

GITKAN (of the Upper Skeena)

Specimens

Bought at Hazelton and Kisgagas, in July and August 1920, by C.M. Barbeau (up to Jan., 1921)

Masks

4
vii. C. 953
1. Sewigí'uku^c, a mask representing a naxnóg (spirit), belonging to the family of Wiceks (Gisga'st phratry, Gisgagas village). The three squares above the face represent taxs, the sun, 3 suns, belonging as crest to this Gisga'st family.

Made about 30 years ago by to'os, a good local carver, when he was a young man. Painted from mineral black and red. Made of cotton-wood (poplar). Used at potlatches.

Purchased from Mrs Paul Dzious (Gisga'st phratry, of Gisgagas) who has inherited it.

4
vii. C. 744
2. ig', owl mask, belonging to Paul Dzious (of the laxkibu phratry -- Wolf), who used it in potlatches. Made by Salomon Johnson, ngq^b (laxsé '1^o phratry, of Kispayaks village), about 20 years ago; looks new owing to good care taken of it. Made of cotton-wood. Purchased from same as no 1.

X
vii. C. 741
3. Kwalax'algox "Talking-all-the-time," a mask of a narnog (spirit), belonging to Wiceks, William Jackson (of the Gisgast phratry, of Kisgagas).

Mask made by gamne'·tu', the head chief of Kispayaks village (of the laxsé'·l_o phratry), about 35 years ago, and used by two brothers at the same time; used in potlatches. Made of cotton wood,

Purchased from William Jackson, wiceks (Qisga'st of K_isgagas).

4. Guhunl_o'p^t "throwing stones," a mask of a naxn_oq (spirit). In potlatches, the naxn_oq would throw articles, small stones, at the guests in the feast house; if he hit a chief's face he had to pay \$5.00 each. Made by some carver as no 3 about the same time.

Purchased from William Jackson

5. qétsg^u "chin moves," mask of a naxn_oq. chin lost. Made long ago in K_isgagas. Belongs to William Jackson's family (Qisgast). Painted with red and black mineral Indian paints. From same owner.

6. witámgen "Big basket" mask, representing a naxn_oq. Mask was made by Thom Gamble, l'útkutdzí'us (laxsé'·l_o phratry) of Kispayaks village; it was owned by négap, chief of the laxkibu phratry at K_isgagas, who used it first about 20 years ago. Gamble wore the mask for négap. When it was used at a potlatch, a big trap-basket for the salmon (as are used at Hagwelgate and Qisgagas) was placed in the house and a salmon of carved wood was, by a contrivance, made to enter the trap. The naxn_oq (with mask) who had his eyes closed was, as the

salmon had entered the trap, made to roll them open and look at the salmon in the trap, and then the naxnoq tried to go after the fish. Eyes are made to open or close by means of the strings behind the mask. Purchased from an old woman named Wiget, first chief of Gisga·st, who has a man's name.

7. ha^wŭn, salmon of carved wood, belonging to the mask no 6, described above.

8. g.anó·dzot, mask of a dwarf woman. There was, supposedly, a village of g.anó·dzot. A man once visited it; all the little people came out at their door and looked at him, clapped their hands and cried out hāhā. The man died on the spot.

Mask belongs to the same owner and was made by the same carver as n^o 6. Shown at a potlatch.

9. guhu·wó·t^u "calling them in" mask representing a naxnoq., "as if a chief saw people passing and called them in for a feast." Made, about 30 years ago, by gamné^t^u, Xispayaks man. Belonged to a Gisga·st man of a Kisgagas. Supposedly red, black Indian paint (?) Blue, manufactured paint (?)

Purchased from anānomgod, a woman of the Wolf phratry, Symond Morrison's father's "sister," Mary Green.

10. and 11. Two bear masks, made by old Isaac Tens, a Gisga·st, of Hazelton. (Purchased at the store by Hubbard and Lamson) (smax) black bear masks; crest of the laxkibu; belong to spax, head chief of the laxkibu, in

vi. C. 911

vii. C. 947

viii. C. 987

ix. C. 756

x. C. 844

Hazelton. Both masks are equivalent in meaning and function. Isaac Tens' wife belong to that family and his own son owns that crest; and this is how Isaac carved and sold it, although he is himself of gisga·st. Any carver may carve any crest for others, but if any other than the owner used it in a potlatch, he would in all likelihood be spotted by the owner. Made of cotton-wood, a year ago.

✓
VII. C. 1007
12. Mask named axótomtsetsá·uts "foolish Tsetsaut" (or man of the interior), a name of high standing in Sanos's family (laxœ'1, Gitonmaks). The performer, when assuming the name, represented an Indian from the Interior, he carried a bow and arrow and wore the mask. Used 27 years ago for the last time. Made by William Brown (Ġisgast, Gitonmaks), whose father was a gitsalásy and mother a Hagwelgate. (Brown is still living.) From Bob Robison, Hazelton.

✓
VII. C. 989
13. Rattle (has·é·x) for medicine-man; made by James Robinson's father, years ago - Maker died 10 years ago. Made of birch. Purchased from James Robinson, at Hazelton.

VII. C. 899
14. Bag ('andaséx) of goat skin (mat^x), for any use; but here used for holding the rattle N^o 13. Made by Mrs. J. Robinson's mother, of the 'laxkibu phratry, over forty years ago.

Purchased from Mrs. James Robinson; Hazelton.

✓
VII. C. 946
15. Small rattle, used by medicine man (hal'á'idem swánes^{xu'}) made of maple with gravel inside (?); about 50 years old, made by Andrew Wilson's father, of Gísgagas village. From Andrew Wilson, Gísgagas.

✓
VII. C. 824
16. Rattle, old — according to owner, more than 80 years old —, made of maple, with shot inside; for medicine-man. Red paint from mineral (ochre). Belonged to owner's "half-mother" Adex^u (Kísgagas, laxkibu)

✓
VII. C. 945
17. Rattle with carved figures, recently made by Isaac Tens, at Hazelton (purchased at Lamson and Hubbard's store). Indian medicine-man's rattle for treating a patient; gutwenuks owl design. Alexander Mott (hatiyám, laxóé'1), the owner of this, had seen it in his dream and used it on his rattle; whatever a "doctor" dreamt of could be used in this way although the object or animal might be the crest of another or in a different phratry (in fact the owl is a crest of the Gísga'st). Made of maple

✓
VII. C. 933
18. Rattle purchased from C.W. Dawson, at the Lamson and Hubbard store; Hazelton.

✓
VII. C. 944
19. Rattle, purchased at Hazelton, from Peter John, Hazelton); made long ago; inherited from owner's father. Made of maple. From Peter John (Hazelton)

✓
VII. C. 891
20. Drum ('an'ut) for medicine men's doctoring ritual (sagánthut), drumstick ? made long ago by Mrs. J. Robinson's mother (a laxkibu woman). From Mrs. James Robinson, Hazelton.

21. Drum with red band, for medicine man's ritual; red paint ('mas) from white man's store. Skin of deer (wan). Name of maker unknown. Band of wood inside: birch. From Mrs. James Robinson, Hazelton.

vii. C. 758
vii. C. 759 21 a. - Drumstick of 21. Ditto.

vii. C. 847 22. Whittle for spirits in ceremonials or potlatches, (naxnà'om g.al'utim); noise therefrom represents the breath of spirits; it was used in connection with a smaller whistle, the numbered specimen being used first; the other produces a high note. Was made (presumably) 80 years ago by xtsiguts, a Kispayaks man, who used it a long time before it passed on to Paul Dzius, of Kisgagas (Qisg.a'st' phratry), the present owner. Made of red cedar. From Paul Dzius, Kisgagas village.

vii. C. 980 23. Bag of 'naxt'wan, deer; old; made by owner's grandmother atiendzám (of the laxsé'elo phratry); here contains outfit for a medicine man's ritual (following numbers, 24, 25, 26, 27). From Mrs. William Jackson (Məlúl'əqx) laxsé'd of Kisgagas)

vii. C. 983 24. Small rattle for medicine man (swanas^U) made by Tsemdáx (a young man, Kisgagas, laxkibu), 6 years ago. From the same owner & Mr. Jackson.

vii. C. 1006 25. a, b, c. 3 grouse wings (q.al'in), used by medicine-man while performing, for fanning himself, and then held over patient by doctor with his left hand, in the style of the Sekani doctors. (All the contents of the bag belong together).

