

The Last big iyaok  
of legex

"That it was also associated with ~~iyaoki~~ is only in the case of tsiok."

Informant: L. Gray.

iyaok = potlatch

The question of when names could be assumed other than at the death or actual succession of some actual. So I asked informant "Would any privileges be extended to any who would contribute to the iyaok of a chief." The informant states and describes the last big iyaok of legaerh, which covered the ground of my question which I will record below: It was at the particular time when legawrh was going to give his rhmes feast, which feast was going to take in all to give a period of five years, or a series of 4 feasts. To this feast all of the gisparhlawts would contribute, The first feast in connection with it was known as gatamawk (to make clear, in the sense of making clear the ground for building) legaerh would then call upon all his paternal uncles and cousins to assist him in the making of his house and decorating the same with the crests of legaerh. This feast was given by legaerh himself to <sup>his own</sup> the tribe of gisparhlawts at which time he announced his intentions of giving the rhmes feast and only the gisparhlawts people and the paternal relatives of legaerh who would be called upon to work in the house of legaerh, although at the time legaerhs house was already built, but the ceremony was the same as that as if he were actually just going to build. When the duty of decorating the house with the crests of legaerh and if they could not do it themselves

Removed from  
notebook  
as not checked

X MES

entry  
red

they would have to get somebody to do this for them whom they would compensate and they would receive credit, as if they themselves had done the work.

After the feast, the paternal uncles then started in to decorate the house. When all this was finished the chief legaerh would call in all his people announcing that the decorating of his festal house were complete. The paternal relatives would then be compensated and if they had engaged others to do the work they would compensate. The house being in readiness legaerh then would give his own personal feast known as rhtsap meaning partaking with his tribe. At this feast he would let it be known that he intended to give at the next year a lo'arh feast at which all of the tribes would be invited. At this rhtsap feast given to his own tribe the gisparhlawts people, he would give to all of the tribes small gifts. The gisparhlawts went away now to prepare for the la'arh feast as much of the responsibilities would fall on them. They were now to prepare much food in preparation to the preliminary feast the la'arh in itself meant hilarity - or much fun. At this feast all manner of narhnawrhs would be introduced and shown by the gisparhlawts and the gidzawntk group of the chief would now be busy in composing new songs and new narhnawrhs. When the season for the feast was ready, the gisparhlawts sent messengers to all of the tribes, right to

x / tsap  
tribe

la'arh  
lots of laughs  
(2axn2x5)

Kitkatla. The gisparhlawts had in the meantime gathered their belongings into the house of legaerh. The katkatlas were always the guests of honor at all gisparhlawts feast in the same manner that they were also always the guests of honour to the Kitrhatas. So on the arrival of the gitrhahla people they would not land but would camp over at Finlayson Island in full sight of the gisparhlawts who would now prepare a halait reception for them. When everything was ready a messenger was despatched to bring them over to the feast. As they came close to the shore the gisparhlawts were on the beach singing their la'arh songs and the chief legaerh came down dressed in an 'em halait with the eagle down. He also wore a gushalait. When they had finished singing and legaerh started in to wrestle with what was supposed to be a narhnawrh. After having overcome this being he would make motions at throwing it out towards the gitrhahla canoes. Then the Chief of the gitrhahla would stand up and catch this narhnawrh that had been thrown out to them. After seemingly to struggle in the canoe he finally overcame the narhnawrh and then the gitrhahla started in to sing the songs of the narhnawrh. When they had finished singing they threw the narhnawrh back to the gisparhlawts and at the same time blew towards the shore, pelkwa (eagle down). Then they came to the shore and the gisparhlawts took their canoes and pulled them away up the beach and the chiefs they led to the house of legaerh and the lekagaet were taken to the lekagaet houses and looked after by them.

When the chiefs of the gitrhahla and all the other tsimsyan chiefs gathered into the house of legaerh he gave a reception halait in which he went around spreading eagle down on the guests; after this food was prepared and given to the guests. Next day the lekag'gaet if the gisparhlawts took all of the lekag'gaet of all of the tribes and took them on the beach in front of the gisparhlawts houses and were they brought all of the presents that they were going to distribute to all were all put into one heap. Then the guests were all invited to take a part in the proceedings. The gifts instead of being distributed to them was scattered a general scramble took place. All of the guests trying to get as much as they could and very often would battle and struggle over something both had taken. This was what was termed la'arh, (spirit of laughter). The chiefs took no part in these, but were entertained in legaerh's house and gifts were properly apportioned to all of the chiefs. That night all of the people gathered into the house of legaerh where all of the narhnawrns of legaerh were exhibited and dramatized and the songs sung. This series of entertaining would take about four days. And all knew that at the same time next year legaerh would give his rhmaes feast. This was to be the most important and in fact was to be the favourite rhmaes feast that had been given by legaerh. A feast

unequaled by any other chief any where. The gisparhlawts now gathered much food and all forms of wealth which would be distributed to the guests. It had already become the talk of all the tribes.

