These stories gave me a feeling like I personally know these Elders. When they speak, it feels like I am there. Other stories were informative on things to do to keep you healthy, like drinking rose water daily. I feel blessed to be able to help with this work. limlmtx.

pútiʔ k^wu sʔalá. k^wu səčnqlqilx^wčnx. — *We are still here. We are speaking nqilx^wčn.*

Currently, SLH partners with our sister organization, Ti K^wu Ti Xilx Indigenous Association (TKI), to run a flourishing language immersion nest with toddlers, parents, and staff. We know that our language will thrive if it is spoken every day, so we created a full-time domain of use. It is a challenge that we consider our role and responsibility as people. In our combined program, the SLH and TKI staff study language ten hours a week and deliver immersion to toddlers thirty hours a week. The SLH delivered a four-year, 2,000-hour adult fluency program from 2015-19, with great success.

In the past dozen years, the Salish School of Spokane (SSoS) has been leading the way in Nsyilxčn curriculum development, creating fluent speakers, and teaching methods. Their school serves approximately 75 children aged 1–18, with a staff of approximately 20 adults, all strongly on the path to fluency. At SSoS, class sizes are small, everything is in immersion, and staff

receive ten hours a week of intensive language training. On top of that, they create cutting edge Nsyilxč̓n curriculum for adults and K-12. The SLH follows their example to train new fluent adults, deliver quality education to children, and record Elders in Canada.

At SLH, we are very lucky to have excellent Nsyilxč̓n curriculum (six Nsyilxč̓n textbooks produced by the SSoS and the Paul Creek Language Association) which follows best practices in language teaching, is comprehensive, and designed to be taught by learners who learn as they teach (Johnson 2014; Peterson et al. 2020). Periodically, we document our success as a roadmap for other activists to follow (Johnson 2017a,b,c). We also create Elders stories, our literature, as a benefit to learners and our nation, *i? ǰǰǰǰǰaptat i? smymays I, II, III, IV, V, & VI (Elders Stories I, II, III, IV, V, and VI)* (Johnson et al. 2015, 2016, 2017, 2018, 2019, 2020). The publications and audio files can be downloaded at www.thelanguagehouse.ca, (click *Elder Recordings*).

1.1 About the stories

Our language is critically endangered, meaning there are fewer than 50 fluent Nsyilxč̓n-speaking Elders remaining. Some fluent Elders estimate the number is closer to 20. Colonization greatly impacted our self-governance, well-being, health, education, family structure, and community governance, and only recently are Indigenous organizations springing up to fill the gap between federal leadership and grassroots activism. A new generation of learners is stepping forward to become speakers and creating professional Indigenous associations like SLH, TKI, and SSoS. Our publications are for them. The stories are a gift to learners from our fluent Elders.

Each year the SLH and fluent Elder partners share stories in a published volume. We are very lucky to have twelve Elders, all living in Canada, partner with us. Our heartfelt gratitude goes to the dozen Elders who continue to trust us to record their stories, including K̓ninm̓tm̓ ta? nq̓w̓ič̓tn̓ Grouse Barnes, Čalúpa Adam Gregoire, K̓wuxa?stm̓ina? Victor Antoine, S̓šam̓t̓ič̓a? Sarah Peterson, Cw̓yl̓ax Thomas Pierre, Saláwa?t Tony Qualtier, Ułxan̓ič̓a Larry Kenoras, Q̓iyusálxq̓n Herman Edward, Q̓w̓əl̓m̓nalqs Theresa Ann Terbasket, Q̓wayx̓nm̓ít̓k̓w̓ Jane Stelkia, Sn̓m̓pt̓ič̓a? Theresa Dennis, K̓w̓uyk̓w̓i Joe McGinnis, and my dear friend twi? (the late) Ki?l̓áwna? Andrew McGinnis. It is our privilege to have now shared six publications. Our Elders are a precious resource and patient and gifted storytellers. In recent years, our partner SSoS has been helping to transcribe the stories and incorporating them into the upper levels of Nsyilxč̓n curriculum.