From the same owners, Kisgagas.

26. 2 Combs of eagle's feathers (sg.atlo'osu')
used ^{a,b} in their hair by medicine-women, two together but in
opposite directions across the top of the head. Made by
Amaget, 6 years ago; eagle's feathers (xskk). From the
same owners.

27. Crown of lynx claws (tags "crown on the head"),
used by medicine-man or woman. Made 6 years ago. From the
same owners. (Mrs Cox, at Hazelton, adds about this, that
these specimens were used for an "absent cure," that is, the
doctor performs at his home, away from his patient).

28. Hat of split spruce roots painted (g.aidem tkwa'alt)
used in rainy weather. Belonged to Mrs. Paul Dzius' family,
of Kisgagas, (Gisg.a.st phratry); owner says it was made by
a Wálix, probably 200 years ago - (from the Coast?). Former
owner was named pisté'ix Pattern has no meaning for informants
who think it is merely for decoration. From Mrs. Paul Dzius,
of Kisgagas.

29. Loom (q.andzap) for making thumplines or pack-
straps; made of black pine; about 35 years old; belonged to
Mrs. James Robinson's mother. From Mrs. James Robinson, Hazelton.

30. Small loom for a child to learn with; likely to have
been made by an old man here named Robinson, "owner's aunt's
brother". From James Robinson, Hazelton.

31. Loom with head or shoulder strap unfinished

vii c 932 ab

vii c 993

vii c 755

vii c 816

vii c 929

vii c 814

(ha'n·rdzábs). The white wool is from the mountain goat (matⁱx); other coloured wool from yarn, the black wool from old stockings; but commercial wool is before usage again twisted on the spindle. Made by Amagst, (laxkibu, kig.ag.as) 5 years ago; the maker is now dead; was 40 years of age. Made of jack pine. The belt or strap is named g.adákt; was being made by Mrs William Jackson. A belt like this may be made in a day and a half. From Mrs William Jackson (Kig.ag.as)

32. Spindle (hal·ál) for the mountain goat wool, made by yax'yá·x, an old man, chief of the laxsé'elx phratry, at Kigagás about 10 years ago. The spindle stem is made of maple (q·st); the whirl, of cotton wood bark or poplar's bark (mác'am·ál) Wool of mountain-goat on the spindle. From William Jackson (Kigagás)

33. Loom (ha'nidzábs), something to make on made 12 years ago, of jackpine (skiníst), by Winagéts (of laxkibuy, Gisgagas), father of Andrew Wilson (named watx). From Andrew Wilson (Kisgagas)

34. Loom, 40 years old, made by puh^uwo tu' (Gisgast, Kigagás), the owner's uncle; edges made of spruce (gant). From Mary Green, Kigagás.

35. Loom (gandzap), wood to make made of cedar, long ago; belongs to Mrs Peter John, of Hazelton. Informants could not tell whether or not this article was brought in by the whites or any outsider; seems to have been known for a fairly long time in the tribes. A Kigagás informant (Paul Dzius) seemed to think that it may have come from outsiders. From Peter John (Hazelton.)

36. Pack-strap (txadakt) made of white mountain goat wool, and coloured yarn, made by owner, last autumn. Old informant says that long before her time, may be three hundred years ago, one woman tried to make one in her village and succeeded; before her, no strap were made there. From old woman Wigat (Gisga'st of Kisgagas)

37. Pack-strap made of twine and yarn, by old woman Adèle, of the Hagwelgate Reserve (Carrier Indians); made for sale, at Hazelton. From Adèle, a Carrier Indian.

38. Pack-strap (txádakt), made of twine and yarn; forgotten name of maker. From Peter John, Hazelton.

39. Pack-strap, purchased from a Kispayaks Gitkcan woman.

40. Snow-shoes for a child (ńax), made at Kisgagas, by tsom'dáx (laxkibu), a young man. The babiche is from caribou hide (babiche=wínax); wood: maple; all in one piece. From William Jackson (Kisgagas)

41. Pack strap made of skin from moose legs; made three years ago by Kate Jackson. From Kate Jackson (Kisgagas)

42. Embroidered gloves, beaded (tsi'elt), made of moose skin, 3 years ago, by Kate Jackson (Kisgagas), who learned the patterns from her mother (beadwork: gá'u). From Kate Jackson (Kisgagas)

43. a, b, c, d Snares for ground-hog (3) (húgust); sinew of caribou hide (wudzix: caribou); made by m·u·t (young man of laxkibu, Kisgagas), 2 years ago. Gansak

húgust is name of spindle; made of maple. From William Jackson, Kisgagas.

vii. C. 990

44. Case of beaver muse ('andən'áx), the scent from beaver testicles attracts lynx, beaver, marten to the traps on which some of the scent has been rubbed; lynx is supposed to rub it over its face when it comes to the trap, until it is caught. Made by Billy Mu·t, last year. From William Jackson, Kisgagas.

vii. C. 972

45. Case of beaver muse, very old, made of a bear's shoulder bone (hasgált^u'); cross piece made of goat horn; and cork, of 'amlu·st; belonged to Anhéng·ws^u', William Jackson's paternal uncle. From William Jackson, Kisgagas.

vii. C. 973

46. Ditto; cork lost.

vii. C. 1008

47. Ditto; made by William Jackson's father, 30 years ago; of maple. From William Jackson, Kisgagas.

vii. C. 940

48. Stone adze (táwi·s), found on James Robinson's lot, on the hill, at Hazelton, a foot under the surface, when land was cleared. From James Robinson, Hazelton.

vii. C. 941

49. Ditto; inherited in Peter John's family (Gisg·a·st phratry), in Hazelton. Earliest possessor known was 'Niaskominú·. From Peter John, Hazelton.

vii. C. 938

50. Ditto; same data as 49.

vii. C. 1009

51. Ditto, found a foot underground about 3 miles below Kisgagas village, on the same side of the river (about 50

miles above Hazelton, on the Babine River), on an old village site, it was dug up about 20 years ago, when working at a garden, by William Jackson. From William Jackson, Kisgagas.

vii. C. 942 52. Stone axe, to fight with found at the same place as 51, about 1 foot underground, 4 years ago, by Jessie Green (Wagalwíl). From Jessie Green, Kisgagas.

vii. C. 1010 53. Stone adze, inherited in the owner's family, in his mother's line. From Andrew Wilson (Watsx, Kisgagas).

vii. C. 904 54. Old steel axe with handle (taxwintst); belonged to owner's grand-father; handle of birch (amhá'wog^x). From Peter John, Hazelton.

vii. C. 930 55. Ditto, from Bob Robinson, Hazelton. Made by owner's father, Wosomlaxé (now 85 years (?) of age), when he was a young man, and used by him.

vii. C. 948 56. Double-Knife (lax'wán), used in former times for man killing, particularly when attacking from behind, on the sly. Belonged to owner's father. Informant think it came from the coast, as there was no metal here; made from a rack. From Peter John, Hazelton.

vii. C. 1000 57. Cradle (wó'omt^{li}), made six years ago by Billy Gitteen (?), the owner's daughter's husband's brother; made of cedar. From Mrs. James Robinson, Hazelton.

vii. C. 992 58. Cradle, 40 years old, made by "old Robinson;" From Mrs. James Robinson, Hazelton.

vii. C. 991 59. Cradle (wó'omt^{li}gungan), like the others, carried on

back of the mother, with strap sometimes across the shoulders, sometimes across the forehead. Made 4 years ago by William Jackson, of red cedar. From William Jackson, Kisgagas.

