

GANT WILAAYT GA TS'MSYEEN DMT DZABA AAT

The Origin of Fishing Nets



Wai na k'ap ła wilaaysga ła gyigyetga t'aasga k'ap mn Sm'oogidm Laxa gu t'in amanii txa'nii na gyeda ha'lidzox, a dm aam dm wila waalt. Ada di waal txa'nii gyet, a 'uumgookst asga gwa'a wila hawt a łat 'liimaalga dm uumgookst, "Wai, 'Wii Naxnox gwa'a dm ha'liyaa na kam goodn."

Ada waaldit a txa'nii sba naxnoongat at tgi t'aala dm 'uumgookst a ts'm aks ligi ts'm sga'niist, a wil lu t'aa naxnox. Ada k'ap waalsga na naxnoxsa Ts'msyen at lamoomt. Ada waaldit a gaxbat gwani'itsn dmt wila guultga gyetga wüneeaya. Awil k'apt łodit ga 'Wii Naxnoxga, 'nii gan waalt.



Well, the ancient people really knew that there was a Head Chief of the Heavens who looked after the people of the world, so no harm would happen to them. And the people made sacrificial offerings and this was what they said: "Great Supernatural One, this is for your pity to walk upon."

They did the same to all the abodes of the supernatural beings, making sacrificial offerings in the water or in the mountains wherever the abode of the supernatural beings were. The supernatural beings of the Tsimshian really helped them and sometimes showed the people how to gather food, because the people really respected these supernatural beings.

*Told by Emma Musgrave and Louisa Ross at Lax Kw'alaams.
Recorded and translated by William Beynon. Transcribed into contemporary
Sm'algyax orthography by Marjorie Brown and Theresa Lowther, 1998.
Illustrations by Bill Helin.*

Wai ts'u waalt ada k'ap ła wila heeldm düü gyet a txánii k'ool a düüm la'agat. Ada ksa naa ga amawaalt, 'nii aam wila galksa axłgat a k'ool. Ada ła goytiksa gwatgm goomsm. 'Nii k'ap wil düü heeldm gyet.

Ada nagats'aaws ga gyet ga al looygat at haba kwduunsga Maxłakxaala, a dmt haba dmt wil güülsga ts'a'ax dił gyels, ada txánii amgyüka. Ada ła tgi baa har'agm laxa, ada 'nii wil ałgat da'axłga dmt güülsga ligi goo.

Ada ts'u'al t'aala hoon, ada k'ap ndadza wilat 'makt. Awil łaaba wil t'aala hoon. Ada smgal 'naga nagooga dm miit a k'ala aks, ada 'nii wilt gaks da'axłgat ga gyetga dmt 'makt a ła miist a k'ala aks. Ada 'nii mooł, luulp ada t'iin hooyat.



Well, even so, a great many people were dying of starvation every year and only those that were wealthy were able to get through the year. And when the cold weather came, many people perished.

Some of the people moved and went to camps near Metlakatla to go where they could gather clams and mussels and all the beach foods. When the bad weather came down, they were still able to gather everything.

Even though there was salmon, there was no way of catching it as it was too deep where the salmon were. It would be a long while before they would spawn in the rivers when the people would be able to catch them while they spawned in the rivers. They used wicker basket salmon traps and weirs and fence traps.

Wai k'am niidzasga düüm la'agam gyet ga wil gaksa hoon a gyi yaaks. Ada wilt kam xba'nakat a na haaykt, a sga likwdiidat, ada sa düüt.

Wai 'nii gał wil hooksga k'oolda gwe'am ts'nsdzagm hana'ax, a łat ts'ns looykt ga al aam da wila waaltga wil wilaaysgat. Gyiina kw daks dis dp gwa'a łgu gwe'am ts'nsdzagm hana'axga ada k'oolu łguułgit. A hasaxsga wil wilaaysgat ga dm düüt.

Wai ałga 'nakł nda tsns looyksat ga gyet łgu ts'nsdzagm hana'axga at dalooyga k'oolu łguułgat a kwduunsga galts'ap at liiła k'üülda łgu aks a dm wil miisa yee. Ada 'nii wil dzox, a łgu waabm laxs a na süü aksa gwa'a.



Well, when the starving people saw the jumping salmon out from shore they made motions of catching it and catching its spirit. They were so hungry, they quickly died.

