

“QUINAULT LANGUAGE REVITALIZATION:
BRIDGING LINGUISTIC THEORY TO COMMUNITY CLASSROOMS”

by

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DEDICATION

To my very large and understanding extended family:

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To our Quinault ancestors, who had the foresight to ensure that we would always be tied to our
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To the Quinault generations to come, may you always hear our language.

Our language is who we are.

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List of Abbreviations

Quinault/Salish

1	First person
2	Second person
3	Third person
ASP	Aspect
B	Benefactive
COMPL	Completive
CONT	Continuative
CTL	Control markers
DET	Determiner
DIST	Distance from speaker including visibility
F	Feminine
FUT	Future
HORT	Hortative
IMP	Imperative
INTERR	Interrogative
IO	Indirect Object
ITR	Intransitive
LOC	Locative
LS	Lexical affixes
M	Masculine
NEC	Necessitative
NEG	Negation
OBJ	Object
PA	Primary affixes
PL	Plural
PRS	Present
PS/S	Possessive markers and transitive/intransitive subject clitics
PST	Past
PT	Potential Indicator
RED	Reduplicative

REFL	Reflexive
SG	Singular
TR	Transitive

Lower Chehalis

Abbreviations

	1	First person
	2	Second person
	3	Third person
IMPF		Imperfective
PL		Plural
RECIP		Reciprocal,
REFL		Reflexive
SG		Singular

Symbols

=	Lexical affix
+	Clitic
√	Root
-	Grammatical affix
()	Optional form
(?)	Item of doubtful form or existence
.	Boundary between members of a compound or of a complex gloss
∅	Non-overt exponence within otherwise overt paradigm

Abstract

The Quinault language must be revitalized. The question addressed in this dissertation is, “What are the best possible strategies for the Quinault community and its language to achieve language revitalization?” This dissertation provides the strategies that will lay the foundation for Quinault language revitalization. These strategies include utilizing documentary linguistics to analyze previous documentation, selecting Revitalization methods best suited for a community without L1 speakers, ensuring Revitalization documentation meets the community’s goals, and planning the first lessons to initiate fluency in the Quinault community. This research is important because the Quinault Indian Nation has prioritized the revitalization of the Quinault language. Based upon previous documentation of Quinault, fluency in its language has proven difficult without a linguistic analysis of its structure. This research will allow the Quinault community to recognize linguistic structures inherent to Quinault. Finally, new language learners and teachers will benefit from the historical and qualitative reviews, the recommendations for language revitalization and the linguistic findings within this dissertation.

Chapter 1: Introduction

First, this dissertation is for the people of the Quinault Indian Nation. It has been written by the grace of a few Quinault language speakers, for the benefit of future generations, and to revitalize Quinault. It is not enough to simply acknowledge the government and people of the Quinault Indian Nation. Any audience who selects this dissertation must first recognize that I have sought knowledge and now share it as a member of the Quinault Indian Nation.

The Quinault language must be revitalized. The question addressed in this dissertation is, “What are the best possible strategies for the Quinault community and its language to achieve language revitalization?” This dissertation provides the strategies that will lay the foundation for Quinault language revitalization. These strategies include utilizing documentary linguistics to analyze previous documentation, selecting Revitalization methods best suited for a community without L1 speakers, ensuring Revitalization documentation meets the community’s goals, and proposing the first lessons to initiate fluency in the Quinault community. This research is important because the Quinault Indian Nation has prioritized the revitalization of the Quinault language. Based upon previous documentation of Quinault, fluency in its language has proven difficult to achieve without a linguistic analysis of its structure. This research will allow the Quinault community to recognize linguistic structures inherent to Quinault.

Secondly, I hope that this dissertation will serve linguists conducting research on similar or closely related languages in an effort to revitalize those languages. The research that I have conducted has instilled, in me, a responsibility to the linguistic community and fellow language revitalization warriors. In the field of Linguistics, this dissertation provides target considerations for working in Language Revitalization communities. It also adds to the previous documentation of the Quinault language for future linguistic research.

1.0 Structure of Chapter

Section one of this chapter provides my narrative of how the study of linguistics has made the Quinault language accessible for teaching as well as a prompt for the discussion of responsible linguistic fieldwork. In section two, general information is given about the Quinault Indian Nation. The methods used for analysis are discussed in section three. Section four provides the organization of this dissertation.

1.1 Personal Introduction

hinč Cosette. ənkatən Judith Edwards gwi ənmantən Gene Terry. ənči? Violet Hudson Kintanar, Daisy Terry gwi Aldine Kreigh; əncuupa Joe Kintanar gwi Robert Terry. či tul kwinoꝥt. My interest in Linguistics began as a student at the American Indian Language Development Institute. Although I was already a certified teacher, I stepped into the AILDI classrooms hoping to find answers regarding the Quinault language. However, instead of answers, I received a challenge. After posing a question regarding our language, and sharing our dictionary with my instructor, he simply handed it back and said, “You have a lot of work to do.” I accepted that challenge, ten years later, and entered into the Linguistics PhD program at the University of Arizona.

Across linguistics, sub-disciplines range from phonology to cognitive science. It was difficult to choose a sub-discipline for my program. My goal, as a researcher, was to acquire linguistic terminology, learn how to create new conversations and, later, to teach the Quinault language.

My initial sub-major was Syntax. I chose this sub-major simply because I hoped that studying syntactic structures would allow me to define what the Quinault syntactic structures are and guide me in creating new sentences in Quinault. Later, I learned that a Quinault sentence

could consist of one word. This discovery led me to dedicate more time toward a morphemic analyses of Quinault. Eventually, by studying Quinault morphemes, I realized that even the phonological composition of a word, in Quinault, constrains the appearance of complex words. Eventually, I had the opportunity to change my sub-major to Language Revitalization which allowed me the opportunity to research language methodologies as well as current revitalization practices and issues.

The journey to these discoveries was not a smooth or level path. As an English teacher, I leaned toward the creative aspects of language. It took some time to train my thought processes to construct analytical questions and research directions. It was strenuous. It was nerve-wracking. And then it became fun. I overcame my fear of the terminology. I realized that my work, as a language revitalization warrior, would be a lifetime commitment. I wasn't required to answer ALL of the questions about Quinault (and there are many). Linguistic inquiry and methodologies allowed me to answer some questions about Quinault. But, how does linguistic inquiry fit within a pedagogical framework? How can linguistic findings be incorporated into revitalization efforts? What, in each analysis, lends itself to language teaching? My experience as a teacher aided my research as a linguist by focusing my linguistic research questions on elements of the language that will benefit Quinault language revitalization efforts. However, these were not the only questions that surfaced while conducting research on Quinault.

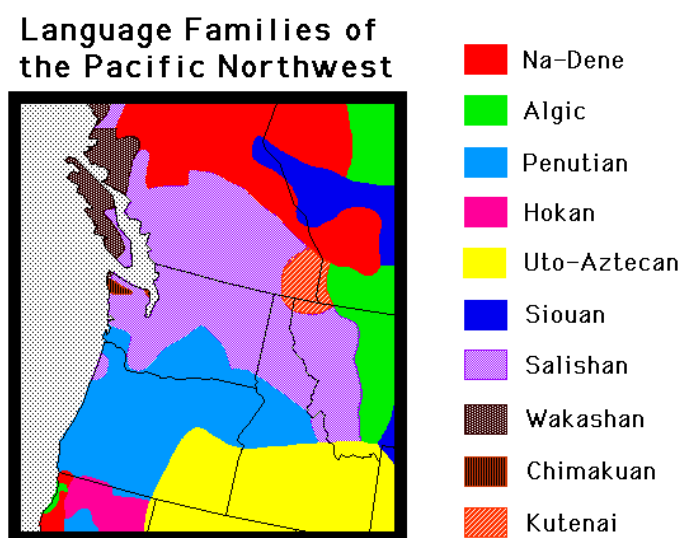
In a recent language revitalization research conference, I sat and listened to a tribal community member describe their community's struggle with the documentation of their language since writing it has been strictly prohibited until recent decline in speakers. It was a new attempt to draft an orthography fitting for the community to use. The tribal member shared words from their community and identified the most difficult parts of utilizing linguistics. Meanwhile, I

glanced across the room and saw a consulting linguist writing down, what seems to me, every word the tribal member is sharing. My own reflection at that moment was, “What does he intend to do with what he is writing? Did the tribal member give him permission to? What will happen to the document that he is most hastily scrawling? Who will see this document and under what circumstances will it be shared publicly?” This instance initiated a heightened awareness of the issues surrounding ethical linguistic fieldwork and what it means for linguists and communities to engage in collaborative linguistic projects responsibly. It has increased my diligence when requesting permission for projects and my hopes that all linguists will demonstrate the same respect for our languages, speakers and communities.

1.2 The Quinault Community, Language, and its Speakers

In this section, I provide a basic description of the Quinault community and Quinault language as well as its relation to other languages. The Quinault language is a member of the Tsamosan Branch of the Salish Family (Czaykowska-Higgins & Kinkade, 1998). The Salish languages are spoken in Southern British Columbia and Washington State. (Kroeber, 1999) The Salishan Language family is shown in lavender area in Figure (1).

(1) Language Families of the Pacific Northwest (www.google.com/imghp, 2013)



Quinault is spoken in Taholah, located on the Quinault Reservation. There are seven affiliated tribes that are associated with the Quinault Indian Nation (QIN). The seven affiliated tribes are: Quinault, Quileute, Hoh, Queets, Chehalis, Cowlitz and Chinook. Any person that can demonstrate that they are a descendent of these tribes may be enrolled in the Quinault Indian Nation (QIN, 1975). The reservation is located on the Olympic Peninsula with the eastern and western borders including the Olympic National Forest and the Pacific Ocean.

A map of the Quinault Reservation is shown in Figure (2).

(2) Map of the Quinault Reservation (College of Forest Resources, 2004)



The QIN government, a Self-Government Nation, manages most of their resources without interference from the Bureau of Indian Affairs (QIN, 2015). The QIN owns and manages several enterprises including a fish processing plant, a timber enterprise, three convenience stores, a marina, and a resort casino has maintained a role in leadership among other Washington tribes, since the early 70's (QIN 2015). Most recently, QIN President Fawn Sharp has opened the door for international representation in the United Nations for indigenous rights (QIN, 2016).

Despite the current status of the tribal government, the state of Quinault language remains endangered. The Quinault Indian Nation (QIN) consists of approximately 3,000 tribal members (QIN 2015); however, there are currently no fluent speakers. Tribal members live in the villages of Taholah and Queets and off-reservation (QIN, 2015).

The Quinault Indian Nation, in an effort to revitalize the Quinault language, has sponsored the following comparative studies and revitalization research.

1.3 Methods used for analysis

This dissertation draws on qualitative reviews of current revitalization methods and emphasizes the concerns of revitalization communities seeking language revitalization. The pedagogical chapter is a compilation of documentation and lesson creation based upon my linguistic research. It includes a comparative linguistic analysis to identify similarities and differences in the Quinault and Lower Chehalis languages.

1.4 Organization of Dissertation

This dissertation consists of seven chapters. Chapter one is an introduction to the Quinault community and how this dissertation will contribute to the revitalization of the Quinault language and linguistic communities. Chapter two provides a description of the Quinault language revitalization efforts, a qualitative survey of historical language revitalization methods and recommendations based upon this survey. Chapter three offers a brief linguistic description of the Quinault language. A foundational set of lessons based upon Quinault language documentation is presented in chapter four. Chapter five is a comparative linguistic analysis to the Lower Chehalis language. Chapter 6 provides a review of historical revitalization efforts and recommendations for responsible collaborations between linguists and communities. A final conclusion, implications for the future of the Quinault language and potential future linguistic research on Quinault are discussed in chapter seven.

Chapter 2: Quinault Language Revitalization

2.0 Introduction

The Quinault Language Department will open its doors in the summer of 2016. This is an important step in the revitalization of the Quinault language. A comprehensive curriculum will contribute to the success of Quinault language revitalization. Other tribal communities have immersion schools, language nests, language departments and Master-Apprentice programs that promote language use in their communities. This chapter includes a description of the efforts made toward Quinault language revitalization, a qualitative teaching methodology survey and Quinault language documentation to provide a foundational set of lessons for Quinault language revitalization. These lessons will serve to initiate the larger goal of fluency in the community.

2.1 Structure of this Chapter

In this chapter, I provide a description of Quinault language revitalization efforts, a methodology survey for language revitalization and a framework for the revitalization of the Quinault language. Section 2.2 includes a historical view of the efforts made by the Quinault Indian Nation and Quinault Language Team. In Section 2.3, I present a review of some of the methods utilized by language revitalization communities. Lastly, Section 2.4 includes a discussion of new hopes for the future of Quinault language revitalization and what questions might be answered in the future.