Our language has a history dating back to the '60s of linguistic recordings and transcriptions. The SLH publications share oral narratives in literary form without linguistic analysis or English translation. The volumes are designed for intermediate to advanced learners. Vocabulary, definitions, and notes are aimed at an intermediate level, specifically for learners who have completed the first four of six textbooks of the SSoS (Paul Creek) Curriculum: *N̓səl̓xč̓in 1*, *Čaptik̓w̓l 1*, *N̓səl̓xč̓in 2*, and *Čaptik̓w̓l 2* (download at www.interiorsalish.com).

The story presented here was recorded by Xátma Sq̓ilx̓w̓ Flynn Wetton, under direction from Michele Johnson with Audacity software and a Yeti microphone. Each Elders publication shares 30 to 50 stories, approximately **five hours** of Nsyilxč̓n narratives. The Elders choose the stories they want to share, including personal narratives, traditional knowledge, cultural material, and humour.

In our Elders books, each story provides a title, the speaker's name, the location and date of the recording, the transcriber's name, and the length of the recording in minutes (this is known as the metadata). The archiving strategy is designed to be transparent and shareable. We hope multiple contributors will contact us and adopt this strategy and share resources widely and freely. All materials are creative commons. The time for language hoarding has passed. Stories are provided with a vocabulary list and notes in English. Occasional footnotes are provided when

the Elder made a gesture or added clarification. I encourage N̄syilx̄č̄n teachers to assign the incomplete transcriptions as homework to intermediate students. Second-pass transcriptions and updated spellings are provided in future editions.

The road to language revitalization has many steps and our work is not done; we welcome assistance (financial, technical, or otherwise), encouragement, and volunteers. Please share comments, stories, or support: michelekjohnson@gmail.com.

All errors are our own. As mid-intermediate to advanced speakers, our transcribers make characteristic writing errors. Listening and transcribing greatly helps us in our language and culture learning. Each year we find ourselves more skilled at listening and transcribing. We are grateful to our Elders for encouraging us. We continue to record and transcribe Elders and train learners through our adult fluency program in the SLH and partner program in Spokane. The SLH students were proud to listen to some of these stories in class and assist with transcriptions.

The SLH adult fluency program graduated its first four-year cohort of advanced speakers in June 2019. These eight learners helped with editing a previous book during the final months of their four-year intensive adult fluency program. It is our great pride and joy to share these recordings with adult students who are passionate to learn from the teachings in N̄syilx̄č̄n. This work is ongoing. New learners continue to thrive at SLH, TKI, and SSoS.

To find out about the SLH intensive adult fluency program and the TKI immersion nest, please visit www.thelanguagehouse.ca. To learn more about SSoS, please visit www.salishschoolofspokane.org.

2 N̄syilx̄č̄n stories

This paper shares a story from K̄ninm̄tm̄ ta? n̄q̄w̄ič̄tn̄ Grouse Barnes that was recorded in 2016 (Johnson et. al 2016). K̄ninm̄tm̄ ta? n̄q̄w̄ič̄tn̄ shared 14 stories that year. The story in this article is a prayer for seven generations.

2.1 sis̄pl̄k̄ i? s̄f̄ax̄w̄ipt̄ət

Narrated by K̄ninm̄tm̄ ta? n̄q̄w̄ič̄tn̄ Grouse Barnes

March 21, 2016, Westbank, BC

Recorded by Xa?tma Sq̄ilx̄w̄ Flynn Wetton, with vocab notes

Transcribed by Q̄w̄im̄talq̄s Christina Hardwick

9 mins. 00 sec.

