Dakelh Ghunek - A Dakelh Language

Introduction, Strategies, Resource List, Glossary and Acknowledgements

Introduction

What

This curriculum was developed in consultation with, and on the unceded ancestral lands of, the Lheidli T'enneh, Lhoosk'uz Dené Nation, Lhtako Dené Nation, Nazko First Nation and Ulkatcho Nations. We honour the ancestors and knowledge holders for keeping the language and culture alive and endeavour to carry it forward for future generations.

Across Canada, there are 12 Indigenous language families including 70 Indigenous languages with numerous dialects amongst them. This language curriculum is for teaching/learning Dakelh. Dakelh is spoken by the Dene tribes of the Northern, Central and Southern Interior of British Columbia. Dakelh means "Travel by boat on Water ''. Dakelhne are often referred to as "Carrier" in English. This is due to French explorers who translated the name Agelhne, "people who pack", into French "*Carrier*" or "*Carriers*". As a result, the term "*Carrier"* has commonly been used. The term Dakelh is now being reclaimed. Dakelhne are part of the Dene language family historically referred to linguistically as Athabaskan or Athapaskan.

This curriculum is a general framework that can be used to teach Dakelh within the public school system. There are many Dakelh communities that are geographically distant, and the dialects may vary; however, **this curriculum allows for each community to infuse their own dialects, values, resources, and teaching strategies.** We acknowledge that there are other curricula in existence or under development for teaching Dakelh and other Indigenous languages which have influenced the creation of this curriculum.

Why

"*Language is life. Our languages are living, and if our languages die, we die spiritually and culturally. Our languages contain our laws, our ceremonies and our ways of life, which you call culture. Our languages contain our identity as First People.*"
- Elder Claudette Commanda

Indigenous languages are integral to Indigenous identity, cultures, laws, values, history, relationships with the land, environment, ourselves, each other, and how we see the world which shapes who we are. It is an important part of developing personal and communal identity and creates a strong sense of self and belonging which leads to individual and communal success.

Due to the impacts of colonial practices and policies intended to extinguish Indigenous languages, cultures, knowledge and history, many Indigenous languages are endangered. There is a shortage of fluent speakers, many of whom are elderly or silent-speakers (people who understand the language but do not speak it) resulting in an urgency to support Dakelh language revitalization as there are few fluent Dakelh speakers; more language and culture is lost with each language speaker who passes.

Education was used in an attempt to destroy Indigenous languages and cultures but can now help revitalize and celebrate Indigenous languages and cultures. It is an inherent right for Indigenous peoples to have access to education that is inclusive of their Indigenous language, cultural practices, and ways of knowing and being. Indigenous Languages are recognized as a protected Aboriginal right under section 35 of the *Constitution Act, 1982*, article 13 of the 2010 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and call to Action 13 of the Truth and Reconciliation Report.

How to Use this Curriculum

Following the BC Curriculum framework's key features, this curriculum is aligned with Dakelh ways of knowing as outlined below.

Big Ideas (Understand): Big ideas represent what students will understand at the completion of the curriculum for their grade. They are intended to endure beyond a single grade and contribute to future understanding. The Big Ideas are organized into three focuses central to Dakelh ways of knowing: **Protocol, Language, and Land & Experiential Learning**.

Curricular Competencies (Do): Curricular competencies are the skills, strategies, and processes that students develop over time. They are connected to the core competencies and align with the Dakelh ways of knowing through **Protocol, Language, and Land & Experiential Learning**.

Content (Know): The content learning standards detail the essential topics and knowledge at each grade level. The content has been organized according to the **Dakelh seasonal rounds**.



Recommended Practices & Strategies

Attention to Protocols

- Always start with **Acknowledgements of ancestral lands.**
- **Introductions:**
    - allow ample time for relationship building through **traditional introductions** of all present (hosts, guests, participants, students) please review: **traditional introductions** in glossary
- **Dialects:**
    - Whenever possible, **include Elders and Language Holders** to ensure correct pronunciation
    - **Use the the local dialect** along with closest regional dialect for any missing words
    - **Collaborate and consult** with **local** resources when developing material (e.g. **local First Nations**, **Fluent** & **Silent Speakers**, **local Elders,** Linguists, Indigenous Education Departments, local Indigenous societies and organizations)
    - Extended to including regional speakers of similar dialects to teach while encouraging and supporting them to take the time to learn and incorporate the **local** dialect as much as possible
- **Honour Diversity:**
    - Recognize and respect sub-dialects, synonyms and accents of Dakelh speakers
    - Recognize and respect the importance of diversity among stories, protocols and perspectives throughout the territory which may vary from community to community, and even from person to person.
- **Seek Permission:**
    - Before utilizing any resources, whether they are knowledge or physical, it is essential to seek permission from the **local Nation, Elders, Knowledge Holders, rights holders,** or **individuals** who are the source of these resources.
    - Additionally, consulting with them is imperative when accessing, documenting, and sharing stories, music, knowledge, designs, materials, or when accessing land-based resources like plants, traplines, or sites of significance.
    - Permission may be granted for your use only, one time use, in perpetuity or it may be limited with regard to sharing openly, along with guidelines or restrictions concerning time, location, other scenarios and expectations.
    - Respect their decision and adhere to these guidelines and restrictions accordingly.
- **Acknowledgment:**
    - always acknowledge the source(s) of your knowledge which may be a person, experience, text/video/digital/media or other source.
- **Indigenous Knowledge Engagement:**
    - Respect that Dakelhne view all of existence as having life and equal value, including people, plants, animals, and all aspects of the environment.
    - Review the:
        - **Guideline to Working with Dakelh Elders and Knowledge Holders in Education**
        - **Booking an Elder or Knowledge Holder in SD#57**
        - **Land-Based Etiquette, Protocol and Values**
    - **Preparation**

        - engage early allowing ample time for all parties to schedule and prepare
        - be clear about the purpose and roles of each party
        - offer and arrange for transportation when necessary
        - provide a reminder the week of and/or day before

    - ***Recognize that there may be times when Elders and Knowledge Holders may be called away by their community on the day of their scheduled visit.***
        - Be prepared with an alternative plan just in case.

    - **Hospitality**:
        - prepare a safe and comfortable environment
        - greet the **Elder/Knowledge Holder** upon arrival
        - provide an **Elder** Host/Escort for the duration who can offer to carry materials and assist with any needs
        - provide beverage and snack options being aware of dietary considerations
        - offer frequent opportunities for breaks

    - ***When an Elder/Knowledge Holder speaks, be silent and listen.***
        - do not rush
        - be prepared to allow for extra time
        - learn alongside the students
            - Model active listening, engagement, and participation in the learning process, setting an example for others to follow
            - Learning with the students contributes to the authentic preservation of knowledge and history
            - Do not be distracted by other work or technology
        - Ensure a conducive learning environment is maintained through classroom management, alleviating guests from this responsibility

    - **Reciprocity**
        - Applies to individuals and all living beings, including animals, plants, rocks…
        - When harvesting food and/or medicine start with an offering to the eldest plant
        - An **offering** may be anything symbolic of respect and appreciation: food, medicine, song, story, tobacco, saliva, hair.
        - Upon conclusion of engagement, provide an honorarium and/or **gift** of appreciation depending on local protocols and/or **Elder/Knowledge Holders** preference
        - Thoughtful and meaningful **gifts** are often preferred over culturally appropriated store bought gifts. For example locally harvested clean foods or medicines, handcrafted gifts/art, a song, story, presentation, baked goods, handmade craft or other thoughtful contributions that don't necessarily need to be materialistic. These also support local community members.
        - Be Prepared
            - It may help to harvest and/or create a cache of gifts in advance
            - Sometimes **Elders/Knowledge Holders** bring assistants with them warranting additional offerings of reciprocity
        - Note: not all **Elders/Knowledge Holders** practice the same cultural ceremonies such as smudging. It may be beneficial and respectful to explore culturally relevant options based on their cultural background.

