

# Etsím Skw'shím iy ta Eskwekwín Snexwílh Small Number and the Old Canoe



Written by Veselin Jungic  
and Mark MacLean  
Illustrated by Simon Roy

Squamish Version  
by Peter Jacobs (T'naxwtn)



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This book is design by X̱elsílem Rivers of the Squamish Nation.

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Na na7 kwetsi s7íxwalh, Etsím Skw'eshím kwi snas. Nekw tsiya-chisawánexw. Lhiḵ' na wa ḵw'eshétsut. Haw ḵ'as ya ḵ'esíwsnitas ta selsi7ls ta sḵw'eshétsuts.

Na wa ch'exwtíḡ ta si7ls ta ḵepiyéwelh. Stl'i7s kwis húynexwas ti stsi7s. Na melh tsuntem ta ímats naḡ as ḵw'eshétas ta síiyaḡs, nilh kwis ans ha7lh ta skwayl. Ta Etsím Skw'eshím iy ta síiyaḡs na naḡ ḵw'eshétsut ch'it ta staḵw. An ḵex ta ha7lh sḵw'eshétsutswit.

Small Number is a five year-old boy who gets into a lot of mischief. He lives with his Grandma and Grandpa, who patiently put up with his antics most of the time. Today, Grandpa needs to finish carving a feast dish and decides that Small Number should go out and play with his friends. It is a beautiful, sunny, spring day, and the boys run down to play near the water.

Na na7 kwetsi siyáys, Hiýí Shishi7ch kwi snas. Na heýkwatas nañ aswit tsexwím ta smant kwis xwíxwitims na7 ta sta7w smen télnexwaswit wa swa7s smant nañ as an xéta. Na melh yélx7tas i7xw ta s7íxwalh kwi smant, stl'i7s ta smants kwis ans ts'els, an tsewás, timá tkwi kelúm.





Everything they see sparks a new game, and Small Number's friend Big Circle suggests they see who can make a stone skip the farthest on the surface of the water. The boys quickly learn that for a stone to go far it needs to be smooth, flat, and oval shaped.

**Ta Etsím Skw'eshím na wa í7ímesh ch'it ta staḵw ses men wa yélḵtas ta yewáñ ha7lh smant. Na ḵwiyakw'ántsut ta an tl'aḵt sáḵwi7 ses men lhíkw'shen kwi stam as ses men txwneḵ ta eskwekwíñ snexwílh. Ta snexwílh ta kwáyantem na7 ta sáḵwi7.**

Small Number wanders far along the shore looking for a winning stone. He scrambles through tall grass and trips over something, falling headfirst into an old canoe hidden in the grass.



**Na melh lhḵilsh ta Etsím Skw'eshím ses wa xwíkwíntas ta st'uḵw'chus. Ses men kw'acháy's ta snexwílh. Yamen kwis ans aaḵw, na7xw wa ḵwi7elwas. Iy kwis ans ha7lh ta na yélḵnexwas, na melh k'áytentas ta síiyaý's. Na melh m̃i tskw'átsutwit.**

Small Number stands up, rubbing his forehead as he looks around at the canoe. Even though his head hurts, he is very excited at his discovery and he calls out to his friends, who come running.





**Na wa lhilhxí7lsh wa shich'ántsutwit ta snexwílh, ses men tatsántaswit kwis ans tsewás. timá k'as an eskwekwín iy an hiyí. Na melh welkw'áls ta Etsím Skw'eshím, "Na7 way kw'in stélmexw wa emút wa iyáyulh?"**

The boys stand around the canoe, running their hands along its smooth shape. It looks very old and very big to them. Small Number asks, "How many people do you think it could hold?"

**Ses men welkw'áls ta Hiyí Shichi7ch, "Na7 way txwnch7ań kwi ses hiń kwi ses chá7twilh?"**

Big Circle asks, "How many generations ago was it built?"

**Na melh máynexwas iytsi swi7ka7úl-lh ta skw'shétsut. Na melh xwi txwtéta7nitaswit ta snexwílh, wa kwelkwálwenwit swat as kwi na ta7s.**

The boys forget their previous game and spend a long time talking about the canoe and who might have used it.

Yalh ses m̓i t'eykw' ta kw'ełs ta Etsím Skw'eshím. "An chen kw'ákw'aý. Wi7ski nañ chet t'ukw' kwis ilhen," na tsuntas ta síiyaýs. Ses men tełnúmut iytsi nach' swi7ka7úl-lh kwis ans kw'ákw'aý imen.



As they are talking, Big Circle's tummy starts to growl. "I'm hungry. Let's go eat," he says to his friends. The other boys realize they are hungry too, and they all run back to the village.

