First People's Language/Culture Certification Pilot Program

Report to

Washington State Board of Education

October 27, 2005

Pat Eirish, Manager
Research and Assistance Program

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History

Overview and History of Pilot

First People's languages in Washington State and across the nation are falling silent. This is a significant loss to the heritage of the affected tribes and states. Teaching First People's languages and culture can be a critical factor in successful educational experiences and promoting cultural sensitivity for all students.

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and 26 Sovereign Tribal Governments of Washington State, the Washington State Board of Education, at its January 2003 meeting, adopted WAC 180-78A-700. The rule established a three-year First People's Language/Culture Certification Pilot Program, the first such program in Washington State.

The purpose of establishing the pilot program for the certification of teachers of First People's languages/cultures was to contribute to the prevention, recovery, revitalization, and promotion of First People's languages and provide the opportunity for tribal children to learn and share their language at a public school. The pilot period concludes at the end of the current 2005-06 school year.

January 2003 marked a memorable, heart-warming historic occasion as the boardroom filled to overflowing with tribal members from across the state of Washington who had come to observe the final adoption of the pilot program. It truly was a remarkable time in Washington's history as the State Board of Education voted unanimously to approve the program. Those in attendance observed a profound, awe-inspiring celebration of peoples from many nations joining hands to celebrate current efforts, but perhaps more importantly, to dedicate on-going efforts, and to demonstrate a model of success for generations to follow.

In the pages of this report you will find status reports from many of the participating tribes. Tribes are in different stages of developing their language/culture programs and curriculum. For some tribes, it has been a difficult time due to the fact that there are so few Native speakers remaining to record their cultural traditions and languages.

To date, 11 tribes have signed government-to-government agreements and 17 teachers have been granted a First People's Language/Culture Certificate.

Agreements

Government-to-Government Agreements

On June 20, 2003, the Board and Tribal Chairs from nine tribal governments celebrated the signing of the first Government-to-Government agreements for Washington State's First People's Language/Culture Certification Pilot Program. The signed agreements with the State Board of Education include the following Sovereign Tribal Governments:

Confederated Tribes of the Colville Reservation

Cowlitz Indian Tribe

Jamestown S'Klallam Indian Tribe

Lower Elwha Klallam Tribe

Makah Tribe

Nooksack Indian Tribe

Skokomish Indian Tribe

Spokane Tribe of Indians

The Tulalip Tribes of Washington

On January 16, 2004 a Government-to-Government Agreement was signed with the

Suquamish Tribe.

On October 20, 2004 a Government-to-Government Agreement was signed with the

Kalispel Tribe of Indians.

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Confederated Tribes of the Colville Reservation will certify qualified language/culture teachers in the following language/dialect: nselxcin/Okanogan. For each individual, the Confederated Tribes of the Colville Reservation will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20th day of June, 2003.

Joseph A. Pakootas, Tribal Chair — 6-16-03 — Date

Gregoria C. Frank — 6/20-03 — Date

State Board of Education Official

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Jamestown S'Klallam Tribe will certify qualified language/culture teachers in the following language(s)/dialect(s): Klallam. For each individual, the Jamestown S'Klallam Tribe will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20th day of June, 2003.

W. Ron Allen
Tribal Chair

6/13/03
Date

Gayle C. Pauley
State Board of Education Official

6/20/03
Date

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Nooksack Indian Tribe will certify qualified language/culture teachers in the following language(s)/dialect(s): Halq'eylem, Lhechelesem, and Lushootseed.. For each individual, the Nooksack Indian Tribe will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20 day of June, 2003.

Tribal Chairman — Date: 6-20-2003

State Board of Education Official — Date: 6-20-2003

Cowlitz Indian Tribe

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Cowlitz (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s): Lower Cowlitz, Other Tsamosan languages. For each individual, the Cowlitz (Tribe) will provide the following information: date of completion of the Language/Culture Teacher Certificate, the criminal background check and a course or coursework relating to issues of abuse reporting as required by RCW 28A.410.010 and 28A.410.035.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. Additionally, this teacher certification will serve as the endorsement in First Peoples' language/culture for anyone holding an initial or residency certificate.

We, the undersigned, agree to uphold this government-to-government agreement, this 20 day of June, 2003.

John Barnett
Tribal Chair

6/20/03
Date

Raycie C. Ivarra
State Board of Education Official

6/20/03
Date

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Makah (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s): Makah. For each individual, the Makah (Tribe) will provide the following information: date of completion of the Language/Culture Teacher Certificate, the criminal background check and a course or coursework relating to issues of abuse reporting as required by RCW 28A.410.010 and 28A.410.035.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. Additionally, this teacher certification will serve as the endorsement in First Peoples' language/culture for anyone holding an initial or residency certificate.

We, the undersigned, agree to uphold this government-to-government agreement, this 20th day of June, 2003.

Richard M. Mattes for
Tribal Chair NATHAN TYLER

June 26th, 2003
Date

Reggie C Frame
State Board of Education Official

6-20-03
Date

Skokomish Natural Resources

Telephone: (360) 877-5213 Fax: (360) 877-5148

N.541 Tribal Center Road Skokomish Nation, WA 98584

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Skokomish (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s): Twnaduqutsid. For each individual, the Skokomish (Tribe) will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20th day of June, 2003.

Delbert Miller for Gordon James — Tribal Chair — 6-20-03 — Date

Bayllis a Frank — State Board of Education Official — 6-20-03 — Date

LOWER ELWHA KLALLAM TRIBE

ʔəʔɬx̣ʷə nəxʷsƛ̓ay̓əm "Strong People"

2851 Lower Elwha Road
Port Angeles WA 98363

(360) 452-8471
Fax: (360) 452-3428

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Lower Elwha (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s): Klallam. For each individual, the Lower Elwha Klallam (Tribe) will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20 day of June, 2003.

Frances Charles
Secretary/Treasurer

06-20-03
Date

Gayle C. Evans
State Board of Education Official

6-20-03
Date

Spokane Tribe of Indians

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Spokane Tribe of Indians will certify qualified language/culture teachers in the following language(s)/dialect(s): Spokane. For each individual, the Spokane Tribe of Indians will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20th day of June, 2003.

Tribal Chair — Date: 6-20-03

State Board of Education Official — Date: 6-20-03

Area Code (360)
598-3311
Fax 598-6295

THE SUQUAMISH TRIBE

P.O. Box 498 Suquamish, Washington 98392

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the ***Suquamish Tribe*** will certify qualified language/culture teachers in the following language(s)/dialect(s): Puget Salish, Lushootseed. For each individual, the Suquamish (Tribe) will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 16th day of January, 2004.

Linda Holt
Vice Chair

January 16, 2004
Date

Warren J. Smith Sr.
State Board of Education Official

1-15-04
Date

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Tulalip Tribes will certify qualified language/culture teachers in the following language/dialect: Lushootseed/Snohomish. For each individual, the Tulalip Tribes will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20th day of June, 2003.

Herman A. Williams, Jr., Tribal Chairman — Date: 6.20.03

State Board of Education Official — Date: 6-20-03

GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Kalispel (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s): Kalispel/Pend Oreille. For each individual, the Kalispel (Tribe) will provide the following information: date of completion of the Language/Culture Teacher Certificate, the criminal background check and a course or coursework relating to issues of abuse reporting as required by RCW 28A.410.010 and 28A.410.035.

Accordantly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20 day of October, 2003.

Allen Nanamo
Tribal Chair

10-14-04
Date

Warren J. Smith Sr.
State Board of Education Official

10-20-04
Date

Teachers

First People's Language/Culture
Certified/Endorsed Teachers

Teacher	Tribe	Endorsement	Washington State Certificate	Teaching in Public School
Abrahamson, Dionne L.	Spokane	Spokane	NO	Head Start, K–1st 8 hours/week Wellpinit School District
Andrew, Merle	Spokane	Spokane	NO	Grades 3–5 12 hours/week Wellpinit School District
Balogot, Teotti Michele	Tulalip	Lushootseed	NO	Tulalip Elementary Marysville School District
Bluff, Stanley J., Jr.	Kalispel	Kalispel	NO	Cusick High School Cusick School District
Bowman, Louise	Kalispel	Kalispel	NO	Not at this time
Buttram, Cora Lee	Makah	Makah	NO	Cape Flattery School District Elementary Level
Condon, Rita	Colville	Nselxcin/Okanogan	Conditional Certificate	7th & 8th Grades 51 minutes 5 days/week Omak School District
Cullooyah, Wilma Rae	Kalispel	Kalispel	NO	Not at this time
Ford, Ortencia	Spokane	Spokane	NO	1st & 2nd Grades 8 hours/week Wellpinit School District
Gobin, Sonia Lynn	Tulalip	Tulalip	NO	Tulalip Elementary Marysville School District
Grinnell, Elaine	Lower Elwha Klallam	Klallam	NO	Semi Retired – Substitutes at Port Angeles School District
Pascua, Maria T.	Makah	Makah	YES	High School Level Cape Flattery School District
Tabor-Dupres, Christine	Cowlitz	Tsamosan Salish	NO	Not at this time
Valadez, Jamie Renee	Lower Elwha Klallam	Klallam	YES	6th year at Port Angeles High School Port Angeles School District
Vivit, Mary	Spokane	Spokane	NO	Not at this time
Wapesa-Mayes, Cheryl	Sponsored by Puyallup Tribe	Puget Salish	NO	Chief Leshi School
Wilkie, Yvonne K.	Makah	Makah	NO	Substitutes at Neah Bay Elementary Cape Flattery School District

TRAINING AND TECHNICAL ASSISTANTS LIST:

DEVELOPMENT AND IMPLEMENTATION OF
WAC 180-78A-700
FIRST PEOPLES' LANGUAGE/CULTURE CERTIFICATION PROGRAM

Technical Assistants/Consultants:

First Peoples' Language/Culture Certification WAC 180-78A-700:
Pilot and Guidelines (What is the pilot program? What is required? Where do you start? Who needs to be involved? What do you do and when do you do it?)

- Valerie Bellack, Muckleshoot Tribe - 253 735-6647 Ext 121, vbellack@hotmail.com
- Karen Condon, Okanogan Wenatchee Band of the Confederated Colville Tribes - 509 634-2148 arcenter@cuonlinenow.com
- Larry Davis, Executive Director, Washington State Board of Education - 360 725-6024 ldavis@ospi.wednet.edu
- Ted Solomon, Lummi Tribe, Language Program Director - 360-384-2380
- Martina Whelshula, Arrow Lakes Nation of the Confederated Colville Tribes - 509 465-2331 mwhelshula@comcast.net
- Suzi Wright, Linguist (language acquisition)
  360 658-3617, 425-879-6694 (cell)
  res0jroh@verizon.net
- Marsha Wynecoop, Spokane Tribe of Indians, Language Program Manager - 509 258-4315, Whalawitsa@aol.com

Other Areas of Expertise:

Assessment – What is it? How is it done? Is assessment only testing?

Building Collaborative Relationships – How do you build successful collaborations through respectful relationships? What are the key principles of building successful collaborative relationships?

Creative Problem Solving – Think outside the box. The possibilities are limitless if you can train yourself to explore ideas that seem impossible.

Cultural Awareness – What is culture? How do you teach about culture? What can you teach about culture in a public education system? How can you use language to teach culture? What does it mean to be multicultural?

Curriculum and Materials Development – What is curriculum? How does it affect materials and classroom instruction? How is it affected by the community's and school's goals? How is it related to assessment? Does a curriculum have to be based on discrete grammar points or on Essential Academic Learning Requirements? Can a curriculum be theme or topic or project based?

Grant writing – When you do need a planning grant? When do you need an implementation grant? What is the difference? Do you ask for space before staff?

Indian Education

Instructional Methodology – What are the best methods for language revitalization?

Language and Learning – What is language? How do you learn language? How do you teach language? How do you learn a language? Does age make a difference? What is the difference between maintenance and revitalization and how does this impact learning?

Language and Technology – Use of technological resources in teaching and revitalizing languages. What are the ethical concerns? What are intellectual property rights?

Law – Civil rights, Indian education, language rights, intellectual property rights

Linguistics – The science of language. How do you create a written system? What sounds do you represent and how? How do you create a grammar? What type of grammar is most useful for teaching? What is a dictionary? What should be represented in the dictionary?

New Strategic Directions: Program Development as a Process – Often our goals become our prison. How can you use goals to lead you? This approach to program development encourages teamwork, lots of communication, and a constant revision of goals. Relationship, learning and successful collaboration are the immediate benefits.

Pilot and Guidelines - What is the pilot program? What is required? Where do you start? Who needs to be involved? What do you do and when do you do it?

Transformational Communication – Imagine communicating from nothing, with no assumptions, preconceptions, or past experiences influencing the way we hear what people have to say. Imagine what could be possible if you could learn how to communicate with others in this way.

Tribal Government

Understanding Language and Learning in a new Paradigm- Words are Medicine: We Frame Our World through Language. Language creates the world. How is our worldview created in the language we use? How is our future created in the language we use?

What do you need to do to get certified? – So you want to be a language teacher? What next?

Technical Assistants/Consultants

& Their Areas of Expertise

Valerie Bellack, Muckleshoot Tribe
253-735-6647 Ext 121, vbellack@hotmail.com

- Creative Problem Solving
- Curriculum and Materials Development
- Language & Technology
- Pilot and Guidelines

Inez Bill, Lummi Nation
Tulalip Tribes Rediscovery Program Manager
360-651-3302

- Cultural Awareness

Tim Brewer
360-651-4120

- Law

Melissa Campobasso, Okanogan Band of the
Confederated Tribes of the Colville Indian Reservation
509-634-2383, melissa.campobasso@colvilletribes.com

- Indian Education
- Law
- Tribal Government

Karen Condon, Okanogan Wenatchee Band of the
Confederated Colville Tribes
509-634-2148, arcenter@cuonlinenow.com

- Cultural Awareness
- Indian Education
- Pilot and Guidelines
- Tribal Government

Francis Cullooyah, Kalispel Tribe
509-445-1147 ext. 281

- Cultural Awareness

Larry Davis, Executive Director, Washington State Board of Education
360-725-6024, ldavis@ospi.wednet.edu

- Pilot and Guidelines

Bryan Flett, Spokane Tribe of Indians
509-979-1910, bryanf59@aol.com

- Pilot and Guidelines

Hank Gobin, Tulalip Tribes, Cultural Resources Program Manager
360-651-3310

- Cultural Awareness

Mercedes Hinkson
360-738-7886, Mercedes@zeninternet.com

- Linguistics, Salishan Languages

Sharon R. Kinley, Lummi Nation
Director, Coast Salish Institute/Northwest Indian College
360-676-2772, skinley@nwic.edu

- Curriculum and Materials Development
- Cultural Awareness (integration)
- Indian education
- Language and Technology
- Linguistics
- Tribal government

Denny Hurtado, Skokomish Tribe, Indian Education Director, Office of Superintendent of Public Instruction
360-725-6160, dhurtado@ospi.wednet.edu

- Curriculum and Materials Development
- Indian Education
- Tribal Government

Makah Language Program
360-645-2711, mcrc@olypen.com

- Instructional Methodology (minimal Linguistics)
- Cultural Awareness
- Curriculum & Materials Development

Yvonne Wilkie, Makah Nation
Program Manager and Preschool Language Teacher

Maria Parker Pascua, Makah Nation,
Language Specialist and High School Language Teacher
mppascua@hotmail.com

Cora Buttram, Makah Nation
K-8 Language/Culture Coordinator/Teacher

Patsy Martin, Yakama Nation
509-874-2006

- Building Collaborative Relationships
- Grant Writing
- Indian Education
- Tribal Government

John E. Sirois (say' ay'), Cultural Preservation Administrator
Confederated Tribes of the Colville Indian Reservation
PO Box 150 / Nespelem, WA 99155
509-634-2712 / 509-631-1049 (mobile) / 509-634-2714 (fax)
john.sirois@colvilletribes.com

- Collaborative Partnerships
- Cultural Awareness/Preservation
- Grant Proposal Development
- Program Development
- Utilizing Technology

Ted Solomon, Lummi Tribe
Language Program Director
360-384-2380

- Pilot and Guidelines

Jamie Valadez, Lower Elwha Klallam Tribe
360 452-1290 or 360 565-1556,
Jamie_Valadez@pasd.wednet.edu

- What do you need to do to get certified?

Martina Whelshula, Arrow Lakes Nation of the Confederated Colville Tribes 509 465-2331,
mwhelshula@comcast.net

- Building Collaborative Relationships
- Creative Problem Solving
- Cultural Awareness
- Pilot and Guidelines
- Program Creation
- Understanding Language and Learning in a New Paradigm

Suzi Wright, Linguist
360 658-3617, 425-879-6694 (cell)
res0jroh@verizon.net

- Building Collaborative Relationships
- Language and Learning
- Pilot and Guidelines
- Program Creation: A New Approach to Planning and Development
- Transformational Communication

Marsha Wynecoop, Spokane Tribe of Indians
Language Program Manager
509 258-4315, Whalawitsa@aol.com

- Pilot and Guidelines

RCW/WAC's

RCW 28A.230.090
High school graduation requirements or equivalencies -- Reevaluation and report by state board of education -- Credit for courses taken before attending high school -- Postsecondary credit equivalencies.

(1) The state board of education shall establish high school graduation requirements or equivalencies for students.

(a) Any course in Washington state history and government used to fulfill high school graduation requirements shall consider including information on the culture, history, and government of the American Indian peoples who were the first inhabitants of the state.

(b) The certificate of academic achievement requirements under RCW 28A.655.061 or the certificate of individual achievement requirements under RCW 28A.155.045 are required for graduation from a public high school but are not the only requirements for graduation.

(c) Any decision on whether a student has met the state board's high school graduation requirements for a high school and beyond plan shall remain at the local level.

(2) In recognition of the statutory authority of the state board of education to establish and enforce minimum high school graduation requirements, the state board shall periodically reevaluate the graduation requirements and shall report such findings to the legislature in a timely manner as determined by the state board.

(3) Pursuant to any requirement for instruction in languages other than English established by the state board of education or a local school district, or both, for purposes of high school graduation, students who receive instruction in American sign language or one or more American Indian languages shall be considered to have satisfied the state or local school district graduation requirement for instruction in one or more languages other than English.

(4) If requested by the student and his or her family, a student who has completed high school courses before attending high school shall be given high school credit which shall be applied to fulfilling high school graduation requirements if:

(a) The course was taken with high school students, if the academic level of the course exceeds the requirements for seventh and eighth grade classes, and the student has successfully passed by completing the same course requirements and examinations as the high school students enrolled in the class; or

(b) The academic level of the course exceeds the requirements for seventh and eighth grade classes and the course would qualify for high school credit, because the course is similar or equivalent to a course offered at a high school in the district as determined by the school district board of directors.

(5) Students who have taken and successfully completed high school courses under the circumstances in subsection (4) of this section shall not be required to take an additional competency examination or perform any other additional assignment to receive credit.

(6) At the college or university level, five quarter or three semester hours equals one high school credit.

[2005 c 205 § 3; 2004 c 19 § 103; 1997 c 222 § 2; 1993 c 371 § 3. Prior: 1992 c 141 § 402; 1992 c 60 § 1; 1990 1st ex.s. c 9 § 301; 1988 c 172 § 1; 1985 c 384 § 2; 1984 c 278 § 6. Formerly RCW 28A.05.060.]

NOTES:

Intent -- Findings -- 2005 c 205: See note following RCW 28A.320.170.

Part headings and captions not law -- Severability -- Effective date -- 2004 c 19: See notes following RCW 28A.655.061.

Intent -- 1997 c 222: "In 1994, the legislature directed the higher education board and the state board of education to convene a task force to examine and provide recommendations on establishing credit equivalencies. In November 1994, the task force recommended unanimously that the state board of education maintain the definition of five quarter or three semester college credits as equivalent to one high school credit. Therefore, the legislature intends to adopt the recommendations of the task force." [1997 c 222 § 1.]

Findings -- Part headings -- Severability -- 1992 c 141: See notes following RCW 28A.410.040.

Finding -- Severability -- 1990 1st ex.s. c 9: See notes following RCW 28A.225.220.

Severability -- 1984 c 278: See note following RCW 28A.320.220.

WAC 180-78A-700 First peoples' language/culture certification pilot program -- Findings, purposes and intent -- Definitions -- Pilot program established -- Tribal eligibility to participate -- Pilot program requirements -- Assignment of teachers -- Reports. (1) **FINDINGS.** The state board of education endorses the following:

(a) Teaching first peoples' languages can be a critical factor in successful educational experiences and promoting cultural sensitivity for all students. The effect is particularly strong for native American students;

(b) First peoples' languages are falling silent. Despite tribal efforts, first peoples' languages are not fully incorporated into the school systems. This is a loss to the cultural heritage of the affected tribes and to the cultural resources of Washington state;

(c) Recognition of native American languages under RCW 28A.230.090(3) and 28B.80.350(2), as satisfying state or local graduation requirements and minimum college admission requirements, while concentrating on promoting a positive impact on student learning through state policies, is insufficient to meet the educational needs of native American students;

(d) The potential to have a positive impact on student learning is in part dependent on the willingness of the local education agency to collaborate with the sovereign tribal government's language/culture program;

(e) It is within the statutory authority of the state board of education to enhance the learning opportunities for all students by helping prevent the loss of first peoples' languages through assisting the state's sovereign neighbors to sustain, maintain or recover their linguistic heritage, history and culture;

(f) From the Multi-Ethnic Think Tank position statement, June 2001:

(i) "...A culturally inclusive pedagogy will ensure the success of all students, who will develop greater appreciation of other cultures and worldviews;"

(ii) "All students have prior experiences that frame their worldview; learn from childbirth and are lifelong learners; can academically achieve at high levels when they are appropriately taught; and are entitled to learn in a multicultural context;"

(g) Research has shown that students who study another language may benefit in the following ways: Greater academic success in other areas of study, including reading, social studies, and mathematics; a clearer understanding of the English language including function, vocabulary and syntax; and an increase on standardized test scores, especially in verbal areas;

(h) From the Native American Languages Act, Public Law 101-477, Section 102, 1990:

(i) "The traditional languages of Native Americans are an integral part of their cultures and identities and form the basic medium for the transmission, and thus survival, of Native American cultures, literatures, histories, religions, political institutions, and values;"

(ii) "Languages are the means of communication for the full range of human experiences and are critical to the survival of cultural and political integrity of any people"; and

(i) There are many sovereign tribal nations in the state of Washington and they serve the needs of many groups of first peoples, each possessing unique languages, cultures and worldviews.

(2) **PURPOSES.** The purpose of this section is to establish a pilot program to accomplish the following goals:

(a) To honor the sovereign status of tribal governments in their sole expertise in the transmission of their indigenous languages, heritage, cultural knowledge, customs, traditions and best practices for the training of first peoples' language/culture teachers;

(b) Contribute to a positive impact on student learning by promoting continuous improvement of student achievement of the sovereign tribal government's language/culture

learning goals, as established by each sovereign tribal government's language/culture program, and by supporting the goals for multicultural education included in the 2001 position statement developed by the Washington state Multi-Ethnic Think Tank;

(c) Contribute to the preservation, recovery, revitalization, and promotion of first peoples' languages and cultures;

(d) Meaningfully acknowledge that language is inherently integral to native American culture and ways of life;

(e) Implement in a tangible way the spirit of the 1989 Centennial Accord between Washington state and the sovereign tribal governments in the state of Washington.

(f) Provide a mechanism for the state board of education to recognize tribally qualified language/culture teachers as eligible to receive a Washington state first peoples' language/culture teaching certificate; and

(g) Provide the opportunity for native American students to learn first peoples' languages and cultures while at school and provide another avenue for students to learn core curricula through first peoples' worldviews.

(3) **INTENT.** It is the intent of the state board of education to work in collaboration with the sovereign tribal governments of Washington state to establish a Washington state first peoples' language/culture teacher certification program on a pilot basis in order to:

(a) Act in a manner consistent with the policy as specified in the Native American Languages Act, P.L. 101-477 Sec. 104(1) "preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages";

(b) Act in a manner consistent with Washington state's government-to-government relationship with Washington state sovereign tribal governments and use the Washington state first peoples' language/culture certification pilot programs to model effective government-to-government relationships;

(c) Act in a manner consistent with the goal of the state Basic Education Act under RCW 28A.150.210;

(d) Act in a manner consistent with the following purposes of Public Law 107-110, "No Child Left Behind Act":

(i) "Holding schools, local education agencies, and States accountable for improving the academic achievement of all students, and identifying and turning around low-performing schools that have failed to provide a high-quality education to their students, while providing alternatives to students in such schools to enable the students to receive a high-quality education," [Sec. 1002(4)];

(ii) "Providing children an enriched and accelerated educational program, including the use of schoolwide programs or additional services that increase the amount and quality of instructional time," [Sec. 1002(8)];

(iii) "Promoting schoolwide reform and ensuring the access of children to effective, scientifically based instructional strategies and challenging academic content," [Sec. 1002 (9)];

(iv) "...Supporting local education agencies, Indian tribes, organizations, postsecondary institutions and other entities to meet the unique education, culturally related academic needs of American Indian and Alaskan Native Students" [Sec. 7102(a)];

(e) Act on its involvement with and adoption of the 1991 joint policy statement on Indian education:

"K-12 American Indian dropout prevention is a priority of schools. Effective education needs to be implemented throughout the K-12 school system if the American Indian student is to achieve academic and personal success";

(f) Acknowledge that there is a public responsibility to make available to all students in the state of Washington an accurate and balanced study of the American Indian experiences with and contributions to life on this continent;

(g) Act on the following state board beliefs:

(i) In order to meet the needs of all students, highly qualified teachers are required;

(ii) All state board of education policies and activities should meet the needs of the state's diverse student population;

(iii) In order for all students to achieve at high levels, multiple learning styles and needs must be supported; and

(h) Act on the following goals from the state board's 2002-05 work plan:

(i) Professional education and certification requirements are aligned with education reform and support a positive impact on student learning;

(ii) All students shall be provided equitable educational opportunities.

(4) **DEFINITIONS.**

(a) "Positive impact on student learning" shall mean:

(i) The same as under WAC 180-78A-010(8) and 180-16-220 (2)(b); and

(ii)(A) Supporting the goal of basic education under RCW 28A.150.210, "...to provide students with the opportunity to become responsible citizens, to contribute to their own economic well-being and to that of their families and communities, and to enjoy productive and satisfying lives...";

(B) Promoting continuous improvement of student achievement of the state learning goals and the sovereign tribal government's language/culture learning goals as established by each sovereign tribal government's language/culture program;

(C) Recognizing nonacademic student learning and growth related, but not limited, to: Oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identities;

(iii) Developing greater appreciation of other cultures and worldviews;

(b) A "culturally sensitive environment" honors the unique history, culture, values, learning styles, and community of the student. For example, to demonstrate the value of the language and culture, the homeroom teacher participates in the language/culture classroom. A "culturally sensitive environment" also includes those provisions as outlined in the Washington state joint policy on equity in education, revised in May 2000.

(c) For the purpose of this section, "highly qualified teachers" shall mean those teachers who meet the standards of the sovereign tribal government's language/culture program.

(5) **PILOT PROGRAM ESTABLISHED.** A Washington state first peoples' language/culture teacher certification program is established in February 2003 and will continue through the 2005-06 school year. At the end of the 2005-06 school year, the program will be extended, modified or made permanent, as determined by the state board of education in consultation with participating sovereign tribal governments.

(6) **TRIBAL ELIGIBILITY TO PARTICIPATE.** Any sovereign tribal government in the state of Washington shall be eligible to participate individually on a government-to-government basis in the pilot program.

(7) **PROJECT REQUIREMENTS.**

(a) Each sovereign tribal government will appoint and certify individuals who meet the tribe's criteria for certification as instructors in the Washington state first peoples'

language/culture pilot program.

(b) Each sovereign tribal government's language/culture project shall submit to the state board of education the following information for each eligible language/culture teacher desiring to participate in the pilot project:

(i) Written documentation that each designated teacher has completed the sovereign tribal government's language/culture teacher certification program;

(ii) Written documentation that each designated teacher has completed the background check required under RCW 28A.410.010 and WAC 180-79A-150 (1) and (2);

(iii) Written documentation that each designated teacher has completed a course on issues of abuse as required by RCW 28A.410.035 and WAC 180-79A-030(6);

(iv) Designation of which language(s), or dialects thereof, shall be listed on the Washington state first peoples' language/culture certificate;

(c) After meeting the requirements of subsection (8)(b) of this section and receiving state board of education approval, the office of the superintendent of public instruction shall issue each teacher a Washington state first peoples' language/culture teaching certificate;

(d) To support a positive impact on student learning, the local education agency in consultation with the sovereign tribal government's language/culture program is strongly encouraged to provide:

(i) A minimum of one contact hour per day, five days a week;

(ii) Access to the same students from year to year, to the extent possible, so that students who receive instruction during the first year of the project can continue to receive instruction throughout the three years of the project;

(iii) A culturally sensitive environment as defined in subsection (4)(b) of this section; or

(iv) Some combination of (d)(i), (ii), and (iii) of this subsection which will allow a positive impact on student learning;

(e) To support a positive impact on student learning, the sovereign tribal government's language/culture program will provide written documentation of how teaching the first peoples' language/culture has supported the promotion of continuous improvement of student achievement of the program learning goals as established by each sovereign tribal government's language/culture program;

(f) To support a greater understanding of the government-to-government relationship, the professional development and certification committee of the state board of education and the professional educator standards board are strongly encouraged to make site visits and attend meetings with the local education agency and the sovereign tribal government's language/culture program;

(g) Nothing in this section shall be interpreted as precluding any eligible tribe in consultation with the state or in consultation with any local education agency from entering into an inter-governmental agreement or compact related to the teaching of first peoples' languages and cultures in order to address unique issues related to individual sovereign tribal governments.

(8) **ASSIGNMENT OF TEACHERS.**

(a) The holder of a Washington state first peoples' language/culture teacher certificate shall be deemed qualified to be a teacher of first peoples' language/culture with the ability to meet individual tribal competency criteria for language/culture, history, and English.

(b) A Washington state first peoples' language/culture teacher certificate qualifies the holder to accept a teaching position in a public school district.

(c) The holder of a Washington state first peoples' language/culture teacher certificate

who does not also hold an initial or residency certificate shall be assigned to teach only the language(s)/culture(s) designated on the certificate, and no other subject.

(d) The Washington state first peoples' language/culture teacher certificate is recognized by the state of Washington for as long as the teacher holds a valid language/culture certificate from a participating sovereign tribal government.

(e) A Washington state first peoples' language/culture teacher certificate will serve as the endorsement in first peoples' language/culture for anyone holding an initial or residency certificate.

(9) **REPORTS.**

(a) Annually, for the duration of the pilot program, each participating tribe shall submit a report to the state board of education with documentation of how its particular project is having a positive impact on student learning.

(b) Not later than October 31, 2006, the professional development and certification committee of the state board of education, in consultation with the participating sovereign tribal governments and the professional educator standards board, shall create and submit a report to the state board of education with the following information:

(i) An end of program analysis of the positive impact on student learning of each pilot project;

(ii) An appraisal of the government-to-government relationships established under the program, at both the state and local levels; and

(iii) The report shall include a recommendation on whether to extend, modify or make permanent the Washington state first peoples' language/culture teacher certification pilot program.

[Statutory Authority: RCW 28A.305.130 and 28A.410.010. 03-04-026, § 180-78A-700, filed 1/27/03, effective 2/27/03.]

NOTES:

Reviser's note: The brackets and enclosed material in the text of the above section occurred in the copy filed by the agency.

WAC 180-79A-140 Types of certificates. Six types of certificates shall be issued:

(1) Teacher. The teacher certificate, including teacher exchange permits as provided in WAC 180-79A-220, authorizes service as a classroom teacher.

(2) Career and technical. The career and technical education certificate authorizes service in career and technical education programs in accordance with the provisions of chapter 180-77 WAC.

(3) First people's language/culture. The first people's language/culture teacher certificate authorizes service as defined under WAC 180-78A-700(8).

(4) Administrator.

(a) The administrator certificate for principal authorizes services as a building administrator or assistant principal.

(b) The administrator certificates for superintendent or program administrator will be issued to persons who meet state board of education certification standards for service in the roles of superintendent or program administrator.

(5) Educational staff associate. The educational staff associate certificate authorizes service in the roles of school speech pathologists or audiologists, school counselors, school nurses, school occupational therapists, school physical therapists, school psychologists, and school social workers: Provided, That nothing within chapter 180-79A WAC authorizes professional practice by an educational staff associate which is otherwise prohibited or restricted by any other law, including licensure statutes and rules and regulations promulgated by the appropriate licensure board or agency.

(6) Limited certificates. The following limited certificates are issued to individuals under specific circumstances set forth in WAC 180-79A-231:

(a) Conditional certificate.

(b) Substitute certificate.

(c) Emergency certificate.

(d) Emergency substitute certificate.

(e) Nonimmigrant alien exchange teacher.

(f) Intern substitute teacher certificate.

(g) Transitional certificate.

[Statutory Authority: RCW 28A.305.130 and 28A.410.010. 04-20-092, § 180-79A-140, filed 10/5/04, effective 11/5/04; 02-18-037, § 180-79A-140, filed 8/26/02, effective 9/26/02; 02-13-027, § 180-79A-140, filed 6/12/02, effective 7/13/02. Statutory Authority: RCW 28A.410.010 and 28A.305.130 (1) through (4). 02-04-018, § 180-79A-140, filed 1/24/02, effective 2/24/02. Statutory Authority: RCW 28A.410.010. 00-13-063, § 180-79A-140, filed 6/16/00, effective 7/17/00. Statutory Authority: RCW 28A.410.010 and 28A.305.130 (1) and (2). 99-23-023, § 180-79A-140, filed 11/9/99, effective 12/10/99. Statutory Authority: RCW 28A.305.130 (1) and (2),28A.410.010 and 28A.150.220(4). 99-01-174, § 180-79A-140, filed 12/23/98, effective 1/23/99. Statutory Authority: RCW 28A.410.010. 97-04-088, § 180-79A-140, filed 2/5/97, effective 3/8/97.]

Reports

Confederated Tribes of the Colville Reservation

- Language: 3 Languages – nselxcin, nxa?amxcin, nimipu (Salish)
- First People's Certificate holder: Rita Condon
- Participating with: Omak School District – Omak Middle School
- 26 Native American students
- 78 Non-Native American students
- 7th and 8th grade level
- Two hours weekly of direct instruction in language/culture program
- See attached examples of lessons, goals, objectives, and examples of types of documented evidence
- Evidence of Positive Impact on Student Learning: Speaking at cultural events and functions, teach through stories, leadership training such as youth council and student council, teamwork – relate to dances, songs, canoe, tipi building, potlatch and traditional gatherings, write/illustrate stories, family trees, and staying true to self.

Karen L. Condon
Program Manager
Archives and Records Center/Language Preservation Program
Confederated Tribes of the Colville Reservation
Nespelem, WA 99155-0150

Program Evaluation School Year	2003-04
Sovereign Tribal Government	Confederated Tribes of the Colville Reservation
Language	3 Languages: nselxcin, nxa?amxcin, nimipu
Name(s) of FPLC Teacher Certificate Holders	Rita Condon

PROGRAM DEMOGRAPHICS	
Number of Native American students	26
Number of non-Native American students	78
Grade level(s)	7th to 8th grades
Previous language experiences of the students • No experience (# of students) • Little (# of students – can read and/or speak a few words) • Moderate (# of students – can read and/or speak the language, not fluent) • Fluent (# of students)	 • # __63___ • # __41___ • # __0___ • # _0____
Number of students who live on the reservation	89
Number of students who live off the reservation	15
Number of Native American students in Title I program **(The federal Title I program provides additional educational support and instruction for struggling students in reading, math and language arts in schools which have 40% or more of the students eligible for free and reduced lunches.)**	19
Number of non-Native American students in Title I program	21
Total weekly hours of direct instruction in the language/culture program	1 hr/wk x 2 days/wk=2.0
School District Name	Omak School District
School Name	Omak Middle School

The Confederated Tribes of the Colville Reservation
P.O. Box 150, Nespelem, WA 99155
(509) 634-2200
FAX: (509) 634-4116

October 11, 2005

First Peoples' Language/Culture Teacher Certification Pilot Program – Report

Confederated Tribes of the Colville Reservation – Language Preservation Program
Three Languages – nselxcin, nxa?amxcin, nimipu

FPLC Certified Teacher – Rita Condon

Omak School District – Omak Middle School, 7th and 8th grade levels
Number of Native American students – 26
Number of Non-Indian students – 78
Grade Levels – 7th and 8th grades

Previous language experience of students:
No experience (# of students) – 63
Little experience (# of students who can read and/or speak a few words) – 41
Moderate experience (# of students who can read and/or speak the language, but not fluent) – 0
Fluent (# of students who can read and/or speak the language) – 0

Number of students who live on the Colville Reservation – 89
Number of students who live off the Colville Reservation – 15
Number of Native American students in Title I Program – 19
Number of Non-Indian students in Title 1 Program – 21

Total weeks hours of direct instruction in the language/culture program – 1 hr/wk x 2 days/wk = 2.0 hours total

Colville Tribal Government Language/Culture Learning Goals – see SBE template 10.12.04.b

Examples of Lessons:
The creation story was told the students (they were exposed to a different culture's belief system, values, and ways of being in the world).
Students were initially taught using TPR in the nselxcin language.
Students were given the opportunity to choose an Indian name based on an animal or plant (so they could better understand the concept of connectedness to their surroundings and their community).
Students were required to learn kinship terms in the language in order to better conduct themselves in public (community affairs).
TPR instruction was used to demonstrate the interconnectedness between science, culture, every day living, interaction with others, how to behave in the world, etc.

Students were taken on numerous field trips in order for them to experience first hand the cultural instruction they received in the classroom.
Students were required to catalog all of the lessons they were taught for future reference and testing.
Students were required to proficiently introduce themselves in a public setting and to speak of the things they were learning.
Students were encouraged to communicate with each other in the classroom utilizing as much of what they learned as possible.
Students who were fortunate enough to take more than one class were able to advance to more in depth learning of the language and culture.
Students were required to travel with the class to the Colville Business Council to demonstrate their proficiency in the language/culture.
Students participated in a radio broadcast at the local radio station to demonstrate their proficiency in the language/culture.
Student's test scores increased over time as did their self-esteem in this class as well as in their other classes.

Sovereign tribal government's language/culture learning goals

[Please list on this page, or attach as necessary.]

Goal – to continue to preserve, maintain, and revitalize our languages.
Goal – to increase the number of fluent teachers available to teach the next generation of fluent speakers.
Goal – to increase public awareness of the importance of the languages and the consequences associated with language loss.
Goal – to develop effective working relationships with the public school districts on or adjacent to the Colville Indian Reservation in order to successfully implement HB 1495.
Goal – to revise, develop and increase the number of curriculum materials for use in the classroom and to also make such materials available to a wider audience.
Goal – to train tribal linguists in each of the three languages (linguistic training is needed in order for the future language/culture teachers to understand language acquisition and methodology theories, TPR, etc.).
Goal – to increase the value and significance of the languages and cultures of the Confederated Tribes of the Colville Reservation so we (the Language Preservation Program) no longer have to justify why the work we do is so important to us and the Colville tribal membership.

Objective – to continue to offer classes in the three languages to anyone who is interested, passionate, and committed to learning, preserving, revitalizing and teaching the three languages to the next generation of fluent speakers.
Objective – to apply for outside funding to supplement the Language Preservation Program's current staff salary. Also, to hire additional staff (future language/culture teachers) who are interested, passionate and committed to learning, preserving, revitalizing and teaching the three languages to the next generation of fluent speakers.
Objective – to increase the public awareness of the three languages by having them available in different mediums and in any location a tribal member (young or old) may be able to see, speak and/or read the languages (increased recognition will lead to a familiarity of the languages so more tribal and/or community members will want to learn, preserve, revitalize and teach the language of their choice).
Objective – obtain funding to develop signage in all three languages and display them throughout the Colville Indian Reservation.
Objective – obtain funding to publish dictionaries, word lists, stories, coloring books, clothing, and other educational or promotional materials in the languages in order to generate additional funding the Language Preservation Program can utilize to hire additional staff or purchase more office supplies.

(If not enough room in a "cell", please note that additional information is attached.)

REPORT CRITERIA	EVIDENCE
"Positive impact on student learning" shall mean:	
students' increased knowledge and/or demonstration of a skill or skills **and strategies to demonstrate proficiency** related to the state goals and/or essential academic learning requirements **and Grade Level Expectations** [180-78A-010(8)]	• Lesson Plans, Curriculum • Qualified Teachers • Reading, Math, Communication EALR's/GLE's Professional Development ongoing • Assessment and Evaluation
Provide students with the opportunity to become responsible citizens [180-78A-700(4)(a)(ii)(A)] [28A.150.210]	• Pictures (of gatherings) • Motivational Speakers • Potlatch Give-away • Drum/Dance
Provide students with the opportunity to contribute to their own economic well-being and to that of their families and communities [180-78A-700(4)(a)(ii)(A)] [28A.150.210]	• Social, emotional, spiritual, mental & physical well being • "Philosophical" well-being • Provide for self, family, & Community • Knowledge of self, family, stories, relationship/ dynamics • The earth and all there-in for us
Provide students with the opportunity to enjoy productive and satisfying lives [180-78A-700(4)(a)(ii)(A)] [28A.150.210]	• Self acceptance-psychologically • Knows how they relate to community • Relearn to accept themselves • Positive self worth
Promoting continuous improvement of student achievement of the state learning goals [180-78A-700(4)(a)(ii)(B)]	Aligning curriculum w/ EALRs and GLEs
Promoting continuous improvement of student achievement of the sovereign tribal government's language/culture learning goals [180-78A-700(4)(a)(ii)(B)]	Up to each individual Tribe determination; turn in as an attachment

(If not enough room in a "cell", please note that <u>additional</u> information is attached.)

4

REPORT CRITERIA	EVIDENCE
"Positive impact on student learning" shall mean:	
Recognizing **formal and informal** nonacademic student learning and growth related to oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identies **[180-78A-700(4)(a)(ii)(C)]**	• Speaking of cultural events (welcome speech) • Storytelling • Speak at non-Indian functions • Student council attend language classes to be able to speak the language • Youth council • Leadership training • Review curriculum as a team • Talk with students about teamwork relate to dances, songs, canoe • Tipi building (takes teamwork) • Same as students enjoy satisfying lives • Able to live through and survive hard times and stay strong canoe-journey • Teach through stories; e.g., Flood story • Staying true to self • Do family trees with students • Get students to write/ illustrate and tell stories • Have elders tell stories • Potlatch- the students help to prepare/serve the food, singing, dancing, traditional songs (learning the history of their tribe) reaching out to the larger community • Traditional gathering- students are assisting in traditional gatherings, becoming better speakers by reaching out to families in crises (funerals) Taking charge gathering food for services, being supportive with the community. (*This would also fall under being a responsible citizen.)
Developing greater appreciation of other cultures and worldviews **[180-78A-700(4)(a)(ii)(C)(iii)]**	• To learn tradition and spiritual teachings helps us to better understand to not question other culture, and to know they have the reasons for what they do and it is not up to us to question it, but to respect it. • It also gives us an open-mind to better understand worldviews. • Indian/non-Indian cultures

Examples of Types of Evidence Documentation

(not an exhaustive list of examples)

- Products or artifacts
- Audio story
- Video (e.g., story, demonstration)
- Parent, teacher, community member stories
- Portfolio
- Written assessments
- Projects
- Performance (e.g., dance, play, song, drumming)
- Pretests
- Unit tests
- Cumulative tests
- Focus group
- Self-assessment
- Language acquisition (oral, conversational)
- Non-verbal expression
- PowerPoint
- Canoe journey
- Journals (written, audio, visual)
- Community involvement with elders
- Bridging the gap – the education gap and tribal community & schools
- Building roads- Between schools and tribes
- Weaving
- Tribal Stories
- Video-communication/dialog

Kalispel Tribe of Indians

- Language: Kalispel
- First People's Certificate Holders: Stanley Bluff, Jr., Louise A. Bowman, Wilma Rae Cullooyah
- On-going development of language curriculum
    - Developed 45 detailed language lessons
- Currently teaching the Kalispel language at Cusick High School in the Cusick School District.