- **Copyright**

    - Follow the Canadian Copyright Laws: see Fair Dealings Tool

- **Artists**

    - When engaging with artists follow the Canadian Artists Representation (CARFAC) Minimum Recommended Fee Schedule: see Fees Tool

- Strive to collaborate primarily with artists from the **local First Nation** and community, particularly for significant permanent installations.
- Prioritize consultation with the **local First Nation** when considering permanent installations, emphasizing the significance of their input and involvement in the process.

Authenticity **(see glossary definition as well)**

- Ensure the resource you are using is **authentic** and **relevant** to the subject and learner.
- Focus on **local** knowledge and resources **first**
- Do your research:
  - find **local** resources (digital, print, human, material, etc.)
  - ensure the knowledge/resource you're using is from an authentic Indigenous source
  - if in doubt, consult your District Learning Commons and/or Indigenous Education Department
  - use the dialect of the **local** nation(s) first and foremost to reduce confusion
    - can share various dialects once a basis is established
    - ensure effort has been put into knowing and teaching the local dialect, and cultural protocols, practices, stories and processes
- Familiarize yourself with **Cultural Appropriation** Resources such as this resource created by Teacher Consultant Tina DeCastro: Cultural Appropriation Sway
- Acknowledge the source of any knowledge (similar to citing or referencing material)
  - be clear to indicate who and where the knowledge comes from
  - clarify if the knowledge is local or from elsewhere
- Tell the **story** as it was told to you, *no edits, comparisons or additions* which may distort the intent of the Indigenous knowledge and perspectives
- Encourage critical thinking around; biases, various perspectives of one story, and intent in telling the story
- Weed out-dated, inauthentic resources

Practicing Cultural Sensitivity

- It's all about relationships: building safe, healthy relationships is integral to learning.
- Consultation and Collaboration: Involve the local community and cultural experts in curriculum development and cultural learning experiences.
- Respect Diversity: Acknowledge and value the cultural backgrounds, traditions, and experiences of all students.
  - Ensure that Indigenous knowledge and Indigenous ways of knowing, being and seeing are respected.
  - Discuss Indigenous people and knowledge in an active manner, utilizing present tense rather than historical or past tense references.
  - Actively listen to students' experiences and perspectives, and be open to learning from their cultural backgrounds.
  - Be mindful of language barriers and support students who speak languages other than the dominant one in the classroom.
  - Be aware of cultural norms and practices that may differ from your own and respect these differences in interactions and expectations.
- Non-Stereotypical Representation: Avoid perpetuating stereotypes and provide accurate and positive representations of different cultures in teaching materials and discussions.
- Address Bias and Discrimination: Address any instances of bias, discrimination, or cultural insensitivity promptly and appropriately, and provide support to affected students.
- ***Do not single out Indigenous students as spokespersons for Indigenous knowledge***, this makes students very uncomfortable. Give students opportunities to share their knowledge but do not call on them expecting them to have, or want to share, any knowledge or experience.
- Approach each student and class through a **trauma informed** and **anti-discriminatory** lens.

- Create a positive and inclusive learning environment:
    - greet students and see them off using the **local dialect** of **Dakelh**
    - allow for soft entry during transitions
    - consider calming background music and dim lighting
    - reduce clutter
    - keep organized
    - be mindful of how colour theory impacts people when choosing classroom colours
    - create a quiet or calming space for students to take breaks when overwhelmed, overstimulated or activated by trauma
    - schedule calming/grounding activities to help students with transitions
    - have a snack bin in the class (watch for peanuts and other allergens)
    - include positive messages, images and language resources throughout the classroom
    - routines are important, maintain and display a regular classroom schedule
    - schedule frequent breaks
    - develop classroom norms together
- Offer students needing a break the option to choose a buddy or visit a designated person for support. Ensure regular check-ins and, if possible, accompany them back to class.
- Continuous Learning: Continuously educate yourself on cultural sensitivity and diversity issues to better support all students in the classroom.

Recommended Teaching Strategies:

- Get to know your students and facilitate them getting to know each other
    - start with circles *circle protocol
    - become a community through fun icebreaker activities
    - make and share food and cultural activities together (try weaving in the **Dakelh** language)
    - build in time for informal, casual one-on-one conversations with each student
- build your lesson plans and activities around students' interests and learning styles
    - encourage feedback from students on classroom activities
- create fun learning games (e.g. printerstudio.ca card games, kahoot, gimkit.com etc)
- Use scaffolding by breaking down learning tasks into manageable steps, providing support and guidance as students progress.
- Take your time and allow students to take the time they need to get through an activity
- Recognize that learning can occur *anywhere* and *anytime*; it is encouraged to go outdoors to learn.
- Acknowledge that the lesson you end up with, may not have been the one you started out with
- You *should* revisit lessons as many times as necessary.
- Consider integrating lessons with natural cross-curricular connections and a flow between them
- Dakelh is primarily **oral**, so **oral** responses are acceptable for assessment.
- Teach orally vs. written as much as possible through storytelling, drumming, singing and including cultural practices. *always acknowledge the source before commencing the activity.
- Some students may benefit from note takers; notes can also be photocopied for other students
- Routine and Repetition
- Repetition. Repetition. Repetition. And do not forget repetition.
- Monitor students' level of interest by keeping activities short and switching them as needed.
- Use **Total Physical Response (TPR)** and **Teaching Proficiency through Reading and Storytelling (TPRS)** techniques as much as possible
- Be hands on! Engage all the senses.
- Bring in guest presenters and objects for students to engage with.

- Connect through **play** and **story**: Integrating **play** and **story** into language teaching enhances engagement, comprehension, vocabulary acquisition, cultural understanding, and creative expression, making it a valuable tool for language learning. Please see the glossary definitions.
- Conduct ceremonies with **Elders** or **Knowledge Holders**
    - Practice & learn together
    - Celebrate together
- Identify the importance of learning together as lifelong learners.
- Provide plenty of demonstrations when possible. Traditional education was framed around a community apprenticeship model where learners were exposed to and encouraged to observe and participate in all facets of daily activities
- Remember you are not their only teacher; collaboration is a key to success.
- When possible, use Sentences to teach vs. single words.
- Be prepared to talk with children about various topics. When answering a question- always acknowledge the source of your answer. If you do not know- say you do not know.
- Create a brainstorming session for questions you will have for the next elder/knowledge keeper you are bringing into the class.
- Teach through Experiential & Land Based opportunities
    - Review and follow land based protocols
    - Get out on the land to physically practice choosing and making food and medicines
    - If no foods are available, consider trading for some with a local gatherer. In situations, you may know a hunter/gatherer, ask if they would consider allowing your school/class to receive goods in exchange for trade goods. (E.G. but not limited to gas cards, a hunters' bag, a carry tote for gathering, tobacco for them to gift nature. A fire starter kit, knife sharpener etc.)
    - use the school grounds, local parks and regional day use and camp sites however *do not harvest within city limits as the resources are likely contaminated*
    - Ask your school to receive permission to create a small fire on school grounds, some cities have portable fire-pits they deliver to your school and then pick-up upon completion of use. Or, create an opportunity to go on a field trip to a place that allows for small enclosed campfires.
- Show you support learning first hand by attending and participating in cultural activities throughout your community. You would be surprised how much you learn and the relationships you build by attending any event.
    - Listen, observe, inquire, participate and support
- Encourage students, families and staff to attend Indigenous activities in the community
- Visit other communities and schools.
- Invite other communities to your school.
- Similarly, create opportunities to have class-to-class feasts/presentations.
- Share knowledge of the diverse cultural groups Indigenous to the continent and beyond
- Encourage students to explore their own genealogy to understand how interconnected we are
- Have students connect with their families or nations to obtain any resources on family lineage.
- Value English dialects and how Dakelh language influences how English is spoken such as dropping off of certain words or sounds
- Take popular songs and translate a word/words/sentences into the local indigenous language.
- Explicitly teach students how to find and use resources. E.g. Bill Poser's Dictionaries and how to use it.
- Plan lessons that foster students' interests and strengths
- Take into account the varied needs and interests of students when delivering information, such as considering options like cartoons or realistic depictions.
- Have explicit discussion around how the tone of voice may change the meaning of words.
- Understand the Dakelh sentence structure to prevent students from attempting literal word-for-word translations.
- It is okay to make mistakes!!!!!!!!! so long as the effort is always sincere and you are open to learning and growth.

