

Using *Q^wi·q^wi·diččaq* 'Makah' in our community: A dialogue approach for adult learners

by

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A Project Submitted in Partial Fulfillment
of the Requirements for the Degree of

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Abstract

The Makah Tribe in Neah Bay, Washington, began the Makah Language Program (MLP) in 1978 as *Qʷi·qʷi·diččaŋ* 'speaking Makah' (or the 'Makah language'), which is an endangered language. Most of the MLP efforts focus on school age students although there are adult materials available and periodic adult classes offered. The goal of this project was to provide additional support for adult learners by creating *Qʷi·qʷi·diččaŋ* dialogues that occur in common places in the community, involve typical activities, and include Makah cultural views and traditional teachings. The Makah concept *hi·dasubač* or 'traditional preparation,' a Makah perspective of learning and practicing in order to accomplish an objective, was used as the methodology for this project; *hi·dasubač* involves mental, physical, emotional, and spiritual aspects of preparation, and advice on its application is included at the beginning of each of the 10 dialogues. Besides focusing on local context and activities, including cultural information, the dialogues were designed to sustain back and forth conversation and provide ways to extend the dialogue through word replacement. It is hoped that the dialogue template and design principles created in this project can be helpful in other contexts of Indigenous Language Revitalization, especially those which need additional support for adult language learners.

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Acknowledgments

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Dedication

I am dedicating this project to our children and their families who are the next generations to carry on our language and culture: Jeanine, Christen, Tony, Andres and Titus. I hope you breathe life into our precious Indigenous languages to the best extent of your abilities, live the culture and pass on what you know to our grandchildren, that is, to your children and to the generations yet to come.

I have an additional dedication I want to make in memory of one of my former high school Makah language students who reached an admirable fluency level in Q^wi·q^wi·diččaḡ: to the late Káščúq^wayupbit, 'Getter of Hair Seal' Joshua Levi Monette; you were an awesome example of living our Makah language and culture to the hilt, your passion to learn Q^wi·q^wi·diččaḡ was truly legendary.

1. Introduction

This project is about developing Q^wi·q^wi·diččaq 'Makah' dialogues to support adult learners. I have included information about myself and my own language journey as a second language speaker of Makah in section 2, and background history about the Makah Language Program in Neah Bay, Washington in section 3.

Section 4 identifies the problem statement, the need for more adult learning materials and support, and the lack of mother tongue speakers in our community. Section 5 is about the purpose of making dialogues to help accelerate second language learners to speak and use dialogue to promote conversational fluency. The research questions are in section 6 and the literature review is section 7 with five subcategories: Indigenous Research methodologies, adult language learning using conversation and dialogue, adult language learning within the context of Indigenous Language Revitalization, Wakashan languages, and Makah language. Section 8 is about a Makah practice called *hi-dasubač* or 'traditional preparation' which I use for my methodology to help with language learning. In the methods section 9, I explain how I researched and developed an independent dialogue approach for adults in my community by reviewing the literature and developing a dialogue template to aid dialogue development. The outcomes of my project are in section 10 with subsections explaining the creation of each dialogue and how *hi-dasubač* can be applied physically, mentally, emotionally and spiritually to language learning and accomplishment. Section 11 includes the conclusion and future directions. After the reference section, Appendix A is the dialogue template. I used the research to help create a dialogue template and included aspects of *hi-dasubač*. I also created a coded

grid to ensure the promotion of dialoguing, language extensions, cultural comments, and traditional teachings. Appendix B includes the 10 Q^wi-q^wi-diččaḡ dialogues I developed for adult learners.

2. Locating Myself

My interest and love for our language and culture, and my love for the Elder Makah speakers who taught us at our school began when I was 10 years old. *Q^widiččaḡa-qsup*s, 'I am a Makah lady' from Neah Bay, Washington. I was given the name *Hitaḡaḡoḷ* by my great aunt when I was 13. This female name refers to 'location by the rocks' as rocks make up part of our coastline including the offshore rocks and islands. Our Tribe is made up of five villages; my ancestry comes from the Makah village of Ozette. I am from the Parker family and descend from whalers. In my family lineage, of high regard are Thunderbirds, Whales, Lightning Serpents, and Wolves, (and inherited Brown Bear and representation of a Wild Man story). Other areas of high importance in my family are the following societies: whaling, wolf, deer and elk, and healing. I am blessed to have past and present family and extended family members who were or are involved in a variety of aspects of Makah culture including whaling, sealing, fishing, hunting, weaving, storytelling, as well as those who were or are song leaders and composers, dancers, midwives, weavers, carvers and canoe makers, appointed floor speakers at potlatches, potlatch cooks, historians and translators. But all these important facets of Makah culture are better understood and experienced through our language. Some parts of our culture thrive, yet some need to regain their place and use, including the language used to express the activities and concepts in these parts of our culture.

I was first taught by our Elder language teachers in a public-school setting; I enjoyed how they taught us and helped us learn in an all-encompassing sort of way. My grandpa Tom Parker spoke Q^wi·q^wi·diččaq but did not speak it much to his children and grandchildren, and I think he was amazed when he heard it was being taught in the school. However, he did teach us our family songs, history, culture, stories, and humor. My language teachers at school and my grandparents were Indian boarding school survivors. The two Elder ladies who taught us at school knew they had a lot of work to do to preserve our language and culture, which had been severely squelched. They were kind to us and taught us with love. They were first language speakers (L1s) in their mid to late 70s. They were not formally trained teachers, but they had the foresight to plant love and care for our language in us. Besides language, they taught us songs, dances, oral traditions, and teachings, which helped us learn the language and culture at the same time. This teaching program began in the late 60s/early 70s. We learned word and phrase lists by rote memory, and a standardized spelling system was not established until 1978.

In 1978 our Makah Language Program (MLP) was officially formed. Our Q^wi·q^wi·diččaq writing system is an adaptation of the International Phonetic Alphabet and North American Phonetic Alphabet spelling systems; the letters and symbols were agreed upon by a core of Makah Elder speakers. Our alphabet accurately portrays the sounds in our language so when I learned to sight read it, I was able to correct mispronunciations I did not realize I had until I learned our orthography. From 1978 to 1979 we recorded with our L1 speakers to gather word entries for a preliminary word list.

Later, from 1980 to 1984, my co-workers and I team taught with Elder speakers; we developed curricula for two target grades and expanded them in subsequent years. After I got married, I attended The Evergreen State College (TESC) in Olympia, Washington to get my elementary teaching certification to better position our program when applying for various grants. After receiving my certification, we moved back to Neah Bay where I taught three years as an elementary classroom teacher. I continued working in our language program during the summers as a consultant and curriculum developer, and I practiced songs weekly with a core of song leaders. The song practices helped me learn language through song. As the years went on, our language program received successive grants and I taught our language in 7th and 8th grades for two years. At the federal level, the Native American Language Act of 1990 (Public Law 101-477) passed part of which allowed academic credit for Native American language classes, and in 1992, I began teaching Makah at the high school level. I have taught language classes in high school since then (apart from one year of maternity leave).

Our language program later ran a Mentor Apprentice Program (MAP) through most of the 1990s, which greatly accelerated both my proficiency and fluency in the language. Our last speakers at that time ranged from 80 to 100 years old, and we continued to record with them in their homes whenever possible. Over the years we ran other types of grant-funded projects to make elementary level word lists, booklets, technology productions, and audio transcriptions, and we did language teacher training, and ran occasional adult classes.

Meanwhile, to stay current with my certification, I took continuing education classes for credit. I attended the Summer Institute of Linguistics in the early 90s, which helped me

understand our language in a different way. Specifically, it helped me understand the language in terms of the linguistic break down of words, sentence parts and their meanings, and types of sentences. After taking these summer courses, I was better equipped to read linguistic articles and to understand information about our language. I memorized grammar charts and increased my ability to speak the language with more variety and complexity.

Also, I took other courses from TESC to get the credits needed to add an endorsement in Makah to my teaching certificate enabling me to move up to teaching Makah at the secondary level. I later joined a committee to advocate for a First Peoples' Language, Culture and Oral Tribal Traditions teaching (FPLCOTT) certificate authorized by participating Washington State Tribes, who issue a Tribal certificate, and the State of Washington Office of the Superintendent of Public Instruction, which issues the state certificate. Not all of the 29 Tribes in our state use this certification process, but we did because our school is a public school, not a Tribal school.

Our school is unique because we have a small area of state land on our reservation. A Makah family, the *Bakištab* or 'Markishtum' family, sold a portion of their land to the state in order to have a public school built on our reservation so our children would no longer have to be shipped off to the Indian Boarding Schools. Our public school opened in 1932, two years before the Indian Reorganization Act, which ended the Indian Agency control. Our people were proactive about having a school here. During the approximately 70 years of Indian Agency domination, families from our more distant village sites had to leave their homes and move closer to *Di·ya* 'Neah' and *Biʔidʔa* 'Bahaada' villages as the Bureau of Indian Affairs run schools were at these locations. (Makah Archives of the Makah Cultural & Research Center, n.d.).

The Commission of Indian Affairs had appointed Indian Agents and teachers to run these schools; our people remembered the abusive treatment and brainwashing they suffered, and did not want their children to endure the same demeaning treatment. The government day school ran for 12 years and later the on-reservation boarding school ran 22 years, then temporarily moved back to a day school status. Allowing our children to remain with their families was short-lived as the US government wanted to eradicate our languages and separate children from their parents to stop Native American cultural practices and assimilate our people into the Colonizers' ways. Soon our children were shipped out on boats and were required to attend the first to eighth grade Indian Boarding Schools much farther away, such as Cushman in Tacoma and Tulalip near Marysville, WA. Some attended school as far away as Chemawa in Oregon, which went up to grade 12. But our people wanted to keep our children here rather than being forced to have a village empty of children and young people the majority of the year; they wanted to put a stop to having our children, our language and our culture ripped from us. The Bakištab family gave up part of an already shrunken reservation land base for a cheap price; but then, nothing could compare with building a school here so our children could live with their families in their homes; after 70 years, having our children with us again was priceless.

After the implementation of the FPLCOTT, 2007c39, Revised Code of Washington (RCW) 28A.140.045 certification process, we trained and certified language teachers; they are listed on the K-12 website (<https://www.k12.wa.us>). Our teaching staff, myself included, have attended various trainings in second language teaching, such as Total Physical Response, immersion, Where Are Your Keys?, Total Immersion Plus, introduction to Accelerated Second

Language Acquisition, as well as data entry and booklet making. I took two online classes from the Northwest Indian Languages Institute, hosted by the University of Oregon. Besides learning about resources and about developing immersion lessons, it afforded me the opportunity to learn how to navigate an online class.

Another way my language use and practice of traditional storytelling increased was through the raising of our children. We have five children: two girls and three boys. I learned stories from my language teachers and mentors, and from the Elders I recorded. Some stories I learned by reading from ethnographies, but that process is not the same as listening to a storyteller. I credit our children for listening to me tell story after story. These stories were told in English with interjected Makah and story songs, but the cultural knowledge and teachings in the stories gave our children a background in Makah culture, which became real in their minds as they imagined what they heard. They have a deeper understanding of our culture through transmission of these stories. Then, with our younger two children, my husband and I agreed that I would raise them in Makah. This effort increased my speaking ability significantly. I was only able to speak with limited Makah proficiency at first, but this gradually improved as I learned and tried to use as much of the language as possible. Our younger two sons grew up with my proficiency level at the time and, despite my limitations, we learned so much together. I learned Makah baby talk, lullabies, how to tell them what to do, how to explain conditional things like cause and effect, and how to ask information questions and yes/no questions. Also, I read to them from children's books translated to Makah even if I did not fully understand what I was reading. We watched potlatch home videos, so they became familiar with Makah songs and dances at an early age. Once they started preschool in our Tribe's Head Start program, they

realized their peers did not speak like them and they switched to English because they did not want to be different. They also discovered children's programs on TV and then English began to dominate their speech.

My husband, Andrew Pascua, on his mother's side, is from the Kwikwetlem First Nation, B.C. His mother Mary (Cunningham) Cabunoc Pascua lived with us the last seven years of her life. She spoke Salish Halq'eméylem as her first language, but residential school experiences caused her to not use her language. She mainly spoke English in our home with occasional Halq'eméylem words and phrases, so her language enriched us though our exposure was limited. Whenever her sister Josephine (Cunningham) Good came from Nanaimo, there were times when they spoke to each other only in Halq'eméylem. It was a treat to hear and it was good exposure for our children to hear their grandma's Native language. The language use between my mother-in-law and her sister motivated me, and I hoped to be able to speak with my family conversationally as she and her sister did with such enjoyment and laughter.

I am thankful our children grew up in a language rich environment. Our nuclear and extended family was supportive of what I was doing with our younger boys. They were the first Makah children in decades, possibly 40-50 years, to be raised speaking Q^wi-q^wi-dičča^q even though English later prevailed. In high school, our oldest and youngest sons took Makah, years I and II, and our middle son took Makah I-III. They all have reading fluency in the language and grammar knowledge. The younger two understand more Makah than they can speak. They probably do not realize what they know, and I think they would excel if they applied themselves since they already have a foundation.

Another experience that helped my learning was that of connection. When I was updating written Makah from older documents and rewriting them into our spelling system, I came across translation work that my grandma Hazel (Butler) Parker did when she was an interpreter for Morris Swadesh, a student of linguist Edward Sapir (Sapir & Swadesh, 1955), and also for ethnomusicologist Frances Densmore (Densmore, 1939). I was deeply inspired by this. I knew that both of my great-grandfathers on my dad's side spoke five languages, which they used for trade and work, and I knew my grandma was an interpreter at various Tribal meetings, but I did not know that she learned the writing systems used by earlier linguists and helped them translate their recorded data. My grandma passed away when I was three. Being able to read the linguistic and song work she helped produce was an amazing journey of communication with my grandma via the published books and personal notes. I had the privilege of updating some of the notes into our writing system and our MLP distributed these documents to our Elders during our Senior Citizen Lunch Program. The language works my grandma did and the ability my great-grandfathers, David Fisher and Tom Butler, had in other languages is inspirational to me especially when transcribing recordings of Makah Elder speakers. I am constantly learning and continually trying to pass on what I know, as all our language teachers are doing. I feel like we are connected to each other and we are conduits for the generations to come, passing on our language and culture to the best of our abilities.

Finally, I have learned by applying language use in my everyday life and participating in cultural activities, that culture and language truly go hand in hand. As I continued my language learning, parts of our culture became clearer to me when I understood how our language expresses meaning through viewpoint, voice and participation in cultural practices. An

important example to me would be the word for God or Supreme Being which is *ǎisi-ǎʔak* meaning 'Light' specifically the 'Daylight' or 'Light of day.' The word with uncapitalized letters in writing would refer to the literal daylight rather than the Creator of it. Our worldview included a customary way to pray at daybreak. Prayer locations vary, but rivers, streams, lakes and saltwater were all used at different times for bathing and prayer. The person would pray facing east toward the rising sun. The word for prayer is *ǎiǎisǎʔak^widuk* meaning 'praying together with the Daylight (or God).' Not so many pray in this way anymore, or still pray and bathe, but many pray in their homes because of modern changes in lifestyle. In the old way, the humble thankfulness for each new day, cleansing oneself by bathing, but at the same time praying for inner spiritual cleanliness, associates and connects the physical with the spiritual. And watching the power of God, gifting each new day through the sunrise, with the human being asking for guidance and help first thing in the morning, gives a person a good start in approaching each new day, and the encounters and events yet to occur. Participating in and experiencing the cultural practice of prayer and cleansing with the language and through actions brings together the mental, physical, spiritual and emotional feeling of encountering a new day as dawn breaks the sky. One acknowledges in a humble way the Creator of the Day, asking for help as a human needing sustenance, guidance and balance for one's own good and for the good of one's family and people. Experiencing the language in cultural practice is impactful because it is applying the language to everyday life. Voicing prayer in the language or praying through prayer songs and addressing God *ǎisi-ǎe-k* 'O Daylight/Dawn or God' (vocative form or directly addressing God) and participating in the cultural activity of bathing and praying while witnessing the awesomeness of the dawn of a new day brings the deeper meaning of our word for God into an

experiential knowledge of that word in connection to the cultural practice from which it comes. Language in action in real situations has helped me as a second language learner (L2).

The explanation of the word for God and prayer connects to another way to consciously and prayerfully approach learning. A principle I use to learn has to do with practicing a Makah custom called *hi-dasubač*, which encompasses spiritual, emotional, physical and mental aspects to accomplish one's endeavor. I was told it is best to practice these aspects in a balanced way in order not to be lopsided in any one category. I did not always practice *hi-dasubač* in a balanced way, partly because I learned about this custom over time and applied only parts of it as I was learning. I pray for our language and I pray to increase my ability to use our language. I try to learn in a good emotional state. I physically practice speaking or writing out words and using grammar to construct phrases and sentences I want to say. I mentally focus in order to learn. This process is called working your mind, so you can proceed through any turn of events. Part of this mental focus is to visualize myself as an able speaker and to positively visualize successful outcomes with language learning, use and teaching. I will address more of this practice in the methodology section of this project and in Appendix B.

This study in Indigenous Language Revitalization (ILR), through the Master's in Indigenous Language Revitalization (MILR) program, has helped me tremendously in seeing an overall view of the state of Indigenous languages and a more realistic view on the state of our Makah language. Learning about best practices for language work based on the state of the language, community-based programming and the importance of the variety of language workers, supporters, leaders and policy-makers has been enlightening and helpful. I want to

plan, with our language program, to create attainable goals and to build capacity to maintain and extend what we are doing to make steady progress toward communicating in our language. Currently, I teach in the morning to early afternoon at the Neah Bay High School, Cape Flattery School District 401; I teach Makah I, II and III; the periods are 50-minute sessions a day, five days a week during an academic year. In the late afternoon, I work for the MLP; through our language program, I presently teach a topic/action-based adult class once a week. I provide translation, transcribe Makah language and song, meet weekly with our language teachers, and help with language and cultural information for the MLP, Makah Cultural & Research Center (MCRC) and our Makah Tribal Council (MTC).

3. Makah Language

Q^wi-q^wi-diččaḡ belongs to the Wakashan language family, specifically to the Southern Wakashan branch. Our language is similar to the *Páči-daḡa-atḡ* 'Pacheena' and *Diti-daḡa-tḡ* 'Ditidaht' on the west coast of Vancouver Island. We have relatives in the other Nuu-chah-nulth First Nations as well. Our languages are related, and our cultural practices are mostly the same. Q^wi-q^wi-diččaḡ is the only Wakashan language in the United States. When the border between the United States and Canada was made, it politically cut us off from the First Nations groups to whom we are most akin. We still visit relatives, attend each other's potlatches, weddings and funerals, and have interactions at cultural events like Tribal Journeys, bone games, and athletic games, but not as often as we used to prior to the creation of the U.S.-Canada border.

Like its relatives, Makah is undergoing revitalization efforts. As mentioned in the previous section, these efforts are centralized in the Makah Language Program (MLP) of the Makah

Cultural & Research Center (MCRC). The MCRC comprises the administration and accounting offices, museum, archives, education component, historic preservation and artifact storage. The MCRC is under the MTC but is a non-profit chartered organization operating independently under our own board and accounting office.

The MCRC mission is as follows and includes commitment and intent for our language (Makah Language Program n.d. of the Makah Cultural & Research Center curriculum and research files):

1. To protect and preserve the linguistic, cultural and archaeological resources of the Makah Nation.
2. To provide policy direction in the area of archaeological, linguistic, and cultural management to the Makah Tribal Council, Makah Tribal Departments, and other interested organizations.
3. To educate Tribal members and the public in the culture, heritage and language of the Makah Indian Nation.
4. To stimulate, support, and carry out research which will benefit the Makah Nation, and the academic community, providing a comprehensive center for Makah-oriented research.

