

**sis̓p̓lk̓ iʔ s̓s̓ax̓w̓ipt̓ət — *Seven Generations*\***  
**An Nsyilx̓č̓n Literary Contribution**

Sʔimlaʔx̓w Michele Johnson  
Syilx Language House

K̓ninm̓tm̓ taʔ n̓q̓w̓iç̓tn̓ Grouse Barnes  
Westbank First Nation

Q̓w̓łm̓tal̓qs Christina Hardwick  
Salish School of Spokane

**Abstract:** An Indigenous language partnership presents its literature as a self-affirming act of revitalization. The language is Nsyilx̓č̓n (also known as Salish, N̓s̓əl̓x̓ç̓in̓, n̓q̓il̓x̓w̓ç̓n̓, 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](http://www.thelanguagehouse.ca) and [www.salishschoolofspokane.org](http://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](http://www.thelanguagehouse.ca). Syilx is also known as Salish, Okanagan, Okanagan-Colville, Interior Salish, and sq̓il̓x̓w̓. Our language is N̓syilx̓č̓n, also known as n̓q̓il̓x̓w̓ç̓n̓, Salish, N̓s̓əl̓x̓ç̓in̓, 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:

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\* Syilx Language House expresses gratitude to the dozen Elders who continue to trust us to record their stories, including K̓ninm̓tm̓ taʔ n̓q̓w̓iç̓tn̓ Grouse Barnes, Č̓alúpa Adam Gregoire, K̓w̓uxaʔstm̓ínaʔ Victor Antoine, S̓š̓amt̓íç̓aʔ Sarah Peterson, Cw̓yl̓ax̓ Thomas Pierre, Saláwaʔt Tony Qualtier, Ułx̓aniç̓a Larry Kenoras, Q̓iyusálx̓q̓n Herman Edward, Q̓w̓əl̓m̓nal̓qs Theresa Ann Terbasket, Q̓w̓ayx̓n̓m̓it̓k̓w̓ Jane Stelkia, Sn̓m̓pt̓íç̓aʔ Theresa Dennis, K̓w̓úyk̓w̓i Joe McGinnis, and my dear friend twiʔ (the late) Kiʔl̓áwnaʔ Andrew McGinnis. Please visit our website to download their works: [www.thelanguagehouse.ca](http://www.thelanguagehouse.ca) (click *Elder Recordings*). I pray for the revitalization of our language — *kn̓ č̓k̓š̓am̓ mi əlx̓w̓lal̓ iʔ n̓q̓w̓ilt̓n̓t̓ət*. Gratitude to Xáʔtma Sq̓il̓x̓w̓ Flynn Wetton for recording this story, his sister Staʔq̓w̓ál̓qs Hailey Causton and our ç̓apsi̓w̓s Səx̓w̓tums 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, *n̓y̓š̓ay̓p̓*, gratitude, *liml̓m̓t̓*, to S̓š̓amt̓íç̓aʔ Sarah Peterson, Chris Parkin, LaRae Wiley, and the Salish School of Spokane for trailblazing leadership, kindness, and mentorship ([www.salishschoolofspokane.org](http://www.salishschoolofspokane.org)).

way isk<sup>w</sup>íst Sʔimlaʔx<sup>w</sup>. sqilx<sup>w</sup> ul suyápix isʔax<sup>w</sup>íps. ink<sup>w</sup>uʔk<sup>w</sup>úpsaʔ Lucy Simla naʔʔ Francis Xavier Richter iʔ sk<sup>w</sup>sk<sup>w</sup>istsəlx. kl syilx<sup>w</sup>úlaʔx<sup>w</sup> kiʔ kn mut naǰmł tl nʔiǰłtk kiʔ kn ǰǰǰǰǰǰǰǰ. ʔupnkstəʔasıl spıntk way tl lut sux<sup>w</sup>n isnəqsıl<sup>w</sup> ul lut kn ta čq<sup>w</sup>lq<sup>w</sup>ilt nqilx<sup>w</sup>čn. kn ʔimx kl sqıl<sup>w</sup>úlaʔx<sup>w</sup> miʔ sux<sup>w</sup>n isnəqsıl<sup>w</sup> ul mýpnwıfn iʔ nʔak<sup>w</sup>úlmntət naʔı sqəl<sup>w</sup>čawt. kiʔkm k<sup>w</sup>uʔ slmintm iʔ nq<sup>w</sup>lq<sup>w</sup>iltntət. kn sčmamáyaʔx ul kn səx<sup>w</sup>mamáyaʔm t nqilx<sup>w</sup>čn iʔ l nqilx<sup>w</sup>čnılx<sup>w</sup>. ʔápnnaʔ k<sup>w</sup>u nǰəq<sup>w</sup>čn. kn čkʔam miʔ k<sup>w</sup>u ksntłtłčınaʔx. — My name is Sʔimlaʔx<sup>w</sup>. 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<sup>w</sup>ičtn 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<sup>w</sup>álqs are a strong recording team. He recorded the story in this article with his son, Xatma Sqilx<sup>w</sup> Flynn Wetton.

