

Abstr.

The g'itx'o'n or Salmon Eater Tradition
Robert Stewart to Beynon 1952 (Nass River)

"A laxskik narrative of g'itx'o'n."

The laxski'k came at different times from the north; the gunhu'ts from laxse'olo (Cape Fox village) near gase'ks Bay (where they are from before that is not clear, other than that they had come from the s'lagin, and they are not of the same group as the g'itx'o'n laxskik who are of Haida origin).

At g'itsamg'e'lam the chief was an old man. One of his wives was a young woman of the laxskik who had come from the Nass. She had a pet eagle, on whose legs she put copper ^{bands} ~~songs~~. The chief's nephew and successor was having an illicit love affair with the young woman. Warned by lack of success in hunting that his wife was unfaithful, the chief caught the lovers and killed ^{and beheaded} his nephew. He put the woman in a box, placed it in a canoe, and set it adrift down the river.

Eventually she drifted to Rose Spit (wih'u). Her pet eagle accompanied her. The Haida village of g'itg'a'u was at the end of the spit, and attracted by the shrieking of the eagle, the chief investigated the canoe and found the woman. She was recognized as an Eagle, the chief was a Raven, and they married. The pet eagle stayed with her.

She had two sons and a daughter. They grew up and excelled in everything over their Haida friends, who taunted them for having no uncles. Humiliated, the woman and children, with the help of her Haida husband, set out to return home. The pet eagle guided them, and they finally reached g'itsamg'e'lam, where she went to the house of her uncle, g'itx'o'n.

They accompanied the tribe to the Nass for

enlakhons, and the pet eagle went along. She married a raven chief at ^{q'angida'}gitxan, and this was the start of the gitxan house among the Niska. She stayed on the Nass some time, and had many children. Then she returned to qitsmgelom.

One day, picking berries near Lakelse Lake, she was captured by Kitimat raiders, taken to Kitimat, and married the Raven chief. Thus was established the gitxan house there. She finally returned once more to qitsmgelom.

Confusion
of qitsmgelom
with qitsolas?

Sam Kennedy 1926 ✓

Narr. The Flight of the Kwenhoot from Na'a Southwards
second part called

The Flight of the Kwenhoot from the North

At na'a (now Loring) the laxskik had a village opposite the laxkibu on the lagoon. A laxkibu chief married a laxskik woman to confirm an agreement to divide seals evenly. He speared her in anger, and she reached the Eagle village before she died. Her brother ^{Xa'g.c} impersonated her & killed her husband. The two groups fought.

Two champions met ^{in single combat} on the bridge, ^{Xa'g.c} wearing his gaidammaksi:l (war hat of sea lion hide covered with white ermine), the laxkibu wearing his gaidammadi:k (grizzly beedress with abalone eyes and ears). Xa'g.c won, giving the Eagles the right to wear the gaidammadi:k.

The two groups fought many days, and finally the laxskiks decided to flee. They took down their negamget (Fin of Shark), and took their large stone eagle 'no:t Mother Eagle (leaving behind the eagle's egg tkamat) but taking also the small stone eagle, still in possession of informant [see Totem Poles]. A woman had

pet eagles nesting in the corners of the house, and they took the house name nlutkam welp "nest house".

Her name was 'nsanlutk, for n'tsanlutk xskik "to make nest the eagle".

At the rapids below the village they threw the large eagle into the water. They tied their canoes together and, guided by the ^{pet} eagles, set off. At night they used their coppers as an anchor. In the morning they could not pull them up. Three men in turn went down and died. Xa'g.c went down and saw that a large shellfish was holding them, and they cut the line.

A dloge in Hingit commemorates this. The chiefs name gadelpkam hayets used on the Nass, also derives from to anchor with coppers this.

