

*Xwsámeshqen Langauage
Activity Book*

stómesh tse sqwél7ten

Want to learn Samish? Perhaps you recognize the words but need help pronouncing them. Great news! The 4 links from these QR codes will help you.

To scan the QR code simply open your smart phone camera app and point it at the QR Code you want to scan. You should see a pop-up message asking if you'd like to go to the linked website. Click/Tap the pop-up and that's it! You should be taken to the Canoe Journey e-classroom resources.

***Please note that audio files will take up data on your cell phone plans. So please make sure you have unlimited or enough data!**



Learn and practice the Samish alphabet and sounds with this simple, audio e-book.



Want to learn some Samish Vocabulary or look up a word to learn? Try out the Samish Online Dictionary!



Let's try a few phrases, as well! We've just started putting together a Samish Online Phrasebook and we think Canoe Journey is a great place to try them out!



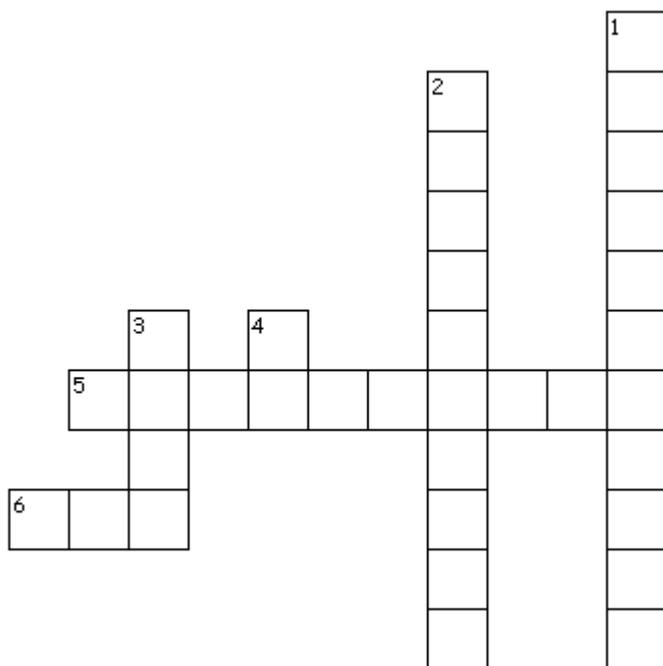
We've also set-up a Canoe Journey reference area that includes songs for camp and Protocol, vocabulary building crossword puzzles and more!

Samish Language Greetings Puzzle

Use the greetings and Samish translations above to solve the crossword puzzle. *All answers are in Samish!*

Vocabulary List

- Good morning Éy7 skwechíl
- Good day Éy7 skwéyel
- Good evening Éy7 tángen
- Goodbye Hóy7kweche7
- Goodnight Éy7 snát
- Hello Nów7
- How are you? U7 éy7-e-sxw ól7?
- I am good. U7 éy7-sen.
- I am well/okay. U7 estl'ótl'em-sen.
- I am bad. U7 sxá7s-sen.
- I am happy. U7 hílekw-sen.
- I am sick. U7 xélh-sen.
- I am mad. U7 t'áyeq'-sen.
- Thank you Hóy7sxwq'e
- You are welcome Á:7akwche7



Time Goals:

- Samish Speaker—5 Minutes
- Samish Language Learning—10 Minutes
- Crossword Enthusiast—15 Minutes

Across

5. Raising my hands to you.
6. skwechíl Sunrise

Down

1. I'm going to go now.
2. You are very _____.
3. Nice to see you.
4. éy7-sen I am :)



The next crossword puzzle will be all about the Samish Indian Nation logo! Do you know about all the layers and symbols in our amazing logo?

Don't forget to regularly check the website and the new e-classroom (link can be found in the Members only section of the website) for more Samish Language Activities and Lessons!

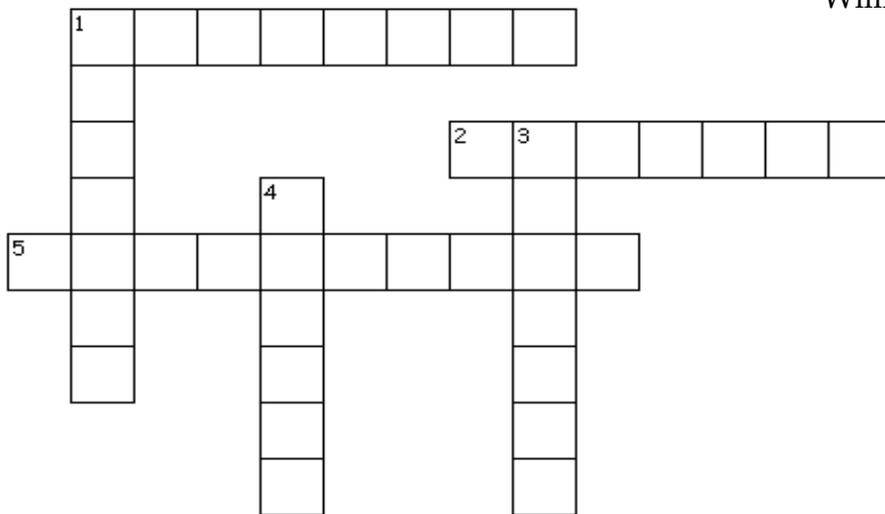
Samish Language Crossword Puzzle

Get to know the Samish Logo

This design was done in traditional colors red and black. The red relating to the blood that flows through all of us. The black is for structure and strength of our bodies and mind. Here we see in a circular motion the sun as it radiates down its gift of energy to all living things. We see the two hands that show the presence of man and inside the hands are the two sla hal bones. These pieces of our traditional guessing game “Sla-Hal” the game of life. In the center we have “Hysh-ka” our killer whale from Samish J-pod, below Hysh-ka is a traveling canoe, from which a lot of the old people traveled the waters of this area. At the bottom we have the bald eagle our strength our guide and our protector. He is the one who sees all and warns us of a coming storm or if trouble is near. We hold the eagle feather as strong medicine, as do our brothers and sisters across Indian country. And finally behind the sun is a canoe paddle, without it we could not travel across the waters in work or play. These paddles were and still are today cared for in a very respectful way. Their shapes and sizes may vary but they were made out of necessity. Over all this design is who we are here at Samish and at the same time opens the door to all visitors and guests.



William A. Bailey, Coast Salish Artist and Carver



Instructions:

Finish the crossword puzzle using the artist’s description of the Samish Logo and the translation table below.

Time Goals:

- Samish Speaker—5 min
- Samish Language Learner—10 min
- Beginning Samish Learner or Crossword Enthusiast—15 min

