

fell upon her, and wrapt her in his garment, and take her away from the rest.

He ascend up the mountain and reach the top; He go back following the same trail where he first come through. He follow along the trail with girl, the girl was blinde folded all the way through. Whenever they found a tributary that flows into the river, when they crossed it, she feel the deep, the bed, and how swift it goes; She called it according to their conditions, she named every streams, brooklets, cricks according how she feels it. One after noon drawing to a close.

He sighted his own town then he take off the blinde fold. They ventured farther down the village than ever before, they reach the village at dusk. He went into his father's house alone; while the girl stand outside. He found his father and mother were in deep sorrow on account of his lost for many days. He told his father and mother that he found a sister so her mother send out the girls to bring her in. which they did. His father and mother were very glad to see the nice young girl to substitute their deceased daughter. Later on the young men merried her. She beget sons and daughters. She remain here several years; and she know some village farther up the river. One day, she sit quitely, and though upon what she should do for the future, wether she should remain here or leave this to her formal village. She remember shen her husband first taken her, how he blind folded her. She know why he done this. This he done, prevent her to ask her husband to help her to go; or

to return to her own home; and finally decided to run away.

There are a good size of cotton wood canoe was kept in the outskirts of the village, well covered, from rain. This canoe were too big for her to handle, so she break a good size a stone into small pieces, some pieces have a sharp side, she take it and began to work, she cut a narrow stripe in the middle part of the canoe by the aide of a sharp stone. Every night after the people in deep sleep she began her work until she cut through. She will use only one part of this canoe and one part will be left just as it is. One day, her husband get up early in the morning and went hunting. She get up early too. She urch her father and mother to catch salmon. Which they did, they spent all day and late at night; they were very tired. They all go to sleep early, they were in deep sleep on account of their tired. At mid night. She get up and went to where the canoe was. She take one half down, and set out at once. She goes down very fast by the aid of the swift runing river. Early one morning she found a narrows a short ditence above village of Neyaskelthop. This woman drifting down little farther; she notice the door of Neyaskelglope's house was just open, she turned her canoe towerd it, because he is one of relative. He saw her too. Neyaskethope order his house hold to go and take her up. He feed her. He ask her who she was, she tell him that she was the nece of Ne-yasewamak. When Neyasewamake heard it he come and get her down to his house. He made a feast and called or named

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her. Gundumaxith, which means (taken through the trail up
the mountains), because her husband take her that way.

KIDNAPED A GIRL FROM THE HOUSE OF NEYAEWAMAK

History
Kitamat
Kitamat
In those early days. There was a trail from Kitamat river ran through a track of land into Skeen River, in which the Kitsalaue people having been travling, since the Kitamatt river has been found by them. This place has been already discovered by a murderer, who run away with an old woman *Kitamat* some young men and some girles, was taken with him from Rivers Inlet, who spoke a different language, in whose language has been use graduly by the Kisjalasue who came over the trail. In the first place, they spoke this language by fun, until accustomed. This escaped muderar decieves a punch of youngsters by asking them to go out hunting sealion, so these young people agree to go with him. For he knew that mudered family should revenge on him. So he planded to set out before the out come of revenge. He followed along the different channels. Many days sailed through reaches and channels, whose waters like mirrior. The small canoes could go through this wonderful inside passages without any trouble.

Origin of Kitamat
The afternoon was drawing to a close, they still traveling farther distance, until they could found the place where it was possible to see a far distance, Here they sighted the mouth of Kitamate Inlet. At dusk they tired. They camped out as usal and eat their meal and fell asleep. They awoke it was grey daylight. The Captain kindle a fire, and set over it while cooking breakfast. After breakfast they set out and reach the mouth of this inlet. Here they paust for

a while. They consult with others whether to go up this inlet or not. After a long consultation, they came to a conclusion that they would follow up the inlet. The morning passed slowly. They turned their canoe toward the inlet. Two days later they explore the big stream. (now Kendala). Here the Captain located village. Later on they explore the main Kitamat river. Here he establish his permanent village. Both of these rivers where cooliken fishes could be found in their season.

