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DEPARTMENT OF
ANTHROPOLOGY AND SOCIOLOGY

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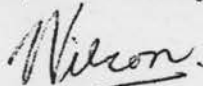
Dear Randy:

Here is a copy of the manuscript on the war history
of the Kitselas people, which we discussed by telephone a
few days ago.

It is the property of Mrs. Will Robinson of Terrace (or
her estate, if she is no longer living), and was given to
me for scholarly use only. I understand that you will
control its use to scholarly purposes only.

With best wishes, and thanks for your many kindnesses,

Yours sincerely,



Wilson Duff,
Professor.

THE WAR ~~KIXXXXXX~~ HISTORY OF THE GRIZZLY BEAR
PEOPLE OF THE KITSSELAS PEOPLE.

AS TOLD BY CHIEF NEAS D HOK.

Part 1

October 30th. 1936.

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The war between the Chief of Kitselas, Neas d Hok,
and Chief Legaic of Port Simpson.

Fort Simpson was called Gwal - Amskt. Which means "The
place of the wild rose berries."

In the early days the young men learged~~nt~~ to fight with
bows and arrows by using bows with arrows that were blunt pointed,
and tipped with square hoods of Elderberry wood (Lockts) and
it was the custom for the young men to try and hit one another
with these arrows as they faced each other. They would fire at
one another, and they would dodge the arrows that were fired at
them.

In this way they learned to shoot straight, and they learned
quickness in moving to avoid the arrows that were shot at them.

So, at one time, on the sand beach at the mouth of the NASS
the people of Kitselas and of Port Simpson met, and while they
were there they picked teams of young men to compete with each
other in this sport.

Neas d hok's nephew Liht - was kaaskt, and the nephew of
Legaic, whose name was Whoo whoolokt, were on the opposing teams.

This was at the time of the oolichan fishing, and the people
of Kitselas were at one end of the village, and the people of
~~Kix-Kixpoxixxxxx~~ KIS PO LOCKTS were in their village next to the
Kitselas people.

It was the custom for the early peoples to carry the names
of their towns with them wherever they went, so the two camps were
called Kitselas and Kispolockts.

A creek ran down near these two camps, and there was a large sand bar near the creek. It was a tide flat, and when the tide was up the bar was covered.

The bar had many snags on it, and the young people hid behind the snags to take cover.

The Port Simpson prince was married at this time, but the Kitselas prince was not married.

So, on one of the days when they played at war the Port Simpson prince fired a blunt pointed arrow at the Kitselas prince, and the Kitselas prince did not dodge quickly, and the arrow hit him over the left eye.

The Kitselas prince had blunt pointed arrows, and he had also sharp pointed ones that he used when at home and with which he hunted squirrels.

When the blunt pointed arrow hit the Kitselas prince over the left eye the prince became angry, and taking one of the sharp pointed squirrel arrows he shot it at the Port Simpson prince and hit him in the left eye, and destroyed the eye. The prince was not killed, but was badly wounded.

There was a woman of Alaska near their camps and she was skilled in native medicines. She came to Whoo whoolkt, and prepared a frog by cooking it, and when it was ready she applied it to the wounded eye as a poultice. After the frog poultice had been in place for some time she removed it, and the tissues that held the arrow - it was an arrow made of hemlock wood, and barbed - ax had softened. Then the woman seized the arrow in her teeth, and pulled with a jerk, and brought the arrow out. After that she applied the frog poultice once more, to heal the eye.

And Whoo whoolkt was angry and said " In the years to come, when I have reached the place of a chief, I shall kill the nephew of Neas d hok."

So a few years after - perhaps five years or a little less - Whoo whoolkt went to the chief's place and his name became WHIICK H AAIKT (The foam on the top of the water after the grizzly bear has risen.) and Lik - was - kaaskt went to the place of the chief next to Neas d Hok (His next door neighbor or parner,) and his name became N NEAS HALOOPSKT * (THE GRANDFATHER OF THE SHARP POINTED AWL USED IN SHOE MAKING).

Then Whiick Haaikt got a great tree from the Queen Charlotte islands and from the trunk he made a great war canoe. The canoe was 15 fathoms long and had a beam of 10 feet. There were many seats in the canoe, and in the bow they loaded many spears. The spears were tipped with bones, for there was no metal in those days. and the bone tips were tied on with fine spruce roots that had been prepared to make the felxible. And the root throngs were semented with spruce gum, so that they did not work loose.

And in the seats of the canoe were carved pictures of little men.

So XWHIICK HAAIKT and his men . forty or more - set off for Kitselas, and in due time they came to the slack water above the Copper River riffle. Here they put ashore and prepared dinner.

As they prepared their dinner the canoe of Neas Hallopskt came down the river, for the Kitselas chief was on his way to the coast to trade. For it was his custom to take down a load of dried fruits and other products of Kitselas and trade them with the people of the coast for herring eggs, and dried clams, and seaweed, and grease, and other sea foods.

When the Port Simpson chief saw the Kitselas chief coming down river he called one of his men and told him to bid the Kitselas chief come in and eat with them.

So the man of Port Simpson stood up and hailed the Kitselas

chief and said " Come, there is a fire already burning."

So the Kitselas chief put in and joined the Simpson chief, and they sat down to eat.

And the Simpson chief prepared dried fish - it was thin and hard as well dried fish should be - and grease to eat with it, and gave it to the Kitselas chief and his men.

Then said the Simpson chief to his men " Break off the fish", which means to break it apart. But this command had been arranged between the Simpson chief and his men to mean " Now kill the Kitselas Chief," So the Simpson men fell on the Kitselas chief and on his men and killed them all.

But the little nephew of the Kitselas chief - a chief always took with him the nephew that would succeed him , so that the nephew might know all that was to be done when the time came for him to go to the place of a chief - ran away, and escaped, and made his way back to Kitselas and told the people how his uncle had been killed. And the great canoe turned, and went back to the coast.

***** On the trading trips to the coast the women traded the fruits and produce of Kitselas for the sea foods, and the chief traded furs, and blankets for goods for a great potlach that he planned to hold.

* * * * *

So the Simpson chief returned to his own town which was Kitandaw- which is now Shames - and his uncle, Legaic, had the village of Kis po lockts, which was then located where Amesbury now is.

And Neas d hok had not the power to lead the Kitselas people to war against the Simpson chiefs, so for the time he kept quiet.

So the next year the Simpson chief again came up the river in his great canoe, and the warriors who had been with him the year before came with him.

The Simpson chief came up to pay for the body of the Kitselas chief whom he had killed.

So the great canoe came up to Kitselas, and into the canyon, and landed on the sandbar in front of the first village of Neas Hiwas.

And the Simpson men went ashore, taking with them buckskins with which to pay for the body.

Then the Simpson chief went into the house of Neas-hallopskt, and paid for the body of the dead chief, and the nephew who had seen his uncle killed was there.

Then the Simpson chief danced the dance of peace, and he dropped wheel - khwa) The small downy feathers of the eagle) on the head of the nephew.

(THE SIMPSON CHIEFS WERE OF THE EAGLE TOTEM)

For it was the custom that when a chief desired peace with another chief he dropped the wheel khwa on the head of the one with whom he desired to be at peace . And if the chief on whose head the feathers were dropped permitted them to stay there it meant that he agreed to peace. But if he brushed them off it meant that he was angry, and would not agree to be at peace, and that in due course he would war on the chief who had dropped the feathers.

So it came to pass that the young nephew - he was a lad of about 13 years, - remembered how his uncle had been killed, and how his body had been ^{cast} into the river. And his anger rose, so that he brushed the feathers off his head.

So the Simpson chief paid for the body of the chief whom he had killed, and he paid with eight men of buckskins - 160 - and a little ^(copper) aiyestk, that was equal to two men of buckskins - 40 - and each buckskin was worth \$70.00, so the Simpson chief paid for the body with buckskins worth \$14,000.00.

So Neas d hok was satisfied that the body had been paid for : but the boy, the nephew, was not satisfied, and was still determined that in the future days there would be war, when he came to the place of the chief he would wage it.

So when the Simpson chief saw that the lad was angry he danced again and sang another tune, and the words he sang were " If you had been big when you saw your uncle killed it would have been all right, but you are only a boy" and the bad tune taunted the lad, and the lad sharpened his knife as he desired to kill the Simpson chief, and when the Simpson chief saw that the lad was becoming more angry he said " Break up the fish and give it to the people" and his men broke up the fish, but the Simpson chief ran down to his canoe and hid, for he was afraid that he would be killed.

So when the Simpson chief saw that the lad refused to recognise the law of paying for the body , but was determined that there should be a war, he led his people to the great canoe, and they started down the river and came to their own village, where Shames now is.

In the next year the lad came to the place of chief, in the stead of his uncle, and the Simpson chief did not come up the river.

It was the custom that the Kitselas people trade with the people in the interior three times a year. That my father, and those who held his power, should be the first canoe to go up, and after him other people of Kitselas, and they traded in the spring for furs, and in the summer for food, and in the fall for furs.

It was the custom that when the Kitselas people had done their trading that Legaic and the other Eagles from Kitselas be

allowed to go up to the people of the interior that they, too might trade.

But that year the Simpson chief did not go up, for he knew the young chief who had just gone to the place of a chief was determined to go to war: so the Simpson chief was afraid, lest he be killed, and so he stayed at his place and did not go up the river.

So after three years from the time when the body had been paid for the Simpson chief came up the river, that he might pass and go to the upriver country that was called Kiteksan, and the people who were going up trading were called "iiksan", and the chief came to Kitselas that he might pass and go on to Kitetsan.

In those days there were three chiefs in the house - Neas - d hok, who was the head, Neas Haloopskt, who was second, Kaill, and there was the uncle, who as a chief had given so many potlachs that he no longer had to give potlachs, and he was the head ruler in the house. And his name was Dalskt, which means "Honorary Chief." "The shouting Crow."

So, because the body had been paid for the people of Kitselas allowed the great war canoe to pass through the canyon, and the Simpson chief went on his way to the interior.

As they went upstream they saw that on the small island just below Usk there were two young men, who with bows and arrows, hunted grouse.

And the Simpson chief said to his men "We will tie up here for dinner." and when they were tied up the Chief said "Call the two young men; we will take them, and make them slaves."

And the warriors said amongst themselves "It is no good. The people of Kitselas watch us. If they see us take the two young men and make them slaves they will be angry, and perhaps they will kill us."

But the warriors were afraid to question the word of The Simpson chief, for he was tall, and powerfully built, and his hair was long and hung down on his shoulders. So that his hair should not be falling all over he took spruce gum, and matted the hair into cords. And he wore the visor of the warrior, and the breast plate of the warrior, and the leggings, and great boots of the fighting man. So powerfully built was he that his men were afraid to question his word.

So they called the young men of Kitselas who hunted grouse that they might take the tail feathers, and use them on their arrows to make the arrows fly travel a true course.

So the young men came in and the Simpson people fed them.

And as they ate one of the Simpson men spoke in a whisper to one of the young men and said "Do not stop to eat all. Our chief plans to make you slaves, and will sell you some place. Eat a little, and then run away." But the chief said "Boys, help me, come with me for a mile, and help with the line to pull me above "SLAM ARGHT"-the slough that is fast water above Usk. "

And the boys talked with each other, and they made a plan, and so, after they had eaten a little they got up and ran away.

And the warriors chased them, and when they came close to the Kitselas lads they spoke to them and urged them to go faster, and so the chase continued, with the lads leading and the warriors holding back so that they were close to their heels but never within reach to grasp them.

But there was one Simpson warrior who did not know the plan, and he ran, and laid hold of one of the lads and held him captive.

So the other young men escaped and came to Kitselas and told what had happened, and that he did not know whether his companion was taken for a slave or just to help.

As the Simpson chief went up river he came to the place about a mile above Pacific on the east side of the river where there are many crab apples. And two brothers of Neas Nagwalik were there gathering the fruit. And their canoes were drawn up on the bank and covered over.

So when the Simpson chief saw the canoes he spoke to his men and said " Break up these canoes" and because the warriors were afraid of their chief they broke up the canoes.

Neas Haichkt was the name of the chief who owned the canoes.

Then the Simpson man came to the up river boundary of the Kitselas people which was at K Fidler Creek (Ksegank arkt.) - the south boundary was at Little Canyon.

The canoe of Neas Kitlop. of the Eagles was at Fidler Creek, and his canoe was there, while he was in the woods picking berries. So when the Simpson chief saw the bow of the canoe sticking out of the brush he gave the order that it be broken up. ~~So~~

And the warriors went into the brush and they counselled with themselves, and said " This chief who owns this canoe is an Eagle. The canoes we have broken have be longed to Eagles, and if we break up this canoe we shall have all the Eagles against us."

So they took sticks and hit the rocks, and made a pretence of breaking up the canoe. Then they returned to the beach, and their chief asked " Did you break it up ?" and they answered, " Yes, chief, we broke it up." Then the chief said, " Let me see the pieces," So the warriors went back and broke small pieces off the gunwale of the canoe and brought the pieces down and showed them to the chief. And the chief was not satisfied, and he went up - and found the canoe. Then he was angry and stood over the warriors and made them break the canoe.

