

kwina

F4

Subdivisions

Names

Crests

Poles

Origin myth of kwina

Origin & crests kwagag

Origin ho-damax

tige'wan - origin  
crests  
poles

Brief abstract of myth of luxon (g.amlaxye'ttk)

g.amlaxye'ttk has original village at tsam'an / usq. e'xs.  
 Four brothers found in a spring a figure with a nest  
 of 10 ravens (gag. am dzom aks) which turned into a stone  
 pillar with human figures (ged am dzo' yax) which  
 g.amlaxye'ttk took home. It disappeared but he replaced  
 it with a totem pole ha'ni'lat ga'g.

Crest  
raven

One brother got lost. They find him sitting on a  
 songiik, and took this as crest.

Crest  
songiik

ge'bas kills his brother sqawil for adultery  
 with his wife. g.amlaxye'ttk, luxon, tsiwe, ge'bas, tami, towns  
 fled: first toward Tsutsant brothers at Mezeaden, then  
 toward Blackwater, finally down Nass. They settled at  
 Wolverine Creek, then Nass, then wunskat kul. Luxon  
 went down to mouth of Kinchuck. They entertain git  
 wilaxgap (Niska) and display crests and raxnags.

Flight

They discover Kitwancool and stay there part of the  
 time.

luxon stole wife of ge'bas, and ge'bas killed  
 him. Tsutsant friends of luxon find wunskat kul  
 deserted. Plan attack on Kitanyao. They massacre  
 Kitanyao at Kitwancool Lake.

Tsutsant attack luxon at gitaxon and  
 capture 3 girls. ~~At~~ Kitwancool and allies attack  
 Tsutsant village at Mezeaden lake.

Myth of luxon, laxse'l, gitwantkuul.  
George Dorrick, luxon, 1924.

Before the Deluge, g.amlaxyε'ltk had a village in the Groundhog country called t'sam'an lusa.ε'xs (the term indicates shallow ~~the~~ water where the people leave footprints when they walk). It was a large village, their original home.

One day four brothers went into the mountains on a hunting trip. They camped where a spring bubbled out of the ground. When he laid down to drink, g.amlaxyε'ltk saw a strange creature under the surface, a human figure with a nest on its head containing ten young ravens. With his brothers he attempted to remove it, but failed. They made a rope of cedar bark and tied it around the neck of the figure, but they still couldn't move it. Tying the rope to ~~the~~ a tree and leaving qe'bx to guard it, they returned to the village and returned with all of the families of g.amlaxyε'ltk and luxon. They dug a ditch and drained the spring dry, revealing a large stone <sup>pillar</sup> with many small human faces on it. They called upon the laxkibu and qisqast people to help, and dragged the stone pillar over the snow to the village, and erected it in front of the house of g.amlaxyε'ltk.

g.amlaxyε'ltk made preparations for a great yeok (potlatch) to display and take possession of the stone pillar <sup>and erect</sup>. Messengers were sent to the different villages of the people of gitwindot's ta'ks "people of black water", blackwater

people, and the Tsetsaut people of the Stikine. While the messengers were away, the stone pillar disappeared, leaving a fathom-deep trench down to the edge of the lake. g.amlaxyε'ltk was grieved, thinking that someone had stolen it, and he made up a ~~song~~ taunting <sup>song</sup> ~~the one who stole it~~ [recorded, vii-c-119], ~~and~~ saying that the thief would not be able to take pride in it or display it. Then he ~~set~~ <sup>set</sup> many carvers to work carving a wooden replica ~~of the stone~~ of what he had seen in the water, (the g. g. əm d z ə m ə k s "ravens of the water"), and <sup>the</sup> g. ε d ə m d z o' y ə x "persons of the bottom of the water" of the stone pillar. The carvers were still working on the pole while the guests were arriving. He erected it and called it k a' n i' l a t g a' g "on lying raven", (which is also the proper name of the pole at Kitwanoool).

