Sm’algyax Excerpts from

TSIMSHIAN STORIES

Recorded by William Beynon

Originally Published by the Metlakatla Indian Community

Metlakatla, Alaska

Publication for this project in the 1980’s was supported by a grant from the State of Alaska, Historical Commission; however, the author is responsible for all statements herein, whether fact or opinion.

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2018 Sm’algyax Excerpts Edition by The Haayk Foundation

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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Sm'algyax Pronunciation Guide
Na Adaawgə Awtə dił Sts’ool

The Myth of the Porcupine and the Beaver

From Tsimshian Stories Volume 2

Recorded by William Beynon

Wəgəyt gyik’ooł, asi diduulsa Łagiyed, ada al’algyəŋms gyedga yets’iʃk adat habool ɣatgyed ada dmt sityaawda wila dzaba ɬəxha.

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

‘Nı’ni wila waalsga ɭgu awtə, sansii’p’ngida ‘wii sts’ool, guut da heexl a dmt man goo spagəyt gəngaŋ a hawt, “Gəł, dm gwiniits’u di wila gammiilgu.”

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.”


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

Łat ‘waa wil məxsga n’nuungm sa’mn ada wil ‘waa da ɭgu awtə ‘wii gən dawil ɬa’yaxsgɨt.

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

Łat ‘waa nts’waan gən dawil gyilks tgi’oygit ada hawt ɬa ditgiyaat,

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

“Intə bilag, Intə bilag!”

“Vessel of moss, vessel of moss!”

Dawil oks da ləxyuub dawil sa mangost.

He fell unto the ground and jumped up quickly.

Dawil gwinyaa ɭgu awtə da awaa ‘wii sts’ool ada hawt, “ɬ’T’il, ɭ’a diiit ‘nəuun. 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 sgayksgu.”
The Beaver said, “I’m afraid that I shall get hurt.”

“Ayn, ałga gool dm waan, dm niidzn goo wila gosu,” daya ḡu awtā.
“No, nothing will happen to you, you shall see how I do it,” said the little Porcupine.

Dawil hats’iks’m gyik man ła’yaxsga ḡu awtā ada gyilks 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 gyik hats’iks’m man gosa ḡu awtā sm hii oks da ḡaṃyuuł.
And again the little porcupine jumped up right away as soon as he fell on the ground.

“T’iin, dm di dą’axlgn,” daya ḡu awtā a na nasii’ngsm sts’ool, “Aam k’üßl goo dm hawn a /animate ła yagwa tgi’oksn, inta bilag, inta bilag, ada ałgm dm di gyelwks lìgi goo dzila oksn a ḡaṃyuuł.
“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’yaxsغا sts’ool da ‘wii ɡan wagayt wil man axlgida na wil gyilks tgi’oytksa ḡu awtā.
Beaver climbed up the big tree until he came to where the little Porcupine threw himself down.

Ada waal’dida txa’nii goo na haydz’mxsga awtā.
He did everything that the little porcupine had told him.

Ła yagwa tgi’okst dawil hawl, “Inta bilag, inta bilag,” ada wil oksda ɲaṃyuuł ada sgüüt, hoyąga k’ap dzągt.
As he was falling down he kept saying, “Vessel of moss, vessel of moss,” and he fell to the ground and lay there, as if dead.
Ada al haw Ḣu awtā, “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 Ḣu awtā, “Benł ǧoodił ‘wii sts’ool.”
It was then that the little Porcupine said, “The big Beaver’s heart is knocked out.”

Ła sm ‘nakt, dawil luyeltga na ksinaalga ‘wii sts’ool dawil hawdida Ḣu awtā, “Di wila ḍammiilgu ƙ’a aamt, ǧal, luyaakii ndm dawil gwiniitsn goo di wila ḍammiilgu.”
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 Ḣu awtā ‘wii sts’ool ada wil waaxs da awaa łaxt’aa.
The little Porcupine followed the big Beaver and they went to the big lake.

Łat ‘waa awaa łaxt’aa dawil haw ‘wii sts’ool da na nsiip’nsgm awtāt,
When they came to the edge of the lake the big Beaver said to his friend the Porcupine,

“Ndm daxswooxsgn da ts’m łaxt’aa. Dm ‘liit’aan da łaq hak’ooyu, dzida sit’aa’ma m k’wa’an na ksinaalgn dm na gapgaapldn ha’koo t’mlaani’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.”

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

“Ayn, āłgadi gooł dm waan,” daya ‘wii sts’ool.
“No, nothing will happen to you,” said the Beaver.

‘Naqat lusuwiliinda ‘wii sts’ool Ḣu awtā ada wil anoogasga Ḣu awtā ada wil ‘liit’aada łaq hak’oo sts’ool. Ada wilt daxswooxsgida sts’ool awtā.
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, Ɂat gyełwks da łgwətə ḋm dakhïngt dawilt na Ɂapgaapɭ hak’oo st’sool.
When the little Porcupine felt he was drowning he scratched the back of the Beaver’s neck.

Ada ałga ‘niisago st’sool goo wuwaal awtə.
The Beaver never heeded to what the Porcupine was doing.

Ła ḋm dakhïn awtə a ts’m ləxt’aaw dawilt maga da st’sool Ɂgwətə a Ɂgw ts’uusgm likst’aa.
When the little Porcupine was nearly drowned in the lake the Beaver brought the Porcupine to a small island.

Ła amsga’nąga sgüü Ɂgwətə da ləx likst’aa dawil hats’iksm gyik diduulst ada wilt nii Ɂgw ləx 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 Ɂaantgit ada wil kwdiit adat dzəqə 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.

Ła gwaṭə ada wilt saxdoo bilaq ḋm Ɂan gynemgt.
It was cold and he gathered together some moss to make himself warm.

Ła gynemgt dawilt k’wil gugüül ḋm gəbit ada ałgit ‘waal ligi goo.
When he became warm he searched about for food and he did not find anything.

Ada wil lip gyilks didaalexsga Ɂgwətə, “Wayi, ḋm gůultu wineeya dzila aaml ləxha,” ada wilt yaada liimi gwa’gə:
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, ḋm giłap yaa’n Ɂgwətə da nduuba wil xlootk.
I want to walk below the foot of the mountain slide.
But the little Porcupine then sang his other song which said,

'Hinging on a great cold weather, which would kill everything.

He was now saved and at first he was angry and had planned that he would really kill the people by

Dawil gyilks k’awts’m daawl na neelga Igu awtə ał na magoonł Ksyen dił na magoonł Kluusms.’

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

Łat yaadida Igu awtə na liimiit ada heeldit ʻliiya’ant.

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

Wayi, ła hup’l dawil k’angawdi laşha.

When it was night, the sky became clear.

Ada wil sit’aa’ma daaw ㏒’x o likst’aa, sta liimii Igu awtə.

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

Ła gyik dziiws dawil xts’ii daaw dawilt wilaayda Igu awtə ła moogit.

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

Hoy Igu awtə na gatgyet aat di goydiksa gwətə, a al yagwa gyemga lässha.

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

Ła xts’ii daaw dawilt da’axlgida awtə ʻliiyat.

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

Dawil dzaq’a axlə ũgə awtə da wil xloot ʻnii wil ʻwaatgit.

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

Wayi, ła moogit ada wil luk’wil luunitiit ada ʻnaga sagaooatgit ada dmt dűü’n gyed a dmt da
goydiks ‘wiileeksm gwətə, a dm luŋ’aga txə’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 aıynt, dawilt yaadida Igu awtə gyik k’üülda liimii, a hawt,

But the little Porcupine then sang his other song which said,
“Gwilgwelgii, gwilgwelgii, ligi gwilgwelgii łąxha (a k’wiliit ‘lliya’ant) Hada hawyu k’aba kłgüyü, ‘nii gan ‘wäh na gwilgwelgał łąxha.”

“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.
K’üulda ɣanlaaŋ, hats’ii dzàxdzogà gyed a Ksyen asgà ɣalts’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 ɣoytiksa xsoo wil lut’as Niyaaslaganuuus, Sm’ooygidm Gitlaan.
There came a canoe, in which sat Niyaaslaganuuus, Chief of the Gitlaan people.

Ada ɣanat’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 båtsgit a txagyakaša ɣalts’abm Giluts’aaw, ada wilt ‘yaga haydzdat Niyaaslgumiik k’oolda likagyet waadas Gåmsâx a dmt båx ‘woos Niyaaslaganuuus.
Coming to a point below the village of Giluts’aaw, Niyaaslgumiik then sent one of his headmen, whose name was Gåmsâx, to invite Niyaaslaganuuus.

Ada ałga ‘niısa ɣoos Niyaaslaganuuus a na lulaŋyida sm’ooygidm Giluts’aaw ada sa liksgye’en da gyed a wila waalt.
Niyaaslaganuuus 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 asgà dmt p’lk’wa’ans Niyaaslaganuuus.
So, Niyaaslgumiik then sent down of of his tribesmen to scatter eagle down on Niyaaslaganuuus.

Ada ‘nii wil waals Niyaaslaganuuus asgà swânsga p’lk’wa, aat agam swànda t’mgawst.
Then Niyaaslaganuuus blew the eagle down from him, blowing it off to one side.
Ada a’nsga Giluts’aaw das Niyaaslaganuus, awil ałga båtsgit a na xsoot.
This made the Giluts’aaw more suspicious of Niyaaslaganuus, because he would not land from his canoe.

Gaan waalsga Giluts’aaw a gwildm gawdiit a dm wilduulgitgat.
The Giluts’aaw prepared themselves for a fight.

Adat luyaaka txalaansga Gitlaan lat niisga dm gan k’adaawîda 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 xaatksat.
Now this is the reason why the Gitlaan chief was angry: Two of his slavesmen escaped.

Ada ha’iigooitsga sm’ooygidm Gitlaan dzidat liiyüütdat Niyaaasl’gumiik, ada dzidat limoomt dzidam yilyeltgat a Gitamaat.
He suspected that Niyaaasl’gumiik had hid them, and assisted them to return to Gitamaat.

Wayi, lat ‘waadit Niyaaaslaganuusga Gitamaat, dawil ‘niisga waalsga na alxsas Niyaaaslaganuus suwaadat as Sooyx at dzagwa k’oolda Gitamaat, a huwaalda na t’iinm sahoont.
When Niyaaaslaganuus 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, kwa’axsa Gitamaat.
Then the Gitlaan returned, leaving Gitamaat.

Ła yagwa yilyeltgat, ada la k’an disüüglyaxsgida ląx gayna, la ‘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’aawga, dawil hawdas dip ‘niit, “Gooyu huwaalsm?”.
Here they met the Giluts’aaw, who spoke to them saying, “What are you doing?”.