vii. C. 1011

60. Pack strap attached to cradle n^o 58, made last year by Mrs. E. Robinson. From James Robinson, Hazelton.

vii. C. 939

61. Stone hammer (hu, 'tsa'), which the owner calls "Indian rifle". Handle tied to the flat side, owner heard it said; the handle was short. Indians used this for hitting to kill bears or other animal; Dug up by Isaac Tens in his garden, 2 feet deep, nearly 20 years ago; the garden is situated near I. Ten's house, at Hazelton. From Isaac Tens, Hazelton.

vii. C. 857

62. Wood carving of the crest "grizzly-bear of the water" (medíegsmdzáway'áks) belonging to owner's family (gisgast) and to that of his relative makwiget, of Gitsegúkla. (1st chief of Gits.). This small carving was made by Isaac Tens, 27 years ago, to serve as model for a tombstones to be carved in Vancouver. Red, from pencil. Cedar. Myth recorded in this connection. From Isaac Tens; Hazelton.

vii. C. 895

63. Small wood carving representing a totem pole, (nitsap laxq.án: "lives on a tree"), with a man above, and a bear (smax), below. This is a crest of a laxkibu (Wolf) family of the old time village of Galdo, 100 miles above Hazelton, on the Skeena; the owner of the crest was Kólúget (laxkibu), Isaac Tens' wife's brother. Made by

Isaac Tens, 4 years ago, for the same purpose as n^o 62.
Made of alder. Myth connected with this. From Isaac
Tens, Hazelton.

not found
64. Volcanic-glass scraper (of obsidian ?) dug up on
David Purvis' ranch at 4 mile-creek, near Hazelton; several
stone and obsidian specimens (axes, arrow-heads, etc) have
been found at the same place, where there must have existed
an Indian settlement long ago; found in a shell heap, when
digging 18 inches deep. An obsidian axe found at the same
place 8 or 10 years ago is said now to be in the Museum at
Victoria. From Thomas Railson, Hazelton.

vii. c. 828
vii. c. 936
65. Cedar bark headdresses (lu·ix) for medicine-man;
a, b
30 years old, with new parts recently added; used in Mrs.
Robinson's family. From Mrs. James Robinson, Hazelton.

vii. c. 833
66. Leather bag of moose skin (andaxéx) in which
65 was kept. From Mrs. James Robinson, Hazelton.

vii. c. 757
67. Collar of cedar (lu·ix) for medicine-man, placed
around the neck while dancing for a patient or in the nutim
dances. Red cedar. From Peter John, Hazelton. *Exchange 16*

vii. c. 850
68. Cap of deer skin and horns, made and used by
Wassmlaxé (Robinson) (of the Gisgast) in feasts where
other chiefs were assembled; wassmlaxé is now an old man of 85.
This headdress was inherited property. From Bob Robinson,
Hazelton.

69. Eagle's feathers arranged into a brooch (sgat⁵'²s^u), used by a medicine-woman in her hair when performing. Belonged to Mrs. James Robinson's mother; very old. From Mrs. James Robinson, Hazelton.

70. 4 sticks for beating rhythm (gans^m'^á) at a medicine-man's performance. Wood: Saskatoon's berries (sgang^m). From Mr. James Robinson, Hazelton.

71. Staff for inviting guests to the halutim ceremony, named hagitz'^o "It is time now;" (used by a messenger who goes around to the different houses of those who have already been invited; the messenger gently tapes the floor with the stick, which means "Come on! you are late." Made by owner, last winter, of Spruce; the trimmings, from cedar bark. From James Robinson, Hazelton.

72 a, b, c Old sea-shell and head necklaces and earrings of 'tsi·k^u; belonging formerly to owner's grandmother, Wiget (a woman with a man's name); such shells were imported from the Coast, via the Nass River, in the old time. Were valuable possessions. Is no longer known to the younger generation. 3 strands; also used in the hair. From old woman Wiget, at Kisgagas.

73 a, b, c, d, e, f, g. Strands of 'tsi·k^u; From Wiget, Kisgagas.

74. Bag containing the 'tsi·k^u. From Wiget, Kisgagas.

75. Necklace of blue beads (gáu·), formerly belonging to owner's grandmother:

winá'ax (laxsé'ls). Very old; supposed to have come from the Nass River. Used in feasts by women. From Andrew Wilson (Kisgagas).

vii. C. 804
ψ
76. Silver brooch with engraving (gandó'ó); with figure of bear; belonged to Mrs. Robinson's mother, of the laxkibu phratry, and named wilaxé. Inherited at her death, two years ago. From Mrs. James Robinson, Hazelton.

not found
77. Labret (qets) for women; formerly belonging to uncle of the owner, of the laxkibu phratry. Labret has gone out of use before the present generations. From Mary Green (ananmgod, of laxkibu) (Kisgagas)

vii. C. 890
78. Beaded band from pipe bag, made by Mrs Robinson's grand-mother; beads then obtained at Bear Lake. From Mrs. James Robinson, Hazelton.

vii. C. 924
79. Ditto.

vii. C. 863
80. Beaded moccassin (moccassin: tša'a'woxs) made by the same grand-mother, long ago; to be used by women, in the house. From Mrs. James Robinson, Hazelton.

vii. C. 834 ab
81. Old moccassins for children. From the same owner.
the

not found
82. Legging for _^knee, of ground-hog skin (Kwi^uk^u), made 30 years ago, used by owner and, before him, by his grandfather, for knee rheumatism. From James Robinson, Hazelton.

vii. C. 794
83. Mat or rug (small) of lynx feet (tsemse'éwet); formerly robes large blankets of this were made. This specimen made this year by Mrs Peter John; used for chairs. From Peter John, Hazelton.

84. Beaded bag for cartridges ('andelórp); specimen obtained from a Sekani cousin of the owner. From Peter John, Hazelton.

85. Ochre, red ('amgex: "rubbing"), used as red paint. Paint (red) was found at two places by the neighbouring tribes; gwunudzix (about 30 miles north of Kisgagas, on the other side of Bear Lake) has a quarry of red paint; and there is another quarry 10 miles further, on the other side of the same mountain. The Kisgagas and other neighbouring tribes got their red paint at these quarries. This is an old specimen, given to Dzius' father by an old man named yuámot.kus. This was used for masks only. From Paul Dzius, Kisgagas.

86. Bag of red paint ('andémás); the paint was obtained at the quarry on the other side of mountain described in n° 85, by Paul Dzius', more than 10 years ago; used in different ways, for painting masks, the face, etc. Bag of moose skin. From Paul Dzius, Kisgagas.

87. Bag for red paint ('andēm·ás), of over 40 years of age; belonged to owner's grand-mother; of caribou skin. From James Robinson, Hazelton.

88. Grizzly-bear's teeth (wi'nèsmáx), formerly used to carve upon owl, lizard and other figures and ornaments. From Peter John, Hazelton.

89. Shell money (galóx); inherited from Mrs P. Dzius' mother; very old; may have come from Wíeeks (Kisgagas). These must have come from the Nass River. Were fixed on the sides of a

box and were removed by owner. Also two small squares lost ? of sea-shells p^slé:, used for carvings and masks; From Mrs. Paul Dzius, Kisgagas.

vii. c. 805
x
90. Shell pendant (p^slé:) used as earring (maxmúx ?) by women; belonged to Andrew Wilson's grand-mother; From Andrew Wilson, Kisgagas.

vii. c. 792
x
91. Game sticks for xsan, termed "Indian cards." The sticks are divided in two groups: qe'i ("winning sticks"), and kci·st ("nothing"). The party who gets the "high" or "winning" ones wins. Very old; origin of this specimen unknown. Belonged to old woman Wiget's uncle txyált^{ks} (giègast). From Wiget, Kisgagas.

vii. c. 780ab
x
92. la·a1 game bones, in pairs; made 50 years ago, by pu'wót^u, an Indian made of bear bone (smax); the bone with transversal marks is the "low" one (kci·st); the one without marks, the "high" or "winning" one. Lahal not played for 40 years, at Kisgagas. From Mary Green, Kisgagas.

