

recognize your rights, and vouch for the truth of everything you have said. What you have done in showing us all your rights has also established the rights of all the native people. Your nephews are now established in their proper places, and through your wise counselling will be of great help to the people of Ktsegukla.

g'idomg.ald'o', ganha'do, Hazelton also spoke.

g. axsqabax announced that he wanted the people to help him erect his pole the next day.

The Kitwancool sang a gala'ax song (which was sung when⁵ a totem pole was going up), and announced that they were going to take part in the next day's celebrations.

The people dispersed. The whole meeting had lasted from 6 pm to 1:30 am.

Fifth Day: Totem Pole Raising and Potlatch of g. axsqabax, g. an ha'da

The Crest Controversy (Cont'd).

Early in the morning te'ngwax sent his wife to inform ha x pəgwə'tk, the ~~secret~~ director of the ceremonies, that g. axsqabax had not chopped the disputed figures off his totem pole as he said he would do. She returned with the information that g. axsqabax was not going to change the pole but was going to change its name, and that it in no way had anything to do with the pole of nexq belonging to Kitwanga. te'ngwax replied "He is lying. No matter what he may call it, he has made it known that he is going to erect whatever he wants, with no regard for my feelings."

t'awałsk, a laxski:k chief of Kitwanga, came in and advised te'ngwax: "Let these people do as they wish. If they do anything improper or usurp the rights of anyone it will be apparent at once. We will all know. Our brothers from Kitwancool will know; they are wise people and will know what to say. So, chief te'ngwax, I ask you not to interfere in any way. If you wish we will all leave at once and return to Kitwanga, but that would bring ridicule on us all. They will say we are jealous and afraid, and call us many names."

te'ngwax replied: "I will do as you wish. I will stay, but I won't take any part in ~~the~~ his feast. I was going to assist him, but now I won't ^{even} attend. Something ^{might} ~~may~~ be said that would anger me and cause me to do something that would bring shame and ridicule on you all. I will heed your wise counsel and abide by your wishes."

The Totem Pole: This was also a new pole, carved by Abel Oakes of Hazelton (t'e.n). It was 42 feet long. Its name was g.anug'e't "pole of people" and it represented the logs which nexq of Kitwanga rolled down the sides of his fortress when it was attacked. The bottom figure was nexq himself wearing a headdress. Above this were three small human figures lying one above the other horizontally (on the original pole of nexq the figures were vertical). The shaft of the pole was next, with another figure of nexq at the top, surmounted by a bird (mo'dzoks, actually an eagle, ^{capt} captured from Kitamat, but since the eagle was exclusive to the taxski.k, they changed its name to mo'dzoks).

Invitations. Just before daybreak g.axsqabax and others of his group made a complete tour of the village singing his lodge song. This signified that he was going to give a ya'uk feast (potlatch). About noon a messenger came to each house and asked every individual to come and assist in the pole raising. No g.anha'das received these invitations, as they were of the same phratry as the host.

The Erection Ceremony. The pole was erected in the same way as before. The direction of the work was under ~~at~~ the paternal side of g.axsqabax house, in this case haxpsgw'o'tk, g'isgah'e'sk. The women and children with some men lined up and pulled the rope, while other men raised the pole with the crossed poles. Just before the pole was erected, g.axsqabax