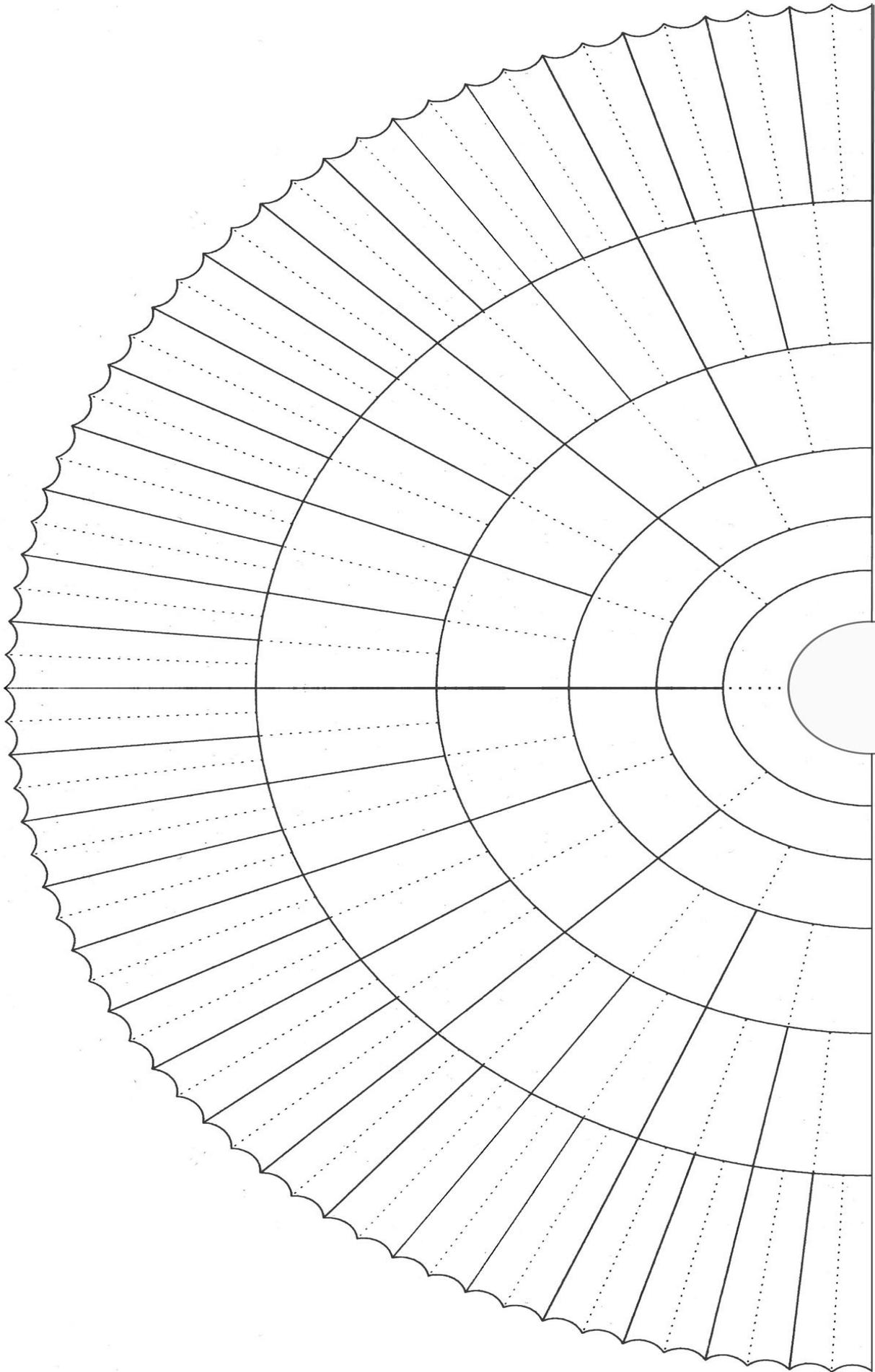
English	Samish
Red	neséq̄w
Black	neq’íx
Old People	s7elálexw
Sun	sqwqwél7
Blood	sáschen
Orca	q’ellhólmechen
Canoe	snéxwlh
Hand	s7áles
Eagle	kwélengsen
Paddle	sq’émel
Medicine	st’ál7ngexw

Across

1. Gives its gift of energy to all.
2. Come in many shapes and sizes and are treated with respect.
5. Known to be our strength, our guide, and protector.

Down

1. Our people traveled in _____.
3. Our relatives in the Salish Sea.
4. Signifies the structure and strength of our bodies.



Great Great Great Great
Grandparents

Great Great Great
Grandparents

Great Great
Grandparents

Great Grandparents

Grandparents

Parents

You

Learn how to introduce yourself in Xws7ámesh!

Fill out the family tree on the other page to help.

_____ t/se ne-sná7.

Nilh ne-chelángen e tse Xws7ámesh tiyá.

Xws7ámesh t/se és.

This is my heritage of the Samish. I am Samish.

Nilh ne-tan siyá.

_____ se ne-tan.

This is my mother.

My mother's name is _____.

Nilh ne-man tiyá.

_____ tse ne-man.

This is my father.

My father's name is _____.

Nilh ne-síla7 siyá.

_____ se ne-síla7.

This is my grandmother.

My grandmother's name is _____.

Nilh ne-síla7 tiyá.

_____ tse ne-síla7.

This is my grandfather.

My grandfather's name is _____.

Nilh ne-ts'ómeqw siyá.
This is my great grandmother.

_____ se ne-ts'omeqw.
My great grandmother's name is _____.

Nilh ne-ts'omeqw tiyá.
This is my great grandfather.

_____ tse ne-ts'omeqw.
My great grandfather's name is _____.

Nilh ne-ékw'iyeqw siyá.
This is my great great grandmother.

_____ se ne-ékw'iyeqw.
My great great grandmother's name is
_____.

Nilh ne-ékw'iyeqw tiyá.
This is my great great grandfather.

_____ tse ne-ékw'iyeqw.
My great great grandfather's name is
_____.

Nilh ne-ts'épiyeqw siyá.
This is my great great great grandmother.

_____ se ne-ts'épiyeqw.
My great great great grandmother's name
is _____.

Nilh ne-ts'épiyeqw tiyá.
This is my great great great grandfather.

_____ tse ne-ts'épiyeqw.
My great great great grandfather's name
is _____.

Nilh ne-témiyeqw siyá.

This is my great great great great grandmother.

Nilh ne-témiyeqw tiyá.

This is my great great great great grandfather.

_____ se ne-témiyeqw.

My great great great great grandmother's name is _____.

_____ tse ne-témiyeqw.

My great great great great grandfather's name is _____.

Nilh ne-chelángen e tse Xws7ámesh tiyá.

Xws7ámesh t/se és.

This is my heritage of the Samish.

I am Samish.

Samish Language Labels for the Home!

The Samish Indian Nation Language Program has been working to develop additional resources to bring the Samish Language into your home! When you are done with your Newsletter you can cut these cards out as labels in your home to help learn Samish.

Ngéne7
child



Schál7eche7
family



Tan
mother



Síle7
grandparent



Ínges
grandchild



Snó7ts'e7
partner or spouse



Man
father



Ts'ó7meqw
great grandparent



Ékw'iyeqw

great great grandparent



Sáchs

aunt or uncle



Schá7che7

cousin



Q'á7ngi7

girl



Slháni7

woman



Ts'épiyeqw

great great great grandparent



Stíkwen

niece or nephew



Sháyelh

older sibling



Wéy7qe7

boy



Swéy7qe7

man



Let's practice some of these words!

Word bank: Insert the correct Samish word in the matching sentence!

Tan	Se7áy7chen	Snóts'e7
Schá7che7	Síle7	Ínges
Stíkwen	Ngéne7	
Man	Ts'ó7meqw	

- Nilh ne-_____ siyá. This is my partner.
 Nilh ne-_____ tiyá. This is my father.
 Nilh ne-_____ siyá. This is my niece.
 Nilh ne-_____ tiyá. This is my child.
 Nilh ne-_____ tiyá. This is my great grandfather.
 Nilh ne-_____ tiyá. This is my grandchild.
 Nilh ne-_____ tiyá. This is my cousin.
 Nilh ne-_____ siyá. This is my mother.
 Nilh ne-_____ siyá. This is my grandmother.
 Nilh ne-_____ tiyá. This is my younger brother.



Éy7 scháy7! (Good Work!)

For more information language information please contact Kelly Hall – Samish

Language Specialist at khall@samishtribe.nsn.us

Check out this link to our Samish Ancestry booklet for more practice traditionally introducing yourself!

Nilh ne- _____ tiyá.

This is my _____ (male or non-specified gendered relative).



Nilh ne- _____ siyá.

This is my _____ (female relative).