The MLP was established in 1978 and is a part of the MCRC organization. The goals of the MLP are as follows (Makah Language Program, n.d., of the Makah Cultural & Research Center, curriculum and research files):

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.

The MLP has endeavored to set five-year planning meetings to review accomplishments from goals set within the previous five-year plan, re-address unmet goals, brainstorm future possibilities, make and prioritize unmet or new goals, seek funding to support our goals, and discuss and make steps to resolve issues as needed. We have developed curriculum for the Tribe's preschool program. In our MLP we have gradually developed curriculum, certified our teachers, and now teach language in K-12. One of our unmet goals is to develop curriculum and teach at the college level. To do this, one teacher needs to further their education and obtain a Master's degree to qualify to teach at the college level. The MLP and MCRC support my participation in the MILR program as this advanced degree will help our program make steps toward developing college level curriculum and providing college level language classes as well as community classes and materials for adult learners.

Our language program needs to grow with our population. Overall, there are 2,900 enrolled Makahs; however, only about 1,450 live in our reservation community.

Here is information about our present language situation and teaching efforts. There are approximately 38 speaker-learners actively using the language outside the classroom in a communicative way, and interest and numbers are slowly growing. Although our number of speakers is increasing, it is still difficult to keep up with providing language for our ever-increasing student population. There are 74 children in our preschool program: 50 in Head Start and 24 in Early Head Start. The classes are four days a week and Makah language lessons are

part of their schedule 10-20 minutes a day. There are 358 students in our public K-12 school in Neah Bay, Washington, most, but not all receive language instruction, with 181 students in the elementary school (<https://www.publicschoolreview.com/neath-bay-elementary-school-profile>) and 177 students in the secondary school (<https://www.niche.com/k12/neath-bay-junior-senior-high-school-neath-bay-wa/>). The 181 K-5th grade students have Makah language classes two to three times per week (time frames for sessions vary by grade level). Approximately 77 students in the sixth to eighth grade middle school also have language classes two to three times per week. There are about 100 high school students of which 41 are enrolled in either Makah level I, II or III; these levels are year-long classes consisting of 50-minute periods.

In terms of adult learners, we have 10 or so adults participating in the weekly evening class. There are also 16 active adult speakers at varying levels of language ability including current language teachers, previous MLP staff and other interested adults. Two older people understand but do not speak the language. There are approximately five children not yet in school who interact with the 16 active adult speakers and some homeschooled children. There are approximately 38 active speakers. All total, there are 414 people, that is, 28 percent, or slightly over one fourth of our community, who are actively participating in ILR efforts.

4. Problem Statement

Due to numerous factors, we currently cannot fully support adult language learners. We have trained and certified language teachers, all of whom are language speakers. We have also created various teaching materials, but our population continues to grow while our teaching staff has little time to work on their respective language proficiency levels, to develop or refine

curriculum, or to create and increase language learning materials, let alone find time to practice language with each other. We have had some teachers move on to other positions, others have taken maternity leave to spend valuable time with their own families, and others are soon to retire. Consequently, building and maintaining capacity to meet our community's language learning needs has been difficult.

We teach K-12 at our public school, but adult classes have been offered inconsistently over the years and the focus has been mainly on our school age population. We have built adult classes into our current grant, and we are presently running topic and activity-based classes.

The most challenging problem we have is a lack of speakers. We have no mother tongue speakers left, so we need to find other ways to support adults interested in learning Q^wi-q^wi-diččaḡ. When we did have Elder Makah speakers, our MAP program helped facilitate higher language acquisition levels in several apprentices, and three of the four apprentices became language teachers.

We have second language speakers at different levels of proficiency. Adult classes helped us recruit people to become language teachers, and some have now reached conversationally proficient levels. We have seven language teachers working in our program; another is certified, but has moved on to another job.

Another issue in teaching Makah to the adult population in our community is lack of teachers. One year, we tried to have our language teachers co-teach community classes to provide tiered instruction for the adults to learn at their own level; this strategy was helpful but not consistently possible due to the limited availability of teachers. Our MLP staff already teach

classes during the day, and some of our staff have school-aged children or have other obligations in the evenings, and they find it too demanding to teach evening classes.

The other obstacle we face is lack of or consistent funding. We have not had enough funding to consistently run adult classes. Our classes depend on grant funding. Many of our earlier grants focused on our youth rather than on adults.

Problems with consistent attendance and maintaining interest in classes also hinder progress. Our adult population in our community has had sporadic language classes over the years. In some years we had no classes, and in other years, we would start community classes in the fall, but we would have to cancel them due to dwindling numbers or other events in the community.

For a few years, we tried offering adult classes through Northwest Indian College, in Neah Bay, rather than at the college in Lummi, WA. Students received cultural units on their transcript rather than academic credits, and a minimum of 10 students had to enroll to run the class and pay the instructor. Some of our adults did not want college cultural units; they just wanted to take a community class and learn Q^wi·q^wi·diččaq. Like the community classes, sometimes attendance was poor and the course was discontinued, and sometimes not enough students signed up during each quarter, so the class was dropped.

Keeping adults interested in learning the language is a challenge. So too are time constraints, especially for parents of small children. Some adults had busy schedules and others reprioritized their time as needed; as a result, some of our classes did not sustain momentum.

A lack of materials for independent adult learning or college level classes added to our difficulties. We lack self-learning language tools for adults. Approximately 6% of our membership residing in Neah Bay have a basic knowledge of the language from taking language classes when in high school (MLP, n.d.). Some are parents now and it would be helpful for them to have materials to further their language ability to use it with their respective families.

There are other adults who have heard the language over the years and may have a small word and phrase vocabulary, but they have never taken adult language classes and do not know the Makah alphabet. We have yet to develop and teach college level language classes. Although we do not have a college in Neah Bay, we have a computer tech center where adult learners can take classes online. Makah college students have asked about furthering their language acquisition and some have said they would rather take Makah than a foreign language at college or university if it were possible. Finally, our failure to create speakers is a dire situation. We offered beginning level material, but adult class attempts did not produce language speakers. Most learners received introductory level materials to learn the alphabet and to have pronunciation practice; others increased their vocabulary and phrases but did not become speakers. Our teaching staff know immersion is a successful way to teach language but we are not at such a stage to teach solely by immersion, although we continue to make progress in that direction. Since we have more youth and young adults who know and use Q^wi·q^wi·diččaḡ than older adults in our community, we need to provide additional opportunities and tools for our adult population to learn Q^wi·q^wi·diččaḡ on the Makah Reservation.

In the meantime, supporting our adult learners with teaching materials and tools for independent study, and encouraging the expansion of language use in the homes and in the community is possible. To help meet the community language need for increased Makah adult language learning, I developed this dialogue approach.

5. Purpose Statement

This project provides a dialogue-based, self-guided approach to support adult learners of Q^wi-q^wi-dičča^q and helps promote conversational dialogue at events and activities in our community.

Adult language learning is needed in our community especially since we do not have any more mother tongue have no more mother tongue speakers. Providing culturally relevant, common and useful dialogues for communication is one way to engage, encourage and support our adult language learners.

The dialogues are community-based; Neah Bay is a small town with no stop lights, one store, one gas station/minimart, three restaurants, one fish and chips place, and a few coffee establishments. Making these dialogues reflect our community and the places in it was important to me.

Since one goal of the MLP is to bring the language back to spoken fluency, this project provides examples to help learners engage in conversation, which has the potential to increase spoken fluency if the learning is then applied to real scenarios. Practical and interesting dialogues may help keep adults motivated to learn, master, and use the material. Besides

having the content relevant to the Makah community, the approach to learning these dialogues also has to relate to Makah cultural principles. Explained further in section 8, as adults learn more about hi-dasubač and working to have strong minds, it may also help their motivation, their attitude and their willingness and ability to learn.

This project aligns well with our language program and the Elder speakers who gave guidance and direction for our language. There are teachings our Elders felt were essential for our community to know, and I have incorporated some of these teachings into the dialogues. A community-based approach was already something our Elders valued, and they had teachings they wanted to convey to the generations to come.

This dialogue approach contains complete basic sentences to sustain a short conversation based on a specific topic. Some of these topics focus on a cultural activity, an event or a place in our community with pertinent expressions or interjections and cultural components that refer to a Makah teaching, story or cultural activity. The hi-dasubač methodology is a good way for learners to apply a focused practice and a traditional process to their language acquisition today. Beside language, learners will be exposed to cultural practices, beliefs and teachings, and I hope that language and cultural knowledge will become normalized through this dialogue strategy.

6. Research Questions

I used the following questions to guide my research in preparing Q^wi·q^wi·diččaḡ dialogues as a self-learning tool to help support our local adult learners.

1. What is known about adult language learning, especially regarding conversation or dialogue, and what have other Indigenous communities done to support conversational language?
2. How can an independent dialogue approach be developed for a small community, in this case, the Makah community of Neah Bay, WA., to support adult language learning and conversation?

These questions guided my research and led me to look at previous research findings in these areas, which are explored in the following section.

7. Literature Review

To answer my research questions, I explored sources in five areas, specifically focusing on those that might best help me in create adult dialogues to help build conversational proficiency. The five areas of research include the following: Indigenous research methodologies; adult language learning using dialogue and conversation; adult language learning within the context of Indigenous Language Revitalization (ILR); Wakashan languages; and the Makah language.

7.1. Indigenous research methodologies

As emphasized in our Masters' in Indigenous Language Revitalization Program (MILR), other Indigenous researchers (e.g., S. Wilson, 2008; Smith 1999; and Thompson, n.d.) explained and

used their Indigenous perspectives in their research. For example, the Tahltan researcher, Edōsdi, uses the methodology of Tahltan Voiceability to guide her research (Thomson, n.d.). She gave respect and voice to her Elders, their knowledge, their expertise and their lived experiences with their Tahltan language and culture, partnering with them in her work. I too wanted to honor our Elder Makah speakers by including teachings and cultural comments to the dialogues. Indigenous research conducted by Ditidaht Elder speaker, John Thomas, and linguist Thom Hess (1982) included insightful cultural comments throughout the Nitinaht lessons they made to help learners develop a deeper understanding of the language and culture.

Indigenous epistemologies and methodologies will be in the forefront of my research specifically highlighting a Makah-based perspective. It is so important to honor my heritage and have a Makah worldview guide my research. I acknowledge and respect my people, their knowledge and resourcefulness, and ways of operating in our world based on this knowledge. Respect for life, both natural and spiritual, and respect for the research and the ways we conduct research are important. There is a satisfaction in knowing you are honoring Elders, teachers, researchers, family, your nation by learning and sharing knowledge that might be helpful to others working in ILR.

7.2. Adult language learning using dialogue and conversation

I looked at sources on second language acquisition for independent adult learners and partner learning to specifically gain knowledge about what research says about how to aid adult learners in engaging in second language dialogue. Main ideas surfaced about the need to be

immersed in the language and to spend over 1000 hours to acquire higher proficiency levels (Foxcroft, 2016, p. 9).

Not all research is about just dialogue and conversation in adult language learning. Moss and Ross-Feldman (2003) on second language acquisition in adults and Thornbury (2011) on language teaching methodology provide overall information about adult language acquisition. Useful for developing dialogues for learning Q^wi-q^wi-diččaḡ, Thornbury (2011, p. 193) explains parts of linguist Stephen Krashen's Natural Approach using comprehensible input and encouraging meaningful communication. In developing these dialogues, I tried to use a communicative approach meaningful to the Makah community involving local activities and locations to create a comfortable space. Using what is known about language acquisition is foundational to make the dialogues meaningful and communication-based, not just grammar-focused.

Other sources I ascertained to be useful for adult language learning are foreign language phrase books, such as, for example, an Irish beginners' book (Rosenstock, 2005) and an English-Ilocano dictionary and phrasebook (Rubino, 1998). For instance, the dialogue in Rubino (1988) about gambling at a cockfight has several types of questions that could be used for conversing about one of our gambling activities known as the bone game; the discussion about the cockfight includes what time the event starts, where the location will be and how much the bet will be (p. 146), which could be part of the conversation in the bone game dialogue (see Appendix B). In addition, online information about phrases and conversation are easily accessible with a resource such as the online Wikivoyage Spanish phrasebook travel guide

(https://en.wikivoyage.org/wiki/Spanish_phrasebook), which includes audio. Various dialogue examples in foreign language phrase books or online sites can apply to Makah. Other materials in these sources, however, are not applicable; for example, dialogues about trains, planes, and subways, are not relevant as we are a small rural community with limited modes of transportation.

Some sources are specifically about learning through dialogue; for example, Mitchell, Myles, and Marsden (2013) is a study about interaction in second language learning, which reminded me of how parents, guardians or childcare providers interact with young children in language development by naturally giving them prompts (p. 163) and recasts (p. 169). For adult learners pairing up and practicing the dialogues, I can see a peer-learning approach using prompts and recasts, and I can envision this practice in a humorous way, which is not stressful as adults pair up and practice the dialogues.

Another study about interactive dialogues states, "recent research on learning individual monologs and collaborative problem solving suggests that students learn best when they are required to be active participants in interactive dialogs" (Hausmann, 2005, p. iv). Because we have so few adult speakers, dialoguing could be a good learning strategy. Hausmann's study (2005) included dialogue charts intended for problem solving and learning interactions in cognitive science, not necessarily for learning a second language, but I found the charts useful because of the dialogue components. The responses to suggestions included these dialogue elements: location 'here'; additional change 'too'; specific value e.g., a measurement; reasons 'because'; consequences 'if ... then'; counter suggestions 'Why don't we...instead?'; question

clarification ‘Which...?’; requesting reason, ‘Why/How come...?’; as well as evaluations, ‘I think... because...’ (pp. 45-46). Although the Makah dialogues do not contain as much elaboration as some elements listed above, when I compared them, I did use some of the same elements and found them applicable and helpful to sustain dialogue in any language. Furthermore, I saw a comprehensive section in an Ilocano language book (Rubino, 1998, pp. 56-58) about interjections and their descriptions that I wanted to include to add natural expression to the dialogues. Seeing the different parts of natural dialogue gave me the idea to make a code section or a key for the types of communication in dialoguing to help me track and purposefully include these conversational elements.

7.3. Adult language learning within the context of ILR

Language teaching methods and acquisition examples among Indigenous groups were useful resources for preparing this Q^wi-q^wi-diččaḡ dialogue approach for adult learners. Some are concrete and applicable; others are inspirational and motivational to reach higher acquisition and fluency levels.

The Chinook Jargon book (Holton, 2004) I reviewed had a section on phrases, some of which included dialogue; the categories I noted were greetings, feelings and health, information questions, courtesies, commands, statements, expressions and salutations.

Summarized below are several adult language models that were successful in producing second language speakers. Although we do not have the capability and capacity yet to teach fully in immersion, we want to build toward best practices for producing speakers.

For example, there are successful ILR programs using immersion to produce speakers such as the Spokane Tribe program, which uses the Paul Creek Method (Morin, 2018) in their school, and which has been reproduced for Cree, and for the Chickasaw, who meet with fluent Elders and work through two years of Chickasaw college level classes to reach conversational fluency (Morgan, 2017). We cannot do complete immersion yet, as these programs do, but perhaps a future plan might be to do scripted short films to support immersion experiences. Since we have no more L1 speakers, well-practiced dialogues could eventually be used as immersion short films and shared online to help learners immerse themselves through dialogues set on location; there is potential to segue to computerized immersion.

Another successful program is the Mohawk adult program. Like Mohawk, Q^wi·q^wi·dičča^q is a polysynthetic language. We have numerous pieces, roots, suffixes, limited infixes, and clitics; learning these parts are helpful to understanding how our language is put together. The Mohawk adult immersion program uses the Root Word Method (RWM) which has proven to be successful for developing language speakers (Green & Maracle, 2018). The RWM organizes morphemes, words and syntax of the polysynthetic language, teaches the language in a predictable order so students learn to generate words and sentences quickly to communicate across all domains (Green & Maracle, 2018, p. 146), which would help new speakers reach higher oral proficiency levels. I incorporated some stative verbs in the dialogues when I saw they were a component in the year one adult Mohawk program and heightened subject-object relations. Although I did not focus on morphology, I did see the usefulness of focusing on specific word or phrase parts for deeper understanding of the constructions and how they fit together to form words and phrases necessary for dialoguing.

In terms of a self-guided approach, I discovered a Maori book with self-taught grammar and phrases (Harawira, 1950) and a Hawaiian pocket guide (Schütz, 2009). The Maori book has been reprinted several times and was written by a Maori speaker. There was not a lot of dialogue, but there were adaptable phrases which could be inserted into a dialogue and grammar points specific to Maori. I tried to include some examples of grammar, but I wanted the focus to be on naturally flowing dialogue. For example, I used a suffix meaning 'maybe' that includes a pronoun suffix, as well as an individual response word that just means 'maybe'; I did not point it out directly in the dialogue itself, but provided examples of this element specific to Makah. The Hawaiian pocket guide had cultural notes, words and phrases, and was helpful as an example of adding cultural components to adult language learning, which I applied to the dialogues.

Regarding adult learning in ILR, articles in *The Routledge handbook of Language Revitalization* (2018) have pertinent information for this study, especially the final chapter, *What works in Language Revitalization* (Hinton, Huss & Roche, 2018. pp. 495-501). H. Wilson (2018) historically summarizes ILR efforts in college level adult Hawaiian language learning and states that "the present number of hours typically devoted to language is insufficient to produce the level of proficiency needed to advance language revitalization beyond words and phrases" (p. 91). Perhaps language dialogues would help increase adult learner time spent in the target language, assisting learners to communicate with each other in common situations and places.

Also, the creation of new speakers, emergent bilinguals or emergent multilinguals makes for social change. A feeling of ownership of language and belonging to a community and finding ways to create learning space for the language physically and/or technologically are opportunities for language growth and 'new speakerism' (O'Rourke, 2018).

ILR includes the cultural context and the Native Hawaiians are great examples of language and cultural practices. I particularly liked the ending points in the Hawaiian guide booklet, "But no language can survive without culture" (Schütz, 2019) and, regarding their practices such as dances, maritime culture, making vessels, voyaging, martial arts, and herbal healing practices, Schütz says they are "giving people opportunities to gather and speak Hawaiian in a natural context. Thus, arts and crafts supplement language classes, all helping to breathe new life into a highly endangered language" (Hinton et al., 2018, p. 56).

7.4. Wakashan languages

Related to my community linguistically and culturally are the following language sources from Nuu-chah-nulth communities. Helpful to adult learning and support is a peer-learning approach developed by a Nuu-chah-nulth scholar (Foxcroft, 2016). In developing the Q^{wi}·q^{wi}·diččaq dialogues, I encouraged adult learners to find like-minded people or peers to practice with to find similar support.

There is a Nuu-chah-nulth phrase book (Barkley Sound Dialect Working Group, 2004) which includes common phrases, some of which could be incorporated into dialoguing. I reviewed Nuu-chah-nulth grammar with information about types of phrases in conversation (Davidson, 2002; Nakayama, 2001, 2003). There are also full story texts and ethnography information available in the Nootka Texts (Sapir & Swadesh, 1955) with numerous dialogue interactions between story characters. However, I only referenced two Makah story characters in the dialogues.