Stanley Bluff, Jr.
Assistant Cultural Director
Kalispel Tribe of Indians

STATE BOARD OF EDUCATION
SEP 12 2005
RECEIVED

Larry Davis
Washington State Board of Education
First Peoples Language Certification Program
PO Box 47206
Olympia, WA 98504

September 8, 2005

Dear Mr. Davis,

I am writing this letter to report on the status of teaching the Kalispel language at the local high school. For the last school year (2004-05) we have no data to report. The Kalispel language was not taught in the local high school.

Most of the effort this year was made in the development of language curriculum. We have developed 45 language lessons that are very detailed and include word lists, sentence usage, and unit plans. These lessons also contain audio CD's and a computer software program that are designed to supplement all classroom teaching activities.

Currently, we are scheduled to teach the Kalispel language for the entire 2005-06 school year at Cusick High School, in Cusick, WA. If you have any questions for them, the contact person is Kathy Christianson and her phone number is 509-445-1125.

If you have any further questions or concerns regarding this report, please feel free to contact me at work 509-445-1147 ext. 294.

lémlmtš

Stanley Bluff, jr.
Asst. Cultural Director
Kalispel Tribe of Indians

Lower Elwha Klallam Tribe

- Language: Klallam
- First People's Certificate Holders: Elaine Y. Grinnell, and Jamie Renee Valadez
- Participating with: Port Angeles School District – Port Angeles High School
- 17 Native American students
- 11 Non-Native American students
- 9^{th} – 12^{th} grade level
- 6^{th} year teaching the Klallam language at Port Angeles High School
- Four hours and eight minutes per week of direct instruction in language/culture program
- See attached documentation of evidence using the **National Standards for Foreign Language Learning, 1996: Communication, Culture, Connections, Comparisons, Communities, and Conclusion**
- Evidence of Positive Impact on Student Learning: Exchange of information or opinion, interpersonal mode – an active negotiation of meaning between two or more people, interpretive mode – listening and reading, presentation mode – articles, reports, speeches, learning to understand another culture, gaining insights into their attitudes, values, and ideas, providing a catalyst for cross-cultural understanding, understanding grammar, awareness of other communities in the United States where languages other than English are spoken, interdependence of people throughout the world, and incentive to stay in school.

Jamie R. Valadez
Klallam Language Teacher
Lower Elwha Klallam Tribe
Port Angeles, WA

2004 2005 Report

For

Lower Elwha Klallam Tribe
Port Angeles School District #121
Language Program

First Peoples' Language/Culture
Teacher Certification Pilot Program

October 6, 2005

Program Evaluation School Year	**2004-2005**
Sovereign Tribal Government	**Lower Elwha Klallam Tribe**
Language	**Klallam Language**
Name(s) of FPLC Teacher Certificate Holders	**Jamie R. Valadez**

PROGRAM DEMOGRAPHICS

Number of Native American students	**17**
Number of non-Native American students	**11**
Grade level(s)	**9th thru 12th grades**
Previous language experiences of the students • **No experience (# of students)** • **Little (# of students – can read and/or speak a few words)** • **Moderate (# of students – can read and/or speak the Language, not fluent)** • **Fluent (# of students)**	 • **10** • **18** • **0** • **0**
Number of students who live on the reservation	**9 students**
Number of students who live off the reservation	**19 students**
Number of Native American students in Title 1 program (The federal Title 1 program provides additional educational support and instruction for struggling students in reading, math and language arts in schools which have 40% or more of the students eligible for free and reduced lunches.)	**9 students**
Number of non-Native student in Title 1 program	**4 students**
Total weekly hours of direct instruction in the language/culture program	**4 hours and 8 minutes**
School District Name	**Port Angeles School District #121**
School Name	**Port Angeles High School**

REPORT CRITERIA "Positive impact on student learning" shall mean:
Students' increased knowledge and/or demonstration of a skill or skills **and strategies to Demonstrate proficiency** related to the state goals and/or essential Academic learning requirements **And Grade Level Expectations** **[180-78A-010(8)]**
EVIDENCE **The Port Angeles High School World Language Department uses the National Standards for Foreign Language Learning , 1996.** **1. Communication: Communicative activities that require an exchange of information or opinion are vital to language learning. There are three modes of communication that we focus on in our lessons:** **Interpersonal mode-an active negotiation of meaning between two or more people.** I speak in the Klallam Language as much as I can, using non-verbal communication to make myself understood. I include dialogues; casual conversations, classroom management in Klallam. I use classroom rituals in Klallam, such as, time to clean up, bathroom, sit down, stop talking. **Interpretive mode-listening or reading where the communication is one-way.** **Presentation mode-which includes reports, articles, and speeches produced by the student.** **2.Culture: Learning another language allows students to learn to understand another culture from that culture's point of view in a way that is not possible without knowing the language. Student's who learn another language can communicate directly with members of other cultures, gaining insights into their attitudes, values, and ideas, providing a "catalyst for cross-cultural understanding."** I always include lessons regarding the culture such as, the canoe journey that took place over the summer, we read and write a pro or against opinion response to news paper articles about local Native American events. **3. Connections: to additional bodies of knowledge in many fields that are unavailable to English-only speakers. It encourages students to connect with additional knowledge related to other school subjects or to their own personal interests, broadening their horizons and helping them learn how to learn.** I have lesson about the stories; history and life ways of the Klallam culture that teaches a very different perspective of the local history. **4. Comparisons: Many students have little or no understanding of grammar or how language works until they study another language. Students also gain insight into the communicative functions of language in a culture.** In the formal grammar lessons that I teach, we always compare and contrast each grammar lesson with how it is in English, then this is how it is in Klallam. It is usually very different. **5. Communities; Awareness of the many communities in the United States where languages other than English are spoken allows students to better function in multilingual communities here and abroad. Learning another language helps students realize the interdependence of people throughout the world.** Learning the Klallam language and culture helps students better understand the local history from the Klallam perspective. Events happening in our local communities today are better understood when you are knowledgeable about the local Klallam history. For example, recently an old Klallam village site and cemetery was uncovered during construction,

construction was halted. Negotiations are taking place to resolve the situation. **Conclusion:** This is year 6 for teaching the Klallam Language at the Port Angeles High School. Throughout the school year, I meet with the World Language Department and we go over these five goals listed above and help each other to develop our lessons built around achievement of these five goals.
Provide students with the opportunity to become responsible citizens **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**
EVIDENCE During the school year students participate in a number of community activities to help them become responsible citizens. The biggest event of the year is a School District Potlatch. Students invite their teachers; they make gifts, learn speeches, practice singing and dancing and volunteer during the event to help host by serving the elders; the teachers and help clean up after the event is over. Students also volunteer at other community events throughout the school year that gives them an opportunity to become responsible citizens.
Provide students with the opportunity to contribute to their own economic well-being and to that of their families and communities **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**
EVIDENCE Students are provided with the opportunity to contribute to their own economic well-being and to that of their families and communities by participating in events that took place during the school year that promote positive growth and empowered youth to be proud of their heritage. In the past, many youth were ashamed to be identified a Native American in public school. They would try hard to blend in and not be different. They wore their cultural heritage like it was a coat that you could take off and put on whenever. Students who have taken Klallam language and culture start to realize that it is okay to be Native American in the public school. They feel safe enough, and/or confident enough in themselves. This has a positive impact on student attendance as well as student achievement. When students can come to school with a positive self image, they will be more successful in learning. The more students who become successful in academic achievement, the more students will be able to contribute to their own economic well-being and to that of their families and communities.
Provide students with the opportunity to enjoy productive and satisfying lives **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**
EVIDENCE When I read this goal, I think of the students who are not presently enjoying productive and satisfying lives. They have already quit school; or they are caught up in the cycle of being elusive to the Juvenile Detention or in and out of treatment centers for drug and alcohol abuse. Providing students with the opportunity to learn Klallam language and culture as an integral part of their academic schedule, gives students that added incentive to stay in school. The longer students stay in school and achieve academic success, the more opportunity students will have to enjoy productive and satisfying lives. Not only do students learn about the Klallam language and culture, they also learn how to function in two cultural life ways, their Native and the local non-native. This is a very important skill to learn to enjoy a productive

and satisfying life.
Promoting continuous improvement of student achievement of the state learning goals **[180-78A-700(4)(a)(ii)(B)]**
At Port Angeles High School, all staff meet every Wednesday morning for 1.5 hours to collaborate. One of our main focus areas is on **Continuous Quality Improvement (CQI).** As teachers, we follow an 8-step cycle that is as follows: 1. Disaggregate **test data.** At our staff meeting we meet in small learning communities and do this with the same students to get to identify student strengths and areas of concern. 2. **Develop an instructional timeline.** At the beginning of the school year we get a calendar that defines when to focus on teaching specific areas in reading, writing and math. Then at staff meetings we go over these specific areas and suggestions are given on how to embed these specific focus in our lessons. These include EALRs, Benchmark, and WASL strands. 3. **Deliver the instructional focus.** Within the timeframe, I teach a lesson that has embedded the instructional focus. Example: I have students write an essay about a potlatch and the instructional focus is on how to write a thesis statement. 4. **Administer frequent assessments.** I give weekly assessments on what material was covered for that week. I have the students keep a record daily on how many of their vocabulary they are able to say and translate correctly. 5. **Use tutorials to re-teach non-mastered target areas.** If students have not mastered a target area, I provide a different activity in the target area that a student aide or myself helps with one-on-one. 6. **Provide enrichment opportunities for mastery students.** Once a week on Wednesdays are usually when I provide enrichment activities such as games in the target language. 7. **Reinforce learning through maintenance.** Daily I review the target vocabulary; the lessons we have already covered, and useful phrases. 8. **Monitor progress.** I do a notebook check every Friday. On the following Monday, I take some time to go over with the students what make-up work they may have and when it is due.

REPORT CRITERIA "Positive impact on student learning" shall mean:
Recognizing **formal and informal** nonacademic student learning and growth related to oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identities. **[180-78A-700(4)(a)(ii)(C)]**
EVIDENCE **Oral Traditions** – Students have heard elders share stories and histories. As a teacher, I model to the students how to share stories and histories. The students then also learn how to share stories and history in the oral traditional way. Students learn that teaching and learning through oral traditions is and always will be a primary way of keeping the Klallam culture and language a living culture and language. **Community involvement** – Students are expected to participate in community cultural events such as the annual School District Potlatch. This gives the students an opportunity to be in leadership roles; to build skills in interpersonal relationships, students learn teamwork, students gain self-confidence when giving a speech in Klallam or singing and dancing. **Resiliency and strengthened unique cultural identities** – Students who have taken Klallam Language for two years at the Port Angeles High School become very resilient. Resilient means, recovering strength and spirit and humor. I have witnessed students who have recovered their strength from learning more about their cultural heritage. One of our traditional values is, the more knowledge you gain, the stronger you become. I also see students grow in spirit in that their self-image and self-esteem opens up like a flower. Native Americans naturally have a sense of humor, but instead of being negative or sarcastic, I see humor in students in a more positive outlook. I feel the most important informal non-academic change I see in students is how much their **unique cultural identity is strengthen** by taking the Klallam language and culture. As these students move through kindergarten through 8th grade, they seem to grow further away from their cultural identity and the achievement gap widens along the way. The transition from middle school to high school is an especially hard transition, because by this time, many students have already experienced much failure. Many of the 9th graders who take Klallam Language open up like they have been waiting a long time. Some students have walls of defense built up so thick it takes awhile to feel comfortable.
Developing greater appreciation of other cultures and worldviews **[180-78A-700(4)(a)(ii)(C)(iii)]**
EVIDENCE The Klallam Language class is open to any student who is interested. This year, the classes were especially diverse. I had 28 students of which 11 were non-native. One of my students was an exchange student from the Netherlands. These students had the opportunity to develop a greater appreciation of the Klallam language and culture. Learning also about the Klallam history here in Port Angeles helped them better understand how current event affect the local Klallam Tribe. An example is the Klallam village that was uncovered during construction in Port Angeles. We spent a lot of time learning about this village and why it was so important to preserve and protect the cemetery from being completely destroyed during construction.

Makah Tribe

- Language: Makah
- First People's Certificate Holders: Cora Lee Buttram, Yvonne K. Wilkie, and Maria T. Pascua
- Participating with: Cape Flattery School District – Neah Bay Elementary, Markishtum Middle School, and Neah Bay High School
- 294 Native American students
- 19 Non-Native American students
- K-12 grade levels
- Total weekly hours of direct instruction in the language/culture program:
    - K-6: 15 classes a week, 30 minutes a class, two classes per grade level
    - Middle school: 0
    - High school: 5 hours a week
- See attached documentation including examples of types of evidence, reports from preschool, K-6, and high school, lessons, proficiency project, and First Lessons in Makah.
- Evidence of Positive Impact on Student Learning: Examples such as Communication Essential Academic Learning Requirements – through group and semester project presentations, conversational practice and dialogs, review, quizzes, mid-term tests, project presentations, oral traditions, community involvement, and teamwork.

FPLC Makah Report 2005

Report Template

for

First Peoples' Language/Culture Teacher Certification Pilot Program

October 12, 2004

Program Evaluation School Year	2004-05
Sovereign Tribal Government	Makah Tribe
Language	Makah
Name(s) of FPLC Teacher Certificate Holders	Maria Pascua Cora Buttram Yvonne Wilkie

PROGRAM DEMOGRAPHICS	
Number of Native American students	294
Number of non-Native American students	19
Grade level(s)	K-12
Previous language experiences of the students • No experience (# of students) • Little (# of students – can read and/or speak a few words) • Moderate (# of students – can read and/or speak the language, not fluent) • Fluent (# of students)	Unless students have transferred from another school and did not grow up in Neah Bay, most of the students have some degree of experience with the Makah Language. <u>Little Makah Language Experience</u> Elementary: 175 Middle School: 36 (approx.) High School: 88 (approx.) <u>Moderate Makah Language Experience</u> Elementary: 1 Middle School: 1 High School: 12 <u>Fluent</u> 0 – levels of fluency vary, some students understand more than they can express, which is yet another type of language fluency.
Number of students who live on the reservation	313
Number of students who live off the reservation	(the exact number is not available, but about 49% of the Makah Tribal members live off reservation which would include a number of school age children, some of whom are Makah Tribal members)
Number of Native American students in Title I program **(The federal Title I program provides additional educational support and instruction for struggling students in reading, math and language arts in schools which have 40% or more of the students eligible for free and reduced lunches.)**	72.9%
Number of non-Native American students in Title I program	1%

Total weekly hours of direct instruction in the language/culture program	K-6: 15 classes a week, 30 minutes a class, two classes per grade level. Middle School: 0 High School: 5 hours a week
School District Name	Cape Flattery School District # 401
School Name	Neah Bay Elementary (NBE) Markishtum Middle School (MMS) Neah Bay High School (NBHS)

Sovereign tribal government - Makah Language/Culture Learning Goals

Makah Language Program Goals

1. to preserve the Makah Language
2. to restore the Makah Language to spoken fluency
3. to educate our children and people as scholars able to compete anywhere in today's world, and yet maintain their Tribal Heritage

NBE

Grade appropriate activities providing information about Makah arts, crafts, customs, history and language.

The main program goal under the Makah Education, Johnson O'Malley (JOM) Program is to increase children's knowledge of their own history, customs, and native tongue.

Resources from the Makah Cultural & Research Center are utilized as well as cultural specialists as guest speakers or for special projects.

MMS

There were not any Makah language/culture classes provided for Middle School – as yet, we do not have enough funding and language teachers to meet the needs of the entire Neah Bay School system.

NBHS

Listed below are the course expectations for Makah Language high school classes:

Makah I - Course Expectations

1. Preparation, class work, homework, and conduct according to Neah Bay High School Student Handbook and expectations.
2. Mastery of Makah alphabet, pronunciation of Makah sounds, and the ability to sight-read Makah printed materials.
3. Learn basic grammar structures through class activities, conversation practice, homework and quizzes, listening centers, and especially *student's own desire to give his/her attention to understanding, learning, writing, reading and speaking Makah!*

Makah II - Course Expectations

Prerequisite: Completion of Makah I, with at least a [C] average grade. Students need access to an audio device for language 'listening' homework assignments.

1. Preparation, class work, homework, and conduct according to Neah Bay High School Student Handbook and expectations.

2. Continue to refine sight-reading and oral pronunciation skills, and improve reading fluency in Makah.
3. Learn and apply grammar structures through sequential weekly lessons in the 100 Phrases In-depth Study Guide and First Lessons in Makah Grammar.
4. Memorize and internalize conversational phrases.
5. Develop research/writing/speaking skills through semester project work.

"Positive impact on student learning" shall mean:	
Students' increased knowledge and/or demonstration of a skill or skills **and strategies to demonstrate proficiency** related to the state goals and/or essential academic learning requirements **and Grade Level Expectations** **[180-78A-010(8)]**	NBE – (Language Arts, Social Studies, Science, Art) Taught 15 classes per week: 34 kindergarteners, 51 - 1st and 2nd graders, 53 – 3rd and 4th graders, and 38 - 5th and 6th graders. Since the amount of teacher/student time ratio is not conducive to the recommended FPLC one hour of contact time per day, the K-6 JOM report is added in the **Addendum** section of this report. MMS - 0 NBHS - **Communication EALR's** 2.1 communicate clearly to a range of audiences for different purposes: • through group and semester project presentations 4.1 assess strengths and need for improvement: • students demonstrated their skills and proficiency in Makah through the following documented avenues: conversation practice, review, weekly quizzes, mid-term tests, quarter final test, 4.2 seek and offer feedback to improve communication; offer suggestions and comments to others: • through conversation practice dialogs as well as group and semester project presentations All 10 Makah II students passed Makah II; 2 students were SPED students; only one student was below a [C] average.
Provide students with the opportunity to become responsible citizens **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**	NBHS - **Communication EALR's** 3.1 use language to interact effectively and responsibly with others: • this requirement was accomplished through Total Physical Response activities, entry tasks, games, and conversation practices. 3.2 seek agreement and solutions through discussion: • this requirement was met through group work, semester project work, games, history re-cap, and video re-cap. Additional information was provided to students regarding the Makah Treaty, Makah Days, and Makah history in relation to information about Makah Tribal citizenship and US citizenship.
Provide students with the opportunity to contribute to their own economic well-being and to that of their families and communities **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**	NBHS - **Communication EALR's** 4.3 analyze mass communication – how communication is used in career settings: • students viewed various First Nation/People/Aboriginal type videos dealing specifically with perpetuating language, culture, and pride in heritage; factors that promote and factors that hinder personal, professional, and community development. • students used computers to complete their semester projects and links were also made regarding technological abilities and the work place. • several semester projects had relational aspects to Tribal economy and well being: whaling, writing children's books, sports, and cooking.
Provide students with the opportunity to enjoy productive and satisfying lives **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**	NBHS - **Communication EALR's** 2.1 communicate clearly to a range of audiences for different purposes: 2.2 develop content and ideas (topic, theme; organize thoughts – clear beginning, middle, end; use transitional sentences/ phrases to connect related ideas; speak coherently and compellingly • students presented their semester projects, sharing their research with peers; topics included whaling, clam chowder, volleyball, skateboarding, children's books and genealogy. • students did cross-peer instruction with the 6th grade classes, helping them with their annual cultural dance presentation. • students presented a language lesson and a traditional story bilingually on a field trip to Suquamish Elementary 2nd grade classes, and later to the 2nd grade classes in Neah Bay. • students participated in a Naming Potlatch held at our school for a special needs student with community members in attendance. • students hosted two traditional game days, inviting the Makah community bone game club to a play-off. • students recorded a bone game song cd and distributed it to the Makah community bone game club.

DRAFT 10.12.04.b

(If not enough room in a "cell", please note that <u>additional</u> information is attached.)

4

REPORT CRITERIA	EVIDENCE
"Positive impact on student learning" shall mean:	
Recognizing **formal and informal** nonacademic student learning and growth related to oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identities. **[180-78A-700(4)(a)(ii)(C)]**	Oral Traditions – students were exposed to oral traditions on a weekly basis through the teacher and through classroom listen center audio; students did story translation work, and during the 3rd and 4th school quarters, presented a traditional story bilingually to younger students. Community Involvement – students invited the Makah Community Bone Game groups to the school and hosted lunch and a play-off game two times during the school year. Students participated in a Name-Giving Potlatch for a special needs student; they collaborated with students from Basket Weaving and Cultural Arts classes and community members were present – students sang a traditional dinner song, some were witnesses for fellow student receiving a Makah name, and students participated in song, dance and give-away. Leadership – students did cross-peer teaching with the 6th grade class during 2nd semester; they learned to sing and lead some of the Makah group dance songs, they helped 6th grade students with song pronunciation and dance movements. Interpersonal Relationship Skills – students helped by assisting by providing language and/or cultural information to the following people: a visiting exchange student, a team of students doing research for the National History Day competition, and teachers from Neah Bay Elementary and Suquamish 2nd grade teachers. Teamwork – students did many team oriented assignments and projects in class, from work sheets, conversation demos, games, to full presentations. Resiliency – students were exposed to Makah resiliency through time as well as to other Native American and other aboriginal/first peoples groups' resiliency to survive and maintain their unique languages, cultures and identities. Strengthening Unique Cultural Identity – students promoted their Makah identity by taking leadership in Neah Bay High School culture week, sharing their knowledge with the community and with visitors, participating in the Treaty Symposium in Olympia, the Makah Treaty Day celebration, Makah potlatches, and other potlatches and functions hosted by other Tribes. 6/10 students are accomplished Makah dancers 4/10 students are involved in traditional singing 5/10 students have an adequate literacy in Makah; they are able to use written Makah materials at an adequate sight-reading level, and able to generate their own materials with minimal help.
Developing greater appreciation of other cultures and worldviews **[180-78A-700(4)(a)(ii)(C)(iii)]**	Students use contrast/comparison to learn about the similarities and differences in Makah culture and language and other cultures and languages. Explorers and Traders (Spanish, Russian, Japanese, British, French, American) as well as other Native Tribes (American and Canadian), and other indigenous people groups are highlighted by studying aspects of Makah history as well as exploring the possibilities of the future.

Examples of Types of Evidence Documentation

(not an exhaustive list of examples)

- Field Trip and Cultural Presentation at Day Creek Elementary in Port Angeles, WA (ppt) (from Makah I 2003-04 class)
- Semester Projects by Makah II students (ppt)
- Unit tests – test sample from Makah II
- Language acquisition (oral, conversational) – examples from '100 Phrases in Makah'
- First Lessons in Makah Study Guide
- Community involvement with elders – Name Giving Potlatch
- Tribal Stories – Field Trip and bi-lingual story presentation at Suquamish Elementary (ppt)
- Report from the JOM Culture Coordinator, K-6
- Report from the Preschool Makah Language Teacher
- Report from the Makah II Teacher

Chapter 1 - The Makah Alphabet

Objectives:

1. Student will master the Makah Alphabet, the sounds represented by each letter, the function of each diacritic and basic accent and sight-reading principles.
2. Students will know the language family of which Makah belongs as well the culture group.

Makah Alphabet Key

Diacritics

[·] dot, 'lengthens' vowel sounds

['] glottal mark glottalizes or 'pops' the sound it accompanies

[^{w}] raised-w, 'rounds' the sound it accompanies

[ˇ] wedge, represents the following sounds in Makah: [ch] is spelled 'c-wedge' [č], [sh] is spelled 's-wedge' [š], and the deep raspy sound of 'x-wedge' [x̌] is pronounced as air friction near the throat opening.

Consonants

ʔ glottal stop, no sound, just a slight catch in the throat, a pause like in the expression 'uh-uh' representing 'no'.

c ts-sound, as in the Japanese word tsunami, and the English plural cats.

ɬ barred-l, a lisped-l sound pronounced with the tongue in the same position for saying [l], except blowing air through that sound position.

ƛ barred-lambda, a combination of [kɬ] when positioned at the beginning of a word or syllable, and [tɬ] when positioned at the end of a word or syllable. This sound is produced in the side of the mouth, in the cheek.

x regular or 'plain' x is pronounced by rasping air in the roof of the mouth, like the Spanish pronunciation of José, or Mexico.

x̌ x-wedge, pronounced by rasping air near the throat opening.

q a deep k-sound.

Vowels

a	uh
a·	ah
a·y	ī as in b<u>i</u>ke
e	eh
e·	ă as in c<u>a</u>t
ey	ā as in t<u>a</u>ke
i	ih as in s<u>i</u>t
i·	ē as in b<u>ea</u>t
iy	iy as in hon<u>ey</u>
o	o as in f<u>o</u>r
o·	ō as in c<u>oa</u>t
oy	oy as in b<u>oy</u>
u	as in b<u>oo</u>k
u·	as in m<u>oo</u>n
uy	similar to the 'oo-wee' sound in <u>gooey</u>, except said faster as <u>one</u> sound.

Accent

1. Accent in Makah usually falls on the second syllable of an utterance.
2. If the first syllable contains a <u>long</u> 'dotted' vowel, then stress the first syllable.
3. When a speaker is emphasizing something, the syllable and stress can change and drag out in order to emphasize a point.

Verb Types

ba·ba·baɬdiq(a)	*speaking English*	pu·x^{w}šiλ	*blow*
hita·puɬ	*under(neath)*	q^{w}isi·	*do or fix*
hi·dapu·p	*lift up*	q^{w}a·	*be (a certain way)*
hu?i·ya·p	*put back*	q^{w}i·q^{w}i·diччaq(a)	*speaking Makah*
?iyaǎ(a)	*in, at, on*	tupkuk	*black*
lalak̓^{w}ad(i)	*lisp*	?uǔu·	*that*
ɬaǎa·?aλ	*now/then*	wiki·	*No.*

Noun Types

hapsayup	*hair*	lakayak	*tongue*
hidi·yiɬ	*throat*	ɬiǐ^{w}aqsub(a)	*lips*
hidi·yuqλ	*inside of mouth*	k̓ada·dis	*uvula*
hita·qsiɬ	*mouth*	ti·	*this*
hihitapaquɬ	*cheeks*	tupkeyuk	*dark hair*

ʔuq̇ad(i)	*sound of...*

Misc.

ho?	*Yes.*

Exercise 1

Making a barred-l.

To make a barred-l [ɬ], first write the letter [l], then draw a squiggly line through it [~]:

_____

_____

TIP:

The word processed [ɬ] has more of a loop, but the handwritten [ɬ] is made with a squiggly line to distinguish it from a [t]

Making a barred-lambda.

Use the following steps to make a barred-lambda [ƛ].

Draw a line tilting back to the left with a slight curve on the top.	Draw another line coming down from the upper mid section of the slanting line	Make a line similar to crossing a [t] except with a slight upward slant
_____ --- _____	_____ --- _____	_____ --- _____

Practice writing [ɬ]'s and [ƛ]'s by coping the following syllables containing these letters. Practice sounding out these syllables as you write them; use the Makah Alphabet Key in this chapter.

1. baɬ
2. puɬ
3. šiƛ
4. yiɬ
5. yuqƛ
6. siɬ
7. quɬ
8. ɬiǰ^{w}

Grammar

The word order of Makah is usually Verb, Subject, Object (VSO). Makah is a **VSO** language. Though common in many world languages, Makah word order is not the same as English word order, which goes 'Subject, Verb, Object'.

Makah is called an **agglutinative** language because many word and grammar parts simply attach or glue onto a base word, thus building it into a longer word or phrase.

Grammar Parts

[=] means a **specifically ordered grammar part attachment**, which in linguistics is called a **'clitic'**. Clitics often function as ***Phrase Builders*** (See Chart Section).

1. **=s** *I (am), I (do)* Set 1 Pronoun (see Chart Section)
   - EXAMPLE: baˑbaˑbałdiqas *I am speaking English.*
2. **=siˑ** *I (am), I (do)* Set 2 Pronoun (you will learn more about [= siˑ] in later chapters.
3. **=' / ʔ / p → ʔ** *Command 'you do (this).'*
   - EXAMPLE: puˑxšiƛ̓ *You blow.*
   - EXAMPLE: qʷisiˑʔ *You fix (it).*
   - EXAMPLE: huʔiˑyaˑʔ *Put it back.*

Your teacher will give you various instructions using command form plus the suffix [-keˑ], which is similar to saying 'please'.

Exercise 2

On a separate paper, copy the following Makah words down, but add [= s] onto the end of each word to create the appropriate first person sentence *I am* ____.

EXAMPLE: tupkeyuks *I am dark headed (I have dark hair).*

TIP: If a word ends with a hidden vowel in parenthesis (v), take away the ( ) before adding the grammar part [= s].

1. baˑbaˑbałdiq(a)__ → *I'm speaking English*
2. hitaˑpuł__ → *I'm underneath.*
3. hiˑdapuˑp __ → *I'm lifting (it).*
4. huʔiˑyaˑp__ → *I'm putting it back.*
5. ʔiyaǎ(a)__ → *I'm at ...*
6. lalak̓ʷad(i)__ → *I'm lisping.*
7. puˑxʷšiƛ__ → *I'm blowing*
8. qʷaˑ__ → *I'm being that way.*
9. qʷisiˑ__ → *I'm fixing (it).*
10. qʷiˑqʷiˑdiččaq(a)__ → *I'm speaking Makah*

Conversation

[A] person [B] person

1.	A. ʔuxʉ·qa·k?	*Is that you? (hello).*
	B. hoʔ	*Yes.*
2.	A. qʷi·qʷi·diccaqas	*I'm speaking Makah.*
	B. ɬaxa·ʔal!	*Way to go! (That's the way now).*
3.	A. tupkeyuks	*I'm dark haired (I have dark hair)*
	B. wiki·s tupkeyuk.	*I'm not brunette. (I don't have dark hair).*

Exercise 3

On a separate paper, write the Makah phrases using enough space between the letters. Identify the vowel [a e i o u], move to the left one letter, then draw syllable lines in between the letters to show each syllable.

EXAMPLE:

b a· b a· b a ɬ d i q a s *Identify vowels*

b a· b a· b a ɬ d i q a s *move left one space past the consonant*

b a· | b a· | b a ɬ | d i | q a s *draw a line to divide the syllables*

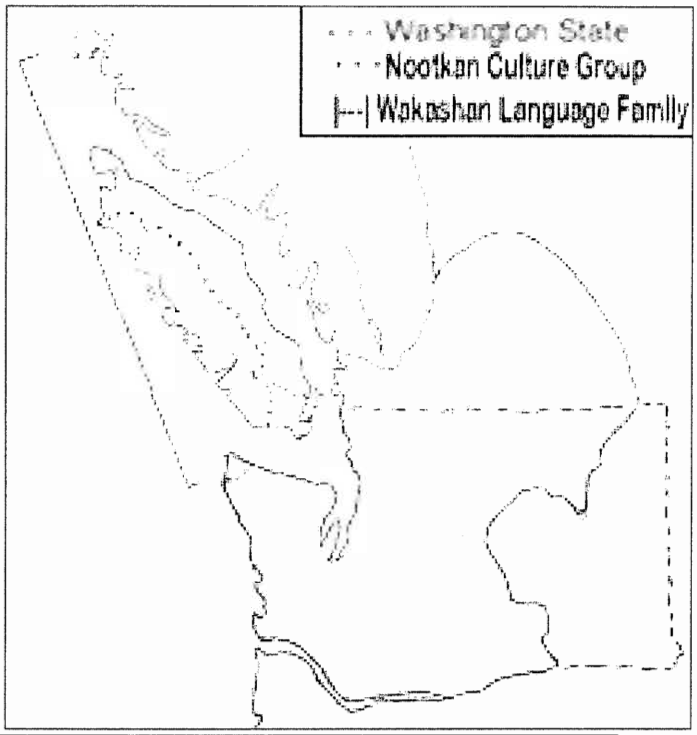
1.	ʔ u x ʉ· q a· k?	*Is that you? (hello).*
2.	h o ʔ	*Yes.*
3.	qʷ i· qʷ i· d i c c a q a s	*I'm speaking Makah.*
4.	ɬ a x a· ʔ a l!	*Way to go! (That the way now).*
5.	t u p k e y u k s	*I'm dark haired (I have dark hair)*
6.	ɬ i xʷ a q s u b	*lips*
7.	k̓ a d a· d i s	*uvula*
8.	t u p k e y u k	*dark hair*
9.	h i d i· y i ɬ	*throat*
10.	h i d i· y u q ƛ	*inside of mouth*

History and Culture

Makah Elders have described the origins of our history in this place in the following terms, **'We've been here since the beginning of time'**, **'since the first Daylight'**. Our people were in sync with the environment in which they lived. They prayed daily for success in whatever task they were doing. They would bathe and pray at

daybreak in order to start the day in a proper manner -- clean in the physical sense; mentally prepared for the tasks of the day; and clean in spirit, in a spiritual sense through prayer,. Our people interacted well with all that was in our environment: they were extraordinarily knowledgeable of the marine, animal, plant, tree, bird, and insect life in our area, respecting each life form distinctly.

Archaeologists document some of the sites in our area to be more than 4,000 years old. Artifacts from Ozette, one of our five main villages, are located in the Makah Cultural & Research Center, as well as many valuable resources in the Makah Archives. Our Tribe has a long and rich history here in this location.



Map 1 – Location/Culture Group/Language Family

The Makah Tribe is located on the most northwest tip of what is now the continental United States. We are located in Clallam County in the state of Washington in an area called the Olympic Peninsula. We are bordered by the Pacific Ocean and by the Strait of Juan de Fuca. Neighboring Tribes by land are the Quileutes and S'klallams, and 'across the water' are our close relatives of the Nuuchanulth First Nation Bands.

The Makah Tribe belongs to the **Nootkan** culture group. Our language belongs to the **Wakashan Language Family**, and our language is categorized as 'Southern Wakashan'. Failing to consult the First People of this land the U.S and the Canadian governments established a boundary dividing what is now Vancouver Island from what is now Washington state. Unfortunately, we became politically separated from our close Nuuchanulth neighbors whose culture and language is so similar to ours. Close ties with the Nuuchanulth people continue to exist despite the border.

q̓ʷeˑtiˑ and Raven

Raven didn't know how to catch bass. Nobody showed him how. He used to notice q̓ʷeˑtiˑ coming in with a canoe load of bass whenever he went out. Raven decided that if he was to learn how to get bass, q̓ʷeˑtiˑ was the one to teach him and to show him where to catch bass.

One day he asked q̓ʷeˑtiˑ, "Can you show me how to catch bas and where you get all that bass?"

q̓ʷeˑtiˑ chuckled "cxe xe xe xe xe" (heh-heh) -- he laughed like that because he was missing front teeth. "Alright, I'll show you how I catch all this bass. I'm going out early in the morning. You can come along and watch how I do it. I want you to bring along a big plank,,, a long one... one so big you could barely put it in the water," said q̓ʷeˑtiˑ. "You be ready, We will leave before daybreak out to the ocean."

Raven had his big plank and sitting in the canoe already to go.

q̓ʷeˑtiˑ was chuckling, "cxe xe xe. Are you ready? Are you ready?"

"I'm ready," replied Raven.

They went out into the ocean and then stopped.

q̓ʷeˑtiˑ said, "I always come here to catch my bass. Now take that big plank and put it in the water. Use your chin so that it won't come back up."

Raven followed instructions. The plank was so big he was just barely able to put it in the water. With a great struggle he submerged the big plank.

"Now let go!" q̓ʷeˑtiˑ said, "Let it go! Let it go!"

So Raven let the plank go. The moment he let it go, the plank came up very suddenly and threw Raven up in the air, spinning him around three times! He was thrown quite a distance from the canoe. Slowly, very slowly Raven began to swim back to the canoe.

"You swim home," q̓ʷeˑtiˑ told him and laughed, "cxe xe xe xe."

Raven did not say a word as he swam home. He was dripping wet when he came ashore.

"How come you're all wet Raven?" asked some of the men that were sitting on the beach. It was the custom of the people to sit on the beach and observe the activities. They always knew who went out and what they were going to fish for. "What's the matter? How come you're all wet Raven?" they asked.

Raven was very, very angry! He explained, "It was q̓ʷeˑtiˑ(!) He made me push down in the water, the big plank. It came up and threw me into the air. I landed in the water! q̓ʷeˑtiˑ told me, "This is where the bass is." He had no intentions of showing me where to catch bass.

Raven went home very very angry!

Later in the afternoon, towards evening, q̓ʷeˑtiˑ came home and these observers on the beach came and helped q̓ʷeˑtiˑ pull up his canoe. They saw that he had lots of bass and lots of red snapper, and a variety of other seafoods they could cook.

q̓ʷeˑtiˑ was asked, "What did you do to Raven?"

"cxe xe xe xe," q̓ʷeˑtiˑ chuckled "cxe xe xe xe." He didn't say anything.

Review - Chapter 1

Actions

ba·ba·baɬdiq(a)	*speaking English*
hi·dapu·p	*lift up*
huʔi·ya·p	*put back*
lalaḵʷad(i)	*lisp*
pu·xʷšiƛ	*blow*
qʷisi·	*do or fix*
qʷi·qʷi·diччaq(a)	*speaking Makah*

Locations

hita·puɬ	*under(neath)*
ʔiyaǎ(a)	*in, at, on*

States

qʷa·	*be (a certain way)*

Colors

tupkuk	*black*
tupkeyuk	*dark hair*

ʔu

ʔuq̇ad(i)	*sound of...*
ʔuǎu·	*that*

Noun Types

Body

hapsayup	*hair*
hidi·yiɬ	*throat*
hidi·yuqƛ	*inside of mouth*
hita·qsiɬ	*mouth*
hihitapaquɬ	*cheeks*
lakayak	*tongue*
ɬiǎʷaqsub	*lips*
ḵada·dis	*uvula*

Pronoun

ti·	*this*

Numbers

c̓akwa·ʔak	*one*
ʔaƛ	*two*
wi·y(u)	*three*
bu·	*four*
šuč̓(a)	*five*

Classes Taught School Year 2004 –2005
q̓ʷisteʻniya — Yvonne Wilkie
(38 students)

November 2004 Community classes
'Family terms'
8th q̓ʷeʻtiʻ and his mother
11 adults 7 children
15th Raven & Crow
9 adults, 5 kids
22nd Frog That learned to say no
11 adults, 8children
29th Three Bears
11 adults, 1 child

December 2004
30-minute classes, included body parts and story.
6th Head Start Thunderbird class
Head Start Raven class
Eagles class

January 2005

12th Head Start classes, all three rooms, 30 minute classes. In prep for Culture dinner, song explanations, and pronunciation.

18th Head Start Eagle class (30- minute class)
19th Head Start Thunderbird class (30-minute class)
20th Head Start Raven class (30 minute class)

February 2005
30-minute classes included stories and activity.
15th Head Start Thunderbird class
16th Head Start Eagle class
17th Head Start Ravens class

March 2005
Spring! plants enthono garden 30-minute classes
7th Head Start Eagle class,
8th Head Start Ravens class
9th Head Start Thunderbird class

Visit the MCRC

14th Head Start Eagle class stories and dancing
15th Head Start Ravens class stories and dancing
16th Head Start Thunderbird class stories and dancing

April 2005

30- minute classes in prep for Culture dinner, dancing
11th Head Start Eagle class
12th Head Start Ravens class
13th Head Start Thunderbird classes am and pm

18th Community classes
q̓ʷeˑtiˑ and The Spring Salmon
8 adults, 5 children

May 2005

2nd Community class
q̓ʷeˑtiˑ and The Wolves
9 adults, 4 children

9th Community class
Girl and The Man From the Sea
11 adults, 5 children

16th Community class
ʔiškas and the Stolen Children
4 adults, 1 child

Raven Class
Robert, Cox
Colton, Cummins
Leroy, Greene
Gina, McCaulley
*Jaclyn, Parker-no culturally related pics
Billy, Parkin
Chestoqua, Peterson
*Mathew, Reamer-no pics
Cheyanna, Svec
Tazara, Wachendorf
Kalya, Winck

Thunderbird Class
Joseph Bain
Natane Dawson
Devin Diehl
Alexis Dulik
Brennon Greene
Colton Hetsler
Isaiah Knaus
Annette McKenney
Messiha Parker
Gabriella Schroeder
Sabastian V. Johnston
Abigail Wallace
Joseph Yallup

Eagle Class
Jay Brunk
Evan Dalos
Amanda Gagnon
Corbett Johnson
Keith Johnson Jr.
Ollie Kallappa
Curtis Lachester
Nicholas Mahone
David Martinez
Priscidia McCarty
*Kaitlyn Melum-no pics
Noda Mendoza
Hannah Olson
Mikeala Swan

Makah Tribe's Johnson O'Malley Culture Program
2004 Annual Report
Prepared By: Cora Buttram, JOM Culture Coordinator

Traditional stories presented were:

Nootka Text. Sapir, 1939.	Indians Of Cape Flattery. Swan, 1868.	Nootka And Quileute Music.
The Transformer	Transmigration Of Souls	Canary Bird Dancers
Raven And Skate	Thunderbird	Mink And Kingfisher
Deer and the Wolves	Ebb And Flow Of Tides	Kwati And The Fishing
		Kwati And The Shark

Native American legends/ stories were presented from Keepers Of The Night. By Michael J. Caduto And Joseph Bruchac, 1994.

How The Bat Came To Be (Annishinabe-Eastern Woodland).
Moth, The Fire Dancer (Paiute-Great Basin).
Oot-Kwah-Tah, The Seven Star Dancers (Onondaga- Eastern Woodland).
The Creation Of Moon (Diné-Southwest).
Chipmunk And Owl Sisters (Okanagan{Colville}-Plateau).
The Great LaCrosse Game (Menominee-Eastern Woodland).
How Grizzly Bear Climbed The Mountain (Shoshone-Great Basin).

First Grade has done "I am ". Booklet.

Second Grade have done some activities containing traditional place names; mapping.

Third Grade worked with the hunting and gathering section of the Northwest Native American Curriculumn Project that was developed in 2002.

Fourth grade is doing $q^{w}i\cdot q^{w}i\cdot di\check{c}\check{c}aq$ Alphabet unit.

Have gotten through the alphabet chart. Vowel and glide sounds: i, i', iy; e, e', ey.
Have been given general Information about other Native American cultures through an Atlas on American Indians.

Meetings:
Education department meetings: 09/30/2004; 10/04/ and 10/13/2004.

1) Tribal Directors meeting to present the results of teacher survey.