Later the four brothers went again into the mountains, and one of them, k u p ə s ə s ε' o' i, got lost. All the people searched for him for many days, then gave him up as lost, and gave a y ε ə k in his memory. One brother, g ε' b ə s u continued the search, and came to the river g i' t a n g a' s t k s a' a n g a' s' x "water of where gather wild rice", which he followed up to its source. There he saw a large tree. About its base was human excrement, and in the tree was a large nest. Climbing up, he saw his brother sitting on the back of a huge bird, the s ə m g i' g ə m t s ə m' a n l u' t' x "woodpecker in the nest". He managed to carry his brother's body back to the village. There g.amlaxyε'ltk and l u x ə n with the assistance of all the g. a n h a' d ə gave a y ε ə k and assumed the s ə m g i' k as a crest.

ge'bosu and g.amxtsi'wə again went away into the hills, returning in the middle of the night. ge'bosu found his wife sleeping with another of his brothers, sqawi'l. With his raven war club (haq.ala'unq.aq) he killed sqawi'l and threw his body outside. Then he and his family stayed inside the house for four days, fasting, and avoiding the relatives of sqawi'l who waited outside to take revenge. Finally they dug an underground passage from the rear of the house and escaped, planning to join one of their relatives among the Tsetsaut.

The Tsetsaut village was on medzia'dən lake (Tsetsaut: may refer to beaver), and was called lax'wiyip "on large plateau". The four g.anha'də Tsetsaut brothers were named: 'axkwə'ta'a (Tsetsaut: "place of eating soapberries of the grizzly), 'amənta'a (Tsetsaut: where the bear eats soapberries), sa'as kənta'q (Tset.: gathering soapberries the bear), and tsi'tta' (Tset.: have come the bears).

Aside: That is why the Kitwanoool laxkibu do not want the myth of ~~gamlax~~

laxgaxwilyelt [g.amlaxye'ltk?] recorded.

They have <sup>usurped</sup> appropriated this good hunting area.

Once two laxkibu men, txawəq and liqigalwil were murdered by the Tsetsaut in this vicinity, and the laxkibu claim the territory as compensation.

The people who fled were g.amlaxye'ltk, lax'n, g.anistsiwə' ("thick thighs of bear"), ge'bosu (eating salmon the bear), tami, and təwe'ənst (Tsetsaut: warm strong sunbeams on the little grouse).

Their leader was tami. They now use the territory which they travelled over as their hunting grounds.

They became undecided whether they should go to the Tsetsaut, and stopped at the mountain

laxwiyip =  
the plateau

Blackwater  
sqaw'nisom habasqu "mountain of hay".  
They feared that Tsetsaut friends of sqawi'l  
would take revenge on them. They decided instead  
to go their relative in the Blackwater village,  
wiməno'zək, but when they came near this  
village they once again held council and decided  
against this move, as wiməno'zək was also  
friendly with sqawi'l. They returned toward  
the Pass, to the junction of the Pass and Black-  
water rivers, and crossed the Pass and went  
up a large bare mountain which they called  
lax'wiyip. Here they found many groundhogs, and  
could see long distances in all directions.

g'amkaxye'ltk the chief became very moody  
and began to bemoan their fate. They decided to kill  
qe'basu, who was responsible for their troubles. They  
sang a dirge [recorded, 118]:

"I am thinking of tsəm'anlusg.εxs,  
The village from which we fled"

They were in a difficult position, afraid to go to  
any village, as sqawi'l had many powerful  
friends. One morning tamī looked over at the  
"mountain of hay, or meadow mountain"  $\frac{1}{2}$  and sang:

"My heart is sore as I look upon  
sqaw'nisxəm habət." [Song 120].

They prepared for a long journey, and went over  
barren mountain tops and eventually found a  
place forested with cottonwood, alder, and birch.  
Here were many beaver dams, and they saw that  
the snow was red with the blood of recently killed  
animals. They camped to discover what was killing  
the beavers and found that it was wolverines  
(naq.its or no'dzək). They named the place  
'anāx tsəmε'lix'na'g.ets "where eating beaver the  
wolverine", and here they lived for many years.

