

g. an ha'dz

Men

1. ksəm x sa'n ^{mother?} "woman of maggots", a naxnɔŋ name.
The performer had a bird's body covered with maggots as part of his costume.
In nisgɛ, maggot is ʒma'awən.
2. ^{txag.anlaxatk} txaxam laxɛt "all clear sky", naxnɔŋ name.
The performer wore a frog costume.
3. li:lukɔ "stealing person", a naxnɔŋ name.
Before the performance, he would steal things belonging to the guests, then produce them to their astonishment during the dance.
4. axg.alga'n foolish man
5. sa.g.ɛt laxa'nɔ "all together fasting", naxnɔŋ name represented as a person coming in from the hills after a long fast.
6. ^{gwisnɛgals} kwis'na'yals ^{barracks} "garment of mussels" (the haqwaɔx)
7. te'gɛt for kɔ.g.ɔt gɛt "taking people", a naxnɔŋ name (taking people into captivity).
8. ti lu'na'k
ti lu'na'k^u dzap t smaix
also in long den bear
It is a long way in to the den of the bear.
9. ku'u'kt pu for ku'ukt kibu "tail of wolf"
11. 'axtɪwɪl.ɔ'g.ɔ'dz "never broken" (always has something to give away)
10. ksəm sɔ'gɪ "woman of robbers"
12. kɛt g.ɛ'n x me road

Boys:

1. t'si da'ut

analogy to sweeping

wil t'sida'ut xsket lissoms

where like sweeps eagle pass

The eagle sweeps down the pass (in its flight)

2. 'maskibu white wolf

3. 'mas legε'ns white grizzly

4 pa'al cold meat

5. nax ta'ix

nax ta'ix | xskεk ganx gεx
together eat eagles and ravens

6 'neqt same as name in house of te'ngwax,
but informant doesn't know explanation.

7. a/mɔdzɔksɔm de'lox "suckling the tongue"
from myth.

8. q.alksɔdep xεt "through on pairs" (the grizzlies)
The grizzlies go in pairs through the door into
the ceremonial house.

Woman

9 q'a.ɔm tags "all claws" (the bear)

Construction into name

for q'a.ɔm q.a tags sma'x
all claws bear

Arthur Munro Jr. and
BC Pen. May '69-9.

10 hεsukudε'g "fireweed growing in the da'ag'

11. qam lu'a'ksk'u

The place where the bear sleeps

Women

1. lutg.e'su

lutg.e'skukul lege'nsku

in to cache the grizzly

catch?

The grizzly caches its food.
or
going in to catch the grizzly

2. lug.sg.ada'kst "in loud" (the growling of the grizzly) The grizzly growls loudly in its den

3. qa'am tags see above

4. ta'e'da "down the hills call" (the wolves)

The wolves call down the hills to one another

5. xkige'i

'axkige'i lege'ens

without fear the grizzly

The grizzly walks about without fear.

6. paska'aya'tsk"

afraid for copper

7. kutigai

swimming across the river

8. kul.a'nəm tx'ixk"

9. 'axwil'amsh'e'sku

not the same forward

10. se.it'suwi'n

"together at the top"

forward crossing at the tops

Crests

g. an ha' dɔ

mənɛst and
nɪ. sɪ. ɔ. ɔ. ɔ.

1. gaq the first crest
2. kɪpɛ'igum g. ana' ɔ flying frog
3. g. am dɔpksi'itk
a large person half emerged out of
the ground
4. xkɪmadaso or tkɪmaso
robin's egg. Used as a head decoration.
and on pole - a huge round stone on top
of the figure. (in myth of Ksəmɔsan)
A man here at gɪtɔxɔdankɔ killed
a robin, took egg in its nest as crest.

Thurcer 1916 I tɔxag. an laxa'itk: 1. gɪbɛ'igum g. ana' ɔ flying frog
represented in many ways.

2. gaq, the tku wɛlksɔ tɔgum g. aq.

II Ksəmɔsa'n

1. ba'nɪlat g. aq sleeping (on nest) ravens

2. g. ana' ɔ - the sɔm'ɔtɪgɪdɔm g. ana' ɔ.

no pearl.

[axg. a. g. an] "a sub-shief in that house Na xg. a. g. an
had the l'alt as crest. (snake). Used on anything
belonging to him.

I and II could use all these crests. But everybody knew which
ones actually belonged to the man and which
were lent for a short time.

Crests are often lent to others in the same pteq.

