

Sm'alg̱ax Excerpts from
TSIMSHIAN STORIES



Recorded by William Beynon

Originally Published by the Metlakatla Indian Community
Metlakatla, Alaska

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Cover photo: Tsimshian Mask from the Museum of Northern British Columbia, Collected in Metlakatla, BC

Introduction

Tsimshian Stories, as recorded by William Beynon and presented on the following pages represents a major effort by the Metlakatla Indian Community, Council Annette Islands Reserve, to preserve and make available significant recorded aspects of Tsimshian culture.

These stories on Tsimshian History, Legend, Mythology were documented by William Beynon and have for years been a part of the archives of the Columbia University Library of Rare Books and Manuscripts.

Under the direction of Russell Hayward, Tsimshian Language Coordinator, and Ira Booth, Tribal Council Historian, of Metlakatla, Alaska on behalf of the Council Annette Islands Reserve, a painstaking effort was made to publish portions of the 10,000 pages of handwritten manuscripts completed by William Beynon.

Mr. Beynon devised his own Tsimshian Alphabet, all handwritten characters and some passages very hard to decipher. The modern Sm'algyax orthography developed by fluent speakers from many villages, including Metlakatla, Alaska, and the Tsimshian Sm'algyax Language Authority is used in this updated publication, transcribed by The Haayk Foundation. The pronunciation guide is also printed on the following pages.

William Beynon was born in Victoria, BC of a Tsimshian mother and Caucasian father. At an early age Beynon was taught to speak, and thus think, in both English and Sm'algyax. Upon completion of his schooling in 1915, as earlier agreed, Mr. Beynon returned to his mother's people to study and document all known stories, and legends of the Tsimshian. This work, the only and priceless collection of its kind, he continued until he passed away in 1969. He sold all his manuscripts to Franz Boaz, who turned them over to Columbia University, New York City. His papers were not discovered until late 1979.

About The Haayk Foundation and Project

In 2016, the Haayk Foundation began transcribing assorted texts and older Sm'algyax translations into the modern orthography in an effort to produce and make widely available language resources for all interested learners of any skill level. That effort has led to the production and re-release of these Adaawg in Metlakatla, Alaska in August 2018. These particular texts were selected because they had already been translated into Sm'algyax, but were in a much older orthography. The knowledge contained within these texts is invaluable and we are very happy and proud to share these modern transcriptions freely with our community of learners.

This project was funded by The Haayk Foundation, Sealaska Heritage Institute - Haa Shuká Community Language Learning Project, and the Metlakatla Indian Community - Tsimshian Language Program.

Haayk Foundation Mission:

To preserve, promote and revitalize Tsimshian language, history and culture so that the people of Annette Island will have a strong and healthy identity, and the haayk or "spirit" of the Tsimshian will shine brightly for many generations to come.

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Na Adaawga Awtą dił Sts'ool

The Myth of the Porcupine and the Beaver

From Tsimshian Stories Volume 2

Recorded by William Beynon

**Wagayt gyik'ool, asi diduulsa łagigyed, ada al'algyagms gyedga yets'isk adat habool gątgyed
ada dmt sityaawda wila dzaba łaxha.**

Ages ago, while the ancient people were alive, animals spoke like human beings and possessed great powers in which they could change the weather.

**'Ni'nii wila waalsga łgu awtą, sansiip'nsgida 'wii sts'ool, guut da heexl a dmt man goo spagayt
gąngąn a hawt, "Gal, dm gwiniits'nu di wila gąmmiilgu."**

This is what a small porcupine did, he had as his friend a beaver whom he coaxed to go with him up into the forest saying, "Come, I will show you how I play."

Ada wil waal 'wii sts'ool. Dawil bąxyaa 'wii sts'ool a gylhawli, adat stuul łgu awtą.

And the Beaver did so. The Beaver went up into the hills with the little Porcupine.

Łat 'waa wil mąxsga n'nuungm sa'mn ada wil 'waa da łgu awtą 'wii gąn dawil ła'yaxsgit.

When they came to where the long spruces grew the little porcupine went to a big tree and climbed it.

Łat 'waa nts'waan gąn dawil gylks tgi'oygit ada hawt ła ditgiyaat,

When he came to the end he threw himself down and said while he was falling,

"Inta bilag, Inta bilag!"

"Vessel of moss, vessel of moss!"

Dawil oks da łaxyuub dawil sa mangost.

He fell unto the ground and jumped up quickly.

Dawil gwinyaa łgu awtą da awaa 'wii sts'ool ada hawt, "T'iin, k'a diit 'nūn. Luk'wil ts'maatk."

Porcupine went to where his friend the Beaver was and said, "Quick, you try it. It feels very nice."

Dawil haw sts'ool, " Baas'nu dm sɡayksɡu."

The Beaver said, "I'm afraid that I shall get hurt."

"Ayn, ałga ɡooł dm waan, dm niidzn ɡoo wila ɡosu," daya łgu awta.

"No, nothing will happen to you, you shall see how I do it," said the little Porcupine.

Dawil hats'iksm ɡyik man ła'yaxsga łgu awta ada ɡyilks tgi'oytgat a hawda, "Inta bilag, inta bilag!"

Porcupine climbed up the big tree and again threw himself down saying the same thing, "Vessel of moss, vessel of moss!"

Dawil ɡyik hats'iksm man ɡosa łgu awta sm hii oks da laxyuub.

And again the little porcupine jumped up right away as soon as he fell on the ground.

"T'iin, dm di da'axłgn," daya łgu awta a na nasiip'nsgm sts'ool, "Aam k'üül ɡoo dm hawn a ła yagwa tgi'oksn, inta bilag, inta bilag, ada ałgm dm di ɡyelwks ligi ɡoo dziła oksn a laxyuub.

"Quick, now you do it," said the little Porcupine to his friend the Beaver, "The only thing you have to say as you are falling down is, vessel of moss, and you will not feel anything when you fall to the ground.

"Wayi, dm baaldu," daya 'wii sts'ool.

"Well, I will try it," said the Beaver.

Ada wil ła'yaxsga sts'ool da 'wii ɡan wagayt wil man axłgida na wil ɡyilks tgi'oytksa łgu awta.

Beaver climbed up the big tree until he came to where the little Porcupine threw himself down.

Ada waaldida txa'nii ɡoo na haydz'mxsga awta.

He did everything that the little porcupine had told him.

Ła yagwa tgi'okst dawil hawt, "Inta bilag, inta bilag," ada wil oksda laxyuub ada sɡüüt, hoyaga k'ap dzagt.

As he was falling down he kept sayind, "Vessel of moss, vessel of moss," and he fell to the ground and lay there, as if dead.

Ada al haw ɪgu awt̩, “Inta liploob, inta liploob.”

The porcupine had uttered, “Vessel of rocks, vessel of rocks.”

Sm ben na gooda ‘wii sts’ool.

The big beaver was knocked out.

‘Ni’nii wil haw ɪgu awt̩, “Bent̩ goodit̩ ‘wii sts’ool.”

It was then that the little Porcupine said, “The big Beaver’s heart is knocked out.”

Ɓa sm ‘nakt, dawil luyeltga na ksinaaɪga ‘wii sts’ool dawil hawdida ɪgu awt̩, “Di wila gammiilgu k̩’a aamt, gal, luyaakii ndm dawil gwiniitsn goo di wila gammiilgu.”

A long time after, the big Beaver recovered his breath and he said to the small Porcupine, “Well, the way I play is much better, come, follow me and I will show you how I play.”

Dawilt luyaakida ɪgu awt̩ ‘wii sts’ool ada wil waaxs da awaa ɪxt̩’aa.

The little Porcupine followed the big Beaver and they went to the big lake.

Ɓat ‘waa awaa ɪxt̩’aa dawil haw ‘wii sts’ool da na nsiip’nsɪm awt̩,

When they came to the edge of the lake the big Beaver said to his friend the Porcupine,

“Ndm daxswooxsgn da ts’m ɪxt̩’aa. Dm ‘liit’aan da ɪxt̩ hak’ooyu, dzida sit’aa’ma m k’wa’an na ksinaaɪgn dm na ɟapɟaapɪdn ha’koo t̩’mɪaani’yu.”

“I will dive with you into the lake. You will sit on my back and when you feel you are losing your breath you will scratch the back of my neck.”

“Ayn,” daya ɪgu awt̩, “Baas’nu dm dakwɪɟnu da ts’m aks.”

“No,” said the little Porcupine, “I’m afraid that I shall be drowned in the water.”

“Ayn, aɪɟadi ɟooɪ dm waan,” daya ‘wii sts’ool.

“No, nothing will happen to you,” said the Beaver.

‘Nɟaɟat̩ lusuwiliinda ‘wii sts’ool ɪgu awt̩ ada wil anoogasga ɪgu awt̩ ada wil ‘liit’aada ɪxt̩ hak’oo sts’ool. Ada wilt̩ daxswooxsgida sts’ool awt̩.

The big Beaver was coaxing for a long time and then the Porcupine agreed and he sat on the big Beaver’s back. The Beaver dived with the porcupine.

Wayi, lat gyelwks da lgu awta la dm dakwlgnt dawilt na gapgaapl hak'oo sts'ool.

When the little Porcupine felt he was drowning he scratched the back of the Beaver's neck.

Ada ałga 'niisagoo sts'ool goo wuwaal awta.

The Beaver never heeded to what the Porcupine was doing.

La dm dakwlgnt awta a ts'm laxt'aa dawilt maga da sts'ool lgu awta a lgu ts'uusgm likst'aa.

When the little Porcupine was nearly drowned in the lake the Beaver brought the Porcupine to a small island.

La amsga'naga sgüü lgu awta da lax likst'aa dawil hats'iksm gyik diduulst ada wilt nii lgu lax likst'aa wil 'liit'aat.

After the little Porcupine lay on the island a long time he again became alive and saw that he sat on a small island.

Dawil k'wil laantgit ada wil kwdiit adat dzaga nii 'wii sga'niis na wil 'waatgit.

He moved about and he became hungry and he saw the big mountain slide where he had come from.

La gwaṭg ada wilt saxdoo bilag dm gan gyemgt.

It was cold and he gathered together some moss to make himself warm.

La gyemgt dawilt k'wil gügüül dm gabit ada algit 'waat ligi goo.

When he became warm he searched about for food and he did not find anything.

Ada wil lip gyilks didaalxsga lgu awta, "Wayi, dm güültu wineeya dzila aamt laxha," ada wilt yaada liimii gwa'ṭa:

The little Porcupine started talking to himself, saying, "Well, I will bring in food in good weather," and he started to sing this song:

"Wayi, dm giłap yaa'n lgu awta da nduuba wil xłootk.

I want to walk below the foot of the mountain slide.

Dawil gyilks k'awts'm daawł na neelga lgu awta al na magoont Ksyen dił na magoont Kluusms."

My mucus discharge from my nose will become a labret of ice at the headwaters of the Skeena River and Nass River."

Lat yaadida lgu awta na liimiit ada heeldit 'liiya'ant.

When the little Porcupine sang his song, he repeated it many times.

Wayi, la hup'l dawil k'angawdi laxha.

When it was night, the sky became clear.

Ada wil sit'aa'ma daaw lax'o likst'aa, sta liimii lgu awta.

Ice spread on the lake and the Porcupine kept on singing.

La gyik dziiws dawil xts'ii daaw dawilt wilaayda lgu awta la mootgit.

The next day, the ice thickened and the little porcupine knew he would be saved.

Hoy lgu awta na gatgyet aat di goydiksa gwatg, a al yagwa gyemga laxha.

Porcupine used his power by bringing on the cold weather, although the weather was warm.

La xts'ii daaw dawilt da'axlgida awta 'liiyaat.

The ice was strong enough that he was able to walk upon it.

Dawil dzaga axlga lgu awta da wil xloot 'nii wil 'waatgit.

The little Porcupine went across to the mountain slide where he had come from.

Wayi, la mootgit ada wil luk'wil luuntiit ada 'naga sagoogit ada dmt duu'n gyed a dmt da goydiks 'wiileeksm gwatg, a dm luk'aga txa'nii ligi goo.

He was now saved and at first he was angry and had planned that he would really kill the people by bringing on a great cold weather, which would kill everything.

Hats'iksm gyik aynt, dawilt yaadida lgu awta gyik k'uulda liimii, a hawt,

But the little Porcupine then sang his other song which said,

“Gwilgwelgii, gwilgwelgii, ligi gwilgwelgii laxha (a k’wiliit ‘liiya’ant) Hada hawyu k’aba klgüüyu, ‘nii gan ‘wäh na gwilgwelgał laxha.”

“Burn up, burn up, burn up about all the heavens (repeat three times) I care too much for my little children, that is why I do not burn up the heavens.”

Ła Sabaat.

The End.

Nah Wil Dəl Gitlaan dił Giluts'aaw
When the Gitlaan and the Giluts'aaw Fought
From Tsimshian Stories Volume 2
Recorded by William Beynon

K'üülda ganlaag, hats'ii dzaxdzoga gyed a Ksyen asga galts'abm Giluts'aaw goo waadit a "Wil lu tguymk".

One morning, while the people were living on the Skeena, at the village of the Giludzaaw people, whom were called, "Where-in Shaded".

Ada goytiksa xsoo wil lut'aas Niyaaslaganuus, Sm'ooygidm Gitlaan.

There came a canoe, in which sat Niyaaslaganuus, Chief of the Gitlaan people.

Ada ganat'aat a 'wii hayetsk a na gilaan da xsoo.

He was sitting in the stern of his canoe with his back supported by a copper shield.

Ada batsgit a txagyaaksa galts'abm Giluts'aaw, ada wilt 'yaga haydzdat Niyaaslgumiik k'oolda likagyet waadas Gamsax a dmt bax 'woos Niyaaslaganuus.

Coming to a point below the village of Giluts'aaw, Niyaaslgumiik then sent one of his headmen, whose name was Gamsax, to invite Niyaaslaganuus.

Ada alga 'niisa goos Niyaaslaganuus a na luulgyida sm'ooygidm Giluts'aaw ada sa liksgye'en da gyed a wila waalt.

Niyaaslaganuus paid no attention to the invitation of the Giluts'aaw chief, which made them suddenly suspicious of his actions.

Ada wilt haydzdat Niyaaslgumiik'a k'oolda na ts'apt asga dmt p'lk'wa'ans Niyaaslaganuus.

So, Niyaaslgumiik then sent down of of his tribesmen to scatter eagle down on Niyaaslaganuus.

Ada 'nii wil waals Niyaaslaganuus asga swansga p'lk'wa, aat agam swanda t'mgawst.

Then Niyaaslaganuus blew the eagle down from him, blowing it off to one side.

Liksgye'e'nsga Giluts'aaŵ das Niyaaslaganuus, awil ałga baṭsgit a na xsoot.

This made the Giluts'aaŵ more suspicious of Niyaaslaganuus, because he would not land from his canoe.

Gan waalsga Giluts'aaŵ a gwildm gawdiit a dm wilduulgitgat.

The Giluts'aaŵ prepared themselves for a fight.

Adat luyaaka txalaansga Gitlaan łat niisga dm gan k'adaawlda k'an gaynam Gitamaat.

They followed behind the Gitlaan when they saw that they were going over the trail to Gitamaat.

Wayi gwaayga gan ałga aam gootsga sm'ooygidm Gitlaan: Huutga t'apxaduul na xaatsat.

Now this is the reason why the Gitlaan chief was angry: Two of his slavesmen escaped.

Ada ha'ligootsga sm'ooygidm Gitlaan dzidat liyüütdat Niyaasłgumiik, ada dzidat łimoomt dzidam yilyeltgat a Gitamaat.

He suspected that Niyaasłgumiik had hid them, and assisted them to return to Gitamaat.

Wayi, łat 'waadit Niyaaslaganuusga Gitamaat, dawil 'niisga waalsga na alxsa Niyaaslaganuus suwaadat as Sooyx at dzagwa k'oolda Gitamaat, a huwald a t'iinm sahoont.

When Niyaaslaganuus arrived in Gitamaat, one of his warriors, whose name was Sooyx, killed one of the Gitamaat, who was at this fish trap.

Dawil yilyeltga Gitlaan, kwdaxsa Gitamaat.

Then the Gitlaan returned, leaving Gitamaat.

Ła yagwa yilyeltgat, ada ła k'an disüülgyaxsgida lax gayna, ła 'waasga suwaatgatał "Wil doo gooli".

When they were returning, half way over the trail, they came to a place which was known as "Place of Scalps".

Ada txal 'wit'waasga Giluts'aaŵga, dawil hawdas dip 'niit, "Gooyu huwaalsm?".

Here they met the Giluts'aaŵ, who spoke to them saying, "What are you doing?".

Ada ałga didiilmxga Gitlaan, ada sm ts'iiks waalxsa Gitlaan.

The Gitlaan never replied, and walked past the Giluts'aaŵ very haughtily.

K'oolda Gitlaan, waadas Tgwahmne'ex (Ganhada), la gwinyaat a awaa Giluts'aaŵ, adat ksm mmāxsn gama'oont 'nii waalda gwa'a dmt wila txa gaa gayna.

