

Abstract of The Gutsudzaw Village of the Nass.
Benjamin Tate, 1915 (Barbeau).

There were two villages opposite each other on the Nass, just below the falls, and the occupants visited each other and gambled. One day a gambling dispute led to fighting, and they fought for many days, until one village was defeated and burned to the ground.

One woman named ga'o'a and her daughter saved themselves by hiding for a day and a night in a hole covered with coppers. They left their ruined village and went into the hills, weeping. The mother called out: "Who will marry my daughter?" First the squirrel came forth and offered to marry her, but was refused. Then came the hare, then the grizzly. Finally the *sa'msigidam laxe'* (Chief of the Heavens) heard her pleas and sent down his son. He was accepted immediately.

Taking one under each arm and covering them with his *gwusye'ni* (garment of monk), he told them not to look out, and took them upwards. ga'o'a disobeyed, and he fell to the ground. The same thing happened on a second attempt. He placed her inside a tree, where her voice is still heard every spring, like the distant hooting of a blue grouse. He then took the daughter of ga'o'a to his home in the heavens.

They married and had three sons and one daughter. The Chief of the Sky stretched them so that they grew up rapidly. When they had grown he sent them back to earth. To the eldest son *a'aye'ox* (fair weather cumulus cloud) he gave a house called *gwustetkiye* ("robe of 'to come down'")

decorated on the front with human faces. To the second son he gave the house gwusq.alks qε.t ("robe of dark hat") decorated with dull-coloured faces representing darkness. To the third son he gave the house gwuspiye.lε ("robe of stars") decorated with painted stars with holes in their centres to let the firelight shine through on dark nights. To the daughter, he gave the name ksam hu'ktεnks "woman of 'sunshine on a rain shower'" and also two crests, the maxe (rainbow) and the xtsanɔ'su (caterpillar - shown by a special method of braiding her hair). One morning before dawn, in a heavy fog, he returned ~~these~~ ^{the woman and her} children ~~with~~ ^{with} their ^{new} houses to the site of their mother's former village.

Across the river, an early riser heard drumming and singing from the site of the ruined village. When the fog cleared, they saw the four new houses, brightly painted with the new crests (sky, darkness, stars, and rainbow).

The new village prospered and the people multiplied. Some of them went farther downriver and formed the village of ksɔdzɔ'. Here the waters rose in a deluge, and the people scattered in all directions.

~~ni~~ ni'swe'is and ni'sɔyu's drifted to the qilodza'u on the Skena; suhal'a'it and wigεt drifted to the qispaxlɔ'ts. Some remained on the Mass: ni'spaxt, ni'sɔyu's, and suhal'a'it

delete

At the time of the flood they did not have the nε.xt (blackfish) as a crest. When the waters subsided they saw a sea monster resembling a grizzly. This special grizzly of the sea (mɔdi'εgɔm dzag.ɔm'aks)

has the name $y\sigma\cdot pxt$. It did not originate at Temlaham as some claim. It was acquired by $ni\cdot snawe'$ and was the special crest of him and $ni\cdot stk\sigma mi'k$ of the $gi\cdot ludza'u$. It was not a $gitksadz\sigma'$ crest.

The crests of the $gitksadz\sigma$ were as follows:

1. $gwuspi' \cdot t\sigma sak$ (robe of reddish sky). It was the red sky of sunrise or sunset shown by means of a reddish-furred grizzly skin (this was the only form of grizzly used by them). It is an old crest of the $gitksadz\sigma'$ and used by all of them.
2. $gwuspiye'is$ (robe of stars), like the above, brought from the sky, and used by all the $gitksadz\sigma'$ ($ni\cdot s\cdot we'is$, $ne\cdot g\cdot amda'o$, $ni\cdot skwe'xs$ of $gi\cdot lodza'u$ and $subal'ait$, the $Me\sigma ka$, and $wiget$).
3. $gwusg\cdot alk\sigma qe'tk$ (robe of dark hat) see above.
4. $gwust\sigma tki'ye$ (robe of coming down) brightly painted with rows of human faces.
5. $ma'xe$ (rainbow) on housefronts and face paintings.
6. $x\sigma\sigma n\sigma' \cdot su$ (caterpillar) on a painted leather strip used by the women to tie their hair. All these were used only by the $gitksadz\sigma'$, not the Temlaham $gi\cdot spawudwa'd\sigma$.

After the flood, they assumed the following: -

7. $'ne\cdot xt$ (the plain blackfish with a single fin), seen high and dry as the flood receded. They did not have the grizzly, nor the $he\cdot st$

Narr. The Beginning of the Beaver Crest

Harriet Hudson to Beynon 1948.

Famine. A gitsalas man təkō's (^{house of} nias kōnē'tk) and wife wi'nlu'tk (gan house of niasqimē's) had no hunting territories. Set out for valley of k'soga n'ul. Woman suckles him. She has vision, makes fish trap net. She sees worked stick in Labela River.

They go to a lake, lax k'sō't'i'n 'on waters of valley', find 2 groups of houses, gispawud and ganha'do. He joined gisp group of nias t'it', she, gan. niasqimas, became g. lodzau.

"At another lake some distance away" was huge beaver dam with monster beaver. Some laxskik had come from the coast and married mostly in gispaw group. laxskik and gispaw decided to destroy the beaver. Competition, and laxskik killed it so got it as crest.

sunets (gisp) went to 'wit'i'n valley to hunt. His wife (laxskik) had an incestuous affair with a laxskik man. sunets heard a groundhog calling, returned secretly, cut head off lover. Wife buried body. laxskik's slave woman feeds his head in sunets house (the getting fox-drop of blood motif). Told laxskik chief 'iyu'ns. laxskik's attack (thought gisp still mad about beaver episode, didn't know about gats affair) laxskiks routed. sunets taunted them about the incestuous affair. This was too much for some of them and they separated:

x'iyu'p to gispaxlōts, joined fellow gunhuts of niasxtō "sgagwet group of g. t'ands, joined g. ist'a'gu

The giludza left their village ~~of~~ at klaxgels and made their village at the mouth of the klaxgels river known as tgu'a'lp. Only 'iyu'ns and his brother luqō'l remained

incest
gats

'iyu'ns

niaswamak