vii. c. 786
92 a. Unfinished specimen of la·a1

vii. c. 821ab
93. Snow shovel (tsentúl) made of birch, by Guhuwót^u, 5 years ago; for shovelling snow and preparing a place for camping in the winter. From Mary Green, Kisgagas (part of handle cut off from transportation but preserved alongside of specimen)

vii. c. 1044
94. Ladder (la'démxs), made about 25 years ago by Isaac Tens; used in the salmon smoke-house, for hanging the salmon on the upper poles. Made of cotton-wood. From Isaac Tens, Hazelton.

vii. C. 981
95. Rattle, made about 60 years ago by hagwél^s sxkək
(laxsé^{'e}l) "little Barney," owner's wife's brother. Of maple.
From Johnny Muldo, Hazelton.

vii. C. 829
96. Cedar-bark-collar (lu'ix); the three rings mean
three potlatches given, one ring for each -- potlatches given
at intervals of 3 to 5 years each. The collar belonged to
'next (laxsé^{'e}l), present owner's wife's brother. From
Johnny Muldo, Hazelton.

vii. C. 846
97. Cedar head-ring (gáxstu); same remarks as for 96.

vii. C. 826
98. Cedar-bark collar (lu'ix), used for doctoring
purposes; the two skins represent two animals seen in dream
("sleep"): məkci·t and q.akt, about 10 years ago. From Johnny
Muldo (Andáp, gisga·st).

vii. C. 1005
99. Box for berries ('en^{ox}) (gal'én^{ox}) ('emtəmsemá'i
a berry-box); the painting on the four sides may be that of
toqs, the moon; but owner is not positive. Belongs to Mrs
Johnny Muldo. Muldo thinks it was made by Tsimshians and sold
by them to a Gitksan. From Johnny Muldo, Hazelton.

vii. C. 1004
100. Painted box; first, from Gw^usayent (Gisgast), Simond
Morrison's grand-mother, who had it a long time. From Simond
Morrison, Kisgagas.

vii. C. 1002
101. Painted box (xstiyap); such as are said to belong
only to the chief and his wife; were imported, they believe,
from the Nass River and the Coast, long ago. From Mary Green,
Kisgagas.

103. Canoe-boiler (hatsigwa'a ("to be used on the leakage";
tsi·k^u :leakage); made of alder, two years ago, by owner.

From Isaac Tens, Hazelton.

104. Canoe-dish or model; model made by the owner before
constructing a large canoe; of alder; made five or more years
ago, by owner. From Isaac Tens, Hazelton.

105. Skell pendant (tši·k^u), with pink or red beads:
From Thom Seamore (?), Glen Vowell.

106. Cedar-bark mat (sqàn^{am} hadá'a1); used to sleep
upon, on the ground; From Peter John, Hazelton.

107. Maple bark basket (titwōwāgōxs), used for berries,
and to hold house articles; made by Mrs Paul Dzius, at Kisgagas,
in 1919.

The black stripes are obtained through soaking the
bark in a spring, at 'Anlágaswmdéx, 2 1/2 miles below
Kisgagas; the bark is left in the spring one day; and it is
the only place of the kind in the neighbourhood; it is named
má'yest; From Mrs Paul Dzius, Kisgagas.

108. Birch-bark basket ('no'o) (birch-bark: ha·wōq̄x),
made by 'naṣkwót, an Hagwelgate (Carrier) old woman, 4 years
ago; From Mrs William Jackson, Kisgagas.

109. Basket made of maple-bark (titkwōwāgōxs), made by
Mrs William Jackson; to hold horn spoons; from Mrs William
Jackson, Kisgagas.

110. Maple-bark basket, for picking berries; made by

Andrew Watson's mother, 5 years ago (old, in bad shape).

From Andrew Wilson, Kisgagas.

vii. C. 827 111. Ditto, smaller; made 6 years ago; (named titwodá'al)
red cedar-bark.

vii. C. 977 112. Maple-bark bag (titwagoxs), for "packing"
basket
different things. Made by Isaac Tens' wife's mother;
from Isaac Tens, Hazelton.

vii. C. 752 113. Bag of cedar-bark (red), used for rattle (ditc^u).
From Peter John, Hazelton.

vii. C. 754 114. Large red-cedar bark basket, to pack with (tit^u),
berries or other things; from Peter John, Hazelton.

vii. C. 747 115. Large cedar-bark basket (titwátal), to "pack
berries," attached to thumplines; made by owner's grand-
mother. Old, from James Robinson, Hazelton.

vii. C. 1012 116. Ditto

vii. C. 978 117. Small basket, made by Mrs James Robinson; from
Mrs James Robinson, Hazelton.

vii. C. 927 118. Maple-bark in a bundle (wagoxst), for mats, etc
prepared by Mrs. James Robinson; from Mrs J. Robinson, Hazelton.

vii. C. 912 119. Cedar-bark, in a bundle (hátat); obtained in the spring;
from the same owner.

vii found 120. Old bag of caribou hide (with patches and fringe);
from the same owner.

vii. C. 836 121. Leather bag (gws'et), for any kind of object;
made of sheep leather; 30 years old; belonged to Mrs Robinson's

grand-mother; from Mr J. Robinson, Hazelton.

vii. C. 898

122. Needle-bag (ha'nì'sélax) (sélax: needle), made by Mrs James Robinson's grand-mother; old, from the same owner.

vii. C. 796

123. Ditto

vii. C. 905

124. "Indian bottle" (gal'ó'st), to put water or grease in, and transport it wherever it is needed. Black bear gut. Has been kept a long time in the owner's family; from Mrs James Robinson, Hazelton.

v. H. 212

125. Babiche bag (wit'í), for hunting. Obtained from a Sekani Indian; from Peter John, Hazelton.

vii. C. 845

126. Smaller babiche bag (wúti'), used as hunting bag by boys; made long ago by Andrew Wilson's half-mother, named ha'nák (laxsé'í); of caribou hide; from Andrew Wilson, Kisgagas.

vii. C. 851

127. Moose leg leather bag (titxumné'εx) made by owner's grand-mother, long ago, by his grand-mother winá'a_x. Used for hunting; put in a pack, and never gets wet (inside); from Andrew Wilson, Kisgagas.

not found

128. Birch bark basket, from Bob Robinson, Hazelton.

129. Ditto.

v. I. 163

128. Birch-bark basket, new, made by an old Carrier woman, who sells them at Hazelton, in the summer, named Adèle; from Adèle, a Hagwelgate Carrier.

v. I. 162

129. Ditto

v. I. 164

v. I. 165

Birch bark box - (Carrier evidently)

vi. I. 161 130. Ditto

vi. I. 160 131. Ditto

vi. I. 159 132. Ditto

133. Basket-kettle (tkwó'alt), made about 35 years ago by a woman who sold them; of spruce roots. Water was first put in, and then some meat or other things, and red hot stones were next placed in to make the water boil; from Mary Green, Kisgagas.

134. Ditto.

135. Small basket of spruce roots (tkwa'alt) (spruce roots: wicsecks), made by old woman Wiget, about 30 years ago; had learnt from old people, in her village; from Wicseks, Kisgagas.

136. Basket of cedar-bark, made about 12 years ago, by Wiget's daughter; from Wiget, Kisgagas.

137. Dancing apron ('ambelán) for ceremonials (not for the medicine-man). The owner's father (Daniel Skawil) bought it, about 20 years ago, from old Gatemgaldo (laxsé'el), who, in turn, had bought it from the Tsimshian. Decorated with porcupine quills and with puffins beaks (hawitsis); from Donald Mu't (laxsé'el), Hazelton.

138. A pair of cedar rings for the wrists (lu'x); made by Mrs John (?) Robison for the owner. Used in feasts, in the old time; from Donald Mu't, Hazelton.

