

grateful for this action, showing me I had
at.

him in for a warm meal. Then he told me
ome to see me, his wife was very ill and he
ask me for some medicine for her.
ment of medicines were very limited, but
st I could for him. He was very thankful
cely a sound, he glided away into the dark

more of him until five years after, when he
up to the late George Beirnes and asked
range for a lawyer for him.

was working for Ronald C. Campbell-Johnston
him to get a lawyer and Mr. Campbell-
nged for Stuart Henderson to meet Beirnes.

cured the services of Stuart Henderson, at
nsidered the best criminal lawyer in B.C.
appointment met Beirnes in Hazelton and
fifty miles north of Hazelton and talked
Henderson assured him of his liberty.

s a \$1,000 reward for Simon, also \$1,000
Wadam. Peter became implicated in this un-
ir due to the fact that at the coroner's
is determined that the two men had been
lifferent calibre rifle. After these facts had
ed, it was taken for granted that Peter was
re shooting. So each summer for 13 years,
out looking for these two men. (This was
ine giving Simon another gun in exchange

both Simon and Peter were never caught
selves up to George Beirnes.

inary hearing was held in Hazelton and
t up to a higher court in Vancouver where
sufficient evidence Simon Gun-a-Noot was
to the fact that during the long lapse of
s, many witnesses had died and those that
d forgotten the circumstances leading up to

urned to his own country. Thirteen years
ur and hardship had made him a different
not seem to care for his fellow men and
ig with his family in the woods and was
een in town. He told me that during his
xile, he had lost two children, his father
He had buried them all on the shore of
where now he himself is taking his long

shame that one so full of ambition to better
is family should have had such a sad and
fe. Through all his troubles and anxiety,
d evidence of better thoughts and better
s a good Indian. From his death bed, he
sage that he was dying in peace.

story of the life of Simon Gun-a-Noot, the
member of the clan of the Wolves and his
to do what was right but that awful demon
e water fought to pull him down.

the authentic life of Gun-a-Noot. The
pronounce his name was Gum-Min-Loot
ning the Three Bear Cubs that ran up the
er's name was Na-Gun, his mother's name
meaning the Mother of Din, Simon's

STORY OF A TOTEM POLE

By CONSTANCE COX

This totem pole stands in the village of Kitwancool and is reputed to me the most beautifully carved totem pole in British Columbia. It was erected for a chief showing the people what happens to a conceited man. It stands a warning against conceit.



The story goes that a very young man was made chief of this village of Kitwancool. The elders of the village feared that in his extreme youth he would lack wisdom. Previous to this, a cave had been found by one of the older and wiser men of the village. The villagers often wondered how he got all his wisdom and asked him to instruct the younger chief on the things he should do and know, and to be wise in his judgment and leadership. The old man replied that he would "take him to the cave of wisdom which he had discovered."

On the advice of his elder, the young chief visited the cave where he went into a deep sleep and was visited by little spirits resembling perhaps what we would call brownies or fairies.

These little spirits spoke to him and gave him wise counsel and advice and instructed him to act in battle, and how to save his people in time of famine.

For many years after that, whenever the young chief was in difficulties, he would retire to this wonderful cave and be visited by the helpful spirits.

One day, on the eve of a battle between the Naas Indians and the Kitwancools, the people went to the young chief in great fear and told him to hurry to the cave of wisdom. But my this time his great success as a leader had gone to his head and he refused to go to the cave, claiming he did not need to have the spirits tell him what to do as he knew all about it.

Shortly thereafter war was on and the Kitwancool Indians were badly beaten and the young chief killed and his intestines pulled out of his body and wound around the trees of the forest.

After this terrible disaster the Kitwancools erected a totem pole in their village and on it is carved the cave and around this cave, little people and above this, the chief's entrails on the totem are carved as a warning to others who might think they knew it all. The name of this totem pole is *Wilnagak*—meaning the place of opening.

Friday Oct 24 1970

Sec. 1

Kitwanoool History ^{of dealings with white men}
as an example of how to learn to deal
with the establishment

Episodes

1850-65 Tetsaut wars - 1910 slide
how they got Meziaden Territories
late contact w. whites

1889 1st census 195 (pagana)

1895 85 + 115 at Nass

1910 Emmons photo - almost deserted

1915 - 45 → 1969 237

1887 Kitwanoool Jim shot - Kamalauk 1910 slide

- neph. of W.I.

photo - now at UBC

- letter

1912 Surveyor stopped

1915 Reserve Commission - we don't want little reserves

1924 Barbeau - no photos

1924 Timber Council

1927 Reserve survey

Anth 301 1949 Hawthorn & Duff - Casser cannery
- Kitwanoool

1957 Duff - show slides 1957 slides
- offer - to consider over winter

1958

Duff and Kew

- meeting

- their conditions

- Notarized agreement

- Mrs Cox

The Book.