Now it was among these that a poor widow had been deserted by her wealthy relatives. They had deserted the poor widow and her only child as these relatives wanted them to die.

Not long after the people had deserted the little widow, she moved away with her only child to the outside of the village to watch one river for the spring salmon to spawn. Here she lived in a little house made of branches at the mouth of this river.

Txa'nii sah la gyik 'yaga yaasga hana'axga a txa gyiika lgu waabm laxs, ada la k'ap alesgwa lguulgm hana'axt, a la alga sguul got dm gabit. Ada sm t'ooxlga goots ga noot. A goodza k'yilamt a lguulgat. Ada 'wii hawtgat at aawsga lguulgat, a txa'nii sah.

Wai la alga t'ooxgat, gu hana'ax di lguulgat. Ada sm yagwa 'wii hawt ga ts'nsdzagm hana'ax, ada sa xst'ox, ada 'nii al di waalsga sup'asm hana'axga, a xst'ox. Ada la yagwa xst'oox, ada 'nii wil ts'iinsga 'wii 'naplaxlm 'yuuta, a wil nooka sup'asm hana'ax gu lguulga ts'nsdzagm hana'axga. Ada wil nookat a 'nasdooksa sup'asm hana'axga. Ada la gaksaga sup'asm hana'axga, ada wilt niisga 'wii 'naplaxlgm 'yuuta, nookat a 'nasdooksat.

Ada wil hawsga 'yuuta as 'niitga. "Hasagu ndm naksgn." Ada hawsga sup'asm hana'axga as 'niitga. "Aam dzida k'ap smhawnl dm waan."



Every day the woman walked down below her little branch house and her daughter was very weak. There was nothing for her to eat and her mother's heart was very sad. There was nothing to give her child. And she wept, grieving for her child every day.

Now that she and her child had nothing to eat, the widow wept and while doing so, fell asleep and it was the same with the young woman. She fell asleep. While they slept a great tall man came in and laid down by the young woman. When the young woman awoke she saw a large tall man sleeping beside her.

And then the man said to her, "I want to marry you." The young woman said to him, "Good, if what you say is really true."

Wai, la ganlaak, ada wil gaksaga lgu ts'nsdzagm hana'ax. Ada niidzat ga wil nooka 'yuuta a 'nasdooksa lguulgat, ada 'wa waat nda wil 'waatga 'yuuta gwa'a. Ada sm liksgyeda wila dzabit.

Wai gaksaga sup'asm hana'ax ga, ada di waalsga 'yuuta gu la naksdit gya'wn. Ada 'nii wilt guudaxt ga 'yuuta nakst. "Gooyu dzabasm a gwa'a, gan dzoosm a suu 'aksa gwa'a?"

Ada wil hawsga sup'asm hana'axga. "Yagwa dp babuuda dm wil miisa yee, a k'ala aksa gwa'a. Ada dm dp k'ayaant ada 'nii dm wil dp gapt."

Ada wil hawsga 'yuuta a nakst. "Wai 'naga dm waalsm a 'nahawn. Dm gwini'itsntu a k'waasm, dm wila makst, a lax suulda. Dm huutgnt noon."



Well, when it was morning the little old widow awoke and she saw a man laying beside her daughter and she wondered where he came from. He appeared to be very different.

When the young woman awoke, the man who was now her husband also awoke and it was then the man asked his wife, "What are you doing here, that you live at the mouth of this river?"

And the young woman said, "We are awaiting the spawning of the spring salmon in this river and we will then be able to club them and then we can eat them."

The man said to his wife, "You shall be a long while waiting for what you say. I will show you how you can catch them on the sea. You will call your mother."



Ada waalsga sup'asm hana'axga, huutga dit noot. Ada ła ts'iins noot, a łu waap laxs, ada wil hawsga 'yuuta as 'niit. "Wai łaams, ła maafdis ga łuulgn a k'oy, na haxhaaxgasm, ada ndm łamoomsm."

"Dm bax gooyñ gyilhawli, ada midm güülsga 'wii heeldm steti, ada haas, ada midm si liitsgit ada 'yaga doxt a gwa'a."