139. Ditto, with fringes dyed red; used at the ankle.

vii. c. 819

vii. c. 865

vii. c. 920

vii. c. 810

vii. c. 858

vii. c. 855

vii. c. 854

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vii. C. 961
 140. Stone axe (fragment), found by the owner in his garden, near his fishing camp, above Glen Vowell and below Kispayaks, on the opposite shore of the river; dug up from among the roots of a stump; only fragment found; may have been thus broken by finder, whose eyesight is very weak; from Billy Hask^t (laxsé'1), Kispayaks.

vii. C. 763
 141. Gambling sticks, xsen, formerly belonging to the owner's mother, named cəməndə'lxé (laxkibu), of Kispaya^uks. Old; 58 sticks; in skin case. From Thom Simpson, Kispayaks (named gipsgəmgét, laxkibu)

vii. C. 790
 142. Ditto; 30 sticks. (wrapped in paper).

vii. C. 842
 143. Bag for gambling sticks ('andaxsén); old tanned leather; old, and connected with the two above specimens; from Thom Simpson, Kispayaks.

not found
 144. Ring of lynx claws (tags), supposedly used by a child, as a toy. Old. From the same owners. From Thom Simpson, Kispayaks.

vii. C. 925
 145. Indian flax (ləqx)

vii. C. 926
 a, the bark in an unprepared state

b, after it has been beaten and prepared, used for nets and sanres, in former times. From James Robison, Hazelton

vii. C. 893
 146. Split spruce root (wíst), used for sawing or tying wood or bark; soaked in water before it is used. Gathered in the spring time. This specimen was dug up by grandmother of owner to show to her daughter how to get and

prepare the root; from Mrs James Robison, Hazelton.

vii. C. 1001
147. Caribou sinew (qaq^u), used as thread for moccassins, etc. Soaked before it is used, and rolled on the knee; then dried. Moose sinew is also used. From Peter John, Hazelton.

vii. C. 859
148. Deer sinew (qak^u) for sewing purposes; ground hog skins used to be sewn into blankets, with this kind of sinew. Specimen prepared by owner's son-in-law, Isaac Benson, of Gitwángé. From Isaac Tens (Hazelton)

vii. C. 786, a-d
149. a, b, c, i - Spindles (l'ax) of birch (há·wəq), to make salmon nets or baskets with (salmon baskets: báne'); made by owner about 10 years ago; from Edward Clarke (Hazelton).

vii. C. 937 ab
150. 2 sticks for roasting salmon on, over the fire ('áno^{a, b} or 'ányo); on end is run through the salmon and the other stuck in the ground, near the fire. Of cedar; made by Peter John. From Peter John, Hazelton.

vii. C. 779
151. Tube, drinking tube (há'məx), for a girl at puberty; marks on the tube indicate how many girls have at different times used the tube. The mother would bring the tube to her daughter, and allow her to drink only once a day, five draughts from the tube. Made of a goose's shoulder bone. Found 6 inches underground while clearing his land, about 10 years ago; by James Robison (Hazelton)

vii. C. 777
152. Hook for making the netting of a snowshoe with (hagatwínəx); made of balckpine; old. From James Robison, Hazelton.

- vii. C. 776 † 153. Ditto; new,
- vii. C. 775 154. Hook (hagətwínsx) used to pull the strands, in snowshoes, from under or to push them under. Made from the bone of the lower part of the arm of a bear. Made 20 years ago by owner's father; from Andrew Wilson (Kisgagas)

SCRAPERS AND KNIVES

vii. C. 771 155. Scraper, presumably of moose bone, (a'xgánix) for scraping the sap off the black pine, after removing the bark; the sap being sweet to taste. Belonged to owner's grandmother. From Mrs James Robison, Hazelton.

vii. C. 1013 156. Scraper of iron (haxádsks) for hemlock bark sap; used by a woman; made by owner's father, about 10 years ago; from Andrew Wilson, Kisgagas.

vii. C. 753 157. Scraper of iron (hatáts^u) to remove the hemlock sap; the sap was eaten together with sugar and colachen grease; from James Robison, Hazelton.

vii. C. 782 158. Scraper (hatálibəks^u) of sheep's horn, used by women to remove the grease from the groundhog skin. Made by Amátxəmwil (Gisgast), about 60 years ago. From William Jackson, Kisgagas.

vii. C. 1014
vii. C. 1015 159 a, b - 2 scrapers of iron, for women, to scrape off the sap of the hemlock (axá·dsks) made by owner, five years ago, from an old shovel. From William Jackson, Kisgagas.

vii. C. 1016 160. Curved knife (tagəxt), used for making wooden spoons. Made from a file, by hapwílxé (Gisgast of Kisgagas),

an old man who died many years ago. From William Jackson, Kisgagas.

vii. C. 1017 161. Curved knife (tagexxt), for carving wooden spoons and shovels, made about 40 years ago by qu'wótu', owner's uncle. Handle of maple (?) From Mary Green (Kisgagas)

vii. C. 921 162. Horn dish (galdu'ix), of Mountain sheep horn (tebé'). To put grease, sap, etc. in; and used on every occasion. Said to have been made about 150 years ago by the grandmother gwusag.ént (Gisg.ast) who had it. From Mary Green, Kisgagas.

vii. C. 932 163. Scraper for skinning ground-hog (hadzós'su'). Old. From the owner's father. Made of grizzly bear shank. From Peter John, Hazelton.

vii. C. 1018 164. Ditto.

vii. C. 901 165. Ditto (hadzós^u') "skin out," to skin the ground-hog. Bear's arm bone. Very old. Belonged to (maternal side) mother of owner: From Mrs Paul Dzius, Kisgagas.

vii. C. 967 166. Scraper of scraping ground-hog skin; presumably about 50 years old; from owners father's brother, named auhéngas^u; from Andrew Wilson, Kisgagas.

vii. C. 966 167. Ditto

vii. C. 965 168. Ditto, with X behind, which is said to be the owner's mark (maulé'tx: "number")

vii. C. 935 169. Ditto (hadzós'su'); from caribou arm bone; about 30 years old; made by am'átxəmwil (Gisgast), grand-

father of Lyman Morrison. From William Jackson, Kisgagas.

vii. C. 957

170. Ditto; decorated with lines. Made by Wimemósak (laxsé'1), the owner's father, long ago.

From Mary Green, Kisgagas.

vii. C. 968

171. Ditto; from a bear's bone.

SPOONS

vii. C. 866

172. Black horn spoon (hó·bix, or hóbig.intuts), made long ago; with pattern. From Mrs James Robison, Hazelton.

173. Ditto

vii. C. 888

174. Ditto, Plain

vii. C. 889

175. Ditto

176. Ditto

vii. C. 916

177. Wooden spoons (large) (hóbig or hóbig.mgán), of maple, to eat salmon soup with; made by owner's father, niketán or tens (laxsé'1), about 30 years ago. From Isaac Tens, Hazelton.

178. Ditto

✓ 179. Horn spoon (hóbig.m hasgalt^u), mountain sheep horn, used for any purpose, especially for eating berries soaked in water or in grease. From Isaac Tens, Hazelton.

Not preserved

180. Wooden spoon; probably made by his father, Wosmlaxé, now 85 years of age. From Bob Robison, Hazelton.

181. Small wooden spoons. From Bob Robison, Hazelton.

✓ 182. Wooden spoon (hóbig.mgán), made by old Robison, wosmlaxé, about 12 years ago; from Peter John, Hazelton.

183. Spoon of black mountain sheep horns (mátx),
made by Eski, the best or only maker of spoons of
Galdo village (of the Upper Skeena); Eski lived before he
could be known to the present generation. The being
represented here is x̄sitiyét^u "lightning" or the Thunder-bird;
belong to Mrs Paul Dzius (Gisgast). From Mrs. Paul Dzius, Kisgagas

184. Ditto; carving represents gwutkwínuxs, the owl:
two pairs of eyes, beak. From Mrs. Paul Dzius, Kisgagas.

185. Ditto, representing ts̄isyaxyàk "head down and
feet up," a man; ts̄isyaxyak was also the name of a big
potlatch house.

