

38. sawag.i's "sharp head" (the white sculpin)

39 tsiks la'ux "haughty trout"

40. q'a' "crawl"
Towards shore crawls the frog.

41 'axti'anaxdzog "never gather dzog" (from
the belly of the haqwɔlɔ'g monster)
dzog is a narrow strip of the belly which is eaten

42. lo'ɔ'og "in copper"

43 taxkum tags "bad claws" (of eagle)

44 kwingu'tku

45 tax

Informants

gitlaxda'mks

Henry Smart, to.g, laxkibu.

1927

1. mesg.ag.ana'o

2. aksamg.ag.e'ix

3. gitwintku

4. nagilsk

5. to.g chuf.

Father: na'wa, house of manesk, laxstik, gitlaxda'mks

Mofa luxon, gitwintkul

Susanna Teg

born 1927

la'ma-dam, house of kungo, laxkibu,

Andrew Nass kstiya'ox, laxkibu.

1. holkumdza'x

2. wudaxg.ag.e'ix

3. tamdixayets This had been his father's name
(laxstik) and was given to him

4. hayamba'n

5. kstiya'ox

Rec'd notes added from James Smythe
myth of house of $k_2 u n k_2$, which
is quite similar

$k_2 \epsilon' k_2$ - ada'ox

Myth of house of $k_2 \epsilon \cdot k_2$, $lax k_2 i bu$, $git lax da' m k_2$.
Henry Smart ($k_2 \epsilon' k_2$), 1926, Barton interpreter.

Every night at $lax' w_1 lax g. ap$ the people
heard in the hills a voice calling the ghosts
together, and a drum. The young men got
annoyed and determined to find out what was
causing the noise. $ax g. i p \epsilon' i k$ told them to
take along urine, a plant called $tsiks$, and five
pebbles of ground $ax p \epsilon' i k$
in a shell, to fight the ghosts.

They came to a house in the early evening
[early morning for ghosts] and hid in the
ground to watch. They saw a man come out
and call the ghosts, and beat on a big box
drum. Ghost chiefs appeared, each bearing
a mark of death or cremation: "pierced with
piece of coffin box", "pierced with elderberry twigs"
(which grow over cremations), "pierced with the
stick used to push the body in the fire", "pierced
by root", "pierced by darkness". A doorman
named $lu' ayo' g$ directed them where to sit.

The host chief wore a beautiful dancing robe
($gushalait$) covered with urine and abalone
shell, and an $amhalait$ on his head. The men
coveted the robe. At the back of the house on
the platform ($se lax' ya' s k_2$) were beautiful
young women. $lax p i' l k$ (nephew of $kst. ya' ox$)
went there and ^{snatched} felt between the thighs of one
of them. The flesh came off his fingers [toothed
vagina? or rotting because of contact with ghost?]

The ghosts began a $halait$ song, and the
chief performed, starting fire miraculously
with a special box. The men decided to rush
in and attack. They sprinkled urine and

halait in house of
 $k_2 \epsilon \cdot k_2$
devils club mixed
with urine
old stale urine

Cremation
entrances

Also, nude,
 $ksom' and i' u' l' z g$
women of young women

$lax ya' ast$
with labrets, hair on
back of head

fingers
rotted off

Origin of $k_2 \epsilon k' a$
 $lax m i x l u' l' z g$ change

blew fireball into flame
and threw it among
ghosts

medicine on themselves to repel the ghosts.
axgipe'ik grasped the chiefs amhalait and
fled. The men retreated and the ghosts chased
them back to the village, and all night
(and for several following nights) threw sticks
etc. down on them from the roofs. The
beautiful amhalait turned into an ordinary
fungus. (a't or hadagan)

The beautiful garment turned
into white berries, the
amhalait into white
caterpillar 'tents' (a't)
They became known as
people of hudsom'a't
fright of caterpillar tents
All were married in some way

The gitwilnagε' left their homes and
fled to the Skena, where they made canoes and
went downriver. At gitxa'ta they were invited
into the dance house of he'l, they saw his
crest [naxoq?] ganεgson dan "steps of slabs",
and took it as a crest when they left.

acquired crest
ganεgson'a'ux
person of nothing named

In winter they came to wilax'lo'tx "where
on slides" near Inverness. Here gamlugi'das
met a wolf ^(chief) and dislodged a bone from its
throat. Later the wolf called him,
gamlugi'das..., and a larger (nephew) wolf
carried him on his back to where many
mountain goats lay dead. There was much
meat for the gitwilnake'.

chief.

deer

So then they adopted
wolf as crest

When summer came they they moved
to laxsgali at Mellakatta,* and moved
into a household there. They sang the halait
songs they had learned from the ghosts and
displayed what they had seen. They moved
again, to a bay where Port Simpson now
stands. On a lake here they saw a bird
with a red beak [oyster-catcher?] which is
supposed to cause madness. They took
the name gamniqε'k 'alone on lake' from this.