Still unsettled, they moved again, to the Nass River about ten miles away, and settled at a flat site where there was much fish and game. They lived here a long time. The children, now numerous, used to play a skipping game, *santku*, here, so they called it *lax'angusa'ntku* "place of hop, skip, and jump game". Then they moved down the Nass to a small tributary which had plenty of salmon, *'aksnaga'lgə*, where they built big houses and lived for a time. Their next move was again downriver, to a place called *wunsg.atku'.* "place of narrow (canyon)", and built houses of a special type known in the Isemsha dialect as *-sgatε'*, having posts leaning inward and supporting the beams. (This house type became a asset of this group). Four houses were erected here, those of *g.amlaxye'ltk*, *səng.e'wən*, *tsi'gwə*, and *luxɔ'n*.

*luxɔ'n* was still not ready to settle down. He crossed the river and went down alone, looking for new territories. He found a large tributary where fish and game were abundant. He called the place *'winlundə'lda'ldət'aks* "where meets waters" (where the two rivers meet). One day he was suddenly confronted by a group of Isentraut, his own phratric brothers. He told them: "You will now become my real brothers. My brother *g.amlaxye'ltk* has started a village upriver at *wunsg.atku'.* I have taken this river [the Kinakuch] as my own".

Aside: I am not making any mistake in this *ada'ox*, *luxin* and *g.amlaxye'ltk* are of the same origin. We were too numerous and had to start other houses.

A short distance down the Nass at a place called

g. itksədzo' tsku "people of waters of many birds";  
luxon built a house. One of his brothers came  
to him and said "We have discovered a village  
down the main river, and the people who live there  
are powerful warriors. They speak a foreign  
language." (At that time luxon and all the  
g. anha'də spoke the Tsetsaut tongue.)

? ? ?  
understood ?  
?

The younger men of the g. anha'də, including  
g. am laxye'ltk, tewenks and tsegwə, went  
down to invite these people to a yeək announcing  
the establishment of the new village of wansgatku'l.  
luxon did not go, but stayed in his new fishing village.  
The guests were the g. it'wilaxqap (later known  
as g. itlaxda'mks, the uppermost Niska village).  
g. am laxye'ltk had painted the front of his house  
with the crest qa'wa'x - for qawanqa'x  
"house front painting of raven" - showing a single  
large raven with two smaller ravens under its  
wings. This he displayed to his guests. He  
also dramatized his name g. am laxye'ltk  
"moving to and fro", representing his journeys  
from ~~one~~ place to place.

raven crest

naxnax  
performance

luxon was working on his own house  
at g. itksədzo' tsk, so that he too could give  
a yeək to the people of wilaxqap, and the  
people of wansgatku'l went down to help him.  
He made a crest called ladəmxsəmgə't  
"ladder of people" leading to an entrance decorated  
with two huge frogs surrounded by small  
human figures. He also made a huge wooden  
frog decorated with abalone shell and caribou  
hoops, and this he placed on the rear  
platform of the house and called  
g. ana'um laxptə' "frog on partition". Finally  
he made a human figure with a lanəmgə'it



hat of four layers. He invited his guests to see these exclusive crests, but for two days before the yeɔk ("he asked them to fast"?) he gave a haladit and exhibited his maxnɔq called tege't. At this time he distributed raw foods, raw meats. Later, when his yeɔk was complete, he gave his guests garments of mountain goat and other fur, and they departed.

For many years they wandered and explored out of these villages, and eventually they found gitwintku'1. I am not sure who it was that first established gitwintku'1, whether it was wixɛ', g.amlaxye'ltk, or luxɔ'n. Some people lived at ~~the~~ gitwintku'1, others went back and forth to their Grass villages.

Many years after his yeɔk, luxɔ'n became lonely at gitksɔdzɔ'ts. His wife had died <sup>four years</sup> before and he was unable to find a new mate. He went up to wunsgatkul and persuaded the wife of his brother ge'bo's to return to his village with him. When ge'bo's returned to find his wife gone, he asked his mother ukslax'a'mks where she had gone, then sent his slave down to bring her back. The woman did not want to go back to her husband. Three times the slave was sent on this mission, and each time he found the couple fondly searching for ~~the~~ <sup>fleas</sup> in each others hair. Finally ge'bo's decided to go himself. Arriving at luxɔ'n's house, he found the huge frog of the partition (mentioned above) blocking the entrance. Inside, luxɔ'n ignored his brother's presence and calmly searched the head of his lover for fleas. ge'bo's forced his

way in, struck luxon on the head with his war club, and killed him. The mother of luxon, a feeble old woman, told ge'bas he had done the right thing. ge'bas gathered wood and cremated the body of his brother, then took his wife back to his own village. The old woman refused to leave the place where her son had been cremated. On the way home ge'bas broke into lamentation over what he had done, and sang a dirge blaming his wife for having bewitched luxon and causing the trouble. (Song No. 121). She was of the qald' origin, of the lax kibu house of noxstabe.