Xwéy7 e tse snelnéxw7lh

'Awakening of the Canoes'

by Kelly Hall



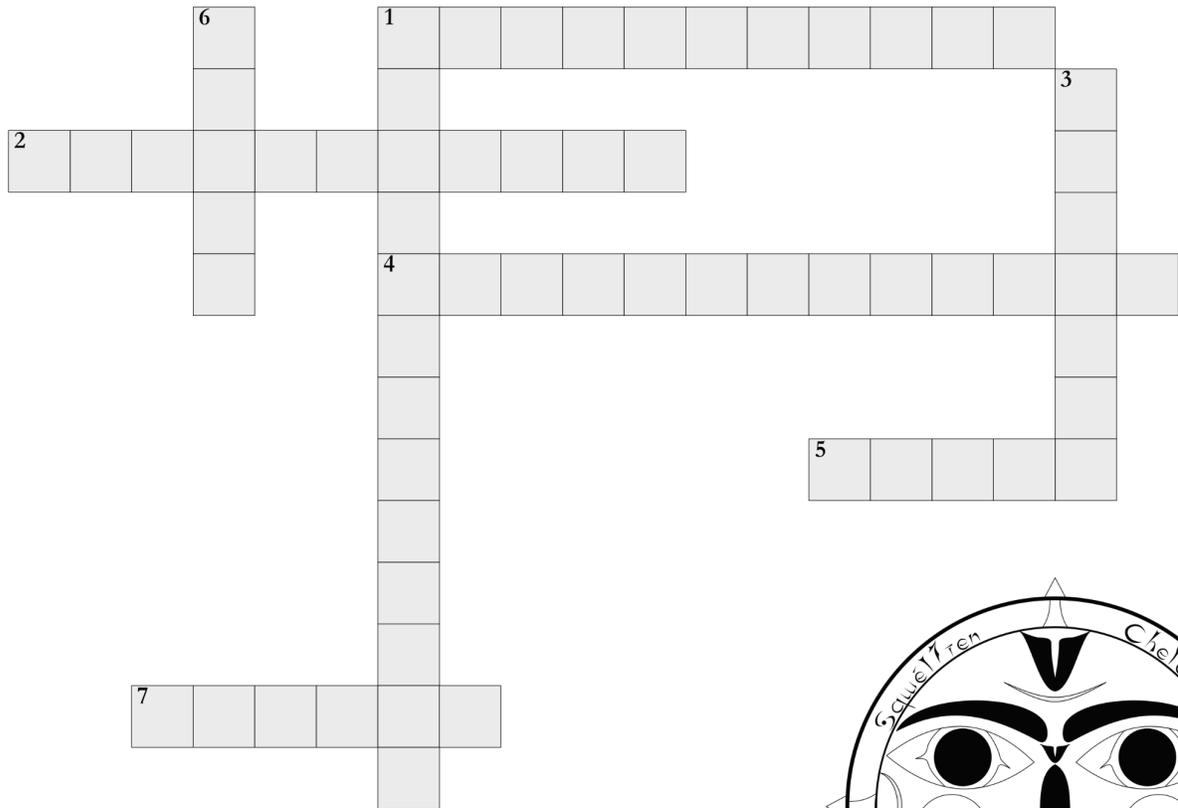
Each **Chenqw'íles** (*Spring*) we gather to **xwéy7** (*awaken*) our **snelnéxw7lh** (*canoes*) from their long **Chents'íxweng** (*Winter*) sleep. We awaken our canoes and our **sq'elq'émel** (*paddles*) preparing their spirits for another year on **tl'lhé7hse7** (*salt water*). The **Xws7ámesh Elhtá7ngexw** (*Samish People*) have **t'xéng** (*six*) canoes. The smallest

snéxw7lh (*canoe*) is called **Néts'e7** (*One*). It is a single person race canoe. **Chése7** (*Two*) is the name of our two-person racing canoe. **Lhíxw** (*three*) is the Samish name for our three-person canoe that is also known as Two Men and a Deer. Our newest fiberglass canoe's name is **Ts'its'ets'em** (*Little Bird*). She is a little smaller than our other fiberglass canoe named **Eshás** (*Sea lion*). **Xchngí7nlh** (*Our Hearts and Minds are One*) is our **xpáy7** (*cedar*) dugout canoe's name. During this awakening ceremony, we use cedar fronds dipped in salt water to brush off our canoes. We circle around each canoe four times in the counterclockwise direction brushing off the canoes putting our good feelings into the spirits of the canoes. **Éw7-lh u7 máleq'** (*we must not forget*) these canoes are living spirits. They are **eshelí7** (*in the state of being alive*) just as we are. We must treat them with respect because they keep us safe and protected on the water. We give thanks for the life that was taken from the trees and materials to make our **schál7eche7** (*relatives*).



Xwéy7 e tse snelnéxwlvh

'Awakening of the Canoes'



ACROSS:

1. What time of year do we do our Canoe Awakening Ceremony?
2. We respect our canoes because they are a part of our family. We refer to them as _____.
4. What is the name of our newest canoe?
5. We _____ our canoes in the Spring.
7. How many canoes do we currently have at Samish?

DOWN:

1. Our canoes go back to rest during which season of the year?
3. What must we not forget about our canoes? They are _____.
6. What is our dugout canoe made of?



WORD LIST:

chenqw'íles
 xwéy7
 t'xéng
 ts'íts'ets'em
 eshelí7
 xpáy7
 schál7eche7
 chents'íxweng

Sea Lion

Eshás



Our Hearts and Minds are One

Xchnjí7n-lh



Water Spirits

Qwo7ólekwlh



One

néts'e7



Three

lhíxw



Little Bird

Ts'íts'ets'em



Two Men and a Deer

Chése7 Swéy7qe7 i7 tse Sméyes



Racing Canoe

teyékwlh



Two

chése7



Four

ngós



Kwel Chenkw'ál7es!

(It's now Summer time!)

As we gear up for this year's Tribal Canoe Journey let's all begin practicing some canoe commands in Samish Language!

First off, a little review from the last newsletter on our snelnéxwłh (*canoes*). We have t'xéng (*six*) snelnéxwłh (*canoes*). Eshás (*Sea lion*) is the name of our biggest fiber-glass canoe. Our dugout xpáy7 (*cedar*) snéxwłh (*canoe*) is called Xchnzí7n-lh (*Our Hearts and Minds are One*). Our newest snéxwłh is called Ts'íts'ets'em (*Little Bird*). We have chése7 (*two*) teyékłwłh (*racing canoes*). The single racer is named Néts'e7 (*One*), and the double racer is called Chése7 (*Two*). Our last snéxwłh is named Lhíxwł (*Three*), but it is also known as Chése7 Swéy7qe7 i7 tse Sméyes (*Two Men and a Deer*). Now that our review is over, let's focus on some canoe commands!

When preparing to go out in a snéxwłh, it is important to take the time to ask the Qwo7ólekłwłh (*Water Spirits*) for protection on the water. We recognize that the ocean has great power and that our snéxwłh is making a sacrifice in the cold water to keep us safe during our travels. When the skipper (the person steering the snéxwłh and in charge of the crew's safety on the water), is loading the crew into the snéxwłh, it is a good time to be semíxw (*quiet*) and pay attention to directions! Each paddler will be told by the skipper where to émet (*sit*). As a paddler, you will either émet on the st'émíkws (*right side*) of the snéxwłh, or the ts'elíkws (*left side*) of the snéxwłh. The skipper will load the snéxwłh from hí7iw (*bow*) to skwá7a (*stern*). Before getting into the snéxwłh, you will need a life vest, qwó7 (*water*), sunscreen, and a sq'émel (*paddle*). Sq'émel is the name of the wooden paddle and íshť is the verb for taking a stroke in the water with your sq'émel. Once everyone is loaded in the snéxwłh, those of you who are not bracing to keep the snéxwłh from drifting by pushing the handle of your sq'émel in the sand, will have their sá7et tse en-sq'émel (*paddles up*)! The skipper will command either istá7 yá7 (*let's go*) or ló7st íshť (*ready stroke*), and everyone will put their paddles into the water to begin paddling together. If the skipper needs the snéxwłh to stop or brake, he or she will say énexw; conversely, if the snéxwłh needs to go backwards, the skipper will say xwi7álqen íshť (*paddle back*)! Throughout the journey, crew members might need a break. Be sure to listen for the skipper to say your name and qákweng (*break*)! This means it's your turn to take a break! Sometimes, you can even tell the skipper ne-st'í7 tse me7mí7men qákweng (*I need a little break*). If it is an appropriate time for a break, the skipper will let you know! We will be learning these commands together this year out on the water. Do not worry if you do not know them yet, we will also be using English. ©

Try out this crossword puzzle and the QR Codes to get familiar with the words and commands! Éy7 scháy7 mékw'wát! *Good job everyone!*

Samish Language Labels for the Home!