7.5. Makah language

In terms of specific Makah grammar and dialogue, linguistic work by Jacobsen (1973, 1979, 1999), Renker (1987) and Davidson (2002) have many examples of Makah sentences conducive for dialogue construction. These researchers have contributed to the study of our language with their linguistic research, which includes phonetics, phonology, morphology, syntax, grammar and speaker intent. The focus of this project, however, is not on grammar, but on communication.

Other sources I found beneficial came from the following ethnographic records explaining various Makah cultural activities and concepts, and brief information about these writers and their work: Swan (1870), who was the first school teacher in Neah Bay, spoke the Pacific Northwest trade language known as Chinook Jargon, and he also learned to communicate in Q^wi-q^wi-dičča^q; Waterman (1920), who studied Makah maritime practices and documented names for fishing and sea mammal equipment as well as Makah geographic names; Densmore (1939), who was an ethnomusicologist and studied and documented Makah songs; Drucker (1951), who documented Nuu-chah-nulth and Makah cultural practices; and Sapir and Swadesh (1955), who were linguists and researched both Nuu-chah-nulth and Makah. There are many cultural practices documented in these works as well as Makah teachings, and in some, explanations of hi-dasubač (also synonym *ɽu·subač*), but their works mostly pertain to men hunting birds and animals, fishing, and sea mammal hunting. In this methodology, I am applying aspects of this concept to language learning.

The Makah Archives and MLP files also have information regarding Makah cultural practices and teachings, and language including the following: Makah Teachings document, Makah Dictionary Draft, Makah Expressions, Makah Greetings, a children's bible translation, as well as High School and Adult lesson files. As an employee of the MLP and with the backing of the MCRC, the information I accessed for this study is credited to the MLP of the MCRC (1999) Preliminary Makah Dictionary draft, or the MLP of the MCRC (n.d.) Curriculum and research files, or the Makah Archives of the MCRC (n.d.) as the sources of retrieval.

Finally, developing Q^wi·q^wi·diččaq dialogues for adult learners will provide a natural way to communicate in common places at usual activities thus increasing language use in our community. The literature includes important factors about the health of a language when it is used in several settings as stated by Hinton, Huss and Ross (2018):

A 'healthy' language is one that is supported at home, at school, in the community, on the job, and in the media. We have seen that attention to only one of these venues is never enough. Acquisition must be accompanied by continued *use* of the language if revitalization is to flourish. (p. 495).

8. Methodology

I used a methodology based on the Makah concept of hi·dasubač traditional preparation involving spiritual, mental, emotional and physical aspects of preparedness in a balanced way. Our Makah Elder speakers taught us that the Makah concept of hi·dasubač is associated with all four aspects of a person.

While researching dialogue for adult learners of Makah, it was important to me to use a Makah traditional concept of learning, practicing and preparing. Using hi·dasubač as my methodology required me to prepare myself and approach the creation of dialogues by asking for help through prayer, to visualize each dialogue positively, to keep my own emotions and attitudes in a good way, and to do the work of researching sources, language examples and constructions, to synthesize this information into realistic community-based scenarios using Makah dialogue to promote conversation.

Since this methodology is directly from Makah culture, adult Makah learners will be learning the term hi·dasubač and perhaps experiencing this term as they approach their learning of these dialogues. Some dialogues are about cultural activities and Makah epistemologies through teachings.

This project has a heavier focus on the mental aspect of hi·dasubač. Since we are not first language speakers of Qʷi·qʷi·diččaŋ, we may need to purposely be conscious of our mental focus. The term our Elders used when expressing the description in English concerned ‘working the mind,’ that is, exercising it, visualizing success, and positivity in affirmation as to what will happen due to prayer, practice and no emotional negativity. Long ago, if mistakes were made, adjustments occurred with a persistence to accomplish whatever the goal was, working your mind to be strong and of good intent, not just for oneself, but for family and community. Helping learners to engage in dialogue can take mindfulness, attention and perseverance; hi·dasubač with extra focus on the mental aspect helped me, and I want to pass this concept on in a good way to other Makah learners through these materials I developed.

For example, commitment to practice and conversing may be a factor in how well this dialogue approach is used. Learning and applying *hi·dasubač* in this case can aid learning by visualizing how one will practice, what time or in what place practicing will occur, and after practicing, finding other learners to converse with. We are all learning together with a shared goal of participating in conversation. Peer-learning is another way to aid language acquisition (Foxcroft 2016) and can help with commitment and accountability, thus taking dialogue from practice to reality in actual situations.

9. Methods

Emerging from the research I had done, I designed the dialogues based on the following principles. In each dialogue, I ensured to:

- make the dialogues relevant to local context;
- create activities or events infused with cultural teachings;
- use language content supportive of back and forth dialogue through purposefully constructed questions, responses, expressions, comments and suggestions;
- and, increase vocabulary by having replaceable wording in the extension section of each dialogue.

Since we do not have L1 speakers and do not have much conversational audio, I tried to provide natural elements of dialoguing so there is an example for adult learners to follow.

When I read more about the Root Word Method (RWM) (Green & Maracle, 2018), I noticed the focus on stative verbs in their Mohawk year one adult program (p. 151). We have

some language similarities in that we both have polysynthetic languages. If I made a glossary of the words used in the dialogues as well as the word parts, learners would see the importance of all the pieces that make up our language. The RWM has success in producing speakers, though I realize we cannot run a full immersion program like the Mohawk, but I think we can learn from their structure. Action verbs are important, but being able to express more fully the relationship between other people or things, like feelings, doubts, how something seems, preferences, knowledge, having or liking, is important to articulate for communication. I made sure I included over 20 stative verbs in the dialogues, but I did not include a glossary for the dialogues.

I read examples of dialogue/conversation from both Indigenous (Barkley Sound Dialect Working Group, 2004) and non-Indigenous sources (Rosenstock, 2005) for topics and ideas suited to my community. I narrowed my focus to 10 dialogues, incorporated all the basic information questions including who, what, when where, why, which, how come, how many, how to do, and how one is doing, and included basic components such as greetings, salutations, weather comments, feelings as well as locations and activities.

I gathered information from previous Makah language (or language related) publications. With the permission of the MCRC, I also consulted the materials available in our Makah Archives and MLP files to create conversational dialogues. Besides stories, linguistic structures, songs and word lists, I drew from information on expressions, daily life, traditional and non-traditional contexts, and traditional teachings.

Another important piece to the development of the dialogues comes from finding possible ways for learners to apply hi·dasubač to their learning processes. The methodology of using hi·dasubač as a traditional way to prepare for success to accomplish something in a balanced way was explained in the methodology section of this work. I began each dialogue with a focus section about the aspects of hi·dasubač and commented about each aspect, physical, mental, emotional and spiritual, followed by an introduction to each dialogue. The introductory section of each dialogue, 'hi·dasubač — traditional preparation focus' gives examples of how learners may be able to apply these ideas to their language learning process. The learner can tailor the suggestions to their individual needs; we are all individuals and hi·dasubač is unique to each person as to what they find helpful for their success. One dialogue shows in the spiritual information, how to address God by one name, and other names are given in subsequent dialogues; the learner might focus on one preferable term that is most meaningful to them. Another learner might find the mental focus of setting their mind to learn and visualize successful outcomes, while another might find the piece about positive affirmations and giving attention to learning one word or phrase to be actualized in an anticipated scenario. Please see Appendix B for further explanation about this Makah practice and the application of ideas for learning the dialogues and speaking the language in the four areas mentioned above.

Finally, I originally started with the basic idea to ensure the dialogues were conducive to generating more conversation like using information question words such as who, what, when, where, why, which, how come, how to do, how one is doing, how much, and conformational questions to be answered 'Yes' or 'No,' and basic statements and comments. After looking

through various materials, but keeping my concentration on a dialogue approach, I knew I needed to come up with a way to organize the dialogues to ensure I include dialogue to sustain conversation, include cultural teachings and natural interjections and expressions. I made a code or key linking to make sure I included various types of communication in a basic dialogue. I made a dialogue template (see Appendix A) to guide me in including common parts of a dialogue such as commands and suggestions. In Rubino's Ilocano book (1998), his interjection section was defined as follows: assent, incitation, dismay or sympathy, displeasure, hesitancy, pain, surprise, understanding, warning, interjections used with animals and other interjections (pp. 56-58). In the Q^wi-q^wi-diččaḡ dialogues, I generalized and used the term 'expression' except for assent, where I used 'response' and for hesitancy, where I used 'dialogue word.'

Interjections and expressions are common in dialogue. I had the privilege of participating in our MAP program and I periodically heard interjections in natural conversation from our Elder speakers. I wanted to include these parts of speech throughout the dialogues. I later expanded the codes to add more categories after talking with my supervising professor, Dr. Megan Lukaniec (personal communication, April, 2020) about dialogue words as basic as saying 'um' when at a loss for words or thinking of what to say next. I also generalized some codes because some categories seemed to fit more into a general 'expression' category. Here are the codes I incorporated into the dialogues:

C-comment (observation)	G – greetings	W/H – who, what, when, where, why,
Cl – clarify	H-humor/said in jest	which, how and how many/how much
Com -command	R – response	Y/N – Yes No Questions.
Cor- correcting	S- salutation	() – English free translation
Cul - cultural	St – statement (fact)	(f.) – female
DW -dialogue word	Su- suggestion	(m.) – male
E – expression	T – teachings	>> - stretch out the word
F – feeling	W – weather	[] – directions, explanation

Though not specifically stated, but rather exemplified, I noticed the phrase sections in some of the self-learning materials I viewed had components like, 'How are you?' and provided several answers such as 'I'm fine,' 'I have a sore ...' and so on. Because of this, I included a word replacement section at the end of each dialogue to help solidify phrases and expand vocabulary relevant to the dialogue. I also had an idea to include cultural information and teachings as I mentioned before in the literature review, to honor our Elder Makah speakers by including their teachings and cultural comments. Some resources I looked at confirmed the importance of such inclusions as in the Hawaiian cultural components in Schütz (2009) and the Nitinaht cultural comments in Thomas and Hess (1982).

10. Outcomes

The dialogues are meant for the Makah community in Neah Bay, Washington and therefore reflect places and activities in our community. I created ten dialogues in total. Four of these are about traditional areas or activities and include either some of our traditional locations, such as the beach, or some of our traditions still carried out in our Tribe today, such as potlatch, bone game, and fishing and Tribal Journeys. The other six dialogues occur in modern places, such as the store or clinic, or include modern activities, such as attending football, volleyball, or basketball games, and birthday parties, and drinking coffee, which are the usual places we go or activities we do today. Although the dialogues include modern places and activities, all the dialogues have either cultural components or traditional teachings built into the conversations.

Next, the background of each dialogue and its development is explained.

10.1. Dialogue 1 – The store

The first dialogue is about getting an item at the store for an evening meal. We have one general store, and it is generally open from 9:00 a.m. to 7:00 p.m. except for Sunday, when it closes at 6:00 p.m., and during summer tourist season when the hours are slightly extended. Many people work from 8:00 a.m. to 5:00 p.m. during the work week, and sometimes it is crucial to get to the store before it closes if you are missing an ingredient for the planned supper. Our community is small, and it is not unusual to see our relatives or friends at the store, to greet each other and sometimes to have short dialogues in the aisles, at the checkout stand, or even at the store front just outside.

Since this was the first dialogue, I wanted adults to learn the basic greeting and learn how to ask and answer, 'How are you doing?', 'Well, I'm fine.', which is a common way to start a conversation. I wanted to include a food item needed for fish soup, so I chose 'potatoes.' I added a yes-no question directly afterward because a listener often repeats something a speaker has said, sometimes to show engagement, but I wanted a slight shock effect, i.e., disbelief that a common food was lacking. Consequently, I added, 'You don't have potatoes?!' with both question and exclamation marks. In addition, I wanted to add ways to agree with someone in a dialogue, so I added two ways to express 'That's right!': one has more of a connotation of being true or factual, and another one is in reference to older times, so I used past tense, 'That's how it was.'

I included another expression word, 'anyway,' because before proceeding with additional comments, people use that word in dialogue to add or change the subject. Also, I

concluded with a short way to say 'Bye!', which has multiple meanings, but in this sense, it is a salutation.

I included cultural teachings about making sure you have enough food to feed guests and the importance of sharing food. I also referenced Raven, who in our stories is stingy and does what is opposite of our teaching about the importance of generosity.

I included in the learning extensions the following substitutions: 'fine' for 'good,' and 'potatoes' for 'onions.' I suggested if changing the meal for something other than fish soup the dialogue would need to be tailored to fit that meal with a key ingredient missing and the need to purchase it from the store.

10.2. Dialogue 2 - At the clinic

My idea for this dialogue was to show learners how to express feeling about how one is doing when they are not fine, and a common place for such a dialogue is at our clinic. It is probably usual to assume people go to the clinic to see a doctor due to sickness; however, some people are not sick themselves, but may be bringing their son or daughter to a 'well child' appointment for routine height and weight check and inoculation updates. Also, some adult children bring their parents or grandparents to their appointments. Others go to our clinic to order or pick up medications or to get referrals for more specific needs. We have a billing department in our clinic, so some people are there to bring their financial paperwork to the clinic's office for medical updates and billing coverage purposes. Others are at the clinic for lab work. The clinic can be a busy place, and I felt it would be good to make a dialogue for this commonly used facility as people are often conversing in the waiting room.

Similar to the section on phrases in the Chinook Jargon book (Holton 2004), I included greetings and feelings. In this dialogue, I used all these components except for courtesies; I do not have a code for courtesies, but list them with expressions.

From this dialogue, I hope adults will learn a shorter way to greet each other and how to greet each other by way of a weather comment. Since our clinic is a multiuse place, I wanted adults to learn 'What are you doing?' to spark the reason someone is at the clinic and not just assume the person they are talking to is sick. I wanted learners to have some review, so I added the same question from the first dialogue, 'How are you?' and the yes-no question, 'Are you sick?'. I consider it important to be able to tease in the language because humor is common here; I used some humor about being sick and staying away. Some cultural knowledge is not so common anymore, so I added more serious notes about our traditional practices of healing and songs associated with healing to provide adults with more information. There is a hesitation word I used to show someone is thinking about what to say next, but has a temporary loss of speech like 'uh' or 'um' in English, so that language learners can use the Makah version when trying to speak Q^wi·q^wi·diččaq.

The cultural components I used in this dialogue are to honor those in the healing practices such as Indian Doctors (medicine people) and our healing society. I added information about holistic health and using song in our traditional healing practices. We have many categories of songs for various purposes in our culture, but the healing songs have dwindled due to their early suppression by the colonial system and the lack of understanding about them. The traditional healers were discriminated against, and there were both good and not so

good Indian Doctors, but my interest in this work is to focus on the positive aspects of our culture and to not only talk about truth in the past, but in our modern times as well. As with all knowledge, it can get twisted, and in the modern medical field today, some use their knowledge inappropriately, malpractice suits occur, and twisted insurance schemes and inflated prescriptions happen, so I wanted to mention these facts in parity. On a more positive note, we also used to know about things in nature that could be used medicinally, some of which are now better supported at our Wellness Center, which is another extension of our clinic for mental health, physical therapy, massage, acupuncture, and natural medicines.

The learning extensions I added are replacing 'It's clearing up now' and the response, 'Yes. It's clearing up' with an opposite scenario: 'The weather is bad' and the response, 'Yes. The weather is bad.' In addition, 'Yes. I'm sick' can be replaced with 'I have a cold,' or 'I have a sore throat.' A missing word can be replaced with a slightly different pronunciation or the phrase equivalent to 'what's it called' or 'whatchamacallit.'

10.3. Dialogue 3 – The beach

I made this dialogue is because we are bordered by the strait running west to east, and the ocean running north to south, and along these borders are numerous beaches. Also, there are beach margins along some of our creeks and riverbanks, lakes and islands, and some are only accessible by watercraft or trail. Beaches are important to our people; our villages were traditionally near the beach line. We gathered many food items and objects for functional use from our beaches and still do so to this day. Many recreational activities take place at our beaches, so I considered the beach to be a good setting for a dialogue. Following the advice of

Hinton, Huss and Ross (2018, p. 495) to sustain a 'healthy' language, this dialogue contributes to the health of our language in that it not only supports language in the family but between two community members at a community location, and with language directed at children. The dialogue occurs at the beach between parents from two households trying to learn and practice this dialogue, and if implemented with their children at a picnic on the beach, it has the potential to include two families if carried out as intended. The dialogue is indirectly connected to school where our children already receive language classes and some of the vocabulary in this dialogue may already be familiar to them, or it may spur dialogue between child and parent if the children contribute other vocabulary they may know about the beach. This dialogue gives parents a chance to practice Q^wi·q^wi·diččaq and the dialogue parts directed at their children. The children can witness the importance of the language at a family outing, see their parents model learning, and practicing and speaking language centered on traditional ways of cooking salmon on the stick at a traditional location.

My goal for adult learners in this dialogue is to have a less formal way to greet each other and to include a weather greeting to set the stage for a nice day at the beach. I put in a way to say 'so' as a suffix meaning 'to such an extent,' and the individual word 'so' as a conjunction. I added a word about what one speaker 'thought' in that when we converse, we often share our thoughts and sometimes act on those thoughts. I wanted adults to learn conversation about building a fire and about our traditional way of cooking salmon on the stick, but also include other picnic foods. I included vocabulary for activities at the beach, and calling and directing children, and the term for sharing food.

The cultural teaching that I highlighted was about the way we traditionally cook salmon on the stick. Sometimes at the dock, the fish filleted for sale is cut and cleaned from the belly; it can still be roasted on the stick like this, but the older way of filleting was from the back where the thicker part is on the outer sides and which would be easier to fully cook. In order to not lose the older method of filleting, I wanted to mention it in this dialogue.

For further learning, I suggested replacing 'Nice day,' 'Yes. It's nice weather,' 'It's so nice' with 'It's hot' and 'Yes. It's hot' and 'It's so hot.' I included the words 'surfing or riding waves' in the beach activities. I provided two food words to replace 'hot dogs' with 'watermelon' because we have two ways to say watermelon in Q^{wi}-q^{wi}-diččaq.

10.4. Dialogue 4 – At a potlatch

I developed this dialogue because the potlatch is an important traditional practice in our community; it includes a dinner or feast, usually song and dance (unless it is a funeral dinner), speeches, history, and gift giving. The introduction is tying the Chinook Jargon trade language word 'potlatch' with our original word *páčič* 'to give away,' and I explained another word for feast and explained other types of potlatches. I gave some background on the history of how the potlatch system was suppressed under Indian Agency control, but our Tribe continued the practice away from our village at places inaccessible to the Indian Agent.

The dialogue refers to our art traditions. In preparing the dialogues, I reviewed a Hawaiian booklet, which contained greetings and common phrases, and both cultural and general words confirming the importance of the cultural aspects I wanted to include in the Q^{wi}-q^{wi}-diččaq dialogues. Including cultural words specific to potlatch and affording the

opportunity to gather and speak Q^{wi}-q^{wi}-diččaq in a cultural setting made for an important dialogue.

I wanted adults to learn words to express the things that happen at a potlatch including the following: the happy feeling at potlatches, being amongst a crowd of people at our community hall, celebrating a wedding, enjoying the tasty halibut meal, talking about the dancers, the songs, types of dance and masks, giving away a basket, acknowledging the artists, and teasing about marriage, but quieting down when ready to start.

The cultural references I included were a male, a female and a generic term for 'marriage'; the older practice of arranged marriages; and the importance of our carving and weaving traditions. There is also a cultural teaching about the importance of dance, types of dance, regalia, how to dance properly, and the importance of knowing the history of the song and dance.