So the next day the chief above Pacific came down and found his canoes broken up. And he and his people started to walk down the east side of the river to Kitselas.

And the following day Kitlop came down and found his canoe broken up, so he and his people started to walk down to Kitselas.

So the two parties walked down, and were cut and pricked with the devil clubs, and almost drowned in the creeks, and suffered greatly.

In the meanwhile The Simpson chief came to Klutchman's canyon (Gwats Alekks, ") and there were people there smoking salmon, and gathering berries and drying them. The people were from Kitwanga. So the Simpson chief frightened away the men and took the women and children as slaves. Later the men of Kitwanga returned and they ransomed their women and children with blankets of ground hog, and of rabbit skins that were twisted and woven, and with much fruit.

He came to the smoking camp at Gwan Watskta - across from Mosquito creek, and did the same as at Clutchman's canyon.

Then he went up to the creek above Cedarvale that was called Git - win - lëx arkt, " to another smoking camp, and there they stayed for several days.

And the chief said one day " The day after tomorrow we start back. We have the canoe loaded with the things we need."

So one of the warriors said to the young man of Kitselas "Run away before we leave. You will not be put off at Kitselas, but you will be taken down to the coast and taken as good as a slave.

In the meanwhile the Eagle chiefs had been walking down to Kitselas.

One day the people on the west bank heard the people of the
* crying and making loud lamentations, and they went to see what

had happened. And they found the Eagle chief had come down, and told how his canoes had been broken up. And the people cried to see their chief in such poor condition, and bleeding from the wounds of the evil clubs and other evils that had befallen him.

A few hours after the people on the east side heard the people of the west side crying like they had done themselves. So the people of the east side went over, and they found that Kitlop had come in and told how his canoe had been broken up, and how he had come to be wounded by the devil clubs and other troubles of the trail.

So all the people of the Eagles gathered together, and talked the matter over. They said that the Simpson chief had paid the blood, and the account had been settled. But now he had done still worse, and so, said the Eagles, we will go to the house of the young Bear Chief, and we will tell him to kill the Simpson Chief, and we will help him.

So the message was taken to Neas d hok, and he said it was good. So Neas d hok called a feast, and the feast was held on the day before the Simpson chief planned to leave from above Cedarvale.

Now the night before - the night after the young man had been warned that he would be sold for a slave - the young man ran away, and took a canoe, and all through the night he paddled and so he came to Kitselas in the afternoon of the day the feast was being held. And the people saw him coming and called him, and he told them "Tomorrow the Simpson chief leaves from above Cedarvale."

So that day they took ten canoes from each side of the river, and each canoe would hold twenty men. And they placed the canoes at the head of the canyon in readiness.

On the morning that the Simpson chief left Cedarvale the 20 canoes started up river, and they came to Wilsk kask, cool "The

narrow place" , it is near where Hanall now is. And the canoes lined up on either side of the river, according to the side of the river on which the warriors of each canoe dwelt.

And the Bear canoe of the young chief was ahead, so that the young chief could kill the Simpson chief.

The canoes on the south side were covered with brush, because they would be in view of the big canoe coming down the river. But the canoes on the north side were not so covered.

And a man was sent half a mile ahead to watch for the coming of the canoe. The watcher was covered with a black bear robe, so that he looked like a bear as he sat and watched.

Thus the warriors watched all day, and when the sun went down behind Kitselas Mountain the men on the north side talked, and said they did not think the canoe would come that day. And they were ready to quit. But the young chief on the south side was steadfast, and ready, and would not think of leaving.

Then one brave threw a rock in the river and it sank. And he said, so is the heart of a man who wants to quit ; it sinks and is no good.

Then, a few minutes after that, the big canoe came down the river. And the big Simpson chief sat in it with his wives- a Bear woman of Kitkatla, and a Bear Woman Kit.lut.za, and in front of him was a box. On the box was his helmet, his mouth guard, his throat guard, his breastplate, his leggings, and his bow was unstrung beside him. AND HE SLEPT. In the bow were the sticks of the spears but the bone knives were taken off and rapped in rabbit skin to preserve the blades. For the chief believed he was safe.

So they came to a place where something was on the beach.

One warrior said " It is a crow" another " It is a bear" and that something ran as a bear and into the bush, and down into the slough. And the warriors were busy watching the bear and did not

see ahead.

Then the warriors in the Kitselas Canoes saw the big canoe coming and said " T here is the frog.Kill him."

When the Simpson warriors saw the Kitselas canoes being uncovered they work up their chief, and in his sleepy excitement he could not string his bow, nor put his armor on properly.

So, as the canoes came together, the Kitselas canoes converging towards the centre, the Simpson chief stood up and put on his breastplate, but in his sleepy condition he did not get it far down. And the young Bear chief drew his bow as he stood up in his canoe, and released the arrow, and the shaft found its mark in the heart of the Simpson chief.

Then the Kitselas canoes tried to come to close quarters, but the warriors in the big canoe fended them off with the shafts of the spears. Then the Kitselas men gaffed the gunnels of the big canoe, and the young Bear Chief jumped aboard and threw the Simpson chief into the water, even as his uncle had been thrown in by the Simpson chief.

Then the Kitselas men followed their chief, and in a minute or two all the Simpson men had been clubbed and killed.

Neas d hok got the Kitkatla woman into his canoe, Neas Hiwas got a woman, a relation of his from Kroul river in his canoe, and in a few minutes the big canoe had been smashed up in the fast water, and the blankets, and the berries, and all the people who were in it were lost.

So the canoes came down the river, ten on one side and ten on the other.

And at the boil where the Nicholson creek comes out on the one side, and Chindemanch on the other, a head came out of the water along side of a canoe whose captain was an Eagle chief. And

the head had long hair.

So the Eagle chief siezed the hair and held the head until they came down to Usk.

Then the Eagle spoke to the young Bear and said "This is the Simpson chief. Shall I hold him.?"

The young chief replied " Yes hold him, his blood is on me, but hold him."

They came to the trail HYNAM LOICKT - the trail into the village that Neas Hiwas first established, and there they brought the chief to land, and there they lifted him up and brought him to land.

So the Eagle chief of the Kitselas took the responsibility of the blood of his brother Eagle chief of Simpson on his shoulders for that he had helped the Bears to kill him.

And they buried the Simpson chief in the first village that Neas Hiwas established at Kitse'as.

THAT STARTED THE WAR BETWEEN THE TWO PEOPLES.

The WAR HISTORY OF THE KITSSELAS GRIZZLY BEARS AS TOLD
BY CHIEF NEAS D HOK.

November 2.1936.

Part 2.

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NOTE. WEATHER AS DETERMINED BY THE ANCIENT WISE MEN.

MAY PARTNER OF NOVEMBER.

JUNE DECEMBER.

JULY. JANUARY.

AUGUST. FEBRUARY.

SEPTEMBER. MARCH.

FINE WEATHER PERIODS HAD CORRESPONDING COLD SPELLS IN
THE WINTER MONTHS. RAINLY SPELLS IN THE SUMMER MONTHS
WERE PARALLED WITH MILDER TIMES WITH SNOW.
THE SUMMER MONTHS WERE THE WIVES OF THE PAIRS : THE WINTER
MONTHS WERE THE HUSBANDS.

%%%%%%%%%%

SO THE TALE OF HOW THE BIG SIMPSON CHIEF HAD BEEN
killed was carried to Chief Legaic, and he was very angry.

In Port Simpson at that time there were ten tribes,
ruled over by ten chiefs, of which Chief Legaic was the head
Chief.

And Legaic called a great feast to consider what should
be done to the people of Kitselas, and nine chiefs gathered,
but Neas Nawas (This is the same as Hiwas) would not go to
the feast.

The other eight chiefs went, and gathered with Legaic,
and a great feast was held and it was determined that there
should be war.

Then one good war man took ashes from the fire, and
placed them on the palm of his hand. And he blew the ashes

with his breath and they ~~extirpated~~ scattered. Then said the brave war man " So it shall be with the people of Kitselas. They shall all be blown away by our war, and none shall remain."

So the following summer word came to Kitselas that Legaic planned a great war in which he intended to kill all the men of Kit sēlas.

And Neas d Hok called the people together for a feast, and he asked his wise councillors how he should meet the attack, and how he should fight against the men of Port Simpson.

Then the wise men told him to have the people cut down great trees, and take off all the branches, and make them into poles fifteen fathoms long.

And the big trees were to be hung on the rock edges of Medegam Doktz(the Island of the grizzly Bear warriors) and a little further in young spruces that had been cut down and had had their limbs sharpened to points, were stood up.

So they planned to allow the Simpseans to camp on the site of the village of Kitselas on the south mainland, and when they attacked the people on Medegam Doktz the Kitselas warriors would cut the lashings of cedar bark that held the big timbers and roll them down on the Simpseans. Then, when the Simpseans had penetrated this line of defence the Kitselas would retreat and draw the Simpseans in the grove of young spruces and the Kitselas would allow the spruces to fall, and thus the Simpseans would be impaled by the sharp branches.

The small spruces with the sharpened limbs were called Howan- atkza.

The large timbers were called UNGETZKT- which means "To roll on the man" There were two of these end to end, making

this line of defence x 30 fathoms long.

On Megem Doktz there were many houses for the warriors, and the fortress was enclosed by a palisade of strong timbers that were stood on end, and the timbers were braced, and they carried many rocks up, and made a strong wall of the timbers and the rocks.

There were three gates to the fortress, so that the men could pass in and out, and so that they could go down to the canyon. The gates were closed at night, and a watch was set over the gates.

It was arranged that the people of the left hand side of the canyon should stand in readiness to re-inforce the people on the island in case there were many casualties, and that the people of the left hand should have large supplies of arrows and other weapons in case the weapons of the men on the island became exhausted.

And they made great troughs to contain water, and had them in readiness against the time when the Simpsons should come on their war.

On Megem doktz there were " fifty men of people " -- that is to say 1000 men. The men of those days were tall and well built, and strong. It is only in these latter days that the native people have become short in stature.

And the garrison of the island was made up of picked men ; young men . Men who were specially skilled and who were brave.

It was the rule of the native people that before the war started properly there would be a series of individual conflicts between picked warriors of the opposing forces.

For these conflicts the first man to fight for Kitselas would be a Bear, and on his head he wore the head of a

grizzly bear, and as he went into the conflict he worked the jaws of the bear so that they opened and closed, and from the mouth came the snarls of a grizzly bear.

And the Bear man ~~xxx~~ would meet a warrior of the Simpsons in personal conflict, and they fought together until one was overcome. Then the victor would kill his enemy, and cut off his head, and take his ceremonial helmet and wear it.

And if the Bear man was defeated then there would go out from the Kitselas a picked man of the Crows, and on his helmet he wore a stellar jay, and with it were berries of the elderberry, and the jay's mouth opened with a "Caa, Caa". And the fighting was as before. And if the Crow was defeated then an Eagle went forth from Kitselas warriors, and on his head he wore an eagle.

And it was the rule that the rest of the armies should not interfere with these personal combats, but allow them to run their course to the very end.

The young Chief who killed the big Simpson chief, Neas Hilipiktz ? was the chosen warrior to represent the Bears.

So the men of Kitselas drilled, and practiced with their weapons and their equipment. They practiced with the big timbers, and allowed them to drop from a height, and to roll down the steep slope so that they ran up the opposite slope, and thus running from side to side, until they came to rest the timbers would travel, crushing men each time they came down a slope.

And when they were satisfied that all was in readiness and in good order they covered the big timbers so that they should not be seen.

The name of the chosen warrior of the Vrows was

Luk-Lumkza.

NOTE. Error in previous page.

Luk Lumkza, the Crow had a woman's face on his helmet and not the jay. When he went into conflict the woman's mouth worked, and she laughed "Haa, haaaaa."

And The young Bear chief used the jay on his helmet of the head of the grizzly bear.

The helmet was called a "Tdohlkt." and it was shaped like a wedged shape fur cap.

So the fortress was ready and on the front facing the battle ground there were three doors in the fort. One door for each totem, and the Bear people who were to bear the brunt of the battle had the centre door.

In the rear, over the canyon there was a fourth door, and this was the door from which signals would be given to the men on the left bank.

And it was arranged that the signals should be the reverse of the truth.

So, when the one who gave the signals from the fort called to the men on the left bank. "Aint, Am la waarham" ^{winning} ~~xxxx~~, he said "We are ~~losing~~" but the signal meant "We are ^{badly,} ~~xxxx~~ doing ~~xxxx~~, and we are ^{losing} ~~xxxx~~" but if he said "Ahk, am, la waarham" which is interpreted, "We are losing" that carried the message to the left bank "We are doing well, we are winning."

And there were wreaths made of white cedar bark, and they were made of ropes of white cedar bark, knotted at the bottom with long ends out past the knot. And when there was no time to talk and the white wreath was put up on a pole it meant "All is well, we are doing well." And another wreath was made in the same manner, and it was painted

with red paint. When the red wreath was put up in the fort it meant "Our men are losing much blood and we are losing."