186. Ditto. Carving represents hapsáxumgat "man cut
open in half" like a salmon. The myth connected with this
is thus summed up: A bird named kladzemlaxé used to catch
children while they were playing and to take them to his house.
He would capture young children and boys up to the age of
20; and the big bird started early in the morning. The
children cried all the way. The big bird had a large nose
just like a knife (on carving it was 5 feet long); getting hold
of the child and placing it on a board, he would cut it open
with his nose - like a salmon, from the neck down; and next
placed it on a pole, in the smoke house, like a salmon being
smoked. 40 children were thus captured and cut open by the
bird in one day. Among them were a good looking girl and
her little sister whom the bird did not want to kill; the

girl held her little sister in her arms. As the bird did not kill them that day, he sent them back home, the next day. Their father was a chief. The name of the girl was yó '61. This myth is represented by the carving on the spoon, which is named hapsexumget.

It belonged to Mrs Paul Dzius' mother's father, named lu's, chief of Kaldo, and of the laxkibu phratry.

Every chief had a large number of horn spoons, which he used at potlatches; a chief usually had over 100 spoons, which he gave out to each chief in the feast house. From Mrs Paul Dzius, Kisgagas.

187. Ditto; same data as for 168

188. Horn spoons representing qaqx (raven); a chief, malúleq, owned this (laxsé' l). Mr Jackson obtained it from Billy Hakst, formerly of Kaldo, but now living opposite Glen Vowell, half-way up to Kispayaks. Such spoons used for eating berries. From William Jackson, Gisgagas.

189. Ditto; same data as 170; carving represents ganá.c, the Frog, a laxsé'els crest, belonging to Hask, former owner.

190. Horn spoon; design xsitiyétku, thunder bird, belonging to Kuwótku (Gisga.st), old woman Wiget's uncle, "over 100 years ago," says the present owner (Presumably from same carver as above). From Wiget, an old woman, Kisgagas.

191. Horn spoon, plain (hòbagum'sga'lt); which owner inherited from her uncle; from Wiget, Kisgagas.

192. Ditto.

a, b

vii. C. 873

vii. C. 874

vii. C. 876

vii. C. 870

vii. C. 882

vii. c. 883

vii. c. 872 193 a,b Ditto

vii. c. 876 194 a,b Plain horn spoon; belonged to légap (laxkibu).

vii. c. 886
From Wiget, Kisgagas.

vii. c. 867

195. Horn spoon (høbugum galdu°ix), made by ha°uxu, of Gispayaks, about 60 years ago. No meaning to the carving.

From Mary Green, Kisgagas.

196. Horn spoon (høbugumšgalt); made by William Jackson, 2 years ago. For every day use, for eating salmon with. From William Jackson, Kisgagas.

vii. c. 887

197. Wooden spoon (høbugumgan), of maple; made 3 years ago by Wm Jackson for every day use. From William Jackson, Kisgagas.

vii. c. 906

198. Maple spoon, made by šhéuḡšsk^u (laxkibu), an old man of Kisgagas, 5 years ago. From William Jackson, Kisgagas.

vii. c. 907

vii. c. 908

vii. c. 909

vii. c. 910

vii. c. 982

199. Set of six wooden spoons (høbugumgan), of maple; for every day use. Made by Nit^k (laxkibu), chief, at Kisgagas, about 60 years ago. From William Jackson, Kisgagas.

200. Wooden spoon; from William Jackson, Kisgagas.

vii. c. 970

201. Wooden spoon; from Bob Robison, Hazelton.

202. Ditto

vii. c. 914

vii. c. 915

203. Spoons for soapberries (qanxi°s), made of maple, by hapwll°axé (Gisgast), about 60 years ago. From William Jackson, Kisgagas.

vi. C. 799 204 a -- A strike-a-fire (alagamt), inherited in the owner's family. From Wiget, Kisgagas.

vi. C. 800 204 b -- A piece of tinder (ašmst), from the birch tree (amá^wog^x); this specimen is old. From Wiget, Kisgagas.

vi. C. 745 205. Maple knot (takagán), as Indians used to make into a bowl or a pipe. From Peter John, Hazelton.

vi. C. 762 206. Wild rice (gasx: sour), still used by some Indians; dug up in July; boiled with grease (plant has blossoms; the rice is dug up like potatoes). A large bowlful of them seen at Peter John's house, in Hazelton.

vi. B. 1193 207. Fish eggs on kelp leaves, as imported by the Haida Hagwelgate Indians "from Alaska, and Skidekate Indians." From Donald Gray, Hagwelgate, B.C.

vi. C. 1031 208. Smoked clams on rocks, imported from the Nass, and put up by a Nisgé Indian. From Lamson and Hubbard's store, Hazelton.

vi. I. 157 Babine Indians 209. Dried scapberries, in large flakes; imported from Babine Lake. From Lamson and Hubbard's store, Hazelton.

vi. C. 920 210. Tanned moose skin (tsáuxs), (piece of) prepared two years ago by Kate Jackson, a young woman of Kisgagas. Kate Jackson learned how to tan and fix skins three years ago at Stikine. Hide smoked over a hole in the ground in which rotten spruce roots are burnt. Six sticks around the round hole serve to hold the skin down, while it is joined at the top. From Kate Jackson, Kisgagas.

211. Mask gsd̥mlúwox "man like devil" (?), a naxnəq̥. In the feast house, a hole was made in the flour, and fire and smoke were seen rising from the hole; then a laxə́'el man shouted "ho bickic̥m" "Come out" and the man wearing that mask rose from the hole, and goes around the house, dancing and singing; when song finished he retired at the back of the house.

Belonged to father of owner, winag̥éts (laxkibu), who used it at a potlatch for the last time seven years ago, at Kisgagas. Remained since death of owner in the possession of his wife. From Andrew Wilson, Kisgagas.

212. Carving "Bear cut in half" (st̥sagáⁿtsk̥msmáx); crest of k̥əlug̥ét (1st chief of qaldo; laxkibu); illustrative of a myth. Recently made by Isaac Tens, Hazelton (of alder). From Isaac Tens, Hazelton.

213. "Thick cover painted box" (t̥am̥sm̥x̥stiyap); painted, likely to have been imported from the Nass, years ago. May be from Kaldo village, as the owner (Mrs Peter John) is from there. From Peter John (Hazelton)

214. Cedar paddle, canoe paddle (wa·ix); probably made about 20 years ago, by "Pat Name" (ts̥m̥·ag̥m̥^sxkwats, g̥isgast) of Gitsc̥gúk̥ village, who gave it to the present owner, his uncle. From Isaac Tens (Hazelton).

215. Rattle (large) for hal̥sit (doctor's) performances over a patient. From Jack Wimen̥ó̥z̥ek (Kisgagas)

216. Crown (headdress) of cedar (lu'ix); the two rings of which represent 2 potlatches given; the coloured ring is without special significance. From Jack Wimenozek (Kisgagas)
- vii. C. 951
217. Maple basket (titwagóxs), made by owner. From Mrs J. Wimenozek (Kisgagas)
- vii. C. 995
218. Small cedar basket, made by the owner. From Mrs. J. Wimenozek (Kisgagas)
- vii. C. 751
219. "Wooden (food) tray" (tsagsmgán), of maple; probably made at Kisgagas; for various foods, grease, etc. Ditto.
- vii. C. 746
220. Ditto
- vii. C. 934
221. Small wooden dish; said, by an informant, to be used as a toy, and, by another, to be used for the windó'ó root, an intoxicating root. Ditto
- vii. C. 781
222. Plain horn spoon (h'ibígmesgált) for berries. Never used for hot foods. Ditto
- vii. C. 825
223. Plain wooden spoon, of maple, Ditto
- vii. C. 917
224. Scraper (haxganix) used for scraping or peeling the inner bark of jack pine and balsam, to get the sap; from the antlers of the deer. Ditto
- vii. C. 969
225. Strike-a-fire (halgámt); steel with handle; with flint (g.amt). Informant says that these were first imported here by the Hudson's Bay Co. and were very expensive. Ditto
- vii. C. 747
226. Ditto
- vii. C. 798
227. Bag made of moose ears; for general use. A specimen of hoops of the unborn moose, as used for the
- vii. C. 839

ambel'an (or dancing apron) Ditto

vii. C. 1032 228. Bag of young beaver (caught accidentally in the Spring time) Ditto

vii. C. 923 ab 229. Old moccassins for a child (gibetkit^{ku}) from ground hog skin Ditto

vii. C. 918 230 a - Incomplete (in the making) spruce root basket (tkwo'alt)

vii. C. 817
vii. C. 795 c 230 b, - Split root (wict) of spruce (saxs), for different uses. Ditto.

vii. C. 1039 231. Racks for drying and smoking berries over the fire
vii. C. 1040 (skgxsan); racks placed on four sticks at the corners to hold it 2 feet over the fire. Thimbelberry leaves are placed all over the rack and a layer of berries over the leaves, that layer is removed at the end of the first day, and turned over and placed on a new bed of leaves and then left three days to be thoroughly dried (if not properly dry they get mouldy); different kinds of berries are thus treated: The 'miyat (blueberries), sem·a'' (large blueberries), 'is (scapberry), megan (?).