way p yʔaʔát, My name is Christina Hardwick, my Salish name, Q<sup>w</sup>ımtalqs. 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<sup>w</sup>u sʔalá. k<sup>w</sup>u səčnqlqıl<sup>w</sup>čnx. — *We are still here. We are speaking nqilx<sup>w</sup>čn.*

Currently, SLH partners with our sister organization, Ti K<sup>w</sup>u Ti Xilx Indigenous Associaton (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](http://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, S̓č̓am̓t̓ič̓a? 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: *N̓s̓əl̓xč̓in 1, Č̓aptik̓w̓l 1, N̓s̓əl̓xč̓in 2, and Č̓aptik̓w̓l 2* (download at [www.interiorsalish.com](http://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 N̓syilx̓č̓n 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](mailto: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 N̓syilx̓č̓n. 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](http://www.thelanguagehouse.ca). To learn more about SSoS, please visit [www.salishschoolofspokane.org](http://www.salishschoolofspokane.org).

## 2 N̓syilx̓č̓n stories

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

### 2.1 sis̓pl̓k̓ i? s̓f̓ax̓w̓ipt̓ət

Narrated by K̓ninm̓tm̓ ta? n̓q̓w̓ič̓tn̓ Grouse Barnes

March 21, 2016, Westbank, BC

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

Transcribed by Q̓w̓im̓talq̓s Christina Hardwick

9 mins. 00 sec.

way̓ i? p̓ is̓n̓əqs̓ilx̓w̓, ʔ̓x̓əx̓ʔ̓x̓ap, y̓f̓aʔát sw̓it. isk̓w̓ist̓ K̓ninm̓tm̓ ta? n̓q̓w̓ič̓tn̓, is̓ama sk̓w̓ist, Wilfred Barnes. k̓n̓ t̓l̓ **stq̓atq̓w̓ln̓iw̓t̓**. k̓n̓ taq̓m̓ʔ̓úp̓nk̓st̓ əʔ̓ mus sp̓int̓k̓. naʔm̓ʔ̓, k̓l̓ ispuʔ̓us̓ x̓w̓um̓t̓i k̓n̓ ʔ̓as̓lʔ̓úp̓nk̓st̓ əʔ̓ naq̓s sp̓int̓k̓.