- If you are ever in doubt about what you are teaching, inform your students that you are unsure, but, with the source you are acknowledging, this is what you understand to be correct.

Suggested Activities:

- Venn Diagrams showing similarities, and differences among cultural groups.
- Explore **local** Indigenous **heroes**, historical and contemporary.
- Contact local **Elders/knowledge holders** about historic figures and their accomplishments.
- Discuss local areas of significance to the local Indigenous people. Note historic practices in those areas (e.g. berry picking/fishing/hunting grounds/ceremonial/medicine harvesting etc.)
- Compare how sentence structures vary from one language to another. Eg. French, Dakelh, English.
- Discuss the history of roads/pathways and landmarks in the area. Explore why some roads/paths weave while others are straight. Compare differences from various regions and provinces and consider what contributed to these differences? (e.g. weather, terrain, historic trade trails, seasons and weather). Incorporate the local Indigenous language and cultural connections within landmarks and directions.
- Discuss the **Indian Reservation System** incorporating original place names and stories. Explore why reserves are so far away from the town/city. Create discussion around conditions that have led to the relocation of First Nations.
- Incorporate projects, discussions, artwork etc. as ways to explore and present learning.
- Discuss the evolution of trade for the local First Nation. **Trade** has always been integral to any civilization and still affects and directs our world. Have the changes improved their community, if not-discuss the direction it took and why.
- Do a community walkabout. Have students draw their rendition of a map of the area. Then, using an outline that marks trails/waterways etc, have them imagine what would have been there pre-contact years ago.
- Discuss the importance of **Elders**. Note the difference between **Elders** in general in comparison to elderly people. Discuss why their inclusion would be beneficial to the community youth.
- Create recurring special events where students can participate in singing/drumming/dancing/food prep etc.
- Create opportunities for student speeches to be read aloud at events such as: greetings, welcomes, thank-yous, land acknowledgment, etc.
- Have students make morning announcements in the local language
- Sing Happy Birthday in the local language.

Professional Development:

- Check the local Post-Secondary schools and with the local community for opportunities to learn Dakelh and Dakelh 2nd language instruction
- Use Total Physical Response (TPR) techniques
    - The Teacher Toolkit - Total Physical Response
    - TPR World - Print and Video Resources
- Use Teaching Proficiency Through Reading and Storytelling (TPRS) techniques
    - Summer Institutes at Chief Atahm School
- It is valuable to learn alongside the students, however it is beneficial to be able to read and speak Dakelh to at least the level the students are going to be learning to understand the diversity of the Dakelh culture and Indigenous cultures across the globe.
- Attend Professional Development Opportunities

- Connect with the local Dakelh community to attend community gatherings, build relationship and engage in opportunities to hear and communicate in Dakelh
- Join the Dakelh Language Lunches with host Marion Erickson (all dialects welcome) contact Marion.erickson@unbc.ca or join the Zoom at noon on Thursdays.

Recommended Resources

Dakelh

- **Local Elders** and **Knowledge Holders** - contact local Nation for recommended contacts and process
- Book an Elder/Knowledge Holder in SD57
- *Guideline to Working with Dakelh Elders and Knowledge Holders in the Classroom* by Francois (Guy) and Ruby Prince
- **Dictionaries**
    - First Voices - apps for each language
    - Lheidli Dictionary (Bill Poser)
    - Nak'albun (Stuart Lake) Dictionary
    - Saik'uz Dictionary
    - Ulkatcho Dictionary
    - Wet'suwet'en Dictionary
    - Central Carrier Bilingual Dictionary by The Carrier Linguistic Society (see below)
    - **Pocket Dictionaries** by Bill Poser: Available in various dialects. Contact billposer2@gmail.com
    - **Pocket Dakelh Grammar Sketch** by Bill Poser. Available in various dialects. Contact billposer2@gmail.com
        - Lheidli Dialect
    - Nadleh and Stella Dakelh Dictionary: Nadleh Whut'enne 'ink'ez Stella Whut'enne Hubughunek
- Dakelh Keyoh Place Names
- Keyoh by Nak'azdli Whut'en
- Carrier Baby Names by Bill Poser
- The Treasures of the Carrier by Fraser Fort George Museum/Nak'azdli First Nation
- Land Based Etiquette, Protocol and Values
- SD57 Office 365 Dakelh Resources Teams Link
- Community **Elders** and **Knowledge Holders**
- The Carrier Language: A Brief Introduction by William Poser
- Carrier Linguistic Society Contact Sara Sam sara_sam_7@hotmail.com sara.sam@nakalbun.ca C: 250-996-3386
- Dakelh alphabet book from CLS
- Yinka Dene Language Institute
- Yinka Dene Language Institute Facebook Group
- Dakelh Language Lessons Facebook Page
- Syllabic resources
    - Introduction to the Carrier Syllabics by Bill Poser
    - Syllabics Online Transliterator
- Bill Poser Resources
- Bill Poser publications - Secondary resource handouts for grammar?
- Contact nations to find out what resources are available in each nation (Janie Jack mentioned some during introduction).
- Ellie Peters' FlashCards on legends and stories. Would like to develop something into booklets, would need someone to help on it.
- SD57 Indigenous Education Resources
- SD57 Truth and Reconciliation Resources
- Dakelh Holistic Lifelong Learning Model Library Guide with sample Lesson Plan Templates
- SD57 Library Guides
    - SD57 Red Dress Day Resources
    - SD57 Indigenous Veterans Day Resources

    - SD57 Dakelh Language Resources Library Guide
- Exploration Place Catalogues
- SD57 YouTube Videos
- Grease Trails - Video, Activities and Resources with Live it.
- Chief Kweh - Video, Activities and Resources with Live it.
- First Nations Education Steering Committee Resources
- Bill Poser Dakelh Resources
- UNBC Dakelh Culture - Dugout Canoe Facebook Page
- UNBC Dakelh Culture - Pit House Facebook Page
- SD57 QR Code Generator
- Bibliography of Materials on Carrier Culture and History

Provincial

- BCTF Aboriginal Education Resources
- First Peoples Principles of Learning
- First Nations Education Steering Committee
- First Voices
    - website
    - map of Indigenous languages

Canadian

- Large Indigenous Floor Map (Canadian Geographic) of all nations without western political boundaries
- Indigenous People's Atlas of Canada (Canadian Geographic) that accompanies floor map
- Templates: e.g. a colour worksheet where nations can fill in the blanks in their dialect should be developed
- Develop resources around protocols for respectful foraging and land based experiences.

Parent Resources

- Youtube
    - SD57 Indigenous Education Dakelh Language Playlist
- Facebook Groups
    - Dakelh Language

Decolonization Resources

- Culturally Nourishing Schooling for Indigenous Education, University of New South Wales.
- Decolonizing and Indigenizing Education in Canada, Eds. Sheila Cote-Meek and Taima Moeke-Pickering.
- Indigenization, Decolonization and Reconciliation (chapter in Pulling Together: A guide for curriculum developers). https://opentextbc.ca/indigenizationcurriculumdevelopers/chapter/indigenization-decolonization-and-reconciliation
- The UnLeading Project with Dr. Vidya Shah, York University. www.yorku.ca/edu/unleading Truth and Reconciliation Commission. https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf
- Universities and teachers' associations provide myriad resources to support the development of anti-racist practices in schools. See, for example: www.ualberta.ca/centre-for-teaching-and-learning/teaching-support/ indigenization/index.html

Glossary

IT IS IMPORTANT TO SHARE the understandings that guide and frame cultural and decolonization work. Below we offer working definitions of some key terms, recognizing that these terms can have different meanings in different contexts.

