Potlatch

See The Thunes Feast of Legex

Lanking of chiefs etc

Potlatching

The hai'mas who gave the crab feast and introduced naxnoxs from Bella Bella was

g i t l ɛ' n a nephew of n i ɔ s w ɛ k s ɛ n ɛ t k ganhada

The other Haimas was

g i t s i' ɔ s , nephew of n i ɔ s y a x a n ɛ t ganhada

and son of w i s ɛ k s genaxangik.

Hidden Inlet

t a ʔ ɔ ʔ d z ə p k ɔ · n d e of Haimas was

on a little Islet just below cannery site

Herbert Wallace, chief of the Kanaka Gitksan, at Port Simpson, 1926

tsamsyen

the same as Gitksan

ksyen difficult to understand for informant

?? does not know

yen : (any) cloud ; apples also to fog a mist (Boyman)

Father of Herbert Wallace : wallace

saxsaxt (Sitwilgots)

(Gispaw.)

Recvd by Wm Beynon in 1915 30 Informant Arthur Willington Clah, Fat Simpson.

N.B. Saw the house of niɔsxlɔ' of the gitandɔ. laxskiak. crest.

The. Painting on the front portion of house in red and Black. seems to be grizzly. medick an old fashioned house: 24' wide. 18' long. 18' in height. made of cedar. in the old Style of Tsimpsean House;

* nagünäks. is an island about twenty miles from the China Hat. there was a monster (nägälɔ'x) at this place. The island it self derives its name from the water which spouts up from among the rocks which is supposed to be the spouting of this "monster" and his wife. This spouting may be seen at certain stages of the tide at different "times of the year."
nagünäks. is derived from. [nägú' - to flow from. spout. 'a"ks - water.

The. Houses from gidäsdzú. gispawudwada -:
1° House of tämks - gispäxlɔ'ts: 2° House of niɔsnä'tsk gispäxlɔ'ts. 2° House of dzäämszégesk. Gispäxlɔ'ts.
3° House of géksk gispäxlɔ'ts

There are no gispawudwada in the gilu dzä" from the nagünäks, nor. gitwilgɔ'ts, nor. gitändɔ; nor. gitsiɔs nor. gitlén. nor. gitnädɔ'ks nor gitnaxangiɔk nor gidzaxtä'. We are to gisparlɔ'ts
The. gitxäta. claim an origin to the nagünäks but they have no right to it.

of the ~~grea~~ country that he would give a great feast and show his daughter to the world and also give her a name. The people then came from all parts and the chiefs village was now full of people from all over and they now got ready for the great feast. In the chiefs house was a partition (pt 51) in which sat the princess who was hidden from view. The chief now got ready for the feast and got out all his furs and placed them all in a pile which he would give away when his daughter took a name. The feast was now over and the young woman then put on her sun decoration ~~something~~ exactly like the maxnox of the lake had fixed and her face was very bright and the sunbeams from her face made it very impossible for any one to look at her. They then took out this princess and the father then gave the name of yēlēk the name that the old maxnox from the lake said that she would take (this is the dress that will be assumed by people that take this name) when she took this name her father gave all the furs away to all his guests and then all went back to their homes. The young princess then became pregnant and gave birth to a child who resembled a wolf. a face with a nose like a wolf and a small tail grew on its back and the people of this place assumed the wolf crest. and this is the origin of the Laxgibu crest.

