

Life cycle
female child ✓

Emma Wright to Beynon 1948 00

651-k
A young girl underwent two important stages. The first was ear piercing. When she was about 6 her mother called all her paternal aunts and the oldest would pierce the ears. All the paternal aunts were compensated. The ceremony was called $g\epsilon t'mu$. Only those who had been elevated to $t'si'k$ stage in the secret society initiation could have this $g\epsilon t'mu$. The girl was now in the class that could not be spoken lightly to and commanded respect.

The next stage came when a girl had her first menstrual period. In charge of her oldest paternal aunt or paternal grandmother she would be taken to a specially built hut and kept in seclusion. She was not allowed to come in contact with anyone. She drank water with a drinking tube made of the leg bone of a bird. When she was clean again, four children aged about 6, two male and two female, were brought to her and chewed food for her. This would ensure that she would have children, and of both sexes.

When she married and had a child she would call upon the oldest paternal uncle of her husband to make a cradle ($w\epsilon'm+k$ - the coffin-like cradle). The paternal uncle would be compensated by the maternal side. He would also be responsible for death duties to the same child.

Intra phratry relations

San Naldane, Metlakatla, 1916. (Bynon)

The *gitxaita*^{chiefs} would help the chiefs of the *gina-dziiks* and *gina-x-angik* in their feasts given to other tribes.

Informant did not know why they never helped the chiefs of *giludzans* or *gitwilgits*, who also had the same myth.

One time *nistkumik*, *giludzans*, wanted to borrow the *lan.əm.gait* crest of *tsibase*, but *tsibase* would not permit it, fearing that *nistkumik* would then claim it as his own.

Adoption
Chiefa

Bygon 1916 gitxa'ta

At present the holder of the name cek's is a g.ankaido who is in reality not of royal rank, but was an adopted nephew of the former cek's, and when the latter died he was appointed successor by the Council of the gitxa'ta ts'kagiget, more in order to perpetuate the name.

Athletic contests ✓

Competition

Byron 1918 (letter)

I wondered whether the people ever encouraged athletic events, among themselves or with foreign tribes. I found out that such was the case and that this really rested in the hands of the Halaito, ... these events usually involved the competitor risking his life and in some cases being crippled. To lose would bring disgrace not only to the person competing but to the tribe as well. The events I have on record are jumping, canoe racing, and lifting heavy loads.