Na melh tskw'átsut t'ukw' ta Etsím Skw'eshím. Ta si7ls, na wa ch'etxwántas ta lha7lhchs ta xepiyéwelh. Ses men k'ayt ta Etsím Skw'eshím ses men ta7úsem ta si7ls ses men kw'áchnexwas kwi ses xwuts'us, ses men welkw'áls, "Chexw eshán?" Na máynexwas ta Etsím Skw'eshím kwi ses xwuts'us. Na tsuntas ta si7ls kwi ses mekw'em ta snexwílh na7 ta áyalhkw, na tsut, "Chen mékw'em ta eskwekwín snexwílh na7 ta áyalhkw. Na7 lhkwun nách'awích syelánem!"



Small Number races home, where Grandpa is carving the surface of a huge wooden dish. Small Number is shouting excitedly and Grandpa looks up. He sees the bruise on Small Number's forehead. "What happened?!" Grandpa asks. Small Number has forgotten that he bumped his head and starts to tell Grandpa about finding the canoe: "I found an old canoe down on the beach! It must be at least a hundred years old!"

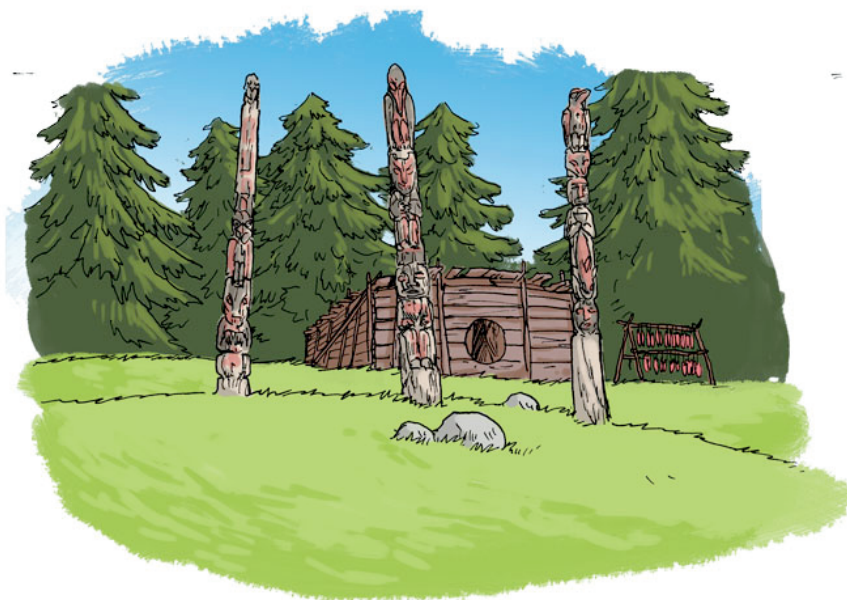
Na ns̓iyá7ms ta si7ls. “Chen télnexw kwetsi snexwílh. Na yexwt yewáñ aʷíts txwnaṁ ta i7xw ta snexwílh-chet. Na tá7stem kwen man iy ta aṁus eḵw’í7tels.”



Grandpa smiles. “I know that canoe. It was once the fastest canoe in our village. It was built by my father and two of his brothers.”



Hiyí skwalwens ta si7ls, na men wá7ew, “An nexwschá7twilh i7xw ta em7ímats kwen si7l. Kw'éna ta chánat snexwílh na7 ta s7átsus ta tl'ak̓taxan laṃ! I7xw ta na ta7stem kwi tiná7 tkwen sísi7.”



Grandpa proudly continues, “All the sons of my grandfather were known as great wood carvers. You know those three old totem poles in front of the longhouse? Each of them was built by one of my uncles. ”



Iy kwi ses wa nań ítut, skwálwen ta Etsím Skw'eshím, "En-stl'i7 kwins ch'etxwím ta snexwílh iy ta sch'etxw timá ten swa7ám. Kwayl as iy wilkw't chen kwen si7l kw'in as ta kwúpits iy ta ska7ks. Wayti áñus, chánat, xa7útsen, wayti kex."

That evening, just before falling a sleep, Small Number thought, "I'd like to build canoes and totem poles just like my ancestors. I have to ask Grandpa tomorrow how many brothers his father had. Two, three, four, five or more..."

**Swelkw'áls:** Eshán melh es kwelkwálwen ta Etsím Skw'eshím wayti áñus s7ekw'í7tels, wayti chanaat ta s7ekw'í7tels iy k'as wayti kex ta s7ekw'í7tels kwa si7ls?



Question: Why did Small Number think that his great-grandpa might have two, three, four, five or more brothers?

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## About the Squamish Language:

Skwxwú7mesh (Squamish peoples') language is one of ten Coast Salish languages. Their communities are centered around North Vancouver, West Vancouver, and Squamish, British Columbia. Traditional homelands include the watersheds to Burrard Inlet (Vancouver, B.C.), Howe Sound, and the Squamish and Cheakamus river valleys. Even though Squamish is considered a critically endangered language community, it is seeing a revival.

The language is one piece of the identity, history, protocols, and concerns of generations of the Skwxwú7mesh people. An ancient language that connects with the land and culture. This particular language is how this particular culture expresses itself into the material world.