Dawila yaasga noosga sup'asm hana'ax a gyilhawli at güülsga steti, ada haas, adat sa liitsgit dawilat, 'yaga doxt. Ada wilt doxtga 'napłaxłm 'yuuta gwa'a. Adat bisbaasagant adat wilt doot a dm wilt guutga gyemgm dziiwst a dm luunkst. Ada ła luunkst, ada wilt gaasga haniim sayp. Ada wilt sa dooga na ga 'ooda steti dił haast. Ada ksa na ts'aawsga steti dił haas ga gyina maant, ada 'nii sigüinat.

Ada ła gik dziiwst ada wilt dooga gwa'a. Ada wilt gya'akilt a lax t'aawt, at dzapsga, wudi 'nalu'upis. Ada 'nii sagayt 'ntsa'ayils ga nakst ada łaamst. Ada sm lu daaba aatga waalt a gwa'a.



And the young woman called her mother and when she came into the little branch house the man said to her, "Well mother-in-law, your daughter has told me of your hardships and I will help you."

"You will go up into the hills and you will gather a great quantity of nettles and fireweed and make bundles of these and then fetch it here."

The mother of the young woman went at once to the hills to gather nettles and fireweed and she made these up in bundles and brought them down. And then the tall man took them and separated them and put them where the sun would strike them and make them dry. And when these were dry he took a thin bone and peeled off the outer skin of the nettles and fireweed, and kept only the inside of the nettle and fireweed and these he made dry.

When it was again day, he took this and spun it on his thigh making a thread. His wife and mother-in-law imitated him and did this all night.

Wai ła k'ap hoogyaga sga buu dzabit adat wil ƙbo'oyilt. Ada wilt gaatga 'napłaxłm 'yuuta ga hani'im gan a sga 'txoo an'ont. Ada 'nii wilt 'lii dzaba dm sga lee ga si'nlup'ast. Ada 'nii wilt dzaba aat. Ada ła 'naga waalt, ada wilt ga'wnsga amda sga'nagat ga'aat.

“Wai, dm dzabn ma'awlk a maasa amgan,” dayaga sup'asm 'yuuta a ƙamst. Ada waalsga ƙgu ts'nsdzagm hana'axga a goo 'na hawsga ƙamst.

Ada wilt txal hooksntga 'yuuta ma'awlk a aatga gu dzabit ga. Ada 'nii wilt txal ts'apts'iiba lap loop a tsi yaanxła aat. Ada alt hooksn si tyakst a lax 'oot.



And when they really had enough, the tall man bundled this up. Then he took a thin piece of wood the width of his hand and he made meshes of the thread they had made. He was now making a net. When he had done this for a long while he finished a long net.

“Well, you will make a cedar bark rope from the bark of the red cedar,” said the young man to his mother-in-law. And the little widow did the thing her son-in-law had said.