One Gitlaan man, whose name was Tgwahmne'ex (a Ganhada), when he came up to the Giluts'aaŵ, he put out his elbows in such a way to take all of the width of the trail.

Ada lat 'waa wil haytgas Niyaaslugumiik, dawilt sa'ooys Niyaaslugumiik da ts'm gayna.

Then when he came to where Niyaaslugumiik stood, he then threw Niyaaslugumiik down into the trail.

La haytgas Niyaaslugumiik dawil hawt, "Amanii wila yaan, haw!"

When Niyaaslugumiik arose he said, "Be careful how you walk, you!"

Ada wil diilmxga Gitlaan, "La k'ap 'ni'nii wila yaayu, haw!"

The Gitlaan man replied, "This is the way I always walk, you!"

Wayi, dawilt dzagwidat Niyaaslugumiika Gitlaan, ada dit dzagwas Niyaaslaganuus, sm'ooygidm Gitlaan.

Well, then Niyaaslugumiik killed the Gitlaan man, and also killed Niyaaslaganuus, chief of the Gitlaan.

Ada wil k'oolda Gitlaan t'in sga'yedza ts'als Niyaasnawaa a na gap'ilaht.

Then a Gitlaan struck the face of Niyaasnawaa with his gun.

Xbagaadas Niyaaslugumiika gap'ilah da Gitlaan, dawil sagayt dals dip gwa'a. Gitlaan dil Giluts'aaŵ.

Niyaaslugumiik took the gun away from the Gitlaan man, then all started to fight. The Gitlaan and Giluts'aaŵ.

Ada la sabaa dalt, t'apxaduul siksm'ooygidm Gitlaan ada gwiloon kstagoogm Gitlaan düüt.

When it was all over there were two chiefs of the Gitlaan and three headmen killed.

Ada am gwiloon Giluts'aaŵ di düüt.

There were only three Giluts'aaŵ killed.

Ada wil huuda Gitlaan, yaaka na magoon Laxgyels ada luyeltgada na galts'apt, guu suwaatgida "Lax nu Witwiit".

Then the Gitlaan took to flight, following the headwaters of Laxgyels, and went to their village, which was called, "Place of Witwiit". (Species of bird, like a robin. Now the town of Terrace BC)

Wayi, 'ni'nii gwa'a wil dzagm baa waals Niyaaslaganuus at txaaysas Niyaaslgumiik aadzat liyüüda na lüungyitgat.

So this is the result of Niyaaslaganuus having blamed Niyaaslgumiik of hiding his runaway slaves.

Ła sabaat.

The End.

Wila Dzapsa Suwansgm Halaayt

How A Medicine Man (Shaman) Was Created

From Tsimshian Stories Volume 2

Recorded by William Beynon

Informant: Issac Tens

Asi manyaa p'asu, asi l̥guwoom̥l̥gu ada nwilaay wil habool liksgyedm g̥atgyed.

While I was a growing child, I knew that I had strange powers.

Gwai ngan wilaay wil liksgyedu da n̥ag̥ats'aaw gyed.

This was why I knew I had different powers from other people.

K'üülda sah dawil b̥axyaayu da gyilhawlii dm si'ool̥gu, ada sm gal gw̥atk.

One day I went up into the hills to gather wood and it was very cold.

Ada heelda gyeda si'a'ool̥git awil l̥a goomsm, ada na gyilhawlii da galts'ap wil wuwaalt.

There were many other people gathering wood as it was now winter and it was in the hills above the village where they were.

Wayi, l̥an 'waa l̥ax dii ada wil n'nax'nuu liksgyedm xstaamga na ts'iwaan 'wii g̥an yagwan k'otst.

When I got to the hills, I heard strange noises at the top of the tree which I was cutting.

Dawila man niitsgu g̥aksta naa 'wii mooksgm g̥witgwiniikws 'liit'aat asga na ts'awaan 'wii g̥an.

I looked up and behold there was a large white owl sitting on the top of the big tree.

Dawil tgi gyipaayga g̥witgwiniikws adat dog̥a na t'mgawsu, adat man di gyipaaygu da l̥axha.

Then the owl flew down and grasped my head and flew up with me into the sky.

Wayi, 'nii wil k'waatga goodu ada 'nii wil sit'aa'ma ksiwogu ada gw̥a'ā wila haw nksiwogu.

Well, it was then that I lost my senses and it was then I started to dream and this is what I dreamed:

Ksiwoxdu ła wagayt mangyipaaygu da łaḵha ada ‘ni’ni nwił ‘wiiheeldm liksgigyedm goo.
I dreamed that I was flying way up into the sky and here I saw a great many strange things.

Ada nwił wilaay ‘ni’niisga gwiłgwiiniikws int man di gyipaaygu adat dāxdoga t’mgawsu.
And I knew that it was the owl which was flying me up by grasping my head.

Wayi, ła sagaksgu, gaksda naa al łaḵ mooksa wil sgüü’yu da xbism sgüü ts’alu da ts’m mooks.
Then I suddenly awoke (came to my senses) and behold I was lying on the snow and with my face downward.

Ada ludzabiksga ts’alu da ts’m mooks. Ada ludāba sah waalu.
And my face had sunk into the snow. I had been away now all day.

Wayi, ła luyeltgu da na walps naḡwaadu ada nwił meldas ‘niit wila waalu.
When I returned to the house of my father, I told him what had happened to me.

Ada wil hawda k’oy, “Sgüü goo gan waal gwa’ā, dm ‘wiileeksm halaaydn ‘ni’ni gan waan.”
So he said to me, “The reason this has happened to you, is that you will be a great shaman.”

Wayi, da nwił k’o’ol txa’ni na wila waalut, awil ałga hasāgiit dm di halaaydii.
Well after this I had forgotten what had happened to me, as I had no desire to be a shaman.

Wilaayu dm haaxgu ada ndm luyaaka t’ooxlg ada heelda dm ha’wāłksu, ada dm luwaalu da spagayt hakhalaayt ada dm gal baasu a dm luspagayt waalu as dip ‘niit.
I knew that I would suffer lots of hardship in that there would be many taboos and that I would have to always be among the shamans and I was very much afraid to be amongst them.

Wayi, ła k’üül k’ool nda waalu, ada ła ‘wiileeksu ada ła di lip suwiliinsgu.
Well, it was now a year after, and I had grown much bigger, and was able to hunt by myself.

Da nwił kwdāḵsa łaḵ Gitanmaaks ndm goo T’emlāḵ’aam dm wil suwiliinsgu.
I left Hazelton to go to T’emlāḵ’aam to hunt there.

Łan ‘waa laxyuuba gwa’a ada wil yaayu da gyilhawlii, ‘ni’nii nwil nax’nuu wudi liksgyedm goo da ha’kooyu.

When I came to this territory and walked into the hills, I heard many strange sounds behind me.

Ada ałga gyilks niitsgii ada dm wudi gyelwksu dmt gyidigaadu ‘wii heeldm gyed.

I did not look behind and I felt very much as if I was about to be caught by many people.

Gyelwksu wudi dm k’ap gyidigaatksu, ada ałga gyilks niitsgii, wudi heelda gyeda da tgu kwduunu wila hawt.

I had a feeling I was about to be captured, still I never looked behind, as it felt as if there were many all around me.

Wayi, yagwa si’it silis’yaanu gan waalut ada ‘ni’nii nwil niisga wil k’wil baa ‘wii mooksgm ‘wats’a.

I was trying to get mink, that was why I came here, and then I saw before me, running about, a big white otter.

Wayi, ‘ni’nii wil baasu, awil nwilaay dmt si’it luhayksu ‘wii mooksgm ‘wats’a, awil k’ap ‘nii lusgüü da mooksgm ‘wats’a, dmt suwiliin gyed.

It was then I became afraid as I knew that the otter would try to influence me, as this was a power that was possessed by the white otter, to influence people.

Wayi, dawil nbaal dm k’yeexgu ada ngooska wil gyisibaa Ksyen, ada dm wila gyilks limootgu ada nagooga ndm wasga k’ala’aksga dawil sa’oksu ada sadzagu ada ‘naga sgüüyu.

Well, then I tried to run away, I went towards the Skeena River so that I could save myself but before I could reach the river, I fell and fainted, and here I lay for a long time.

Ada ła sagaksgu ada na lax mooksa wil sgüüyu.

And when I suddenly awoke, I was lying in the snow.

Ada xgwatksu, ada ła sgeetg, gaksta naa, ła goydiksa nagwaadu a dmt txal’waayu.

I was very cold and it was getting dark, and behold my father came to meet me.

Ła k’wa’dist da k’oy awil ła ‘naga waalu ada ła dm hup’l.

He missed me, as I had been too long away and it was nearly night.

Wayi sm 'nii wil ts'ilm axlgu da ts'awaalp dawil nooku, dawil sgüüm siipgu wagayt k'üül k'oolu waalu.

Just as soon as I got into the house I lay down and became very sick and lay that way for a year.

Dawil haw nagwaadu da k'oy, "Dm 'wiileeksm halaaydn, 'ni'nii gan waalsga mooksgm 'wats'a da goydiks da k'wan".

And my father said to me, "You will become a great shaman, that is why the white otter came to you".

Ada wilt sagayt ga'wn da nagwaadu txa'nii suwansgm halaayt a dmt baal dmt dimootgu.

Then my father gathered together all the shamans to try to cure me.

Ada gatgoydiksa manhalaayt adat wilaaysga dm di halaaydu ada 'ni'nii gan siip'gu.

The foremost shaman came and they knew that I was to become a shaman, that was why I was sick.

Ada 'ni'nii wilt suwilaa'ymgu dm halaaydu.

So they taught me how to go about and cure sick people.

Dawil suwansgm halaaydit in haboolu a amsga'nagat, da nwil da'axlga haldmt'aayu.

The shamans attended to me for a long time and then I was able to sit up.

Ada nwil da'axlga dm ludzaga yaayu da dza waalp ada wil luyeltga na gatgyedu ada wagayt mootgu.

Then I was able to walk about inside the house and my strength returned until I was cured.

Ada wilt xlgoo da nagwaadu txa'niisga hakhalaaytga.

Then my father compensated all of the shamans.

Ada 'ni'niisga wilt gaadu na nagyetgu ada liilu ada algit anooxl ndm gool ligi nda a dm k'wil k'oolu.

And it was then my parents took me and guarded me carefully, never allowing me to go anywhere alone.

Ła sit'aa'ma dm halaaydu adat wilaayda na nagyetgu ła dm k'ap halaaydu, awil ła wila gątgoydiksa dm silawaalu, a gątgoydikst ła yagwa xst'ogu adat meła goo dm wila waalu.

I was now a shaman, and my parents knew I would be a real shaman, as there always appeared to me my supernatural aids, coming to me when I slept, telling me what I should do.

Ada 'ni'niis dip gwą'a dm silawaalu: na yeen łaxha, 'wii mooksgm gwigwiniikws, mooksgm 'wats'a, mooksgm stukwliin, ada 'wii yee.

And these things were my supernatural aides: the clouds of the skies, the white owl, the white otter, the white rabbit and a large spring salmon.

Ada ksgoogm goo waalu na sikst'uul man axł'axłgm suwansgm halaayt ada wil lisa'ylu adan gyidigaa wilat dzaba gyed.

The first thing I did was to accompany the foremost shamans and then I watched them and learned how they worked on the people.

Wayi, sm ksgoogm gyeda di dzabu 'ni'niisga k'oolda hanał' guu na oysga naxnoxga, a asi wuwaaldida 'wii sga'niism Stagiyudagan.

Well, the first person I attended on was one woman who had been struck by a supernatural being while she was in the Stagiyudagan Mountains.

Ada ła 'naga sgüü hanał'a gwą'a da siipgit, ada dm 'naga nookt.

This woman had been sick a long time, being bed ridden for a long time.

Ada heelda hakhalaaydit in dzapt, ada algat da'axłgit dmt dimootgit.

Many shamans could not cure her.

Wayi, 'ni'nii di wil huutksu, a ndm nii goo t'in wilaagwa hanał'a gwą'a.

Well I was then called for to see what it was that was making this woman sick.

Lip naksa nabiibu gwą'a.

It was in fact my own uncle's wife.

Wayi, la ts'iinu da waalpa wila sgüüt, dawil yaayu da na stuup'l waalp ada nwil nii wil wan 'nagats'aaw halaayt na t'in si'il dimootga hanak'a gwa'a.

When I came into the house to where she lay, I went to the rear of the house and there were other shamans sitting around her who were attending her.

Dawil 'liik'an haytgu da lax'o wil sgüüt, ada asi haytgu da 'ni'nii wil saksiwogu.

So I stood over where she lay and while standing here I suddenly had a vision.

Ada 'ni'nii wil goydiksa na'atksu t'in mefa goo dm wila waalu.

One of my supernatural aides came to me and told me what I will do.

Asi ksiwogu da 'ni'nii wil goydiksa ma'wats'a ada haw da k'oy, "Dza sigwelgan gup'l da lak.

There in my vision, there came to me the white otter and said to me, "You shall make two fires.

Sigwelga k'üülda stuup'l ada k'üülda awaa liksoog. Ada miilgn da spaga na silaksn."

One at the rear of the house and another at the doorway. And you will dance between these two fires."

Ada lut'aa ma'wats'a a ts'm xsoo, ada k'wil awlksgit a ts'iwaan gangan a ts'm laxhaga.

The white otter was sitting in the canoe, and was drifting about on the tree tops in the sky.

Ada 'ni'nii nwil nax'nuu liimii dm hoyu. Ada gwa'a wila hawdit:

And it was then I heard the songs which I was to use. And this was how it was sung:

Lut'aa 'wii naxnog da nats'aaw wil tgibaa aks, ada 'ni'nii gwii wil dzoga ma'wats'a."

"There was a big supernatural being inside of the big waterfall, and this is the abode of the white otter."

he-he-hai-hai-ha-ha-ha-he...

he-he-hai-hai-ha-ha-ha-he...

Lut'aa 'wii naxnog... hai-hai-ie-ie-ie-he-he-he... da nats'aaw tgibaa aks...

There is a big supernatural being... hai-hai-ie-ie-ie-he-he-he... Inside of the big waterfall...

he-hai-hai... 'ya-'ya... ada 'ni'nii gwā'a wil dzoga ma'wats'a... he-hai-hai... 'ya-'ya...
he-hai-hai... 'ya-'ya... and this is where the white otter lives... he-hai-hai... 'ya-'ya...

Wayi, 'ni'nii nwil wilaay k'ap dm waalu a ndm goosga ts'ilaasü a Hagwilgyet, ada 'ni'nii dmt wil k'yinam da naxnoga goo dm wila waalu.

Well, it was then I knew that I would have to really go to the waterfalls at Hagwilgyet, and it would be there that my supernatural aides would tell me what to do.

Wayi, la dm huup'l ada 'ni'nii nwil goo awaa ts'ilaasü da k'a t'aayu.

Well now it was nearly night and I then went to the waterfall and sat there.

Ada nagooga dm goydiksu da gwā'a da nwil k'a aksa wooms.

But before coming here, I drank first of devil's club brew.

Ada 'naga t'aayu da gwā'a. Dawil goydiksa ksiwoga da k'oy.

I had now been sitting here for some time. Then a dream came to me.

Ada 'ni'nii nwil wilaay naa t'in wilaagwa hanak'a gwā'a, guu hanak'a dzabu.

And there I saw who it was that was doing harm to the woman I was attending.

Niidzu k'oolda 'yuuta 'waatgida Gidzak'uukla.

I saw a man of the village of Gidzak'uukla.

Wilaayu 'yuuta gwā'a, ada wil ngaa na'atksu tgi 'yaga da t'mlaani'yu ada wil hawyut.

I knew him and I then took my charm which hung from my neck and spoke to it.

"Dm dimootgn hanak'a gwā'a."

"You will cure this woman."

Ada nwil damxga na'atksu ada 'ni'nii wil xst'ogu a awaasga ts'ilaasüga.

And then I slept with the charm and I slept at the waterfall.

Wayi, la gik dziws ada 'yaga yaayu a awaasga siip'gm hanak', ada wil ts'iinu da na waalpt ada hawyu gyeda luwant,

Well, the next day I walked down to where the sick woman lay, when I came into their house I spoke to the people therein,

“Sigwelga lax a awaa liksooga adam gik dzaba lax da stuup’l.”

“Burn a fire near the doorway and another at the rear of the house.”

Ada ‘ni’nii na wil hoy laxsm olm gwishalaayt ada na dził ‘liinak’ m miilgu dił na’atksu a t’mlaani’yu ada nwil gwin goo awaa wil sgüü siip’gm hanak’.

Then I wore my bear claw headdress, my dancing apron and my charm hanging from my neck, then I went to where the sick woman lay.

Ada liimiyu a na spaga na lax a yagwa miilgu.

I sang and started in between the two fires while dancing.

Ada la heelda na yaada liimii ada ngaa na’atksu adan ‘liisgüüt a lax’o siip’gm hanak’.

I had sung my song many times, I then took my charm and laid it on top of the sick woman.

