

**Texts by huyaał Tony John**

**1. yaqiis – Self introduction**

<p>ʔukłaašiš huyaał. histaqšišuk<sup>w</sup>ints ʔumtii naniiqsakinqs ʔuhiis.</p>	<p>My name is huyaał. My name comes from my late grandfather, Queens Cove John.</p>
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**2. qaccá masčum – Three nations**

<p>čuu, q<sup>w</sup>aaq<sup>w</sup>aaciqintii ʔuqhýuu ʔuhiis ʔuuk<sup>w</sup>ił hayiiyaha ʔiihatis?ath, činaxint, ʔišsaa?ath. hiłuk<sup>w</sup>intʔiš masčum?ath ʔah?aa ʔiihatis ʔuh?iis ʔišsaa?ath. Little Zeballos ʔukłaa?ał ʔišsaa?ath. ʔah?aamit q<sup>w</sup>aa ʔuqhýuumis ʔuuk<sup>w</sup>ił ʔah?aa ʔuhiis, ʔiihatis, ʔišsaa?ath. čuu.</p>	<p>So, regarding how Queens Cove John was related to the Ehattesahts, Chinehkints, and Ish-sah-uhts. He had relatives in Ehatis and Ish-sah-uht. Ish-sah-uht is called “Little Zeballos”. That was the relationship between Queens Cove John, Ehatis, and Ish-sah-uht. That’s all.</p>
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**3. mahtifas čawaak – Queens Cove 1**

<p>tapiłintʔiš ʔuhiis. ʔah?aa?ałint ciqinksap nuwiiqsakinqin. waa?ał—šiiłukquu ʔucačič mahtifas hišk yaqhýuuminqin, hišk<sup>w</sup>ii?ath, Smith family, Billy family, Adams family.<sup>4</sup> ʔah?aa ʔuuna yaqhýuuqin maatmaas ʔah, Amos family, Smith family, Billy family, Adams family. ʔah?aamitin ʔuuna šiiłuk ʔucačič mahtifas. waa?ałint naniiqsakinqin—q<sup>w</sup>isquu ʔah?aa walsaap masčum. ʔukłaa?iš masčum. —walsaap masčum ʔucaap mahtifas.</p>	<p>Queens Cove John got sick. Then he spoke to our father. He said, “Let all our relatives move to Queens Cove, the Hesquiahts, Smith family, Billy family, and Adams family.” Those are all the families that we are related to, the Amos, Smith, Billy, and Adams families. Then we all moved to Queens Cove. Then our grandfather said, “Send our relatives home.” They’re called masčum. “Send the people home to Queens Cove.</p>
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<p>ʔahʔaaʔiś q<sup>w</sup>aa.</p> <p>hišumýuup yaqintii ʔuqhýuu ʕuhiis ʔuuk<sup>w</sup>ił hayiiyaha, yaqiis ʔuuqhła, Smith family, Amos family, Billy family, Adams.</p> <p>ʔahʔaaʔał ʕaʔuu John family, histaqšiłʔiq Martin John.</p> <p>ʔukłaamit naniiqsak Martin, ʔukłaamit maṁaaht, Martin John.</p> <p>naʔiiqsak ʔuuk<sup>w</sup>ił núwiiqsakinqs, maṁaaht ʔukłaa, naʔiiqsu, uncle, naʔiiqsu.</p> <p>ʔahʔaa ʕawaa ʔuqhýuu.</p> <p>čuu, histaqšiłʔiś Smith family sistaakint ʕuhiis.</p> <p>histaqšiłʔał ʔahʔaa Smith family ʔuḥʔiis Amos family, histaqšił ʕuhiis sistaakint.</p> <p>ʔahʔaaʔiś q<sup>w</sup>aa.</p> <p>ʔaʔiiḥ maatmaas Smith family.</p> <p>ʔayaʔiś Smith, ʔayaʔiś Amos family.</p> <p>hišukał hił hišk<sup>w</sup>iiʔaḥ yaqintii haaḥin ʕuhiis ʔucaap maḥtiḥas.</p> <p>ýuuq<sup>w</sup>aamitʔiś Lucas family ʔahʔaa wałsaap ʔuuk<sup>w</sup>ił Queens Cove, maḥtiḥas.</p> <p>Simon Lucas núwiiqsakint ýuuq<sup>w</sup>aamit wałšił.</p> <p>hiśaḥ hišk<sup>w</sup>iiʔaḥ.</p> <p>ʔuqhýuu núwiiqsakinqin ʔuuk<sup>w</sup>ił ʔahʔaa, naniiqsak Simon Lucas, ʕawaaʔiq ʔuqhýuumis.</p> <p>ʔahʔaaʔiś ʔuuna, ʔahʔaa ʔuunaał.</p> <p>čuu.</p>	<p>Let it be so.”</p> <p>He gathered all those who were related to him, those I named, the Smith, Amos, Billy, and Adams families.</p> <p>Also the John family, which comes from Old Martin John.</p> <p>Martin’s grandfather was called maṁaaht, or Old Martin John.</p> <p>He was my late father’s uncle, named maṁaaht.</p> <p>He was a close relative.</p> <p>So, the Smith family comes from Queens Cove John’s sister.</p> <p>That’s where the Smith and Amos families come from, from John’s sister.</p> <p>That’s how it is.</p> <p>The Smith family is a big clan.</p> <p>There are many Smiths, many Amoses.</p> <p>The Hesquiahts that John invited to Queens Cove are back in Hesquiaht now.</p> <p>He also invited the Lucas family to make a home at Queens Cove.</p> <p>Simon Lucas’s father (Matthew) also made a home there.</p> <p>He was from Hesquiaht.</p> <p>Our father was related to Simon Lucas’s grandfather, a close relation.</p> <p>That’s all now.</p> <p>The end.</p>
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**4. maḥtiḥas ḥaḷa – Queens Cove 2**