And the men on the north bank had like wreaths, and when a wreath was put up in the fort a similar one was put up on the left bank to tell that the signal had been received and understood.

So in the month of September in the year after the big Simpson chief had been killed the Simpson warriors came up the river. There were great many warriors and they had many canoes.

They came right up to the sand bar on the left side of the canyon, and they landed there, and went up the great road to the first village, and there they made their camp, and put up tents of buckskins to live in. There were so many of the Simpson warriors that the old village was thick with men.

So on the island on which the fortress stood there were thirtyfour houses, and the houses could contain some 100, some 150, and others 200 people." And the houses were built close to the edge of the island, and posts were sunk into the canyon, and a canoe that came alongside could be sunk with stones.

And the great wall ran all round, and watchmen patrolled the wall on the platform that ran around it's top.

So when the Simpson men arrived Neas d Hok was holding a great feast with the people in the fortress, and they danced and they sang, and all the time the watchers reported to Neas d Hok what the Simpson men were doing.

And Neas d Hok took no notice of the Simpson men, and the men of Simpson said "We will burn them with all the oilchan grass we have brought with us."

The dance of the Chief was the traditional dance of welcome to strangers visiting a town , and the chief wore a head-dress of feathers of the eagle for the dance.

And it angered the Simpson people that the dance was being given, so they said "We burn them"

And by the dance Neas d hok signified that he welcomed the coming of the Simpson warriors, and that he was ready so that a square fight should be waged, and whichever side won it should be to the satisfaction of the other side.

Then when the dance was finished Neas d Hok sent a present of a great box of cranberries mixed with grease to Legaic.

So Neas d hok held a council and he said " Give the men of Simpson time. We will not fight tomorrow, but we will fight the next day. " So a nam of Kitselas stood up and shouted to the Simpsons, that the fighting would not begin tomorrow, but the next day and Legaic and his people said "All right."

So when the day of battle came the young bear chief came out of the centre door, and all his warriors lined up to watch, and a good man of Kinnah hunkt geikt (they, also were Bears, and of the village of the man who blew the ashes) came out to meet him. And the Simpson men in their thousands lined up with all their weapons and their armor, in full battle array, to watch the single combat.

And the young chief came out of his gate robed in the skin of a great grizzly bear. On all fours, like a bear he came, and as he came he growled, and his warriors shouted and his drummers drummed on their war drums. Then when he had come close to the Simpson Bear warrior the young chief threw off his bear robe, and leaped to his feet to meet his

advisary. And the young chief jumped, and whirled, and used his knife with such skill that in a few seconds he had taken the head off the shoulders of the warrior of Simpson.

(The Simpson warrior was of the family over which the Dudowards now are the chiefs.)

It was these same Dudoward people who were going to burn the town.)

So that day the war did not start. All the Simpson warriors returned to the camp, and the Kitselas warriors went into the fort, for on the morrow another single combat would take place.

The next day the Door of the Crow opened and the brave man Luk Lumkza came forth. It was the custom in those days for the Mother of the house of the Chiefs to place a small bone between her lower lip and her lower gum to make the lip protrude. And after a while this bone was replaced by a larger bone, and it by a still larger, until the lip had been forced a long way out. And the woman then talked with a slow speech.

It was a head like to the head of the Woman of the House of the Chiefs that the Crow warrior wore, and from which he uttered the "Haa.haaaaa " of the laughter of a woman. And when the people of Simpson saw it they laughed at the show, and were amused.

And the warrior of Simpson came forth to meet the Crow, and they circled round each other twice, and then came to grips for the battle. And the Kitselas man won again, and took the head off the shoulders of the Simpson man. They fought with knives made of bones that were sharpened to cutting edges.

So after the individual fighting had been finished the warriors of each side lined up in battle array and the fighting between the armies began.

And they fought with bows and arrows, and with spears, and with gaff hooks.

And the fighting continued until evening, and some of the Simpson men were wounded and a few of them were killed.

And the Simpson killed were drawn to the Kitselas side with gaff hooks, and their heads were taken off, and then their scalps were removed to be saved and dried so that it might be known how many of the Simpson warriors had been overcome in the war.

Then, when evening came the Kitselas people retreated to their fort. And as they retreated they kept their faces to the enemy and walked backwards.

So the battle ended for that day.

So the following day the young chief came out again as the Big Grizzly Bear, and the fighting began again.

The warriors ranged themselves in threes; in the centre the warrior who engaged his opponent with a spear that often was thirty feet long, and they fenced with the long spears, and sought to make their opponents raise their faces so that their eyes were no longer hidden by the masks made of the hard skins of the grizzly bears and the skins from the rumps of the mountain goats. And on the left of each spearman stood an archer, who waited for the opposing spearman to raise his head, and then the archer shot him in the eye. And on the right of the spearman stood the man with a gaff, who, when an opponent had been shot through the eye, reached out with the gaff and drew the enemy over to the side that had scored the success.

And that day the battle was strong. One Eagle of the Kitselas was killed, and some of the Simpson warriors were killed. And many thousands of Simpson warriors were opposed to the warriors of Kitselas, and they pressed the men of Kitselas and the Kitselas men retreated, slowly, and drawing their enemies in among the young spruces.

Then were the spruces cut down, and they fell on the men of Simpson, and while they would not penetrate the tough armor of skins, yet they struck the Simpson men in places that were not protected and 300 Simpson men were killed with the trees.

Then the Simpson men went back from the place where the trees were.

So that day 11 of the Simpson canoes were emptied of their warriors, and each canoe had 20 men - 220 (Not 300)

And the Simpson warriors tried to build steps up to the fort so that they could reach it and put the ollichen grease on it and burn it.

And the strong women of the Kitselas people carried rocks to places above the Simpson men, and dropped the rocks on them, and killed them.

So that ended the fighting that day, and that evening the holders of the fort again told their people on the left bank that all was going well.

And the people of Simpson made steps to reach the fort, and to protect the workers many strong men of the Simpsons had canoes that were upside down over the heads of the workers so that the arrows might not hurt them. And the Simpson men hoped to have some of their men reach the fort, and carry boxes of ollichen grease into it, and so set it on fire.

And the Kitselas men had many rocks in readiness to meet the scaling party, and so they said " Let them come, we

are ready for them."

So the flank attack with the canoe and the ladder continued, and the battle on the front was hard.

And in due course the men with the canoe had come well up the steps, and were getting close to the wall of the fort. And the men with the two boxes of grease were coming with them, and the workers who built the steps.

Then when the canoe had come close to the wall of the fort the Kitselas men siezed a hemlock stick that they had prepared. It was four inches in diameter, and was sharpened to a point, and they thrust with the hemlock at the canoe, and they broke it. Then the Kitselas men hurled red rocks down on the canoe, and on the men, and they destroyed the canoe and killed all the men, so that no others of the Simpson men would attempt that method of attack again.

So for more than ten days the battle continued.

And because the Kitselas people had a good place from which to fight only one man of the Kitselas had been killed, and but a few wounded, while many men of Simpson had died.

Then Legaic said to Neas d hok." You are satisfied that you killed Whoo wholick, That is so, Now we had better stop."

But Neas d hok replied " Dont talk that way. The people in years to come are going to tell of our battles, yours and mine at this time. If you win and overcome me it is all right with me. If I overcome you it is all right with you. The fight will go on. It is a square fight. We shall continue to fight till all is settled and one of us has won."

Then Neas d hok gave Legaic two boxes of berries as a present.

So for another twenty days the fighting kept on, and Legaic saw the big sticks that hung over the battle ground and he feared lest they be dropped on his men.

Then he said to Neas d hok. "I do not like to see so many of my men killed and wounded, and tomorrow will be a bad fight. Do not fight badly tomorrow for my men will have to be on the front " for he feared lest the sticks be dropped on his men. Then the young Bear chief answered him and said " Do not talk like that, do not talk so much like a woman, we must fight." And Neas d hok said " The fight must go on till we finish, one of us will win. Perhaps tomorrow you will start to win."

And because the battle was so strong there was no time to talk with the people on the left bank so the white wreath was put up in the fort, and the people on the left bank put up their white wreath to show that they understood.

So the next day Legaic said to the young men " We have many empty boxes in which we have brought arrows. Now go to the canoes and bring up the empty boxes, and hold them so that the Kitselas people will not see that they are empty. And the Kitselas people will lose heart for they will think that we still have large supplies of arrows with which to fight."

But the young men of Simpson were losing heart, and they did not wish to continue the fight, and so they carried the boxes so that the empty tops were towards the fort, and the people of Kitselas saw that the boxes were empty.

So the following day Legaic brought all his men into the battle. There were the people of "Dudoward" Kitan dorkt,

(Shames), Kinatoix, Kitwilgoitks, Gitlan, Gitlakarkts, Legaics, all joined in the fight.

So that day the fighting was at close quarters, and the warriors fought hand to hand. And many of the Simpson people were killed and wounded, and some of the Kitselas were killed and wounded, and the Kitselas people were hard pressed, and slowly they retreated, and came under the big timbers.

Then the Kitselas drew their men back from under the sticks and the men who had charge of the timbers cut the lashings and let them drop.

And now timber dropped and hit the slope and bounced to the other side of the ravine and killed many men that were there, and then it rolled down the slope and killed the men who were below it. And this stick killed the men of 30 canoes - 600 men. And the men who were in charge of the other timber cut the lashings, but one man was slow and the lashings at his end were not cut in time, so the timber swung end on and slid down into the canyon, but as it swung it killed them men of 13 canoes - 260 men.

But the Simpsons did not give up for they saw that the traps had now been used up and they hoped that they would do better from then on.

And the men on the left bank asked how the battle went and the answer was "All right".

Then one Crow chief who was a Doctor, and whose name was Miu Ueu, and he was the brother of the man who had won the single combat, and he walked up the canyon and came to the place of good water that is called Loos a saakt, "The place of leaving canoes," and he played his rattle of the

the canyon is called Lauckt l plaupkt," Like on top of the mountain " and a man called Augh week ran and he came to this place and he said " I do not know where I have come to but I have come to the top of a mountain," for on the top of this place the rocks outcrop as they do on a mountain top.

So Legaic and his people quit the war, and they took their canoes, and they returned to Port Simpson.

(It was the sinews at the back of the bows that stretched and not the throngs that held the clubs.)

Helmet of skin ---- Thalk,

Mouth Skat l aiskt.

Breastplate Schorckt. (Down to below crotch.

~~Leggings~~ Ja aruchkt. --- equals "spats"

Leggings Spoouckt. (Sometimes hard wood.)

THE WAR HISTORY OF THE GRIZZLY BEAR PEOPLE
OF KITSELAS AS TOLD BY CHIEF NEAS D HOK.

PART 3. November 3rd.1936.

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After that there was no war for two years.

And Neas d hok called a big feast and bid the people of Kitsumgallum, Kitseluekla, Kitwanga, Kitwancool, Kit-amax, Hagilwget, Kisplox to come to the feast.

So when the people of the other villages arrived Neas d hok sprinkled the eagle down on the heads of his guests, so that there might be peace. And he had a big show to entertain them with.

At first a giant man was made to appear from the the river bank along the bay above the canyon, and to the right hand. And the giant came out of the forest, and came to the point at the top of the canyon at the right hand side, and then he waded across the river at the canyon's mouth, and so came ashore.

The name of the giant was Kaainsoom.

And the same day he had his guests sit along the rim of the canyon, and he had two big killer whales come up, and their name in the native tongue was "Naaik", and and between the stiped fins, with one foot on each whale, stood his daughter, Doorsch, who was to become a high Princess, and she was the daughter of the sister of Legaic, whom he had married after the time the big chief had died, and whom had been given to him in marriage after the time that the big chief of the Simpsons had been killed. For, after the brother of Neas d hok had been killed by the big chief Legaic had promised to give his sister as the wife of Neas d hok, as

recompense for the loss of the brother, but he had not fulfilled his promise until after the death of the big chief.

Thus was the young princess shown to the people and that they might see who would be in a high place in the years to come.

And as the whales bearing the princess came there was much singing, and two canoes manned by Kitselas people went out to meet the princess, and they took her from the backs of the whales.

Then, when the whales had passed through the upper end of the canyon they dived and went down into the waters of the river.

When it was reported to Legaic that Neas d hok was holding a big feast and he told it to his councillors they became angry, for they said to Legaic, " Neas d hok is making himself a big man, and he is seeking to make himself bigger than you are." And ~~they~~ Legaic said " What shall we do?" And the councillors answered "We will finish him."

So they held a great council at Metlakatla, and they considered how they would wage the next war.

And the councillors said " We will call the people from the south to help us." And Legaic said "That is good, we will call them."

But Neas d hok was holding his feast that the other peoples on the river might come to know him, and not have the idea that he was placing himself high. For he wished to know the people of the upper river, and come to be their friend.

And Neas d hok gave a great potlach, and he had many small shows to keep the visitors entertained, and have them come to like him.

Then , towards the end of the feast Neas d hok took the small light feathers of the eagles, and he placed them on the heads of the chiefs from the other towns, and he said to them.

