

# Timeline of work with snchitsu'umshtsn

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Audra Vincent

# 1878 Mission School Opens



Deemet Ida. Coeur d'Alene Reservation



# 1917 James Teit publishes Coeur d'Alene Tales

- Kwaruutus Nicodemus – started working together in 1904



## VI. COEUR D'ALÈNE TALES, BY JAMES A. TEIT.

### I. CONDITIONS IN MYTHOLOGICAL TIMES.

A LONG time ago conditions on the earth were different from what they are now, and people had a hard time to live. There was much wind and heat, and little rain or snow. It was very dry. Some say thunder was frequent, and lightning killed many people. Many monsters lived on earth and killed people. Gradually these conditions were changed by Coyote and others, who made many transformations beneficial to the people. Coyote also introduced the salmon, made fishing-places, and taught the people many arts. Giants and dwarfs of several kinds inhabited some parts of the country, particularly mountains and forests. Coyote did not transform all of them, and some are said to exist at the present day. In the same way some "mysteries" — both land and water beings — continue to exist. Even many beings that Coyote transformed had not all their evil powers taken from them, and they sometimes harm people at the present day.

Other informants stated that they had heard many stories of giants, dwarfs, and land and water mysteries. One of the last was called "The Water-Buffalo." They had heard some stories of Old-One,<sup>1</sup> a great many Coyote stories, the Arrow-Chain story,<sup>2</sup> the Snake-Lover story,<sup>3</sup> two stories of the origin of death, a Fox story, an Eagle story, some Star stories, a Sun and Moon story, an Elk story, a Coyote and Wolf story, etc. They had forgotten all of these, and could tell none of them properly or in detail. Stories similar to the following Thompson tales they did not remember having heard: Kokwe'la story,<sup>4</sup> Great Deluge story, Great Fire story, Origin of Fire story,<sup>5</sup> story of visiting a country underneath the earth, story of the origin of daylight and darkness, story of stars coming down and marrying women,<sup>6</sup> Sun coming down and obtaining a bright-colored blanket.<sup>7</sup> Perhaps some very old people might know some of these stories.

# 1927 and 1929 Gladys Reichard field work

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- Dorothy Nicodemus [widow of Kwaruutus Nicodemus]
- Tom Miyal
- Julia Antelope Nicodemus [daughter in law of Dorothy]-grammatical analysis
- Lawrence Nicodemus [Julia's son]-recording and organizing narratives





# 1930 The Salishan Tribes of the Western Plateau- Boas and Teit

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## THE SALISHAN TRIBES OF THE WESTERN PLATEAUS

By JAMES A. TEIT

Edited by FRANZ BOAS

### THE COEUR D'ALÈNE<sup>a</sup>

#### I. HISTORICAL AND GEOGRAPHICAL

**HABITAT AND BOUNDARIES.**—The country occupied by the Coeur d'Alène was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the sources, including Coeur d'Alène Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alène and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part, around De Smet, Hangman's Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open, and well grassed. In the central part are many navigable waterways.

On three sides tribes of the Flathead group were neighbors of the Coeur d'Alène—the Spokane to the west, the Kalispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Percé and Palous; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Percé. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d'Alène Reservation in Idaho, which is located near the southeastern border of their former territory.

# 1935 Lawrence Nicodemus travels to New York

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- Went to work with Reichard at Columbia University on the materials she gathered in 1927 and 1929

This helped produce the grammar, stem list, and English translations of stories







# 1938 Reichard publishes grammar

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## 1—4. INTRODUCTION

The Salishan languages are divided into two classes, in one of which *tc* takes the place of *k* in the other.

1. Coeur d'Alene is one of the *tc*-languages of the Interior Salish. Phonetically, it shows many characteristics of other Northwest languages, Salishan, or others, its outstanding development being the *r*-series. The most specific morphological differentiation between this and other languages of the family is the development of prefixes which denote direction, to such an extent as to characterize the language and to set it somewhat apart from the other languages of the family, if we are to judge from such materials of those languages as are available.

2. Coeur d'Alene has many of the general features common to the known Salishan groups. Phonetically it is harsh-sounding due to the prevalence of palatal, faucal, and particularly, strongly glottalized sounds. The habit of slurring or weakening vowels so that complex consonant clusters result is marked, although it is not as exaggerated as among some of the tribes farther north and west, Bella Coola, for example.

# 1939 Reichard publishes stemlist

## STEM-LIST OF THE COEUR D'ALENE LANGUAGE

BY GLADYS A. REICHARD

With the grammar<sup>1</sup>, which gives details of morphology and usage, and the stem-list which follows, a large number of words may be coined, particularly since Coeur d'Alene is an unusually regular language. The forms (*u<sup>u</sup>*-, *-t*, — *-t*, *-p*) after the stem refer to §§ 262, 294, 300, 302–306 of the grammar. If more than one occurs right after the stem, e. g., (*u<sup>u</sup>*-, *-t*), it means I did not get a differentiated meaning. If they occur under the stem, the meanings are proper for only the form indicated.

The vowels in parentheses after the meaning refer to the rules of dissimilation, §§ 198–208, and may even be considered as defining conjugations. If no vowel changes are given, it does not mean that they do not exist, but rather that only one form was available in the material which consists of texts and various grammatical forms.

There is a list of so-called adverbs, conjunctions and interjections; and also of

*a*

*atsqä'<sup>a</sup>*, go out, singular and plural  
*atsx*, look at  
*ayx<sup>w</sup>* (*-t*), be tired  
*axil*, do thus (*a-i*, *i-a*, *ä-a*)  
*ax<sup>w</sup>*, be much, many

*ä*

*äpl*, there is, have  
*äw* (*-t*), oppose (*ä-?* *-u*)  
*äm* (*-t*), share, feed (lacks *-En*)  
*äm*, one sits (*ä-a-E*)  
*äk<sup>w</sup>n*, say, tell (*ä-<sup>w</sup>*, *u-ä*, *ɔ-u*)  
*äx-us*, look for, hunt (*ä-u*, *u-a*, *ɔ-u*)  
*änis*, leave, set out, go away (*ä-i*, *?*, *i-E*)  
*äsil*, two (*ä-i*, *i-a*, *ä-E*)  
*ätcän'*, tie up sack  
*ängwät*, belong to  
*ätcin*, do with, put, be the matter (*ä-i*, *i-a*, *ä-E*)  
*äl*, move body





# 1947 An Analysis of Coeur d'Alene Indian Myths

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## CHAPTER V

### THE MYTHS AND TALES

#### A. 1. CHIEF CHILD OF THE ROOT (TRANSFORMER)

Child of the Root's grandmother reveals to him his origin

Child of the Root leaves home

Chief Child of the Root:

Transforms Pestle Boy into pestle

Instructs Foolhen to eat moss raw instead of falling into fire to cook it

Kills and revives Fisher to overcome his foolishness

Burns awls, combs, bladders and lassos to make them useful to man

Transforms nails and bill of Kingfisher and Fishhawk to enable them to catch fish, enjoins them to eat fish raw

Instructs Splinter Leg to enable him to make spearhead of elkhorn instead of his own leg bone

Toad causes flood so that Chief Child of the Root will visit her

Toad jumps on Chief's forehead

People reject Coyote and Robin as sun and moon

People accept Chief Child of the Root as sun, Helldiver's child as moon

An old woman lived with her daughter who had a baby. Every day the daughter went out to gather the root of the plant called *sp'ä'rwāntc* (probably hogfennel). Every day she came back with a great many of the roots. She baked them and the family ate them. The boy grew. The mother always went out alone to gather roots, leaving the boy with his grandmother. One day when he was quite large he asked, "Where is my father?" "You are pitiable. You have no father." "Why have I no father?" he asked. "He has been dead a long time." "What was his name?" "He had none."



# 1958-1961 A Comparison of five Salish Languages- three papers published by Reichard

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## A COMPARISON OF FIVE SALISH LANGUAGES: I\*

GLADYS A. REICHARD

### 1. Introduction

### 2. Phonetics

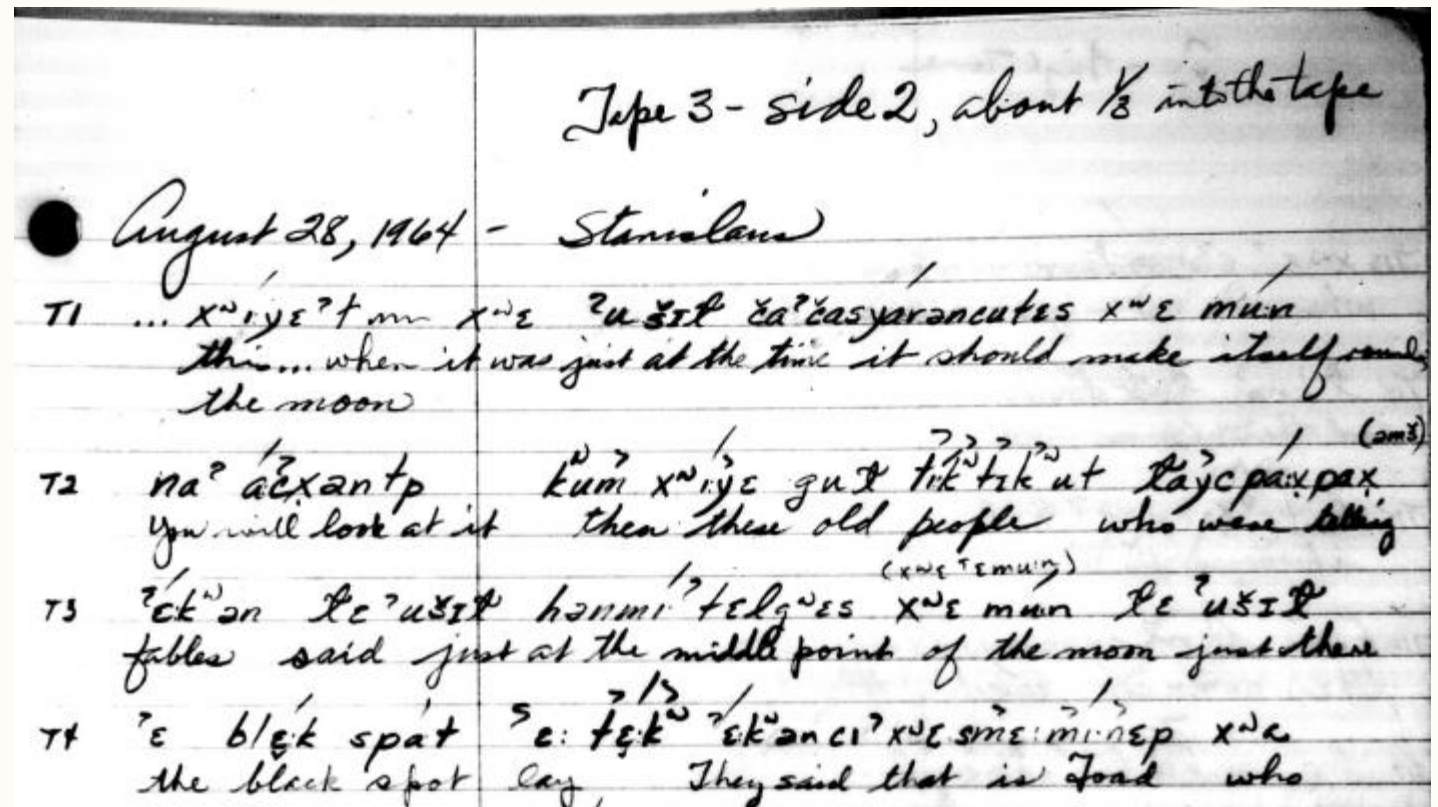
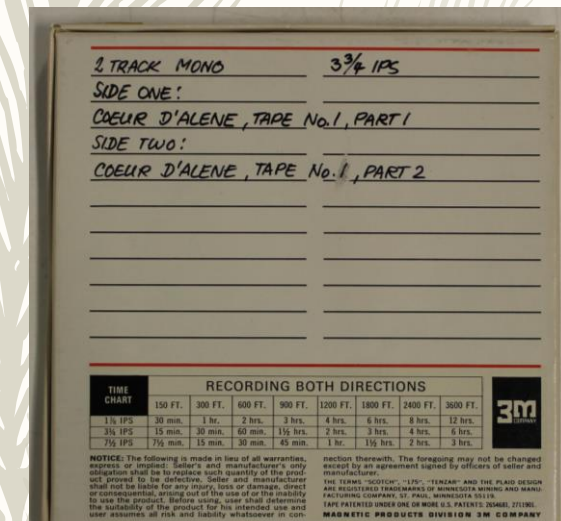
1. Until 1934 the discussion of Salish was concentrated largely on comparison of certain somewhat limited phonetic problems, on reduplication, and suffixes. These were the obvious subjects that showed relationship between a number of languages of the North American Northwest. From the materials then at hand some of the similarities were brought out and groupings were made that have recently been summarized and realigned by Morris Swadesh.<sup>1</sup> An outstanding result of the grouping was the major difference between some of the Coast languages—Tillamook, Upper Chehalis, and Snoqualmie-Duwamish—compared with two languages of the Interior—Coeur d'Alene and Kalispel.