Saybm gwigwiniikws ada ‘ni’niisga wila gyełksit.

My amulet was bones of a white owl and it was carved that way.

Ada ‘ni’nii ‘liisgüüyu da lax’ot a dm t’in liblt waaltga ngatgyeda haldaawga dm Gidzak’uukla.

This I laid on the top of her to overcome the powers of the witch of Gidzak’uukla.

Ada na melida nabiibu goo wila laagwitga haldaawga dm Gidzak’uukla (guu t’in haldaaw hanak’, naksa nabiibu) ada aam dmt k’amtsn haydz algyag da lüü yuub ada dmt silm da’axłga goo na wansga haldaawgitga, a ‘nii dm wil mootga nakst.

I then told my uncle of the witch of Gidzak’uukla (who was bewitching the woman, my uncle’s wife), that it would be well that word be sent secretly to try and get back the woman’s belongings the witch now possessed, then his wife would become better.

Ada ałgn kwdaxsa hanak’a siip’git ada limoomu ‘nagats’aaw hakhalaayt, aat yaada na lip liimiit.

I never left the sick woman, and I was assisted by other shamans who sang their own songs.

Ada wilt haydza nabiibu t'haydza 'wiileeksm wilaaysgm hanak', lip lmkdiit, ada dmt baaldmt silm doga goo na giingsa hanak'a na doga haldaawgidm Gidzak'uukla.

Well, then my uncle sent one wise old woman, his own sister, to try and get back the possession of his wife, which was now in the hands of the witch of Gidzak'uukla.

Ada waalsga hanak'a adat goo wagayt na agwi wilaaysga 'yuuta nah nahawyu adat pliyaawt asga wila waalsga hanak'a, guu naksa nabiibu ada hawtga,

The woman did so and went to a distant relative of the man, whom I had named and she told this distant relative what was happening to the wife of my uncle and she said,

"La aam dm waalsga t'in wilaagwitga dm gyiloot, ada dmt luyinya'an goo na naho'ya hanak' goo habooldit ada dm ksiisgit da txa'nii goo."

"It will be good for the person bewitching her that he shall stop and return the possessions of the woman that he has and that the husband will redeem it."

Ada la amsga'nakt dawilt xa'nuu da haldaawgita gwa'a ada wil waalt.

Some time after, the witch got word and he did so.

Luya'anda na gawsa hanak' guu nah dogat ada wil sit'aa'ma mootga hanak'.

He sent back the hair of the woman that he had taken and then she started to get well.

Bibuutu wil mootga hanak' nagooga ndm gyilks doga na'atsku.

I waited until she was cured before I took back my owl amulet.

'Ni'nii gwii wila sit'aa'ma suwansgm halaaydu.

This is how I became a shaman.

La sabaat.

The end.

Wila Loo Naksm Ts'msyen

The Marriage Customs Among the Tsimshian

From Tsimshian Stories Volume 4

Recorded by William Beynon

Informant: Ethel Musgrade

Wayi, asi sisuusa k'abatgüük adawil hogyaga sa na ganagyetgit aat naa dm ganiinksga k'abatgüük.

While children were still small the parents would agree among themselves who the small children should marry.

Ada dzila likleekst ada k'ap haboolda na as'eegit.

When they had grown up they kept these agreements.

Lat dzaba dm wila waalt adawilt k'yinaḡm k'yinaḡ'ma guu gaxba gaxsoo, txa hoygyagnsga naga 'yuuta a naga hanaḡ'. 'Ni'nii siwaadadiḡ: txalsip'asa.

When they made the arrangements they gave marriage gifts which were sometimes canoes, given by the family of the boy to the family of the girl. This was called: To grow up together.

Ada gwaḡ'a siik'iḡ baalta dm waalda dm ganiinksa 'yuuta a na lip ḡwisliisa naḡwaat.

The older people tried to arrange that the man should marry his father's own niece.

Ada lip ḡgutxa'oot a dm nakst ada gwaay gan waalt.

This was his cross cousin and this was why they did so.

Dzidat lip naksida 'yuuta lip ḡgutxa'oot txa'nii na han amawaals naḡwaat dm gyididogat ada aḡga dm daawḡ da liksgyedm gyed.

If the man would marry his own cross cousin then all of the wealth of the father's house would be kept and would not go into strange hands.

Ada adik'üült diḡ laxyuubm suwiliinsg.

The same in regards to the hunting grounds.

Sagayt hoy da na laxyuuba nagwaada hanak', dii na yuuba na ganabiipt.

They would use together the territory of the girl's father or any of the uncles.

'Ni'nii waalda gwa'a ada dmt haba heeldm laxyuub, dii heeldm ak'aks.

Thus they could always go to many hunting territories, also fishing streams.

Wayi, la hogyaga dm waalsga k'oolda 'yuuta ada hasaxda dm nakst ada wil yaas noot admt didaalga noosga hanak'ga adat k'yinamsa k'yina'ma.

When one young man was ready and wanted to marry, his mother went and spoke to the mother of the woman and at the same time gave her gifts.

K'yina'ma t'in lumanguusga goo hawt ada hanak'a wil didaalgasgit dm gooy ksa k'yina'ma.

The gifts supporting what she said and these gifts would go to the woman being proposed.

La gawdi didaalgasga na noo 'yuuta a na noo lgu hanak' ada alga dm melam diilmxa na noo hanak'a, dii na ts'apt.

After the mother of the man had made her overtures to the mother of the girl she would not get an immediate reply from the family of the girl.

Dm bibuuda na ts'aba 'yuuta diilmxg, nagooga dmt wilaay dza dm ama diilmxat ligi ayn.

The family of the man would wait for the reply, to know whether it was favorably received or not.

Wayi, lat wilaa'yn naga hanak'a goo wil hogyagast a na ts'aba 'yuuta dawilt haydza algyag k'oolda na nikdaasga 'yuuta.

When the family of the girl made known their decision to the family of the man they would send word to one of the paternal aunts of the man.

Dzidat anooxsga dm nakstga adawilt wilaaynt as dip gwa'a.

If they decided to consent to the match then this they made known.

Dzida algat anooxt, ada dmt luyinya'an na ksa k'yina'mat.

If they did not consent, they would send back the presents.

Wayi, 'ni'nii gwa'a siwaatgida! nahogyagasm lüü yuub.

This was termed as a preliminary arrangement.

Ada dzilat anoox da na ts'aba hanak'a a dmt nakst ada 'ni'nii wil sit'aa'ma mandidaalgasgat.
If the family of the woman consents to the marriage then the real advances were made.

Ada 'ni'nii nagwaada 'yuuta dil ganabiibsit in dzapt.
They were made by the father of the man and his uncles.

Ada wilt doo k'yina'ma a hats'axlga nagwaada hanak'.
They laid their presents in front of the father of the woman.

Adawil nagwaada 'yuuta algyagat, daalga na ts'aba hanak' aat k'winuut as dip 'niitga admt anool dimt naksgat da hanak'a lguulgm 'yuut.
Then the father of the man spoke to the family of the woman asking of them that they allow their child to marry their son.

La hoygast dawilt doot da na ts'aba 'yuuta ha'naks a hats'axlga ganabiipa hanak'a dis nagwaat.
When this was agreed on, then the man's family put marriage gifts in front of each of the woman's uncles and her father.

Wayi, la hogyaga dm wil nakst dawil na ts'aba hanak'a tin k'yinam k'yina'ma a 'yuuta guu xbiisa da k'awtsii, liim yets'isk ada txa'nii na amawaalt.
When they were ready to be married then the family of the woman gave their gifts to the man which was boxes of grease, furs and all forms of wealth.

Dzida k'yina'mas dip gwa'a a 'yuuta ada wil alga dmt yiya'an da hanak'a goo na k'yinamtgat as 'niit.
If the man was given marriage gifts, then the marriage gift of the woman shall not be returned.

Dzida alga k'yina'mas dip gwa'a a 'yuuta adawil dmt yinya'antga na k'yinamtgida hanak'.
If the man had not given any gifts then the woman's gifts shall be returned.

'Yuuta dil hanak' dm naksat alga diit didaalx na stik'oolt.
The man and woman who were to be married had never spoken to each other.

Ła hogyąga txa'nii goo adawilt wilaayt.

When everything was ready they knew it.

Nagooga dm nakst na ts'aba 'yuuta tin basagn k'yina'ma.

Before the marriage, the family group of the man would distribute gifts.

'Ni'nii noot dił ganikdaagat in k'yinam k'yina'ma guu siwaatgadił Pluet.

It was the mother and the maternal aunts who gave gifts which was called Pluet.

Gwa'a gant siwaadidał Pluet.

This was why they called it Pluet.

Na noo 'yuuta t'in dzaba dzilaam hat'aldm amgan adat lusişaxsga na ts'iwaant ada wudi luuda wila dzabit.

The mother of the man made a cedar bark basket which was sharp at one end and was like a wedge in shape.

Ada 'ni'nii wil lut'oost a dm na wil ho'ya hanak'.

Into this they put things for the use of the woman.

Wayi, 'ni'nii k'yina'ma Pluet dm yinya'an na ts'aba hanak' dzila gawdi dza naksa 'yuuta dił hanak'.

This Pluet gift would be returned by the woman's family after the marriage of the man and the woman.

Wayi, wil'naat'ala hanak' dmt in basagn k'yina'ma a txa'nii hanak' a na ts'aba 'yuuta.

The family group of the woman would distribute gifts to all of the man's female relatives.

Siwaatksa gwa'a al Yaask.

This was called Yaask.

Wayi, la hogyąga dm wilt naksa 'yuuta adawilt da ts'iinda gyeda hanak' a awaa wil t'aa 'yuuta a na waalps nagwaat.

When all was ready for the man to marry, the woman was brought in and seated where the man sat in the house of his father.

Ałga hogyağa dm waal ‘yuuta dmt goo na waalpa hanak’ dm ‘yagay gooy hanak’ na waalpt.

It was not proper that a man should go to the woman’s house but rather she would come to where he is.

Ła ts’ilm gaatga hanak’ ada t’a’antgit a awaa wil t’aa ‘yuuta ada ‘ni’nii wil nakst.

When the woman was brought in and seated by where the man sat, they were married.

Gaxba ‘ni’nii gwa’a wil ksgoogm na ‘waadaas dip gwa’a, ła nakst.

Sometimes this will be the first time that they will meet, when they married.

‘Liiwan da lax sganm amgan ada na sm’ooygit ga ‘yuuta ksgoogm algyagat adat sigatgyeda naksga, adawil na nagyetga ‘yuuta.

They sat on a cedar bark mat and the chief of the man was first to speak affirming the marriage, then the parents of the man.

Gawdi gwa’a dawil na sm’ooygitga hanak’ dm algyagat dił na ts’apt a na noot.

After this, the woman’s tribal chief would speak as also her maternal relatives.

‘Ni’nii wil sabaa al’algyagat, ada wil al’algyaga na ‘woot, guu na gyeda galts’ap, guu na ‘wooysga ‘yuuta ga.

This ended the speaking and then the guests spoke, these being the people of the village, which had been invited by the man.

Na ts’aba ‘yuuta ‘ni’nii luulgyit ada ‘ni’nii ga t’ilgyedit.

The family of the man would give the feast as well as serving.

Ła sabaa txa’nii goo da ‘ni’nii ła k’ap wil nakst.

When this was all ended, they were now married.

Wayi, gyik gwa’a k’üülda wila loo łagigyet.

This was another custom of the older people.

Ami ła ‘wiileeksa na nabiiba k’oolda ‘yuuta, ɔlgat anoolda nabiipt a dm t’iilt nakst, awilt ‘niitga dm na txalaantga ada dm asdi t’amsat a txa’nii na ganiinksgat.

If the uncle of the son were now aged, the uncle did not let him marry soon, as he was to be his successor and he would inherit all of his wives.

Ts’u ła al nakst ada dmt doga na ganiinksga nabiipt.

Although he may already be married, he would have to take the wives of his uncle.

Ada gwaay gyik waal ɔmsa ‘yuuta, dzida dzaga ɔguuɔgm hanak’t ada hasaxt dmt habool ɔmst ada ‘ni’nii wilt sityaawda hanak’a dzagat a k’a ts’uusgm ɔgaawgt a ‘ni’nii dm naksa ɔmst.

Another custom of the mother-in-law was if her daughter died and the family wished to keep the son-in-law, then they immediately replaced the deceased daughter by a younger sister of the deceased to marry the son-in-law.

Gwɔ’ɔ siwaadadiɔ asdi t’amsm hanak’.

This was called: To Replace Woman.

Dzida hasaga hanak’a dmt kwdaxsa nakst ada wil ksa looykt adat txa doga na ukunxt, adat da goodit a awaa na lip waalpt.

If the woman desires to leave her husband, she will move out taking with her her boxes, taking them to her father’s own house.

Gwɔ’ɔ tin gwiniitsn ɔat kwdaxsa nakst ada dmt gyik naksa k’oolda ‘yuuta, ada di waal ‘yuuta.

This was to show that she had left her husband and could marry another man and the same with the man.

Wayi, dzida hats’iksm na’aamxs dip gwɔ’ɔ dawil hats’iksm gyik luulgyit.

If they should again be reconciled, they will give a feast.

Dm luyaakada na wila loot a na ksgoogm nakst.

They will do the same as when they had first been married.

Dzida hasāga ‘yuuta dmt kwdaxsa nakst dawilt kwdaxst ada dmt wilaayda hanak’a lat kwdaxsat.

If the man wanted to leave his wife, he would leave his wife and the woman would know that he had left her.

Ada ‘ni’nii dm wil diit kwdaxsa na waalpa ‘yuuta.

She would then move out and leave the house of her husband.

Dzida hasāga ‘yuuta dm luyeltgat a nakst ada ‘ni’nii dm wilt haydza k’oolda noot na lgaawga noot, lgaawga noot ‘ni’nii dm algyagat as ‘niit.

If the man should want to return to his wife, he will send his mother or one of his maternal aunts, the sister of his mother, to speak for him.

Dzida ‘yuuta tin kwdaxsa nakst ada dzida di waal hanak’, ada wilt noot dmt in dogaa klgüüt.

If the man should leave his wife or if the woman should do so then the mother will take the children.

‘Ni’nii gwā’ā waalsga lagigyat a wila waalm naks.

This is what the older people did in their marriages.

Ła sabaat.

The End.

Adaawga wil Gyiitga Aks
The Story of the Flood or
The Origin of Eagle Down as a Symbol of Peace
From Tsimshian Stories Volume 5
Recorded by William Beynon
Informant: Job Spencer
Translated into Sm'algyax by Russell Hayward

Wayi, gyik'oot ada sm gal al'alaga lagigyed.

Years ago the ancient people were very savage.

Ada la wilat 'wah'wis sihashoosga wil want ada 'ni'nii wil dalt ada heelda gyeda düüt.

They were always making trouble with one another and they fought, killing many people.

Ada algat wilaayda ha'lidzox goo dm wilat gyilo'ont.

The people of the world did not know how to stop them.

K'ap luk'aga k'üülda wil'naa'tal ada 'ni'nii wil gyiloot.

They would fight until one group was massacred.

Wayi, 'ni'nii niidzisa Sm'oogyidm laxha goo gwa'a ada 'ni'nii wil luuntiit.

The Chief of the Skies saw what the people were doing and it angered him.

La dm luk'aga gyed da ha'lidzogm a sgwaay dalt.

All of the people of the earth were nearly gone because of their fighting.

Ada wil t'ilgoolsga Sm'oogyidm laxha ada dmt winaats'aga na gyeda ha'lidzogm.

The Chief of the Skies planned to punish the people of the earth.

Ada asi sagayt k'üül wil dzoga gyed.

This was while all of the people of the earth were living together.

Ła k'üülda sahga ada wil goydiksa 'wii waas ada wil manyaa aks a kwduunsga wil dzoga gyed.
So, one day there came a great rain and the water started to rise around where the people lived.

Ada amsga'nakt dawil al'awlksaga wuwaalp.
Soon the houses of the people washed away.

Dawilt logm hapt da gyeda na gaxsoot ada luwant a na gaxsoot.
The people got into their canoes with their belongings and sat ready in their canoes.

Ada alga sayaał waas ada ła wila manyaa aks. Ada ła man disuulk'isgat a sga'niis.
The rain did not lessen and the water kept rising. It reached up to the middle of the mountains.

Ada alga gyiloo waas ada 'nagats'aaw gyet ła sa al'awlksaga a wil 'wah gagoontk.
Still it kept raining and some of the people had drifted away to unknown places.

Ada k'ap wudi łaxsuulda txa'nii nda. Ada ksa 'naga ts'iwaan siksga'niista aluwant.
Now everywhere you looked was like the ocean. Only a few mountain peaks were visible.

'Nagats'aaw gaxsoo t'in 'lii'waa Sga'niism Mediik ada 'ni'niis dip gwa'a wil sit'aatga ksgoogm Ts'msyen.
Some of the canoes came upon the mountain of the Grizzly Bear and from them was started the first Tsimshians.