"We are one people. You are the same as I; I am the same as you. So, if next year I get into trouble and need help I shall send and call you." And the chiefs from the others cities said "It is good, my brother, we will come and help if needs be".

For the elders of Kitselas had said to Neas d hok.

" We are a people few in numbers, while the people of the coast are many. So call the peoples from the other towns on the river, and make a feast, and make an agreement with them that they will come and help us if the people of the coast come to war against us again."

So the people of the river became a united people; a federation of peoples of villages , banded together to protect one another.

After Legaic had held his big council he sent a messenger who went to the peoples of Kitimat, Kitlop, Bella Bella, Bella Coola,(X Whoot star) , and to Noickt stor, and Themnkt whitk, which latter two places were on Vancouver Island, and across the Queen Charlotte sound, and on the Pacific side of the Island. And the messenger told these peoples that there was to be a great war, and that Legaic wished these peoples to come and aid him in waging it.

The country on the other side of Bella Bella, and down to Victoria was called "Doork" and the people of that land were a wild, bad people.

Legaic ordered the people to come in the following August and that month was called Lakst ta moorn, which means " The month of the humpbacked salmon.

And Legaic sent presents of b ckskins and other goods to pay these peoples to come and help him with their war.

And the word came up the river that Legaic had called the peoples from the south to come to the war, and Neas d hok called a great council.

At the council he had the old men who were wise, and the mature men, and the young men, and the lads. For he wished to have their ideas as to how Kitselas could be defended against the attack that was to come.

And there was a great discussion, and some men said do this, and others do that, and there were many suggestions, but no plan of defence was evolved, so the people returned to their homes.

And the next day Neas d hok called a council of the chiefs and of the elders and they discussed how they would defend Kitselas. And Neas d hok decided that the big island in the middle of the canyon should be fortified, and that posts should be set on the rocks near to the water's edge, and in the shallow water, and that houses should be built on the tops of the postsm and that this should be the war camp.

And Neas Hiwas was in favor of calling the peoples of the upper river.

Now a they held the meeting it was a calm day, and there was no wind. And as they talked they saw a totem pole that had a bear on it snap part of the way up and the bear fell to the ground on the upriver side of the pole.

In those days it was belived that whn a totem pole broke in this manner that it was a portend of a great disaster; of sickness, or some trouble that would bring

death to many of the people.

So when the bear fell many of the wise men said "We are finished, there is nothing to do but to run away and leave the place."

And the council still continued, and finally it was decided that there should be camps established along the river, on the bluffs above Hardscrabble and all along the river. And the camps were to be laced so that the men of one camp could shout to the men of the next camp upriver from them, and thus, from camp to camp, by shouting, word could be passed to the people of the upper river that they were needed. And it was so arranged that in one day the word could be passed from Kitselas to Kispiox and the people could hurry down, and get there quickly.

NOTE : THE IDEA OF THE SIGNAL CAMPS WAS BROUGHT OUT BEFORE THE TOTEM POLE BROKE : IT BROKE SOME DAYS LATER. AND THE TIME WAS TOO SHORT TO FORTIFY THE ISLAND? THAT WORK WOULD HAVE TAKEN OVER A YEAR. AND WHEN THE TOTEM POLE BROKE THEY REMEMBERED THE TIME WHEN ANOTHER POLE HAD BROKEN AND A GREAT SICKNESS HAD COME TO KITSELAS AND MANY OF THE PEOPLE HAD DIED.

SO WHEN THE BEAR POLE BROKE THE PEOPLE LOST HEART AND MANY OF THEM QUIT THE PREPARATIONS THEY WERE MAKING.

THE BREAKING OF THE TOTEM POLE IS CALLED "HAID. E. LASTK" OR THE " BIG SICKNESS."

So it was planned that the goods from the fort should be taken ashore, and it was taken and hidden and cached in the forest; around where the hospital was in construction days, and back up the mountain.

And on the other side the goods were taken out of the houses and hidden on Kitselas mountain.

And the camps were established up the river. On the high bluff above Hardscrabble ~~NaxaxHaxa~~ Neas d hok, had his camp, and his family stretched up to where the camps of Neas Hiwas and his families, and so the Bears were placed in the van of the fight that was to come. And the camps reached up to Kispiox so that when the messages were passed by shouting the warriors all along the river could take to their canoes, and come down the river to the place where the battle would be held. And there they would beach their canoes and go into the woods in readiness for the battle.

And the people of the upper river agreed to come and help Kitselas, so the line of communications were established and completed.

In the meanwhile the warriors from down the coast gathered at the city of Legaic which is now Metlakatla, and the water was covered with the canoes of the warriors.

It is not known how many warriors gathered but there were thousands, so that later, when they came up the river the waters of the Skeena were covered with canoes from Kwinitza for eight miles upstream.

And the city of Metlakatla that was Legaic's city was called " ^{on white bear} LAK.MISK ALLA " "The white bear."

And Legaic welcomed the chiefs and elders of the places that had come to help him. And men of Metlakatla stood guard over the canoes, and the people of Metlakatla fed the warriors who had come to help.

Then Legaic said " Tomorrow we go up the river to wipe out the Kitselas people."

On the next day they set out, and the people of the coast were expert with paddles but did not know how to pole canoes.

And good progress was made until they came to Gitnadoix, and here the water was strong and swift, so that little could be done with the paddles.

Then the men of Bella Bella went ashore and they cut poles of willow, and they tried to pole their canoes with the willow sticks, and the sticks bent under their weight, so that great difficulties arose, and there was little progress.

Legaic was ahead, and the others came behind.

So because of the troubles of poling the great navy of war canoes took ten days for the river journey from Kaien Island to Kitselas Canyon.

In the meanwhile Neas Hiwas sent two good hunting men up the mountain to watch for the coming of Legaic. The hunters had with them poles that were five fathoms long. Each pole had on it's tip a sharp point so that when the hunter wished to come down a steep place he could stick the point into some solid place beneath him, and then slide down the pole, and at the tip, to one side of the sharp point there was a hook, so that when the hunter wished to go up a steep place he could reach up with the hook and catch it over some point, and thus, when it was solid, he could climb up the pole.

So the hunters crossed the river opposite Pitman, and they climbed the high mountain there, and travelled it's ridge until they came to Chindemanch Creek, and they crossed there, and came on to the mountain to the south west of Chindemanch. And from this crest they could look down the river.

From this vantage point they saw the canoes of Legaic

reach Kitselas and behind them canoes stretched right down to Kalum.

***** When the goods were cached before Kitselas was deserted the people chose great cottonwoods that were rotten and hollow in the insides. In these cottonwoods they hollowed out the boles of the trees, and made caves.

In each cave they placed an old man who was too old to travel with the people. With each old man they left a little girl and a small dog.

The little girl served the old man, and when night came the girl built a little fire in the cave, and the smoke went ~~xxxxxxx~~ up the long shaft of the decayed centre, and came out of the holes high up in the tree.

And at night the girl went down to the river and got water to last them until the next night.

And the dog guarded the old man and the girl, and barked to give warning should anything come near by.

The same night the young man came back to the camp of Neas Hiwas and reported.

Then Neas Hiwas shouted down to Neas d hok " War canoes are coming to Kitselas, but they are not all there yet."

And he shouted the same message upriver, and the message travelled from camp to camp, and in about an hour the word had reached Kitwanga of the approaching war.

until it was near the canyon, and the Kitselas men saw figures move on the bench, so they knew that the men of Legaic were there. Then they turned and sped back upriver.

So Legaic's spies knew that the Kitselas men were upriver, and they reported to Legaic.

That night the men of Legaic burned the town of Kitselas.

And a large war party started to walk upriver towards Usk, for they believed that the Kitselas men were near there.

As they walked it became dark, and when they had come to near where Usk now is it was so dark that they turned back.

It was at that time that a little girl came out of a cave to go to the river to get water, and her dog got the scent of the Legaic warriors, and it started to bark furiously. The barking of the dog alarmed the warriors, and they ran.

Then the little girl returned to her tree-cave, and fastened the dog inside, and she told her grandfather. "The war men have come. There were many of them ; so many that I could not see the ground."

And the little girl looked out and said to her grandfather "Snow is coming, and seeing light through the trees a long way off she said " It looks like moon light." And she put out her hand and caught the flakes, and when she drew her hand in she found it was covered with the long ashes from cedar bark. And her grandfather felt of the ashes, and then he understood that the town was burning. Then he began to cry and sing a funeral song, for he grieved that the village was burned, and the totem poles on the graves of the chiefs - for it had not been possible

LA 1st ISLAND ... SA OF THE ... OUKTS ... THE WILD
CARROTS.

to move the totem poles when the rest of the goods had
been cached.

So the next day Legaic led his folks out to war, and
they believed they had but a short xk distance to go to
come up to the Kitselas people.

And they took but little food with them and small amounts
of war material, for they expected to go a short distance and
be able to send back for more supplies.

They came to where Usk now is and there was no signs
of the enemy. Up river, and at last they came to Nicholson
Creek, and there Legaic's men gave their war shouting, and it
was so loud that Neas d hok heard it from his high bluff
near Hardscrabble.

And Neas d hok passed the message up river " They come,
but it is not bad yet. They are still a distance away."

Then Legaic led his men through N icholson Creek
and they shouted as they passed through water that came up
to their knees, for they shouted to keep their hearts up.

And they walked until they came to the high bluff
near Hardscrabble and Legaic said " We have to climb this
mountain to come up on the men of Kitselas.

It was then coming on to evening, and the warriors
were becoming weary, and hungry. And they became down-
hearted and talked amongst themselves that they quit, and
come some other time.

So they talked , until at last the men of Bella
Bella decided to turn back, and men of other villages turned
back, and so Legaic and his people

had to turn back also.

So they returned to their canoes, and they went into their canoes, and down the river, and so ended the second war.

So on the next day no warriors from Legaic came to war with the people of Kitselas, and the day that followed Neas Hiwas sent the two young men to the lookout point on the mountain top. And the young men ~~xxxxxx~~ saw the canoes leaving the lower end of the canyon, and watched the last canoes pass through SIP KAW (LITTLE CANYON), and then they returned and reported to Neas Hiwas.

Then Neas Hiwas shouted down to Neas d hok that Legaic had gone down the river, and he shouted the message up the river " THEY HAVE QUIT. THEY HAVE LEFT. IT IS ALL OVER."

SO ENDED THE WAR AND PEACE CAME TO KITSELAS AGAIN.

INTERIM BETWEEN THE SECOND AND THIRD WARS.

Then for many years there was peace at Kitselas. The people returned to the canyon, and they rebuilt their towns, and gathered fresh goods around them.

For many years the peace continued, and when the little girl who had seen the many warriors had become an old woman the peace still continued.

So Legaic and his people considered what they would do; they awaited their chance to renew the war, but no chance came their way, and so Legaic left the people of Kitselas in peace.

THE WAR HISTORY OF THE GRIZZLY BEAR PEOPLE OF THE

KITSELAS PEOPLE AS TOLD BY CHIEF NEAS D HOK.

NOVEMBER XX 6th.1936.

Part.4.

So after about a hundred years the old people who has been children when the second war was waged had nearly all died, and new generations of fighting men had arisen:

Then , in these latter days Kit Houn, (Mark McKay's present name) was head chief of Kitselas, and Neas ~~xxxx~~ Kitlop was his brother chief.

And Neas Kitlop had as his wife a woman of ~~X~~ Kit Lan, which was about a mile below where the Kalum Bridge now is.

And the head chief of Kit Lan was "Neas sla anooos."

One year Neas Kitlop planned to give a great potlach in the year that would succed, and as the custom was the wife of the chief prepared to make the plan known to her brothers and sisters, for it was the custom that the relatives should give food and buckskins to the chief who would give the potlach and thus help him with his stores, and make sure that he had a plentiful supply.

So Neas Kitlop and his wife came in a canoe to Kit Lan, and visited with Neas sla Anooos, who was the head chief of the Wolf Totem of that place.

Now as Neas Kitlop was visiting with Neas sla anooos there lived in the next house to the Wolf chief a man of the common people, who had two sons who belonged to the village of the new chief -egaic, that was located where Amesbury now is.

And this man called his sons, and told them " Take the little canoe, and a fishing net, and start down the river as though you intended to ifish. But when you get round the point, and you are out of sight.

draw in the net and go down the river, and go to Legaic. Tell Legaic that Neas Kitlop is here, and that he returns up the river tomorrow. Then, if Legaic wishes to kill Neas Kitlop he can send his nephew in a small canoe, and the nephew can come up the river through Hellgate slough (Sask ka neaskt) and lie in wait just behind the point. Then, when Neas Kitlop comes up the main river the nephew can take him by surprise, as he battles with the fast water, and then kill him."

So the man planned to go up the river himself the next morning, and make the pretence of peeling cedar bark, and so be on the spot when Hazikts Naa, the nephew of Legaic arrived to kill Neas Kitlop.

So the following morning, after Neas Kitlop had loaded his big canoe with all the goods that his relatives had given him for the potlach, and with the goods he had bought by trade, the Kitselas chief started up the river with the big canoe heavily laden.

