

gixata

Birth

Ear piercing

Dupon 1916.

birth

naming

A child was born to ni-stku-xso' (royal gisp.) and his lax gibu wife. All the gispawudwa'do women came into the house with gifts for the child. These gifts are to be returned, doubled, to the givers when the child had its first teeth. When the child was born the grandfather ~~he~~ announced its name to all present, he-at (b) house of he:l [??? a gisp name for a lax kibu child ???]

gixmo

When the child reached about 6 years of age, all the gisp. women would again be called and the ceremony of ear piercing would be undergone. The nearest relative on the father's side (gispaw) did this. Then gifts would be given by the mother to all gisp. people. This ceremony was called gixmo "piercing of ear". Nowadays the ears are not actually pierced but they go through the ceremony anyway, so that when the child grows up no one can call one 'wa mo "without earrings", "which is about as low a slur as one can call another, especially of royal rank." This (ear piercing) is not restricted to royal classes, it is done by lax g. g. et as well.

Ceremonies involving children

J. Zubara to Beynon, 1916, g. t x a t a.

Birth

Then there are birth gifts to newborn infants. The father's maternal relatives give gifts to the infant; these will be returned by the mother and her relatives.

Ear piercing

If the child is of high rank, at about six or seven it would undergo the ceremony of having its ears pierced. The piercing was done by the father's closest female relative (maternal). More gifts would be distributed [by?, to?]. This ceremony is known as g. t / m o'
pierce ears

Girl's puberty

When a female child reached womanhood, it is announced to all the nearest female maternal relatives, and the maternal grandmother distributes gifts. This was known as t e / h a n' n a / g. t
now woman reached (incomplete)

Boy's puberty

When a male reached the stage of youth a feast was called and he assumed a man's name, and the maternal grandfather and uncles gave out gifts to the guests. This ceremony was called g w a n i' t s e n t k "to show"

"These ceremonies are not always celebrated by a feast but merely the distribution of gifts"

"First Fruits" observances

Joshua Inbasa to Beynon, 1916, qitxa'ta.

Salmon-berries ('mεg.ɔ'xs)

When a woman gathered the first salmonberries she would at once present them to her husband's sister, and if she had no husband she would give it to the sister of her father. The person receiving this gift would value it very highly. It was known as qinoms 'mεg.ɔ'xs "The giving of salmon-berries"
giving salmonberries

The recipient would have to give back presents of a high value to the giver.

Eulachon ('wɔ) "This came foremost among giving gifts. If a man got the eulachon he would give it to the oldest child of his oldest brother, and the brother would have to give gifts. This was known as qitx'ɔ "giving of eulachon"

First game When ~~the~~^a hunter wanted to receive many gifts from the chief, he would keep his first kill and give it to him saying 'ɔn gil wai'in, roughly "I paddled you"

"I got this in my travels for you". This gift could be given by anyone, not just relatives, and the receiver had to acknowledge it or be subject to ridicule and considered in debt.