Other versions have this at laxse'

gaidammaksi:l
gaidammadi:k

negamget

stone eagle
stone egg

house name
nlutkam welp

name nsanlutk

dloge in Hingit

name

names:
hukulk

xpilok

They continued on and saw a huge sea monster with long fur which expanded and contracted with the movement of the water. A boy's name (informant's) is derived from this *hukuk'nti* "contraction and expansion" contracted to *hukulk*. Also a chief's name used by the *gispa'lt's* is derived from this: *xpilok* "half furred". ~~xpil~~ *xpili* ^{also} is a boy's name in this house.

gi-bolk

They saw another monster with a large beak and human faces on its back and around its face. This was the *gi-bolk*, now used as a crest on *ambalats*. They destroyed these remains so as to have exclusive possession of the crest.

naxnagom
txao

They arrived at the mouth of a small river and established a village called *xa'ya*. On a lake above, *xage* swam out to retrieve a drifting canoe, and was swallowed by a monster halibut covered with human heads, the *naxnagom txao*. He cut through the monster from inside, but died, and his people retrieved his body from the dead monster, which they took as a crest. They proceeded on.

woodworm

They came to *kxe'n* (Prince Rupert) and built a village. Here a woman *tsondze'ns* found a woodworm and took it as a pet, suckling it at her breasts until it grew to monstrous size. It burrowed under the village, with its head at her sleeping place. Her mother discovered this, and the men dug to find its body and cut it ~~to~~ into 3 pieces (still to be seen in the form of three ridges behind Prince Rupert). The *gitsamgalom taxskok* were therefore the first settlers of *kxe'n*.

Second Part:-

The young woman sang a dirge over her dead pet "It is only your face I see, my child".

qastu'i'ni was the chief, and decided to move again. They went north to the mouth of the *Kass* and built a village. A nearby *naska*

chief tsagamgo'st (gispswudwa'də) married his own niece and gave her the name wine'x "big fin (of blackfish)" referring to his crest. He had the blackfish crest on his house, with two dorsal fins projecting from the smokehole. gastu'i'ni had his shark fin protruding from his house, and decided to have a wealth competition with the Niska chief.

One night he placed a copper in the mouth of the Niska's next crest. The Niska retaliated by putting 2 coppers on the Shark, and gastu'i'ni put three on the next. This went on, and the Imsidian who lived nearby came to the aid of the Niska in order to drive out this gidaxanits band.

gastu'ini took his coppers and went up the pass. This flight is known as hudom hayets "flight of coppers". They came to the river k'iki'n and went up it to its source. Kage tore esumne skins off his "war garment of esumne" to distract the pursuing Imsidian, using about half of the skins in this way.

They crossed to the wigwanks river and descended it to a small lake, where they stopped. On the lake they saw the gannus ts clamwelb "Beaver House Trap", a supernatural house floating on the water in the mist. They took this as a crest. They went on to Kitsunkalum Lake and followed it down to its foot. (This is why we own all that territory today). A young man had left his gambling sticks at a previous camp, and a woman Xhanks went back for them but didn't return. They composed a dirge for her "On hangs bag of gambling sticks". Her name has been tabooed ever since.

They went down the river to the q, laxk (robin)

village on the canyon, where the chief, also laxskik was an old blind man named lugali'mks. The boy with him thought the newcomers' copper shields were bark, and that the ermine garment was a mountain goat hide [M.B. says this indicates these things were new on the Skeena]. Finding they were also laxskik, he welcomed them.