The Samish Indian Nation Language Program has been working to develop additional resources to bring the Samish Language into your home! When you are done with your Newsletter you can cut these cards out as labels in your home to help learn Samish.

Canoe
snéxwlh



Break
qákweng



I need a little break
Ne-stl'í7 tse me7mí7men
qákweng



Right Side
stl'emíkws



Canoes
snelnéxwlh



Cedar
xpáy7



Left Side
ts'elíkws



Let's Go
istá7 yá7



Paddle
sq'émel



Paddle Back
xwi7álqen ísht



Ready Stroke
ló7st ísht



Stop!
énexw!



Bow
hí7iw



Paddles Up
sá7et tse en-sq'émel



Quiet
semíxw



Sit
émet



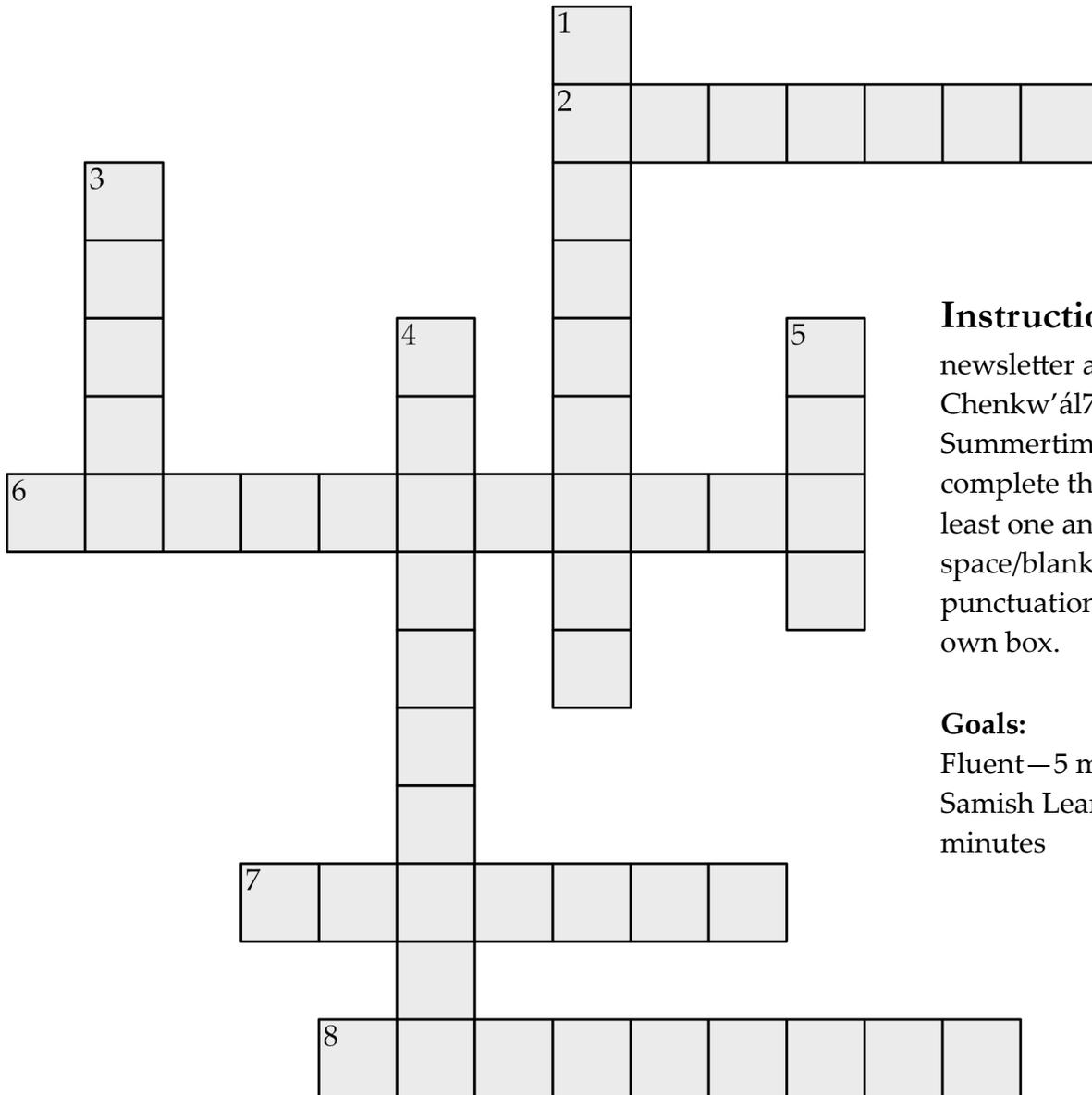
Stroke
ísht



Stern
skwá7a



Let's get ready to pull together!



Instructions: Use the newsletter article "Kwel Chenkw'ál7es!" (It's Summertime!) to complete the puzzle. At least one answer has a space/blank and punctuation also gets it's own box.

Goals:
 Fluent—5 minutes
 Samish Learner—10 minutes

Across

2. You use this to paddle in the canoe.
6. It is important to pay respect to the canoes and these before heading out on the water.
7. When you are tired you can ask for a _____.
8. When the skipper is ready to begin paddling what is one of the things he or she can say?

Down

1. The left side of the canoe is called _____.
3. Stop!
4. The right side of the canoe is called _____.
5. The action of paddling in the water is called _____.



The 10 Rules of The Canoe

1. EVERY STROKE WE TAKE IS ONE LESS WE HAVE TO MAKE

Keep going! Even against the most relentless wind or retrograde tide, somehow a canoe moves forward. This mystery can only be explained by the fact that each pull forward is a real movement and not a delusion.

2. THERE IS TO BE NO ABUSE OF SELF OR OTHERS

Respect and trust cannot exist in anger. It has to be thrown overboard, so the sea can cleanse it. It has to be washed off the hands and cast into the air, so the stars can take care of it. We always look back at the shallows we pulled through, amazed at how powerful we thought those dangers were.

3. BE FLEXIBLE

The adaptable animal survives. If you get tired, ship your paddle and rest. If you get hungry, put in on the beach and eat a few oysters. If you can't figure one way to make it, do something new. When the wind confronts you, sometimes you're supposed to go the other way.

4. THE GIFT OF EACH ENRICHES ALL

Every story is important. The bow, the stern, the skipper, the power puller in the middle – everyone is part of the movement. The elder sits in her cedar at the front, singing her paddle song, praying for us all. The weary paddler resting is still ballast. And there is always that time when the crew needs some joke, some remark, some silence to keep going, and the least likely person provides.

5. WE ALL PULL AND SUPPORT EACH OTHER

Nothing occurs in isolation. When we aren't in the family of a canoe, we are not ready for whatever comes. The family can argue, mock, ignore each other at its worst, but that family will never let itself sink. A canoe that lets itself sink is certainly wiser never to leave the beach. When we know that we are not alone in our actions, we also know we are lifted up by everyone else.

6. A HUNGRY PERSON HAS NO CHARITY

Always nourish yourself. The bitter person, thinking that sacrifice means self-destruction, shares mostly anger. A paddler who doesn't eat at the feasts doesn't have enough strength to paddle in the morning. Take that sandwich they throw at you at 2.00 A.M.! The gift of who you are only enters the world when you are strong enough to own it.

7. EXPERIENCES ARE NOT ENHANCED THROUGH CRITICISM

Who we are, how we are, what we do, why we continue, flourish with tolerance. The canoe fellows who are grim go one way. The men and women who find the lightest flow may sometimes go slow, but when they arrive they can still sing. And they have gone all over the sea, into the air with the seagulls, under the curve of the wave with the dolphin and down to the whispering shells, under the continental shelf. Withdrawing the blame acknowledges how wonderful a part if it all every one of us really is.