waȳ i? p̄ is̄n̄əqs̄ilx̄w̄, ̄ł̄x̄ə̄ł̄x̄ap, ȳf̄ās̄át̄ sw̄it̄. isk̄w̄ist̄ K̄ninm̄tm̄ ta? n̄q̄w̄ič̄tn̄, is̄áma sk̄w̄ist̄, Wilfred Barnes. k̄n̄ t̄l̄ **st̄q̄at̄q̄w̄ln̄íw̄t̄**. k̄n̄ taq̄m̄l̄?úpn̄k̄st̄ ə̄l̄ mus̄ sp̄int̄k̄. nāxm̄l̄, k̄l̄ is̄pū?ús̄ x̄w̄um̄t̄i k̄n̄ ?as̄l̄?úpn̄k̄st̄ ə̄l̄ naq̄s̄ sp̄int̄k̄.

ȳf̄aȳs̄át̄ st̄im̄ ə̄č̄k̄w̄ulst̄n̄ ūl̄ ȳf̄aȳs̄át̄ ka?k̄ín̄, k̄l̄ ki?l̄áw̄n̄á? k̄n̄ i? k̄l̄ tm̄x̄w̄úla?x̄w̄t̄ət̄ k̄n̄ k̄w̄sk̄f̄am̄. k̄w̄u? ̄xl̄its̄ i? k̄l̄ sil̄x̄w̄a s̄əx̄w̄ma?m̄áya?m̄ ix̄i? s?d̄ums̄ i? k̄l̄ s̄áma sk̄w̄ist̄, *Okanogan College*. ūl̄ k̄n̄ x̄w̄uȳ̄ ikl̄i? ūl̄ km̄us̄m̄əs̄ i? ȳlyl̄m̄ix̄w̄m̄ t̄l̄ n̄?l̄it̄k̄ ki? č̄x̄w̄uȳȳə̄l̄x̄. k̄w̄a? ix̄i?̄ ikl̄i?, mat̄ i? s̄n̄k̄w̄ulm̄ns̄ ix̄i? i? k̄l̄ kast̄ ūl̄ mar̄wi? i? k̄l̄ siw̄ł̄k̄w̄. ūl̄ ta?l̄i?̄ kast̄ i? k̄l̄ tm̄x̄w̄úla?x̄w̄ i? k̄l̄ siw̄ł̄k̄w̄, i? k̄l̄ qāqx̄w̄l̄x̄. ta?l̄i?̄ pa?pa?s̄il̄x̄ə̄l̄x̄ ūl̄ k̄n̄ n̄st̄ils̄ **n̄ł̄ł̄lit̄k̄w̄** ix̄i? i? qāqx̄w̄l̄x̄. ȳf̄aȳs̄át̄ st̄im̄ i? k̄l̄ siw̄ł̄k̄w̄, ̄ł̄l̄al̄. (1 min. 36 sec.)

ūl̄ ix̄i?̄ č̄x̄w̄uȳȳə̄l̄x̄ ūl̄ ma?m̄áya?s̄ ix̄i?̄ k̄l̄ ȳf̄aȳs̄át̄ sw̄it̄, i? k̄l̄ *college*. k̄w̄u nīx̄l̄ ūl̄ **k̄l̄ka?k̄w̄ip̄nt̄n̄** ix̄i?̄ ūl̄ k̄n̄ k̄f̄am̄. ūl̄ ix̄i?̄ i? s̄k̄f̄an̄č̄út̄. ix̄i?̄ **k̄l̄ sis̄pl̄k̄ i? k̄l̄ s̄f̄ax̄w̄ipt̄ət̄**. k̄n̄ k̄f̄am̄, ūl̄ k̄n̄ k̄f̄am̄ i? k̄l̄ siw̄ł̄k̄w̄. č̄a?k̄w̄ kič̄ ikl̄i?, ūl̄ č̄a?k̄w̄ i? siw̄ł̄k̄w̄, č̄a?k̄w̄ t̄i ̄x̄f̄al̄, ūl̄ ta?l̄i?̄ ̄x̄ast̄ ix̄i?̄ t̄ siw̄st̄. ix̄i?̄ lut̄ f̄ap̄ná? ūl̄ t̄ s̄x̄w̄uȳs̄. nāxm̄l̄ k̄n̄ k̄f̄am̄ ūl̄ sis̄pl̄k̄ ix̄i?̄ s̄f̄ax̄w̄ips̄, č̄a?k̄w̄ t̄i ̄x̄f̄al̄. č̄a?k̄w̄ ix̄i?̄ s̄f̄ax̄w̄íȳpt̄ət̄ č̄mist̄is̄ə̄l̄x̄