* Near sqε'n "foam" (from a swift saltwater canyon which foams,
near Cold Storage) Bruce Dupont.

They moved to the Pass again, and camped at xtsəg.a'gət, led by gamo'gən. He married a gitxatin woman and had a daughter adzeigwəx (ganha'də). She was a sister of gasg.ə't [?]. Their hunting ground at xtsəg.a'gət is mentioned in the family's dirge (ləm's'i). gamo'gən grew old and died. His successor stayed at gitxatin with his father, wadε.gwəs ganhada.

The other people had moved to laxkanmi'gun opposite si'aks

Later they went up to gitlaxda'mks to live. They gave a feast and showed the things they had acquired from the ghosts. A woman always sang first, on a rock named hanibitku.

Seating arrangement anwa'n'

Before they had left, kε'xku had been second in rank to sqatin. After they left, kstiya'ox sat next to sqatin. Now the rank was taken back. kε'xku was now second, and next to him, sitting in front of him, was to.g. Nobody can change this seating arrangement now.

Second version: Smart (?) to Beynon, 1929. Origin of houses kε'x and to.g.

Their origin was laxsg.ang.asx on the upper Pass near the river of black water (Blackwater River). They went to Imlaham, until the local winter and famine caused the great dispersal. This group of laxk'bu, under gamo'gən, were among those who came to the Pass. Our grandfather married a sister of gasg.ə't, ganha'də, gitxatin, and obtained xtsəg.a'gət. Later they moved up the Pass to wilaxgap on si'aks. After the eruption they moved to git'angetk.

(See also Territories)

Mercer, 1916

gitwilna₂ε¹²⁰

kstiya'ox is 2nd chief of gitlaxde'maks. a laxkibu
pteq; that pteq is called gitwilna₂ε¹²⁰
just only one.

Consist of 5 families

1. kstiya'ox
2. kwungo'
3. kε'xkw
4. 'nimpts
5. t'ik'z

The gitwilna₂ε are all laxkibu; different families;
sqadin is another pteq. The gitwilna₂ε families
had different stories. They always lived at the same
place as now. Don't know of relatives outside.

James Smythe, 1927, to Beynon.
gitlaxdamks

The git/wal/nagi'1 - the group name of the
people of alone

local laxkibu - do not claim origin in any other
place but to wi laxgap. Do not share their
myth, crests, or names with any other group of
laxkibu.

Henry Smart (to.g)
1927
(Boston)

The gitwilna'ke 'people of one place'

1. k₂ε.k
 2. to.g
 3. kungo
 4. 'axmɔ'gɔs indep. house recently
- } the 3 chiefs

[Have composite list of names for all]

Sucanna k₂ε.g of family of k^uungo:
(Bryson) 1927
ant.

gitwilna'ge'l

1. k₂ε.xk^u
2. kungo
3. to.g

Narrative of to'q, laxkibu, gitlaxda'mks
Beynon, 1956, from Matthew Gurney (g'iy'e'xk, laxkibu) and
Emma Wright.

This group originated (like the other laxkibu) from the headwaters of the Stikine River. The others fled down that river to the coast, but this group, after a fight with the g'anha'do, went overland to the upper Skeena near Kidgegas. This was the first of several temporary homes which they had to leave because of conflicts with the real owners and taunts of unknown origin: g'iy'e'xk was with them. Their g'anha'do spouses went further inland from this place to wil't'ut skot'aks (Blackwater River).

They moved again, to the fortress a few miles above Kiepiox, on an island. Then once more, to a spot below Kitwanga. Unable to stay here, to'q and his people built 4 log rafts and determined to settle wherever their supernatural aide (nax'x'om haik) caused the rafts to run aground. That was at 'ansqa'xs "to climb up", or Lorne Creek. They found a great valley (plateau) at the head of the creek. They settled, forming a village called lax'om mit "on where dry" On-Dry-Plateau. They explored the country, finding Kiteumbakum Lake (which they called ~~t'ax'om~~ t'pin'om t'ax "plenty lake"). They feared the git'somg.e'om, whose village was on the Skeena; and they explored farther afield. They discovered the Nasa, and in villages there found other laxkibu who had left t'a+t'e'n the same time as themselves but by

the different route. These other laxkibu were under nisqinew'ik, gasq'a'n, and nisysq, and were well established in territories of their own.

