Texts by ʔamaawatuʔa Bob Mundy[*]

1. huuḥtakšiiḥẏak ciciqink • Learning prayer[1]

1. čuu, ʔaḥkuuʔaƛin, ḥaałapi ḥaẇił, huuḥtakšiiḥẇiƛas quuquuʔaca.

Well, here we are, Creator, to learn to speak Nuuchahnulth.

2. ʔinisʔaaḥ hupiiquuk niiẇa, huuḥtakšiiḥʔaƛqun, hupiicsṭałṁinḥ yaqii huḥtakšiƛmiḥsa.

Asking you help us, while we're learning, to help those who want to learn.

3. čuu, waaʔaƛin ʔaḥʔaa.

Well, that's what we have to say.

2. ḱeeʔin, qʷinii • Crows and seagulls[2]

1. ʔuuʕaẏimč ʔukłaama hiłḥʔaƛquu ḱeeʔin haṫiis ċaaḥtisʔi. ʔuʔuwaqḥma ʔani ʔuuqumḥičiƛẇiƛas.

It's called *ʔuuʕaẏimč* when crows bathe in a stream on the beach. It means that the weather is going to get calm.

2. ʔuḥmaa qʷinii wiiʕaẏimč. hišimłʔaƛquu hiłḥ hitinqis, matšiʔeƛʔaała huułapičiʔeƛ, qacċačiłšiƛ qʷaaʔap, wiiʕaẏimč ʔukłaa. ʔuʔuwaqḥweʔin ʔani wiiqsiičiƛẇiƛas.

Seagulls, on the other hand, forecast bad weather. When they stand on the beach, periodically flying up and circling for three days, it's called *wiiʕaẏimč*. It means that it's going to get stormy.

3. čaẏax • Picking berries[3]

1. qʷiyiyiis ʔiiqḥii ṫańeʔis, čaẏaẇasitinʔaała kʷiisuẇat paastinʔatḥ wałaak. huuʔakitinʔaała yuxtaa.[4]

When I was still a boy, we would go across to pick berries in the States. We got up early to get ready.

2. hiẏaḥsiṗaƛni čiicssac ṗatqukukitqin, waałakšiʔeƛqun ċuumaʕas. hiłḥʔaƛni ʔuyiiqšiƛ ʔiiḥʔii ṗatʕaḥsẏak, waałakšiʔeƛni mituuni.[5]

We would put our stuff in the hatch of a trolling boat to go to Port Alberni. Then we rode in a big truck to Victoria.

3. ʔuyiiqšiʔeƛni ʔiiḥ caxtqii, waałakaƛni ʔiʔiinis, ʔaḥʔaaʔaƛ qʷiiciẏukqin. wiiẏaaṗaanitinʔaała hinimsinƛ caxtqiiʔi

Then we boarded a big ferry to Port Angeles, and then to our destination. We weren't allowed to go abovedecks on the

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waałak̓aƛqun ʔiʔiinis, ʔuunuuƛḥ quuʔasqin.[6]

ferry to Port Angeles, because we were Native.

4. ʔuwiiy̓apni wałaak Bainbridge čaʔak kałkintapiiḥ ʔuʔuʔiiḥw̓iƛas. ʔaḥʔaaʔaƛni wałaak Vashon čaʔak ʔuʔuʔiiḥw̓iƛas yaqʔiitq ʔuʔuk̓uk nix̣apiiḥ qawii, qʷeeʔiitq grapes.

We went first to Bainbridge Island to pick strawberries. Then we went to Vashon Island to pick those berries that form bunches or clusters like grapes (that is, red currants).

5. hayimḥiči?eƛsi ʔaanaḥi yaqłaayii red currants. nix̣apiiḥ waaʔaƛni ʔani ninix̣apiiḥk̓uk.[7]

I don't remember what red currants are called in Nuuchahnulth. We called them "grapes" because they looked like grapes.

6. wik̓aƛni qii hił. ʔaḥʔaaʔaƛni wałaak̓aƛ puuy̓alap, ʔuʔuʔiiḥši?eƛni tupkaapiiḥ, ʔaḥʔaaʔaƛ situp.[8]

We didn't stay there long. Next we went to Puyallup to pick blackberries, and then blueberries.

