

# NA ADAWGA HOON ADA ŁGUWAALKSIK

## The Adawx of the Salmon and the Prince



**N**a gup'l ga galtsapts'ap a Gits'alasak asda gyikoł *Git-xstext* 'ni man gyepsat a galksa tsalasa ada *Gitlaxtsooks* a txalaxdiilt. Ada lp masm smgyigyeda mela k'üülda galts'ap. Ada sm helda na gyeda mela k'üülda galts'abm Gits'alasaga gwa'a.

Wai k'ap giidza txánii goomsm waalsga 'wii heldm gyet a giidza sgooksga hoon, awil smgal t'ooxłga waalt güültga gyetga hoon. Wai naga t'in habool hoon adat smgal hu'udikt, awil sm aliisga gant gapt. Kam łgu sap'awnt adat wündoot git.

Wai sm k'oolu łgułgm 'yuut gał k'oolda Smo'ogyit. Adat smgal si'ipntga na 'nagyetgit. Ada ałgat anooxł dm waalt a ligi goo at sga luudikt. Ada sm lap gyeda łguwaalksik a goo dm waalt.



**Y**ears ago there were two villages of the Kitselas Canyon people, *The People of Shrubs*, which was on the high side of the canyon and *The People of the Bottom Boards of the Canoe*, opposite. And each one of these villages had their own chiefs. And each village had many people there.

Nearly every winter it happened that many of the people were short of salmon, as it was difficult for the people to gather salmon. Whoever had any quantity of salmon took very good care of it, hardly eating it, only taking off a small portion which they kept in their mouth.

Now a chief had an only son and the parents loved him very much. They would not allow him to do anything as they took such care of him and the Prince was free to do anything he wanted.

*Told by Louis Starr and Mark Bolton at Port Essington, 1937. Recorded and translated by William Beynon. This narrative was transcribed into contemporary Sm'algayax orthography by Marjorie Brown and Theresa Lowther, 1998. Illustrations by Vernon Brown.*

Ada txal sap'asasga Sm'oogit l̥gu xaaga a l̥guuḷgit. Gu dmt 'in amaniist. Ada txá'nii ndaaga gooysga l̥guwaalksik ada 'nii di goy l̥gu xaa ga. Ada smgal k̥oopnt gaḷ l̥gu xaa ga.

Ada ła al sgoksga wüneeaya a txá'nii gyet. Ada ksa l̥gu yeey wün doo ka l̥guwaalksak. Adat k̥adzala na aksa yeey. Ada da waal gaba l̥guwaalsik.

Txa'nii sah, ada wil k̥adawła txá'nii gyet a gylhawli at güülsga a aa 'nii gaba gyet. Ada k'üül waalt, ada ła k̥adawła na 'nagyetgat a gylhawli. Ada 'nii wil sa 'wii hawtga l̥gu xaatksa l̥guwaalksak a kwdiit. Ada sm wünoo gooda l̥guwaalksak a hawsga l̥gu xaaga. Gan dawla haldm baat at goosga na gal'üünaxs noot, adat lugaasga 'wii yee.



The Chief got a small slave to grow up with his son, to look after him. Everywhere the Prince went, the small slave went with him. The little slave was a glutton.

Everybody was now short of food. All that the Prince chewed was some fat, and he swallowed the juice of the fat.

Every day the people would go up above the village to gather fern roots which the people ate. Once when all of the people had gone up into the hills, the Prince's small slave started to cry as he was so hungry. This annoyed the Prince very much, the crying of his small slave, so he arose and went to his mother's food box and from there took out a big dried spring salmon.

Wai al sm luudisga Sigidm Na'axga yee gwa'a. Awil ła k̥ap dawaal hoontgit ada l̥gu ts'uusga sa k̥odza l̥guwaalksik at gyiinsga l̥gu xaaga. Gawdi waalt adat gyik lu magat ga l̥guwaalksik 'wii yee a tsm gal'üünx.

Ładm hup'l ada wil yilyeltga na 'nagyetga l̥guwaalksik ada dawila yaasga noosga l̥guwaalksik a na gal'üünxt at goosga 'wii yee a 'niisga dm gabit. Adat sa lu 'waa wil sa dawła nasdoo 'wii yee.



Now, the Chief Woman was very frugal with the spring salmon as this was really all the salmon she had. So the Prince cut off a small portion of it and fed it to his small slave. After he had done this he returned the big spring salmon into the food box.

When it was near night, the parents of the Prince returned and his mother went right to the food box to get the big spring salmon which they were going to eat. She discovered where some of the side of the big spring salmon was gone.

Gan hawtga, "Goł wila waal gwa'a, nat t'in sa k'oodza na xbiyee 'wii yee." Sm luunti noosga lguwaalksik. Awil la dawaal hoontgit ga gwa'a. Ada la gup'l k'ool lat haboolt.

Ada 'nii wil hawsga lguwaalksik "K'ap k'aa goodu a lgu xaatgu a la kwdiit, 'nii nagan gyiint a lgu ts'uusgm hoon, a lgin lip gapt."

Ada wil haws noot "Lu sa naalgu waaln, gawdi a lga sa hoonan la t'aala hoon, gya'wn al hasagn dm xhoonan." Ada a lga gyiloot haws noot at su'nawooxsga lguwaalksik awilt gaasga na hoontgit.

Ada la helda hawt, ada wil sa dzooga lguwaalksik a siigi hawtksas noot gan dawila haldm baat, ada wil hawt a lgu xaatksit. "Dm ksi kw daxsdu na walps aaba. Ada al dm gyina t'aan, a midm habilbooks dip 'nagyetgu." Ada ts'u salaam ga lgu xaagat admt sduulsga na xaatksit. Ada a lga hawsga lguwaalksik.



"What happened to this? Who cut off half of the big spring salmon?" The Prince's mother was very angry as this was all the salmon there was, and she had kept it for two years.

And it was then that the Prince said, "I really pitied my small slave as he was very hungry. That was why I fed him a small portion of the salmon. I did not eat myself."

And the mother said, "I am surprised at what you have done, when you would not gather salmon when it was here. Now you want to eat salmon." And the mother did not stop reprimanding the Prince because he had taken the salmon.

She had now said this many times and the Prince was embarrassed at what his mother was saying. So he got up and he said to his small slave, "I am going to leave my father's house and you will stay behind and look after my parents." And although the small slave begged to be allowed to accompany his master, the Prince would not let him.



Ada wilt doxtga l̥guwaalksik na yeeyt a nii wündootgat. Ada ła laaḡa txá'nii na gyeda walp, ada wil ksidawła l̥guwaalksik.

Ada sm 'nii wil waalt, ada wil sit'aama l̥gu xaa a 'wiihawtgít. Adat nax'nuutga 'Wii Sm'oogit wil 'wii hawtgas ligít naa. Gan dawila haldm baat adat nii wil 'wii hawtga l̥gu xaa ada hawtga, "Goo gan 'wii hawtgn?"

Ada wil hawsga l̥gu xaaga, "Ła ksi dawłs na xaa yu a ligi alxt."

Wai al si'ipnsga Sm'oogit ga k'oolu l̥guḡit gan dawilat sūdza ts'üü txá'nii na ts'apt, at hashaytst a dm güütksit a l̥guḡm 'yuut.

Ada wil waalsga gyet at gagüül txá'nii ndaa. Ada waalt a 'wii aatk, ada alḡat 'waat. Wai ła k'ap goost, a dmt 'waat ada wil yilyeltga güütksat, ła k'ap wudi sa dziiba l̥guwaalksik.



And the Prince took his fat as this would be what he would chew. When all the people of the house had gone to sleep, the Prince went out.

Just as soon as he had done this, the small slave started to cry and the Great Chief heard somebody crying, so he at once got up. He came upon where the small slave was crying and he asked, "Why do you cry?"

The small slave replied, "My master has gone away, in anger."

Now the Chief loved his only son, so he at once scolded all his tribe and sent them to search for his son.

So the people went out searching all night but were not able to find him. When they were unable to find him the searchers returned, as it seemed as if the Prince had disappeared.

**W**ai al 'nii wil ksüü l̥guwaalksik a na waalps nagwaat. Ada wil k'ala yaat a k'ala aks a lax o'obax. Ada ła k'ap 'naga yaat ada wil sa t'aat a miyaan 'wii gan a sm t'ooxḡa goot.

