

Abstr. Gitksan or Salmon-Eater of the Haida
Mrs Brian Kiel (Nasik) to Bynon, 1952

"Another version of the gitx's'n house, same informant" Bynons
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The women were gathering cedar bark at ts'msq'a'u (Nasuga Gulf) when they were attacked by Haidas. (The Haidas had a reason: on a raid on gitw'etsi'tk a laxkibu woman lu'mitgai had cut the penis off a Haida chief who was raping her, and the Haida had retreated with their dying chief to the taunts of Naska women). A young woman of the gitx's'n house was captured, taken to gitg'a'ó, and taken as a wife by the chief.

Her son and two companions went trout fishing. On the way he found a cormorant bladder (g.a.dsm haduts) in the water, and put it on. They caught many trout. As they roasted them, a frog jumped on them and nibbled at them. Twice he threw the frog in the bushes; the third time, he threw it in the fire. All night as they tried to sleep, they heard the wailing of a woman "What have you done with my child?". In the morning, as they left for home, a woman in a frog garment told them that one by one they would die. When they reached the first point of land, the man in the bow died; later the second fell dead. The prince rowed home, told his story, and fell dead.

Next day a fire ball came down out of the hills and engulfed the village. The only survivors were a young daughter of the gitx's'n woman and an aged paternal aunt, who had been tending her in the menstrual cavern at the back of the village. As they wept and sang dirges, three men came in a canoe and took them to their village at the north end of the island. The young girl resembled the chief's recently deceased daughter, so he adopted her as a daughter.

She grew up and married her father's nephew. They had two sons. Her old aunt told her about her people on the mainland and she planned to escape. The boys were constantly being humiliated because they did not have any uncles.

The chief would not hear of his sons' leaving. The woman, who now gave birth to a baby girl, made preparations to kill him and escape. At night she cut off her husband's head, and they got in the canoe and paddled off. The baby cried, and to quiet it, she let it suckle the tongue of her husband's head. Passing Looe Spit, they finally reached lax'angida on the Pass, and made themselves known. gitx'on took them back in his household.

The baby girl grew up and married a gitxongel'm chief, establishing the house of gitxon there. Later she was captured and taken to Kitimat where she married the chief, and thus the son'axe't house (now head of this group of Eagles) was established. Some went to the wadste and thence to the Haida, eventually to Kasaan, establishing the son'axe't house there. Another branch went to gitg.a'atx, where the chief became ha'is, and the chief woman mo's (Mrs Hiber Clifton). (The Clifton family, 4 sons and 4 daus. comprises the largest gitx'on group left anywhere). To this day the relationship of this group is recognized, at Nuska, Jamshean, Kitelas, Kitamat, gitg.a'atx, and Haida (gitgε'yw)

[account given of sgaqwe't's Cannibal initiation in which Mrs Clifton offered her arm to bite, and of importance of southern groups in secret societies].