7. ƛ̓ay̓axitmaʔaała ʔum?iiqsakitqas Gertie ʔuʔuʔiiḥ kałkintapiiḥ, wikaałʔapƛa ƛaqapt, cannery berries ʔukłaa.

My mother Gertie was fast at picking cannery berries, which means taking the stem off the strawberry.

8. ʔuupimtaḥ ƛ̓ay̓ax ʔuʔuʔiiḥ kałkintapiiḥ takaałiny̓ap ƛaqapt, market berries ʔukłaa.

I was faster at picking market berries, which means leaving the stem on the strawberry.

4. ʔač̓y̓aap · Wooding[9]

1. qʷiyimtiis ḥaaw̓iłaƛ ʔiiqḥii, naʔuuqsʔaƛquus neʔiiqsakitqas Ken ʔač̓y̓aapw̓iƛas ƛušuk?i maƛaak ʔuʔuʔiiḥ.

When I was still a young man, I would go out looking for dry logs with my uncle Ken.

2. čapac ʔuyiiq?aƛqun. ʔuyimtin?aała hinaačiƛ ?eʔim?aƛquu muułšiƛ. n̓iiƛn̓iiƛaƛqun hitaḥtačiƛ, hinas čaʔak?i čučaa ʔukłaa. hisiikn̓iqis?aƛqun maƛaak ʔun̓aaḥ.[10]

We went by canoe. We would set out as the tide was starting to come up. We rowed out of the harbour, and arrived at George Fraser Island. Then we'd go along the shore looking for logs.

3. ʔuwiimitin?aała wałaak čučaa. wik̓iitquu maƛaak, wałaak̓aƛni t̓uk̓ʷaa. ʔuyu?ał?aƛqun maƛaak, his?atap̓aƛ

We usually went to George Fraser first. If there were no logs there, we'd go to Duquah. When we saw a log, my uncle

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[6] BM does not know a Nuuchahnulth name for Port Angeles, so we adapted the Makah name ʔiʔi·dis.

[7] So ninix̣apiiḥk̓uk.

[8] BM, MT don't know a Native name for Puyallup, so we used the Ditidaht word puuy̓alap, which AW heard from Christine Edgar. BM puuy̓alap > puuy̓anap. AW: Washingtonians say [pjəˈwɑləp].

[9] *Wooding*: finished and recorded 20190321. Edited by VM and AW. Audio edited by YT.

[10] So ʔuyiiq?aƛqun.

maƛaakʔi, missʔiʔeƛquu neʔiiqsakitqas.   would cut off a chip and smell it.[11, 12]

4. —ƛ̓ušukma qʷiƛaqmapt—waaʔaƛ.   "It's dry hemlock," he might say.

5. ʔayaṗiṫaƛquu qʷis, hiišiłʔaƛquu maƛaak. ʔuušʔaƛ wik ʔuuʔiƛ, ʔuunuuƛḥ wikqaa ƛ̓ušuk.[13]   He'd do that all the time, with every new log he saw. Some logs he didn't like, because they were wet.

6. ʔuʔuukʷaqḥšiʔeƛiis maƛaak ʔuʔuʔiiḥ, qʷiƛaqmapt ʔuḥʔiš ʔucmapt huḥtaḱaƛsi ḥamaṫap qʷiqii.[14, 15]   When I started going after logs myself, I had learned how to recognize hemlock and fir.[16]

7. muułšiʔeƛquu, hišimy̓uuṗaƛni tamałṁičiʔeƛquu yaaqʷiłitii ƛułmaa maƛaak waa. maƛaačistuṗaƛ, maƛiicsʔaƛni ṅiiƛṅiiƛšiʔeƛ waałšiƛ.[17]   Then when the tide was rising, we would retrieve the ones he had chosen, once they were floating. He tied them together on the water, then we rowed home towing them.