Makah Cultural And Research Center Staff: 10/06/2004; 10/20/2004; 11/03/2004; 11/17/2004; 12/08/2004.

Library for research: 10/01, 10/15 and 10/29/2004; 11/12; 12/10/2004

I also have been providing assistance to first grade reading program:
4 hours a week direct services to 18 students rotating one on one.

Participated as a PRISM review team member 11/29 through 12/03/2004, providing a service to the Head Start / Day Care facility.

The clients I serve are:

Kindergarten	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
34	28	28	18
	23	25	20
34	51	53	38

A total amount is 176 for the year 2004-2005.

Kindergarten	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
24	26	24	18
	24	29	20
24	50	53	38

A total amount of 165 for the year 2003-2004.

Unfortunately I only have time to provide a maximum of one thirty-minute teaching session per grade. Teachers would ask for more If there were more teachers to provide cultural services to them.

Respectfully submitted,

Cora Lee Buttram

Fifth grade is reviewing alphabet. Learning 10 of the 100 phrases.

Were given the terms in house construction

čita·bub(a) are known as the horizontal planks of a long house; on edge side ways.

łuʔaq are known as roof boards; flat one on top of another.

ƛaʔas are known as upright object; post; totem pole.

Sixth grade has been exposed to basketry terms and learned the correct pronunciation to the words of the welcome song.

Their annual Dance performance for the end of the school year was done in June

Welcome
Four Part Canoe
Spear
Snipe
War
Feather

Curriculum Development:

Consist of grade level review activities to follow the oration of stories.

Generating grade level word lists of $q^{w}i·q^{w}i·diччaq$.

Gathering and utilization of materials from the Makah Cultural And Research Center.

To: Lisa Halttunen
From: Cora Buttram, JOM Coordinator.
Subject: Summary of job performance.
Date: 04/13/2005

Coordinate by: team working with the staff at the Makah Culture And Research Center and Neah Bay Elementary school (K-6).

Assists in the research and develop grade appropriate activities that provide information about Makah arts and crafts, customs, history, and language. Instructs 15 classes per week. Also helps home room teacher of first grade during English reading time.

Arranges for community resources to be brought into classrooms when necessary.

Participates in staff meetings of the programs that are in partnership with JOM when necessary.

Prepares and submits quarterly activity reports to Education Coordinator.

The clients served are:

Kindergarten	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
34	28	28	18
	23	23	20
34	51	53	38

One of the program goals is to increase every child's knowledge of there own history, customs, and native tongue. Teachers would use the resources of the Makah Culture and Research Center more often than one time per week if there were an increase in funding to pay specialists to go into the school system. Therefore we see a need to implement a four year Apprenticeship program to train (5) qualified Tribal Members for instructing q^{w}idičča?a·tx̌ at: (1) Kindergarten/ First (1) Second /Third (1) Fourth/Fifth (1) Fifth/Sixth (1) Seventh/Eighth grade levels.

Respectfully submitted,
CoraLee Buttram
MTC. JOM Coordinator



To: Alice Murner
From: Cora Buttram
Date: February 13, 2004

The curricula material readily available to the J.O.M. Program through the Makah Culture and Research Center are as follows.

Kindergarten has units on: wild animals; domestic animals; birds; body parts; family; numbers; shapes;

Grades 1 and 2 have units on: counting; imperatives @ 24 lessons; raven and crow color book lessons @ 20 lessons; weather @ 16 lessons.

Grades 3and 4 have units on: Alphabet @ 24 lessons; food unit; expressions; Kwati basic color book @ 14 lessons; Seafood @12 lessons; store @12 lessons.

Grades 5 and 6 have units on: Alphabet; cedar @ 6 lessons; counting; ethno botany ; Kwati color book action and expression @ 22 lessons; Ozette @ 26 lessons; place names @ 34 lessons; Radio drama; sentence building lessons; what one is doing @ 10 lessons

High school lessons @8.

Adult language lessons @ 14.

The following units have not been identified to grade levels; bird; calendar classroom; talking books; 17 Kwati legends; 16 adapted stories; basic word list booklets.

All of this material has been targeted to teach $q^{w}i\cdot q^{w}i\cdot di\check{c}\check{c}aq$. The units do not have the Essential Academic Learning Requirement identified to civics, geography, or social studies. Some of the material may not be true to grade level standards of the decade.

Respectfully submitted,

CoraLee Buttram

CoraLee Buttram
Makah Tribal Education Coordinator
JOM Culture

To: Lisa Halttunen
From: Cora Buttram, JOM Coordinator.
Subject: Quarterly Report
Date: 03/31/2005

Subjects taught:
Legends that were presented to grades k-6.
The Whale And the little bird. Nootka And Quileute Music, by Sarah Guy.
The Married Man Who Became A Whaler. Nootka And Quileute Music, by James Guy.
Legend Of Iyathia. Nootka And Quileute Music, by Young Doctor
The Rock That Grew Higher. Nootka And Quileute Music,
Kwati And The Sea Monster. MLP files circa 1970
Kwati And The Box Containing Daylight.
Nootka And Quileute Music, by Young Doctor.
Kwati Takes Raven Fishing. MLP files circa 1970
Thunderbird And Brown Thrush. Nootka And Quileute Music,
Winds. Indians Of Cape Flattery...Swan 1868.
Wren And Elk. MLP files circa 1970
Raven And Bear. Indians Women League, Joyce Cheeka
The Frogs That Learned to Say No. MLP files circa 1970
Kwati Rides The Surf. MLP files circa 1970

Community request:
Bulletin board information did cover : winter theme;
Stylized art designs; spring theme.

Curriculum Development:
Was geared around the Ocean Biome.
Grade level appropriate cultural activities for each story presented.

Meetings:
Once a week consultation with the Makah Cultural And Research Center staff.
31 hours of reading class with grade 1.
11 hours of reading after school reading with grade 2.
03/16/05 education staff meeting.

Cora Lee Buttram

First Peoples' Language & Culture (FPLC) Year End Report 2005

Makah Language Program Goals

1. to preserve the Makah Language
2. to restore the Makah Language to spoken fluency
3. to educate our children and people as scholars able to compete anywhere in today's world, and yet maintain their Tribal Heritage

Makah Language Program High School Classes 2002-2004 Re-cap

Last year I submitted a faxed report to Larry Davis, SBE. I intended to submit additional information, but I am just now adding those addendums to this report.

In summary, the main measurable item from last year's reporting included information from pre and post testing from the STAR reading test with the following findings highlighted:

- seven out of eleven students showed positive growth in their reading skills
- three showed negative growth
- there are some students in our high school who are on Independent Education Plans through our Resource Room which serves students with special educational needs which is also important to note in difficulties that may occur with taking tests targeted for a certain level.

The sample of students from Makah II class from the 2002-03 school year was quite small, and two scores were not available.

- the students who did have stats available from the STAR reading test show a 3.2% collective improvement in their reading scores.

Though seemingly small, the STAR reading test does indicate a degree of growth in the student sampling from Makah I & II Language Classes.

I am including a course summary for **Makah I**:

Makah I - Course Content

1. Makah Alphabet, pronunciation and sight-reading.
2. Responding to directions in Makah – Total Physical Response (TPR)
3. Basic grammar structure.
4. Conversation practice.
5. Listening Center practice.
6. Topics by unit, linking to history in pre-contact, contact, transition and historic eras, one chapter per week, with weekly quizzes and quarter mid-term and semester finals.

Course Expectations

1. Preparation, class work, homework, and conduct according to Neah Bay High School Student Handbook and expectations.
2. Mastery of Makah alphabet, pronunciation of Makah sounds, and the ability to sight-read Makah printed materials.
3. Learn basic grammar structures through class activities, conversation practice, homework and quizzes, listening centers, and especially *student's own desire to give his/her attention to understanding, learning, writing, reading and speaking Makah!*

Course Evaluation

Entry Task	10%
Class Participation	30%
Assignments	30%
Quizzes weekly	10%
Quarter/midterm/ Final tests	20%

All students passed Makah I with a [C] average or higher, qualifying them for the prerequisite for taking Makah II. There was SPED student who transferred out after first semester leaving a class of 10 students for the rest of the year.

The additional information for Makah I class 2003-04 can now be included -- at the time I submitted last year's report, the WASL scores were not yet available. Listed below are summaries from Makah I, 2003-04 WASL:

60% of the class in Makah I did not meet the standard for Reading, 5 students were at level 1, 2 of whom were SPED students. 1 student was at level 2.
40% met the standard, 1 at level 3, and 3 were at level 4.

40% of the class in Makah I did not meet the standard for Writing, 2 of the students were SPED students.
60% of the Makah I class did met the standard according to their WASL scores.

I am also attaching some highlights from Makah I 2003-04 school year by way of attachment: a Chapter highlight, Makah I activities and 'Makah I Field Trip to Dry Creek Elementary, Port Angeles, Washington' (– my class was invited to participate and perform at the Dry Creek Elementary Native American Day; the Makah I students worked with rotating groups of elementary classes, teaching them a traditional dice game, telling a traditional story, demonstrating Makah language, and singing and dance for the Dry Creek students).

FPLC Year End Report 2005

The Makah Tribe is one of the Tribes participating in the The First People's Language & Culture Pilot Certification program. We now have three certified language teachers: Yvonne Wilkie, Preschool; Cora Buttram, K-6, and Maria Parker Pascua, high school.

Preschool/Elementary and Community Language Classes

The FPLC reporting template is not conducive to the way Yvonne (preschool teacher) and Cory (JOM Culture Coordinator) have to operate their classes. The teacher-student contact time ratio is limited, the problem mainly being lack of funding and the need for more language teachers to cover the amount of classes in the Neah Bay Elementary and Middle School. Yvonne made a summary of the language classes she held this past year, and Cora is submitting the same report she submitted to her supervisor for her position as Johnson O'Malley (JOM) Cultural Coordinator (see attachments).

I am also attaching a copy of a Power Point Presentation featuring our Community Language Classes because there were preschool and school age children involved in the classes.

Makah II 2004-05 Class

Since 1993, elective language courses in Makah have been offered at the Neah Bay High School; there are two levels, Makah I and Makah II. Occasionally, a student contracts independently to take a third year in Makah. The Makah I and II classes are offered every other year.

During the 2004-05 academic year, Makah II was offered and the class consisted of 10 students which an average size for this subject.

Listed below is a Course Summary for Makah II:

Makah II Course Content
Prerequisite: Completion of Makah I, with at least a [C] average grade. Students need access to a cassette player for language tape homework assignments.
Course Content
1. Grammar Structure
2. Conversation Practice
3. Listening Center Practice
4. Continue to refine sight-reading and oral pronunciation skills.
5. 100 Phrases In-depth Study/First Lessons in Makah Grammar
6. Research/writing/speaking skill development through semester project work.

Course Expectations
1. Preparation, class work, homework, and conduct according to Neah Bay High School Student Handbook and expectations.
2. Improve reading fluency in Makah.
3. Memorizing and internalizing conversational phrases.
4. Learn and apply grammar structures.
5. Participate in and complete an individual or group project each semester.

Course Evaluation

Entry Tasks	10%
Class Participation	30%
Assignments	30%
Quizzes	10%
1st & 3rd Qt. Finals and 1st & 2nd Semester Projects	20%

Letter Grades:

A	94-100
A-	90-93
B+	87-89
B	84-86
B-	80-83
C+	77-79

C 74-76
C- 70-73
D+ 67-69
D 64-66
F 63 & below

Standards

EALR's are still lacking for teaching First Peoples' Language as well as Foreign Languages.

In order to target standards for teaching Makah, I used the following guidelines through 2003, until I was directed differently by my building principal:

Standards for Foreign Language Learning (Paraphrased)

1 – Communication in target language

1.1	*engage* in conversations	<comments/indicative>
	provide & obtain information	<questions (content; confirmation)/answers>
	express feelings and emotions	<expressions/feelings>
	exchange opinions	<believe/think/infer/doubt>
1.2	*understand & interpret* written and spoken language	<comprehend/translate> <read/speak>
1.3	*present* information, concepts, ideas to an audience of listeners or readers on a variety of topics	<public speaking/writing>

2- Cultures *Gain* knowledge & understanding of other cultures

2.1	*demonstrate* an understanding of the relationship between the perspective & practices of the target culture	<customs/beliefs/ceremonies>
2.2	*demonstrate* an understanding between the perspectives & products of the target culture	<material culture>

3 – Connections *Connect* with other disciplines and *acquire* information

3.1	*reinforce* and *further* knowledge of other disciplines through the target language	<topics/comparisons>
3.2	*acquire* information, *recognize* viewpoints available only in the target language/culture	<research/opinions/philosophies>

4 – Comparisons *Insight* into the nature of language & culture

4.1	*demonstrate* understanding of the of the nature of language through *comparisons* of the target language and their own	<language acquisition/comparison>

4.2 *demonstrate* understanding of the concept of culture through *comparisons* of the target culture and their own <ethnocentricity/cultural diversity>

5 – Communities *Participate* in multilingual communities at home and around the world

5.1 *use* language within and beyond the school setting <everyday, natural use>

5.2 *show* evidence of *becoming* life learners by *using* the language for personal enjoyment and enrichment <language commitment/comfort level>

In the middle of the academic year 2003-04, my building principal told me I had to use the *Communication EALR's* in my lesson plans because the Spanish teacher was using them and he wanted both language classes to do the same. Although the *Standards for Teaching Foreign Languages* are more specific, I had to change the links in my lesson plans to the *Communication EALR's* and continued to do so throughout the 2004-05 school year using the EALR's listed below:

Makah I & II links to 'Communication EALR's' (paraphrased)

1. Listen, observe, and understand
2. Clear communication
3. Strategies to work effectively with others
4. Analyze and evaluate formal an informal communication

Lesson Components linked to Communication EALR's

Link	Learning Goals	Makah Language Lesson Component
1.1	focus attention	entry tasks
1.2	observe, gain and interpret information	traditional stories
	" "	listening center
	" "	video viewing
1.3	check for understanding by asking questions and paraphrasing	group work entry tasks
2.1	communicate clearly to a range of audiences for different purposes	semester project presentations group project presentations
2.2	develop content and ideas (topic, theme; organize thoughts – clear beginning, middle, end; use transitional sentences/ phrases to connect related ideas; speak coherently and compellingly	language experience chart work semester projects or group projects computer work
2.3	effective delivery strategies for a variety	singing

	of audiences and purposes by varying tone, pitch, and pace of speech (or song) to create effect and aid communication	
2.4	use effective language and style, grammatically correct, precise, engaging, well suited to topic, audience, and purpose	exercises from student notebooks homework work sheets entry tasks
2.5	effectively use action, sound, and/or images to support presentations	Total Physical Response (TPR) activities group presentations semester project presentations entry tasks
3.1	use language to interact effectively and responsibly with others	TPR entry task games conversation practices
3.2	seek agreement and solutions through discussion	group work semester project work games history re-cap video re-cap
4.1	assess strengths and need for improvement	listening center (especially 1st language speakers of Makah audio at listening centers) conversation practice review quizzes mid-term test quarter final test
4.2	seek and offer feedback to improve communication; offer suggestions and comments to others	conversation practice dialogs group project presentations semester project presentations
4.3	analize mass communication – how communication is used in career settings	videos listening center computer work guest speaker presentations

Makah II Highlights

(See power point attachments)
* 6th grade cultural presentation
* Suquamish Field Trip
* Semester Projects

Since Makah Language High School classes have been in process prior to the existence of a FPLC program, I am including stats from prior years to help document our progress in our language revitalization efforts:

Events Proceeding Current Makah Language Classes and Student Participation in Makah High School Language Classes since 1993

1990 Native Language Act

1992 Washington State Passes Native Language Bill at the state level

9/27/93 Makah Tribal Council (MTC) by resolution makes the Makah Language the 'Official Language of the Makah Tribe' and begins teaching in the Neah Bay High School.

Students who have had exposure to the Makah Language as a Teacher Assistant (TA)
1 student (m./Makah)

Students who have had additional exposure to Makah Language classes after completing Makah I and II by participating as T.A.'s in the language classes
3 students (m.)
1 (non-Native)
2 (Makah)

Students who have taken a semester of Makah Language
16 students
7 f.
9 m.
1 (other Tribe)
15 (Makah)

Students who have taken Makah I
34 students
13 f.
21 m.
1 (other Tribe)
3 (non-Native)
30 (Makah)

Students who have completed Makah I and part of Makah II

6 students
1 f.
5 m.
6 (Makah)

Students who have taken Makah I & II
39 students
16 f.
23 m.
1 (Other Tribe)
1 (non-Native)
37 (Makah)

Students who have completed Makah I & II and part of Makah III
2 students (m./Makah)

Students who have completed Makah III
1 student (f./Makah)

Student Information
We average about 100 students in the Neah Bay High School student body, of these students, approximately 10% choose to take Makah Languages as an elective.

Since the beginning of the Makah Language Classes in 1993 to present, 99 students were exposed to Makah Language instruction: 91% were Makah, 5% were non-Native, and 3% were from other Tribes. 61% were male, 38% were female. 30% continued their education after high school.

Student Accomplishments
1996 – a graduation speech in Makah
1997 – Makah II Class brought back two fan dance songs at their graduation, songs that had not been used in many years
1998 – 2 language students presented the first public explanation of the Makah flag at a high school basketball home game
2000 – Makah II language class preformed a q̓ʷeʻtiʻ (story character) puppet play for the Neah Bay Elementary and for the University School in Seattle
- two Makah Language students gave and explanation of the Makah flag as part of their high school graduation ceremony.

2001 – Makah language student and Senior Class valedictorian gave a portion of her graduation speech in Makah
- Makah Language class does a presentation on 'Whaling' at Chief Leschi Puyallup Tribal School

2003 - Makah II students complete and share their semester projetcs: a children's book 'Gus Gus the Fat Baby Seal', Makah Whaling Equipment, Makah Whaling, Makah Baskets, How to Bone Game

- Makah II students present puppet shows at Quileute Tribal School and the Quinault Tribal School, 'GusGus the Fat Baby Seal Puppet Show' and 'q̓ʷeˑtiˑ Surf Riding Puppet Show'

2004 - Class does Beaver Dice/Stories/and Dances for Dry Creek Elementary

2005 – Students create and share semester projects: How to Make Clam Chowder, two children's books, Volley Ball in Makah, Skateboarding in Makah, Whales, Whaling, Positions in the Whaling Canoe, and A Family Tree in Makah

- Presentation of 'Wren & Elk' traditional story at Suquamish Elementary 2nd grades & Neah Bay Elementary 2nd grades
- Field Trip to UW Powwow & the Burke Museum
- Assisting with the 6th Grade Culture and Dance Presentation

Makah Cultural and Research Center

Makah Language Program

Administration to Native Americans (ANA)

Makah Language Proficiency Project



December 1, 1998

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q^{w}i·q^{w}i·diččaq
Makah Alphabet

q^{w}i·q^{w}i·diččaq (Speaking the language of People Who Live Amongst the Seagulls Along the Cape.) The Makah alphabet consists of 49 sounds. There is only one way to pronounce each sound in Makah. Once mastered it is actually less confusing when spelling or pronouncing the sounds.

You are already familiar with 15 characters they are:

b d e h i k l o p s t w y

Also "m" and "n" occur in just a few words and in some tribal songs.

You will have to convert the following English consonant sounds:

(ts)	cats	**c**
(sh)	shop	**š**
(ch)	chin	**č**
(qu)	queen	**k^{w}**

Exclusively q^{w}i·q^{w}i·diččaq sounds with no English equivalent:
ɬ , ƛ = side sounds – one is a stop and one is a lisp sound with air flow outward.
x = deep h sound you pronounce "who" but feel the air rushing from your tongue through your palate.
q = deep k sound. Make our tongue touch your uvula.
x̌ = deep (h) sound, raspy air made near your uvula.

Pronunciation Key

Vowels

Short		**Long**		**Combined**	
a	hut	**a·**	father	**ay**	bike
e	bet	**e·**	cat	**ey**	ate

i	sit	**iˑ**	feet	**iy**	seeing
o	for	**oˑ**	low	**oy**	boy
u	look	**uˑ**	moon	**uy**	bouy (not exact equvilent)

Symbol Sounds (These symbols are used to alter sounds of a character when you pronounce it.)

(aˑ) The dot means the vowel is long.

(ʷ) "raised – w" this symbol means to round the lips to form the w-sound. A raised-w (ʷ) can be added to the following letters: k, k̓, q, x̌, q̓

(c̓) This symbol is a glottal mark; it is placed over certain Makah letters indicating that the letter sound is made with a pop-like effect. The sound is really emphasized, and made louder with more force of air. The (c̓) is then called a "glottalized – c"

(ʔ) This symbol is a glottal stop. It's like the pause or catch in the throat when saying, "Uh-uh" (no). It also breaks words into natural syllables or word parts (p̓ip̓iʔi "ears") words that begin with a vowel are preceded by glottal stops (ʔikiˑ "son")

Lip Sounds - b m p p̓

Teeth sounds - s c t d n š c̓ t̓ č č̓

Side Sounds - (Made from the sides of the mouth and tongue)

ɬ (barred – l) an l sound made by blowing air around the sides of the tongue.

ƛ (barred lambda) Combine the "cl" sound in clock or the "tl" sound in cattle into one sound using a ɬ sound.

ƛ̓ Same "cl" or "tl" sound above but popped

Mid Sounds (Inside Palate) – h w l k k̓

(rounded lips and inside palate) – k^w $k̓^w$

Back of the Mouth Sounds – x x^w ʔ

x̌ (x-wedge or wedge-x) Pronounce the q^wiˑq^wiˑdičča̓q "x" but letting the air come over the back of your tongue and under your uvula (your k̓adaˑdis Is the punching bag-shaped thing, which hangs from the roof of the mouth near the throat opening.) Make rasping air near the opening of your throat.) Make rasping air near the opening of your throat.

$x̌^w$ is like the x̌ only rounding your lips to the position of "w" at the same time.

q^w is pronounced in the same position as the "q" only with rounded lips.

q̓ is similar to the sound "q" but make it pop.

$q̓^w$ is pronounced in the same position as the "q" but make it pop with rounded lips.

There are exceptions to the following:

Stress (Emphasis or accent on the stressed syllable)

1. If the 1st syllable vowel is short, stress or emphasize 2nd syllable:
bukwač̓ buk – **wač̓** deer

2. If the 1st syllable vowel is long, stress or emphasize is on the 1st syllable:

	(1st)	(2nd)	
ʔeˑʔeˑ	**ʔeˑ**	- ʔeˑ	"My"

1.	**waʻsaċiƛiʻk**	Where are you from?
2.	**ʔiyaxċiƛs diʻyaʻ**	I'm from Neah Bay
3.	**ʔiyaxċiƛs biʔidʔa**	I'm from Behaada
4.	**ʔiyaxċiƛs ʔuseʻʔiɬ**	I'm from Ozette
5.	**ʔiyaxaʻtx̌s waʔaċ̌**	I live at waʔaċ̌
6.	**ʔiyaxaʻtx̌s ċuʻyas**	I live at ċuʻyas
7.	**baʻqiʻdaxaʻƛiʻk**	How are you now?
8.	**wiʻkaʻdaxaʻƛs** **wiʻkaʻdaxaʻƛaʻk**	I'm fine/okay Are you okay?
9.	**ƛuɬuʻʔaƛsišiʻ**	I'm (fine) good
10.	**ʔuʻqubisal ɬaxʔukʷiy**	It's a good day today
11.	**wiʻqibisal ɬax̌**	It's a bad day today
12.	**k̓ʷiʻssiɬ**	It's starting to snow
13.	**qʷiyeʔiʻƛ̓**	Go outside!
14.	**qʷiyeʔiʻƛčʔi**	You go outside!
15.	**bačidiƛ̓**	Come inside!
16.	**ṫuʻpuk̓aƛs hitaʻdiʻx̌suʻ** **ṫuʻpuk̓aƛs hitaʻdiʻʔaƛx̌suʻ**	I'm happy that you arrived
17.	**ƛuɬuʻsis ʔuʻʔuwaṫid**	My good friend
18.	**ƛuɬuʻʔaks tiʻ ʔuʻʔuwaṫid**	This my best friend, relative

19.	**ʔuxʷʔaks tiˑ ʔuˑʔuwaƛ̓id**	This is my relative
20.	**hiˑyałbaˑks tiˑ**	This is my sweetheart
21.	**ʔuxʷʔaks tiˑ dadeˑʔiqs**	This is my grandparent
	ʔuxʷʔaks tiˑ baˑbiˑqs	This is my older cousin or sibling
22.	**šuʔukʷaƛ̓ haʔukšiƛ**	Come and eat!
23.	**daʔaˑʔuxʷaˑk**	Are you listening?
24.	**hoʔ daʔaˑʔuxs**	Yes, I'm listening
25.	**ʔapaˑsapsiˑcux**	I like you
26.	**yaˑbisapsiˑcux**	I love you
27.	**hakʔuxaˑƛaˑk**	Are you hungry now?
28.	**qaxaƛ̓kaƛs hakʔux**	I'm dead hungry!
29.	**hakʔuxakɬʔiƛ̓taƛs**	I'm starving!
30.	**disaˑƛ̓kaƛs**	I'm full now
31.	**disaˑks**	I'm full
32.	**č̓iteyaxaqaˑk**	Are you cold?
33.	**č̓iteyaxas**	I'm cold
34.	**weʔičq̓eˑqƛaˑk**	Are you sleepy?
35.	**weʔičq̓eˑqƛ̓aƛs**	I'm sleepy

36.	**ṗusakaʻk**	Are you tired?
37.	**ṗusaks** **ṗusaḵaƛs**	I'm tired I'm tired now
38.	**ʔaʻtx̌ičiƛ**	Evening / it's beginning to be dusk
39.	**yuʻy**	Morning
40.	**ʔaʻtx̌iyuʔuʻ**	Night
41.	**ʔapx̌taʻk**	Midnight
42.	**ṫaq̇asiʻ**	Noontime / lunchtime
43.	**daʻʔukʷaʻčix̌subaqaʻk**	Do you want me to help you?
44.	**qʷiyaʔaʻsaƛ̓keʻ ʔaʔawiqiy**	Go out and play!
45.	**ƛuƛułbeyiłšʔaƛ̓**	Time to clean up now!
46.	**titibałasʔoƛ̓ haʻwaċisiq**	Wipe the table!
47.	**ċuċutkʔaƛčʔi**	Wash your hands!
48.	**ċuċukswiʔiʻʔaƛ̓keʻ**	Clean your teeth!
49.	**babaqyukʷiʻk**	What are you doing?
50.	**wiwikyuks**	I'm not doing anything
51.	**waʻscʔakiʻk**	Where are you going?
52.	**waʻɬšiƛs**	I'm going home
53.	**ʔucʔaks bakoʻwasiq**	I'm going to the store
54.	**waʻɬšiƛid**	We're going home

55.	**wałš?aƛ̓č?i**	You go home!
56.	**wałš?aƛ̓s**	I'm going home
57.	**?aʼbeyaʼyksiʼcux̌ dač?oł**	See you tomorrow
58.	**busceyaʼyksiʼcux̌ dač?oł**	See you someday
59.	**haq̓ałx̌ikeʼ**	Goodbye
60.	**haq̓ałx̌ičkeʼ**	Goodbye, everybody
61.	**we?ič?aƛ̓̓**	Go to sleep!
62.	**kuduʼkš?aƛ̓̓**	Wake up!
63.	**kuduʼkš?aƛ̓s**	I'm awake
64.	**c̓iʼdax̌uk̓ʷal**	It's low tide
65.	**buʼłš?al**	It's high tide
66.	**biʼƛ̓šiƛ̓̓eʼ?is**	It's going to rain
67.	**?ačaquqłaqiʼk**	What is your name?
68.	**?uquqłas _____**	My name is _____
69.	**?ačaqukʷiʼk ?uʼ?uwat̓idaʼbadax̌**	Who are your relatives?
70.	**ho?**	Yes
71.	**wikiʼ**	No
72.	**qabqʷaʼ**	Maybe
73.	**?uʼšuʼyakš?alic**	Thank you

74.	**čačabaxiqaʻk kabaṫap**	Do you understand?
75.	**čačabaxis kabaṫap**	I understand
76.	**wikiʻs čačabax̌ kabaṫap**	I don't understand very clearly
77.	**baqiʻwaqiʻk**	What did you say?
78.	**λaʔuʻ**	Again
79.	**šuʔuk**	Come here!
80.	**ʔeʻʔeʻʔišiy**	Hurry up
81.	**haʻcsʔiyas**	I'm coming
82.	**baqiqaʻɬ tiʻ**	What is this?
83.	**baqiqaʻɬ x̌uʻ**	What is that?
84.	**qʷiʻqʷiʻdiččaq**	Speaking Makah
85.	**ʔukʷiʻcaʻk tiʻ**	Is this yours?
86.	**baqiqsuqλiʻk**	What do you think? (said to a female)
87.	**baqiʻwaqλiʻk̓**	What do you think? (said to a male)
88.	**wibaṫaps**	I don't know
89.	**babuyak̓eʻʔisaʻk**	Are you going to work?
90.	**hoʔ babuyakšiƛ̓eʻʔisaλss**	Yes, I'm going to work
91.	**yuʻqʷaʻʔeʻʔisaʻk babuyakšiƛ̓eʻʔis**	Are you going to work too?
92.	**daʔuʻqsbeʻqλaʻksiʻs**	Do you want to go for a ride?

93.	**hoʔ daʔuˈqsʔes**	Yes, I want to go
94.	**ʔucačʔaƛ̓udiˈcux̌ ʔiˈʔiˈdis**	Let's go to Port Angeles
95.	**čačabaxi̓ˈqadiqaˈk**	Are you alright?
96.	**hoʔ čačabaxaˈƛs**	Yes, I'm okay now
97.	**daˈcsabitaˈk x̌uˈ**	Did you see that?
98.	**hoʔ dačkatšiƛits**	Yes, I saw it at a glance
99.	**čabułaˈkduˈ ʔuˈšabaˈc̓**	Can we talk?
100.	**ʔuyʔoyksiˈcux̌ dačʔoɬ**	See you later!

100 Phrases

sentences 21-30
week 3

21.	**ʔuxʷu·ʔaks ti· dade·ʔaqs**	This is my grandparent.
21a.	**ʔuxʷu·ʔaks ti· ba·bi·qs**	This is my older cousin.
22.	**šuʔukʷaƛ' haʔukʷšiƛ**	Come and eat.
23.	**daʔa·ʔuxʷa·k** (?)	Are you listening?
24.	**hoʔ daʔa·ʔuxʷs**	Yes, I am listening.
25.	**ʔapa·sapsi·cuxʷ**	I like you.
26.	**ya·bisapsi·cuxʷ**	I love you.
27.	**hakʔuxʷa(·)ƛa·k**(?)	Are you hungry?
28.	**qaxʷak'aƛs hakʔuxʷ**	I am dead hungry.
29.	**hakʔuxʷakɬʔit'aƛs**	I am starving.
30.	**disa·k'aƛs**	I am full now.

ʔu x̌u· ʔaks ti· da de· ʔaqs

ʔu x̌u· ʔaks ti· ba· bi·qs

šu ʔu kʷaƛ' ha ʔukʷ šiƛ

da ʔa· ʔu x̌ʷa·k (?)

ho? da ʔa· ʔux̌s

ʔa pa· sap si· cux̌

ya· bi sap si· cux̌

hak ʔu x̌wa(·) ƛa·k(?)

qa x̌a k'aƛs hak ʔux̌ʷ

hak ʔu x̌akɬ ʔi t'aƛs

di sa· k'aƛs

Writing Practice

Sentences 21-30 week 3

Write the **q^{w}i·q^{w}i·diččaq** sentence for "Come and eat."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "Yes, I am listening."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "Are you hungry?"

Write the **q^{w}i·q^{w}i·diččaq** sentence for "Are you listening?"

Write the **q^{w}i·q^{w}i·diččaq** sentence for "I am dead hungry."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "I am full now."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "I am starving."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "This is my grandparent."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "I love you."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "I like you."

Write the **q^{w}i·q^{w}i·diččaq** sentence for "This is my older cousin/sibling."

For Your Information

Word Parts

ʔu	Refers to the next word part.
x̌u·	that
-(d)a·k	to have
-ʻa·ƛ	now
šiƛ	start to …
-ɬʔit	extremely/very

Sentence Parts

-s	I (combined with **-(d)a·ks** means my.)
-ʻ/ʔ	command form of a word.
-Qa·k	Yes/no question to you singular.
-si·cux̌	I _____ you.

Words

ti·	**this**
dade·ʔiqs	grandparent
ba·bi·qs	older cousin/sibling
šuʔukʷ	come
haʔuk	eat
daʔa·	hear
daʔa·ʔux̌	listen
ho·ʔ	yes
ʔapa·s	cute/like/enjoy
ʔapa·sap	cause to like
ya·bis	love
ya·bisap	cause to love someone/something
hakʔux̌	hunger
qax̌ak	state of being dead
disa·k	full stomach

MKH
100 Phrases, Week 3 Quiz

hitakɬab(a) _____

ɬaǰ?uk^{w}iɣy(u) _____

Match:

1. hak?uǰ^{w}aʕλaʕk _____ a. This is my older cousin.
2. šu?uk^{w}aƛ̓ ha?ukšiλ _____ b. Come and eat.
3. disaʕƛ̓aλs _____ c. I am dead hungry.
4. yaʕbisapsiʕcuǰ _____ d. Are you hungry?
5. daʔaʕ?uǰ^{w}aʕk _____ e. This is my grandparent.
6. ʔuǰuʕʔaks tiʕ dadeʕʔiqs. _____ f. I'm full now.
7. hoʔ daʔaʕʔuǰs _____ g. I love you.
8. ʔapaʕsapsiʕcuǰ _____ h. Are you listening?
9. hakʔuǰakɬʔiƛ̓aλs _____ i. I am starving.
10. ʔuǰuʕʔaks tiʕ baʕbiʕqs. _____ j. I like you.
11. qaǰaƛ̓aλs hakʔuǰ _____ k. Yes. I'm listening.

This test is sectioned off into catagories. You will need to match the **qʷi-qʷi-diččaq** phrase with it's appropriate English translation. If you know more please feel free to match all that you know.

wa?sac'iƛi-k (?) means _____?

1. ____	**?iyaxc'iƛs ?uše-?iɬ**	A.	I am from Neah Bay.
2. ____	**?iyaxc'iƛs c'u-yas**	B.	I am from Ozette.
3. ____	**?iyaxa-txs bi?id?a**	C.	I live at Sooes.
4. ____	**?iyaxc'iƛs wa?ač'**	D.	I am from Bahaadah.
5. ____	**?iyaxa-txs di-ya-**	E.	I live at Wyaatch.

Choose two comments about the weather.

1. ____	**k'ʷi-ssil**	A.	It is a bad day now.
2. ____	**?u-qubisal łax?ukʷi-(y)**	B.	It is low tide.
3. ____	**bi-ƛšiƛ'e-?is**	C.	It is high tide.
4. ____	**bu-łš?al**	D.	It is going to rain.
5. ____	**wi-qibisal łax**	E.	It is beginning to snow.
6. ____	**c'i-daxuk'al**	F.	It is now good today.

hak?uxʷaƛa-k (?) means _____?

1. ____	**disa-ks**	A.	I am starving.
2. ____	**disa-k'aƛs**	B.	I am full.
3. ____	**hak?uxakɬ?i-t'aƛs**	C.	I am dead hungry.
4. ____	**qaxak'aƛs hak?ux**	D.	I am full now.

ba-qi-daxa-ƛi-k (?) means _____?

1. ____	**č'iteyaxaqa-k** (?)	A.	I am cold.
2. ____	**ƛułu-?aƛsiši-**	B.	Are you tired?
3. ____	**we?ičq'e-ƛ'aƛs**	C.	Are you sleepy?
4. ____	**ho? čačabaxa-ƛs**	D.	Yes, I'm okay now.
5. ____	**we?ičq'e-qƛa-k**(?)	E.	Are you cold?
6. ____	**p'usaka-k**(?)	F.	I am awake.
7. ____	**kudu-k'aƛs**	G.	I am tired
8. ____	**p'usaks**	H.	Are you alright?
9. ____	**č'iteyaxas**	I.	I am sleepy now.
10. ____	**čačabaxiq'adiqa-k**(?)	J.	I am fine/OK.
11. ____	**wi-ka-daxa-ƛs**	K.	I am (fine)good.

Choose two comments about time of day.

1. ____	**?a-txi-?u-**	A.	Morning
2. ____	**t'aq'asi-**	B.	Noontime/Lunchtime
3. ____	**yu-y**	C.	Midnight
4. ____	**?a-txičiƛ**	D.	Night
5. ____	**?apxta-k**	E.	Evening, getting to be dusk.

Choose two commands.

1. ____	**ti·ti·bałas?oƛ' hawac'isiq**	A.	Wipe the table.
2. ____	**kudu·kš?aƛ'**	B.	Wake up!
3. ____	**?e(·)?e·ši·**	C.	Go wash your hands.
4. ____	**qʷi·ya?a·sx̌aƛ'ke· ?a?awqiy**	D.	Hurry up!
5. ____	**c'uc'u·tk?aƛč?i**	E.	Go to sleep!
6. ____	**bačidiƛ'**	F.	Time to clean up now.
7. ____	**ƛuƛu·łbeyiłš?aƛ'**	G.	Come inside!
8. ____	**wałš?aƛč?i**	H.	Come here.
9. ____	**šu?ukʷ**	I.	You go outside.
10. ____	**c'uc'ukswiy?aƛ'ke· čiči?i·sic**	J.	Go out and play.
11. ____	**we?ič?aƛ'**	K.	You go home now.
12. ____	**qʷiye·?i·ƛč?i**	L.	Come now and eat.
13. ____	**šu?ukʷaƛ' ha?ukšiƛ**	M.	Go outside!
14. ____	**qʷiye·?i·ƛ'**	N.	Clean your teeth now.

babaqi·yukʷi·k (?) means _____?

1. ____	**wiwikyuks**	A.	I am not doing anything.
2. ____	**ho? babuyakšiƛ'e·?iss**	B.	Are you going to work too?
3. ____	**da·?ukʷa·čix̌subaqa·k(?)**	C.	Do you want me to help you?
4. ____	**yuqʷa·?sa·k babuyakšiƛ'e·?is**	D.	Are you going to work?
5. ____	**babuyak'e·?isa·k**	E.	Yes, I am going to work.
6. ____	**wi·bat'aps**	F.	I don't know.

wa·sc?aki·k (?) means _____?

1. ____	**wa·łšiƛid**	A.	I am going to the store.
2. ____	**ho? da?u·qs?es**	B.	I am going home.
3. ____	**wa·łs?aƛs**	C.	Let's go to Port Angeles.
4. ____	**ha·cs?iyas**	D.	I am going home now.
5. ____	**?u·c?aks bakowasiq**	E.	We are going home.
6. ____	**wa·łšiƛs**	F.	I am coming.
7. ____	**da?uqsbe·qƛa·ksi·s**	G.	Do you want to go for a ride
8. ____	**?ucač?aƛ'?udi·cux̌ ?i(·)?i·dis**	H.	Yes, I want to go.

Choose two miscellaneous phrases/comments/words.

1. ____	**da?a·?ux̌ʷa·k** (?)	A.	I like you.
2. ____	**?apa·sapsi·cux̌**	B.	Yes, I am listening.
3. ____	**ya·bisapsi·cux̌**	C.	I love you.
4. ____	**ho? da?a·?ux̌ʷs**	D.	Are you listening?

Choose two introductions.

1. ____	**t'u·puk'aƛs hita·di·x̌su·**	A.	This is my relative
2. ____	**ʔuquqłas _____.**	B.	See you tomorrow
3. ____	**ʔux̌u·ʔaks ti· ʔu·ʔu·wat'id.**	C.	This is my grandparent
4. ____	**ʔa·beyayksi·cux̌ dačʔoł.**	D.	What is your name?
5. ____	**ʔačaquqʷi·k ʔu·ʔu·wat'ida·badax̌(ʔ)**	E.	See you someday
6. ____	**ʔačaquqłaqi·k** (ʔ)	F.	My name is _____.
7. ____	**hi·yałba·ks ti·**	G.	Goodbye.
8. ____	**ƛułu·ʔaks ti· ʔu·ʔu·wat'id**	H.	Who are your relatives?
9. ____	**haq'ałx̌ičke·**	I.	My good friend.
10. ____	**haq'ałx̌ike·**	J.	This is my sweetheart
11. ____	**ʔux̌u·ʔaks ti· dade·ʔaqs**	K.	I am happy now you arrived.
12. ____	**bu·sceya·yiksi·cux̌ dačʔoł**	L.	This is my best friend.
13. ____	**ƛułu·sis ʔu·ʔu·wat'id**	M.	Good bye you folks.(you folks take care!)

Bonus section

1.	____	**wiki·**	A.	Yes
2.	____	**ho?**	B.	No.
3.	____	**λa?u**	C.	Maybe
4.	____	**qaba^{w}a·**	D.	Again

1.	____	**q^{w}i·q^{w}i·diččaq**	A.	I understand.
2.	____	**?uy?oyksi·cux̌ dač?oł**	B.	I don't understand very clearly.
3.	____	**čačabaxis kabat'ap**	C.	Yes, I saw it at a glance.
4.	____	**ho? dačkatšiλits**	D.	Speaking Cape People Language.
5.	____	**wiki·s čačabax̌ kabat'ap**	E.	See you later!

1.	____	**baqiqsuqλi·k**(?)	A.	Thank you for what you have done.
2.	____	**baqiqa·ł ti·**(?)	B.	What do you think?(M)
3.	____	**čabuła·kdu· ?ušaba·c'**(?)	C.	Is this yours?
4.	____	**baqiqa·ł x̌u**(?)	D.	What is this?
5.	____	**?u·šu·yakš?alic**	E.	Did you see that?
6.	____	**čačabax̌iqa·k kabat'ap** (?)	F.	What did you say?
7.	____	**baqi·waqλi·k**(?)	G.	Can we talk?
8.	____	**?uk^{w}i·ca·k ti·**(?)	H.	Do you understand?
9.	____	**da·csabita·k x̌u·**(?)	I.	What is that?
10.	____	**baqi·waqi·k**(?)	J.	What do you think?(F)

FIRST LESSONS IN MAKAH



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REVISED EDITION

William H. Jacobsen, Jr.

Makah Cultural and Research Center
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1999

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PREFACE

The original edition of this work was produced in 1979 and has long been unobtainable. It is hoped that this expanded version will be of use to two constituencies: both those who would like to obtain a general idea of some of the characteristics of this distinctive language, so different from European norms, and those who wish to undertake the serious study of Makah.

Makah is unrelated to the neighboring languages of the Olympic Peninsula, Clallam to its east and Quileute to its south, and finds its closest congeners on Vancouver Island: Nitinat right across the Strait of Juan de Fuca, and Nootka running further north on the west coast. These three languages together constitute the Nootkan or Southern Wakashan family, more distantly related in turn to languages on the northern part of the island and nearby mainland to constitute the Wakashan family.

The work is organized into the following main sections. The Symbols for Makah Transcription lists the symbols employed, with a rough indication of their pronunciation and sample words: first the consonants, categorized according to whether or not they match English sounds or spellings, then the vowels, including length.