I extended this dialogue by replacing the main dinner item 'the halibut' with 'the sockeye salmon' or 'the crab.' Instead of referring to 'my late grandfather' I provided other male family terms such as 'my father' and 'my uncle.'

10.5. Dialogue 5 - Football

I created a dialogue about football, as it is an annual sport in which many of our community members participate from little league, high school, semi-pro to college levels. I located this dialogue on our home field with local seafood served at our concessions stand, and with one speaker having a relative on the team. Football, being a contact sport, has elements of preparation, training and toughness, so I drew some comparisons to warrior training and

strength, and ended it with a connection to war stories. I struggled with translating a word for 'lineman' and the first term I used translated to 'long mark on the length man,' but the more I thought about it, the more I thought the word should be more like what the lineman does, so the word I created translates to someone 'at the front' whose role is to be a 'collider' because of the heavy collision of bodies at the line of scrimmage in football whether playing defense or offense.

The main things I wanted adult language learners to know was how to make a suggestion, ask two types of questions, plan to meet, talk about the concessions and buying food, learn to describe a player and how he trains and plays, and to also learn about warriors and war.

For the cultural component about concessions, I explained 'concessions' comes from the word for 'snack' which comes from the word for 'belly button' and is associated with how a baby is first fed by the mother in the womb directly through the umbilical cord. The word for 'snack' translates to 'feeding your belly button via the throat' as after we are born, we no longer have the cord and must eat by swallowing food down our throat for it to get to the stomach. This word connects the first part of your life to your mother sustaining your life through direct feeding and to never forget that direct connection to your parents.

More cultural aspects of this dialogue relate to the fact that our little league A, B, and C teams are called the 'warriors.' Football players train and prepare for hard physical contact, as did our warriors long ago, and most of our battles were hand-to-hand combat. I added cultural information about the words for 'warrior' and 'war canoe,' and made mention of war stories

and weaponry. I included a teaching about strength, bravery, and a strong mind to defend our people, land and waterways, and the fact that we spilled blood to protect what we have.

To learn more family terms, I gave language extensions to replace 'my nephew' with 'my son' or 'my grandson.' I replaced 'fish and chips' with 'clam chowder.' To learn more numbers, I suggested replacing '25' with '10' or '15.'

10.6. Dialogue 6 - Birthday

Birthday celebrations are common practice here in Neah Bay. In the introduction to this dialogue, I gave background information about how our people were accustomed to potlatch, and when the potlatch was squelched during Indian Agency rule, our people gave gifts via Agency approved activities such as for birthdays, anniversaries and Christmas. These approved activities were our subversive way to continue to potlatch.

To accommodate these other celebrations, the MLP has translated some of the English songs used to celebrate a birthday, and some Christmas songs. I included in this dialogue our version of the songs, "Happy Birthday" and "How old are you now?". Hinton et al. (2018) sums up these new ways in the following paragraph:

Indigenous and minoritized groups now have renewed relationships to their languages, whether it is in the form of archives being put to use by communities to research their languages or in the form of new generations of speakers, however small, who speak new varieties of their ancient languages and are putting them to use in new and creative ways. (Hinton, et al., 2018, p. 501).

I created this dialogue so adult learners can learn how to interact at a birthday party, specifically how to tell someone to come in, use a more informal greeting for someone they

know and have invited to the party, ask how one is doing, express being tired due to party preparation, ask how old the birthday girl is, give a gift, thank someone, and tell someone where to put the gift in a general way. I also included language about lighting candles, singing the birthday song, counting someone's age, blowing out candles, helping in the kitchen, and serving the child and Elder first.

The cultural elements I felt would be important to this dialogue were that of feeding your guests and making sure you have enough. I incorporated into the dialogue the teaching to be helpful and do what needs to be done, and to take care of Elders and children.

The extensions I provided for this dialogue were to change the age, 'She's four now' to 'She's five now' or 'She's six now,' and replace the help in the kitchen activity from 'scooping ice cream' to 'cutting the cake' or 'distributing the plates.'

10.7. Dialogue 7 -Volleyball

I wanted to include a female sport too in these dialogues. We have some athletic ladies and they have done well in our volleyball league. They enjoy team sports and being part of a team provides the sense of belonging to yet another group. There is something about belonging and identity that Hinton et al. (2018) mention that I felt was pertinent to this dialogue:

It is important to bear in mind that language revitalization is not really about language. It is about many other things: autonomy and decolonization, knowledge of traditional values and belonging, and a strong identity that children can grow into. Language is one of the keys to all of this, and language revitalization is about all of these things (p. 501).

Our adults support our children and their participation in organized sports. Our kids know they are not only team members; they are community members, and most are Tribal

members. At the games, they hear their relatives and friends cheer them on. There is a word in Qʷi-qʷi-diččaʷ for 'cheer' and we had many traditional games and competitions of which cheering was a part. If we can incorporate more cheers into Qʷi-qʷi-diččaʷ, it is yet another way to show our identity as Makah people by using our language at sporting events. If using our language at sporting events becomes common, it will be yet another way our children can 'grow into it' as mentioned in the quote above. One thing we often do at various sports events is sing a war song or victory song, and if we are doing well and make it to higher levels, we sometimes sing a song of appreciation for our team or a love song to express our love for our team. These songs also support oneness and strength in identity when we sing together.

The volleyball dialogue has some older concepts such as the term for counting score by tally sticks which is our way of expressing 'points' or 'score.' I followed up with a teaching about being given advice and how one should take heed to it.

The extensions I provided were as follows: replacing 'clam chowder' with 'chili' and replacing the cheer with another cheer. I had to create a word for 'chili,' since we do not have words for many of the spices used today. I combined the word 'strong taste' with the way we say 'beans' with a Qʷi-qʷi-diččaʷ accent to indicate the bean dish was not just regular bean soup, but rather, strong tasting (spicy) beans.

10.8. Dialogue 8 – Bone game

I made a dialogue about one of our traditional gambling games known as the bone game. I gave a brief historic background about the game and wanted to give players a way to dialogue while at a game. I feel it is important to provide language for a cultural practice the continues to

thrive. Presently, most of the verbal interaction in the game is now in English, so I hope some of this dialogue will revive terminology pertinent to the game. In addition, songs that accompany this game words from other languages because the game is a social event played by a variety of First Nations; I hope this dialogue will pique curiosity among players to learn the words, their pronunciations, their meanings, and their language origin.

I hope adult learners will catch the humor in this dialogue but also feel the tenacity of wanting to win – even the words in some of the songs are taunting. I want adults to learn ‘what,’ ‘when,’ ‘whose,’ and ‘who,’ some in individual word form as they are said in a way to challenge, clarify, and tease in this dialogue. The focus is for learners to know the names of the bone game pieces, how to say their pointing directions, how to bet, how to make payments, and how to use some expressions for teasing.

I wanted learners to be aware of how strong our whaling tradition is and even in this game, the action of pointing down the middle is associated with a whale diving. Also, I wanted learners to know there are two definitions for *halaʔa*: one is 'bone game' and the other is 'gambling.' I also included the separate word used for the term 'bet' or 'betting.' Furthermore, I mentioned a teaching about when to stop; because it is a gambling game, sometimes people need to stop and not gamble more than they are able to afford or they may neglect other parts of their life due to gambling addictions.

Some parts of our culture have continued, but the language surrounding the activity has switched to the dominant English language. We have some first-rate bone game players and teams that have won in large Slahal (Chinook Jargon word for the game) tournaments. I think

language could really grow around this existing activity as Hinton et al. (2018, p. 499) state, "language revitalization and its successes are individualistic, varied, evolving, and often small, yet leading toward growth. Success is not an endpoint but a process." I hope that, bit by bit, we can continue to grow our language to permeate all areas of life.

The replacement extensions I added were replacing 'I don't cheat' with 'I always cheat,' and 'You wait' with the same meaning but a translation of the English expression 'Hold your horses.' These phrases and their replacements, once learned, can be applied to many other contexts and also to jest.

10.9. Dialogue 9 - Fishing and Tribal Journeys

The reason I wanted to create this dialogue was to include information about our strong maritime culture. One by one, some of the male occupations to provide for family and for the Tribe were curtailed, like whaling, killer whale and porpoise hunting, fur seal, sea lion and harbor seal hunting, sea otter hunting, sea bird hunting, and now, even our fishing traditions are quite limited and regulated. Long ago, we engaged in these fishing and hunting activities by canoe. Today the canoe has been replaced by motorized vessels and equipment, but I linked this dialogue with Tribal Journeys, an annual event that promotes canoe traditions and travel to honor our maritime culture using our traditional vessels.

I intended for adults to learn 'what' and 'who' questions as well as a relative clause use of the word 'what' by saying 'what goes around, comes around.' I included teachings about reciprocity and generosity, some of which are used in other dialogues, but are key because they are predominant in our culture. I feel the teaching of reciprocity is so important, including both

the physical and emotional aspects of it. 'What goes around comes around' is like an adage, but it means more in Q^wi·q^wi·diččaq because it is not just about physical items, but is about how we treat each other. There are various ways to describe adages; for example, the *Beginner's Irish with online audio* book (Rosenstock, 2019) used the word 'proverbs' in the section called proverbs, sayings, and courtesies. I felt more strongly about using the term 'teachings' rather than 'proverbs.' Though proverbs ring true and are good sayings, I think our teachings give more direct advice and purposeful teaching, and some teachings are considered strong or sacred, or a way to properly live in our culture. When advice or teachings are given in Makah culture, it is explained, administered strongly sometimes, yet with love for the person's own good, and often with food, so the hearer ingests the teachings besides ingesting their food.

I wanted learners to know there are three ways to say 'brother' in Q^wi·q^wi·diččaq based on if the speaker is a male or female, and for a male, also depending on birth order. I included terminology about traditional preparation, good luck items (but not disclosing information about them), a separate term for 'entering a harbor,' fishing, generosity to help provide for a meal for the Tribal Journeys pullers, the term for 'welcoming people heartily,' helping with the fish in a broad manner including off-loading, cleaning, preparing, and cooking the fish. There are two one-syllable expression words, which are both similar to the English interjection 'Oh,' but in the first expression there is more of a surprise to the voice, and the second one is just like the English word 'Oh.' In this dialogue, it was a response to a statement, but with more of an 'Oh, I see' or 'Oh, I get it' meaning. I included two 'know' words, one meaning 'to know how to do something' and another meaning 'to know (a fact) about something.' I added the word 'believe' because I think it is a good word to use to express individual opinions. I did not add it

into the language extension because I did not want to overwhelm learners in that section. Once learners get used to the extension section, perhaps they will do their own word replacements in the dialogues like 'I believe..., ' and my example would be 'I believe traditional preparation is important.' Finally, I added a different salutation based on a modern term in English 'See you later,' which is now in common use in our community.

I provided cultural comments on the use of fishing banks, our traditional cultural property which included the waterways, not just land, how we used ocean resources, and the modern possibility of using Q^wi·q^wi·diččaḡ on CB radios. I described a little more about traditional preparation, good luck and success, as well as information about Tribal Journeys and the importance of generosity. Traditional teachings, as mentioned before, include reciprocity and helping as needed.

The extensions are as follows: replacing 'fishing' with 'whaling' or 'sealing' and replacing 'fish/food' with 'whale' or 'fur seal.' I chose these replacements because long ago, these sea mammals were a large portion of our main diet. We are still in court hearings to be able to resume our treaty right to hunt gray whale.

10.10. Dialogue 10 - Coffee and basketball

I structured this dialogue to include two common places and another main sporting event in our community. Since these places, the coffee stands and the community gym, are closely located to each other, it made sense to put the two together.

This dialogue adds more content to express how one is feeling by answering the question 'How are you doing?' but, with the feeling 'I'm mad/angry.' Also, there are separate

words to use for the term 'anger' depending on gender, and this is reflected in this dialogue. I located the dialogue at the coffee stand first, where the speakers talk about coffee favorites but then one asks if the other is going to go to the basketball game. One speaker has a relative on one of the teams, and since it is an Indian tournament with several other Tribes in the mix, one of the speakers has an attraction interest in one of the players. I made the dialogues so the speakers can be either male or female, and provided gender terms when necessary. I did not say 'co-ed' tournament, mainly because we have not constructed a word for it, but I mentioned that it can be considered a co-ed tournament in the dialogue introduction in Appendix B. I also put elements of humor in the dialogue, a denial of a motive that is not explicitly said, and a connection to a trickster character in our stories.

I intend for adult learners to learn how to say 'I am angry or mad' but with humor. There are information questions about 'how one is doing,' 'how come,' and 'who.' I just used basic espresso coffee drinks spelled with the Q^wi·q^wi·diččaḡ alphabet, and I created a word only for 'espresso,' and used our translated word for 'shots,' meaning 'squirts,' in Makah. There are so many types of flavors added to espresso coffees, too many to translate for this project, so I generalized. I included two yes-no questions. The expressions in this dialogue are used for attention getting, transition or explanation, and agreement. There is some vocabulary about basketball, weather, teasing, expressing opinion in male and female terms, weather, and suggestions.

The main cultural element in this dialogue is reference to a story character who was innovative, but had a humorous, tricky side to his nature. The teachings regarding the story

character are more about what not to do or who not to be like as he had a way of getting into all sorts of predicaments. Another teaching associated with this dialogue is simply to have a good sense of humor.

The learning extensions are these replaceable elements: 'mocha' with 'red bull,' 'It's starting to rain' with 'It's starting to hail,' and replacing 'Tulalip' with 'Swinomish.' The weather choices have to do with our coffee stands which require customers to stand outside; only one establishment near the gym has a covered area, thus, in this dialogue, the speakers try to hurry.

11. Conclusion and Future Directions

In the Onkwawén:na Kentyókhwa Adult Mohawk Language Immersion program, "students are told this from day one: *You do not become a speaker by studying... you become a speaker by speaking*" (Greene & Maracle, 2018, p. 150). By using Q^{wi}-q^{wi}-diččaq dialogues, our literate adults can practice speaking through premade dialogues about familiar activities set in familiar places. We do not have mother tongue speakers, but we need to support our adult learners and encourage speaking of the language; I hope the provision of these dialogues with vocabulary extensions will aid adult learning, practice, speaking, and use of Q^{wi}-q^{wi}-diččaq. I hope it furthers our steps toward bringing our language back to spoken fluency and can be a step toward furthering our ability to immerse our people in our language.

My hope is that the adult learners will find interest in these dialogues connected to locations and activities common to our community and will use them, internalize them, and assist them in their ability to dialogue in Q^{wi}-q^{wi}-diččaq. The dialogues have the potential of helping a learner generate further dialogue by studying the codes, maybe by just focusing on

question words, expressions, suggestions, or expressing what they think. The cultural and traditional teaching sections will add to Makah worldview and behavior, and the knowledge about hi-dasubač may aid more than language learning, such as a lifeway.

I plan to distribute the dialogues to former and present adult language students residing in our community and attach a feedback sheet about their usefulness or suggestions for improvement which they can return to me at the MLP office. If a paper form is not conducive, I will include my email address for responses.

This project is limited because it is designed for adults who already have a reading fluency in Qʷi·qʷi·diččaḡ. This project could be expanded to include the following: a pronunciation guide; a glossary of words, word parts and sentence parts; and grammar charts. Another possible future direction for this dialogue approach could be to add an audio or an audio-visual component, so that adult learners could hear the language or hear and watch the dialogues in action at their intended locations.

We are not alone in the state of language decline. This project stresses the importance of providing language resources and support for our adult language learners. Other Indigenous Nations who are hoping to promote conversational proficiency for adults may find this project helpful to their efforts. They could pattern their dialogues according to the dialogue template or possibly take it to another level. These dialogues may inspire others who wish to include their cultural and traditional teaching components in language materials. A dialogue approach for adult learners will not be a cure all, but it may become a way to get adults speaking quickly,

or it may simply serve as an aid to build language skills, be it vocabulary, phrases or longer stretches of language.

Other Indigenous peoples face similar challenges with adult language education. For our community, we cannot yet do full immersion due to the state of our language, our language work force, and the levels of fluency within our staff, but we know we are not alone in this. We are improving our situation and making progress toward breathing life into our language. This project may be useful for other groups. They may find ways to adapt this approach to their Indigenous language. In this sense, another tool for adult language learning in ILR will have been extended via this project. We stand in support of each other and our efforts in ILR.

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APPENDIX A – Dialogue Template

Dialogue # – Title in <i>Q^wi·q^wi·dičča</i> q ‘English Translation’				
C-comment (observation) Cl – clarify Com -command Cor- correcting Cul - cultural DW -dialogue word E – expression F – feeling		G – greetings H-humor/said in jest R – response S- salutation St – statement (fact) Su- suggestion T – teachings W – weather	W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation	
#	Sp	Q ^w i·q ^w i·dičča(a)	Ba·ba·bałdiq(a)	Code
1	Sp1			
2	Sp2			
3	Sp1			
4	Sp2			
5	Sp1			
6	Sp2			
7	Sp1			
8	Sp2.			

Language Extension

Cultural comments

Traditional Teachings

APPENDIX B – Makah Dialogues

Using *Qʷi·qʷi·dičča* 'Makah' in our community: A dialogue approach for adult learners

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Introduction

The following *Qʷi·qʷi·dičča* 'Makah' dialogues were designed to help support adult learners of *Qʷi·qʷi·dičča* on the Makah Reservation in Neah Bay, Washington. The following information describes our language revitalization efforts, identifying gaps in language learning, points for language learning, a traditional approach to succeed in learning, and the creation of these dialogues to help fill the need of providing more materials for adult language learners.

Qʷi·qʷi·dičča Dialogues Background

Our Makah Language Program (MLP) has offered adult classes at various times over the years, but adults are often busy people with work, families and responsibilities and are not always able to attend these classes when offered. The MLP has some learning tools available for adults to learn independently, but we need more materials to support our adult learners. These dialogues are an additional independent adult learning tool for our community.

Here are the goals of the MLP: (a) to preserve the Makah language, (b) to restore the Makah language to spoken fluency; (c) to educate our children and people as scholars able to compete anywhere in today's world, and yet maintain their Tribal heritage.

The Q^wi-q^wi-diččaq Dialogues align with the MLP goals as they preserve part of the language via this written form and will be restorative in terms of use when learners speak all or portions of the dialogues in actual scenarios in Neah Bay. Adults learning and using Q^wi-q^wi-diččaq in the community will naturally model the importance of our language to our people and youth just by their very efforts they make to learn our language. Leading by example is often expressed by the adage, 'actions speak louder than words,' but in this case, we want to hear those Makah words and phrases and let vocalizing them be the example!

The present condition of our endangered language is the fact that most of us are second language learners of Q^wi-q^wi-diččaq except for a few who grew up with it in the home but did not have the support needed to continue to use it. Though we have taken great strides to preserve and teach it, most of the language focus has been on our youth; we have grown from early provision of preschool lessons, to piloting lessons for one primary and one secondary grade in the early 80s, eventually expanding to teaching classes K-12. We have certified language teachers, but have difficulty meeting the demand to cover all classes in our school as each grade in elementary has now doubled. Our teachers are busy teaching during the day, some find it difficult to attend or teach adult evening classes after their normal workday has ended.

We need more adults involved in language learning. *Using Q^wi-q^wi-diččaq 'Makah' in our community: A dialogue approach for adult learners* is one learning tool using full dialogue examples to practice and use in daily life. Preserving, revitalizing, and sustaining our language will take conscious community effort and the long haul for us to bring health back to our language through purposeful use. We may not have the capacity to teach through using

successful language teaching methods such as mother tongue use in the home or using full immersion in the classroom, but we can take steps toward reaching that level. It took many steps over the years for the language to grow in the school and further steps to run a Mentor/Apprentice program for some of the MLP staff, and later, strategic steps to do teacher training and certification, but systematically, and year by year, we have made progress.