The Tetsant brothers of luxon arrived at his village on a visit. It was their custom to stop on a little hill near his smokehouse, called an'uks kemé'lux "place of outside dancing". luxon would come out through the smoke-hole wearing his lanomga'it hat, and they would perform a reunion dance. This time however, they shouted and nobody appeared. They knew something was wrong and approached, weeping. They found the old woman and learned what had happened. She told them how to reach wunsgatku'l (they did not know before then) and they went there seeking revenge. They found the village deserted and in ashes; fearing revenge the people had fled to gitwintku'l. Returning to the old woman, they said: "our brothers have taken to flight and have gone to git'anya'o ("people of place of subterfuge?")." From her they learned how to get to that large village. Then they carefully wrapped the old woman and burned her, and lamenting over the necessity of having to burn their own mother, returned to their home.

After several years, the Tsetsaut prepared to avenge the murder of their "brother"  $lax\omega'n$  and the death of their "mother". They also had another reason for revenge. The murderer  $ge'bas$  was going unmolested to the territory of his murdered brother called  $wu'nisg.amge'md\omega t$  "place of saskatoon berry bushes". On one trip there he met a Tsetsaut man, and invited him to eat with him. This man had a fine headdress of bear skin decorated with many small coppers,  $tsiq$  (dentalium) shells, and abalone shell. When he had eaten he was given a large vessel of water to drink, and as he drank it he was attacked by  $ge'bas$  with his club. Before he was killed, the Tsetsaut cried out loudly and his partner across the river heard it, and ran away howling like a wolf.  $ge'bas$  made up a ~~new~~ song ~~was~~ incorporating the cry of the dead Tsetsaut and the wolf-call of his escaping companion (recorded, Song 122). It was a war song taunting the Tsetsaut for not being as brave as the wolves they imitate, and it was called  $l'im'wun'isg.amge'md\omega t$ .

[groundhog?]  
The people of  $git'anya'o$  always went out for caribou and  $tsik$  (dentalium??) in the month of  $gutku\omega's$ , November. They had started for their hunting grounds and were at their camps on Kitwanoos Lake, the  $laxk'ibu$  (on the east shore?) near the mountain of  $'wila\omega'e'basu$  "large on meadow", and the  $g.anka'd\omega$  at the north end at  $ksa'andzi'ku$  "waters of shell-fish". The Tsetsaut were on the mountain waiting to attack. During the late afternoon the people ~~saw~~ three times saw wolves on the lake (Tsetsaut scouts in disguise), and investigated them, but couldn't catch them.

Just before dawn the Isetsaut attacked, and massacred all of the git'anya's people. At the ~~south~~<sup>head</sup> end of the lake was a young laxkibu girl of the house of wixε'', undergoing her period of seclusion at puberty. She wore a headdress called golk5, which was supposed to prevent her from seeing daylight. During the attack she was left alone, and she took flight across the ice, but she was pursued and killed.

At this time a young man was coming from Kitsegukla to take this girl as his bride. He found her body on the trail, wrapped in a robe of groundhog, and knew that some disaster had befallen. Going on to the narrows of the lake he saw the burnt camp. He ran back to his own village and spread the news, and the people went to the permanent village of the git'anya's and told the old people who had remained behind what had happened to the rest of their tribe. The old people lamented, and composed dirges. Every house now has a dirge made at that time (Informant sang dirge of luxon, no. 124).

At the time of the Deluge, the people of git'anya's floated in all directions. Many who survived remembered the old villages and returned to them. Among the first to return to this village was g. am lax yε' ltk, followed by gwas/a'm and wixε''. ~~The~~ It was then that they changed the name of the village to gitwintku'l or tkulomg.aldzap "narrow village" (the bottom of a narrow valley). The people again increased in numbers.

