

accompanied by ha x pəgwɔ'tk and wɪsɛ'ks went to the base of the pole and sang the dirge, which was the dirge of the pole of nɛ x q.

Afterwards, the hauling rope was cut into six foot lengths which were distributed, and the people dispersed to their houses.

The Potlatch

About three in the afternoon, messengers came to all the houses, touched the ~~ground~~ floor in front of each invited guest, and announced that they were to come when the bugle sounded and bring a drinking cup.

At the sound of the bugle the guests went to the hall and were seated in their usual places, except that no g. an ha'də took their seats but all stayed in the background and assisted the host. g. ax s q a b a x was there dressed in his dancing robes. When all were seated, he and his nephews went out.

A Kitwancool Ceremony: A spokesman from Kitwancool announced: "I am asking my brother to grant us a little time to wipe out an incident that has brought a smudge of ridicule upon g. am nax yɛ'ltk and wɪ x ɛ'. You will remember when our chief wɪskɪmsɔm made some mistakes; tonight he wishes to look again upon his fellow chiefs without shame" (He was referring to the incident when one of the chiefs came into a halait late and drunk, and made a fool of himself).

The Kitwancool sang a drinking song. They ^{distributed} passed out ten boxes of apples, and gave a package of cigarettes to each person. Then the incident was forgotten. Nobody spoke.

The Feast: Food was brought in and piled in the centre of the floor. Oilcloth runners were laid out in front of the people, ~~and~~ ^{but only} tea and bread were ^{actually} served. The rest of the food was distributed as gifts.

Contributions: g. axsqabax was outside singing his dirge. spox, laxkibu, git'anmε'ks, ~~from~~ in whose house the father of g. axsqabax belonged (the "paternal origin"), called out:

"Come in my son. Come in and look upon your fellow sheeps. You have been outside long enough. Come in, cease your crying, and fulfil your responsibilities to your fellow sheeps."

- (a) g. axsqabax's came in and emptied the contents of a bag he was carrying into a large pan: \$300.00
wist'i's his nephew added \$200.00
Other nephews gave \$100. and \$50
- (b) Members of his phratry added kawε'l gifts.
- (c) Those of g. anhada paternal origin contributed
- (d) Those with g. anha'ds spouses contributed.

First those who were married to members of his immediate house came in, were met by singers singing a drinking song, and danced as though drunk. When they reached the centre of the floor they removed their headdresses ~~and~~, which were decorated with money, and made their donations. These were announced.

Then those among the spectators who had g. anha'ds spouses came forward with their 'andamna'ks tributes.

Counting and Distribution

A man from the paternal origin of the host was called to count the money. This was termed "to break the copper shield" as in earlier days he would actually break up the chief's copper.

During the lull the Kitwanga sang a song poking fun at the Kitwancool and the ~~Kit~~ Hazelton group; ~~who~~ the latter were said to be g. am k s, 'we' (white men).

The total amount was finally announced:
\$1400.00.

The distributions were made in the same manner and about the same amounts as the previous potlatch. A difference was of course that the g. anha'do did not receive any gifts.

It was ~~at~~ announced that at the end of the potlatch m^o l x o n was going to make a final s a ^o o ^o i x ("make rule", proclamation)

Chief's Speech and relation of the myth:

When the gifts had been distributed, g. ax s g a b a x spoke:-

"Chiefs, chiefs, princes, all the people of the k s a n villages. I have now completed something I have worried about for many years. Now I can rest, satisfied that through your help I have been able to complete all my responsibilities. You have seen me today erect my totem pole, and I am going to relate its story. Some of you think it strange that I have erected a pole which in every way resembles that of our brother n e x q at Kitwanga. In doing so I have not taken anything that I did not have the right to take, but rather I have shown you ~~all~~ the rights of my house and

who ~~their~~^{our} connections are in other tribes.
This is the story of how we got the right to use what may seem to be the crests of another clan.

After the great warrior nexq had moved from his fortress ^{near Kitwanga}, he married a woman of the house of haxpəgwə'·tk and made a home at Kitəgukla. haxpəgwə'·tk was pleased, and ~~gave~~ gave him a territory near ~~Setat~~ Segukla Mountain. In the course of time nexq discovered a series of eight lakes at the other side of the territory. He saw a huge grizzly bear emerging from one of these lakes and he at once took it as his naxnə'x (he could not take it as a crest since it was a q'·sg·ə·pə'st crest). He was going to use it as a war costume and armour. At the next lake he found hanging from a tree a hat of fisher fur decorated with abalone. This he took as a crest.

After he returned to Kitəgukla, his nephews lost much of his new territory and belongings, and angry, he led a party to explore new territories. They came to the Kitamat village, and nexq used his grizzly bear costume in scouting the village, fooling the Kitamats. ~~They~~^{He} attacked and overcame the Kitamats. nexq took a princess as his wife. He also captured an eagle crest (although he could not call it an eagle without antagonizing the laxski·k, he always explained what it was and how he had acquired it).

nexq returned to Kitwanga. One of his nephews returned to Kitəgukla to perpetuate the house nexq had started here, and he had the right to use all the crests of his uncle, since he had accompanied him on his