čá?k^w čáčsaxəlx uł ča?k^w siwstxəlx uł kʷám i? kł siwłk^w. uł ?ičkn i? kł siwłk^w, ixí? i? skʷančút. ti ixí? kł siwłk^w uł i? kł tmx^wúla?x^w. ča?k^w ixí? i? tmx^wúla?x^w ča?k^w ʒast ixí? tmx^wúla?x^w. (2 min. 56 sec.)

kñ stils yʷayʷát sča?áq^w ixí? lə k^wəčk^wčtwilx i? ʒyalmx^w uł yʷayʷát ʒ^wʷap* (x^wak^w) ixí? i? supúla?x^w, uł ixí? sčlcal, uł ixí? swx^waps. ixí? swx^waps ixí? sčlcal uł yʷayʷát k^wu ksəsti?st ixí? i? swx^wap ta?li? silx^wa?. uł kñ kʷám ča?k^w ixí? sčlcal putí ilí?. putí ilí? kł snʷamʷimaʷtət sisplk sʷaʒwíptət. ixí? iskʷančút. ixí? nix^w ixí? knknusəs. ča?k^w x^w?it, putí x^w?it. ixí? pa?paʷlʷáča, i? sʷa?čínm, i? pʷalxkn, yʷayʷát stim ixí? ta?li? la?ám kł mnimłtət k^wa? k^wu syilx uł k^wu sqilx^w. k^wa? ixí? nʷak^wúlmntət. ixí? s^wstím ixí? sʷa?čínm, uł ixí? ʒwstim, ixí? ntýtyix. uł ilí? k^wu k^wulm t ʒast. k^wu tix^wm t mrimstn, k^wu tix^wm t spiłm, t čxlúsa?. yʷat stim əčk^wulstm t ʒast. (4 min. 35 sec.)

kñ stils inčá, kñ stils ta?li k^wu papút i? kł tmix^w, i? kł tmx^wúla?x^w, i? kł siwłk^w. ixí? čkʷastím ixí?. uł kñ kʷám uł kñ way, uł nmičintn ixí? i? kł ylmix^wm tł nʷilłtk. uł ixí? k^wu tk^winksəs uł k^wu? čus, “ta?li? ʒast askʷančút.” k^wa? ixí?, lut ixí? t ʒast ixí? kł tmx^wúla?x^wtət. way ksəstwilx. uł k^wu? čus, ta?li? q^wnq^want ixí? i? qaqx^wlx, ta?li? q^wnq^want i? siwłk^w, uł i? tmx^wúla?x^w. (5 min. 34 sec.)

lə pəx^wmñčut uł nkñkñčínəlx ixí? i? ntýtyix ixí? i? siwłk^w. yʷayʷát stim ksəstwilx. ixí? əčk^wulstm alá? l tmx^wúla?x^w ixí? snkʷančút, ča?k^w ta?li? ʒast. ča?k^w sisplk i? sʷaʒwíptət ča?k^w putí ʒast i? siwłk^w, putí ʒast i? tmix^w, putí ʒast i? ntýtyix. ixí? knknusəs. uł ča?k^w k^wu syilx, ča?k^w k^wu ləx^wtiws i? kł tmix^w, uł a? čmistím ča?k^w ta čka?kín mi knxitntn ixí? yʷayʷát stim. (6 min. 29 sec.)