Decolonization: Decolonization is about decentring Eurocentric, colonial knowledge and practices, and recentring knowledge and world views of those who have been placed on the margins by colonization. Decolonization involves active resistance to colonial practices and policies, getting rid of colonial structures, and centring and restoring the world view of Indigenous peoples. It demands an Indigenous starting point; Indigenous people will determine appropriate approaches and acts of decolonization. It also involves recognizing the importance of land – in particular, how colonized peoples were cut off from their land and traditions – and the return of land to Indigenous peoples.

Indigenization: Indigenization calls on educational institutions and stakeholders to establish policies, processes, and practices that are led by First Nations, Inuit, and Métis Peoples toward ensuring their particular ways of knowing, being and doing are nourished and flourish. This includes creating opportunities for K–12 school leaders and teachers to learn how to develop and enact curriculum that honours First Nations, Inuit, and Métis Peoples' histories, perspectives, and contemporary issues. It also calls on school leaders and teachers to embed relational and responsive culturally nourishing pedagogies and curricula as part of the values of their K–12 school community.

Positionality: Positionality refers to one's identity – how we position ourselves within our society. To identify your own positionality, you need to consider your own power and privilege by thinking about issues of race, gender, class, sexuality, ability, educational background, citizenship, and so on. As educators, our positionality impacts how we make sense of the world and how we engage in it. It takes self-assessment and reflection to identify the ways in which our assumptions and beliefs, as well as our own expressions of power, influence how we (co-)create learning environments in our classrooms and schools.

Systemic racism: Systemic racism refers to the aspects of a society's structures that produce inequalities and inequities among its citizens and specifically, the institutional processes rooted in White supremacy that restrict opportunities and outcomes for racialized and minoritized peoples. Systemic racism includes institutional and social structures, individual mental schemas, and everyday ways of being in the world. Schools and school systems must engage in anti-racist education practice to address the systemic issues particular to racialized students. Unlearning: Unlearning involves removing ideas, practices, and values grounded in coloniality and colonialism from everyday practice. It is rethinking and reframing what we thought we knew about many aspects of everyday life, including traditions grounded in Eurocentric ways of knowing, and replacing it with decolonized knowledge.

Aboriginal peoples: a term outlined in Section 35(2) of the *Constitution Act, 1982* that is inclusive of "Indians", Inuit and Métis.

Aboriginal Title in Canada: Aboriginal title is an inherent right recognized in common law that originates from Indigenous peoples' occupation, use, and control of ancestral lands prior to colonization. It is a communal property right belonging to Indigenous communities, not held by specific individuals. The Canadian Crown first recognized Aboriginal title in the Royal Proclamation of 1763. Subsequent Supreme Court decisions clarified questions on Aboriginal title.

absolutive noun classifications: categories in the system of noun classification that refer roughly to things that are stick-like, round, and saliently two- or three-dimensional taking up an area. Generic nouns can be classified into the following classifications: d-class (stick like), n-class (round), and wh-class (two or three dimensional). Some verbs, such as "to be big", allow all four possibilities:
NOTE: this is in the Lheidli Dialect, examples may differ per dialect.

Classification	Verb Form for "to be big"	Noun	English Translation
∅	ncha	lubot	big cup
D	dincha	duchun	big log
N	nincha	nukuk	big ball
WH	hooncha	koo	big house

Others allow fewer possibilities. For example, quite a few descriptive verbs contain an inherent /d/ even when in their generic form. For these verbs, the same form serves as generic and d-class. An example of this type is "to be red". Here are the forms of ``it is red'':

Classification	Verb Form for "it is red"	Noun	English Translation
∅	dulk'un	lubot	red cup
D	dulk'un	duchun	red log
N	dunulk'un	nukuk	red ball
WH	whudulk'un	koo	red house

activities and situations: using appropriate tenses in both the affirmative and the negative to describe activities and situations

Ancestral Land: the land of which an Indigenous group has coexisted and developed strong connections with over time. Title did not exist prior to colonization however, locally there was a Keyoh system in the Balhats. The process of obtaining a title to ancestral lands can vary significantly depending on the country, legal framework, and specific circumstances. Let's explore some key points related to Aboriginal title and land rights in different contexts.

Authentic/Authenticity: Authenticity concerning Indigenous culture refers to the genuine, respectful representation, and acknowledgment of the traditions, beliefs, languages, practices, and knowledge systems of Indigenous communities. It entails an accurate portrayal of their histories, values, and lived experiences, free from **stereotypes**, misinterpretations, or distortions. **Authenticity** involves honoring and preserving Indigenous identity, heritage, and sovereignty while fostering meaningful relationships built on mutual respect and understanding. It also involves acknowledging the diverse perspectives within **Indigenous** communities and engaging in culturally sensitive practices that prioritize their voices, agency, and self-determination.

Ensuring the **authenticity** of **Indigenous** resources involves several key considerations and practices:

- **Community Involvement and Approval:** Collaborate directly with Indigenous communities or individuals, seeking their guidance, involvement, and approval throughout the resource development process. Prioritize their input, perspectives, and cultural protocols.
- **Cultural Protocols and Permissions:** Respect and adhere to specific cultural protocols and obtain proper permissions or consent from the relevant Indigenous authorities or knowledge holders before utilizing any cultural knowledge or materials.
- **Credible Sources and References:** Use credible sources of information, validated by Indigenous scholars, educators, or community members. Ensure that the resource reflects accurate and respectful representations of Indigenous cultures, traditions, and histories.
- **Cultural Sensitivity Training:** Equip yourself and others involved in creating Indigenous resources with cultural sensitivity training or awareness programs. This helps in understanding nuances, avoiding stereotypes, and respecting diverse perspectives within Indigenous communities.
- **Community Review and Validation:** Engage in ongoing dialogue and review processes with Indigenous communities or experts to ensure the resource accurately reflects their values, traditions, and knowledge systems.
- **Authentic Representation:** Strive for authentic representation that highlights the diversity, complexity, and richness of Indigenous cultures without simplification or distortion. Avoid cultural appropriation or misrepresentation.
- **Documentation and Transparency:** Keep clear documentation of the process, collaborations, and permissions obtained. Be transparent about the resource's origins, contributors, and the level of Indigenous community involvement.
- **Long-Term Relationships:** Build and nurture long-term, respectful relationships with Indigenous communities based on trust, reciprocity, and ongoing dialogue. This fosters continuous learning and improvement in resource development.

Remember, **authenticity** in **Indigenous** resources goes beyond surface-level representation; it requires genuine engagement, respect, and honoring the sovereignty and perspectives of **Indigenous** peoples.

Anti-discriminatory: refers to acts that are opposed to or intended to prevent discrimination (unfair treatment of someone because of their sex, race, age, gender, socio-economic, etc.) Anti-discriminatory practice involves actively fighting against discriminatory behaviors and promoting social justice. By doing so, we contribute to a more equitable and inclusive society.

Anti-racism: refers to a form of action against racial hatred, bias, systemic racism, and the oppression of marginalized groups. Anti-racism is usually structured around conscious efforts and deliberate actions to provide equitable opportunities for all people on an individual and systemic level.

Balhats: a system of governance practiced by many First Nations within BC formed around clan and familial ties. The balhats is organized around the clan system and is the core economic, political, social, legal, and spiritual institution of Dakelh people. It represents a holistic, evolving approach to relationships within the Nation and with other Nations. Nation specific protocols are followed before, during and after. All formal business in the balhats is conducted in an open and transparent environment (e.g. gymnasium, open fields etc.) where clan members are witnesses to transactions such as the assigning of a *'uza'ne* (chief's title), the solidifying of Dakelh laws, conducting justice ceremonies such as: shaming, the announcement of births, marriages, and adoptions, funerals, headstones, hair cutting, rites of passage, etc. Most Dakelh communities still hold regular balhats, although some do not. During balhats, participants commit to memory the details of what takes place at the Balhat. These details are integral to maintaining oral history. *adapted from Carrier Sekani Family Services definition.