In the last 150 years there has been drastic decline in speakers. Despite the decline, new generations are taking up the cause of learning the language and bringing hope to the cultural and linguistic revitalization of the Skwxwú7mesh people.

**Ta Skwxwú7mesh sníchim nilh  
men huy nch'u7 tl'a úpen 'Coast  
Salish' / stélmexw sníchim.**

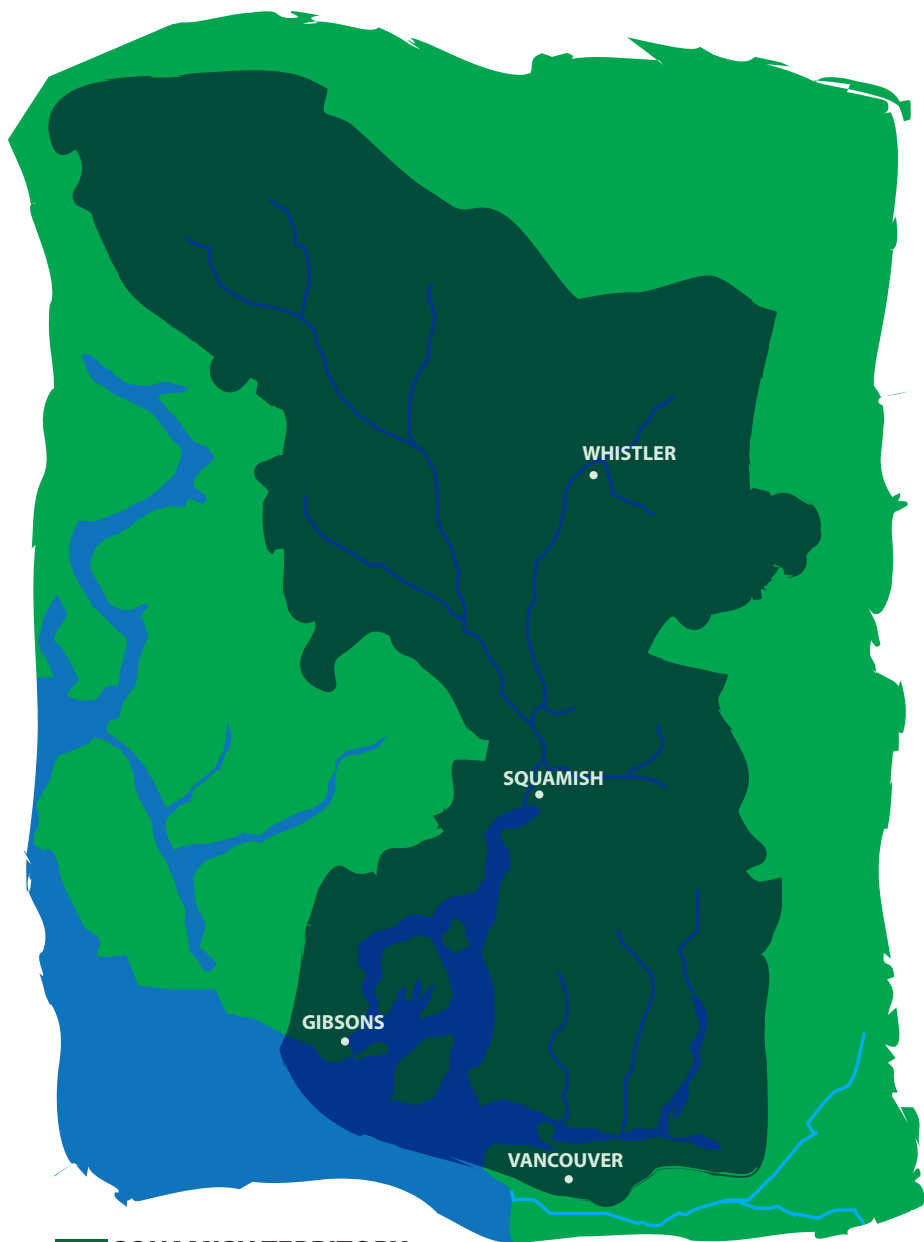
**Exúxwumixwchet tiná7 tl'a '2nd  
Narrows' na7 tl'a Vancouver  
úxwumixw txwta7 ta hiwkwts tl'a  
Skwxwú7mesh stakw.**

**Na wa mi k'anatsut ta sníchim.**

**Chet men wé7u kwis chéncheñs  
tkwi welh timás a swa7áñ-chet.  
We continue to uphold the ways  
of our ancestors.**

**Na wa iyímntsut ta ménmeñ  
kwis wes tá7ltwit ta sníchim-  
chet nilh melh na yewíntsñitwit  
ta snewíyalh tl'a Skwxwú7mesh  
Úxwumixw.**

*- Xelsilem Rivers of the  
Skwxwú7mesh-ulh Úxwumixw*



**SQUAMISH TERRITORY**

*Map designed by Xelsilem Rivers*

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