



**Smulyitul: Revitalizing the Traditional Coast Salish Wedding**  
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**Some Hul'q'umi'num' Words and Phrases**

mulyitul	get married
tsta'lus	getting a spouse
tstsehwum	make a proposal
sts'iyulh	negotiation
shqwi'qwal'	speaker
hwtulqut	respond
'aanlh	make an agreement
tl'eshunuq	invitational celebration
'a'hwul'muhw	couple

**tstsehwum | proposal**

wulh tetsul tthu nuts'uwmuhw, tl'etum thu q'e'mi'.  
The foreigners arrive to propose to the girl.

xu'athun sunihwulh shhw'a'ulhs tthu mustimuhw.  
Four carloads of people arrived.

yut'it'ulum' tthu ni' tetsul.  
They arrived singing.

ni' tst ts'iit kws m'iis nuw'ilum kwthu sul-hweens.  
We greeted them and invited their elders to come in.

'a'lmutsun' tthu tsehwun' swiw'lus ni' 'u tthu s'e'tl'q.  
The young man waits outside.

hay kwthu sts'uyulh, 'i' m'i nuw'ilumstum tthu tsehwun'.  
After the negotiations, the groom to be is brought inside.

suw' muw' 'ewustum thu q'e'mi' tun'ustalustum 'u tthun tsehwun's.  
Young lady brought out and sat down together.

**syaays tth'uxwten smulyitul**  
**ceremony blessing the marriage**

ni' 'uw' chqwi'qwal' tthu ts'lhwhulmuhs thu q'e'mi'.  
The family of the bride have a speaker.

mukw' nuw' hul'q'umi'num' sqwal tthu ni' hakwushus tthu shqwi'qwal'.  
The speaker uses only Hul'q'umi'num'.

sxwayxwi' tthu ni' hakw 'u tthu smulyitul.  
Ceremony starts with a mask dance.

pethutum tthu xu'athun luxwtun ni' tse' shni's tthu mulyitul.  
Setting the blankets down for the ones getting married.

t'uyum't tthu lhuxwtun 'i' tthu shqitus.  
Putting on blanket and headscarf.

susuw' q'ewutum tthu hw'umtssunuq.  
Shaking the hands of the receivers.

lhwelu tthu ni' hw'umtssunuq.  
There are three receivers.

ni' tth'xwatum tthu ni' mulyitul 'u tthu sxwayxwi'.  
The ones getting married are blessed by the mask dance.

ts'uyulhnamut tthu shhwuw'welis thu q'e'mi'.  
Bride's family raise their hands in thanks.

m'i hwishum tthu shqwaluwunstuhw tthu qe'is mulyitul.  
Elder shares valued knowledge regarding marriage.

ts'uyulh tthu ni' thuyt tthu s'ulhtun.  
Thanking the cooks.

### **Canoe-theme Wedding**

'al'mutsun' 'u tthu m'i yulhulheel' tsetsuhwum'  
waiting for groom to come a shore

'ula'ulh 'u tthu q'hwuw'lh tthu m'i yu lhulheel'.  
My family and I paddled to shts'alhulhp in a 6-man voyageur canoe.

sq'utxulenuhw nilh shqwi'qwal'.  
sq'utxulenuxw (George Seymour) was the speaker.

nilh tthu shqwi'qwal' ni' ts'uy'ulh kws nem's lheel.  
The speaker asked if he could come to shore.

nilh tthu sun'tl'e' ts'iiy'ulhna'mut  
My older brother ts'uqw'nustun (Paul Wyse-Seward) served as my negotiator.

kwutst wulh m'i hun'lhelt, susuw' ts'uyulhnamut tthunu shqwi'qwal'.  
The negotiations begin.

'aanlh kws nem's kw'ilhuw' thu mun'us.  
they agreed to let their daughter be with her in-laws.

nilh 'ul' sisuw' hwu snuneymuhw thu mun'us.  
She was now recognized as a snuneymuxw.

wulh tus 'u tthu syaays tth'uxwten smulyitul.  
Time for the wedding scared blessing ceremony.

### **Hul'q'umi'num' language used for a longhouse ceremonies** **Preparing the speakers**

qwal	“to talk, speak”
sqwal	“word, speech”
shqwi'qwal'	“speaker”
luxwtun	“blanket”
shqitus	“headband”
shqitustun	“headband”

### **Calling the witnesses**

hwiyuneem'	“listen”
hwiyuneem'stuhw	“have them listen”
hwiiyuneem'staam	“you are asked to listen”

- (1) temut kw' hwiyunaam'stum  
call those who are asked to listen
- (2) SNE, SNE, hwiiyuneem'staam 'ukw' sqwal, si'em'.  
NAME, NAME, You have been called to witness, Sir.

### **sts'uyulh /Acknowledgement**

si'em'	“respected person”
sii'em'	“respected people”
sye'yu	“friend, relative”
siiye'yu	“friends, relatives”

- (3) 'aa, sii'em' nu siiye'yu.  
Ahh, my respected friends and relatives.
- (4) 'aa, sii'em' nu siiye'yu tthu **lhwulup** ni' hwiinaamstum.  
Ah, my respected relatives those of you who have been called to witness.
- (5) hay **tseep** q'a', sii'em' nu siiye'yu, kwun's **'ilup** tetsul 'u tun'a kweyul.  
Thank you, my relatives, for coming.
- (6) sii'em' tthu **lhwulup**, ni' hwiyunaam'stum, ni' wulh tus 'u tthu syaays, tthu smuyitul.  
To those called as a witness, it has come time to start the work, the wedding.

### **Preparations**

lhuxwtun	“blanket”
xu’athun lhuxwtun	“four blankets”
hulixwtun	“blankets”
shlewun	“bullrush mat” = “blanket” in longhouse speech

- (7) a-a-a sii’em’ tthu **lhwulup** shunlheni’, ni’ wulh tus ’u tthun’ syaaysulup.  
You respected ladies, it has come time for your work.

tth’ihwum tseep ’i’ m’i hwiwul.  
Will you please come forward.

m’i hwiwul	“come forward”
slheni’	“woman”
shunlheni’	“women”
yey’sul’u shunlheni’	“two women”

- (8) m’i tse’ hwiwul kwthu yey’sul’u shunlheni’ pethut kwthu hulixwtun.  
Two ladies will come forward to spread the blankets

### Reciever

- (9) SNE, SNE. m’i ch tse’ tth’ihwum m’i ch tse’ hwiwul.  
NAME, NAME. Please come forward.

nuwu yuhw shth’utth’hwimuthut hw’um’tsunuqstaam, si’em’.  
You will receive the person , respected one.

### Givining a lecture

- (10) SNE, SNE. m’i ch tse’ tth’ihwum m’i ch tse’ hwiwul.  
NAME, NAME. Please come forward

nuwu yuhw shth’utth’hwimuthut lheq’ut tthu snuw’uyulh, niwut tthu stl’ul’iqulh.  
You will lay down the teachings to lecture the children.

### The work is over

- (11) a-a-a sii’em’ tthu **lhwulup**, ni’ hwiuneem’staam,  
ni’ wulh hay tthu syaays shxaatth’ustun kwus ’i ’uw’ st’ut’ul’een’e’, sii’em’ nu  
ts’lhhwulmuhw.  
To those who we called to witness, this completes this work, just to inform you, my fellow-  
First Nations people.