

House of tengwax, Kitwanga,
laxse'l, were of gitwilksabe
origin.

See Kitwanga files

No David Swanson, Wm Boyer
to git wilks öb'é. ~~of recent~~ u-jouner
year were part of te susparlö'ts, and
upon hay trouble as to who should be
legex chief of te susparlö'ts — some
wanted la doksnö'ox as legex; ~~others~~
xixö'p would not hear of that, and
went to pitxala and got te son of
tsyebosé + g. andö'max't (a sister
of jouner legex) and brought him here.

O also home of miss wā'ax s (lap k'ita,
 shkuk s'obe). His name was
 asund / home of tá'is (silo d'ra).
 He ~~ganhado~~ ~~some~~ names were
 taken with miss k'inas (silo d'ra)

- Tsomá'gamben (pithilgts) found a number of gage's parts, on the coast in the woods, where they lived, and in his way he includes this fact in his myth. He is not of githwikso-be origin, & same with the bitten home.

- As to jo's (gikandi) he does not know because pithwikso-be; he was a local githwikso-be. He does not seem to have come from Alaska.

- As to uisná'aps (la x k. ln) he is also of local origin. There are no ~~of~~ mythal connection between them, besides the fact that they belonged to the pithwikso-be tribe.

a February names in these
homes. Jupyter.

There were only the fish and the sea birds
situkwud. in the fish and birds that he
knows. He does not know that they
are as left in the fish and birds. May
then be the name of the
situkwobé: (in fish) tsuwit-
he is of situkwobé or (in fish) tsuwit-
(in fish) tsamáyambén; (in fish) tsuwit-
May of the name are used in the
house of the fish; 'ayá-ex is one
name of this house & winds.
The name of Tsamáyambén is of
situkwobé (fish).

The situkwobé fish and
of the fish and birds
then myth: one time the fish-
and the Haida fought on the
west coast of Princess Royal Island.
The name of the Haida were gitgá'its,
of north island. The fish and birds
being pressed fled from there and
went to the east southern end of Prince
of Wales Island, and settled a place
name of gitgá'igó' (fish and birds
name). Some time after a chief

of this place went out on a pleasure
trip with a large number of children,
his name was Éléxe. And came
an island visible from Port Simpson;
the side of Port Chester. and here he
came to a large sandy beach and
stopped. and he said how good the
place would be for the village, and
he moved the village to the new
site. and here he lived. and close
to the new village was an island which
had a flat top. this he converted into
a fort, which was used in time of battle,
as fort as well as shelter for the members
of all the villages. Now the daughter of
Gagé (fidagait, fambado), married
Laxk'lu nahé (Laxk'lu fidgait).
It was not long after this that he
beat her wife out of jealousy, and
this was the cause of civil war between
Laxk'lu fambado. And Gagé was
defeated by outnumbered Laxk'lu
she then went to Laxk'waxt (with
Dundas Island), and here made

and he eventually became leper.
Hadzaksus'... then took the situation
people and amalgamated with the silodza.

Also here
niasna'...
(Laxikim
situnksobe)
His name
was given
by name of
Laxikim
(Silodza)
The name
was
taken
his name
(Silodza)

The situation of the silodza have
no connection whatever to those of
the sitandis. Those of the silodza are
connected more closely with the present
situation than with the sitandis.
In the sitandis here is only the
house of gods that left to respect
at the same of situnksobe only;

On the death of
the god
in the name
of the
sitandis
with
wealth
of sitandis
sent for
hadzaksus
Chasok
home of
Laxikim
situnksobe
and he went
up
his
as chief
of gods
was
situnksobe
of
sup

accompanied hadzaks-
us when he became headchief
of the sitandis, rather late. (X)

~~Here were:~~
As to the situnksobe sitandis: As
to giste'ku (sitandis) he does
not know that he is a situnksobe;
he never heard of the situnksobe,
never helped to situnksobe in feasts.

- In silodza:
- (1) m'ilexan (santada);
 - (2) niasgayot (")
 - (3) ["] (")
 - (4) ["] was a situnksobe of
the silodza for some time]

to the members of his home "You shall
take me over to the lake and give
me in spirit to them, and you shall say,
- 'It is not right to let her suffer.
There were some children out on pleasure
trip in canoes and came across her
on a pier, and they now bring
her to you now". Gaji had covered
his body with patches in order to
simulate burnt scabs. Gaji was
taken in as a woman and placed
near the chief. He had concealed
under his cloak a weapon. The
lake chief had suspected that
his was not a woman, and for
4 nights watched Gaji and
was much afraid to sleep. He wanted
to embrace her; but to his Gaji replied
that he had a sore. He said
"I am not well yet, I am burnt
all over". He had previously warned
his own people who had brought
him across that when they
heard a raven crying they would

know that it was him, to Shanto
come to aid. After four nights
watching the Lakota chief dropped
asleep and as soon as he did
so, Sage cut his head off,
his only revenge for his ~~dear~~
sister. As soon as cut to head
of his victim off he rushed out
of the house with it and ~~came~~
as his people waiting for him
came with the canoe. The Lakota
people came and revenged themselves
for the loss of their chief; came to
Dunder and drove Sage & his
followers up to the mountain here. and
then became associated with the Tsim-
shian tribe. They scattered over
the hills in the neighborhood here.
They were also afraid of the Tsimshian,
until they were found by the Sanhads
Tsimshian who took them in, they
were picked up by the various tribes,
of Sanhads & crest. It was the
decision to be present that the

wal'ε:isk give assistance to each
other. In fights to people of the same
crest will not slay each other, i.e.
two gankards weary to hāgwak
solom s.εx offered to each other
will not kill each other; but make
prisoners and eventually help and
release. The same with the crests,
and it is how to those of
mōl'ε:oxon (sit'wilksoβe) &
saj'ε:ex — which are ^{the} names
around by gaze — equal.
The reason for naming mōl'ε:oxon
that when he fled from Dad as and
hid in the woods and mountains,
his fire would appear at different
place [mōl'ε:oxon is the term
applied to giving to whole ulema
of a tree]. And here the he came
to sit'wilksoβe; the village on
the stream was near klaxk'ε:ts;
he formed a tribe and a village
of themselves; the head chief was
mōs'wib'ε:s o'gaf'li'p'ε:it.

a fort. He had a fishing station to
work, Canal, Ktso modion (further
north), and also the ksöwëtang,
Tuk ~~inlet~~ inlet, ~~at the~~ further
up from Prince Rupert onto same
arm. The lackim chief then came over
to this new village to resume war. The
gajé did not come for, and he gave
an order to keep peace a woman to
the lackim chief, his own sister.
The lackim returned to his own village
to lakket (a new village); and
had not far long before gajé

saw smoke rising some distance
from his own village; and the smoke
disappeared again. Gajé then knew
that there was something wrong and
went to see & saw that the lack-
kim man had burnt the woman
given to him; and gajé saw
the woman partly burnt, gajé burnt
another fire and burnt her right up.
Gajé then impersonated the woman
that had been burnt and saw