Glossary

wɛlsk narrative adaa'ɔx myth, tradition dʒ ɛ'p k' crest
g,ɬəwɛ'ɔksəɬ adults of royal rank ?
p°tɛ'·x or nəp°tɛ'·qat
wul'ɛ'·isk related

waᶜhɛ''in
sig,dəmnɛ''nɛx
lək'ɛg,gɛ't lɔka'ḳ,igɛt
'nluʷ'ɔtkɔt "nest"
tkuʷ'·ɔtkɬ offspring
'nɛ·x̣t blackfish g,amɛ'·ts starfish
nɛ·x̣t (meaning)
nɛ'ɔɛx fm ?nɛ''ɔx̣t lax̣ɛ' lax̣ hɛ on air nɛ'ɔɛx̣ fm 'ni'·ɔs
g,ispəwudwa'də
lax̣ḳ,ibu'
lax̣ sḳ,i'·k
g,anha'də
xstiya'oɣəm proud

qa'nəmx ?
g,yaɛ m mx at one time the language of both the Haida and the Tsimshian
g,atɬyɛ·n tail g,at'yɛ·n
nəksu·'gət - paintings on house fronts g,agɛ'·it wings
'al·ɛ'·o (root Haida for paddle ?)

Prefixes

g,am only g,an
wul where wil
wat'i never
li on lu -in (rest)
ḵwul always
laɣax on each side on both sides
lax on
txa all, with
wi large, big tku little
wut'a large wuda
tsaɣam toward shore
saɣaps along
haɬ alongshore

wihɛ'ldəm great many

lig,i about
ksə out
yaɣa down
t'səm in
waᶜ never
waᶜ without
nigit about lag,i -about
saɣait - together saɣɛt all together
wat'i never or without
wudi like
'uks toward sea
xpəl across water
'adaᶜ at night
'aɬaᶻ early
su' new

Sources of confusion in dealing with myths:

1 Naming of individuals in past:

eg. who slept with getuks daughter,
do you give boy's name hadzɁkʊ̃nɛ'ɛx? or
name the boy assumed next? or name his
position has since gained (xgagwet)?
Each has logic.

2 Chiefs names seem to have been used interchanged in the past. eg - weeks, almlake
- nɪɔstkumuk, nɪɜnawɛ, tɔmnoenx

Informants often assume the chief in the past had same name as present, and project present chief's names back into past.

3 Places, locales become changed. This is very evident when we see the bear mother in different places, but when distances are shorter it is not so plain.

Eg:- Killing supernat beaver at Lakelse & Canyon
- Where did Lakelse fight actually take place -
Ksɔdin is located both on lake and river
- Where did talking dog incident take place

Boas Tsimshian Mythology

Narratives

(38) p 100-103. Further Adventures of Txamsem.

tamno'ənx, gi'odzaq chief builds a fine carved house on village at mouth of k!axg'i's River. Everyone and all animals came to see it. Txamsem (giant) came one night. Next night they shot him (it was after whites came) and he went away. Years later a young man visited Txamsem in a distant valley. Miraculous return. So Txamsem is still alive.

pp 131-135 Feast of the Mountain Goats. (at Temlaham)

pp 138-141 The Hunters Wife who Became a Beaver

pp 158-160 The Spider and the Widow's Daughter

pp 192-206 The Prince who was Taken away by the Spring Salmon." gi'tsa'la'ss version

pp 207-214 The Town of Chief Peace (out to sea on island, marries girl, comes home, shiny water, wife goes out to sea, he follows, drowns. Is restored)

pp 221-25 Hak!u'la'a (Fight with sea monsters, lucky infant floating in water)

pp 225-232 The Prince who was Deserted. (g'idu'l'g>ts village at Kumatgo, prince dad eagle, deserted, eagles bring food, make him wealthy. Great feast.

pp 232-238 The Princess and the Mouse (Floats to QCI in box, marries, children go home to Tsimshian)

pp 250-2 Local Winter on Gitq!A'DA

pp 253-260 The Drifting Log (gi'tsəmg.alom, war between Eagles & gi'sp>wedwada, Eagles go to Nass. Hollow log, drifts to Haida PW Is., marry, children follow pet eagle home, get established on Nass, revenge on Kahtum)

gi'txa'n

pp 260-270 The Story of Asdiłda and Canoe. (Dzi'gwa, cormorant hat, frog killed in fire, revenge of frog woman. Rat lured with copper for girl, frog [erupted], woman and daughter saved, Dzilā'g.ānns (woman), 4 [dirges] songs, dau wanders, adopted, drifts to Metlakatla (gi'twi'l'g>ts), marries, children take names and crests. (gwen) Later return Haida.