Band / First Nation: as defined in the *Indian Act, 1985,* **"**a body of Indians
(a) for whose use and benefit in common, lands, the legal title to which is vested in Her Majesty, have been set apart before, on or after September 4, 1951,
(b) for whose use and benefit in common, moneys are held by Her Majesty, or
(c) declared by the Governor in Council to be a band for the purposes of this Act"
see also **First Nation(s)**

Bear Grease: Bear grease is a traditional Indigenous medicine, possessing diverse applications. It serves as a skin care remedy, alleviating dryness, itchiness, and minor skin ailments, while also offering relief for eczema symptoms. It is used to treat colds

and flu's[1]. Additionally, it provides remarkable pain relief for various conditions and can be utilized in cooking. Moreover, it fosters hair growth, serves as a waterproofing agent, insect repellent, rust inhibitor for knives, moisturizer for drum hides, and fuel for oil lamps, showcasing its multifaceted utility in Indigenous cultures.[2]

Bias/Biases: unfairly supporting, opposing or judging someone or something based on a personal preconceived opinion that is **not** based on reason, actual experience or complete and accurate information

Carrier: See Dakelh.

choice of words: words with close but not identical meanings

circle: the practice of gathering for common purpose, in a circular format, where all participants have the opportunity to engage in focused interactions. Often, designated speakers are limited to a set person, or persons, and passed from person to person to ensure all participants have the opportunity to contribute without interruption. Each circle's protocols and processes are outlined at the beginning of the circle and may vary depending on the type and purpose of the circle being held. For example, sharing circle, restorative circle, feedback circles, drumming circle, etc.

common elements of stories: place, characters, setting, plot, problem and resolution

comparative constructions: a verb or verb phrase that describes one subject in comparison to another

comprehend: understand key information and events in stories

creative works: tangible and intangible manifestations resulting from the application of a skill, for example: painting, sculpture, theatre, dance, poetry and prose, filmmaking, musical composition, architecture, agriculture, storytelling, etc.

Clans: a social structure organizing people into groupings based on interrelated relationships often following matrilineal or patrilineal lineage. Each Dakelh community has its own set of clans. Within each clan there may be sub clans. Each clan has at least one Duneza, Ts'ekeza', or Skuiza' (hereditary chiefs) with a name that holds great responsibility to ensure the health and well being of the lands, its inhabitants and the cultural beliefs and practices. Each Duneza, Ts'ekeza', or Skuiza' have rights to their own songs, stories and regalia. View the **local** nations website and reach out to their Elders and knowledge holders to learn about their clans.

culturally appropriate: a cultural resource or activity developed, guided or led by a community or individuals from a community to ensure protocols are followed and all aspects are performed in a culturally accurate manner.

cultural appropriation: inappropriate and unacknowledged use of a cultural motif, theme, "voice," image, knowledge, story, song, or drama, shared without permission or without appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn.

cultural aspects: location, history, population, activities, celebrations, clothing, festivals, food, land, music, protocols, traditions

cultural awareness: see **cultural humility**

cultural celebration: a one time or recurring gathering of people to celebrate an event or accomplishment. Celebrations could include specific clothing, dance, decorations, regalia, food, music, parades, sports, protocols, ceremonies, etc.

cultural ceremony: an activity conducted by an individual or group prescribed by culturally rooted ritual, protocol or conduct which reflects their beliefs, hopes, traditions, culture and/or spirituality. Dakehne have a wide range of cermony including but not limited to: Baby Welcoming, Rites of Passage such as hair cutting,

cultural diversity: people coexisting from diverse backgrounds and cultures in an environment where they recognize and celebrate their differences creating a safe space for people to be their authentic selves.

cultural humility: the lifelong process of self-reflection and self-critique to understand personal biases and develop and maintain mutually respectful partnerships based on mutual trust. This requires learning about one's own and other people's cultures *(in relation to their own background?)* to understand how their background and the background of community members impact social and environmental interactions.

cultural knowledge: shared characteristics of an ethnic or cultural group such as history, values, beliefs, behaviors, awareness, attitude, knowledge, and skills. see also: **cultural aspects**

cultural organizations: an organization within a culture/subculture with a primary purpose of supporting and promoting its culture.

[1] "Carrier Traditional Medicines Part 5 – Animal Medicine". *Carrier Sekani Family Services*. Retrieved 13 March 2024.
[2] "100% Pure Bear Grease". *truecanadianart*. Retrieved 13 March 2024.

cultural practices: could include traditional and contemporary activities, clothing, dance, regalia, objects, food, music, parades, sports, protocols, forms of governance, storytelling, etc.

cultural protocols: community-determined values, procedures, and priorities that guide our rights, responsibilities and behaviour in a particular situation. For example, determining who, what, where, when and how a story or song may be shared.

Cultural Safety: recognizes and strives to address power imbalances pervasive and inherent in society. It results in anti-racist environments, where everyone feels safe and a sense of belonging. We must actively honour the lived experiences of our diverse students, staff, and community members, including economic, religious, linguistic, sexual orientation and gender identity (SOGI), and other intersectional factors. This action requires self-reflection, examination of our privilege, our bias, and our behaviour.

cultural understandings: see **cultural knowledge**

Dakelh/Dakelhne: the name of both the people *and* the language spoken by some of the tribes of the Northern, Central and Southern Interior of British Columbia. **Dakelh** refers to one who "travels by boat on water '', generally at the edge of the water where it's close to shore using poles to "walk" the canoe along the shores as opposed to paddles. **Dakelh*ne*** is plural for the "People who travel by boat on water". Dakelhne are often referred to as "**Carrier**" in English because of the French explorers, however, **Dakelh**/**Dakelhne** is being reclaimed. **Dakelhne** are part of the **Dene** language family historically referred to linguistically as Athabaskan/Athapaskan. https://www.aaanativearts.com/nadene_language_family.htm

Dakelh knowledge: complex knowledge systems based on diverse, dynamic and distinct Dakelh worldviews reflecting the unique and diverse cultures, languages, governance systems and histories of Dakelh communities.

dialect: a variety of a language spoken within a specific community distinguished by features of vocabulary, grammar and pronunciation. Dialects are often influenced by neighbouring, geographically or socially distinct communities.

Dene: literally means "people", however it now also refers to a large Indigenous grouping of people who share close linguistic and cultural ties. Historically also known as Athabaskan (or other spelling variations), the term Dene was reclaimed at a language conference in 2012, as the term Athabaskan, a Cree word, was relatively arbitrarily assigned to the language group and has no known cultural or linguistic relevance to the people of whom it is ascribed to.

Decolonization: See beginning of glossary.

disenfranchised: being deprived of or having your rights or privilege taken away. see also **enfranchisement**

Elder(s): An Elder is someone who is highly regarded and *recognized by their community** as a respectful person with authentic knowledge and experience with Indigenous history, spirituality, traditional language, cultural teachings, ceremonies or healing practices. They are generally someone who people *from their community* recommend or turn to for advice and guidance.

elements of various types of text: format (e.g., letter versus email message), language, context, audience, register (e.g., formal versus informal), purpose

emotions and states of physical health: e.g., [*I'm happy*], [*I'm sad*], [*I have a headache*]

engage: actively participate in listening, reading, responding (oral, physical, textual, etc.), and asking questions to facilitate understanding

enfranchisement: a legal process of terminating one's membership or ability to gain **Indian Status** / membership within an **First Nation** / **Band**

engage in experiences: e.g., blogs, classroom and school visits (including virtual/online visits), clubs, concerts, courses, exchanges, festivals, films, pen-pal letters, magazines, newspapers, plays, social media and other online resources, stores/restaurants with service in Dakelh

etiquette: elements of formal versus informal speech and writing such as addressing people they have not met as [Mr./Ms.] + surname/title and using the formal address or use of topic-specific jargon, abbreviations, and texting short forms

exchange ideas and information: with peers, teachers, and members of the wider community; can include virtual/online conversations

First Nation(s): a common term that describes a group of Indigenous people in Canada who are not Métis or Inuit.
Related terms: **Aboriginal**, **Status Indian**, **Non-Status Indian**

forms of cultural expression: represent the experience of the people from whose culture they are drawn; for example, celebrations, customs, folklore, language use, traditions, ways of celebrating, and creative works (e.g., architecture, dance, filmmaking, musical composition, painting, poetry and prose, sculpture, theatre).

generic numbers: One of five sets of numbers used to count items of different types. This category includes numbers not specific to subjects of human, place/location, abstract or multiple nature. (see also: **Number Forms**)

gift / gifting / giving: to pass something concrete or abstract on to another in appreciation for having received something or without expectation of receiving anything in return. For example, giving an offering of thanks when harvesting traditional medicine, culturally significant material, or sharing a song with an **Elder**.

glottal stop: a glottal stop can be identified with an apostrophe ‘ and represents a sound that is made by bringing the vocal chords together similar to how we say ‘uh’oh.