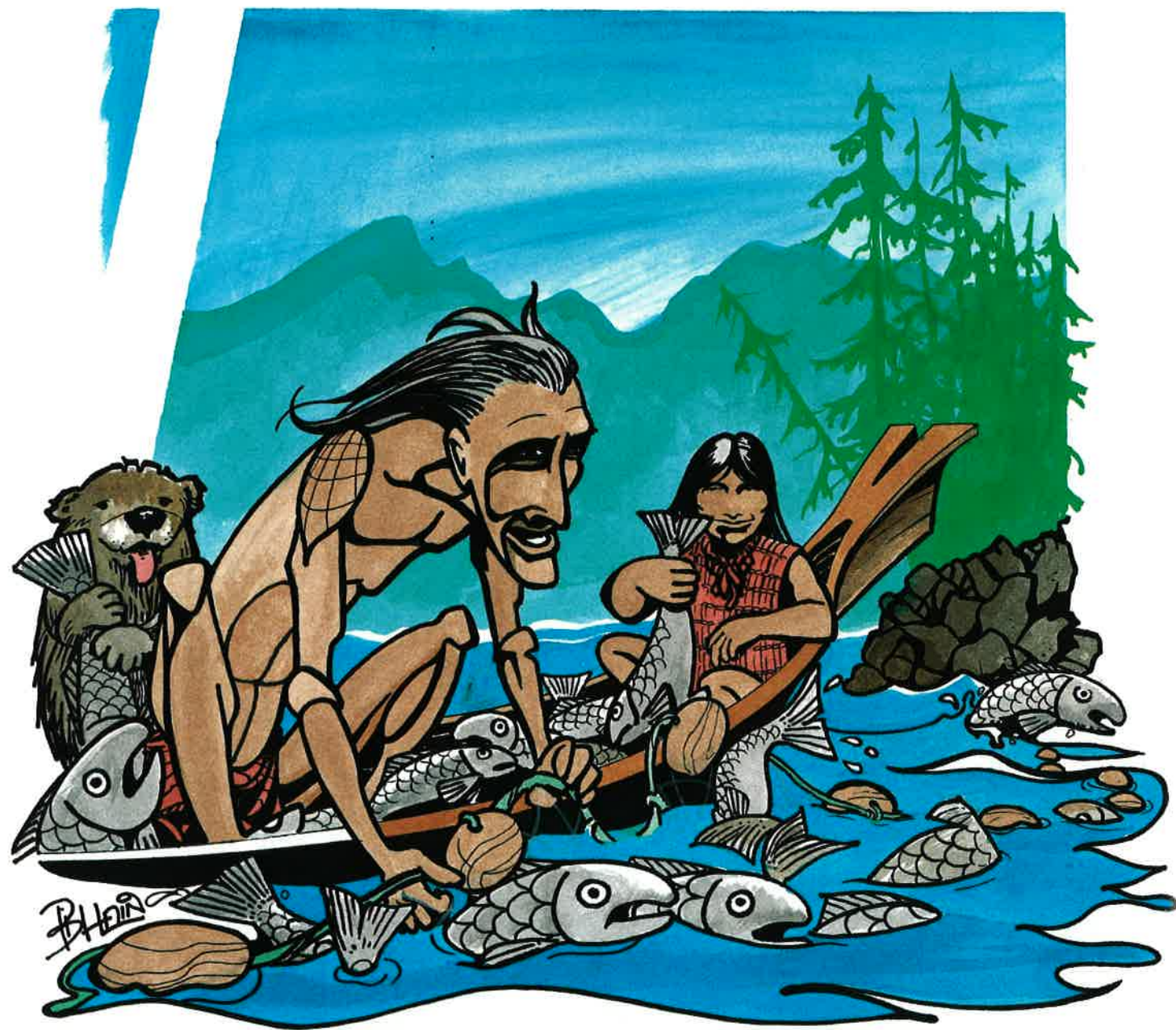
When she finished it, she gave it to her son-in-law who then fastened it to the net he had made and he tied stones onto the bottom of the net and he made floats for the top.



Stinging nettle

Gladys Blyth





Ada wilt lagm gaasga na siaat a naxsoot. Ada wilt moo'n nakst. Ada sigyootgat a wil k'wil liidaksa hoon a gyiyaaks. Adat maaksa na aat a lax aks. Ada 'nii wilt 'magas ga 'wii heeldm yee.

Ada ladm dziiwst a sm ganlaak, da baatsgit a txagyiika waalp laxsa lamst. Ada wil 'yaga yaasga lamst at k'ola yee gwa'a.

Ada ladam hup'l ada gik wil 'yaga yaasga 'yuuta ada nakst, ada gik 'uuks lootgat ada la ni'nii waalt at daatsga nakst.

Ada gik dawlt a gyiyaaks at 'maga yee. Ada la ganlaak, ada gik batsga 'yuuta ada nakst. At ho'onsga xsoo a hoon. Ada wil 'yaga yaasga lamst at k'ola hoon. Ada wilt baxdooxt at saluungit, adat sip'yaant. Wai txa'nii saaga waalsga 'yuuta at ho'onsga na xsoot a hoon.



Then he took the net he had made into his canoe and took on board his wife and set out to where the salmon were jumping about in the sea. He then set out his net on the water and he caught a great many spring salmon.

When it was near day, very early in the morning, he landed below the house of branches of his mother-in-law who came down and split the spring salmon.

When it was near night the man and his wife again came down and he set out with his wife.

They went out again to catch the spring salmon. When it was morning they landed and had filled the canoe with salmon. His mother-in-law came down and split the salmon and brought it up to dry and smoke. Now every day the man filled his canoe with salmon.