Ada 'nagats'aawda 'lii al'awlksagida Sga'niism Gitxaala ada 'ni'niis dip gwa'a wil sit'aatga Gitxaala.
Some drifted on to the Kitkatla Mountain and they were the origin of the Kitkatlas.

Adat wilaaytga sugigyet nah k'ap waalsga łagigyed a gwa'a awil gynadoo na gkgadeelpgat a na wil loot.
The newer generation knew what had happened to the ancient people by the anchors of the ancient people that were left behind.

Wayi, gwa'a wila waalsga łagigyedm Gitxaala:
This is what happened to the forefathers of the Kitkatlas:

Lax sga'niism Gitxaala 'ni'nii wil 'lii al'awlksga 'wiiheeldm gaxsoo.

On Kitkatla mountain a great many canoes had drifted.

Ada la txal ax'axlgat dawilt hoksn maawlg a na miyaan wit'a ganm sga'niist.

Here they landed and they fastened their cedar bark ropes to the foot of the large trees.

Ada wil manyaa aks ada 'liigadza nwil sida'wah xsoo.

The waters rose up and submerged the canoe fastenings.

Ada 'ni'nii 'waaysga sugigyed a la suugya'wn.

This is what the new generation found afterwards.

Wayi, la sagayt yaasga gyedga a Sga'niism Gitxaala.

Well, people had gathered at the Kitkatla Mountain.

Ada dm gal ts'uusga na ts'uwaan sga'niisda ksabatsgit.

Only a small portion of the peak of the mountain emerged.

Ada 'ni'nii gwa'a wil sagayt gawdiisga gyetga. Luwan gyed da na ts'm gaxsoot.

On this peak, all of the people gathered. The people sat in their canoes.

'Wiiheelda gyed ada la dm gawdii wineeya. Ada sm haxhaaxga waalsga gyedga.

There were a great many people and the food was near finished. The people suffered much hardship.

Ada waalsga wineeya la dm gawdiit ada abuu gats'uwaan sga'niisa ksits'igts'iigit ada 'ni'nii wil 'liiholtga limootgm gyed.

The food of the people was nearly gone and there were only a few mountain peaks emerging upon which the surviving people could go.

Ada sm ksa luwansga gyeda a na gaxsoot. Ada la dm k'ap duusga gyina maantga.

People stayed in their canoes. Those that survived were nearly dead.

Wayi, 'ni'nii niidzisa xsgiikga.

Well, the eagles saw this.

Guu na miyaan txa'nii ts'u'uts ada sm gal k'aagagoot a goo waalsga gagwe'ym gyetga.
The eagles were the chief of all the birds and they pitied what happened to the poor people.

Sgüüga hawsga txa'nii ts'u'uts a dmt baal dm gwinxs k'amgootgida Sm'ooygit Laxhaga.
So, all of the birds were going to try to ask pity from the Great Chief of the Skies.

A la aam sgoksa waalt adat hak'an ha'lidzogm.
The Great Chief of the Skies had induced enough suffering and hardship upon the earth.

Wayi, la gawdiit wilaayda txa'nii ts'u'uts dmt baalsga dmt hats'iksm sa'aam gooda 'Wii Sm'ooygidm ts'm Laxhaga.
Now that all the birds knew that they would try to again make the Great Chief of the Skies heart good.

Ada 'ni'nii wil sagayt gawdi txa'nii wil liksgigyedm ts'u'uts a lax sga'niis ada k'wil lipaaykt a lax'o aks.
They gathered together all of the different birds on a peak of a mountain and flew about on top of the water.

Wayi, niidza gyeda wil waalsga ts'u'utsga, a man lipaaykt adat tgi gal'osga liida a lax aks.
The people saw what the birds were doing, flying up and dropping feathers onto the water.

Adat niista gyeda wil waalt ada sagyiloo manyaa aks ada sagyiloo waas.
The people saw that the water suddenly stopped rising and the rain suddenly stopped.

Adat gakgal'o da 'wii heelda ts'u'utsa na galiit a lax aks.
The many birds kept dropping their feathers upon the water.

Wayi 'naga waal ts'u'uts da gwa'a ada wilt niista gyeda wil sayaa aks.
The birds did this for a long time and the people watched the waters recede.

Ada 'wii sagayt liimiida yagwat gakgal'o na liit da ts'm aks.
The birds sang together as they dropped their feathers upon the water.

Ada heelda sah waalsga ts'u'uts a gwa'a ada wilt niisda limootgm gyed wil t'myaa wil tgi daawla aks.

The birds had been doing this for many days when the surviving people saw the waters going down fast.

Ada 'liiholtga na galii ts'u'uts lax aks ada amsga'nakt dawil gyina ts'ikts'iika na gaxsoot a lax'o sga'niist.

The water was now filled with feathers of the many birds and after a while, many people were left high and dry among the mountains.

'Ni'nii gwa'a waalsga Gitxaala a lax sga'niism Gitxaala ada 'ni'nii wil sa galts'aba gyina limootgm gyed.

This is what happened to the Kitkatlas of Kitkatla Mountain and here the surviving people made a Village.

Wayi, la ama dzoga gyed ada wilt aa'paga na wila waalsga ts'u'utsga ad ksa ts'uts'n na ga liit.

Now that these people had established themselves, they remembered what the birds had done for them by shedding their feathers.

Ada 'ni'nii wil t'ilgoolsga wilgagoosgit ada wilaay lusguu gatgyed a na lii ts'u'uts admt sagyeksa ha'lidzogn.

The wise men considered and understood that there was power to make peace with the feathers of the birds when there was trouble.

'Ni'nii gant dilamootgida gyeda na lii xsgiik a dmt hoyt a la wil hashosk.

This was why the people saved the down of the eagle and used it when there was trouble.

Ada 'ni'nii wil p'uultga p'lk'wa a la wil hashosk ada sagyeksa txa'nii goo.

In times of trouble, whenever eagle down was spread, everything became peaceful.

Wayi, 'ni'nii gwa'a wil sit'aatga waalsga gyedga at hoysga p'lk'wa a dmt sagyeksa txa'nii goo.

This was when the people first started using the eagle down to make peace in everything.

Wayi, niidzisa Sm'ooygida Laxhaga goo waal na ts'abt a ha'lidzogmii, k'winuu'mat a dmt dilimootga na diduulsa gyed ada 'ni'nii wilt saye'en.

The Great Chief of the Skies saw what his own creatures of the earth were doing, pleading for the lives of the few survivors, so he let the waters recede.

Limootga la dm düümla'aagm gyed admt gyik sit'aa wil'naat'ala Ts'msyen.

The near-starved people were saved to start another Tsimshian nation.

La sabaat.

The end.

Ndat babuulatga Ginadoyksa galts'aps K'ams'tap

When the Ginadoyks Attacked K'ams'tap

From Tsimshian Stories Volume 5

Recorded by William Beynon

Informant: Mark Luther

Asda gyik'oolda ada dm galt loodida lagigyeda txa'nii goo. Txa'nii goo ama niidzit.

Years ago, the ancient people respected everything. They took very good care of everything.

Ada na 'wah gamdaksatada 'ni'niis 'niitga ałga dm man'axłgił dm ama waalt.

He who was unclean would not be able to become wealthy.

Ada hanak'a dmt in da goydiksa 'wah'aam da n nakst dzida 'kooł nanüüt a yagwa gwildm gawdi nakst a dm suwiliinsgit.

Also a woman would bring bad luck to their husbands if she flirted with other men whilst their husbands were preparing to go hunting.

Adi k'üül dił łguwoomłgm hanak'.

It was the same with a young girl.

Dziła goydiksa dm wil hanak't ada 'ni'nii dm wilt kwdaxsa txa'nii wila waalm k'abatgüüłgida.

When she reached the age of puberty she would leave all the ways of children.

Ałga dm k'oolu kw'ilyaat. Ada 'ni'nii wilt wila 'ya'antga noot a na ksmts'apt.

She could not walk about alone. At the age of puberty her mother would make it known to her tribeswomen.

Ada 'ni'nii wilt didaalx da gyeda suhanak' a na hasagit dmt in naksgit.

Then those that wanted to make marriage proposals to the young men could.

Ada dm gyilks ama niisga hanak'. Awil heelda ha'wałksa habooldit.

The young woman took very good care of herself, as many taboos surrounded her.

Nagats'aaw da gwa'a: Ada alga dmt gwaantga na 'naho'ya ga suwiliinsgat di gasihoont.
Some of which were: She could not touch any implement of the hunters or fishermen.

Ada haw na ganagyetgit alga dmt tgi axldaalga na dm didaalgasgit.
The parents did not discourage any marriage proposals.

Adat ga'wat a naa dmt in naksa lguulgm hanak't.
They approved of anyone who wanted to marry their daughter.

Amii dzidat sit'ooxiga hawt aat naa dmt in naksga lguulgm hanak't ada si gal t'ooxig ligi 'wah'aam dm 'waay hanak'.
If they made it difficult for any good man to marry their daughter, something bad and dangerous may happen to the woman.

Sm siniisgatksa gyed admt da goydiksa hadzoog as 'niit.
People would ridicule her and thus bring shame upon her.

'Ni'nii gan t'iilt ganiinkga gyed asi lagigyet.
This is why they married them very young years ago.

A lat sit'ooxigat da gyed a gilat gahawtga na nagyetga hanak' a naa dm nakst ada dm sagoydiksa naxnogm yets'isk ada 'ni'nii dm in naksga hanak' ada dm gadzooga na nagyetga hanak'.
Sometimes when parents made it impossible for anyone to marry their daughter it was believed that some supernatural animal would come and marry her and bring more shame upon the parents.

Wayi, 'nii waalsga k'oolda likagyed, K'amts'ap.
Well, this was what one head headman named K'amts'ap did.

Am k'ool lguulgm hanak't ada sm gal amap'ast.
He had an only daughter and she was very beautiful.

Ada asi sup'asm hanak't adat k'ap siip'ndat noot dis nagwaad.
While she was a young woman her parents loved her very much.

Ada ałgat anooł dm k'oolu k'wil yaat.

The parents did not allow her to go about alone.

Heelda sumaamxsm 'yuuta hasagat dmt naksga hanak', ada k'ap ła wilat gyidelda na nagyetgat.

Many young men courted her, hoping to marry her, but the parents always refused.

Ła k'ap kstxalaan waalt ada wil looyks K'amts'ap aat goo na magoon k'ala'aksm Gits'axlaał a Kst'ol.

As a last resort K'amts'ap moved away with his wife and daughter to the head waters of the Gits'axlaał River of Kst'ol.

'Ni'nii wil dzoxł dm wilt 'wah suwiliinda gyed.

They lived here so no one would bother them.

K'ool sup'asm 'yuutam Ginadoyks k'ap hasaxda dmt naksa lguułgm hanak's K'amts'ap.

There was a young man of the Ginadoyks tribe who wanted to marry K'amts'ap's daughter.

Gyidels K'amts'ap ada sgatgm algyaxł a 'yuuta gwa'a.

K'amts'ap refused him and used belittling words to him.

Sm dasiip'ga na ts'aba 'yuuta goo haws K'amts'ap.

The family of the young man resented K'amts'ap for this.

Wayi ła 'nii wil luhogyaga dm wil looyga gyed a k'ala'aksm Ginadoyks guu lubaat a ts'm Ksyen.

It was the season when the people moved to the Ginadoyks River, which ran into the Skeena.

Ła sm 'nakłdat gootgdāt K'amts'apa na magoon Kst'ol da di sit'aa'ma di gatgoydiksa Ginadoyks.

It had been a long time since K'amts'ap had gone up the Kst'ol River when the Ginadoyks people set out.

Wagayt na maḡoon ḳ'ala'aks 'ni'nii gooy Ginadoyks a 'ni'nii wil smgit dzox̣t.

The Ginadoyks people went to the headwaters of the river and secured their camp.

Heelda sumaxsm 'yuuta sit'aatga dmt ḡoo wil sit'aam'am na miyaansga lax̣t'aam Ginadoyks.

Many of the young men set out for a valley that was at the head of the Ginadoyks lake.

Ada 'naḡa dm waals dip ḡwā'ā. Sagayt sumaamxsa dip ḡwā'ā ada am k'ool wilgoosgm 'yuuta di hoksgat admt haydzm ḡa sumaamxsat.

They would be gone a long time. All of them were young except one wise man accompanied them to advise them while they were hunting.

Ła 'naḡa waalt, aam sgabuu sah, ada wilt 'waa na ts'uwaan sḡā'niis dił k'ala'aks.

They had been gone many days when they came to a mountain peak and a river.

Wilaay wilgoosgm 'yuuta ła lax̣ Kst'ol ḡwā'ā.

The wise man knew it was the Kst'ol River.

Niidza sumaamxsm 'yuuta p'iyaan da amsḡā'nakt. Ksi'waatgida na dzoga lax̣t'aa.

The young men noticed some smoke in the distance. It came from the edge of a small lake.

"Wayi," daya k'oolda sup'asm 'yuuta, "Dm ḡooym ada dip dm x̣ḡawt. Dm niidzm na wuwaalt. Ligi Ḳ'amts'apsn."

"Well," said the young man, "We will go and sneak up on them. We will see who it is. Maybe it's Ḳ'amts'ap."

Ada wila haw wilgoosgm Ginadoyks, "Ayn, ałga aam dm waalm a ḡwā'ā a yagwa suwiliinsgm. Dm da ḡoydiksa 'wāh aam." Ada ḳ'ap ałga amuksa sumaamxsgit.

The wise Ginadoyks man immediately said, "No, do not do anything like this while hunting. It will bring trouble." But the young men would not listen.

Wayi, sm lugeetgida na ḡaldzoxs Ḳ'amts'ap ada al daawłt admt ts'ilaaya na wa'nat ada k'wiliisah dm ḡyaawkst.

It so happened that this was Ḳ'amts'ap's camp and he had gone to check this traps and would be gone three days.

Ła hup’l dawilt ‘waa da sumaamxsm ‘yuuta na waalps K̄amts’ap.

That night the young men arrived at K̄’amts’ap’s house.

Ada gat liilt da amsga’nakt ada wil wilaay ‘ni’nii waalps K̄amts’ap adat wilaay lik’üünsga hanaa’nak’.

They watched the house from a distance until they were positive that this was the house of K̄’amts’ap and that the women were alone.

Sm hii sgeetk dawilt hap da sumaamxsm ‘yuuta waalpa gwa’ǎ adat kwli liplǎbagant.

As soon as it was dark enough, the young men went into the house and ransacked it.

Ada wilt gaa da sumaamxsm ‘yuuta l̄guul̄gm hanāks K̄amts’ap ada ayawaas noot, “K̄’amgootsm a k’am. Gyiloom dza gwaantga l̄guul̄gu.”

The young men took the young daughter of K̄’amts’ap and her mother cried, “Have pity upon us. Do not touch my virgin child.”

Ada wil haw wilgoosgm ‘yuuta, “Gyiloo dza waalsm a gwa’ǎ. Hashosga dm da goydiksa goo gwa’ǎ. Al̄gat naal̄ amuksit.

The wise man came along and said, “Men, do not do this. It will bring trouble to us.” No one paid heed to what he said.

K’ool sup’asm Ginadoyks naa in k’winuu dmt naksga sup’asm hanāk’, gaadida hanāk’ ada k’uukt.

They young Ginadoyks that had once wanted to marry the young woman took the young virgin and attacked her.

Gawdi waalt ada wil k’a txooxgat ada wilt gyik baguulü hanāk’ ada waalt a ludaba hup’l.

After this they ate and again attacked the woman and did so throughout the night.

Ksa daawla wilgoosgm ‘yuuta ada wihawtgit.

The wise man had gone out weeping.

Wilaayda hat’axga goo waalsga sumaamxsm ‘yuuta.

He knew that what they young men were doing was wrong.

Ts'u na k'winuuda ałga dm waalt ada k'ap ałga amuksa sumaamxsat.

Although he had begged them not to, the young men would not heed what he said.

Nagooga dm dziiws, a ła lits'aayda sumaamxsm 'yuuta a goo wuwaalt, ada wil yilyeltga a ła x dii.

Before daylight, when the young men were satisfied with what they had done, they returned to the hills.

Ła gup'l sah nda waals dip gwa'ą ada wil luyeltgas K'amt'sap dił łgwisliisgit.

It was now days since this happend and K'ams'tap returned with his nephews.

Ła ła mdzax a waalp ada wil wiihawtgga sup'asm hanak'.

As they entered the house the young woman started to weep.

Ada wilt güüdaxdat K'ams'tap, "Goo gan wiihawtgn?"

K'ams'tap inquired, "Why do you cry?"

Adat mełada nakst, "Ałga aam 'lii'waay sup'asm hanak'. 'Naa sgatksa da k'am ada ła k'adaawłt. Asdi wilaagwida łudiksm łguułgn."

His wife told him, "It is not good what has happened to her. Those that have mutilated her have gone away. They have destroyed your precious child."

Ada wilt kwdaxsidat K'ams'tap. Adat hoksida łgwisliisgat.

K'ams'tap left at once. All of his nephews followed him.

Ada wil haw nakst, "K'ool wilgoosgm 'yuuta hoksgit.