Ada ałga didiilmxga Gitlaan, ada sm ts’iiks waalxsaxa Gitlaan.
The Gitlaan never replied, and walked past the Giluts’aaw very haughtily.
K’oolda Gitlaan, waadas Tgwahmne’ex (Ḡanhada), ḳa gwinyaat a awaa Giluts’aaw, adat ksm mmąxsn gama’oont ‘nii waalda gw’a’a dmt wila txa gaa gayna.
One Gitlaan man, whose name was Tgwahmne’ex (a Ḡanhada), when he came up to the Giluts’aaw, he put out his elbows in such a way to take all of the width of the trail.

Ada ƚa waa wil haygas Niyaasłgumiik, dawilt sa’ooyys Niyaasłgumiik da ts’m gayna.
Then when he came to where Niyaasłgumiik stood, he then threw Niyaasłgumiik down into the trail.

Ła haytgas Niyaasłgumiik dawil hawt, “Amanii wila yaan, haw!”
When Niyaasłgumiik arose he said, “Be careful how you walk, you!”

Ada wil diilmxga Gitlaan, “Ła ḵ’a’p ‘nii’nii wila yaayu, haw!”
The Gitlaan man replied, “This is the way I always walk, you!”

Wayi, dawilt dzaqwidat Niyaasłgumiika Gitlaan, ada dit dzagwas Niyaaslaganuu, sm’ooygídım Gitlaan.
Well, then Niyaasłgumiik killed the Gitlaan man, and also killed Niyaaslaganuu, chief of the Gitlaan.

Ada wil k’oolda Gitlaan t’in sga’yedza ts’als Niyaasnaawaa a na gap’ilaht.
Then a Gitlaan struck the face of Niyaasnaawaa with his gun.

Xbagaadás Niyaasłgumiika ḥap’ilah da Gitlaan, dawil saqayt dâls dip gw’a’a. Gitlaan dił Giluts’aaw.
Niyaasłgumiik took the gun away from the Gitlaan man, then all started to fight. The Gitlaan and Giluts’aaw.

Ada ƚa sabaa dâlt, t’apxaduuł siksm’ooygídım 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’aaw di düüt.
There were only three Giluts’aaw 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’nni gwə’wil dzagm baa waals Niyaaslaganuu at txaaysas Niyaasłgumiik aadzat liyüüda na liłungyitgap.

So this is the result of Niyaaslaganuu having blamed Niyaasłgumiik of hiding his runaway slaves.

Ła sabaat.

The End.
Wila Dzapsa Suwânsgm Halaayt
How A Medicine Man (Shaman) Was Created
From Tsimshian Stories Volume 2
Recored by William Beynon
Informant: Issac Tens

Asi manyaa p’asu, asi Ḵuwwoomlg̱u ada nwilaay wil habool liksgyedm ǵatgyed.
While I was a growing child, I knew that I had strange powers.

Gwai ngan wilaay wil liksgyedu da nagats’aaw gyed.
This was why I knew I had different powers from other people.

K’ūulda sah dawil Ḹaxyaayu da gyiḥawlii dm si’oolgu, ada sm gal gwątk.
One day I went up into the hills to gather wood and it was very cold.

Ada heelda gyeda si’al’ooxl̓git awil Ḹa goomsm, ada na gyiḥawlii da Ḹalts’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, Ḵa’n waa Ḹax dii ada wil n’nax’n’uu liksgyedm xstaamga na ts’iwaan ‘wii Ḹan yagwam ǵotst.
When I got to the hills, I heard strange noises at the top of the tree which I was cutting.

Dawila man niitsgu gaksta naa ‘wii mooksgm gwitgwinikws ‘liit’aat asga na ts’awaan ‘wii Ḹan.
I looked up and behold there was a large white owl sitting on the top of the big tree.

Dawil tgi gyipaayga gwitgwinikws adat doga na t’mgawsu, adat man di gyipaaygu da Ḹaxha.
Then the owl flew down and grasped my head and flew up with me into the sky.

Wayi, ‘nii wil k’waatga Ḹoodu ada ‘nii wil sit’a’a’ma kswogu ada gwá’a 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:
I dreamed that I was flying way up into the sky and here I saw a great many strange things.

And I knew that it was the owl which was flying me up by grasping my head.

Then I suddenly awoke (came to my senses) and behold I was lying on the snow and with my face downward.

And my face had sunk into the snow. I had been away now all day.

When I returned to the house of my father, I told him what had happened to me.

So he said to me, “The reason this has happened to you, is that you will be a great shaman.”

Well after this I had forgotten what had happened to me, as I had no desire to be a shaman.

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.

Well, it was now a year after, and I had grown much bigger, and was able to hunt by myself.

I left Hazleton to go to T’emlax’aam to hunt there.
Łan ‘waa ląxyuuba gwą’a ada wil yaayu da gyiłhawlii, ‘ni’nii nwil naax’nuu wudi liksgyedm gool da ha’kooyu.

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

Ada ałga gyilkς 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 ᱠk’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’ił silis’yaanu gan waalut ada ‘ni’nii nwil niisga wil k’wil baa ‘wii mooksgm ‘wąts’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’ił luhayksu ‘wii mooksgm ‘wąts’a, awil ᱠk’ap ‘nii lusgüü da mooksgm ‘wąts’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 Kṣyen, ada dm wila gyilks limootgu ada nga’a nga ndm waasga k’ala’aksga dawil sa’aoksu 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 ᱠa sagąḵsgu ada na ląx mooksa wil sgüüyu.

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

Ada xgwątksu, ada ᱠa sgeh, ᱠaksta naa, ᱠa goydiłsa 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 ᱠa ‘naga waalu ada ᱠa dm hup’l.

He missed me, as I had been too long away and it was nearly night.
Wayi sm ‘nii wil ts’ilm axłgu da ts’awaalp dawil nooku, dawil sgūüm siipgu wagayt k’üül k’oolaxwaalu.
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 nاغwaadu da k’oy, “Dm ‘wiileeksm halaaydn, ‘ni’nii ғan waalsga mooksgm ‘wąts’a da Ꟛoydiiks 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 ғa’wn da nاغwaadu txa’nii suwɔnsgm halaayt a dmt baal dmt dimootgu.
Then my father gathered together all the shamans to try to cure me.

Ada Ꟛagoydiiksas manhalaayt adat wilaaysga dm di halaaydu ada ‘ni’nii ғan 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’yngu dm halaaydu.
So they taught me how to go about and cure sick people.

Dawil suwɔnsgm halaaydit in haboolu a amsga’nagat, da nwil d’a’axltga haltm’aayu.
The shamans attended to me for a long time and then I was able to sit up.

Ada nwil d’a’axltga dm ludzaga yaayu da dza waalp ada wil luyeltga na Ꟛagtyedu ada wagayt mootgu.
Then I was able to walk about inside the house and my strength returned until I was cured.

Ada wilt xłgoo da nاغwaadu txa’niiisga hakhalaaytgə.
Then my father compensated all of the shamans.

Ada ‘ni’niisga wilt gaadu na nagyetgu ada liilu ada algiit anooxł 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.
It was in fact my own uncle's wife.

Well I was then called for to see what it was that was making this woman sick. Many shamans could not cure her. The first person I attended on was one woman who had been struck by a supernatural being and how they worked on the people.

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

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

This woman had been sick a long time, being bed ridden for a long time. Many shamans could not cure her.

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

It was in fact my own uncle's wife.
Wayi, ḥa ts’iinu da waalpa wila sgüüt, dawil yaayu da na stuup’l waalp ada nwil nii wil wǝn ‘nǝqats’aaw halaayt na t’in si’il dimootga hanaq’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 ‘iilq’an haytgu da ɬax’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’atsku t’in meła goō dm wila waalu.

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


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 ɬaxhaga.

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 gwą’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-ha-he...
he-he-hai-hai-ha-ha-ha-ha-he...

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

There is a big supernatural being... hai-hai-ie-ie-he-he-he... Inside of the big waterfall...
"Dm dimootgn hanak’a gw’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, ła gik dziüws 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 læk a awaa liksooga adam gik dzaba læk da stuup’l.”
“Burn a fire near the doorway and another at the rear of the house.”

Ada ‘ni’nii na wil hoy lâxsm oml gwishalaayt ada na dził ‘liiínâk’m miilgu dił na’atsku a t’mlaani’yu ada nwil gwin goo awaa wil sgüü siip’gm hanaḵ’.
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 liimiiyu a na spâga na læk a yagwa miilgu.
I sang and started in between the two fires while dancing.

Ada ła heelda na yaada liimii ada ngaa na’atsku adan ‘liisgüüüt a læk’o siip’gm hanaḵ’.
I had sung my song many times, I then took my charm and laid it on top of the sick woman.

Saybm gwitgwiniikws ada ‘ni’niisga wila gyełksit.
My amulet was bones of a white owl and it was carved that way.

Ada ‘ni’nii ‘liisgüüyu da læk’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 hanaḵ’, naksa nabiibu) ada aam dmt k’amtsn haydz algåyg da lüü yuub ada dmt silm dâ’axtga goo na wânsga 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 álkn kwďaxsa hanaḵ’a siip’git ada limoomu ‘nagâts’aaw hakhalaaayt, aat yaada na lip liiimii.
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 hanaḵ’, lip  modalità, ada dmt baaldmt silm doxa guo na giinsga hanaḵ’a na doga haldaawg idm 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 hanaḵ’a adat guo wagayt na agwi wilaaysga ‘yuuta nah nahawyu adat pliyawt asga wila waalsga hanaḵ’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,

“Ła aam dm waalsga t’in wilaagwitga dm gyiloot, ada dmt luyinya’an guo na naho’ya hanaḵ’ guo haboordit ada dm ksiisgit da txaanii guo.”
“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 gw’a’ada wil waalt.
Some time after, the witch got word and he did so.

Luya’anda na ḡawsa hanaḵ’ guu nah dogat ada wil sit’aa’ma mootga hanaḵ’.
He sent back the hair of the woman that he had taken and then she started to get well.

Bibuutu wil mootga hanaḵ’ nagooga ndm gyilks doxa na’atsku.
I waited until she was cured before I took back my owl amulet.

’Ni’nii gwii wila sit’aa’ma suwənsgm halaaydu.
This is how I became a shaman.

Ła sabaat.
The end.
Wayi, asi sisuusa Ḹ’abatgúulk adawil hogyåga sa na ganagyetgit aat naa dm Ḹaniinksγa Ḹ’abatgúulk.
While children were still small the parents would agree among themselves who the small children should marry.

Ada dzìla likleekst ada Ḹ’ap haboolda na as’eesgit.
When they had grown up they kept these agreements.

Łat dzaba dm wila waalt adawilt k’yinåm k’yinå’ma guu Ḹaxba Ḹaxsoo, txa hogyågnsga naga ‘yuuta a naga hanaq’. ‘Ni’nii siwaadiał: 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 gwå’å siik’il baalta dm waalda dm Ḹaniinks ‘yuuta a na lip Ḹwisliisa nágwaat.
The older people tried to arrange that the man should marry his father’s own niece.