Years later there was an adulterous love affair between lugali'mks' wife and a member of gastu'inis band, and the latter was killed. gastu'inis decided to return to his Inghet village in the north, but the blind chief compensated him for the murder, gave gastu'inis his position, and persuaded them to stay.

harr. The Story of Kitemoalem

Origins of tribe
 laxkibu territory
 Cedar R. 1
 niasg.ε! was the first to form this village. He was followed immediately by the g'isp group, then gankhada, then gwonhuit ~~and~~. Doesn't know about laxkibu, but because their hunting territory is still known, they must have been here early. Their hunting grounds are located on the k'it R which runs into Kalam lake from the hills over toward the Pass. This is the laxkibu territory, also at the edge of the lake. It is called ~~st~~ sgaw'a'oms (where grows the devils club) where across devils club

Clear R. 2?
 - Close by is another river 'mit.g.ε!do 'bunt shrub' (These names are of Pass character)

3 - Down closer to the gitsomgalem village, another river with its valley ksi'lute'p, also laxkibu territory water of deep water

4 - and farther down there is another river, sgase'xs (nuka) across going the spruce

5 - The last territory, just above gitsomgalem is g.asgamske'c the last situated

6 - tsamskige'ni is another of their hunting grounds in upriver just above gitsomgalem.

A War with Kitemiat

The gitsomgalem village was situated on the lower side of the river right on the Skuna. A Kitemiat woman who had married in, died, and her people thought she had been murdered, so attacked and burned the village to the ground. Before informant's time.

Another There was an attack by the nuka on gitxanda'kt (gankhada village of Chas. Nelson). They took many of the people of this village as captives. The galem pursued and massacred the nuka, freeing the captives. The gankhadas were

living at that time at the canyon of the Kalem river. There was a rockslide there which prevented the salmon going up to spawn, so they moved down to the village of g, tso m ga l o m, where n i o s g e' l was already.

The village at the canyon was g a l d z a p g, l a k o village of the Korns about 5 miles in from the railroad, on a trail. There are 3 terraces of houses there, one at the bottom of the canyon, one on a terrace above, and one on the top ridge, several houses in each. About 10 miles from the lake.

The other groups: garbada, g, i s p w u d w a d e, & l a x k i b u also used this canyon village for fishing. There were some poles there in old days.

Tstem pole
w u d m o n
east of
n i o s g e' l

There was a pole of n i o s g e' l there, called w u d m o n, a whole person (w i g e d m g a n) standing, towards arm with human faces on knees and breasts, 6 ft high, carved by a Moka about 40 yrs ago, since disappeared. It represented a being that emerged from the lake, extending its arm towards the shore.

origin of
name
g, t s o m g e l o m

The name g, t s o m g a l e m had been applied as a term of ridicule to the people of the locality of Kabin village. They had all cut their hair in mourning for someone who had died (a boy, g, a g o m g a s). The Kitselas made fun of them, saying their heads looked like the rounded bulb-like fern roots called e' x (the term they applied was something like g e' l o m). Before that the Korns people had been known for their fine long hair - the men as long as the women. They adopted this ridicule name.

Shark fin
pole

n e g a m g e' t
fin of shark

was another pole, of house of
n i o s g a m g w a d z o k s, 30 ft long tapered
fin, ~~pro~~ L e g e x had one like it at

At Simpson, it protruded from the back of his house. Exalaxetk owned it. He used to sit in his house at the foot of the pole and say that it was his fin that protruded from his back right through his house. It was a copy of an original g-daganits pole, but that had several coppers attached to it. These were the only two poles at the Canyon, there were never any at the main village of g-itso-mge'lon.

Crests of the gispawudwa'do : (in addition to those listed)
nig.an pto the hooped door - bundles of mtn goat
hoofs door hoofs attached to the door, which
 clattered when the door was opened.
Exclusive.

At Essington :

R B Cunningham and his gotten wife became converted at a revival. He sold the Indians a big strip of land for \$1, and induced them to live there so that he would have customers for his store. (Later he tried to chase them off and there was a lawsuit in the courts at Victoria and Cunningham lost.) The Indians continued to go to their hunting grounds until these were taken from them by settlers around Kalum Lake.

Informant moved to Essington 3 or 4 years after they established the mission here [?] 1881 [?] It was after the informant had been married twice.