8. THE JOURNEY IS WHAT WE ENJOY

Although the start is exciting and the conclusion gratefully achieved, it is the long, steady process we remember. Being part of the journey requires great preparation; being done with a journey requires great awareness; being on the journey, we are much more than ourselves. We are part of the movement of life. We have a destination, and for once our will is pure, our goal is to go on.

9. A GOOD TEACHER ALLOWS THE STUDENT TO LEARN

We can berate each other, try to force each other to understand, or we can allow each paddler to gain awareness through the ongoing journey. Nothing sustains us like that sense of potential that we can deal with things. Each paddler learns to deal with the person in front, the person behind, the water, the air, the energy; the blessing of the eagle.

10. WHEN GIVEN ANY CHOICE AT ALL, BE A WORKER BEE – MAKE HONEY!

The Ten Rules of the Canoe were developed by the Quileute Canoe contingent for a Northwest Experimental Education Conference in 1990.

Skw't'ó7 (Raven) being a trickster said, "*Ch-éy7-sen le7 s7ílhen ól7*" "I just had some good clams to eat." Flustered she replied exclaiming, "*Stáng s7óxwo7?*" "what clams?"

Skw't'ó7 (Raven) did not respond. Instead he rubbed his belly saying, "*sqín-sen u7 méq'!*" (I am very full!) He told her just how easy of a *shénchs* (harvest) these *s7óxwo7* (clams) were.

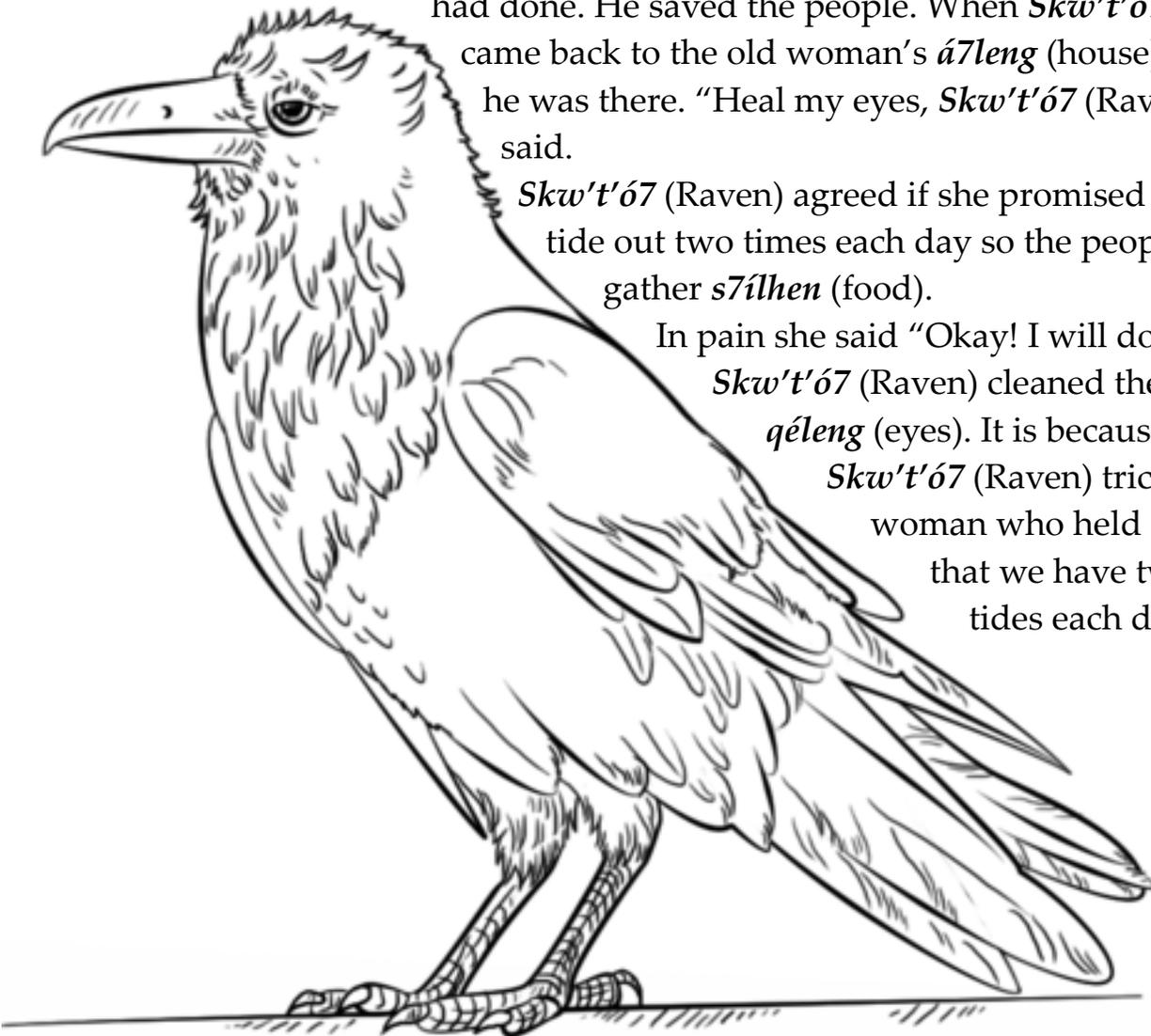
In disbelief the old woman said, "that is impossible!" She moved from side to side trying to look past *Skw't'ó7* (Raven) out her door to see the water line, but *Skw't'ó7* Raven was in the way. She got up and tried to lean past Raven to see the water. *Skw't'ó7* (Raven) pushed her over and threw dust in her *qéleng* (eyes). She could no longer see. Immediately she let go of the tide-line and the tide rushed out. There were *á7chx* (crab), *s7óxwo7* (clams), and chiton as far as the eye could see.

Skw't'ó7 (Raven) went to gather as much food as he could. All up and down the beach others gathered for while raising their hands to *Skw't'ó7* (Raven) for what he had done. He saved the people. When *Skw't'ó7* (Raven) came back to the old woman's *á7leng* (house), she knew he was there. "Heal my eyes, *Skw't'ó7* (Raven)!" she said.

Skw't'ó7 (Raven) agreed if she promised to let the tide out two times each day so the people can gather *s7ílhen* (food).

In pain she said "Okay! I will do it!"

Skw't'ó7 (Raven) cleaned the woman's *qéleng* (eyes). It is because of *Skw't'ó7* (Raven) tricking the old woman who held the tide-line that we have two low tides each day.



Samish Language Labels for the Story!

We have something new for you! Please use these labels with the accompanying story, “How the Raven Created Tides”.

sá7sew7
beaches



qéleng
eyes



s7ílhen
food



qá7mel
high tide



á7chx
crab



kwéleng-s le7
flew



shénchs
harvest



shám
low tide



ã7leng
house



sqín-sen u7 méq!
I am very full



skw't'ó7
raven



kw'á7kw'i7
hungry



Ch-éy7-sen le7 s7ílhen ól7.
I just had some good clams to eat



lhchíkws-s le7
tired



Stáng s7óxwo7?
what clams?



Kwel mékw'-stáng-le7 e kwsí7e schténgexwen kw
s-éwe-s xwen7áng e tí7e qéy7z u7 nách' ól7.



At this time in the world, things were not as we
know them.

Kwel Xwisel7ánexw! It's Fall time!

This month let's focus our language learning on our schál7eche7 (family). Do you know how to introduce yourself or your family members? Let's work on it together! Practice asking, "How do you say ____?" in Samish Language as you learn each of the different words for family members!