y̓f̓ay̓ʔát st̓im̓ əčk̓w̓ulst̓n̓ uʔ̓ y̓f̓ay̓ʔát̓ kaʔk̓in̓, k̓l̓ kiʔl̓áw̓n̓áʔ̓ k̓n̓ i? k̓l̓ tm̓x̓w̓úlaʔ̓x̓w̓t̓ət̓ k̓n̓ k̓w̓sk̓ʔam̓. k̓w̓uʔ̓ x̓l̓its̓ i? k̓l̓ silx̓w̓a s̓əx̓w̓maʔm̓áyaʔm̓ ix̓iʔ̓ sʔ̓ums̓ i? k̓l̓ s̓ama sk̓w̓ist, *Okanogan College*. uʔ̓ k̓n̓ x̓w̓uy̓̓ ikl̓iʔ̓ uʔ̓ km̓usm̓əs̓ i? y̓lylm̓ix̓w̓m̓ t̓l̓ n̓ʔ̓il̓tk̓̓ kiʔ̓ č̓x̓w̓uy̓y̓əlx̓. k̓w̓aʔ̓ ix̓iʔ̓̓ ikl̓iʔ̓, mat̓ i? s̓nk̓w̓ulm̓ns̓ ix̓iʔ̓ i? k̓l̓ kast̓ uʔ̓ mar̓wiʔ̓ i? k̓l̓ siw̓łk̓w̓. uʔ̓ taʔl̓iʔ̓̓ kast̓ i? k̓l̓ tm̓x̓w̓úlaʔ̓x̓w̓ i? k̓l̓ siw̓łk̓w̓, i? k̓l̓ qaqx̓w̓lx̓. taʔl̓iʔ̓̓ paʔpaʔ̓s̓ilx̓əlx̓ uʔ̓ k̓n̓ n̓st̓ils̓̓ **n̓ł̓ł̓lit̓k̓w̓** ix̓iʔ̓ i? qaqx̓w̓lx̓. y̓f̓ay̓ʔát st̓im̓ i? k̓l̓ siw̓łk̓w̓, ʔ̓l̓al̓. (1 min. 36 sec.)

uʔ̓ ix̓iʔ̓̓ č̓x̓w̓uy̓y̓əlx̓ uʔ̓ maʔm̓áyaʔs̓ ix̓iʔ̓̓ k̓l̓ y̓f̓ay̓ʔát̓ sw̓it̓, i? k̓l̓ *college*. k̓w̓u niʔ̓l̓ uʔ̓ **k̓l̓kaʔ̓k̓w̓ip̓nt̓n̓** ix̓iʔ̓̓ uʔ̓ k̓n̓ k̓ʔam̓. uʔ̓ ix̓iʔ̓̓ i? sk̓ʔan̓č̓út̓. ix̓iʔ̓̓ **k̓l̓ sis̓pl̓k̓ i? k̓l̓ s̓f̓ax̓w̓ipt̓ət̓**. k̓n̓ k̓ʔam̓, uʔ̓ k̓n̓ k̓ʔam̓ i? k̓l̓ siw̓łk̓w̓. č̓aʔk̓w̓̓ kič̓ ikl̓iʔ̓̓, uʔ̓ č̓aʔk̓w̓̓ i? siw̓łk̓w̓, č̓aʔk̓w̓̓ t̓i x̓ʔal, uʔ̓ taʔl̓iʔ̓̓ x̓ast̓ ix̓iʔ̓̓ t̓ siw̓st̓. ix̓iʔ̓̓ lut̓ ʔ̓ap̓náʔ̓ uʔ̓ t̓ s̓x̓w̓uy̓s̓. naʔm̓ʔ̓ k̓n̓ k̓ʔam̓ uʔ̓ sis̓pl̓k̓̓ ix̓iʔ̓̓ s̓f̓ax̓w̓ips̓, č̓aʔk̓w̓̓ t̓i x̓ʔal. č̓aʔk̓w̓̓ ix̓iʔ̓̓ s̓f̓ax̓w̓íy̓pt̓ət̓ č̓mist̓is̓əlx̓

čá?k<sup>w</sup> čáčsalxəlx uł ča?k<sup>w</sup> siwstxəlx uł kʰám i? kł siwłk<sup>w</sup>. uł ?ičkñ i? kł siwłk<sup>w</sup>, ixí? i? skʰančút. ti ixí? kł siwłk<sup>w</sup> uł i? kł tmx<sup>w</sup>úla?x<sup>w</sup>. ča?k<sup>w</sup> ixí? i? tmx<sup>w</sup>úla?x<sup>w</sup> ča?k<sup>w</sup> ʰast ixí? tmx<sup>w</sup>úla?x<sup>w</sup>. (2 min. 56 sec.)