Ada ła hooltga ɫgu waalp laxsa ɫgu ts'nsdzagm hana'axga. Ada 'nii wil waalsga ɫamst at dzapsga k'üülda waalp. Ada wil gik waalt a txa'nii hup'l at 'maga hoon a gyiyaaks. Ada ła am sga 'nakt, ada gik hooltga waalp na suu dzabit.

Ada waalt dzaba gik k'üülda waalp, ada ła gawdit, ada wil gik aat, ada ats misoo 'makt a na aat. Ada txa'nii aatga waalt at ho'onsga na xsoot a hoon. Ada la ni'nii ɫamsm hana'axt t'in koɫt adat saluunkdit.

Ada ła hooltga suu waalp a luunksm misoo. Ada wil saliitsa ła'al luunksat ga hoon. Ada wilt gik ho'ontga ɫamst a sa hoon, ada wilt 'maksga st'imoon ada 'üüx ada gayniis.

Ada da'alt saliitsgit ga ts'nsdzagm hana'axga hoon. Ada ła galhooltga waalp ada wilt dzapt ga ɫamst gik k'üülda waalp ada 'nii wil lu toosat. Ada ła k'ap gal halhooltga txaalpxa wüwaalp a txa'nii liksgyigyedm hoon. Ada 'nii wil ho'ogyaxsa ts'nsdzagm hana'axga a sga buu hoontgat.



The little house of branches of the widow was full, so her son-in-law made another house. He went out again every night catching salmon in the sea. After a good while the new house again became full so he made another house.

When he had finished it, he again set out and fished. This time he caught sockeye in his net and every night he filled his canoe with salmon and his mother-in-law split these and made them dry.

Now the new house was filled with dried sockeye so then they made bundles of the dried salmon. Her son-in-law again filled it with new salmon and this time he caught humpbacks and cohoes and dog salmon.

All of these the widow made up into bundles of fish. When the house became too full, her son-in-law made another house where she stored this. And now that four houses were full of all the different kinds of salmon, the widow was satisfied with all this salmon.

Wai ła Ksuut, ada 'nii wil hawsga 'napɫaxɫm 'yuuta a nakst. "Wai dzila dzigyits'üip dm yeltganu a na lp Galts'abu. "Ada na k'ap k'aa goots ga nagwaadu a k'waasm, gan waalt at haaydzu a ndm gwini'itsn midm wila dzaba aat a dm ha'maga hoon. Ada midm sduulu wil asi maansga nagats'aaw aat midm smwilaayt. Gan dm gwildm gawdin a midm sduulu."

Wai ła dziiwst, ada k'yiniitga ts'nsdzagm hana'axga. Ada wilt 'nii aɫga laaɫga ɫguuɫgm hana'axt diɫ nakst a sii wil laxst'ooygat. Ada aɫgat sa'alsga ła k'adawɫt, a ła yilyeltgat a na galts'apsga ɫamst.

Wai ɫat wilaaytga ɫgu ts'nsdzagm hana'axga ła yilyeltga na ts'apt, gu na t'in tsinlooyk't a ła düüm la'agat. Ada wil dii gwildm gawdit dm lu yeltgat. Ada di wil 'yaga ga'awat, adat ho'on na ɫgu xsoot a abuum liitsm hoon, ada yeltgat a nagalts'apt. Ada ła baatsgat, ła hup'l, ada 'nii wil lp baxɫeet a na ɫgu waalpt.



It was now fall of the year when the tall man said to his wife, "Well, tomorrow I will return to my own country. My father pitied you. That was why he sent me so that I would show you how to make a net to catch salmon. And you will come with me as there are other kinds of nets that you will know. So be ready to come with me."

When it was morning the widow arose and she saw that her daughter and her husband were not sleeping where they had always slept. She did not know that they had gone, returning to the country of her son-in-law.

Well, the widow learned that her people who had deserted her when they were dying of starvation had returned to their village. She prepared to return. She filled her little canoe with a few bundles of salmon and returned to her village. When she landed, it was night. She packed up her things to her little house herself.

Wai ła yilyeltga txánii na gyeda galts'aba gwa'a, adat 'nii heelda gyet na düüt a ga düüm la'agat. Adat 'nii ałga k'wil yaasda na lguułgm hana'axsga lgu ts'nsdzagm hana'axga adat wilaay di hadzagm dzagm aaxt. Ada ałgat maalatga ts'nsdzagm hana'axga goo 'lii'wayt. Ada sm apda waalt, at gapsga hoon.

