

Ch. 1. Ksan

(a general account of ancient life)

Ch. 2. Tum-L. Hama [təm la x a'm]

The "city" lay along the north shore of the Skuna, from opposite Carnaby to Hazelton and up almost to Kispiox, many villages.

Ch 3. The Little Goat

One fall a group of hunters went up Stekyawden and killed many goats. They brought back one kid alive. Children began to play with it and torture it, finally burning it in a fire. One youth rescued it and nursed it back to health, then released it.

Ch 4. L-La-Matte

A messenger came to Inlatham and invited everybody to a feast. Though he was a stranger, they accepted, and followed him to Stekyawden, and far up the mountain, to a feast house (90x60).

Ch 5 The Feast

The guests were led in and seated, then entertained. galkmati A great goat with a single horn and a streak of red down the right side of its face entered and danced twice around the house. On the first time round it stamped in each corner, and the house tilted precariously. On the second circuit it stamped in each corner and the house righted itself again. After the long entertainment the guests were led out one by one. Finally the youth was alone with a young man, who identified itself as the goat he had befriended. When they stepped out, the house disappeared and they were on the face of a high cliff. wil'ul
gitox
mati The goat helped him to reach the foot of the mountain. All the others had fallen to their deaths when they left the house. L-La-Matte - "the place where the goats feasted" is the name of the place. From this, the people have taken the crest (headdress) of the one-horned mountain goat.

Ch. 6. The Law.

Ch 7. The Vengeance of Medick

Years passed. The people once more became careless about the law of Gyamk [gemk] which says that animals should not be abused.

One fall in the quiet period after the years food was gathered, the maidens were relaxing around the lake at the foot of Stekyawden. They improvised headdresses from the skeletons of trout.

nishaiwexs, head of Temlaham, lived at a place ^{on the south bank} called an-gud-oon. His five brothers, next to him in rank, lived close by. One day, they saw a commotion across the river, from the little lake, and a giant grizzly appeared, uprooting trees in its path. It crossed the river, turned the village into a shambles, killing the warriors who tried to fight it. Later they followed its trail of destruction, back to the Lake of Pavilions, a supernatural grizzly.

Ch 8. The Grizzly Bears.

The people decided they had been punished by gemk for abusing the trout. nishaiwexs held a council and took the madi:k as a name and as a crest (headdress). When he died they sang the dirge:

The trees fall all ways when the Grizzly comes on
Here comes the Grizzly out of the lake
The grizzly comes down through Temlaham

Ch 9. Famine

One spring the people built a weir completely across the Skena. The first salmon came up, searched for a way through, was caught. One man, forgetting the law, made a jest of its backbone. No notice was taken of the jest, but no more fish came all summer. The game also disappeared. The next winter brought famine.

Chapt. 10 Purification

The eldest nephew of niashaiwe'xs listened to the discussions of what had been done wrong. In Lasimedek, the Dry Month, he began the rites of purification. He bathed and fasted 3 days in each corner of the house, then one by one did the same in 14 more houses. By spring his purification was complete.

Ch. XI Quell Haast

gilhe's
He set out on the search for new hunting grounds, going down the Skeena to where Kitsegukla now stands, then south along the creek, following the trails of the game. He crossed the summit of a range of mountains and continued south; along the valley of the Zymoetz, to the place where the Kitneaka comes in, to the height of land over the Telkwa, even to ^{within sight of} the valley of the Morice, until more mountains stopped him. There he set his mark and claimed the land. The next morning he saw a giant fireweed growing out of the snow; when he touched it it disappeared. He took the quell haast "single fireweed" as a crest.

Ch. XII Success and Hardships

On his return, niashaiwe'xs held a feast and the nephew told what he had done. The new territory was formally claimed. Game remained scarce near Tenlaham, and it was a long and difficult task to obtain food from the new hunting grounds.