After settling in this village, luxon acquired a salmon station and river called gitaxon

"people whose salmon". When his family grew larger he sent two of his nephews, 'ukskela' and gal'samqiget, to find a new place, and they established a village at qipqasu "fish weir". Then luxon acquired another fishing station, 'anxtu's "place of cache". In addition he retained his privilege of going to his old hunting grounds on Nass River, on the qinsg.o'x "ferry?" (Kinskuch River), accompanied by his brothers qe'bas and tsiw. At that time qwaslam and wixe' had only one hunting territory and were looking for more. He went to luxon's territory, and to this day claim that they own Kinskuch. One of the women of the house of luxon married kaxpogwot'u, qisga'ist of Kitsequkla, and had four sons. These sons took possession of the Kinskuch territory for luxon, once again (including?) a ~~the~~ tributary at the head of that river called tisi'don by the Ietsant and wunta'wis "where stone hammer" by the Gitksan.

*Month of Cranberry*

Luxon made a permanent house at gitaxon, a house of the special type known as sqaxe. He was very old, and was cared for by two granddaughters, 'anx'we'lix and qe'stamlu'on. The Ietsant raided them, killing luxon and taking three children as captives. Gwinu cremated and commemorated him, and in compensation was given the territory gitaxon. Gwinu planned to make a revenge raid on the Ietsant. To gain more allies he sent four of his nieces in marriage to Kitwanga and four to Kitsequkla. Then he called for volunteers, and they gathered at Kitwancool. He supplied all the warriors with mocassins of moose hide.

The Kitsegukla chief was ksu, of the house of gaxsa'n, and his two sons were good warriors who ~~saw~~ served as scouts (kwitlag.ɔ'g.ət "one who goes ahead" or ɔski'ilt kscout"). They went on until they came to kɔma'sxut "waters clear" river. They did not know where to find the Tsetsaut village. The scouts reached Meziaden Lake, and saw smoke rising. They returned to inform the war party, pausing only to paint their faces and hands black with charcoal and tie their hair up in a tuft with hemlock twigs. When ksu saw his sons approaching, he announced "My children have killed all the grizzlies." He said this in Hagwilgate (Carrier) for at that time the people of Kitsegukla spoke both Ketskan and Hagwilgate.

The war party surrounded the Tsetsaut village, and waited until just before dawn to attack. Around the village was a net hung with caribou hoofs which would rattle when touched. ~~and~~ anax'aus of the house of wudaxayets touched this net, so that they had to attack sooner than planned. They killed all the Tsetsaut, who died singing halait songs of lamentation. Their leader was a halait called ginidla'i (a Tsetsaut naxnoq name meaning "dreaming"), who had the power to cure his wounds as soon as they occurred. They finally succeeded in killing him as well. At daybreak, the warriors found two of the girls who had been taken captive from the house of luxɔ'n. The third, hagwɔ'ig.ada'ix, a laxkibu woman of the house of mali, had mistakenly been killed in the fight. When the laxkibu warriors in the party learned this, they killed one of the g.anha'dɔ girls who had been saved, anaxwalix. Only one of the three captives from the house of luxɔ'n returned

to the village.

1860-70?  
White R.  
Many years later, ~~the~~ (about the time of the informant's birth), the family of wixε' (informant's father's family) were hunting on the headwaters of the Nass and came to kso'ma'ksut, in Isetsant territory. Among them was a ganha'dz named sagan'atta's, of the house of yaxyaq, who had married into the laxkibu house of wixε'. The Isetsant found the party on their territory, and took sagan'atta's as a slave. The laxkibu returned to Kitwancool, then organized a party to reclaim their relative. Meanwhile sagan'atta's escaped and started down the Nass towards home.

