

tanks  
gidzaxlts

~~Mr~~ A. Wellington Clark.  
Beynon 1915 ✓

Narr.

## The Adoork of Nugwen'aks

Abstract

Four men of gidzdz'u' set out to hunt seals at the island of nugwen'aks "spouting water", ~~at~~ the home of an undersea monster. After three days they anchored <sup>for the night</sup> in an inlet near a large bluff shaped like a house. The anchor hit the roof of the bagwolo'x, who sent a slave to find out what it was. Outside the house the slave became a gum'a' (like large sculpin). The men heard something slapping against the sides of the canoe, and one lifted out this fish, chopped off its fins, and threw it back. It returned to the house, without hands. Angered, the monster brought the canoe down into the house, and the men awoke to find themselves in a house of stone, with a fire in the centre. Mouse woman (ksomwadz'in) explained what had happened to them. One of the men healed the injured slave. The chief and his wife gave them seal meat, then they slept.

When they awoke Mouse Woman asked for fat, cut it in small bits, and threw each in the fire, saying "You will eat this, chief, and let us go." Each piece came out much enlarged, the chief was pleased. He planned a feast next day for the chiefs of the water. The men secured themselves in the canoe, the door was opened and water rushed in carrying the <sup>monster</sup> chiefs one by one. (These are listed and described). The water receded and the house was dry. The chief fed them using the fat which the men had brought. The guests left in the same manner.

The chief gave the men things to take home. "You will use ~~the~~ <sup>my</sup> da'ax and also my lanom gac'i't (though his was of 10 layers and of stone), and I give you ligidodo'ls as a dzəpk." His wife opened her eyes and mouth which were full of living human faces. The chief gave them haliba'taskam txao, and

watkunc<sup>o</sup>xs, also this robe, gusda:its, and this one gusd<sup>o</sup>dunk<sup>o</sup>, and three huge songs, children's songs, canoe songs and hallait songs. He filled their canoe with food, and water rushed in and floated them out of the house and back to the surface.

da'ax, a house whose floor is excavated below the surface in steps. It could only be used by those having it in their myth (tsibase got it as a gift from a descendant of one of three men)

lan<sup>o</sup>m gait a hat used by the hallait, woven of fine roots, cone-shaped, with one layer folding into the next. 10 layers

lig, da du'ls a <sup>standing</sup> human form of a woman, used on a totem pole. Represents wife of monster.

haliba'tsk<sup>o</sup>m txa'o "caving board (used in cutting up meat or fish) of halibut" A seal goes with it. The laxski<sup>o</sup>rk man hald<sup>o</sup>mi'u (gid<sup>o</sup>stsu) took this crest.

watkunc'xs resembles a porpoise, but with large mouth and sharp teeth. Exclusive crest of t'amks, gispaxlts. Engraved on poles, painted on robes, made into a large complex mask on head.

guste'its - seaweed robe made of leather with seaweed sewn on. Exclusive to t'amks

gusdedunk<sup>o</sup> "robe of ripples"

The men were lost and confused. Throwing off their lassitude they paddled until they came to a high island. One man climbed to the top of the highest tree on the island to get their bearings. They named him

laxaxni:tsk "in all directions looking" (used by gid<sup>o</sup>stsu and gispaxlts. also by gitselas although informant doesn't know why.

They paddled for a long time in the direction he indicated

through fog, and found themselves out at sea. Turning back they passed the place where they had gone below the sea and headed for home. They cleaned the seaweed and barnacles off the canoe. They had been away two years. They were welcomed, but they were indifferent to their surroundings. Eventually they told the people what had happened and of the crests they had rescued. The 3 gispaw. men built their da'ax, had a ya'uk and displayed their dz'apks. They were brothers:

dza yam sɛ'gisk

lax ni'otsk

woti'a/a'o

of the house of

tamks

The laxskiock man kept the halibetsom txa'o as crest.

The 3 men still were not normal, being indifferent to their people and seeming to want to go back to nequenaks. Finally dza yam sɛ'gisk had a fight with his wife, and they went back to the place and disappeared forever beneath the water.

A pursuing canoe found a whirlpool on the spot out of which rose upright a dɛ'pɛt (spear with barbed bone point and small bone points on all sides and a knob on the end to fasten the rope).

arrival of the qitnagun'a'ks.

Chas Abbott to Beynon, 1927

The arrival of the qid'astu q'ispawudwa'da houses  
among the Tsumayan

These houses, tents, lagaxnits, leas  
came upon the q'ispax'ts only of recent generations  
and after the arrival of the gunho't larSKI'ks,  
and at a time when the people were living on the  
Skuna. The remnants of the houses built by  
them may still be seen at the q'ispax'ts village  
at Ksamg'ot river.

5