Grease Trail: an ancient trade route used by Indigenous peoples primarily in British Columbia, expanding throughout Western North America historically serving as a pathway for trading goods such as **oolichan grease**, furs, **pemmican** and other commodities between different Indigenous communities. The trail played a significant role in facilitating trade and cultural exchange among Indigenous groups long before European colonization.

“The trail is a vital corridor of exchange. It has been for over 6000 years, from when oolichan grease dripped from the boxes carried by First Nations traders, staining the trail route, to today, when communities use the trail to connect to each other and to the land. From the interior to the coast, the mighty Fraser River to the Pacific Ocean, the Nuxalk-Carrier Grease trail has been host to many travellers. It is their histories and stories that make the trail such a vital feature. The route traverses history; it tells the stories of ancestors, of animals, of families, landscapes, culture and practice.”
from: https://www.greasetrail.com/trail

greetings and introductions: common expressions used in greetings, salutations, and getting to know others (e.g., *Hello*, *How are you?*, *See you later*, *Have a good day*)

heroes: Heroes are individuals who courageously and selflessly act for the betterment of others, embodying resilience, compassion, and inspiration. Examples may include high profile professionals in any field, veterans and local community members who focus their efforts on making a difference.

hobbies and topics of interest: e.g., [*I play…*], [*I like to…*]

honoraria / honorarium: Funds payable to Elders/Knowledge Holders to compensate for their time, knowledge, transportation and/or accommodations should be covered by the school, or cost shared with Indigenous Education, when related to supporting the BC curriculum. Indigenous Education targeted funding may be able to support the costs of inclusion of Indigenous Elders/Knowledge Holders for extracurricular cultural activities Please contact the Indigenous Education Office for suggested rates and more information.

house: a house is a sub-group within a clan that may have their own hereditary Chief and/or Wing Chief. Each **house** has their own name within the clan that is tied to an area within that clan's territory. Names of clans and houses have origin stories and carry specific responsibilities to the community and environment.

identity / self-Identity: A sense of self shaped by family, community and individual experiences, expressions, relationships, memories, values and connection. Identity is influenced by, for example, physical being, gender orientation, traditions, protocols, celebrations, and festivals.

idiomatic expression: a figure of speech where the meaning of the words are not literal and have culturally specific meanings. e.g. *beni hooloh* = crazy/lost your mind (in Southern Dakelh dialect)

importance of story: Stories are an important way to seek and impart knowledge, beliefs, customs, perspectives, traditions, values, and worldviews. In doing so, they can share history and strengthen a sense of identity

inalienable possession: A noun is said to be inalienably possessed if it must have a possessive prefix attached, indicating to whom it belongs. For example, the stem meaning "arm" is -gan. gan, however, is not a word that can be used by itself. It is necessary to indicate whose arm it is, e.g. sgan "my arm". To refer to an arm without indicating whose it is, it is necessary to say 'ugan "someone's arm". In general, body parts and kinship terms are inalienably possessed. When a noun is inalienably possessed, it is presented with a preceding hyphen. Thus, "arm" is presented as -gan. To add the possessive form, remove the hyphen and add the corresponding possessive prefix, and in some cases apply necessary modifications to the stem. see also **Possessive Categories**

Indian: “a person who pursuant to [the Indian Act] is registered as an Indian or is entitled to be registered as an Indian” (*Indian Act*, 1985). The term *Indian* is considered outdated and offensive beyond its use in a legal context.

Indian Act (1985): a Federal act administered by Indian and Northern Affairs Canada (INAC) that governs matters pertaining Indian status, bands, lands reserved for Indians and communal funding for . The act was first passed in 1876 as part of a long history of assimilation policies, such as the *Gradual Civilization Act* of 1857 and *Gradual Enfranchisement Ac*t of 1869, intended to eradicate Indigenous cultural, social, economic and political identities in favour of Euro-Canadian society. The Indian Act does not directly pertain to non-status peoples such as the Métis and Inuit.

Indian Agents: An Indian Agent was a government official responsible for implementing and overseeing policies related to Indigenous peoples, particularly in Canada under the Indian Act. These agents acted as intermediaries between Indigenous

communities and the government, often exerting control over various aspects of Indigenous life, including land allocation, education, and social welfare programs. While their roles varied over time, Indian Agents historically played a significant role in enforcing assimilationist policies and exerting authority over Indigenous peoples on behalf of the government.

Indian Reservation System (Reserves): The Indian Reservation System, in Canada, refers to designated lands set aside for use by First Nations under the Indian Act. The Federal Government's Minister of Indian Affairs, controlled the lands and activities on the lands through the use of **Indian agents,** similar to concentration camps. Reserves were intended to encourage assimilation and suppress the Indigenous people. The Indian Reservation System often resulted in displacement, poverty, and social disruption for Indigenous peoples. Many reserves face ongoing challenges such as inadequate housing, limited economic opportunities, political restrictions and environmental issues.

Reserves are a small fraction of the ancestral/traditional territories of the First Nation. Reserves, distinct from a First Nations traditional territory, are arbitrary borders imposed by the government, however many Indigenous communities still rely on off-reserve areas for hunting, gathering, and cultural activities. Despite the imposition of reserve boundaries, ceremonial sites and traditional territories hold profound cultural and spiritual significance. While the reserve system altered Indigenous connections to their traditional lands, many communities maintain ties to these areas, emphasizing the ongoing importance of traditional territories for socio-economic, spiritual, and cultural well-being.

Indian Status/Status Indian/Registered Indian: the legal identity, administered by the Federal government, of an individual who is registered to be an Indian as defined in the *Indian Act* (1985). The Métis and Inuit are non-status and not all **First Nations** people are registered as status "Indians". Amendments to the *Indian Act* were made through Bill C-31 in 1985 to address the inequity towards women present in the *Indian Act*.