The eighteen short Lessons introduce some of the fundamental patterns and principles of the language. Scattered throughout them is information on rules for changes of sounds as various elements are brought into juxtaposition, which must be carefully applied. Each lesson includes practice phrases or sentences to be translated into or from Makah; serious students will want to rehearse these repeatedly until able to readily produce the answers. The Answers to Practice Exercises follow the lessons; note that additional practice can be obtained by translating back from these answers.

Some brief sections for reference come next. The Sample Paradigms display in a traditional format some representative nouns with respect to their possessors, and some representative verbs with respect to their subjects in a few modes and tenses. The Makah Phonemes gives a conventional display of the symbols according to their phonetic relationships, while the Chart of Consonant Changes summarizes some recurring relationships.

The Words Used in These Lessons lists the words that are introduced herein (not including those occurring exclusively in the Symbols section). These must be used with caution, especially with attention to the changes of sounds that may apply to their final elements when they are used with no added suffixes.

Finally, some Selected References on the Makah Language are given. Ethnographic reports are listed if they include some Makah words. None of the items dated before 1969 use the transcription system of the present volume, and all of their transcriptions are unreliable.

The Makah Language Program of the Makah Cultural and Research Center was originally funded by a grant from the National Endowment for the Humanities, with additional support from the Makah Tribe. It began its operations with a public workshop held in September 1978, which decided upon an orthography for the language and trained native speakers in its use. The laudable decision was made then to employ the writing symbols that had arisen in an Americanist tradition and were being widely used in scholarly writings on Northwest Indian languages (rather than adopting a clumsy compromise with English spelling conventions in the inadequate Roman alphabet).

The following summer another workshop was held, in the first two weeks of which, from July 23 to August 3, 1979, I taught public classes in the basic principles of Makah pronunciation and grammar, for which I prepared the fourteen lessons included in the first edition of this book. These were preceded by a guide to the symbols used for transcription, which I had already prepared in July 1976 and revised in July 1978 in support of language classes then being taught by Nora Barker and Ethel Claplanhoo. To these were added for the original publication the set of answers to the practice exercises, the chart of phonemes, the word list, and a bibliography.

I have conducted research on the Makah language intermittently since 1962, with the support of the National Science Foundation, the Desert Research Institute of the University of Nevada, and the Research Advisory Board of the University of Nevada, Reno. My main language consultants have been Ralph LaChester, Sebastian LaChester, Nora Barker, Mable Robertson, Roger and Lyda Colfax, Viola Johnson, Hildred Ides, and Irene Ward, although several others have also helped. I was assisted in the teaching of the workshop classes by Hildred Ides, who provided relevant data both then and in the fall of 1997. Sheela McLean was instrumental both in arranging for this workshop and in seeing the publication through to completion.

In preparing this revised edition, the entire text has been retyped in this more attractive format. Each of the original fourteen lesons has been expanded, at least by additional practice items, and four lessons have been added, covering objects of verbs. A limited number of potentially useful vocabulary items have been introduced, as well as additional bibliography entries. Also new are the sample paradigms and the consonant changes chart. (Two symbols, x̣ and x̣ʷ, used in the previous edition have now been replaced by x̌ and x̌ʷ; the former have an older scholarly pedigree but the latter have practical advantages and are now commonly used in Northwest pedagogical materials.) Maria Pascua has made useful suggestions about format, and Janine Bowechop has helpfully overseen its production.

These are in a strong sense merely first lessons in this challenging language. It is of the type called 'polysynthetic', which indicates that words can be very long; thus there is much inner-layer grammar, also entailing other alternations of sounds, that is not dealt with here, not to mention additional sets of pronominal suffixes for other modes, and of course various syntactic relationships. (Some of the vocabulary items introduced are actually made up of more than one meaningful part.) In an interpersonal teaching situation the rather condensed material for translation practice would naturally be supplemented by a variety of practice and drill formats to ensure its mastery.

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Symbols for Makah Transcription

Use of the following symbols permits an unambiguous transcription of the Makah language.

Consonants

1. These symbols are used to stand for sounds similar to those they typically imply in English spelling.

b babubis 'work', ba·bi·qs 'older brother or sister', babaɬd 'white man', haʔub 'food'.

d dudu·k 'singing', dade·ʔiqs 'grandparent', di·ya 'Neah Bay', hiti·d 'blanket'.

p pic̓up 'inner cedar bark', pa·pa·x̌ac̓uk 'yeast bread', pu·xpu·x 'blowing', pi·špiš 'cat'.

t tibu·t 'skunk cabbage', ta·sta·s 'rubbing', bistati 'bow', tupa·t 'family's privileges'.

k kawad 'killer whale', daka 'sun, moon', kaca·yak 'snake', kiƛu·k 'dish, bowl'.

s saba·s 'shark', da·sas 'I see', su·suk 'swimming', hi·si·s 'chopping'.

h haʔuk 'eating', ha·ha·c̓ic 'running', waha·k 'going', haɬa·b 'payment'.

l lu·lapi 'hand', lu·luxac 'thimbleberry', la·ʔlačx 'flower', lakča·la·kč 'lightning'.

w wi· 'three', wikwi·ya·k 'boy', wa·wa·ɬuq 'barking', wiwiɬakƛx 'lazy'.

y yakya·daqi 'children', cikyey 'elderberry', yuki·qs 'younger brother or sister', yu·y 'morning'.

m (rarely occurring sound) ma·wma·w 'meeowing'.

n (rarely occurring sound) na·ni 'grizzly bear'.

2. These symbols stand for sounds occurring also in English, but spelled differently.

š (like sh in ship) šuč 'five', šu·yu·ɬ 'halibut', šuʔuk 'come here', qʷiša 'smoke', wadiš 'skirt'.

č (like ch in church) čičiʔi 'tooth', čibu·d 'halibut hook', qʷidičča·ʔa·tx̌ 'Makah', weʔič 'sleeping'.

c (like ts in hats) cacakis 'razor clam', caqi·c 'twenty', cu·ccu·c 'scratching', ba·ckʷa·d 'fly'.

kʷ (like qu in quick) (The ʷ as part of a symbol indicates rounding of the lips.) kʷišk̓ʷiši 'bluejay', kʷaƛk̓ʷa·č 'lobster', kʷaʔak 'little', kʷa·dis 'camas'.

3. These symbols stand for sounds not found in English.

ɬ (s-like sound with the tongue in the position for l) baɬa·ɬ 'cold', tiɬu·p 'octopus', ɬu?aɬ 'board', ɬa·x̌uk 'man', liciɬub 'rug', ɬikʷax̌aɬ 'cloth'.

ƛ (like tɬ; avoid pronouncing like cl in clean) ƛuɬu 'good', ƛadit 'wedge', ?aƛ 'two', biƛa 'rain', ƛu·kšu·d 'raven'.

q (like k, but farther back in the mouth) qiɬap 'bass', qalupqi 'nettle', qiči·d 'louse', qi·qeyač 'thunder', wičqqi 'bald'.

qʷ (like kʷ, but farther back) qʷalal 'seagull', qʷišsac 'pipe', ?aƛi·tqʷaɬ 'bear', qʷi·qʷi·dičč̌aq 'speaking Makah'.

x (h-like sound with the middle of the tongue raised) xad?ak 'woman', qaxu·k 'thirty', li·xuk 'cheap', ča·yax 'picking berries'.

xʷ (x with lips rounded) xʷakšiƛ 'swelling up', caxʷapɬ 'round', q̓atxʷak 'curled up', hixʷa·?aƛid 'we're working hard'.

x̌ (like x, but farther back) x̌učak 'bailer', x̌išuk 'trash', ƛix̌apix̌ 'red snapper', ku·tx̌ku·tx̌ 'drumming', x̌ax̌apx̌t 'giving advice'.

x̌ʷ (x̌ with lips rounded) x̌ʷa·cx̌ʷac 'plant similar to celery', ƛax̌ʷ 'ten'.

? ("glottal stop", a quick catch in the throat) da?a·?ux̌ 'listen', hitaks?aɬ 'back', bi?id?a 'Baada', hak?ux̌as 'I'm hungry'.

4. The ̓ in the remaining consonant symbols indicates a "glottalized" counterpart of certain of the preceding consonants. A glottal stop (?) is produced simultaneously with the consonant. This closure in the throat must be maintained until after the closure in the mouth is released.

p̓ p̓ip̓i?i 'ear', p̓ap̓?es 'cranberry', p̓u?up 'moss', tup̓aɬ 'salt', p̓aca·p̓acš 'whipped berries'.

ɬ̓ ɬuɬupčas 'rabbit', ɬaɬak̓ʷik 'hawk', ča·baɬ 'chief', siɬ 'tail', wibaɬaps 'I don't know'.

k̓ k̓atuk 'oil', k̓učka·pix̌ 'sea urchin', k̓ak̓a·bakdukub 'ring', k̓ayišk̓adi 'sea shell', wi·k̓ 'don't'.

č̓ čaɬa·č̓ 'fingernail', čučuwax̌siɬ 'wolf', čiɬu·ɬ 'war club', šuč̓ 'five', čapac 'canoe', či·x̌pa·ɬ 'six'.

c̓ c̓ibic̓ibi 'mouse, rat', c̓u·yas 'Sooes', c̓a·kʷit 'antler, horn', ha·c̓ 'long', di·c̓ 'short', c̓ic̓isaqk̓uk 'sugar'.

k̓ʷ k̓ʷisa 'snow', k̓ʷiti·k̓ʷitš 'hummingbird', k̓ʷak̓ʷ?akƛi 'porpoise', ɬak̓ʷas 'gills'.

ƛ̓ ƛ̓aqap 'hay, grass', ƛ̓uča·b 'mussel', ƛ̓up̓ač 'root', ƛ̓aba·s 'fat', ƛ̓iƛ̓ick̓uk 'bread', ƛ̓ušakt 'dried fish'.

q̓ q̓iq̓ič 'eyebrow', q̓idi·ƛ̓ 'dog', biq̓a·t 'sockeye salmon', haq̓aɬx̌ike 'good-bye', ʔaq̓iƛ̓ 'cave', q̓u·y 'medicine'.

q̓ʷ q̓ʷa·lis 'crane', q̓ʷiča·k 'rotten', q̓ʷitya·t 'mink', q̓ʷiƛ̓a 'Koitlah Point'.

Note that every word begins with exactly one consonant in terms of these symbols.

After the vowel u, the consonants with lip-rounding (kʷ k̓ʷ qʷ q̓ʷ xʷ x̌ʷ) occur to the exclusion of the corresponding consonants lacking this rounding (k k̓ q q̓ x x̌). Consequently, the ʷ has not been written after such consonants, but it may be written when it is desired to emphasize this fact of pronunciation. The following are examples of this possible alternative transcription: tuktukadi 'owl' as tukʷtukʷadi, puˑxpuˑx 'blowing' as puˑxʷpuˑxʷ, luˑluxac 'thimbleberry' as luˑluxʷac, buxiċ 'rattle' as buxʷiċ, and dux̌ac 'pocket' as dux̌ʷac.

Note the distinction between certain single and double (prolonged) consonants, such as:

s / ss k̓atas 'he's too late', k̓atass 'I'm too late'.

š / šš ƛakišas 'standing up on something', ƛakiššʔaƛ̓ 'stand up'.

Note also the distinction between certain single consonants and similar clusters of two consonants, including:

kʷ / kw / kʷw hitakʷad 'bow (of canoe)', bakʷaˑɬ 'buying', ʔakwatiˑd 'eagle', ċakwaˑsub 'nine', bukwač (or bukʷwač) 'deer'.

x̌ʷ / x̌w čix̌ʷatšiƛ̓ 'getting scared', hitax̌wiˑɬub 'daughter'.

ƛ / tɬ huƛuˑyukiƛ̓š 'waves', ɬutɬuˑtš 'thunderbird'.

c / ts / cs k̓upeˑʔic 'you are pointing', k̓upeˑʔits 'he is pointing at me', ʔukiˑcs 'it belongs to me'.

č / tš / cš weʔič 'sleeping', sičiƛ̓ 'striking a match', k̓ʷitiˑk̓ʷitš 'hummingbird', ciˑtšiƛ̓ 'dipping food in oil', yacšiƛ̓ 'kicking'.

There are many other clusters of two, three, and four consonants, of which these words give a few examples: čaɬaqƛ̓ċ 'picture', ɬux̌cki 'skull', yaccpa 'stepping over', wiwiɬakƛ̓xʔi 'he's lazy', ɬiˑbaqstʔi 'mind, sense', biˑbiˑcċ 'canned meat', yaqcx̌iq 'his/her spouse', ciˑciˑyapuxsq́ 'Mushroom Rock', wiˑwikčʔi 'it's loose', wiˑdačs 'I'm afraid'.

Vowels

The ˑ after a vowel indicates a long vowel, whose duration is greater that that of a short vowel. The following rough comparisons of vowel qualities to those of English can be made:

a (like u in hut, putt) ʔaɬ 'thick', čapac 'canoe', ƛaxʷ 'ten'.
aˑ (like a in father) haˑċ 'long', q̓ʷaˑlaˑš 'raccoon', baˑckʷaˑd 'fly'.
i (like i in hip, pit) siɬ 'tail', čiʔic 'butter clam', siʔiɬ 'match'.
iˑ (like ee in see, keep) diˑċ 'short', wiˑ 'three', ċiˑkċiˑk 'wagon'.
u (like u in put, oo in book) duku 'song', šuč 'five', p̓uʔup 'moss'.
uˑ (like oo in soon, hoop) suˑsuˑ 'he's swimming', buˑ 'four'.
e (like e in pet, pep) teʔiɬ 'sick', p̓ap̓ʔes 'cranberry'.
eˑ (like a in bad, ash) q̓ʷeˑti 'character in stories', čabeˑʔiɬ 'bed'.
o (like au in caught, if different from cot; o in wore) dačʔoɬ 'to see'.
oˑ (like au in caught, o in wore) q̓usoˑɬi 'stomach'.

Differences of accent among syllables are not strong. Two slightly different patterns have been observed. Some accent the second syllables of polysyllabic words. For others, if the first vowel of a word is long, the accent falls on this syllable; if it is short, the accent falls on the second syllable. Contrast the members of these pairs of words:

ɬiˑlas 'wet place on ground', ɬilis 'wet place on beach'.
ƛ̓uˑyas 'dry place on ground', ƛ̓uyis 'dry place on beach'.

Note that successive vowels in a word are always separated by at least one consonant.

1. Possessive Suffixes on Consonant-Final Stems.

The possessive relationship that is expressed in English by possessive pronouns such as my, your, and our is indicated in Makah by suffixes added to nouns. We will first consider the first and second person suffixes as added to stems ending with consonants. In the first person, the suffix for 'my' is -sis, and that for 'our' is -dis. In the second person, there are two suffixes that translate into English as 'your', depending on the number of possessors. If there is just one possessor that is being spoken to, the suffix for 'your' is -sic, while for more than one it is -saqsa. These meanings will hereafter be indicated respectively as 'your (sg.)' and 'your (pl.)', but remember that it is the number of possessors rather than the number of things possessed that is being distinguished.

Here are examples of these suffixes on some nouns that end with consonants:

q̓idi·ƛ 'dog': q̓idi·ƛsis 'my dog', q̓idi·ƛdis 'our dog', q̓idi·ƛsic 'your (sg.) dog', q̓idi·ƛsaqsa 'your (pl.) dog'

čapac 'canoe': čapacsis 'my canoe', čapacdis 'our canoe', čapacsic 'your (sg.) canoe', čapacsaqsa 'your (pl.) canoe'

ƛadit 'wedge': ƛaditsis 'my wedge', ƛaditdis 'our wedge', ƛaditsic 'your (sg.) wedge', ƛaditsaqsa 'your (pl.) wedge'

ʔada·k 'fire': ʔada·ksis 'my fire', ʔada·kdis 'our fire', ʔada·ksic 'your (sg.) fire', ʔada·ksaqsa 'your (pl.) fire'

su·yaq 'net': su·yaqsis 'my net', su·yaqdis 'our net', su·yaqsic 'your (sg.) net', su·yaqsaqsa 'your (pl.) net'

tu̓paɬ 'salt': tu̓paɬsis 'my salt', tu̓paɬdis 'our salt', tu̓paɬsic 'your (sg.) salt', tu̓paɬsaqsa 'your (pl.) salt'

baʔas 'house': baʔassis 'my house', baʔasdis 'our house', baʔassic 'your (sg.) house', baʔassaqsa 'your (pl.) house'

wadiš 'skirt': wadišsis 'my skirt', wadišdis 'our skirt', wadišsic 'your (sg.) skirt', wadišsaqsa 'your (pl.) skirt'.

In the third person, the singular possessive suffix is -ʾu·c. No distinction of gender is shown by this suffix, which therefore means indifferently 'his', 'her', or 'its'. (One of these meanings will be arbitrarily chosen when giving examples.) The third person plural suffix is -ʾu·c̓aɬ, meaning 'their'. The symbol -ʾ- is an abstract unit which is manifested as differing sounds depending on what precedes it. After the consonants ɬ s š x x̌ it is lost, so that the endings seem to be merely -u·c and -u·c̓aɬ, as in these examples:

čiɬu·ɬ 'war club': čiɬu·ɬu·c 'his war club', čiɬu·ɬu·ċaɬ 'their war club'
baʔas 'house': baʔasu·c 'his house', baʔasu·ċaɬ 'their house'
pi·špiš 'cat': pi·špišu·c 'her cat', pi·špišu·ċaɬ 'their cat'
la·ʔlačx 'flower': la·ʔlačxu·c 'her flower', la·ʔlačxu·ċaɬ 'their flower'.
Note that these final consonants are all in the second row, voiceless fricatives, of the chart of Makah phonemes on p. 52.

After the consonants p t ƛ c č k kʷ q qʷ, however, the -ˀ- coalesces with the consonant so as to give their respective glottalized counterparts ṗ ṫ ƛ̓ ċ č̓ k̓ kʷ̓ q̓ qʷ̓, as in these examples:
čakup 'husband': čakuṗu·c 'her husband', čakuṗu·ċaɬ 'their husbands'
tupa·t 'family's privileges': tupa·ṫu·c 'his family's privileges', tupa·ṫu·ċaɬ 'their family's privileges'
q̓idi·ƛ 'dog': q̓idi·ƛ̓u·c 'his dog', q̓idi·ƛ̓u·ċaɬ 'their dog'
čapac 'canoe': čapaċu·c 'his canoe', čapaċu·ċaɬ 'their canoe'
bukwač 'deer': bukwač̓u·c 'his deer', bukwač̓u·ċaɬ 'their deer'
ƛayak 'iron': ƛayak̓u·c 'his iron', ƛayak̓u·ċaɬ 'their iron'
kiƛu·k 'dish': kiƛu·k̓u·c 'her dish', kiƛu·k̓u·ċaɬ 'their dish'
su·yaq 'net': su·yaq̓u·c 'his net', su·yaq̓u·ċaɬ 'their net'.
Note that these final consonants are all in the first row, voiceless stops, of the chart of Makah phonemes on p. 52. See also the chart of consonant changes, p. 53.

(Note. What is usually seen as a final -k, as in ʔada·k 'fire' and ƛayak 'iron', often turns out with fuller evidence to be a -kʷ, hence ʔada·kʷ [cf. ʔada·kʷaċis 'stove', ʔa·dakʷi·ɬ 'he's building a fire'] and ƛayakʷ. The rule is that kʷ not preceded by u becomes k both word-finally and before pronominal suffixes.)

See also the sample paradigms for consonant-final possessed nouns, p. 47.

Practice. Say in Makah: 1. My husband. 2. Your (sg.) net. 3. His war club. 4. My wedge. 5. Their fire. 6. Your (pl.) family's privileges. 7. Our cat. 8. My house. 9. Your (pl.) canoe. 10. Our dog. 11. Your (sg.) wedge. 12. Our iron. 13. Their dish. 14. Your (sg.) flower. 15. Our skirt. 16. His salt. 17. Our family's privileges. 18. Your (pl.) house. 19. His fire. 20. Their deer.

Translate into English: 21. čapacsis. 22. tuṗaɬdis. 23. čakuṗu·c. 24. wadišsic. 25. su·yaq̓u·ċaɬ. 26. ƛayaksaqsa. 27. kiƛu·ksis. 28. ʔada·kdis. 29. q̓idi·ƛ̓u·c. 30. čiɬu·ɬu·ċaɬ. 31. pi·špišsis. 32. bukwačdis. 33. la·ʔlačxu·c. 34. ƛadiɬu·ċaɬ. 35. baʔasdis. 36. kiƛu·k̓u·c. 37. tupa·tsis. 38. čapaċu·ċaɬ. 39. q̓idi·ƛ̓sic. 40. tuṗaɬu·c.

Answers on p. 43.

2. Possessive Suffixes on Vowel-Final Stems.

The possessive suffixes may be added also to stems ending with vowels. Here are examples with the first and second person suffixes:

hitiˈda 'blanket': hitiˈdasis 'my blanket', hitiˈdadis 'our blanket', hitiˈdasic 'your (sg.) blanket', hitiˈdasaqsa 'your (pl.) blanket'

čibuˈda 'halibut hook': čibuˈdasis 'my halibut hook', čibuˈdadis 'our halibut hook', čibuˈdasic 'your (sg.) halibut hook', čibuˈdasaqsa 'your (pl.) halibut hook'

laˈba 'whiskey': laˈbasis 'my whiskey', laˈbadis 'our whiskey', laˈbasic 'your (sg.) whiskey', laˈbasaqsa 'your (pl.) whiskey'

taˈlaˈ 'money': taˈlaˈsis 'my money', taˈlaˈdis 'our money', taˈlaˈsic 'your (sg.) money', taˈlaˈsaqsa 'your (pl.) money'

kʷičiyaˈ 'land': kʷičiyaˈsis 'my land', kʷičiyaˈdis 'our land', kʷičiyaˈsic 'your (sg.) land', kʷičiyaˈsaqsa 'your (pl.) land'

luˈlapiˈ 'hand': luˈlapiˈsis 'my hand', luˈlapiˈdis 'our hands', luˈlapiˈsic 'your (sg.) hand', luˈlapiˈsaqsa 'your (pl.) hands'

čičiʔiˈ 'tooth': čičiʔiˈsis 'my tooth', čičiʔiˈdis 'our teeth', čičiʔiˈsic 'your (sg.) tooth', čičiʔiˈsaqsa 'your (pl.) teeth'

quɬuˈ 'slave': quɬuˈsis 'my slave', quɬuˈdis 'our slave', quɬuˈsic 'your (sg.) slave', quɬuˈsaqsa 'your (pl.) slave'.

The -ˀ- of the third person suffixes -ˀuˈc 'his, her, its' and -ˀuˈcaɬ 'their' is manifested as a ʔ when following a vowel, as in these examples:

haʔuba 'food': haʔubaʔuˈc 'her food', haʔubaʔuˈcaɬ 'their food'

siɬa 'tail': siɬaʔuˈc 'its tail', siɬaʔuˈcaɬ 'their tails'

biˈta 'dime': biˈtaʔuˈc 'his dime', biˈtaʔuˈcaɬ 'their dimes'

taˈlaˈ 'money': taˈlaˈʔuˈc 'his money', taˈlaˈʔuˈcaɬ 'their money'

buˈlaˈ 'machine, motor, engine': buˈlaˈʔuˈc 'her machine', buˈlaˈʔuˈcaɬ 'their machine'

p̓ip̓iʔiˈ 'ear': p̓ip̓iʔiˈʔuˈc 'his ear', p̓ip̓iʔiˈʔuˈcaɬ 'their ears'

qaliʔiˈ 'eye': qaliʔiˈʔuˈc 'her eye', qaliʔiˈʔuˈcaɬ 'their eyes'

kʷišuˈ 'pig': kʷišuˈʔuˈc 'his pig', kʷišuˈʔuˈcaɬ 'their pig'.

The shape of these vowel-final stems as listed above has been arrived at by a process of elimination. For example, we have seen from comparing words like q̓idiˈƛ̓ 'dog' and q̓idiˈƛ̓sis 'my dog' that the suffix for 'my' is -sis. Then, by removing this ending from siɬasis 'my tail' we arrive at the stem form siɬa for 'tail'. But it is important to understand that these vowel-final basic stem forms are not the same as the words when said in isolation, because of rules of loss and shortening that apply to final vowels.

With an exception to be explained later, final short vowels are lost. The following listing gives the basic forms of the above words that have final short vowels, followed by the forms as pronounced in isolation:

hitiˈda: hitiˈd 'blanket'

čibuˈda: čibuˈd 'halibut hook'

laˈba: laˈb 'whiskey'

haʔuba: haʔub 'food'

siɬa: siɬ 'tail'

biˈta: biˈt 'dime'.

Word-final long vowels are shortened. This listing again gives basic forms and forms as pronounced in isolation:

taˈlaˑ: taˈla 'money'

kʷičiyaˑ: kʷičiya 'land'

luˈlapiˑ: luˈlapi 'hand'

čičiʔiˑ: čičiʔi 'tooth'

quɬuˑ: quɬu 'slave'

buˈlaˑ: buˈla 'machine, motor, engine'

p̓ip̓iʔiˑ: p̓ip̓iʔi 'ear'

qaliʔiˑ: qaliʔi 'eye'

kʷišuˑ: kʷišu 'pig'.

Similarly, the suffix -saqsa 'your (pl.)' exhibits this shortening from basic -saqsaˑ.

Several kinship terms end in -qsu, such as baˈbiˈqsu 'older brother or sister (sibling) or cousin', and yukiˈqsu 'younger brother or sister (sibling) or cousin'. For these, at least three groups of speakers can be distinguished with respect to the treatment of the -u. For a conservative group, the -u is lost word-finally, but retained before the possessive suffixes:

baˈbiˈqsu 'older brother, sister, cousin': baˈbiˈqs 'older sibling', baˈbiˈqsusis 'my older sibling', baˈbiˈqsudis 'our older sibling', baˈbiˈqsusic 'your (sg.) older siblling', baˈbiˈqsusaqsa 'your (pl.) older sibling', baˈbiˈqsuʔuˈc 'his older sibling', baˈbiˈqsuʔuˈc̓aɬ 'their older sibling'

yukiˈqsu 'younger brother, sister, cousin': yukiˈqs 'younger sibling', yukiˈqsusis 'my younger sibling', yukiˈqsudis 'our younger sibling', yukiˈqsusic 'your (sg.) younger sibling', yukiˈqsusaqsa 'your (pl.) younger sibling', yukiˈqsuʔuˈc 'his younger sibling', yukiˈqsuʔuˈc̓aɬ 'their younger siblling'.

For an intermediate group, the -u is lost, not only word-finally, but also before the possessive suffixes beginning with -s- and -ʔ-; hence it will be seen only before -dis 'our'. The following forms will therefore be different:

ba·bi·qsu 'older brother, sister, cousin': ba·bi·qssis 'my older sibling', ba·bi·qssic 'your (sg.) older sibling', ba·bi·qssaqsa 'your (pl.) older sibling', ba·bi·qsu·c 'his older sibling', ba·bi·qsu·c̓aɬ 'their older sibling'

yuki·qsu 'younger brother, sister, cousin': yuki·qssis 'my younger sibling', yuki·qssic 'your (sg.) younger sibling', yuki·qssaqsa 'your (pl.) younger sibling', yuki·qsu·c 'his younger sibling', yuki·qsu·c̓aɬ 'their younger sibling'.

And for an innovative group, the -u is completely lost, including before -dis 'our', so that it need not be considered to be present in the basic form:

ba·bi·qs 'older brother, sister, cousin': ba·bi·qsdis 'our older sibling'

yuki·qs 'younger brother, sister, cousin': yuki·qsdis 'our younger sibling'.

The remaining forms here are like those of the intermediate group.

See also the sample paradigms for vowel-final possessed nouns, p. 47.

Practice. Say in Makah: 1. Money. 2. Your (sg.) hand. 3. My eye. 4. His pig. 5. Our blanket. 6. Your (sg.) halibut hook. 7. Their food. 8. Your (pl.) whiskey. 9. Its tail. 10. My dime. 11. Pig. 12. Our older sister. 13. Their land. 14. My tooth. 15. His ear. 16. Your (pl.) slave. 17. Your (sg.) younger brother. 18. Their money. 19. Our whiskey. 20. Her dime.

Translate into English: 21. quɬu·dis. 22. lu·lapi·sis. 23. p̓ip̓iʔi·saqsa. 24. hiti·daʔu·c̓aɬ. 25. haʔubasic. 26. kʷičiya·ʔu·c. 27. ta·la·dis. 28. la·basis. 29. qaliʔi·sic. 30. yuki·qsusis. 31. bu·la·ʔu·c̓aɬ. 32. čibu·d. 33. ba·bi·qsusaqsa. 34. čičiʔi·ʔu·c. 35. kʷišu·dis. 36. siɬaʔu·c̓aɬ. 37. bi·tasic. 38. lu·lapi·ʔu·c. 39. čibu·dasis. 40. la·b.

Answers on p. 43.

3. The Article.

The article -°iq is commonly suffixed to nouns which do not have a possessive suffix. This is roughly comparable to either the English definite article the or indefinite article a (an), and seems to mean that the speaker has in mind a particular member of the class of entities in question. The agreement with English usage is by no means exact, and commonly enough English nouns preceded by an article will be translated in Makah by nouns lacking -°iq. (In the translation of isolated words in examples, the will arbitrarily be used.)

The symbol -°- is an abstract unit comparable to the -'- that we have already met, and these two symbols embody partly overlapping properties. Like -'-, -°- is lost after the consonants ɬ s š x x̌, so that the article here is seen in the shape -iq:

ɬuʔaɬ 'board': ɬuʔaɬiq 'the board

saba·s 'shark': saba·siq 'the shark'

ɬaʔa·š 'bag': ɬaʔa·šiq 'the bag'

ƛ̓ixapix̌ 'red snapper': ƛ̓ixapix̌iq 'the red snapper'.

Note that these consonants are all in the second row, voiceless fricatives, of the chart of Makah phonemes on p. 52.

Also like -'-, the -°- sometimes has a glottalizing effect, but only on the consonants c č q qʷ, which become respectively c̓ č̓ q̓ q̓ʷ:

qa·wic 'potato': qa·wic̓iq 'the potato'

bukwač 'deer': bukwač̓iq 'the deer'

ha·diq 'gose': ha·diq̓iq 'the goose'.

The effect of -°- on other preceding consonants is different from that of -'-, however. The following changes take place.

p becomes b:

huktu·p 'bird': huktu·biq 'the bird'.

t becomes d:

biq̓a·t 'sockeye salmon': biq̓a·diq 'the sockeye salmon'

ƛ̓ušakt 'dried fish': ƛ̓ušakdiq 'the dried fish'.

ƛ becomes l:

q̓idi·ƛ 'dog': q̓idi·liq 'the dog'.

When preceded by a vowel, k or k^w becomes w:

xad?ak 'woman': xad?awiq 'the woman'

ya·daqak 'baby, child': ya·daqawiq 'the baby, child'

lisa·k 'sack': lisa·wiq 'the sack'

lakčuk 'light': lakčuwiq 'the light'

kiƛu·k 'dish': kiƛu·wiq 'the dish'.

After another consonant, though, k is glottalized to k̓:

qała·tk 'youngest brother': qała·tk̓iq 'the youngest brother'.

This is also true of the postvocalic k in the following word:

?i?i·k 'sons': ?i?i·k̓iq 'the sons'.

When after a vowel, -ˀ-, like -ʼ-, is represented by ?. These examples show preceding long vowels. With preceding a·, another rule applies that calls for the change of a (a·) to e (e·) before ?i (?i·):

ta·la· 'money': ta·le·?iq 'the money'

daka· 'sun, moon': dake·?iq 'the sun, moon'

?iki· 'son': ?iki·?iq 'the son'

quɬu· 'slave': quɬu·?iq 'the slave'.

When -ˀiq comes after a short vowel, an additional rule comes into effect. This is that short vowels are lost before a ? of whatever source, including -ʼ- and -ˀ-. This only happens, though, when the vowel following the ? is short, which is why it did not aply to short vowels before possessive -ʼu·c and -ʼu·c̓aɬ. These examples show -ˀiq after a and i:

la·ba 'whiskey': la·b?iq 'the whiskey'

čibu·da 'halibut hook': čibu·d?iq 'the halibut hook'

babaɬdi 'white man': babaɬd?iq 'the white man'.

When the preceding vowel is u, this, although itself lost, affects the vowel of -ˀiq so that it appears as -?uq:

ba·bi·qsu 'older brother, sister, cousin': ba·bi·qs?uq 'the older brother, sister, cousin'

takya·yu 'oldest brother': takya·y?uq 'the oldest brother'.

See also the chart of consonant changes, p. 53.

Practice. Say in Makah: 1. The goose. 2. The bird. 3. The board. 4. The dish. 5. The slave. 6. The sockeye salmon. 7. The sun. 8. The son. 9. The whiskey. 10. The white man. 11. The bag. 12. The deer. 13. The fire. 14. The house. 15. The salt. 16. The canoe. 17. The net. 18. The food. 19. The machine. 20. The pig. 21. The war club. 22. The child.

Translate into English: 23. saba·siq. 24. qa·wiċiq. 25. ta·le·ʔiq. 26. xadʔawiq. 27. q̓idi·liq. 28. quɬu·ʔiq. 29. babaɬdʔiq. 30. wadišiq. 31. pi·špišiq. 32. kʷičiye·ʔiq. 33. ƛadidig. 34. la·ʔlačxiq. 35. ƛayawiq. 36. hiti·dʔiq. 37. čibu·dʔiq. 38. čičiʔi·ʔiq. 39. bi·tʔiq. 40. lakčuwiq. 41. ƛ̓ixapixiq. 42. ƛ̓ušakdiq. 43. lisa·wiq.

Add the article to these words: 44. ƛi·saɬ 'paper'. 45. q̓ʷa·lis 'crane'. 46. čiʔic 'butter clam'. 47. q̓abi·q 'horse clam'. 48. tiɬu·p 'octopus'. 49. ƛ̓apa·t 'large storage basket'. 50. ʔaq̓iƛ 'cave'. 51. dučakʷ 'egg'. 52. bu·ɬuk 'high tide'. 53. bi·ci· 'meat'. 54. libi·tu· 'sheep'. 55. ča·baɬa 'chief'. 56. kawadi 'killer whale'. 57. buxiċu 'rattle'.

Answers on p. 43.

4. Possessed-Possessor Phrases.

Nouns with the third person possessive suffixes -ʾu·c and -ʾu·ċaɬ may be followed by another noun to identify the possessor. This corresponds to English phrases made with the possessive suffix -ʾs, although the order of the words is the reverse. The second noun may take the article or a possessive suffix. The suffix -ʾu·ċaɬ identifies the possessor as being plural in number.

siɬaʔu·c q̇idi·liq 'the dog's tail'
siɬaʔu·ċaɬ q̇idi·liq 'the dogs' tails'
siɬaʔu·c q̇idi·ƛsis 'my dog's tail'
ta·la·ʔu·c ɬa·x̌uwiq 'the man's money' (ɬa·x̌uk 'man')
haʔubaʔu·c xadʔawiq 'the woman's food'
bi·taʔu·c wikwi·ya·wiq 'the boy's dime' (wikwi·ya·k 'boy')
kʷičiya·ʔu·c ƛ̓icuxadi·ʔiq 'a person's land' (ƛ̓icuxadi· 'person, Indian')
la·baʔu·c babaɬdʔiq 'the white man's whiskey'
p̓ip̓iʔi·ʔu·c pi·špišiq 'the cat's ears'
qaliʔi·ʔu·c tuktukadi·ʔiq 'the owl's eye' (tuktukadi· 'owl')
hiti·daʔu·c kibta·lʔiq 'the horse's blanket' (kibta·la or kiwta·la 'horse')
čapaċu·c ba·bi·qsusic 'your (sg.) older brother's canoe'.

Practice. Say in Makah: 1. The cat's tail. 2. Our dog's eye. 3. The man's house. 4. The woman's skirt. 5. The dog's dish. 6. Our slave's blanket. 7. My son's dog. 8. Their dog's tooth. 9. The white man's machine. 10. The boy's hand.

Translate into English: 11. ta·la·ʔu·ċaɬ babaɬdʔiq. 12. kʷičiya·dis. 13. ʔiki·ʔu·c quɬu·sic. 14. ƛ̓ušakɬu·c xadʔawiq. 15. čibu·daʔu·ċaɬ ɬa·x̌uwiq. 16. lisa·ksic. 17. su·yaq̓u·c ʔiki·ʔu·ċaɬ. 18. siɬaʔu·c huktu·biq. 19. haʔubaʔu·c pi·špišiq. 20. kibta·laʔu·c yuki·qsusis.

Answers on p. 44.

5. Third Person Singular Indicative Suffix; Predicative Use of Nouns and Adjectives.

The pronominal subject of a sentence that is expressed in English by the subjective pronouns I, we, you, he, she, it, and they is expressed in Makah by a series of suffixes.

These suffixes are added, not only to verbs, as will be illustrated later, but also to words that would correspond to English nouns and adjectives. In this case the corresponding English translations make use of forms of the verb to be (is, are, am, was, were), either to identify an entity (e.g. I'm a man, it's a dog) or to attribute a certain quality or characteristic to something (e.g. it's red, there are three).

We will take up first the indicative pronominal suffixes, which serve to make declarative statements in the present tense. This lesson will consider only the third person singular ending -ʾi, which, due to the interaction of rules that we have mostly already met, appears in a number of different shapes. As with the possessive suffix -ʾuʷc, no distinction of gender is shown by -ʾi, which therefore means indifferently 'he', 'she', or 'it' (one of which will be arbitrarily chosen when giving examples).

When -ʾi comes after a consonant, the -ʾ- interacts with it in exactly the same ways that we have observed in the case of the article -ʾiq, but the final vowel of -ʾi is lost, so that its presence is apparent, if at all, only in the change of the consonant from that of the basic form. The consonants c č q qʷ become their glottalilzed counterparts c̓ č̓ q̓ q̓ʷ:

čapac 'canoe': čapac̓ 'it's a canoe'

ƛ̓upač 'root': ƛ̓upač̓ 'it's a root'

ƛ̓ixaq 'leather, hide, animal skin': ƛ̓ixaq̓ 'it's leather, hide, animal skin'.

The other consonant changes associated with -ʾ- also take place.

p becomes b:

picup 'inner cedar bark': picub 'it's inner cedar bark'.

t becomes d:

cuʷit 'silver salmon': cuʷid 'it's a silver salmon'

hupačakt 'island': hupačakd 'it's an island'.

ƛ̓ becomse l:

q̓idiʷƛ̓ 'dog': q̓idiʷl 'it's a dog'.

After a (aʷ) or i (iʷ), k or kʷ becomes w:

q̓ʷičaʷk 'rotten': q̓ʷičaʷw 'it's rotten'

duq̓ik 'singer': duq̓iw 'he's a singer'.

After u (uˑ), however, k or kʷ becomes ˑ; that is, expected -uw (-uˑw) becomes -uˑ:

ɬaˑχuk 'man': ɬaˑχuˑ 'he's a man'

ƛ̓iχuk 'red': ƛ̓iχuˑ 'it's red'

ƛ̓isuk 'white': ƛ̓isuˑ 'it's white'

tupkuk 'black': tupkuˑ 'it's black'

kiƛuˑk 'dish': kiƛuˑ 'it's a dish'.

And after a consonant, k becomes k̓:

qałaˑtk 'youngest brother': qałaˑtk̓ 'he's the youngest brother'.

We have seen that -ˀ- is lost after the consonants ɬ s š x χ without having any effect on them. Since the vowel of -ˀi is also lost, this means that the presence of this suffix here will not be overtly apparent. Hence words ending in these consonants will be ambiguous as to whether the word is merely being mentioned or whether a statement is being made identifying it; e.g. šuˑyuˑɬ without this ending means 'halibut', but if the ending is present, the same form means 'it's a halibut':

šuˑyuˑɬ 'halibut': šuˑyuˑɬ 'it's a halibut'

q̓ʷaˑlis 'crane': q̓ʷaˑlis 'it's a crane'

q̓ʷaˑlaˑš 'raccoon': q̓ʷaˑlaˑš 'it's a raccoon'

biˑšaˑwiχ 'black cod': biˑšaˑwiχ 'it's a black cod'.

We have seen that -ˀ- becomes ʔ after a vowel. When a long vowel precedes, the vowel of -ˀi is again lost, so that this ending appears as -ʔ:

taˑlaˑ 'money': taˑlaˑʔ 'it's money'

baˑdawiˑ 'smelt': baˑdawiˑʔ 'it's a smelt'

ƛ̓icuxadiˑ 'person, Indian': ƛ̓icuxadiˑʔ 'he's an Indian'

buˑ 'four': buˑʔ 'there are four'.

If a short vowel a or i precedes -ˀi, the -ˀ- again becomes ʔ and, as we have seen with -ˀiq, the a or i is lost. But in this case the i of -ˀi is retained, so that this ending appears as -ʔi:

q̓aława 'beaver': q̓aławʔi 'it's a beaver'

haˑc̓a 'long': haˑc̓ʔi 'it's long'

diˑc̓a 'short': diˑc̓ʔi 'it's short'

šuč̓a 'five': šuč̓ʔi 'there are five'

kawadi 'killer whale': kawadʔi 'it's a killer whale'

babałdi 'white man': babałdʔi 'he's a white man'.

If the preceding short vowel is u, this is also lost, but it affects the vowel of the ending so that this appears as -ʔu:

takyaʻyu 'oldest brother': takyaʻyʔu 'he's the oldest brother'

buxiċu 'rattle': buxiċʔu 'it's a rattle'.

The number 'three' has the basic form wiʻyu. When the -u is lost, an additional rule applies that expected -iy (-iʻy) either finally or before a consonant becomes -iʻ:

wiʻyu 'three': wiʻ 'three', wiʻʔu 'there are three'.

Practice. Say in Makah: 1. It's a beaver. 2. It's a raccoon. 3. It's a killer whale. 4. It's a canoe. 5. It's leather. 6. It's a dog. 7. It's inner cedar bark. 8. It's a crane. 9. It's a silver salmon. 10. It's a house. 11. It's a dish. 12. He's a white man. 13. It's black. 14. It's a baby. 15. It's a skirt. 16. It's rotten. 17. It's money. 18. It's paper. 19. There are four. 20. There's a fire. 21. It's a cat. 22. It's whiskey. 23. It's a dime. 24. He's an Indian. 25. It's a shark. 26. It's white.

Translate into English: 27. šučʔi. 28. suʻyaq̓. 29. xadʔaw. 30. huktuʻb. 31. bukwač. 32. łuʔałˑ. 33. duq̓iw. 34. ƛadid. 35. ƛayaw. 36. čibuʻdʔi. 37. buxiċʔu. 38. łaʻx̌uʻ. 39. haʔubʔi. 40. qaʻwiċ. 41. tup̓ałˑ. 42. kibtaʻlʔi. 43. kʷišuʻʔ. 44. hitiʻdʔi. 45. wikwiʻyaʻw. 46. biq̓aʻd. 47. haʻdiq̓. 48. lisaʻw. 49. buʻlaʻʔ. 50. ƛ̓ix̌uʻ. 51. haʻċʔi.

Answers on p. 44.

6. Indicative Suffixes on Verbs.

We will now consider the other indicative suffixes that have the function of expressing the subject of verbs. The first person suffixes are -s 'I' and -id 'we'. There is no pronominal indication of a third person singular object, so when appropriate an object 'him', 'her', or 'it' may be assumed.