8. ḥaay̓awiʔeƛquu, ʔuḥʔaƛ neʔiiqsakitqas čitkʷay̓ap maƛaak. ʔaḥʔaaʔaƛni ʔapiicsʔaƛ wałaaḱap hiy̓atḥitqin. ʔaḥʔaaʔaƛsi hiskʷay̓ap ʔinksy̓i, wašaawiičiʔeƛsi mačinup maḥṫiiʔi.[18]   Then at low tide, my uncle sawed and bucked the logs. Then we carried them up to where we lived. Then I chopped the wood and took it into the house.[19]

5. čiiqstuusʔaṗat meʔiƛqacʔi · Pulled underground[20]

1. wawaaʔaanitaḥ ʔaḥkuu naniiqsakitqas Betsy Fish.   My grandmother Betsy Fish told me this.

2. huuʔak ʔuyi, wikitweʔin hišnaq meʔiƛqac. ʔuušił haʔukquuʔaała, wiḱaƛ hišʔiis.   Long ago, there was a boy who was fussy about what he ate. He would eat some things, but not everything.

3. ʔaḥʔaaʔaƛatweʔin sukʷiʔat čiiqstuusʔaṗat. —hupiiʔis!—ḱiitqšiʔaƛ.[21]   One day, he was pulled underground. He called out, "Help me!"

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[11] BM: ṫuḱʷaa is just on the inside of yaayaqʷač (Begg Island).

[12] BM: We would set out as the tide was rising, and try to return around the time that it started going down again, for a couple of reasons. First, that made it easier to row in both directions, and second, we were able to tow the logs we wanted as they were floating.

[13] So ʔayaṗiṫaƛquu.

[14] BM does not know ʔucmapt 'fir', rather we took it from TD and S05.

[15] NB huḥtak ḥamaṫap 'know how to know'.

[16] BM hemlock and fir are the easiest logs to identify.

[17] So maƛiicsʔaƛni ṅiiƛṅiiƛšiʔeƛ waałšiƛ (NB SVC).

[18] BM so ʔapiicsʔaƛ wałaaḱap > ʔapiicsʔaƛ waałaḱap (NB aspect clash).

[19] BM: I was too young to use the power saw.

[20] *Pulled underground*: transcribed 20150429 by BM, AW.

[21] BM: čiiqstuusʔaṗat > ʔhitaqƛiƛ (HK: hitaqƛiƛ 'get inside of on, under ground'?).

4. naʔaaʔat quutquuʔas, čaṅiiʔat ʔaanaḥi. ʔaḥʔaaʔaλ ċusšiʔaλ ṅamałšiʔaλ hiniipquu. ċusšiʔaλquu, ʔaḥʔaaʔaλ małšiʔaλukweʔin ḱiitqḱiitqeʔi kʷiscačiλ.

People heard him calling, but couldn't see him. They started digging, to try to find him. But whenever they dug, the boy's voice moved somewhere else.

5. ʔayiičiʔaλuk kuẇas, ʔiiḥʔasʔaλuk ċaḱums. wiḱaλ hiniip ṫaṅeʔisʔi. ʔaanaḥaλ naʔaa ḱiitqḱiitqeʔi ṫaṅeʔis—hupiiʔis!—wawaa.

After a while, there were many holes all over, and piles of dirt. But they never found the boy. They just kept hearing his voice, calling for help.

6. ʔuḥukma ḥaaḥuupačak himwiċaqẏakʔi, hišʔiisʔiʔaała qʷiyeeʔatʔitqak. ʔuušstiiyaaqλeʔic wiḱiituk haʔumštup.

The teaching of this story is not to be fussy about what you're given to eat. Someday, you might have nothing to eat.

6. haċaaqis • Stewart Bay[22]

1. huuʔak ʔuyi, wiḱiitʔitq ṅiλaakmis, hiẏatḥitweʔinʔaała čapeenʔatḥ hitaksułʔi hitaċu.

Long ago, before the war, there was a Japanese community at the mouth of Hitacu Bay.

2. hišukʷit čiiċaqλ čapeenʔatḥṁinḥʔi čaakupiiḥ. ʔuʔaałuk łuucsaamiiḥʔi ṫaatṅaakʔi ʔuḥʔiš maamaḥti.