Ada lip Ḹutxa’oot a dm nakst ada gwaay Ḹan waalt.
This was his cross cousin and this was why they did so.

Dzidat lip naksida ‘yuuta lip Ḹutxa’oot txa’nii na han amawaals nágwaat dm gyididogat ada ałga dm daawî 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 dił Ḹaxyuubm suwiliinsiŋ.
The same in regards to the hunting grounds.
Sagayt hoy da na ląxyuubâ någwâdâ hânąk’, dił na yuuba na ganabiipkt.
They would use together the territory of the girl’s father or any of the uncles.

‘Ni’niw waalda gwą’a da dmt hąba heeldm ląxyuub, dił heeldm ak’aks.
Thus they could always go to many hunting territories, also fishing streams.

Wayi, ḡa hogyągą da waalsga k’oolda ‘yuuta daa hasąxda da nakst ada wil yaa noot admt didaalga noosga hânąk’ga adat k’yinąmsga 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’īn lumanguusga goo hawt ada hânąk’a wil didaalgašgit daa gooy ksa k’yina’ma.
The gifts supporting what she said and these gifts would go to the woman being proposed.

Ła gawdi didaalgašga na noo ‘yuuta a na noo lgu hânąk’ ada alga da melam diilmxa na noo hânąk’a, dił na ts’apkt.
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 diilmg, nagooga dmt wilaay dza daa amal diilmxat ligi ayn.
The family of the man would wait for the reply, to know whether it was favorably received or not.

Wayi, _IWāy na hango hâk’a gool wil hogyągast a na ts’aba ‘yuuta dawilt haydza algąg 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 gwą’a.
If they decided to consent to the match then this they made known.

Dzida algąt anooxt, ada dmt luyinya’an na ksa k’yina’mat.
If they did not consent, they would send back the presents.

Wayi, ‘ni’niw gwą’a siwaagidał nahogyągasm łũũ yuub.
This was termed as a preliminary arrangement.
Ada dzilat anoox da na ts’aba hanaḵ’ a dmt nakst ada ‘ni’nni wil sit’aa’ma mandidaalgasgat.
If the family of the woman consents to the marriage then the real advances were made.

Ada ‘ni’nni nagwaada ‘yuuta dił ḡanabiibsit in dzapt.
They were made by the father of the man and his uncles.

Ada wīlt doo k’yina’ma a hats’axłga nagwaada hanaḵ’.
They laid their presents in front of the father of the woman.

Adawil nagwaada ‘yuuta algyaqt, dałga na ts’aba hanaḵ’ aat k’winuut as dip ‘niitga adm’t
anool dmt naksgat da hanaḵ’a łgułgm ‘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.

Ła hoygast dawilt doot da na ts’aba ‘yuuta ha’naks a hats’axłga ḡanabiipa hanaḵ’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, Ła hoyyaga dm wil nakst dawil na ts’aba hanaḵ’a tin k’yin’am k’yina’ma a ‘yuuta guu
xbiisa da ḡ’awtsii, liim yets’isk ada txā’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 gwą’a a ‘yuuta ada wil álga dmt yiya’an da hanaḵ’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 álga k’yina’mas dip gwą’a a ‘yuuta adawil dmt yinya’antga na k’yinamtgida hanaḵ’.
If the man had not given any gifts then the woman’s gifts shall be returned.

‘Yuuta dił hanaḵ’ dm naksat álga dił didaalx na stik’oolt.
The man and woman who were to be married had never spoken to each other.
Ła hogyağa txa’nii goo adawilt wilaayt.
When everything was ready they knew it.

Nagooga dm nakst na ts’aba ‘yuuta tin basaŋ k’yina’ma.
Before the marriage, the family group of the man would distribute gifts.

‘Ni’nii noot dîl gânikdaagat in k’yinäm k’yina’ma guu siwaاذgidi Pluet.
It was the mother and the maternal aunts who gave gifts which was called Pluet.

Gwâ’a gant siwaاذdida Pluet.
This was why they called it Pluet.

Na noo ‘yuuta t’in dzaba dzilaam hat’aldm amgän adat lusisäxsga 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 hanaŋ’.
Into this they put things for the use of the woman.

Wayi, ‘ni’nii k’yina’ma Pluet dm yinya’an na ts’aba hanaŋ’ dzila gawdi dza naksa ‘yuuta dîl hanaŋ’.
This Pluet gift would be returned by the woman’s family after the marriage of the man and the woman.

Wayi, wil’näat’ala hanaŋ’ dmt in basaŋ k’yina’ma a txa’nii hanaŋ’ a na ts’aba ‘yuuta.
The family group of the woman would distribute gifts to all of the man’s female relatives.

Siwaاذksa gwâ’a al Yaask.
This was called Yaask.

Wayi, ļa hogyaga dm wilt naksa ‘yuuta adawilt da ts’iinda gyeda hanaŋ’ a awaa wil t’aa ‘yuuta a na waalps nągwaat.
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.
It was not proper that a man should go to the woman's house but rather she would come to where he is.

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

Sometimes this will be the first time that they will meet, when they married. 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. After this, the woman's tribal chief would speak as also her maternal relatives.

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

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

When this was all ended, they were now married. This was another custom of the older people.
Ami ḥa 'wiileeksa na nabliba k’oolda ‘yuuta, algat anoolda nabiipt a dm t’iilt nakst, awilt ‘niitga dm na txalaantga ada dm asdi t’aṁsat a txanii 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 ḥa 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 ŋeems a ‘yuuta, dzida dzag ḥugułgm hanaḵ’t ada hasāx t dmt habool ŋemst ada ‘ni’nii wilt sityaawda hanaḵ’a dzagat a k’a ts’uusgm ḥgaawgt a ‘ni’nii dm naksa ġemst.

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.

Gwā’ā siwaadadił asdi t’a̱msm hanaḵ’.

This was called: To Replace Woman.

Dzida hasağa hanaḵ’a dmt kwaḡsa nakst ada wil ksa looyk adat txan doga na ükūünxt, 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.

Gwā’ā tin gwiniitsn lat kwaḡsa 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 gwā’ā dawil hats’iksm gyik luulgyit.

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

Dm luyaakada na wila loot a na kšgoogm nakst.

They will do the same as when they had first been married.
Dzida hasāga ‘yuuta dmt kwdⱢxa nakst dawilt kwdⱢxst ada dmt wilaayda hanaḵ’a ġat kwdⱢxsat.
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 kwdⱢxa 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 ḫgaawga noot, ḫgaawga 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 kwdⱢxa nakst ada dzida di waal hanaḵ’, ada wilt noot dmt in doğa ḫlgüüt.
If the man should leave his wife or if the woman should do so then the mother will take the children.

‘Ni’nii gwⱢ’a waalsa ḫagiyet a wila waalm naks.
This is what the older people did in their marriages.

Ła sabaat.
The End.
Adaawğa 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’ooł ada sm gal al’alaga łagigyed.
Years ago the ancient people were very savage.

Ada ła 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’tał ada ‘ni’nii wil gyiloot.
They would fight until one group was massacred.

Wayi, ‘ni’nii niidzisga Sm’oogyidm ləxha goo gwə’a ada ‘ni’nii wil Ɂuuntiit.
The Chief of the Skies saw what the people were doing and it angered him.

Ła 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 ləxha 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’üüł wil dzogə gyed.
This was while all of the people of the earth were living together.
Ła k’üül’də sahga a da 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’awlksga 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 ałga sayaał waas ada ła wila manyaa aks. Ada ła man disuul’igat a sg’a’niis.
The rain did not lessen and the water kept rising. It reached up to the middle or the mountains.

Ada ałga gyilo waa sa ‘nagats’aaw gyet ła sa al’awlksgat a wil ‘wah gagoontk.
Still it kept raining and some of the people had drifted away to unknown places.

Now everywhere you looked was like the ocean. Only a few mountain peaks were visible.

‘Nagats’aaw gaxsoo t’iin ‘lii’waa Sga’niism Mediik ada ‘ni’niis dip gwą’a wil sit’aatga ksgoogm T’s’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’awlksgida Sga’niism Gitxaała ada ‘ni’niis dip gwą’a wil sit’aatgə
Gitxaała.
Some drifted on to the Kitkatla Mountain and they were the origin of the Kitkatlas.

Adat wilaaytgə sugigyte nah Ḫ’ap waalsga łagigked a gwą’a awil gyinadoo na ągkadeelpgat 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, gwą’a wila waalsga łagigypedm Gitxaała:
This is what happened to the forefathers of the Kitkatlas:
Ləx sə̱niiism Gitxaala ‘ni’nii wil ‘lii al’awlksga ‘wiiheeldm gaxsoo.
On Kitkatla mountain a great many canoes had drifted.

Ada ƛa txal ax’axi̱gat dawilt hoksn maawlg a na miyaan wit’a ġanm sə̱niiist.
Here they landed and they fastened their cedar bark ropes to the foot of the large trees.

Ada wil manyaa aks ada ‘iی̱gadza nwil sida’wah xsoo.
The waters rose up and submerged the canoe fastenings.

Ada ‘ni’nii ‘waaysga sugigyed a ƛa suugya’wn.
This is what the new generation found afterwards.

Wayi, ƛa sagayt yaasga gypedg a Sə̱niiism Gitxaala.
Well, people had gathered at the Kitkatla Mountain.

Ada ƛm ƛal ts’uusga na ts’uwaan sə̱niiisda ksab̓atsgit.
Only a small portion of the peak of the mountain emerged.

Ada ‘ni’nii gwə’a wil sagayt Ɂawdiisga gyetga. Luwən gyed da na ts’m gaxsoot.
On this peak, all of the people gathered. The people sat in their canoes.

‘Wiiheelda gyed ada ƛa Ɂawdiin wineeyə. Ada sm haxhaaxga waalsga gyedga.
There were a great many people and the food was near finished. The people suffered much hardship.

Ada waalsga wineeyə ƛa Ɂawdiit ada abuu Ɂats’uwaan sə̱niiisə̱ kəsits’igts’igits 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 luwəngsa gyeda a na gaxsoot. Ada Ɂa Ɂa mə’ap düüsga gyina maantga.
People stayed in their canoes. Those that survived were nearly dead.

Wayi, ‘ni’nii niidizga xsgiikgə.
Well, the eagles saw this.
Guu na miyaan tx’a’niits’u’uuts’ada sm gal k’aagagoot a goo waalsga gagwe’y’ym gyetga.
The eagles were the chief of all the birds and they pitied what happened to the poor people.

Sgüüga hawsga tx’a’niits’u’uuts da dmt baal dm gwinxs k’amgoogtida Sm’ooygidm Laxhaga.
So, all of the birds were going to try to ask pity from the Great Chief of the Skies.