Peter nɪ. sɪ. ɔ. ɔ. ɔ. : re: Flying frog of Ksəmɔsan

wimənɔzɔk was at wɪtɔ'ɔtɔkɔtɔt'aks

(Blackwater River), and saw a frog emerge from
the lake and fly about. He speared it and
adopted it as a crest.

g. anha'do

manesk and
ni'sy'og

These four houses have same origin, same everything. From the group of tengwax (kitwanga), 'wi'ax (Kupios), wimans'2ak. Their myth is that of lutg.esk.

lutg.eskⁿ was originally a gitksan woman of house of tengwax, taken captive at antogwede' and then adopted by 'attag.7xs at gitxatin

Mercer, 1916

Heard that txaganlaxatk came from the Skena, E'mlaxa'mot.

ksamxan is not from there - always here.

g. anha'do

Mercer, 1916

I t x a g. a n l a x a t k "

II k s a m x s a ' n , a x g. a l g a n

says they are
2nd ranking
pteq.
after g. t s a n s n a t

Mercer, 1927

I k s a m x s a ' n

II a x g a l g a ' n

III s e . t l a x a ' d a n s k

IV t u k u

n i a s y c g a n d
m a n e s k

Group of k s a m x s a n (g a n h a ' d o)

1927

1. k s a m x s a n

2. t x a x a m l a x e t

3. l i ' l u k s

4. a x g. a l g a n

all independent
houses, but the
chief of group was
k s a m x s a n .

Present chief is Paul Mercer, son of Andrew. Rest of
group ^{live} at Kincolith

Names in common.

ganhada

ksamxsa n

txaxanlaxet* etc

Names

Crests

Origins

ksamxsa'n etc

gitlaxdanks

manesk + nisyag

1. pstenam g.ana'oo

pole of frog

- erected by galksədəpxe't & g.amlu'aksk
anskile'lukx (in commem. of lilukx)
- carved by 'axtsipx (gwanks) of gitwinksitk,
g.1sgast
- At base is the Frog, the Monster Frog (not
the woman frog of nistso't gitxadin & kwinnu,
not the flying frog, but the one seen emerging
from the lake).
- On its side to plant - ribs of Frog
- ksitk" lizard - another crest seen at same
time as the flying frog.

Adventures of lutge'sk., house of txaganlaxe, g.anha'dz,
gitlaxda'mks.

Agnes Haldane to Beynon, 1950.

At a time when the g.anhads of the Kass were living at gwan'wo's "place of sleep", and most of the people had gone upriver to gitlaxda'mks to a feast, the Hardas attacked and captured lutge'sk, the beautiful niece of txaganlaxe' the ganhads' Huska chief. The Harda chief took her as his chief wife rather than as a slave, and took her to his village on a huge sand spit.

The chief's other wives were jealous, as he gave all his attentions to his new wife. With the aid of a shaman, they blinded him. They spread rumours that the young wife had caused his blindness, and that the child she was about to bear, if a boy, would grow up to take further revenge. When the child was born, the fearful chief examined it with his hands, and finding that it was a boy, choked it to death. A second and third child met the same fate. And a fourth. Now the mother was suspicious.

Her sister-in-law befriended her and offered to help her escape. They made a canoe of cedarbark, and a cedarbark sail. They stored food. Now the woman was pregnant again, and the birth was attended by her sister in law. Seeing that it was once again a male child, the latter took some long hairs from her head, made a string, and tied its fibres between its legs. The blind chief

felt she could and thought it was a girl,
and allowed it to live. The woman, aided
by her sister in law and her husband, planned
her escape.

She clubbed her husband with his own
club, then cut off his head. Taking the head
and her child she went to where the canoe
was hidden and set off. As she passed in
front of the village the child began to cry.
She pulled out her husband's tongue, pushed a
stick through it to keep it protruding, and
let her child suckle it.

The Hadas discovered the headless body of
this chief next day. No canoes were missing,
so they searched in the woods. Meanwhile,
lu't g'e'sk paddled and sailed (cedar bark
sail) according to the instructions she had
received, and approached the mouth of the Nass,
(avoiding the Tlingits at k'nomé's). Finally she
reached lax'angede' and went into the house
of txag.an laxε, her uncle.

The $m\alpha dz\alpha ks\alpha m t', l\cdot x$ was adopted
suckling tongue
as a crest of the house of txag.an laxε, and
used on the housefront and also as a $naxn\alpha g$.

Beynon asked if this story had any reference
to a similar one of hage' (laxskik[?], Kispoo)
Informant didn't think so.