Many years later the young people began to violate the taboos. In the hills nearby at night they heard drumming, singing, laughing. The ghosts were taunting them. The young men went and spied, and saw beautiful young women in fine costumes, who sang songs questioning their manhood. After many nights of this the angry and desirous men rushed in and tore off the women's cloaks to embrace them. Behold! they were only skeletons. They blew a white dust into the men's faces and killed them, all except one, who escaped to the village.

Soon a white cloud of fine dust began to settle on the village, an attack by the ghosts. The people decided to move away.

They split into two groups. Most, under their leader toig, went overland and joined their friends on the Nass. Others under gamlugidas went down the Skeena to the coast. This group settled at laxwilgiyap, an island at Metlakatla belonging to the gitsis.

(There was a famine. gamlugidas removes bone from wolf's throat. Grateful wolf gets him much game, and he becomes rich.)

Trouble arose between them and the real owners of the village and hunting territories.

Also, opposite the village they had another encounter with ghosts, (just like the previous one). They felt that here, as at Kitsumkalum,

The status of
"on sufferance"

the local people were using supernatural powers to destroy them. They had to escape.

g.amlugi'das gathered his people and they journeyed to the Nass to join to.g. to.g. had his village, called laxwiyip, across from the village of the other laxkibu [at gitlaxda'mks]. These others were called gitlaxsqansna't "people on shrubs berries" from the shrubs behind their village. They had also left Tahltau after fighting with the g.ankada, but had been the first to settle here on the Nass.

There were now two distinct laxkibu groups (though ultimately of the same origin). They did not intermarry, but they did not contribute to each other's potlatches. At a funeral feast of the gitlaxsqansnat only they paid dewal or death duties; the gitwil'nagil came as guests, like the laxskik and gankada.

g.amlugidəs and the ghosts (House of to'q, laxkibu)
Mary Phalen to Beynon

The laxkibu people lived at laxwilgiye'ps on Metlakatla Passage before they moved up the Nass. Every night they heard singing and drumming from across the water. The young men led by the prince g.amlugidəs investigated. They found a large house in a village, and inside it on the singing platform at the rear were many beautiful women. The main dancers wore a huge skull like mask and beautiful robe.

The young men crept under the platform, and began to feel the privates of the women. All they could feel was bones, and their own hands became bare of flesh. Realizing these were ghosts, they sprinkled urine about to defeat them. g.amlugidəs seized the ghost mask (lu'lgəm'ēmilk) and the robe (qwas mōksitk) as crests; also he took several names he had heard in the house: ghost-walking-to-the-rear, ^{(g.alksa) Beynon: Hollow} pierced-elderberry, pierced-roots, moss-eye. They escaped to their village.

There was a famine. g.amlugidəs dislodged a bone from a wolf's throat. The grateful wolf supplied him with much food and many furs. He was able to give many feasts and display his new crests and names, culminating with the Prince of Wolves crest.

Later because of family strife, g.amlugidəs took his group to the upper Nass and "started under the to'q group of laxkibu" [?].

The killing of neqt, and the Grizzly crest.
Andrew Nass, kstiya'ox, 1927

One spring two women were out gathering spruce sap when they were attacked by two grizzlies. One was killed, the other played dead and learned that the "grizzlies" were actually two men, one of whom was neqt of the Fortres near Kitwanga.

She told her family, and laxpe'lix, a young warrior prepared to get revenge. He led a party in pursuit, and their dogs caught up with the two grizzlies. neqt's grizzly skin armour reinforced with slate protected him until he turned and ran.

Then laxpe'lix shot him with an arrow behind the knee, and brought him down. neqt and his companion were killed, and the Grizzly Bear armour was taken as a crest, gwistedza'alk "garment glued together."

Back home they gave a feast and laxpi'lix erected a ^{wood house} tree up which the grizzlies climbed to display his crest of two grizzlies. Later, they were gambling with other Wolves, who were from gitxatin, and laxpi'lix quarrelled with gwisya'ux of the house of txatkwoq,axs and stabbed him to death. In compensation, they gave the gitxatin family a copper shield and one of the Grizzly armours. The gitxatin claim this exclusively now.

At that time we lived at lax'wilaxg.ap.