A traî am sgoksaa waalt adat hak’an ha’lidzogm.
The Great Chief of the Skies had induced enough suffering and hardship upon the earth.

Wayi, traî gawdiit wilaayda tx’a’niits’u’uuts 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 tx’a’niits’u’uuts a làx sg’a’niis ada k’wil lipaaykt a làx’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 làx aks.
The people saw what the birds were doing, flying up and dropping feathers onto the water.

Adat niista gyeda wil waalt ada sagaayloo manyaa aks ada sagaayloo 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 làx aks.
The many birds kept dropping their feathers upon the water.

Wayi ‘nagaa waal ts’u’uuts da gwà’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 sagaayt liimiiada 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 gwą’ą ada wilt niisda limootgm gyed wil t’myaa wil tgi daawła aks.
The birds had been doing this for many days when the surviving people saw the waters going down fast.

Ada ‘lïiholtga na ḡalii ts’u’uts ḡax aks ada amsgą’nakt dawil gyina ts’ïkts’iika na ḡaxsoot a ḡax’o sga’niiist.
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 gwą’ą waalsga Gitxaala a ḡax sga’niiim Gitxaala ada ‘ni’nii wil sa ḡalts’aba gyina limootgm gyed.
This is what happened to the Kitkatlas of Kitkatla Mountain and here the surviving people made a Village.

Wayi, ḡa ama dzoga gyed ada wilt aa’paga na wila waalsga ts’u’utsga ad ksa ts’u’ts’n na ḡa 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 lusgüū ḡatgyed a na lii ts’u’uts admtdagyeksa ha’lidzògm.
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 ḡant dilamootgidga gyeda na lii xsgiik a dmt hoyt a ḡa 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 ḡa wil hashosk adaagyeksa txą’nii goo.
In times of trouble, whenever eagle down was spread, everything became peaceful.

Wayi, ‘ni’nii gwą’ą wil sit’aatga waalsga gyedga at hoysga p’lk’wa a dmtagyeksa txą’nii goo.
This was when the people first started using the eagle down to make peace in everything.
Wayi, niidzisga Sm’ooygida Łaxhaga 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 ła dm düümla’aagm gyed adm tyik sit’aa wil’naat’ala Ts’msyen.
The near-starved people were saved to start another Tsimshian nation.

Ła sabaat.
The end.
Asda gyik’oolda ada dm galt loodida łagigyeda tx’a’ni Good. Txa’ni Good ama niidzit.
Years ago, the ancient people respected everything. They took very good care of everything.

Ada na ‘wah gamdaksatada ‘ni’niis ‘niitga alga dm man’axgil dm ama waalt.
He who was unclean would not be able to become wealthy.

Ada hanak’a dmt in da goydioka ‘wah’aam da n nakst dzida ‘kool nanuut a yagwa gwildm
A wdi nakst a dm suwiliisgig.
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’uul dił Igwoomtgm hanak’.
It was the same with a young girl.

Dziła goydioka dm wil hanak’t ada ‘ni’niis dm wilt kwdaxsa tx’a’niwila waalm k’abatgüütgida.
When she reached the age of puberty she would leave all the ways of children.

Alga dm k’oolu kw’ilyaat. Ada ‘ni’niis wilt wała ‘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’niis wilt didaalx da gyeda suhanak’ a na hasašig dmt in naksgig.
Then those that wanted to make marriage proposals to the young men could.

Ada dm gyilks ama niisga hanak’. Awil heelda ha’wålksa habooldt.
The young woman took very good care of herself, as many taboos surrounded her.
Nagats’aaw da gwą’ą: Ada ąlg a dmt gwantga 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 axidaalga na dm didaalgasgit.
The parents did not discourage any marriage proposals.

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

Amii dzidad sit’ooxlg a hawt aat naa dmt in naksga Jguulgm hanakt ada si ął t’ooxlg ligi
‘wah’am dmt ‘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 sinisgatsxa gyed admt da goydiksxa hadzoog as ‘niit.
People would ridicule her and thus bring shame upon her.

‘Ni’niig gan t’iilt ganiinkg a gyed asi łaqigyet.
This is why they married them very young years ago.

A łat sit’ooxlgat da gyed a gilat ągahwtga na nagyetga hanak’ a naa dm nakst ada dm sagoydiksxa naxnogm yets’isk ada ‘ni’niig dm in naksga hanak’ ada dm ągadzoog a 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 liqagyed, K’amts’ąp.
Well, this was what one head headman named K’amts’ąp did.

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

Ada asi sup’asm hanak’t adat ął ap siip’ndat noot dis nagwaad.
While she was a young woman her parents loved her very much.
Ada ḥałgat anoo̱lx dm k’oolu k’wįl yaat.
The parents did not allow her to go about alone.

Heeld a sumaamxsm ‘yuuta hasągat dmt naksga hanaḵ’, ada Ḧ’ap ła wilat gyidelda na nayetgat.
Many young men courted her, hoping to marry her, but the parents always refused.

Ła Ḧ’ap kståałaan waalt ada wil lóoyks ᴴ’ams’ap aat goo na magoon k’ala’aksm Gits’axłaał a Kst’ol.
As a last resort ᴴ’ams’ap moved away with his wife and daughter to the head waters of the Gits’axłaał River of Kst’ol.

‘NI’níi wil dzox̱t dm wilt ḣwah suwiliinda gyed.
They lived here so no one would bother them.

K’ool sup’ašm ‘yuutam Ginadoyks Ḧ’ap hasąxdə dmt naksa ḣguulgm hanaḵ’s ᴴ’ams’ap.
There was a young man of the Ginadoyks tribe who wanted to marry ᴴ’ams’ap’s daughter.

Gyidels ᴴ’ams’ap ada sgątm alg̱ałxt a ‘yuuta gwą’a.
Ḵ’ams’ap refused him and used belittling words to him.

Sm dasiip’ga na ts’aba ‘yuuta goo haws ᴴ’ams’ap.
The family of the young man resented ᴴ’ams’ap for this.

Wayi ḡa ‘nii wil luhogyąga dm wil looyga gyed a ḣ’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 gootgdat ᴴ’ams’apa na magoon Kst’ol da di sit’aama di ątgooydiłksa Ginadoyks.
It had been a long time since ᴴ’ams’ap had gone up the Kst’ol River when the Ginadoyks people set out.
Wagayt na magoon ḵ’ala’aks ‘ni’nii gooy Ginadoyks a ‘ni’nii wil smgit dzuxt.
The Ginadoyks people went to the headwaters of the river and secured their camp.

Heelda sumaxsm ‘yuuta sit’aatga dmt goo wil sit’aam’am na miyaansga ḷaxt’aam Ginadoyks.
Many of the young men set out for a valley that was at the head of the Ginadoyks lake.

Ada ‘naga dm waals dip gwä’a. Sagayt sumaamxsan marathon gwä’a ada ya k’ool wilgoosgm ‘yuuta
di hoksgat admr haydzm ga 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 ‘naga waalt, aam sgabuu sah, ada wilt ‘waa na ts’uwaan sg’a’niiis dil k’ala’aks.
They had been gone many days when they came to a mountain peak and a river.

Wilaay wilgoosgm ‘yuuta ła ḥax Kst’ol gwä’a.
The wise man knew it was the Kst’ol River.

Niidza sumaamxsan ‘yuuta p’iyaan da amsg’a’nak’t. Ksi’waatgida na dzog’a ḷaxt’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 gooym ada dip dm xl gàwt. Dm niidzm na wuwaalt.
Ligi K’amts’apsn.”
“Well,” said the young man, “We will go and sneak up on them. We will see who it is. Maybe it’s
K’amts’ap.”

Ada wila haw wilgoosgm Ginadoyks, “Ayn, ałga aam dm waa’m a gwä’a a yagwa suwiliinsgm.
Dm da goydiksa ‘wah aam.” Ada ḵ’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 galdzoxs K’amts’ap ada al daawit admr ts’ilaaya na wa’nat ada k’wilii
sah dm gyaawkst.
It so happened that this was K’amts’ap’s camp and he had gone to check this traps and would be
gone three days.

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Ła hup’l dawilt ‘waa da sumaamxsm ‘yuuta na waalps K’amts’ap.
That night the young men arrived at K’amts’ap’s house.

Ada gat liilt da amsga’nakt ada wil wilaay ‘ni’ni’i waalps K’amts’ap adat wilaay lik’üünsga hanaa’nak’.
They watched the house from a distance until they were positive that this was the house of K’amts’ap and that the women were alone.

Sm hii sgeetk dawilt hap da sumaamxsm ‘yuuta waalpa gwą’ą adat kwli lipląbagant.
As soon as it was dark enough, the young men went into the house and ransacked it.

Ada wilt gaa da sumaamxsm ‘yuuta īguūlm hanaks K’amts’ap ada ayawaas noot, “K’amgootsm a k’am. Gyiloom dz’a gwaantga īguūlu.”
The young men took the young daughter of K’amts’ap and her mother cried, “Have pity upon us. Do not touch my virgin child.”

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 hanaḵ’, gaadida hanaḵ’ 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 麑’a txooxgat ada wilt gyik baguulų hanaḵ’ ada waalt a ludaba hup’il.
After this they ate and again attacked the woman and did so throughout the night.

Ksa daawła wilgoosgm ‘yuuta ada wihiawtgit.
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 alg̱a dm waalt ada Ḳ’ap alg̱a amuksa sumaamx̱sat.
Although he had begged them not to, the young men would not heed what he said.

Na’googa dm dziiws, a Ḳ̱a lits’aayda sumaamx̱sm ‘yuuta a goo wuwaalt, ada wil yilyeltga a ḻax dii.
Before daylight, when the young men were satisfied with what they had done, they returned to the hills.

Ła Ḳ̱o’lo nga daal Ḳ’amts’ap dił ɬgwिलisɡiɡat.
It was now days since this happened and Ḳ’amts’ap returned with his nephews.

Ła ɬamdzɔx a waalp ada wil wiihawtgɑ sup’asm hanak’.
As they entered the house the young woman started to weep.

Ada wolt gù núdaxdaq Ḳ’amts’ap, “Goo ɣan wiihawtgɑn?”
Ḳ’amts’ap inquired, “Why do you cry?”

Ada melada nakst, “Alga aam ‘ḻi’waaay sup’asm hanak’. ‘Naa sgatksa da k’am ada Ḳ’ adaaw̱l. Asdi wilaagwida ḻuudiksm ɬguultg.”
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 wolt kwduxsidat Ḳ’amts’ap. Adat hoksida ɬgwिलisɡiɡat.
Ḳ’amts’ap left at once. All of his nephews followed him.