Wai ła goomsm ada ła gwatgat ada ła sgooksga wüneeey a gyet ada ładm gik waalsga al yuwaaltgat a dm ts'ns looyga al ga gwe'at a dmt gyina kwdaxst.

Ada 'nii wil haldm baasga lgu k'amhana'axga ada ts'iint a waalps ga łmkdiit, gu 'nii Sm'oogit a Galts'aba gwa'a, ada hawtga, "Wai dzika dziiwst ada midm gwaasu a galbeeltga 'wii t'a gaxsoon, ada dmt daadu ga suumaxsm 'yuuta na ts'abn."

Ałgat maalatga lgu ts'nsdzagm hana'axga goo dm waalt. Ada ła gik sah ada wil hawsga 'Wii Sm'oogit a na suumaxsm 'yuut, "Dm daadism łmkdiiyu.



When the people of the village returned, they saw that many of the people had died of starvation and they saw that the daughter of the widow never walked about, so they knew that she had died of starvation. The widow did not tell of the thing that had come to her. And she very slowly ate of her salmon.

It was now winter and the cold weather came and the people were short of food. Those that were well to do were going to desert those that were poor, leaving them behind.

And it was then the widow got up and came into the house of her brother who was the Chief of this village. She said, "When it is again day, you will lend me two of your large canoes and some of your young men shall come with me."

The little widow did not tell what she was going to do. And when it was again day the Great Chief said to his young men, "You will go with my sister."

Ada waalsga sumaxsm 'yuuta 'yaga doogat ga galbeeltga 'wiit'a xsoosga Sm'oogit. Ada mooxga lgu ts'nsdzagm hana'axa, ada wil dawłt. Ada ładm süülga sah ga, adat 'waasga na süü lgu aks wil mamxsga txaalpxa 'wii t'a wüwaalp.

Ada 'nii wil bax yaasga hana'axga, ada wilt k'aaga heeldm wüwaalp ada wilt 'yaga łeesga suumamxsm 'yuuta a likliitsgm luunksm hoon. Ada wil halhooltga galbeeltga 'wii t'a gaxsoo. Ada wil yilyeltga da galts'ap. Ada ła baatsgat, ada wil baxłeesga suumamxsm 'yuuta a likliitsgm hoon. Ada hawsga ts'nsdzagm hana'axga, a na waalps ga łmkdiit ga dm wil ludoo txánii hoon gwa'a.

Ada gik dziiwst, ada wil salootga suumaxsm 'yuuta, ada ats heelda 'wiit'a xsoo hooyat, ada gik mooxga ts'nsdzagm hana'axga as dp 'niit. Ada wilt gik hanho'onsga 'wiit'a gaxsoo a likliitsgm hoon.



The young men took down two of the Chief's large canoes and the little widow went on board and they went away. Near midday, they came to the mouth of a little river where four large houses stood.

The woman walked up and opened one of the houses. Then the young men packed down the bundles of dried salmon until the two large canoes were filled. Then they returned to the village. When they landed, the young people packed up the bundles of salmon and the widow said to bring it to her brother's house and put it all there.

The next day, these young men set out and this time they took many large canoes and the widow came with them. They filled all of the large canoes with bundles of salmon.

Ada ła dm hup'l ada wil gik baatsgat a txagyiika waalpsga 'Wii Sm'oogit gu ımkdiisga ts'nsdzagm hana'axga. Ada ats 'yaga gawdi txá'nii na ts'apsga Sm'oogit a baxteet. Ada ła hooltga waalpsga 'Wii Sm'oogit a luunksm hoon na sülüüngasga ts'nsdzagm hana'axga.

Ada al yüütga hana'axga aat.

Wai, 'nii wil waalsga ıgu ts'nsdzagm hana'axga at yaada hoon a meła k'olda na gyeda galts'apga. Ada txak'üültgm liıtsgm wooksm hoon k'yilamt a meła k'olda Sm'oogit, ada na sdoo liıts a lak'agyet, ada k'ap txá'nii nagyeda galts'ap ga wilt yaada hoon. Ada sm luu sa naałasga 'wii heeldm galts'ap awil ła gawdi wüneeıya a txá'nii gyet. Ada ksa 'nii ts'nsdzagm hana'axga gwa'a wil doo heeldm hoon. Ada ha'waalga gwin gawdi txá'nii hoon, a maansga k'wiliıtga wüwaalp wil hooltga hoon.