2.2 Quinault Language Revitalization Efforts

Since the late 70's, Veronica James, Quinault Language Teacher, has provided Quinault language and culture classes for grades K-4 at the Taholah Elementary School. The students learn stories, dance, art, basketry and Quinault language words. The language instruction, although it's not full language immersion, has maintained awareness among the community that our language is an

integral component of Quinault identity and way of life. James bases her instruction on the recordings that were created by Modrow (Modrow, 1969).

In 2006, the Administration for Native Americans awarded the Quinault Indian Nation a grant to catalogue the existing recordings and create a curriculum to train teachers. The recordings are indexed by CD and track with a general description of what each track contains. The curriculum, created by Bob, a Coast Salish Language Consultant, is based upon a similar curriculum that she created for the Muckleshoot and Puyallup Tribes (2006). It consists of workbooks, accompanying sound books and teacher reference materials. In Taholah, the curriculum has been utilized at the Secondary level and in community classes offered to families.

Today, the Quinault Language Team, appointed by the QIN Business Committee, conducts language revitalization activities in Taholah and Queets. These activities include teaching in schools, child care centers, Head Start and conducting language events throughout the year. In 2008, the Quinault Indian Nation Language Team and Business Committee, in collaboration with Washington State's Professional Educator's Standards Board, ratified the Quinault Language Teacher Certification process. Also, the QIN is currently providing financial support to Cosette Terry-itewaste to attend the University of Arizona Linguistics PhD Program.

The Quinault Language Team consists of six elders and one teacher. Of the elders, three are certified teachers. This team was created as a result of the aforementioned ANA grant awarded to the QIN. They are responsible for the maintenance and revitalization of the Quinault language.

In the Taholah School District, the Quinault language is offered daily to Kindergarten through 4th grade students. It was previously offered at the high school level. The elementary level curriculum is based upon teaching isolated words in an environment that fosters appreciation for

Quinault culture. At the high school level, the ‘alphabet curriculum’ was based upon the sounds of Quinault and includes isolated words and phrases (Bob, 2006).

In the Taholah Head Start and Daycare programs, members of the Language Team provide language instruction through stories and songs. However, this instruction has not been maintained consistently. This instruction is impeded by the lack of time that the Language Team members have because of their full-time positions elsewhere.

The Quinault Language Teacher certification process, drafted by the Quinault Language Team, was adopted by the QIN Business Committee by resolution in 2008. This resolution, accompanied by their certification process, was sent to Washington’s Professional Educator Standards Board (PESB) to be added among the other tribes’ certification processes included in the First People’s Certification.

The First People’s Language/Culture certification was initiated by nine tribes; however, Quinault was not initially among them. Upon approval of the QIN Business Committee, Quinault Language Team members presented their certification process to the PESB where it was adopted. This state certification allows Quinault teachers to receive comparable salaries to other state-certified teachers. Additionally, any student that is enrolled in Quinault Language, at the secondary level, receives credit for foreign language (UW Learning Center, 2013).

The QIN continues to seek funding opportunities to support the efforts toward Quinault Language Revitalization. It was awarded an Endangered Language Grant that allowed the Language Team to conduct a Summer Language Week held in 2008. Members from both the Queets and Taholah communities gathered to learn Quinault at Taholah School. Its most recent grant application was submitted in hopes to digitize the Quinault language resources and make them available for the access via the internet.

As mentioned in the introduction, the Quinault Indian Nation will embark on a new effort toward revitalizing the Quinault language. The first Quinault Language Department will open its doors and begin hiring personnel to learn the language in an effort to reach the entire community. Realizing this goal will require dedication and the identification of successful teaching methods and personnel to create a program. In the next sections, I provide a survey of these methods and a foundational set of lessons for the new language department.

2.3 Revitalization Methods

The aim of this section is to describe the methods that are utilized in the lessons, the Quinault community and also in other Native communities revitalizing their languages.

The endangered state of many Native American languages has prompted research into revitalization methodology. Among these methodologies, full language immersion has been identified as one of the most effective (Rehyner, 1999). However, within a community without fluent speakers, immersion is not entirely feasible. Methodologies such as partial-immersion, total-physical response and cooperative learning are ideal for initial efforts in revitalization within communities with limited fluency. Teachers, whether fluent or not, should also teach within the context of the community's culture. Cultural lessons should be integrated into the language lesson so that students may recognize a correspondence between the two.

Full language immersion, in the target language, is ideal for communities that have fluent speakers. According to Andrew Cowell (2012:171), "Immersion schools are the best way to produce critical masses of fluent speakers". The crucial suggestion is the creation of critical masses. For the Hawaiian community, this may prove realistic; however for smaller learning communities, the basic tenets of immersion may be incorporated into the revitalization efforts by allowing teachers to provide partial immersion.

Hinton (2003) provides five steps for teachers in communities where fluency is limited. Among these steps, she urges teachers to “Speak in the language as much as possible” and “Focus on teaching just a few words” per lesson (Hinton, 2003:91). These two steps would comprise the partial immersion techniques ideal for these communities. Whenever possible, teachers should remain in the target language; however, if the concept is complicated, the teacher may revert to the mainstream language to explain. Another example of when the mainstream language may be used is when the students are invited to explain what they are learning. In communities where fluency is limited and the teacher isn’t fluent, it is highly unlikely that students will be; therefore, allowing students to express themselves in the mainstream language is reasonable.

Total Physical Response (TPR) is a second language learning technique that was originally introduced by Asher (Asher, 1969), but was described by Cantoni (Cantoni, 1999) as “incorporating it into stories that students hear, watch, act out, retell, revise, read, write and rewrite.” Students are actively engaged in their learning while they physically respond to commands or non-verbal cues. Examples of their physical responses to commands include gesturing, walking and repeating the phrases they are learning.

The last two components, cooperative learning and integration of culture, are intertwined since, traditionally, many Native communities are cooperative communities. However, the model that I propose is an informal approach as described by Johnson and Johnson:

Informal cooperative learning consists of having students work together to achieve a joint learning goal in temporary, ad-hoc groups that last from a few minutes to one class period (Johnson, D & Johnson, R 1999:69).

This approach allows students to learn from each other while also learning from the teacher. Students gain an appreciation for language learning when their peers are an invested partner in

their learning and teaching. This appreciation is also a cultural component of tribal communities. Each member of the community has a responsibility to themselves, to their peers, their families and their tribe.

Addressing personal responsibility, within cooperative learning and in tribal culture, requires an understanding of how to teach it. Watahomigie created a student-centered approach to teaching for Hualapai language learning utilizing the child's environments as the basis for development (McCarty & Watahomigie, 1999).¹ This model, while tailored to each learning community, could serve as a base model for language teachers.

2.4 Conclusion

Identification of the best revitalization methods is one step towards realizing language revitalization. Another step, one that some tribal communities must consider, is to develop a more complete understanding of the unique structures of the language both for posterity and for use in language teaching. The Quinault Indian Nation's efforts to organize language resources and implement curriculum at the Taholah School was meeting the bare minimum of language awareness in the community. In the next chapter, a turn is made toward incorporating linguistic research into our efforts.

¹ See Appendix A.

Chapter 3: Utilizing Documentary Linguistics for Quinault Revitalization

3.0 Introduction

In 2012, the Quinault language was in a state of re-emergence. The Quinault Language Team and Quinault Indian Nation Business Committee prioritized its revitalization and sought means to fulfill this commitment. Although traditional cultural lessons and isolated Quinault words were taught in the Taholah School, revitalization required a new approach. In the past, descriptive linguistics, as an approach, had been utilized to create a dictionary and conversational text. In order to achieve the revitalization goal of speaking in complete sentences, and constructing new sentences, linguistics analyses of Quinault is necessary to help understand the structure of Quinault grammar. Along with these analyses, knowledge of current language revitalization methods and pedagogical objectives could help provide a broader approach to achieve language revitalization.

3.1 Structure of Chapter

In this chapter, I address questions that arise when considering using documentary linguistics in language revitalization. In section two, one of the questions asked, in many language revitalization communities, is: Do we need linguistics to revitalize our language? Secondly, what would prompt a community to initiate linguistic research for language revitalization efforts? Section three describes the previous documentation of the Quinault language. Examples and a brief linguistic description of the Quinault language are in Section four. In section five, a summary is given.

3.2 Is Linguistics Needed?

For many communities striving toward maintaining and revitalizing their languages, questions arise regarding the necessity of linguistic research and how this research could help or hinder their efforts. A pioneering case for utilizing documentation can be found in the Wampanoag community. Jessie Little Doe Baird, a community linguist, describes the Wampanoag's Language Reclamation

Project and her own journey to realizing the revitalization of their language (Baird, 2013). In the case of the Quinault language community, our initiation of linguistic research as a priority began when the Quinault Business Committee recognized the need for new methods to revitalize Quinault. Secondly, as noted above, our documentation, created 45 years ago, is rich with data and linguistic descriptions, but without a person's possessing linguistic training, is difficult to access as was the case for the Wampanoag community (Baird, 2013).

At the other end of the spectrum, there are communities whose language is learned in the home and there are many fluent speakers. For these communities, taking time away from teaching the language to initiate linguistic research might not be feasible. The time it takes to ask the question, "Why do we say this the way we do?" or "What is the underlying structure of our sentences." lessens the time for learning and instruction from an available fluent speaker. Since a language revitalization goal is to keep speaking the language, taking time to analyze the structural components of the language could be regressive. In these communities, time to create audio and visual documentation might serve the revitalization efforts better. Audio and visual documentation might allow future learners of the language to hear the language in natural conversation. Hearing natural conversation could provide learners opportunities to gain an understanding of distinct language patterns. Learning these patterns, through audio and video lessons and as a supplement to direct instruction, could prove beneficial as extended learning activities. The need to realize these objectives, to learn through audio and video, would surpass the need to analyze structural components in the language.

3.3 Quinault Language Documentation

The majority of Quinault language documentation can be found in two primary texts: the Quinault Dictionary and Quinault Conversational Text authored by Ruth Modrow (Modrow, 1969). These

works were created primarily with one speaker, Hannah Bowechop. Modrow was a linguist trainee from the Summer Institute of Languages (Modrow, 1969). Her work was created for teaching and learning Quinault to Quinault tribal members. Modrow provided many examples that demonstrate tense, aspect and person (Modrow, 1969). This work also includes a grammatical sketch describing topics from kinship terms to phonemic analyses.

Someone interested in the Quinault language could open these texts and attempt to pronounce, speak and learn the language; however, without the accompanying recordings, extensive listening to the distinct patterns of sound, and recognition that there are inconsistencies between text and recording, achieving any degree of fluency would prove difficult and nearly impossible.

These works, coupled with the recorded version of the conversational text, can provide a foundation for language revitalization. Rich with data, both verbal and written, the documents and recordings lend themselves to decades of analyses. However, the documents, in themselves, do not provide sufficient information or explanation to launch revitalization efforts toward a successful outcome.

The intrinsic value of the Quinault Dictionary and Conversational text outweighs their shortcomings; however these shortcomings are listed for a fuller perspective of this researcher's struggle to utilize the texts for the purposes of linguistic inquiry.

Modrow (1969) did not include morpheme-by-morpheme glosses. The lack of these glosses poses a problem for someone trying to create new sentences based upon what is provided. A multitude of questions arise regarding the root, affixal components and general sentence structure.

Modrow's orthography in the dictionary (1969) is inconsistent with the orthography in the conversational text. For example, Modrow uses 'ts' in the dictionary where she uses 'c' in the conversational text. As mentioned earlier, extensive listening to the Quinault recordings alleviates these two first shortcomings but it requires dedication to recognize morphemic distinctions and orthographic inconsistencies.

The grammatical sketch provides linguistic descriptions inconsistent with current terminology. Modrow's categorical labels don't coincide with today's linguistic categories. For example, Modrow's 'desiderative' would be considered 'hortative' today. Again, someone interested in learning about the Quinault language might attempt to study Modrow's descriptions; however, without a linguistic background, and in this case, Summer Institute of Linguistics background, such study might prove overwhelming.

Understanding the Quinault documentation required formal study in linguistics. The formal study required learning to access terminology and was a foremost priority. Secondly, an analysis of what constitutes a word, sentence and morpheme would allow further access to Modrow's texts (Modrow, 1969). Lastly, study of Modrow's paradigmatic descriptions, for person, tense and aspect, was also required to further delineate sentence formation (Modrow, 1969).