Wai! Ła 'naga t'aat a gwa'a, ada sa nax'nuuysga l̥gu waalksik wil saxs'aksga xsoo. Ada sa niidzitga wil goytiksa xsoo. Ada sm batsgit a txa gyiika l̥guwaalksik. Ada wilt nax'nuutga l̥guwaalksik wil al'algyaxt a hawtga. "Ła ni'nii gwa'a dip dm wil 'waat, a miyan 'wii gan."

Ada wilt niistga l̥guwaalksik wil bax waalxsa txalpxdooltga 'yuuta. Ada sm awaasga wil t'aas 'niitga 'nii gooysga 'yuuta. Ada wil hawsga k'oolt, "Wai naat! Am midm k'a tsü laayga k'oolda Nabiibn. Ładm gup'l k'ola siipgit adat 'nüün t'in sa k'yilam dm sa aam wila hawt, asda gyits'iipda. Ada hasaxtga midm tsalaaygit."



**W**hen the Prince had gone out from his father's house, he walked along the river on the bank and when he had gone a long way he sat down at the foot of a big tree, very sad at heart.

The Prince sat there a long while. Then he heard the sounds of water as coming from a canoe, so he looked and saw a canoe coming. It landed below where he sat. And the Prince heard the sounds of talking saying, "Now it is here that we will find him at the foot of the big tree."

The Prince saw where four men walked up and came right to where he sat, and then one of them said, "Well dear man, it is well that you shall visit one of your uncles. He has been ill for two years. And it was you who gave him relief, so that he felt better yesterday. And he wants you to visit him."

Ałga ligi liksgya'ansga łguwaalksik. Ada moxgit a xsoo guu sm amapasm xsoo. A sm gyełksat a wudi hoon t'ngawst a gyits'ooyx ada 'na natsikst a gyilaan.

Ada ła moxgit ada wil hawsga t'aam laant. "Wai naat, 'naga dm waalm 'yagay k'a sgwaaytgn a nookn."

'Wai! ła dm dziiwst ada sa gaksaga łguwaalksik at gyelkwsa ła batsgit a hał lax aws. Ada sa ni'itsgit, adat niisga 'wii Galts'ap ga smgal ama maxsa na naksugitga txá'ni wüwalp. Ada sm na süülga galts'ap 'nii wil haytga k'üülda 'wii leeksm waalp, ada ksa yee txal hooltgit a di naksugit, ada k'ap wudi dalduulsa wila dzabit. Ada sm txa gyiika waalba gwa'a wil batsga xsoo.



The Prince did not see anything strange but he at once got into the canoe, which was a beautiful canoe, carved like the head of a salmon on the bow and like the tail of a salmon at the stern.

When he got aboard, the steersman said, "Well, my dear man, we will be a long while. It will be better that you rest for a while. You can lay down."

When it was day the Prince suddenly awakened. He felt the canoe landing along a sandy beach. He quickly looked about and he saw a big village. The houses had beautiful house front paintings and in the middle of the village there stood a very large house. It had spring salmon on the house front painting. These really seemed as if they were alive. It was below this house where the canoe landed.



Ada 'yaga yaasga k'oolda 'yuuta at daaltga wil batsgat ada hawtga, "Nda waalsm ał masm da'axłga goo gan waalsm?"

"Ła gwa'a ga łguwaalksik," dayaaga t'aam laant, ada wil hawsga 'yuuta, "Wai naat, midm stuulu a waalps nabiıbn. Ła 'nakł nda buuysgit a k'wan."

Ada waalt, bax sduultga łguwaalksik ga 'yuuta ada wil lamdzaxt a 'wiwaalp. Adat niistga łguwaalksik wil sgüüsga 'Wii Sm'oogit a wudi gaadi ba'axt.

Sm hii ts'iinsga łguwaalksik da'al hawsga 'Wii Sm'oogit, "Sm bała sgan, dm wil 'lii t'aa łgwsliisu." Ada waalsga ła łungit.



And a man walked down to meet where the canoe landed and said, "Have you been able to get what you went for?"

"The Prince is here," said the steersman and then the man said, "Well, my dear man, you will come with me to your uncle's house. He has long expected you."

And then the Prince accompanied the man up the beach and went into the big house. It was then the Prince saw where the Great Chief lay, as one paralyzed.

Just as soon as the Prince came in the Great Chief said, "Spread a mat upon which my nephew shall sit." This the slaves did.

Ada gaks t'aat a lax sgan ada wil sa goytiksa łgu 'wida gyedm hana'ax, at sa k'yits'alsga łguwaalksik ada hawtga. "Nüüyut Ksm Wüts'in. Ał ma wilaay nat'in gaadn?" Ada wil hawsga łguwaalksik, "Ayin."

"Wai, hoon t'in gaadn. Niidzn wil sgüüsga 'Wii Sm'oogit ładm gup'l k'ola sgüüt, awil ałgat ama wil luu sgüüdit noon a na galüünaxt, 'nii 'nii gan ma nii haaxgit. Wai ła k'andawłta wila hawt asda k'üülda sah, nda ma k'a ksa gaat. Ada 'nii gan k'a saa baala txam'oot. Wai naat, ał ma habooldu łgu yeeyi?"

Adat al haboolsga łguwaalskiga yeey. Ada k'yinamt as Ksm Wüts'in. Ada waalt gawndit ksm Wüts'in yeey adat wilt txeelgit ada wil sa 'wileeksa wil aksyaat, adat wil sgüüt a hatsaxłga wil sgüüsga 'Wii Sm'oogit, ada sm luu aam gootsga 'Wii Sm'oogit.



And as soon as he sat on the mat a little old woman suddenly appeared and poked him and said to the Prince, "I am Mouse Woman. Do you know those who have taken you?" And the Prince said, "No."

"Well, the salmon have taken you. You see where the Great Chief lies? He has laid there nearly two years, because your mother was careless about the way she put him in her food box. That is why he suffers. The other day he suddenly felt relieved when you took him out for a while and he was able to stretch his body. Well, my dear man, do you have any fat?"

And the Prince had some fat and he gave it to the Mouse Woman. Then Mouse Woman chewed the fat and then she burned it and it suddenly became a large quantity. This she laid in front of where the Great Chief lay and the Great Chief was very happy.

Ada wil k'wif yaasga lguwaalksik. Adat nii wil k'wif galmiilga wii heeldm k'abatgüütk. Ada hawsga Ksm Wüts'iin as 'niitga, "Ndaaga dza dm wil kwdiin, ada midm k'ayaan k'oolda lguwoomtk ada midm yoodit. Ada dzifa leexgan ada midm saxdoo txa'nii na sasaypt ada midm txeelgit." Ada 'nii wilt kw daxst ga Ksm Wüts'iin.

Ada hawsga 'Wii Sm'oogit a lguwaalksik, "Aam waaln naat a goyt'iksn a gwa'a, la k'ap haaxgu sga 'nagit t'akyildut noon a na xbiist." Ada sa am wila hawyu ndm k'a sa baldu. 'Niigan sa da'axlga n'alaal ga an'onu. Wai k'a 'naga midm tsa laaygu."



Then the Prince walked about and he saw where there were a great many children playing. Mouse Woman said to him, "Whenever you get hungry, take your club and club one of the children and roast him. And when you have finished eating, gather all the bones and you will burn it." The Mouse Woman then left him.

The Great Chief said to the Prince, "It is well that you have come here as I have really suffered a long while, as your mother has folded me in her food box. I felt relieved when you suddenly spread me out. This is why I can move my arms. So you will stay with me for a good while."

Gawdi hawt a gwa'a ada wil libagayt yaasga lguwaalksik ada wil sa kwdiit, ada sa luk'aaga goot, a goo na haws Ksm Wüts'iin a dm waalt dzifa kwdiit. Ada wil sa gwin yaat a wil galmiilga k'abatgüütk, adat gaa na haka'yaant adat k'ayaan k'oolda lguwoomtk.

Ada sm 'nii wil waalt ada wil saahoon ga lguwoomtk. Gaadis ga lguwaalksik lgu hoon adat yoodit a lax 'n lak, adat wilt gapt. Gawdi waalt a gwa'a ada wilt sagayt ga'wn txa'nii na sayba nax-hoont ada wilt txeelga txa'niit, da la gawdit, ada wil k'a smakst.