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

Baaldit dmt gyilootgɑ sumaamx̱sm ‘yuuta. Ada alg̱a amukst as ‘niit. Ġan 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 sigyootgɑ 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 dziws 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 sğeekt ada wilt k’amts’n xłgaaw wil goy’pa na ląga Ginadoyks.
When it was dark they quietly crept towards the light of the fire of the Ginadoyks.

Laxst’oyga Ginadoyks. Man ‘yaaygat ga gasiiit a gan ‘yaaygas dm wilat l伊斯gway’nt.
The Ginadoyks were asleep. They slept with the feet suspended on a rack to rest them.

Ada nągoga łąg wila doo gąsiiit a dm wila ‘wąh gitgiitgat, ‘ni’nii gwa’a wila loo ga suwiliinsga sığ’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’amts’ap dił Ɂgwisliist aat gal yisysets dip gwą’a.
K’amts’ap and his nephews attacked together, striking them.

They all died, except the wise man and to him K’amts’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 gyyisa waal sumaamxsm ‘yuuta ada gyik txalbaa na ayaaltgas K’amts’ap.
The Ginadoyks did not retaliate, because the young men had done wrong and they destroyed K’amts’aps luck.

Ła Sabaat.
The End.
Wayi, dm meldu wila waal k’üulta hashok a spaga liłgwaalksíg 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 ḥiguwaalksik a na wil hayatga ‘Wii Seeks a la lugawdiit.
The Ginaxangiik had put a prince in the position of ‘Wii Seeks when it became extinct.

‘Ni’nii wil sit’aamat.
This is how it happened.

Luulgyidm laamt Niyaas T’oyax adat ‘woow 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 Łaxssgiiga hanak’a gwą’a a na waalps ‘Wans a wil’naat’ala Gitwilgyoots.
Moxs was a woman of the Eagle clan of the house of ‘Wans 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.

K’a ksidaawłdit Ligyutgwetk a amsga’nakt.
Ligyutgwetk went out for a while.
As he came around the outside of the house, Ligyutgwetk saw him and shot him.

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

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.

Adalawlat xìm 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.

Łuuntit 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?”

Dawilkisdaawlt. Alg’a nakt sm k’a la giksoog 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 gwà’a dawil t’iilda wilt gaas Moxs adat sahay’n’t a ‘nagooxt.

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

Smguuyida 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 wilk’yeexgas Ligyutgwetk a ląx dìi a wilt wilaay dm diiltgana 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 yasa ‘Wans da na walps Ligyutgwetk a dmt dzągwit.

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

Asiyagwagwin yaat a na walps Ligyutgwetk ada wilt guut Ligyutgwetk.

As he came around the outside of the house, Ligyutgwetk saw him and shot him.
Wayi, ḥa t’apxaduul gyeda düü’ns Ligyutgwetk.
This made two people that he had killed now.

‘Ni’nii gw’a’gan luḵ’a ga na sm’ooygitga Gitwilgyoots.
This was how the chief of the Eagle Clan of the Gitwilgyoots tribe became extinct.

Dawil k’adaawla Łaxsgiik a Ksyen a wil wān ‘naqats’aaw Łaxsgiik 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 gw’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 qalts’abm Łaxłuḵ’aalaams, 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. Hasa昶t 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 gw’a’.
But Ligyutgwetk was expecting him.

Ła bątsga Łaxsgiik gooys Ligyutgwetk na waalpt adat dzaba qalksa ḱ’aga da na hałgnt.
At the arrival of the Eagle Clan, Ligyutgwetk went to his house and made holes in the walls.

Dm wil qalksa 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 gw’a, da’al goydiksat Luk’ool adat gügüüls Ligyutgwetk.
As he was doing this, Luk’ool arrived and was looking for Ligyutgwetk.
He shot through one of the holes in the wall and killed Ligyutgwetk.

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

Now everything was again peaceful.

Ligyutgwetk was to have been the successor of chief Saxsaaxt.

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

They held him responsible (blamed) for the killings.

The Gitwilgyoots would not accept Niyaas T’oyax.

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

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

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

A sister of ‘Wii Seeks was married to one of the Kitamaat chiefs and they had a son.
Wilaay Ginaxangiik a goo wila gagooda Gitwilgyoots as Niyaas T’oyax.
The Ginaxangiik knew of the feelings of Gitwilgyoots towards Niyaas T’oyax.

Ga’wa tx’a’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.

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

Waal Ginaxangiik a gwą’a awil sagayt k’üüł 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 ńoo da gyeda wil'naat’al guu sagayt k’üüł siła kṣi'wt’waatgit.
So, when a house becomes extinct, the tribe goes to the tribe of the same origin to find a successor.

Wayi, ‘ni’nii waalsa wa Ginaxangiiga as Niyaas T’oyax.
This was what the Ginaxangiik tribe was doing with Niyaas T’oyax.

Łguksn Gitwilgyoots a dmt sga sgūü dm waals Niyaas T’oyax, ts’u ałga am’aam gagoots as Niyaas T’oyax. Łguksn dmt sga sgūü dm daawlt.
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 ḃgułgm ḃyu ḅmkii 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 ḃlkłgwisiis Niyaas T’oyax a wil’naat’ała Gitwilgyoots.
The nephews of Niyaas T’oyax returned to the Gitwilgyoots tribe.

‘Nągąts’aaw ḃlkłmkdiis su ‘Wii Seeks ‘lǐhoksgit adat goo wil’naat’ała Ginaxangiik.
Some of the sisters of the succeeding ‘Wii Seeks went with him to the Ginaxangiik tribe.

Wayi, ‘ni’nii ḃan ƚa wila yaa na waalpa Sm’ooygit a wàgayt sah gya’wn.
This is why the house of the chief has been able to continue until the present.

Ła Sabaat.
The End.
Amsga’nakt ḵ’ap heelda siksuulgm hat’aqm haayg t’in suwiliin gyed.  
Years ago there were many fearful bad spirits that attacked people.

Bahguulda naa k’wīl ḵ’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 Ĭguwaalksik a Gispaxlo’ots guu t’in ḵ’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’wīl daawla nakst ada wil goo da Ĭguwaalksiga hanak’a gwą’a adat dąmgat.
Whenever the husband went away the Gispaxlo’ots prince would go and sleep with her.

K’ũūlda 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’nsgat gyed a goo wuwaalt.
She was to pretend to go for cedar bark so that no one would suspect what she was doing.

Sm ɣanlaag ada wil yaa ‘yuuta ḵ’ap k’wīl saḵ’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 gyidigat.
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 ḵ’ap algt xa’nuxtga 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 hanaŋ’.  
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 alubaan ḥa yaan!”  
“I marvel at how fast you walk!”

Sm ‘ni’nii wil hawt sm man sei’ga hanaŋ’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 lugyiiist. ‘Ni’nii gwà’ą hat’ągm haayg ada luhaaytgit.  
The young man knew he had made a mistake. This was an evil spirit who had affected him.

Luswan hat’ągm haayg na ts’alt.  
The evil spirit has blown upon his face.

Ada wil luyeltgat a na waalpt. Łat ‘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 alg’a t’ilalt algyäxt. Ła sm amsga’nant da wil mała goo wila waalt.  
He did not say anything right away. After a real long time he told what had happened to him.

Ła gawdii malsgit, ada wil samoomst.  
When he had finished speaking he suddenly became insane.

‘Ni’nii gwà’ą gan gyils amaniisga łagyigyed a goo wuwaałt.  
This is why the ancient people were very careful in what they did.

Gyils sa hogyaga hat’ągm haaygda gyedit ‘wah gwildm mała dm goy dikst.  
The evil spirit impersonated human beings and came without warning.

Wayi, Sagalt’sabsa hakhat’ągm haayga gwà’ą a ‘wiileeksm làx likst’aa.  
These evil spirits made a large village on one large island.
Hogyaga da gyed adat naa lułootgat 'ni’ni dütüt.
They looked human and anyone affected by them died.

‘Ni’ni 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 haťagm haaygt.
They were afraid of evil spirits.

Ła sabaat.
The end.
Ła Axłga na Suwilaa’ymsgas Binii Da Txa’nii Ėalts’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, wągayt ‘waatgida Dziłgaat ada wągayt na gyeeka da wil dzoga Wikenos, ada txa’nii na magoon ak’aksit a spaga ndzoga Dziłgaat dił Ėalts’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, Gitgwoyam wil ‘waatgas Binii, Ėalts’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’ylsida xsan a txa’nii ndah ada Ĺa wila Ėatgoydiksit in buxt a xsan.
His fame as a gambler had gone out everywhere and there always came those who challenged him to gamble.

Ada lawila xstaat.
He always won.
Wayi, ḋa gyik luyeltgida nwil suwiliinsgat dawila sit’aa’ma xsant adat liblt xsan nwil ‘nat’als Mali, guu liblt gyesgat as Binii, awil ḋ’a ksgooxt a tx’a’nii Gitgooym (guu ksigaat goydiṣa da ḋa 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 dzeļs Binii, ḋa amsga’nākt da wil gawdii tx’a’nii na amawaalt da wil am xsandida na wineeyat ada gyik dzeļ.
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 dzeļ, dawil ałga gooł maant as ‘niitga.
Then he took his children and wife, and lost them, and now he had nothing left.

Ła ndzełt a tx’a’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 gylhawli.
So he arose and went out to the hills.

Lu’toox̱ła goodit a goo waalt, adat wilaayda dmt siuluunti na ts’aba nakst dzīłat wilaaysga goo wila gyoot, wil dzela tx’a’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 ḋa xstaat a tx’a’nii goo adat niitga in habool tx’a’nii na gotgyet dił tx’a’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 lāx dii, nluspaṣa siksga’nīis.
Binii knew this so he walked away, at random to the hills, among the mountains.
Ada ałga yaawxgit ada ł'a goydiłsa wil sunaałt, a wil ł'a heelde sah labagayt wuwaałt, ł'a sunaałt dawil ƙ'a sgüüda na miyaan ‘wii gan ada xst’oxt.
He had not eaten, and he was now tired, as he had been doing this for many days, until he became tired, and lay at the foot of a big tree and slept.

Yagwa xst’oxt dawil gwinya a k’oolda gyed ada txah mooksga hoyat Ada hawtgas ‘niitga,
While he was asleep, a person came to him, who was all clothed in white and said to him,

“-validate: Gal mdm stuulu a gyihawli awil ‘wiiheelda googa dm gwiniitsnu da k’wan.”
“Come follow me to the hills because I have many things to show you.”

Dawila yaasga gyedga, kwdaaxsas Binii adawil haldambaas Binii adat gyinadoo na hoyatga a nwil nookit adat luyaaka gyeda na t’in huutgit.
And there the person walked away and Binii arose, leaving behind his clothes where he had slept and followed the person who had called him.