1.2. Particular subjects are never easy to find in an analyzed text, and because of spatial limitations, examples are so few that contrasts are not obvious; the Chehalis text is far too short for final conclusions. Boas was well aware of the need for oppositions, as the notebooks amply demonstrate; we are unfortunate not to have his grammar. I have gone over the material in the interest of certain questions, but have by no means exhausted its possibilities. The suggestions made here should therefore be tested and re-tested.

1.3. A major criticism of Boas' Chehalis is his failure to define the phonetic system he uses. Apparently he hewed pretty closely to the line of the old Phonetic Transcription of Indian Languages<sup>2</sup> with modifications introduced between 1916 and 1934, changes with



# 1966 Clarence Sloat dissertation- Phonological Redundancy Rules in Coeur d'Alene





# 1975 Robert Johnson Dissertation- The Role of Phonetic Detail in Coeur d'Alene Phonology

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[<sup>2</sup>u<sup>•</sup> sú/ ] 'it feels cold'

I think this has the connotation  
of 'I feel cold' rather than  
that 'it is cold to the touch'  
When I asked for the equivalent of  
'it is cold to touch' I got [éart]

[<sup>2</sup>u<sup>•</sup> súlllll ] 'the "crops"'

LN says he can't really translate this but  
"the crops" comes to the heart. It describes the  
chills in the spine resulting from ghost stories.  
He told me a story to give me an example (typical)

# 1975 Nicodemus and Bitar develop writing system

## Coeur d'Alene Vowels

<b>a</b> ansh angel	<b>e</b> epls apples	<b>i</b> itku otter	<b>o</b> ohi't cold/flu	<b>u</b> upen ten
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## Sounds without glottalized versions

<b>b</b> benene banana	<b>d</b> dolq'wt strong	<b>gw</b> gwar scrape	<b>h</b> hei yes	<b>j</b> je'yji'yt dirty/ugly	<b>khw</b> khwe the	<b>l</b> lu'wenlu' over there
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<b>qh</b> qhipe' grandpa	<b>qhw</b> qhwatqhwat duck	<b>s</b> sus'n spoon	<b>sh</b> shipt slow	<b>‘</b> ‘oqws drink
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## Sounds with unglottalized and glottalized versions

<b>ch</b> chn I	<b>ch'</b> ch'ch'e'ne' small	<b>ts</b> tsi' ok	<b>ts'</b> ts'i' deer	<b>kw</b> kwareq yellow	<b>k'w</b> k'wne' future	<b>q</b> qine' grandma	<b>q'</b> q'e'yminn paper
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<b>qw</b> qwamqwamt beautiful	<b>q'w</b> q'wed black	<b>l</b> lim lemt.sh thank you	<b>‘l</b> s'laqht friend	<b>m</b> mus four	<b>‘m</b> s'maq'wl Moscow
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<b>n</b> nune' mom	<b>‘n</b> 'n'no'ye' weak	<b>p</b> pipe' father	<b>p'</b> p'ots' smash	<b>r</b> yar round	<b>‘r</b> ja'r sturdy	<b>(</b> (eyiy mad	<b>‘(</b> ya')a' gather
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<b>(w</b> s(wet'(wet'smsh smile	<b>‘(w</b> kwanlch'l'(w'l'(wpa'lqw pocket knife	<b>t</b> tot pet	<b>t'</b> t'ik'ut elder
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<b>w</b> wlwlim money	<b>‘w</b> 'w'l'w'li'm knife	<b>y</b> yemsh be quiet	<b>‘y</b> 'yalstq summer
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# 1975 snchitsu'umshtsn text book published by Lawrence Nicodemus

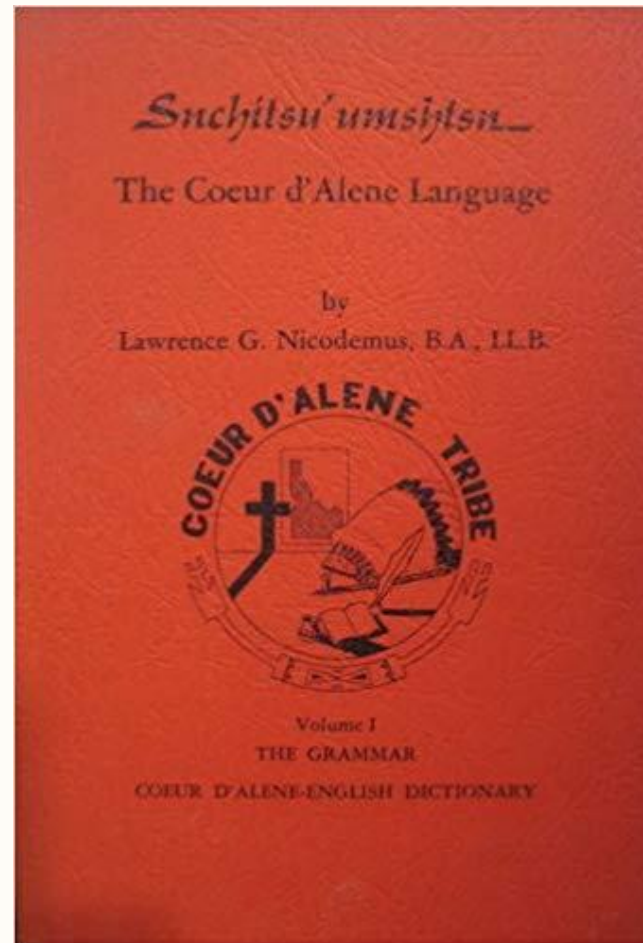
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# 1975 Two volume dictionaries published by Lawrence Nicodemus

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# 1980s Interviews by fluent speaker Vinnie Felsman with elders and other speakers

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## Toad and the Son of Light

- <1A> khwi'ye't khwe ushiL cha'chasyarntsutes khwe mun  
<1B> This...when it was just at the time it should make itself round  
<2A> na'ats'qhntp ku'm khwi'ye guL t'ik'wt'k'ut La 'ytspaqhpaqh(msh)  
<2B> You will look at it then these old people who were telling  
fables  
<3A> ekwn Le ushiL hnmi'telgwes khwe e mun Le ushiL  
<3B> said just at the middle point of the moon just there  
<4A> e blek spat et'ek'w ekwn tsi' khwe s'me'mi'nep  
<4B> the black spot lay. They said that is Toad

