

gitlan

Chief Kelly's ms.
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THE HISTORY OF EARLY KITLAN TRIBE

Ernest Maxwell Informant 1.

territory

The early Kitlan tribe had two royal chiefs, Neyasalthaganoes *Wolf* and Neyaswaksanalthga. *ganbada* Those two governed the tribe; they honor, and obey them. The territory of the Kitlan on the left side of Skeena River is as follows: The upper boundary termed Enamagumbalx. This was the territory of a man name Wadimas and down to the place known as Ga-althaxs, this was territory of a man known as Neyasyas, and from thence the boundary ran across the right side of the river to the land termed Laxknadesx, and reverting to right bank. This land known as Laxknadeax where the Kitland gathered the hast (fire weed) and from these fibres were made the fishing nets. This extends from this place and thence on up the river until it meets the boundary of the Gitjungalun tribe.

The territory of Wals and Neyaswagsanalthga where the Gitlan tribe established their village known as Laxlickstamgaldjap. The whole people of Kitlan lived in this village. Within the said boundary, each family had their own piece of land or territory in which they pick berries at fall time. From time immemorial this tribe have in the indisputed possession of the land within their boundary. They have lived and hunted upon it, fished in the streams that run on it, harvested the berries and all kind of different berries, and build their houses and made their fire wood from its timber, and their father's are buried underneath its soil. It has been handed down from uncle to nephew from time immemorial to this present time. The two chiefs meantion above were governed within the boundary of his tribe's

terretory as well as other tribes does. In those early days, every tribes had an oral law which governed the people of all the tribes all along the Skeena River long time befor the white man advent among them. The law is as fellows: No one or family from the other tribes shall work within the boundary of the other tribe without the consent of the chief or with the ownership of the said terretory. shall be exterminated. So if any one have found from the other tribes working with the permission of the chief that governed within the boundary shall not be in trouble. So all the people from the other tribes had enjoyment to work with the people of the other tribe as long they have the permission of the Chief or the man who owns the land. There are many a good laws which governed the Tsimshian people in the early history of their races which they kepted very strickly in those early days. So there is no confusion exsised among them. All the Tsimshians tribes which situated along the banks of the Skeena River are far in advance then any other Indians of the Coast. They have not the roving disposition, nor the nomadic habits; as, the nomadic tribes of Asia. They are, as a rule, industrious, frugal, and self-supporting and never been ask any highest, with the Haidas a close second. They love not to fight with others even the distant tribe unless something wrong existed between them.

THE KITLAN'S LOGATIONS ALONG THE SALT WATER.

Saltwater villages

The Kitlan also had another logation known as Xtsawalx at Maxlthickxaltha or or vicinity of the property of Liqwinisge, Laxgibo (Digby Island on the site of quarantine station) and then the Kitlan also had another village known as Sgagik opposit Prince Rupert the property of Gaga and another adjoining village named xdjoti was belong to Neyaslthganose and Neyaswagsanalthga, the reason of so establishing these villages was to guard their interest in the naas and Skeena River where they would not let any one from a distant tribes go into their tribe; and still another village of Gitlan was laxksis and was by Neyaslthaganoes in vicinity of Maxlthaxaltha. Here one of the chief known as Gaga died, he give his power to his oldest nephew who was a useless man, and was also absence of mind. So all his brothers were sorrow for he will humiliate their uncle's chieftainship.

Story of gaga

In the early part of march, his brothers set out for Naas to fishing coholkan fish. And this nomadic mind man started out with his old wife; for he had been married to the wife of his deceased uncle according the laws of the Tsimshean, which requires the nephew to marry, the late uncl's widow, although the wise men add, that a young man and an old wife, and an old man and a young wife, Should every be the the rule, because then, in both cases, there is at least one wise person in the house. He used a small canoe, and as they were on the way to Naas; when they come to Laxku, where the Kitlan his neighborhood and his brothers shouted out; here comes the chief and they ran out and took the canoe, and with them in the canoe, and smashed on the rocks and they made fun of them. One of his tribe's man went

down and take him in and his old wife, for he had compassion on them. Early the next morning his wife ask him to go and get some slim limbs of a ceder tree to be used to repaired the smashed canoe. This young man went up on the hills, as he went farther up he has found a soft swampy that strach across the little creek that ran down to the main humpback stream of Laxku. The thoughtless man put his feet on the soft swamp, his whole body was sunked into this little water. Here he has seen that he was at the door of a house. The door opened and a voice come out which said. Come in and make your self at home; for long time I want to sea you, and he came into the house of a Naxnox (supernatur being) and when he came in he was seated on a fur of grizzly bear. A being setting in the rear of a house said, Bring me my medicine I will cure this dirty man, and this was brought to him and after drinking it he vomitted and his bowels moved and the being gave him some more until he was wholy clean. He also bath him several times. The Naxnox (supernature being) wipe his eyes with both of his hands and thown away along side the fire, and the steam appeared mixed with blood. He had done the second time here comes the ashes and dust. and some other dirty things. He had done the third time and his eyes we clear and sharp. His eyes could penetrate the thick brushes, and his mind was also clear.