We hope our adult learners will learn and grow as we make more materials, information and learning opportunities available. If there are children in your home, you as adult language learners will be better able to support your children and the language they are learning at school. In addition, as you grow in your language learning, know that we need more adults to train as language teachers, or with future expansion, possibly fill different positions in the MLP or Makah Cultural & Research Center. A language savvy person could also make an impact in the Makah Tribal departments, in fishing occupations or businesses by their language ability and use in the workplace and the community – it takes a village.

Here are some points to keep in mind for adult learners, followed by a section about *hi-dasubač*, a specific Makah perspective regarding traditional preparation to succeed at something. When learning Q^wi-q^wi-dičča^q try to keep in mind these particular details: (a) purposely make focused time to learn, (b) whatever words or phrases you learn, use them instead of English, (c) make learning fun and enjoyable, (d) maintain interest and motivation, (e) find some like-minded person and practice together, (f) take pride in every increment of your learning, knowing you are farther along than when you started, (g) know that our language did not disappear quickly or entirely during the Indian Boarding School period and it will take purposeful time investment to bring it back, (h) know that it takes a lot of hours to learn a

second language and gaining fluency will take commitment to lifelong learning for the continuation of our ancestral language, (i) understand that learning language is natural and that long ago it was common for our people to know more than one language prior to European contact, (j) know that our language expresses deep aspects of Makah worldview and is tied to our culture, traditions, spirituality, songs and dances, land and waterways and that we as *Q^wi·diččaʔa·tš* 'Makah people' have these priceless tangible and intangible items and concepts as our collective heritage.

These *Q^wi·q^wi·diččaq* dialogues are practical and pertinent to local places and activities in Neah Bay. They provide conversational examples to help engage in talk or dialogue at these places or during these activities. There are expressions specific to *Q^wi·q^wi·diččaq* as well as humor throughout most of the dialogues. There are 10 dialogues each containing approximately 15-26 lines, though some lines are just short answers, comments or expressions. Once familiar with the dialogues, you can take parts like 'What are you doing?' and apply it to visiting with someone else or use it in regular conversations with other learners. Another way to expand the use of these dialogues is to teach someone else what you learned so that question or expression becomes common in our community. Use what you learn from the dialogues to eventually start your own dialogues!

As youth and adults stay on this language journey, our current limited Makah proficiency can grow to more communicative proficiency levels as we continue to learn and use our language.

Traditional Preparation – hi·dasubač

A traditional Makah concept of purposefully preparing to succeed at something is called *hi-dasubač*. *hi-dasubač* has to do with preparing spiritually, mentally, physically and emotionally in a balanced way. It includes cleansing, prayer and fasting, and calling on help to succeed; mental visualization and positive affirmation; doing an emotional check for overall good feeling and satisfaction that things are proceeding in a good way; and repetitive physical practice before engaging in the task at hand. If one did not balance oneself through this approach, it was said that the person was 'lopsided' and would not be able walk straight.

Long ago, this practice was rigorous, especially for the men, and the success sought was often associated with the ability to sustain yourself, your family and your people. Often, prayer was accompanied by fasting, thus allowing one to spend more time in prayer and concentrate more on the intent of the prayer. A key factor was to physically deprive oneself from a physical need in order to focus on a spiritual endeavor. It was understood that to be pure inside meant not ingesting anything into the body except water. Some traditional occupations of men, especially, but not limited to whale hunting, required abstinence and sleep deprivation. Women often prayed for help in gathering items needed too, but they also prayed for health and long life. Whaler's wives had more detailed preparation practices, but overall, women followed a fundamental practice of *hi-dasubač* for living their lives in a balanced way too.

Bathing in the morning and cleansing using prepared items from nature (items varied like using sprigs of hemlock or cedar or other cleansing articles) in sets of four and cleansing with the items four times accompanied with prayer was usual. Learning, guidance and help received was acquired individually and was specific to that individual; every person's

experience was their own, as we are all unique individuals. Some people received visions or dreams or encountered something that might help them succeed at what they were endeavoring to do, which again, was specific to the individual.

Our ancestors believed The One Above can assist a person seeking help; sometimes the aid comes in unexpected ways or is associated with something natural or spiritual but is meant for the individual praying for help. These are deep topics and difficult to explain, but the Creator has provided us with magnificent things; paying attention to what we have in our world and learning by association is important. The success in God's designs in nature can help us with similes and metaphors. For example, fishing birds such as kingfisher or crane (heron) wait patiently and quietly in a select spot before they catch their fish. Our ancestors associated the knowledge about our sea birds with what is pertinent to our lives as maritime people. A fisherman could apply that quality of patience, observation of fishing landmarks, wind and current, depth of fathom, type of bait and fishing equipment needed to secure the fish they were trying to catch. The Chief Above may have called the man's attention to the kingfisher or crane and through learning from them, helped the needy human become a better fisherman.

hi-dasubač was taught from a young age by example in each household. However, our culture, before invasion of our land and lifeways, was easier to nurture and sustain; maintaining balance was more natural long ago.

Physically, our traditional foods sustained us and our mode of transportation by canoe kept our bodies and lung capacity strong. In addition, our activities to obtain our food, our

dances to celebrate the occasions in our lives, and some of the games we played kept our bodies conditioned.

Emotionally and spiritually, our traditional medicines, prayers and songs helped both our emotional and spiritual health. How we interacted in our families and our communities could help or harm our emotional and spiritual health, so living *čáčabaŕ(i)* 'properly, correct' by our cultural norms was important.

Spiritually, starting the day with prayer, praying throughout the day and respecting basic needs like thankfulness for a stream in order to take a drink of water, or ending the day with prayer was common. Prayer focusing on success in an endeavor was constant, even after mastery of something, the person often revisited those prayers and was thankful for the help received for the successes.

Mentally, our teachings and stories exercised our minds helping us recall and learn from history, to find humor in what happens in some stories, to have respect for all—people, items, nature, spirit — and to discipline ourselves to adhere to what is proper in our culture.

Think about the original context of *hi-dasubač* when applying it to language learning. Becoming a successful whaler or sealer did not happen overnight. Becoming an expert basket maker did not happen overnight. This ability to accomplish takes time, learning, knowledge, practice, experience, and in our culture, and most importantly, prayer. Learning to speak *Q^wi-q^wi-diččaŕ* will not happen overnight, but focusing on the desire to learn and endeavoring to apply *hi-dasubač* to learning and accomplishment will take time, but it can help you as

learners to employ focus, patience, perseverance, practice, and prayer to significantly aid the process.

Our lives have changed so much and the reality and our present-day culture centers on a different time clock besides nature's clock. How can some of the principles in hi·dasubač be applied to purposefully preparing to succeed in learning Q^wi·q^wi·diččaḡ? hi·dasubač is so individual, it will probably look different for each person, but preparing and setting our minds to learn can help individually as well as collectively if we all come together with one mind and focus on being an integral part of language revitalization by the vitality we put into learning and speaking our language. Furthermore, our exposure to so many different cultures and religions over time, and the influence of other races, in addition to the colonization process forced upon us affects us all to this day. Despite the changes we have been through and how quickly world globalization is happening, we can still learn about and choose to live our culture in this place and let it be a part of us even when we go elsewhere. We can know our history from a Makah lens and be strengthened by our oral traditions. Our language and culture unite us as a people and makes us uniquely Q^widiččaḡa·tḡ. Some of our people have chosen Christianity or other religions or even cultural practices from other Tribes, and we live our lives and follow cultural practices of the dominant society. However, the spiritual aspect of hi·dasubač is just that., It is not an organized religion; it was a part of our culture and way of life. We live in two worlds; one world has a habit of swallowing everything up so much so that we now must be proactive about maintaining the world that God created for us. Sadly, the other world has a habit of destroying the earth, the air, the water and many of the creatures and people inhabiting those natural spaces. Time changes, but principles can apply in any generation if they are true and if they are

maintained. hi·dasubač is partly about balance and we have a lot to balance nowadays. Sometimes if someone was out of line, they were told things like, ‘Maybe you should go up the creek,’ in other words, go bathe and pray and balance yourself out so you can conduct yourself in a better way or make better choices. We can continually learn from the practice of hi·dasubač and its checks and balances.

The following Makah dialogues are centered around community-based scenarios with information about our Makah practice of hi·dasubač. Applying aspects of this traditional Makah approach is a way to ground ourselves in our culture while learning the language of our ancestors and the shared communication goal of being able to participate in Q^wi·q^wi·diččaq conversation.

Pray for your ability to succeed in learning Q^wi·q^wi·diččaq, take good care of it, and pass it on in your families for our future generations.

Dialogue organization and use

Each dialogue will have a component about hi·dasubač to help you learn to employ a traditional focus to your language learning, followed by an introduction to the dialogue.

The first row of each dialogue shows the dialogue number with the title referring to a place or activity in italicized Makah followed by the English translation in single quotation marks.

Each dialogue starts with a small text box which lists the abbreviations used in the code column of the dialogues. These codes and symbols describe the type of communication happening or provide further explanation.

Next there is a row showing column headings with the number sign for the number of the utterances. Sp indicates speaker to show who is talking, then a *Q^wi·q^wi·dičča(a)* or 'Makah' words and phrases column, followed by the *Ba·ba·ba+diq(a)* or 'English' translation column. Finally, there is a code column indicating the type of communication or further explanations.

The codes are as follows: C - comment (observation or adding to the dialogue), Cl – clarify, Com – command, Cor- correcting, Cul - cultural, DW dialogue word, E – expression, F – feeling, G – greetings, H - humor/said in jest, R – response, S - salutation, St – statement (fact), Su - suggestion, T – teachings, W – weather, W/H – who, what, when, where, why, which, how and how many/how much questions, and Y/N – Yes No Questions. Here are the symbol meanings: () – English free translation, (f.) – female, (m.) – male, >> means to stretch out the word for emphasis, [] – directions, explanations.

On the Makah column side, when parentheses occur it is to show there is a hidden vowel or consonant that emerges when other word parts are added. If the parentheses occur within a word or enclosing a dot, it means possible speaker variation as we came from five Makah villages, some with accent variation.

Each individual dialogue includes some of these coded elements but throughout the 10 dialogues collectively, all these elements are used. The codes are meant to guide and

encourage basic conversation with purposeful inclusion of common Q^wi-q^wi-dičča^q expressions, cultural practices or information, traditional teachings, and humor.

After each conversation, there is an extension section to assist you in extending your vocabulary with replaceable elements. Next, there is a cultural comment section to clarify or add information about Makah culture. Lastly, there is a teachings section to list or explain common Makah teachings. These comments and teachings link to the numbered lines in the dialogue unless an overall generalization is made. This section adds further word choices and flexibility to the dialogue, as well as deeper understanding of Makah cultural practices and worldview.

These 10 dialogues contain ways to engage and converse back and forth with someone and give you tools to ask questions, make responses or expressions and basic statements. There are many more stories and teachings to learn and many other topics, but these dialogues will provide you with a start.

One of the key parts of the dialogues are the use of W/H or who, what, when, where, why, which, how to do, how one is doing, how many or how much type of questions. When you ask questions like these information-getting or content questions, the responder cannot just answer 'yes' or 'no,' they must give a more detailed answer. Learning to ask these types of questions helps spark dialogue, so try hard to make them a priority to learn.

I want to point out that there may be other ways to express what I tried to convey in these dialogues. I created this material to the best of my knowledge of Q^wi-q^wi-dičča^q at this point in time using what I was able to learn from Elder speakers, our draft dictionary, grammar

information, documents, research publications, linguists, professors, teachers, students, and especially my family. But, the fact remains, I am a second language speaker and am in progress with my own learning. If I need to revise these dialogues in the future, it is always possible to make another edition with revisions, or perhaps add more dialogues to help adults with learning to converse in Q^wi-q^wi-diččaq. As more information comes available in the MLP through audio transcription, we have the potential to create more tools to support adult learning or to improve materials we currently use.

Finally, Indigenous Language Revitalization is an ongoing process, the more people who can get involved or give support, the better. Language workers involved with other languages may find these dialogues useful to pattern from as well. Sharing knowledge and the work involved in language revitalization may help another endangered language become healthier; we are working hard to revitalize our Indigenous languages.

Thank you so much for taking the time to use these dialogues. I hope you increase your learning of Q^wi-q^wi-diččaq language and culture by reading and practicing and applying whatever you can learn and pass on what you learn to the generations to come.

Here is one of the Makah teachings from the Makah Language Program files to help you get started:

q^wa·ʔeyiks ǰu· . I will be like that (positive assertion).

du·beya·ǰʔuke· hi·dasubač, Always prepare yourself in a traditional manner

᠒ᠢᠰ ᠠᠩᠰᠢᠨᠠᠯᠢ ᠲᠢᠪᠠᠭᠰᠲᠢ᠒ᠢᠰᠢᠴᠢ (m.)/ᠬᠢᠳᠠᠳᠢᠰᠢᠴᠢ (f.). *and fix your mind. (m./f.).*

ᠲᠠᠫᠠᠳᠰᠢᠯᠢ. *Concentrate.*

᠒ᠤᠴᠤᠨᠨ. *Ask for it in prayer.*

ᠳᠠᠰ᠒ᠢ. *See it.*

ᠪᠠᠳᠠᠫᠠᠯᠢ. *Practice it (physically).*

ᠠᠩᠰᠢᠨᠠᠯᠢ. *Do it.*

Dialogue 1 – The Store

hi·dasubač – traditional preparation focus:

Physical – Physically practice the sounds and syllables, words, and phrases over and over.

Mental – Exercise your mind to plan a pathway of success, maintain focus and purposefully approach learning Q^wi·q^wi·diččaḡ with mindfulness, attention, and perseverance.

Emotional – Check in emotionally with yourself for overall good feeling and satisfaction that things are proceeding in a good way.

Spiritual – One of the names for God is *łisi·qʔak* 'Daylight' or 'Creator of each new day.' When praying, God can be addressed like, "*łisi·qe·>>k*," 'O Daylight,' 'O Creator of the Day' or 'O God,' followed by the rest of your prayer.

Introduction

Wa·šbid Bako-was or 'Washburn's (General) Store' is a routine stop for many Neah Bay residents. Long ago it was one of the earlier trading posts here and old Mr. Washburn was one of the few non-Natives who learned to speak Q^wi·q^wi·diččaḡ back when Makah was the main language. Most outsiders did not learn our language but had to at least learn Chinook Jargon to speak and trade with our people. Early exceptions were Mr. Washburn, the storeowner, and Mr. James G. Swan, our first schoolteacher, both of whom learned to speak enough Makah to communicate.

We frequent the store to buy items, use the cash machine, some to buy scratch tickets, go to fundraisers at the store front, check mail at the post office, buy from the food and beverage trucks or sales at the village market; the store area is a hub.

Dialogue 1 – <i>bako-wasiq</i> 'The Store'				
C-comment (observation)	G – greetings	W/H – who, what, when, where, why, which, how and how many/how much		
Cl – clarify	H-humor/said in jest	Y/N – Yes No Questions.		
Com -command	R – response	() – English free translation		
Cor- correcting	S- salutation	(f.) – female		
Cul - cultural	St – statement (fact)	(m.) – male		
DW -dialogue word	Su- suggestion	>> - stretch out the word		
E – expression	T – teachings	[] – directions, explanation		
F – feeling	W – weather			
#	Sp	Q ^w i·q ^w i·diččaḡ(a)	Ba·ba·bałdiq(a)	Code

1	Sp1	ʔuχu·ʔaʎa·kʔ	Is that you? (Hello).	G
2	Sp2	ʔuχu·ʔaʎsiʃi· .	Yes. It's me. (Hello back)	G
3	Sp1	ba·qi·daχa·ʎi·kʔ	How are you?	W/H
4	Sp2	ʔo· ! wi·ka·daχa·ʎsiʃi· . wiki·tuks qa·wicbadaχ ʔed.	Oh! Well I'm fine. But I don't have potatoes.	E, F, R St
5	Sp1	wiki·tuk ^w a·k qa·wicbadaχʔ! šuwa, bak ^w a·tsubʔic qa·wicbadaχ.	You don't have spuds?! Well then, you should buy spuds.	Y/N E St
6	Sp2	hoʔ. bak ^w a·teyiks qa·wicbadaχ ʔuca·ya·p ʔučiqs šiču· .	Yeah. I'll buy potatoes to put in fish soup.	R St
7	Sp1	q ^w e·ʔiʃi· . ʔu·du·ʎ hacse·ʔiyaqey ʔu·šxu·χ, haʔuk ^w apsubaqeysu·t, wa·q ^w aʔ	That's right. Because if someone comes by, you should feed them, right? (huh/wouldn't you say?)	E T E
8	Sp2	q ^w a·bʔuʃi· .	Yes. That's how it was.	E
9	Sp1	ʔuy hacse·ʔiyaqey ʎa·sʔawiq,	Or if a stranger comes over,	Cl
10	Sp2	ʔa·dʔiʃi· .	Yes. It's a fact/It really is. (That's right).	E
11	Sp1	ʔuy ʔuʔu·waʔida·badaχsic...	Or your relatives...	Cl
12	Sp2	q ^w i·ʔiqs(u)sis ʔuy!	Or my in-laws!	Cl/H
13	Sp1	ta·ka(·), ʔi·χbisal de·ʔiyu·χ.	Anyway, it's important to share food.	E T
14	Sp2	hoʔ. wiki·beyaqls wiqat(m.) / wi·yi·k (f.) q ^w a·qey ʎu·kšu·d!	Yes. I don't want to be stingy (m.)/(f.) like Raven!	R T, H, Cul
15	Sp1	šu. bak ^w a·tčʔi qa·wicbadaχsic!	(Well, we're) done (here). Go buy your spuds!	S, Com,H
16	Sp2	šu.	Bye.	S, H

Language Extension

Line 4 – Replace *wi·ka·daḡa·ḷsiši·* with *ḷuḷu·siši·* . 'I'm good.'

Line 5, 6 and 15 – Replace *qa·wicbadaḡ* with *qiyiqi·ybadadaḡ* 'onions.'

Line 6-15 – The type of dinner can be changed, but adjustment would need to be made to the rest of the dialogue to reflect what is needed for a different type of meal. This dialogue can be tailored to a meal of choice with the dialogue centering on the need to buy the missing ingredient at the store.

Cultural Comments

Lines 5-7 – Getting, preparing, and cooking food as well as eating together are important in our culture.

Lines 7-12 – Making sure you have enough food to feed additional people if they come to your house is also important.

Line 20 – *ḷu·kṣu·d(a)* 'Raven' was known to be stingy, lazy, gluttonous, a copycat and a liar in our stories. He was the opposite of how one should be.

Traditional Teachings

Line 13 – There is a traditional teaching about the importance of sharing food.

Line 14 – Another teaching is to not be stingy, be generous.

Dialogue 2 – At the Clinic

hi·dasubač – traditional preparation focus:

Physical – Practice Q^wi·q^wi·diččaḡ in every way possible: listening, speaking, reading and writing.

Mental – A common practice in hi·dasubač is mental preparation done by working your mind and thinking about how you want your plan to go, others might call this ‘mental visualization.’ Try hard to visualize each step needed to accomplish your language learning plan.

Emotional – Try to set a good atmosphere for your learning environment and set yourself to be in a good emotional state when you are learning.