Before they set off his wife said, "There was one wise man among them.

Baldit dmt gyilootga sumaamxsm 'yuuta. Ada ałga amukst as 'niit. Gan gyiloo dzam sm gwaantgat."

He tried to persuade the young men to stop. They would not listen to him. So, do not harm him."

Ada wil sigyootgat a dm diiltgat as dip 'niida naat in hanwilaagwa na ts'apt.

Then they sent out to requite those that had attacked his family.

Ła gyik dziiws ada wilt nii p'iyaan da gooxt.

The day after they had set out they saw smoke ahead of them.

Amaniidza da wila loot adat bibuuda dm wil hup'l.

They went cautiously and waited until night to creep upon them.

Ła sgeetk ada wilt k'ams'n xłgaaw wil goy'pa na łaga Ginadoyks.

When it was dark they quietly crept towards the light of the fire of the Ginadoyks.

Laxst'oyga Ginadoyks. Man 'yaaygat ga gasasiit a gan 'yaaygas dm wilat lisgway'nt.

The Ginadoyks were asleep. They slept with the feet suspended on a rack to rest them.

Ada nagooga łag wila doo gąsisiit a dm wila 'wəh gitgiitgat, 'ni'nii gwə'a wila loo ga suwiliinsga sgə'niist.

They placed their feet towards the fire so they would not swell up, as was the custom of mountain hunters.

Ada wil baguuldzas K'ams'ap dił łgwisliist aat gal yisyets dip gwə'a.

K'ams'ap and his nephews attacked together, striking them.

Łuk'ag txa'niit, ksa wilgoosgm 'yuuta mootgat, ada wil haws K'ams'ap, "Dip dm anooln. Ła diiltgu a goo waalt a na ts'abu.

They all died, except the wise man and to him K'ams'ap said, "We will let you escape. I have not retaliated for what they did to my family."

Ada wil luyeltga wilgoosgm 'yuuta da na galts'apt.

The wise man returned to his village.

Ałga diiltga Ginadoyks a wil gyiisa waal sumaamxsm 'yuuta ada gyik txalbaa na ayaaltgas K'ams'ap.

The Ginadoyks did not retaliate, because the young men had done wrong and they destroyed K'ams'aps luck.

Ła Sabaat.

The End.

Ndat Gaatga Ginaxangiika Łguwaalksik
When The Ginaxangiik Tribe Adopted A Prince

From Tsimshian Stories 5

Recorded by William Beynon

Informant: Mark Luther

Wayi, dm meldu wila waal k'üülda hashosk a spaga likłguwaalksigm Gitwilgyoots adat luhaba galts'abm Ginaxangiik.

Well, I will tell you of one of the troubles among the Gitwilgyoots princes and how he happened into the Ginaxangiik tribe.

Lumaga Ginaxangiika łguwaalksik a na wil haytga 'Wii Seeks a ła lugawdiit.

The Ginaxangiik had put a prince in the position of 'Wii Seeks when it became extinct.

'Ni'nii wil sit'aa'mat.

This is how it happened.

Luulgyidm laamt Niyaas T'oyax adat 'woo weky't, Ligyutgwetk dił nakst, Moxs.

Niyaas T'oyax gave a liquor feast to which he invited his brother Ligyutgwetk and his wife, Moxs.

Ksm Łaxsgiiga hanak'a gwā'ā a na waalps 'Wāns a wil'naat'ala Gitwilgyoots.

Moxs was a woman of the Eagle clan of the house of 'Wāns and of the Gitwilgyoots tribe.

Heelda liksgigyedm gyeda ga'woot a luulgyidm laam.

Many other people were invited to this liquor feast.

Ła yagwa la'aksida laam, ada al k'amts'n suwiliindat Niyaas T'oyax naksa weky't.

While they were all partaking of liquor, Niyaas T'oyax was making secret advances towards his brothers wife.

Ƙ'a ksidaawłdit Ligyutgwetk a amsgā'nakt.

Ligyutgwetk went out for a while.

Asi txalaant ada wil stuup'l h̄abis dip Niyaas T'oyax dił ɫguk'ootkst ada 'ni'nii wilt silawaal a na wil nookit.

When he was gone, Niyaas T'oyax and his sister in-law went to the rear of the house where they cohabitated in his sleeping place.

Ła hats'iksm t'mwaalxst ada 'ni'nii wil gaks ts'iins Ligyutgwetk.

When they returned Ligyutgwetk was just coming back in.

Ada ławilat x̄lm yagwa naksa weky't a luyilyeltgat a na wil txooxgat.

Niyaas T'oyax was still embracing his brothers wife as they walked back to the feast.

Łuuntiit Ligyutgwetk ada hawt, "Gooyu wuwaalsm? Ha'ligoodsm dza gasuuns gyedii?"

Ligyutgwetk became very angry and said, "What are you doing? Do you take all of the people to be blind?"

Dawil ksidaawłt. Ałga 'nakt sm ɫ'aga liksoog ada wil ts'ilm batsga gap'ila.

Then he left. Not long after the door opened and a gun was shoved in.

Niidzis Niyaas T'oyaga gwa'a dawil t'iilda wilt gaas Moxs adat sahay'nt a 'nagooxt.

Niyaas T'oyax saw what was happening and quickly grabbed Moxs and pulled her in front of him.

Sm guuyida gap'ila adat guus Moxs. Lip guuy nakst.

The gun went off and a bullet hit Moxs. She was killed by her own husband.

Ada wil k'yeexgas Ligyutgwetk a lax dii a wilt wilaay dm diiltga na wil'naat'ala nakst.

Ligyutgwetk then ran away into the hills as he knew that his wife's relatives would retaliate.

Wayi, wilaay łmkdiis Moxs a naat in dzagwa łmkdiit ada sagootgit a dm diiltgit.

'Wans, the brother of Moxs, knew who had killed his sister and he made plans to avenge her.

Dawil yaas 'Wans da na walps Ligyutgwetk a dmt dzagwit.

'Wans went to the house of Ligyutgwetk to kill him.

Asi yagwa gwin yaat a na waalps Ligyutgwetk ada wilt guut Ligyutgwetk.

As he came around the outside of the house, Ligyutgwetk saw him and shot him.

Wayi, ła t'apxaduul gyeda düü'ns Ligyutgwetk.

This made two people that he had killed now.

'Ni'nii gwa'a gan luk'aga na sm'ooygitga Gitwilgyoots.

This was how the chief of the Eagle Clan of the Gitwilgyoots tribe became extinct.

Dawil k'adaawla Laxsgiik a Ksyen a wil wan 'nagats'aaw Laxsgiik da gwii.

So the Eagle Clan went to the Skeena, as there were others of the Eagle clan there.

Adat mela goo wila waals Ligyutgwetk.

They told them what Ligyutgwetk had done.

Ła xa'nuuda Łaxsgiiga goo gwa'a ada wil gwildm gawdiit dm diiltgat.

When the Eagle Clan of the Skeena heard of this, they made preparations to retaliate.

Ła sigyootgat ada ła dmt dalp'n galts'abm Łaxłguk'alaams, k'ool sm'oogyidm Łaxsgiik, k'oolu yaat.

They set out and when they were near the village of Port Simpson, one of the Eagle Clan warriors set out alone.

Waadas Luk'ool. Hasaxt dmt yaaka wil dii a dmt goo na waalps Ligyutgwetk.

His name Luk'ool. He was going to follow the hills to the house of Ligyutgwetk.

Wayi, buuysgit Ligyutgwetk a 'yuuta gwa'a.

But Ligyutgwetk was expecting him.

Ła bątsga Łaxsgiik gooys Ligyutgwetk na waalpt adat dzaba galksa k'aga da na haalgnt.

At the arrival of the Eagle Clan, Ligyutgwetk went to his house and made holes in the walls.

Dm wil galksa kwdąkt a dmt guus na dmt in si'il 'waat.

He planned to shoot through them at anyone that tried to shoot him.

Adi wuwaalt a gwa'a, da'al goydiksət Luk'ool adat gügüüls Ligyutgwetk.

As he was doing this, Luk'ool arrived and was looking for Ligyutgwetk.

Galksa kwdaga da wil galksa k'ag adat guus Ligyutgwetk.

He shot through one of the holes in the wall and killed Ligyutgwetk.

Wayi, diiltga Laxsgiik. Adat xlgootdat Saxsaaxt da Laxsgiik.

Now the Eagle Clan had retaliated. Saxsaaxt gave a large compensation to the Eagle Clan.

Ada wil hats'iksm gyik gyeks.

Now everything was again peaceful.

Nah dm asdi haytgit Ligyutgwetk admt gaa na wil haytgas Saxsaaxt.

Ligyutgwetk was to have been the successor of chief Saxsaaxt.

Ałga aamł gagooda Gitwilgyoots as Niyaas T'oyax.

But the feelings of the Gitwilgyoots towards Niyaas T'oyax were not good.

'Niitga txaaysada wil dūū gyed.

They held him responsible (blamed) for the killings.

Ada ałga ga'wa Gitwilgyoots as Niyaas T'oyax.

The Gitwilgyoots would not accept Niyaas T'oyax.

Ałga hasaxs Saxsaaxt łgwisliisda dmt in gaa na wil haytgit, awil sm gal 'wah gyooms gyetgit ada t'iilda siłuuntiit.

Chief Saxsaaxt did not want his nephew to be his successor, because Niyaas T'oyax was too hasty in his temper.

A yagwa waal gwā'ā da'al wil dzaks 'Wii Seeks, sm'ooygidm Ginaxangiik.

During this time 'Wii Seeks of the Ginaxangiik tribe died.

Ałgat naal dmt in gaa na wil haaygit a ts'u al t'aa dmt in gaa nwil haytgat asga Kitamaat.

There was no one to succeed him, although a successor lived at Kitamaat.

Łmkdiis 'Wii Seeks t'in naksga Sm'ooygidm Kitamaat ada gyeda łguulgm 'yuut.

A sister of 'Wii Seeks was married to one of the Kitamaat chiefs and they had a son.

Wilaay Ginaxangiik a goo wila gągooda Gitwilgyoots as Niyaas T’oyax.

The Ginaxangiik knew of the feelings of Gitwilgyoots towards Niyaas T’oyax.

Ga’wa txa’nii Ginaxangiik admt huutgas Niyaas T’oyax adat ‘niit dm ‘Wii Seeks.

All of the Ginaxangiik tribe agreed to invite Niyaas T’oyax to be their ‘Wii Seeks.

Ada wilt haytsa na man likagyet a dmt daalxs Niyaas T’oyax.

They at once sent their head headman to speak to Niyaas T’oyax.

Ałga k’at güüdaxs Saxsaax a wilt wilaay ałga ‘na aamgas dip Niyaas T’oyax dis Saxsaax.

They did not ask the permission of Saxsaax as they knew Niyaas T’oyax and Saxsaax were not reconciled.

Ada wil ga’was Niyaas T’oyax ada wilt stuulda na łgwisliisgat a dmt goo Ginaxangiik.

Niyaas T’oyax at once agreed and with some of his nephews he went over to the Ginaxangiik.

Waal Ginaxangiik a gwą’ą awil sagayt k’üül na adaawxs Saxsaax dis ‘Wii Seeks.

The Ginaxangiik did this because the myth of the house of Saxsaax and ‘Wii Seeks were the same.

Wayi, ła lugawdi waalt ada wilt goo da gyeda wil’naat’at guu sagayt k’üül sila ksi’wit’waatgit.

So, when a house becomes extinct, the tribe goes to the tribe of the same origin to find a successor.

Wayi, ‘ni’nii waalsga Ginaxangiiga as Niyaas T’oyax.

This was what the Ginaxangiik tribe was doing with Niyaas T’oyax.

Łguksn Gitwilgyootsa dmt sga sgüü dm waals Niyaas T’oyax, ts’u ałga am’aam gągoots as Niyaas T’oyax. Łguksn dmt sga sgüü dm daawłt.

The Gitwilgyoots could not prevent him from going as the feelings of the Gitwilgyoots were not good towards Niyaas T’oyax. They did not object to his leaving.

Wayi, ałga ‘naxł sm’ooygits Niyaas T’oyax ada wil di dząkt.

Well, Niyaas T’oyax was not a chief for very long when he died.

Ada wilt goo da Ginaxangiik a Kitamaat ada wilt gaa lguulgm 'yuu lmkdii na 'Wii Seeksat adat hay'n dm Sm'ooygit a Ginaxangiik.

The Ginaxangiik then went to Kitamaat and took the son of the sister of the former 'Wii Seeks and made him the chief of the Ginaxangiik.

Ada wil yilyeltga liklgwisliis Niyaas T'oyax a wil'naat'ala Gitwilgyoots.

The nephews of Niyaas T'oyax returned to the Gitwilgyoots tribe.

'Nagats'aaw liklmdiiis su 'Wii Seeks 'liihoksgit adat goo wil'naat'ala Ginaxangiik.

Some of the sisters of the succeeding 'Wii Seeks went with him to the Ginaxangiik tribe.

Wayi, 'ni'nii gan la wila yaa na waalpa Sm'ooygit a wagayt sah gya'wn.

This is why the house of the chief has been able to continue until the present.

La Sabaat.

The End.

Hat'agm Haayg

The Evil Spirit

From Tsimshian Stories Volume 6

Recorded by William Beynon

Amsga'nakt k'ap heelda siksuulgm hat'agm haayg t'in suwiliin gyed.

Years ago there were many fearful bad spirits that attacked people.

Bahguulda naa k'wil k'amts'n waalt aat sanaksa naa al naksa k'oolda 'yuuta.

It attacked those who conducted illicit love affairs with wives of other men.

Wayi t'aa sup'asm lguwaalksik a Gispaxlo'ots guu t'in k'amts'n siip'n k'oolda sup'asm hanak' a wil'naat'ala Giluts'aaw, naksa k'oolda sm'ooygit.

There was a young prince of the Gispaxlo'ots tribe that had an illicit love affair with a young woman of the Giluts'aaw tribe, a wife of one of the chiefs.

Txa'nii k'wil daawla nakst ada wil goo da lguwaalksiga hanak'a gwa'a adat damgat.

Whenever the husband went away the Gispaxlo'ots prince would go and sleep with her.

K'üülda waalt ada wil haw sup'asm 'yuuta a k'amts'n nasiip'nsgit a dmt txal'waat a gyilhawli.

Once the young man said to his secret lover that she was to meet him the next day in the woods.

Dm sisbeexda hat'alt awil alga dm liksgye'nsgal gyed a goo wuwaalt.

She was to pretend to go for cedar bark so that no one would suspect what she was doing.

Sm ganlaag ada wil yaa 'yuuta k'ap k'wil sak'ap yaat a nah gwildm hawt.

Very early the next morning the man went walking as he said he would.

Niidzada wil yaa hanak'a t'aagooxt. Ada wil alubaat a dmt gyidigaat.

He saw the woman walking ahead of him. He then walked very fast to catch up with her.

Ada ts'u 'wii amhawm ayawaat ada k'ap algat xa'nuutga hanak' ga.

Although he shouted loudly to her the woman did not hear him.

Wayi, dawil sm alubaa sup'asm 'yuuta ada gwin axlgida 'nast'oo hanak'.

Well, the young man walked very fast and got to the side of his mistress.

Wilaay da 'ni'nii sanasiip'nsgit adat gaat adat tguya'ant ada hawt,

He knew it was his mistress and at once took hold of her and turned her about and said,

"Anoogu sga alubaa la yaan!"

"I marvel at how fast you walk!"

Sm 'ni'nii wil hawt sm man sei'ga hanak'a na golkst ada luni'itsga da ts'al 'yuuta.

As he said this the woman suddenly pulled up her hood and gazed into his face.

Ada wilt wilaayda 'yuuta lugyiist. 'Ni'nii gwa'a hat'agm haayg ada luhaaytgit.

The young man knew he had made a mistake. This was an evil spirit who had affected him.

Luswan hat'agm haayg na ts'alt.

The evil spirit has blown upon his face.

Ada wil luyeltgat a na waalpt. Lat 'waa na waalpt adat goo na wil nookat.

He returned to his house. When he entered his house he went to his sleeping place.

Ada alga t'iilt algyaxt. La sm amsga'nakt da wil mala goo wila waalt.

He did not say anything right away. After a real long time he told what had happened to him.

La gawdii malsgit, ada wil samoomst.

When he had finished speaking he suddenly became insane.

'Ni'nii gwa'a gan gyilks amaniisga lagyigyed a goo wuwaalt.

This is why the ancient people were very careful in what they did.

Gyilks sa hogyaga hat'agm haaygda gyedit 'wah gwildm mala dm goydikst.

The evil spirit impersonated human beings and came without warning.

Wayi, Sagalt'sabsa hakhat'agm haayga gwa'a a 'wiileeksm lax likst'aa.

These evil spirits made a large village on one large island.

Hogyaga da gyed adat naa lułootgat 'ni'nii dūūt.

They looked human and anyone affected by them died.

'Ni'nii gwa'a gan algat goo dił gyeda gyilhawli a dmt txal'waa na nasiip'nsgit.