- Ínet-sxw óch me? (How do you say me?) És.
- Ínet-sxw óch mother? (How do you say mother?) Tan.
- Ínet-sxw óch father? (How do you say father?) Man.
- Ínet-sxw óch grandparent? (How do you say grandparent?) Síle7.
- Ínet-sxw óch great grandparent? (How do you say great grandparent?) Ts'ó7meqw.
- Ínet-sxw óch great great grandparent? (How do you say great great grandparent?) Ékw'iyeqw.
- Ínet-sxw óch great great great grandparent? (How do you say great great great grandparent?) Ts'épiyeqw.
- Ínet-sxw óch aunt or uncle? (How do you say aunt or uncle?) Sáchs.
- Ínet-sxw óch niece or nephew? (How do you say niece or nephew?) Stíkwen.
- Ínet-sxw óch cousin? (How do you say cousin?) Schá7che7.
- Ínet-sxw óch younger sibling? (How do you say younger sibling?) Se7áy7chen.
- Ínet-sxw óch older sibling? (How do you say older sibling?) Sháy7elh.
- Ínet-sxw óch girl? (How do you say girl?) Q'á7ngi7.
- Ínet-sxw óch boy? (How do you say boy?) Wéy7qe7.
- Ínet-sxw óch woman? (How do you say woman?) Slháni7.
- Ínet-sxw óch man? (How do you say man?) Swéy7qe7.
- Ínet-sxw óch child? (How do you say child?) Ngéne7.
- Ínet-sxw óch grandchild? (How do you say grandchild?) ínges.
- Ínet-sxw óch partner or spouse? (How do you say partner or spouse?) Snó7ts'e7.

Kwel Xwisel7ánexw!
It's Fall time!



Ínet-sxw óch?
How do you say?



How the *Skw't'ó7* (Raven) Created Tides

A long time ago, there was no tide.

*Kwel mékw'-stáng-le7 e kwsí7e
schténgexwen kw s-éwe-s
xwen7áng e tí7e qéy7s u7 nách' ól7.*

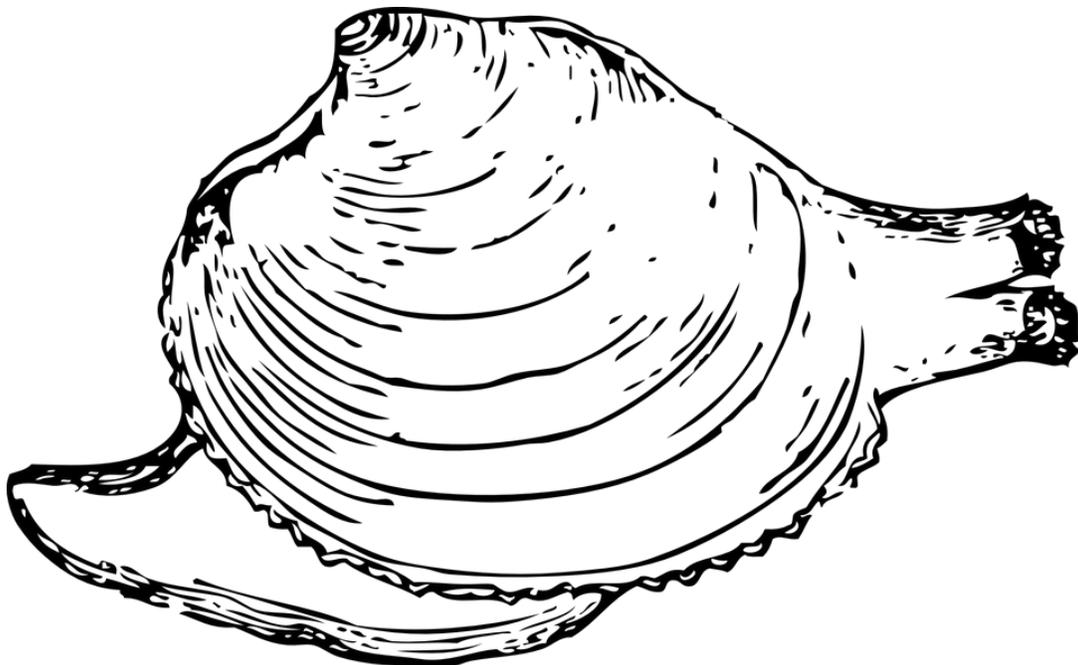
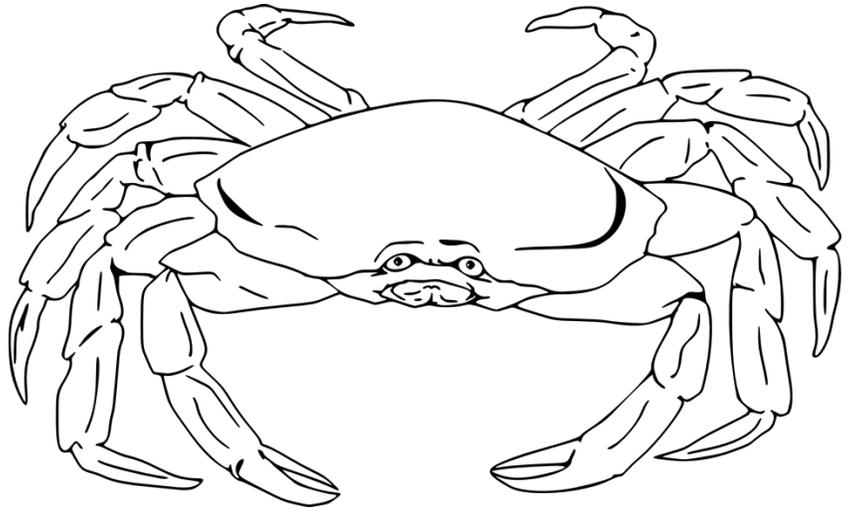
(At this time in the world, things were not as we know them.)

There was never a *shám* (low tide).

The old ones used to say they were always suffering from hunger because all the foods we harvest now on our *sá7sew7* (beaches)

were hidden away by the ocean. The *s7óxwo7* (clams) were unreachable. The seaweed was not so easy to find. The *á7chx* (crab) stayed deep on the ocean floor.

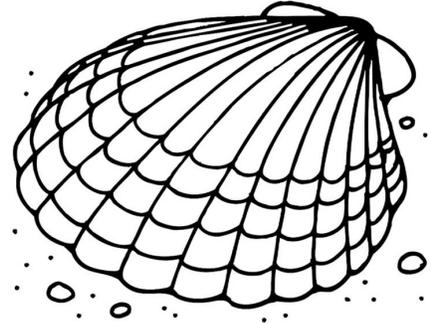
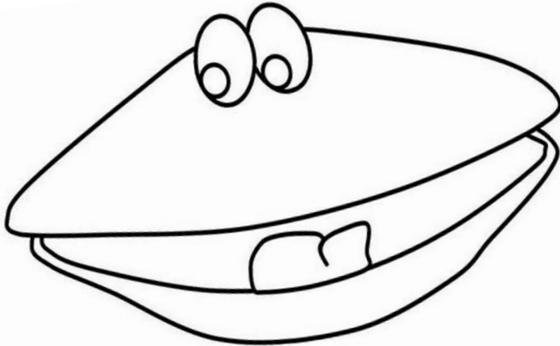
Skw't'ó7 (Raven) saw how *kw'á7kw'i7* (hungry) all the people were. *Skw't'ó7* (Raven) said, "Things cannot stay this way." So *Skw't'ó7* (Raven) left and *kwéleng-s le7* (flew) for a long long way on the coast. He followed the line where water and land divide. *Skw't'ó7* (Raven) began getting *lhchíkws-s le7* (tired) and just then he saw a small *á7leng* (house). In the *á7leng* (house) was an old woman. This woman held the tide-line in the palm of her hand. As long as the tide-line was in her hand the tide would be high. *Skw't'ó7* (Raven) went into her home and sat down across from her watching her tightly gripped hand.



Samish Language Labels for the Home!

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This month, we are focusing on clam digging! Use these vocabulary cards the next time you go digging for shellfish.



Butter Clam

Sóxwe7



Horse Clam

Swám



Oyster

Tl'éxwtl'éxw



Cockle

Tl'ló7em



Mussels

Lháv7qem



Steamers

Skw'lhéy7



Digging and Cooking Clams

Qálex tse sóxwe7 i7 kwúkw tse sóxwe7



Let's go get clams.

Istá7 yá7 ch-sóxwe7.



What time will it be low tide today?