Then the Naxnox (supernatur being) said. "I feel sorry for the way you have been treated by you own brothers and that is why I took you and you must be thoughtly cleansed," and when this was done he said to Gaga "do not be dirty any more again, every three days you must be clean." Now the being turned to his wife and

said. "Bring the best smoked salmon you have on hand and feed him." and his wife did so. When young Gaga chewed the smoked salmon, and he just began to swallow the salmon the being put forth his hand and ask Gaga to spued his chewed into palm of his hand. The young man did so. The being throw it on the wall and the chewed salmon become blittle and come off quickly. The being said to him. Be careful how to chewed the food you eat. If you still chewing your food carelessly you will still poor. Now try it again. Take another bite. He did so, he chewed as before, and just in time to swallowed he take out chewed salmon and thrown on the wall again and it adharted for a while and come off easy. The Naxnox said again. You must chewed your food throughly before you swollwed it, if you succeed in doing it your condition will be change, and you will become wealthy among chiefs, and if you still careles of chewing food you will be in the same condition as before. Now Gaga take another mosel and chewed and in time of swallow the being take out his chewed and threw it on the wall and it sticks to the wall, it never fall off again. Now you all right. You go on eating and he did so. The supernatur being filled the box of smocked fish and placed aside for Gaga, and when he had fed him berries he put aside one box of dry berries and other sorts of others berries the same.

The being said. "All these boxes that were puted aside you will take them along with you." And when every kind of food which was set asided for him and was to taken with him and then the being said: "Bring out a canoe I shall give it to my brother" and place all these boxes in the canoe, and he strickly adviced him not to

be unclean again. The being launched out the canoe, and deposited the boxes of foods in the bottom, handed the paddle to him, and wheeled about. The young man stepped aboard, and, drifted down and out toward mid-stream until he comes to the outlet of the humpback stream of Laxkue. In the meantime his tribesmen were looking all over for him but he found him not. He paddling to the camp and it was landed again at the camp, and took all the things out of the canoe and brought them up into the house. He said to his tribe's man. "I am here again. I have been taken by Naxnox (supernature being) and when he had said this he explained what the Naxnox (supernature being) had said regarding the boxes of smoked salmon and a boxes of different kinds of dry berries and crab apples which was cured by ooholakan greases. shall not fail, until the coming the ooholakan fish in the Naas River. He then open the box of smoked Salmon and feasted his tribe's men and replaced the cover of the box and would refilled itself and so it is with others boxes of berries. The canoe was a good piece of carving and and was termed Naxsolthxha (canoe of heaven).

Here his wife began selling good smoked salmon, dried berries, crab apples which was cured by ooholakan grease. All these boxes of food never emptied, they keep refilled themselves. This young man became reach among his tribe. This place was known as Meyanlthkue. Here he gave a huge feast to all the Tsimshian Chiefs and people and become recognized as Chief among all the Tsimshians. So this Meyanlthkue was also a village of Kitlan tribe. And another river of Neyaswagsnalthga, the Chief of Kilan, is Knamas. Here he gave a huge feast and build a house

here known as Ismkara massim walp. This was formerly property of Gaga of the same tribe. Also on the highest mountain of Knamas are stone marks made by a specie of hamlock, which was used by Gaga in fastening the canoes during the time of a huge deluge which submerged the whole land and brought destruction upon people of the land. And from here the Kitlan went on and had possessions further along up the coast up to the present site of Greenville formerly known as (Laxlthagajap) and this under the guardianship of Neyasuraksanalthga. With all these are dirge songs which shows clearly the locations. This place Laxgaljip. Here Gaga was erected the daxax. This daxax was made of sahauktak so they called it daxgum shauktak (ewe wood) and the daxax of Tiapan known as, Migunwalp. Only two daxax of the chiefs were mention here, while many other houses were builded here by the members of the tribe.

THE CAMP OF NEYASLTHAGNOSE

Neyaslthaganose lived at Kitwileuxnak (opposite Red bluff) and here they had a controversy with Neyaseyaganat Chief of the Gitcheese tribe, as who was the highest chief, and Niyasyaganat erected a big totem pole known as Wilelilthglthgax and with this he also broke (7) seven coppers here to show his supremacy over Niyaslthaganose; and then Neyaslthaganose erected another pole which he termed anmasamaxs Neyaslthaganose was puted on gushalait. Gushalait was both used for dance of peace and the of war. Now Neyaslthaganose broke ten coppers and thus over done Neyasyaganat and he was then recognize as higher then Neyaseaganat. Woe to the chief who failed to be equal handed with his fellow chief. Song would be made about him "shaming him", and he might just as well seek death at once, because he fails, he is "shamed" and he certainly cannot show his face among the people for a long time. Many a man has in this way been absolutely ruined by a richer enemy. This is the oldest way of fighting in the far back ages. Sometimes the whole tribe had been fight in the same way as these two does. You will noticed the same fighting occurs in the back page of this story of the tribes at the time the Tsimshian tribes were united to exterminated the Kispaxloots tribe and you will notice that Legax challenge to fight with the united tribes in the same way as Neyaseagant and Neyaslthaganos does but the whole tribes failed as they had been absolutely ruined and "shamed" them. Two paddle songs were made about them. These two songs completly humiliated them. So they or the tribes called Legax head chief of the Tsimshian nation.

They termed him after they failed to met him. Here is the witness of Enock Maxwell who tells whole story. He said as fellows: And regarding the tradition of Legax that the picture of Legax was in older times was painted on the mountain at galadice (Ten mile point) which show he was supreme over other chiefs and tribes of Tsimshean, and to show that Tsimshean own the Naas, and all surrounding terretories and at that time Legax was recognized as head chief of the Tsimshean people in general and on this account the picture of Legax was painted on this mountain and may be seen to this day.

By Enock Maxwell.