Spiritual – Another word for God in our language is Ča·bať *Hitaḡa·ćitatx̄* 'Chief Above (or who lives above) .' When addressing God in this way you say, "Ča·baťe·>> *Hitaḡa·ćitatx̄*" 'Oh Chief Above' (Oh Lord Above), then continue with your prayer.

Introduction

Here is some brief background information on our local clinic. The name of our clinic is the Sophie Trettevick Indian Health Center. Sophie (Butler) Trettevick was one of our Makah nurses and our clinic is named after her. She was also one of the last midwives here. Later, after the road was built, our babies were born in the Port Angeles or Forks hospitals. Sophie’s grandpa was an Indian Doctor and the family was of the Ča·yiq 'healing society'—it is not surprising that she became one of our first nurses and under her care, many people received the help they needed to get well.

This dialogue takes place at our local clinic between two people in the waiting room and is about checking on each other with a short discussion about traditional healing practices.

People go to our clinic to bring medical records or bills, to make or go to appointments, to get lab work done, or to pick up their prescriptions. Although it seems a little strange or perhaps rude to ask someone how they are doing while in the waiting room, in actuality, the person may be fine and just waiting to see the pharmacist or get lab work done or to see someone in the billing department. Since one is not always sick when at the clinic, asking what one is doing clarifies the situation a little better.

The cultural component to this dialogue is to honor our people who are engaged in healing practices.

Dialogue 2 – <i>ʔiyaǎ teʔito-wasiq</i> 'At the Clinic'				
C-comment (observation) Cl – clarify Com -command Cor- correcting Cul - cultural DW -dialogue word E – expression F – feeling		G – greetings H-humor/said in jest R – response S- salutation St – statement (fact) Su- suggestion T – teachings W – weather	W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation	
#	Sp	Q ^w i-q ^w i-dičcaq(a)	Ba·ba·baʔdiq(a)	Code
1	Sp1	ʔuǎu·qa·k?	Is it you? (Hi!)	G
2	Sp2	hoʔ. šišuk ^w al, wa?	Yes. Clearing up now, huh?	R, W, E
3	Sp1	hoʔ. šišuk ^w alši·.	Yes. It's getting clear now.	R, W
4	Sp2	babaqiyuk ^w i·k?	What are you doing?	W/H
5	Sp1	ʔa·di·daǎis hidʔaw ʔuda·kšiǎ ǎu·y(u)sis. ba·qi·daǎa·ǎi·k ʔed? teʔita·k?	I'm just waiting to get my medicine (prescriptions). But, how are you? Are you sick?	St W/H Y/N, F
6	Sp2	tušek. teʔitsiši· . ʔaʔšʔaǎs ʔiš ǎupa·ʔaǎs.	(disappointed i.e., 'Darn'). Yes, I'm sick. I've been throwing up and I'm hot (have a fever).	E R, F, St
7	Sp1	k ^w a·čib (m.). ku·ʔab (f.)	Poor thing. (male). Poor thing. (female).	E
8	Sp2.	čusuk! wi·k hacse·ʔiy ǎa·wa· si·ya!	Watch out! Don't come over near (by) me!	Com H
9	Sp1	wikiǎs! wikiǎs! ʔatʔu ǎuʔu· ʔiyaǎǎsu· ti· dačšiǎ da·kte·ʔiq.	I won't! I won't! But it's good that you are here to see the doctor.	C, H DW, C
10	Sp2	kabaʔaps. wiki· ʔu·štaqi-/ʔu·štaqyu· ʔed.	I know. No Indian Doctor though.	C, Cul DW

11	Sp1	qade·de·/qa·dey... ʔuy ča·yiq. ba·duk ^w iλʔuʔ du·siqš ⁱ λup teʔiʔbisiq ʔicš ⁱ λ da·ʔuk ^w a·čix ǫu·ʔayičidʔiq.	hmmm... or Healing Society. They tried to make the sickness better while simultaneously helping the soul.	DW, Cul
12	Sp2	hu·ʔaxibitqeyč ^a ·š ča·yiq.	If only there were still (a) Healing Society.	C Cul
13	Sp1	wi·yʔic kabaʔap... čabuʔeyikxa·š. ʔidi·ǫiʔ λayi·cu·x ^w adi· yaqa·qa·ʔ ʔuda·k ča·yiq duku· .	You never know... maybe it could be (possible). There are some people who have healing songs.	C Cul
14	Sp2	hahaqčubʔiʔ ʔuʔawa·ʔ, q ^w ačatiʔ duku·badaʔ ʔed.	They are hardly (in) use, but they are beautiful songs.	C DW
15	Sp1	...da·ʔuk ^w a·čixqa·ʔ hubaqiliq λicu·x ^w adi·.	...because they help the whole person.	CI
16	Sp2	du·siqšʔaλs ʔaʔ. čačabaʔʔi huʔacya·k, ʔi·baqstiʔi·bʔuʔ λayi·cux ^w adi·dis.	I feel better already (now). It's right to remember long ago, our people were good-minded.	St T
17	Sp1	ʔo·! hi·daʔʔi ǫu·y(u)sis, λuʔu·bʔu ʔuʔuk ^w iduk. šu, haqatʔike·.	Oh! My meds are ready, it was good talking together. Okay, take care please.	St S
18	Sp2	ʔuʔu·λs [or ʔuʔu·lλs], šu.	I will. Bye.	St, S

Language Extension

Line 2 – Replace *šišuk^wal* with *wiqibisal* 'The weather is bad.'

Line 2 – Replace *šišui^kalši·* with *wiqibisalši·* 'Yes, the weather is bad.'

Line 6 – Replace *teʔiʔsiši·* with *wisiči·xasiši·* 'I have a cold', or *ye·ʔi·yiʔsiši·* 'I have a sore throat' and don't use the other flu symptoms like vomiting and fever.

Line 11 – Replace *qade·de·* with *baq(a)de·de·* 'What's it called?' 'Whatchamacallit'

Cultural Comments

Line 10 – *?u·štaqi·/?u·štaqyu·* 'Indian Doctor,' also known as medicine man (or woman), used rattles made from pecten shells and had their own medicine songs to help heal the sick. They treated the whole individual, not just the physical sickness. Some had a sixth sense and saw or felt where the troubles were in the sick person. They had medicinal knowledge.

Lines 11, 12 – *ća·yiq* 'healing society' were people who received healing songs bringing them to tears. They helped with healing the sick and would go as a group to the sick person's house. Their songs were soothing to the soul, beautiful and sung with emotion. Some had medicinal knowledge as well. Also, if an Indian Doctor was unable to help a sick person, he/she would sometimes call the *ća·yiq* over to assist.

Traditional Teachings

Line 16 – Remembering long ago is a teaching; we need to learn our oral traditions by learning our legends, our teachings and our history, listening and repeating over and over until it becomes a part of what we know and are able to pass the information on.

Dialogue 3 – The Beach

hi·dasubač – traditional preparation focus:

Physical – Practice with another speaker or learner to help each other with learning and speaking Q^wi·q^wi·diččaḡ.

Mental – Realize the importance of working your mind. Make it a habit to work your mind to develop a strong mind and apply this concept to your language learning.

Emotional – If you are not in a good emotional state, try practicing the language at a better time when your emotions and attitudes have time to adjust.

Spiritual – Another term for God is *Du·wi·qs Hitaḡa·čitatḡ* 'Father Above' (or living above). If you say *Hitaḡa·čitatḡ* 'One who lives above,' it is also used to express 'God.'

Introduction

We are in such a beautiful location with beaches all around us on the straits side and the ocean side, around the margins of some of our lakes, rivers, streams and some of our islands. Low tide always provided bountiful seafood for our people and long ago, our long houses bordered our beaches.

Still today, we gather seafood from our beaches, cook on open fires, eat, swim, and have activities at the beach. This dialogue is about two families deciding to put their food together to picnic, visit, and let their children enjoy playing at the beach.

Dialogue 3 – <i>hi·da·čisiḡ</i> 'The Beach'				
C-comment (observation)	G – greetings	W/H – who, what, when, where, why, which, how and how many/how much		
Cl – clarify	H-humor/said in jest	Y/N – Yes No Questions.		
Com -command	R – response	() – English free translation		
Cor- correcting	S- salutation	(f.) – female		
Cul - cultural	St – statement (fact)	(m.) – male		
DW -dialogue word	Su- suggestion	>> - stretch out the word		
E – expression	T – teachings	[] – directions, explanation		
F – feeling	W – weather			
#	Sp	Q ^w i·q ^w i·diččaḡ(a)	Ba·ba·baḡdiḡ(a)	Code
1	Sp1	ḡuḡu·ḡada·l(i)c we·d!	Hey Sounds like you! (Hi)	G, E

2	Sp2	heyʔi!	Hey there!	E
3	Sp1	ʔu·qubisal, waʔ	Nice day, huh?	W, E
4	Sp2	ʔu·qubisalši· . ʔu·qubisiš, ʔaʔa·ʔal ʔucačiʔitid hi·da·čisiq.	Yes. It's nice weather. It's so nice, so we came to the beach.	R, W DW St
5	Sp1	ʔa·ʔa·patʔibitid yu·xʔi·ʔiq.	We thought the same.	St
6	Sp2	hacse·ʔiyabʔuc ti· yadi·ʔ.	You came over here early.	C
7	Sp1	hoʔ. ʔa·dakʔi·ʔaʔs siqi·da·k haʔubʔiq ʔa·ʔapi·s.	Yeah. I built a fire to cook the salmon to roast on sticks.	R Cul
8	Sp2	hi·suba·l hi·daʔ, čaʔčaʔal.	It's almost done, it's dripping.	C
9	Sp1	čabuʔica· haʔuk ʔukʔiduk du·wa·du· .	You folks can eat with us.	Cul
10	Sp2	du·wa·du·ʔ wa·saqa·ti·ʔ ʔu·šaʔu·wida·badaʔsicʔ	Us? Where are your kids?	Cl, W/H
11	Sp1	ta· . hitačitʔitʔ tuʔaʔiq, ha·ʔʔuk, su·suk, ʔiš ʔackatšiʔ hu·ʔhu·yukʔiʔiʔiq!	There. They're in the ocean, wading, swimming and jumping the waves!	St
12	Sp2	wikeyiks ʔasu·b ʔu·šaʔu·wida·badaʔsis ʔucačiʔ ta· .	I will not let my kids go there.	St, H
13	Sp1	baqisʔʔ? ʔiyaʔad hi·da·čisiq.	Why? We're at the beach.	W/H,St
14	Sp2	ʔu·du·ʔ, hi·suba·l haʔubʔiq hi·yu· /siqču· . ʔiš yu·qʔa· , hidi·ksaʔs ʔaʔu· haʔub: ʔupa·ʔ·qidi·ʔbadaʔ ʔiš qa·wic·ʔubaʔikscki· .	Because, the fish is almost done/cooked. And also, I brought other food: hot dogs and potato salad.	R, H St, T
15	Sp1	ʔe·ʔe·! ʔuba·ča·ʔčiʔa·ʔ ʔu·šaʔu·wida·badaʔsic sukʔiʔ kictu·pbadaʔiq sibi·ta·	Amazing (expression My!) Go on and tell your kids to get	E, Com

		łupa·t-ǵidi·łbadaǵ.	big sticks to roast hot dogs.	
16	Sp2	hišu· , ǵiš hu·ǵǵadisubǵic ǵu·šaǵu·wida·badaǵsic ha·wapałqa· .	Okay, and you should call your kids that it is time to eat.	R,Su
17	Sp1	[qa·yaǵšił] šuǵuk'wič haǵukšił! ha·wapał!	[yelling] You folks come eat! Time to eat!	Com St
18	Sp2	łutu·ǵ haǵuk'wuduk.	It's good to eat together.	T
19	Sp1	łutu·ǵ de·ǵiyuǵ ǵiš yu·q'wa· , čabułit ǵaǵa·wǵyu· ǵiš čabułid ǵu·šaba·č.	It's good to share food and also, they can play and we can talk.	T C H

Language Extension

Line 3 – Replace *ǵu·qubisal* with *łupa·tal* 'It's hot.'

Line 4 – Replace *ǵu·qubisalši·* with *łupa·talši·* 'Yes. It's hot.'

Replace *ǵu·qubisiš* with *łupa·tiš* 'It's so hot.'

Line 11 – Add *ciǵci·qš* 'surf riding, surfing, riding the waves' to the beach activities.

Line 14 – Replace *łupa·t-ǵidi·łbadaǵ* with *čičitk'was* or *čaća·qł* 'watermelon.'

Replace *qa·wic-ǵubaǵikscki·* with *čabassit* 'pop, soda.'

Cultural Comments

Line 7 – Roasting on the split stick is our traditional way of cooking salmon. Long ago, they used to fillet the salmon from the back, then lay it open flat. This process made it easier to fit in between the split stick. The meat cooked better because the thicker part of the salmon was on the outer edge instead of between the split stick.

Line 9 – It is customary to invite others to eat.

Traditional Teachings

Line 14 and 19 – Sharing food is part of our teachings.

Line 18 – It is good to eat together. People tried not to eat alone and usually ate together with others.

Dialogue 4 – At a Potlatch

hi·dasubač – traditional preparation focus:

Physical – Make and execute your learning goals. For example, write a few words or phrases down and post them in a place you can see them. If they are words you can put action to, physically do the action and say the words or phrases to make a physical connection with what you are saying.

Mental – Make positive affirmations like, "I will learn this word or phrase so I can use it at _____", or "I will practice this word or phrases by reading, writing, and saying it until I know it automatically."

Emotional – Brush off negative feeling. You can use cedar or hemlock sprigs and pray while brushing off any negative vibe.

Spiritual – Praying was done in a humble way, acknowledging human condition and the need for spiritual help to succeed and to sustain ourselves, our families and our people.

Introduction

We use the terms potlatch, feasts, dinners, parties interchangeably in our community. The word *p̄ačič* means to 'give away' like giving away money or gifts. It became part of the Chinook Jargon terms for 'gift' or 'give' and eventually was pronounced 'potlatch.' We still have memorial potlatches, wedding potlatches, name-giving potlatches and all of them have a word describing the specific type of potlatch in Makah. A 'feast' is *χ̄i·ʔit* and sometimes, if someone had an abundance of a certain type of food, they invited the people to eat together and additional food was also distributed to the guests. Sometimes a first food feast was given when a young man got his first seal, or elk, etc. There were gatherings to celebrate a young woman coming of age, or for preventing a bad dream from happening, and parties celebrating being thankful for life as when someone has a narrow escape. Other dinners were not celebratory, no singing at all, but were gatherings to support families in times of loss such as a funeral dinner. Finally, the word for 'party' is *daba·t* and we certainly have ways to celebrate important occasions in our lives. Besides potlatch, this term can be used for any other type of party in modern times such as an anniversary party, etc.

Even when potlatching was illegal and some Indian Agents arrested our people for activities such as hosting a potlatch or bone game, we had the canoe advantage. The Indian Agents could not stop some of our gatherings as we went to Tatoosh Island to have our celebrations because they did not have canoes and relied on hiring a Native canoe crew to transport them at times unless there was a long boat from an accompanying vessel. We never stopped potlatching and that is one of the reasons we were able to preserve so many songs and dances. Even though we lost some songs and dances over the years, we have new songs emerging as our culture strives to thrive.

Dialogue 4 – ʔiyaǰ (páčil) daba-tiq ‘At a (Potlatch) Party’				
C-comment (observation) Cl – clarify Com -command Cor- correcting Cul - cultural DW -dialogue word E – expression F – feeling		G – greetings H-humor/said in jest R – response S- salutation St – statement (fact) Su- suggestion T – teachings W – weather	W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation	
#	Sp	Q ^w i-q ^w i-dičcaq(a)	Ba-ba-baťdiq(a)	Code
1	Sp1	ʔuǰu-ʔaǰa-k?	Is that you? (Hello)	G
2	Sp2	ʔuǰu-ʔaǰs, ʔuǰu-ʔaǰs.	It’s me, it’s (or that’s me).	G
3	Sp1	tu-puǰ ^w ališ ʔiyaǰ daba-tiq-a-d.	So happy to be at this party.	St
4	Sp2	yu-q ^w a-s. ʔakyu-s dudu-bi-čiq baʔas.	Me too. Lots of people in the community hall.	St
5	Sp1	tuču-da-kšil (m.) daba-tu-c ǰu-tu-ʔiš!	His wedding (male) party is so good!	C, Cul
6	Sp2	ʔiš čabasʔu šu-yu-tiq.	And the halibut was tasty.	C
7	Sp1	Mmmmm. čabasiš!	Yummmmm. So delicious!	C
8	Sp2	dačšil! hi-daččilē-ʔis hu-tuk taǰ.	Look! He’s going to get ready to dance now.	Com, St, Cul

9	Sp1	ʔapa·saps da·tšiḷ tida· , čačabaḥʔiq hu·tuqik.	I like watching that one, (he is) a proper expert dancer.	C Cul
10	Sp2	wa·sco·watuq ^w a·t hu·tuk?	Which dance?	W/H
11	Sp1	hili·kubaʔu·c duku· .	His (wolf) headdress song.	R, Cul
12	Sp2	ʔo· . ʔapa·saps ḥu·da· .	Oh. I like that one.	C
13	Sp1	wa·sco·watuq ^w i·k hu·tuk?	Which dance are you doing?	W/H
14	Sp2	ʔakwati·dʔiq.	The eagle.	R, Cul
15	Sp1	ʔačaqita·t qasšiḷ hili·kubasic?	Who carved your headdress?	W, Cul
16	Sp2	dade·ʔiqsubitsis.	My late grandfather.	R
17	Sp1	ḷu·tu·bʔu qasaqiwiq.	He was a good carver.	C, Cul
18	Sp2	hiyu·ʔaḷqeyd hu·tuk, hidi·ʔeyikda·t q ^w ačatiq piku·ʔu· .	When we're done dancing, we will give them a beautiful basket.	C, Cul
19	Sp1	čabu·t ʔabe·ʔiqs(u)sic pi·ku·q ^w i·t ḷu·tu·ʔiš.	Your mother can weave so good (well).	C, Cul
20	Sp2	hoʔ. wi·yabʔu ʔuk ^w i·t piku·ʔu·ʔiq ʔukti·p si·ya· ʔed.	Yes. But she never made a basket for me.	R, H, St
21	Sp1	tu·ša·ku·t! wi·yabʔuc hitacḥidiḷ hu·ʔaḥ!	(You) Rascal! You never got married yet!	E, H, St
22	Sp2	tušek! [ha·ʔ(a)ḷ(iḷ)ke·yu·yu·] wiki·s ʔa·diḥ, wiḷaqḷs hu·ʔaḥ.	Darn! [pause] I'm Just kidding, I don't want to yet.	E, E C
23	Sp1	k ^w iyačʔaḷʔudi·cuḥ... hi·daḥa·li·t dudu·k.	Let's get quiet now... they are ready to sing now.	Su, St

Language Extension

Line 6 – Replace *šu-yu-tiq* with *biq̄a-diq* 'the sockeye salmon' or *ǰalawuʔu-ʔiq* 'the crab.'

Line 16 – Replace *dade-ʔiqsubitsis* with *du-wi-qs(u)sis* 'my father' or *hade-ʔiqs(u)sis* 'my uncle.'

Cultural Comments

Line 5 – When a lady marries, the term used is *čapxa-da-kšiļ* 'to have a husband.' The more generic term is the word *hitacxidiļ* 'to get married' which is used in line 21. Long ago marriages were arranged by the families, usually with people of the same rank and often from another Tribe so as not to marry close. Visiting in-laws was so important and in subsequent generations, sometimes children or grandchildren returned to our village and it would be like they were coming home to their ancestral roots. These marriage practices also increased the naturalness of knowing more than one language

Line 15 – Carving is an important part of our culture; men learned carving in order to make items they needed such as bows and arrows, paddles, spears, hooks, clubs. Other carvers had more expertise in things such as making canoes. Carving continues in Neah Bay; we have excellent carvers able to make dance gear and masks, canoes and paddles, and some who can carve on bone and silver.