When it was near dark they landed below the house of the Great Chief, the brother of the widow and this time all of the people of the Chief came down and packed up the salmon. Now the house of the Great Chief was full of dried salmon that had been dried by the widow.

The woman had hidden the net.

Then the widow distributed salmon to all of the people of the village. A whole bundle was given to each of the Chiefs and a half bundle to each head man. To everybody in the village she distributed salmon. All the people marvelled as now all of the food of the people was finished and only this widow had plenty of salmon. And as yet all of the salmon had not been brought in. There were yet three houses filled with salmon.

Wai ła gawdi waalt a gwa'a. Ada wil gik sa gyootgat, gu 'nii hana'axga, ada naga ts'aaws ga suumamxsm ts'apt. Ada gik wil k'süleet a heeldm hoon. Ada gik hooltga na waalpsga ımkdiıt a hoon.

Ada 'nii wil waalsga 'Wii Sm'oogit at 'woosga txá'nii Galts'ıpts'ap a kwduunt. Ada ła al dm düüm la'aga gyet, ada wilt yaada 'wii heeldm yee as dp 'niıt. Ada wil hiduusga hana'axga a txá'nii ligi nda. Ada gatgoyt'ıksa txá'nii laksts'ap at gyiıga na hoont.

Aıgat maalat ga ts'nsdzagm hana'axga wilaat 'maksga txá'nii 'wii heeldm hoon gwa'a. Ada wil txalyaa ama waalsga ts'nsdzagm hana'axga. Awil txá'nii daxt'ooxlgm googat ha gyi'ıka int gyıga na hoontgat. Ada asi maansga 'wii heeldm hoon as 'niıt.



When this was finished the woman set out accompanied by the young men of her tribe and they brought in more salmon until the house of her brother was filled with salmon again.

It was then the Great Chief invited all of the other surrounding tribes at a time when all the people were starving and he distributed a great quantity of spring salmon to them. The woman became famous everywhere. And many strangers came to buy her salmon.

The woman had not told how she caught all this great quantity of salmon. And she became more wealthy because those that bought the salmon purchased it with valuable things. And she still had a great quantity of salmon left.



Wai łguułgm hana'axt, gu t'in hooksga nakst a ła yeltgat. 'Nii ła gawdi laałgat a hup'l a na waalps noot. Ada ła dziiwst. Ada wil sa t'aat a 'na gyelxs ga 'wii waalp a sm liks galts'ap. Adat 'niisga 'napłaxłsga txá'nii na gyeda galts'apga. Ada ksa aatga dzidzaba na gyedit. Ada wil haldmbaasga hana'ax ada nakst, ada wilt yaakat ga hana'axga txalaan nakst. Ada ts'iinsga 'yuuta a 'wii waalp, ada sa t'aat a stuup'l ada ałgat daalxtga 'yuuta nakst.

Ada dii t'aasga hana'axga a 'na sdooska nakst. Ada 'nii wil sa gwin baasga łgu 'wii leeksm hana'ax a awaat, ada hawtga, "Wai daał, ał ma habooł łgu yeey? Ami ma haboolt, dza k'yilamn a k'oy. 'Nüüyut Ksm Wüts'in."

Ada waalsga sup'asm hana'axga k'yilaamda na yeeym ts'alt. K'ap wila waaltgał txá'nii ksm łagyigyet at haboolsga yeeym ts'alt.



Now about the daughter that had accompanied her husband on his return: When they had gone to sleep that night in the house of her mother, she awoke and suddenly saw she was sitting outside of a big strange house. And she saw that all of the people of this village were very tall and all were making nets. The woman and her husband arose and the woman followed behind her husband who went into a big house and sat at the rear of the house. The man never spoke to his wife.

So the woman came and sat alongside of her husband and it was then that an aged woman came by her and said, "Well, my dear woman, have you a little fat with you? If you have any, give it to me. I am Mouse Woman."

And the young woman did so. She gave the fat she used for her face. It was the custom of the ancient women that they always kept the mountain goat fat which they used to rub on their face.