*Chentáng-se7 st'ácheng tse sháshem
e tí7e qéy7s?*



What will we need to bring along?

*Stáng-se7 kw s-enéxw isuwá7
tl'níngelh?*



We will need to bring a digging stick,
clam basket, boots, and a clam knife.

*Stl'í7-lh kw s-enéxw kw sqálex,
tl'p'á7et, mu:ts, i7 kw sóxwe7 shípen.*



Songs & Dances

Long ago our *s7elálexw* (old people) taught us that *st'elt'ílem* (songs) came before spoken *sqwél7ten* (language). *St'elt'ílem* (songs) were a *tl'í7teng* (gift) from *Xál7s* (the Creator) and from the *tetóselngexw* (animal people). One reason they were given to humans were to express emotions. Before the humans had *st'elt'ílem* (songs) they were unable to express their frustrations, sorrows, joys and unity. There was fighting across the land between humans and the animal people. The *tl'í7teng* (gift) of *st'ílem* (song) brought peace to the world and being able to release emotion brought purity to our peoples *séli7* (souls).

Qwey7ílesh (dances) came along with the *st'elt'ílem* (songs). The movement of these *qwey7ílesh* (dances) tells a *sxwiyám* (story). When you watch closely you can see the dance movements reflect different elements of their *sxwiyám* (story). These tell a *sxwiyám* (story) of emotion and messages to others.

St'elt'ílem (songs) and *qwey7ílesh* (dances) have been handed down from generation to generation. Some of our *st'elt'ílem* (songs) are forgotten or lost, but that doesn't mean they are gone. They come back to us as *tl'elí7teng* (gifts) that we breathe life into from our *séli7* (spirit). *Nilh skwá7-lh chelángen tiyá*. (This is our culture.)

Written by: Kelly Hall - Xws7ámeshqen Manager



You can listen and learn the pronunciation of the words with your smartphone! Use your smartphone's camera app to scan the QR codes to follow along.

Samish Language Labels for the Story!

We have something new for you! Please use these labels with the accompanying story, “How the Raven Created Tides”.

Tetóselngexw
animals



Qwey7ílesh
Dances



Tl'elí7teng
gifts



s7elálexw
old people



xá17s

creator



Tl'í7teng
Gift



sqwél7ten
language



st'ílem
song



**St'elt'ilem
Songs**



**Selí7
Soul; Spirit**



Nilh skwá7-lh chelángen tiyá.

This is our culture.

Using the Song and Dances text or the QR Code flash cards, complete the crossword puzzle! Don't forget to check for singular and plural!

ACROSS

- 5. Soul, Spirit
- 8. Language
- 9. Songs
- 10. Gift
- 11. Dances

DOWN

- 1. Creator
- 2. Animals
- 3. Song
- 4. Story
- 5. Old People
- 6. Gifts

S7ámesh Schel7óneng : Utilizing the Thirteen Moons

Learn to pronounce the days of the week in Samish (Xws7ámeshqen)

Even years (2014, 16, 18, 20...)

Ngíngene7	<i>Offspring, Beginnings, Children</i>	January
Wéxes	<i>Frog</i>	February
Pexsíseng	<i>Blossoming</i>	March
Sxwán7elh	<i>Little Bullheads</i>	April
Penáxweng	<i>Gathering Seaweed, Camass</i>	May
Chenelíle7	<i>Time of Salmonberry</i>	June
Chenséqi7	<i>Time of Sockeye</i>	July
Chent'áqe7	<i>Time of Salal</i>	August
Chenq'échqs	<i>Time of Coho</i>	September
Chenkw'ól7exw	<i>Time of Chums</i>	October
Xwís7elánexw	<i>Howling Winds, Shaking Leaves</i>	November
S7elálexw	<i>Elders</i>	December

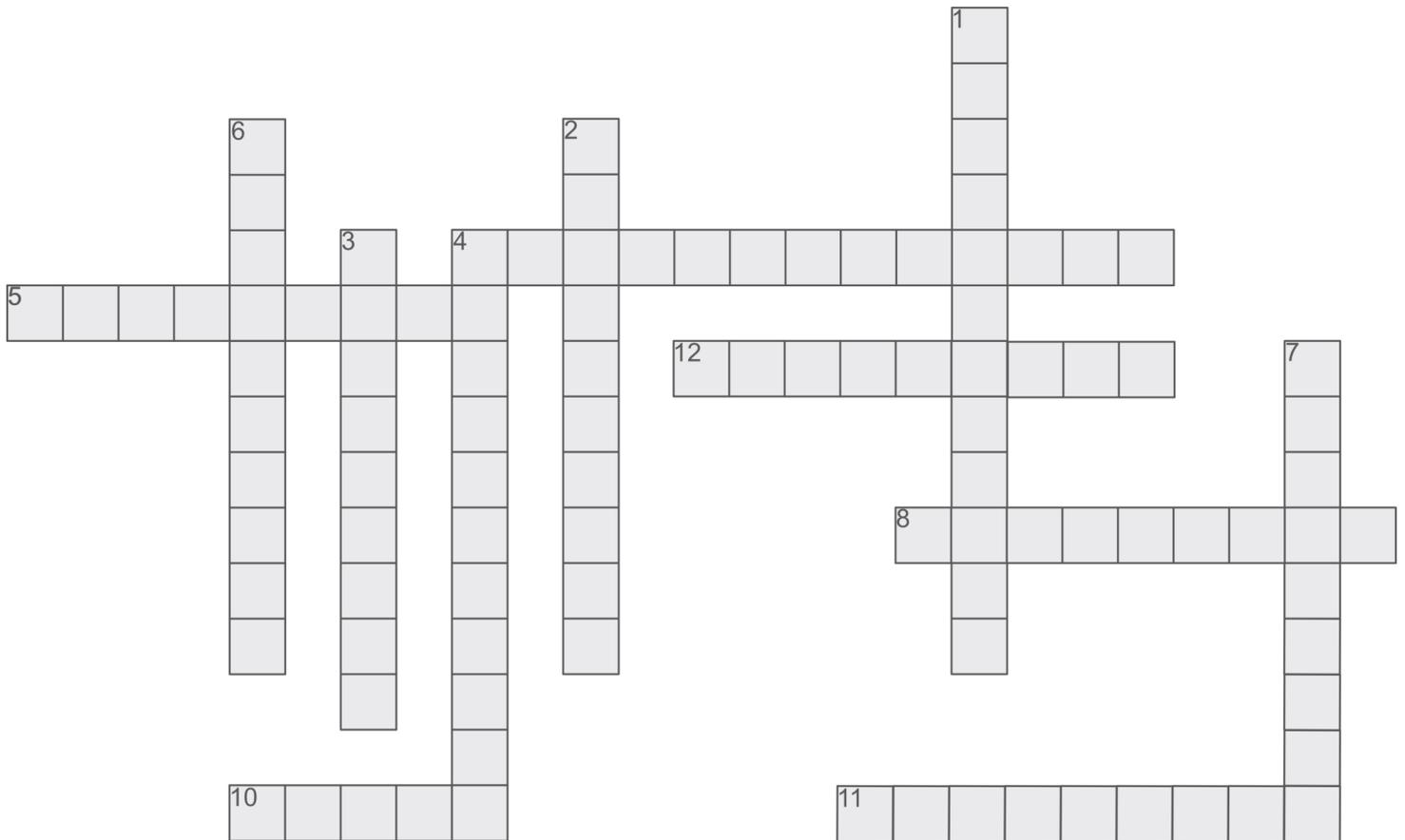
Xaxlhnát	Sunday
Q'emelhnát	Monday
Sengnát	Tuesday
Lhíxweng	Wednesday
Sngóseng	Thursday
Lheq'chíseng	Friday
Ch'ítámets	Saturday

Odd Years (2015, 17, 19, 21...)