After he said this, the Prince wandered about and he became hungry. Then he remembered the thing that the Mouse Woman had said for him to do, when he became hungry. So he went quickly towards where the children were playing and he took his club and clubbed one of the children.

Just as soon as he had done this the child became a salmon. The Prince took the small salmon and he roasted it on the fireplace and then he ate it. After he had done this he gathered together all the bones of the salmon he had eaten and burned all of it. After this he drank his fill of water.

Ada ła gawdi waalt, ada wil yaat ada ła ts'iint a tsm waalpsga 'Wii Sm'oogit. Ada wilt nii wil 'wihawtga k'oolda ła guwoomłk at 'woomxga süülkt 'nasdookst. 'Nii gan sa gooyt 'iksa Ksm Wüts'iin awil t'aasga ła guwaalksik. "Wai, łat 'nüün gan hawsga gwasga. 'Ndo'o, k'a gik goo na wil yoom hoonin ada midm baal midm 'waa nagats'aaw sasaaybm hoon, ada ma txeelgit.

Ada wil yaasga ła guwaalksik a na wilt yoo da hoon, adat 'waasga na gats'aaw sasayp, adat txeelgit. Ada sm 'nii wil waalt ada al sa mootga ła guwoomłk a na 'woomgasgit.

Wai, 'nii gan waal gyet gya'wn at txeelga na sisaayba gax hoont. Adat lutgi akst dm wil gik dalduulsa hoon. Ada ałga dm sa gawdi hoon. Ami ałga dm waalt adm sm aksa, nax hoont, ada ałga dmt da'axłgatga hoon dm gik łoot, ada dm gik dalduulst.



After doing this he went back and went into the house of the Great Chief. He saw a child was crying, suffering from a pain in its side. The Mouse Woman came quickly to where the Prince sat. "Well, you are the cause of that crying. You go back again to where you roasted your salmon and try and find some more of the bones of salmon and burn them."

So the Prince went to where he had roasted the salmon and found some of the bones and he burned them. Just as soon as he had done this the child was cured of its suffering.

Well, this is why the people now burn the bones of the salmon they have eaten and drink plenty of water so that the salmon may again live and the salmon will not be scarce. And if they do not drink plenty of water after eating the salmon, the salmon will not be able to swim back and thus will not be able to live.





Wai ła 'naga t'aasga ɫguwaalksik a galts'aba yee, ada ła heelda sumaxsm hoon ła k'ayaant. Ada k'ap 'nii waalt a wilat haaydzamaxt ga ɫgut Ksm Wüts'iin.

Wai ła k'ap 'naga nda gooyt'iksa ɫguwaalksik a gwa'a. Ada wil k'üülda sah ada hawsga 'Wii Sm'oogit a na ts'apt, "Aam dm k'adaawła, dmt t'in nii dzila gisi gooyt'iksa ma'wan a kala Ksyen ada Kluusms." Ada wil k'adawła dm sm ts'alsga 'Wii Sm'oogit. Ada ła yilyeltga na sm ts'alsga Sm'oogit ada hawtga, "Ła giisga ma'wan txánii k'ala Ksyen ada k'ala Kluusms."

"Wai! Dm looygánm ła nlaay'tgm dm wil looygánm," da yaaga Wii Sm'oogit. Ada waal sm galgwisgüüda txánii na ts'apsga 'Wii Sm'oogit, a ła yagwa gwildm gawdi txánii yee a dm lilooygit a k'ala Ksyen ada Kluusms. Wai ɫadm salootgit ada wil hawsga 'Wii Sm'oogit a ɫguwaalksik. "Dm gaadn ɫgu looba gwa'a, ada midm ts'm'aaxsit ada 'nii dm t'in habooldn, dm gan 'wa asdi waaln." Heelda dm t'ooxlga 'na googam."



The Prince had now been staying a long time at the village and he had now clubbed many young salmon. He did just what the little Mouse Woman instructed him to do.

The Prince had been here a long time and one day the Great Chief said to his tribesmen, "It will be well that some will go and see if the *ma'wan* has come on the Skeena and Nass Rivers." Then the scouts of the Great Chief went and when they returned they said, "There is now *ma'wan* along the Skeena and Nass Rivers."

"Well! We will move now as this is the sign of when we shall move," said the Great Chief. All of the tribe of the Great Chief was very happy. They were now making preparations for the spring salmon to move to the Skeena and Nass Rivers. They were now ready to set out and the Great Chief said to the Prince, "You will take this small stone and keep it in your mouth and this will keep you from all danger. There will be many difficulties ahead of us."

Ada ła 'naga nda lawaaydat adat wil 'waasga k'üülda likst'aa ada 'nii wil 'lii t'aa na galts'aba Misoo. Ada wil k'a gyoosga Sm'oogidm Yee, ada wilt pɫiyaaw misoo, "Ła giisga ma'wan k'ala Ksyen ada Kluusms."

"Niit, dm dawila looygmt gya'wn," dayaaga Misoo.

Ada wil sta lawaayda na gaxsoo yee. Ada ła k'ap 'naga wil am 'liiyaadit a lax süülda ada wilt gik 'li'waa gik k'üülda galts'ap. Ada liksgyeda wila dzipdzaba na gyedit, wudi gabak'oo txániit, ada wilt güüdaxtga ɫguwaalksik at Ksm Wüts'iin, "Ndaayu gwa'a?"

Ada wil hawsga Ksm Wüts'iin, "Nii dii galts'aba St'moon."



And after they had paddled a long while they came to one of the islands and on this was the village of the Sockeye Salmon. And the Spring Salmon Chief stayed here and he told the Sockeye Salmon, "There is now *ma'wan* along the Skeena and Nass Rivers."

"So! I will also move at once," said the Sockeye Salmon.

The canoes of the Spring Salmon kept right on travelling and after a long while on the sea they came upon a village and the people looked different. They were all humpbacked. The Prince asked the Mouse Woman, "Where is this?"

The Mouse Woman replied, "This is the village of the Humpback Salmon."



Two forms of *ma'wan* or horsetail growing along the river bank in the spring.

Ada wil k'a gyoosga "Wii Sm'oogidm Yee a gwa'a, ada wilt p'ayaawsga Sm'oogidm St'moon. "Ła giisga k'ala ma'wan Ksyen ada Kluusms."

"Wai aam 'na hawn, dm aldi lilooyga'nm a txalaan dm looyks Misoo, 'niidm yaakm," dayaga miyaan St'moon.

Ada wil sta lawaayda txanii na gaxsoo yee. Ada Ła k'ap'nakt, adat 'waasga k'üülda likst'aa a laxsüülda, adat niistga łguwaalksik wil liksgyeda wila dzaba na naksuugitga txanii wüwaalp a galts'aba gwa'a gant güüdaxs Ksm Wüts'iin, "Nda gwa'a?"

Ada wil hawsga Ksm Wüts'iin, " 'Nii gwa'a na galts'aba Gayniis, ada 'nii na wis wasgit niidzn a tx'aga na wüwaalpt."

Wai k'ayk txalgyoo Sm'oogidm Yee a gwa'a at p'ayaawsga Gayniis, "Ła giisga ma'wan k'ala Ksyen ada Kluusmst gy'wn."

"Aam 'na hawn" dayaaga Sm'oogidm Gayniis. "Dm yaaku txalaan St'moon."



The Great Chief of the Spring Salmon stayed here a while and he told the Chief of Humpback Salmon, "There is now *ma'wan* along the Skeena and Nass Rivers."

"Well, that is good. We will move after the Sockeye Salmon moves. We will follow him," said the Head Chief of the Humpback Salmon.

And then the Spring Salmon canoes kept on travelling. After a really long while they found one island in the sea and the Prince saw that these had different house front paintings at this village, so he asked the Mouse Woman, "Where is this?"

The Mouse Woman then said, "This is the village of the Dog Salmon and those are their garments that are in front of their houses."

Now the Chief of the Spring Salmon stayed here and he told the Dog Salmon, "The *ma'wan* has now come to the Skeena and Nass Rivers."

"That is good what you say," said the Chief of the Dog Salmon. "We will follow after the Humpback Salmon."

Ada wil sta lawaayda txanii gaxsoom yee, ada Ła 'naga liwaaydat ada wilt 'liiyaaka küülda 'wii galts'ap. Ada 'nak 'nuunga na gats'aga txanii nagyedit.

Ada wilt güüdaxtga łguwaalksikgat Ksm Wüts'iin, "Ndaayu gwa'a?"