3.4 A Brief Linguistic Description of Quinault

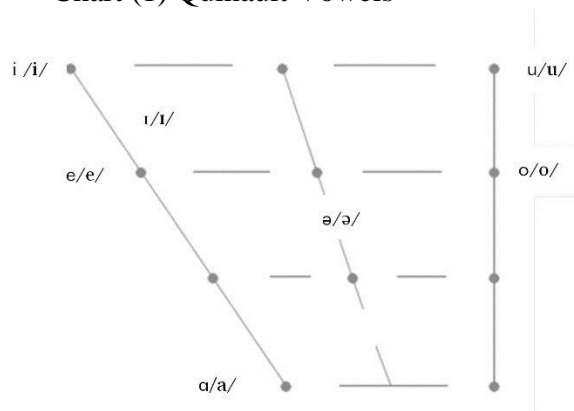
From the previous mentioned Quinault documentation by Modrow (1969) and Salish work by Czaykowska-Higgins & Kinkade (1998), the following brief linguistic description serves to provide general linguistic information about the Quinault language. Since some of this information in Modrow's Quinault Dictionary and Conversational Text can be found in various

areas of these texts, this description and the charts have been prepared as a summarization of Modrow's grammatical information.

3.4.1 Phonology of Quinault

Quinault phonemes consist of 7 vowels and 27 consonants. In Chart (1), a Quinault vowel chart illustrates the vowels. In Chart (2), the consonants are listed according to place, manner and articulation.

Chart (1) Quinault Vowels



Quinault vowels consist of four high, two mid and one low vowel. The front vowels: *i*, *ɪ*, *e*, and *a* in the Quinault orthography are respectively: /i/, /ɪ/, /e/, and /a/ in IPA. The remaining vowels in the Quinault orthography are written the same as in IPA. I chose to utilize Quinault orthography throughout this dissertation not only out of respect for the Quinault Indian Nation's development of this orthography but also out of the future practical application for language learners.

I have provided a consonantal chart in Chart (2) of Quinault consonants. There are a few consonants which are written differently in the Quinault orthography than in IPA. The IPA symbols are in between slashes.

Chart (2) Quinault Consonants

	Bilabial		Alveolar		Post-alveolar	Palatal	Velar		Glottal
Plosive	p /p/		t /t/				k /k/	g /g/	ʔ /ʔ/
Nasal		m /m/		n /n/					
Fricative			s /s/		ʃ /ʃ/		x /x/		h /h/
Lateral Fricative			ɬ /ɬ/						
Lateral Approximant				l /l/		y /j/			

Ejectives

č /t͡s̺/	voiceless alveolar affricate ejective
č̣ /t͡ʃ̺/	voiceless palato-alveolar affricate ejective
ḳ /q̺/	voiceless velar ejective
ḳ̠ /q̺̠/	voiceless backed velar ejective
ḷ /ɬ̺/	alveolar lateral approximant ejective
ṭ /t̺/	voiceless alveolar ejective

Affricates

c /t͡s/	voiceless alveolar affricate
č /t͡ʃ/	voiceless palato-alveolar affricate
j /d͡ʒ/	voiced post-alveolar affricate
ɬ̣ /t͡ɬ̺/	alveolar lateral ejective affricate

ḳ /q/	voiceless backed velar plosive
w /w/	voiced labial-velar approximant
W /ɱ/	voiceless labial-velar fricative

3.4.2 Morphology of Quinault

We begin our discussion with the morphological structure of a Quinault verb, because in order to express a complete sentence, a verb is almost always necessary, and Quinault verbs are always morphologically complex. Hence, understanding the structure of the Quinault verb is essential for speakers wishing to create new sentences.

The morphological structure of Quinault includes a rich affixal system including affixes to mark, among other things, person, aspect, tense, location, plurality, case, and whether the subject or object is visible to the speaker.

The general morphological structure of Quinault can be found in (2). However, Quinault varies in the order in which these morphemes may occur.

(1) Morphemic structure of Quinault predicates²

1	2* ³	3	4	5*	6	7	8
DIST	ASP	√ROOT	B	PA	O	S	ASP
PS	LOC		RED	LS		LOC	
S	RED			TR		PS	
HORT	B			ITR			
IMP				CTL			
NEC							

The definitions of each abbreviation are given in (3) below. I base this order upon Quinault data provided by Modrow (1969) and the general morphological structure of Salish, by Czaykowska-Higgins & Kinkade (1998), found in (2).

(2) Morpheme Order of Salish Words

PS/S-ASP-LOC-RED-√ROOT-RED-PA-LS-TR/ITR/CTL-O-S/PS-ASP

The order of Quinault morphemes is the general pattern observed in the Salish with the exception of additional morphemes for distance, benefactive, hortative, imperative and necessitative. Czaykowska-Higgins & Kinkade (1998) provided definitions for each of these abbreviations. I adapted Czaykowska-Higgins & Kinkade's (1998) definitions for the Quinault language. These definitions are found in (3).

² These abbreviations are explained in (3).

³ *These morphemes can co-occur.

(3) Definitions of the Morpheme Abbreviations

1. DIST includes the distance from speaker including visibility
2. PS includes possessive markers
3. S includes transitive/intransitive subject clitics.
4. HORT includes hortative markers
5. IMP includes imperative markers
6. NEC includes necessitative markers
4. ASP includes all aspect prefixes and suffixes.
5. LOC includes one or more locative prefixes.
6. RED includes reduplicative prefixes and/or suffixes.
7. B marks benefactive.
8. PA are primary affixes including miscellaneous types whose number and meanings vary from language to language.
9. LS represents the category of lexical affixes where suffixes from this class can co-occur.
10. TR contains transitive markers
11. ITR contains intransitive markers
12. CTL contains control markers and these may also co-occur with TR/ITR.
11. O marks object clitics.

Examples of Quinault's varying morpheme order can be found in (4). In (4a) we see the form *han-na-š-ʔolilauW* 'DIST-ASP-LOC-house'. This follows the template order given in (1) above in that it includes the DIST element before the LOC element, which in turn precedes the ROOT. In (4b), we see a subject clitic *či-* '1.SG' preceding the aspectual prefix *-t* followed by the ROOT *kwuʔlak* 'spill'; the ROOT is followed by a control marker *-ke*. In (4c), we see a subject clitic

kwi-, ‘2SG’, before the ROOT gwap, ‘know’ followed by an Aspect marker -ami, illustrating the possibility for aspectual content to be realized by suffixes as well as prefixes. Finally, in (4d), -ši ‘BEN’, the benefactive marker, follows tiit- ‘ASP’ and the ROOT xəl ‘work’ and precedes –c, ‘1.SG.O’ and -haʔa ‘3.SG.S’.

(4) Examples of Morpheme Order in Quinault

(a) han- na- š- ʔolilauW -ci ijaʔaja
 DIST ASP LOC house 2.PS 3.PL.S
 ‘They are going to your house’

(b) či- t- ḳwuʔlak -ke tis- ḳolmiW
 1.SG ASP spill CTL the milk
 ‘I accidentally spilled the milk’

(c) kwi- gwap -ami nə gwat ti- ʔanim -š -ic
 2.SG know ASP INTERR who ASP write to 1.SG.O
 ‘Do you know who wrote to me?’

(d) tiit- xəl- -ši -c haʔa
 ASP work B 1.SG.O 3.SG.S
 ‘She worked for me.’

The most commonly used affixes in Quinault include person and aspect. These may occur as prefixes or suffixes attached to the root but may also have corresponding independent forms. Modrow identifies three types of aspect, three tenses and five mood markers (Modrow, 1969).

Quinault Word Order

In this section, it is important to point out that since word order examples are generally described using independent words, and not a mix of affixes/clitics and words, this description and these examples serve the purposes of identifying variation within Quinault in the expression of the subject in the word and sentence structure. The variation within Quinault is based upon whether a pronominal is used for the subject and whether the subject is first, second or third person. When

using the pronouns, for first and second person, Quinault places the subject before the verb. Since the first and second person subject pronouns are clitics, rather than independent words, these examples could also be considered VO.

This order is found in both singular and plural forms of first and second person.

(5) Examples that demonstrate Subject-before-Verb order in the 1st and 2nd person

(a) čiiṭ smətčə

či- iṭ smətčə
1.SG.S eat salmonberries

‘I am eating salmonberries’

(b) kəltiṭ smətčə

kəl- t- iṭ smətčə
1.PL.S ASP eat salmonberries

‘We ate salmonberries’

(c) kwitiṭ smətčə

kwi- t- iṭ smətčə
2.SG.S ASP eat salmonberries

‘You eat salmonberries’

(d) čuWiṭ smətčə

čuW- iṭ smətčə
2.PL.S eat salmonberries

‘You (PL) eat salmonberries’

However, when the subject of the sentence is 3rd person, and expressed by an independent noun phrase, the word order is VOS. In (6), the VOS order is demonstrated in examples (a) through (d). This order may be due to the emphatic nature of the independent 3rd person pronominal. Generally, the independent pronominal forms hɑṭɑ ‘3.SG.Fem.’, hata, ‘3.SG.Masc.’ ijaʔaja ‘3.PL.’ may be omitted from sentences and maintain its meaning.

(6) VOS order

(a) *itiṭ smətčə hata*

<i>it-</i>	<i>iṭ</i>	<i>smətčə</i>	<i>hata</i>
ASP	eat	salmonberries	3.SG.S.Masc.

‘He ate salmonberries.’

(b) *itiṭ smətčə haṭa*

<i>it-</i>	<i>iṭ</i>	<i>smətčə</i>	<i>haṭa</i>
ASP	eat	salmonberries	3.SG.S.Fem.

‘She ate salmonberries.’

(c) *itiṭ smətčə ijaʔaja*

<i>it-</i>	<i>iṭ</i>	<i>smətčə</i>	<i>ijaʔaja</i>
ASP	eat	salmonberries	3.PL.S

‘They ate salmonberries.’

(d) *itiṭ smətčə alisšit*

<i>it-</i>	<i>iṭ</i>	<i>smətčə</i>	<i>alisšit</i>
ASP	eat	salmonberries	James

‘James ate salmonberries.’

The examples above demonstrate a varying order based upon which person (first, second, third) is the subject. Generally, if you and I are completing the action, the subject is placed before the verb. However, if a 3rd person like *hata* ‘he’, *haṭa* ‘she’, *ijaʔaja* ‘they’ or *alisšit* ‘James’ is completing the action as in (6), the order will be VOS.

3.4.4 Lines of Inquiry lead to Further Research

As mentioned in 3.3, Quinault language documentation includes a dictionary and conversational text in addition to grammatical descriptions; however, upon analysis of the texts, I discovered that Modrow’s (1969) grammatical descriptions lacked some pertinent information necessary for revitalizing Quinault. In particular, Modrow provides extensive and different pronominal subject and object charts without explanations for when each form should be used (Modrow, 1969,

pp.13,17). Additionally, the use of possessive pronouns in negative constructions resulted in further inquiry regarding the motivation for their use. Lastly, Modrow provides some examples for relative clauses, potential, necessitative, hortative, imperative, and negative constructions; however many are miscategorized. This miscategorization required additional analysis and research to identify examples for these sentence types.

The examples for these sentence types can be found in (7). In (7), all of these sentence structures are introduced by a different initial particle determining the clause type. Modrow documented examples for most of these sentence types with the exception of the one found in (7a) (Modrow, 1969, p.9). Although her categories are miscategorizations, I included her categories since these examples were identified in her grammatical description.

(7) Sample Sentence Structures

(a) Potential Indicative (Modrow's Indicative)

/laʔ-/ can

laʔ-	ʔəns-	eumaš	tač	ʔəns-	χooməčis
PT ⁴	1.SG.S	walk	with	1.SG.PS	hands

‘I can walk on my hands.’

(b) Dependent (Modrow's Subjunctive)

/ʔus/ maybe, might

ʔus	nit-	xəʔ	ʔaw	haʔa
might	ASP	go	now	3.SG.S.Fem

‘She might go home now.’

⁴ PT=Potential Indicator

(c) Necessative (Modrow's Potential)

/tina-/ should

tina- čī- ḳopši hən təkəʔemɑt̚

should 1.SG.S pay that bill.

'I should pay that bill'

(d) Hortative (Modrow's Desiderative)

/xu-/ let's

xu- kət̚ ʔoW

HORT 1.PL.S go

'Let's go.'

(e) Imperative (Modrow's Imperative)

/š-/

š- iʔin

IMP. eat

'Eat.'

The particles that introduce each of these clauses are identified in Modrow's work under her categorization; however, I have provided the above revised categorization as a suggestion for future research.

3.4.5 Clauses

Modrow (Modrow, 1969, p.11) describes dependent clauses as causal clauses and quotes. She also describes minimal independent clauses as consisting of usually a single verb. However, in the following examples in (8), Modrow describes (a) as a "complex expansion" of an independent clause by adding a dependent clause. The remaining examples were extracted from the conversational text.