<p>ḥuḥintḥiḥ ḥaaḥaatu ḥuḥiḥiḥsakinḥin ḥuuk<sup>wiḥ</sup> ḥaḥḥaa Japanese yaqintii ḥiḥ Saltery Bay.</p> <p>—ḥaakḥiḥiḥ ḥuyii maamaḥti—waaḥaḷ</p> <p>ḥuuk<sup>wiḥ</sup> ḥaḥḥaa yaqintii ḥuuc Saltery Bay.</p> <p>waaḥaḷ ḥuuk<sup>wiḥ</sup> ḥuḥiḥiḥsakinḥin—ḥayaḥiḥ maḥasḥi maḥtiḥinḥ.</p> <p>suḥwaasḥaqḷiḥ maamaḥti ḥucaap maḥtiḥas—waaḥaḷ ḥuuk<sup>wiḥ</sup> ḥuḥiḥiḥsakinḥin.</p> <p>wikint ḥaḥaatu ḥuuk<sup>wiḥ</sup> taana.</p> <p>ḥinii ḥuuk<sup>wiḥ</sup> maḥčum maamaḥti.</p> <p>wikint taana huwaa.</p> <p>ḥinḥii ḥinii ḥuuk<sup>wiḥ</sup> maḥčum.</p> <p>ḥaḥḥaaḥaḷḷa q<sup>wi</sup>yuyii ḥiiḷuk<sup>wap</sup> maamaḥti, ḥuḥintḥiḥḥaḷ ḥaaḥiḥaḷ waḥsaap ḥuuk<sup>wiḥ</sup> Queens Cove.</p> <p>wikint ḥakuḷ waap ḥistaqḥiḷ whaling station-mitḥi.</p> <p>ḥuk<sup>wiḥ</sup>ḥiḥintḥaḷ wharf yaqii ḥiiḷuk<sup>wap</sup> maamaḥti.</p> <p>ḥaḥḥaa, q<sup>w</sup>aaḥiḥ ḥaḥḥaa.</p> <p>čuu, čuu.</p>	<p>It was our father who asked the Japanese at Saltery Bay.</p> <p>“Please give me the houses,” he said to those who owned Saltery Bay.</p> <p>They said to our father, “The village has a lot of houses.</p> <p>They are your houses to take to Queens Cove,” they said to our father.</p> <p>They didn’t ask for money.</p> <p>They gave the houses to the people.</p> <p>They didn’t mention money.</p> <p>They just gave them to the people.</p> <p>Then when they moved the houses, it was the young men who brought them home to Queens Cove.</p> <p>They didn’t borrow a dock from the whaling station.</p> <p>The ones who moved the houses made the wharf (to float the houses).</p> <p>That’s how it was.</p> <p>The end.</p>
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**5. maḥtiḥas qacča – Queens Cove 3**