Here are examples of these suffixes on some verbs that end with consonants:

ha?uk 'to eat': ha?uks 'I'm eating', ha?ukid 'we're eating'

wibaɬap 'to not know (something)': wibaɬaps 'I don't know', wibaɬapid 'we don't know'

ƛ̓i·padač 'to walk around': ƛ̓i·padačs 'I'm walking around', ƛ̓i·padačid 'we're walking around'.

After a stem ending in a vowel, the i of -id is absorbed by the vowel, so that this ending appears as -d:

da·sa 'to see': da·sas 'I see', da·sad 'we see'

wi·ba 'to not know (a person)': wi·bas 'I don't know him', wi·bad 'we don't know him'

da?a· 'to hear': da?a·s 'I hear', da?a·d 'we hear'

haɬa·di 'to take a bath': haɬa·dis 'I'm taking a bath', haɬa·did 'we're taking a bath'

wiki· 'to not be, to not do': wiki·s 'I'm not, I don't', wiki·d 'we're not, we don't'

čа·di· 'to not see': čа·di·s 'I don't see it', čа·di·d 'we don't see it'

su· 'to hold': su·s 'I'm holding it', su·d 'we're holding it'

?ux̌u· 'to be (so-and-so)': ?ux̌u·s 'it's me', ?ux̌u·d 'it's us'.

In the second person, as with the possessive suffixes, a distinction of number is made between -ˀic 'you (sg.)' and -ˀica· 'you (pl.)'. The final vowel of the latter will be shortened to -a by the regular rule. In the third person, the plural suffix is -ˀiɬ 'they'.

These three suffixes all begin with -ˀ- and have a consonant following the -i- so that this will not be lost (unlike that of third person singular -ˀi); thus they are completely parallel to the article -ˀiq with respect to giving apparent shapes -ic, -ica, and -iɬ:

dač?oɬ 'to see, catch sight of': dač?oɬic 'you (sg.) see it', dač?oɬica 'you (pl.) see it', dač?oɬiɬ 'they see it'

ḵatas 'to be too late': ḵatasic 'you (sg.) are too late', ḵatasica 'you (pl.) are too late', ḵatasiɬ 'they are too late'.

The consonants c č q q^w become glottalized before these suffixes:

we?ič 'to sleep': we?ič̓ic 'you (sg.) are sleeping', we?ič̓ica 'you (pl.) are sleeping', we?ič̓iɬ 'they are sleeping'.

The changes p to b, t to d, λ̓ to l, postvocalic k k^w to w, and postconsonantal k to k̓ also occur:

kabaɬap 'to know (something)': kabaɬabic 'you (sg.) know', kabaɬabica 'you (pl.) know', kabaɬabiɬ 'they know'

x̌abup 'to know (a person)': x̌abubic 'you (sg.) know him', x̌abubica 'you (pl.) know him', x̌abubiɬ 'they know him'

diqšiλ̓ 'to sew': diqšilic 'you (sg.) are sewing', diqšilica 'you (pl.) are sewing', diqšiliɬ 'they are sewing'

λ̓i·?ak 'to walk': λ̓i·?awic 'you (sg.) are walking', λ̓i·?awica 'you (pl.) are walking', λ̓i·?awiɬ 'they are walking'

su·suk 'to swim': su·suwic 'you (sg.) are swimming', su·suwica 'you (pl.) are swimming', su·suwiɬ 'they are swimming'

dudu·k 'to sing': dudu·wic 'you (sg.) are singing', dudu·wica 'you (pl.) are singing', dudu·wiɬ 'they are singing'

susutk 'to hold hands': susutk̓ 'he's holding hands', susutk̓iɬ 'they're holding hands'.

After vowels, -ʕ- becomes ?, and a preceding a· changes to e·:

k̓upa· 'to point': k̓upe·?ic 'you (sg.) are pointing', k̓upe·?ica 'you (pl.) are pointing', k̓upe·?iɬ 'they are pointing'.

A preceding a or i is lost before the ?:

ha·ha·c̓ica 'to run': ha·ha·c̓ic?ic 'you (sg.) are running', ha·ha·c̓ic?ica 'you (pl.) are running', ha·ha·c̓ic?iɬ 'they are running'

hi·si·sa 'to chop, whip': hi·si·s?ic 'you (sg.) are chopping, whipping', hi·si·s?ica 'you (pl.) are chopping, whipping', hi·si·s?iɬ 'they are chopping, whipping'

x̌u·biɬadi 'to snore': x̌u·biɬad?ic 'you (sg.) are snoring', x̌u·biɬad?ica 'you (pl.) are snoring', x̌u·biɬad?iɬ 'they are snoring'.

A preceding u is lost while changing the vowel of these endings to -u-:

?ackaɬaq̓atu 'to jump down (from)': ?ackaɬaq̓atus 'I'm jumping down', ?ackaɬaq̓at?u 'he's jumping down', ?ackaɬaq̓at?uɬ 'they're jumping down'.

Any of these endings may also be used on nouns in the identifying function that was illustrated in the last lesson:

ɬaˑχuk 'man': ɬaˑχuks 'I'm a man'

babaɬdi 'white man': babaɬdid 'we're white men'

xadʔak 'woman': xadʔawic 'you (sg.) are a woman'

ƛ̓icuxadiˑ 'person, Indian': ƛ̓icuxadiˑʔiɬ 'they're Indians'.

See also the sample paradigms for present indicative, pp. 48-49.

Practice. Say in Makah: 1. He's taking a bath. 2. I see it. 3. We're singing. 4. You (pl.) are walking around. 5. They're too late. 6. She doesn't know. 7. I'm holding hands. 8. We know. 9. He's sleeping. 10. I'm sewing. 11. You (sg.) are taking a bath. 12. We are pointing. 13. He's snoring. 14. I'm walking. 15. She's holding it. 16. They don't know. 17. You (pl.) are eating. 18. I'm running. 19. We don't know him. 20. They're chopping. 21. I hear. 22. He's swimming. 23. They don't see it.

Translate into English: 24. ḵatas. 25. ƛ̓iˑʔakid. 26. duduˑwiɬ. 27. haɬaˑdis. 28. diqšil. 29. kabaɬabic. 30. haʔuwiɬ. 31. hiˑsiˑsas. 32. ḵupeˑʔiɬ. 33. daˑsʔi. 34. wikiˑʔiɬ. 35. ʔuχuˑs. 36. dačʔoɬ. 37. q̓idiˑliɬ. 38. χabups. 39. suˑsukid. 40. weʔič̓iɬ. 41. suˑʔic. 42. susutkid. 43. haˑhaˑc̓icʔi. 44. daʔaˑʔ. 45. χuˑbiɬadʔic. 46. čaˑdiˑs.

Answers on p. 44.

7. The Immediacy Suffix.

A suffix -ˀaƛ is commonly added to verbs before the pronominal suffixes to indicate immediacy of time in the present or past. In the present this might be translated 'now' or 'right now', but it is usually best left untranslated. That is to say, there will often be two alternative forms, with and without this suffix, that express the same meaning as far as the English translation is concerned, e.g. haʔuks and haʔukʼaƛs 'I'm eating', hakʔuxas and hakʔuxaˑƛs 'I'm hungry', qʷičaˑw and qʷičaˑkʼal 'it's rotten'.

The second and third person pronominal suffixes beginning with -°- will have the regular effect of changing the -ƛ of this suffix to -l. The -ˀ- of this suffix has the same effect on preceding consonants that we have encountered with possessive -ˀuˑc. It has no effect on preceding ɬ s š x x̌:

kʼatas 'to be too late': kʼatasalic 'you (sg.) are too late'
ʔuqubis 'to be good weather': ʔuqubisal 'it's good weather'
baɬaˑɬ 'to be cold': baɬaˑɬal 'it's cold'
ƛupaˑɬ 'to be hot': ƛupaˑɬal 'it's hot'
ɬiɬaɬ 'to be wet': ɬiɬaɬal 'it's wet'.

The -ˀ- glottalizes preceding p t ƛ c č k kʷ q qʷ:

ʔiˑčup '(person or animal) to be old': ʔiˑčupʼal 'he's old'
hitaʔaˑp 'to win': hitaʔaˑpʼaƛid 'we won'
hiteʔiˑƛ 'to lose': hiteʔiˑƛʼaƛid 'we lost'
weʔič 'to sleep': weʔičʼal 'he's sleeping'
disaˑk 'to be full (after eating)': disaˑkʼaƛs 'I'm full'
ƛʼušaˑk 'to be dry': ƛʼušaˑkʼal 'it's dry'
qʷičaˑk 'to be rotten': qʷičaˑkʼal 'it's rotten'
haʔuk 'to eat': haʔukʼaƛs 'I'm eating'.

The -ˀ- becomes ʔ after long vowels:

biƛaˑ 'to rain': biƛaˑʔal 'it's raining'
kʼʷisaˑ 'to snow': kʼʷisaˑʔal 'it's snowing'
xutaˑ 'to drink': xutaˑʔaliɬ 'they're drinking'.

After a short vowel, however, the -ˀ- of this suffix is lost, and the vowels contract to give -aˑ-:

hiˑsiˑsa 'to chop, whip': hiˑsiˑsaˑl 'he's chopping, whipping'
hakʔuxa 'to be hungry': hakʔuxaˑƛs 'I'm hungry'
čeʔiˑxa 'to be thirsty': čeʔiˑxaˑƛs 'I'm thirsty'
haɬaˑdi 'to take a bath': haɬaˑdaˑƛs 'I'm taking a bath'.

A different outcome is found, however, when this suffix is added after verbs ending in one of the suffixes -šiƛ, -čiƛ, -kʷiƛ (spelled -kiƛ after u), which indicate a briefly occurring event. The -ƛ of these suffixes is lost, and the -ˀ- becomes ʔ, before which the -i- is lost; thus these sequences become -šʔaƛ, -čʔaƛ, -kʷʔaƛ:

hiɬiˑqšiƛ 'to forget': hiɬiˑqšʔaƛs 'I forgot'

ʔuqubisčiƛ 'to get to be good weather': ʔuqubisčʔal 'it's gotten to be good weather'

sukiƛ 'to grab hold (of)': sukʔaƛs 'I grabbed hold'.

Practice. Say in Makah (using -ˀaƛ): 1. I'm wet. 2. They're sleeping. 3. He's eating. 4. We're drinking. 5. You (sg.) are sewing. 6. They're singing. 7. We're full. 8. They lost. 9. It's raining. 10. We're hungry. 11. He's too late. 12. I'm hot. 13. It's me. 14. He's pointing. 15. I'm thirsty.

Translate into English: 16. kʷ̓isaˑʔal. 17. čeʔiˑχaˑliɬ. 18. diqšʔaƛs. 19. haʔukʷ̓aƛid. 20. ɬiɬałalica. 21. hiˑsiˑsaˑƛs. 22. haɬaˑdaˑl. 23. bałaˑɬaƛs. 24. ʔuqubisal. 25. disaˑkʷ̓aƛs. 26. ʔiˑčupʷ̓aƛid. 27. wikiˑʔaƛs. 28. ƛ̓ušaˑkʷ̓aliɬ. 29. suˑʔaƛs. 30. hiɬiˑqšʔal.

Answers on p. 44.

8. Verb-Subject Clauses.

Verbs with the third person pronominal suffixes -°i 'he, she, it' or -°iɬ 'they' may be followed by nouns to identify their subjects. This is, of course, the reverse order from English. The subject noun will commonly take the article or a possessive suffix, and it may be a possessed-possessor phrase.

ḵupa·ʔ ɬa·x̌uwiq 'the man is pointing'
haʔu· q̓idi·liq 'the dog is eating it'
haɬa·dʔi wikwi·ya·wiq 'the boy is taking a bath'
weʔičal kibta·lʔiq 'the horse is sleeping'
ƛ̓i·ʔaḵaliɬ babaɬdʔiq 'the white men are walking'
x̌u·biɬada·l q̓idi·ƛ̓sis 'my dog is snoring'
ƛ̓ix̌u· hiti·daʔu·c 'her blanket is red'
q̓ʷiča·ḵal qa·wic̓iq 'the potato is rotten'
ha·c̓ʔi ɬuʔaɬiq 'the board is long'
dudu·ḵal huktu·biq 'the bird is singing'
diqšil xadʔawiq 'the woman is sewing'
kabaɬab ča·baɬʔiq 'the chief knows it'.

Practice. Say in Makah: 1. The horse is running. 2. The woman is singing. 3. My cat is drinking. 4. The slave is hungry. 5. My son's dog is sleeping. 6. The white man doesn't know it. 7. Our pig is snoring. 8. An Indian is walking around. 9. Our dog is black. 10. Her husband is too late. 11. The man doesn't see it. 12. The blanket is wet.

Translate into English: 13. haʔu· bukwačiq. 14. kabaɬab ƛ̓icuxadi·ʔiq. 15. haɬa·da·l ʔiki·sis. 16. ḵatasal babaɬdʔiq. 17. su·su· pi·špišiq. 18. ƛ̓isu· saba·siq. 19. čeʔi·x̌ʔi ba·bi·qsudis. 20. di·c̓ʔi siɬaʔu·c. 21. daʔa·ʔ ha·diq̓iq. 22. ƛ̓uša·ḵal su·yaqsic. 23. x̌abub q̓idi·ƛ̓sic. 24. hi·si·sa·l ɬa·x̌uwiq.

Answers on p. 45.

9. Past Indicative.

The past indicative is used to make statements referring to past time. The past tense is marked by a suffix immediately preceding the indicative pronominal endings (thus following -ʾaƛ, if present). Before the first person endings -s 'I' and -id 'we', the marker of past tense has the shape -Bit. The -B- is represented by b after a vowel and is lost after a consonant; therefore this ending will be seen in the two shapes -bit and -it.

Here are examples of the first person past tense on some verbs ending with vowels:

ƙupaʻ 'to point': ƙupaʻbits 'I was pointing', ƙupaʻbitid 'we were pointing'

wikiʻ 'to not be, not do': wikiʻbits 'I wasn't, I didn't', wikiʻbitid 'we weren't, we didn't'

čiʻtaʻ 'to dig clams': čiʻtaʻbits 'I was digging clams'

waʻwida 'to hunt (game)': waʻwidabits 'I was hunting'.

Here are examples after stems ending with consonants:

ƙupaʻ 'to point': ƙupaʻʔaƛits 'I pointed', ƙupaʻʔaƛitid 'we pointed'

ƙupšiƛ 'to point (briefly)': ƙupšiƛits 'I pointed'

dačʔoɬ 'to see, catch sight of': dačʔoɬits 'I saw it'

haʔuk 'to eat': haʔuƙaƛits 'I was eating', haʔuƙaƛitid 'we were eating'

disaʻk 'to be full (after eating)': disaʻƙaƛits 'I was full'

haɬaʻčiƛ 'to pay': haɬaʻčiƛitid 'we paid'

qiʻkʷaʻɬ 'to be gone a long time': qiʻkʷaʻɬaƛits 'I've been gone a long time', qiʻkʷaʻɬaƛitid 'we've been gone a long time'.

Before the second and third person endings -ˀic, -ˀicaʻ, -ˀi, and -ˀiɬ, the past tense marker has the shape -Bu. After the -u, the -ˀ- is represented by ʔ, the -i- of these endings changes to u, and the -u of -Bu is itself lost. Thus after a vowel these sequences of past tense marker and indicative endings are seen respectively as -bʔuc, -bʔuca, -bʔu, and -bʔuɬ; while after a consonant, where the -B- is lost, they appear as -ʔuc, -ʔuca, -ʔu, and -ʔuɬ.

Here are examples on some verbs ending with vowels:

ƙupaʻ 'to point': ƙupaʻbʔu 'he was pointing'

wikiʻ 'to not be, not do': wikiʻbʔu 'he wasn't, he didn't', wikiʻbʔuc 'you (sg.) weren't, you (sg.) didn't', wikiʻbʔuɬ 'they weren't, they didn't'

haƚaʻdi 'to take a bath': haƚaʻdibʔu 'he was taking a bath'

ǩuʻbiƚadi 'to snore': ǩuʻbiƚadibʔu 'he was snoring'

bu· 'four': bu·bʔu 'there were four'

wi·yu 'three': wi·yubʔu 'there were three'.

And examples on verbs ending with consonants:

k̓upa· 'to point': k̓upa·ʔaƛʔu 'he pointed', k̓upa·ʔaƛʔuɬ 'they pointed'

diqšiƛ 'to sew': diqšiƛʔuc 'you (sg.) were sewing'

hu·ɬuk 'to dance': hu·ɬukʔu 'she was dancing'

ku·wiɬ 'to steal': ku·wiɬʔu 'he stole it', ku·wiɬʔuɬ 'they stole it'

di·ʔat 'to sink': di·ʔatʔu 'it sank'

qi·kʷa·ɬ 'to be gone a long time': qi·kʷa·ɬaƛʔuc 'you (sg.) have been gone a long time', qi·kʷa·ɬaƛʔuca 'you (pl.) have been gone a long time'

biƛa· 'to rain': biƛa·ʔaƛʔu 'it was raining'.

See also the sample paradigms for past indicative, p. 49.

Practice. Say in Makah: 1. They sank. 2. I stole it. 3. We were dancing. 4. I was taking a bath. 5. You (pl.) weren't. 6. They were snoring. 7. We were full. 8. It was snowing. 9. He was swimming. 10. There were five. 11. We were hunting. 12. They were pointing.

Translate into English: 13. ʔuqubisaƛʔu. 14. q̓ʷiča·k̓aƛʔuɬ. 15. diqšiƛits. 16. wiki·bʔuɬ. 17. haʔuk̓aƛʔu. 18. hu·ɬukʔuɬ. 19. haƚa·dibʔuc. 20. či·ta·bitid. 21. qi·kʷa·ɬaƛʔuɬ. 22. xuta·ʔaƛitid. 23. dudu·kʔu. 24. weʔič̓aƛʔuc.

Answers on p. 45.

10. Yes-No Questions.

Questions which call for an answer either confirming or denying a suggested proposition, so-called yes-no questions, are formed by means of a distinctive set of pronominal endings. These endings are pronounced with an accompanying rise in the pitch of the voice.

Most commonly questions are asked in the second person, i.e. concerning 'you'. For these Makah has, as always, a pair of endings differentiated for number; in the present tense these are singular -Qa·k and plural -Qa·ksa·. The -Q- is represented by q after a vowel and is lost after a consonant; thus the singular ending appears in the two shapes -qa·k and -a·k, and the plural, as -qa·ksa and -a·ksa (with regular shortening of the final vowel).

Here are examples of these endings on some verbs ending with vowels:

ḵupa· 'to point': ḵupa·qa·k 'are you (sg.) pointing?', ḵupa·qa·ksa 'are you (pl.) pointing?'

wiki· 'to not be, not do': wiki·qa·k 'aren't you (sg.), don't you (sg.)?', wiki·qa·ksa 'aren't you (pl.), don't you (pl.)?'

hakʔuxa 'to be hungry': hakʔuxaqa·k 'are you (sg.) hungry?'

čeʔi·xa 'to be thirsty': čeʔi·xaqa·k 'are you (sg.) thirsty?'

qʷa· 'to be thus, do thus': qʷa·qa·k 'are you (sg.) really, do you (sg.) really?'

ʔa·di 'to really be, do': ʔa·diqa·k 'are you (sg.) really, do you (sg.) really?'.

Here are examples of these endings after consonants:

haʔuk 'to eat': haʔuka·k, haʔuḵaƛa·k 'are you (sg.) eating?', haʔuka·ksa, haʔuḵaƛa·ksa 'are you (pl.) eating?'

kabaḵap 'to know (something)': kabaḵapa·k 'do you (sg.) know?'

disa·k 'to be full (after eating)': disa·ḵaƛa·k 'are you (sg.) full?'

ʔuxu· 'to be (so-and-so)': ʔuxu·ʔaƛa·k 'is it you (sg.)?, ʔuxu·ʔaƛa·ksa 'is it you (pl.)?' (commonly used as greetings)

ṗusak 'to be tired': ṗusaḵaƛa·k 'are you (sg.) tired?'

ši·ƛuk 'to move (one's residence)': ši·ƛuḵaƛa·k 'are you (sg.) moving?'

xabup 'to know (a person)': xabupa·k 'do you (sg.) know him?'

dudu·k 'to sing': dudu·ka·k 'are you (sg.) singing?'

weʔič 'to sleep': weʔiča·k 'are you (sg.) sleeping?'

kudu·k 'to be awake': kudu·ka·k 'are you (sg.) awake?'.

Questions may also be asked in other persons. In the first person the endings are -Qaˑks 'I' and -Qaˑkduˑ (shortened to -Qaˑkdu) 'we':

ƙupaˑ 'to point': ƙupaˑqaˑks 'am I pointing?', ƙupaˑqaˑkdu 'are we pointing?'

wikiˑ 'to not be, not do': wikiˑqaˑks 'aren't I, don't I?', wikiˑqaˑkdu 'aren't we, don't we?'

haʔuk 'to eat': haʔukaˑks, haʔuƙaƛaˑks 'am I eating?', haʔukaˑkdu, haʔuƙaƛaˑkdu 'are we eating?'

čaˑʔuˑqiɬ 'to be drunk': čaˑʔuˑqiɬaˑks 'am I drunk?'.

In the third person the endings are -Qaˑ 'he, she, it' (which, with regular vowel shortening, will appear as -qa and -a) and -Qaˑɬ 'they':

ƙupaˑ 'to point': ƙupaˑqa 'is he pointing?', ƙupaˑqaˑɬ 'are they pointing?'

wikiˑ 'to not be, not do': wikiˑqa 'isn't he, doesn't he?', wikiˑqaˑɬ 'aren't they, don't they?'

haʔuk 'to eat': haʔuka, haʔuƙaƛa 'is he eating?', haʔukaˑɬ, haʔuƙaƛaˑɬ 'are they eating?'

qʷaˑ 'to be thus, do thus': qʷaˑqa 'is he really?'

yaˑʔak 'to hurt': yaˑʔaka 'does it hurt?'

weʔič 'to sleep': weʔiča 'is he asleep?'.

As with the indicative, there are also past tense forms of these endings. In the second person these are singular -ˀuˑk and plural -ˀuˑksaˑ. The -ˀ- of these endings indicates exactly the same properties that we met with possessive -ˀuˑc: loss after ɬ s š x x̌, glottalization of preceding p t ƛ c č k kʷ q qʷ, and representation by ʔ after vowels (preceding short vowels are not lost because of the long vowel in this ending):

ƙupaˑ 'to point': ƙupaˑʔuˑk 'were you (sg.) pointing?', ƙupaˑʔuˑksa 'were you (pl.) pointing?'

wikiˑ 'to not be, not do': wikiˑʔuˑk 'weren't you (sg.), didn't you (sg.)?', wikiˑʔuˑksa 'weren't you (pl.), didn't you (pl.)?'

haʔuk 'to eat': haʔuƙuˑk, haʔuƙaƛuˑk 'were you (sg.) eating?', haʔuƙuˑksa, haʔuƙaƛuˑksa 'were you (pl.) eating?'

daʔaˑ 'to hear': daʔaˑʔuˑk 'did you (sg.) hear it?'

daˑsa 'to see': daˑsaʔuˑk 'did you (sg.) see it?'.

In the first and third persons, however, the past tense is marked by the suffix -Bit preceding the same endings as in the present tense. The -Q- of these endings will be lost after the -t- of -Bit; hence we see in the first person -Bita'ks 'I' and -Bita'kdu 'we', and in the third person -Bita 'he, she, it' and -Bita'ɬ 'they':

ƙupa' 'to point': ƙupa'bita'ks 'was I pointing?', ƙupa'bita'kdu 'were we pointing?', ƙupabita 'was he pointing?', ƙupa'bita'ɬ 'were they pointing?'

wiki' 'to not be, not do': wiki'bita'ks 'wasn't I, didn't I?', wiki'bita'kdu 'weren't we, didn't we?', wiki'bita 'wasn't he, didn't he?', wiki'bita'ɬ 'weren't they, didn't they?'

haʔuk 'to eat': haʔukita'ks, haʔuƙaƛita'ks 'was I eating?', haʔukita'kdu, haʔuƙaƛita'du 'were we eating?', haʔukita, haʔuƙaƛita 'was he eating?', haʔukita'ɬ, haʔuƙaƛita'ɬ 'were they eating?'

ča'ʔu'qiɬ 'to be drunk': ča'ʔu'qiɬita'ks 'was I drunk?'

weʔič 'to sleep': weʔičaƛita'ks 'was I asleep?'

daʔa' 'to hear': daʔa'bita 'did he hear it?'

da'sa 'to see': da'sabita'ɬ 'did they see it?'

su'suk 'to swim': su'sukita'ɬ 'did they swim?'.

As with the indicative endings, these interrogative endings may be used to question the identification of noun-like words:

ɬa'x̌uk 'man': ɬa'x̌uka'k 'are you a man?'

quɬu' 'slave': quɬu'qa 'is he a slave?'

q̓idi'ƛ 'dog': q̓idi'ƛa 'is it a dog?'.

A possible short answer to such questions is ho'ʔ 'yes'. To say 'no', the negative verb wiki' must be used, which will show the appropriate person, number, and tense; e.g. wiki's 'no (I'm not, I don't)', wiki'ʔ 'no (he isn't, he doesn't)', wiki'bʔuɬ 'no (they weren't, they didn't)'.

See also the sample paradigms for yes-no questions, p. 50.

Practice. Say in Makah: 1. Are you (sg.) full? 2. Were you (sg.) tired? 3. Is he hungry? 4. Wasn't he? 5. Are they really? 6. Did you (pl.) move? 7. Are they thirsty? 8. Is it a dog? 9. Does he know? 10. Are they singing? 11. Is she awake? 12. Do you (sg.) hear it?

Translate into English. 13. x̌abupa'ksa. 14. wiki'qa'ɬ. 15. p̓usaƙaƛa. 16. hakʔux̌a'ƛa'ksa. 17. haʔuka q̓idi'liq. 18. haƚa'dibita wikwi'ya'wiq. 19. weʔiča'ɬ. 20. su'suƙu'ksa. 21. či'ta'bita'ɬ. 22. dudu'ƙu'k. 23. ši'ƛuka'k. 24. ča'ʔu'qiɬita'kdu.

Answers on p. 45.

11. Auxiliary Verbs.

Auxiliary verbs are those verbs that may be followed by another verb in the same phrase. All the pronominal and tense indications are carried by the auxiliary verb itself. The auxiliary verbs wiki· 'not', wi·ya 'never', huxtak 'to know how to', čabuł 'can, be able to', yubuł 'can't, be unable to', hiyu· 'to stop', and wiłaqƛ 'to not want to' will be illustrated.

wiki· 'not': wiki·s hakʔux 'I'm not hungry', wiki·s p̓usak 'I'm not tired', wiki·ʔ č̓aʔu·qił 'he's not drunk', wiki·bʔuł bakʷa·ł 'they didn't buy it', wiki·ʔił dudu·k 'they're not singing', wiki·bʔu ku·txku·tx 'he wasn't drumming', wiki·qa·k haʔuk 'aren't you eating?', wiki·qa ƛ̓upa·ł 'isn't it hot?', wiki·ʔ ła·xuk 'it's not a man'.

wi·ya 'never': wi·yas dudu·k 'I never sing', wi·yas hu·łuk 'I never dance', wi·ʔi su·suk 'he never swims', wi·yas č̓aʔu·qił 'I'm never drunk', wi·yas qʷiši·ʔi·ks 'I don't smoke', wi·ʔic babuyak 'you never work'.

huxtak 'to know how': huxtaks diqšiƛ 'I know how to sew', huxtaks ha·wic̓aqš 'I can tell a story', huxtaw dudu·k 'he knows how to sing', huxtaka·k su·suk 'do you know how to swim?', huxtaka·k siqi·da·k 'do you know how to cook?'

čabuł 'can, be able to': čabułs ha·ha·c̓ic 'I can run', čabuła·k haʔuk 'can you eat?', čabuł ƛ̓i·ʔak 'he can walk', čabuła·k weʔič 'can you sleep?', čabuła·ks daʔu·k 'can I come along?'

yubuł 'can't, be unable to': yubułs haʔuk 'I can't eat', yubułs ƛ̓i·ʔak 'I can't walk', yubułic waha·k 'you can't go', yubułits xikʷatšiƛ 'I couldn't bend over', yubuł daʔu·k 'he can't come along', yubułs hała·čiƛ 'I can't pay'.

hiyu· 'to stop': hiyu·ʔal ƛ̓i·ʔak 'he stopped walking', hiyu·ʔaƛs babuyak 'I stopped working', hiyu·ʔaƛs ƛ̓i·xʷa 'I stopped laughing', hiyu·ʔalił haʔuk 'they stopped eating', hiyu·ʔal su·suk 'he stopped swimming'.

wiłaqƛ 'to not want to': wiłaqƛs babuyak 'I don't want to work', wiłaqƛs wałšiƛ 'I don't want to go home', wiłaql daʔu·qs 'he doesn't want to ride along', wiłaqƛs weʔič 'I don't want to sleep'.

Practice. Say in Makah: 1. They're not swimming. 2. He never sings. 3. Do you know how to sew? 4. Can you walk? 5. He can't sleep. 6. They stopped snoring. 7. He didn't want to dance. 8. We didn't hear it. 9. He can ride along. 10. We know how to dance. 11. They never drum. 12. We stopped paddling. 13. They can run. 14. We don't want to sing. 15. She can't go.

Answers on p. 45.

12. Second Person Imperative.

To indicate commands or requests Makah has a pair of suffixes differentiated for number, singular -ʾi and plural -ʾič. The -ʾ- affects preceding consonants in the same way that we have seen for possessive -ʾuʷc and immediacy -ʾaƛ. When after a consonant, the final i of -ʾi will be lost, so that this suffix will be manifested only in the glottalization of word-final consonants (cf. the similar situation with -ˀi):

haʔuk 'to eat': haʔuk̓, haʔuk̓aƛ̓ 'eat (sg.)!, haʔuk̓ic, haʔuk̓aƛ̓ič 'eat (pl.)!'

haʔukšiƛ 'to start eating': haʔukšʔaƛ̓ 'start eating (sg.)!', haʔukšʔaƛ̓ič 'start eating (pl.)!'

sukiƛ 'to grab hold (of)': sukiƛ̓ 'grab hold of it, get it, pick it up (sg.)!'

dačšiƛ 'to look': dačšiƛ̓ 'look at it (sg.)!', dačšiƛ̓ič 'look at it (pl.)!'

weʔič 'to sleep': weʔičaƛ̓ 'sleep (sg.)!', weʔičaƛ̓ič 'sleep (pl.)!'

diqšiƛ 'to sew': diqšiƛ̓ 'sew it (sg.)!'

ɬiqʷiɬ 'to sit': ɬiqʷiɬaƛ̓ 'sit down (sg.)!'

haɬaʷdi 'to take a bath': haɬaʷdaʷƛ̓ 'take a bath (sg.)!'

wik 'not': wiʷk̓ 'don't (sg.)!', wik̓ič 'don't (pl.)!', wiʷk̓ dačšiƛ 'don't look at it (sg.)!', wiʷk̓ daʔaʷʔuχ̣ 'don't listen (sg.)!', wiʷk̓ χ̌uʷbiɬad 'don't snore (sg.)!'.

The -ʾ- has no effect on preceding ɬ s š x χ̌, so the singular -ʾi is not apparent after stems ending in these consonants:

daʔaʷʔuχ̌ 'to listen': daʔaʷʔuχ̌ 'listen (sg.)!'

xutiʷks 'to lead by the hand': xutiʷks 'lead him (sg.)!'.

After long vowels, the -ʾ- is represented by ʔ and the final -i is again lost:

suʷ 'to hold': suʷʔ 'hold it (sg.)!', suʷʔič 'hold it (pl.)!'

c̓ickiyaʷ 'to throw over to': c̓ickiyaʷʔ 'throw it over to him (sg.)!', c̓ickiyeʷʔič 'throw it over to him (pl.)!'.

After short a or i the regular outcome is a contraction of vowels to give -iʷʔ and -iʷʔič, and after short u the endings are -uʷʔ and -uʷʔič:

siʷƛ̓siʷya 'to stir (repeatedly)': siʷƛ̓siʷyiʷʔ 'keep on stirring (sg.)!'

haʷhaʷc̓ica 'to run': haʷhaʷc̓iciʷʔ 'run (sg.)!', haʷhaʷc̓iciʷʔič 'run (pl.)!'

haɬaʷdi 'to take a bath': haɬaʷdiʷʔ 'take a bath (sg.)!'

ɬaʷqubaʷc̓u 'to tell the truth': ɬaʷqubaʷc̓uʷʔ 'tell the truth (sg.)!'.

Certain preceding short vowels are lost, however, in which case the endings are -ʔi and -ʔič, or if the lost vowel is u, the endings are -ʔu and -ʔuč:

daʷsa 'to see, watch': daʷsʔi 'watch (sg.)!', daʷsʔič 'watch (pl.)!'

čiʷʔaq̓atu 'to pull down': čiʷʔaq̓atʔu 'pull it down (sg.)!'.

Imperative forms indicating that someone should go somewhere and do something are formed by means of a suffix -čį preceding these endings. The -į of this is lost, giving singular -č?i and plural -č?ič:

dačšiƛ 'to look': dačš?aƛč?i 'go and look (sg.)!'

ċickšiƛ 'to throw': ċickš?aƛč?i 'go and throw (sg.)!'

ċickiya· 'to throw over to': ċickiya·č?i, ċickiya·?aƛč?i 'go and throw it over to him (sg.)!'

haɬa·di 'to take a bath': haɬa·dič?i 'go and take a bath (sg.)!', haɬa·dič?ič 'go and take a bath (pl.)!'

we?ičiƛ 'to go to sleep': we?ič?aƛč?i 'go to bed (sg.)!'

waɬšiƛ 'to go home': waɬš?aƛč?i 'go home (sg.)!'.

Imperative forms used for giving generally valid instruction or advice, as of parents to children, or for instructions to be acted on at a designated later time, are formed with a postclitic -ke· (shortened to -ke) following these endings. Final -į may be lost before this:

wa·biti·ks 'to take home left-overs': wa·biti·ksaƛičke 'take home the left-overs (pl.)!'

wik 'not': wi·ḵke ku·wiɬ or wiḵike ku·wiɬ 'don't steal (sg.)!', wiḵičke ku·wiɬ 'don't steal (pl.)!', wi·ḵke hickʷaɬas or wiḵike hickʷaɬas 'don't fall down (sg.)!'

ḵupšiƛ 'to point (briefly)': ḵupšiƛke or ḵupšiƛike, ḵupš?aƛke or ḵupš?aƛike 'point (when it's time) (sg.)!', ḵupšiƛičke, ḵupš?aƛičke 'point (when it's time) (pl.)!'

ču·šuk 'to be careful': ču·šuḵke or ču·šuḵike 'be careful (sg.)!'.

Practice. Say in Makah: 1. Eat (pl.)! 2. Don't sew it (sg.)! 3. Look at it (sg.)! 4. Go to sleep (sg.)! 5. Don't run (pl.)! 6. Sing (sg.)! 7. Point (sg.)! 8. Don't swim (sg.)! 9. Take a bath (pl.)! 10. Listen (pl.)! 11. Go home (pl.)! 12. Don't come along (sg.)! 13. Go and look (sg.)! 14. Hold it (pl.)! 15. Watch (sg.)!

Answers on p. 45.

13. Future Tenses.

An event taking place in the near future is indicated by an ending preceding the indicative pronominal endings. Statements about the near future are most commonly made in the first person, where the ending has the shape -ʾeyik preceding the pronominal endings -s 'I' and -id 'we'. The -ʾ- has its usual effect on preceding consonants, including glottalization of preceding consonants such as k:

dudu·k 'to sing': dudu·k̓eyiks 'I'm going to sing'

hu·ɬuk 'to dance': hu·ɬuk̓eyikid 'we're going to dance'

wik 'not': wik̓eyiks dudu·k 'I'm not going to sing', wik̓eyikid hu·ɬuk 'we're not going to dance'.

There is no effect on preceding consonants ɬ s š x x̌:

kʷi·yiɬ 'to be quiet': kʷi·yiɬeyiks 'I'll keep quiet'

su·spaɬ 'to swim across': su·spaɬeyiks 'I'm going to swim across'

c̓i·ʔi·ks 'to drink tea': c̓i·ʔi·kseyikid 'we'll drink tea'

wa·biti·ks 'to take home left-overs': wa·biti·kseyiks 'I'll take the left-overs home'

da·ʔuka·čix̌ 'to help': da·ʔuka·čix̌eyiks 'I'll help'.

The -ʾ- becomes ʔ after long vowels:

k̓upa· 'to point': k̓upa·ʔeyiks 'I'll be a pointer'

qʷa· 'thus': qʷa·ʔeyiks 'I'll do that'

wa· 'to say, tell': wa·ʔeyiks 'I'll tell him'.

After short vowels, the -ʾ- is regularly lost with contraction of the vowels to a·:

ku·tx̌ku·tx̌a 'to drum': ku·tx̌ku·tx̌a·yiks 'I'm going to drum'

c̓ic̓iq̓ada 'to scold': c̓ic̓iq̓ada·yiks 'I'm going to scold him'

haɬa·di 'to take a bath': haɬa·da·yiks 'I'm going to take a bath'.

After -šiƛ there is the same result as with -ʾaƛ, so these endings are -šʔeyik:

dačšiƛ 'to look': dačšʔeyiks 'I'm going to go see'

k̓upšiƛ 'to point (briefly)': k̓upšʔeyiks 'I'll point'

waɬšiƛ 'to go home': waɬšʔeyiks 'I'm going home', waɬšʔeyikid 'we're going home'

diqšiƛ 'to sew': diqšʔeyiks 'I'll sew it'.

This future ending -ʾeyik is also used before the endings for yes-no questions:

haʔuk 'to eat': haʔuk̓eyika·k 'are you (sg.) going to eat?'

Before the second and third person indicative endings, which begin with -ʾ-, the future marker is shortened to -ʾeyi; after this the -ʾ- is represented by ʔ, before which the -i- is lost, and the final vowel of -ʾi 'he, she, it' is also lost:

hu·ɬuk 'to dance': hu·ɬuk̓eyʔ 'he's going to dance', hu·ɬuk̓eyʔic 'you (sg.) are going to dance'.

Another indicator of futurity is the ending -ʾeˑʔis, which is also followed by the indicative endings. This means primarily that one will go (or come) somewhere before doing something, but since this traveling necessarily takes a certain amount of time, the meaning seems often to be that of a more distant future (cf. English gonna from going to). This -ʾeˑʔis is more of an inner-layer suffix than the others we have met; it may be followed by immediacy -ʾaƛ. Before this suffix consonants including ƛ č k q are glottalized:

haʔuk 'to eat': haʔuk̓eˑʔiss 'I'm going to eat, I've come to eat', haʔuk̓eˑʔisid 'we're going to eat, we've come to eat'.

wik 'not': wik̓eˑʔiss haʔuk 'I'm not going to eat', wik̓eˑʔiss k̓upa 'I'm not going to point'

ƛ̓iˑpadač 'to walk around': ƛ̓iˑpadač̓eˑʔiss 'I'm going to walk around, I'm just taking a walk'

suˑsuk 'to swim': suˑsuk̓eˑʔisiɬ 'they're going to swim'

ƛ̓iˑʔak 'to walk': ƛ̓iˑʔak̓eˑʔiss 'I'm going to walk'

ƛ̓iˑχak 'to paddle': ƛ̓iˑχak̓eˑʔiss 'I'm going to paddle'

čabeyuq 'to go by canoe': čabeyuq̓eˑʔiss 'I'm going to go by canoe'

siqačiƛ 'to get cooked': siqačiƛ̓eˑʔisal 'it's almost cooked'.

Because of the inner-layer nature of this suffix, the effects of the -ʾ- are somewhat more extensive than those we have previously seen. Thus, before it ɬ becomes y:

qiˑkʷaˑɬ 'to be gone a long time': qiˑkʷaˑyeˑʔiss 'I'll be gone a long time', qiˑkʷaˑyeˑʔisid 'we'll be gone a long time'

dabaˑɬ 'to have a party': dabaˑyeˑʔis 'he's going to have a party'.

The -ʾ- becomes ʔ after long vowels:

k̓upaˑ 'to point': k̓upaˑʔeˑʔiss 'I'll be a pointer (later)'

čiˑtaˑ 'to dig clams': čiˑtaˑʔeˑʔiss 'I'm going to dig clams'.

Because of its initial long vowel, short vowels are retained before this suffix:

waˑwida 'to hunt (game)': waˑwidaʔeˑʔis 'he's going to hunt, he's going hunting'

wiˑda 'to attack': wiˑdaʔeˑʔisiɬ 'they're going to attack'.

Yes-no questions may also be asked using this suffix:

haʔuk 'to eat': haʔuk̓eˑʔisaˑk 'are you (sg.) going to eat?'

This suffix may be followed by past-tense suffixes, in which case the meaning of traveling to do something seems to predominate:

haʔuk 'to eat': haʔuk̓eˑisaƛ̓uˑk 'did you (sg.) go and eat?'

Practice. Say in Makah, using -ʾeyik: 1. I'm going to dance. 2. We're going to sing. 3. We're going to start eating. 4. Are you (sg.) going to sew it? 5. We're not going to drum. 6. We'll keep quiet. 7. He's going to take a bath. 8. We'll help. 9. I'm going to eat. 10. I'll do that. 11. I'm going to ride along.

Say in Makah, using -ʾeʿʔis: 12. We're going to swim. 13. I'm going hunting. 14. We're going to dig clams. 15. I'm going to move. 16. I'm going to help. 17. Did you (pl.) go and dance? 18. I'm going to see him. 19. I'm not going to paddle. 20. He'll be gone a long time. 21. Are they going to eat? 22. I'm going along.

Answers on p. 46.

14. Quotative.

Quotative endings are used to indicate that the statement being made is not based on the evidence of direct personal experience or observation by the speaker, but that rather he is reporting some information that he has been told, i.e. that his statement is based on hearsay evidence.

The quotative is formed with a suffix -wa·t followed by endings indicating person and number. It occurs most commonly in the third person, where these endings are singular -°a 'he, she, it' and plural -°aɬ 'they'. The -°- brings about the change of the -t of -wa·t to -d, and the final vowel of -°a is lost, so that the endings are seen as singular -wa·d and plural -wa·daɬ:

ƙupa· 'to point': ƙupa·wa·d 'he's pointing (I'm told)'

teʔiɬ 'to be sick': teʔiɬwa·d 'he's sick (I'm told)'

wiki· 'not': wiki·wa·d teʔiɬ 'he's not sick (I'm told)'

ta·tʔeɬ '(pl.) to be sick': ta·tʔeɬwa·daɬ 'they're sick (I'm told)'

ye·ʔi·yiɬ 'to have a sore throat': ye·ʔi·yiɬwa·d 'he has a sore throat (I'm told)'

wiʔiba '(female) to be angry': wiʔibawa·d 'she's angry (I'm told)', wiʔibawa·daɬ 'they're angry (I'm told)'

diƛa·k 'to fight': diƛa·kwa·daɬ 'they were fighting (I'm told)'

waɬšiƛ 'to go home': waɬšʔaƛwa·d 'he's gone home (I'm told)'

ši·ƛuk 'to move (one's residence)': ši·ƛukwa·d 'he's moving (I'm told)'

či·ʔi·ks 'to troll': či·ʔi·kswa·d 'he's trolling (I'm told)'.