Chas Nelson xpilaxε
ganhada. 1926
Barbeau

Narr. Neeskael, a hahskuek of Kitsemraelem

origin
of niasg.εl

The origin of this house is from the Nass. When niasg.εl left the Nass, he built a village about 10 miles from Kitsumgalum Lake. He left this village and came down to the Kitsumgalum River. Reaching the canyon he saw many fish. He found many people living here, whom he later realized were robins (gilax-kə). He put them to flight. Here it was summer all year round, so he established his permanent village there. He was the first to settle here. It was called da'x of gilax-kə. Others moved here because of the plentiful supply of salmon: laxskiks, laxkibu, and gispawudwa'da.

other
laxskik

Among the laxskik people, gwəlg.εx, niaskwə gadzəks and niasg.əxs are of gidağanits origin.

Names in this house: 1. niasg.εl 2. niasmatε's 3. lg.ətiyən
Crests:

wudn'ən a huge human arm, seen by a woman
towards arm of this house emerging from the lake,
(shore) extending toward shore. It was carved as a crest, a
human-sized figure sitting on a box in front of the
house, human faces on each knee and each hand. Shown
only in feasts of assuming name. Carved by a Nass man.
It was burnt in the fire that razed the village.

There is no other pole there exc. the nεg.əmget "fin"
and it has fallen.

Narr. The Stone Eagle Crest of Etsemoalem

xski'gam 1:26 stone eagle was brought from the north by the gwun hui t. They started from Alaska with 2 of these, one was lost on the way. The smaller one was kept by ksg,ɔɣɔmdzi'us of gitsomgɛ'ləm until all that male line died out. Then called legɛx and gave it to him. Later legɛx handed it back to the ksg,ɔɣɔmdzi'us family. They lost track of it for about 20 years but found it again and it is now at gitsomgɛ'ləm

There were 2 houses at galem, one was that of the chief before ksg,ɔɣɔmdzi'us came [niɔsgɛ'l] and ks was next. When ks. died his wife was afraid that the other house would take his stone eagle, so she gave it to legɛx for safekeeping. When that legɛx died, his successor took it back to the new ksg,ɔɣɔmdzi'us who has kept it since

legɛx could carve one exactly the same, as he is an Eagle himself, but he would have to call it a different name.

Abstr. The Origin of the gitxw'n group at gitsamg.a'ləm.
John Morven to Beynon, 1953

Kitimat?
diks, a niece of the laxskik'k chief at gilaxta'mks, married a gitsamg.a'ləm chief. Picking berries near Lakeelse Lake, she is captured by a raiding party from Kitimat and taken there, where son'axe't, laxskik'k chief, redeemed her and took her as a sister. At this sealing village on Banks Island she is captured by a Haida Raven chief and taken to Q.C. I.

At the mouth of gitsamg.a'ləm River, the children played on a ^{large} ~~raft~~ raft, and slept on it at night. One night the water rose and it drifted away, down the Skeena and across to the Queen Charlotte Islands. The Haida found them, and diks, now wife of the chief, claimed them as her relatives. The two oldest boys were nisg.e'l and yaq.a'wɔ'x. The children grew up. They were taunted for their unknown origin, and decided to go home. The Haida chief provided them with a canoe, and directions. (Dundas Island was in Haida hands). They reached git'iks, where t'xalaxe'tk the laxskik'k chief passed them along to her uncle la''i at lax'angi da', and finally back to gitsamg.a'ləm. diks son had been given his father's ['] name gitxw'n and established it here. Also nisg.e'l and the other gitsamg.e'ləm children were back home.

In narr. A History of the Kithaen Tribe.
Verney to Bynon, 1948

Deals mostly with migration from Lemlaham of niyuks
gitlen.

t'iban, brother of niyuks, had control of the
gitsamg. a'lam River, and he was married to a sister of
g. m, ganhada chief of gitsola's. Tiban tied up his wife
so that she would drown in the river. But a nephew of
tiban named g. l. a. k. i. y. o liberated her and took her
up the Kalum river. The g. an ha'dz overcame them and
now took this place from the gitlen.