When the Kitsjalasu people discovered this man had located his village here. They came to him and talk, but they do not understand his language, so they had to resort to a sign language; here they understand each other.

In the process of time, Some families of Kitsjalasue move over to Kitamate river and establish their permanent residence. While others emigrants from Maxlthagaxlth from the different tribes. This increase their population. The trail has already laid and ran from Kitamat river and cut far across a wide track of land into Skeena River, near to the place where Neyashwamaks fishing camp. Once upon a time during summer season. One Kitamat prince of the house of Come over this trail and kidnap a young woman of the house of Newaswamak, and lead her in the same trail where he came through. He reach Kitamat village the next day. The family of this young man were very glad to see a nice looking princess. This man married her. The time went on. She beget sons and

*Kitsjalasue
discovers
them*

*Kidnap
grandson*

dughters. One day she had a quarrel against a woman who had been original inhabitant of this village.

Invented

The woman whom she against said: "You are a low ranked woman, you are unfit to against me, I am a high ranked woman in this my own village, besides you are stranger here, and your husband to not take you in a lawful way of marriage, but you are kidnaped, and you were taken over the trail to here so you must hold your tongue and save your wind from talking nonsense". This woman went in her house after she heard the angry words from her opposition. She talk about her trouble to her husband as follows: "I shall call a feast a day after tomorrow, and in this feast I shall named myself Gandamaxlth which means (taken over by trail) according to words which the woman had said to me". Her husband agreed to her counsel. A chosend day comes. She send an invitation to every eminent men and woman of the village to her great feast. In this great feast. She made a speech said: "Its true that I am not originely belong to this village, and it is also true that I was kidnaped by my husband according to some laws of our land, and brough me over trail according to my opposed lady say so. At present I will adap her words. In this feast. I decler that my new name shall be known as Gandamaxlth from now and one, and it will be another big name in the house of my uncle." The guests were uproar; many high ranked men and women answered and confirmed the new name.

takes name Gandamaxlth

These two names has a similar sound as to the other.

One Gumdamaxlth which had been kidnaped by Gitksean went by way of the mountain summits to the opper Skeena. Another Gandamaxlth which was taken over the trail from Skeena to Kitamat River. These names had been adaped by the Kispaxloats tribe to be a great names among the women in the Royal families of the Kispaxloots tribe.

A MARRIED OF THE DUGHTER OF GANDUMAXLTH

*watsda
marries
gandamaxlth's
daughter*

A few years later. A Chief of Watsda now Bella Bella had arrived in the village of Kitamate. This chief selected a man of high ranked among his family also a women and send them to the perents of the girl and told them that the chief would like their daughter to merried her son, if would agree. Gandamaxlth and her husband never geve an answer right away. After listening to what the boy's family had say, they told them that they would consulte their relatives on this subject. This ended the meeting. Gandamaxlth call a meeting of her relatives they talke on this subject they all decided this marrige. The uncles of this girl send a word of ecception to chief. The young man's father and uncles visited the girl's father and uncles and gave them presents, generally canoes, slaves, coppers, and other costly things.

On the wedding day, the young man is seated on a mat in the house of the girl's parents, with perants of a young man and his uncles. The girl's mother would then go to the house, where the girl is kept, bring her in, leading her by the hand, and take her over to the mat where the young man sits. She then seated herself on the mat at his side, but without either takeing his hand, or even speaking to him. This was the whole of the merriage ceremoney.

The procession would now start for the young man's father's temporary abide till he go back home. In the procession ^{the} bridegroom went first, then the bride, then his relatives, and,

hers. A feast was now given to the relatives, and, later on, one to the leading men of the village. It was the bride's parent's turn to give presents, the father of the woman generally presenting them with supply of food, the mother with spoons and other household utensils. This gave them a good start for their lives.

Early in the morning this chief set out for back home with his new daughter-in-law. This day was the happiest of the chief's life. His plan and hope for the marriage his son were come through and forever ended. The Chief and his groom were very glad on their way home. After eight days since she leave the village of Kitamat and she arrive at Wastda now Bella Bella. The whole people of the village were in excited when they saw a new princess of the house of Chief Neyasewak was married to son of their Chief. All the leading men of the village came in the house of the chief, and welcome the couple, and the chief feast them. This woman are very glad after she acquainted with the people of the village, because she already understand their language.