## Mission School and the Government Service

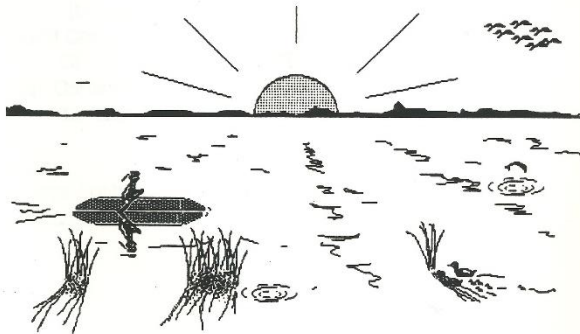
- <265A> (kw'm khwe [pause] khwe sitskusits khwe hntsuntsunme'n khwe  
en('l)'lkhwi'lus)  
<265B> (And the first time you entered school at 'l'lkhwi'lus  
[Desmet]?)  
<266A> he (ni ultsmaystkhwe tsi' khwe te' ma'ymi'yLl)  
<266B> Yes. (Do you remember? Tell me about it.)  
<267A> (uchiL e) iytin iytifayv Le sistrs qhiL 'nuLkhw  
<267B> It was Eighteen Eighty five when the (Catholic) Sisters came  
in.  
<268A> (ow lang taym he )  
<268B> (Oh, a long time, yes.)

# 1985-Vinnie Felsman Curriculum books

## Workbooks in the Coeur d'Alene Indian Language

### Vol. 1: Chinpa'q (Early Dawn)

An Introductory Workbook in  
Coeur d'Alene Vocabulary and Phonetics



Prepared by Gary B. Palmer, Ph. D., Elder Lavinia Felsman, and Elder and Grammarian Lawrence Nicodemus under a grant from the Association for the Humanities in Idaho with additional funding provided by the Coeur d'Alene Tribe of Idaho.

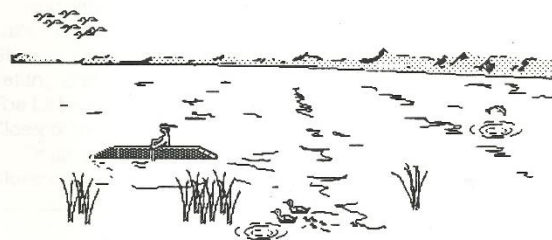
University of Nevada, Las Vegas  
CDA Tribal Headquarters, Plummer, ID  
1985

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## Workbooks in the Coeur d'Alene Indian Language

### Vol. 2: Hngwi's (Late Morning)

A Beginning Conversational Reader  
and Workbook



Prepared by Gary B. Palmer, Ph. D., Elder Lavinia Felsman, and Elder and Grammarian Lawrence Nicodemus under a grant from the Association for the Humanities in Idaho with additional funding provided by the Coeur d'Alene Tribe of Idaho.

University of Nevada, Las Vegas  
CDA Tribal Headquarters, Plummer, ID  
1985

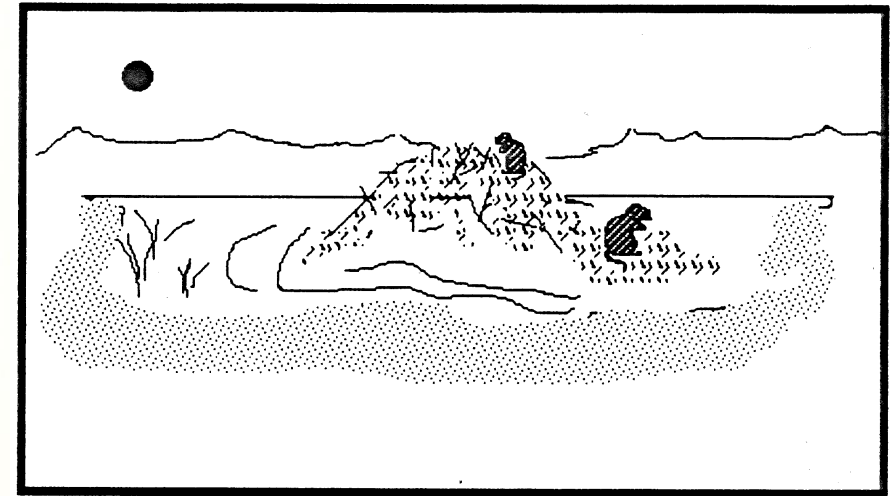
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A Q'ele'ip khwe snme'ltsi's khwe chelekhw.

Your snme'ltsi's is where you live.

Tsi'l epl tsetkhw.

A Q'ele'ip tsi'l epl tsetkhw.



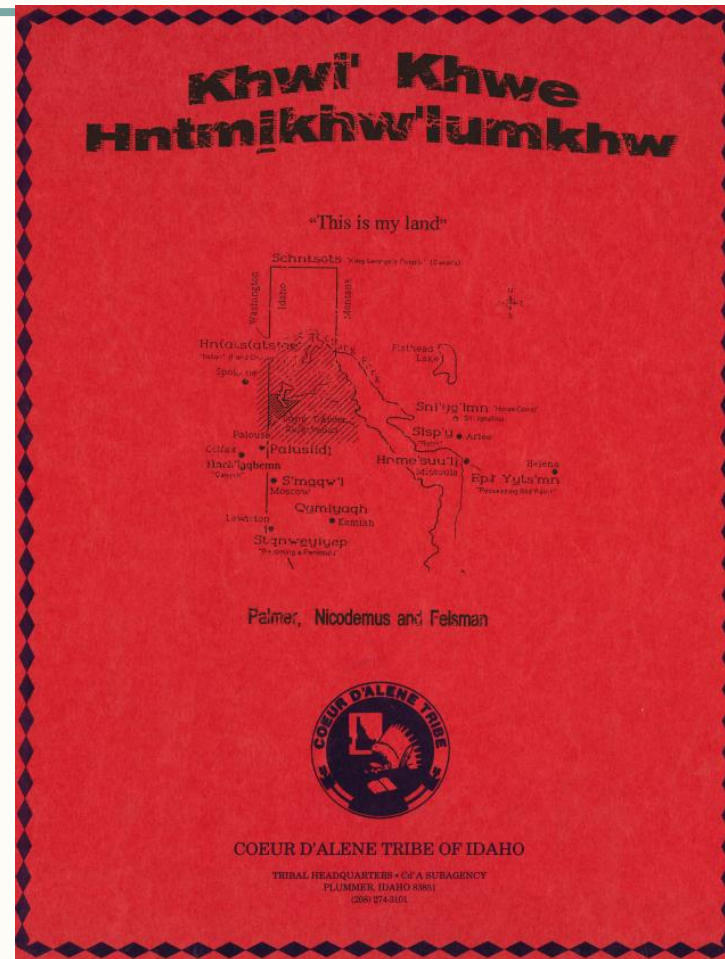
Khuysh tech Q'ele'ip.