(8) Dependent Clauses

(a) Adverbial Clause

či-	xaʔans	gwi šnicə	tamtoW	whəʔlaʔ
1.SG.S	like	over there	because	warm

‘I like it over there because it’s warm.

(b) Relative Clause

kwi-	t-	ʔaxhən nə	ta-	čaas	kiʔyaʔ	gracie	tuł
2.SG.S	ASP	see	INTERR.	3.SG.PS-	new	dress	Gracie from

noʔmoołaps šłəʔkəts
Moclips brought

‘Did you see the new dress Gracie brought from Moclips?’

3.5 Summary

Earlier documentation conducted on the Quinault language has proven valuable for Quinault revitalization. The research conducted to identify clauses and word order has compelled the creation of morpheme-to-morpheme glosses which will also prove indispensable. The identification of these structures, and others in the future, will allow Quinault language teachers to begin to create new sentences. Creating new sentences is a big step in Quinault revitalization. Since these next steps will require appropriate teaching methods, I have provided a pedagogical approach to utilizing documentary linguistics in the next chapter.

Chapter 4: A Pedagogical View of Utilizing Linguistics

Among the methodologies employed by other tribes, the Quinault language community must be selective due to the lack of fluent speakers. The methods selected to revitalize the language must accommodate the limited proficiency of the teachers. Although full-immersion is the primary goal of our revitalization efforts, the utilization of partial immersion provides an accommodation for our current fluency status. Also, since Quinault is currently limited to grades K-4, I have designed these lessons for these grade levels.

Cooperative learning techniques, such as pair and small group activities, allow students to draw upon their listening, speaking and teamwork abilities. Also, TPR⁵ is utilized in large group and small group activities.

To further the revitalization of Quinault, this chapter provides a foundational set of lessons. These lessons will serve to initiate the larger goal of fluency in the community.

Section 4.1 provides the structure of the foundational lessons. Section 4.2 presents Quinault language lessons for use in the Quinault community.

4.1 Lesson structure for the Quinault Community

The lessons consist of objectives, materials, pre-assessment, activities and assessments. The lessons also include scripts that teachers can adapt with their personal narratives if they choose. However, the repetition of each phrase is necessary in order for students to hear the phrases and learn them. The lessons created for use in the Quinault community also include a cultural objective. This cultural component is usually introduced at the beginning of each lesson to ensure that students understand the connection between their culture and language.

⁵ Total Physical Response (TPR) is described in Chapter 2.

The following lesson examples demonstrate linguistic information, and will be a component of a larger curriculum, based upon the Watahomigie's student-centered model. Further development⁶ of the Modrow's texts into conversational lessons will also follow Watahomigie's student-centered model.

4.2 Quinault⁷ Language Lessons

The initial step that I took as a Quinault language learner was to familiarize myself with the sounds of the language. This initial step, in the new Quinault Language Department, could include the Alphabet Curriculum, designed by Nancy Bob and published by the Quinault Indian Nation (Bob, 2006). Once learners are familiar with the sounds of Quinault, they may begin to work on more complex constructs that include knowledge of the morphology of Quinault. These lesson plans are thus designed to follow an initial familiarization with the basic phonology of Quinault.

The following lesson examples, based upon morphological concepts, include tense, articles, forms of the continuative aspect, interrogatives and distance indicators. The first example includes the rationale for expanding upon the current Conversational Text (Modrow, 1969).

Modrow identifies three types of aspect, three tenses and five mood markers (Modrow, 1969). Of these markers, this section will concentrate on the past, present and future markers. Examples for tense can be found in (1).

⁶ See Appendix B.

⁷ The examples shared in this paper are strictly for the purposes of this class. As Quinault Tribal member, I have been given permission to reproduce these selected examples for my course of study. The Quinault Indian Nation does not grant permission to reproduce these materials in any other context. With the exception of unattested examples, the examples are all drawn from Quinault Conversational Text (Modrow, 1969).

4.2.1 Lesson in Quinault Tense

(1) Tense in Quinault

(a) Past -it-

č-	-it-	xela	-maṭ	əṭtiialaš
1.SG.S	PST	work	continuative	yesterday

‘I was working yesterday’

(b) Present i-

i-	čaaqakwa
PRS	rain

‘It is raining’

(c) Future na-

na-	-č	ʔoW
FUT	1.SG.S	go

‘I’m going to go.’

(d) Future nit-

nit-	gwaqjə	-ni	nə	hata	hən-
future-leave		1.SG.IO	INTERR.	3.SG.S.Masc.	that
	kəmkən				
	fish				

‘Will he leave fish for me?’ (Modrow, 1969)

The selection of these examples of tense, is not adequate for teaching on its own. In order for students to identify and isolate the past, present and future markers, I chose to utilize example (b) as the basis for constructing past and future forms. Although there only a few examples, the difference between na- and nit- may be aspectual; the nit- form used to mark an action that will be performed in the future as a completed action rather than a continual one. The first lesson below presents the word čaaqakwa, ‘rain’ in each tense so that students may discern the differences between the sentences. The following lessons have similar foundations: identify a linguistic concept and expand into a lesson.

Lesson: Tense

Objectives

Language: The students will identify the difference between the past, present and future forms.

Past	-it-		
		itćaaajakwamaṭ	əṭtiialaš
it-	ćaaajakwa	-maṭ	əṭtiialaš
past	rain	continuative	yesterday
		‘It was raining yesterday’	
Present	i-		
		ićaaajakwa	
i-	ćaaajakwa		
present	rain		
		‘It is raining’	
Future	na-		
		naćaaajakwa	
na-	ćaaajakwa		
future	rain		
		‘It will rain.’	

Culture: Students will recognize the importance of the rain to our way of life

Materials

Illustration materials:

Construction paper, markers/crayons/pencils, stencils (already at their tables)

A model of what they will create.

Pre-assessment

“Today we’re going to enjoy the rain!!! What does the rain provide for us? Why is it important that we have rain? Does anyone know how to say ‘it is raining’ or ‘it rained yesterday?’

Activities

Culture:

“For the Quinault way of life, we need rain. Rain helps our trees grow, so we can harvest from them. It helps the other plants grow so we can gather them. It also helps our rivers flow strong so that our salmon can return to their home and complete their cycle of life. We need our rain for many things.” (Mention some of the things they stated in pre-assessment)

Language:

Large Group

Everyone standing in a circle, state the phrases while motioning with your fingers and arms:

ičaajakwa: arms up parallel with your shoulders, making ‘raining (palms open, wiggle fingers back and forth) motions as you bring your arms down to your side

itčaajakwamał ət̚tiialaš: arms up and slightly behind your head, same raining motion

načaajakwa: arms up and completely in front of your body, same raining motion

Repeat the phrases, in this order, at least 7 times. (Once they feel comfortable, they may repeat you, give them time to do this)

Ask them to begin repeating after you while still repeating the motions for them to follow along.

Repeat this for at least 7 more times.

Go around the circle and ask them to show you individually.

Ask if anyone can figure out why we are moving our arms the way we are and explain and/or translate the phrases while you repeat the motions.

Individual Activity:

Students create an illustration of the three phrases. Make sure their paper is folded into three sections. Each section will include:

1. itćaaajakwama† ǝ†tiialaš: It was raining yesterday – ask them to illustrate what it would look like if it rained yesterday (but not raining at that moment) with water on the ground, mud puddles, raindrops on leaves of a tree or on a flower’s petals.
2. ićaaajakwa: It is raining. Ask them to illustrate that it’s raining now – raindrops falling from the sky onto a house, a school, a car and into mud puddles.
3. naćaaajakwa: It will rain. Ask them to illustrate what it looks like before it rains - gray, cloudy skies, (but not raining at that moment).

Assessment

Observational assessment during the large group: Monitor whether they are saying the phrases with you and if they can say them on their own.

4.2.2 Lesson in Quinault Articles

Lesson: Articles

Objectives

Language: The students will identify the difference between the articles nis- and tis-

tiskəmən

tis-

the (distant in sight)

‘the fish/food’

kəmən

fish/food

niskəmən

nis-

the (nearby in sight)

‘the fish/food’

kəmən

fish/food

Culture: The students will recognize the synonymous relationship between ‘food’ and ‘fish’ in Quinault culture.

Materials

(2) Identical stuffed animal fish

Pre-assessment

Direct verbal questioning: Who knows the word for ‘fish’? Who knows the word for ‘the fish’?

Who knows the word for food?

Activities

Direct instruction:

Introduction to story

“We, as a Quinault people, live along the Quinault River and Pacific Ocean. Our life has been sustained for many years on our land and waters. Most importantly, fish have been

central to our traditional harvest every year. How many of your parents, grandparents, aunts or uncles or cousins go fishing or clam digging? Who eats fish? Most of us have or will eat a lot of fish in our lifetime because it has always been an important part of our lives. So when we say ‘fish’ we are also saying ‘food’. kəmkən is the word for both of these things. So let’s hear this story about one kind of kəmkən.”

Language:

Students are sitting on the floor in a circle (or in their desks in a circle). Place one fish far away from the students (on a window ledge, up high on a shelf) but make sure they see you placing it there. Holding one in your hand and pointing to it, repeat the phrase niskəmkən and then point to the one far away repeat the phrase tiskəmkən. Repeat these phrases at least 7 times. Ask the students to do the pointing when you say the phrases at least 5 times. Pass the fish you have in your hand and ask the students if to repeat them.

Assessment

Ask the students if they know the word for fish and food.

Ask the students if they know the difference between the two target phrases niskəmkən and tiskəmkən.

Point to one of the fish and ask them to say the appropriate phrase.

4.2.3 Lesson in Forms of the Continuative Aspect

Lesson: Forms of the Continuative Aspect

Objectives

Language: The students will identify the difference between the continuative forms of ‘I am working’ and ‘You are working’. (This lesson will consequently also be a reinforcement of the first and second person clitic pronominal forms či- and kwi-)

Continuative 1st person

	-maṭ	
	čixelamaṭ	
či-	xela	-maṭ
1.SG.S	work	continuative
	‘I’m working’	

Continuative 2nd person

	-mita	
	kwixelamita	
kwi-	xela	-mita
2.SG.S	work	continuative
	‘You are working’	

Continuative 3rd person

(This may be another lesson, depending on time but teacher states it once so they know what might come later)

	-mita	
	xelamita	haṭa/hata
xela	-mita	haṭa/hata
work	continuative	3.SG.S.Fem/Masc
	‘She/he is working’	

Culture: Students will recognize that ‘work’ is a traditional value for Quinault people.

Materials

Pan or tray to hold the puzzle pieces

Small puzzles for demonstration

Pre-assessment

What kind of work do we do every day in school? Who has chores at home? What chores do your family members have? Does anyone know the word in kwinqyt(ɬ)ək for ‘work’? How did you learn that word?

Activities

Culture: “Our Quinault villages have always worked together to make sure that everyone is provided for. Traditionally, every person in a village had a job to do. Some fished, some hunted, some gathered berries, some created tools and baskets for these things and others cared for small children. We all work together at school by listening when we’re supposed to and doing our school work. Some of you may have chores like cleaning your room or helping with your little brothers, sisters and cousins. Many of your parents go to a job every day to make sure you have clothes, food, and fun. Let’s hear the story of what happened to skwɑʔləl when he didn’t want to work. (skwɑʔləl was too lazy)”

Language:

Large Group: Students are sitting on the floor in a circle. Tell students that you will be using a puzzle to demonstrate that you’re working. Begin working on it while saying ‘čixelamɑɬ’ repeating this phrase at least 7 times. Ask a student to volunteer so that you can demonstrate ‘kwixelamita’ repeating this 7 times by looking directly at them. And then, looking at the class, say it in third person while pointing to the volunteer.

Pass a puzzle to one person in the group and ask them to put one piece into it while saying ‘čixelamať’ until everyone has placed a piece into the puzzle.

Pairs:

Give students puzzles to complete in pairs. Instruct them that they must take turns placing pieces into the puzzle. When it’s their turn to place a piece together, each person should say ‘čixelamať’ while the other person, watching them, says ‘kwixelamita’.

Large Group:

(If you are doing this activity on another day, review the previous lesson)

Ask for three volunteers to come to the front of class so that you can demonstrate the 3rd person. Have Student A working on the puzzle. Student B is looking at the Student C and pointing at the Student A, and saying ‘xelamita haťa/hata’ Repeat at least 7 times and let them take turns placing the pieces into the puzzle but make sure they’re always looking away from Student A, who is working, as they repeat the phrase.

Send the puzzle around the large group in a clockwise direction. When students place a piece in, have them repeat ‘čixelamať’. Ask the student to the left of the ‘working student’ to look at the working student and say ‘kwixelamita’ and then look at the student left of them and say ‘xelamita haťa/hata’.