Wayi, ƙat kwdaaxsadit Binii na gals’t’ap ƙa labagayt yaat a gyihawli nwil lut’ooxługm goot, da wil k’waatis na ts’apt ada wil gütksidas ‘niit wagayt wilt ‘waa na hoyat.
Now, when Binii had left his village to walk into the hills in his sorrow, his relatives missed him and then searched for him until they found his clothes.

Adat nii nwil sgüüm xst’oxt a spagayt mooks, ada sm gal gwątk ada ha’ligooda gyed ƙ’ap dząkt.
They saw where he had slept in the snow, it was very cold so the people now thought him dead.

Wayi, ƙa ‘naga gütksa gyed dawilt ‘waasga wil sgüüt a ts’m mooks, ada dząbiksga wil ludaawł da ts’m mooksga, ada xbind saqüi t’s’alt a ts’m mooks, hogyaaga da ƙ’ap dząkt.
After a long time they found him lying on the snow, he had now sunk to some depths into the snow with his face down, seemingly already dead.

Ada wilt ƙa yaga gaada gyed a gals’ab adat sgüüt ƙa ƙ’ap dząkt.
So the people carried him to the village and laid him down as dead.
Ada wil waalsga Mant’agoogm Siwansgm Halaayt a dmt nii dmt wila dzaba dm wil luyeltga na diduulst, a ‘liilooksida lāx’oot.
The head shaman came out to see if he could bring him back to life, performing on him.

Wayi, ła gup’il sah waalt dawilt 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, ła 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.

Ła algyaćt ada liksgyedm algyaga hoyt ada algat wilaaydił gyed dił 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 dawilt liimiit ada wil miilgt a liksgyedm miilga gwiniitsnt, ada algat wilaaydił gyeda algyaga hoyt ła 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 hogy الألم da gyeda wila gyoos Binii, ada k’yikgyaa’klgit 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 łgwisliist adat ‘liidoo ga’an’ont a lāx’oo t’mgawst dawila sadzaga łgwisliist.
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 miilg Bini ada ḡaḵsga ḡwisliist 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 mefaa goo hahaws Binii, ada gw’a 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 ḡaḵ di dawil sunaa.lu a sgwaay k’wil yaayu dawil k’a nooku da ḡiī ḡiī 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:

“Ǧal, stuuli a gyilhawlii awil heelda goo dm gwiniitsnu da k’wan, adan wil stuult awil ḡaḵ di ḡaḥm.
“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 ḡaḵ sga’niis ada wilt gwint’aayu ada hawt,
When we came to the mountains he made me sit down and then said,

“Nüüyu ḡa haydza Sm’ooygidm Lakh a ndm mefaa da k’wan ‘wiheeldm goo, a goo dm waal txa’nii na ts’abn dii txa’nii wil’naat’il’t’ał.
“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 suwilaa’ymsgm dip ‘niit a goo dm gwiniitsnu da k’wan”, ada wilt k’yiiitsxn woopxt ada gaytk, dawil na smya’wnm t’mk’aayt ada medikya’wnm t’mk’aayt, yagwa liimiił łat 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 gwą’a wilaayu adan k’yinam da k’wasm, dił na miilgt.
“This is the song that I know and you, and also the dance.

Txa’nii goo waalu dm di waalsm, ada goo wila liimiiyu ‘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 meldu ‘nagats’aaw yaawłmsgask awil ławila heelda dm sguuldism.” dayet Binii, ada wil lągałxalgyaga 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 ludadba sah, wągayt wil pląkpłaksgit a miilgt a liksgyedm miilg, ada gik k’yikgya’ltgà gyed a ląx 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 hasąxs Binii da wineey.”
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’ałqgit.
Then these people all placed a large supply of food before him.

Ada wil tx’a’nii gyedit in wilaaysga miilga dił liimii, ada wil haws Binii da łgwisliist adat agwi melà 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 sayayt nasipsiip’ngm ada alg’

dm k’wił ‘nasgatgasm a ‘nagatsu’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’a dm g'yal walaal, algat naal dmt in ‘liigoo na lakyuuba g'yal k’oolda gye'd.

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

Ada gwa’a, alg’a dm sugyetsh. Ada gwa’a, alg’a dm gyik g’ulda gats’ab.

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

Ada gwa’a, dm amuksism a na lkleekgism awil dip ‘niitga wil lusgŭu wilgoosk.

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

Ada dm waa’ngmism a goa hawsga smgigyeda wil dip ‘niitga in dzaba gye’d.

You will obey your chiefs because they are created people.

‘Ni’nii gwa’a yaa’ngmga naxno da k’oy, adan dm mel’a da k’wsa’m. 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 tx’a’ni’i gats’ipt’s’ab a dip dm ts’ilaayt, ada dip dm silamiilg’t.” Ada ‘niisga
waal’tga.

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

Ada Gitanmaks’ka ksgoogm gooyt, ada anox da Gitksan suwilaa’ymxs goo suwaatgit’al Binii.

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

Ada la gawdi miilg’t ada liiim’it, ada la ‘ni’nii wila waalt, lip ɫgwisiist da lagaxalgyagat.

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

Wayi, ɫa sabaa miilg’t, dawila goy diksa ‘wii heeldm wineeya.

At the end of the dancing, there came out a big quantity of food.
Adat suwilaayxdat Binii sudiuulsa gw’a’.
And he (Binii) taught the people this new life.

Wayi, ḥa gawdi Gitanmaks, dawila ḱ’ala ḱ’adaawls Binii dii txa’nii silawaalt a Kispayoks ada di waal ǧalts’aba gw’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.

‘Waagtida gw’a adat gyisi goo Ksyen ada ƙ’a gyidigyyoo da Gitsaguulka ada wil ƙ’an ḱ’adaawl da Gitwanḵkuul, ada wil yelgig a Kitwanga.
From here they went on down the Skeena River stopping first at Gitsaguulka and from here over to Gitwanḵkuul, then returned to Kitwanga.

Ada txa’nii goos dip Binii dił na silawaalt, txa’nii na sgu’nsgit anooga txa’nii galts’ipts’ap.
To all the places that Binii went, this new teaching was accepted by the tribes.

Ada sta gyisiyaat a ‘wii ḱ’ala aks wagayt wilt ‘waa wil dzoga Gits’ilaasü ada Gits’mḵ’eelm, ada wilt ‘waa na wil dzoga Gitando, Giluts’aaw, Gitlaan, Gitnaxangiik, Gispaxlo’ots, Gitwilgyoots, Gitsiis, Gits’axlaal dzoga na X’t’ol dił Gitnaxangiik.
They kept on going down the river until they came to where the Gits’ilaasü and Gits’mḵ’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 ǧalts’ipts’aba gw’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 ḱ’adaawl dida magoon Kluusms ada txa’nii Nisɡ’a t’in anooga suwilaa’yagmsk.
It went over to the headwaters of the Nass River and all of the Nisɡ’a accepted the new following.

Sah gya’w̱n txa’nii na ḱanm halaayts Binii ḱa wil doot a Git’iks a Kluusms guu na hoyt a ḱa miilig. ‘Nı’nii gw’a 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, la ‘ni’ii gooms da wagyt daawla na wila loos Binii da Stik’iin ada Dzilgaat ada Haayda ada txaa’iini galts’ipts’abm Lingeeł, txaa’iini dzaxdzoga da natxahaywaas, Gitk’a’ata, dil Wits’taa, dil Gitanmaat, Gitxaała ada uks axiga gw’aga 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, Gitxaała and even way out to Rivers Inlet.

Wayi nah ḱ’ap k’oolt Binii.
There was really only one Binii.

Ada la luyeltgida na lip galts’apt a Hagwilgyet, ada heelda liksiggyedm Binii mangatgoydikst a txaa’iini 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 ǥalts’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 gwa’a 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 ɡatgoydikst a ła ‘woot, ada ła wilat ‘wootga ɡalts’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 luluqyida Ts’msyen.
The Gispaxlo’ots did not return these great many feasts of the Tsimshians.

Wayi, ‘ni’nii gan waalsga wil’naa’til’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.
When all of the people spoke, the spokesman for Ligeex arose first.

Ła ni'nii wila loo Gitsiis a dmt sadzooxsga Gispaxlo'ots ga.
This was how the Gitsiis made the Gispaxlo'ots ashamed.

Lgat wilaayda liksgigyedm ‘naat’il’t’al gool wuwaalt.
Not one of the different tribes knew of what they were doing.

Wayi, wilaay Gitsiisa gwā’g ada ‘nii gan ałga dmt gyik ‘wool Gispaxlo’ots.
Well, the Gitsiis knew this and this was why they were not going to invite the Gispaxlo’ots.

Ada wil hawsga wilğaagoosgat 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 badzal 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, lugyiisa’nm. Sm sak’o’oltmt Ligeex dił na ts’apt.”
“We have made a mistake. We suddenly forgot Ligeex and all his tribe.”

Labagaqt waal naat in gwildm ɡa’wn k’yinama ada labagaqt łwayksga gool ła k’yināmt.
Those that made ready the gifts have muddled up what which we distributed.

‘Ni’nii wilɑ loo Gitsiis a dmt sadzooxsga Gispaxlo’ots ga.
This was how the Gitsiis made the Gispaxlo’ots ashamed.

Ła gawdiì al’algyaga gyed, ada k’oolda na man’algyāxs Ligeexga algyaqat.
When all of the people spoke, the spokesman for Ligeex arose first.

Ada ałga waalt.
But they did not do so.

Dzida luulgyitî k’oolda Gispaxlo’ots ada lip n’na ‘woodat.
If any of the Gispaxlo’ots gave a feast it was among themselves.
Algat aap’aga goo waal Gitsiis aat ksk’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 ‘wahk’a Ksyen.
When Txaamsm met his brother he saw that he was well to do because the ooligans of the Skeena were very good.

So Txaamsm said to his brother, “Well brother, it will be good if we gambled.

Dm p’il xsanm na ‘wāhk’a na ḵ’ala’aksn, dił na ‘wāhk’a na ḵ’ala’aksu, Kluusms.”
Our stakes will be the ooligans of your river and of my river, which is the Nass.

Anoogaş 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.”
The End.

Gwà’a wila waalsga oym gan:
Well, this was how this game Lagabuula spoke of was played:

Hawaal hoys dip gwà’á. 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 delpgał mwil oyt.”
Lagabuula shot and at the same time Txaamsm wished to himself, saying, “Make your throw short.”

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 aniis.
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.”

Then Txaamsm said, “Well, only the Nass ooligans will give oil and be plentiful.

Ada alga dm waal ‘wàhm Ksyen. Ts’üü dm dą’àxłga ‘wàḥ da Ksyen ada k’ap alga dm ‘wiileeksił dm k’awtsii.”
Not so with the Skeena. Even if the Skeena should have ooligans they will not have any oil.”

‘Ni’ini gwà’á gan alga ts’üüł ‘wàḥ a Ksyen.
This is the reason the Skeena does not have many ooligans.