Ngíngene7	<i>Offspring, Beginnings, Children</i>	January
Wéxes	<i>Frog</i>	February
Pexsíseng	<i>Blossoming</i>	March
Sxwán7elh	<i>Bullheads</i>	April
Penáxweng	<i>Gathering seaweed, Camass</i>	May
Chenelíle7	<i>Time of Salmonberry</i>	June
Chenséqi7	<i>Time of Sockeye</i>	July
Chenhénen	<i>Time of Pinks</i>	August
Chenq'échqs	<i>Time of Coho</i>	September
Chenkw'ól7exw	<i>Time of Chums</i>	October
Xwís7elánexw	<i>Howling Winds, Shaking Leaves</i>	November
Schel7kw'á7seng	<i>Putting Paddles Away</i>	December

S7ámesh Schel7óneng

The traditional way of keeping track of time was to monitor the moon cycles. Since there are 28 days between each full moon, we usually have 13 full moons each calendar year. The Samish Calendar changes some month names based on an even/odd year schedule.



Across

- 4. Month of Chums
- 5. Month of Bullheads
- 8. Month of Blossoming
- 10. Month of Frog
- 11. Month of Sockeye
- 12. Month of Elders

Down

- 1. Month of Howling Winds & Shaking Leaves
- 2. Month of the Salmonberry
- 3. Month of Gathering Seaweed/Camas
- 4. Month of Coho
- 6. Month of Salal
- 7. Month of Offspring, Beginnings, Children

Salmon Boy



Long ago, our ancestors tell us there was a boy (*wéy7qe7*) who showed no respect (*na7tíxw*) for the salmon (*schá:nexw*). Though the salmon meant life for the people, he was not respectful of the one his people called Swimmer.

His parents told him to show gratitude and behave properly, but he did not listen. When fishing he would step on the bodies of the salmon that were caught and after eating he carelessly threw the bones of the fish into the bushes. Others warned him that the spirits of the salmon were not pleased by such behavior, but he did not listen.

One day, his mother served him a meal of salmon. He looked at it with disgust. "This is moldy," he said, though the meat was good. He threw it upon the ground.

Then he went down to the river to swim with the other children. However, as he was swimming, a current caught him and pulled him away from the others. It swept him into the deepest water (*quó7*) and he could not swim strongly enough to escape from it. He sank into the river and drowned.

There, deep in the river, the Salmon People took him with them. They were returning back to the ocean (*tl'lhálhse7*) without their bodies. They had left their bodies behind for the humans and the animal people to use as food. The boy went with them, for he now belonged to the salmon. When they reached their home in the ocean, they looked just like human beings. Their village there in the ocean looked much like his own home and he could hear the sound of children playing in the stream which flowed behind the village.

Now the Salmon People began to teach him. He was hungry and they told him to go to the stream and catch one of their children, who were salmon swimming in the stream. However, he was told, he must be respectful and after eating return all of the bones and everything he did not intend to eat to the water.

Then, he was told, their child would be able to come back to life. But if the bones were not returned to the water, that salmon child could not come back. He did as he was told, but one day after he had eaten, when it came time for the children to come up to the village from the stream, he heard one of them crying. He went to see what was wrong.

The child was limping because one of its feet was gone. Then the boy realized he had not thrown all of the fins back into the stream. He quickly found the one fin he had missed, threw it in and the child was healed.

After he had spent the winter with the Salmon People, it again was spring and time for them to return to the rivers. The boy swam with them, for he belonged to the Salmon People now.

When they swam past his village, his own mother (*tan*) caught him in her net. When she pulled him from the water, even though he was in the shape of a salmon, she saw the copper necklace he was wearing. It was the same necklace she had given her son. She carried Salmon Boy carefully back

home. She spoke to him and held him and gradually he began to shed his salmon skin. First his head emerged. Then, after eight days, he shed all of the skin and was a human again.

Salmon Boy taught the people all of the things he had learned. He was a healer now and helped them when they were sick. "I cannot stay with you long," he said, "you must remember what I teach you." He remained with the people until the time came when the old salmon who had gone up stream and not been caught by the humans or the animal people came drifting back down toward the sea.

As Salmon Boy stood by the water, he saw a huge old salmon floating down toward him. It was so worn by its journey that he could see through his sides. He recognized it as his own soul and he thrust his spear into it. As soon as he did so, he died. Then the people of the village did as he had told them to do. They placed his body into the river. It circled four times and then sank, going back to his home in the ocean, back to the Salmon People.

Thinking back to the story, answer the following questions:

1. How does Salmon Boy initially treat the salmon?
2. What do the salmon do in response?
3. At the end of the story, how is the young boy changed by living with the Salmon people? What does he learn?

Personal reflection:

1. How can you treat salmon with respect?
2. Beyond a food source, what would you lose if salmon disappeared and were not able to come back?

Samish Language Labels for the Home!

The Samish Indian Nation Language Program has been working to develop additional resources to bring Xws7ámesh-qen (Samish Language) into the home! When you are done with your Newsletter you can cut these cards out as labels in your home to help learn *your* language. We also have multimedia Flash Cards available through the website! Sign-in (or sign-up!) to the members only section in order to access them.

Qwó7
‘water’



Kwukw7áwxw
‘kitchen’



Kwel ts’ákwts
‘clean dishes’



Sch’xwíngále7
‘freezer’



Kúpi
‘coffee’



Ts’kwetíxw
‘dirty dishes’



Íxwngenále7
‘garbage can’



Slhélexwále7
‘refrigerator’



Ló7sen
'plate'



Lhóp'en
'spoon'



Mítqw
'cup'



Shípen
'knife'



Pápe7
'pepper'



Ch'á7wi7
'bowl'



Met'sísten
'fork'



Sxwíhlen
'table'



Tl'áheng
'salt'



Sxwchéqwal7s-ále7
'stove'



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Bathroom

Sho7kw'eng7áw7xw



Sink

Sxwts'ekwsíseng



Body Towel

Sxwech'íw'seng



Toothbrush

Xwts'ékwnesten



Toilet

Emtáw7xw



Hand Towel

Sxwech'síseng



Toilet Paper

Ech'ewácheng



Toothpaste

Sxwts'ekwnesál7s



Soap

Qw'éqw'elngexw



Bathtub

T'emúlech



Shampoo

Sqw'éqw'elngexwíqw



Comb

Lhts'ingen



Brush Your Teeth!

Ts'ákw't tse en-chénes



Mirror

Skw'enósen



Tissue

Pipe7éqsen



Conditioner

Sxwni7eqw'emíqw



Wash Your Hands!

Ts'ákw't tse en-s7áles!



I have to go to the bathroom

*Nestl'í7 kw nes-yá7 tl'e
shó7kw'engáw7xw!*



Samish Language Labels for the Home!

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Time to make dinner.

Kwel chá7i e kw tangenngí7neng.



Can you cut the meat?

Xwéng-e-sxw lhíts'et tse sméyes?



Can I set the table?

Xwéng-e-sen lá7t tse sxwílhen?



Empty the dishwasher.

Xwlhengás tse sxwts'ekwál7stan.



Can you take the garbage out?

Xwéng-e-sxw íkwet tse íxwngen7?



Can you cut the vegetables?

Xwéng-e-sxw lhíts'et tse
sch'esengénekw?



Wipe the table first.

Yew7án ách'ettxw tse sxwílhen.



Close the fridge.

Tqét tse s7ólh e tse slelexwále7.



The stove is hot! Don't burn yourself!

Kw'á7les tse sxwcheqew7sále7! Éw7-sxw
u7 kw'ásst!



Your kitchen is very clean.

Sqín u7 ts'á7kwt tse en-kwukwáw7xw.



Good Food

Éy7 s7ílhen



I am very full.

Sqín-sen u7 méq'.



I love to cook.

Nestl'i7 kw s-kwukw.



How many plates do we need for supper?

Kw'in tse ló7sen stl'i7-lh tse
tangengí7neng?



Can you say the prayer?

Xwéng-e-sxw áxengtxw tse st'iwilh?



I am hungry.

U7 kw'á7kw'i7-sen.



The kitchen is a mess.

Esmílech' tse kwukwáw7xw.



We have to wash dishes.

Ts'ákw-txw-lh tse ch'áw7i7.





Samish Indian Nation