The party approached the Isetsant country, calling out 'haxkwō-tu' (the ganha'dz chief of the Isetsant) 'where do you live'. (That is why the laxkibu ~~do~~ lay claim to this kso'ma'ksut territory; the party passed through it). The Isetsant fired off their guns to lead them to the village. The laxkibu would not believe that their ganha'dz relative had escaped, and took haxkwō-tu back to Kitwancool as a captive. ~~As soon as the sagan'atta's arrived home they~~ They went to laxgitanget, expecting a Isetsant attack. sagan'atta's arrived home safely, and the Isetsant did appear, looking for revenge.

yaxyaq gave a great halant for the Isetsant, and gave them gifts of moccasins. The Isetsant were somewhat pacified, but still threatened to murder. It happened that luxon and tsigwō at that time lived among their wives' relatives at gitlaxda'mks, and

arrived in *git'ang'elk* with food and leaf tobacco (*mi'yon*: to smoke) for their relative *wud'su'*. The arrival of these reinforcements made the Ietsaut pause, and they decided to make a peace treaty (*gawa'ge'ni*).

There were four days of songs and dances. *taxwa'q'* (*laxkibu*) was stood up with the Ietsaut captive *haxkw'itu*, *g'anha'do*, and they were exchanged as hostages. Each lived in the other's village and retained his rank as a chief. After four years they had learned each other's languages (Ietsaut and *ga'naxmx*), and they returned to their own villages. They lived in peace for many years.

One time went to *gitxatin* on the *Nass* to bring back one of our women who had married *nogwa'wn*. The *Nass* people beat them up; he died, but the woman escaped upriver to *gitlaxksi'p'* "people on sand beach" near *gitlaxda'mks*. Here she waited for the *Kitwancool* people who were coming for eulachons, and warned them against going down the *Nass*. They waited at *gitlaxda'mks* for any *gitxatin* to come up and attack them. The *gitxatin* were warned of the danger upriver. But one man *tkw'og'qt*, *laxskik* disregarded the warning and went up to *gitlaxda'mks* to purchase some robes. He spoke to a *Kitwancool* man, who stabbed him to death. This murder broke an old *gawa'ge'ni* peace treaty, and the *Nass* people set out to get revenge. They killed some Ietsaut who were relatives of the *Kitwancool*.

Two years later *ge'lg'o* and *galduda'o* (of house of *sqatin*, *laxkibu*, *gisgan*)



snat.) brought a large number of warriors to Kitwancool from g'itlaxda'inks. txaw's'g and liq'ig. a/wi'l offered to go with them to the Isetsaut village to trade for furs. They reached the village at Meziaden, and the Isetsaut traded their furs and received guns from the Naska. They secretly warned txaw's'g to leave the company of his Naska friends, but he refused to do so.

The village was at a point on the river (which drains Meziaden lake into the Nass) where there was a waterfall, and where they <sup>hooked</sup> gaffed out salmon. At the mouth of this river, the Isetsaut ferried their guests across the Nass. They took the Kitwancool across first, hoping to be able to lead the Nass men into a trap later, but the Kitwancool camped nearby at 'anx m'lit "where eating stillhead (the bear)" and foiled their plan. The next morning the Isetsaut waited in ambush along the trail. txaw's'g of Kitwancool was in the lead, and they had no alternative but to shoot him. They ran back to the camp and killed g'itlaxda'inks. The others took flight.

liq'ig. a/wi'l and ga'duda'o ran to the canyon and hid in a cave. txal'duda'o had only 12 shots for his gun. He killed 12 Isetsaut, then they entered the cave and killed the two men. This made two Nass men and two Kitwancool men killed.

The Kitwancool laxkibu planned revenge, and killed 3 Isetsaut men. That is why they claim the hunting territories of the Meziaden people. For many years the Isetsaut tried to get revenge. Then they came to

g, t' an x' on and killed the wife of g. am laxye ltk,  
taking a son and daughter captive. A second  
son escaped and warned the people of g, t' an x' on.

The Kitwancool started out in a body to  
attack the Isetsaut village, but when they  
reached it they found that the Isetsaut had  
burnt down all their own houses and taken  
to flight. That is another fact upon which  
the Pa'x'ibu base their claim to Prezaden  
Lake. The house of t' x' a w' o' q and w. l. i. t' s  
claim it. g w' s' l' a' m claims k' s' o' m' a' i' s' x' u' t.

(That is one of the reasons the Pa'x'ibu would  
not give information. They had no ada'ox to  
this fact).