So this was why people did not go into the woods to meet their lovers.

Baasada hat'agm haaygt.

They were afraid of evil spirits.

Ła sabaat.

The end.

Ła Axłga na Suwilaa'ymsgas Binii Da Txa'nii Galts'ipts'ap

When Binii's Teaching Reached All the Tribes

From Tsimshian Stories Volume 6

Recorded by William Beynon

Informant: Joseph Bradley

Na suwilaa'ymsgas Binii, wagayt 'waatgida Dziłgaat ada wagayt na gyeeka da wil dzoga Wikenos, ada txa'nii na magoon ak'aksit a spaga ndzoga Dziłgaat dił galts'ipts'aba Wikenos.

The teachings of Binii reached from the Chilkat, far to the south where the Wikinos lived, (River's Inlet) to all the head waters of the rivers between the Chilkats and River's Inlet villages.

Wayi, Gitgwoyám wil 'waatgas Binii, galts'abm Hagwilgyet di wil sm'ooygit, ada 'niisga wil haytga di waalpt.

Binii was of the Babine (Milo People), and on the village of Hagwilgyet as a chief, and that was where his house stood.

Ada gyik t'aasga gyik k'oolda sm'ooygit waadas Mali, di ama waalt Mali ada di halaayt ada huk xsant.

There was also another chief whose name was Mali, who was also wealthy and a shaman and a great gambler.

Wayi k'a wileeks na halaayts Binii ada łat wilat gyididoga huk sugyedit dił ga haldaawgit.

Binii's halaayt was much greater as he always captured those that killed by witchcraft.

Adat smgalt wilaay suwiliinsk ada gyik k'a amawaalt das ligit naa.

Binii also was a foremost hunter and was much more wealthier than anyone.

Ada hiiduu na wilaa'yłsida xsan a txa'nii ndah ada ła wila gatgoydiksit in baxt a xsan.

His fame as a gambler had gone out everywhere and there always came those who challenged him to gamble.

Ada ławila xstaat.

He always won.

Wayi, ła gyik luyeltgida nwil suwiliinsgat dawila sit'aa'ma xsant adat liblt xsan nwil 'nat'als Mali, guu liblt gyegat as Binii, awil k'a ksgooxt a txa'nii Gitgooym (guu ksigaat goydiksa da ła gooym a waatgida ksits'aawm galts'ap da Babine).

So on his return one day from his hunting, he started into gambling against the group of Mali, who was jealous of Binii, because he was foremost among the Spring People (who came out during the spring from their interior village at Babine).

Ada wil xsant da sah ada wil sta dzels Binii, ła amsga'nakt da wil gawdii txa'nii na amawaalt da wil am xsandida na wineeyat ada gyik dzelt.

They gambled day after day and Binii was steadily losing, after a good length of time had lost all his wealth so he started to gamble away his food supply and lost.

Ada wilt doga klgüüt dił nakst, ada gyik dzelt, dawil ałga goł maant as 'niitga.

Then he took his children and wife, and lost them, and now he had nothing left.

Ła ndzelt a txa'nii na amawaalt, dił na wineeyat, dił na wilwilaaysgit dił klgüüt ada wilt gyik kwa'an nakst.

He had now lost all his wealth, his food supplies and his relatives and children and now lost his wife.

Ada 'nii wil haldmbaat ada sa yaat a gyilhawli.

So he arose and went out to the hills.

Lu'toołga goodit a goo waalt, adat wilaayda dmt siluunti na ts'aba nakst dziłat wilaaysga goo wila gyoot, wil dzela txa'nii na amawaalt dił na dzapt.

He was in great sorrow, for what he had done, knowing that his wife's relatives would be angered when they knew what had happened, having lost everything he had owned.

Mali ła xstaat a txa'nii goo adat niitga in habool txa'nii na gotgyet dił txa'nii amawaalt dił na ts'apł, dił klgüüt dił nakst.

Mali had won everything, and he (Mali) now had all of his (Bini's) power also all his wealth and relatives, children and his wife.

'Ni'niisga wilaays Binii gan labagayt yaat a lax dii, nluspaga siksga'niis.

Binii knew this so he walked away, at random to the hills, among the mountains.

Ada wil waalsga Mant'agoogm Siwansgm Halaayt a dmt nii dmt wila dzaba dm wil luyeltga na diduulst, a 'liilooksida lax'oot.

The head shaman came out to see if he could bring him back to life, performing on him.

Wayi, la gup'l sah waalt dawil sadiduulsis Binii.

After two days, Binii suddenly became alive.

Ada wil txalyaa gotgyets Binii ada txalyaa waal siwansgm halaayt ada wil txalyaa na gatgyets Binii.

Binii's strength increased and the medicine man's actions became stronger and Binii's strength increased.

Wayi, la sagaksgit dawilt giinda gyed da wineeya. Ada wil liksgyeda wila waals Binii.

When he was awakened they fed him with food. And then something strange had happened to Binii.

La algyaxt ada liksgyedm algyaga hoyt ada algat wilaaydiil gyed diil goo hahawt.

As he spoke he used a different tongue speaking a strange language, and they did not understand what he was trying to say.

Ada wil haldmbaas Binii a nwil sgüüt dawil liimiit ada wil miilgt a liksgyedm miilga gwiniitsnt, ada alga wilaaydiil gyeda algyaga hoyt la liimiit.

So Binii arose from where he lay and sang and danced a strange dance; they could not understand the words of the song.

Ada wilt hogyagn da gyeda wila gyoos Binii, ada k'yikgyaa'kiglit adat di booka liimiit a liksgyedm duula hoyt.

The people imitated just the actions of Binii, rolling and weeping while they sang in the strange tongue they used.

Da 'ni'nii gan waalt aat gwin goo k'oolda l̥gwisliist adat 'liidoo ga'an'ont a lax'oo t'mgawst dawila sadzaga l̥gwisliist.

This was why Binii came to one of his nephews, putting his hands on his (nephew's) head, the nephew suddenly fainted.

Dawil sit'aa'ma miilgs Bini ada la gaxsga lɣwisliist dawil di Halaayt, adat wilaay goo hahaws Binii.

Then Binii started to dance, when the nephew awoke he became a shaman, now able to know what Binii said.

Dawil sit'aa'ma lagaxalgyaxt das Binii, aat meɫa goo hahaws Binii, ada gwa'ə haws Binii,

Then he was the interpreter for Binii, as to what Binii was saying, this was what Binii said,

“Wayi” diyat Binii da na lagaxalgyaxt, “La labagayt wuwaalu da lax dii dawil sunaalu a sgwaay k'wil yaayu dawil k'a nooku da lüü 'wii gan dawil xst'ogu.

“Well”, said Binii to the interpreter, “When I had gone off to the hills I became tired of walking about and I lay at the foot of a big tree and slept.

Dawil goydiksa liksgyedm 'yuuta guu k'ap gugwelgsit ga, ada txah mooksga hoyat, adawil hawt a k'oy:

There came a strange man who was very bright, clothed in white garments, he said to me:

“Gal, stuuli a gylhawlii awil heelda goo dm gwiniitsnu da k'wan, adan wil stuult awil lax dii hɔbm.

“Come follow me to the hills because there are many things I will show you, then I followed him and went to the hills.

Ada lap 'waa lax sga'niis ada wilt gwint'aayu ada hawt,

When we came to the mountains he made me sit down and then said,

“Nüüyu la haydza Sm'ooygidm Laxha a ndm meɫa da k'wan 'wiiheeldm goo, a goo dm waal txa'nii na ts'abn diɫ txa'nii wil'naat'ilt'aɫ.

“I have been sent by the Chief of the Skies to tell you many things, as to how and what all your people and all of the tribes will do.

Ada dm suwilaaymsgm dip 'niit a goo dm gwiniitsnu da k'wan", ada wilt k'yiitsxn woopxt ada gaytk, dawil na smya'wnm t'mk'aayt ada medikya'wnm t'mk'aayt, yagwa liimiit lat hoy liksduula.

And you will teach them what I will now do and show you," and then he pointed at his forehead and then at his breast, then his right shoulder, then left shoulder, always singing while doing so in a strange tongue.

'Ni'nii liimii gwa'g wilaayu adan k'yinam da k'wasm, dił na miilgt.

"This is the song that I know and given you, and also the dance.

Txa'nii goo waalu dm di waalsm, ada goo wila liimiyu 'ni'nii dm wila liimiism.

Whatever I do you will do also, and how I sing, you shall also sing.

Dziłm sm wilaay goo wila miilgu, dm gyik mełdu 'nagats'aaw yaawłmgask awil ławila heelda dm sguuldism." dayet Binii, ada wil lagaxalgyaga łgwisliist a na ts'apt.

When you know how to do the dance, I will tell you more of the instructions as there still remains more to learn." said Binii, and then his nephew interpreted this to the people.

Miilga gyed a ludaba sah, wagayt wil plakplaksgit a miilgt a liksgyedm miilg, ada gik k'yikgya'ltga gyed a lax yuub ada bookida liksgyedm duula.

The people danced all day, until they were exhausted, dancing the strange dance, all of the people rolling on the ground and weeping in a strange tongue.

Ła sabaa miilg ada wil haytga łgwisliis Binii ada wil hawt, "Ła hasaxs Binii da wineeya."

At the end of the dancing, the nephew of Bini stood up saying, "Well, the shaman (Binii) now wants food."

Ada wilt doot da gyeda 'wii heeldm wineeya da hats'axłgit.

Then these people all placed a large supply of food before him.

Ada wil txa'nii gyedit in wilaaysga miilga dił liimii, ada wil haws Binii da łgwisliist adat agwi meła da sup'asm 'yuuta da na ts'aps Binii,

The people now had all learned the dances and songs, and then Binii spoke to his nephew and he in turn told all of the tribe of Binii what he said,

“Wayi, dayaga, “Gwaay dm wila waalsm ła haw naxnox, dm sagayt nasipsiip’nsqgm ada ałga dm k’wił ‘nasgatqasm a ‘naęęats’aawsm.

“Well,” he said, “This is what you shall do, so said the supernatural being you will love one another and you will not ridicule anyone of you fellow men.

Ada gwa’ęa dm gyik waalsm, ałgat naał dmt in ‘liigoo na łaxyuuba gyik k’oolda gyed.

This you will also do, you shall not go on anyone else’s hunting territory.

Ada gwa’ęa, ałga dm sugyetsm. Ada gwa’ęa, ałga dm gitwaaltqism a gyik k’üülda galts’ab.

Thus, you will not commit murder. Thus, you will not make any more war raids on any village.

Ada gwa’ęa, dm amuksism a na likleeksgism awil dip ‘niitga wil lusgüü wilgoosk.

You will heed the advice of the aged because they are wise in wisdom.

Ada dm waa’nsqism a goo hawsga smgigyeda wil dip ‘niitga in dzaba gyed.

You will obey your chiefs because they are created people.

‘Ni’nii gwa’ęa yaawłmga naxnoga da k’oy, adan dm meła da k’wasm. Ada ‘ni’nii dm waalsm.

Now these are the commands which the naxnox gave to me, which I was told to tell you. These you will do.

Wayi, dm sadibaym txa’nii galts’ipts’ab a dip dm ts’ilaayt, ada dip dm silamiilgt.” Ada ‘niisga waaltga.

We will now go to all the villages and visit them, we will dance with them.” This they did.

Ada Gitanmęksa ksgoogm gooyt, ada anoox da Gitksan suwilaa’ymsx goo suwaatqitał Binii.

They first went to Hazelton, and the Gitksan accepted this new teaching which was called Binii.

Ada ła gawdi miilgt ada liimiit, ada ła ‘ni’nii wila waalt, lip łgwisliist da lagaxalgyęat.

When they had finished dancing and singing and as before, his (Binii’s) own nephew was his interpreter.

Wayi, ła sabaa miilgt, dawila goydiksa ‘wii heeldm wineeya.

At the end of the dancing, there came out a big quantity of food.

Adat suwilaayxdat Binii sudiduulsa gwa'a.

And he (Binii) taught the people this new life.

Wayi, la gawdi Gitanmaks, dawila k'ala k'adaawls Binii dił txa'nii silawaalt a Kispayoks ada di waal galts'aba gwa'a a diit gaa su wila loo.

When they had finished at Hazelton, Binii and all his companions went up to Kispayoks and this village also accepted the new teaching.

'Waatgida gwa'a adat gyisi goo Ksyen ada k'a gyidigyoo da Gitsaguulka ada wil k'an k'adaawł da Gitwanłkuul, ada wil yeltgit a Kitwanga.

From here they went on down the Skeena River stopping first at Gitsaguulka and from here over to Gitwanłkuul, then returned to Kitwanga.

Ada txa'nii gooys dip Binii dił na silawaalt, txa'nii na sgu'nsgit anooga txa'nii galts'ipts'ap.

To all the places that Binii and his companions went, this new teaching was accepted by the tribes.

Ada sta gyisiyaat a 'wii k'ala aks wagayt wilt 'waa wil dzoga Gits'ilaasü ada Gits'mk'eelm, ada wilt 'waa na wil dzoga Gitando, Giluts'aaw, Gitlaan, Gitnaxangiik, Gispaxlo'ots, Gitwilgyoots, Gitsiis, Gits'axlaal dzoga na Xt'ol dił Gitnaxangiik.

They kept on going down the river until they came to where the Gits'ilaasü and Gits'mk'eelm lived, and they came to where the Gitando, Giluts'aaw, Gitlaan, Gitnaxangiik, Gispaxlo'ots, Gitwilgyoots, Gitsiis, Gits'axlaal living on the Oxtal River and the Gitnaxangiik.

Txa'nii galts'ipts'aba gwa'a t'in anooga su sgu'unsgis Bini guu suwaatgit as Binii.

All of these Tsimshian tribes accepted this new following, which was called Binii.

Ada wil wagayt k'adaawł dida magoon Kluusms ada txa'nii Nisga'a t'in anooga suwilaayagmsk.

It went over to the headwaters of the Nass River and all of the Nisga'a accepted the new following.

Sah gya'wn txa'nii na ganm halaayts Binii la wil doot a Git'iks a Kluusms guu na hoyt a la miilgt. 'Ni'nii gwa'at wil gyinadoot.

Today the Prayer Sticks used by Binii are at Greenville, which he used while dancing at Greenville, on the Nass. Here he left it behind.

Wayi, ła 'ni'nii goomsm da wagayt daawła na wila loos Binii da Stik'iin ada Dzilgaat ada Haayda ada txa'nii galts'ipts'abm Łingeeł, txa'nii dzaxdzoga da natxahaywaas, Gitk'a'ata, dił Wits'taa, dił Gitanmaat, Gitxaala ada uks axłga gwa'a da Wikeno.

That same winter, the following of Binii went to the Stikine River, to the Chilkats and Haidas, all the tribes of Tlingits, all the people living in the southeast who were Gitk'a'ata and the Wits'taa, the Gitanmaat, Gitxaala and even way out to Rivers Inlet.

Wayi nah k'ap k'oolt Binii.

There was really only one Binii.

Ada ła luyeltgida na lip galts'apt a Hagwilgyet, ada heelda liksgigyedm Binii mangatgoydikst a txa'nii galts'ipts'ap a hoygyagnsga das Binii.

When he returned to his own village at Hagwilgyet, there sprang up many different imitators of Binii among all of the tribes.

Ła sabaada adaawgm Binii.

End of the story of Binii.

Nda P'ilhaw Gitsiis da Gispaxlo'ots

When the Gitsiis Taunted the Gispaxlo'ots

From Tsimshian Stories Volume 6

Recorded by William Beynon

Ła haytgas Niyaas'yaganaat a dm Sm'ooygida Gitsiis ada k'a lileega galts'abm Gitsiis a goo dm wila loot a wila waal Gispaxlo'ots dis Ligeex.

When Niyaas'yaganaat stood and became chief of the Gitsiis there was a considerable feeling among the Gitsiis as to what they should do about the Gispaxlo'ots tribe and Ligeex.

Wayi, ałga k'ap k'asba sa hawsga Gitsiisga awil ksgoogm haw Gispaxlo'ots aat mała ła k'ap sugigyet.

The Gitsiis were not without reason for this, as the Gispaxlo'ots had first said that they were now a new people.

Ada łat gyilo'on wila waalm łagigyet.

That they had now all stopped the ways of the ancient people.

Ada sa'eesgat a awaasga lapleetga. Adat habool eesga gwā'ā a 'nagat.

They really had made a promise in front of a preacher. They kept this promise for a long time.

Ada ts'u ałga gatgoydikst a ła 'woot, ada ła wilat 'wootga galts'apga ada ła wilat 'waa dit Ligeex ksak'yina'ma.

Even though they did not come when invited they were always invited to the feasts and Ligeex always received gifts.

Ada ałga waal Gispaxlo'ots adi luulgyida Ts'msyen.

The Gispaxlo'ots did not return these great many feasts of the Tsimshians.

Wayi, 'ni'nii gan waalsga wil'naa'tił'tala p'ilhawt as dip gwii, aat baal dmt sidzaxdzooxt a dm wila diit k'yinam belats.