Assessment

Observational assessment during the large group and pair work:

Monitor whether students repeat the correct phrase while looking at working or non-working students.

Ask the students why it is important to work together as a family and/or community.

Ask the students if they know the difference between the two target phrases 'čixelamot' and 'kwixelamita'.

4.2.4 Lesson in Quinault Interrogatives

Lesson: Interrogatives

Objectives

Language: Students will identify and speak sentences with a question marker.

Students will identify and speak an affirmative and a negative response to the question asked.

Culture: Students will recognize the importance of properly hosting a guest.

Materials

Photos of Paddle to Quinault

Cups

Finger food/or play food

Plate

Juice/Water

Pre-assessment

What happens when you visit a friend's house? How about your grandma's or other relatives?

What do you think you should offer someone that comes to your house?

Activities

Culture: "It is often customary to offer guests food or a drink when they come to your house.

Traditionally, people came from very far by canoe. In time, they traveled by horse and then by cars. They were often hungry and thirsty.

If any of you have ever attended the Paddle on any reservation, you have observed the host tribe providing food for everyone that attends. During Protocol, the tribes also gift each other items such as blankets, housewares and other things.

The way you invite people into your home will always be remembered by your guests. They will appreciate how you treated them if you graciously tend to their needs."

Language:

Large Group: “Today we will learn how to ask someone if they are hungry and if they’re thirsty.

You will also learn how to reply. The first question we will learn is “Are you hungry?”

Repeat the phrase ‘kwiʔtaaw nə’ at least 7 times while gesturing to students with food.

“Next, you will learn how to reply. Either ‘ee čitaaw’ (repeat this at least 7 times), ‘Yes, I’m hungry’ or ‘ło ənstaaʔ’ (repeat at least 7 times) ‘No, I’m not hungry.’

Bring the food to one student at a time and repeat the question, ‘kwiʔtaaw nə’. Wait for a response to determine if they want the food item. Give the fifth student the food so they can ask the person next to them. They will pass the food around until everyone else has asked and answered.

Repeat the same process with the question ‘kwiʔtakatčo nə’ ‘Are you thirsty’ with the responses ‘ee čitakatčo’ ‘Yes, I’m thirsty.’ or ‘ło ənstakatčo’ ‘No, I’m not thirsty.’

Write: ‘kwiʔtakatčo nə’

‘ło ənstakatčo’

on the white board so they can see one form on top of the other. Identify ‘you’ and ‘I’ and ‘thirsty’ in each sentence. Ask students to talk with those at their table about what the other words in the sentence mean. Continue the discussion as a large group, and if they haven’t figured it out, explain each.

Assessment

Observational assessment during the large group activity:

Monitor whether students repeat the correct phrase while offering the food and drink to each other.

Ask the students why it’s important to offer guests the best hospitality.

4.2.5 Lesson in Quinault Articles

Lesson: Articles ‘distant and nearby in sight’

Objectives

Language: Students will identify the difference between forms with hən- ‘distant out of sight’ and tis- ‘distant in sight’ and nis- ‘nearby in sight’.

Culture: Students will recognize the importance of teamwork in our communities.

Materials

Stuffed animal dog

One small stuffed animal per group of three

Pre-assessment:

How do you give directions? What kind of words do you use to describe how to find something?

Why is it important to be able to work together? What would happen if we didn’t help each other?

Who remembers the difference between tis- and nis-?

Activities

Culture: “We heard the story of how skwɑʔləl did not want to help the people of his community and what happened. We are all responsible for how we behave. Some of us are responsible for our little brothers, sisters or cousins. Some of us have older cousins and siblings who watch us. We all have people who look out for us in one way or another. We are also part of a community whose members also help each other. They might go clam digging or hunting for elders or other tribal members. They might have a job that helps people like a doctor or nurse. What types of jobs do you know of where people help others?”

Language:

Large Group:

Review of tis- and nis- and add hən- by hiding a stuffed animal/dog completely out of the room (let them see you hiding it). “Today we are adding one more word hən-. hən- means ‘that’ and when we use it, we are talking about something that is distant and out of sight. So if I were to refer to the dog outside, it would be ‘hənkəxo’. Repeat (at least 7 times) the ‘tiskəxo’, ‘niskəxo’ and ‘hənkəxo’ while pointing to each. Ask students to point when you say each. Ask students to say it when you point.

Small Group:

Divide the class into groups of three. Two of the students will take their figure outside (in a predefined contained area) and hide it. Once they have hidden their objects, they are to return to the large group for further instructions. Make sure that each group knows the Quinault name of their figure (whale, bear, fish, eagle, pig).

“If your teammate is going to find your figure, you will give them one of three directions. Either you will tell them that it’s ‘hən-_____’ ‘nis-_____’ or ‘tis_____’. (They must fill in their blanks for whatever animal they have) You must tell them whether it is nearby or distant out of sight or distant in sight. You must say the phrases until your teammate finds your animal.”

Assessment

Observational assessment:

Monitor verbal and nonverbal responses to the questions during large group.

Monitor whether students repeat the correct phrase while giving directions to their teammate and whether the teammate follows the directions given by student.

4.3 Summary

The goal of the Quinault language revitalization efforts and these lesson plans is to create new momentum for language learning. The Quinault Indian Nation, in coordination with linguists, schools and community members, has taken steps to ensure that the Quinault language is not forgotten. Although the Quinault language is considered dormant, since there are no fluent speakers as yet, the Quinault Language team is making efforts to increase awareness of the language.

A major step in revitalization, for the Quinault Indian Nation, would be to revise the conversational texts in order to allow accessibility to learners and linguists. These morphological lessons are an initial step toward creating accessible texts.

While the Quinault Indian Nation has made the commitment to open the new Quinault Language Department in 2016, there remains interim work for the Quinault Language Team. A thorough catalogue of our texts with links to recordings would aid in further research. Later, the Language Department will be staffed by two apprentices, a lead teacher, and a media specialist. Their full-time duties will include learning, teaching and creating electronic media for new Quinault language learners. It's an exciting and awesome time for our Quinault language.

Chapter 5: A Comparative Analysis between Quinault and Lower Chehalis

While conducting research to identify linguistic structures of Quinault, I returned to a question that initially engaged me in Linguistics. I hoped to identify subject and object pronouns as well as explaining the use of possessive pronouns in negative constructions. This question led me to Lower Chehalis, the most closely related language to Quinault, for comparison.

In section 5.1, I introduce the initial question and Quinault pronominal data. Section 5.2 includes the methodologies I used to study the Quinault data and a description of the categorizations I made based upon the findings. In section 5.3, the Lower Chehalis and Quinault pronominal systems are presented and a comparative analysis provided. The last section includes a conclusion to this chapter.

5.1 Research Question and Quinault Data

The utilization of comparative linguistics, with Quinault, has proven productive for the purposes of solving some unanswered questions that arose from the analysis of Modrow's texts. First, I compared Modrow's pronominal charts (Modrow, 1969:13-17) to current linguistic research conducted by David Robertson (2014) in collaboration with the Shoalwater Bay Indian Tribe.

Modrow's grammatical descriptions, in the *Conversational Text and Dictionary*, include lists of subject and object pronominal affixes. Modrow provides these lists without detailing their meanings and functions in the Quinault grammar. For example, Modrow provides three pronominal affixes for first person singular continuative but does not explain in her grammatical description when each of these forms should be used.

Also, the categorization Modrow provides may not be an accurate representation of their usage. One example of an inaccuracy, described in more detail below, is Modrow's categorization of -ni as first person singular complete reflexive. Upon searching the *Conversational Text*

corpus, I identified a sentence in which -ni is used as first person singular indirect object. The subject pronominal forms, shown in 1(a) , and the object pronominal forms, shown in 1(b), require investigation and additional explanation to be used appropriately. The subject pronominal forms and the object pronominal forms, given in (1a, b), are organized the same way as in Modrow's charts (1969).

Chart (1) Quinault Subject Pronominal Forms (Modrow, 1969) ⁸

(a) Subject Pronominal Forms

Subject	Continuative ⁹	Completive	Independent
1 st SG	č-	čit-	
	či-	ʔən-	
	-či	čú-	
2 nd SG	kwi-	kwit-	kwit
	ʔən-	ʔa-	nugwi
		ʔa-	gwiʔ
		kwiʔ-	
3 rd SG	-kəx	ʔa-	hata (masc)
		ʔəs-	haʔa (fem)
		ʔəʔ-	mita
			kəš
			cənni
			xiti (masc)
			xiti (fem)
1 st PL	kəʔ-	ks-	inim
	ks-	kəʔ-	
	kəl-	kəʔs-	
		kəʔts	
		-čiʔ	
2 nd PL	čuW-	čimpt-	nolap
	čip-	čuW-	
	čimp-		
	-lap		
	-ti		
	-čuW		
3 rd PL	-nəlma	-nəlma	ijaʔaja
	-həlma	-tuW	ijiʔiji
	-əm	-tuʔ	cəntani

⁸ In 2008, the Quinault Language Team revised the Quinault orthography system. Although the original lists are in Modrow's (1969) original orthography, the examples have been provided here in the current orthography. The glosses given, on which I base most of the conclusions, are those in the original texts.

⁹ Although this paper does not examine Modrow's (1969) 'continuative' and 'completive', these terms can be considered equivalent to 'imperfective' and 'perfective' respectively.

Chart (2) Quinault Object Pronominal Forms (Modrow, 1969)

Object	Continuative	Compleative	Independent
1 st SG	-č	-c	
		ʔən-	
Reflexive	kəš-	-ni	
2 nd SG		-ən	nugwi
		-ci	paʔa
Reflexive		-ciW	
3 rd SG	-hən	-tuli	xata
	ʔəʔ-	-me	xatʔa
		-təm	cənni
		-li	
		-ʔ	
Reflexive	-tuW	-ciW	
		-ʔak	
		-miW	
1 st PL	-na	-təl	inim
	-təs	ti-	tulʔ
2 nd PL	-ləp		nolap
3 rd PL	-ləp	-xəc	cəntani
	ti-	-whət	ijaʔaja
	-ən		

5.2 Methodology & Corpus

In this section, I will discuss the corpus research I undertook in an effort to uncover data containing Modrow's listed pronominal affixes and the initial findings from my corpus.

5.2.1 Quinault Conversational Corpus

In order to determine the functions and distributions of these pronominal affixes, a digitized corpus of Quinault language phrases was constructed. This process included over 4000 entries from the Quinault Conversational Text. This corpus was compiled utilizing software, Fieldworks Language Explorer, created by the Summer Institute of Linguistics.

5.2.2 Initial Findings

The study of this corpus resulted in considerable data reflecting the utilization of some of the

pronominal affixes Modrow lists. To narrow the scope of this study, I focus on pronominal affixes that were less-represented in the corpus. Less-represented means that there were only a few or no instances found of the form used consistently with Modrow’s description. These pronominal forms are found in Chart (3).

Chart (3) Less Represented Pronominal Forms in Quinault Corpus¹⁰

Subject	Continuative	Completive	Independent	Object	Continuative	Completive	Independent
1 st SG				1 st SG			
				Reflexive	kəš-		
2 nd SG			gwiʔ	2 nd SG			paʔa
				Reflexive	ciW-		
3 rd SG		ʔəʔ-	mita	3 rd SG		-tuli	
			kəš			-me	
			cənni			-təm	
				Reflexive			
1 st SG				1 st PL		ti-	tulʔ
2 nd PL	čimp-	čimpt-		2 nd PL			
3 rd PL		-tuW		3 rd PL		-xəc	
						-whət	

5.2.3 Data

In this section, I will describe the data categories and provide a categorical description of the data, including examples, collected about the less-represented pronominal forms in the Quinault Corpus. Upon selection of this data, morpheme-to-morpheme glosses were constructed for each example based upon my knowledge of Quinault.

5.2.3.1 Description of Data Categories

Among the pronominal affixes that Modrow describes, there are some that are not represented in the data, some that are not described accurately, and others that are accurately described but not well represented. Within each of these categories, I have attempted to list subjects, objects then reflexives and within these categories, singular then plural followed by person; however, some of

¹⁰ Modrow (1969) only provides reflexives for the singular.

these categories overlap.

5.2.3.2 Pronominal forms that are not represented in the data: *cənni*, *čimp-*, *čimpt-*, *paʔa*,
-tuli, *tulʔ*, *-whət*, and *gwiʔ*

In Modrow's lists of subject and object pronominal forms, *cənni* is listed as an independent third singular subject, *čimp-* is listed as a second person plural subject completive prefix. Modrow identifies *čimpt-* as second person plural continuative prefix (Modrow, 1969).

Modrow also identifies *paʔa* as second singular independent object. *-tuli* is listed as second person singular completive object. *tulʔ* is listed as first plural independent object.

