

Kutumat, Pa'axnits to the Kanda, ha'i'mas
to the Naas, fe'ingwa to tsigtet (Chukbat),
others to the g'itsi's. The others travelled
steadily down the mountains on foot, they
went over mountains. They wandered back to
their old villages, finding their houses washed
away except for the heavy posts. They were
afraid to settle there again because of the
possibility of another flood, and because
so many of their brothers and sisters were
gone. In the lakes left by the receding
flood lived the sea monsters.

None to g'itsuik

Some of the people moved to g'itsu'i'ik
(people of the middle - of river -) about 2 miles up
the Kitarwood valley, and to the ts'i'dzop
there. Others built a village at Kitehau
named g'it'ai's ('-mudbar'). There
chief wi'he erected a totem pole the same as
one that had stood before the flood in
g'it'la'set, and the name as the [modern]
gans'i'l pole here at Kitaranga.

When the villages were established, the
people began to go on war raids. They set
out on a raid against g'it'stsu', and
while the warriors ~~of~~ were away, a party
of Kanda, of the family of g'it'ra'mf
came and took as captive a young woman
named si'ng'i't. She was so beautiful
that the Kanda did not want to make her
a slave. She was adopted by a g'anha'ds
as his sister and married to a man
named gaw'e'ik. (She was to become the
mother of the famous warrior nsqt.)
si'ng'i't gave birth to a baby boy.
She lived in a corner of the house ('amu'st)

Kanda capture a
young woman

Father murders
make infants.

A few days later gawē'ik came down the steps from the top (ganyag) of the house [an excavated house?] and asked to see his child. He forbade it, then knead it, putting his tongue in its mouth until it smothered to death. He did not want to have a son who would grow up and take revenge on him for the capture of his mother.

Another child was born, again a boy, and the father killed it while sionq;it was out getting water.

When a third male child was born, her adopted relatives had a meeting to decide how to prevent it from being killed. They decided to help the woman escape and return home. The woman took some hair from her head and spun it into threads on the her thigh. She passed ~~the~~ a string around the child's waist, then tied it to her tightly back under its legs. When the father examined the child he thought it was a girl, and did not harm it. Then the gawha's took it into their care where they prepared for the escape.

While the ship was away at a point, they had a small canoe a short distance from the village. sionq;it hid food and a paddle nearby. He sharpened his large shell (hags) knife. When his husband came home she greeted him warmly, and they made love long into the night, so readily that other people in the house were kept awake. Finally he fell into a deep sleep. The woman cut his head off, grasped the head in

hands of husband
and escape

one hand and her child on the other, and
feet. The headless body still struggled,
fa tu fax tox —, but the people, half
asleep, thought the pair were still making
love.

She went to the house of her gan ha'ds
relative, and her "brother" and "niece" helped
her to launch the canoe and pointed out
the direction to take. They put the head
of ga wɛ'ik on the bow, and pulled out
its tongue. The mother would have no time
to suckle the infant, she could comfort
himself by sucking on his father's tongue.
They composed a dirge, in Kanda. By
daylight the woman had disappeared over
the sea.

The little canoe was sighted by two
Naa Luer chieftains returning home from
a raid on la gi mi'ya (the village south
of Bella Bella. They were "ni'a'li'su
and ta'ɛ'ɔ (Sung name). They pulled
alongside, and saw the woman, and the
infant sucking the tongue. "Where do you
belong?", they asked. "git'la'sek",
she told them, and related her story.
"I am gan ha'ds. My childhood names
were si'ɛng'i't and X'ti'gɔ."
X'ti'gɔ also told the name of the sister
of x'sam x'sa'in at git'la x'da'ink's, so
they took her with them on their canoe.

After reaching git'xad'in, they
went word up to x'sam x'sa'in to come
down with his brother mas'le gi'nsu
and claim their relative. X'sam x'sa'in gave
a big feast, rewarded the men who had

Naa Luer.

git'xad'in

helped the woman, and gave her a new name, lu.tg.e'isu. She brought her child into the house and related her full story. The name gidəp.g.ɪs (pounded out to make strong, hair) and 'an mɔ.ɔzksɔm de'ɪɔx (Laukəyɔŋ tongue of corpse) were given to the boy. Later they also gave him the name 'maskiɓu (white wolf).

maskiɓu grew up in gitaxda'ɪmks, up at gitaxda'ɪmks. His mother lu.tg.e'isu died. One day he played rough and hurt a companion, and the boys began to taunt him, calling him a slave. In tears he went to his uncle 'mas leg'isɔ, who gave him a war club (ɪag.aɪa'ɪx) decorated with ostrich shell; the name of the club was k'e'ɪ'ɪa'ɪx "struck just once". He sent him away, to go to gitɕu'ɪk, where he had relatives.