In the first person the endings added after -wa·t are -si· 'I' and -du· 'we', and in the second person they are -su· 'you (sg.)' and -sa· 'you (pl.)'. Shortening applies to all these final vowels, so that the complete endings seen are respectively -wa·tsi, -wa·tdu, -wa·tsu, and -wa·tsa:

teʔiɬ 'to be sick': teʔiɬwa·tsi 'I'm sick (I'm told)', teʔiɬwa·tsu 'you (sg.) are sick (I'm told)'

ta·tʔeɬ '(pl.) to be sick': ta·tʔeɬwa·tdu 'we're sick (I'm told)', ta·tʔeɬwa·tsa 'you (pl.) are sick (I'm told)'

ča·ʔu·qiɬ 'to be drunk': ča·ʔu·qiɬwa·tsi 'I'm drunk (I'm told)'.

The past tense of the quotative is indicated by -Bit preceding -wa·t. The time reference is to that of the event being described, not to that of the report that is being quoted:

ši·ƛuk 'to move (one's residence)': ši·ƛukitwa·d 'he moved (I'm told)'

x̌u·biɬadi 'to snore': x̌u·biɬadibitwa·d 'he was snoring (I'm told)'

ča·ʔu·qiɬ 'to be drunk': ča·ʔu·qiɬaƛitwa·tsi 'I was drunk (I'm told)'.

The distant future suffix -ʾeˑʔis may also precede -waˑt:

šiˑƛuk 'to move (one's residence)': šiˑƛukʾeˑʔiswaˑd 'he's going to move (I'm told)'

ƛaʔuˑ 'again': ƛaʔuˑʔeˑʔiswaˑtdu baˑdapaƛ 'we're going to practice again (tonight) (I'm told)'.

See also the sample paradigms for the quotative, p. 51.

Practice. Say in Makah, using the quotative: 1. They're not sick. 2. They're pointing. 3. He's walking. 4. They're going by canoe. 5. You (sg.) were pointing. 6. He was sick. 7. They were drunk. 8. He rode along. 9. They're having a party. 10. She can't sleep.

Answers on p. 46.

15. Verb-Object Clauses.

Verbs with pronominal suffixes (including phrases with auxiliary verbs) may be followed by nouns to identify their objects. As with subject nouns, these object nouns commonly take the article or a possessive suffix, and may be a possessed-possessor phrase. Nouns identifying both subject and object are seldom used together.

wi·bas babaɬd?iq 'I don't know the white man'
ha?u· dučawiq 'she's eating an egg'
yubuɬs dač?oɬ bi·tasis 'I can't spot my dime'
ku·wiɬ?u ta·la·?u·c wikwi·ya·wiq 'he stole the boy's money'
ḵupa·?al čapaċiq 'he's pointing at the canoe'
hi·si·sa·l kibta·l?iq 'he's whipping the horse'
x̌abupwa·daɬ ba·bi·qsusic 'they know your older sister (I'm told)'
da·saqa·k kawad?iq 'do you (sg.) see the killer whale?'
bakʷa·ɬ?u bu·le·?iq 'he bought the motor'
da?a·s tuktukadi·?iq 'I hear an owl'
su·?al ya·daqawiq 'she's holding the baby'
haɬa·čix̌u·k ɬa·x̌uwiq 'did you pay the man?'
ča·di·? hupačakdiq 'he doesn't see the island'.

Practice. Say in Makah: 1. Do you (pl.) know my younger brother? 2. Eat the meat! 3. We're listening to the bird. 4. We'll help the woman. 5. Don't you (sg.) see the deer? 6. I'm sewing a skirt. 7. Grab hold of its tail! 8. Point at your house! 9. I don't want to eat the shark. 10. He's leading the boy. 11. We know your son. 12. I see our canoe.

Answers on p. 46.

16. Third Person Plural Objects.

To indicate a third person plural object 'them', the suffix -a·ɬ is used in statements following the first or second person endings -s 'I', -d (rather than -id) 'we', or -ʾic 'you (sg.)', thus with complete endings -sa·ɬ, -da·ɬ, or -ʾica·ɬ:

ƙupa· 'to point (at)': ƙupa·sa·ɬ 'I'm pointing at them', kupa·da·ɬ 'we're pointing at them', ƙupe·ʔica·ɬ 'you (sg.) are pointing at them'.

These endings also occur in the past tense (Lesson 9), so the corresponding past indicative endings are -Bitsa·ɬ, -Bitda·ɬ, and -Bʔuca·ɬ:

ƙupa· 'to point (at)': ƙupa·bitsa·ɬ 'I was pointing at them', ƙupa·bitda·ɬ 'we were pointing at them', ƙupa·bʔuca·ɬ 'you (sg.) were pointing at them'

xuti·ks 'to lead by the hand': xuti·ksitsa·ɬ 'I was leading them', xuti·ksitda·ɬ 'we were leading them', xuti·ksʔuca·ɬ 'you (sg.) were leading them'.

This indication of third person plural object is not available in combination with subject markers for 'you (pl.)' or third person ('he', 'she', 'it', 'they').

For a command or request to one person (cf. Lesson 12), with inclusion of a third person plural object 'them', the ending -ʾa·ɬ is used:

sukiƛ 'to grab hold of': sukiƛʾa·ɬ 'grab hold of them (sg.)!'

diqšiƛ 'to sew': diqšiƛʾa·ɬ 'sew them (sg.)!'

ƙupšiƛ 'to point (at) (briefly)': ƙupšiƛʾa·ɬ, ƙupšʔaƛʾa·ɬ 'point at them (sg.)!'.

For the singular 'go and ...' command, the ending with this plural object is -čiʔa·ɬ:

diqšiƛ 'to sew': diqšiƛčiʔa·ɬ 'go and sew them (sg.)!'.

In the quotative (Lesson 14) the third person plural object is manifested by -ɬ added to the first or second person endings -si· 'I', -du· 'we', or -su· 'you (sg.)', after quotative-marker -wa·t, thus with complete endings -wa·tsi·ɬ, -wa·tdu·ɬ, or -wa·tsu·ɬ. These examples are in the past tense, with preceding -Bit:

haʔuk 'to eat': haʔukitwa·tsi·ɬ 'I ate them (I'm told)'

yacšiƛ 'to kick': yacšiƛitwa·tdu·ɬ 'we kicked them (I'm told)', yacšiƛitwa·tsu·ɬ 'you (sg.) kicked them (I'm told)'.

And in yes-no questions (Lesson 10) the endings for third person plural object have the same final syllables as in the quotative, occurring after the question-marker -Qa·k, thus -Qa·ksi·ɬ, -Qa·kdu·ɬ, or -Qa·ksu·ɬ:

x̌abup 'to know (a person)': x̌abupa·ksi·ɬ 'do I know them?', x̌abupa·kdu·ɬ 'do we know them?'

da·sa 'to see, watch': da·saqa·ksu·ɬ 'do you (sg.) see them?'.

In a phrase formed with an auxiliary verb, this indication of plural object is included in the ending on the first word:

yubuɬsa·ɬ haʔuk 'I can't eat them'

ʔux̌u·sa·ɬ k̓upa 'I'm the one pointing at them'

wiki·bitda·ɬ bakʷa·ɬ 'we didn't buy them'.

Practice. Say in Makah: 1. I'm eating them. 2. Go and look at them (sg.)! 3. We know them. 4. Are you (sg.) pointing at them? 5. We're leading them. 6. You (sg.) ate them (I'm told). 7. Don't sew them (sg.)! 8. I heard them. 9. Do you (sg.) know them? 10. I don't see them. 11. Did you (sg.) buy them? 12. We never eat them.

Answers on p. 46.

17. First and Second Person Objects with Third Person Subjects.

For statements or questions with a third person singular subject ('he', 'she', 'it') and a first or second person object ('me', 'us', 'you'), the inversion suffix -ʾit precedes the endings that otherwise indicate subjects and converts their meanings to objects. Thus the present indicative endings formed with -s 'I' and -id 'we', -ʾits and -ʾitid, point to objects 'me' and 'us':

daˑsa 'to see, watch': daˑsʔits 'he sees me, he's watching me', daˑsʔitid 'he sees us, he's watching us'

čaˑdiˑ 'to not see': čaˑdiˑʔits 'he doesn't see me', čaˑdiˑʔitid 'he doesn't see us'.

In the present indicative with the second person endings -ʾic 'you (sg.)' and -ʾicaˑ 'you (pl.)', the -t- is regularly changed to -d-, giving -ʾidic and -ʾidica:

daʔaˑ 'to hear': daʔeˑʔidic 'she hears you (sg.)', daʔeˑʔidica 'he hears you (pl.)'

dačʔoɬ 'to see, catch sight of': dačʔoɬidic 'he sees you (sg.)', dačʔoɬidica 'she sees you (pl.)'.

In the past tense forms of endings for 'me' and 'us', the past tense marker -Bit will follow inversion -ʾit, appearing as -it if a consonant follows but just -t if a vowel follows, so we have -ʾitits and -ʾittid for 'me' and 'us':

wiˑba 'to not know (a person)': wiˑbʔitits 'he didn't know me', wiˑbʔittid 'he didn't know us'

diƛaˑk 'to fight': diƛaˑkʼitits 'he was fighting me', diƛaˑkʼittid 'he was fighting us'.

In the past tense endings for 'you' as object, the past tense marker -Bu appears as -u-, so the complete endings are -ʾitʔuc 'you (sg.)' and -ʾitʔuca 'you (pl.)':

daʔaˑ 'to hear': daʔeˑʔitʔuc 'she heard you (sg.)', daʔeˑʔitʔuca 'she heard you (pl.)'

waˑ 'to say, tell': weˑʔitʔuc 'he told you (sg.)', weˑʔitʔuca 'he told you (pl.)'.

For statements or questions with such a first or second person object but with a third person plural subject ('they'), the endings occur that we met in the last lesson as indicating the object 'them', again with preceding inversion -ʾit: their meaning is correspondingly converted from object 'them' to subject 'they'. The complete present indicative endings are thus -ʾitsaˑɬ, -ʾitdaˑɬ, and -ʾidicaˑɬ for subject 'they' with objects 'me', 'us', and 'you (sg.)' respectively:

kʼupaˑ 'to point (at)': kʼupeˑʔitsaˑɬ 'they're pointing at me', kʼupeˑʔitdaˑɬ 'they're pointing at us', kʼupeˑʔidicaˑɬ 'they're pointing at you (sg.)'.

In the quotative, in entirely parallel fashion, inversion -ʾit precedes quotative-marker -waˑt followed by the endings given in Lessons 14 and 16:

x̌abup 'to know (a person)': x̌abupʼitwaˑtsu 'he knows you (sg.) (I'm told)', x̌abupʼitwaˑtduˑɬ 'they know us (I'm told)'.

These past tense quotative examples have -Bit, appearing as -it, between -'it and -wa·t:

da·sa 'to see, watch': da·s?ititwa·tsi 'she saw me (I'm told)', da·s?ititwa·tsa 'he saw you (pl.) (I'm told)', da·s?ititwa·tsu·ɬ 'they saw you (sg.) (I'm told)'.

The same pattern applies to yes-no questions with such objects. Here inversion -'it precedes question-marker -Qa·k, appearing as -a·k, followed by the endings given in Lessons 10 and 16:

da·sa 'to see, watch': da·s?ita·k 'does he see you (sg.)?', da·s?ita·kdu 'does she see us?', da·s?ita·ksi·ɬ 'do they see me?'.

In the past tense questions the second person object ('you') is shown by singular -'u·k and plural -'u·ksa· following -'it, while for a first person object ('me', 'us') the tense is again marked by -Bit, appearing as -it or -t after -'it:

da·sa 'to see, watch': da·s?iṫu·ksa 'did she see you (pl.)?', da·s?itta·ks 'did he see me?', da·s?iṫu·ksu·ɬ 'did they see you (sg.)?'.

These verb forms may be followed by a noun to express their subject (cf. Lesson 8):

ḳupe·?idic ɬa·x̌uwiq 'the man is pointing at you'.

In a phrase formed with an auxiliary verb, this indication of object is included in the ending on the first word, but the inversion suffix -'it is repeated on the main verb:

wiki·?idic ḳupe·?it 'she's not pointing at you'

?ux̌u·?itsa·ɬ ḳupe·?it 'they're the ones pointing at me'

wiki·?itits yacšiƛ̓it 'he didn't kick me'.

Practice. Say in Makah: 1. He knows me. 2. They're leading us. 3. She sees you (sg.). 4. They were pointing at us. 5. Does he see me? 6. He kicked me. 7. She doesn't see you (pl.). 8. Did he hear you (sg.)? 9. They were fighting us (I'm told). 10. She doesn't know us. 11. He helped me. 12. They told us.

Answers on p. 46.

18. First and Second Person Interaction.

Makah also has endings to indicate a first person subject ('I', 'we') acting on a second person object ('you'). These occur most often in statements. For subject 'I' the endings are -si·cux̌ for 'you (sg.)' object and -so·wacux̌ for 'you (pl.)' object:

da·sa 'to see, watch': da·sasi·cux̌ 'I see you (sg.)', da·saso·wacux̌ 'I see you (pl.)'

wi·ba 'to not know (a person)': wi·basi·cux̌ 'I don't know you (sg.)', wi·baso·wacux̌ 'I don't know you (pl.)'.

For subject 'we', the -s- of the preceding endings is replaced by -d-, giving -di·cux̌ for 'you (sg.)' object and -do·wacux̌ for 'you (pl.)' object:

ḵupa· 'to point (at)': ḵupa·di·cux̌ 'we're pointing at you (sg.)', ḵupa·do·wacux̌ 'we're pointing at you (pl.)'.

To indicate past tense the marker -Bit precedes these endings:

wa· 'to say, tell': wa·bitsi·cux̌ 'I told you (sg.)', wa·bitdi·cux̌ 'we told you (sg.)'.

Endings indicating a second person subject ('you') acting on a first person object ('me', 'us') occur most often in questions, to which we will limit our consideration. For object 'me', the question-marker -Qa·k is followed by -si·s for 'you (sg.)' and -so·wasač for 'you (pl.)':

da·sa 'to see, watch': da·saqa·ksi·s 'do you (sg.) see me?', da·saqa·kso·wasač 'do you (pl.) see me?'

For object 'us', the -s- of the preceding endings is replaced by -d-, giving endings -di·s for 'you (sg.)' and -do·wasač for 'you (pl.)' following -Qa·k:

ḵupa· 'to point (at)': ḵupa·qa·kdi·s 'are you (sg.) pointing at us?', ḵupa·qa·kdo·wasač 'are you (pl.) pointing at us?'

Past tense is again indicated by preceding -Bit:

wa· 'to say, tell': wa·bita·ksi·s 'did you (sg.) tell me?', wa·bita·kdi·s 'did you (sg.) tell us?'

haɬa·čiƛ 'to pay': haɬa·čiƛita·kdo·wasač 'did you (pl.) pay us?'

To indicate commands or requests including the object 'me', the suffixes -ʾis (singular) and -ʾisač (plural) (for some people -ʾisič) are used (cf. Lesson 12):

daʔa·ʔux̌ 'to listen': daʔa·ʔuxis, daʔa·ʔuxaƛ̓is 'listen to me (sg.)!', daʔa·ʔuxisač, daʔa·ʔuxaƛ̓isač 'listen to me (pl.)!'

da·ʔuka·čix̌ 'to help': da·ʔuka·čixis 'help me (sg.)!', da·ʔuka·čix̌isač 'help me (pl.)!'

dačšiƛ 'to look (at)': dačšiƛ̓is 'look at me (sg.)!'

ḵupšiƛ 'to point (briefly)': ḵupšiƛ̓isač 'point at me (pl.)!'

xuti·ks 'to lead by the hand': xuti·ksaƛ̓is 'lead me (sg.)!'

haɬa·čiƛ 'to pay': haɬa·čiƛ̓isač 'pay me (pl.)!'.

These endings go on auxiliary verbs:

yubułsi·cux̌ hała·čiƛ̓ 'I can't pay you'

ʔuxu·do·wacux̌ k̓upa 'we're the ones pointing at you (pl.)'.

Practice. Say in Makah: 1. Don't kick me (sg.)! 2. I'm going to tell you (pl.) a story. 3. We know you (pl.). 4. I've come to pay you (sg.). 5. Did you (pl.) tell us? 6. Let me ride along (sg.)! 7. Do you (sg.) hear me? 8. Did you (pl.) point at me? 9. Throw it to me (sg.)! 10. I don't see you (sg.). 11. Do you (sg.) see us? 12. I'll help you (sg.).

Answers on p. 46.

ANSWERS TO PRACTICE EXERCISES

1. 1. čakupsis. 2. su·yaqsic. 3. čiɬu·ɬu·c. 4. ƛaditsis. 5. ʔada·ƛ̓u·c̓aɬ. 6. tupa·tsaqsa. 7. pi·špišdis. 8. baʔassis. 9. čapacsaqsa. 10. q̓idi·ƛdis. 11. ƛaditsic. 12. ƛayakdis. 13. kiƛu·ƛ̓u·c̓aɬ. 14. la·ʔlačxsic. 15. wadišdis. 16. tu̓paɬu·c. 17. tupa·tdis. 18. baʔassaqsa. 19. ʔada·ƛ̓u·c. 20. bukwaču·c̓aɬ.

21. My canoe. 22. Our salt. 23. Her husband. 24. Your (sg.) skirt. 25. Their net. 26. Your (pl.) iron. 27. My dish. 28. Our fire. 29. His dog. 30. Their war club. 31. My cat. 32. Our deer. 33. Her flower. 34. Their wedge. 35. Our house. 36. Her dish. 37. My family's privileges. 38. Their canoe. 39. Your (sg.) dog. 40. His salt.

2. 1. ta·la. 2. lu·lapi·sic. 3. qaliʔi·sis. 4. kʷišu·ʔu·c. 5. hiti·dadis. 6. čibu·dasic. 7. haʔubaʔu·c̓aɬ. 8. la·basaqsa. 9. siɬaʔu·c. 10. bi·tasis. 11. kʷišu. 12. ba·bi·qsudis or ba·bi·qsdis. 13. kʷičiya·ʔu·c̓aɬ. 14. čičiʔi·sis. 15. p̓ip̓iʔi·ʔu·c. 16. quɬu·saqsa. 17. yuki·qsusic or yuki·qssic. 18. ta·la·ʔu·c̓aɬ. 19. la·badis. 20. bi·taʔu·c.

21. Our slave. 22. My hand. 23. Your (pl.) ears. 24. Their blanket. 25. Your (sg.) food. 26. His land. 27. Our money. 28. My whiskey. 29. Your (sg.) eye. 30. My younger sister. 31. Their machine. 32. Halibut hook. 33. Your (pl.) older brother. 34. Her tooth. 35. Our pig. 36. Their tails. 37. Your (sg.) dime. 38. His hand. 39. My halibut hook. 40. Whiskey.

3. 1. ha·diq̓iq. 2. huktu·biq. 3. ɬuʔaɬiq. 4. kiƛu·wiq. 5. quɬu·ʔiq. 6. biq̓a·diq. 7. dake·ʔiq. 8. ʔiki·ʔiq. 9. la·bʔiq. 10. babaɬdʔiq. 11. ɬaʔa·šiq. 12. bukwačiq. 13. ʔada·wiq. 14. baʔasiq. 15. tu̓paɬiq. 16. čapac̓iq. 17. su·yaq̓iq. 18. haʔubʔiq. 19. bu·le·ʔiq. 20. kʷišu·ʔiq. 21. čiɬu·ɬiq. 22. ya·daqawiq.

23. The shark. 24. The potato. 25. The money. 26. The woman. 27. The dog. 28. The slave. 29. The white man. 30. The skirt. 31. The cat. 32. The land. 33. The wedge. 34. The flower. 35. The iron. 36. The blanket. 37. The halibut hook. 38. The tooth. 39. The dime. 40. The light. 41. The red snapper. 42. The dried fish. 43. The sack.

44. ƛi·saɬiq. 45. q̓ʷa·lisiq. 46. čiʔic̓iq. 47. q̓abi·q̓iq. 48. tiɬu·biq. 49. ƛapa·diq. 50. ʔaq̓iliq. 51. dučawiq. 52. bu·ɬuwiq. 53. bi·ci·ʔiq. 54. libi·tu·ʔiq. 55. ča·baɬʔiq. 56. kawadʔiq. 57. buxic̓uq.

4. 1. siɬaʔuˑc piˑšpišiq. 2. qaliʔiˑʔuˑc q̓idiˑƛdis. 3. baʔasuˑc ɬaˑx̌uwiq. 4. wadišuˑc xadʔawiq. 5. kiƛuˑk̓uˑc q̓idiˑliq. 6. hitiˑdaʔuˑc quɬuˑdis. 7. q̓idiˑƛuˑc ʔikiˑsis. 8. čičiʔiˑʔuˑc q̓idiˑƛuˑc̓aɬ. 9. buˑlaˑʔuˑc babaɬdʔiq. 10. luˑlapiˑʔuˑc wikwiˑyaˑwiq.

11. The white men's money. 12. Our land. 13. Your (sg.) slave's son. 14. The woman's dried fish. 15. The men's halibut hooks. 16. Your sack. 17. Their son's net. 18. The bird's tail. 19. The cat's food. 20. My younger sister's horse.

5. 1. q̓aɬawʔi. 2. q̓ʷaˑlaˑš. 3. kawadʔi. 4. čapac̓. 5. ƛix̌aq̓. 6. q̓idiˑl. 7. picub. 8. q̓ʷaˑlis. 9. cuˑwid. 10. baʔas. 11. kiƛuˑ. 12. babaɬdʔi. 13. tupkuˑ. 14. yaˑdaqaw. 15. wadiš. 16. q̓ʷičaˑw. 17. taˑlaˑʔ. 18. ƛiˑsaɬ. 19. buˑʔ. 20. ʔadaˑw. 21. piˑšpiš. 22. laˑbʔi. 23. biˑtʔi. 24. ƛicuxadiˑʔ. 25. sabaˑs. 26. ƛisuˑ.

27. There are five. 28. It's a net. 29. She's a woman. 30. It's a bird. 31. It's a deer. 32. It's a board. 33. He's a singer. 34. It's a wedge. 35. It's iron. 36. It's a halibut hook. 37. It's a rattle. 38. He's a man. 39. It's food. 40. It's a potato. 41. It's salt. 42. It's a horse. 43. It's a pig. 44. It's a blanket. 45. He's a boy. 46. It's a sockeye salmon. 47. It's a goose. 48. It's a sack. 49. It's a machine. 50. It's red. 51. It's long.

6. 1. haɬaˑdʔi. 2. daˑsas. 3. dudu'kid. 4. ƛiˑpadačica. 5. k̓atasiɬ. 6. wibaɬab. 7. susutks. 8. kabaɬapid. 9. weʔič. 10. diqšiƛs. 11. haɬaˑdʔic. 12. k̓upaˑd. 13. x̌uˑbiɬadʔi. 14. ƛiˑʔaks. 15. suˑʔ. 16. wibaɬabiɬ. 17. haʔuwica. 18. haˑhaˑc̓icas. 19. wiˑbaˑd. 20. hiˑsiˑsiɬ. 21. daʔaˑs. 22. suˑsuˑ. 23. čaˑdiˑʔiɬ.

24. He's too late. 25. We're walking. 26. They're singing. 27. I'm taking a bath. 28. She's sewing. 29. You (sg.) know. 30. They're eating. 31. I'm chopping. 32. They're pointing. 33. He sees it. 34. They're not. 35. It's me. 36. She sees it. 37. They're dogs. 38. I know him. 39. We're swimming. 40. They're sleeping. 41. You (sg.) are holding it. 42. We're holding hands. 43. He's running. 44. He hears. 45. They're snoring. 46. I don't see it.

7. 1. ɬiɬaɬaƛs. 2. weʔič̓aliɬ. 3. haʔuk̓al. 4. xutaˑʔaƛid. 5. diqšʔalic. 6. dudu'k̓aliɬ. 7. disaˑk̓aƛid. 8. hiteʔiˑƛaliɬ. 9. biƛaˑʔal. 10. hakʔux̌aˑƛid. 11. k̓atasal. 12. ƛupaˑɬaƛs. 13. ʔux̌uˑʔaƛs. 14. k̓upaˑʔal. 15. č̓eʔiˑx̌aˑƛs.

16. It's snowing. 17. They're thirsty. 18. I'm sewing. 19. We're eating. 20. You (pl.) are wet. 21. I'm chopping. 22. He's taking a bath. 23. I'm cold. 24. It's good weather. 25. I'm full. 26. We're old. 27. I'm not, I don't. 28. They're dry. 29. I'm holding it. 30. He forgot.

8. 1. ha'ha'c̓ic?i kibta'l?iq. 2. dudu' xad?awiq. 3. xuta'?al pi'špišsis. 4. hak?uxa'l quɬu'?iq. 5. we?ič̓al q̓idi'ƛ̓u'c ?iki'sis. 6. wibaɬab babaɬd?iq. 7. x̌u'biɬada'l k"išu'dis. 8. ƛ̓i'padač̓al ƛ̓icuxadi'?iq. 9. tupku' q̓idi'ƛ̓dis. 10. k̓atasal čakup̓u'c. 11. ča'di'? ɬa'x̌uwiq. 12. ɬiɬaɬal hiti'd?iq.

13. The deer is eating. 14. The Indian knows it. 15. My son is taking a bath. 16. The white man is too late. 17. The cat is swimming. 18. The shark is white. 19. Our older brother is thirsty. 20. Its tail is short. 21. The goose hears it. 22. Your net is dry. 23. Your dog knows him. 24. The man is chopping.

9. 1. di'?at?uɬ. 2. ku'wiɬits. 3. hu'ɬukitid. 4. haɬa'dibits. 5. wiki'b?uca. 6. x̌u'biɬad?uɬ. 7. disa'k̓aƛ̓itid. 8. k̓"isa'?aƛ̓?u. 9. su'suk̓aƛ̓?u. 10. šučab?u. 11. wa'widabitid. 12. k̓upa'b?uɬ.

13. It was good weather. 14. They were rotten. 15. I was sewing. 16. They weren't. 17. He was eating. 18. They were dancing. 19. You (sg.) were taking a bath. 20. We were digging clams. 21. They have been gone a long time. 22. We were drinking. 23. She was singing. 24. You (sg.) were sleeping.

10. 1. disa'k̓aƛ̓a'k. 2. p̓usak̓aƛ̓u'k. 3. hak?ux̌aqa. 4. wiki'b?u. 5. ?a'diqa'ɬ. 6. ši'ƛ̓uk̓aƛ̓u'ksa. 7. če?i'x̌aqa'ɬ. 8. q̓idi'ƛ̓a. 9. kabaɬapa. 10. dudu'ka'ɬ. 11. kudu'ka. 12. da?a'qa'k.

13. Do you (pl.) know him? 14. Aren't they? 15. Is he tired? 16. Are you (pl.) hungry? 17. Is the dog eating? 18. Did the boy take a bath? 19. Are they sleeping? 20. Were you (pl.) swimming? 21. Were they digging clams? 22. Were you (sg.) singing? 23. Are you (sg.) moving? 24. Were we drunk?

11. 1. wiki'?iɬ su'suk. 2. wi'?i dudu'k. 3. huxtaka'k diqšiƛ̓. 4. čabuɬa'k ƛ̓i'?ak. 5. yubuɬ we?ič̓. 6. hiyu'?aliɬ x̌u'biɬad. 7. wiɬaqƛ̓?u hu'ɬuk 8. wiki'bitid da?a. 9. čabuɬ da?u'qs. 10. huxtakid hu'ɬuk. 11. wi'?iɬ ku'txku'tx̌. 12. hiyu'?aƛ̓id ƛ̓i'x̌ak. 13. čabuɬiɬ ha'ha'c̓ic. 14. wiɬaqƛ̓id dudu'k. 15. yubuɬ waha'k.

12. 1. ha?uk̓aƛ̓ič̓. 2. wi'k̓ diqšiƛ̓. 3. dačšiƛ̓. 4. we?ič?aƛ̓. 5. wik̓ič̓ ha'ha'c̓ic. 6. dudu'k̓aƛ̓. 7. k̓upš?aƛ̓. 8. wi'k̓ su'suk. 9. haɬa'da'ƛ̓ič̓. 10. da?a'?ux̌ič̓. 11. waɬš?aƛ̓č?ič̓. 12. wi'k̓ da?u'k̓. 13. dačš?aƛ̓č?i. 14. su'?ič̓. 15. da's?i.

13. 1. huˈɬuk̓eyiks. 2. duduˈk̓eyikid. 3. haʔukšʔeyikid. 4. diqšʔeyikaˈk. 5. wik̓eyikid kuˈtx̌kuˈtx̌. 6. kʷiˈyiɬeyikid. 7. haɬaˈdaˈyʔ. 8. daˈʔukaˈčix̌eyikid. 9. haʔuk̓eyiks. 10. qʷaˈʔeyiks. 11. daʔuˈqseyiks.

12. suˈsuk̓eˈʔisid. 13. waˈwidaʔeˈiss. 14. čiˈtaˈʔeˈʔisid. 15. šiˈƛuk̓eˈʔiss. 16. daˈʔukaˈčix̌eˈʔisaƛs. 17. huˈɬuk̓eˈʔisuˈksa. 18. dačšiƛ̓eˈʔiss. 19. wik̓eˈʔiss ƛiˈx̌ak. 20. qiˈkʷaˈyeˈʔis. 21. haʔuk̓eˈʔisaˈɬ. 22. daʔuˈk̓eˈʔiss.

14. 1. wikiˈwaˈdaɬ taˈtʔeɬ. 2. k̓upaˈwaˈdaɬ. 3. ƛ̓iˈʔakwaˈd. 4. čabeyuqwaˈdaɬ. 5. k̓upaˈbitwaˈtsu. 6. teʔiɬitwaˈd. 7. čaˈʔuˈqiɬaƛitwaˈdaɬ. 8. daʔuˈqsitwaˈd. 9. dabaˈɬwaˈdaɬ. 10. yubuɬwaˈd weʔič.

15. 1. x̌abupaˈksa yukiˈqsusis. 2. haʔuk̓aƛ̓ biˈciˈʔiq. 3. daʔaˈʔux̌id huktuˈbiq. 4. daˈʔukaˈčix̌eyikid xadʔawiq. 5. čaˈdiˈqaˈk bukwačiq. 6. diqšiƛs wadišiq. 7. sukiƛ̓ siɬaʔuˈc. 8. k̓upšiƛ̓ baʔassic. 9. wiɬaqƛs haʔuk sabaˈsiq. 10. xutiˈks wikwiˈyaˈwiq. 11. x̌abupid ʔikiˈsic. 12. daˈsas čapacdis.

16. 1. haʔuk̓aƛsaˈɬ. 2. dačšiƛčiʔaˈɬ. 3. x̌abupidaˈɬ. 4. k̓upaˈqaˈksuˈɬ. 5. xutiˈksidaˈɬ. 6. haʔukitwaˈtsuˈɬ. 7. wik̓aˈɬ diqšiƛ. 8. daʔaˈʔux̌itsaˈɬ. 9. x̌abupaˈksuˈɬ. 10. čaˈdiˈsaˈɬ. 11. bakʷaˈɬuˈksuˈɬ. 12. wiˈyadaˈɬ haʔuk.

17. 1. x̌abup̓its. 2. xutiˈksitdaˈɬ. 3. daˈsʔidic. 4. k̓upeˈʔititdaˈɬ. 5. daˈsʔitaˈkdu. 6. yacšiƛ̓its. 7. čaˈdiˈʔidica. 8. daʔeˈʔiɬuˈk. 9. diƛaˈk̓itwaˈtduˈɬ. 10. wiˈbʔitid. 11. daˈʔukaˈčix̌itits. 12. weˈʔititdaˈɬ.

18. 1. wik̓is yacšiƛ. 2. haˈwic̓aqšeyiksoˈwacux̌. 3. x̌abupdoˈwacux̌. 4. haɬaˈčiƛ̓eˈʔissiˈcux̌. 5. waˈbitaˈkdoˈwasač. 6. daʔuˈqsis. 7. daʔaˈqaˈksiˈs. 8. k̓upaˈbitaˈksoˈwasač. 9. c̓ickšʔaƛ̓is. 10. čaˈdiˈsiˈcux̌. 11. daˈsaqaˈkdiˈs. 12. daˈʔukaˈčix̌eyiksiˈcux̌.

SAMPLE PARADIGMS

Possessed Nouns

Consonant-Final:

wadiš 'skirt'
wadišiq 'the skirt'

wadišsis 'my skirt'	wadišdis 'our skirts'
wadišsic 'your (sg.) skirt'	wadišsaqsa 'your (pl.) skirts'
wadišuˑc 'her skirt'	wadišuˑcaɬ 'their skirts'

q̓idiˑƛ̓ 'dog'
q̓idiˑliq 'the dog'

q̓idiˑƛ̓sis 'my dog'	q̓idiˑƛ̓dis 'our dog'
q̓idiˑƛ̓sic 'your (sg.) dog'	q̓idiˑƛ̓saqsa 'your (pl.) dog'
q̓idiˑƛ̓uˑc 'his dog'	q̓idiˑƛ̓uˑc̓aɬ 'their dog'

Vowel-Final:

taˑlaˑ (pronounced taˑla) 'money'
taˑleˑʔiq 'the money'

taˑlaˑsis 'my money'	taˑlaˑdis 'our money'
taˑlaˑsic 'your (sg.) money'	taˑlaˑsaqsa 'your (pl.) money'
taˑlaˑʔuˑc 'her money'	taˑlaˑʔuˑc̓aɬ 'their money'

čibuˑda (pronounced čibuˑd) 'halibut hook'
čibuˑdʔiq 'the halibut hook'

čibuˑdasis 'my halilbut hook'	čibuˑdadis 'our halibut hooks'
čibuˑdasic 'your (sg.) halibut hook'	čibuˑdasaqsa 'your (pl.) halibut hooks'
čibuˑdaʔuˑc 'his halibut hook'	čibuˑdaʔuˑc̓aɬ 'their halibut hooks'

Present Indicative

Consonant-Final:

ǩabup 'to know (a person)'

ǩabups 'I know him'	ǩabupid 'we know him'
ǩabubic 'you (sg.) know him'	ǩabubica 'you (pl.) know him'
ǩabub 'she knows him'	ǩabubiɬ 'they know him'

diqšiƛ 'to sew'

diqšiƛs 'I'm sewing'	diqšiƛid 'we're sewing'
diqšilic 'you're (sg.) sewing'	diqšilica 'you're (pl.) sewing'
diqšil 'she's sewing'	diqšiliɬ 'they're sewing'

haʔuk 'to eat'

haʔuks 'I'm eating'	haʔukid 'we're eating'
haʔuwic 'you're (sg.) eating'	haʔuwica 'you're (pl.) eating'
haʔuˑ 'he's eating'	haʔuwiɬ 'they're eating'

dačʔoɬ 'to see, catch sight of'

dačʔoɬs 'I see it'	dačʔoɬid 'we see it'
dačʔoɬic 'you (sg.) see it'	dačʔoɬica 'you (pl.) see it'
dačʔoɬ 'he sees it'	dačʔoɬiɬ 'they see it'

Vowel-Final:

daʔaˑ (pronounced daʔa) 'to hear'

daʔaˑs 'I hear it'	daʔaˑd 'we hear it'
daʔeˑʔic 'you (sg.) hear it'	daʔeˑʔica 'you (pl.) hear it'
daʔaˑʔ 'she hears it'	daʔeˑʔiɬ 'they hear it'

daˑsa (pronounced daˑs) 'to see, watch'

daˑsas 'I see it'	daˑsad 'we see it'
daˑsʔic 'you (sg.) see it'	daˑsʔica 'you (pl.) see it'
daˑsʔi 'he sees it'	daˑsʔiɬ 'they see it'

Past Indicative

Consonant-Final:

haʔuk 'to eat'

haʔukits 'I ate'	haʔukitid 'we ate'
haʔukʔuc 'you (sg.) ate'	haʔukʔuca 'you (pl.) ate'
haʔukʔu 'she ate'	haʔukʔuɬ 'they ate'

Vowel-Final:

daˑsa (pronounced daˑs) 'to see, watch'

daˑsabits 'I saw it'	daˑsabitid 'we saw it'
daˑsabʔuc 'you (sg.) saw it'	daˑsabʔuca 'you (pl.) saw it'
daˑsabʔu 'he saw it'	daˑsabʔuɬ 'they saw it'

Yes-No Questions, Present Tense

Consonant-Final:

haʔuk 'to eat'

haʔukaˑks 'am I eating?'
haʔukaˑk 'are you (sg.) eating?'
haʔuka 'is he eating?'
haʔukaˑdu 'are we eating?'
haʔukaˑksa 'are you (pl.) eating?'
haʔukaˑɬ 'are they eating?'

Vowel-Final:

daˑsa (pronounced daˑs) 'to see, watch'

daˑsaqaˑks 'do I see it?'
daˑsaqaˑk 'do you (sg.) see it?'
daˑsaqa 'does she see it?'
daˑsaqaˑkdu 'do we see it?'
daˑsaqaˑksa 'do you (pl.) see it?'
daˑsaqaˑɬ 'do they see it?'

Yes-No Questions, Past Tense

Consonant-Final:

haʔuk 'to eat'

haʔukitaˑks 'did I eat?'
haʔuk̓uˑk 'did you (sg.) eat?'
haʔukita 'did she eat?'
haʔukitaˑkdu 'did we eat?'
haʔuk̓uˑksa 'did you (pl.) eat?'
haʔukitaˑɬ 'did they eat?'

Vowel-Final:

daˑsa (pronounced daˑs) 'to see, watch'

daˑsabitaˑks 'did I see it?'
daˑsaʔuˑk 'did you (sg.) see it?'
daˑsabita 'did he see it?'
daˑsabitaˑkdu 'did we see it?'
daˑsaʔuˑksa 'did you (pl.) see it?'
daˑsabitaˑɬ 'did they see it?'

Quotative, Present Tense

wikiˑ (pronounced wiki) 'to not be, not do'

wikiˑwaˑtsi 'I'm not (I'm told)'	wikiˑwaˑtdu 'we're not (I'm told)'
wikiˑwaˑtsu 'you (sg.) aren't (I'm told)'	wikiˑwaˑtsa 'you (pl.) aren't (I'm told)'
wikiˑwaˑd 'he's not (I'm told)'	wikiˑwaˑdaɬ 'they're not (I'm told)'

Quotative, Past Tense

Consonant-Final:

haʔuk 'to eat'

haʔukitwaˑtsi 'I ate (I'm told)'	haʔukitwaˑtdu 'we ate (I'm told)'
haʔukitwaˑtsu 'you (sg.) ate (I'm told)'	haʔukitwaˑtsa 'you (pl.) ate (I'm told)'
haʔukitwaˑd 'she ate (I'm told)'	haʔukitwaˑdaɬ 'they ate (I'm told)'

Vowel-Final:

wikiˑ (pronounced wiki) 'to not be, not do'

wikiˑwaˑtsi 'I wasn't (I'm told)'	wikiˑwaˑtdu 'we weren't (I'm told)'
wikiˑwaˑtsu 'you (sg.) weren't (I'm told)'	wikiˑwaˑtsa 'you (pl.) weren't (I'm told)'
wikiˑwaˑd 'he wasn't (I'm told)'	wikiˑwaˑdaɬ 'they weren't (I'm told)'

MAKAH PHONEMES

	bilabial	apical	lateral	sibilant	frontal	velar	labialized velar	postvelar	labialized postvelar	glottal
Consonants										
voiceless stops	p	t	λ̓	c	č	k	k^w	q	q^w	
voiceless fricatives			ɬ	s	š	x	x^w	χ	$χ^w$	h
glottalized stops	p̓	t̓	λ̓	c̓	č̓	k̓	$k̓^w$	q̓	$q̓^w$	ʔ
voiced resonants			l		y		w			
voiced stops	b	d								
voiced nasals	m	n								

Vowels	front unrounded	central unrounded	back rounded
high	i		u
mid	e		o
low		a	

Length: ' written after vowels: a' e' i' o' u'

CHART OF CONSONANT CHANGES

	-ˀ	-ˑ
p	pˀ	b
t	tˀ	d
ƛ	ƛˀ	l
c	cˀ	cˑ
č	čˀ	čˑ
k	kˀ	w, kˑ
k^w	$k^{wˀ}$, kˀ	w, ˈ
q	qˀ	qˑ
q^w	$q^{wˀ}$, qˀ	$q^{wˑ}$, qˑ
ɬ	ɬˀ	ɬˑ
s	sˀ	sˑ
š	šˀ	šˑ
x	xˀ	xˑ
x^w	$x^{wˀ}$	$x^{wˑ}$
x̌	x̌ˀ	x̌ˑ
$x̌^w$	$x̌^{wˀ}$	$x̌^{wˑ}$
V	ʔ	ʔ

When a suffix beginning with either of the symbols -ˀ- or -ˑ- follows a phoneme listed in the left-hand column, the outcome is as entered. V stands for any vowel, long or short; if long it will be retained before the ʔ, but if short it may be lost. See especially Lessons 1, 2, and 3 for explanations and examples.

