

Temlaham laxse'l myth (follows myth of tsigwi'.)

Isaac Iano (tsigwi') Hazelton, 1920.  
g'isga'ist.

Different setting. The  
time Barbara recorded,  
Benjam winter

(Synopsis of earlier sections :-

The Flood. Acquisition of 'n x g'ig'e'nix hunting ground, geidzmtsi'k and winil crests. The lake monster and acquisition of madi'gan dzawey'aks crest. The revenge of the mountain goats.)

After having been almost exterminated by the mountain goats, the people increased again. The laxse'l people lived across the river from Temlaham at kwung.ada'l'k. There was a weir (t'in) across the river, and one day they saw squirrels running across the weir from Temlaham. In alarm both villages were deserted for a time. Later, a plague visited the laxse'l village and killed everybody except a sister of yag.agweno's and her daughter.

The woman and her daughter barred the door of their house against intruders. One night, however, a man appeared in the house, slept with the girl, and left before morning. This occurred several times, and the girl became pregnant and gave birth to a baby boy. One evening a man suddenly appeared and asked for the child. He bathed it and stretched its limbs, then taught it to walk, saying gwust'e'edzox witsi' "steady walking brother", then disappeared. The father reappeared every four days, and the boy grew rapidly. He taught him to spit out his salmon after he had chewed it, to keep his system pure. And he

gave him a ~~special~~ set of gambling sticks called ~~t'om ba'x lo' loq~~ "thigh bones of a corpse", and taught him to gamble. The boy was very successful in gambling with the people who now lived in his village. His fame spread, and the people came over from Temlaham and gambled and lost to him. After each large win he gave a potlatch. He was wealthy and famous.

His father appeared once more and said that the Sun himself was coming to gamble. He made a special set of gambling sticks called t'om ba'x lu' loq "thigh bones of corpse", and told his son when in doubt to throw his sticks towards the ceiling and call out "

o: naxnɔq saqit tag, e'i qil. e'list  
oh! naxnɔq pullout my winning stick on top

nide' yam a'nin a tagil. e'list  
sitting you on top

The next morning a strange canoe appeared, bearing a very large man and one attendant. The large man wanted to gamble, and had a huge copper, which he ~~set~~ bet against all the wealth of the two villages. The young man played with him a long time, using his special sticks and his magic trick, and finally defeated the big man, who was the Sun himself. In anger the Sun caused an earthquake, and later a plague again settled on kwung. ada'k, carrying off most of the people.

The man's mother gave birth to another boy, and the two brothers set off <sup>in quest of</sup> ~~to find~~ a wonderful naxnɔq. They went to Bulkley Lake, then ta't'le't Lake (Hagwilgatane),

Bear Lake (t'am.i'do.)  
lake white men, Blackwater

Lake (t'am.g.alant gi'st), and back to  
Zemloham, having had no success. They set out  
again, to Kitwancool Lake, Copper Lake  
(t'am.spag.et t'a't  
lake between two (mountains)), and finally

Kitsumkalum Lake (t'am.g.itsem.g.e'lom). Here  
they saw the water continually rising and falling.  
The older brother had the younger climb to the  
top of a tall tree and tie himself there, then  
he walked out on a log protruding into the  
lake, threw stones into the water, and at the  
same time asked for a naxnoq. The log  
moved suddenly and carried him to the  
bottom of the lake, where he saw a house.  
He knocked, and a voice called out "Come in,  
if you are the one looking for a naxnoq or  
a kalait."

The chief of the house ~~for~~ sent out invitat-  
ions to a feast. The man was surprised to  
see boards come in, as though alive, and place  
themselves around the house. Then worms  
came in and settled on the boards. Then  
all the animals (~~in human form~~) entered,  
took human form, and sat on the boards.  
The chief performed with a wand called  
ham-s'x, black at one end and white at  
the other. By waving the black end at  
the guests he could kill them, with the  
white end he restored them to life. Then  
the young man donned the same regalia:  
apron, claw headdress, rattle, and took  
the ham-s'x and used it in the same way,  
four times, until he was proficient.

"Now you will return home", said the chief, and in full regalia the man walked out of the house and found himself standing at the edge of the lake.

He searched for his brother, and found his remains, in fragments, at the foot of the tree. Using his wand, he restored his brother to life, and they returned to their village. To demonstrate their power they would take a hair from <sup>the right side of the</sup> their head, blow it in the direction of an animal, which fell dead.

The people of Tamlaham sneered at the village opposite: "Has your man returned with his wonderful *hatait* and *naxoq*?" Returning at night, the brothers went directly to Tamlaham and blew hairs into all the chiefs, killing them. The next night they killed more. Then they made their return known and invited the people of Tamlaham to a feast. The elder brother gave the performance he had observed in the house in the lake, killing the guests with the dark end of his wand and restoring them again with the white end.

The name of the elder brother was *gust'e'ets* "garment of hurrying along" (now used by *gitwintku'l laxse'l*). The other was *t'settha't* "devoured by marten".

One day, an unknown bird appeared on the river, the loon (*qxo'l*). The people fought over who should take it as a crest, and scattered to other places.