gitxon

*

pp 270-272 Explanation of the Beaver Hat

gwunbut * (Eagles vs Sandadas, flight of Eagles, obtain crests of sup. Halibut and Copper Beaver)

pp 272-277 The Water Bung who married the Princess

(sayapgɔ' taken by spɔnaxnɔx of foam at Ktsɔmaus, son, returns, feast of spɔnaxnɔxs, gi·dzax tɛt story)

pp 278-84 The Story of "Last Summer" (gi·tsɔmgalɔm version of girl who married the bear)

pp 284. Explanation of the Abalone Bow. (ayagansk)

pp 285-292 C°i·tnagun a'ks.

A detailed version of dzayamsɛ'gi·sk'a myth

pp 292-295 The Four Chiefs and ~~Chief~~ Grizzly Bear Temlahaan gi·spawud wade.

(Origin of grizzly hat crest, mtngoat hat, red leggings, etc of youngest of 4 bros nɔ·ɔsnawa.

Second version pp 295 Stranger who eats only snow and gets salmon help only from youngest brother, who gets crest of bears in return.

pp 297-306 Tsauda and Halus

pp 306-316 Story of the Wolf Clan

Eagles vs Wolves at Metlakatla over a wrecc, Eagles win, Wolf male children killed, boy grows up, gets living arrows asagulyaan, kills father with living arrows, all for revenge, killed by arrow. Old man shoots him in eye.

pp 339-344 The Man Who Bound up his Wrinkles.

pp 354-5 Story of the Wolf Clan

* Origin of gus*gen.

Phonetic Alphabet

Vowels a ɛ e o u ə ɔ

Consonants, etc b c (sh) d g g. ǧ h j

k k̲ k̓ l ɬ m n p q q̓ s t t̓

w x x̣ y z

Diacritical Marks

' accent (after accented vowel)
. lengthens consonant vowel (no.) l.
, glottalization k̓ q̓ t̓ (2 forms) ʼa ʼɔn
ᶜ aspiration
ᵘ superscript u.

Notes on sounds used:

1. Barbeau's and Boyno's system, though more precise than one used was not perfect and enough for a linguists purposes. exact phonetic rendering.
2. The system here used
   - is as simple as possible so that laymen can read it. But glosses over some sound distinctions
   - is accurate enough to give a close approximation that (I hope) Indians would recognize. To make it much more complicated would imply a degree of precision the field notes don't have.
3. For ease in reading and printing certain common names, esp. of have accepted geographic spelling are not in phonetic script. Eg. Metlakatla, Tsimshian, Temlaham. (A glossary is provided)

No r, f, v

Common contractions

ni·s for ʔni·ʔs

laxskiik for laxsgiik

Common Terms Anglicised

Tsimshian	Nisga	Gitksan
Metlakatla	Tlingit	Haida
Kitkatla (place)		
Temlaham		

Social Organization

A Structure

1. Tribes
   - Tribe
   - Phratries, Houses
   - House Names, Crests, Origins
   - Territories

2. The Phratries
   - Nature of
   - Growth of - main parts ("clans")
   -

3. The Crest System

4. The Naming System

5. Traditions
   - function - process - historical accuracy

6 - Territories

B. Processes

1. Transmission. descent, etc
2. Potlatch & Feasts

Traditions

Types to be used in connection with Social Organization:

1. Origins
   - of clan
   - of crests
   - of names

   } often in same myth

   Give main origin legends for each phratry and indicate variations.

   Give a sample of separate crest and name origins.