k^wa? kñ stils inčá, ča?k^w ixí? tmix^w, ča?k^w lut k^wu alá, ixí? k^wu sqilx^w, lut k^wu alá, k^wu i? sáma. uł ta?li? čʷa?ʷa?stis ixí? i? kast ixí? kł tmx^wúla?x^w. ča?k^w ixí? i? knknusəs uł yʷayʷát stim ixí? tmix^w ča?k^w x^wlal t ʒast, lut k^wu lə alá. (6 57)

ixí? čʷa?ʷa?stím, inčá, k^wa? inx^wmínk, inx^wmínk inčá, ča?k^w i? sʷaʒwíp. yʷayʷát k^w isnəqsilx^w, ča?k^w yʷayʷát i? snəqsilx^wtət, i? sʷaʒwíptət, ča?k^w x^wlal t ʒast. ča?k^w ʷixxpt t ʒast. ča?k^w čmistis i? knknusəs ixí? i? ntýtyix. uł ixí? i? tmx^wúla?x^w. uł ixí? a? čləx^wləx^wnčut ča?k^w t ʒast. uł i? tmx^wúla?x^w ʒsəstwilx. kñ stils ixí? tmx^wúla?x^w ta?li? əčqilt, k^wa? ixí? i? kł suyápix. kñ nstils. (7 min. 53 sec.)

k^wa? ixí? iskʷančút ixí? sklax^w kñ stils, naʒmł axá i? syilx uł i? sʷwknəqín uł i? snəqsilx^wtət, ta?li? la?ám ixí? i? knknusəs ixí? i? ntýtyix, uł i? tmx^wúla?x^w. ixí? a? čləx^wləx^wntim, ta?li? ʒast. ixí? čkʷa?stím ixí? kñ stils čak^w k^wu ʷačm i? kł spuʷstət uł ta čklí? k^wu ti ʒilm. ča?k^w knxitntn ixí? yʷayʷát ča?k^w mi ʒstwilx i? tmx^wúla?x^w. uł ixí? əčx^wa?x^wistəlx ixí? i? kł tmx^wúla?x^wtət. ixí? i? snkʷančúntət. ixí? lut k^wu knánaqs. ixí? ta?li? k^wu la?ám i? kł tmix^w.

way ixí? put ʷapná?. limłmt i? p isnəqsilx^w. way. (9 min. 00 sec.)

2.2 Vocabulary

stqatq ^w lníwt	‘Westbank, BC’
nłlłlitk ^w	‘everything in the water died’
kłka?k ^w ipntn	‘open’
kł sisplk i? kł sʷaʒwíptət	‘for seven generations’
ʒ ^w ʷap	‘clean, or dry’ ¹
ksəsti?st	‘not going well’ (i.e. a forest fire)
knknusəs	‘four-legged long nosed animal’

¹ Sʷimla?x^w asked Grouse Barnes what ʒ^wʷap meant (July 8, 2020). He was unsure, it may mean ‘dry’, or he may have meant to say x^wuk^w, as in ‘clean the land’.

łaʔám	‘close to’
sǰwstím	‘dry something’
ńkńkńćinǎlx	‘poison’
čłǎxwłǎxwńćut	‘air we breathe’

2.3 Notes

Recorded in 2016 by ǰninmǰm taʔ nǰwíćń’s son, Xatma Sqilx^w. Published untranscribed in *Elders II* by the Syilx Language House. Transcription completed by Christina Hardwick for inclusion in *Nsǎlxćin* Curriculum, Salish School of Spokane in 2019. Submitted as a literary form to UBCWPL July 10, 2020. Audio can be found at www.thelanguagehouse.ca, click *Elder Recordings*.

3 Conclusion

All of our works are creative commons, which means that any person can copy and use them to learn from. The authors encourage collaborators, students and linguists to contact us (michelekjohnson@gmail.com), to use the recordings as transcription practice, and to contribute to our language. You are more than welcome to visit the SLH, TKI and SSoS immersion schools.

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ǰninmǰm taʔ nǰwíćń

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