

**Texts by huyaał Tony John**

**1. yaqiis – Self introduction**

<p>ʔukłaašiš huyaał. histaqšiłuk<sup>w</sup>ints ʔumtii naniiqsakinqš łuħiis.</p>	<p>My name is huyaał. My name comes from my late grandfather, Queens Cove John.</p>
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**2. qacča masčum – Three nations**

<p>čuu, q<sup>w</sup>aaq<sup>w</sup>aaciqintii ʔuqħýuu łuħiis ʔuuk<sup>w</sup>ił hayiiýaha ʔiiħatis?ath, činaxint, ʔišsaa?ath. hiłuk<sup>w</sup>int?iš masčum?ath ʔah?aa ʔiiħatis ʔuh?iis ʔišsaa?ath. Little Zeballos ʔukłaa?ał ʔišsaa?ath. ʔah?aamit q<sup>w</sup>aa ʔuqħýuumis ʔuuk<sup>w</sup>ił ʔah?aa łuħiis, ʔiiħatis, 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. maħtiʔas čawaak – Queens Cove 1**

<p>tapiłint?iš łuħiis. ʔah?aa?ał.int ciqinksap nuwiiqsakinqin. waa?ał—šiiłukquu ʔucačił maħtiʔas hišuk yaqħýuuminqin, ħiš<sup>w</sup>ii?ath, Smith family, Billy family, Adams family.<sup>4</sup> ʔah?aa ʔuuna yaqħýuuqin maatmaas ʔah, Amos family, Smith family, Billy family, Adams family. ʔah?aamitin ʔuuna šiiłuk ʔucačił maħtiʔas. waa?ał.int naniiqsakinqin—q<sup>w</sup>isquu ʔah?aa wałsaap masčum. ʔukłaa?iš masčum. —wałsaap masčum ʔucaap maħtiʔas.</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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ʔahʔaaʔiś q<sup>w</sup>aa.

hišumýuup yaqintii ʔuqhýuu ʕuḥiis  
ʔuuk<sup>w</sup>ił ḥayiiyaha, yaqiis ʔuuqhla, Smith  
family, Amos family, Billy family, Adams.

ʔahʔaaʔaʕ ʕaʔuu John family,  
histaqšiʕʔiq Martin John.

ʔuklaamit naniiqsak Martin, ʔuklaamit  
maḥaaht, Martin John.

naʔiiqsak ʔuuk<sup>w</sup>ił nuwiiqsakinqs, maḥaaht  
ʔuklaa, naʔiiqsu, uncle, naʔiiqsu.

ʔahʔaa ʕawaa ʔuqhýuu.

čuu, histaqšiʕʔiś Smith family sistaakint  
ʕuḥiis.

histaqšiʕʔał ʔahʔaa Smith family ʔuhʔiiś  
Amos family, histaqšiʕ ʕuḥiis sistaakint.

ʔahʔaaʔiś q<sup>w</sup>aa.

ʔaʔiiḥ maatmaas Smith family.

ʔayaʔiś Smith, ʔayaʔiś Amos family.

hišukaʕ hił ḥišk<sup>w</sup>iiʔaḥ yaqintii haaḥin  
ʕuḥiis ʔucaap maḥtiḥas.

ýuuq<sup>w</sup>aamitʔiś Lucas family ʔahʔaa  
wałsaap ʔuuk<sup>w</sup>ił Queens Cove, maḥtiḥas.

Simon Lucas nuwiiqsakint ýuuq<sup>w</sup>aamit  
wałšiʕ.

hištath ḥišk<sup>w</sup>iiʔaḥ.

ʔuqhýuu nuwiiqsakinqin ʔuuk<sup>w</sup>ił ʔahʔaa,  
naniiqsak Simon Lucas, ʕawaaʔiq  
ʔuqhýuumis.

ʔahʔaaʔiś ʔuuna, ʔahʔaa ʔuunaaʕ.

čuu.

Let it be so.”

He gathered all those who were related to  
him, those I named, the Smith, Amos,  
Billy, and Adams families.

Also the John family, which comes from  
Old Martin John.

Martin’s grandfather was called maḥaaht,  
or Old Martin John.

He was my late father’s uncle, named  
maḥaaht.

He was a close relative.

So, the Smith family comes from Queens  
Cove John’s sister.

That’s where the Smith and Amos families  
come from, from John’s sister.

That’s how it is.

The Smith family is a big clan.

There are many Smiths, many Amoses.

The Hesquiahts that John invited to  
Queens Cove are back in Hesquiaht now.

He also invited the Lucas family to make a  
home at Queens Cove.

Simon Lucas’s father (Matthew) also made  
a home there.

He was from Hesquiaht.

Our father was related to Simon Lucas’s  
grandfather, a close relation.

That’s all now.