The years went on. She bear a sons and daughters. His father trained the children how to make everything, such as household utensils, spoons and dishes, on which is carved and painted their symbolic creatures of their clan, such as eagle, beaver, halibut, and shark fin. All these carvings and paintings are represent their heraldic symbols. All thing will belong to their mother.

THE TROUBLE OF THE CHILDREN WITH GRAND MOTHER.

As the years passed by. One early morning; the man and his wife set out hunting hair seals and some other animals that can be found on the seashore around the Island. Early in the morning, the young men got up as usual; he began to make an arrow because arrow is very useful in those early days for both hunting and war between tribes. His younger brothers and sisters playing around the house while their old grandmother sits by the fire side warmed her back. His little brother fell down and his little head strike against the back of his grandmother, which gave tormenting her to most severe pain; she turn to the little boy and said: "You are a little slave, you are not near by your own neighboring trees". She means that this little fellow is not near to the country of his grand father but far away, and he would not defend his little brother if any ill treatment fell on him on account of his own carelessness. The elder brother of these children have heard what his old grand mother had said, although her words hurt his feeling yet he make himself appear that he pay no attention of what she said. When father and mother returned from their hunting trip. The next day. He called his mother aside and tell her what his grand mother had said.

His mother said: "It is true that these people is not our people; we are stranger here as your grandmother had said; but we are not a slaves as your grany say so. My father kidnaped my mother from the summer village of my uncle at Skeena River, and from there to Kitamat village and merried my mother, and

Children,
one of
whom is
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there I was born; and when I am old enough; your father comes to our place at Katamat and married me and I was brought here by your father". The young man addressed his mother a question as follows; "What do you think if I should go back to my grandfather's home?" His mother answered, and said: "Yes you could go. We the, Tsimshian people have a stick law as follows: If a woman being married into a distant tribe, away from her relations, the offspring of such union, when grown up, will leave their parents and go to their mother's tribe. This is our law." The young man silence for a while, then he proceed to speak again. "Do you think father would agree if he would know my plan?" His mother answers and said: "Yes he would, he let you go because he knows that your old grandfather soon be gone. My mother is the elder sister of your grandfather, I am the elder daughter of your grandmother, and you are my elder son so you are entitle to be the heir of your grandfather. All the property of your grandfather will descended on you if you would go back home, and I assure you that you will be the heir and successor of your grandfather when he die.

At the conclusion of their brief conference his mother leave him. At night, The mother talk to her husband during the night, her husband admit that all his children would go. He promised to give them two canoes filled with wealth. In the morning after breakfast, The father tell to all his children that they should back to their grandfather's house. All these children were very glad to back to their grandfather's home.

DEPARTURE OF THE CHILDREN OF GANDAMAXLTH

*Set out
for home*

One early morning, in the early part of November. The day was mild and warm, after a high south wind in a passed few days. The children saw their father choose two canoes from among a number on the beach. He launched them, and fill both with all kinds of food, and bundles of wealth that will last long. He handed them an implements of war such as bow, arrows, and spears to use to defend themselves through their long journey, also paddles were given to them. When everything were completed. His father lead his children with his wife from the house, and the crowd of the village people slowly filed down the beach. The children stepped aboard, and, pushing off, slowly paddling. These two canoes go slowly onward while their eyes beaming through happy tears. The morning passed slowly, and it continued more pleasant through the first part of this day the wind was light, but after noon it came on fresh, and they spread a mat sails, which increased their speed.

The after noon wore on, and wind graduly down, as they reach mouth of a longe channel that rans throug inside Princess Royal which we called in our language (Maxlthingenoon.) They camping out here at night. Early the next morning while it was yet dark. They start the fire and cook their breakfast. They set out again; the first part of this day was calm and paddling their canoes till noon. In the after noon. The wind was blowing and their sails were spread, during the whole after noon they gain two third of this channel.

At night they camping out again. During the early part of the night. The elder of this children study a chart which draw by his mother so he know how far a head, and the place where they were now.