Ada diilmax gas Ksm Wüts'iin. "Ła nii na galts'aps Üüx." Ada Ła n'ii goo hawsga Sm'oogidm Yee asga Sm'oogidm Üüx, "Ła gyisga ma'wan k'ala Ksyen ada k'ala Kluusms."

"Aam 'na hawn dm al babuutu ksuut ada ndm goot," dayaga Sm'oogidm Üüx.

Ada wil sta lawaayda na gaxsoosga Sm'oogidm Yee. Ła gik 'naga lawaayda yee ada wil sa baatsgit a küülda galts'ap ada niidzasga łguwaalksik wil 'na halhooltga wudi biyaals a na wiswasa nagyedit.

Ada wilt güüdaxt ga łguwaalksik at Ksm Wüts'iin. "Ndaayu galts'aba gwa'a?"

"Na galts'aba laaw gwa'a," dayaagat Ksm Wüts'iin.



Then all the Spring Salmon canoes kept on travelling and after paddling a long while they came upon another village and all of the people here had long noses.

The Prince then asked the Mouse Woman, "Where is this?"

And the Mouse Woman replied, "This is the village of the Coho Salmon." The Chief of the Spring Salmon told the same thing to the Chief of the Cohos. "The *ma'wan* has now come to the Skeena and Nass Rivers."

"Good. What you say is good, but I will wait till the fall then I shall go there," said the Chief of the Coho Salmon.

The canoes of the Spring Salmon kept on travelling. The Spring Salmon had travelled a long way and they came to another village. The Prince saw that the garments the people wore were covered with stars.

The Prince enquired from the Mouse Woman, "What village is this?"

"This is the village of the Trout," said the Mouse Woman.

Ada ła batsga Sm'oogidm yee a gwa'a. Ada wil hawt a Sm'oogidm Laaw, "Ła giisga ma'wan k'ala Ksyen ada k'ala Kluusms."

Ada sm lu'am'aam gagootsga txa'nii Laaw, ada hawsga Sm'oogidm Laaw a Sm'oogidm Yee, "Aam midm babuutm ada dp dm sila looyksm a k'ala Ksyen ada k'ala Kluusms."

Adat wilt anooxt ga Sm'oogidm Yee.

Wai ła k'üülda sah ada sagayt küül salootga Sm'oogidm Yee ada Sm'oogidm Laaw ada txa'nii na galts'apt. Wai ła 'naga dzagam k'yens dp gwa'a wi'waatga a lax süülda adat nii wilgat goytiksa 'wii heeldm gaxsoo ada łat ludaaltgat ada will ayawaasga Sm'oogidm Yee a gasxoo. "Ndał wila waalsga wil wit'waatgasm?"

"Aam wila waal k'ala Ksyen ada k'ala Kluusms, ła sm heelda ma'wan."



When the Chief of the Spring Salmon landed here he said to the Chief of the Trout, "The *ma'wan* has now come to the Skeena and Nass Rivers."

Then all the Trout were very happy and the Chief of the Trout said to the Chief of the Spring Salmon, "That is good, you will wait for us and we will move with you to the Skeena and the Nass Rivers."

The Spring Salmon Chief agreed to this.

So one day they started out together, the Chief of the Spring Salmon and the Chief of the Trout and all their tribes. They had now travelled a long way from the sea going towards shore. They met a great many canoes and when they met them, the Spring Salmon Chief shouted to these canoes, "What has happened where you come from?"

"All is well on the Skeena and Nass Rivers. There is now very much *ma'wan*."

Ada wilt güüdaxt ga ıguwaalksikt Ksm Wüts'in, "Ndał wil 'waatgas dp gwas t'a ada dp nada?"

"Wai 'nii Maliit gu dp gwasga. Ada ła yilyeltgat da k'ala Ksyen ada k'ala Kluusms. Sm hii gooym ada al 'nii habit a dm gax ma'want."

Wai, dawila sta lawaayda txa'nii gaxsoo ada ła k'ap 'naga waalt ada wilt 'waasga kwduun Kwaxł ada kwduun Ksgeexł. Ada 'nii wil k'a lisgwaaytga txa'niit. Ada 'nii wil hawsga Sm'oogidm Yee ga, a txa'nii na ts'apt, 'wai ła 'nii dm wil bisbasaxgm gwa'a. Ada aam ndm wilaay dm haaba meła k'üülda wil 'na t'eł."

Ada na gats'aaw gaxsoo hawtga, "K'ala Kluusms dm haabm."

"Aam 'nii dm wil 'lii ts'ika naga sisaypsm a lax wüsii," dayaga Sm'oogidm Yee.

Ada nagats'aaw gasxoo hawtga, "K'ala K'stool dm di haabm."

"Aam awil hoogyaxt ga gan na hoonsm."



The Prince asked the Mouse Woman, "Where have they come from? Who are they?"

"Now these are the Steelhead Salmon. And they are returning from the Skeena and Nass Rivers. Just as soon as it was spring they went there to partake of *ma'wan*."

The canoes all kept travelling on ahead and after a long while they came to the outside of Dundas Island and Triple Island and here they rested for a while. It was then the Spring Salmon Chief said to all his tribe, "Well this is where we will separate. And it will be well that I know where each group of you are going."

And some of the canoes said, "We are going to go to the Nass River."

"Good, go where your bones will be dry on the sandbars," said the Spring Salmon Chief.

And some of the canoes said, "We are going to the Ecstall River."

"Good, because your flesh is like wood."

Ada nagats'aaw gaxsoo hawtga, "K'ala Gits'mkeelm dm haabm."

Ada wil hawsga Sm'oogidm Yee, "Ndo'o, haaba dmt wil galgo'oltsagms xsts'al'aksm, ada dmt sa'ay'ooysm a lax yuup."

Ada wil hawsga na gats'aaw gaxsoo, "Gits'alaasa dm al haabm."

Ada wil hawsga, Sm'oogidm Yee, "Ndo'o sm haba dm wil halhooltga sm a xsaan."

Ada wil sageyt bisbaasaxga txanüi yee at haba lilp ndaaga dm habitga. Adat li yaakatga txanüi yee lüü aks 'nii wil sagayt luu waan txanüit a tsm xsoo. Ada la wilat tsm'aaxsitaa lguwaalksik lgu loop na k'ynam Sm'oogidm Yee as 'nii. Ada 'nii gan algat gyelkwsa wil waalt a lüü aks.



And some of the canoes said, "We are going to the Kitsumkalum River."

And then the Spring Salmon Chief said, "Go, there they will pack you like blocks of wood and will throw you about on the ground."

And some of the canoes said, "We are going to the Canyon."

Then the Chief of the Spring Salmon said, "Go, there you will be filled with maggots."

And then they separated all at the one time, all the Spring Salmon going to wherever each were going to and then all the Spring Salmon travelled under the water all happy in their canoes. And the Prince always kept the small stone in his mouth that the Chief of the Spring Salmon had given him. That was why he could not feel that they were under water.

**W**ai! Dm silm gooym na 'nagyetga lguwaalksik, a la k'waatga lguwaalksik. Sm t'ooxlga gootsga 'Wii Sm'oogit a la k'waatga k'oolu lguulgm 'yuut. Ada txanüi sah, ada baxyaat a gyilhawli at aawsga lguulgit. Ada naakt ada laxst a wooms, a txanüi saaga a yagwa sa saat. La gawdi waalt a gwa'a ada wilt goosga k'oolda 'Wii Halaayt, gu 'niis Niiswayee nü sm k'a hiduut a txanüi hak halaayt. Ada la tsüinsga 'Wii Sm'oogit a wil dzoxsga 'Wii Halaayt. Ada wilt hooytga 'Wii Halaayt txanüi na laxsm mediikt, ada wilt 'yuutga na alaakt gu 'nii lagxa-waas. Ada wilt gaa na sasoot ada al wil liimit ada milkt. Ada 'nii will liimit ada alt huutga na naxnoxsat.

Asi a'walgat güüdaxtga Sm'oogit goo gan tsüint, ada al lat pliyaawtga na naxnoxsat gan tsüinsga 'Wii Sm'oogit. Ada wil hawsga 'Wii Halaayt, "Wai, Sm'oogit, alga dzaga lguulgm 'yuun yee t'in gaat a wil luunti naksn, 'awilt lugaat ga lguulgm 'yuun 'wii yee a na galüünxt.