Tu' ats'qhnt.

Ats'qhnt khwe guł chelekhw.

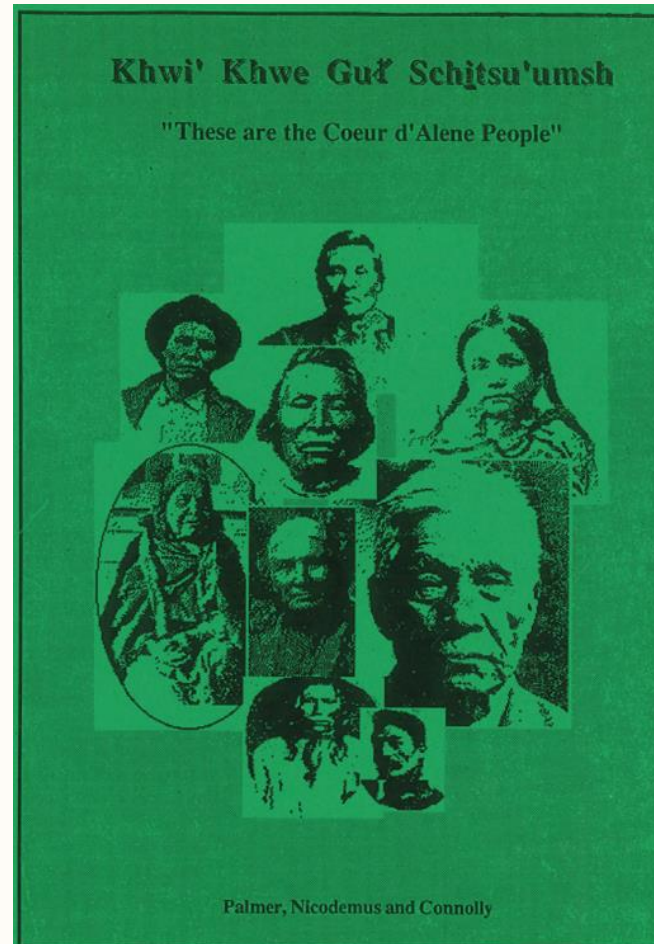


# 1987 Geography book published Palmer, Nicodemus, Felsman- khwi' khwe hntmikhu'lumkhw



# 1987 Names book published Palmer, Nicodemus, Connolly- khwi' khwe guł schitsu'umsh

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# 1993 Nicola Bessell dissertation- Towards a Phonetic and Phonological Typology of Post-Velar

Coeur d'Alene (Salish)

Speakers\*: Mes. Margaret Stensgar

Mrs. Blanche LaSarte

Mr. Lawrence Nicodemus

Recorded with Marantz 430 ; AKG D320B Microphone  
Fuji metal IEC IV cassette  
Mono recording

Sept. 6, 1990  
Speaker: Mes. Margaret Stensgar

- |    |                     |                    |
|----|---------------------|--------------------|
| 1. | č'íšt               | it is long         |
| 2. | š'íqš'ic 72 wəwəlím | she gave him money |
| 3. | gʷáčqən             | hot                |
| 4. | š'ípən              | daughter-in-law    |
| 5. | š'níne?<br>ε        | owl prayer         |
| 6. | túpe?<br>ε          | spider             |
| 7. | múš<br>s            | four               |



# 1994 Language program started

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# 1996 High school language classes started- Reva Hess and Lawrence



**Learn Your Language Coeur d'Alene**

*Strengthen the heart of your people.*

*"It will clear your throat!"*  
Lawrence Nicodemus  
(Spoken with just the right tone as traditional Indian humor)

**Snsmeypstsin Khwe Snehitsu'nshtsn**  
(Learn a language that which is Coeur d'Alene)

- Coeur d'Alene Tribal Elders gather weekly at the Department of Education in DeSmet, Idaho to generate a collectively-agreed upon curriculum for the preservation of the Coeur d'Alene Indian language.
- Coeur d'Alene Indian language instruction is lead by Lawrence Nicodemus each Friday morning at 8:00 a.m. in the Tribal Council Chambers at Tribal Headquarters.
- Beginning in January, 1996 Mr. Nicodemus will be joined by Marceline Kevis in the instruction of Indian language classes at Lakeside High School.
- Ongoing computer instruction is available at the Coeur d'Alene Tribal School.





1996 College classes start at LCSC  
then eventually move to NIC

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# 1997 Doak dissertation- Coeur d'Alene Grammatical Relations