In the next early dawn, after breakfast they set out again. The day was a fine breeze which increased their mileage; they crossed the the Kitamat Gulf at noon day, and the half of the Granville Channel, and camping out as usual. The south wind blow all through the night time. The next morning they starte out as usual. The weather was fine, and fair wind. They had a clear view of the small Islands; they recognize the mouth of the Skeena River. every one of these children were perfectly happy when they knew that they were near to their distination. They crossed the mouth at for noon. They reach Kane Island. It was late in the after noon. They sighted the villages or towns. Every towns noticed them too. They recognize one village as described by their mother; they turned the head of their canoes toward it; and when the Kispaxloots noticed that the head of these canoes turned their heads toward them.

They all came out from their houses. Soon a large number of villagers were ran down on the beach. The canoes came in closer where a great multitude of people standing along the beach, then the elder brother of the new comers stood up in one of the canoes. He introduce himself first, then his brothers and sisters by their names and the name of his mother.

*Mitlakatha
Tass*

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The people of this tribe recognize them by their names and the name of his mother. The chief and the people welcomed the new-comers with a great feast. All the leading men in the village were invited to eat with them, and to honor the present of the new comers. In this feast he make known his name to his new people. "Legax" which means, "Chief of the Mountains". In this assemble the elder son Legax related the whole story of his mother, and the trouble between his grandmother with his younger brother. This occasion creates a great joy among people of the Kispaxloots tribe. In this gethering his grandfather Noyaswamak declear that this new coming young men should be his sucessor.

THE DEAD OF CHIEF NEYASWAMAK.

Legax became chief

Not many years passed since Legax and his brothers and sisters came and settled among their family and people. His grand Neyaswamak died, and was succeeded by his grandson Legax. A great change had by this time came over the Kispaxloots people since they first came among them. This new chief has now become much powerful by the reason of the increase in the number of his personal followers, such as "Lagakegat". They were a men of higher birth and greater wealth than the rest of the people of the tribe. This "Lagakegat" forming the aristocracy of the tribe, and from whom the head men, or counsellors of the chief, usually from ten to twelve, came. These men obtained their official rank and standing by liberal present to the chief before he has given away his property to his fellow chiefs.

These high ranked men have the same right of given away their own property as the chiefs does to their guests so it is with these men. When Neyaswamak, the old chief, died; all his property descended to his nephew heir "Legax". All the property which had been given away by the late chief will be paid back to the heir, so this new chief has a great richer than the former one. His wealth had came from three different sources 1st from his father at Watsda now (Bella Bella) 2s His late uncle Neyaswamak's property descended on him. 3s All the property had been given away by his late uncle will paid back to him. These combination of wealth were accumulated

during the time of his reign. He ruled justly and mildly
after he became chief.

TRADE WITH OTHER TRIBES

The Kispaxloots tribe had for years been the traders of the coast since the uper Skeena was explored by "Gudamaxlth", the princess of the house of Neyaswamak. The furs of the interior, or Kitcashean people which they used to cover their nakedness with; they bartered from the Kitcashean, to whom they, in turn, furnished food, dried halibut, sun dried hering eggs, seaweed, sun dried oolakan fish, and oolaken grease. The Kitcashean people bought large enough quantities from them to last them all winter. When Kispaxloot people had enough furs, elk skins and some other softest furs which is suitable to wear or cover their body. They turn to food stuff; they exchange food for food. Dried halibut bartered with dried berries, seaweed, hering egges and sun dried oolaken fish and all kinds of cured salt water food were bartered into all kinds of cured berries that grows in abundance in uper Skeena River. A box grease bartered into four or five elk skins, martens, bever skins, fishers, foxs; all the costly furs were exchange to Grease. When the Kispaxloots people knows that their canoes were very well full loaded. They stop the buying. No time to waste. Early in the next morning. They loaded their canoes with all kinds of different sorts of berries and several bails of furs of elk skins. All the canoes are very well packet. They set out at once. These canoes were many, from twenty five to thirty of them. They paddle down the river, and so strong is the

Trade

current that helps the heavy loaded canoes to increase their speed. It takes ten to twelve days to make the trip up stream, the return is made in one quarter of the time.