When the festal time arrived the gisparhlawts sent messengers to the gitrhahla inviting them to the feast of legaerh. The messengers were lekag'gaet of the gisparhlawts and a lesser chief of the gisparhlawts in this case it was niespalas.

*crests*  
*[ada'ox]*  
*naming*  
Legaerh awaiting the arrival of his guests prepared all of his crests to be exhibited at this rhmaes feast there would be no dancing only the solemn series of naming the crests and reciting the history and achievements of the house of legaerh. At this feast the chiefs of each tribe together with their main lekaeg'gaet would attend. When all of the guests arrived into the house of legaerh he immediately called in his main lekagaet saying "Give me "so & so," I want to know what he is going to do to please my guests." Then this lekagaet would come in saying "Here I am chief and I have brought in my nephews and nieces." So saying he starts to call off the names of his nephews and nieces. Up to this time these had no names. So now that they had brought in gifts to their chief to be used as help in his rhmaes feast they were privileged to assume names and these were recognized, as all the names were announced before the gathering of all the other tribes so that recognition was given this form of

names. All of the gisparhlawts lekag'gaet were called in order of their standing and each went thru the same procedure and in this way names were given to all of the gisparhlawts. This was termed tsitemwal : come in with wealth.

*crests*  
As each name was called out the person came forward and placed the gifts on the pile and the personal or rhgaet gifts to legaerh for announcing the new names would go into another pile the persons assuming new names would come in displaying their own individual crests on their head-dress and robes. This ceremony of tsilemwal of the gisparhlawts would often in itself take two days, at the end of each period the guests would be fed, but no form of dancing or any other hilarity, everything was very solemn. When all of the gisparhlawts had finished then all of the guests both chief and lekag'gaet would be counted and the method of counting was by sticks. Each tribe was represented by a bundle of sticks, each stick designating a person, of that tribe, hence the expression "wangyan" (name stick). When a person reached the lekagaet stage and had assumed a name he could be counted by a stick.

The gisparhlawts people were now in session among themselves each one having one stick representing someone in the invited tribes then the gifts were apportioned. Starting from the gitrhahla the head gitrhahla chief's portion would be laid aside and so on till all were portioned off. Each one that had been designated as someone in the

other tribe would remember the proper portion for that person.

When everything was in readiness for the rhmaes feast then all the guests were sent for. Up to this time legaerh had not brought out his gifts. The singers then started to sing the counting song and behind a curtain as each stanza stated a gift over the curtain would come over a rhiyawn *sk. skin* and would continue to do so until ten had been thrown over. Then the song would start again and again more rhiyawn skins would come over until ten came over. This continued until fifty rhiyawn skins came over. This was considered a very wealthy display. There legaerh would appear in person from behind the curtain and would then call upon his brothers they would when the counting song was sung throw over the curtain ten rhiyawn and then legaerh then called upon his sisters who also contributed when these were all placed together with what had been brought in by the lekag'gaet made a pile that reached right to the roof of the building and was the biggest ever shown by any tribe. The gifts were now distributed as they had been counted the day before. When each man had received his gifts in order of rank, which was gitrhahla first, then all of the gispewudwada chiefs, 2d. ginah'dngik 3d. giladzau', 4th. gitlaen, 5. ginadawiks 6th. gitsi's 7th. gidzarhlaerh, 8th. git'and as this was an eagle chief very closely connected with the house of legaerh.

The crests of legaerh were all exhibited as well as a history of the adventures of legaerh was given at this time. This privilege was given always to the house of tanks, who had at their own gid'astn village held royal rank which they never assumed here and for reciting the history of the crests and prowess of the house of legaerh, tanks received a rhgaehl gift from legaerh.

In the counting songs when legaerh was throwing over his gifts taunts were made to the other tribes, other phratrys, taunting them as to the abilities of the Eagle, and to the weakness of the blackfish (next) and the gyayaet: and the wolf.



Tsimshyan Notes: Beynon.

"Death Duties"

At the death recently of a daughter of Mathew Johnson: *lagerhni'etsk: gisp. gisparhlawts.* He called upon a *giludzan* man *naegemdao gispawudwada*, to provide the coffin and prepare the body for burial. Recognizing a fact that he (Johnson) was of *giludzand* paternal origin and of the same paternal origin of the *giludzand*. I inquired why he had not called upon one of his own elder nephews upon whom these duties logically fell upon. I found out that it was an old custom to recognize the above relationship and provision being made for the elder nephews by way of inheritance gifts which were termed *rhmalgansk:* "literally to burn." It was resorted to probably to compensate now while he was alive obligations that his nephews or successor would have to do when he (Johnson) died.