**W**e will turn back to the parents of the Prince, now that the Prince was lost. The Great Chief was very sad now that his only son was lost. And every day he went up into the hills mourning for his son. He fasted and bathed himself with devil's club every day as he was now purifying himself. After he finished doing this he went to one of the Great Shamans, *Niiswayee*, as he was the most famous of all Shamans. The Great Chief came in to where the Great Shaman lived. The Shaman put on his headdress of grizzly claws and put his amulet of a double-headed monster around his neck. He took his rattle and started to sing and dance and when he sang he was summoning his supernatural aides.

The Chief had not yet told why he came and the aides of the Shaman told him why the Great Chief came. Then the Great Shaman said, "Well, Chief, your son is not dead. Spring Salmon has taken him because of the anger of your wife, because your son took the big spring salmon from her food box."

“Wai ‘nii al Sm’oogidm Yee haboolda naksn. Ada sm haaxga wila lu sgiüt a ts’m xbiist. Ada ‘nii gan siipga Sm’oogidm Yee awil la wilat habooldga naksn, gan dm yeltgn ada midm smgaba ‘wii yee haboold a naksn. Ada ‘nii dm wil mootga Sm’oogidm Yee, ada dmt lu ya’an lguulgm ‘yuun. Ami ałga dm waalsm ada la dm wila siipga Sm’oogidm Yee.”

Gawdi waalsga ‘Wii Sm’oogit at xkeeyla ‘Wii Halaayt a heelda ligi waal ada heelda lahuungit ‘awilt wilaayt ga dm mootga lguulgm ‘yuut.

Ada wil yeltgat a na waalpt. Ada wil hawt a nakst, “T’iin ‘lii maalga ‘wii yee, la k’ap ‘wagal habooln ayingan dza mootga lguulgm ‘yuun.”

Ada waalsga naksn ‘Wii Sm’oogit a hawsga nakst, adat gaptga.



“Now, it was the Spring Salmon Chief that your wife kept and made suffer by the way she laid him in her box. This made him sick, this Chief of the Spring Salmon, because your wife kept him there. So you will return and you shall eat the big spring salmon and then the Chief of the Spring Salmon shall be cured and he will return your son. If you do not do this then the Spring Salmon Chief will remain sick.”

After this the Great Chief compensated the Great Shaman with much goods and many slaves, as he knew that his son would be saved.

He returned to his house and then said to his wife, “Quick, roast the big spring salmon which you are forever keeping, as that will be the means of saving our son.”

And the Chief’s wife did as her husband said and they ate it.

Ada sm ‘nii wil waalt a gwa’a, ada wil sa haldm baasga ‘Wii Sm’oogidm Yee. Ada ‘nii wil sa haaldm baat a dm looykt a Ksyen. La’al gup’l k’ok ałgat goo ligi nda, awil ‘nii sga ‘nagat habooltga naksn ‘Wii Sm’oogit a ts’m galüünx.

Ada lat ‘waatga tx’anii yee a süü Ksyen ada wil hawsga ‘Wii Sm’oogidm Yee a lguwaalksik, “Wai, ladm dalpgm a na galts’abn. Ada ‘nüüyu dmt t’in ama niin, awil opdza asdi waan.”

Yagwa hawt a gwa’a ada al sa ts’uusga lguwaalksik. Ada sa ts’m ts’aawsga Sm’oogidm Yee wil lu waalt.



Just as soon as they did so, the Great Chief of the Spring Salmon suddenly got up. It was then he got up to move to the Skeena River, as it was now two years since he had gone anywhere because the wife of the Great Chief had kept him in her food box.

When all the Spring Salmon came to the mouth of the Skeena, the Great Spring Salmon Chief said to the Prince, “Well, we are now coming close to your village and I will take care of you as perhaps you may be endangered.”

While he was saying this the Prince became very small and suddenly found himself inside the Spring Salmon Chief.

Wai al gooyt'iksa na naxnoxa 'Wii Halaayt a awaat at p̄laayawt a ładm gooyt'iksa 'Wii Sm'oogidm Yee. 'Nii gan dawila gwildm gawdi 'Wii Halaayt a dmt 'maga 'Wii Sm'oogidm Yee.

K'amgayt sit'aama 'Wii Halaayt a sa'at a łat wilaay ła k'ala gooyt'iksa Sm'oogidm Yee. Ada ksa sila halaayt 'nii silawaalt a łat dzapsga aat gu dm hooyt. Ałga alut'aat wil lu gyooksa aat a ts'm aks. A sga gatgyeda na halaayt ada na naxnoxt. Ada wilt maaksa na aat, a łat małatga na naxnoxt, a ła galksa gooyt'iksa 'Wii Sm'oogidm Yee, a galksa tsalaasa.



Now the supernatural aides of the Great Shaman came to him and told him that the Great Spring Salmon Chief was approaching. So then the Great Shaman made preparations to try and catch the Great Chief of the Spring Salmon.

The Great Shaman at once started making a net, when he knew that the Chief of the Spring Salmon was coming up the river. And only fellow shamans assisted him in making the net which he would use. The net was not visible when it floated in the water, as the powers of the Shaman and his aides were great. And as soon as his aides told him that the Great Chief of the Spring Salmon was now coming through the canyon, he put his net into the water.

Wai sm hagwil galksa waalsga Sm'oogidm Yee. Ada ałgat niisga na aatsga 'Wii Halaayt, da'al sa gyidi hookst ada wil sa baaltisga 'Wii Halaayt wil sa damxga na aat gan dawilat se'egit ada sa wulam se'egitga 'wii Yee.

Wilaaysga 'Wii Sm'oogit ła 'ni'nii Sm'oogidm Yee gwa'a, gan sm hagwil waalt adat 'lii sgüü 'wii yee a laxsgan.

Wai al gwildm haws ga 'Wii Sm'oogidm Yee a łguwaalksik, "Ami dmt gik 'magu na tsaps nagwaadn, a 'ats aam dzit dawila gabii. Awil gal 'naga haaxgu ndat sigüünagu na 'nagyetgn."

Gan łat 'magat ga 'Wii Halaaytga 'wii yee. Adat 'nii wil sm 'wiileeksa na bansga 'wii yee, gan dawilat baxgaat ga 'Wii Halaaytga 'wii yee, a waalpsga Sm'oogit. Ada wilt sa hathuutga sm wil gagoosgm hana'nax a dmt k'oola 'wii yee.



The Chief of the Spring Salmon was slowly coming through the canyon and he could not see the Great Shaman's net and he was suddenly caught. As soon as the Great Shaman felt his net quickly tighten, he at once pulled it in and pulled it to the shore.

The Great Shaman knew that this was the Chief of the Spring Salmon so he carefully pulled it and laid the big Spring Salmon on a mat.

Now the Great Chief of the Spring Salmon had already told the Prince, "If I am again caught by your father's people, this time it will be well that they shall eat me at once as I suffered too long when your parents dried me."

That was why when the Great Shaman caught the big spring salmon, seeing how large the belly of it was, he at once brought it to the house of the Chief. Then he called upon two purified and clever women to split open the big spring salmon.

Ada wilt doxtga t'apxaduulda wil gagoosgm hana'nax ga na t'u'utsgm hagwn, ada wilt baala na bansga 'Wii Yee adat ksigaa na gal'oost. 'La gaksa da naa! Eguwoomlk lu waalt a na gal'oosa 'Wii Yee. Ada wil sit'a'ama 'Wii Halaayt a miilkt a kwduunsga Eguwoomlk. Ada wil sit'a'ama baasa Eguwoomlk. Ada wil sm hax'awe'egas ga hakhalaayt a miilkt, ada sm txalyaa p'aasa Eguwoomlk gaks wil sa'wiileekst.

Adat niistga gyet wil nisga Eguwaalksik na Eguulgm 'yuusga 'Wii Sm'oogit, gu nah sa k'waatgit asda gyik'ool. Ada sm lu aam gootsga 'Wii Sm'oogit a la wil yeltga Eguulgm 'yuut.

Ada 'nii wil maalsga Eguulgm 'yuut, a txanii goo niidzit, ada txanii dmt wila haboolda gyet ga hoon, gan alga dm sa gawdi hoon a gyet. Ada txanii dmt wilt gapsga hoon, ada dmt txeelga na sasaypt ada dmt aksa aks dzila gawdi yaawxgit. Awil 'nii dm waal gyet a gwa'a, ada dm gik daduulsa hoon na gaba gyet. 'Nii gan waal gyet, a 'wagayt saa gya'wn, a txanii na maalsga Eguwaalksik.