Ła Sabaat.
The End.
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 gw’ä a la miilgt adat ludaalga sila sm’ooygit.
Only chiefs could use this rattle while giving a reception dance for fellow chiefs.

Laat gwiniitsnt da sm’ooygit alga dmt asdi wilaagwa na ‘wooyt ‘ni’niit wil hoy sasoo gw’ä 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 gw’ä a la hashoosga na ts’apt ada hasaŋa Sm’oogyit dmt dzaba gan gyeks ‘ni’niit wil hoy na wåsm miilgt dił gayt adat suu sasoo adat p’uul p’lkwa a spåga 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.
As the people heard this they saw a huge bird flying.

Well, one morning the people heard the noise of striking trees in the hills, in the forest.

They became afraid to see what was on the island.

When it was night the people heard strange noises.

The noise was that of someone cutting and felling a tree.

While all of the tribes were living in Metlakatla Passage, the people heard a noise on a little island.

This is the myth of how the people first knew of the rattle.

Only the rattle of the chief was used. He would stand upon a box and dance.

This is the myth of how the people first knew of the rattle.

While all of the tribes were living in Metlakatla Passage, the people heard a noise on a little island which stood among the villages.

The noise was that of someone cutting and felling a tree.

When it was night the people heard strange noises.

They became afraid to see what was on the island.

Well, one morning the people heard the noise of striking trees in the hills, in the forest.

After a while the sounds became louder.

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 ləx’oo ‘wiileeksm ts’u’uts.
All the people saw a human being lying down on the back of this huge bird.

Ada ləx’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 wilt haldm k’ola t’apxaduulda sumaanxsgm ‘yuuta a dmt nii goo gwə’ə.
So two young men arose to go to the island to see what this thing was.

Ada wilt xləgaaw wil ‘waatga xstaamg goo t’in hogyaga wil yetsa gan a ləx 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 wilə k’wil 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 ləx’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’n̓aakt. ‘Ni’nii nah niidza gyeda wil gyipaaykt.
The huge bird was sitting down nearby. The one that all the people had seen flying.

Txa’niiit 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 sumaanxsgm ‘yuuta liimii yaadit.
The young men heard the song which the dancing man sang.

Adat nii goo wila miilkt ada goo wil yisyetsga ḡangan. Ada ‘naga gašisa’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 gwā’a goo na sndoga ‘yuuta ga.
Then they jumped out and the young men took the thing which the dancing man carried.

The huge bird flew away and the dancing man jumped upon it’s back.

Ada wil gyipaaykt a ḡax’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 ḡugu ts’u’utsa gyina snyaagwa sumaanxsgm ‘yuuta guu na snyaagwa miilgm ‘yuuta.
The young men kept only the small bird which the dancing man had carried.

Wayi, dawila sagan ḡugu 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 luoloda galts’ipats’ap a Wil’nnaat’ala Wekya asga British Columbia sit’aatgidas Niyaaas’yanganaat guu naa ksniiisgida a sila siksm’ooygit a na wil sagayt want a dm algayax a dmt luoolodit.
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, Niyaaas’yanganaat, who had been elected by the other chiefs at their own meeting to speak on their behalf.

Guu galdm algayagat Niyaaas’yanganaat:
The speaker, A. Reid (Niyaaas’yanganaat):

Siksm’ooygit ada Wakya’yu guu gatgoydiksida na gwe’ygm 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 luyaakil 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 gwå’a ‘nak da’al huudm a gyilhawli.
If this was years ago we would have taken flight long ago.

Nii likleksm gigyed ‘waatgada låx suulda guu Haayda?
See these great people from out to sea, the Haidas?

Nadza gyik’ola gwå’a nah heelda gyeda nah dm düüt a sgwaay dalt.
If this had been ages ago there would have been many people lying dead from fighting.
You shall wait for good weather to depart from us.

The same with all of the chiefs and princes who have come from all the villages.

If this had been years ago you would have seen all the Tsimshian chiefs dance in front of each one of you.

They would also have danced for each one of them. You would have felt very proud in your hearts.

Well, this is why I have now given this welcome for all the chiefs of the great Tsimshian tribes.

What you do, chiefs, is good.

Chiefs and princes, the pride of the villages of the native people, it is well that you discuss our hardships.

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.

Chiefs and princes this is now your village.

You came here peacefully and it will be the same when you leave.

You shall wait for good weather to depart from us.
It would not be good if an accident should happen to anyone of you.

So chiefs, go work quietly, the hearts of the Tsimshian tribes are happy that you do so.

As long as you stay among us, the Tsimshian will try to make you very happy and will show all of you happiness.

Well, today we have done everything wrong because we are a new generation.

This is why we do what you see.

Whatever is good that I have said you will take and anything I may have said that is not good, you will not take.

Well, keep on working chiefs, chief’s princes.

Well, I see that there are others who do not know my tongue.

I will try to use the one tongue that we all know.

All my brothers from Bella Bella and all who can hear the things I say.
This is good work. This is a new thing that you do.

They will be very happy if you stay. You have come here to make everything well for us all.

Our Haida friends fought us years ago, but now they do not. They are now real friends to us.

The hearts of all the chiefs of this village are happy because you have come to see them.

"Chiefs, chiefs, I will now give you a few words."

The speaker then spoke in Chinook Jargon which is practically used by all the Kwakuitl tribes.

"Chiefs, chiefs, I will now give you a few words."

The hearts of all the chiefs of this village are happy because you have come to see them.

They want you to stay for awhile in their village. Do not go away at once to your own village.

They will be very happy if you stay. You have come here to make everything well for us all.

This is good work. This is a new thing that you do.
Alga aaml dm yilyeltgism a spagayt hat’agm ləxha, sm bibuuda dm wil aam ləxha 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.

Alga aam dm salabagayt waal nasipsiip’ngsm a asi gwaay wil wuwaalsm.
It would not be good if our friends met with misfortune while here.

Dm baaldmt dm sa’aam tx’a’nii goo.
We will always try to make your hearts happy.

Dzida ła wil k’ap ts’ikts’ilaayu gals’t’ipts’ab ada dm niidzism dm sagayt yaa dm gatlledm.
If we always visit all our villages and see each other we will become very strong.

Ada algat naaal dmt in lusuwilliim. Dm gatlled’nm dza k’üilda sah.
Then no one can take advantage of us. We will be very powerful someday.

Dzida na liklimoomtgm dm aam tx’a’nii goo da k’am.
If we take good care of ourselves everything will be good for us.

‘Ni’niī haw siksm’ooygidm gals’t’aba gw’a.
This the chiefs of the village say to you.

‘Ni’niī hawm da tx’a’nii siksm’ooygida gətəydiiksit dîl nasipsiip’sngm. Alga 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 gydigaatksat, ‘ni’niī k’ap ama da doom alogyag, 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’alogyagat Henry Collisen:
Spokesman Henry Collisen (Su’naats):
“Oo, Niyaas’yaganaat, xa’nuu’yam amhawn.
“Yes, Chief Niyaas’yaganaat, we hear your voice.

Haaytn da na gətletsga ‘wii’ta əgotłedm wil’naat’iit’ałm Ts’mysen.
You stand for the powers of all the powerful tribes of the Tsimshian.

Oo, ’Wii Seeks dis Niyaas Łgu Xsoo t’iin gyidi gaa amhawn, dił na man’algyax.
Yes, ’Wii Seeks and Niyaas Łgu Xsoo recognize your voice and also their spokesman.

Lu’am’aam gəgoot aat wil xa’nuu amhawn ada txaa’nii goo hawn.
Their hearts are happy when they recognize your voice and all the things that you say.

‘Ni’niit, hogyaga goo hawn. Txaa’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 kêp m gwiniitsn goodn, goo ałga sityaawksit.
But you have shown us your heart, which is not changed.

‘Ni’nii waalsda na ǥaniyaatgm a na ts’its’ilaaygat a heeldə k’ool ada mìilk 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 ałga dip də’axlga 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, sagotleda gəgoodm wil dip xa’nuu hawn.
So now, our feelings are strengthened when we hear your voice.

Gya’wn na t’iin ts’ilaaym t’iin xa’nuu amhaw sm’ooygit guu t’iin lułootga wil liksgigyedm əgotłedm Ts’mysen.
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 hakhañelsa’nm ada dip dm ama t’ilgootii txañi goo.”
We will work quietly and consider everything peacefully.”

Ła Sabaat.
The End.
When ‘Wii Seeks taunted Ligeex
From Tsimshian Stories Volume 7
Recorded by William Beynon

Łat k'yi'namdit ‘Wii Seeks luulgyit aat ‘woo tx’a’nii Ts’mysen ada wilt hay’n sgan haloom gyemg adat suwaadit al 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 álga dmt luyaaka goo na wila loosga łagigyetga.
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 tx’a’nii wil’naat’il’t’alit.
Well, ‘Wii Seeks gathered together all of the many tribes.

Wayi, hoksga Gispaxlo’ots a gyeda gatgoydiksat.
Among those that came along were all of the Gispaxlo’ots.

Awaawalp luulgyit ada ‘nii wil haytgas ‘Wii Seeks a na liksooga walp luulgyit, aat lubats’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 niil 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’algyaga gyed as ‘niit ada ałgat daalxt.
Although the people spoke to him, he paid no heed to them.
K’oolda na man algya’xsat 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?”

Algå 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 algå algya’xt.
He mingled in amongst his guests but spoke to no one.

Yagwa xp’iyaant ada algå waalms goot ga wila waalsga luulgyitga.
He was smoking and seemed not a bit concerned in the doings of the feast.

Adå 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.

Adå 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?”

Adå algå algya’xs ‘Wii Seeks, a algå ‘nisagoot ada yaat a wil wångsga na ‘wooyt ada la wila algå algya’xt.
‘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 wångsga ga’wootga.
Well, the guests now had been there a long time.

Adå wil algya’ga k’oolt as ‘Wii Seeks, “ Sm’ooygit, aynlm nii na ‘wooyn? Goodu wila waan?”
So again, someone spoke to ‘Wii Seeks, “Chief, do you not see your guests? What has happened to you?”

Then ‘Wii Seeks suddenly said, “Do you not know? I am trying to be a white man.
Yagwa sugigyuq, ‘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 tx’a’nii gyed k’ap yagwat sidzooxdat ‘Wii Seeks Gispaxlo’ots.
Everybody knew that ‘Wii Seeks was taunting the Gispaxlo’ots.