As was the custom the nephew of Neas Kitlop was with him, and the nephew was a young man.

When the common man saw Neas Kitlop was ready to start he sent his sons again to Hazikts Naa, the nephew of Legai, and told him to go up through the Hellgate slough and lie in wait.

The common man then took his small canoe, and made fast time on the trip as he went to Hellgate point, to be ready for when the fighting should take place.

The small canoe shot across the fast water without any trouble, and the big canoe, which had many men in the crew, was also paddled across.

But when the big canoe was in the fast water in front of

where Braun now has his farm, the nephew of ~~Kxxx~~ Legaic shot his canoe out from behind the point and attacked Neas Kitlop, and killed his men, and wounded the Kitselas Chief, and took him prisoner, and carried him downstream in his canoe.

And the nephew of Neas Kitlop jumped in the water and swam to safety, and he returned to Kitselas and told how Neas Kitlop had been treated.

Then, the next day ten war canoes left Legaic's town, and came up the river to Kitselas.

Now the people of Kitselas did not expect any war. In the first wars one chief on each side had been killed ; two wars had been fought, and the Kitselas people felt that the count was even.

But on this day the ten war canoes came up to Kitselas and they had with them Neas Kitlop, but the Kitselas people did not know that he was wounded, only that he had been taken a prisoner.

And the war canoes came up into the eddy, and tied up to the sand bar that was below the big house of Kit Hoon, the head chief, and there they bartered with the head chief so that the Kitselas people might ransom ~~Kxx~~ Neas Kitlop.

And the sister of Neas Kitlop -Sima.goouldk - came out and placed one man of buckskins as the ransom. And the men in the canoes were not satisfied. Then she brought out a second MAN of buckskins, and still they were not satisfied. Again she brought out a MAN of buckskins, but three MEN of buckskins did not satisfy the men of Legaic, and they talked amongst themselves.

Then other four MEN of buckskins were placed outside the big house, and still the Legaic men were not satisfied.

And the chiefs and elders of Kitselas councilled together in the great house, and after the council they took other three MEN of buckskins and added them to the ransom so that there were ten MEN of buckskins outside the house.

Still the men of Legaic councilled together, and were not satisfied, and at last one of them said "Give us the Crown "Kar-Kaalkt" which was the supreme crown of the Eagles, and was ornamented with many little men that were hung around the face and symbolised the fact that the Eagle people of Alaska were all one man.

In the early days a woman of high rank in the Kitselas people adopted a youth of Legaic's people, and as he was the one who should rise to the power of the chieftainship at his place of birth, he took with him to Kitselas the crown Kar-Kaalkt, and so when ~~Simxaxgawudkixadwpxkd~~ Koo.m.kt. ptinkt, adopted Haaiss, the nephew of Legaic the supreme crown came to Kitselas.

So, now the warriors of Legaic demanded this crown be returned to them, otherwise they would kill Neas Kitlop.

And Haaiss, when he was a young man made a totem pole, that he called Naak. ta. aarkt, "The fin of the killer whale."

And Haaiss erected a second totem pole, and on the top of it he second totem pole he put an eagle with it's wings outspread in flight, for the flying eagle belonged to the eagle people who came from Alaska.

For in the early days The Eagle people of Alaska tamed young eagles, and fed them. So these tame eagles fished, and sat on the houses of the Native people to eat their catch.

In the course of years, after hard ward, the Eagle people of Alaska left their town that was somewhere near whenre Katchikan now is,

and they brought all their goods and all their people in five great canoes. And a great tame eagle ~~was~~ came with them. At times it perched on the bow of a canoe. And at times it flew around the canoes and ahead of them.

So, as their journey was escorted by a flying eagle the people took an eagle in flight as the top emblem of their totem pole.

So it is to this day that the flying eagle is the emblem of the Eagle people of Kitsumkallum, and of Legaic .

Now, when the supreme crown of the Eagle people came to Kitselas Legaic became the second ranking chief of The Eagle people. And the family of Legaic waxed very rich, and the Legaic of the time of this history coveted the crown so that he might "Have the powrr " and become head chief of all the Alaskan Eagle people.

The Head Eagle chief at Kalum was named " XHCHAUM DUESKT" which means " The man who is ahead at daylight." And this chief was the ranking chief of The Alaska Eagles, and his was the power of The supreme crown.

So when the Legaic men demanded the crown Neas Kitlop head what they said and he spoke from the canoe to his nephew and he said " Stop. Do not give them the crown. I am wounded, and I am going to die in any case. So hold, and do not give them the crown that you may have me with you when I die."

And the people of Kitselas, who had been on the point of giving the Legaic people the crown held their hands, and so the supreme crown is the property of Kitselas even to this day.

So Legaic Naaick, the nephew of Neas Kitlop, held the people from giving up the crown.

Levaic Naicket ---- "The Unknown fin." --- or one fin in the midst of many fins, and it is not known to which fish the fin belongs to."

So the canoes left Kitselas, and started for the coast. And at the mouth of Kitselas Canyon, where the gravel bar is, Legaic's mne killed Neas Kitlop and threw the body ~~XXXXXX~~ ~~XXXXXX~~ on the gravel bar and left it there.

So it came true what the Eagle chief had said as he held the Big Eagle chief of Simpson by the hair " His blood will go on me."

So now there had been one Eagle chief, and one Bear Chief killed on the Kitselas side of the wars, and only one Eagle chief on the Tsimpsean side of the trouble.

But as the Kitselas people were not prepared for was and because they were not strong enough to wage war against Legaic the trouble passed over for the time.

Many, many years, over one hundred years passed and it was a time of peace.

Legaic had a small village on the island, just below the mouth of the canyon, and the people of Legais called five places "up river."

These were Kitselas, Kitsumkallum, Legaic's town, and ~~XXXXXX~~ ~~XXXXXX~~, and Kitlan, Kitlutx ar, Kit an da & Trout river, and the area was called ~~Tak~~ "Tak i. garnik."

Gitnadoix, Kin a hun geikt, Git . wil goitks, and Kit, za klaz (Oostall River) ; these were called GIT GATZ.

So after the long war the tribe of Legaic had become still richer, and Legaic raised himself up high, and considered that he was a greater man than any other chief.

And when the fishing of the oolichans started on the Naas Legiac led his people to the fishing before the other peoples arrived.

And when ~~he~~ the fishing was ended Legai led his people from the river before and other tribes left.

And so it came about one year that Legaic's people had finished the fishing, and the curing of the fish, and the making of grease, and in the month of May he was the first chief to leave for outside.

Unknown to Legaic a raiding party had come from the Hyder people of the Queen Charlotte Islands, and the chief's name was Weijh, u, h uns, and his nephew's name was Naas stow, (Mrs Nash is of the family of Naas stow), and they lay in wait for Legaic, and close by Kincolith they attacked him, and killed ~~Legaic and his men~~, and took Legaic's sister, and his nephew, and all the women and children prisoners, and took them back to the Charlottes as slaves. And they captured all the oolichans and the grease, and carried this booty with them also.

~~xxxxxxxwintarxLegaixsantxwaxtixxwax~~

So Legaic and the men who had escaped returned to the Naas and they met the Kitselas people leaving., and they told the Kitselas people what had happened.

And the Kitselas people waited, and all the people who remained on the Naas gathered and came out of the river at the one time, so that there would be a strong force to meet the Haidas if they returned.

But the Haidias had left, and returned to their own land.

That winter Legaic sent messengers to Neas d Hok, and ordered him to help him wage war on the Haidias when the next

September came and the fishing was ended.

And Neas d hok sent back word " All right. It is good.
I will help you."

When September came Neas D hok gathered a fleet of twenty canoes from his side of the canyon (400 men) and 20 canoes from the other side of the canyon, and other twenty came from Legaic's "Up river " people, so a fleet of 60 canoes -1200 men- went down the river in September to join with Legaic in his war on the Haidias.

Neas d hok ws given a sister of Legaic as his wife, and Legaic made Neas d hok the leader of the river fleet.

The men of the upper part of the river did not know the sound between Dundas and the Charlottes, and Neas D hok asked Legaic if he knew the course.

Legaic answered that at the village of Git,a,wun geikt, which is the Kyex river, they would get a pilot.

So they stopped at that town, and they called the chief of that place, and asked for a good man who knew the course, and the weather, so that he might pilot them across to the Charlottes

The chief gave them a good man, named Haan . a meekt, and he was skilled in the knowledge of the coast, and of the weather and of the sea.

The people of the lower river laughed amongst themselves and said " These people from up the river wil have a bad time, they will be seasick when they come out into the open ocean."

The pilot led them to a big sandy beach on the west side of Dundas Island, and because the weather did not promise to be favorable he had the fleet tie up there, and the warriors make a camp until conditions bettered.

As was the custom ~~in~~ when war was planned Neas d hok and his warriors had fasted and purified themselves beforehand,

and while they were camped they still ate but little - a flake of fish for a meal, a single berry, and the tip of the tongue slightly moistened with water.

So, as the pilot said they must wait for six days for the southeaster to blow itself out, the young warriors played together on the sand bar, and the young warriors were wild and there arose quarrels between Legaic's men, and the Kitselas warriors.

Then the men of Kitselas remembered the time when Neas Kitlop had been killed and how his body had been left on the gravel bar.

And the Kitselas people became very angry and they said "No is our time. We are forty canoes against Legaic's twenty. We cannot have things easy, and kill all of Legaic men and Legaic himself."

And Legaic was afraid, and called his men into the house, and he called the chiefs of Kitselas and placed eagle down on their heads, and they honored him and held their young men in check.

So people of the lower parts of the Skeena sent word over to the Haidas that Legaic had gathered a fleet and planned to go to the Charlottes and fight. And the messengers said that Legaic's men from the upper river were using snakes for arrows. In fact the Upper river people used arrows of saskatoon wood, that were tipped with bone, and that were barbed with two, and sometimes three barbs so that they could not be withdrawn.

When the Haidas heard that snakes were to be used as arrows they became greatly afraid, and the whole of the 18 tribes were afraid, even from one end of the islands to the other end.

Here we stop tonight.

So early in the morning the men of the war party lifted their canoes and carried them down to the water which was out on a long run out, and they floated their canoes and started on their journey to the Islands.

That afternoon there was a great feast being held on the long spit that runs out from the north end of North Island. The feast was given by the Haida chief who had killed so many of Legaic's men, and who had carried his women and children into slavery.

This Haida chief was giving a big potlach, and he gave the people dried halibut to eat, and with the fish he gave of the grease he had taken from Legaic's people.

And as the people ate the big chief went round his guests, and from the dish of each guest he took a small portion of the food that they ate. This was the custom to assure the guests that there was no poison in the food.

And as he ate he said " See what a big brave man I eat good clean grease." And one of the elders remarked. " Yes, it is the taste of good clean grease, but close behind that taste comes the taste of blood."

And the elder said this not knowing that the war party was on its way, for as yet the swift canoes of the messengers had not reached the Island.

So the Haidas feasted, and enjoyed the fine weather, and many of them were outside under the warm sunshine, and there they played and gambled.

And Naas stoo, his son, gambled with the other young men on the long beach of Sand Spit. And Naas stow gambled with a specially fine set of sticks that he had captured when he was with his gather on the raid on Legaic.

And as they gambled there came a shout from the seaward side of the spit "Waaa, Waaa, Waaa" , which was the signal that war was suddenly coming to that part.

And all the people became excited, and the young men ran to put on their armor, and then the messenger canoe came ashore and told The bgi chief that Neas d hok and his warriors were on their way, and advised him to take measures to protect himself- to run away, ~~xxxx~~ or prepare for battle.

So the chief took all his men, and they went away to prepare, and he left the slaves ; the women and the children behind. And Naas stoo, in his haste, left his set of gambling sticks behind.

It was just before sundown that Neas d hok arrived at Sand Spit, and there with his men he drew up the war canoes, and proceeded to make camp, and not being in a hurry arranged matters properly for the comfort and security of his men.

THE NAME OF THE CHIEF WHO HELD THE FEAST WAS "WEE SOU HOUNS".

Now the purification of a warrior for his good fortune in conflict ran for a length in proportion to the period of purification. And as many days had been lost as Neas d hok had camped at Dundas Island his time of cleanness was due to end that night he had arrived at Sand Spit.

So he said to his warriors, and to Legaic, "Tonight we crawl into this Haida town, and we will burn the town."

Thus, after darkness the warriors crawled into the village, and in each house there was a small ~~xxxxxx~~ fire that gave but little light.

And as they crawled through the village they heard the voices of women and children, but they heard no men talking.

They recognised the speech of the Simpseans, and the warriors whispered into the houses asking what had come to pass.

From one house the sister of Legaic - the one who had been captured at the mouth of the Naas- replied and said " The men of Haida have run away, we- the women and children who have been taken as slaves, only remain in the town."

So Legaic rescued all the women who had been taken from his people, and he was satisfied with the outcome of the war. For while his women and children were still captives he was prepared to carry on the war until they were rescued, but when they had been safely restored to him he wished to return across Hecate straits, and bring them safely to their homes again.