And the two women took their knives made from the shells of large mussels and they split open the belly of the big spring salmon, taking out the stomach. Behold! There was a small child inside of the big spring's stomach. Then the Great Shaman started to dance around the child and the child started to grow and the Shaman kept on dancing very strenuously. The child kept on growing until it became large.

The people then saw that it was the Prince, the son of the Great Chief, who had disappeared years ago. The Great Chief was very happy now that his son had returned.

Then his son told him of everything he had seen and all about how the people should keep the salmon. That is why the salmon would not become scarce to the people. Every time they ate the salmon they would burn the bones and drink plenty of water after eating. If the people would do this the salmon that had been eaten would again come to life. So that is why the people do this to this day, just as the Prince had told them.



Wai! Lu aam gootsga 'Wii Sm'oogit a ła gik diduulsa ɫguuɫgm 'yuut. Ada smt si'ipnt. Adat ksini tɫalpxdooda sumaxsm 'yuuta dm 'ndamxgat, ada wil waals dp gwa'a, sm si'ipntga ɫguwaalksik.

Wai dawila kũũlda goo dzabisga ɫguwaalksik a sa hawaalt ada na lii xsqyiik k'ap gũũlt a lax wũsũ, ada 'nit wilt dzaba ɫgu waalp laxs ada 'nda wil hasaxga ɫguwaalksik a liim xsqyiik. Ada wilt salisga sumaxsm 'yuuta, gu ksa niidzas nagwaat a dmt silawaalt. Ada wil tsiĩnsa ɫguwaalksik a ɫgu waalp laxs.

Ada al hawt a silawaalt "Gyiloo dza gwandelpga sm a waalp laxs awil dm sa astiwalu ada dm doxɫgt a k'wasm."

Wai txa'nii wil tsiĩnsa ɫguwaalksik a ɫgu waalp laxs ada wilt niist ga gyet wil sa tgyidaxsga xsqyiik a ɫgu waalp laxs.



Well, the Great Chief was very happy now that his son was again alive as he loved him very much. He chose for him four young men that would be his companions and these loved the Prince very much.

The Prince at once started in to make arrows and he used the feathers of the eagle which he gathered on the sand bars where he had made a little hut from branches of trees; whenever he wanted eagle feathers he would call upon his young men that had been chosen by his father to be his companions, and then the Prince would go into the little hut of branches.

But he said to his companions, "Do not come close to the hut of branches, as there is danger for me and it will be sad for you, if you do."

So every time the Prince went into the hut of branches the people would see the eagle swooping down very quickly into the hut of branches.

Ada wilt nax 'nuutga suumaxsga wil ayaawaasga ɫguwaalksik a ɫat gyidi gaasga xsqyiik. Ada 'nii wil di gwin k'ooɫa silawaalt at ɫamoomsga ɫguwaalksik.

Wai aɫga alut'aal wila waalsga ɫguwaalksik at wila gidi dooga xsqyiik. Ada smgal ax'abagasga silawaalt a dmt wilaay 'nda wila waalt. Ada al libaasat a goo 'nhawsga ɫguwaalksik, a aɫga dm gwin daalpgis ligitnaa a wil waalt. Ada ɫa k'ap heelda ɫa saxsqyiikt, ada waalt a hawaal, a sm alayaada di dzapsga ɫguwaalksik.

Wai k'ũũlda ganɫaak, ada gik wil k'adawɫa ɫguwaalksik diɫ silawaalt. Ada ɫat 'waa ɫgu waalp laxs ada wil gidi maxsga sila waalsga ɫguwaalksik a wudn k'wiɫ nak. Ada al tsiĩnsa ɫguwaalksik. Ada sm 'nii wil tsiĩnt ada al wil gwn yaa k'oolda silawaalt. A ɫa k'ap hasaxs dp 'niit, dmt wilaay goo wila waalt, gant gidi dooga xsqyiik. ɫa dmt p'il'oo na yaawɫmsga ɫguwaalsik.



Then the young men would hear the shouting of the Prince when he had caught the eagle and then they would run to the assistance of the Prince.

Now it was not known to them how the Prince caught the eagles. His companions were anxious to know how he did it but they were afraid of the warning that the Prince had said, that they should not come close to where he was. He had now captured many eagles and he had made many arrows which were swift and true.

One morning the Prince and his companions set out again and when they came to the small hut of branches the companions stood off some distance. The Prince went in. Just as soon as he had gone in, one of his companions went up towards the hut, as he really wanted to know how he caught the eagles. He was now breaking the Prince's instructions.



Ada sa ts'ilm ni'itsga sup'asm 'yuuta adat nii wil sgüü, sm amap'asm gugwalksm hoon, gu'nii lgu ts'uusgm yee. Ada sm'nii wil' ts'ilm niitsga k'olda silawaalt. Ada 'nii wil sa tgi daxsga 'wii xsgyiik, adat xts'ałaga na k'alm hawsga lgu yee.

Ada 'nii al lguwaalksik ga yee gwa'a. Ada łat lu'waatga silawaalt wil gilks'naatgit. Ada sa lguksant ga dm yeltga na gyet, ada wil dzakt. Ada 'nii wil dzakt ada wil hadziksm yeltga na txam'oom gyet.

Wai łat niistga sumaxsm silawaalt lguwaalksik, ada wil dawła k'oolt a dmt płayaawsga na 'nagyetga. Ada naga haboolga na samiit ada wilt magat, at 'liis güüt a ts'awaan gan. Awil 'nii wila mak'am düüm gyeda łagyigyet. 'Lii t'aldit a ts'awaan gangan.



The young man quickly looked in and he saw where a very beautiful shining salmon lay. It was a small spring salmon. At the same time that the companion was looking in, an eagle suddenly swooped in and bit the small spring salmon across the throat.

Now this spring salmon was the Prince. His companion now discovered that he used himself as bait and he could not return to his human form. Then he was killed and just as soon as he died he became again a human form.

When his young companions saw what happened to the Prince, one of them went to tell the Prince's parents. The people kept his body for some time and then they put the body away, placing it at the end of a pole, as that was the manner of putting away the dead among the ancient people, by placing the remains on the end of poles.



Wai ła maxsa nagam dzaksga ɫɟuwaalksik adawilwaalsga txaalpxdoolda ndamxɫget a dmt liɫga wil sɟüüsɟa na si'ipns gat. Awildm duulxga hat'agm goo a dmt asdi wülaagwa na txam'oosga ɫɟuwaalksik. Gu'nii xyens sawatksit gya'wn aɫ haldaawgit.

Wai ɫadm süülga aatk, da'al sa alas gwa gootsga k'oolda sup'asm 'yuuta gu liɫksat, ada wil 'yaga yaat. Ada wil waalsga gik k'oolt at kwdaxsa liɫksat, ada wil waalsga gik k'oolt.

Ada gya'wn, sm ksa k'oolda sup'asm 'yuuta gu t'in smgal si'ipnt ga ɫɟuwaalksik ada ła 'niit t'in liɫgat. Wai ɫadm gooyp'a ada asii sü sgeetk ada wilt 'nax 'nuutga sup'asm 'yuuta liɫksat wil widi xsaksk. Ada wilt nii wil sa gooytiksa xsoo.

Ada sm 'yagatxa gyiika wil t'aasga sup'asm 'yuuta 'nii will sa batsga xsoo, ada will hawsga t'aam laant ga. "Ła nii'nii gwa'a wil sɟüüt. Gylhawli wil xst'oxt. Ndo'o gool."



When the remains of the Prince were put away, his four companions set out to guard where their friend lay. Then those that were wicked would be unable to do any harm to the body of the Prince, that is those practicing witchcraft.

When it was near midnight one of the companions that was watching became tired and then he walked down. Then another one left his watching and then another.

Now there was only one young man who really loved the Prince very much and now he guarded him. It was near day and it was yet dark when the young man who was watching heard a noise on the water. Then he saw where a canoe was coming.

And right below where the young man sat was where the canoe landed. He heard the steersman say, "This is the place where he lays. He sleeps above you. You go for him."