WORDS USED IN THESE LESSONS

These words are shown in their basic forms. When pronounced in isolation, final short vowels are lost, final long vowels are shortened, and final k̲ʷ becomes k̲.

babałdi 'white man'

baˈbiˈqs, baˈbiˈqsu 'older brother or sister or cousin'

babuyak 'to work'

baˈdapaƛ̓ 'to practice'

baˈdawiˈ 'smelt'

bakʷaˈɬ 'to buy'

bałaˈɬ 'to be cold'

baʔas 'house'

biˈciˈ 'meat'

biƛ̓aˈ 'to rain'

biq̓aˈt 'sockeye salmon'

biˈšaˈwix̌ 'black cod'

biˈta 'dime'

buˈ 'four'

bukwač̓ 'deer'

buˈlaˈ 'machine, motor, engine'

buˈɬuk 'high tide'

buxic̓u 'rattle'

cuˈwit 'silver salmon'

c̓ickiyaˈ 'to throw over to'

c̓ickšiƛ̓ 'to throw (to)'

c̓ic̓iq̓ada 'to scold'

c̓iˈʔiˈks 'to drink tea'

čaˈbaɬa 'chief'

čabuɬ 'can, be able to'

čibuˈda 'halibut hook'

čičiʔiˈ 'tooth'

čiˈʔaq̓atu 'to pull down'

čiˈʔiˈks 'to troll'

č̓abeyuq 'to go by canoe'

č̓aˈd̓iˈ 'to not see'

č̓apac 'canoe'

čaˈʔuˈqiɬ 'to be drunk'
čeʔiˈx̌a 'to be thirsty'
čiˈtaˈ 'to dig clams'
čiɬuˈɬ 'war club'
čiʔic 'butter clam'
čuˈšuk 'to be careful'
dabaˈɬ 'to have a party'
dačšiƛ 'to look (at)'
dačʔoɬ 'to see, catch sight of'
dakaˈ 'sun, moon'
daˈsa 'to see, watch'
daʔaˈ 'to hear'
daʔaˈʔux̌ 'to listen (to)'
daʔuˈk 'to come along (with), go along (with)'
daˈʔukaˈčix̌ 'to help'
daʔuˈqs 'to ride along (with) (in canoe, car)'
diˈc̓a 'to be short'
diƛaˈk 'to fight'
diqšiƛ 'to sew'
disaˈk 'to be full (after eating)'
diˈʔat 'to sink'
dučakʷ 'egg'
duduˈk 'to sing'
duq̓ik 'singer'
haˈc̓a 'to be long'
haˈdiq 'goose'
haˈhaˈc̓ica 'to run'
hakʔux̌a 'to be hungry'
haɬaˈčiƛ 'to pay'
haɬaˈdi 'to take a bath'
haˈwic̓aqš 'to tell a story'
haʔuba 'food'
haʔuk 'to eat'
haʔukšiƛ 'to start eating'
hickʷaɬas '(person) to fall down'
hiɬiˈqšiƛ 'to forget'

hiˈsiˈsa 'to chop, whip'
hitaʔaˈp 'to win'
hiteʔiˈƛ 'to lose'
hitiˈda 'blanket'
hiyuˈ 'to stop'
hoˈʔ 'yes'
huktuˈp 'bird'
huˈɬuk 'to dance'
hupačakt 'island'
huxtak 'to know how to'
kabaɬap 'to know (something)'
kawadi 'killer whale'
kibtaˈla, kiwtaˈla 'horse'
kiƛuˈk 'dish'
kiwtaˈla, kibtaˈla 'horse'
kuduˈk 'to be awake'
kuˈtxkuˈtxa 'to drum'
kuˈwiɬ 'to steal'
k̓atas 'to be too late'
k̓upaˈ 'to point (at)'
k̓upšiƛ 'to point (at) (briefly)'
kʷičiyaˈ 'land'
kʷišuˈ 'pig'
kʷiˈyiɬ 'to be quiet'
k̓ʷisaˈ 'to snow'
laˈba 'whiskey, liquor'
lakčuk 'light'
laˈʔlačx 'flower'
libiˈtuˈ 'sheep'
lisaˈk 'sack'
luˈlapiˈ 'hand'
ɬaˈxuk 'man'
ɬaʔaˈš 'bag'
ɬuʔaɬ 'board'
ƛadit 'wedge'
ƛayakʷ 'iron'

ƛaʔuˑ 'again'
ƛiˑsaɬ 'paper'
ƛiˑχak 'to paddle'
ƛ̓apaˑt 'large storage basket'
ƛ̓icuxadiˑ 'person, Indian'
ƛ̓iˑpadač 'to walk around'
ƛ̓isuk 'to be white'
ƛ̓iˑxʷaˑ 'to laugh'
ƛ̓ixapix̌ 'red snapper'
ƛ̓ixaq 'leather, hide, animal skin'
ƛ̓ixuk 'to be red'
ƛ̓iˑʔak 'to walk'
ƛ̓upaˑɬ 'to be hot'
ƛ̓upač 'root'
ƛ̓ušaˑk 'to be dry'
ƛ̓ušakt 'dried fish'
pic̓up 'inner cedar bark'
piˑšpiš 'cat'
p̓ip̓iʔiˑ 'ear'
p̓usak 'to be tired'
qaliʔiˑ 'eye'
qałaˑtk 'youngest brother'
qaˑwic 'potato'
qiˑkʷaˑɬ 'to be gone a long time'
quɬuˑ 'slave'
q̓abiˑq 'horse clam'
q̓at̓awa 'beaver'
q̓idiˑƛ 'dog'
qʷaˑ 'thus, to be thus, do thus'
qʷiši·ʔiˑks 'to smoke'
q̓ʷaˑlaˑš 'raccoon'
q̓ʷaˑlis 'crane'
q̓ʷiča·k 'to be rotten'
sabaˑs 'shark'
siˑƛsiˑya 'to stir (repeatedly)'
siqačiƛ 'to get cooked'

siqiˈdaˈk 'to cook'
siɬa 'tail'
suˈ 'to hold'
sukiƛ 'to grab hold (of)'
suˈspaɬ 'to swim across'
suˈsuk 'to swim'
susutk 'to hold hands'
suˈyaq 'net'
šiˈƛuk 'to move (one's residence)'
šuča 'five'
šuˈyuˈɬ 'halibut'
takyaˈyu 'oldest brother'
taˈlaˈ 'money'
taˈtʔeɬ '(pl.) to be sick'
teʔiɬ 'to be sick'
tiɬuˈp 'octopus'
tuktukadiˈ 'owl'
tupaˈt 'family's privileges'
tupkuk 'to be black'
tupaɬ 'salt'
ɬaˈqubaˈcu 'to tell the truth'
ɬiɬaɬ 'to be wet'
ɬiqʷiɬ 'to sit'
waˈ 'to say, tell'
waˈbitiˈks 'to take home left-overs'
wadiš 'skirt'
wahaˈk 'to go'
waɬšiƛ 'to go home'
waˈwida 'to hunt (game)'
weʔič 'to sleep'
weʔičiƛ 'to go to sleep'
wiˈba 'to not know (a person)'
wibaɬap 'to not know (something)'
wiˈda 'to attack'
wik, wikiˈ 'not, to not be, not do'
wikwiˈyaˈk 'boy'

wiɬaqƛ 'to not want to'
wi·ya 'never, to never be, never do'
wi·yu 'three'
wiʔiba '(female) to be angry'
xadʔak woman'
xuta· 'to drink'
xuti·ks 'to lead by the hand'
x̌abup 'to know (a person)'
x̌ikʷatši ƛ 'to bend over'
x̌u·biɬadi 'to snore'
yacši ƛ 'to kick'
ya·daqak 'baby, child'
ya·ʔak 'to hurt'
ye·ʔi·yiɬ 'to have a sore throat'
yubuɬ 'can't, be unable to'
yuki·qs, yuki·qsu 'younger brother or sister or cousin'
ʔackaɬaq̓atu 'to jump down (from)'
ʔada·kʷ 'fire'
ʔa·di 'to really be, do'
ʔaq̓i ƛ 'cave'
ʔi·č̓up '(person or animal) to be old'
ʔiki· 'son'
ʔiʔi·k 'sons'
ʔuqubis 'to be good weather'
ʔuqubisči ƛ 'to get to be good weather'
ʔux̌u· 'to be (so-and-so)'

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Skokomish Indian Tribe

The Skokomish Tribe sustained a significant loss earlier this year in the passing of Bruce Miller. Mr. Miller was the Traditional Chief and Tuwaduq linguist for the Skokomish Tribe. He represented the focal point for the language certification program.

His passing suspended all work on the language pilot program.

Traditionally, a period of time must pass before the Skokomish Tribe can commence work again. Therefore, the Skokomish Tribe is unable to submit a report at this time.

Gordon Neilson
Director of Education
Skokomish Indian Tribe

Spokane Tribe of Indians

- Language: Spokane-Salish
- First People's Certificate Holders: Dionne Abrahamson, Merle Andrew, Ortencia Ford, Mary Vivit, and LaRae Wiley
- Participate with: Wellpinit School District, Tribal Head Start, K-8 Grades and 9th – 12th Grades, Spokane Tribal College (not included in student numbers)
- 338 Native American students
- 6 Non-Native American students
- Total weekly hours of direct instruction in language/culture program:
    - Head Start: 4 classes 1 hour per week each
    - K-5: 12 classes 1 hour per week each
    - Jr. High: 3 classes 1 hour per week each
    - High School: 5 hours per week
- See attached: Language/Culture Learning Goals (LCLG), lessons, stories, and pictures
- Evidence of Positive Impact on Student Learning: Play – Flying Squirrel story, student stories, lesson plans, demonstration of language/culture learning goals through camas, moss, and pit bake, students reconnecting with their culture and language, reading of language, oral transmission of language in early years, students presenting welcoming speech to 95 Tribal members, reports from the community, and examples of types of documented evidence

2004-2005 Report

For

Spokane Tribe of Indians
Language Program

First Peoples' Language/Culture Teacher Certification Pilot Program

August 26, 2005



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Mission Statement

The mission of the Spokane Tribal Language Program is to restore and revive the Spokane Tribal Language as spoken by our elders for the present and future generations of the Spokane Tribal Community. We are committed to the Spokane Tribe, the Language/culture, to family, and community.

Vision

Seven Generations From Today 2145

Today there are 1500 fluent speakers of the Spokane Language and 500 more who can understand when spoken to. The language is spoken throughout the tribal community. The reclaiming of the language and culture has caused a new sense of pride and dignity among the people. Many of the social problems of the 1900s have been erased and our people are healthy in all aspects of their lives.

Program Evaluation School Year	2004-2005
Sovereign Tribal Government	Spokane Tribe Of Indians
Language	Spokane-Salish
Name(s) of FPLC Teacher Certificate Holders	Ortencia Ford Merle Andrew Dionne Abrahamson LaRae Wiley Mary Vivit

PROGRAM DEMOGRAPHICS	
Number of Native American students	338
Number of non-Native American students	6
Grade level(s)	Tribal Head Start, K-8th Grade High School Spokane Tribal College, not included in the student numbers
Previous language experiences of the students • No experience (# of students) • Little (# of students – can read and/or speak a few words) • Moderate (# of students – can read and/or speak the language, not fluent) • Fluent (# of students)	• # 35 • # 293 • # _____ • # _____
Number of students who live on the reservation	#332
Number of students who live off the reservation	6
Number of Native American students in Title I program **(The federal Title I program provides additional educational support and instruction for struggling students in reading, math and language arts in schools which have 40% or more of the students eligible for free and reduced lunches.)**	253 or 75% of total
Number of non-Native American students in Title I program	6
Total weekly hours of direct instruction in the language/culture program	Head Start, 4 classes 1 hr per wk each K-5, 12 Classes 1 hr per week each Jr. High 3 classes 1 hr per wk each High School 5 hr per wk
School District Name	Wellpinit
School Name	Wellpinit

Sovereign Tribal Government's Language/Culture Learning Goals *(L/CLG)

1) Demonstrate Mastery of Cultural Protocol/cultural behavior
2) Understand and appreciate the Spokane Tribal Language as spoken by our Tribal elders'
3) Demonstrate and internalize cultural ways of being, respect elders, other tribal people, respect of self.
4) Help and assist community members
5) Be a good relative
•6) Respect and honor other cultures/people

REPORT CRITERIA	EVIDENCE
"Positive impact on student learning" shall mean:	
Students' increased knowledge and/or demonstration of a skill or skills **and strategies to demonstrate proficiency** related to the state goals and/or essential academic learning requirements **and Grade Level Expectations** **[180-78A-010(8)]**	Unit 16 Plants & Food **(Page 9)** Play – Flying Squirrel Story and Play & Teacher's Real Life stories **(Pages 14 & 16)** Students tell their own stories *(L/CLG # 2) **(Page 4)** Lesson Plans **(Page 14)** In many of our lessons the EALRS are taught but our Teachers touch on so much more they touch the heart and souls of the children through personal, tribal stories, songs, Art, Dance, etc See Attached: Camas, Moss and pit bake **(Page 24-39)**
Provide students with the opportunity to become responsible citizens **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**	See Attached: Camas, Moss and pit bake, **(Page24-39)** Students demonstrated all of the Language/Culture Learning Goals **(Page 4)**
Provide students with the opportunity to contribute to their own economic well-being and to that of their families and communities **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**	See Attached: Camas, Moss and pit bake **(Page 24-39)** Students demonstrated all of the Language/Culture Learning Goals **(Page 4)**
Provide students with the opportunity to enjoy productive and satisfying lives **[180-78A-700(4)(a)(ii)(A)]** **[28A.150.210]**	The students are reconnecting with their culture and language. A Tribal Elder reports that 6 students ran passed her and then stopped, tuned around and greeted her in the language and shook her hand. She said she almost cried from pure joy. Students demonstrating cultural protocol paying respect to elders. *(L/CLG #1) **(Page 4)**
Promoting continuous improvement of student achievement of the state learning goals **[180-78A-700(4)(a)(ii)(B)]**	Reading of the Spokane language in not required until 4th grade. Oral transmission of the language in more important in the early years. It is introduced through environmental print i.e. Posters, flash cards with pictures, books See Attached: EALRs **(Page 40)**
Promoting continuous improvement of student achievement of the sovereign tribal government's language/culture learning goals **[180-78A-700(4)(a)(ii)(B)]**	See attachment : See Attached: Camas, Moss and pit bake **(Page 24-39)** Students demonstrated all of the Language/Culture Learning Goals **(Page 4)**

REPORT CRITERIA	EVIDENCE
"Positive impact on student learning" shall mean:	
Recognizing **formal and informal** nonacademic student learning and growth related to oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identities **[180-78A-700(4)(a)(ii)(C)]**	See Attached: Camas, Moss and pit bake **(Page 24-39)** Students demonstrated all of the Language/Culture Learning Goals **(Page 4)** Four, 2nd and 3rd graders students gave a welcoming speech in the Language at the Spokane General Council Meeting in front of 95 Tribal members.
Developing greater appreciation of other cultures and worldviews **[180-78A-700(4)(a)(ii)(C)(iii)]**	See Attachment : See Attached Camas, Moss and pit bake **(Page24-39)** Students demonstrated all of the Language/Culture Learning Goals **(Page 4)**

Reports from the Community

- It has been reported to our staff that students are speaking the language in public places
- Students are pronouncing the words like a fluent speaker
- Students are asking for more language
- College classes at the local Tribal College are offered to parents and community members so they can converse with their children
- The Elders are being sought out for their knowledge and wisdom again
- During the Camas, Moss and buffalo pit bake elders were being waited on by students showing their respect
- Elders were asked to sit up front during the Flying Squirrel Play and reported that they understood every word the children spoke
- The local school has increased our language classes from 30 to 40 minutes per class 2 days a week
- Language Teachers are being treated like celebrities children are following them around at cultural gatherings wanting to speak to them in the language
- Community people are asking for language materials so they can learn the language too
- There are plans to begin a young tribal leaders group at the Wellpinit school teaching them Tribal civic responsibilities

Examples of Types of Evidence Documentation

(Not an exhaustive list of examples)

- Products or artifacts
- Audio story
- Video **(e.g.,** story**, demonstration)**
- Parent, teacher, community member stories
- Portfolio
- Written assessments
- Projects
- Performance (e.g., dance**, play, song, drumming**)
- Pretests
- Unit tests
- Cumulative tests
- Focus group
- Self-assessment
- **Language acquisition (oral, conversational)**
- **Non-verbal expression**
- **PowerPoint**
- **Canoe journey**
- **Journals (written, audio, visual)**
- **Community involvement with elders**
- **Bridging the gap – the education gap and tribal community & schools**
- **Building roads- Between schools and tribes**
- **Weaving**
- **Tribal Stories**
- **Video-communication/dialog**

Unit 16 Theme: Plants

*	* Plants
1) sq^{w}a?yol'e?x^{w}	Grass
2) c'lc'il	Trees
3) sčn'ir'm'n'	Buttercup
4) sq'^{w} astqn'	Cattail
5) snlq^{w}us	Dandelion
6) maxe?	Wild Lily
7) q'^{w} q'^{w} l'sal'q^{w}	Willow
8) steccx^{w}	Pussy willow
9) itx^{w}e?eɬp	Camas Plant
10) sp'eƛ'm?eɬp	Bitterroot Plant
11) st'šɬqeɬp	Hucklberry Plant
12) smuk^{w}e?šn	Sunflower - Balsm Root
13) nk'^{w}k'^{w}alk'^{w}l'č'qn'	Yarrow
14) k^{w}k^{w}l'k^{w}il'qn'	Indian Paint Brush

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15) sx^{w}x^{w}y'epeʔɬp — Wild rose

16) sɬaq — Sarvis Berry (Mountain)

17) syeyeʔ — Sarvis Berry (Low land)

18) k^{w}n'k^{w}in'm' — Wild Potatoes

19) sƛ'uk'^{w}m — Wild Carrots

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Key Action Words and Phrases:

1) nič'm hec nič'	Cut (something) It is cut
2) cx^{w}uyi	Coming back
3) še? m hoy	Almost over
4) k^{w}tnalq^{w}	Tall
5) x^{w}ey'it	A lot
6) ƛ'mey'	Hardly any
7) sc'?ek'^{w}	Bloom
8) c'y'u sc'?ek'^{w}	Not in Bloom
9) q'^{w}?el	Die (plant) , wilt
10) tix^{w}, yaʕ'mim	Gather
11) łaq'^{w} mstex^{w}	Show
12) q'^{w}?elmi	Wilting
13) sewne?	Hear
14) k^{w}?ermi	Coming up (plant)
15) š?it	First
16) č' nwist	Up there
17) m'ryemistn	Medicine
18) sum'nt	Smell it
19) č'sałq	Stinks

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20) six^{w}nt	Pour it
21) k$^{'w}$ek$^{'w}$n'n't	Taste (you take a little bite)

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Lesson Unit 16 Plants

1) łu? sqʷa?yol'e?xʷ put x̣est qs x̣ʷic (čłsixʷne?nt)
The grass needs to be cut (watered)

2) hec čkʷekʷe?r'ečsti łu? c'lc'il
The leaves are coming back on the trees

3) hi čtmtam łu? c'lc'il, qs q'sspel'i łu? s?istč
The trees are not even budding out, it's going to be a long winter

4) ac'x̣nt, čn'ir'm'n', qs hoyi łu? s?istč
Look it is a buttercup, winter is almost over

5) λ'e nwswist łu? sqʷ'astqin'
The cattails are getting tall

6) xʷey'it łu? snlqlqʷus n č'mnčn'ełxʷ
There are a lot of dandelions in the yard

7) łu? max̣e? put hu sc'?ekʷ', huy qe?s tixʷi
The lilies are in bloom lets pick some

8) λ'e hec qʷ'?elmi łu? max̣e?, c'x̣ił išše? kʷen't heł č'uw
The lilies are beginning to die, they don't last very long, do they?

9) qa?qs tixʷi t qʷ'qʷ'l'sal'qʷ x̣ʷl' slaq'ist
We need to gather willows for the sweat house

10) n sqepc hu x̣est t qs tixʷi t qʷ'qʷ'l'sal'qʷ x̣ʷl' slaq'ist
The spring is the best time to get willows for the sweathouse

11) huy, qa?qs tixʷi t stečcxʷ x̣ʷl' qe? ččiy'e? (qene?) n'e qs wičms
Lets get some pussy willows to show grandma

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12) c'yu swi? łu? stečcx^{w}, ta s pcpu?cm'i?st
The pussy willows have not formed

13) hi x̣am' łu? sq^{w}a?yol'e?x^{w}, k^{w}en't nex^{w} he?c q'^{w}?elmi łu? snlqlq^{w}us
The grass is so dry even the dandelions are wilting

14) hec čtoto?qečsti łu? tn c'lc'il
The leaves are falling from the trees

15) c'yu hepł čn'ir'm'n, puti? sc'er'tm
The buttercups are not up yet, it is still too cold

16) łiše? sx̣aslqs n č?acpeltc n?ečsuše?ws n sq'^{w}astqin
There is a moose and her calf standing in the cattails

17) x̣^{w}a put hu sx̣estm łu? p'ux^{w}p'ux^{w} hu sp'eƛ'm, sewne?mn łu? hem'ishem'is
The camas and bitter root must be ready, I hear the mourning dove

18) čn x^{w}uy č' člčewm, put hu sƛ'čƛ'ačqni
I went out to the prairie yesterday and the camas plants are just coming up

19) łu? sp'eƛ'm ƛ'e hec w'i?, hu pn' c'y'u sc'e?c'?ek^{w}
The bitterroot are up too but they are not yet in bloom

20) put hu s ti ye? hi y'e? łu? st'šłqełp
The huckleberry plants are about this tall (use you hand to show about 2-3 ft high

21) čx^{w}e?st'šałq n syil'yil's y'etłx̣^{w}a spentč
There are a lot of huckleberries on the bushes this year

22) mił hi x̣am, k^{w}en't ƛ'mey' hu hepł st'šałq y'e spentč
The weather has been so dry that there are hardly any huckleberries on the bushes this year

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23) łu? smuk^{w}e?šn łu? š?it hec iłistm n sqepc
The balsm root is usually the first edible plant to come up in the spring

24) łu? smuke?šn łu? š?it hec k^{w}?er tn p'ux^{w}p'ux^{w}
The balsm root comes up before the camas and the bitterroot

25) č'sałq łu? nk'^{w}k'^{w}alk'^{w}l'č'qn, uc hec anonaqstx^{w}
The yarrow plant stinks. Have you ever smelled it?

26) nk'^{w}k'^{w}alk'^{w}l'č'qn, x̣est meryemistn x̣^{w}l' x^{w}ey'it stem'
Yarrow plants are good medicine and used for many things

27) čn šrutm č' hec mq'^{w}moq'^{w} č hi ye?c ƛ'u? stšałqi, x^{w}ey'it ne?k'^{w}
I went up into the mountains to look for huckleberries.

28) x^{w}e?l nk^{w}k^{w}l'k^{w}il'qn
There were a lot of Indian paint brush flowers

28) čn sewne? łu? sx^{w}x^{w}y'epe?łp hec k'^{w}ul'mstm x̣^{w}l' x̣est liti
I heard the wild rose bush was good for making a good tea

29) čn šrutm č' hec moq'^{w} x̣^{w}l' słaq, nełi? čn sewne? šey' š?it x̣est łu? tn' qe? syeye?
I went into the mountains to pick sarvis berries, because I heard they tasted better than our lower area sarvis berries.

30) ccim'e?t łu? k^{w}n'k^{w}in'm k^{w}en't ta qs elk'stm x̣^{w}l' q'sipi?
Wild potatoes are really small and you can not store them very long

31) hec q^{w}l' epstm łu? sƛ'uk'^{w}m hu łu? sx̣^{w}a?litx̣^{w}e?
Wild carrots are usually cooked with brown camas in a pit

32) uc p he?c el'iłn t sƛ'uk'^{w}m, hu t k^{w}n'k^{w}in'm'
Have any of you tried wild carrots, or wild potatoes before?

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sx̣ʷɬpx̣ʷɬp, Flying Squirrel

cə̓qsi··pi?, cə̓qsipi?, čiyu ɬu hep

sqeltx̣ʷ hi yę n stulix̣ʷ, čmiš

x̣ʷix̣ʷiyuɬ. hu kʷint ɬi yę huɬ

x̣ʷix̣ʷiyuɬ hep x̣ax̣st ilmix̣ʷm.

n kʷkʷ?ec ʔʷint hec qʷccmi?st

n spumlxʷs, kʷint x̣est hec

čšt'štstes ɬu? hecyaś. kʷint

čmiš
ci?c hep syoyot, hep sameš,

kʷint hec čɬčlxʷncut, lšɛ hu

hec wžwičm, hec saseuńe? t xʷe?yi·t

ɬu? ti kʷi·ɬit xʷixʷeyuɬ, tam

hecyaś x̣est.

yę nkʷa čx̣ʷecis yę i?sčč citxʷs,

čspaqps, čs?anɬqs skʷumcnm t

ə̓p̓ə̓epxʷe x̣ʷl' qs istč s?iqis.

n axl?a hu hec Ɂsslecuti --- he?,

t swet -- ? -- ha xʷa t kʷtiɬhmaye? --

ha x̣ʷa t siwəs? ---

ɬu? člux^{w} čx^{w}uynintm t kʷtiɬamáye? n siwš -- cu?ys t čspaʕps, "hayo, p hi čsɣsɣmetx^{w}, qe? hɬɬ nəqʷniɬ- qʷu naqʷntm hi sckʷuman---" kʷeiɬ čspaʕps n?ać?acɣʷu?sis ɬu? kʷiɬamáye? hu ɬu? siwš, tma ɬu? put šeɣ xʷnit čselm hec iɁɬisc ɬu? qepxʷe?. kʷtiɬamáye? npupawis ɬu? sčɬčmmusc ha uti-- "t swet tmnus m naqʷmɬtm ha sckʷuman--ce?kʷ qs ce?šmscut!" qʷuce? siwš nxʷxʷetxʷrcnil'š--- "tam kʷ he?s slleye?ey čspaʕps?

ne swet wɛn he?c nanaqʷi -- nem xʷeyn, unexʷ?"

čsppaʕps sanu··nit, ta se?cinnt- ta sn?unnxʷe?ne?mis. ye xɣxst ilmixʷm ne?kʷ hec tn' čil'xʷ hu hec sunuinti -- nle n li šeɣ kʷkʷ?ec nem qs axɬwisi -- ɬu? hɬɬ cʷuy čsppaʕups, ne hec i?tši, tn sʔaɬɣʷc. pn ɬu? siwš, hec čɬciqi ye n čeyle?xʷ n čsaym čsppaʕupss crtxʷs. kʷtntwil'š ɬu? sciqs, kʷint ntyeš, xʷuy č sckʷumcis csppaʕups, nɬ?untes ɬu? sčɬčminusc hu swe?ukʷe? č cnitc snɬoxʷs. xʷa kʷinš s?ayilw.

hu nq̓ʷəcis ɬu? sccicqsc, hu heɬ čɬ pq̓ʷene?is t s šš n̓šeńš hu t matt hu heɬ xʷuy.

kʷti ɬamáye? nexʷ axʷ?axʷlilš, hec t ?aćxstm t ilmixʷm, nexʷ hn čɬčm̓usc hu he?c naq̓ʷi t q̓pəpəpxʷe? tn̓ čsppaʕups--- -ɬ-cəlkʷ̓is n qʷsqʷspesšn̓. huyečst hu k̓ʷ?is itš nexʷ. nte ɬu? ilmixʷm qs eščeni xi ne čspnuɬtm ɬu? čsppaʕups's skʷumcis.

ɬu? xlip hu kʷlkʷu?lsc suxʷ̓ewə?m qs cxltsqelixʷ qs čq̓mq̓mi?lšmsc xʷaɬ swet hu hec na?q̓ʷms sčppaʕups's skʷumcis.

hecya's sqelixʷ ca?ti nem cxʷixʷm ?y- čmiš ta ɬu? siws hu kʷti ɬamáye?— siws cuti he?c xʷiyeysi, kʷti ɬamáye? hec weyti xʷeńt ta qs cxʷixʷa?y-- ɬu? heɬ k̓ʷ?is cu?ys ɬu? ilmixʷm--- nk̓ʷ?elsncut hu cuti--"cxʷixʷu?yskʷ̓m ɬu? kʷti ɬamáye? hu siws wi?čis ɬi ye čk̓ʷinkʷ̓nš čne?s--čɬnuq̓ʷnq̓ʷmi?st--- siws čɬ?uɬxʷ n n čɬ ɬoxʷ n sčeńš--- kʷti ɬamáye? ntɬip n hec ɣl̓ɣil̓ nqʷest. heɬ k̓ʷ?is cu?ys ɬu? ilmixʷm -- ɬu? ilmixʷm čxʷttels hu cnɬc xʷuy --šeɣ hu susc?ʷne?ɬ hi čšceš hu heɬ c?awtpa?yqs ɬu? ilmixʷm ɬu? č snq̓mq̓milštn.

šeɣ hu ɬu? ilmixʷm cu?ys ɬu?

ye xʷixʷeyuɬ ɬu? scwičs ɬu?	"kʷenit p heʔp sʔeċinɨnt ʕ!"
cxʷkʷʔec, necyaʕ hu ċaʔċqʷaʔqʷ-	ta sʔeċiʔnɨnt, hi he huɬ čtoyqn."
ličeri hu heʔċxiɬ ha qeʔ hep suxʷ-	ɬuʔ ilmixʷm weʔis siẃs ---
ṅaqʷemɨni --."	"kʷ hi qs xʷeyṁ xʷlʼ naqʷnɬxʷ
ixʷixʷuʔy č čsppaʕups's	čppaʕupsʼ tɬʼštiš qpqepxʷeʔs-
citxʷ--ɨmeɣ hu hepɬ tɬʼštʼiši	tma qs sʔiʔɬis n sʔistč nie ta qs
qpqepxʷeʔ ɬuʔ ta eʔanɬqs	nšeʔšiʔtm. hu ɬuʔ hanwi axlsʔistč.
sqtixʷs.	hu kʷ heʔc itši, ta kʷ heʔc iɬn. hi kʷ
xʷixʷuʔy č kʷtiɬhamɨnaje?	xʷupt, kʷ čča?šqncut."
citxʷs, čɬčheʔneʔis ye qʷsqʷspesšn-	hoy. čcxʷeple?ntm siẃs t ilmixʷm---
xʷeʔyit čɬpukʷ ye t tɬʼštiš	čmič qs xʼkulʼeʔxʷi hu ɬuʔ t
qpqepxʷeʔ --nexʷ xʷuʔy č	čɬssqpqin'tn m qs iɬni, čmiš, ta
siẃs onlšeʔɬis hu nciʔqis --nexʷ	qs eɬɬ nuys ɬuʔ qpqepxʷeʔ."
xʷeʔyit hec npukʷ t heʔcxiɬ t	ilmixʷm cxlitis ɬuʔ kʷtiɬhamɨnaje?
qpqepxʷeʔ--xʷttmiʔntm, huɬ	hu cuys -- nexʷ hanwi ihaṅqʷniɬtxʷ ɬuʔ
kʷtiɬhamɨnaje? hu siẃs, seʔwntm	čsppaʕups tɬʼštʼiš qpqepxʷeʔs - 19

k̓ʷeɬt nexʷ kʷ qs čcx̣ʷeple?em čx̣iɬ t siw̓s.

ʔ čselm ɸ x̣ʷpx̣ʷapt, p q̓ʷq̓ʷuct. t han tixʷcč hu kʷ he?c ti?χʷ s?iɬn t hmmaɬtn, hu mí ɬu? čsppaˀups hec aiχ̣ʷms- cut χʷl' qs t'k̓ʷene?s, k̓ʷeɬt nexʷ kʷ he?c ɬš n ax̣l s?istč-- ta kʷ he?c iɬn, hu ɬi je čsppaˀups t s?iɬn hu hec qʷq̓mi?st - n axl?a hu n čolsqe?. kʷ ɬamiaje?. hi kʷ tɬmus hu k̓ʷeɬ-l kʷ čsč?cox̣ʷx̣ʷeple?ntxʷ ha snkʷsqelixʷ nexʷ. kʷeɬt ta pi?stem kʷ qs iɬni t q̓epχʷe?- ɬem cpkʷukʷ ɬu? han χllexʷ--!

hu lše? hu hamaxʷ axx̣i?lm ɬu? hul ɬamiaje?, ta hepɬ χlle?xʷ.

ilmixʷm nta?x̣ʷlusm ɬu? č čsppaˀups hu cays---

"χest ha qs čšt'čšt'stexʷ ɬu? han q̓p̓q̓ep̓xʷe?. qe pupu?seńč ɬu? qe? sewne kʷ sʷoslscut. ɬe hi pel' ni kʷ qs tixʷoni ---"

ctataqm ilmixʷm hu ɬi je q̓elt kʷ?er n čsppaˀups sčo?waxn hu ɬu? n sc̓u?šis -- nexʷ ɬu č sčut- hayo, taqaq ɬu? čsppaˀups---

hecyaś snkʷsqelixʷs hu axx̣i?lm--ih hec čx̣iɬ hec t'uxʷtlwi?s. pe?l'sc ɬu? s?i?ɬis! hoy, hul sχʷapxʷap!

Elva T. Andrews as told to her by her father C.B. Suzen Timentwa 10-9-43

STUDENT PLAY
(sx^{w}upx^{w}up)

Narrator: a? x̣est sk^{w}ek^{w}st spqni
Sun: a? x̣est sk^{w}ek^{w}st k^{w}ecščen
Narrator: čn x̣is lemlemt
(Music starts: Animals start coming to the waterhole; begin greeting and leave after saying nem eɬ wičtmn
Narrator starts telling the story after the animals are finished greeting each other.)

Narrator: Long long ago before there were people in the world, there were only x^{w}ix^{w}ey'uɬ. And they were ruled by a nice ilmix^{w}m. He kept warm with his nice lkepu and only he had yoyot sumeš he could become invisible when he wanted and wander about and watch his friends.
Maybe this was good, but maybe not because one day he was watching Little istč working very hard at gathering her q'epx^{w}e for winter when along came some x^{w}ix^{w}ey'uɬ to visit with her. It was siws, snak^{w}k^{w}ane? and sx̣ax̣nč.

šnak^{w}k^{w}ane?: a? x̣est sk^{w}ek^{w}st istč
istč: a? x̣est sk^{w}ek^{w}st
siws: a? x̣est sk^{w}ek^{w}st istč
istč: a? x̣est sk^{w}ek^{w}st
sx̣ax̣nč: a? x̣est sk^{w}ek^{w}st istč k^{w}ecščen
istč: a? x̣est sk^{w}ek^{w}st sx̣ax̣nč hi čn pupusenč hi čew ɬu hin q'epx^{w}e
sx̣ax̣nč: čew?
istč: ?une čnte'qe? hepɬ n'aq'^{w} em'n'

Narrator: ?ani hoy sitc someone has been stealing istč's q'epx^{w}e could it be we have a naq'^{w} em'n' in our forest?
(istč' looks long and hard at siws)
siws: tam q^{w}uy?e x̣est sx̣lx̣alt (and runs off into the forest)
(istč looks long and hard at snak^{w}k^{w}ane?)
snak^{w}k^{w}ane?: tam q^{w}uye? x̣est sx̣lx̣alt (and runs off into the forest)
istč: ax̣la ax̣la čyec k'^{w}uli t q^{w}epx^{w}e
sx̣ax̣nč: čn pupusenč hi čew ɬu han q^{w}epx^{w}e x̣est sx̣lx̣alt slax̣t
itsč: x̣est sx̣lx̣alt
ilmix^{w}m: I will stay here tonight and watch istč house and see who the n'aq^{w}em'n' is. Could it be snak^{w}k^{w}ane? or could it be siws? Who could it be?

Narrator: In those days the snak^{w}k^{w}ane? and the siws had teeth and ate q'epq^{w}e too. So ilmiq^{w}m still invisible, stayed awake and kept watch from nearby.
ani? štem ɬiše ilmix^{w}m hears some rustling in the bushes, who could it be. It looks like siws- - - hoy sitc.
(siws: looking very guilty peeking around the bushes and rocks sneaking closer to istč tree where she keeps her storage of q^{w}epx^{w}e)

Narrator: He quickly starts to dig at the bottom of the tree and a lot of q'epx^{w}e comes rolling out. He fills his bag full and scurries off into the woods to his house, he makes at least two trips before he gets tired and goes home to sleep.
ilmix^{w}m: So, this is our n'aq'^{w} em'n', hi cn pupusenče we have a n'aq'^{w} em'n' in our community
Narrator: ilmix^{w}m is going to leave for home when he hears another rustling in the bushes, so he waits to see who it is. . . ani? šwet ɬi še, it's snak^{w}k^{w}ane? hoy sitc (snak^{w}k^{w}ane?: he too is looking very cautious sneaking around the bushes and the rocks looking to see if anyone is watching him.)
Narrator: snak^{w}k^{w}ane? sneaks up to the tree and begins to dig at the bottom where a lot of q'epx^{w}e comes rolling out and he puts it in a bag and scurries off home and hides the stolen q'epx^{w}e under a bunch of moss.
ilmix^{w}m: čsel huɬ n'aq^{w}em'n' čn pupusenč

Narrator: Poor ilmix^{w}m he feels so sad that there are n'aq^{w}em'n' in their friendly community. So he sadly goes home.
Early the next morning ilmix^{w}m wakes up and tells wawick^{w}le? There are n'aq^{w}em'n in the community and she is to tell the x^{w}ix^{w}eyuɬ to come to ilmix^{w}m's tipi for a meeting right away.
So wawick^{w}le? hurries off to tell all the x^{w}ix^{w}eyuɬ there is an important meeting and all must come, there are n'aq^{w}em'n' in our community, hurry! hurry!
(wawick^{w}le? Runs to all the animals and tells them to come to the meeting,)
wawick^{w}le: qaqs yapqini, qaqs yapqini! cx^{w}uyš, c'x^{w}uyš! wamisti, wamisti!

Narrator: She tells all the x^{w}ix^{w}eyuɬ in the forest, but when she comes to siws he tells her, he has a toothache and can't make it to the meeting.
wawick^{w}le: qaqs yapqini, qaqs yapqini! cx^{w}uyš, cx^{w}uyš! wamisti, wamisti!
Siws: ta, ta, he n c'e?r eysi
Narrator: She then goes to the snak^{w}k^{w}ane?'s house but he too says he is sick and cannot make it.
wawick^{w}le: qaqs yapqini, qaqs yapqini! cx^{w}uyš, cx^{w}uyš! wamisti, wamisti!
šnak^{w}k^{w}ane?: ta, ta, hi cn weyti

Narrator: wawick^{w}le then goes back and tells ilmix^{w}m that all will be at the meeting except the siws, and the snak^{w}k^{w}ane?.
ilmix^{w}m gets very angry and tells all the x^{w}ix^{w}eyuɬ that he saw the snak^{w}k^{w}ane? and the siws steal istč's q'epx^{w}e from her house when he was invisible, and tells them they should all go and get the two n'aq^{w}em'n' and punish them.
ilmix^{w}m: cx^{w}uyš pec ya. . . qaqs ƛ'u?ƛ'?usm.

Narrator: They all go into the forest to find the two naq^{w}em'n', and there hiding behind a big rock they find the siws and the ilmix^{w}m tells him he is to be punished for stealing istč's q'epx^{w}e, after all she is hard working and would starve if she didn't have her storage of q'epx^{w}e to eat during the cold winter.

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ilmix^{w}m says to siws, from now on you and your kind will have to live in the rocks in deep dark holes in the ground and you will never again eat sweet q'epx^{w}e, from now on your food will be tasteless herbs and weeds.
You and all your Tribesmen, go away from here!
Ilmix^{w}m: x^{w}uyš č'šeš wi!
ALL x^{w}ix^{w}eyuł: t'et'eye, t'et'eye, t'et'eye! ! ! n'aq^{w}em'n', n'aq^{w}em'n', n'aq^{w}em'n'! ! ! x̣^{w}uyš č' šeš wi! ! !
(siws sadly hangs his head in shame and walks into the forest)
Narrator: They then find the other n'ax^{w}em'n' hiding in the bushes.
The ilmix^{w}m tells him, you too will be punished for stealing poor istč sweet q'epx^{w}e, you are lazy and foolish all you do is sit around all day while poor istč works hard from morning till night, from now on you and your kind will live in the dark wet swamp, sitting on slimy lily pads, you will lose all of your x̣leq̣^{w} and grow a long sticky red tongue and catch flies with it, this is going to be your food.
You and your Tribesmen, go away from here!
ilmix^{w}m: x^{w}uyš č' šeš wi!
ALL x^{w}ix^{w}eyuł: t'et'eye, t'et'eye, t'et'eye! ! ! n'aq^{w}em'n', n'aq^{w}em'n', n'aq^{w}em'n'! ! ! x̣^{w}uyš č' šeš wi! ! !
(snak^{w}k^{w}ane? shamefully hangs his head and walks off into the forest toward the swamp)

Narrator: Then finally the kind ilmix^{w}m says to the hard working istč', we are so sorry about your loss of sweet q'epx^{w}e, we would like to make it possible for you to gather your sweet q'epx^{w}e more quickly here after.
(ilmix^{w}m waves his arm towards istč)
Narrator: He waved his arm and a magic skin grew like wings between the front and hind legs of the surprised istč. Ever after istč and her Tribe could jump farther and more quickly than ever before, they could travel and glide through the air even when the trees were a great distance apart, and since that time the istč has been known as,
šx^{w}upx^{w}up - Flying Squirrels.
ALL x^{w}ix^{w}eyuł: (All the animals jump up and down and shout for joy.)
Hooray! Hooray! Hooray!
Narrator: Notice the moral of the story if you are a hard worker you will reap benefits for this. But if you are doing something bad or taking advantage of anyone there will be harsh consequences to look forward to. Why would you want to do something bad when it is beneficial to do something kind for a person, it feels good to be kind to others. . .

šey u hoy lemlmt pec ya



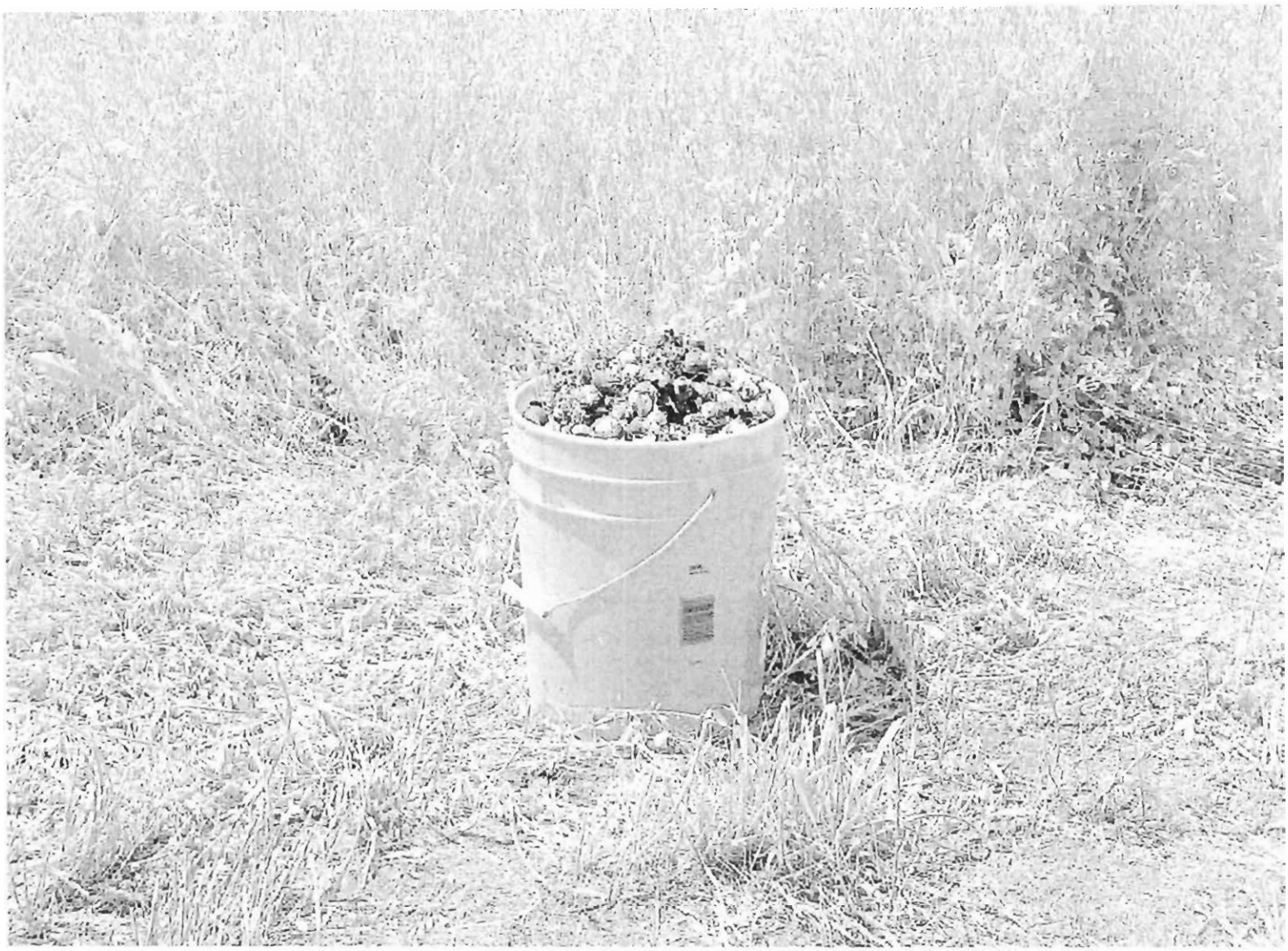
Group Photo June 2005
Two 4th Grade Science and Salish Language Classes
1st Annual Brown Camas Root Dig



4 Grade Students Digging Brown Camas
The Students are totally engaged in the activity



4 Grade Students Digging Brown Camas
The Students are totally engaged in the activity



4thGrade Students Dug over 5 Gallons of raw Brown Camas in 4 hours
The Students learned the Salish name, common name and scientific name and conversational phrases in Salish.