Well, this was why some of the tribes taunted them, trying to make them very ashamed and to shame them into giving a feast.

Ada ałga waalt.

But they did not do so.

Dzida luulgyitł k'oolda Gispaxlo'ots ada lip n'na 'woodat.

If any of the Gispaxlo'ots gave a feast it was among themselves.

Ałgat wilaaydał liksgigyedm 'naat'ilt'ał gooł wuwaalt.

Not one of the different tribes knew of what they were doing.

Wayi, wilaay Gitsiisa gwa'ą ada 'nii gan ałga dmt gyik 'wooł Gispaxlo'ots.

Well, the Gitsiis knew this and this was why they were not going to invite the Gispaxlo'ots.

Ada wil hawsga wilgagoosgat a dm k'ap 'wootga Gispaxlo'ots.

But the wise men insisted that the Gispaxlo'ots be invited.

Ada wil gatgoydiksa Gispaxlo'ots a na belats Niyaas'yaganaat.

All the Gispaxlo'ots came to this feast of Niyaas'yaganaat.

Wayi, ła badza Gitsiis ada ałgat man badzał k'yinama as Ligeex, ada gawdiit 'maga badza a 'nagats'aaw siksm'ooygit k'oolda likagyedm Gitsiis hawt,

When all the Gitsiis distributed their gifts they did not lift up Ligeex's gifts first, but finished all the other chiefs and then one of the Gitsiis headmen came in and said quickly,

“Wayi, lugiisa'nm. Sm sak'o'oltmt Ligeex dił na ts'apt.”

“We have made a mistake. We suddenly forgot Ligeex and all his tribe.”

Labagayt waal naat in gwildm ga'wn k'yinama ada labagayt łwayksga goo ła k'yinamt.

Those that made ready the gifts have muddled up what which we distributed.

'Ni'nii wila loo Gitsiis a dmt sadzooxsga Gispaxlo'ots ga.

This was how the Gitsiis made the Gispaxlo'ots ashamed.

Ła gawdii al'algyaga gyed, ada k'oolda na man'algyaxs Ligeexga algyagat.

When all of the people spoke, the spokesman for Ligeex arose first.

Algat aap'aga goo waal Gitsiis aat k_sik'ots Ligeex, wagayt wil kstxa'laant.

He did not mention what the Gitsiis had done in leaving Ligeex for last.

Ła Sabaat.

The End.

Nda Xsan Txeemsm dis Lagabuula
When Txaamsm and Lagabuula Gambled

From Tsimshian Stories Volume 6

Recorded by William Beynon

Ada wil yaas Txeemsm, yaaka da gisi Kluusms.

Txaamsem was walking, following down the Nass River.

Łat 'waa na dzoga aks ada wilt yaaka hał dzoga aks wagayt wil 'waa na aaga Ksyen.

He came to the coast and kept on going along the coast until he came to the mouth of the Skeena River.

'Ni'nii wilt txal'waa wak'yt as Lagabuula.

This was where he had first met his brother, Lagabuula.

Nah 'waa gyeda Lagabuula a spagayt moog.

Lagabuula had been found by some people on the (bull) kelp.

Łat txal'waadit Txeemsm wek'yt ada niis ga'aam wila waalt, awil aam na 'wähk'a Ksyen.

When Txaamsm met his brother he saw that he was well to do because the ooligans of the Skeena were very good.

Ada wil haws Txeemsm a wak'yt, "Wayi Wagii, sm aam dm xsanm.

So Txaamsm said to his brother, "Well brother, it will be good if we gambled.

Dm p'il xsanm na 'wähk'a na k'ala'aksn, dił na 'wähk'a na k'ala'aksu, Kluusms."

Our stakes will be the ooligans of your river and of my river, which is the Nass.

Anoogas Lagabuula. Ada wil haws Txeemsm, "Goo wils xsan dm dzabm?"

Lagabuula agreed. Txaamsm said, "What kind of gambling shall we do?"

Ada wil haws Lagabuula, "Dm hoym ha'oym gan."

Lagabuula said, "We will use our throwing sticks."

Gwā'a wila waalsga oym gan:

Well, this was how this game Lagabuula spoke of was played:

Hawaal hoys dip gwā'a. Baalda dmt galksa oy hawaal da wil ts'uusga galksa k'ag.

A shaft, which was like a spear was used. They would try to shoot this through a hole by throwing it.

Dawil gwildm gawdiis Txeemsm dis Lagabuula.

Txeemsm and Lagabuula were prepared.

Oys Lagabuula hawaal, dawil haws Txeemsm, "Dzi delpgal mwil oyt."

Lagabuula shot and at the same time Txaamsm wished to himself, saying, "Make your throw short."

Ada 'ni'nii wila waal a'yaas Lagabuula. Akadi 'nakł wil daawła a'yaat.

And Lagabuula did just that. His shot did not go far enough.

Ada wil haytgas Txeemsm dm di a'yaat. Sm galksa daawła hawaal da anis.

Then Txaamsm stood up to shoot. He shot right in the knot hole.

Ada wil haws Lagabuula, "Xsdaant, wagii. Hawna goo wila waal na aam xsanm."

Then Lagabuula said, "Well my brother, you have won. You will now say what shall be done about our stakes."

Ada wil haws Txeemsm, "Dm 'wiileeksa k'awtsii da 'wāhm Kluusms ada dm 'wiiheelt.

Then Txaamsm said, "Well, only the Nass ooligans will give oil and be plentiful.

Ada ałga dm waal 'wāhm Ksyen. Ts'üü dm dā'axłga 'wāh da Ksyen ada k'ap ałga dm 'wiileeksił dm k'awtsiit."

Not so with the Skeena. Even if the Skeena should have ooligans they will not have any oil."

'Ni'nii gwā'a gan ałga ts'üüł 'wāh a Ksyen.

This is the reason the Skeena does not have many ooligans.

Ła Sabaat.

The End.

Wilat Wilaaytga Gyedga Sasoom Sm'ooygit

How the People Know of the Chief's Rattle

From Tsimshian Stories Volume 6

Recorded by William Beynon

Ada am gup'l wila dzipdzapt.

There were only two kinds.

Gaxba wudi xsgyiik ada gaxba wudi gaaga wila dzabit.

Sometimes it was made like an eagle and sometimes shaped like a raven.

Ha'lik'üül wila k'otsgit txas sgüü gyed a na hak'oosga sasoo adat 'liit'aatga da 'wii ganaaw guu t'in t'ooga duulas ga 'yuutaga.

The carving was always the same, that of a person laying along the back of the rattle and sitting upon him was a frog which sucked the tongue of the man.

Ksa sm'ooygit dmt in hoy sasoo gwa'a a la miilgt adat ludaalga sila sm'ooygit.

Only chiefs could use this rattle while giving a reception dance for fellow chiefs.

Lat gwiniitsnt da sm'ooygit alga dmt asdi wilaagwa na 'wooyt 'ni'niit wil hoy sasoo gwa'a adat p'uul p'lkwa a galax'oot.

The chief wanted to show that he would not harm his guests when he used this rattle and scattered eagle down upon them.

Gyik k'üül da wil hoyksa sasoo gwa'a la hashoosga na ts'apt ada hasaga Sm'ooygit dmt dzabagan gyeks 'ni'niit wil hoy na wasm miilgt dił gayt adat suu sasoo adat p'uul p'lkwa a spaga naa dm dalt.

Another use for the rattle was whenever there was trouble among the people and if the chief wanted to make peace he would use his dancing garment and dancing hat, and carried his rattle and scattered eagle down upon the combatants.

Ada 'ni'nii wil gyiloo hashoosk.

Then the trouble would cease.

Ada lat sagayt gyetga sm'ooygit guu naa su hoksgit a wil'naat'al 'ni'niit wil hoy na sasoot a dmt sagotgyetsga su hoksgat.

Also whenever a chief initiated any of the initiates into a secret society he used this rattle to put his power into the initiates.

La miilgt da wilt suu sasoo adat yisyets da gyetga gaxstaamgm t'aagan, a yagwa miilga Sm'ooygit.

When he danced he would shake his rattle and the people would beat upon the clapper boards while the chief danced.

Ksa na sasoo sm'ooygida hoyt. 'Lii haytga da lax xbiis ada wil miilgt.

Only the rattle of the chief was used. He would stand upon a box and dance.

'Ni'nii malsga gwa'a t'in mala wilt ksgoogm wilaayda gyeda sasoo.

This is the myth of how the people first knew of the rattle.

Asi sagayt dzoga wil'naat'ilt'al a Maxlaxaala adat xa'nuuda gyeda xstaamg a lgu liks'taa a na spaga galts'ipts'ap.

While all of the tribes were living in Metlakatla Passage, the people heard a noise on a little island which stood among the villages.

Hogyagada wila dal wilt k'ots da gyeda gan.

The noise was that of someone cutting and felling a tree.

La hup'l adat xa'nuuda gyeda sm liksgyedm xstaamg.

When it was night the people heard strange noises.

Ada libaasit dmt nii goo gwa'a a lax likst'aa.

They became afraid to see what was on the island.

Wayi, k'üülda ganlaag da wilt xa'nuuda xstaamga yetsa gan a lax dii, a gyilhawli.

Well, one morning the people heard the noise of striking trees in the hills, in the forest.

Amsga'nakt dawil txalyaa sga xstaamxt.

After a while the sounds became louder.

Asi xa'nuuda gyeda gwa'a ada wilt nii wil gyipaayga 'wii ts'u'uts.

As the people heard this they saw a huge bird flying.

Ada lu'ila gyipaaykt a na dzoga aks a galts'ipts'abm Ts'msyen.

It flew very close to the edge of the water among the Tsimshian villages.

Txa'nii gyeda t'in nii wil sgüü sga 'wii gyetga a lax'oo 'wiileeksm ts'u'uts.

All the people saw a human being lying down on the back of this huge bird.

Ada lax'oosga 'wii 'yuuta 'liit'aa 'wii ganaaw adat t'ooga na duula 'yuuta.

On top of the man was a big frog which was sucking the tongue of the man.

Ada xstaamga wil gyipaaykt.

It made a great noise when it flew.

Wayi, sm txa'nii sah waalsga 'wii ts'u'utsga, ada gwindelpga da galts'ipts'ap.

Well, this huge bird did this everyday, coming close to all of the villages.

Ada wilt wilaayda gyetga k'ap sgüü goo gan waalsga 'wii liksgyedm goo ga.

The people now knew that this strange thing was doing this for a reason.

Ada wil haldm k'ola t'apxaduulda sumaamxsgm 'yuuta a dmt nii goo gwa'a.

So two young men arose to go to the island to see what this thing was.

Ada wilt xłgaaw wil 'waatga xstaamg goo t'in hogyaga wil yetsa gan a lax dii.

They went very quietly to where the sounds of the striking timber sounded, up in the hills.

Ła man ax'axłgat ada wilt nii wil miilga 'yuuta. Snyaagwada łgu ts'u'uts da ts'm an'ont.

When they got there they saw a man dancing. He held a small bird in his hand.

Txa'nii wila k'wił gyooksgit hoyaga da ts'iiyoolg wila dal łgu ts'u'uts.

Every movement he made while he danced made the bird make a rattling sound.

Ada nda yisyedza gangan a lax'oo 'wii txoom t'aagan.

Boards and sticks were striking against themselves upon a big wide board.

Ada ama t'aa 'wii ts'u'uts da amsga'nakt. 'Ni'nii nah niidza gyeda wil gyipaaykt.

The huge bird was sitting down nearby. The one that all the people had seen flying.

Txa'niit suut da 'yuuta ts'u'uts ada xs'ts'iiyoolksa wila dalt.

Everytime the man swung the bird (kingfisher) it made a rattling sound.

Ada wilt xa'nuutga sumaamxsgm 'yuuta liimii yaadit.

The young men heard the song which the dancing man sang.

Adat nii goo wila miilkt ada goo wil yisyetsga gangan. Ada 'naga galisa'ylt.

They saw how he dances and how the sticks were beaten. They watched for a long time.

Ada wil gasgost ada xbadox da dip gwa'a goo na sndoga 'yuuta ga.

Then they jumped out and the young men took the thing which the dancing man carried.

Ada wil gyipaayga 'wii ts'u'uts ada 'lii gosa miilgm 'yuuta da lax'oot.

The huge bird flew away and the dancing man jumped upon it's back.

Ada wil gyipaaykt a lax'oo dii. Ada algat niisda gyeda nda gooyt.

They flew way up into the hills. The people did not see where they went.

Ada ksa lgu ts'u'utsa gyina snyaagwa sumaamxsgm 'yuuta guu na snyaagwa miilgm 'yuuta.

The young men kept only the small bird which the dancing man had carried.

Wayi, dawila sagan lgu ts'u'uts ada 'nii sm wilt ksgoogm niisda gyeda sasoo.

Well, this bird then suddenly became wood and this was the first time the people saw the rattle.

Ła sabaat.

The end.

Algyagm T'oyag

A Speech of Welcome

From Tsimshian Stories Volume 7

Recorded by William Beynon

Algyagm T'oyag guu k'yinamtgada t'in luooda galts'ipts'ap a Wil'naat'ala Wekya asga British Columbia sit'aatgidas Niyaas'yaganaat guu naa ksiniisgida a sila siksm'ooygit a na wil sagayt want a dm algyax a dmt luoodit.

A speech of welcome which was addressed to all the delegates at the convention of the Native Brotherhood of B.C. delivered by one of the chiefs, Niyaas'yaganaat, who had been elected by the other chiefs at their own meeting to speak on their behalf.

Guu galdm algyagat Niyaas'yaganaat:

The speaker, A. Reid (Niyaas'yaganaat):

Siksm'ooygit ada Wakya'yu guu gatgoydiksida na gwe'ym galts'abm.

Chiefs, Chiefs, and Brothers who have now come to our poor little village.

Wila loo sugigyet 'ni'nii dm saalu da k'wasm.

The ways of this generation is how I will greet you.

'Ni'nii gan haytgu da hat'saxlgism ada algan luyaakit wila maxgism a na 'wahsaalsm.

This is why I can speak in front of you without consideration for your position and thus I bother you.

Nadza gyik'ola gwag'a 'nak da'al huudm a gyilhawli.

If this was years ago we would have taken flight long ago.

Nii likleeksm gigyed 'waatgada lax suulda guu Haayda?

See these great people from out to sea, the Haidas?

Nadza gyik'ola gwag'a nah heelda gyeda nah dm duut a sgwaay dalt.

If this had been ages ago there would have been many people lying dead from fighting.

Ada 'nii dm waal txa'nii siksm'ooygit dił likłguwaalksik guu 'wit'waatiga daa galts'ipts'ap.

The same with all of the chiefs and princes who have come from all the villages.

Amii nadza gyik'ola gwə'ə nah dm niidzism wil hakhalaayda siksm'ooygit a hadzats'axlgism.

If this had been years ago you would have seen all the Tsimshian chiefs dance in front of each one of you.

A dmt sa dibaa txa'nii meła k'ooldis dip gwə'ə. Ada nah dm adziksa gagoodsm.

They would also have danced for each one of them. You would have felt very proud in your hearts.

Wayi, 'ni'nii na gan k'yinam t'oyaga da k'wasm guu siksm'ooygidm Ts'msyen.

Well, this is why I have now given this welcome for all the chiefs of the great Tsimshian tribes.

Goo wuwaalsm, Smgigyet, aam.

What you do, chiefs, is good.

Siksm'ooygit, Likłguwaalksik, guu na luutiksga galts'ipts'abm alugigyet, aam waalsm a m sm t'ilgoodi na gan haxhaaxgm.

Chiefs and princes, the pride of the villages of the native people, it is well that you discuss our hardships.

Ada ałga m sm loodu na gigyedsm, a gyilks samaasgism a dm luwaalxsism a na gat'ilgoolsgism. Aam dm gyeksm hakhatelsism.

You will not have any regard for your persons, but sacrifice yourselves to walk in the wisdom of your thoughts. So, you will quietly do you work.

Siksm'ooygit dił likłguwaalksik 'nüüsm waal da galts'aba gwə'ə.

Chiefs and princes this is now your village.

Gyeksm gatgoydiksism ada 'ni'nii dm wila k'adaawłsm.

You came here peacefully and it will be the same when you leave.

Dm bibuutism ama laxha mdm wil kwdaxsm.

You shall wait for good weather to depart from us.

Ałga aamł dm sa'asdiwaal k'ool da k'wasm.

It would not be good if an accident should happen to anyone of you.

Wayi, Smgigyet, hagwil wuwaalsm, lu'am'aam gągooda Ts'msyen a goo waalsm.

So chiefs, go work quietly, the hearts of the Tsimshian tribes are happy that you do so.

Sga'nak dza wansm a spagm dm baalda Ts'msyen dmt silu'aam gągoodsm a dmt gwiniitsm amagood.

As long as you stay among us, the Tsimshian will try to make you very happy and will show all of you happiness.

Wayi, sah gya'wn heelda goo wil lugisgyiisism a wil 'nūüm ła sugigyet.

Well, today we have done everything wrong because we are a new generation.

'Ni'nii gan waalm a goo niidzism.