A long time after, they returned to their village. (The story continues - the boy who aggravated the sun with the fish



The laxse'l of Tamlaham  
Morrison, Kispox, 1920, Barbeau.

At Tamlaham, in the month of leaves (lac'iyanso), the people built a weir right across the river, and each crest set in its own trap (wo'). Each household took the first salmon it caught, cut it into long strips ~~and~~ which were skewered on sticks (haxta'uks), and boiled them. These were carefully kept covered until eaten. One careless boy, sitting outside a house, looked up and saw snow falling on the mountain top. Waving a piece of fish, he taunted the sky for snowing. The people were angry at this breach of custom.

Local winter

Overnight the weather turned cold, and a snowstorm buried the village. The households had to leave the village, and scattered far afield. Only one man remained in Tamlaham, in his da'q (excavated house - many white men have seen it there, it looks like a cellar). It was no'ls. He and his family survived on stored fish. One day they saw a raven sitting in the smokehole, holding a bunch of red elderberries (lo-ts). (That is why they took the raven as their crest). They knew it must be summer ~~and~~ elsewhere, and moved away.

Despical

They went to the canyon, haxtsa'aisu, where the [Kispox] bridge now stands. That is the original place of no'ls. His descendant in gitamaks is galdixget (Thom Gamble), and elsewhere are kexu (gitlaxdamks), axtiwilogoda, gamlu'auxs, xssamxan (all <sup>village</sup> same)

Hageltin laxse'el

- |                 |                    |                       |
|-----------------|--------------------|-----------------------|
| 1. gitəmg.aldó' | 2. 'ax'ya'wasu     | 3. 'axti'yam          |
|                 | 4. t'am'amu'əst    |                       |
| 2. haxtidzε'ix  | 2. dzəg.ə'stle     | 3. axwe'g.asu         |
|                 | 4. ma.slegε'nsu    | <del>4. ma'it'u</del> |
|                 | 6. tsəks'ne'xt     | 7. ne'ku              |
|                 |                    | 8. 'maswist           |
| 3. dziin        | 2. ha'atu          | 3. spa'ləst           |
|                 | 4. g.amdzε'ix      | 5. menə'ks            |
| 4. lutkudzi'us  | 2. ligitə'm        | 3. g.aldixget         |
|                 | 4. luxsg.εxs       | 5. ksəg.u'imax        |
|                 | 6. 'axg.ədəm'awa'l |                       |
| 5. wig.ə'ble    | 2. lə'itlinəx      | 3. sgalawilwa'l       |
| 6. t'εns        | 2. sanə's          | 3. 'axg.ədəmtsetsa'ot |
|                 | 4. wəg.a.lca'wal   |                       |

t'ens

## Men

1. t'ens or ni<sub>2</sub>ket'e'n Hogweldgate term for "bow" (haxuta'ku), a naxnɔq name.
2. sanɔ's "pretending to die", a naxnɔq name
3. 'axtiwil.ug.ɔ'.dət  
       'axtiwil.ug.ɔ'.dət 'winliq.aye'.tɔ'x  
       never finished where comes down slide  
       There are always more slides where the snow slides from.
4. 'ax.g.ɔ'.dɔm t'set's'a'uts "careless man from the hills", naxnɔq name.
5. wɔg.alca'wal "rough and careless", a naxnɔq name. The performer butted and abused the guests in a careless manner.

6.

## Boys

1. tsɔwili't "always watching" (the grouse, its young)
2. sa.g.ɛt'luda'ux "all together in deed" (the frogs in the fish basket-trap)
3. ksida.g.ɔ'.g "out protruding" (the head of the grouse, from its nest)
4. wi'ax'e'tu "great barking" (of the wolf)



5. tsəkstedəntu "roughly fish-trap"  
The bear takes the salmon roughly from  
the fish trap.

~~6. t a' g. ɔ q u~~

6. ku gwe'ət

ca gwe'ətəng, ɪs pɪstə'ɪ  
sudden moving head of grouse  
The grouse moves its head suddenly.

7. ya g. a c' / k u

8. tɔ' t a t u "passing across" (clouds, in front  
of the face of the sun)

### Women

1. skat xəmya'ne "ridiculous marten"

2. ci' l i g e' n s u

ci' d a' l e g e' n s u  
new sitting grizzly

(just arrived)

### Girls

1. t ə m . a' d ə m "will have snow" (inside the sun)

2. t s i k s' m a' x s "haughty leggings (of grizzly)"

3. gali-dzo't "down towards the mouth of  
the river slides" (the bear)
4. ci-dzo't "new sliding" (clouds, in front  
of the sun).

tens

Campbell :

Oregon : from Tom lax'amot . Have hunting grounds at Tamlaham and on the hill of Silver Standard.

Always different from lutkudzios.

Crests.

1. mo'doks "chicken hawk"

Just the same as lutkudzios, and we couldn't say anything.

2 get "boy", or 'anoksiget

A pole at the door with a hole through it, 6 or 7 "boys" figures around the hole

Pole here on the hill.