Brown Camas is high in Iron, Calcium, and Vitamin C
It was pit cooked in the ground for 36 hours
Temperature next to the camas was 250 degrees this was determined by temperature tiles placed in the pit.
It was then dried and stored for winter.
The students learned all of this in the classroom, from Tribal elders and other community members. They were also involved in the pit Cooking.



Elders Language Teachers, LEA Teachers and Students clean the camas and prepare it for the baking process.
This is not only a science and Language lesson, but it is also a social event connecting elders, students, Salish Teachers, LEA teachers and community.



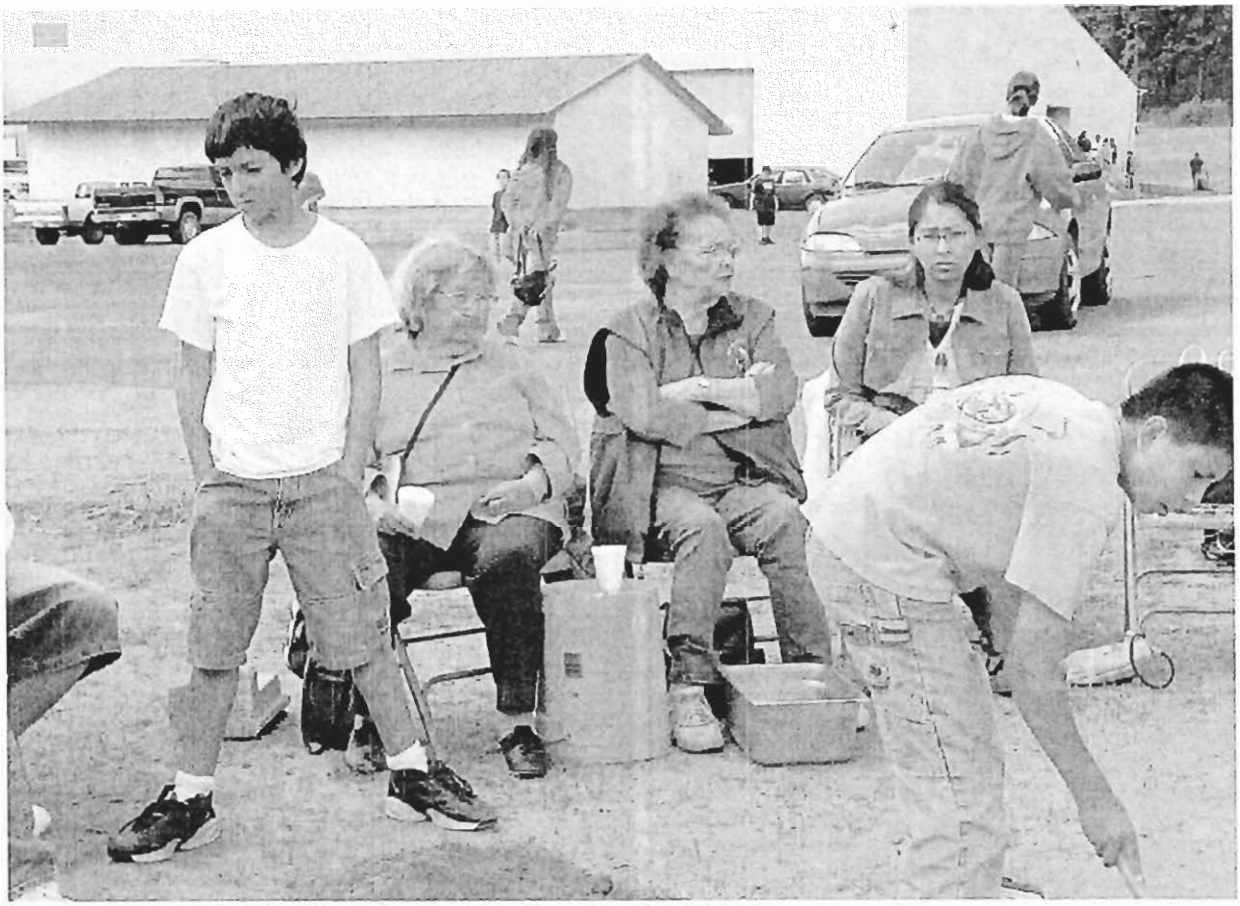
Preparing Moss from the Tamarack tree for the pit cooking process
Moss is very high in Calcium and Iron it was used as the first baby food as well as winter food for the Tribal people.



Students and LEA Teacher as instructed by elders
Building a fire to heat the lava rocks until they are red and glowing.
The lava rocks are then covered with 3 inches of dirt. Temp. 250 degrees.



Students and community members cleaning Skunk Cabbage leaves to put under and over the Camas and Moss to keep the dirt off of the food



Tribal Elders giving instructions on the whole process. Our Tribal Professors hold the unwritten traditional knowledge and are a very vital part of the community. Reconnecting the Elders and the youth.



Students placing the Camas in the ground. A modern process of wrapping the camas in wet muslin to keep it clean and to add moisture.



Students and Language Staff are putting poles in place next to rocks and there will skunk cabbage leaves placed over the top of the camas and moss then 3 inches of dirt will be placed over the top. Water is then poured into the holes down the poles and the poles are removed and the holes are covered. A small fire is built on top then again in the evening and morning for the full 36 hours.



LEA Science Teacher and students are placing the buffalo meat in the pit and receiving instructions from elders
The buffalo was cleaned and skinned by the high school students.
The lava rocks are covered with 2 inches of dirt.
Buffalo meat was cooked in a separate pit and placed in the ground 12 hours later because meat cooks faster and needs to be cooked at a higher temperature.
It is cooked at a higher temperature of about 300 degrees for only 24 hours. No poles or extra moisture is needed.



The buffalo meat is covered with 3 inches of dirt and a small fire is made on top. Then a small fire is built on top at night and in the morning



Everyone gathers for the uncovering of the Camas, Moss, and Buffalo



Students are checking the Moss along with Tribal Elders



Moss and Camas is then canned another new method. The moss and camas were usually laid out in the sun to dry.
All of the students and teachers were given a taste of the Moss and Camas. The rest was canned and will be given out to Tribal elders during the holidays.
The buffalo was served at a feast put on by the Wellpinit School.
Giving away anything you hunt, or gather for your first time is a tribal tradition, it is usually given to elders or those unable to hunt or gather food. This insures that you will share with others and that you will continue to be a good hunter or gatherer for your family and your people.

Essential Academic Learning Requirements

Lesson Plans
Communication EARLs
1.1 1.2
History
1.2

Student Play
Communication EALRs
1.1, 1.2
2.2, 2.3, 2.4, 2.5
3.1

Speech at the General Council Meeting
Communication EALRs
2.1, 2.2, 2.3, 2.4
3.1

Camas Dig
Buffalo, Moss and Camas
Pit Bake
Science EARLs
2.1, 2.2, 3.2
Geography EARLs
3.1, 3.2, 3.3

The Tulalip Tribes of Washington

- Language: Snohomish Lushootseed
- First People's Certificate Holders: Sonia Lynn Gobin, and Teotti Michele Balogot
- Participating with: Marysville School District – Tulalip Elementary School, Tribal Early Childhood Education Assistance Program (ECEAP), Montessori schools, and Northwest Indian College. The program also conducts a summer language camp for two weeks each July. Total number of students served in 2004-05 was 384, of whom 279 were taught in a school setting and received one hour of instruction four days a week.
- 58 Native American students
- 16 Non-Native American students
- K-6th Grade level
- 20 hours total weekly hours of direct instruction in language/culture program
- Attached are Tulalip Lushootseed Learning Goals, program summary, and examples of lesson plans.
- Evidence of Positive Impact on Student Learning: Aspects of literacy - appreciation of stories requires the ability to listen attentively for an extended period, to remember what is heard, to appreciate variations on traditional rhetorical and narrative patterns, and to apply a knowledge of the intertextual aspects of each story resource pool. Many of these skills are transferable to the reading experience.

REPORT
FOR FIRST PEOPLES' LANGUAGE and CULTURE CERTIFICATION PILOT PROGRAM

SCHOOL YEAR 2004-2005

TULALIP LUSHOOTSEED PROGRAM

CONTENTS

1. Form from Draft 09.21.04

2. Report for School Year 2004-2005 (Text)

3. Tulalip Lushootseed Learning Goals

4. Lesson Outline with commentary

5. Brief History of Program

Program Evaluation School Year	(2003-04) The figures below are for 2004-2005
Sovereign Tribal Government	The Tulalip Tribes of Washington
Language	Snohomish Lushootseed

PROGRAM DEMOGRAPHICS

Number of Native American students	58 (school: 185)
Number of non-Native American students	16 (school: 49)
Grade level(s)	K-5
Previous language experiences of the students • No experience (# of students) • Little (# of students - can read and/or speak a few words) • Moderate (# of students - can read and/or speak the language, not fluent) • Fluent (# of students)	• # 20 • # 80 • # 0 • # 0
Number of students who live on the reservation	225 (whole school)
Number of students who live off the reservation	10 (")
Number of Native American students in Title I program	157 (whole school)
Number of non-Native American students in Title I program	41 (")
Total weekly hours of direct instruction in the language/culture program	20
School District Name	Marysville
School Name	Tulalip Elementary

REPORT FOR SCHOOL YEAR 2004-2005

TO: WASHINGTON STATE BOARD OF EDUCATION
FROM: THE TULALIP TRIBES LUSHOOTSEED PROGRAM
RE: FIRST PEOPLES' LANGUAGE and CULTURE TEACHER CERTIFICATION PILOT PROGRAM

Description of Program. The Tulalip Lushootseed Program has been in operation for 14 years. During the school year 2004-2005, eight teachers were employed, teaching from pre-Kindergarten level through Grade 5; two teachers also taught 100- and 200-level college courses.

The Program teaches at the Tribal ECEAP and Montessori schools, as well as at the Marysville School District's Tulalip Elementary School, and Northwest Indian College. The Program also conducts a summer language camp for two weeks each July. The total number of students served in 2004-2005 was 384, of whom 279 were taught in a school setting and received 1 hour of instruction 4 days a week.

2004-2005 is the first year of our participation in the Pilot Program.

A brief history of the program in tabular form is attached to this report.

First Peoples' Certificate Holders. Two of our teachers received the Washington First People's Language/Culture certificate in the summer of 2004. One of these teachers has her BA and State K-8 credential, and the First Peoples' certificate serves as her Lushootseed Endorsement. The other holds the AA degree. Between them, they have 13 years' experience teaching Lushootseed. Both came to the Program from early childhood teaching. (We also have two teachers whose certification is pending.)

Effect of the Program on Attitudes toward Education. Fourteen years ago, few tribal members considered teaching as a career option. Associations with the oppression suffered under the Boarding School regime and with current racism in the local school district made the world of education an alien environment.

As the Lushootseed Program began to send tribal members into the school room, these attitudes have changed. In a questionnaire distributed last year to elementary school children in the Lushootseed classes, a quarter of the children said they would like to become Lushootseed teachers themselves or would consider teaching as a career.

Of our eight staff members, three have come to us as a result of having had Lushootseed in high school; one has come because of interest generated at an in-service introductory workshop on Lushootseed that she attended as a

teacher's aide; and one, as a result of having been a volunteer at summer language camp.

All of our staff members are the first people in their families to become teachers; of the three degree holders on staff, two are the first people in their families to have earned a college degree. Both holders of the BA degree are going on for their Master's. Our staff members who are parents of small children are talking to their children about going to college when they get older.

It is evident that the presence of tribal member teachers in classrooms does open up for children and young adults the prospect of education as a career and as something to be desired. The wish voiced by the grade school children last year to become not just teachers, but specifically Lushootseed teachers, is significant in that it indicates that not just the presence of persons with whom they are familiar, but ideas that are identified as specifically associated with Tulalip, have an attractive force and influence young people's thought about what is possible for them in the future.

All of the teachers who work for the Tulalip Tribes Lushootseed Program are tribal employees. Because we have not yet had occasion to test the willingness of the School District to create positions for Lushootseed teachers, a crucial aspect of the Pilot Program has not been tested here. Insofar as the Pilot Program protects and promotes the presence of tribal teachers teaching a tribally-identified curriculum in the schools, it is an invaluable tool in making the classroom an environment in which tribal children can succeed in their difficult bi-cultural task of being at home in the modern world.

The Reporting Template. From the beginning, the Tulalip Lushootseed Program has felt that the template with all its cells has the effect of splintering something whole into parts so isolated and microscopic that the sense of what we are trying to do at Tulalip cannot be conveyed. Some of the cells also express values that conflict with our ways of thought. For example, individual financial success is held up as a desideratum [p. 3 of Draft 09.21.04 template: "provide students with the opportunity to contribute to their own economic well-being"], whereas at Tulalip it is considered that an individual's economic well-being is inseparable from his family's and community's. Succeeding cells of the template suggest that students be provided with "the opportunity to contribute to the economic well-being of their families" and "the opportunity to contribute to the economic well-being of their communities."

Part of a fix for this problem might be to combine all three templates, so that economic wellbeing is considered in its tribal context as a whole. But that would not solve the problem posed by the two succeeding cells, which suggest that "productive" and "satisfying" are mutually exclusive qualities, and neither is related to economic activity. It looks as though this template was developed without interrogating the differences between tribal and dominant cultures'

concepts about the individual, material wellbeing and the ways that respect is earned in the community. A remark made at several FPLC meetings comes to mind here: the language and culture classes teach not only what is required by the state, but much, much more. If the Pilot Program participants could come up with a more culturally relevant reporting mechanism, I believe that the state would be not only satisfied, but amazed.

I also have trouble with the list of cells on pages four and five that all start out, "recognizing non-academic student learning and growth," as if "academic" is the standard and the inclusion of other kinds of personal development is an afterthought. I am not sure that the distinction between "academic" and "non-academic" would even be useful in an effective educational environment for tribal children.

An example from science: I attended the demonstration of a lesson on the digestive system taught in Lushootseed and offered as an example of a culturally relevant science lesson. The teacher used a life-sized "Oreo Man" to show the progress of an oreo cookie along the digestive system, narrating each step in Lushootseed; the children were supposed to learn the organs of the digestive system in Lushootseed and English and be able to narrate the cookie's journey themselves.

In a culturally relevant lesson on the digestive system, these aspects of history, philosophy, anatomy and literature would be considered: (History) How does it come about that Lushootseed has names for all these organs? (Comparative anatomy, biology) How are humans related to other beings with these organs? (Ecology, ethics, engineering) What effect on our conduct and wellbeing does an awareness of this relatedness bring about? (Communication, Narrative comprehension, rhetoric) Do we understand narratives present and past about this relatedness?

An example from Literacy: Our elders have made it part of our Language Policy in regard to stories that we teach traditional stories orally before looking at any text and that we never tell a story in isolation from its context in the narrative heritage. Elders stress that storytelling is a relationship between people; that stories are not told in order to create suspense as a way to hold attention, but in order to offer the audience the opportunity to consider again something they have heard before. The education of our people to be an audience for traditional stories is importantly different from the education as readers of print media. Appreciation of stories requires the ability to listen attentively for an extended period, to remember what is heard, to appreciate variations on traditional rhetorical and narrative patterns, and to apply a knowledge of the intertextual aspects of each story resource pool to the hearing of any one telling.

These skills are usually defined as aspects of literacy. Certainly, many of these skills are transferable to the reading experience. But our narrative traditions are

communal; in our tradition there was no such person as the solitary reader. No one is "the author" and no such thing as a fixed text exists to be the subject of discussion. Consideration of a story's quality and message, then, requires humility, mutual respect and a tolerance for ambiguity that are not often the requisites for successful reading and essay writing. A good listener to stories is also a good listener to others, with an ear for the nuances of speech that convey meaning as much as the overt content, and with patience for another person's timing, individual experience and opinion. This is a definition of literacy that includes an interpersonal dimension – the "much, much more" evoked at the First Peoples' Language Committee meetings.

For these and other reasons which I hope the Pilot Program will have a chance to discuss in the future, I have not attempted to use the template in this report.

Instead, I have attached a series of lessons developed for different age levels and provided some commentary on goals and background.

TULALIP LUSHOOTSEED LEARNING GOALS

Awareness goals:

- to know that every land feature and natural object, every land and water animal, every plant, and every celestial body, had a taxonomic name, an individual name, and often a personal name, and that though many of these names have been lost to us, some are still known and some are recoverable

- to know that these names carry with them stories, information and teachings which today the dominant culture separates into distinct fields (such as literature, oratory, biology, ethics, cosmology, astronomy, geology, ecology, human history, sociology), but which are not held to be distinct fields in our way of thought

-to know about the experiences of our ancestors and more recent forbears and to understand how these experiences, like the old stories, are still alive in the world today in their effects on us

-to know that we are not the only people who have had experiences like ours and felt long-lasting aftereffects

-to know that our people have survived because they developed technological expertise to meet their material needs, spiritual lifeways to meet their needs to understand their place in the several worlds located here, and a practice of humility (as we have defined it through the ages) to meet their social needs

- to understand that our continued survival depends on our maintaining their level of technological expertise, continuing to follow ancestral lifeways and to to hold the ancient values dear, and to practice our ancient humility, however we can realize these goals in today's world

Practices goals:

-to make decisions about how to conduct ourselves that are based on the teachings of our ancestors

-to include the traditional work of the seasons in our lives

-to maintain in ourselves a traditionally informed awareness of the natural world

-to appreciate the art of our stories and oratory and to identify and appreciate similar and different traits in the verbal arts of other cultures

to appreciate the virtuosity of our music, carving and graphic arts and to identify and appreciate similar and different traits in the fine arts of other cultures

-to choose for ourselves the more culturally rich, beneficial and hard-won aspects of dominant culture rather than the shallow or harmful aspects that are so easily accessible

School district related issues:

Parental involvement that is thought of as a matter of reading with your child, volunteering in class or going to PTSA meetings is not on the map. Parental involvement is a social reform project involving the entire community and leading to schools that serve meals at which families can get together, provide opportunities for family-based activities, stay open late for study, provide day care and places where students can spend the night without being stigmatized as vagrant or homeless.

Language learning is a revolutionary activity, not a school subject.

"ACTFL Guidelines" and "Language-Teaching Best Practices" are irrelevant, as they do not address the needs and goals of the community.

Cultural expertise resides in the community; the school district's proper role at this time is to stop, look and listen. If there is a way a district can help the community meet its goals, that way will be revealed in time. It will not be a way that involves imposing practices or values formulated for other cultures or even other Indian communities.

TULALIP LUSHOOTSEED PROGRAM
BRIEF SUMMARY INCEPTION – PRESENT

1993
informal class: 6
ECEAP: 50
Tulalip Elementary: 80
Summer class: 10
College: 10

Staff : 2
Total students:
Informal classes for adults: 16
Preschool – grade 5: 130
College (100-level): 10
Total students: 156
140 had instruction for one hour daily

outcomes of formal classes
College: read and write; carry on short conversation; understand and tell short traditional stories.
(Assessed by exam and demonstration)
Early childhood: understand language in domains of classroom, songs, animals, actions, numbers. Produce greetings, animal names, verbs.
(Comprehension assessed by performance; Production assessed by unit review.)

1994
ECEAP: 50
Tulalip Elementary: 80
Montessori: 40
Summer class: 10
College (100-level): 10

Staff: 3
Total students:
preschool – grade 5: 170
informal classes: 10
college: 10
Total students: 190
180 had one hour of instruction per day

College: same as 1993
Early Childhood: understanding language in domains of classroom instructions and transitions, numbers, songs, stories, verbs, body-parts and feelings, animals, birds, fish and seasons.
Comprehension assessed by performance in activities and discussion of stories.
Production assessed by unit review.

1995
ECEAP: 50
Montessori: 60
Tulalip Elementary: 40
Camp: 100+ 40 (children + adults)
Summer class: 7
College: 6 (2 at 100-level and 4 at 200-level)

Staff: 5
Total students:
preschool – grade 5: 150

College: 100-level same as above, but with classroom conversation added. Additional assessment by observation of teaching.
Early childhood: same as 1994, with the addition of knowing the sounds the letters of the alphabet.

informal classes: 147
college: 6
Total students: 303
156 had one hour of instruction daily

1996
ECEAP: 50
Montessori: 80
College: 6 (all intermediate)
summer class: 10
camp: 100+ 40 (children + adults)

Staff: 5 teachers and one artist
Total students:
preschool – grade 5: 130
College: 6
Informal classes:150
Total students: 286
136 had one hour of instruction daily

College: formal instruction in curriculum development added. Assessed by portfolio.

Early childhood: addition of clothing and slahal units. Assessment by performance (slahal) and following instructions in unit. review (clothing).

1997
Montessori: 100
Eceap: 40
Tulalip Elementary: 225 (culture/flex)
Quilceda Elementary: 225 (culture/flex)
summer class 5
college 6
camp: 100 + 40

Staff: 5 teachers and one artist
Total students:
preschool – grade 5: 590
college: 6
informal classes: 146
146 students had 1 hr. of instruction daily
450 students had 2 hrs. of instruction weekly

Elementary school switched to a language exposure model: Goals: sight recognition of words; placename recognition and production; memorization of a traditional story; exposure to a pool of story motifs. Assessment by project and degree of class participation

1998
Tulalip Elementary: 60
Montessori: 100
ECEAP: 40
College: 6

Staff: 6 plus two support
Students served:
preschool – grade 5: 200

College: culmination of three-yr. project to standardize curriculum for grades 3-5.

Early childhood as above. Grades 3 – 5: addition of work on parts of speech, segmentation of "words." Assessment by participation in

college: 6
informal classes: 140

language games (crosswords, hangman, word scramble, cloze)

206 students had 1 hr. of instruction daily

1999
Tulalip Elementary: 60
Montessori: 100
College 8
Eceap 40
Camp 100+ 40
Summer class: 5
Community class: 10

All programs as above

Staff: 5
Students served:
preschool – grade 5: 200
college: 8
informal classes: 155
Total:363
208 had one hr. of instruction daily

2000
Montessori: 100
Eceap: 40
Tulalip Elementary: 50
Camp: 100 + 40
MPHS: 20
Heritage: 50
College: 7

Addition of high school classes.
Goal was conversational competence in domains of greetings, formal public prayer, song, self-introduction and genealogy.
Assessment by performance

Staff: 7
Students served:
preschool – grade 5: 190
high school: 70
college: 7
informal classes: 140
Total: 407
267 students had one hr. of instruction daily

2001
Montessori: 100
Eceap: 40
Tulalip Elementary : 50
Camp: 100 + 40
College: 11

College: culmination of 3-yr. project to standardize curriculum for grades K-2.
Preschool and grade school: as above

Staff: 8 + 2 support
Students served:
grades pre-K – 5: 190
college: 11
informal classes: 140
Total: 341
201 students had 1 hr. of instruction daily

2002

Montessori: 100
Tulalip Elementary: 75
ECEAP: 40
Community:
Camp 100 + 40 (children + adults)
College 8 (four at 100-level and 4 at 200-level)

Staff: 9 plus 1 administrative position
Students served:
preschool – grade 5: 210
college: 8
camp: 140
Total: 358
218 had 1 hour of instruction daily

College: 2 teachers pass exam to permit them to teach upper division students. Otherwise, as above.
Early childhood: as above
Grades 3-5: teachers and students add language domains of history and science. Assessed by immersion activities, projects.

2003

Montessori: 100
Tulalip Elementary: 75
ECEAP: 40
College: 14
Community class: 50
Camp 100 + 40 (children + adults)

Staff: 9 + 1 administrative position
Students served:
preschool – grade 5: 315
college: 14 (8 at 100-level and 6 at 200-level)
informal classes: 190
Total: 519
229 had one hour of instruction per day

College: add ethnobotany
Early childhood: add units on plants, naming ceremony, clamming and hunting.
Assessment by participation in activities, portfolio, formal speaking or saying prayers.

2004

Montessori: 100
Tulalip Elementary: 110
ECEAP: 35
College: 28 (20 at 100-level; 8 at 200-level)

College: State Lushootseed certification of two teachers
(Assessed by classroom observation, examination and portfolio)

Community class: 20
Camp 100 + 40 (children + adults)

Staff: 9

Students served:
preschool – grade 5: 245
college – 28
camp – 140
Total: 413
345 had one hour of instruction every day

Early childhood: new unit: math facts. Assessed by problem solving. Grades 3-5 sentence structure, shore habitat, traditional story characters, cultural practices and ceremonial speech around giving. Assessed by performance, projects.

2005
Montessori: 100
Tulalip Elementary: 110
ECEAP: 35
college: 14 (Northwest Indian College)
+ 20 (University of WA)
camp 85 + 20 (children + adults)

Staff: 9
students served:
245 preschool – grade 5
34 college
105 camp
Total: 384
279 had instruction for 1 hr. per day

College: culmination of Phase I of project to train teachers for grades 4 and 5 in a curriculum involving science and social studies through Lushootseed. Assessment by examination and classroom observation. Beginning level as in 1994. Early childhood: writing and and phonics emphasis added to (K). Lushootseed reading emphasis added to grades 3-5.

Tulalip Tribes Lushootseed Program
Longhouse Etiquette Lessons
Kindergarten – Grade 3

The purpose of this unit is to deepen students' understanding of ceremonies they attend, including the end-of-year potlatch at school. Specific activities call on math and literacy skills, the ability to reason and to remember, and interpersonal awareness. A benefit of this unit is that students make connections between what they learn at school and what takes place in their life away from school. Students receive information about animals, traditional technology, local history and the polysynthetic nature of Lushootseed (a characteristic shared to a lesser extent by word-formation in English).

The lesson is adapted by teachers at the various levels for their own classes. The activities suggested address various accomplishment levels. This unit would be taught after the students at all levels had some acquaintance with the Lushootseed and English alphabets and had acquired in Lushootseed basic verbs, kinship terms, clothing vocabulary, numbers, greetings, and sentences telling how one feels. It would also be taught after the winter season had been going for a while, so that students whose families participate in the seasonal activities have fresh experience to bring to class. Although the description of this unit is framed as a two-week experience, it is capable of expansion into a longer frame if students want to explore more about cedar, weaving, dyeing, traditional speaking or story connections. It is expected that at some time during this unit, students will decide to begin work on their gifts for the end-of year potlatch .

Transitions and discipline are managed in Lushootseed, and all instructions for activities are given in Lushootseed. Classes are one hour long, four days a week. They start with a circle in which the homeroom teacher participates. Then the class is divided into small groups – two or three, depending on the number of Lushootseed teachers available. Language goals include comprehension of all Lushootseed used within an everyday school setting and the ability to converse within limited domains.

Week One

Day 1

Circle Activities:

Conversation: tuʔuǩʷ čəxʷ ʔu dxʷʔal ti pigʷədalʔtxʷ.
Songs: ʔəshigʷəd sťilib, ləqəcəbš čəxʷ, & səyəwiʔ.
Discuss where the songs come from and why they are used at this ceremony.

The conversation is about whether students have ever been to a ceremony. The teacher speaks in Lushootseed, and the students choose the language in which they respond.

Statements made in English that the students know how to make in Lushootseed are modeled in Lushootseed by the teacher.
The songs are representative of three different kinds: a song composed by a teacher for a class, a song from a story, and a song from the longhouse. The songs have different styles and different ways of getting their message across. Each day there is discussion about some aspect of song context.

Introduce vocabulary.

Look at pictures of salmon ceremony or other ceremonies that the students are likely to have attended. Identify in the pictures the persons and things whose Lushootseed names we will be learning.

Look at the words in writing. Try to sound them out or recognize them by sight.

Ask the students which word starts with "p," and so on.

Talk about the dxʷs- prefix; have students make up new words with verbs they know. Talk about the -alʔtxʷ suffix and have them make up new words using it.

pigʷədalʔtxʷ longhouse
Our pigʷədalʔtxʷ of today stands on the site where there has been a pigʷədalʔtxʷ for thousands of years. As we stand and look out over the Bay from here, can we imagine what our ancestors would have seen from here a hundred years ago?

dxʷsgʷad speaker
The speaker guides us through the ceremony. He needs a strong voice and good words. He should be someone who is respected in the community. Who would you like to ask to be speakers at your ceremony?

dxʷslaxdxʷ witness
This person's job is to remember people's Indian names, what happened at last year's potlatch, the words that were said, and who was there. What kind of abilities do you need to have if you are to be a good witness? What kind of abilities do you need to have if you are to be a good student? Are there any similarities between a good student and a good witness?

dxʷsťasbil family representatives
These are the people that pay the witnesses. They are members of the family or group who is putting on the ceremony. The payment is just a quarter or so. Why do we give just token amount?

sʔiċəb blanket
A blanket is always pinned on the speaker. Others may also receive blankets: the hunters who bring in the meat, the witnesses, specially honored guests. A blanket is

pinned on in a certain way. We have a blanket to practice on. It will be going around to each classroom. Why do we cover people with a blanket?

Small Groups

Activity one
Tell the ɗˇuləq̓ story. When do you say həbuʔ? Do you say həbuʔ when someone is giving a speech?
This part of the lesson teaches the difference between the register of narrative and that of oratory. This distinction is not between "fact" and "fiction," as these categories do not work for traditional verbal art. It is between direct and indirect ways of teaching or advising a listener, and the etiquettes of listening are different.

Let the class feel the wool; where does it come from? Do we use the same kind of wool as was used long ago? What else can be mixed with wool to make fabric?

Demonstrate the use of the ɗˇuləq̓ and let the class try it out.
How do people who do not use a ɗˇuləq̓ get their spinning done?

Activity two
Cardboard ɗˇuləq̓
The teachers will pass out the materials to make a cardboard spindle whorl. Discuss where the ideas for decoration come from. Spin the ɗˇuləq̓ and see what happens to the decorations. What is the point of having invisible decorations?

Activity three

Younger students: play x̌ətx̌ət-x̌ətx̌ət-ʔəx̌aʔ using new words.
Older students: Make a timeline showing what you would need to do and when you would need to do each task if you wanted to make woven pouches for drummers at a ceremony next November.
Save these timelines for use on Day 3

MATERIALS:
pictures taken at ceremonies
ɗˇuləq̓
cardboard ɗˇuləq̓-makings
sʔiċəb
wool
flipchart and markers

Day 2

Circle Activities:

Conversation: greeting your guests: kʷədačiʔb. ʔi syaʔyaʔ.
ʔəshigʷəd sťilib, ləqəcəbš čəxʷ, & syəwiʔ.
Do we sing traditional songs the same way we sing modern songs? Who are we signing to? If you were a song leader, what would you tell the group to do? Select trial song leaders.

Immersion: Review vocabulary by question and answer:
gʷat kʷi ʔuťasbil ti dxʷsgʷad
stab kʷi ɬushuy ʔə tiʔiɬ dxʷsgʷad
stab kʷi shuyčəɬ ʔal ti pigʷədalʔtxʷ
stabəxʷ ʔəslaxdub ʔə tiʔiɬ dxʷslaxad

[If the blanket is in your room, practice folding and pinning. There is a packet with it with pictures of older blankets; point out twill weave, self-pattern, borders, fringe.]

Small Group

Activity one
Sight-read and sound out the words.
Younger students: Musical chairs using flashcards.
Older students: Make flashcards.

Activity two
Review the dʷuləq̓ story. Ask the students to keep this story in mind as you tell the sʔiċəb story. After the telling, make a T-chart of similarities between the stories.

Activity three
Dressing the Button Blanket doll.

In everyday life she wears	For her ceremony she will wear
sťəkʷťəkʷabšəd	sq̓aʔšəd
yəlabcəd	
kʷut	
staktakəd	bitaʔs
kəpu	sʔilalubidʔiċaʔ
šiqʷ	sx̌əyusʔiċaʔ
puʔtəd	

Discuss what the traditional clothing is made of. Which items would be woven?

MATERIALS:
Button blanket doll and clothes
paper and marker for T-chart

word flashcards
blank cards and markers for each student

Day three

Circle Activities:
Students greet guests. What kinds of thoughts should be in your mind when you are greeting guests? when you are cooking food for guests? serving guests?
Who will seat the guests? Who eats first? Who eats next? When do children eat?
When do we sing ʔəshigʷəd sṯ'ilib? Why is this a good song to sing at this ceremony?
When and why do we sing ləqəcəbš čəxʷ?
When do we sing səyəwiʔ. Where does this song come from?

Review the vocabulary by asking volunteers to write the new words on the board.

Small Group

Activity One
Younger students: play təs-təs
A student can be teacher if he or she has mastered this sequence:
dəgʷi _____, təstəs
x̌əkʷud
stab tiʔəʔ
čad ti ləliʔ
diɬdiɬgʷəs ʔu
bəlkʷtxʷ

Older students: revisit the timeline. Assume there will be six drummers to whom you want to give pouches. Each pouch takes two balls of wool. How much wool do you need? It takes 3 hours to spin and card one ball of wool. How many hours to spin and card wool for one pouch? All pouches? And so forth. Record the answers on the timelines.
SAVE THE TIMELINES FOR USE NEXT WEEK.

Activity 2
Story: sgʷigʷi ʔə ti qaẃqs ʔi tsi k̓aʔk̓aʔ, version 1.
Before telling: What kind of person is Raven? How do we know? What kind of person is Crow? How do we know? What is the order of potlatch? Do you think it will be followed in this story?
During the telling, have the students predict what will happen next.
Certain characters recur in traditional stories. A traditional audience can predict certain things about a story by just hearing the title. We are training our students to become an informed traditional audience, to recognize themes, patterns, and motifs at the level of plot, character and rhetoric.

MATERIALS:
Timelines from day 1

markers
word cards for knock game

Day 4

Circle Activities:
Immersion: Conversation: ɬuʔabyid čəxʷ ʔə ti sʔabalc. (Giving gifts at a ceremony.) ʔəshigʷəd sṯ'ilib, ləqəcəbš čəxʷ, & syəwiʔ.
Student songleaders will take drum, instruct on song destination.

Review vocabulary: teacher acts out the roles and the students guess who she is. Have student volunteers act.

Small Groups

Activity one
Tell the dᶻixʷ spəčuʔ story.
Where did the colors for the basket come from? How do you collect the bark and roots for making a basket? How do you protect and respect the tree?
Depending on the age of the students, this part of the lesson can involve the life-system of the tree: hydraulics, gas-exchange, photosynthesis, structure of bark.
Where will the gifts for your school ceremony come from? Who should get the first gifts? How do you hand out gifts?

Activity two
Younger students: Sheltered "Hangman" with the new words .
Older students: Dictation; students will write words on the board. When the words are all posted, play slap game.

Activity three
Immersion: Order of the ceremony: Using sequence cards and narrating, go through the order of the ceremony. Ask students to pick out a card you identify. Ask students to sequence and narrate.

MATERIALS:
sequence cards
fly swatters for slap game
markers

Heads up: There will be a fieldtrip tomorrow to the longhouse. Make sure your students can identify the cherry trees outside and can look at a sample of cherry bark.

Week Two

Day 1

Circle
ʔəshigʷəd sṯ'ilib, ləqəcəbš čəxʷ, & syəwiʔ.
Who will you be thinking about when you sing the songs? Will your thoughts make a difference in how you act or how you sing?

Have board prepared with sentences from the songs written out at random. Who can read the sentences? What song is a given sentence from? Can anyone recognize a particular word in one of the sentences?

Small group activity

All groups play this game:
Board has blank spaces and spaces with Lushootseed words on them. Beside the board cards depicting potlatch personnel and activities are laid out.
Students' game pieces move along the board according to the roll of dice. If a game piece lands on a space with a word in it, the student will pick up the corresponding picture and tape it to a poster board.
When all of the pictures have been picked up and taped, then students will sequence them and narrate the finished sequence in Lushootseed.

MATERIALS: 3 game boards
3 sets of game pieces
3 sets of dice
3 sets of picture cards
3 rolls of tape
3 poster boards

Day 2

Circle
Greetings and songs
Post the timelines. Discuss with reference to the timelines: what do you need to do to prepare for a ceremony? How much time do you need? Do you need others, or can you do it alone? If someone gives you a handmade gift, what do you know about the gift? How should the gift be treated?

Bring out the cherry bark. Does any one recognize it? How is it different from cedar bark? How are the leaves different from cedar scales? Do's and don't's of peeling bark. What is cherry bark used for? Prepare the water and begin to soak the bark.
Language immersion: guess what color the dye will be. How many students vote for each color? What color do most students think it will be? What color do the fewest students think it will be?

Small group
1. Slap game
Older students: Have a slap game board prepared but with some of the words misspelled. Include prefixes and suffixes. Have the students review the words and correct the misspellings before playing the slap game.
Younger students: sheltered slap game: identify last letter of the word before playing each word.

2. ʔayayaš ʔu gʷəl haʔɬ ʔu
Teacher introduce students to a chart with two columns on it, ʔayayaš and haʔɬ.
Teacher will show and review picture cards that show good and bad behaviors at ceremonies.
Language Immersion: Students will play təstəs with the cards, identifying the behaviors as ʔayayaš gʷəl haʔɬ. When all cards have been picked up, the teacher will deal them out to the students, who will tape them in the correct columns on the chart.

Heads up: Teachers should save the completed charts.

MATERIALS

Timelines from last week
Picture cards of behaviors
Chart
Tape
Flip chart prepared for slap game with misspelled words
Flip chart " " " " with words spelled correctly
Bark and materials for soaking

Day 3

Circle Activities:
Greetings and Songs

Language immersion: Map of the longhouse. Have students identify who should sit where. Have students trace on the map the way the guests will get to their seats. Label the door, floor, roof, fire, woodpile, seats.

Language immersion: Bring out charts from yesterday with some of the pictures repositioned in the wrong columns. Review with the students and have them correct the charts.

Put wool into cherry bark dye. Is it ready yet?

Small group

Activity One

Tell ʔəsx̌əɬ tsi k̓aʔk̓aʔ and discuss how it is the same and how it is different from sgʷigʷi ʔə tiʔiɬ qaẇqs ʔi tsi k̓aʔk̓aʔ. If Raven had not done anything wrong, would this still be a good story?

Review more complex examples of good and bad manners: your mother is sitting with your friend's grandmother: to whom do you give the gift at a ceremony? You are in a hurry to get a cup of coffee for an elder; another elder is in front of you and walking very slowly: is it okay to cut in front?

Activity Two ʔal tudiʔ tuhaʔkʷ gʷəl ʔal tiʔəʔ diʔəʔ sləx̌il
Make a t-chart comparing living spaces, clothing , food and food preparation in the past and in the present. What aspects of ceremonies have changed over the years?
What aspects have stayed the same?

Materials
Paper and marker for T-chart
Rearranged charts from yesterday
Map of longhouse
Bark dye and wool

Heads up for tomorrow:
ɬuɬa čəɬ dxʷʔal pigʷədalʔtxʷ ʔal ti dadatu. ɬuʔəƛ̓txʷ čələp ti tsulčləp.
In the longhouse, we will tell the t̓aɬigʷs story and act out the ceremony.
Have the students tell what the speaker and the witnesses might have said.

Shared goals of State and Tribe addressed in this unit

Information:
literacy: word formation
the difference between a sentence and a word
sound symbol systems
history: a sense of the past (as past and as still active in the present)
science and technology: the link between animal, wool, plant, dye, seasons, techniques and product
philosophy: the difference between symbolic and material signification
philosophy and social studies: truth as monolithic and truth as synthesis: cultural differences

Competencies:
sounding out words
sight recognition of words, prefixes and suffixes
reading
writing
counting

adding
narrative comprehension
story retell
using prior knowledge to predict what will happen
applying prior knowledge to the solution of current problems
applying new vocabulary and content to current tasks
understanding how to create visualizations based on information
genre recognition
reading and making charts
recognizing registers of discourse
carrying a tune, keeping rhythm

The Tribe also has its own goals for students. These goals are based on the belief that if students are culturally competent within Tribal society, then they will be less likely to bend to destructive pressures in modern life. In tribal practices are encoded values that are worthwhile and useful for everyone and that can contribute to the health of the planet beyond Reservation boundaries.

Traditional teachings addressed in this unit:
why and how we sing
host and guest etiquette
event organization: interdependence among people; meeting a schedule
"first basket" procedure
intertextuality of stories and speeches (versions, themes, message, formula)
qualities of a siʔab person
mood management for your own sake and the sake of others
respect for handmade objects and for the people who make them
recognizing kinds of songs and knowing appropriate ways of treating them
knowing the kinds of events that require ceremonies
being aware that the natural world is always teaching us something

Recommendations

Observations

As a result of legislation passed this past session (ESSB 5732), a number of areas for which the State Board of Education (SBE) has been responsible will transfer to the Professional Educator Standards Board (PESB), effective January 1, 2006. One of those areas is the First People's Language/Culture Certification Pilot Program. It is the intent of the current SBE to facilitate a smooth transition of the First People's Language/Culture Certification Pilot Program to the PESB.

It has been an immense honor for the State Board of Education to have worked in partnership with the First People's Language Committee and the tribes to certify First People's instructors and to promote the language and culture of the tribes. Our joint efforts have been historic and continue to serve as a model for other states as they endeavor to preserve the immeasurably important heritage, culture, and language of Native peoples. We are confident that this groundbreaking work will result in progress, not just in Washington, but across the nation as partnerships are developed with other tribal governments and states to promote the cultural legacies of Native peoples.

In this unique pilot, the State Board of Education has issued 17 First People's Language/Culture certificates to Native American instructors across the state. We believe their influence in the public classrooms will reverberate long after the lessons have concluded. Through this pilot program and with the skillful instruction from the certified instructors, families, and neighbors, the work of keeping these traditions alive will continue for many generations.

Through this partnership, we have developed a deeper understanding of the need for such education that benefits all parties. We are grateful to have worked with the First People's Language Committee and several of the tribes to promote and sustain the linguistic heritage, history, and culture of Washington's First Peoples.

The State Board of Education members extend appreciation to the participating tribes for their diligence in promoting their individual languages and culture through the First People's Language/Culture Certification Pilot Program into the public school setting.

We appreciate the many courtesies the tribes have extended that have made this pilot such a worthwhile endeavor. We wish the First Peoples every continued success and will follow this work with keen interest.

Recommendation

While the State Board of Education would like to see this partnership through to the end of this pilot, we are obliged by legislation to see the transfer of authority take place.

It is our recommendation that the Professional Educator Standards Board will embrace and extend the pilot so that its full promise and potential are realized.