This is why we do what you see.

Goo aam da hawyu, dm gaadism ada goo wil lusax sgoksgu da ama algyag, ałga mdm sm gaat.

Whatever is good that I have said you will take and anything I may have said that is not good, you will not take.

Wayi, sta yaał hakhałelsism, Smgigyed.

Well, keep on working chiefs, chief's princes.

Wayi, niidzu al nagats'aawsm algat wilaay na duulayu.

Well, I see that there are others who do not know my tongue.

Dm baaldu ndm hoy duula sagayt wilaaym.

I will try to use the one tongue that we all know.

Txa'nii wak'yayu a Bella Bella dił txa'nii dm in xa'nuu goo hawyu.

All my brothers from Bella Bella and all who can hear the things I say.

Ada wil hawsga man'algyax aat hoy Dzinugamxk guu hoysga txa'nii wil'naat'al'm Kwagyuut.
The speaker then spoke in Chinook Jargon which is practically used by all the Kwakuitl tribes.

Smgigyed, dm k'yinamu abuum algyag.

"Chiefs, chiefs, I will now give you a few words.

Lu'am'aam gagooda txa'nii siksmooygit awil gatgoydiksism mdm niidzm.

The hearts of all the chiefs of this village are happy because you have come to see them.

Alga la 'ni'nii luyaakn wila waalm gyik'ool.

It is not as it was in the past.

La sagayt gawdii gyed ada nlibaasida naa txal 'waayt. Alga 'ni'nii wila waalt gya'wn.

When people met they were afraid of each other and fought. Now this is not so.

Lat niisda nasiip'nsga silagyedit lu'am'aam gagoot.

Now when friends see each other they are very happy at heart.

Nasiip'nsgm Haayda na sila dalmt gyik'ool, ada aynt gya'wn. Ada sm nasipsiip'nsgmt gya'wn.

Our Haida friends fought us years ago, but now they do not. They are now real friends to us.

'Nüüyu algyagada na sm'ooygit ga galts'aba gwa'a.

I am speaking for all of the chiefs of this village.

Haw da k'wasm a sm lu'am'aam gagoot a wilt niism.

They say to you that they are very happy at heart to see you.

Hasaxda amsga'naga dm k'a wansm. Gyiloo dza t'iilt yilyeltgism a na lip galts'absm.

They want you to stay for awhile in their village. Do not go away at once to your own village.

Dm lu'am'aam gagoot dzida k'a wansm. Gatgoydiksism dm wila aam ligi goo da k'am.

They will be very happy if you stay. You have come here to make everything well for us all.

Ama haelsa gwa'a. 'Ni'nii su goo waalsm.

This is good work. This is a new thing that you do.

Ałga aamł dm yilyeltgism a spagayt hat'agm laxha, sm bibuuda dm wil aam laxha dm wil yilyeltgism.

It would not be good if you would return home if the weather is stormy, but wait for a good day to return to your village.

Ałga aam dm salabagayt waal nasipsiip'nsgm a asi gwaay wil wuwaalsm.

It would not be good if our friends met with misfortune while here.

Dm baaldmt dm sa'aam txa'nii goo.

We will always try to make your hearts happy.

Dzida ła wil k'ap ts'ikts'ilaayü galts'ipts'ab ada dm niidzism dm sagayt yaa dm gatledm.

If we always visit all our villages and see each other we will become very strong.

Ada ałgat naal dmt in lusuwiliinm. Dm gatled'nm dza k'üülda sah.

Then no one can take advantage of us. We will be very powerful someday.

Dzida na liklimoomtgm dm aam txa'nii goo da k'am.

If we take good care of ourselves everything will be good for us.

'Ni'nii haw siksm'ooygidm galts'aba gwa'a.

This the chiefs of the village say to you.

'Ni'nii hawm da txa'nii siksm'ooygida gatgoydiksit dił nasipsiip'sngm. Ałga dip dm k'o'olsm.'

This we say to all of the chiefs that have come here, and all our friends. We will not forget you."

Heelda diilmxga, ada am k'üül gyidigaatksat, 'ni'nii k'ap ama da doom algyag, ada waatgida Gitxaala.

There were many replies, but the one recorded was the best expression of eloquence and phraseology, as it was from the Kitkatlas.

Man'algyagat Henry Collisen:

Spokesman Henry Collisen (Su'naats):

“Oo, Niyaas’yaganaat, xa’nuu’ym amhawn.

“Yes, Chief Niyaas’yaganaat, we hear your voice.

Haaytgn da na gatlletsqa ‘wiit’a gotlledm wil’naat’ilt’ałm Ts’msyen.

You stand for the powers of all the powerful tribes of the Tsimshian.

Oo, ‘Wii Seeks dis Niyaas Łgu Xsoo t’in gyidi gaa amhawn, dił na man’algyax.

Yes, ‘Wii Seeks and Niyaas Łgu Xsoo recognize your voice and also their spokesman.

Lu’am’aam gagoot aat wil xa’nuu amhawn ada txa’nii goo hawn.

Their hearts are happy when they recognize your voice and all the things that you say.

‘Ni’niit, hogyaga goo hawn. Txa’nii goo ła sityaawksida wila waal łagigyed.

Yes, what you say is true. Everything is changed from what the olden people used to do.

Ada k’ap m gwiniitsn goodn, goo alga sityaawksit.

But you have shown us your heart, which is not changed.

‘Ni’nii waalsda na ganiyaatgm a na ts’its’ilaaygat a heelda k’ool ada miilk ada gwiniitsn nasiip’nsgit.

It was so that our forefathers used to often visit each other years ago and danced for each other to show their friendship to each other.

Gya’wn alga dip da’axłga dm waalm a goo nah wila loot.

Now we new men do not seem to be able to do as they did in the past.

Gya’wn, sagotlleda gagoodm wil dip xa’nuu hawn.

So now, our feelings are strengthened when we hear your voice.

Gya’wn na t’in ts’ilaaym t’in xa’nuu amhaw sm’ooygit guu t’in lułootga wil liksgigyedm gotglledm Ts’msyen.

Now all my fellow visitors here have now heard the voice of the chief that represents all the great tribes of the Tsimshians.

Xa'nuu'ym goo hahawsm ada dip dm luyaaka goo hawsm.

All that you have said we will heed and we will follow the things you ask us to do.

Dm gyeksm hakhaelsa'nm ada dip dm ama t'ilgootii txa'nii goo."

We will work quietly and consider everything peacefully."

Ła Sabaat.

The End.

Ndat P'ilt'ootgat 'Wii Seeksat Ligeex

When 'Wii Seeks taunted Ligeex

From Tsimshian Stories Volume 7

Recorded by William Beynon

Łat k'yinąmdit 'Wii Seeks luulgyit aat 'woo txa'nii Ts'msyen ada wilt hay'n sgan haloom gyemg adat suwaadit ał pts'aanm 'ts'm aws'.

When 'Wii Seeks gave his feast for all of the Tsimshian tribes he erected a flag pole and referred to it as his totem pole of 'In the Sand'.

Wayi, 'ni'nii wil hawsga Gispaxlo'ots a ła sugigyetga ada ałga dmt luyaaka goo na wila loosga łaigigyetga.

Well, it was then that the Gispaxlo'ots proclaimed that they were now a new people and that they would not follow what the ancient people had done.

Wayi, dawilt sagayt ga'wndat 'Wii Seeks txa'nii wil'naat'it'alit.

Well, 'Wii Seeks gathered together all of the many tribes.

Wayi, hoksga Gispaxlo'ots a gyeda gatgoydiksats.

Among those that came along were all of the Gispaxlo'ots.

Awaa walp luulgyit ada 'nii wil haytgas 'Wii Seeks a na liksooga walp luulgyit, aat lubąts'n 'wii "sigaa" da ts'm aaxt.

At this feast 'Wii Seeks stood about at the doorway of his feast house, having in his mouth a large cigar.

Ałgat niit wila waal ga'woot a ła gatgoydikst. Ałgat niis ligit naa.

He paid no attention to his guests when they came in. He did not look at anyone.

Ts'u al'algyąga gyed as 'niit ada ałgat daalxt.

Although the people spoke to him, he paid no heed to them.

K'oolda na man algyaxsat hawt, "Sm'ooygit, goodu wila waan?"

Then one of his headmen spoke to him, "Chief, what has happened to you?"

Goodu gan algam daalxs ligit naa?"

Why do you not speak to anyone?"

Alga amuks 'Wii Seeks a goo haw na ts'apt.

'Wii Seeks did not heed anything his tribesman said.

K'wil luspagayt hoksga da ga'woot, ada alga algyaxt.

He mingled in amongst his guests but spoke to no one.

Yagwa xp'iyaant ada alga waalms goot ga wila waalsga luulgyitga.

He was smoking and seemed not a bit concerned in the doings of the feast.

Ada wil haaytgat a na gyalga da na walp 'woot. Sm lugawdii nuutgat.

Then he stood about outside of the feast house. He was dressed elegantly.

Ada wil gyik haw man'algyag das 'niit, "Wayi Sm'ooygit, aynlm nii ga'woot?"

Then his tribesman spoke to him again, "Well Chief, do you not see your guests?"

Ada alga algyaxs 'Wii Seeks, a alga 'nisagoot ada yaat a wil wansga na 'wooyt ada la wila alga algyaxt.

'Wii Seeks did not speak or hear him and unconcernedly walked about where his guests sat and as before, spoke to nobody.

Wayi, la 'naga wansga ga'wootga.

Well, the guests now had been there a long time.

Ada wil algyaga k'oolt as 'Wii Seeks, " Sm'ooygit, aynlm nii na 'wooyt? Goodu wila waan?"

So again, someone spoke to 'Wii Seeks, "Chief, do you not see your guests? What has happened to you?"

Dawil sahaws 'Wii Seeks, "Aynlm wilaayt, dee? Yagwan baal dm K'amksi'wah'yu.

Then 'Wii Seeks suddenly said, "Do you not know? I am trying to be a white man.

Yagwa sugigyedu, ‘ni’nii gan waalu da goo waalu.’

I am now a new person, that is why I am doing this.”

Wayi, k’a amsga’naga dzooga Gispaxlo’ots, ada alga al’algyaxt.

This for a time embarrassed the Gispaxlo’ots, but they said nothing.

Wilaay txa’nii gyed k’ap yagwat sidzooxdat ‘Wii Seeks Gispaxlo’ots.

Everybody knew that ‘Wii Seeks was taunting the Gispaxlo’ots.

Kwił sa’asgüütksa gyed a wila waalsga Sm’ooygit a yagwit baalsga dm di k’amksi’wəht, ada txa’nii gyedit t’in wilaay k’ap Gispaxlo’ots gan waal gwə’a.

Although some of the speakers jokingly referred to the chief as one who was trying to be a white man, all of the people knew that it was the Gispaxlo’ots that it was meant for.

Ła sabaat.

The end.

Sm'algyax Pronunciation Guide

Location of Letter	Sm'algyax Letter	Name of Letter	Explanation of Sound	Example Word
a	a	a	similar to English 'cat'	ada 'and'
	ḁ	back a	similar to English 'but'	lak 'fire'
	aa	long a	long version of Sm'algyax 'a'	baa 'run'
	ḁḁ	long back a	long version of Sm'algyax 'ḁ'	ḁḁxs 'claws'
	a'a	creaky a	long version of Sm'algyax 'a' with a break in it	da'al 'but'
	ḁ'a	creaky back a	long version of Sm'algyax 'ḁ' with a break in it	ḁa'ask 'seaweed'
	aw	a, w	similar to English 'cow'	awta 'porcupine'
	aaw	long a, w	long version of Sm'algyax 'aw'	aw'aaws 'curly'
	ay	a, y	similar to English 'by' or 'say'	daya 'said'
	aay	long a, y	long version of Sm'algyax 'ay'	maay 'berry'
b	b	b	similar to English 'bird'	bḁ'wis 'monkey'
d	d	d	similar to English 'dog'	daala 'money'
dz	dz	d, z	similar to English 'dads'	dzap 'make'

e	e	e	similar to English 'pen'	gyels 'mussels'
	ee	long e	long version of Sm'algyax 'e'	eesk 'promise'
	e'e	creaky e	long version of Sm'algyax 'e' with a break in it.	'ne'ent 'confirm'
g	g	g	similar to English 'get'	gap 'eat'
gw	gw	g, w	similar to Sm'algyax 'g' but said with lips rounded	gwa'a 'this'
gy	gy	g, y	similar to Sm'algyax 'g' but said with tongue on roof of mouth	gyalg 'outside'
ḡ	ḡ	back g	similar to Sm'algyax 'g' but with the back of the tongue right at the back of the mouth	gaax 'raven'
h	h	h	similar to English 'hat'	haas 'dog'
i	i	i	similar to English 'sit'	bilhaa 'abalone'
	ii	long i	long version of Sm'algyax 'i'	dii 'hill'
	i'i	creaky i	long version of Sm'algyax 'i' with a break in it	si'it 'trying'
k	k	k	similar to English 'kin'	ksuut 'autumn'
k'	k'	hard k	Sm'algyax 'k' but has a popping quality made by pushing out extra air	k'oy 'me'
kw	kw	k, w	similar to Sm'algyax 'k' but said with lips rounded	kwdii 'hungry'

k'w	k'w	hard k, w	similar to Sm'algyax 'kw' but has a popping quality made by pushing out extra air	k'wili 'three'
ky	ky	k, y	similar to Sm'algyax 'k' but said with tongue on roof of mouth	kyoox 'grass'
k'y	k'y	hard k, y	similar to Sm'algyax 'ky' but has a popping sound made by pushing out extra air	k'yinam 'give'
ḵ	ḵ	back k	similar to Sm'algyax 'k' with the back of the tongue right at the back of the mouth	ḵandah 'skate (fish)'
ḵ'	ḵ'	hard back k	similar to Sm'algyax 'ḵ' but has a popping quality made by pushing out extra air	ḵ'aa 'cut'
l	l	l	similar to English 'lip'	laan 'fish eggs'
l'	l'	hard l	similar to Sm'algyax 'l' but has a popping quality made by pulling air in	l'ax 'sewing needles'
ł	ł	barred l	the tongue is located as if for an 'l' but you make a sound as an 's'	łems 'in-law'
m	m	m	similar to English 'map'	maas 'bark'
m'	m'	hard m	similar to Sm'algyax 'm' but has a popping quality made by pulling air in	m'ax 'catch'
n	n	n	similar to English 'no'	nax 'dress'
n'	n'	hard n	similar to Sm'algyax 'n' but has a popping quality made by pulling air in	n'it 'he, she, it'

o	o	o	similar to English 'on'	ol 'bear'
	oo	long o	long version of Sm'algyax 'o'	boot 'boat'
	o'o	creaky o	long version of Sm'algyax 'o' with a break in it	so'ox 'robin'
	oy	o, y	similar to English 'toy'	k'oy 'me'
	ooy	ooy	long version of Sm'algyax 'oy'	sm'ooygit 'chief'
p	p	p	similar to English 'pat'	ptal 'rib'
p'	p'	hard p	similar to Sm'algyax 'p' but has a popping quality made by pushing out extra air	p'iyaan 'smoke'
s	s	s	a 'filtered s'. a cross between 'so' and 'show'	sah 'day'
t	t	t	similar to English 'tap'	tgwəh 'glass'
t'	t'	hard t	similar to Sm'algyax 't' but has a popping quality made by pushing out extra air	t'aa 'sit'
ts	ts	t, s	similar to English 'cats'	tskəh 'herring'
ts'	ts'	hard t, s	similar to Sm'algyax 'ts' but has a popping quality made by pushing out extra air	ts'al 'face'
u	u	u	similar to English 'book'	ts'u 'although'
	uu	long u	long version of Sm'algyax 'u'	buut 'boot'
	u'u	creaky u	long version of Sm'algyax 'u' with a break in it	t'u'utsk 'black'

ü	ü	dotted you	similar to Sm'algyax 'u' but said with the lips un-rounded (sometimes called a 'happy u')	wüleexs 'huckleberry'
	üü	long dotted u	long version of Sm'algyax 'ü'	yüü 'hide'
	ü'ü	creaky dotted u	long version of Sm'algyax 'ü' with a break in it	
w	w	w	similar to English 'wet'	waas 'rain'
'w	'w	hard w	similar to Sm'algyax 'w" but has a popping quality made by pulling air in	'waa 'find'
w̄	w̄	dotted w	similar to English 'r' but made with the tip of the tongue at the bottom of the mouth	nnaaw 'lullaby'
'w̄	'w̄	hard dotted w	similar to Sm'algyax 'w̄' but has a popping quality made by pulling air in	'w̄ah 'oolichan'
x	x	x	tongue is located as if for a 'g' but the sound is like an 'h' (this is a fairly frequent sound in German) similar to clearing your throat	xbiis 'box
y	y	y	similar to English 'yes'	yaa 'walk'
'y	'y	hard y	similar to Sm'algyax 'y' but has a popping quality made by pulling air in	'yens 'leaf'
		glottal stop	made by blocking air from coming out as in o'oh	aw'aaws 'curly