Indigenous: refers to the first people to originate from a particular place as opposed to people and their descendents who have come from other places

Indigenous Ways of Knowing: a term that recognizes the complexity and diversity of Indigenous ways of learning and teaching. Indigenous ways of knowing acknowledges that we learn from human interaction and relationships with all elements of creation including plants, animals and objects.

instructions: directions on how to do something or where to go or where to find something. e.g., right, on the table, next to you

intonation patterns: e.g., recognizing whether someone is making a statement or asking a question, and how it relates to their message, noticing and practicing cadence of spoken Dakelh

introduction: a Dakelh introduction starts with identifying the individuals name, maternal lineage, paternal lineage, where they are from, whose clan and house one belongs to as well as any other associated nationalities.

key information: answer questions such as [*who?*], [*what?*], [*when?*], and [*why?*]

Keyoh: refers to areas of land utilized and maintained by matrilineal families defined by watershed boundaries and managed through the Balhats system. The purpose of the keyoh system was focused on environmental stewardship, resource protection and distribution for community well being. Families often use their keyoh for harvesting, gathering, spiritual connection, and stewardship. Keyoh is distinctly separate from the contemporary trapline system initiated by the Government. (see also Nak'azdli Keyoh definition)

Knowledge Holders: Knowledge Holders are those who have received extended, authentic, intergenerational transmission of knowledge, and who hold that knowledge for transmission to the next generation.
A knowledge holder:

- can work independently and usually without personal assistants
- may request help from teachers and students with such tasks as setting up, carrying supplies, etc.
- can express needs and wants verbally without assistance
- often are considered '**Elders** in-training'
- are able to read and write fluently
- in most cases will provide materials and supplies when requested

Adapted from *Guideline to Working with Dakelh Elders and Knowledge Holders in Education*, Francois Prince, March 2020

Land & Experiential Learning: Place-Based, Land-Based, Inquiry-Based, Project Based

language: Communication, Knowledge, Meaning/Value, Culture/Ethos, Storytelling

legends: events that happened long ago

letter patterns: Begin to identify groupings of letters that have consistent pronunciations
VERSUS - letter patterns and pronunciation: Identify, predict, and pronounce groupings of letters that make the same sound, rhyming words, letter patterns that have consistent pronunciations, and silent letters.

local: local refers to the area of which one resides. In this case we are referring to that of the First Nation(s) of whose territory you are on. There are many nations living on a territory but it's important to distinguish those who are from the ancestral territory.

mid-intermediate proficiency: speakers can communicate comfortably in most daily situations with fluent speakers, problem solve and make decisions in certain situations, and talk about the present, past and future.

narrate: using past, present, and future time frames, and common expressions of time and transitional words to show logical progression

Native: a person or thing originating from a particular place. The term "Native" has been used to refer to the Indigenous Peoples of North America that may carry negative connotations. It is a generalized term that can be replaced with more specific terms such as **Aboriginal, Indigenous, First Nation, Métis** and/or **Inuit.**

nominalizing Suffixes: ways to create a noun from a verb.
e.g. modifying Hodulh'eh (Teaching) by adding:

- *-un* = hodulh'eh-un (person who teaches/teacher)
- *-a* = hodulh'eh-a (teacher or place of teaching/school)
- *-ne* = hodulh'eh-ne (pluralized teachers)
- *-i* = hodulh'eh-i (an object that teaches/teaching machine)

NOTE: this is in the Lheidli dialect, examples may differ per dialect.

non-Status: people who identify as Indigenous or "Indians" but are not registered with the Federal Government as a **Status Indian**. They may have been disenfranchised, signed a treaty, chose not to register or don't meet the Federal Government's criteria to register for Indian Status.

non-verbal cues: e.g. gestures, style expressions, pictures, props

number (nouns): Nouns that refer to things that normally come in pairs, such as the eyes and legs, have singulative forms that are used to make clear that the speaker is referring to only one member of the pair.

number Forms: there are five sets of numbers used to count items of different types:

- **generic numbers:** This category includes numbers not specific to subjects of human, place/location, abstract or multiple nature.
- **human numbers**: This category includes human beings and dogs, as well as other beings considered sufficiently human-like, such as spirits, angels, sometimes other animals.
- **multiplicative numbers**: This category consists primarily of events; that is, it is used to count the number of times something happens. It is also used to count most periods of time, such as days.
- **areal/locative numbers:** This category includes places and under some circumstances periods of time.
- **abstract numbers**: This category includes abstract things like kinds.

offering: Offerings are personal gifts, symbolic of respect and appreciation. This may include food, medicine, song, story, natural tobacco, saliva, hair, medicine bundle, etc.

oolichan: small fish, smelt, that spawn in some major river systems of the Pacific Northwest Coast from California to Alaska. Oolichan are well known for their high oil content and thus highly valued in trade as a medicine, survival food and a delicacy. Their Indigenous name comes from Chinookian language / **Chinook Jargon** used as a trade language. They were also given the English name "candlefish" due to the high fat/oil content making it possible to string them on a wick to burn like candles after being dried.

oolichan grease: a traditional Indigenous food source and medicine made from the oolichan. Oolichan is high in oil content and its grease holds cultural significance and is a valuable commodity for Indigenous peoples, similar to **bear grease**, as an essential part of Indigenous diets and economies along the **Grease Trail**.

opinions: e.g., [I think…], [You're right], [That's correct]

oral: refers to the development and use of spoken language skills, including listening and speaking. This aspect focuses on verbal communication and comprehension without the use of written language.

oral histories: distinct ways of knowing and the means of conveying information from generation to generation. Information is often shared through conversations with an Elder about celebrations, traditions, events, and protocols. Oral histories connect speaker and listener in communal experience and unite past and present in memory.

Oral Traditions: a non-written form of transmitting culture across generations that may consist of stories, songs, and other types of information, often complemented by dance or various forms of visual representation, such as carvings or masks. In addition to expressing spiritual and emotional truth (e.g. by symbol and metaphor), it provides a record of literal truth (e.g., about events and situations) and is highly regarded as a form of governance and education.

paradigms: a table of forms of a verb, noun, or adjective, serving as a model for other words of the similar conjugation or condition based on expressing their grammatical function or attribute (e.g. tense, mood, person, number, state, and gender).
See also **absolutive noun classifications**, **number (nouns)**, **possessive categories**, **inalienable possession** and **possessive prefix class**

Pemmican: a paste of dried and pounded meat mixed with melted fat, berries, flour and other ingredients. It was originally made by natives with access to Buffalo.

phonemes: distinct speech sounds that distinguish one word from another using consonants and/or vowels

place: Place is any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity. The connection between people and place is foundational to First Peoples perspectives on the world. A sense of place can be influenced by territory, food, clothing, and creative works.

play: "Play" engages youth in language learning by making the process enjoyable, interactive, and meaningful. Through play, language learners can practice communication skills, vocabulary, and grammar in a natural and relaxed setting. Play activities such as games, role-playing, storytelling, song, dance and creative projects allow youth to use language in context, fostering comprehension and fluency. Additionally, play encourages experimentation, problem-solving, and collaboration, which further enhance language acquisition. Overall, integrating play into language learning creates a dynamic and engaging environment that motivates youth to actively participate and develop their language skills.

pocket Dakelh Grammar Sketch: This booklet is designed to be portable and easy to carry, providing users with quick access to key grammar concepts to support learning and understanding the Dakelh language.This concise reference manual outlines the fundamental principles and rules of grammar in the Dakelh language. It offers a compact overview of Dakelh grammar, covering topics such as nouns, postpositions, numbers, adjectives, pronouns, verbs, word order and agreement, questions, and other essential linguistic elements. Available in several dialects.

pocket dictionaries: compact reference guides that provide definitions, translations, and explanations of common words and phrases in Dakelh. They are designed to be portable and convenient, making it easier for users to access Dakelh language resources on the go. Available in several dialects.

possessive categories: see also **inalienable possession**
For example, the categories and their abbreviations are as follows:
NOTE: this is in the Lheidli Dialect, examples may differ per dialect.

Abbreviation	Category	Common Prefixes based on Class		
		1: consonant	2: **glottal stop**	3: vowel
1s	First person singular, e.g. "my mittens".	s	se	s
1d	First person dual, e.g. "the mittens of the two of us".	ne	neye	ney
1p	First person plural, e.g. "our mittens", where there are three or more of us.	ne	neye	ney
2s	Second person singular, e.g. "your (one person) mittens.	n/m/un/nuy	nye	ny
2p	Second person plural, e.g. "your (two or more people) mittens.	na/nah	nahye	nah
3s	Third person singular, e.g. "his/her/its mittens".	bu	be	b
3p	Third person plural, e.g. "their mittens".	hubu	hube	hub
ref	Reflexive, e.g. "his/her own mittens". This is used when the clause has a third person singular subject that is the same as the possessor of the noun.	du	dude	d
djr	Disjoint Reference. This means "his/her/its" but is used in place of the plain third person singular or the reflexive when the clause has a third person singular subject that is not the same as the possessor of the	i	ye	y/yu/bu

	noun.			
rec	Reciprocal, meaning "each other's". This is very rare on nouns but not uncommon as the object of postpositions.	lh		
pdjr	This is the plural disjoint reference form, meaning "his/her/its", used when the clause has a third person plural subject disjoint from the third person singular possessor of the noun.	hu/hui	huye	huy
areal	The areal means "it's" and is used when the third person possessor is saliently areal or spatial.	whu	whe	wh
ind	Indefinite. This means "someone's" or "a(n)" and is used almost exclusively with inalienably possessed nouns, e.g. 'ugan, "someone's arm, an arm".	‘u	‘e	‘

possessive prefix class: Nouns are marked for possession by prefixes. There are three main classes of nouns, which take different sets of prefixes. Which nouns belong to which class is largely, though not entirely, predictable.