Made by Thomas Angus (yaga^{usip}, laxkibu), who died an old man, 10 years' ago. Made of cedar with cedar bark.

From Isaac Tens (Hazelton)

vii. C. 1041 232. Ditto

vii. C. 1042 233. Ditto

vii. C. 949 234. Double-bladed knife (lax'wan). Old, origin unknown

vii. C. 950 235. Naxnoq mask representing malu·leg "corpse"

or "dead person," used for the dramatization of his own personal name, by malu'leq (laxœ'el, Kisgagas tribe).

When assuming the name, the new owner would appear in front of the guests, in the potlatch house, a dramatize his own name, wearing this mask and representing a "dead person."

Mask made by Esqi (a qaldə' man), about 70 years ago. From Sam Moore, Kisgagas.

vii. c. 954 X
vii. c. 955 X
vii. c. 939 X
vii. c. 959 X
vii. c. 843 X
236. Ditto

237. Ditto

238. Mask of the tan a naxnoq belonging to haiwé's house (laxœ'el); the present owner, haiwə is very old. Made by a Nass River carver, long ago. From haiwə (Kisgagas)

239. Mask of kadzés "blind person" of the house of dzez (laxkibu - in house of wig.á'ix). The man who assumes this name (kadges) wears the mask as impersonates a blind person. Mask made by a carver who was a member of the house of alá'ist (laxœ'el, Kisgagas), many years ago. From Sg. aléx (laxóí'l), Kisgagas.

240. Mask of gam'dzst (a dwarf); worn when the name of g.anədzst (in Niqap's house, laxkibu, Kisgagas) was assumed. The chief of a party of dancers and performers wore a mask, and the other party, consisting of all the men in the same family, wore other masks representing the dwarfs with rounded mouths, singing at the bidding of the chief.

naxtigi (laesc'l) was the carver of this mask (a Kispayaks

carver, long ago. Belonged to William Tsem̄dax (lax̄kibu; in house of hag.ε, of Nass origin); Kisgagas.

X 241. Mash presumably representing git̄mg.aldó "person from far away" 'anax̄noq (lax̄cé'l, Git̄snmaks) made by lax'wil'ámú·γ (lax̄kibu of Git̄xat̄in tribe, Nass River).

vii. C. 823
When assuming the name, the performer wore the mask, a hat made of groundhog and a robe and breeches of the same fur; and he had on his back a pack. From Emma Wiḡobls (Wiḡobls, her husband being of the lax̄cé'l, Git̄snmaks), Hazelton.

X 242. Mask of 'wiḡobls "large Adam's apple," a nax̄noq who emitted sounds həhəhə through his round mouth. When assuming this name, the performer would come up to the master of ceremonies who would pull of from the mouth what was supposed to be the "Adam's apple," and he would throw it outside through the smoke hole; and then the guests would hear the same sound həhəhə from a distance, outside. Used after the first white men came here. Made by lax'wil'ámú·t (lax̄kibu of Git̄xat̄in, who is still alive). From Emma Wiḡobls, Hazelton.

vii. C. 986
243. "Bag (of skin) to carry all" ('and̄sqaksu), of caribou legs, made at qaldo. Old, from Emma Wiḡobls, Hazelton.

vii. C. 935
244. "Indian kettle" (tkwə'alt), for cooking food; filled with water and meat; the hot stones were placed in to cook contents. Made at qaldo, long ago. From the same owner.

vii. C. 911
245. Gambling sticks (x̄sau): old; belonging formerly to Wiyobls, from the same owner.

vii. C. 991
Mask (mistakenly numbered 243, apparently)

246. Small wooden dish (tsa·ki), a toy for children.

Made at qaldo. From the same owner.

247. Drinking tube (ham·óx), for girl in seclusion.

Very old; origin unknown. Used by owner and 12 of her sisters. Made of a swan's leg bone. From Kaldo village. From Emma Wigobls, Hazelton.

248. Netting needle for snowshoes (hagel'winex).

Old. From the small bone of the bear's leg. From Kaldo village, owner, Mrs. Emma Wigobls, Hazelton.

249. Awl for moccasins (hal·íbwest), from caribou horn;

belonged to owner's mother, at Kaldo. From Emma Wigobls, Hazelton.

250. Brass bracelet (tsiks'náxssigu'úx) "Bracelet not of the same colour as copper shield". From Kaldo, same owner.

251. Tweezers (agóx) for removing the hair from the face; of brass. From Kaldo, same owner.

252. Pack strap (qádakt), made of twine and yarn; made by msnhut (laxse'l), Kispayaks; wife of owner. From Jimmy Williams, Kispayaks.

253. Bag of red paint ('andv'más), used by the swanasu (medecine-man); obtained on the mountain at the head of the Kispayaks river, on the mountain named laxgamswmkconáxándst on mountain of. That mine of paint was not a particularly rich one. In preparing it, they mixed it with water, and then placed it on flat hot stones — which gave it a brighter red colour.

The bag is made of the bladder of the mountain goat.

vii. C. 1033
254. Two head crowns of cedar bark (lu'x), used by the swanasu (medecine-man). The bark was beaten and then tanned (coloured) with the bark of the alder. Belonged to Kwiyét (Gisgast), Kispayaks. From Jimmy Williams, Kispayaks.

vii. C. 1034
255. "Bear robe" (qwis'a'u1), for the swanasu (medecine-man) who wore it on his back. Used by Waxkap (Kispayaks), for about 40 years. From Jimmy Williams, Kispayaks.

vii. C. 802
256. Little brass cup ('atkesxum'aldet "charm canoe") or "canoe brass charm," to be used by the medecine-man who suspended it from his breast, and placed over the stomach of the patient. The string is of the sinew from the back of the caribou (qa'uqu). From Jimmy Williams, Kispayaks.

vii. C. 871
vii. C. 880
257 a, b - Two plain horn spoons, from Thomas Wilson (Kispayaks)

X
vii. C. 743
258. Mask of xaimá·d̄əm "South West snows," a naxnoq. It was used by xáimád̄əm (laxkibu, kisgagas) when assuming his name; the white cloth over the mask was intended to cover the head of the wearer and shelter it from the snow, when, in a potlatch, he was dramatizing his newly assumed name; at the same time he would take snow and throw it around to the assembled chiefs, among the guests. Used 17 years ago. Made by a woman carver tsixsgá·x (house of haiwəs, laxsé'l), Kisgagas. From xaimá·d̄əm, Kisgagas.

vii. C. 956
259. Mask of 'wigá·x "Large Wings" (laxkibu), a naxnoq

name. When assuming the name, the wearer would go around the house, among the assembled chiefs representing a being with large wings about to fly, and wearing the mask.

Made by *kól'obes* (*laxóé'l*, of house of *aléist*), a long time ago.

From *sgá'lsx* (of house of *mélú'lsq*, *laxóé'l*); the owner inherited this from *wig.a'ix* (*laxkibu*), his father.

vii. C. 958
X
260. Mask of *g.aspegulpáx* "Running about," a member of the house of *kwónítux* (*laxkibu*, *Kisgagas*); a *naxnoq*; when assuming this name, the owner would wear the mask, and go about the feast house as if he were out of his senses.

Made by *ságetlúlax* (of the house of *kwémgitgígénix*, *laxkibu*, *Kisgagas*), formerly of *Kisgagas*.