Kwil sa’asgüütsa gyed a wila waalsga Sm’ooygit a yagwit baalsga dm di k’amksi’wah, ada tx’a’nii gyedit t’in wilaay k’ap Gispaxlo’ots gan waal gw’ü’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

<table>
<thead>
<tr>
<th>Location of Letter</th>
<th>Sm’algyax Letter</th>
<th>Name of Letter</th>
<th>Explanation of Sound</th>
<th>Example Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
<td>similar to English ‘cat’</td>
<td>ada ‘and’</td>
</tr>
<tr>
<td>a</td>
<td>back a</td>
<td>similar to English ‘but’</td>
<td>lək ‘fire’</td>
<td></td>
</tr>
<tr>
<td>aa</td>
<td>long a</td>
<td>long version of Sm’algyax ‘a’</td>
<td>baa ‘run’</td>
<td></td>
</tr>
<tr>
<td>aa</td>
<td>long back a</td>
<td>long version of Sm’algyax ‘a’</td>
<td>ɬəaks ‘claws’</td>
<td></td>
</tr>
<tr>
<td>a’a</td>
<td>creaky a</td>
<td>long version of Sm’algyax ‘a’ with a break in it</td>
<td>da’al ‘but’</td>
<td></td>
</tr>
<tr>
<td>a’a</td>
<td>creaky back a</td>
<td>long version of Sm’algyax ‘a’ with a break in it</td>
<td>ɬa’ask ‘seaweed’</td>
<td></td>
</tr>
<tr>
<td>aw</td>
<td>a, w</td>
<td>similar to English ‘cow’</td>
<td>awta ‘porcupine’</td>
<td></td>
</tr>
<tr>
<td>aaw</td>
<td>long a, w</td>
<td>long version of Sm’algyax ‘aw’</td>
<td>aw’aaws ‘curly’</td>
<td></td>
</tr>
<tr>
<td>ay</td>
<td>a, y</td>
<td>similar to English ‘by’ or ‘say’</td>
<td>daya ‘said’</td>
<td></td>
</tr>
<tr>
<td>aay</td>
<td>long a, y</td>
<td>long version of Sm’algyax ‘ay’</td>
<td>maay ‘berry’</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>b</td>
<td>similar to English ‘bird’</td>
<td>bə’wis ‘monkey’</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>d</td>
<td>similar to English ‘dog’</td>
<td>daala ‘money’</td>
</tr>
<tr>
<td>dz</td>
<td>dz</td>
<td>d, z</td>
<td>similar to English ‘dads’</td>
<td>dzap ‘make’</td>
</tr>
<tr>
<td>Symbol</td>
<td>Description</td>
<td>Example</td>
<td>Similar to English</td>
<td></td>
</tr>
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<td></td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>e</td>
<td>similar to English ‘pen’</td>
<td></td>
</tr>
<tr>
<td>ee</td>
<td>long e</td>
<td>e'</td>
<td>long version of Sm’algyax ‘e’</td>
<td></td>
</tr>
<tr>
<td>e’e</td>
<td>creaky e</td>
<td>e’</td>
<td>long version of Sm’algyax ‘e’ with a break in it.</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>g</td>
<td>similar to English ‘get’</td>
<td></td>
</tr>
<tr>
<td>gw</td>
<td>g, w</td>
<td>g, w</td>
<td>similar to Sm’algyax ‘g’ but said with lips rounded</td>
<td></td>
</tr>
<tr>
<td>gy</td>
<td>g, y</td>
<td>g, y</td>
<td>similar to Sm’algyax ‘g’ but said with tongue on roof of mouth</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>back g</td>
<td>g</td>
<td>similar to Sm’algyax ‘g’ but with the back of the tongue right at the back of the mouth</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>h</td>
<td>similar to English ‘hat’</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>i</td>
<td>similar to English ‘sit’</td>
<td></td>
</tr>
<tr>
<td>ii</td>
<td>long i</td>
<td>i’</td>
<td>long version of Sm’algyax ‘i’</td>
<td></td>
</tr>
<tr>
<td>i’i</td>
<td>creaky i</td>
<td>i’i</td>
<td>long version of Sm’algyax ‘i’ with a break in it</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>k</td>
<td>similar to English ‘kin’</td>
<td></td>
</tr>
<tr>
<td>k’</td>
<td>hard k</td>
<td>k’</td>
<td>Sm’algyax ‘k’ but has a popping quality made by pushing out extra air</td>
<td></td>
</tr>
<tr>
<td>kw</td>
<td>k, w</td>
<td>kw</td>
<td>similar to Sm’algyax ‘k’ but said with lips rounded</td>
<td></td>
</tr>
</tbody>
</table>

- **gyels** ‘mussels’
- **eesk** ‘promise’
- **‘ne’ent** ‘confirm’
- **gap** ‘eat’
- **gwa’a** ‘this’
- **gyalg** ‘outside’
- **gaax** ‘raven’
- **haas** ‘dog’
- **bilhaa** ‘abalone’
- **dii** ‘hill’
- **si’il** ‘trying’
- **ksuut** ‘autumn’
- **k’oy** ‘me’
- **kwddii** ‘hungry’
<table>
<thead>
<tr>
<th>k’w</th>
<th>k’w</th>
<th>hard k, w</th>
<th>similar to Sm’algyax ‘kw’ but has a popping quality made by pushing out extra air</th>
<th>k’wilii ‘three’</th>
</tr>
</thead>
<tbody>
<tr>
<td>ky</td>
<td>ky</td>
<td>k, y</td>
<td>similar to Sm’algyax ‘k’ but said with tongue on roof of mouth</td>
<td>kyoox ‘grass’</td>
</tr>
<tr>
<td>k’y</td>
<td>k’y</td>
<td>hard k, y</td>
<td>similar to Sm’algyax ‘ky’ but has a popping sound made by pushing out extra air</td>
<td>k’yinam ‘give’</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>back k</td>
<td>similar to Sm’algyax ‘k’ with the back of the tongue right at the back of the mouth</td>
<td>kandah ‘skate (fish)’</td>
</tr>
<tr>
<td>k’</td>
<td>k’</td>
<td>hard back k</td>
<td>similar to Sm’algyax ‘k’ but has a popping quality made by pushing out extra air</td>
<td>k’aa ‘cut’</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>l</td>
<td>similar to English ‘lip’</td>
<td>laan ‘fish eggs’</td>
</tr>
<tr>
<td>‘l</td>
<td>‘l</td>
<td>hard l</td>
<td>similar to Sm’algyax ‘l’ but has a popping quality made by pulling air in</td>
<td>‘laax ‘sewing needles’</td>
</tr>
<tr>
<td>ł</td>
<td>ł</td>
<td>barred l</td>
<td>the tongue is located as if for an ‘l’ but you make a sound as an ‘s’</td>
<td>łems ‘in-law’</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>m</td>
<td>similar to English ‘map’</td>
<td>maas ‘bark’</td>
</tr>
<tr>
<td>‘m</td>
<td>‘m</td>
<td>hard m</td>
<td>similar to Sm’algyax ‘m’ but has a popping quality made by pulling air in</td>
<td>‘mak ‘catch’</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>n</td>
<td>similar to English ‘no’</td>
<td>nga’aax ‘dress’</td>
</tr>
<tr>
<td>‘n</td>
<td>‘n</td>
<td>hard n</td>
<td>similar to Sm’algyax ‘n’ but has a popping quality made by pulling air in</td>
<td>‘niit ‘he, she, it’</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
<td>similar to English ‘on’</td>
<td>ol ‘bear’</td>
</tr>
<tr>
<td>------</td>
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<td>------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>oo</td>
<td>long o</td>
<td>long version of Sm’algyax ‘o’</td>
<td>boot ‘boat’</td>
<td></td>
</tr>
<tr>
<td>o’o</td>
<td>creaky o</td>
<td>long version of Sm’algyax ‘o’ with a break in it</td>
<td>so’ox ‘robin’</td>
<td></td>
</tr>
<tr>
<td>oy</td>
<td>o, y</td>
<td>similar to English ‘toy’</td>
<td>k’oy ‘me’</td>
<td></td>
</tr>
<tr>
<td>ooy</td>
<td>ooy</td>
<td>long version of Sm’algyax ‘oy’</td>
<td>sm’ooygit ‘chief’</td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>p</td>
<td>similar to English ‘pat’</td>
<td>ptal ‘rib’</td>
</tr>
<tr>
<td>p’</td>
<td>p’</td>
<td>hard p</td>
<td>similar to Sm’algyax ‘p’ but has a popping quality made by pushing out extra air</td>
<td>p’iyaan ‘smoke’</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>s</td>
<td>a ‘filtered s’. a cross between ‘so’ and ‘show’</td>
<td>sah ‘day’</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t</td>
<td>similar to English ‘tap’</td>
<td>t’gwhah ‘glass’</td>
</tr>
<tr>
<td>t’</td>
<td>t’</td>
<td>hard t</td>
<td>similar to Sm’algyax ‘t’ but has a popping quality made by pushing out extra air</td>
<td>t’aa ‘sit’</td>
</tr>
<tr>
<td>ts</td>
<td>ts</td>
<td>t, s</td>
<td>similar to English ‘cats’</td>
<td>tsk’ah ‘herring’</td>
</tr>
<tr>
<td>ts’</td>
<td>ts’</td>
<td>hard t, s</td>
<td>similar to Sm’algyax ‘ts’ but has a popping quality made by pushing out extra air</td>
<td>ts’al ‘face’</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>u</td>
<td>similar to English ‘book’</td>
<td>ts’u ‘although’</td>
</tr>
<tr>
<td>uu</td>
<td>long u</td>
<td>long version of Sm’algyax ‘u’</td>
<td>buut ‘boot’</td>
<td></td>
</tr>
<tr>
<td>u’u</td>
<td>creaky u</td>
<td>long version of Sm’algyax ‘u’ with a break in it</td>
<td>t’u’utsk ‘black’</td>
<td></td>
</tr>
</tbody>
</table>
| û   | ü   | dotted you | similar to Sm’algysax ‘u’ but said with the lips un-rounded (sometimes called a ‘happy u’) | Wûleexs  
’huckleberry’  |
| --- | --- | --- | --- | --- |
| üü  | üü  | long dotted u | long version of Sm’algysax ‘ü’ | Yûü  
‘hide’  |
| ü’ü | ü’ü | creaky dotted u | long version of Sm’algysax ‘ü’ with a break in it |  |
| w   | w   | w   | similar to English ‘wet’ | Waas  
‘rain’  |
| ‘w  | ‘w  | hard w | similar to Sm’algysax ‘w’ but has a popping quality made by pulling air in | ’Waa  
‘find’  |
| ŵ   | ŵ   | dotted w | similar to English ‘r’ but made with the tip of the tongue at the bottom of the mouth | Nnaaw  
‘lullaby’  |
| ’w  | ’w  | hard dotted w | similar to Sm’algysax ‘w’ but has a popping quality made by pulling air in | ’Wah  
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’algysax ‘y’ but has a popping quality made by pulling air in | ’Yens  
‘leaf’  |
|     |     |     | glottal stop | Aw’aaws  
‘curly’  |
|     |     |     | made by blocking air from coming out as in o’oh |  |