

ha'ku (used to see some names as 12/14)

(Laxse.1)

Then

1. ha'ku for haqwaq.an maxng name. ✓
2. wa'p'o'p, for wa'p'o'pu "not ^{careful} carefully", maxng. ✓
3. lu'1og "ghost", a maxng. The masked performer represents a dead person rising from the fireplace.
4. luda'x'a'itx (as in house of 12/14) ✓
5. ni'sga maxgε'm "grandfather of remnants of ancestorship" The discarded branches of the ancestorship ceremony after the bear has eaten.
6. 'axg.ɔdɔng itksan "thoughtless Luteam", a maxng name. The thoughtless performer shot arrows around the house.

Beyg

1. luqunta

2. guxkanε'x

3. gi'bu'm'a'ndɔ'. "wolf of far away over the mountains"

4. te.g. om ge'nox "wide trail" (of the large grizzly)
5. max tade' "across cut" (the opening of bear on the tree)
6. pa'li'wange' "along up the river where walks" (the large grizzly)
7. wax get' "not human", a maxing name.
8. kwist'si'lt "garment of groundhog"
9. aksha'gwo
10. gwilusk'i "in in in in" (opening bear)
 The opening of the bear is still inside the bear.
 =Cont'd. below gets =

blomen

1. kog. om ne'ig for 50g. om txane'gt next
towards more with four blades
2. gag. etkse
3. gamadisgots
4. is'a'ks
5. ga'le'a'a'ks "along the edge of the river, wet"
 (the tracks of the bear)

6. paq.εt 1'g'i tε' "at random about
"attling" (see large bear)
7. tɔ g.ɔ l a x l a'g "early falling" (snow)
Refers to g.ɔ g.ɔ i s t snow of w.ɔ g.ε t, who
are snow on snow.

8. l u t g. e' s u
l u t g. e' s u t w. i. l e g. e' n s
in attack large grizzly
The big grizzly attacks in its den

9 w u n ε y a m t s a m g. i' s
food in *hutchinsoni* (big grizzly)

Bears

1. l u' a l a' a' g a x (see house of 1ε1t)
2. g u t s t f o r g a m a' d i x g o t s t a b e n s m a x
on along out belly bear
3. g a m a g e t k s a' u x

Bears (cont'd):

11. k w i s k u t ε' i' x "as in house of 1ε1t)
12. w a g. ε t g. s' i' k u s "far away drifts" (the ice)
13. k w a m o n f o r t k w a n h o n "glacier salmon"

нххс

1. нххс лусгаасэ'

2. нххс а'лк

3. нххс widax ~~from~~ нeskawaidax "butterfly",
maxng xuu.

4. нххс гуилуски'

5. нххс та'ка

haku

(haxserl)

haxer (13/11) The house of 13/11 in the chief house and the other houses are

haku

t'haku or hal'ais

lu'13g

(the house of n'is'alux is from Kitwanchee)

The house separated from the others at t'od'zap. They were the same house at t'od'zap. Before t'od'zap the house lived at g'it'u'sek (they had come there from Lembehem). From g'it'u'sek they moved to g'it'su'lk, 3 miles above t'od'zap on Kitwanchee R. people of middle of river.

[ix] Lembehem → g'it'u'sek → g'it'su'lk → t'od'zap →

Assumptions: A subset of house of 13/11

Myth of house of ha'ku, 'assei', pitwangs'.
Lake Fowler (ligwont, house of ha'ku), 1920.

(Includes information on nest, history of to'odzap)

My great grandparents, who were descended from
lutgesu, were living at anox paldza'ba'su
place of abiding the made
edge of
before the river was constantly cutting away its banks),
at the foot of the Kingaga River [?]. They had a
fight with the nearby village of anlagasmdex;
lutgesu was captured and his sister wamst got
away and went down to kipiyaka. The chief [?]
one?] of kitwanga married her and took her to
the Jotras (to'odzap).

At that time there were only 3 houses on the
to'odzap: 1. ha'lus, 2. gog, and 3. sagye'n.
wamst lived in the house of ha'lus (at that time
ha'ku had no house of his own). She had three
children, all sons. Each summer they went from
here up to kipiyaka for salmon. One summer
salmon were scarce, and only wamst was able
to get a good supply. Even gaksita, the best
fisherman of galdas, failed to get enough salmon.
He sent two of his men to kipiyaka with two
furs to trade for fish, and when traded the
name kwai'mon for 30 salmon. (That is why
we even that name in the house of ha'ku)

Another time when food was scarce the
hunters went to the mountain gusa'g.at at
the foot of Kitambalum Lake, to make mountain goats. they set their
sleds - rest (gokt) awara on the mountain and
lay down in their camp. Just before dawn they saw
a large goat in one of the awara, and climbed the

the Kitimat canyon, and back a year from
half of his hand, then later gave him the
and part of horses.

The q, t'a ma't soon once more to make
an attack. The people sent a messenger to
T'andogwa'le' ("place of dancing caterpillars"?)
on the Naas, a warrior with war paint on, to
not clear' it was not get help. He was a son of lu'tge'su, with
possibly next the messenger, but
the messenger, but
came from the Naas
with the messenger

he went to his mother's mother's house. He was a
warrior and was going to protect them. The
Naas people failed to help them, but they
succeeded in driving off the Kitimats, and
chased them as far as t'am spa. e' t'a'it ("lake
sitting among others, now called ^{are up there} Copper Lake).
There the Kitimat had hidden themselves in holes,
and they saw smoke rising out of the ground.
Next faced himself into a grizzly bear skin
which had been reinforced with ^{with} ~~with~~ ^{edges of} ~~edges of~~ ^{bone} and gum,
and entered the enemy camp. Thinking it was
a real bear, the Kitimat shot at it with
their bows until all their arrows were gone.