From *xtsédu·ts^u* (of house of *Kwónítu*, *laxkibu*.), *Kisgagas* tribe.

vii. C. 960
X
261. Mask of *kwón·ít^u* "to be looked at," a *naxnoq* of the same name (*laxkibu*). When the name was assumed, the performer would go around the potlatch house with the mask on and his robes; and the master of ceremonies announced him as "to be looked upon" by the guests.

Made by *winé'x* (of the house of *galdixget*, *laxóé'l*, *Gitenmaks* tribe (Hazelton) who was married to a *Kisgagas* woman and lived there after his marriage. Used about 17 years ago.
From *xtsédu·ts^u* (above)

vii. C. 987
X
262. Mask of *gulaxqán* (*Ksisgán*) "The bear den on the tree,"

a naxnoq, — a bear's head — . When assuming the name, the performer would wear the mask and a robe representing the head and the body of the bear. Gulaxqan is the name of a member of the house of qwenitux (laxkibu, Kisgagas).

The mask was made by t̃iyé'itux "Thunder" of the house of Al̃ist (laxoé'l, Kisgagas), about 17 years ago. From xtsedúts^u (above)

vii. C. 812 263. Dancing apron ('ambəlán), from house of m̃elú'leq, and belonging to sqá'lex^u (laxkibu), used in the iyuks feasts (potlatches). About 50 years old. From Sqálex^u (Kisgagas).

vii. C. 841 at 264. Leggings with bead work (saxoé'elkcwmsé'ε) used by Wigoble (laxoé'l, Gitanmaks), during his hal̃it (ceremonies). From Emma Wigoble (Hazelton)

vii. C. 894 265. War club of ati-am ("Angry person"). Ati-am derived his name from his naxnoq, whose supernatural powers were shown in umbrella-like opening of the rays of the war club. From Emma Wigoble (Hazelton)

vii. C. 861 266. Set of spoons for soapberries (ganxís); 28 altogether; made of s̃smgán (red cedar). Old. From sqallex^u (laxoé'l, Kisgagas)

vii. C. 765 267. Set of gambling sticks (xsan); old; belonging originally to m̃elú'leq (laxkibu, head chief of Kisgagas). From sqálex^u (laxoé'l, Kisgagas)

vii. C. 788 268. Ditto

vii. C. 1035 269. Ditto

vii. C. 789 270. Ditto

- vii. C. 787 271. Ditto
- vii. C. 852 272. Maple basket (titkwagoxs), made by nagomga'x (laxkibu, of the house of nikap), recently. The maker is an old woman. From nagomga'x (Kisgagas)
- vii. C. 750 273. Ditto (larger)
- vii. C. 864 274. "Indian kettle" basket (tkwó'alt), from Wäiget (Gisg.ast, Kisgagas), wife of Paul Dzius. Old, from Waiget (Kisgagas)
- vii. C. 813 275. Whole skin of the goat kid (matix) used by a medicine-man (sowanásu) and worn on his back while attending upon a patient, and tied around his neck. The specimen has been used for a long time, and belonged to gamcéci'l (laxsé'l) of the house of hatidzéix; Kisgagas (sometimes the medicine-man uses the goat, and sometimes the bear, skin for his ritual performances).
- vii. C. 818 275 a - Strip of the same skin, placed upon the stomach of the patient, by the medicine man. From the same owner.
- vii. C. 892 ab 276 a, b - Pair of snowshoes, from Emma Wigoble (Hazelton)
- vii. C. 977 277. Indian cradle (wó'mt). From Emma Wigoble (Hazelton)
- vii. C. 902 278. Large ladle of wood, for feasts. Old. From Emma Wigoble (Hazelton)
- vii. C. 830 279. Large collar (lu'ix) of cedar bark, for ceremonies. From Emma Wigoble (Hazelton)
- v I. 168 280. Birch-bark basket or box, made many years ago, presumably by a Hagwelgate woman, with designs. From Emma Wigoble (Hazelton)

vii. C. 825 281. Small beaded bag with sea-shell pendants. Old.

From Emma Wigoble (Hazelton)

vii. C. 922 282. Ditto

283. Adze, with cherry handle; babiche attachment and

steel blade made from a file. From Emma Wigoble (Hazelton)

284. Drum stick made from a knot from a tree; with face

carved in the knot. From Emma Wigoble (Hazelton)

285. Case (wooden) for beaver scent, for traps.

From Emma Wigoble (Hazelton)

vii. C. 879 286 a, b - Carved horn spoons (hò'bigemgásqált) with carving of the frog (ganá'is), the crest of the owner.

Made about 30 years ago by twiné'x (laxó'1, Kísgagas)

From Kathleen Jackson, the present holder of the name of mslúlsq (laxkibu) Kísgagas.

vii. C. 868 287. Carved horn spoon, with human face and inlaid abalone eyes. From lu·tsétsa·st (laxó'1), Kísgagas tribe.

vii. C. 884
vii. C. 895 288 a, b, c, d, e - Plain horn spoons from the same owner; Kísgagas.

289. Stone axe, with fine and sharp blade (taxwinswmló'p), found at 'angilskí, an old village site above Kíspayaks, on the banks of the Kíspayaks river, on the same side as Kíspayaks; it was ploughed when making the road, about 1 foot underground; found a year ago. From Richard Morrison, Kíspayaks.

vii. C. 1036 290. 4 net needles, made by Thomas Wilson, of Kíspayaks. From the owner's son.

vii C. 971

291. Stone adze (incomplete), found this summer (1920), on the old Gitsnmaks village site, just below Hazelton, by children digging near a spring. From Bob Robison, Hazelton.

vii C. 964

292. Mask, Headdress, of qaqa "The Raven" belonging to the house of tsemganá'c (laxóé'el, Kispayaks); it is both used as naxnəq and ayúks. Old. Used for the last time about 15 years ago. From Richard Morrison, Kispayaks (Semhayétsu, laxóé'el)

vii C. 962

293. Whistle (naxnəgəngalu·tim), used by the u·lálá and galu·tim societies. When a galutim member, when going around the houses and visiting every house, during the ritual, blows this whistle which is concealed in his blanket under his armpit. Old. Belongs to the family of háxu (loxóé'l, Kispayaks), who was the leader of the u·lálá. From Richard Morrison, Kispayaks.

vii C. 822

294. Whistle, belonging to the same societies as n^o 293. New; and connected with songs recorded on the phonograph n^o 66. Made by Richard Morrison, exactly like an old whistle belonging to his uncle. Made of cedar. From Richard Morrison.

vii C. 831

295. Ditto. - with human face carved

vii C. 976

296 Dip net (pan·á'a) made of twisted wild hemp (ləq), and used in the canyons. A fisherman dips it in the water from a platform: When a fish gets into the net, the fisherman gets aware of it through a string which he holds in his hand and is connected with the net; then he pulls the string and the net closes around the loop of the

frame at the end of the pole. When such a net is made of twine, it rots in less than two seasons, while the wild hemp -- twisted on the knee -- lasts indefinitely. It takes a long time to make. Made by R. Morrison's late mother about 10 years ago; some Indian women still make nets like this here. 15
Seals are sometimes caught in these nets. From Richard Morrison.

vii. C. 809 297. Maple basket, large; made by the owner's late mother when she was young. From Richard Morrison.

vii. C. 997 298. Pack strap, made of mountain goat wool and coloured yarn. Made in Kispayaks. From Mrs Richard Morrison.

vii. C. 999 299. Ditto

vii. I. 167 300. Large birch bark box or tray

not found 301. Awl for moccassins; with bone handle; presumably Hagweligate; from Mr Loving, Indian Agent, Hazelton.

vii. C. 807 302. Flint, Probably going with the steels used in fire-making.

VII.C.1019-1026	8	horn spoons	-	numbers lost	(IIIIII)
VII.C.1027-1029	3	eating paddles	"	"	} IIIII
VII.C.1030	1	woodden spoon	"	"	
VII.C.1037	1	small wooden tray	"	"	