Thus the next morning the warriors loaded their canoes and set forth. But before they had got well under way a gale sprung up from the south east and great waves pounded on the spit. So, seeing that the voyage could not be made at that time the war party returned to the place where they had camped for the night, and once more they took their canoes ashore, and carried them up to where they would be safe from the gale.

But two canoes were broken up before they could be drawn to safety. One of these canoes was from up the river and belonged to a man whose name was Yuusm and it had been built at Lak quitz aar " (George Little's island.) It was a tough canoe - the name of the canoe was "Saw man eastk"

which means " A canoe built out of knotty wood, and so it is tough."

And the women who had been slaves told Legaic "At the end of their village there are two big canoes that are finely made, and they have beautiful carvings on them. They are covered with brush, and lie near the mouth of a little creek."

That evening a party of young men went and took these two canoes, and lifted them and took them with them.

But two of the young men were thirsty, and the cool waters of the creek enticed them, so that they broke their war training in which they drank but little. They kneeled down, and drank greedily of the water, dipping it up with their hands. So greedily did they drink that they neglected to look around them, and as they drank the Haidas came upon them, and killed them, and took of their heads, so that they could take their scalps to add to the tally of the brave men they had killed.

Later it was found that the wives of the two young men had broken the law of women for the time their men were at war. For the law said that when a man was at war his wife had to deny herself, and refrain from washing her clothes, and keep a strict vigil and behave herself in a quiet and restrained manner, and so in war and when a man was hunting, this denial of his wife was an invisible support to him in his times of peril and caused him to win through safely. But if the woman did not conduct herself properly, but ran round and enjoyed herself, then ill fortune would be the lot of the husband when peril came.

(Take special note of the psychological aspect of this law; and of the idea of somethingakin to the power of projecting the personality and spirit force to a distant scene to be used in a beneficial way for the help and support of the husband.)

So as Legaic's time of purification was past, and he could not expect success in a continuance of the war, and yet he was determined that as the gale had held him up he would remain and continue the war; therefore, he set out to make preparations for a long stay so that the periods of purification might be gone through again and after that a new war might be waged.

In order that this might be done in safety he set the men to the task of gathering the trees that lay thick on the beach where the waves had brought them, and with these trees he built a fort that was a quarter of a mile square, and the walls stood twenty four feet above the level of the spit. Inside he had a platform built at the height of the reach of a man as he stretched upwards, and in the walls above the platform he had ports cut for his warriors to use their bows and spears. Four doors were hung in - two at the front, one on each side, but no door at the rear. These doors were made of stonung wood, and when closed were still at an angle from the perpindicular, and the sloping faces were on the inside of the fort. And behind each door he fitted a strong bar that dropped in position and held it safely against the efforts of the enemy to push it open.

So the fort was built, and Legaic and Heas d hok had the men keep busy making more bows and arrows, and making extra spears that were five fathoms long, so that when the

time of battle came they could use them through the loop holes, and the spears would be amply long to reach the Haidas that were below them on the ground.

While this was going on Naas Stow became more and more angry that in the excitement of the alarm he had left his fine gambling sticks behind and lost them.

Finally he went to his father and said "I am very angry that is that excitement I lost my sticks. These men of the Skeena and The Simpseans are to blame. Therefore I must fight them, and have revenge for the loss they have brought upon me." And his father, The Chief "said "That is good, you shall fight."

So the Chief sent word to the people of the islands of lower Alaska and called these people to come and help him wage a war against the invaders. He called, in all, the people of eighteen towns to come and aid him in his war.

So the next day the Big Haida chief led his men to battle against the invaders. The big chief was dressed in armor made of the skins of sea lions, but the young chief was dressed in an armor made of light buckskin, and this armor was highly decorated.

On that first day the Haidas fought with the men of Simpson, but the men of Kitselas did not join in the battle. For as yet there remained three days of the purification and Neas d hok held his men in check until that time was completed. But Neas d hok kept his men busy with the finishing of the fort, and the making of more arrows and spears.

So that night there were still more Haidas gathered on the spit, and more were coming all the time to join

the forces of the big chief.

Neas d hok-had forseen this, and it was for this reason he had built the big LREIS (Wall), that the men of the invading army might have security after the day's battle had ended.

That night Legaic and Neas d hok talked over the fire. and Legaic told how the Haidas were many and it was hard for the Simpsseans to stand against them.

And Legaic said " All through the battle the big chief shouted with a loud voice, and he kept saying "HOWK, howk, howk," over and over again."

" Do not mind that shouting" replied Neas d hok. The language of these people is different from ours, and the shout of the chief is but a command to his men to press ahead with the attack. Do not be afraid. "

Then , when the ten days of purification had been finished, Neas d hok prepared to lead his men forth to battle. And his nephew Liget Was caas, his nephew, and Waal sa aar, were dressed in the skins of the big grizzly bears in readiness for the single combats.

One on each man had a sharp knife made of bone. On the other hip a club was hung with the ~~xxxxx~~ thong so made that a man could put his hand in quicky and grasp the weapon. And in a place that was handy each carried a bow and a number of arrows.

So on the day that Neas d hok was ready to enter the combat his nephews were thus attired.

They were brave young men, for the nephews of the chiefs were trained to be hardened, and given baths in ice water in the winter, and given medicine made of the

dead men and ground up, so that this medicine should give them courage and they should never loose heart.

Before noon on the appointed day there came a great noise from behind the great wall. There was shouting, and the sound of beaten drums filled the air.

Then the two front doors lifted, and through the openings came two huge grizzly bears.

When the bears appeared the Haidas were taken by surprise and thrown into confusion.

Now the days of the purification of the Haidas had passed and their day of prospect of victory was gone.

But the Kitselas people were in full vigor and had a confidence in victory.

So when the Kitselas people poured out of the gates, and the two great bears ran ahead of the warriors the hearts of the Haidas sank .

And the Haidas were dressed in their common garb and did not wear armor and when they saw the men of Kitselas fully equipped for war they faltered.

But the big Haida chief still shouted "Howk, howk," and tried to spur his people on. And the young chief, Neas Stow, who was an Eagle, danced around and sought to inspire his men with his bravery .

Then as the Kitselas advanced Neas Stow fitted an arrow to his bow, and aiming drew it and released the shaft. It sped truly and pierced the big Haida chief through the middle so that he fell and died.

When Neas Stow saw his father fall he lost heart, and turned to flee. Then Liget was Neas took his bow and shot the young Haida chief through the back of the knee, and Liget was Neas took him and slew him, removing his head and

taking his robes of chieftainship.

Then the Haidas broke and ran, and the warriors chased them, killing many thousands so that the sands of the Spit were covered with the dead. And many of the Haidas were taken prisoners.

So with but a short fight the great war came to an end.

As the big Haida chief was not dead Neas d hok gave orders that his hands should be tied, and that he should be taken into the fort and cared for.

And the warriors kept on the chase of the Haida people, and followed them into the bush, and killed many there. They went into the town they had entered the first night and burned it. Then they passed on to the next town on the north shore and burned it, taking many young men prisoners to be used as slaves, and they passed on to the third town and did likewise.

After that Neas d hok brought his men back to the fort.

And Lak deask, of the Wolves, whose nephew was killed by the Haidas when the young men went for the two canoes, took one young Haida as a prisoner,

And that morning after the big battle the weather came fine, and Legaic and Neas d hok prepared to leave for home. They loaded all their 60 canoes, and many other canoes they had taken from the Haidas, for they had many prisoners and much booty they had taken from the Haidas.

As preparations were being made Lat deask sat by the canoe of Legaic, and he had the young Haida lad with him. The young lad was well built, and pleasant to look upon and Legaic said to Lak deask "Give to me the young

you have taken." And Lak deask did not answer. So, several times Legaic repeated the request.

Then the anger rose in Lak deask and he took his bone knife, and killed the lad, and threw the body into the canoe of Legaic, and said." You ordered us to come on this war. You are not staisfied even now with what you have gained. I lost my nephew the first day when the Haidas caught him. So I had taken this lad as mine. But you are not satisfied, and you must have this young lad also. So take him."

And Legaic was ashamed that he had coveted the lad from the warrior who had lost his nephew.

So when all was ready the war canoes set off, and Legaic led the way with his canoe.

That night they came to Dundas Island and there they camped, and Legaic gave a great feast to his warriors and danced for them.

And on the next day Legaic led them towards the main mainland, but before they had gone far a southeaster came up

Legaic who was ahead managed to make his way to safety in Metlakatla passage, but the canoes that were behind drifted to the north.

Some found refuge in Big bay, Others in the Simpson Harbor, while the last of the fleet went still further north and won into Canoe Pass (Mekā ktanal) .

Legaic was grieved that his fleet had been scattered and sent canoes to search and see if any were lost.

And it was found that all the canoes had won through and that none were lost.

WARK CHANNEL WAS CALLED "MONEP TELDA."

So the next day the weather had gone down, and the canoes came south, and gathered at Metlakatla. Then Legaic gave a great feast.

And word was carried to the chief at Kyzex, who had sent the messengers in the canoe, and whose messengers had returned by Alaska so that they should not meet Legaic and Neas d hok as they neared the Spit.

And to this Kyzex chief came the word that Legaic was back, and that with him he had brought the big Haida chief as a prisoner.

But the Kyzex chief said "No, I do not believe it. That Haida chief was too powerful. He could not have been taken. There are many Haida men who have the same name as that chief. It is one of these men whom he has taken."

So he refused to believe that the Big chief, who was his friend, had been taken.

And after the feast at Metlakatla the fleet came up the river and many of the people saw the big chief who had been taken prisoner.

And that chief was sorely wounded, and the arrow had penetrated his intestines. And as the chief looked at his wounds, and saw infection setting in he said "You were too foolish, my son Naas Stow, and because of your foolishness this has happened to me."

So the fleet came up the river, with Neas d hok ahead, and Legaic in the middle and the other side of Kitselas in the rear.

When they came to Kyzex the chief of that place came out in a big canoe, and asked Legaic if he had the Haida chief as a prisoner. And when he had seen the Haida chief

he sought to buy him from Legaic. And Legaic demanded an aietesk in payment, and the Kyzex Chief held up the floor board of his canoe and said " I will give an aietesk later on".

But according to the law of the People when a man was bought the payment had to be made on the spot, and so Legaic said " Isss" ~~11~~ which means " Dirty, low, your no good for me." and so insulting the Kyzex chief he refused to sell the Haida chief.

And they came back to the canyon, and there on the island opposite the old Hudson Bay post they landed at Legaic's town, and there at Troosck wheildk -- " Inside the gravel bar" he was taken ashore, and there the Haida chief died, and there he was buried. When I was a young man I saw the grave of this chief, and in those days many berries grew there.

The name of the island is called "LasNamak.~~12~~ la.walli¹²
LAS NA MAK LA WALLI.

Then for over one hundred years there were no more wars and the native peoples lived in peace and friendship with each other.

But Git Hun, The Eagle on on the left hand bank of the Canyon, waited, and looked for a chance to open up a war with the Simpseans, for though seven generations had passed the death of Neas Kitlop had not been paid for nor had a war been waged to obtain a just revenge.

THE WAR HISTORY OF THE GRIZZLY BEAR PEOPLE OF
KITSELAS AS TOLD BY CHIEF NEAS D HOK.

C O N C L U S I O N . Nov.14th.1936.

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THEN , in the latter days, many hundred years after
Kit Hun had been killed and his body put off on the gravel
bar below The Canyon by the chiefs of the Simpseans, there
came the day when guns came into the land.

The guns came from the east, and were old flint-
locks.

So, as a new generation of people had grown up since
the last war with the Haidas, and a new Kit Hun sat in the
chair of his forefathers, and held the power on the left
side of the Canyon ; then this new Kit Hun gathered many guns
and stored them in safety against the day when he should use
them in a war in which he planned to revenge the death of his
ancestor.

So, one year a trading schooner came from the
new colony that is now Victoria, and brought with her whiskey
to trade to the Native people.

And in the schooner's cargo were barrels of powder.
And Kit Hun bought one big barrel of powder to use with his
guns. The barrel stood about two and a half feet high, and it
held much powder.

And Kit Hun and his family carried the big barrel
of gunpowder over from Kitimat where they had bought it, and
they hid the barrel in the rocks of the mountain behind
the Canyon. They made it secure in this hiding place with
big rocks heaped in front of it, and they planted many bushes
to hide it and to make the land look as though it had not

been touched.

So only the family of Kit Hun knew of the gunpowder, and for many years it remained hidden against the day when it would be needed.

So, in the course of time that Kit Hun died. And his nephew went to his place. And after many years this Kit Hun also died. And still the gun powder remained hidden.

And another Kit Hun sat in the chair, and this chief was the uncle of my father.

And in the course of years my father's uncle died, but my father and his brothers still lived.

And when the Kit Hun ~~xxxxxx~~ who had bought the barrel of powder grew old he gathered his nephews and his councillors together and said to them,

" If I die before the powder is used, it is for you to still gather all the guns you can. Get them from the Magilgwets, from the Babines - from any place where you can get them. And as you gather the guns store them away, for some day you will need them.