Line 19 – We are known for our weaving here. We continue to weave functional items as well as weaving intricate design work. Gathering, cleaning, preparing and dyeing materials continues and is an important part of our culture.

Traditional Teachings

Line 9 – There are a number of important teachings about dance, including the regalia that accompanies the dance, the type of dance it is, whether it is a sacred dance or a social entertainment type of dance, how to dance properly to represent what the dance is about. It is important to know the history or origin and ownership of the song and dance.

Dialogue 5 – Football

hi·dasubač – traditional preparation focus:

Physical – Try saying what you are learning in various ways: normal tone, whisper, loud, mad, sad, happy, excited, confident, doubtful, etc. so you can express yourself in any type of emotional state and scenario.

Mental – Focus in order to learn. It is a process our Elders called “working your mind.” Anticipate various scenarios, so if this happens, I’ll respond in this way, if that happens, I’ll do this, and so on, so you are able to proceed through any turn of events.

Emotional – Consciously work to make the emotional atmosphere better. Make a positive influence and pray for others to do likewise.

Spiritual – The word for 'asking in prayer' is a separate word from the word 'asking a question.' To 'ask in prayer' is *ʔuču·* . You can say *ʔuču·s hu·x̣takšił Q^wi·q^wi·diččaŋ* 'I'm asking in prayer to learn to speak Makah.'

Introduction

Football is an important sport in Neah Bay. We hold athletics and participation in sports programs in high regard as it helps our youth learn teamwork skills, train, be strong, as well as get physically conditioned and healthy.

We, like other Native communities, know what it is like to have a village empty of young people due to the Indian Boarding School Era when school age children were taken out of our villages. Our community loves our youth and stands behind them in their endeavors. Often, when we attend out of town games, there are more Neah Bay fans in the crowd than the hosting team.

Dialogue 5 – <i>čitaǰapt-caxʷapt</i> 'Football'				
C-comment (observation) Cl – clarify Com -command Cor- correcting Cul - cultural DW -dialogue word E – expression F – feeling		G – greetings H-humor/said in jest R – response S- salutation St – statement (fact) Su- suggestion T – teachings W – weather	W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation	
#	Sp	Qʷi-qʷi-dičcaq(a)	Ba-ba-baǰdiq(a)	Code
1	Sp1	hade!	Hey! I have an idea!	E
2	Sp2	baqiq?	What?	W/H
3	Sp1	ʔucačʔaǰʔudi-cuǰ ǰisi-da-wiq.	Let's go to the field.	Su
4	Sp2	ʔuǰu-qa ʔuʔu-ksupta-tiq ǰaǰʔukʷi-y?	Is there a game today?	Y/N
5	Sp1	hoʔ. ʔaʔawqyu-ʔe-ʔis ʔa-si-qs(u)sis.	Yes. My nephew is going to play.	R,St
6	Sp2	hišu . haʔukʷidukʷeyikid ta .	Okay. We'll meet up there.	R, St
7	Sp1	haʔukʷidukedi-cuǰ hulu-ǰatu-yit-bako-wasičiq.	Let's meet at the little snack store (concessions stand).	Su, Cul
8	Sp2	hišu . hakʔuǰwas.	Okay. I'm hungry.	R, St
9	Sp1	[ha-ʔaǰ(iǰ)ke-yu-yu-] ya-ǰasi-k.	[Wait awhile (pause like going separately to the field)]. I'm here.	St
10	Sp2	bakʷa-tita-k ʔu-štu-p ʔukti-p si-ya-ʔ	Did you buy something for me?	Y/N, H
11	Sp1	wiki . hi-dakča-biǰ haʔub ʔiš čikyaǰču - qa-wiccki-ʔed.	No. But they are selling fish and fried potato parts (chips).	R, St DW
12	Sp2	ʔe-ʔišuǰʔedi-cuǰ. [bakʷa-t haʔub] hi-subal yacšilpaǰ.	Let's hurry. [buying food] It's almost kicking time (kickoff).	Su, St
13	Sp1	hoʔ .	Yeah.	R
14	Sp2	[hida-wi-ʔ, ʔuʔiǰ haʔub, hi-dawaǰ	[Pause, get food, find	

		tiq ^w acišbadaǰ] baqıqat huksčiłyawıq ʔukti·p ʔa·si·qs(u)siç?	seats] What number is your nephew?	W/H
15	Sp1	ʔuǰu·ʔ huksčiłyak caqi·c ʔiŝ bu·.	He's number 24.	St
16	Sp2	baqıqat q ^w isi·ʔ	What does he do?	W/H
17	Sp1	ʔuǰu·ʔ hidaǰuŧ-łaxi·duktiʔi· .	He's a front collider (lineman).	St
18	Sp2	ʔiʔi·ǰ ^w ʔi ɫa·ǰuwiq.	He's a big fella.	St
19	Sp1	bi·bi·da·k yu·q ^w a· . ʔapa·sab ʔaʔawqyu· çiɫaxapɫ·cax ^w apɫ.	Fierce too. He likes playing football.	St
20	Sp2	čabuɫwa·d ǰaxadʔat hisšił .	Heard he can hit extreme(ly hard.)	C
21	Sp1	dašuw ʔiŝ du·beya·l ba·duk ^w ił'uǰ ǰaxadʔat.	He's strong and he always trains hard (to the extreme).	St
22	Sp2	ʔuǰu·ʔ witǰaqiliq.	He's a warrior.	C, Cul
23	Sp1	hoʔ. ʔa·dʔi.	Yes. He is (really).	R
24	Sp2	kabaɫaps ʔidi·ǰiq wi·d ha·wičaqšbadaǰ.	I know some war stories.	St,Cul
25	Sp1	ʔapa·saps daʔa· ha·wičaqš, ʔučaɫ ʔukti·p wi·da·badaǰ huʔeyʔuy. ʔuba·ča·łis ʔuyʔoyk, wa?	I like hearing stories, especially about wars long ago. Tell me later, huh?	Cul Com E
26	Sp2	hoʔ . ʔuyʔoł ʔuʔu·ksupta·fiq.	Yes. After the game.	R, Cl

Language Extension

Line 5 – Replace 'my nephew' with *ʔiki·sis* 'my son' or *čuk^wa·pi·qs(u)sis* 'my grandson.'

Line 11 – Replace 'fish and chips' with *čaybo* 'clam chowder.'

Line 15 – Replace '25' with other numbers like *łax^w* '10' or *łax^w ʔiŝ šuč* '15.'

Cultural Comments

Line 7 – The word *hulu·qatu·yit* is like saying 'feeding the bellybutton' (having a snack) because when you are in your mother's womb you are fed through the cord connecting you to

your mother and were sustained with small amounts of food for your small body, thus 'snacking.'

Line 22 – *witqaał* 'warrior.' Warriors prepared themselves prior to battle, but that traditional preparation was distinctly for war. Most men were involved in warfare when needed except for fathers with newborns. *witaksac* is 'war canoe' and the vessel held about 18-20 men.

Lines 24 and 25 – War stories are part of our history as we fought fiercely to defend our area. We had battles with a variety of different Tribes. Weapons of warfare included spears, bow and arrows, cannon ball size rocks, war clubs and daggers. Wars were fought by canoe and in hand-to-hand combat on land.

Traditional Teachings

There are teachings about being strong and being brave and having a strong mind in order to defend our own. We have defended our people, our land and our waterways and spilled blood to protect what we have.

Dialogue 6 – Birthday

hi·dasubač – traditional preparation focus:

Physical – When you become familiar with a dialogue, find another learner and practice together alternating who will be Sp1 or Sp2.

Mental – Visualize being able to speak Q^{wi}·q^{wi}·diččaḡ with others or being able to make a speech or tell a story all in the language.

Emotional – Learn to sing a prayer song or a happy song to help you change an emotional state for the better.

Spiritual – *tatak^{wad}(i)* means ‘to plead.’ When humbly asking for something or asking for help, sometimes people prayed by pleading with God, especially when expressing great need such as securing food if there was scarcity. Our language has become scarce so here is prayer with these words, *tatak^{wadisi}·cuḡ ḡo· Hitaḡa·ciḡatḡ čabuḡḡsi· Q^{wi}·q^{wi}·diččaḡḡiḡ. da·ḡuk^wa·čiḡiske·* ‘I am pleading with you Oh God that I may be able to start speaking Makah. Please help me.’

Introduction

People in Neah Bay often celebrate birthdays. Birthday parties are now part of our present-day culture and we have even translated the birthday song to aid in these types of celebrations.

Being from a potlatching Tribe, it is part of our culture to have giveaways when celebrating various occasions. Long ago, potlatching was punishable and enforced by some of the Indian Agents more than others. The Indian Agents were assigned to different places every five years; we went through possibly 14 different agents as we were under their domination for the equivalent of a whole person’s lifetime, about 70 years. When we observed various Indian Agents allowing gift giving for birthdays, anniversaries and Christmas, we took advantage of it and potlatched under the radar with the Indian Agent not realizing what we were really doing.

This dialogue is about a parent and young child attending a birthday party for another young child.

Dialogue 6 – huḡacaqabiḷ ‘Birthday’				
C-comment (observation) Cl – clarify Com -command Cor- correcting Cul - cultural DW -dialogue word E – expression F – feeling		G – greetings H-humor/said in jest R – response S- salutation St – statement (fact) Su- suggestion T – teachings W – weather	W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation	
#	Sp	Q ^w i·q ^w i·dičcaq(a)	Ba·ba·baḡdiq(a)	Code
1	Sp1	[časqa·časq(a)] bačidiḷ!	[Knocking] Come in!	Com
2	Sp2	ḡuḡu·qadal(i)c!	Sounds like you (Hi)!	G
3	Sp1	hoḡ . ba·qi·daḡa·ḷi·k?	Yes. How are you?	R, W/H
4	Sp2	wi·ka·daḡisiši . ba·qi·daḡa·ḷi·k?	I’m fine. How are you doing?	R W/H
5	Sp1	ḡusaḡaḷs.	I’m tired.	R
6	Sp2	hu·ya·pibḡuc hi·daḡčiḷ ḡukti·p daba·ḡiqa·d.	You’ve been busy getting ready for this party.	St
7	Sp1	ḡa·dibits.	I sure was (really).	St
8	Sp2	ḡadisqičḡaḷa·ḡ hi·taḡwi·ḡubasic?	How old is your daughter?	W/H
9	Sp1	bu·qičḡal.	She’s four years old now.	R
10	Sp2	ḡuda·w ḡiki·dis ḡaqi·bḡiq ḡukti·p hi·taḡwi·ḡubasic.	Our son has a gift for your daughter.	St
11	Sp1	ḡuḡu·yakšḡalic. čabuḡic ḡuca·ya·p ḡaqi·bḡiq ta .	Thank you. You can put the gift over there.	E, St
12	Sp2	"ḡe·k. ḡuca·ya·ḡ ḡaqi·bḡiq ta ."	"Son. Put the gift there."	E,Com
13	Sp1	ḡiqaḷ. ḡiqaḷ. suk ^w iḷeyiks čačaba·yaqiliq.	Sit down. Sit down. I’ll get the cake.	Com St

14	Sp2	lakčsa·ʔ hihi·biksa·diʔiqɑ·c!	Light those candles!	Com
15	Sp1	šu. dudu·ksa·ʔaʔʔudi·cuš.	Ready. Let's sing.	E, Su
ʔu·pukaʔlukke· huʔacaqabiʔ (x 2) ʔu·pukaʔlukke· ya·qʔi·ci·ksi·cuš, ʔu·pukaʔlukke· huʔacaqabiʔ!				
16	Sp2	hida·wi·ʔi·č! hiʔi·qa·ksa· dudu·k “ʔadisqičxaʔi·k?”	Wait you folks! Did you forget to sing “How old are you now?”	Com, Y/N W/H
ʔadisqičxa·ʔi·k? (x4)				
17	Sp1	pu·xšʔaʔa·ʔ he·taš! wiʔaqsʔaʔ!	Blow at them daughter! Extinguish it!	Com Com
18	Sp2	da·ʔukʔa·čišsubaqɑ·k ʔiyax siqi·da·ku·wiʔiqʔ?	Do you need help in the kitchen?	Y/N T
19	Sp1	hoʔ. čabuʔic čatqa·ča·tq ču·stku· paca·pacš.	Yes. You can spoon (up, scoop) (modern) ice cream.	R, St
20	Sp2	hišu· .	Okay.	E
21	Sp1	ʔušu·yakšʔalic. hidi·ʔeyikid kiʔu·kbadaš ʔukti·p hitašwi·ʔubasis ʔiš dade·ʔiqsuʔu·c ʔuʔuʔt.	Thanks. We will bring plates to my daughter and her grandparent first.	E, St Cul
22	Sp2	qʔa·ʔ(a)ʔidši· . du·beyusbad ʔuča·ʔak ʔiʔi·čubiq ʔiš yakya·daqi· ʔuʔuʔt, wa·qwaʔ?	That's what we'll do. We always need to take care of the Elders and children first, right?	T

Language Extension

Line 9 – Replace ‘She’s four now’ with *šuč’aqič’xal* ‘She’s five now’ or *č’i-xpa-t’qič’xal* ‘She’s six now.’

Line 19 – Replace ‘spooning ice cream’ with *č’ič’iļ č’ač’aba-yaqiliq* ‘cutting the cake,’ or *duššiļ kiļuwıqa-t* ‘distributing (passing out) the plates’ or *hidi- kiļuwıqa-t* ‘giving (out) the plates.’

Cultural Comments

In general, feeding guests is an important process. When you host something, make sure everyone gets more than enough.

Traditional Teachings

Line 18 – If you see something that needs to be done, do it. Always be helpful.

Line 22 – Always take care of Elders and children, they need help and it is easier for young or middle age adults to help them at this point in their lives.

Dialogue 7 – Volleyball

hi·dasubač – traditional preparation focus:

Physical – Practice the extension section of the dialogues, replacing words in order to build your vocabulary.

Mental – Visualize being able to sing in Q^{wi}·q^{wi}·diččağ and to be able to dream in the language as well.

Emotional – Do not allow negativity If you make a mistake, adjust and continue to pursue learning Q^{wi}·q^{wi}·diččağ.

Spiritual – Prayer was often done in seclusion in a stream, creek, river, lake or salt water. Try going to some of these places to pray.

Introduction

Many of our young ladies are very athletic. Volleyball occurs the same time football is in progress and is a normal part of our fall sports program.

Our community really supports the activities of our students. Many people have their dinner at the game and support whatever class or club is in charge of the concession fundraiser.

This dialogue involves two fans attending the game, buying from the concession stand, and cheering for the team.

Dialogue 7 – <i>hi·hi·scpa· - cax^wapt</i> ‘Volleyball’				
C-comment (observation)		G – greetings		W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation
Cl – clarify		H-humor/said in jest		
Com -command		R – response		
Cor- correcting		S- salutation		
Cul - cultural		St – statement (fact)		
DW -dialogue word		Su- suggestion		
E – expression		T – teachings		
F – feeling		W – weather		
#	Sp	Q ^{wi} ·q ^{wi} ·diččağ(a)	Ba·ba·bałdıq(a)	Code
1	Sp1	ʔuħu·qa·k?	Is that you? (Hi)	G

2	Sp2	hoʔ .	Yeah.	R
3	Sp1	ħa·yaq̄atuw ʔiʃ wiki·d ħeʔiħcey hideyiħ ʔakwi·qo·wasiq hu·ʔaħ.	It's loud and we are not even entering the gym yet. [concessions and admission are in the foyer]	St
4	Sp2	ħatasid. ʔuda·kšʔaħħa·tš kaca·yawiq.	We're late. Maybe they got a tally stick (point or scored).	C Cul
5	Sp1	qabqʷa .	Maybe.	C
6	Sp2	ʔucačiħs hulu·q̄atu·yiť·bako·wasičiq ʔuʔuťt.	I'm going to the little snack store (concessions) first.	St
7	Sp1	baq̄iqa·ti·ť hi·dakča·pʔ	What are they selling?	W/H
8	Sp2	ča·ybo ʔiʃ čikyaħi .	(Clam) chowder and fry bread.	R
9	Sp1	ʔusubas ħu . čabasaps čaybo .	I want that (some). I love eating chowder.	St, St
10	Sp2	ħa·kiššapi·ťaħ čisakqey.	Stand in line (Get in line).	Com
11	Sp1	ʔaʔawqyu·ʔ ʔa·sicħwi·ťubasis.	My niece is playing.	St
12	Sp2	ʔuħu·ʔ ħuťu·ʔiq ʔakwi·tiʔi .	She's a good player.	St
13	Sp1	wa·ťsu·qħs (f.) / wa·yaqħs (m.) hitaʔa·peyʔiť.	I think (m./f.) they will win.	C
14	Sp2	ʔačaqa·ť ħaʔu·ʔiq čawidukʔ	Who is the other group (team)?	W/H
15	Sp1	ħa·ħa·way(i)s.	Clallam Bay.	R
16	Sp2	čakwa·ʔak, ʔaħ, wi·y(u), bu·>>!	One, two, three, four (four sounds like 'booing' in English)!	H
17	Sp1	he·>>! wi·k wa·ʔaħ ħu . ħiwida·pʔuc.	(expression – disapproval) Don't say that. You were ridiculing.	E,Co Cor

18	Sp2	qa·dey>> ?i? qaba· . ʔa·di·daʔayiks ǰi·qšiš.	Um>> Oops! I forgot. I'll just cheer.	DW,E, H, St
19	Sp1	wibaṭabic q ^w a·q ǰi·qšiš.	You don't know how to cheer.	St, H
20	Sp2	šuwā, ba·qi·daʔiqi·k wa, "Go! Fight! Win!" Q ^w i·q ^w i·diččaqaqey?	Well then, how do you say "Go! Fight! Win!" when speaking Makah?	E, W/H
21	Sp1	waha·k, diḷa·k, hitaʔa·p.	Go, fight, win.	R
22	Sp2	šu! ǰi·qšišʔedi·cuš!	Ready! Let's cheer!	E, Su, H
waha·k>>! [Clap! Clap!] diḷa·k>>! [Clap! Clap!] hitaʔa·p>>! [Clap! Clap!] [Clap with each bolded syllable] wa- ha·k! di - ḷa·k! hi – ta - ʔa·p!				
23	Sp1	ʔe·ʔe·! ʔaʔa·ʔa! ʔiyaʔasubʔic ḷaʔu· ʔu·ʔu·ksupta·ṭbadaš!	Amazing (My! expression). Alright! You should be at more games!	E, E, Su

Language Extension

Lines 8 and 9 – Replace 'clam chowder' with *daša·pāt bi·dis* 'strong tasting beans' (chili).

Between lines 22 and 23 – Replace the cheer with another cheer: [clap on bolded syllable].

ya·bisapid, ya·bisapid ʔucu ·> wa > tid,

We love, We love, our team

(*We love our team, We love our team, We love> our> team.*)

Cultural Comments

Line 4 – Long ago, we used tally sticks to count the number of points in various games. We still use the same term to talk about points in modern games although no tally sticks are used.

Traditional Teachings

Line 17 – One speaker corrects the other and stops them from displaying bad sportsmanship even though that other person was just kidding. Usually, when someone gives another person advice, it is considered quite important and for everyone's own good.