1960

Overights

- pole

- songs

1960 slides

Polls

Akena Totem Restoration

Maha Case.

Sec. 2

Review History of Kitwancool :

1910

1888 - Kitwancool Jim shot

1912 - Surveyor stopped

1924 - Timber cruiser put on trial

1927 Reserve surveyor

5 converted in Smithers
Oakalla 1-3 mo.

1949. Hawthorn & Duff.

1967 slide

Cassiar

Kitwancool

1957 - What I saw

slides

Who

slides

offer to consider over winter

1958 Duff and Kew

The deal

Their conditions - -

Notarized agreement (read)

The Book

The Poles

1960 overights

1. Bamlakyelt pole

2. Songs

slides

Present: totem pole restoration

Nishga case - (the map)

"Kitwancool land dispute"

History:

Tsetseant Wars → 1870 Telle how they got Megeaden territories important to them

Late contact

1889 1st census 195 (pagans)

1895 85 + 115 who had gone to Haas mission villages

1910 Emmons - almost deserted

- 1915 45 → Now 215. 237 (1969)

SLIDE

1887 Kitwancool Jim shot - Kamalmuk - successor nephew of W1, Son of F2
- Downfall of Temlaham
- Letter AE Green → ^{Joan Nelson} Prov Sec.
show the pole - now at VBC.

1912 Already had Land Committee

Surveyor held captive

BC Police - 12 constables (Owen TWSParsons) Winchester rifles

- arrow mark right through a house

- 3 men arrested suspended sentence

1915 Reserve Commission - we don't want little reserves

1924 Barbeau - no photographs - bicycle incident

1924 Timber Council

See 2

1927 Survey of reserves

1938 Formal alliance of clans Peter Williams (Linc)

1949 Hawthorn & Duff visit

1957 Duff pictures

1957 slides 3

1957 Duff offer - took - new job for old left them to consider over winter

1958 Duff & Kew - meeting of chiefs in community hall
we withdrew sent for

3 poles

decision - THEY ADDED - work, feedback track

W. Koerner paid costs

notarized Mrs Cox sent -

1960 Overights (correspondence from P. Williams)

1960 photo {

1. Samlatyeltk's pole

2. Historical songs ^{dirges} _{cry songs} had to be recorded

{ Recording 1960.

naming

Adult - *maxnax*
foreign

mali 'crazy'

ni's, *ntsi'ats*, *naxs*

Children - *cross phratic*
short form
long form

'ravens flying seaward cawing on the morning'

Boys name *tsomgwanks* (*wi lu dat g. ana'o*)
m spring *where in sits* 'frog'

Michael Inspiring

uks lo' (*tku g. ana'o*)
out from shore drifts the small frog

Carl. *lu txalda'o* (*tku g. ana'o*)
m against frozen little frog

little frog frozen on against the bottom of the pond.

(*ku*) *tax 'ye'ns* (*g. ana'o*)
m around leaves frog

Frog lying amidst fallen leaves in water at edge of pool.

Functions of the potlatch

- to validate a new social status
- also - to confirm social status of guests
- " " peace between groups
- occasions for fun, humour, stagecraft,

- Wealth redistribution -

Hosts give wealth, get status
Donations from all sides help get wealth shared

Why are naaxnoxs more ^{entertainment} humorous than serious?

Naaxnox partakes of concept of guardian spirit: (supposed to possess the person sort of, has kineth song, pantomime)

but no serious possession like Salish
no quest, vision one-to-one relationship | not seasonal
Salish don't make fun of their guardian spirits | secular not sacred

Naaxnox partakes slightly of secret society spirit (stagecraft, masked, performed publicly, rights to join belong in kin group)

but not serious like Kwak Wamatea, Kuitumat,
not seasonal? sacred

Naaxnox is a ^{different} step between sec soc spirits and societies
not being seriously religious, it became entertainment largely

Principles of Potlatch

1. Draws loans and donations from not just own (mother's) line
but - father's people
- affinals (in laws)
so a mechanism for redistribⁿ of wealth

2. Gifts were gifts - no necessity for return
- no relation to previous gifts

3. Competition rivalry don't nec. enter in.
no 'fighting with property'

4. It is use of wealth to validate social status