For remember the early days when the young chief killed the big Simpansean Chief that our grandfather was kind to the dead chief, and held him by the hair until he could be brought to land, and buried as a chief should be buried.

But ~~xxx~~, centuries after, when the Simpanseans killed our grandfather Kit Hun they did not treat him kindly, but put his body out on a gravel bar.

So it is for you to remember these things. The day will come when a chance is offered, and in that day you will need all the guns you have gathered and the powder in the barrel so that you can war against Legaic and have your just revenge for their acts.

And the chief who ~~xxxxx~~ followed the one who had bought the powder was a kindly man, and liked to see his people prosper and the children grow up around him.

And in his day there were 42houses on the island, and ten houses in the small village where the tunnel now comes out.

The smallest house was a "Four man house" - and that is to say it held eighty people. Many houses were "six men houses," while the largest ones were "seven men houses and wach of these sheltered one hundred and forty people.

So the Eagle people of Kitselas prospered and they became strong with the young life that grew vigorously in their houses.

So for the time being the idea of war passed into the background.

Towards the latter years of this chief who was kind a great sickness swept through Kitselas - it was called H ik-e-laas HIK E LAAS , and it was something like small-pox, and many people died and the number of the people became much less.

In those days it still was the custom for my father's house to tradw with the people of Hagwilget and the upper river.

After my father's house had returned from the trading the people of Legaic asked permission to go up river so that they , too , might trade.

If this request was viewed with favor they were allowed to pass.

But if there was a reason why they should not be allowed to go up the river, then they were refused, and they

had to return to the coast.

So it came to pass one year that a child of my father's house died. and my father's house asked the house of his father that a line be put across the Canyon, as was the power of my grandfather's house, and so the line should stop the Simpseans from going up to trade.

So Neas Hiwas put out the line and placed it across the Canyon, and so it would make the Simpseans mad, and they would want to fight.

So one year, when the fishing was finished in September - it was over a hundred years ago when my father was still a young man, - the people of Kitselas started on their trading trip to the upper country.

And my father, as was his right, led the way. The ranking trader on the right bank followed him. Behind came many of the men of Kitselas, and behind them Legaic and his Simpseans.

So in due course the traders came to Kitwanga, and they went to the smoking camp of the Kitwanga people that was on Kitwancool river.

The traders sought to buy a variety of goods - blankets made of rabbit skins that were cut into strips about an inch and a half long and then tristed to gether so that the fur was on the outside of what appeared to be a rope ; this rabbit rope was then woven into blankets. And blankets made of the finely tanned skins of the ground hogs. They bought berries, and other things the people of Kitwanga had to offer.

So, in the trading two of my father's brothers came into one house in the smoking camp, and there they saw a young woman who was comely, and finely set up. This woman, who was known later as "ALICE" was from the people of TATLAN (Check this on the map), which is behind the Stikine river.

And my father's brother desired this woman, and asked the owner of the house who she was " A slave" came the reply. "Will you sell her" asked my uncle. "Yes" said the man of Kitwanga. "How much asked my uncle." "Two ' men' of buckskins" was the answer. " I will buy her" returned my uncle.

The woman was of a people who lived in the woods, and she had been taken as a slave when the Kitwancools went to war with her people. Her name was Ta-Ta--la-ma, and she was fine to look upon.

My fathers brother was called Loom deeis, and there came into that house a brother of Legaic whose name was Neas-was- mak.

Neas was mak, also desired the girl Ta.ta.la.ma, and he and myuncle talked together over the matter.

In the early days it was the custom of the men to carry their bows with them so that they could defend themselves if they were attacked, but in these latter days the men carried their guns to use if need be. So, when the men went to trade each man carried his gun on his shoulder.

Neas.was.mak, took a haughty attitude with my two uncles and said" You shall not buy this woman. You are two youths. I am a man. I want to buy her, and I shall do so."

But Loom deeis replied " We intend to buy the girl. If you bid more for her than we do, it is all right. She will be yours. But if we bid more than you do, then she will be

ours."

This made Neas was mak very angry, and bringing his gun to the firing position he let off the charge at Loom deis. The charge passed between the left arm and left side of the Kitselas man, and the force of the explosion knocked him down.

Then the brother of Loom deis thought that his brother had been killed, and he shot Neas was mak, and put the bullet right through the body of the Simpson. And sodied Neas was mak.

Then my uncle picked up his brot er Loom deis, and asked if he was shot. They examined Loom deis, and found that the bullet had not hit him, but that the powder had burned the clothing of his left side.

As soon as the two shots rang out the company of traders was thrown into confusion and the Simpseans and the Kitselas sought to find what had happened.

And as they enquired my uncles slipped out of the house where the shooting had taken place.

Then, as the men of Kitselas made their way to their canoes they came to one whom they took to be a man of ~~Kitselas~~ the Simpseans, and they shot that person. Then it was found that they had shot a woman of Kitwanga.

The Simpseans gather round their fallen Chief, and carried him to their camp. The Simpseans were very angry and would have fought with the Kitselas, but the men of Kitselas were too many.

And so the Kitselas loaded their canoes, and left for down river, still leaving the Simpseans at Kitwanga.

After they had arrived at Kitselas they sent out a

party of brave men who went up the river again, and waited at the slough that is above the Usk ferry, and there they awaited the arrival of the Simpseans from upriver.

When the coast people came the Kitselas shot at them to frighten them, and one Simpson was killed, and a canoe was upset. Then the Kitselas allowed the rest of the Simpseans to pass down river in safety, and through the Canyon.

So the Simpseans returned to Port Simpson and Legaic called the great council and said he wanted to war against Kitselas, and the Council agreed that the next year they would go to war.

Now many of the Kitselas people had married women of the Simpseans, and as some of these young men visited their relatives at Port Simpson they heard that a war was planned.

So the word came to Kitselas, and the work of fortifying the island was put in hand.

The people of Kitselas cut logs of hard wood- of birch and of tough hemlock, and they hewed the logs square so that they would fit together and not leave space for bullets to pass through.

With these logs they built a wall round the island close down to the water. And they built a second wall half way up the island, and on the top of the island they built a third wall that dominated all the land around.

On the old town site, where the tunnel now comes out, they cleared away all the brush so that the watchers on the island could see the enemy as they emerged from the brush and kill them as they came into the open.

Then were the guns brought from their places of keeping and they were ranged round the lower wall so that as the guns stood side by side and touched each other then made a solid ring round the inside of the wall.

Then they took others of the guns, and made a ring inside the second wall. And they did the same with the third wall, and still there were guns left over - enough to go half way round the top wall a sin.

Then, to complete the preparation for the coming war, the great barrel of powder was brought out from the hiding place in the rocks.

Then the word was carried to Legaic that the island had been fortified. And the messengers told of the great number of guns the Kitselas had. And they brought to Legaic the news of the big barrel of powder.

To Legaic it came as a surprise that so many guns had been gathered at Kitselas, and up to that time he had never heard any mention of the powder.

So Legaic called a council of the people to decide if the war should be carried on. He called the Chiefs from all the totems, and in these was the chief who sat in the chair of the man, who, in the ancient days had blown the ashes off his hand.

And the council split, and some said " In the years gone by we have warred against the Kitselas. They stay in a bad place, and we were not able to win against them. Noww they have guns. If we go to war against the Kitselas we shall be defeated and wiped out. No man will return to tell what has happened to us. "

So Legaic decided thatthere should be no war.

Like the wise chief that he was he decided that there should be a war dance and that he would pay for the blood of the man who had been placedon the gravel bar, and he knew then that there would be payment for the blood of the chief who had been killed at Kitwanga.

So Legaic sent messengers to Kitselas to tell that

there would be no war, and that he, and his people would come to Kitselas for the feast.

So Legaic and his people came up the river and landed on the right hand side of the river - to land on the right hand side was a sign of peace : to land on the left hand side was a sign of war.

The people of Kitselas met the Simpsons, and every man of both parties carried his gun.

And the people of Kitselas came out with their guns pointing to the air - which was the sign that there would be no fighting, and the Simpsons met them with their guns in the air.

As the Simpsons came forward the Kitselas fell back until they gave way for the warriors, of the second wall, and here the same greeting took place, and so it happened a third time at the top wall.

So after the welcome and the assurance of peace the Simpsons crossed over to the left hand side, to where Kit hun awaited them, and they held the feast "HOW A GAR NI."

So Legaic came to the big sand bar where the warriors had landed before, and the men of Kitselas lined up on one side of the bar, and the Simpsons faced them. And the two lines of warriors faced each other with their guns pointing at the men in the opposite ranks.

So stood the men of the two camps as their chiefs talked over the terms.

Said Kit Hun, who was my fathers uncle " Pay for the blood of my ancestor whom your people killed and put on the gravel bar." Answered Legaic, " Then pay for the blood of our chief who died at Kitwanga. If you pay then we pay, and we pay equal amounts."

So as they talked the warriors stood ready to

fire. If a chief said " No, I do not pay" that would have been the signal for the weapons to speak. " If a chief said "I am not satisfied with what you say is all you will give" that, too could have brought on the conflict.

But it was the law of this feast that when the chiefs agreed upon what should be paid, then the muzzles of the guns were raised, and pointed into the air, and there was peace and no war.

So was the ancient law of the days of spears and bows: so came the law and was carried on after the guns came to the people.

So the terms were discussed, and both sides were satisfied, and the guns of the two ranks were pointed in the air, and the firing started. The Simpseans fired into the air for their chief had said "There shall be no more war. To Kitsela Kitselas I shall be a brother" and because Kit Hun had replied " I am satisfied, there shall be no more war" the men of Kitselas fired to show the joy of peace.

So the front ranks of the two parties, and the rear ranks, and when the Simpseans had finished firing there came volley after volley from the great forces of the Kitselas.

And my grandfather, Neas Hiwas, for a while forgot his gun, Then siezing it he fired. And ahead of him, stitting on the bank were people who had waited to see the outcome. As my grandfather fired his bullet struck one of these men on the forehead, and creased the skin, so that the man was knocked unconscious, and rolled down into the water. But he was saved, and little the worse for it was but a skin wound.

So Legaic was conducted to the great Guest House, where he sealed the pact of peace between the two peoples by the War Dance.

So, as Legaic entered the guest house the men of Kitselas picked up Legaic, and carried him shoulder high round the house, while the choir of women sang.

And there was great rejoicing, and sports, and feasting.

So from that time on - it was about eighty years ago, there has been no more war between the Simpseans and the Kitselas. The people have intermarried, and these days there are many of the Kitselas women at Simpson, and many Simpson women at Kitselas.

1936
80
1856

NOTE. In making the big bullet proof stockades trenches were run out to the front, and up the opposite side hill, so that the warriors who defended the stockades could send out parties, and these parties could get behind the attacking forces, and shoot them from the rear.

This ends the history of Neas d hok.

January 28, 1937.

FOODS: COOKING UTENSILS AND BUILDING MATERIALS
USED BY THE KITSELAS PEOPLE BEFORE THE COMING
OF WHITE MEN.

AS DESCRIBED BY NEAS D HOK.

It was the custom when a stranger came to the town to feed him.

Ceremonial called for the guest to be given a drink of water, which was a sign of friendship. If no water was given it was an indication that the stranger would be killed.

Salmon, boiled, was the first course. It was boiled by heated stones being put into a wooden cooking dish, or in the case of a large number of people being fed, into a box made as the storage boxes were made.

NOTE. THE BOTTOMS OF THE STORAGE AND COOKING BOXES WERE FROM A QUARTER TO HALF AN INCH THICK AND THEY WERE HELD IN PLACE BY SHARPENED NAILS MADE FROM HARDWOOD.

Some water was put into the box and the hot stones put into the water. The stones brought the water to a boil quicker than the modern method of boiling by fire.

Salmon was put in to the boiling water, and when cooked removed by wooden spoons.

Seaweed was cooked in the same manner. Herring eggs, also, after being soaked for about twelve hours, were also cooked by this method.

Dried berries, at times were cooked by this method. At other times they were eaten directly from the cakes.

Meats, dried, were soaked and then boiled. Fresh meats

were either boiled or roasted.

Some berries were dried when gathered. These included the blue huckleberry and the soap berry.

Racks about two to two and a half feet high were built on the ground. These were covered with skunk cabbage leaves that had been put in the fire to remove the odor, and from the fire they came out like paper sheets.

These leaves made the tray on which the berries were dried.

The berries were pounded to a pulp, a small amount of water being added to make a smooth paste. This past was spread evenly over the leaves and a slow fire underneath removed the mositure. When almost dry the long cake was rolled up, tied with cedar cords, and hung up for storage.

Other berries, cranberries, thimbleberries, raspberries, and crabapples, were partially cooked and then mixed with fine oolichan grease, and the mixture then stored.

Meats that were eaten included caribou, moose, deer, ground hog, grizzly bear, bear, goat, seal, and sea lion, also rabbit.