Class 1	Most nouns beginning with a vowel
Class 2	Most nouns beginning with **glottal stop** or /h/
Class 3	Most nouns beginning with a vowel

NOTE:
Some nouns beginning with **glottal stop** belong to class 1, and a few nouns beginning with a consonant other than **glottal stop** belong to class 2. In most cases the noun class is not indicated. In these cases it is safe to assume that the noun belongs to the class predicted by the above rules.

Within class 1 the second person singular prefix takes three forms. The usual form of the prefix is /n/, which becomes /m/ before nouns beginning with /m/. Before nouns beginning with /m/ or /n/, the prefix is /nyu/.

presentation format: e.g., digital, visual, and verbal modes; students may make use of aids such as charts, graphics, illustrations, text, stories, music, organizers, photographs, tables, props, and videos

protocols: Cultural, Governance, Preparation, Well-being

purposes: e.g., to convince, inform, entertain

questions: including intonated questions, inversion questions, questions using different interrogative words (e.g. [how many…?], [what…?], [who (1) …?], [who (2+) …?], [where…?], [when (non-past) …?], [when (past)…?], [Why…?]).

reciprocal: involving back-and-forth participation

reciprocity: the practice of giving and receiving to maintain or establish a mutually beneficial relationships

Registered Indian: see **Indian Status**

Reserve/Reservation: see Indian Reservation

seasonal rounds: activities that occur at various times and locations in harmony with the environment guided by observation of environmental rhythms such as: salmon runs, animal migration, mating seasons, weather patterns, plant life cycles, access etc. Seasonal rounds influence where people live and what they do at different times.

Seasons: Dakelh seasons include five timeframes throughout the year depending on what is happening within the environment. (e.g. Lheidli Dialect: Khui = Winter, ‘olulh = Spring (when snow/ice is melting), Shen = early summer (no more snow on the ground), Danghun = High Summer (plants all in bloom), Dak’et = Fall

seek clarification and verify: using common statements, questions, gestures and props. e.g., request or provide repetition, word substitution, reformulation, or reiteration, using a variety of statements and questions (e.g., [*I don’t understand*], [*Could you repeat please?*], [*What does… mean?*], [*How do you say …?*], [*How do you spell…?*])

sequence of events: using words that indicate sequence (e.g., [*first*], [*second*], [*third*], [*then*], [*after that*], [*finally*], [*at last*])

settler(s): a person, or people, and their descendents, who have migrated their permanent residence to a new place

share and compare: Using methods such as partner work, presentation, poster walks, comparing and contrasting

Silent Speaker: “people who have a good understanding of their language but do not speak it. There are many kinds of silent speakers, including people who spoke their language before attending residential school or people who grew up hearing their language and understand it, but do not speak it.” - First Peoples Cultural Council

status/status Indian: see **Indian Status**

stereotype: an often unfair, untrue or oversimplified and fixed belief that various traits or acts are characteristic of a particular social group

stories (story): Stories are a narrative form that can be oral, written, performed or visual. Stories can be simple or complex and may be derived from real or imagined experiences. Stories are strongly connected to families, clans, land, creation, ancestors, future generations, knowledge holders, strength, power, heart/core, decision making, and caretaking. They can be used to seek and impart knowledge, morals and values, conflict resolution/transformation, entertainment, share history, and strengthen a sense of belonging, identity and community connection. Examples are: Indigenous oral histories, personal stories, dances, skits, print and digital art, images, carvings, series of pictures, songs, and student-created stories.

storytelling: the process of communicating a story (personal, historical, ancestral, real or created) through oral, written, performed or visual means.

strategies: tools used to comprehend and express meaning. Strategies vary depending on the context and the individual student. Examples include: interpreting body language, listening to intonation and expression, paraphrasing, reformulating, reiterating, and repeating; substituting words; using cognates, context, images, parts of speech, prior knowledge, reference tools, similar words in first language, and text features

Systemic Racism: (see definition at top of glossary)

Teaching Proficiency through Reading and Storytelling (TPRS): a language teaching method emphasizing the use of storytelling and comprehensible inpu**t** to develop language proficiency. In TPRS, teachers tell stories in the target language, often using gestures and visual aids to make the content comprehensible to students. Through repeated exposure to the language in meaningful contexts, students acquire vocabulary, grammar, and language skills naturally, similar to how they learned their first language. TPRS encourages active participation and engagement from students, fostering a supportive and immersive learning environment.

texts: “Text” refers to all forms of oral, written, visual, and digital communication, including authentic or adapted texts (e.g., cartoons, charts, conversations, diagrams, texts, emails, movies, Indigenous oral histories, instructions, interviews, invitations, letters, narratives, news reports, nursery rhymes, paintings, photographs, picture books, poems, presentations, songs, speeches, stories). Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages).

time and frequency: e.g., [*today*], [*yesterday*], [*tomorrow*], [*everyday*], [*always*], [*sometimes*], [*never*]

time frames: past, present, and future time frames for common verbs in context (e.g., [*We have school today*], [*I saw a movie yesterday*], [*I’ll play soccer tomorrow*])

Total Physical Response (TPR): a language teaching method that emphasizes the importance of physical movement and action in language learning. In TPR, learners respond to commands given by the teacher using physical actions, such as standing up, sitting down, or touching objects. This method is particularly effective for beginners and young learners as it engages different senses and reinforces vocabulary and grammar through kinesthetic learning.

Traditional Introduction: In the Dakelh way, people will introduce themselves including their ancestral name, nation/ancestry, **clan**/**house**, and lineage (eg. parents, grandparents, etc., and relative **clan**/**house** associations).

Traditional Territory: see **Ancestral Lands**

Trade: refers to the exchange of goods, services, or commodities between individuals, communities, or nations. Historically, trade routes such as the **Grease Trail** facilitated the exchange of goods across vast distances, shaping economies and cultures. In

contemporary contexts, global trade agreements and technological advancements have expanded trade networks, influencing economic policies and international relations.

Trauma-informed: being mindful and responsive to individuals' life experiences including awareness of the impacts of direct and indirect trauma, including intergenerational trauma. Provide supports such as a calm environment, frequent breaks and check in's, patience, consistency, predictable routines, transitions, care, compassion and understanding.

unceded: never legally given up through treaty or other agreement

understand the world: by exploring, for example, thoughts, feelings, knowledge, culture, and identity

use of proficiency: fluency in oral and written comprehension and production, and opportunities that require a level of mastery in the target language (e.g., government jobs, situations requiring proficiency in being able to understand and be understood in more challenging situations, such as on the phone, where non-verbal cues cannot be seen

variations: e.g., accents, idiomatic expressions, slang, other vocabulary

verb tense: refers to when the action in a sentence takes place (e.g. past, present, future, possible or impossible future)

visual (visually): forms of communicating may include roman orthography, syllabics, pictographs, petroglyphs, arborglyph, sign language, visual arts, gestures, pictures, props etc.

voice: the ability to communicate which may be verbal or non-verbal (e.g. plants and animals can be observed over time to understand their messages).

vowel sounds: sounds made by air flowing freely from your throat with a relaxed tongue and without closing lips

Ways of Knowing: culturally influenced methods in which individuals and peoples come to understand the world.

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the ancestors of these lands

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