Ada ts'ü sm alut'aa wil t'aasga sup'asm 'yuuta. Ada aɫgat waalms niitsdit ligit naat 'niit, ada wil dawła k'oolda na moxgat a xsoo a wil sɟuusga txam'oosga ɫɟuwaalksik, adat k'agat. Ada wilt nax'nuutga 'yuuta wil sa algyaxsga 'yuuta bax yaat at k'aga xbiis.

"Wai naat, ɫat huutgant nabiibn, ada 'nii gant has haaydzm a dp dm goon."

Ada wilt nax'nuutga 'ndamxɫga ɫɟuwaalsik, gu'al dzagat. Wil sa diilamxga ɫɟuwaalksik. "Aam, ɫa'nakda buuyysi a k'waasm. Ada will haldm baasga ɫɟuwaalksik at kwdaxsa wil lu sɟüüt, ada tgyi ɫayaxsgt a lax gan.

Wai ts'u al t'aasga 'na siipasga ɫɟuwaalksik a na miyaan gan, ada aɫgat gootgitga ɫɟuwaalkagit 'niit. K'ap waalms aɫgat niist. Ada di waalsga saantgit a tsm xsoo k'ap di waalms aɫgat niis 'niitga. Ada sm t'ooxɫga gootsga sup'asm 'yuuta a waalsga ɫɟuwaalksik at waalms aɫgat niist.

Ada wil hawsga t'aam laant a ɫɟuwaalksik, "Dm dawila daawɫm a waalpsga nabiibn."



And although it was quite plain and conspicuous where the young man sat nobody seemed to see him. One that was from the canoe came up to where the body of the Prince lay and he opened the box. The young man heard the man speaking as he opened the box.

"Well, my dear man, your uncle now calls you and this is why he sent us to come and get you."

And then the Prince's friend heard the Prince, who was now dead, reply, "Good, I have been expecting you a long while." And the Prince got up and left where he was laying and climbed down from the pole.

Well, even though the friend of the Prince sat at the foot of the tree, the Prince paid no heed to him and really seemed not to see him. Those that were in the canoe seemed not to notice him either. So the young man was very sad that now the Prince paid no attention to him.

The steersman then said to the Prince, "We will go at once to your uncle."

Gan dawila 'yaga yaasga l̥guwaalksik. Ada di dawilat hooksgat ga 'nasi'ibns gat gu na t'in liit. Ada di mooxgat a xsoo, adat sil t'aatga l̥guwaalksik. Ada la wila ałgat waalms niistga l̥guwaalksik gat 'niitga. Ada al l̥wila lp na al algyaxt gu ga l̥guwaalksik ada txa'nii na gyeda ts'm xsoo. Ada ksa sup'asm 'yuuta ałgat niist ga dudaat.

Gan sa 'nakasga sup'asm 'yuuta at gwaantga t'mkaaysga l̥guwaalksik. Ada sm sa widi sa gaksaga l̥guwaalksik ada k'wił niitsgit. Ada la wila ałgat waalms niisga sup'asm 'yuuta. Ada ts'u'al didaalgasga sup'asm 'yuuta l̥guwaalksik. Ada ałgat 'nasagootksis 'niit.

Gan wilaaysga sup'asm 'yuuta la liksgyedda la wila waalsga didaat. Wilaaytga la 'wa'os dp gwa'a. Ada wil sa luwaantga goot a dm wila waalt. Al gwa'a na waalsga l̥guwaalksik a txa'nii txalpxdoolda 'damxłgat. K'yilam tga k'aba sisuism tgwa. A gwa'a hawtga, "Ami dm sa'waaysm dm wil sa t'ooxłga wil waalsm ada midm sa ts'm aaxsa tgwa gwa'a. Ada dm aam dm wila waalsm. Ada ami dm sa kwdiism ada 'nii dm gik waalsm. Ada dm k'an dawla na kwdiism.



So the Prince went right down and his friend who had been watching him followed him down, and he got into the canoe and sat with the Prince. Still the Prince seemed not to see him. They kept on speaking among themselves, the Prince and all of the people in the canoe, and it was only the young man that those in the canoe did not seem to see.

The young man suddenly reached over and touched the shoulder of the Prince and it seemed to startle the Prince. He looked about him and still he did not seem to see the young man. Although the young man spoke to the Prince, he paid no heed to him.

The young man now knew that something strange had happened to all his fellow passengers. He now knew that they were ghosts. He was suddenly troubled as to what he would do. Now the Prince had given each of his four companions a little small quartz, saying, "If ever you should find difficulty you will take this quartz and quickly put it in your mouth and you will find yourselves all right. And if you should become hungry you will again do so and your hunger will be satisfied."

Wai 'nii sa ap'aga sup'asm 'yuuta na hawsga l̥guwaalksik, ada wilt gaa tgwa gu na k'yilamsga l̥guwaalksik as 'niit a na ts'm inta masawst wilt lu haboolt, adat 'yuutgit a tmlaanit.

Ad sm'nii walt ts'maaxsa l̥gu tgwa ada wil sa niitsga l̥guwaalksik as 'niit, ada hawtga "Łat 'nüünsn gu gwa'a. Wai dm maald u a k'wan dm wila waan. 'Nii nabiibm yeeyu t'in gaadu. Ada ałga midm ksa gaa l̥gu tgwa a ts'm aagn. Ada dzila batsgm a galts'aps biip, ada ałga midm kwđaxsu. Ada ndm maalat a k'wan dm wila gyoon."

Wai la k'ap 'naga yaasga xsoo wil moxga l̥guwaalksik ada 'na si'ipansgat. Ada la heelda sah ga. Ada wil sa batsgat a txagyiika 'wii galts'ap, gu niidzasga sup'asm 'yuuta wil sm holtga heeldm ama maxsm wuwaalp. Ada sm heelda 'nagedit.

Ada wil 'yaga yaasga k'oolda 'wii 'yuuta ada hawtga, "Ał mism da'axłga gan k'adawłsm?"



Now the young man remembered what the Prince had said, so he took the quartz that the Prince had given him, which he kept in his red ochre bag which he hung from his neck.

Just as soon as he put it in his mouth the Prince suddenly looked at him and said, "Well! Is this you? Well, I will tell you what you shall do. It is my Spring Salmon uncle who takes you and you will not take the small quartz from in your mouth. When we arrive at my uncle's village you will not leave me and I will tell you what you shall do."

Well, the canoe in which the Prince and his friend were in had travelled a long while and after many days they suddenly landed below a big village which the young man saw was full of many beautiful houses. And there were many people.

And one big man came down and said, "Have you got what you went for?"

“Waaln, ła gwa'a ɫgusliisa Sm'oogit,” dayaga t'aam laant.

“Wai, ła gwelga lak a waalps naxaayu” dayaga 'wii haaydzit. Ada wil bax waalxa txa'nii na saantgat a 'wii xsoo. Sm galgwis güü txa'niit.

Ada wil hawsga ɫguwaalksik a na si'ipnsgat. “Wai, gwa'a dm hawyu, ndaaga dm wil kwdiin, ada midm goo txalhawli galts'ap ada midm nii wil galmiilga k'abatgüütk. Dm gooyñ k'ooldas dp gwa'a, ada midm k'ayaant. Ada dm sa yeet, ada midm yoodit. Wai, dm sagayt doogan txa'nii gam maant, ada txa'nii na saypt, ada midm sagayt txeelga txa'niit, 'niidm gan gyik daduulst, ada dm aksn. Dm gant da'axtgat ga dm silm ɫgoo.”

Wai 'nii waalga sup'asm 'yuuta. Wai niidzasga sup'asm 'yuuta wil sm ɫgwasgüüsga ɫguwaalksik. Ada wil hawt as 'niit. “Ła k'ap aynł dm yeltgn a na lp nagyetgn?”

“Ayn, ła k'ap dm t'aayu da gwa'a a ndm sil dzoxsas biip,” dayaga ɫguwaalksik.



“Yes, the Chief's nephew is here,” said the steersman.

“The fire now burns in my master's house,” said the big messenger.

Then all that were in the canoe came out and walked up. All were very happy.

And then the Prince said to his friend, “This I will say to you. Whenever you feel hungry you will go above the village and you will see children playing. You will go to one of these and you will club it and it will become a spring salmon and you will roast it. Then gather together all your remnants and all the bones and burn them all together. This will then enable it to become alive again and you will drink water, so that it will be able to swim back.”

This the young man did. The young man saw that the Prince was happy so he said to him, “Are you not going to return to your own parents?”