kñ stils yʰayʰát sča?áq<sup>w</sup> ixí? lə k<sup>w</sup>əčk<sup>w</sup>čtwilx i? ʰyalm<sup>w</sup> uł yʰayʰát ʰ<sup>w</sup>ʰap\* (x<sup>w</sup>ak<sup>w</sup>) ixí? i? supúla?x<sup>w</sup>, uł ixí? sčlcal, uł ixí? swx<sup>w</sup>aps. ixí? swx<sup>w</sup>aps ixí? sčlcal uł yʰayʰát k<sup>w</sup>u ksəsti?st ixí? i? swx<sup>w</sup>ap ta?li? silx<sup>w</sup>a?. uł kñ kʰám ča?k<sup>w</sup> ixí? sčlcal putí ilí?. putí ilí? kł snʰamʰimaʰtət sisplk sʰaʰwíptət. ixí? iskʰančút. ixí? nix<sup>w</sup> ixí? knknusəs. ča?k<sup>w</sup> x<sup>w</sup>?it, putí x<sup>w</sup>?it. ixí? pa?paʰlʰáča, i? sła?čínñ, i? pwalxkn, yʰayʰát stim ixí? ta?li? la?ám kł mnimłtət k<sup>w</sup>a? k<sup>w</sup>u syilx uł k<sup>w</sup>u sqilx<sup>w</sup>. k<sup>w</sup>a? ixí? nʰak<sup>w</sup>úlmntət. ixí? s<sup>w</sup>stím ixí? sła?čínñ, uł ixí? ʰwstím, ixí? ntýtyix. uł ilí? k<sup>w</sup>u k<sup>w</sup>ulm t ʰast. k<sup>w</sup>u tix<sup>w</sup>m t mrimstñ, k<sup>w</sup>u tix<sup>w</sup>m t spiłm, t čxlúsa?. yʰat stim əčk<sup>w</sup>ulstm t ʰast. (4 min. 35 sec.)

kñ stils inčá, kñ stils ta?li? k<sup>w</sup>u papút i? kł tmix<sup>w</sup>, i? kł tmx<sup>w</sup>úla?x<sup>w</sup>, i? kł siwłk<sup>w</sup>. ixí? čkʰastím ixí?. uł kñ kʰám uł kñ way, uł nmičintñ ixí? i? kł ylmix<sup>w</sup>m tł nʰilłtk. uł ixí? k<sup>w</sup>u tk<sup>w</sup>inksəs uł k<sup>w</sup>u? čus, “ta?li? ʰast askʰančút.” k<sup>w</sup>a? ixí?, lut ixí? t ʰast ixí? kł tmx<sup>w</sup>úla?x<sup>w</sup>tət. way ksəstwilx. uł k<sup>w</sup>u? čus, ta?li? q<sup>w</sup>nq<sup>w</sup>ant ixí? i? qaqx<sup>w</sup>lx, ta?li? q<sup>w</sup>nq<sup>w</sup>ant i? siwłk<sup>w</sup>, uł i? tmx<sup>w</sup>úla?x<sup>w</sup>. (5 min. 34 sec.)

lə pəx<sup>w</sup>mñčut uł nkñkñčínəlx ixí? i? ntýtyix ixí? i? siwłk<sup>w</sup>. yʰayʰát stim ksəstwilx. ixí? əčk<sup>w</sup>ulstm alá? l tmx<sup>w</sup>úla?x<sup>w</sup> ixí? snkʰančút, ča?k<sup>w</sup> ta?li? ʰast. ča?k<sup>w</sup> sisplk i? sʰaʰwíptət ča?k<sup>w</sup> putí ʰast i? siwłk<sup>w</sup>, putí ʰast i? tmix<sup>w</sup>, putí ʰast i? ntýtyix. ixí? knknusəs. uł ča?k<sup>w</sup> k<sup>w</sup>u syilx, ča?k<sup>w</sup> k<sup>w</sup>u ləx<sup>w</sup>tiws i? kł tmix<sup>w</sup>, uł a? čmistím ča?k<sup>w</sup> ta čka?kín mi knxitntñ ixí? yʰayʰát stim. (6 min. 29 sec.)