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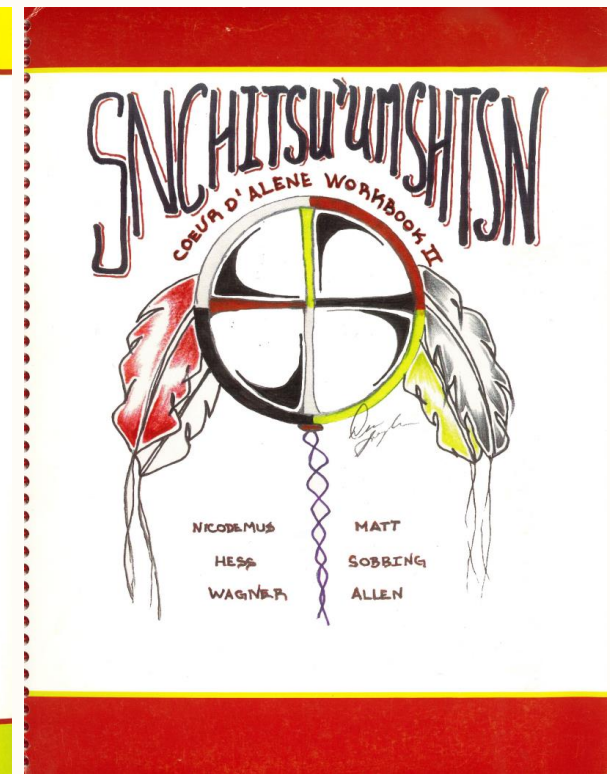
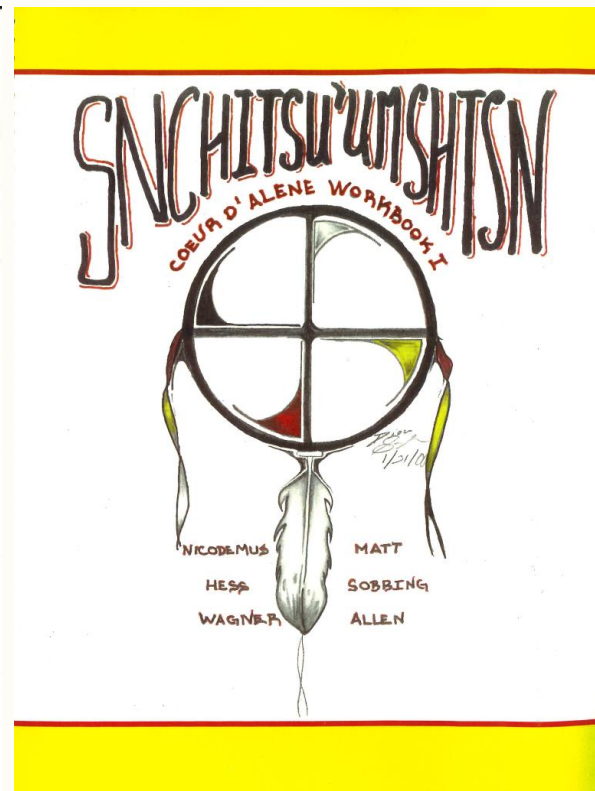
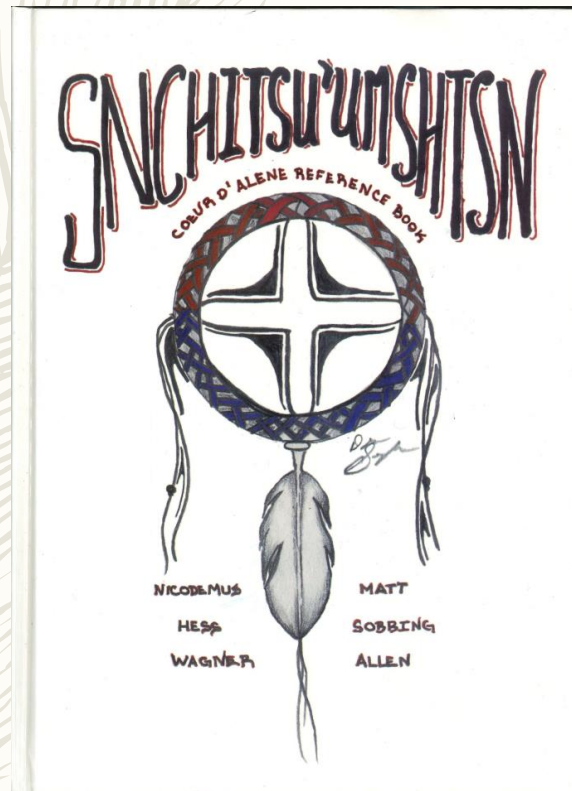


# 1997 Wagner dissertation- Language, Power, and Ethnicity on the Coeur d'Alene Reservation

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# 2000- Publishing of High School Curriculum





# 2001 Elders meetings start being recorded at the language program

- Up to 4 hours every Thursday from 2001-2015





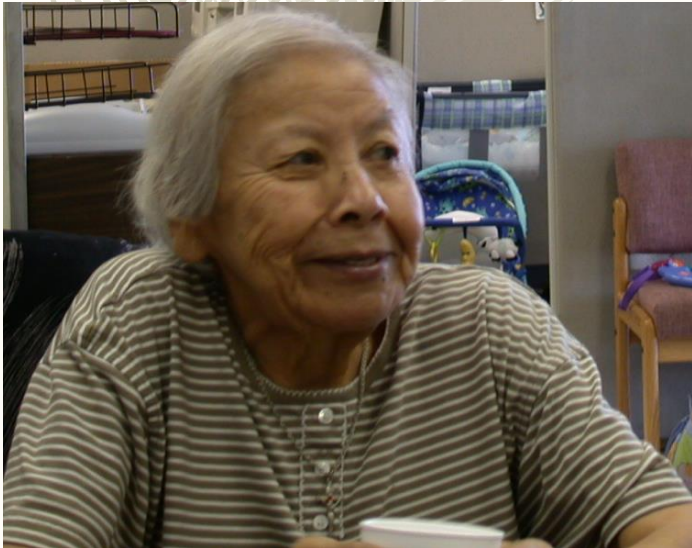


Lawrence Nicodemus

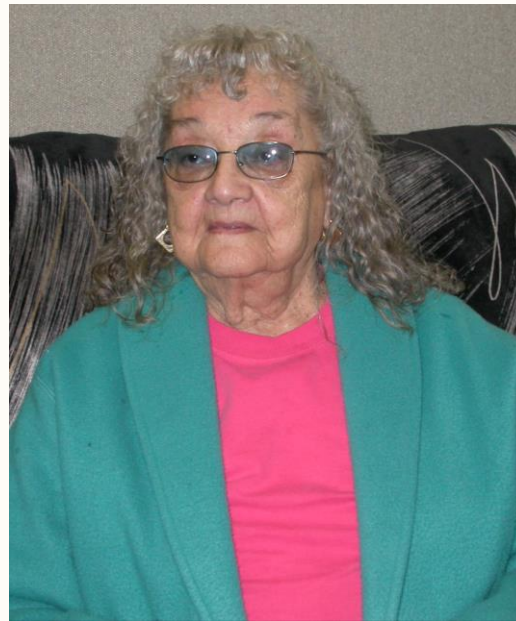
Felix Aripa



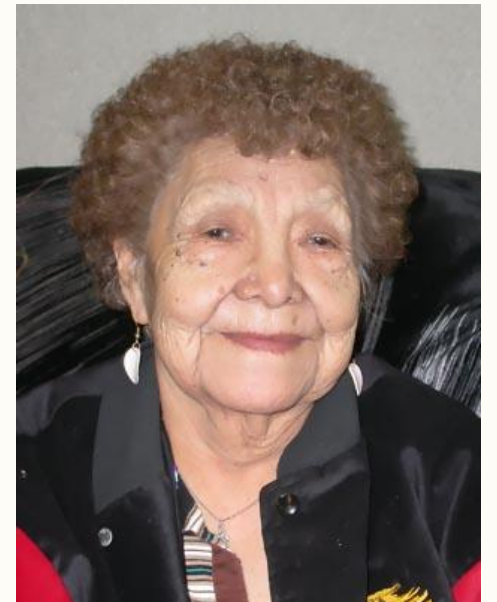
Vinnie Felsman



Irene Lowley



Lavinia "Beans" Alexander





2001 Reva Hess passes- high  
school class stops shortly after

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2003 Brinkman dissertation-  
etsmeystkhw khwe snwiyepmshtsn  
You know how to talk like a white man