Lu.ta out for
gitɕu'ɪk
gamla'aksɔ and gaɪksɔpɔx'ɪt, and they accompanied him. They came to a big canyon on the river, and descended to the river to spear some fish. 'maskiɓu named this place git'an g'ɛ'ɪ'fa "spared fish". They proceeded up beyond another canyon, then left the main river, and again forked in a canyon. He named this place tɔng.a'n a'n hɔ'ɪt (now called git'an xɔ'n). They went on and came to a fork in the trail, one branch going to Kɪpəyabə, the other to Kɪtəwəɔɔ. The two boys turned back, and maskiɓu went on through Kɪtəwəɔɔ to gitɕu'ɪt, where some of his uncle lived. Here he stayed. He married, and had children. He used

to travel down the steep goat girths and climb the mountains to hunt goats and groundhogs. He named this area "man la x'a'mat", the side of the mountain clear on good all over. (From a large slide); the creek on the other side runs to the Pass. One day he and the party fought and killed a big grizzly bear. Maskibu skinned it, making only a small cut across its belly. They tanned the skin ~~off~~ there. They also soaked some goat sinews and hoofs until they were soft, like glue. They covered the inside of the skin with a layer of glue, then fitted pieces of broken slate to cover it all, then applied another glue layer and a lining of groundhog skins. Maskibu put on this armour, which he called qwisanzet'sait "glue all over", and tested it by having the others try out their arrows and spears on it.

Back in the village, he gave a feast to ~~announce~~ that his new armour and to announce that he was going to go over Man la x'a'mat to gitlaxda'mks to take revenge on the person there who had taunted him. As he and his followers approached gitlaxda'mks they saw upon some women picking huckleberries (temi't). Maskibu put on his grizzly armour and took his slat ke'ix, and killed the woman. He returned to git su'ik and announced his revenge, and took the chief's name N'ig't. The people of git su'ik feared him and didn't want to be near him.

Grizzly armour

First made on Pass

Kutanae, that the Kutimats were on their way up the Asuma to attack him. The people of the fortress knew they were in for a better attack.

Next had his people cut two large logs and roll them up to the top of the hill and support them on posts. It was in the fall, they waited for the invasion. One night they heard owls hooting - it was the gitwiltxim 5m, Nas Nuv people. There was an owl cry behind the 3 villages, from the Kutimat. By daylight, the fortress was surrounded by warriors from gitaxdaimks, gitwinksi'lk, gitxat'in, and git'amait. The invaders swept up the hill. When they got near the top, next gave orders to release the logs, and these rolled down, crushing the attackers. Many were killed. The enemy retired in defeat. (ganuget "pepple trap" is the name given to these logs, which are shown on ~~the~~ Totem poles here)

The Nas people returned home through Kutanaeot, where the men had gone out hunting. They killed the women, including the niece of next. Next was furious when he learned of this and the following fall he led another raid on gitaxdaimks.

He paraded in his gory robes on the bank across from the village, and when some came across he went into the woods. The Nas man knew who it was this time, and attacked him. Many were killed, but finally next was exhausted and breathless, and tried to run away. An arrow in the back of his leg (where the

armor failed to protect the joint) brought him down. ~~He~~ last p'ilix was the warrior whose arrow shot him. They clustered him to death, cut off his head, and took it back to their village. His companions then came and cremated his body, and took his bones and his armor back to the t's'idzop. He was
was over.

^{next's}
successor

The people still lived on the t's'idzop. The niece of next gave birth to a boy who was to be his successor, although he took the name 'axg.ɔ't instead of next. He was a fierce warrior too, and also made a raid on Ketumat, driving the people from the village and taking many valuable things. Some g'itsalas under nisg'it'ɔ'p came up, and he married a woman meg'e'ks. They had children. The g'itsalas came often on visits, and did not like the long distance, so 'axg.ɔ't decided to move down to the banks of the Meena, near where Lampet lived. He water ate the banks away there, and they had to move again to the present location.

More to
Ketumga.