Dialogue 8 – Bone Game

hi·dasubač – traditional preparation focus:

Physical – Extend past the dialogues by listing common things you do and say daily in your household. Find out how to say those things in Q^wi·q^wi·diččaḡ and begin taking leadership in your own learning.

Mental – visualize successful outcomes with language learning like raising its use in the home and community.

Emotional – As seen in these dialogues, *ḡu·qubis* means ‘nice weather’ but it can also mean ‘a nice atmosphere’ or ‘good vibes’ in a place. Use this word in the spaces where you are practicing Q^wi·q^wi·diččaḡ.

Spiritual – Woman and children had their own places to bathe and pray, but went in small groups, while a man might take one helper with him or just go alone. However, in modern times due to change in lifestyle, time constraints and responsibilities, some cleanse and pray via their showers or bathtubs, yet the principle remains the same: to start off each day through prayer and cleansing.

Introduction

Bone game is our traditional gambling game. It was originally a man’s game but today, both men and women enjoy the game. Long ago, the bone game was a 21-tally stick game, but due to time constraints, 8-5 jobs and school schedules, the lengthy game was shortened to an 11-stick game. It was originally played on the beach and with carved pieces made from deer foreleg bones, now many of the bone game pieces are made with modern materials.

The game is accompanied by mesmerizing songs and drumbeats and can get quite intense because people are gambling, usually money, betting on a round of play or on the winner of the entire game, high stakes are sometimes involved.

Here are some things that can be said at a game, it is a dialogue between two pointers.

Dialogue 8 – <i>halaʔa</i> ‘Bone Game’				
C-comment (observation) Cl – clarify Com -command Cor- correcting Cul - cultural DW -dialogue word E – expression F – feeling		G – greetings H-humor/said in jest R – response S- salutation St – statement (fact) Su- suggestion T – teachings W – weather	W/H – who, what, when, where, why, which, how and how many/how much Y/N – Yes No Questions. () – English free translation (f.) – female (m.) – male >> - stretch out the word [] – directions, explanation	
#	Sp	Q ^w i-q ^w i-diččaq(a)	Ba·ba·baʔdiq(a)	Code
1	Sp1	hi·daʔa·ʕa·k we·d?	Hey you, are you ready?	Y/N
2	Sp2	hoʔ. hi·daʔa·ʕsiši· .	Yes, I’m ready.	R
3	Sp1	hišu· . ʔiš ʔuʕawa·ʔ ču·stku· ʔu·ba·č, hidi·ksaʕ ʔuči·s!	Okay. And using modern talk, bring it on!	E, H Com
4	Sp2	ʔa·ʔ (or ha·ʔ) baqi·waʔu·k? da·sa·yikid!	Huh? What did you say? We’ll see.	E, W/H C, H
5	Sp1	baqiq? wa·sqey?	What? When?	W/H
6	Sp2	ʔaʕ!	Now!	H, Cl
7	Sp1	ʔačičeyikikdu· ʔuʕawa·ʔ halaʔa·yakqey?	Whose bone game set will we use?	W/H Cul
8	Sp2	ʔuʕawa·ʔaʕʔudi·cuʕ halaʔa·yaksic.	Let’s use your bone game set.	Su
9	Sp1	kuʔšʔaʕʔudi·cuʕ yaqa·ʔeyikqey ʔuʔuʔtaqey.	Let’s point who will be first (go first).	Su
10	Sp2	[kuʔšiʕ da·saqey yaqa·q ʔuʔuʔt] ʔuda·kšʔaʕid yacšiliq kaca·yak! [kaca·yawiq waha·kqa· ʔuʔuʔt] ʔa·šuʕke· q ^w ačitqawiq kaca·yakbadaʕ ʔusubaʕsu· .	[point to see who is first] We got the kick stick! [the stick that goes first] (or starts the game) (Polite) Choose the color sticks that you want.	St Com

11	Sp1	yubuŋic ʃuʔu·ya halaʔa·čawiqa·t!	You can't switch the bones!	H, St
12	Sp2	ʔačaqʔ si·yaʔ wiki·s ku·ku·wiye·š.	Who? Me? I don't cheat.	H,W/H C
13	Sp1	[halaʔa· tʰəʃ] da·tʃʔiyiksi·cuš. [ʔaʔawiqyu· ʔiš kʰupʃiʃ] tʰapsčey>>! kaca·yak!	[bone game starts now] I'll be watching you. [play and point] Dive down! (down the middle) Stick!	St Cul, C
14	Sp2	ʔa·di·daš čakwa·pa·yiŋ! ʔapta·ʔeyikid ʃaʔu·ʔiqat halaʔa·čak.	Only one stick! We'll hide the other bones (other set).	Cl St
15	Sp1	ʔucpe·ʔiqa·d!	This side!	C
16	Sp2	tʰiʔu·bʔuc!	You missed!	St
17	Sp1	ʔišek! ʔucpe·ʔiqa·c.	(expression i.e. mistake, bad, Dang!) That side.	E C
18	Sp2	'šaw... ku· .	(shortened expression of disappointed) ... Here [handing (stick) over]	E E
19	Sp1	haŋa·čiʃis!	Pay me! (Pay up)	Com
20	Sp2	huše·k>>! ku· ... ta·la·sic.	Rascal! Here [while handing it over] ... your money.	E, E C
21	Sp1	hidʔawi·ʔ.	You wait.	Com,C
22	Sp2	ba·qi·ba·čuqʷi·kʔ	What are you talking about?	W/H
23	Sp1	ʔuʔu·kʃta·tʰitsi·cuš ʔuti·p ʔu·ʔu·ksupta·tʰiq ʔiš hitaʔa·pe·ʔisid.	I bet you on the game and we are going to win.	C Cl

24	Sp2	q̇ita·ksu·q̇łs ʃu· .	I doubt that.	H, C
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Language Extension

Line 12 – Replace 'I don't cheat' with *dubeyus ku·ku·wiye·ʃ* 'I always cheat.'

Line 21 – Replace 'You wait' with *su·ʔ kibta·labadaʃsic!* (modern translation) 'Hold your horses.'

Cultural Comments

Line 13 – *ʃapsčił* refers to 'diving,' like a whale diving, the pointer's hand motion for going down the middle looks like a whale sounding.

halaʔa· means 'bone game' but it also means 'gambling.' The word for 'betting' is different. To make a bet you can say, *ʔuʔu·ksta·ts ɭaʃ^waqapʔ* 'I bet 10 dollars.'

There are high-paced songs that go with this game, if you learn the songs and what they mean, you will understand more about the game and be able to use the right song for when you are winning.

Traditional Teachings

Gambling comes with its own warning label. Some people are prone to gambling. Sometimes, if necessary, the head people would call a stop to games if they felt people were getting greedy or taking too many chances, losing too much, and causing hardship in their lives.

Dialogue 9 – Fishing and Tribal Journeys

hi·dasubač – traditional preparation focus:

Physical – Think about your workplace and common phrases to use there. Learn to say and use those phrases in your workplace.

Mental – Visualize each dialogue, mentally playing it out so you can try it with other learners.

Emotional – Have a sense of humor. Don't get down on yourself if you make language mistakes. Keep trying over and over.

Spiritual – Cleanse your outer body while praying to cleanse your inside spiritual being to start off your day in a good way.

Introduction

Fishing is one of our traditional occupations, we have our Makah fishing fleet made up of fisherman who fish for their livelihood. Many of our fishermen provide food for their families but also give part of their catch to others in the community and often provide fresh fish to our Elders. Our Makah Fisheries department manages our fishing stocks and we are fortunate to have our own marina and dock to support our fishermen.

Some of our Tribal members participate annually in the Tribal Journeys events, traveling great distances by canoe to paddle to the hosting Tribe's territory.

This dialogue is about two people on shore talking about off-loading a boat and helping with canoes arriving at our beach as a stopover on their way to the main destination.

Dialogue 9 – *hahaʔuba-taḥ ʔiš ququʔačatḥ ʔi-ḥpadač* 'Fishing and Tribal Journeys'

C-comment (observation)	G – greetings	W/H – who, what, when, where, why, which, how and how many/how much
Cl – clarify	H-humor/said in jest	Y/N – Yes No Questions.
Com -command	R – response	() – English free translation
Cor- correcting	S- salutation	(f.) – female
Cul - cultural	St – statement (fact)	(m.) – male
DW -dialogue word	Su- suggestion	>> - stretch out the word
E – expression	T – teachings	[] – directions, explanation
F – feeling	W – weather	
#	Sp	Q^wi-q^wi-dičča(a)
		Ba-ba-baḥdiq(a)
		Code

1	Sp1	ʔuʃu·qa·k?	Is that you? (Hi)	G
2	Sp2	hoʔ.	Yeah.	R
3	Sp1	babaqiyuk ^{wi} ·k ʔaxʔuk ^{wi} ·y?	What are you doing today?	W/H
4	Sp2	hidʔawis ʔukti·p ʃačupsi·qs(u)sis (f.) takya·y(u)sis (m) hitaččid(a)sis (m.) qaʔa·tksis (m.)	I'm waiting for my brother (f.) my older brother (m. eldest) my brother (m. generic term) my youngest brother (m.)	R
5	Sp1	baqisʃ?	Why?	W/H
6	Sp2	hahaʔuba·taʃ.	He's fishing.	R, St
7	Sp1	hidʔeyaʃis k ^{wi} iqatqa· .	I hope that he is lucky.	C
8	Sp2	huʃtaw hi·dasubač. du·beya·l ʃiʃisqʔak ^{wi} iduk.	He knows how to prepare traditionally. He always prays.	C, Cul
9	Sp1	ʔatu·ʔo·wis ʔuda·kqey ʃatapaʔiq hahaʔuba·taʃ cikya·puxs...	But I wonder if he has a lucky fishing hat...	H
10	Sp2	ha· ! wibaʔaps. ʔaʔa·ta·yiks.	(expression, surprise) I don't know. I'll ask.	E St
11	Sp1	wikeyʔ/wikiʃeyʔ ʔuba·č su·wa· .	He won't tell you.	C, H
12	Sp2	qabq ^{wa} · . ʔata·ʔeyiks da·ʔuk ^{wa} ·čix q ^{wi} ·yuqey hitači·diʃqey.	Maybe. But I'll help when he enters the harbor.	R, St
13	Sp1	ʔo· . hahaʔuba·taʃa· haʔuk ^w ap ququʔačatʃ - ʃi·ʃpadač čiʔi·tiʔi·badaʃ?	Oh. Is he fishing to feed Tribal Journeys pullers?	E, Y/N Cul
14	Sp2	hoʔ . du·beyʔu ʔa·yi·k.	Yes. He's always generous.	R, Cul
15	Sp1	da·ʔuk ^{wa} ·čixeyiks.	I'll help.	St,

		ʔapa·saps ʔi·x̄padač.	I like paddling about (journeys).	C
16	Sp2	kabaṭabic qʷapaṭdis.	You know our culture.	St
17	Sp1	ʔuqti·s ʔayi·cuxʷadi·dis baṭu·ṭšiṭʔuṭ ʔiš haʔukʷap ʔa·sʔakbadaḥ.	I believe our people welcomed heartily and fed strangers (visitors).	T
18	Sp2	wa·ʔali·ṭk "qʷi·yuqeysu· hidi· , huʔa·ye·ʔidic."	They always said, "If you give, it will be given back to you."	T
19	Sp1	hoʔ, qʷa·qey, "yaqa·q hitacaqapṭ ha·csʔiyaqapṭ."	Yes, like, "What goes around comes around."	C
20	Sp2	hoʔ . ʔuyʔoyksi·cuḥ dačʔoṭ.	Yes. See you later.	S
21	Sp1	ʔuyʔoyksi·cuḥ dačʔoṭ da·ʔukʷa·čiḥqey ʔukʷiduk haʔubʔiqa·ṭ.	See you later to help with the fish.	S, C St, T

Language Extension

Lines 6 and 13 – Replace 'fishing' and 'Is he fishing' with *ʔuʔu·taḥ* 'whaling' and *ʔuʔu·taḥa* 'Is he whaling' or *yaša·bat* 'sealing' and *yaša·bata* 'Is he sealing.'

Line 21 – Replace 'fish' with *čiṭapuk* 'whale' or *kitadu·s* 'fur seal' to correspond with the choice changes in lines 6 and 13.

Cultural Comments

Long ago, our fishermen knew how to triangulate landmarks to put themselves at various fishing banks. They knew our place names all along our coastline from Fresh Water Bay to Cape Johnson and far out to sea at the blue waters 30-40 miles out. So many other people now fish in what used to be Makah fishing, sealing and whaling grounds. We communicate by radio now; it would be awesome to fill the radio waves with our language; it would allow our fishing fleet to communicate amongst themselves as we are still in our territory and traveling the waters of our ancestors.

Line 8 – The brother traditionally prepared for success in fishing.

Lines 9 and 11 – Some people had items they considered helpful or lucky pieces and some people were secretive about their lucky pieces.

Line 13 – Tribal Journeys is mainly about the pullers (paddlers) pulling all the way from a starting point to the destination of the hosting Tribe. At designated stops, the pullers are taken care of and honored for their endeavors and for representing their Tribe.

Line 14 – The brother was a generous man. This character trait was highly valued in our culture.

Traditional Teachings

Lines 18 and 19 have teachings about reciprocity. It does not mean just material things, but also how you treat people and how they may so reciprocate the same treatment back to you.

Line 21 has a teaching about helping. If you see something that needs to be done, help, do not wait for someone to tell you, just do it.

Dialogue 10 – Coffee and Basketball

hi·dasubač – traditional preparation focus:

Physical – Make labels or cards to help you internalize words or sayings or use technology to aid your learning.

Mental – Exercise your mind to be strong and of good intent, not just for oneself, but for family and community, knowing that your efforts will help breathe life into our language by intentionally learning and using Q^wi·q^wi·diččaḡ.

Emotional – Love and take care of our people, our language, our culture, and take care of yourself to maintain your emotional health.

Spiritual – Take care of the soul business and your inner being. Be mindful of your soul.

Introduction

Coffee seems to be a popular beverage in Neah Bay. For the longest time we had only one espresso place, now we have several and many people have their favorite flavors.

There are two espresso establishments that are located close to our community gym. When there are basketball games or tournaments, there is a full kitchen in our gym, but no espresso machine.

This dialogue takes place at one of the espressos stands with the intent of the speakers to go to an Indian Tournament taking place in the community gym after they get their coffee. Basketball is one of the favored sports in our community with little league through adult teams playing throughout the year. The Indian Tournament can be co-ed as these dialogues are meant to be used by either gender.

Dialogue 10 – <i>ko·pi· ʔiš čickap-cax^wapt</i> ‘Coffee and Basketball’		
C-comment (observation)	G – greetings	W/H – who, what, when, where, why,
Cl – clarify	H-humor/said in jest	which, how and how many/how much
Com -command	R – response	Y/N – Yes No Questions.
Cor- correcting	S- salutation	() – English free translation
Cul - cultural	St – statement (fact)	(f.) – female
DW -dialogue word	Su- suggestion	(m.) – male
E – expression	T – teachings	>> - stretch out the word
F – feeling	W – weather	[] – directions, explanation

#	Sp	Q ^{wi} -q ^{wi} -diččaq(a)	Ba·ba·baṭdiq(a)	Code
1	Sp1	ba·qi·daḡa·ḡi·k we·d?	Hey you, how are you doing?	G, E
2	Sp2	wiṭibas. (f.) wiṭibaqḡs (m.)	I'm mad. (f/m)	R, F
3	Sp1	baqisḡi·k wiṭib (f.)/wiṭibaqḡ (m.)?	How come you're mad (f/m)?	W/H
4	Sp2	ṭusbas ko·pi· .	I need coffee.	C
5	Sp1	ṭo· šuwa·, ṭu·du·ḡḡdu· hidṭaw ṭiyaḡ ko·pi·ṭo·wasičiq.	Well then, that's why we are waiting at the little coffee building (stand).	E, St
6	Sp2	wa·sco·watuq ^{wi} ·k čabasap?	Which do you like to drink?	W/H
7	Sp1	mo·ka. ṭiš su·wa·?	Mocha. And you?	R,Y/N
8	Sp2	čabasaps la·tey, ṭaḡaṭit čí·tqšičiḡ.	I like latte, two squirts (shots).	R
9	Sp1	ṭucṭaka·k čickap·cax ^{wap} ṭ ṭu·ṭu·ksupta·ṭiq?	Are you going to (the) basketball game?	Y/N
10	Sp2	ho·ṭ . hacse·ṭiyabits ṭiyaḡ ti· ṭuṭuṭ.	Yes. I came here (to) this (place) first.	R, St
11	Sp1	yu·q ^w a·s. wiki·tuwiṭ buxcqi·- ko·pi· ṭiyaḡ dudu·bi·čiq ṭakwi·qo·was.	Me too. They don't have steamed coffee (espresso) at the community gym.	C, St
12	Sp2	q ^w e·ṭiši· .	That's right.	E
13	Sp1	ṭačaqa·ṭ ṭaṭawqyu· ?	Who's playing?	W/H
14	Sp2	du·bisatḡ. ṭuḡu·ṭ ḡicux ^w adi·ṭiq ṭu·ṭu·ksupta·ṭbadaḡ.	All Tribes. It's an Indian games (tournament).	R, St
15	Sp1	ṭo· ḡuṭu·ṭ ḡu· .	Oh. That's good.	C
16	Sp2	ṭaṭawqyu·ṭe·ṭis ṭuṭu·waṭidaiss.	My cousin is going to play.	St

17	Sp1	dačši!̄! hi·daḡa·liḡ ko·pi·badaḡdis.	Look! Our coffee(s) are ready.	Com St
18	Sp2	bi·ḡšil.	It's starting to rain.	W
19	Sp1	šu. waha·ḡaḡḡudi·cuḡ. biḡa·ḡal ḡaḡ.	Alright. (Okay). Let's go. It's raining now.	E, Su W
20	Sp2	wa·ḡsu·qḡs (f.) / wa·yaqḡs (m.) da·ḡšiḡbeyaḡilic Dux ^w lilapatḡ.	I think (m./f.) you want to watch Tulalip.	C H
21	Sp1	wiki· . yukyu·sḡadayiks.	No. I'll deny it.	R, H
22	Sp2	ḡa·yisaḡukpi·dic. Q ^w e·ti· !	You must be tricky. Mink man (a story character)	St, H Cul
23	Sp1	wiki· . yukyu·sḡadayiks ḡu· yu·q ^w a·.	No. I'll deny that too!	R, H Cor

Language Extension

Line 7 – Replace 'mocha' with *ḡiḡuk ḡa·ḡuk bu·sbu·s*, 'red male cow' (red bull).

Lines 18 and 19 – Replace 'It's starting to rain' with *qacšil* 'It's starting to hail' and 'It's raining now' with *qacšḡal* 'It's hailing (now).'

Line 20 – Replace 'Tulalip' with *Swidab(i)šatḡ* 'Swinomish.'

Cultural Comments

Line 22 – *Q^we·ti·* 'Mink man,' he was a rascalion type of character, successful at fishing and hunting, but went about things in odd ways. He was magic too. He tended to get himself and others into predicaments and was known for his funny antics.

Lines 22 and 23, *Q^we·ti·* often lied to cover up his mistakes. Just mentioning his name gave the person in the dialogue an out, to deny possible ulterior motives but in a humorous way.

Traditional Teachings

Friendliness, cheerfulness and having a good sense of humor are important in our culture. It is important to see the amusement in situations, to be able to smile, laugh and be happy.