The end.

**4. maḥtiŋas ʔaʎa – Queens Cove 2**

<p>ʔuhintʔiŋ ʔaaʔaatu ḥuwiiqsakinqin ʔuuk<sup>wi</sup>ł ʔahʔaa Japanese yaqintii hił Saltery Bay.</p> <p>—laakšiʔis ʔuyii maamaḥti—waaʔaʎ ʔuuk<sup>wi</sup>ł ʔahʔaa yaqintii ʔuuc Saltery Bay.</p> <p>waaʔaʎ ʔuuk<sup>wi</sup>ł ḥuwiiqsakinqin—ʔayaʔiŋ maʔasʔi maḥtiiminh.</p> <p>suwaasʔaqʎič maamaḥti ʔucaap maḥtiŋas—waaʔaʎ ʔuuk<sup>wi</sup>ł ḥuwiiqsakinqin.</p> <p>wikint ʔaʔaatu ʔuuk<sup>wi</sup>ł taana.</p> <p>hinii ʔuuk<sup>wi</sup>ł masčum maamaḥti.</p> <p>wikint taana huwaa.</p> <p>ʔinhii hinii ʔuuk<sup>wi</sup>ł masčum.</p> <p>ʔahʔaaʔaʎa q<sup>wi</sup>iyuyii šiiluk<sup>wap</sup> maamaḥti, ʔuhintʔiŋʔał ḥaawiiḥaʎ wałsaap ʔuuk<sup>wi</sup>ł Queens Cove.</p> <p>wikint ʔakuʎ waap histaqšiʎ whaling station-mitʔi.</p> <p>ʔuk<sup>wi</sup>iilintʔał wharf yaqii šiiluk<sup>wap</sup> maamaḥti.</p> <p>ʔahʔaa, q<sup>wi</sup>aaʔiis ʔahʔaa.</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. maḥtiŋas qacča – Queens Cove 3**

<p>čuu, q<sup>wi</sup>aaq<sup>wi</sup>aaciqintii ʔuk<sup>wi</sup>iil čaʔak ḥaa maḥtiŋas.</p> <p>histaqšiʎuk<sup>wi</sup>intʔiŋ—plumbing waaʔaps—Saltery Bay.</p> <p>wikint taana ʔuʔuwa ḥaa čeepani.</p> <p>ʔinhiiʔaʎ—hiłʔiis ʔahʔaa, suwaasʔaʎi—waaʔaʎ ʔuuk<sup>wi</sup>ł ʔiiḥatisʔath, 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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<p>naḥii ʔuuk<sup>w</sup>ił piping-ʔi.  ʔuʔuuq<sup>w</sup>akhʔaλ masčum ʔuk<sup>w</sup>ił čaʔak.  hišuk hupiičink ʔuk<sup>w</sup>ił čaʔakʔi.  wikiit taana waaquu.  ʔuhint nuwiiqsakinquin haʔuk<sup>w</sup>ap masčum,  ʔahʔaaʔaλ q<sup>w</sup>aa ʔuk<sup>w</sup>ił čaʔak.  ʔahʔaaʔiš waap, miiḥiiʔaλ q<sup>w</sup>aa masčum  ʔuk<sup>w</sup>ił ʔahʔaa, wikiit taana.  hišukaλ mamaḥni ʔuušpaḥyu.  DFO ʔukłaaʔi Department—waastaqšišuk  čaʔak—waaʔaλ ʔuuk<sup>w</sup>ił nuwiiqsakinquin.  —nuuwaaqniš ʔuk<sup>w</sup>ił ʔahʔaa, wikiit  taana—wawaa ʔuuk<sup>w</sup>ił mamaḥni.  histaqšišuk Saltery Bay water line ʔukłaa.  ʔahʔaaʔiš q<sup>w</sup>aa.  ʔiik<sup>w</sup>inkʔiš maʔas ʔukłaaʔiš, ʔiik<sup>w</sup>ink.  λawaa ʔuqhýuumis ʔiik<sup>w</sup>ink.  Close together all the time, work together,  ʔiik<sup>w</sup>ink.  ču.</p>	<p>They gave them the piping.  The people made the water line  themselves.  Everyone helped each other to make the  water line.  No money was mentioned.  Rather, our father fed the people, and they  made the plumbing.  And the wharf was the same, the people  made it, without pay.  All the white people were amazed.  The DFO asked our father, “Where did  your plumbing come from?”  “We made it ourselves, without money,”  they told the white people.  Their water line came from Saltery Bay.  That’s how it was.  It is known as a tribal brotherhood.  ʔiik<sup>w</sup>ink is a close relationship.  Close together all the time, work together,  ʔiik<sup>w</sup>ink.  That’s all.</p>
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<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 > yaqhýuuminquin.  
<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.