There was no sugar, but in June the women gathered hemlock bark, and made fine scrppings of the inner bark. A pit was dug in the ground, and this filled with hot stones. The hemlock bark in a finely shredded condition was placed on layers of uncraped bark that were laid on the stones. The scraped bark was then well covered with other layers of bark, and the whole covered with soil. Three to four hours completed the cooking. The cooked bark was then pounded to a paste, and moulded into flat cakes in wooden boxes, the tops of the cakes being scraped level. These cakes were then put on drying racks, and small fires started underneath. When partly dried, the cakes were turned over. The cooked, dried bark, was sweet like sugar.

January 28, 1937

Foods etc.

Hemlock bark was often used with a mixture of fruits and oil. In the winter time hot oil was mixed with snow and a little water. It was stirred until the consistency of ice cream, berries mixed in, and served with cooked hemlock bark.

Cooking bowls, dishes and spoons were fashioned from blocks of birch and maple. They were hollowed out with tools, and the finer work was done by using beaver teeth as chisels.

To remove bark from trees sharp, curved knives made of hemlock were used. These slit the bark vertically up the trees, severed it into lengths, and then the wooden knives were worked between the wood and the bark to loosen it.

Cedar bark was cut into lengths of 15 feet. Men went up the trees with dual climbing ropes. One rope was fastened under the armpits, the other over the hips. By alternately raising the ropes, and reversing the body strains on the ropes the climbers were able to work their way up trees. It was dangerous work, and a man who was inefficient would be strangled when he failed to control and move his ropes.

Cedar bark sold at the rate of three slabs for one buckskin. In the latter years, when metal tools became available trees, were felled and the bark then removed.

Houses were built with walls of riven boards. These walls were reasonably tight, but during the winter they were lined inside with cedar bark slabs. Sticks were worked into the bark with rib bones of caribou and goat to make the slabs lie flat like boards.

Fire sticks were made from dried cottonwood roots. A sharpened stick was twirled in a hole in another piece of root.

Cedar oakum was arranged round the twirling stick, and when a spark appeared it started the oakum smouldering. This was gently blown into a flame, shavings added, and the fire started. Hunters and travellers carried their sticks, oakum and shavings in waterproof sacks made from internal organs of sea lions. Chiefs carried eagle down in similar sacks. These sacks were slung over the shoulder and given protection under the blanket robe.

Clothing was made of skins and fur.

Summer clothing was made from the skins only, the hair or fur having been removed. The garments had legs like overalls.

In the winter fur garments were used, the fur being turned to the skin. For outdoor travel another garment was worn over the first one. Fur on the second garment was on the outside.

The oilichan grease rendered by the hot stone method was a fine product. It was pure white in colour and odorless. Grease rendered by the iron kettle-fire method is not so fine - it stinks.

The hot stone method is still used in cooking seaweed. Cooked over a fire in a kettle it has a disagreeable flavour.

Green berries were used as a tonic. The leaves of a plant with leaves like the devil club were eaten raw. On the coast the young shoots of the salmon berry were eaten in the same way

Water was the only beverage. There was nothing in the way of bread.

Oolichan Grease
as
medicine.

Feb. 15th, 1937.

INFORMATION GIVEN BY GEORGE TURNER OF THE KITWANGA
WHALE TOTEM.

INFLUENZA AND FLU.

Grease is the best medicine we know for these diseases.

Grease comes in a semi solid form, something like axle grease.

When a person has the flu grease is warmed and a cupfull is drunk each six hours.

When the attack is at its height the grease is taken more frequently; sometimes every hour.

POISONS.

One of the dangers of using seaweed is that it may be poisoned by small jelly fish being mixed in with the weed.

This will kill a person if eaten, and when a Native person finds he has taken some jelly fish he uses grease as in the case of influenza.

The grease kills the poison and carries it out of the system.

Iodine poison.

At one time my little sister got hold of a bottle of iodine and drank it.

My mother immediately gave her grease, and after a number of doses the iodine poison had been overcome and the burns healed.

Measurements & Counting.

Stretch from tip of thumb to tip of Forefinger--SALIS

2 x Quilba--Salis)	
)	
3 x Quilee--Salis)	For Aryetsk.
)	
4 x Tarp Salis)	

Armes Outstretched-Fathom--Kahlahide

2 x Quilbahide	6 x Qualdhund
3 x Quillan	7 x Tapaltahund
4 x Tapalhund	8 x Ukalah-ta-hund
5 x Sloonslodhund	9 x Slamasal-hund
	10 x Kapa-hund

INDIAN LORE--Islands in Kitselas Canyon.

Medeek-em Dorksup The Place where the Grizzly Bears fought.

'S^T-all-em-Dorksup-The place of the Eagles who have the power of the Beavers.

Neas Haakh-)	
Grandfather of The)	Geo Kitselas
Wild Goose)	Totem near Medeek Pole

Tallying Indians

11-Kapahund Kahlahide.

12-Kapahund Quilahide-

The count is 10 and 1 or 2 or 3.

20 Kahlgit-A "man" of ones.

Indian Lore-See Barbeau

Gowah-The grandmother of the Supervcatinal children.

Nov. 16. 1936

Narcotic chew from the Haidas. UM DAW.

WHITE MAN.....UM SHU WA... this is...Willows when they have been
in the river and have been barked on the rocks were called UM SHU WA.
So...the white man, because his skin was the same color as the barked
willow was called UM SHU WA.

KITSUM AALUM.

See "Men of Meduk"

The Dwellers on the edge of the Cliff.

by Will Robinson.

Some hundreds of years ago - Native Chronology is very indefinite - Neas Hiwas, ruler of the Grizzly Bear People of Fsem - y How (The first town of Kitselas) waged a war of retaliation against the people of Klew Nu (where Usk now stands).

In a night raid Klew Nu was destroyed, many of the people were killed, and the chiefs escaped with remnants of their people.

Stew How, the Wolf Chieftain, together with L-Veill - Lahah, "The Half Heaven" escaped up the old goat hunting trail that ran up Lowery Creek. They crossed the height of land, and came to the Aalum Valley. Stew How led his Wolf People to the Naas River where they took up their abode.

L-Veill-Lahah, Chief of the Crow Totem, continued Westerly, and came to the valley of the Aalum.

Near where Lost Lake is, he led his people across the River, and there, on the Cliff-like ridges that rise on the west bank of the Canyon, established the new town.

As the houses of the people were very close to the edges of these cliffs, the people became known as Kit.Sum Aalum -- "The Dwellers on the edge of the Cliff".

Some centuries after this occurrence, the people of the "Flying Eagle Totem" left their ancestral home in Alaska, and came down to the mouth of the Naas River. They proceeded to where Port Simpson now is, and for some generations lived there.

A dispute within the ranks of the Totem led to a split. The ranking Chief, with a section of his people returned to the Naas. The remainder remained at Simpson, forming part of the Tsimpsean people, with their leader carrying the name of Legaic.

The ranking chief and his people lived on the South bank of the Naas, and in their explorations crossed the height of land and entered the North fork of the Beaver river. The river was followed down, the South fork explored, and a young hunter, working eastwards, crossed the height of land into the Aalum Valley. He came out to a point where he looked down on the cliff dwellings, made his way to the town, was given a welcome, and an invitation was extended to his people to come and make their homes alongside those of the Crow people. So the Flying Eagle Totem came to Aalum! (This should be distinguished from the Sitting Eagle Totem of Kitselas). The Sitting Eagle is Haida, and comes from the Queen Charlotte Islands.

Shortly after Kit-Sum-Aalum was founded by L-Veill/Lahah, a junior chief of the Grizzly Bear totem of Fsem-y-How, whose name was Neas Waias, founded a town at the mouth of the Gitnadoix river, across from Salvus.

About three or four hundred years ago, this is an approximation, an offshoot of this town ascended the Aalum river, and camped half a mile below the Canyon. An invitation was extended by the Crow and Eagle chiefs, and the Bear people moved in to make a third totem on the cliffs. Other totems - branch and subsidiary- became established there from time to time. Gordon Nelson of Terrace, who is an Aalum Indian, belongs to the Grouse totem. The Grouse is a part of "the Power" of the Grizzly Bears, and therefore an offshoot of that Totem.

Notes on the Early History of the
Terrace Area.

by Will Robinson.

In ancient times the Skeena River was well populated with the Native people.

The Tsimpsean people used the lower reaches and came up as far as the Little Canyon.

Above that point, and to Fidler Creek, close to Ritchie, the Kitselas - The Dwellers on the Canyon - held sway.

Three Totems were at Kitselas.

The Grizzly Bear was the first one to come. These people came from Tum-L-Haam, an ancient city that lay below Hazelton. Their Titular chief was Neas Hiwas, who, with four brothers migrated down river, and established their first town where the Durham Ranch is now located. Later, the Sitting Eagle Totem came in from Kitimaat. These people were Haidas from the Queen Charlotte Islands, and they had migrated there after a disaster that followed cruelty to a frog. Still later, the Crow Totem came in from Alaska.

Since then, the Wolf Totem has been represented at Vaneersdol, which is the present home of the Kitselas. This band, however, seems to have been leaderless, as no ranking chief is to be found in their midst.

Penetration by the White People.

The original penetration seems to have been that of the fur trader who came in from the East. During some generations the Kitselas built up a large armament of guns, obtained from these traders in exchange for furs.

Penetration from the Pacific seems to have been sporadic, and, originally that of the fur traders.

Early in the second half of last century, following the gold rush in California of 1849, miners spread all along the Pacific Coast, and in the early 60's placer miners went into the Douglas Creek area, north-east of Kalum Lake. Such reports as are available, seem to indicate that they took a considerable amount of gold from the creeks, and during the revival of placer mining in that area in 1930 and the following years, the present day miners came across the remains of the old workings.

Travel on the river, in the early days, was by means of Native dug-out canoes. Many of these were of large size, and for freight-ing purposes were built to carry two tons of freight. The Natives who were skilled in river navigation, did the work, and the canoes were worked up-river by paddles, poles and in the bad places, by ropes.

The earliest settlement in this area seems to have been that of Mr. Stewart, who located on land where Copper City station now stands. His ranch is occupied by Mrs. S. Dobbie, one of his daughters.

Tom Thornhill, who was a blacksmith, was another early settler. He located below Little Canyon, (where Richards cabins now are). Tom married Eliza, a woman of the house of the Chiefs of the Kitsela.

Others who came in the valley long before railway days include Harry Frank, Dad Weeks, Charles Giggey, and Matt Allard.

In the early years of this century, steam boats replaced canoes for river travel. These boats were of shallow draft and driven by stern wheel paddles. Native pilots were usually employed.

The boats were wood burners, and a substantial industry developed of cutting cord wood to meet their needs.

At points where the river was too swift for the speed of the boats to overcome it, the system of lining the boats was used. "Dead men" were buried on the river banks.

To these long lines were run from the boats and steam winches in the bows wound the craft upstream.

At one time there were thirty-nine such anchorages for haulage cables. The same method was used in making the passage up the Kitselas Canyon, ropes being made fast to anchorages at the upper end.

Owing to the swiftness of the Canyon waters, the down stream navigation at this point was difficult and dangerous. The method employed was for the boat to turn round and enter the Canyon stern first. The engines were run at full speed ahead, and the paddles checked the down river speed of the boats and gave steerage way.

In spite of this, some accidents occurred and lives were lost.

With the coming of railway operations a considerable trading ~~town~~ town was established below Kitselas Canyon, and on the East side. Until recently the buildings of this town still stood, but in the Fall of 1935 a gumbo slide came down and swept most of the buildings away.

River freighting by canoes was expensive owing to the labor.

According to Neas-D-Hok, (Chief Walter Wright) who as a young man engaged in this trade, it required ten days to take a load from Spokeshute, (Port Essington) to Hazelton, which was the head of navigation.

Prior to the building of the Canadian Northern Railway to Prince Rupert, a railway was projected to run from Telkwa, down the Copper Valley, around the west point of Thornhill Mountain, and then down the valley to Kitimaat. About a mile and a half (it may be 2½ miles) of grade was built around the point of Thornhill Mountain. A part of this grade is now used as a section of the Skeena Highway—that portion of the highway that runs round the rock cut before it

drops down the hill to the Copper River bridge. Other sections can be seen from here, appearing as pieces of level benches on the South West slope of the Mountain. Several miles of the grade were built on the Kitimaat end. The project was abandoned, owing to troubles in acquiring a suitable townsite at tidewater.

In connection with this railway Foley, Welch and Stewart built a tote road that ran along the east side of Lakelse Lake. The present Hot Springs road in the main, follows this road. The tote road ended at a point immediately between the springs and the foot of the mountain and from there on a sleigh road only, was built.

This railway route followed the old winter trail to the interior, and over this trail sleighs travelled, taking mail and supplies to the interior.

Having its start at Kitimaat it ran up Lakelse Valley, thence up the valley of the Copper, over the divide to the Telkwa river and so into the Lakes country.

The Kalum Lakeroad is the present day successor of one of the Native "Grease Trails". Over this trail, in the old days, the Natives crossed to Aiyansh and then to the fishing grounds where the oolichans were taken in March of each year. At Aiyansh it joined the "Grease Trail" that ran from Kitwanga through Kitwancool, and then through the pass to the Naas.