2. Stories illustrating social processes - use abstracts
   - formation of tribes
   - attainment and loss of royal status
   - adoption to perpetuate lineage
   - changes in rank

Do not include

1. Myths of Txamsem etc - wholly mythical
2.
3. Recent events - narratives

Personal Names

Names will have to be given in
- lists for each house (much duplication)
- description of naming system

A list of Personal Names (in separate section)
- Tsimshian Gitksan Niska
- Mens, Womens, Boys, Girls
- Gisp, Gaxsk'ek, Gaahada, Laxkibu

For each name give
- translations
- comments (naxnox names, etc)
- ownership Eg Tribe, House (by number)

Then in House lists -
give just short form in lists
and a number to find it in above list.

Events of the recent past

Incidents in the life of known people
- leg.ɛ'x̱'s adventures, fights, etc
- haïmas' adventures

- wars with haida & other tribes

Origin stories - of crests, of names -
- e

Origins of lineages : their "myth"
(most usually give origins of crests)

- g.ɛ tsaqunaks
- gwunhɛ'it eagles
- gwunhɛ'it wolves
- Tsnlahaw

} pertain to local origin

Myths - not related to known persons

Myths - Txamsem etc

Mobility

Judging from the traditions, Tsimshian families were often on the move. There was a great deal of mobility, and well-worn customs regarding where they could go and how to fit them into new tribes

Families moved for several reasons. Trouble - over adultery leading to murder, gambling leading to murder, war raids (g.idzaxtɛt from kstol, g.adaxamits, etc), a severe winter (local weather at Temlaham), Or looking for better territories, especially once they were on the move (eg. Se'ks migration). Or now and then to be with relatives, perhaps invited, perhaps not (eg [illegible])

Sometimes whole tribes would leave and scatter, almost (in the long perspective of time, like a flock of startled birds) as happened at Temlaham, and g.itksɔdzɔ in mythical times, and g.itwɪlksɛbɛ, g.itzaxtɛt, k'lemtu, in more recent times

But on the other hand, groups could not live alone. It was OK for a group of kinsmen to spend most of the year alone, hunting, fishing, gathering at their own exclusive sites, but when any business came up involving social status or ceremonial life, "opposites" were needed as witnesses and as helpers. And for marriage, even more so.

Therefore it was necessary, for at least part of the year, to live with, or close to, at least one group of opposites. The best time was winter, to leave the rest of the year for other pursuits. Thus, according to specific traditions, was the raison d'etre of laxk'la'n, also obviously of the huge concentrate of Metlakatla. Also for the clustering of villages on the upper Skeena

Narratives illustrating Social Processes

Last Big Nyaok of Legex - potlatching — Typed (1)

Controversy over the Shark Fin and Gnawing Beaver Crests — " (2)
between gi·spaxlɔts and gi·t'endɔ'

Legyaerh Tries to Conquer the Naskaz — " 3
A wealth contest between legex and the Naskaz Wolves
over who was to control Nass River. Wolves won

The Female Head Chief of the Gitwdzan — untyped
for potlatch, see society,

The Controversy between nɪɔstkumi·k [female] and gaplig·idat — untyped
same as above with more detail - potlatch order etc

Controversy between Legyaerh and Weesarks — untyped
potlatch

First Draft

Tribe	Houses	Origins relationships	Names	Crests	Myths	Territories
gilodzaɣ	✓	✓	✓	✓		
gitlɛ'n	✓	✓	✓	✓		
git'andɔ'·	✓	✓	✓	✓		
gispaxlɔ'ts	✓	✓	,			
gɔtsi'·ɔs	✓	✓	✓			
ginaxangik	✓	✓	✓	✓		
gitzaxtɛt	✓	✓	✓	✓		
gitwilgɔts	✓	✓	✓	✓		
gina^{c}dɔ'·iks	✓	✓	✓			✓
gitwilksɔbɛ'						

Narratives involving Social Structure

Haida Laxkibu as Hostages — Typed (1)

g.t'ax daaks House of ksg.oyaondziust

Royal Greenhoot among the Gitandaw — Typed (1)