Then the warriors from the t'wadzap fell on
them and killed all but a few.

Back home, next decided to protect
the fortress with logs. They cut down big, branching
hemlock trees, burned off the branches, then
with their steel knives peeled the logs and
sharpened the protruding ends of the branches
so that ~~that~~ they were like spikes. They pulled four
such logs to the top of the fortress and tied
them in place, ready to be cut free and roll
down on the attackers. When September came
(t'axseg. anu gw'i'yuk) they began to expect a
^{noon} of ^{ground} ~~ground~~

Arakthin (ada'ox) of the house of te'ingvax, laxseil,
 q'it'wange'. Told by Juv Karantty (te'ingvax) at
 Nuvwung in 1920.

Before the flood, millions of all sorts lived
 at Lemlakam: q.ankha'idz, q'isq.ahest, laxsk'i'k,
 and laxk'ibu. The q'it'lusek people however
 lived apart, in their own village.

q'it'lusek
 The q'it'lusek people did not know what
 caused the flood, but they have heard what
 the people of Lemlakam did to bring the disaster
 about. [Information started on the story of the
 first ~~river~~ weir at Lemlakam, marking the first salmon,
 the insect to the sky, and the onset of local
 winter. Then information abruptly switched to the
 onset of the flood.]

The Deluge
 After that heavy rain came, so heavy that
 it rained so through solid water was being
 poured on the land. The river rose to the
 level of the houses. The people carried their
 belongings onto the hills, or made rafts and
 floated up the hillside. Many of those without
 rafts perished, but others climbed to the
 peaks. The water continued to rise.

(It was at that time that many creatures
 came from the deep sea; the 'ne'xt, t'pin,
 matxamt'am'aks 'kween of the water' [?],
 mod'i'gam tsaweyaks "gurgly of the water",
 t'iban (aakun), the grand hillhead, t'uy
 frogs of the sea, and the 'mas'o'l' (white
 beams).)

The flood covered all but the highest peaks,
 then slowly receded. The people on the rafts
 drifted away to distant places: ni'sqama's' to

Kitimat attack. Men were stationed by the logs at all times. Each night, gates were shut down with ^{brush} ~~logs~~ ^{brush} together to get water. One night, the gate was on the water the reflections of the Kitimat warriors, who were standing on the brow of a hill looking down on them, and gave the warning. Next put on two goryly bear skin and paddled in the open, trying to entice the enemy out of their hiding places. The Kitimats had paid two other east tribes to help them, and so far outnumbered the defenders on the t's'idzap.

The people of Git's'u'lak and Git'anya'io had gathered to watch the struggle. The Kitimat women [some of whom were from these two tribes] also stood by to shout encouragement. The two sides exchanged taunts and then the invaders attacked the fortress. The eight men in charge of the spiked logs waited until their enemies were part way up the sides of the hill, then released the logs, killing most of the attackers. The Git'anya'io warriors offered their protection to the Kitimat women, and escorted them home. Next had the bodies of the enemies cremated, so that the Kitimat would have no additional reason for reprisals, but the departed Kitimats never protected them again.

Tengwax took the rolling logs as a crest; Gasqaba'ik took the goryly skin, and Naki'a took the hag-a-hag (war club). Other families wanted to come to the fortress for safety. Maxg'sit of Kitelesu applied, and was allowed to live at a spot a little below the fortress called

with Ya g. a n s' s "where it is hollow"
where hollow place

The death of n e g t :

n e g t made some marks on the Grass Lake.
On one such mark he reached ant gwa l e' and saw some women collecting cedar bark (had a' s' l). He, he ^{put on his greggy apron} began to kill them. There was a warrior with them named la x b i' l x, who thought it was a real greggy bear and hid under a stump. When the women were dead, the greggy stood up, and he saw it was a man, and heard n e g t howling of his exploit. la x b i' l x shot him from behind in the (unprotected) calf of the leg; then clubbed him to death when he fell. As he died, n e g t asked the warrior to go and bring his mother back to la x a n t g w a l e'. That is why she (la t g e s a) died at a n t g w a l e'.

Mr. Carney

2-4355

ha'ku

left Gsets : 1. lu g'ig'idam haye'tsu people carved of
in people copies copper.

Used on pole and formerly used house.
Got this from Kuyayaka, house of wi'a'ax
One of our medals tax tsu' went there to grant
He brought back a woman, tsq.ox'ax'ax', house
of wi'a'ax

- 2. maxnag.ongama'io
- 3. f'it'lit' gomas children of sim'igedam gomas.
used only by this house

Pols (2)

- 1. New one 2 yrs old
 - 1. Iron on top lu g'ig'idam haye'ts.
 - same man below

Cover hapagwtsu
Monument to kusdzepax

- 2. Old, short.

A big frog appears down, maxnagom gomas
Man: g'e'xu "reaped" the father of the
house at the time, the g'it'ax'ax'ax',
lax'k'ibu

Cover represents
himself on pole

Cover g'e'xu, g'it'ax'ax'ax'ax'ax'
Age: 50 yrs.
Monument to da ha'ku by near ha'ku

Deertown

Tengoox

Jim Loranity at end of long narrative of neqt.

'aeg.ɔ't ~~was~~ (successor to neqt) saw the big mountain wisganist (down deters) and it became the property of his family. Also the big creek running down behind it

ksa.g.a.ta.ng.ɔ't "water flowing out of heart",
The next creek is

ksɔɔ'wɪ.la.xɪɔ'ɔ'pət "water flowing on big rocks"
The third is

ksɔwɪn.yo'gɪt " ~~the~~ water where travelling
between " (two rivers)

These three creeks belong to our family.

Below ksala.xa.ng.ɔ't it belongs to Kiteela.
(Preparing meat deer).