-whət is listed as third plural completive object.

There are no phrases or sentences that include these forms used in the manner that Modrow describes. The only indication that these forms exist, in Quinault, is that Modrow lists them in the subject/object pronominal form lists and glosses them as such in the dictionary.

Modrow lists *gwiʔ* as an independent form of the second singular subject pronoun; however, there are no independent forms of *gwiʔ* in the data. Furthermore, most of the instances of the string *gwiʔ* are part of *gwiʔi*, a verb that means 'live/stay'. Examples of this type can be found in (1).

(1) Examples of the string *gwiʔ*(a) *ʔənsɣaʔa hansgwiʔi šnicə*

ʃo	ʔəns-	ɣaʔa	han-	(əŋ) ¹¹ s-	gwiʔi	šnicə
NEG	1.SG	want	DIST.FAR	1.SG	live	there

‘I don’t want to live there’

(b) *načigwiʔi š-nišə*

na-	či-	gwiʔi	š-	nišə
FUT	1.SG.S	stay	LOC	here

‘I’m staying here.’

5.2.3.3 Inaccurately described pronominal forms *ʔəʔ-*, *(-)mita*, *kəš*, *ni-*, *-tuW*, and *ti-*

Modrow (1969) lists *ʔəʔ* as a third singular subject continuative and completive markers. However, there are no phrases or sentences that can be found that indicate that this is a third person marker. There are indications that *əʔ-* may be a locative affix that points to where the event is taking place. The instance in which the string *əʔ-* appeared as a prefix can be found in (2).

(2) Example of *əʔ-*

ʔəʔnačnoʔwhilaW ialaš

ʔəʔ-	na-	č-	noʔ-	whilaW	ialaš
LOC	FUT	1.SG.S	at	home	tomorrow

‘I’ll be home tomorrow.’

Modrow (1969) identifies *-tuW* as a third person plural completive subject marker and third singular reflexive continuative object marker. Examples of the use of this affix have been found throughout the Conversational Text; however, these examples indicate underspecification for number for this affix. In 3(b) we see *-tuW* referring to the singular object ‘basket’; however in

¹¹ The parenthetical first person singular has been added to this phrase – it is in the recording but is missing in the printed conversational. A question still remains regarding the ‘s’ following it.

3(c) it is translated and referring to the third person plural object ‘baskets’.

(3) Examples of -tuW

(a) čanʔaw ʔənsɣwituW

čan-	ʔaw	ʔən-	sgwi	-tuW
where	now	1.SG.S	put	3.O

‘Where shall I put it?’

(b) čit ʔaištuW hənʔən məxoi

či-	t-	ʔaiš	-tuW	hən-	ʔən-	məxoi
1.SG.S	PST	sell	3.SG.O	DIST	1.SG.PS	basket

‘I sold my basket.’

(c) tuʔnə kwitʔaištuW hən məxoi

tuʔnə	kwi-	t-	ʔaiš	-tuW	hən-	məxoi
INTERR	2.SG.S	PST	sell	3.SG.O	DIST	baskets

‘Did you sell your baskets?’

Modrow (1969) lists -ni as first person singular completive reflexive. I found no examples to support this description. I did, however, identify a sentence in which -ni is used as first person singular indirect object. This sentence is found in (4).

(4) Example of -ni

itgwaajəni hata hən kəm kən

it-	gwaajə	-ni	hata	hən-	kəm kən
PST	leave	1.SG.IO	3.SG.S.M	DIST	fish

‘He left the fish for me.’

5.2.3.4 Described with general accuracy but under-represented pronominal forms: *kəš-*, *-ciW*, *-me*, *-xəc*, *-təm*

These affixes are found in the Conversational Text and Modrow’s description appears to match Modrow’s gloss.

Modrow (1969) lists -me as a third person singular object. Examples of -me, in (5), are

instances where Modrow's glosses are consistent with her description of the pronominal form.

(5) Examples of -me

(a) kəltmaluḱame
 kəl- t- maluḱa -me
 1.PL PST forget 3.SG.O
 'We forgot it.'

(b) kwitmaluḱame
 kwit- maluḱa -me
 2.SG.S forget 3.SG.O
 'Forget it.'

Modrow (1969) lists -təm as third person singular completive object. The use of this suffix was found in a few examples and it is consistent with its description. In 6(a) -təm is referring to 'shoes' and in 6(b) -təm is referring to 'it'. Although the subject in 6(a) is pluralized in English and singular in (b), the subject 'shoes' may refer to a singular object in Quinault, such as footwear. There is also the possibility that this object suffix is non-specified for plurality. Two examples that might support non-specificity are found in examples 6 (c) and 6(d).

(6) Examples of -təm

(a) činamʔləʔktəm stikšuu
 či- nam- ʔləʔk -təm stikšuu
 1.SG.S already buy 3.SG.O shoes
 'I already bought shoes.'

(b) načšipšitəm
 na- č- šipši -təm
 FUT 1.SG.S cover 3.SG.O
 'I'm going to cover it.'

(c) Woyʔintəm

Woyʔɪn -təm
 Cut 3.SG.O
 ‘Cut meat’

(d) xokwitəm

xokwi -təm
 Gather 3.SG.O
 ‘Gather anything’

Modrow (1969) describes -xəc as a third person plural completive object. Examples of -xəc, ‘3.PL.COMPL.O’, are found in (7). Sentences found in 7(a) and (b) coincide with Modrow’s description; however, in 7(c), the gloss given is for a third person singular object.

(7) Examples of -xəc

(a) ʔaxxəc haʔa

ʔax- xəc haʔa
 see 3.PL.O 3.SG.F
 ‘She saw them.’

(b) ʔo čins ʔaxxəc ijaʔaja

ʔo čins ʔax -xəc ijaʔaja
 NEG want see 3.PL.O 3.PL.S
 ‘They don’t want to see them.’

(c) ʔaxxəc ijaʔaja

ʔax -xəc ijaʔaja
 see 3.SG.O 3.PL.SBJ
 ‘They saw him.’

Modrow (1969) identifies kəš- as a first singular reflexive continuative object prefix. Only one example was found and it supports this description. There is also a first person singular subject in this example. This example can be found in (8) and, as a reflexive, possibly suggests a

translation akin to ‘I feel sick in myself’

(8) Example of *kəš-*

<i>kəšči jaʔaus</i>		
<i>kəš-</i>	<i>či-</i>	<i>jaʔaus</i>
1SG.REFL.O	1.SG	sick
‘I feel sick.’		

Modrow (1969) describes *-ciW* as second and third person singular reflexive object (Modrow, 1969). A few examples were found in which the gloss matches the description. In Figure 9(a), the translation would be ‘be careful (of yourself)’. Similarly, in 9(b) *-ciW* is also used to refer to second person singular reflexive object.

(9) Examples of *-ciW*

(a) *kwitnaʔaumənciW*

<i>kwit-</i>	<i>naʔaumən</i>	<i>-ciW</i>
2.SG	careful	2.SG.REFL.O
‘Be careful.’		

(b) *naumənciW*

<i>naumən</i>	<i>-ciW</i>
careful	2.SG.REFL.O
‘Take care of yourself.’	

5.3 Lower Chehalis and Quinault Pronominal Systems

In this section, I will discuss the Lower Chehalis language, its documentation and its relation to Quinault.

5.3.1 Lower Chehalis Language

The Lower Chehalis language is one of Quinault’s closest neighbors and has been classified into the subclass of Lower Chehalis with Quinault and Xumtolepc (Boas, 1927). It is spoken by members of the Shoalwater Bay Indian Tribe (Robertson, 2014). The main village of the Quinault

Indian Nation, Taholah, Washington is a 70 mile drive from Shoalwater's main village Tokeland, Washington.

In terms of under-documentation, Lower Chehalis is in a similar situation to Quinault. Some earlier works consist of a phonological description, word lists and morphology notes; however, most recently, the Shoalwater Bay Indian Tribe has initiated the Lower Chehalis Language Project (LCLP) and has been working on their language for about a year (Robertson, 2014)

Most recently, Robertson (2014) has presented a paper describing the morphosyntax of Lower Chehalis. Robertson's attributes his examples to the Lower Chehalis Language Project or Kinkade (1979) (Robertson, 2014). His descriptions of Lower Chehalis include aspect, tense, voice, main and subordinate clauses, polarity, mood, person, number, gender, diminutive, intensive, nominalization, lexical affixes, compounding, reduplication, evidentials, conjunctions, articles, demonstratives, adverbs, adjectives, prepositions, interjections, serial verb constructions, and quoted speech (Robertson, 2014). Robertson (2014) provides six pronoun charts in his discussion of person and number.

5.3.2 Lower Chehalis Data¹²

The paradigms provided were developed from both the Kinkade and LCLP source material (Robertson, 2014). In Charts (4) and (5), Robertson (2014) provides paradigms for Imperfective and Perfective Subjects.

¹² Robertson's (2014) abbreviations are found in the List of Abbreviations.

Chart (4) Imperfective Subjects

Lower Chehalis

	SG/Default ¹³	PL
1	- n̥š/nš	-t
2	-čš/-č	-əlap
3	-n	- n(+ti?)

(Robertson, 2014)

Quinault

	SG	PL
1	č-, či- -či	kəʔ-, ks-, kəl
2	k̥wi-, ʔən-	čuW-, čip-, čimp-, -lap, -ti, -čuW
3	kəx	-nəlma, -həlma, -əm

(Modrow, 1969)

Chart (5) Perfective Subjects

Lower Chehalis

	SG/Default	PL
1	+čn	+čʔ
2	+č	+člp/+čp
3	-∅, -s	-s+ti?

(Robertson 2014)

Quinault

	SG	PL
1	čit-, ʔən-, čú-	k̥s-, kəlt-, kəls-, kəlt̥s-
2	k̥wit-, ʔa-, ʔa-, kwiʔ-	čimpt-, čuW-
3	ʔa-, ʔəs-, ʔəʔ-	-nəlma, -tuW, -tuʔ

(Modrow, 1969)

¹³ According to Robertson, 'Default' in the tables of person/number markers reflects the fact that the plural is the marked number in the third person (2014).

Chart (6) Quinault Independent Forms

Quinault Independent Subject Pronominal Forms

	SG	PL
1		
2	kwit, nugwi, gwiʔ	nolap
3	xata, xaʔa, mita, kəš, cənni, xiti, xiʔi	ijaʔaja, ijiʔiji, cəntani

(Modrow, 1969)

Quinault Independent Object Pronominal Forms

	SG	PL
1		inim, tulʔ
2	nugwi, paʔa	nolap
3	hata, haʔa, cənni	cəntani, ijaʔaja

(Modrow, 1969)

One similarity that is found in these pronominal charts between Lower Chehalis and Quinault is the use of similar phoneme č to mark first person; however, in Quinault, it is used in a prefix position rather than as a suffix. One example of the use of this suffixal pronoun in Lower Chehalis is found in (10).

(10) Use of +čn in Lower Chehalis

(a) ʔəc-√ʔaʔq-əl+čn

ST-√thirsty-INTNS+1.SG.SUBJ.PERF

'I'm thirsty.'

Chart (7) Imperfective Objects

Lower Chehalis

	SG/Default	PL
1	-ča	-tʰ
2	-m	-mələp
3	-(ə)t	

(Robertson, 2014)

Quinault

Continuative Objects	SG	PL	Independent
1	-č	-na, -təs	inim, tulʰ
2		-ləp,	nugwi, paʔa, nolap
3	-hən, ʔəʰ-	-ləp, ti-, -ən	hata, haʰa, cənni, cəntani, ijaʔaja

(Modrow, 1969)

In Chart (7), the appearance of Lower Chehalis' -mələp '2.PL.IMPF.O' is similar to Quinault's second person independent object nolap. For additional comparison, Robertson's (2014) and Quinault perfective objects are shown in Chart (8)

(8) Perfective Objects

Lower Chehalis

	SG/Default	PL
1	-(ə)c	-təʰ, -ʰ
2	-c	-təʰ
3	-n/-ən	
REFL	-cəš	
RECIP	-wəx ^w	

(Robertson, 2014)

Quinault

Completive Objects	SG	PL
1	-c	
2	-ci	-tulʰ
3		

(Modrow, 1969)

There are multiple similarities between Lower Chehalis and Quinault that can be seen in Chart (8). The first similarity is that the first singular perfective object pronoun $-(\text{ə})\text{c}$ in Lower Chehalis is comparable to Quinault's first person singular completive object pronominal form $-\text{c}$. Also, the Lower Chehalis' second person perfective pronoun $-\text{c}$ is comparable to Quinault's second person completive object pronominal form $-\text{ci}$. Lastly, Lower Chehalis' first and second person plural perfective object lists $\text{tə}\text{†}$ while Quinault identifies $\text{tul}\text{†}$ as a second plural independent object pronominal form. This is one of the less-represented pronominal forms identified in the Quinault paradigm.