All the men were fishermen. The women took care of the houses and children.

3. ʔuyimitʔi ʔukłaamit Hakoda Bay. ʔaḥʔaaʔaλ huuʔakitʔi, ʔukłaamit Dawson Bay, ʔuunuuλ hiẏatḥit mamałṅi Dawson. ʔukłaa haċaaqis λaḥ ʔuyi, ʔaḥʔaaʔaλλa Stewart Bay.[23]

Back then it was called Hakoda Bay. Before that, it was called Dawson Bay, after a settler named Dawson. Today it is called Stewart Bay, or haċaaqis.

4. ṅiiλkʷaqšiʔaλʔitq, hininʔaλ kapmintuk Canada-ʔatḥ. hišimẏuʔaṗaλat čapeenʔatḥ, kʷiscaẏaṗaλat.

When the war broke out, the Canadian government came. They gathered the Japanese and took them away.

5. hišimẏuʔaṗaλatuk ʔaniicsʔaλ ṗatquk, ṁučičtup. wik λaʔuu. hišayiics. ʔunaakit maamaḥti ʔuḥʔiš čiicsac. wiinapaṗaλat.

They were made to gather up what they could carry. Nothing else. They carried it all. They had their own homes and fishing boats. These were left behind.

6. wałaakaṗaλat hiłẇiṫasii šiλas, naaẇinḥi ʔaanaḥi hawiiʔaλquu ṅiλaaksṫał.

They were taken to camps, to wait for the end of the war.

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[22] *Stewart Bay*: transcribed 20150430 by BM, AW.

[23] Compare Tom Hawthorn, 23 Jan 2011, A bittersweet tale of two wartime histories, The Globe and Mail (www.theglobeandmail.com/news/british-columbia/a-bittersweet-tale-of-two-wartime-histories/article4200647).

7. ʔuḥʔaƛ kapmint hišimỷuʔaṗaƛ ṗatqukukʔi, ʔaḥʔaaʔaƛ čiicsacukʔi. wiinapasʔaṗaƛ maamaḥṭi.[24]

Then the government took their things, even their boats. They left only their houses.

8. wikňiiʔaƛ čapeenʔatḥ. ʔuḥʔaƛ kapmint ʔuỷii ṭukʷaaʔatḥ nismaasʔi. hiỷatḥšiʔaƛ ṭukʷaaʔatḥ. ʔukłaanuʔaƛ nismeʔi haċaaqis.

The Japanese never came back. The government gave the land to the Toquahts to live on. The Toquahts moved there, and called it haċaaqis.

9. ʔuyaaƛitweʔin ňaacsiičiʔaƛ ʔin huptsaapckʷaƛ čapeenʔatḥ ʔiiḥmisukʔi ṗatquk. hiłʔaƛuk hinałčiłʔi huptaa. ʔaḥʔaaʔaƛƛa hupṭaqƛas čiicỷak ʔaḥʔaaʔaƛ naama, ʔukłaa sake.

They discovered that the Japanese had hidden their valuables in the walls of their houses. They had also buried things in the ground, like fishing gear and sake.

10. ʔuuqłaaṗaƛ huʔinʔaaqƛ. ʔaanaḥaƛ wik huʔin.

They had thought that they might come back. But they never came back.

11. hiłitweʔinʔaała ỷuuqʷaa čapeenʔatḥ ňačiqs. wipaxšiʔaƛat mamałňi ʔuukʷił čapeenʔatḥ. šiiƛukšiʔaƛ wałaak hinaṗiyis. ʔiiqḥiiʔaƛuk hiỷatḥ yaqckʷiiminḥ.[25, 26]

There were Japanese in Tofino once too. But they were mistreated by the whites, so they moved to Spring Cove. Their descendants still live there today.

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[24] So BM: hišimỷuup, hišimỷuʔaṗaƛ.
[25] The name ňačiqs 'Tofino' is from TC, JL. BM does not know it.
[26] So BM: wipaxšiʔaƛat mamałňi ʔuukʷił čapeenʔatḥ.