Legax and his tribe claim to trade with the Kitcashean people alone with exclusion of the other tribes of Tsimshans. No one who belong to other tribes were allowed on this possession, and the only way a man not a Kispaxloots could go this place was to married the Kispaxloots woman, and then could accompany his wife to this possession of the Kispaxloots, and he could enjoy her privillage upon these lands where lots of fur bearing animals, and all kinds of wild berries which was cured by boiling and tried.

This was known by all the Tsimshian Chiefs, and this was respected and even the Kitsjalasu who live farther up the river had to get Legax's permission to go with them up the river. This trip is their last trip in fall time. They arrived at Maxlthyxaltha. By this time; they trade with the nine tribes which situated on the coast. Every day, many canoes came in with many elk skins and other costly things, to bater the dry berries, respberries, granberries, blue berries, and soap berries. The last meantioned are very nice, and generlly like by all the natives. When stirred in a pocket they froth like soapy water, hence the name. After trading with these neighboring tribes. Legax and his tribe set out for Watsda now (Bella Bella) and trade with them. They gain more elk skins there, and some other garments which made there. Those people invented

how to make blankets and other garments which was made out of yellow cedar bark mixed with wool of the mountain sheep. Here they also bought salt water food, such as seaweed, and dried herring eggs, and many other good food that was found there.

Their knowledge of trade was greatly increased by the Kispaxloots tribe since Legax became Chief among them. There are three sources of wealth flows into the tribe, one from Skeena River, one from neighboring tribes at Maxlthgaxltha and one at Watcda now (Bella Bella) such colossal fortunes, such hoarding of treasures was stored in the houses of the tribe, such combinations of wealth were stored in the house of Chief Legax. This accumulated wealth was instored for both feasts or war with other tribes.

LEGAX REACH THE HIGHEST POINT OF HIS REIGN.

When Legax have reached the highest point of his reign. His claim and power and his honor was respected by all the chiefs of the different tribes. They call him a head chief, because he had a great wealth then the rest of chiefs. Many years the tribes honored him, obey his orders and his claim. This is his claim: The herald must announced his name first with the articles which he will receive. Second That he should be the first one to speak in the great feast. If any chiefs name called first should be killed. The Tsimshean people are devided into ten tribes in those early days. Each tribe had its own logation in Maxlthagxalth. For Maxlthigaxlth is not the name of a village but a passage. Which means (Salt Water passage) so each tribe have chose his own logation all through this salt water passage. Each one of the tribes had its own chief who had absolute control of its own village; but Legax who, by reason of his having given away more property than any other chief, ranked above the others, took the most prominent seat, and greater attention was paid to his words. Only to this extent did his head chiefship go.

Many years had been honered, till jealousies and ill feeling gradully arose among the other chiefs. The Chiefs held a private council. Two leading men was allowed with each Chief. In this gethering. One of these Chiefs stood up and said: "To the chiefs and every leading man in whom the chiefs depent on. I am now take this floor in order to make

*Chiefs conspire
to kill Legax*

known to you what I have seen since Legax became chief. First, he humiliated us on account of his wealth. Second. He is now stand over our heads. Third. He control us in many ways, to we are helpless. Now the question is. What shall be done unto the man? At present, I decided to kill him and ploted out the name Legax, and his whole tribe will be extinguished as well. All the chiefs were in silence for a length of time. They consult each other. After a long consultation they come to the conclusion of this brief conference, the spok men of each chief stood and declare their agreement that all the tribes will be united as one, and we shall exterminated them at once. Before the broke up. One of the chief stood up and gave a strick advice who attain in this private gethering, he said: "All those who married the Kispaxloots woman must concealed this private dicideion to the knoweldge of their wifes and children. Keep this private until the time appoint, and we shall invate them unaware, and that time we shall wipe them out into existance, and their shall be no more nane Legax. No Kispaxloots tribe shall be known among the tribes.

It was late in the afternoon the chiefs dispersed to their homes. All those who married the women of the Kispaxloots tribe were full of sorrow when the see the faces of their children and their wives. For their children must be destroyed first prior to the attack of the united tribes. During succeeding nights. All those who married the Kispaxloots