Origins

I nɪʔsɢan kwa'dzɔks etc (laxskɪk)

See Narratives.

Gwenhoot, qɪdaxanɪts.

According to Stevens version they came from laxse'eɔɔ.
They separated from other gwenhoot Eagles at kla'eɔɔ
on Nass and followed the trail of nɪʔsq.ɛ'ɪ to Kalum.

According to Kennedy's version (about qastu'i'ni group)
they came from na'a, and after many adventures reached
kxe'n where they built a village and where one of the
women suckled the monster woodworm. Then they
returned to the Nass, had the wealth contest with
the Naga and Tiimshran, and fled to Kalum.
Here he was welcomed by the blind chief lugaɪmks
of the nɪʔsq.ɛ'ɪ group at Robin Village, where they
were granted top rank.

Origin

II n12sg.ɛ1 (laxskiək)

Sam Kennedy: n12sg.ɛ1 and n12smites were the first group of laxskiək of lugalimks

lugalimks and n12sg.ɛ1 were original gitsamgelom

A Stevens: He is from gitxadin on the Kars, and came south looking for new territories. He came first to the lake, then later down to the canyon, where the Hoben People took him in and showed him how to make fish traps, then disappeared.

Kennedy: Origin of Eagle Crest.

A woman of the n12sg.ɛ1 group at gitlax'a'us on the Kars had a pet eagle. She drifted to the Haida, her children returned, led by the pet eagle. Later they went to Kalum.

The ~~sweet~~ and house name ntutkomwelp 'nest house' was given to n12sgamwa'dzoks as a privilege

III Tag, ax etc (gispawudwa'dz)

ha'ots, widaideit, etc.

Sam Kennedy: All this group originated from Lemlaham having separated there to go to all other groups. Have all the same myth, crests, hunting grounds (except lakaxkiget who can hunt there only with consent of the chiefs).

Relatives: 1 he'l 2 sasa'xt, 3 a house
4 nistaxk (gitsalas).

A. Stevens

Relatives: 1. nishaiwexs gitsalas
2. winis gina'dziks
3. wilaxe nuka, g, twanksit
4. seks gitxa'ta
5. kispiox
6. nispints gilodza.

From Lemlaham. He came down and lived for a while at gitsegukla and then at gitsalax in the house of nishaiwexs. At gitsegukla we stayed with tsi'ebse, ksg.ɔg.maxe & ukse'. Others (seks group) went on to gitxa'ta. The reason we had to leave Lemlaham: there were two villages on opposite shores. A young man was having an affair with a woman across, and crossing the ice to get home he fell through ^{the water} hole and drowned. His people were angry and attacked the others, who fled. Our Some went to Kispayaks, the others came down the river. Our own group stayed at gitsamgalam, their group joined the gina'dziks and the gilodza.

Orogen.

IV xpilaxe'

(ganha'dz)

Charles Nelson (xpilaxe)

Relatives: 1 se'ox gitsalas, gila'adzoks

2 'wit:ts gitwange - wolf!!

3 'niss masg:ts gispaxl:ts. ginhada

Chas Nelson - narrative of xpisunt.

Orogen up the Kheua at gitwan lakste' 3mi above
minskinis. Came down and established gitxandakt
lived there until one summer no salmon come
up. So they moved down to village of nissge'l
at gitswange'zm. They were joined later by other
people.

In "Men of Meduk" xpilaxe was a partner of the Wolf Chief
xstiya'ox (the How) when the gisp. arrived at Kluiyu
on the Kitulas Canyon. When the latter ~~left~~
revenge'd tomnurn's death and chased xstiyaox
to the base, xpilaxe moved to the canyon of the
Kalum.

Origin

VI wadiwye' (lax kibu)

A. Stevens. They are extinct now
of Hass Origin, but he doesn't know what place.
Crests gibe'o, gasq>s