k<sup>w</sup>a? kñ stils inčá, ča?k<sup>w</sup> ixí? tmix<sup>w</sup>, ča?k<sup>w</sup> lut k<sup>w</sup>u alá, ixí? k<sup>w</sup>u sqilx<sup>w</sup>, lut k<sup>w</sup>u alá, k<sup>w</sup>u i? sáma. uł ta?li? čła?łla?stis ixí? i? kast ixí? kł tmx<sup>w</sup>úla?x<sup>w</sup>. ča?k<sup>w</sup> ixí? i? knknusəs uł yʰayʰát stim ixí? tmix<sup>w</sup> ča?k<sup>w</sup> x<sup>w</sup>lal t ʰast, lut k<sup>w</sup>u lə alá. (6 57)

ixí? čła?łla?stím, inčá, k<sup>w</sup>a? inx<sup>w</sup>mínk, inx<sup>w</sup>mínk inčá, ča?k<sup>w</sup> i? sʰaʰwíp. yʰayʰát k<sup>w</sup> isnəqsilx<sup>w</sup>, ča?k<sup>w</sup> yʰayʰát i? snəqsilx<sup>w</sup>tət, i? sʰaʰwíptət, ča?k<sup>w</sup> x<sup>w</sup>lal t ʰast. ča?k<sup>w</sup> lix<sup>w</sup>xpt t ʰast. ča?k<sup>w</sup> čmistís i? knknusəs ixí? i? ntýtyix. uł ixí? i? tmx<sup>w</sup>úla?x<sup>w</sup>. uł ixí? a? čləx<sup>w</sup>ləx<sup>w</sup>nčut ča?k<sup>w</sup> t ʰast. uł i? tmx<sup>w</sup>úla?x<sup>w</sup> ʰsəstwilx. kñ stils ixí? tmx<sup>w</sup>úla?x<sup>w</sup> ta?li? əčqilt, k<sup>w</sup>a? ixí? i? kł suyápix. kñ nstils. (7 min. 53 sec.)

k<sup>w</sup>a? ixí? iskʰančút ixí? sklax<sup>w</sup> kñ stils, naʰmł axá i? syilx uł i? sʰwknəqín uł i? snəqsilx<sup>w</sup>tət, ta?li? la?ám ixí? i? knknusəs ixí? i? ntýtyix, uł i? tmx<sup>w</sup>úla?x<sup>w</sup>. ixí? a? čləx<sup>w</sup>ləx<sup>w</sup>ntim, ta?li? ʰast. ixí? čkʰa?stím ixí? kñ stils čak<sup>w</sup> k<sup>w</sup>u ʰačm i? kł spužstət uł ta čklí? k<sup>w</sup>u ti ʰilm. ča?k<sup>w</sup> knxitntñ ixí? yʰayʰát ča?k<sup>w</sup> mi ʰstwilx i? tmx<sup>w</sup>úla?x<sup>w</sup>. uł ixí? əčx<sup>w</sup>a?x<sup>w</sup>istəlx ixí? i? kł tmx<sup>w</sup>úla?x<sup>w</sup>tət. ixí? i? snkʰančútnət. ixí? lut k<sup>w</sup>u knánaqs. ixí? ta?li? k<sup>w</sup>u la?ám i? kł tmix<sup>w</sup>.

way ixí? put ʰapná?. limłmt i? p isnəqsilx<sup>w</sup>. way. (9 min. 00 sec.)

## 2.2 Vocabulary

stqatq <sup>w</sup> łniwt	‘Westbank, BC’
nłłlitk <sup>w</sup>	‘everything in the water died’
kłka?k <sup>w</sup> ipntñ	‘open’
kł sisplk i? kł sʰaʰwíptət	‘for seven generations’
ʰ <sup>w</sup> ʰap	‘clean, or dry’ <sup>1</sup>
ksəsti?st	‘not going well’ (i.e. a forest fire)
knknusəs	‘four-legged long nosed animal’

<sup>1</sup> S?imla?x<sup>w</sup> asked Grouse Barnes what ʰ<sup>w</sup>ʰap meant (July 8, 2020). He was unsure, it may mean ‘dry’, or he may have meant to say x<sup>w</sup>uk<sup>w</sup>, 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 nǰwíćtn’s son, Xatma Sqilxw. 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](http://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](mailto: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.

*ixí?*



ǰninmǰm taʔ nǰwíćtn

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