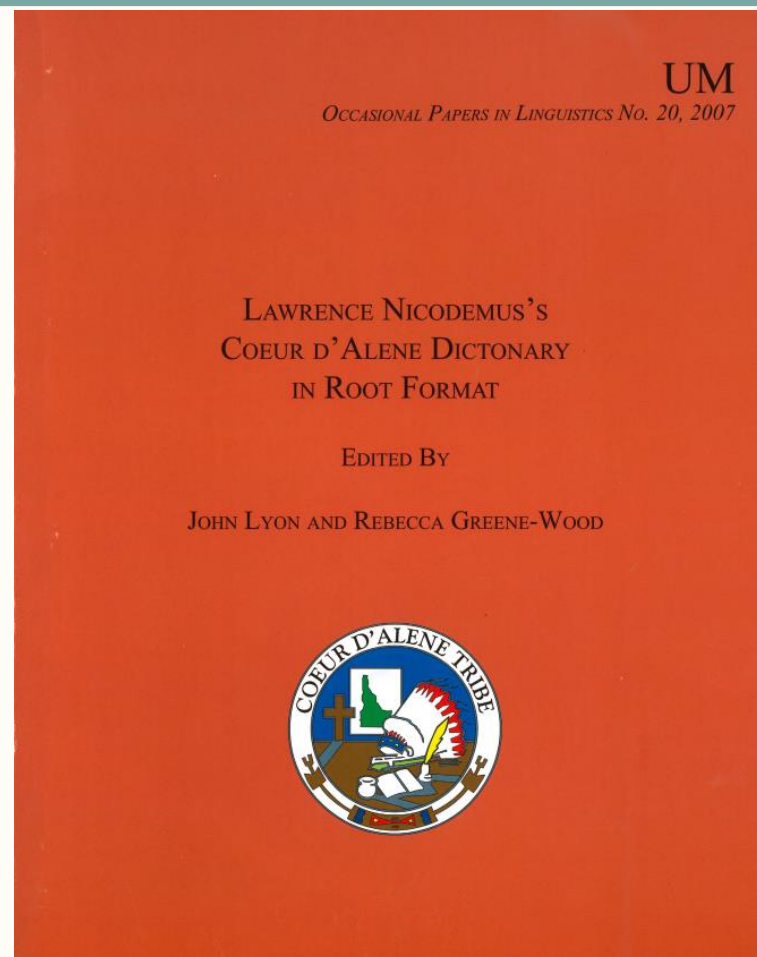


# 2004 Fluent speaker Lawrence Nicodemus passes

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# 2007 Lawrence Nicodemus's Coeur d'Alene Dictionary in Root Format by Lyon-Greene Wood

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# 2007 Bischoff dissertation-Functional Forms-Formal Functions: An Account of Coeur d'Alene Clause Structure

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# 2009 CRD archive pilots- Shannon Bischoff

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a b c c' č č' d g h j k k' l l' m m' n n' p p' q q' q' w s š t t' w w' x x' x' y y' ŷ ŷ' ?

coeur d'alene root dictionary

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search

Nicodemus

Salish

English

Search

š ʷ č ʔ x l · ɛ ə á é í ó ú ŷ ʷ ☑ Morpheme boundaries

√a			
√a			
1. a	a	† hello. (gr.)	
2. a	aʔ	so. (lit. Is that so?), (adv.)	
3. aʼ	aaaa...!	cut out, knock off!, quit, stop. (lit. Cut it out!, Knock it off, quit it, Stop it!), (imper.)	
4. aye	aye	hey. (adv.)	
√b			
√bc			
1. buc	buts	† boots. (n.)	
2. ec+buc+buc=šn	etsbutsbutsšm	// boots (to be wearing...). ((lit. He is wearing boots), n.)	
3. s+buc+buc=šn	sbutsbutsbm	boot. ((lit. a borrowed root), n.)	
4. s+buc+buc=šn+mš	sbutsbutsbmsh	rubber boots (putting on...). (vt, pl.n)	
√bl			
1. bu·li	buuli	† bull. (n.)	
√bm1			
1. bam	bam	† go (...fast and far), speeded (be...), be versatile. ((stem), vi.)	
2. bam	bam	intoxicated. ((stem), vi.)	
3. bām+bm+t	bāmbmt	speedy (H/s is...). (adj.)	
4. bam+p	bamp	speeded (He...), tipsy (He became...). (vi.)	
5. s+bam+p	sbamp	speeding. (v.)	
6. ic+bam+p	itsbamp	intoxicated (H/s is being...). ((lit. H/s is speeding), vt.)	
7. niʔ+b[a]m+p=aw'es	niʔbnpa'wes	// orgy. ((lit. there is speeding or intoxication among them), n.)	
√bm2			
1. bem	bem	† buzz. ((stem), vi.)	

# 2012 CRD revised into COLRC

Coeur d'Alene Online Language Resource Center

| browse |

a b c c' č č' d g h j k k' k''

l l' t m m' n n' p p' q q' q'' s š t t'

w w' x' x'' y y' y'' ?

abbreviations - example entry

Root Dictionary

☒ Salish ☒ Nicodemus ☒ English

Search for... Search

? š č j š x t' - e ə ɔ · á é í ó ú é † ‡ §

☐ Ignore Morpheme Boundaries?

☐ Ignore Vowels In Salish?

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Coeur d'Alene homepage

ivy doak's grammatical sketch

boas and teit 1930

lyon 2010

reichard 1938

reichard 1947

teit 1917

The root dictionary presented here was compiled by John Lyon and Rebecca Greene-Wood and contains nearly 1,400 roots and about 7690 "word" forms. The data come from Lawrence Nicodemus's Coeur d'Alene dictionary. The original work was published by UMOPL and can be found at Lyon and Greene-Wood 2007. All material is copyrighted by the Coeur d'Alene Tribe and may not be copied in any format without written permission from the Coeur d'Alene Tribe.

For reasons of searchability and clarity of presentation, the organization of the dictionary has been altered from its original form. Within a root header, the entries are organized beginning with the least complex and move towards more complex forms. Each entry is separated by a new line and numbered. The entries first appear in the Salishan orthography, then the Nicodemus, and finally an English translation. Nicodemus sometimes identifies the simplest forms as (stem), but not in all cases. Intransitive and simple nominalized forms directly follow, then reduplicated forms, complex forms (those with lexical suffixes), and finally transitive forms and compounds. The following symbols are used to separate the different types of entries: intransitive (†), transitive (‡), complex (/), and compound (§) entries. Entries begin with a root skeleton followed by the transliterated Coeur d'Alene, followed by Nicodemus's English translation, grammatical notations, and additional information.