Ada lat gaatga lgu Ksm Wüts'iin yeey ada k'a gawnt adat ksik'oolxt a lax 'n lak. Ada wil sa gyitgat, adat hadziksm asdi gaat ga lgu Ksm Wüts'iin adat sgiit a wil t'aasga 'Wii Sm'oogit a stuup'lsga waalp.

Ada wil yeltgit, a wil t'aasga sup'asm hana'ax, ada hawt, "Wai daal al ma wilaay naa t'in naksgn?"

"Ayin," diilmaxgasga sup'asm hana'axga.

"Wai, sgyet t'in naksgn. Ada atga midm gapsga goo ksgoogmt gyiin, awil dm dzagn ami dm waan. Ada goo dmt ksgalaanm gyiin, 'nii dm gabn.

Wai, la k'ap'naga t'aasga sup'asm hana'ax ada sa algyaxsga 'Wii Sm'oogit a stuup'l. "Wai suuna masm k'yinamsga dm gaba lamsu."



And when Mouse Woman took the fat, she chewed it first and then she spat this upon the fire and it became very large, which the little old woman took off the fire and put it where the Great Chief sat at the rear of the house.

Then she returned to where the young woman sat and said, "Well, dear woman, do you know whom you have married?"

"No," replied the young woman.

"Well, a spider has married you. You will not eat the things they first bring you because you will die if you do. And that which they bring last, that you will eat."

Well, the young woman had now been sitting for a long while when the Great Chief at the rear of the house said, "Come, give my daughter-in-law food."

Ada waalsga nagyeda waalp sgüültga ligi goo a hats'axłgat. Ada ałgat gaatga sup'asm hana'axga. Ada ksa nakst 'nii t'in dzaala txanii goo. Ada la k'ap gikt sdootga lałuungit gik liksgyedm wüneeaya a hats'axłgat ada 'nii wil yaawxga hana'axga.

Wai la gawdi tooxga txanii gyet, ada wil ksa k'adaawla na gats'aawt a gyelx. Ada wil hawsga 'wii 'napłaxłm 'yuuta a nakst, "Wai dm gwani'idzanu da k'wan txanii wil liksgyeda midm wila dzaba aat, a midm 'maga hoon ada laaw, ada ksat 'nüüsm dmt t'in wilaayt. Ada dm lp habooltasm goo gwa'a dis noon. Ada dm amawaalsm."

Ada waalsga 'yuuta, gaadit ga nakst adat gwüniitsn dmt wila dzaba mooł. Ada dmt wila luulkt, ada wilt dzapsga dm leesga aat.



And the people of the house laid something in front of her and the young woman never touched it. And only her husband finished it all. And when the slaves again laid different food in front of her, the woman ate.

When all the people had finished eating, some of them went outside. Then the great tall man said to his wife, "I will show you all of the different ways that you will make nets to catch salmon, trout and only you yourself shall know how to do this. And you and your mother shall keep this. Then you shall be wealthy."

And the man did so. He took his wife and showed her how to make the basket trap, how to lace it and how to make meshes for nets.

Ada la dm gik gooym, ada wilt tgi maga nakst a dmt sila waals noot a lat 'maga hoon. Ada waalsga hana'axga. 'Wii heeldm hoon da'axłgas dp gwa'a.

Ada la k'ap gawdi waalt, adat yüü na aat, dmt wil 'wa wilaaytga gyet. Wai la k'ap 'nakt, ada wil 'wii yaawksa Sm'oogit. Ada 'nii wilt gwüni'itsntga ts'nsdzagm hana'axga aat, adat gwüni'itsnt a na ts'apt wila dzapsat.

Wai, 'nii gwa'a 'waatgit a Naxnoogam T'sm Laxa, gu na k'a goot a na haaxga na gyeda ha'lidzox, a dmt wila güül dm wüneeayat.



It was now again spring and he put his wife down to help her mother catch salmon and this the women were able to do. They got plenty of salmon. And after they had done so, they hid the net, so that the people would not know of it.

Well, a long while afterwards, the Chief gave a great feast and it was then that the widow showed the net and she showed her people how it was made.

Well this was what came from the Supernatural Being in the Sky, who pitied the hardships of the people of the earth in their efforts to gather food.