Robertson (2014:29) also provides a paradigm of possessive pronouns. This paradigm is shown in Chart (10). Although Modrow does not provide a separate paradigm, there are similarities between her listed pronominal forms and this paradigm (Modrow, 1969). Similarities can also be found among these pronouns and Modrow's lists of subject and object pronominal forms (Modrow, 1969). Because there are so many similarities, I have provided a chart aligning Quinault possessive pronominal forms with Lower Chehalis in Chart (10).

(10) Possessive Pronouns in Lower Chehalis and Quinault

Lower Chehalis	SG/ Default	PL
1	n-	-čə†
2	ʔə-	-lp
3	-s, -ns	

(Robertson, 2014)

Quinault	SG	PL
1	ən-	-čit†
2	-ən	-ləp
3		

(Modrow, 1969)

The last paradigm that Robertson presents includes predicative (emphatic) pronouns (2014). It can be found in (11) alongside the corresponding Quinault paradigm. There are again obvious phonological parallels between the Lower Chehalis and Quinault forms, with one key distinction: The Lower Chehalis plural forms are given as suffixes, while the Quinault forms are not suffixal.

Chart (11) Predicative Pronouns for Lower Chehalis and Quinault

Lower Chehalis	SG/Default	PL
1	√ʔənč/ənč	-√ʔənim
2	√nuʔ	-√ələp
3	√cən	√cən+tiʔ, _+tiʔcən

(Robertson, 2014)

Quinault	SG	PL
1		inim
2		
3	cənni	cəntani

(Modrow, 1969)

The last paradigm that Robertson presents includes predicative (emphatic) pronouns (2014). It can be found in (11) alongside the corresponding Quinault paradigm. There are again obvious phonological parallels between the Lower Chehalis and Quinault forms, with one key distinction: The Lower Chehalis plural forms are given as suffixes, while the Quinault forms are

5.4 Analysis

The Lower Chehalis and corpus data point to a need for a shift from Modrow's lists to a paradigmatic presentation of pronouns (Modrow, 1969). A paradigmatic presentation will separate the current list of pronouns into categories that can be readily accessed by their designated titles.

The findings, based upon the similarities between Quinault and Lower Chehalis, particularly in Charts (8) and (10), are an indication that Modrow's lists of pronominal forms should be displayed in separate paradigms in order to clarify the use of each pronoun. I propose presenting paradigms for possessive and emphatic pronouns.

In Chart (12), I reintroduce the chart of pronominal forms found in (2), the less-represented pronominal forms.

Chart (12) Less Represented Pronominal Forms in Quinault Corpus

Subject	Continuative	Completive	Independent	Object	Continuative	Completive	Independent
1st SG				1st SG			
				Reflexive	kəš-		
2nd SG			gwiʔ	2nd SG			paʔa
				Reflexive	ciW-		
3rd SG		ʔəʔ-	mita	3rd SG		-tuli	
			kəš			-me	
			cənni			-təm	
1st SG				1st PL		ti-	tulʔ
2nd PL	čimp-	čimpt-		2nd PL			
3rd PL		-tuW		3rd PL		-xəc	
						-whət	

(Modrow, 1969)

The comparison between the Lower Chehalis data (Robertson 2014) and Modrow's (1969) lists revealed interesting similarities for three of the under-represented pronominal forms highlighted in the table above. First, although no examples were found in the Quinault corpus for *cənni*, this pronominal form is similar to Lower Chehalis predicative pronoun $\sqrt{cən}$ as shown in Chart (11). Secondly, Quinault's *ti-*, while under-represented, may also be a component of this predicative (emphatic) paradigm since *ti-* is a substring of the listed in Lower Chehalis' third person plural predicative pronoun. Although there were no examples of Quinault's second plural independent object *tulʔ* in the Quinault corpus, a corresponding pronoun in Lower Chehalis suggests it may be similar to Lower Chehalis' first and second person plural perfective object pronoun *təʔ* as shown in Chart (8).

Based upon the most common pronominal forms found, the current orthography and this analysis of a closely related language, it seems appropriate to compile revised tables for Quinault

pronouns. The first new paradigm that I would like to present is the Quinault Possessive Pronouns. This paradigm can be found in Chart (13).

Chart (13) Possessive Pronouns in Quinault

Possessive	SG	PL
1	ən-	-čit
2	ta-	-ləp
3	hata/haʔa	ijaʔaja

(Modrow, 1969)

The corpus and Lower Chehalis comparison has also allowed me to begin a second paradigm for Quinault. The predicative, or emphatic, paradigm for Quinault can be found in Chart (14).

Chart (14) Predicative Pronouns in Quinault

Predicative	SG	PL
1		inim
2		
3	cənni	cəntani

(Modrow, 1969)

Lastly, Robertson's (2014) description of Lower Chehalis provides more insight into the usage of some Lower Chehalis pronouns; however, when multiple pronouns are listed in a single category, Robertson is able to offer only partial explanation for when each is utilized and his footnotes reveal that some usage remains unclear (Robertson, 2014). For example, in the possessive paradigm, the 3rd person possessive can either be *-s* or *-ns*. In his footnotes, Robertson explains that the distribution of these forms are not yet known but their first impression is that only certain lexemes take *-ns*.

5.5 Summary

When asking, “What can the corpus findings and other Coast Salish languages tell us about how to present pronouns in the Quinault language?” I found that, although they may be under-represented in the corpus, there is likelihood that some pronominal forms listed in Modrow’s extensive lists may have similar counterparts in Lower Chehalis. I have also identified new paradigms to organize Quinault pronouns. In addition, more questions have surfaced as a result of this study.

I summarize these questions next. First, although direct lines of similarity can’t be drawn between some of Lower Chehalis’ and Quinault pronouns, is it possible that Quinault’s $k\check{\epsilon}\check{s}$ (reflexive) and Lower Chehalis’ $\check{c}\epsilon s$ (reflexive) are cognates?” Similar cognates can be found among Coast Salish languages. For instance, Lushootseed and Quinault cognates for ‘mouth’ are $q\epsilon d\check{x}^w$ and $k\epsilon n\check{x}^w$ respectively (Puyallup Tribe of Indians, 2014 & Modrow 1969) Perhaps Quinault ‘ $k\check{c}$ ’ corresponds to and Lower Chehalis’ ‘ \check{c} ’ having a common source in their hypothetical ancestor language proto-Tsamosan. Without further data and collaboration with the Shoalwater Bay Indian Tribe, this question may remain unanswered. However, I am hopeful that future collaboration will occur, resulting in me sharing of these new findings.

For the Quinault community, descriptive linguistics has proven useful to impel its efforts of language revitalization. During my research, I have gained valuable knowledge into other Coast Salish languages, how they work and how it may relate to Quinault. The tools I acquired during these research projects will be used for the benefit of Quinault language revitalization.

Chapter 6: Revitalization and Community Responsibilities

6.0 Introduction

Many tribal communities are seeking to regain language use in their communities. Some communities rely upon linguists documenting their language to further their revitalization goals. Many linguists identify their own goals when entering a community for documentation. The responsibility of defining strategies, goals, material content, publication and dissemination of materials must be addressed by both the linguist and the community. Discussion of what it means to conduct ethical linguistic fieldwork has been gaining increased exposure in recent years. This chapter defines a particular viewpoint from a Quinault tribal community member as a linguist. In this chapter, I draw upon historical and current practices within tribal communities and provide recommendations based upon a qualitative survey of these practices and previous recommendations.

6.1 Structure of This Chapter

In this chapter, I address questions and challenges for linguists and communities entering into collaborative language projects. In section two, I introduce historical linguistic documentation conducted in tribal communities. In section three, I introduce historical linguistic documentation conducted in the Quinault Community. Based upon a qualitative survey of literature describing these cases, I provide recommendations and considerations for linguists and communities contemplating a joint project in section four. In section five, I summarize the questions and recommendations as well as provide additional questions that may arise for future communities and linguists.

6.2 Historical Linguistic Documentation in Tribal Communities

The topic of historical linguistic documentation in tribal communities is wide-ranging and cannot be encompassed in its entirety; however, for the purposes of this paper, a discussion regarding the motives and goals of previous documentation is required for a better understanding of the recommendations in 6.4.

The earliest European linguistic documentation in the Americas has been attributed to a Franciscan missionary, Fray Pedro deGante, in 1523. deGante had created a “catechism” in Nahuatl by 1553 (Chelliah & deReuse, 2011). The first North American language that was documented was Guale. Guale was a language spoken in and near Georgia. The documentation first created by Jesuits (1668- 1670), then by Franciscans (1678-1763) didn’t survive. (Sturtevant, 2005:11).

These examples of historical linguistic documentation speak multitudes about the intent of this work. While Chelliah & deReuse (2011) provide many more examples of historical documentation that may, to some readers, demonstrate the narrow, one-sided nature of this work, and to a Non-native researcher, the examples may be matter-of-factly tidbits of historical information. To me, and possibly other Native community members, they are reminders of the historical Christian indoctrination imposed upon Native American communities. This must be clearly stated: the aim and the original goals for the earliest language documentation were to ensure that these communities received the missionaries’ message of Christian teachings, to submerge Native culture, replace cultural practices and implant colonizing languages. These goals have consequential implications for any research conducted in Native communities.

6.3 Historical Linguistic Documentation on Quinault

The earliest documentation by anthropological researchers of the Quinault language was published by Gibbs in the 1850-1860's. In 1896, Wickersham created a list of "Quinault vocabulary" with James Sampson as his consultant. This list consisted vocabulary including body parts, colors, animals and numbers. Within this same time period as Wickersham¹⁴, Frachtenberg, with Harry Shale as consultant, was creating "A Vocabulary of the Quinault (Salish) Language of Northwestern Washington ca. 1917" (1883-1930). The entirety of this early documentation includes 57 pages of vocabulary lists. In 1902, Farrand published "Traditions of the Quinault Indians" as a result of anthropological expeditions. Farrand's research included other Salishan tribes and he published other work including general American history, 1500-1900, and Salishan basketry designs. His major consultant was Bob Pope (1902).

In 1936, Olsen, an anthropologist, published a book titled "The Quinault Indians". This book included work compiled from three visits to Taholah during the years of 1925-27. He reported that his major consultants were Bob Pope, Billy Mason, Johnson Wakinas, Alice Jackson and Sammy Hoh (Olsen, 1936). Olsen also shared his field notes that included excerpts of Quinault language. These materials have proven useful as a reference to cultural information on Quinault. The vocabulary he collected is scattered throughout his notes

Later, Gibson composed his Master's thesis titled "Quinault phonemics" (1964). This thesis was comprised of 25 pages. His consultant was Hannah Bowechop.

In 1969 and 1971, two major publications were released by the Quinault Indian Nation as a result of a collaborative project with the Taholah School and Modrow. Modrow, an SIL linguist trainee, compiled recordings with the help of speakers Hannah Bowechop, Horton Capoeman and

¹⁴ See Appendix C

Sarah Sotomish (Modrow, 1969). From these recordings, she created a dictionary and conversational text for language teaching. The intent was for tribal community members to learn the language from these texts.

The most recent linguistic research by an outside linguist was conducted by Rowicka. Rowicka published “Pronominal Markers in Quinault (Salish)” (2006) as a result of a project with the Taholah School. She also wrote, “American Indian English: the Quinault Case” (2005). Most recently, she published “Saving a Dead Language: Quinault” (2007). While these publications were a result of a joint effort with the Taholah School, based upon the recommendations from elders, the Quinault Indian Nation Business Committee has made a determination not to utilize her work on the Quinault language.

As a result of the research for this dissertation, I discovered that Rowicka has published Quinault language audio files to the Open Language Archives Community (2009). There is no certainty of the permissions granted, for the publication of these audio files, by the Quinault Indian Nation. The project was a joint effort with the Taholah School and there are no resolutions approved by the Quinault Business Committee that pertain to her work. Although there appear to be safeguards controlling the on-line access to the recordings, it is disconcerting, to the say least, Rowicka assumed license to publicly release recordings of the Quinault language.

Like many communities, there is disagreement in the Quinault community about the results or consequences of linguistic fieldwork in the Quinault community. Most of the documentation conducted has been widely accepted by tribal members and individuals who are working with the language. However, questions still remain regarding utilizing the work that the Quinault Indian Nation has decided not to use. The Quinault Language Team relies for the most part on the recordings, dictionary and conversational text compiled by Modrow (1969) to create

lessons, search for vocabulary, and make determinations for how to translate phrases or community signage to Quinault. While a major goal for the SIL is to create biblical materials in various languages, the work of this linguistic trainee and her consultants has provided much needed materials to move forward with language revitalization.