“No, I am now going to stay here. I will now live with my uncle,” said the Prince.

Ada 'lat wilaaytga sup'asm 'yuuta ła k'ap ałga dm yeltga ɫguwaalksik. Ada sa goyt'iksa wil sa 'wii gyetgit. Ada alt wilaaytga ɫguwaalksik.

Ada wil hawt a sup'asm 'yuuta, “Wai ła niidzu txa'nii goo a gwa'a, ada ła ma wilaay txa'nii na ayaawga hoon, gan dm yeltgn ada midm pɫiyaawsga na 'nagyetgu, txa'nii dm wila waalt. Ada midm małit as dp 'niitga k'ap ha'waalksa dm waal gyet a dmt 'nagm habool hoon. Awil ałga dm gyilksaxłga gu hoon gu habooltga. “Wai dm k'a niidzn gik küülda galts'ap a nagooga dm yeltgn a wil 'waatgn, 'nii dzıla ma 'waat ada ałga dm ts'iin. Awil dm hooltgn a xs'waanax. A dzıla ma niist, dm k'am galksa lisa'ayln a aniist a hałgan waalp,” dayaga ɫguwaalksik.

Ada wil yaasga sup'asm 'yuuta. Adat 'nii wil miilga heeldm gyet. Ada yagwa miilkt, miilks dp gwa'a, ada al sa holtga na wüliil sup'asm 'yuuta a xs'waanax. Wai 'nii na galts'aba tsgah gwa'a. Wai ła lugwaantga ładm yeltga sup'asm 'yuuta. Ada wilt gaatga ɫguwaalksik 'wii xsoo ada wilt logm stuulsga 'nasi'ibnsgat. Adat wil sügyootk.



Now the young man knew that the Prince was not going to return and he became lonesome, but this the Prince knew.

Then he said to the young man, “Well, you have seen everything here and you know everything about the laws of the salmon, so you will return and you will tell my parents all that they shall do. You will tell them that it is really taboo that people should keep salmon for a long while as then the salmon which is thus kept will not be able to return. You will also see another village before you return from here to where you came from. When you go there you shall not go in as you will be filled with herring eggs and when you see it you will look through a knot-hole in the wall of the house,” said the Prince.

So the young man walked about and he saw where many people were dancing and while he was watching his eye became full of herring eggs. Well this was the Herring Village. It was now time for the young man to return home. So the Prince took a large canoe and he followed his friend into it and they set out.

Ada wilt 'niitsga sup'asm 'yuuta txá'nii na galts'apts'aba txá'nii hoon. Ada lát 'waatga 'wii xsoosga l̥guwaalksik txagyika galts'apm Gits'alaasa, ada 'nii wil sa hawt asga 'nasi'ibnsgat, "Wai, dm ama niidzn dp aabu dił nooyu, adat 'nüün, dm lusityaawksu as dp 'niit, ałga dm yeltgi. Dm p̥liyaawn txá'nii gyet a goo, na niidzn, ada txá'nii goo dm wila waal a dmt luudiga txá'nii na ha'wáłksa hoon. Ałga dmt ay'ooyt, a dmt p̥łaksn na txam'oo hoon. Nii gan waal gyet gya'wn, a sm ksgoogm wil 'maksá suu yee. Ada wudi dadaalgams gyetgat.

Wai, łá sm ganłaaak, ada 'nii wil batsga na xsoosga l̥guwaalksik, a txagyika galts'apt. Ada 'nii wil uks basga 'nasi'ibnsgat. At goo na waalps ga 'Wii Sm'oogit at p̥liyaawt a txá'nii na maalsga l̥guwaalksik. Ada wil booka txá'nii gyet, a lát wilaays ga l̥guwaalksisk, awilt k'ap si'ibnsga txá'nii gyet.

Wai, 'nii gwa'á na adaawga wila waalsga l̥guwaalksik guu na gaada hoon.



The young man then saw all of the villages of all the salmon. And when the canoe of the Prince came below the Kitselas Canyon village he suddenly said to his friend, "You will take care of my father and my mother. And you will take my place with them. I will not return. And you will tell all the people the things you have now seen and everything that they shall do to respect all the salmon taboos. They will not throw the salmon down and make it suffer pain." That is why the people do this to this day, when the first spring salmon is caught it is addressed as a human being.

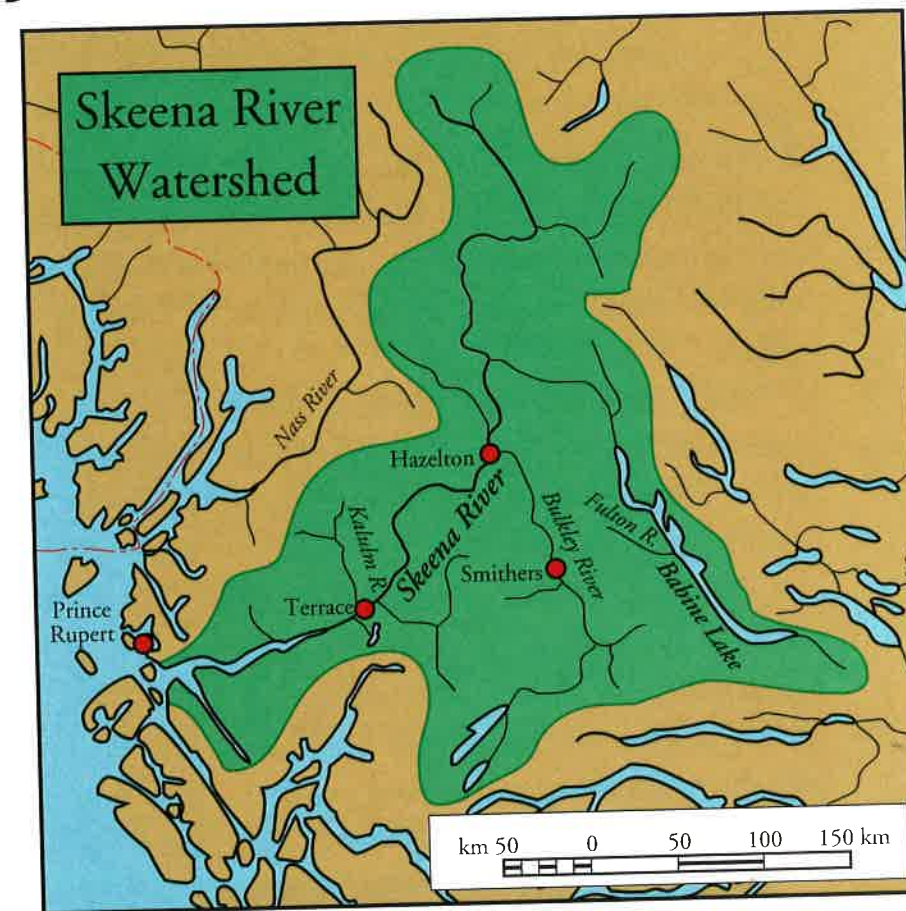
It was early in the morning when the Prince's canoe landed below his village. His friend got out from the canoe and went to the house of the Great Chief and told him of all what the Prince had said. And then all the people wept when they knew what happened to the Prince, because all the people really loved him.

This is the *adaux* of what happened to the Prince that was taken by the salmon.

## The Long Journey Home

The Skeena River system is one of the world's richest salmon rivers. Each year millions of salmon return from the ocean and travel to one of the hundreds of tributaries that make up the Skeena Watershed. After a long difficult struggle, they reach the river or stream of their birth where they spawn and die.

One major sockeye spawning area is Babine Lake, 380 km from the ocean. Today there is a salmon hatchery at Fulton River, feeding into Babine Lake.



## Salmon Species

*Yee* (chinook, spring) are the largest. They return at different times, with runs in spring, summer and fall.

*Misoo* (sockeye) are the favourite salmon for eating with their rich oil content and bright red meat. Their return begins in June. They spend one to three years in lakes.

*St'moon* (pink, humpback, humpies) are the smallest but the most abundant. They begin to run in July. The males develop a large hump when they return to spawn.

*Gayniis* (chum, dog salmon) begin their migration in July. They develop hooked noses and dog-like teeth when they hit fresh water.

*Üüx* (coho) are the last salmon to return. Today coho is the most endangered species.

*Meliit* (steelhead trout) and *laaw* (sea-run cutthroat trout) are two species of trout which spend part of their life in the ocean, like their relatives the salmon.