<p>čuu, q<sup>w</sup>aaq<sup>w</sup>aaciḥintii ḥuk<sup>wiḥ</sup>ḥiḥ čaḥak ḥaa maḥtiḥas.</p> <p>ḥistaqḥiḷuk<sup>w</sup>intḥiḥ—plumbing waaḥaps—Saltery Bay.</p> <p>wikint taana ḥuḥuwa ḥaa čeeḥani.</p> <p>ḥinḥiiḥaḷ—ḥiḥḥiḥ ḥaḥḥaa, suḥwaasḥaḷi—waaḥaḷ ḥuuk<sup>wiḥ</sup> ḥiiḥatisḥaḥ, činaxint.</p>	<p>So, regarding how they made the water line for Queens Cove.</p> <p>It came—I’ll call it “plumbing”—from Saltery Bay.</p> <p>The Japanese didn’t mention money.</p> <p>They just said, “There they are, they’re yours,” to the Ehattesahts and Chinehkints.</p>
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nahii ʔuuk <sup>w</sup> ił piping-ʔi.	They gave them the piping.
ʔuʔuuq <sup>w</sup> akhʔaλ masčum ʔuk <sup>w</sup> iil čaʔak.	The people made the water line themselves.
hišuk hupiičink ʔuk <sup>w</sup> iil čaʔakʔi.	Everyone helped each other to make the water line.
wikiit taana waaquu.	No money was mentioned.
ʔuḥint ḥuʔwiiqsakinqin haʔuk <sup>w</sup> ap masčum, ʔahʔaaʔaλ q <sup>w</sup> aa ʔuk <sup>w</sup> iil čaʔak.	Rather, our father fed the people, and they made the plumbing.
ʔahʔaaʔiš waap, miiḥiiʔaλ q <sup>w</sup> aa masčum ʔuk <sup>w</sup> iil ʔahʔaa, wikiit taana.	And the wharf was the same, the people made it, without pay.
hišukaλ mamałni ʔuušpałyu.	All the white people were amazed.
DFO ʔukłaaʔi Department—waastaqšiłukč čaʔak—waaʔaλ ʔuuk <sup>w</sup> ił ḥuʔwiiqsakinqin.	The DFO asked our father, “Where did your plumbing come from?”
—nuuʔwaaqniš ʔuk <sup>w</sup> iil ʔahʔaa, wikiit taana—wawaa ʔuuk <sup>w</sup> ił mamałni.	“We made it ourselves, without money,” they told the white people.
histaqšiłuk Saltery Bay water line ʔukłaa.	Their water line came from Saltery Bay.
ʔahʔaaʔiš q <sup>w</sup> aa.	That’s how it was.
ʔiik <sup>w</sup> inkʔiš maʔas ʔukłaaʔiš, ʔiik <sup>w</sup> ink.	It is known as a tribal brotherhood.
λawaa ʔuqhýuumis ʔiik <sup>w</sup> ink.	ʔiik <sup>w</sup> ink is a close relationship.
Close together all the time, work together, ʔiik <sup>w</sup> ink.	Close together all the time, work together, ʔiik <sup>w</sup> ink.
ču.	That’s all.

<sup>1</sup> *Self introduction*: 00.11, ~6w, recorded 20120723, transcribed 20140607 by AW.

<sup>2</sup> *Three nations*: 00.50, ~28w, recorded 20120723, transcribed 20120724, 20140608 by TJ, AW.

<sup>3</sup> *Queens Cove 1*: 04.05, ~155w, recorded 20120723, transcribed 20120724, 20140608 by TJ, AW.

<sup>4</sup> TJ: yaʔayuqhýuq<sup>w</sup>in > yaqhýuuminqin.

<sup>5</sup> *Queens Cove 2*: 01.53, ~74w, recorded 20120723, transcribed 20120724, 20140608 by TJ, AW.

<sup>6</sup> *Queens Cove 3*: 02.22, ~98w, recorded 20120723, transcribed 20120724, 20140608 by TJ, AW.