Lyon and Green-Wood's Root Dictionary

Root	Salish	Nicodemus	
√a			
√a	1 a	a	† hello. (gr.)
	2 a	a?	so. (lit. Is that so?), (adv.)
	3 a·	aaaa...!	cut out, knock off!, quit, stop. (lit. Cut it





# 2014 Audra Vincent M.A. thesis- Coeur d'Alene Aspect

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Coeur d'Alene Aspect

by

AUDRA MONA MARIE VINCENT

B.A., University of Washington, 2008

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

in

THE FACULTY OF GRADUATE AND POSTDOCTORAL STUDIES

(Linguistics)

THE UNIVERSITY OF BRITISH COLUMBIA

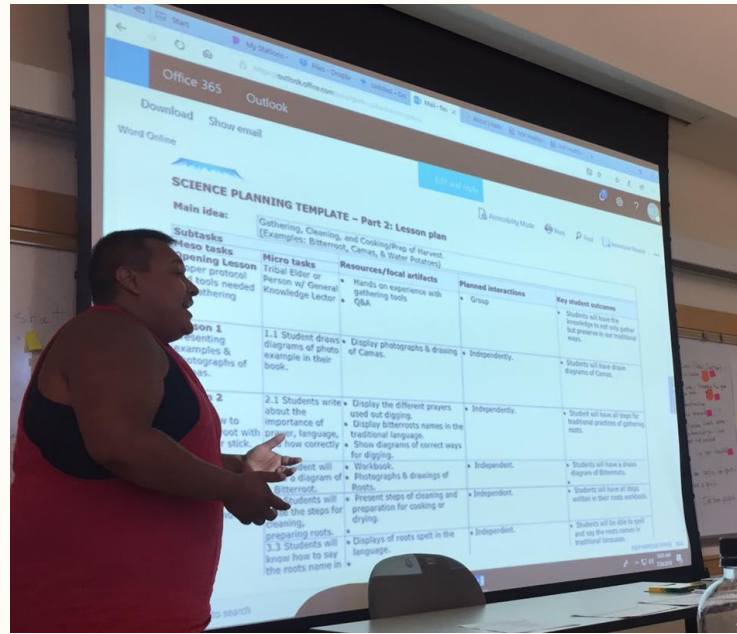
(Vancouver)

August 2014

© Audra Mona Marie Vincent, 2014

# 2014 Cohort of adult students start learning language

- James Lasarte-Whistocken
- Cheffrey Sailto
- Chy Meshell
- Joey Lenoir



# 2014 Tribal School hires full time language teacher- Kim Matheson

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# 2016-2019-Gathering materials/recordings to digitize

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## **Breath of Life**

Archival Institute for  
Indigenous Languages

WASHINGTON, DC - MAY 29-JUNE 9, 2017

- Reichard file cards
- Robert Johnson field work at Smithsonian
- Clarence Sloat field work at University of Washington
- Nicola Bessell field work from the American Philosophical Society
- Elders meetings
- Vinnie recordings with elders/fluent speakers
- WSU-Center for Digital Scholarship and Curation -digitization

# 2016 James Lasarte-Whistocken becomes language teacher at Tribal School

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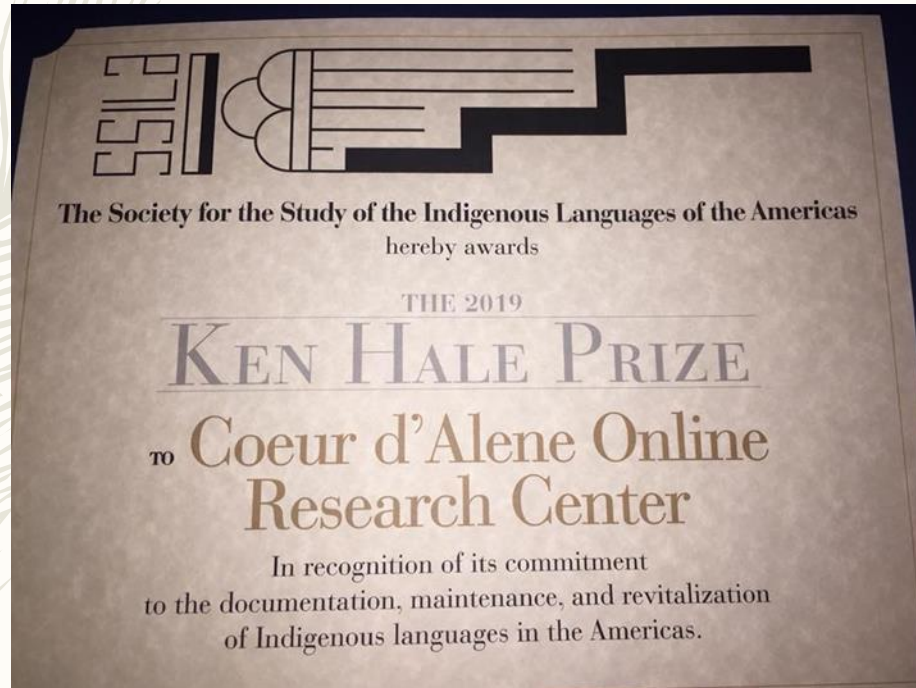
# 2018 Phase 2 of COLRC project starts

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- Addition of materials found from libraries and archives
- Addition of curriculum materials



# 2019 COLRC receives Ken Hale Prize at SSILA



# 2019 Lakeside High School has full time language classes – Cheffrey Sailto

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# Current classes

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- Daily class with Franny White, Mariah Clark, Joey Lenoir, Cheffrey Sailto, James Lasarte-Whistocken, Michelle Clark
- Evening class MW 6-7 taught by Cheffrey Sailto
- 4:00-4:30 class taught by Michelle Clark TTH
- ECLC classes
- Youth Programs Staff class
- Lakeside Middle School
- Lakeside High School
- Coeur d'Alene Tribal School





A large, stylized feather graphic in a light beige color, positioned on the left side of the slide. It has a central rachis with many fine, radiating barbs, giving it a delicate, fan-like appearance.

# Current hnqwa'qwe'eln staff

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- Michelle Clark
- Audra Vincent
- Cheffrey Sailto
- Mariah Clark