6.4 Recommendations for linguists and communities

Based upon the historical fieldwork conducted in Native American communities, recent arguments have surfaced regarding ethical questions and collaborative projects. This discussion has revealed the need for linguists and communities to engage in responsible research in communities. Topics under discussion include conducting ethical fieldwork (Davidson, 1999; Dorian, 2010; Innes, 2010; Rice 2006, 2011; Warner, Luna, Butler, 2007), ownership and cultural property rights (Chelliah & Reuse, 2011; Debenport, 2010), and language ideologies (Shaul, 2014). As a result of this wide range, the definition of responsible research varies among both researchers and communities. One thing that is clear is that this definition should be defined, by both parties, prior to engaging in a project.

First, I offer this definition, from Battiste and Henderson (2000), of responsible research in Native American communities:

Ethical research systems and practices should enable indigenous nations, people, and communities to exercise control over information related to their knowledge and heritage and to themselves ... it is vital that Indigenous peoples have direct input into developing and defining research practices and projects related to them. To act otherwise is to repeat that familiar pattern of decisions being made for Indigenous people by those who presume to know what is best for them (2000).

Before any recorder is purchased, before any grant is applied for, before any documentation has begun, the researcher must first and foremost recognize the authority and the control that the community has over what it shares. Any other decisions, made by researcher or community, from this point forward, should be simple if they abide by this definition of responsible research.

Research Responsibilities

Following Rice (2006), three major responsibilities to consider when entering a collaborative project include: “ethical responsibilities not only to individuals and communities, but also to knowledge systems.” While these responsibilities seem to apply solely to the researcher, they also apply to the consultants, communities and tribal governments.

Get to Know the Linguist/Consultant

Getting to know the linguist and getting to know the consultant will require separate methods but should occur nearly simultaneously for a successful language project. The role of each will be determined by whether a linguist is invited by a community or the linguist has proposed a project on their own. In the first case, community members may take the lead to familiarize the linguist with the consultant and its community. In the latter, the linguist will have a greater responsibility to research the community protocols, find out who the ‘go-to’ person/people are and identify consultants.

When entering into a collaborative project, one key consideration for the linguist and consultant is to remember that they are people with their own lives. Each may consider the following questions: Have they participated in previous similar projects? How much time will they have to commit to the project? What, in their lives, may prevent participation? What reservations do they have about participating in the project? Finding the answers to these

questions, and including them in the project plan, will increase the chance of a successful language project.

Establish Community and Project Goals

Jointly establishing community and project goals should be performed before a full commitment to the project occurs. It is crucial to determine whether the linguist's goals coincide with the goals of the community prior to submitting a funding grant application or engaging in any other planning. This essential step in getting to know the community is necessary since there may be expectations of a granting agency that the community does not agree with. More specifically, these expectations may include control over the resulting documentation. Also, if a community is seeking revitalization, their goals may differ from that of the linguist and they may expect language revitalization materials to be prioritized.

Once the overall project goals have been set, identifying other short term goals is recommended. Identifying short term goals helps the community and linguist to determine how much work is expected in a specific timeframe.

It may be case that the expectations of one of the parties are too imposing upon the other. Yamada (2007), after developing a collaborative project with Kari'nja speakers, describes an optimal methodological framework as including the following: "...develop working relationships that distribute the workload, allow all members of the fieldwork endeavor to play to their strengths, encourage ongoing negotiation of goals and objectives, and address the needs of both the academic and the speech community" Yamada (2007) also reiterates Grinevald's (1998) argument "that the descriptive linguist must be prepared to address issues of import to the speech community including issues relevant to language revitalization." Addressing language revitalization issues at

the level of setting short term goals, in addition to the larger goal, ensures that the short term goals are inclusive of the community's expectations.

In addition to identifying expectations, with respect to goals, some communities may want to identify restrictions to the publication of the project results. For some granting agencies, free public access to materials is required. These two expectations will sometimes bring an end to a project before it is even started.

In the case of my community, we have recently decided to share some of our vocabulary via the internet. As discussed earlier, Rowicka has published articles based upon the Quinault language and these are also available on-line. What remains undecided is to what extent we will share our materials. I attained permission from the Quinault Language Team and Business Committee to conduct research on our language; however, the decision to publish materials publicly will be theirs.

Ownership of the project publications is also an issue that should be considered. Debenport (2010:209) discusses the complexity of ownership of collaborative projects and their results:

As scholars, we must recognize the myriad views of cultural property, including those objects and ideas produced by literacy and other technologies we utilize as part of such projects. We need not assume that the dominant models for disseminating indigenous linguistic materials that we are familiar with, such as the discourse of universal ownership, are compatible with the definitions of cultural property within the communities where we work.

Based upon her own fieldwork, Debenport (2010) offers recommendations that accept tribal and community guidelines as a basis for the definitions of ownership. Accepting this general

recommendation, to complete project work under the direction of community guidelines, allows for collaboration that will mutually benefit both the researcher and community.

Contributing to the Knowledge System

Entering into a joint project requires participants to agree on goals, restrictions and ownership; but it also requires a contribution to the academic and community knowledge systems. Attaining all of these requirements takes dedication from all contributing parties. If a field linguist has a goal of creating a dictionary or linguistic description, they must consider how it will benefit the community. Conversely, if a community has a goal of language revitalization, it might consider how the resulting project may benefit the field of academia.

Yamada (2007:272) offered project examples that provided mutual benefits to both the scholarly community and the speech community. Yamada's examples can be found in Chart (1). This chart demonstrates how one particular project can meet goals of the collaborative parties:

Chart (1) Yamada's Examples of Projects benefiting Speech & Academic Communities

	Speech Community	Academic Community	Project
1	Conversation practice for elder speakers	High-quality recordings of natural discourse	Language hour
2	Documentation of cultural practices	Varied, naturalistic data with rich ethnographic content	<i>The Cassava Film</i>
3	Understanding of forms to be formally taught	Questions of academic and typological interest	Collaborative analysis including choice of topic and method of analysis
4	Access to previous and ongoing linguistic analyses	Access to speaker insights	Linguistics training for SCLs
5	Pedagogical materials	Understanding of language in use for novice linguist	Working pedagogical grammar Collaborative working dictionary
6	Reclamation of "lost" language that may have been previously recorded	Data for analyses of language change	Digitization and distribution of previous recordings

With her examples, Yamada (2007) illustrates how a collaborative project can succeed; however, there are instances in which a knowledge system (scholarly or community) may

overwhelm the other and become the dominant system. It is the responsibility of the collaborative partners to ensure, to the best of their ability, that their shared project results will benefit both knowledge systems.

6.5 Summary

For a linguist and community entering into a project, asking questions and outlining a plan may take a considerable amount of time; however, the time spent on these two tasks may prevent disappointment or disaster that might be otherwise avoided. Based upon the historical and current practices of linguists working within Native communities, I offer these recommendations:

1. Engage in responsible research. Define it with your collaborative partner.
2. Historical linguistic fieldwork in a community may affect the community's perspective of linguists; identify the previous research and potential impacts on your project.
3. Get to know each other: Both linguist and community must rely upon each other to clearly identify their goals and expectations.
4. Find a way for your project to contribute to multiple knowledge systems.

Conducting responsible research in Native communities entails multiple considerations from the linguist and community. Primarily, participants should operate under a framework that recognizes the sovereignty and control of the tribal community over the resulting publications. For future research, questions that might be addressed include: Under what circumstances should funding agencies consider projects that include tribal control over public dispersal of their language? What future projects can be implemented that benefit both the speech and academic communities?

As a member of the Quinault community, I have the advantageous point of view to recognize the needs of our community. My work allows me to engage in linguistic research with

community support. I recommend that any researcher entering a Native community to navigate through the proper channels (language department, speakers, tribal council) and to gain similar support, before they engage in a project proposal.

Chapter 7: Conclusion

Based upon the preceding study of the Quinault language, closely related languages, and language revitalization, the Quinault Language Department has an early start on creating new speakers. New language learners and teachers will benefit from the historical and qualitative reviews, the recommendations for language revitalization and the linguistic findings within this dissertation.

The process of conducting this research has led this researcher to new questions regarding the Quinault language. In particular, the opportunity to consult with Dr. Richard Demers during this program led to questions regarding the similarities between Quinault and Lummi. Also, an international seminar addressing Indigenous well-being through education, including discussions with Native language teachers, led to the possibility of collaboration for a Native teacher certification program. I have no doubt that with each new linguistic inquiry, not only will discoveries be made but new questions will arise. As I address these questions, I will balance between a tribal member, teacher and linguist.

Thanks to the University of Arizona Linguistics Department, I had the opportunity to engage in research that focuses not only on Linguistics but Language Revitalization as well. Perhaps other institutions of higher learning may follow suit upon the recognition that this specialized sub-major will benefit communities.

Thanks to the Quinault Indian Nation, I will soon be a member of the newly developed Quinault Language Department. Soon after, Quinault language apprentices will be hired. The next step will be to share the language with the rest of the community. I envision a community of speakers gaining knowledge of our language through group classes, early childhood classes, on-line learning and community events. There is a lot of work to do. I'm ready.

ḵwətčupti – Keep the fire going

In the halls

of the American Indian Language Development Institute
a language revitalization warrior was created.

From the halls

of the University of Arizona Linguistics Department,
a linguist emerged.

From the halls of the Quinault Language Department,

new Quinault language warriors will create a community of Quinault language
speakers.

Quinault will be revitalized.

ḵwətčupti

Appendix A



Appendix B

Example of a Quinault Conversation

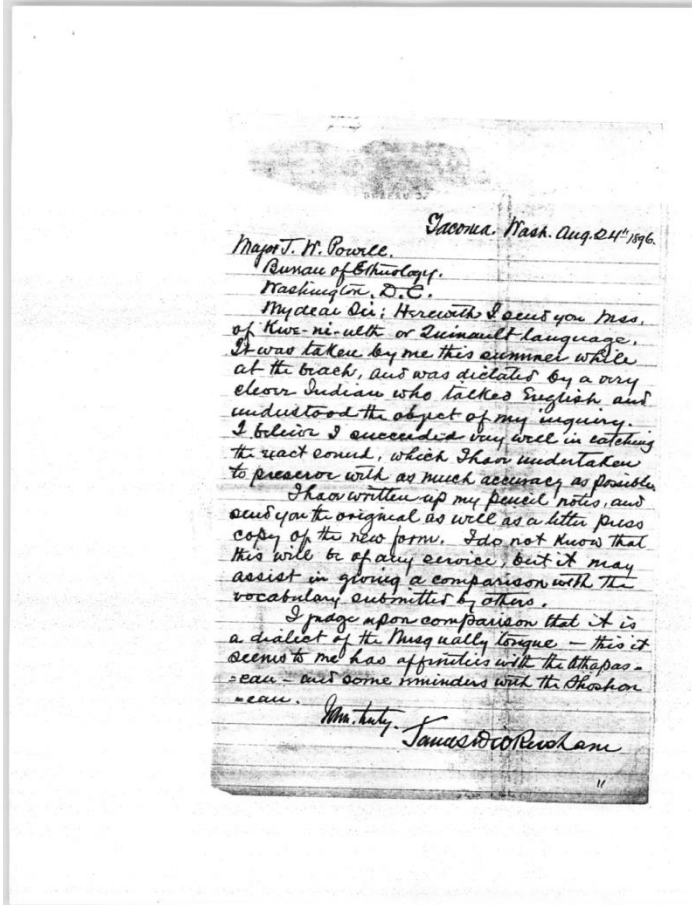
For Further Development

Quinault	Gloss
ʔoonugwito	Greeting (Oh, it's you)
ʔoonugwito načuWčanʔaw	Greeting. Where are you going?
načʔolʔo mark tixelaWs	I'm visiting Mark's house.
ʔoo sinʔaw	Oh, What for?
načisʔolʔo	I'm going to visit.
ʔoo ʔitəgwiʔtoʔ, həʔ naanicuumaʔ, nanačitʔəšinnici	Oh, is that so? Wait a while, I'll go along with you.
kwiʔ ʔaxhən nəʔ skʌnayıʔ	Have you seen the baby?
ʔəʔ, hannač ʔoxWʔaw nač ʔaxhən	No, I'm going over there to see it.
na čit ʔəšinnici	I'll go along with you.
keyoxWhoʔ ʔənskʌnayıʔ	The baby is very fat.
ʔoo kwit ʔaxhən nəʔ	Oh, have you seen it?
ʔee, kəš kweʔejeenoʔ	Yes, it's cute.
kəʔ ʔoxWʔaw	Let's go now.
ʔəw	Alright.

(Modrow, 1969)

Appendix C

Excerpts from Wickersham



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