Ch. XIII Migration

niashaiwe'xs pondered and decided they must migrate. After a bad winter they left, and made about a mile a day. Ten miles of flat land, then 20 miles of mountains and valleys, and they came to another village. The 5 brothers, niashaiwe'xs, Tamknoon [tamnu'ox], Che-ve-sar [tsyebase],

Saaks [ce:ks] and Neas Cloccs [?] decided to stay.

XIV The Land of Coor

Coor, the Eagle chief lived here, across the river from the Seven Sisters. He allowed the migrants to stay. Two winters passed, but the game was being depleted, and conflicts developed. The Eagles attacked and the Bears fled again downriver, leaving among the dead *nishaiwe's* successor.

XV Hard Journeys

Slowly they migrated west along the north bank of the Skeena. Forty miles, around a rock buttress, they found another town.

XVI Klew Nu

The place was Klew Nu, "the place where the moon hides behind the mountain". Stee How, the Wolf chief, allowed them to stay. Her partner was the chief of the Crows: L-Veill-Lahah "The Half Heaven".

They shared a site that stretched two miles, along the large lake. Two miles below was a rock-walled canyon, at the upper end of which stood an island.

Between the rocky points great dams of clay, poles and brush, beaver dams, held back the waters.

It was a rich country. They stayed.

XVII Lum Noor (tamno'ox)

The Bears, Wolves, and Crows lived in peace for a while, but once again the game began to be depleted, and disputes arose. They fought and once again the Bears had to leave. They went downriver 3 miles, below the dam, to a level place ringed by mountains. They left behind the body of *tamno'ox*, impaled on a stake by the Wolves.

XVIII Fsem-Y-How

They camped at a flat place on the west bank of the canyon, below the dam. Scouts went out to

recognize
old territory

examine the country. Down the west bank they found the broad Kalum valley. Across the dam on the other side of the lake was another good stream Guetz (Singlehurst Creek), and downstream, the Kleanza, and a few miles below that a big stream (Zymoetz) up which they recognized camps they had formerly used. They had found a new and easy way into their old Zymoetz territories. They built their town, Fsem-Y-how, in 3 streets, and became the Kitselas people.

XIX Revenge

Prosperous years passed. The people had not forgotten the killing of tamno'ox. Finally they planned revenge.

XX Preparation

For two years they prepared; food, weapons, had-wa-t-ga (fire makers). Warriors trained under tamno'ox.

XXI Blood's Price

Klew Ru is attacked in the early hours of the morning. The village is seized and many are killed. Stee How and L-Verill-Lahak escape over goat hunting trail. Klew Ru's deserted until white men build Vsk there. Stee How went to Kit-La-Amix on the Pass, L-Verill-Lahak went to the canyon of the Kalum and became Kit, Aalum "dwellers of the cliff bank". The Kitselas now marked their territory on the Skeena: 22 miles upstream to Kregank (Fiddler Creek), 8 miles downstream to where the bridge now stands.

XXII Down to the Sea

Prosperous years followed, and the people experimented with new crafts. They now made canoes. They became ambitious to attack more distant places down the river. In the fall 20

xstiyaox

canoes set out, down the river and south along the coast

XXIII Kitlop

They attacked Kitlop at night, sacking it and taking much booty. A nephew of *nissaiwexs* went back after the attack for more loot, and was killed. This is recalled in a dize: 'Kitlop is holding'. The *Kitelas* attacked again and pursued the men of Kitlop, but couldn't catch them.

XXIV Bella Bella

The fleet went southward. On an island they saw smoke, and found a number of girls in underground houses for their puberty rites, presided over by a woman. These they captured. They made the woman point out where the town was. Pointing to the woman's small son, they demand to know his name (which they could thereby take) She finally answers "Oraks - Gwin - hat - Nookt - Car - Ast - Waar - Kunt - Lask" "He who hears the caws of the crows as he hunts in the early morning"

gunakno'tk

They came to Bella Bella, and found them ready to fight. They negotiate for the captives, and the *Kitelas* leave in peace for home

XXV Um - I - Am

They met another fleet of 20 canoes, coast *Isimshians*. Their chief mocks the boatmanship of the river man "Um - i - am" (copying) To prevent a fight, *nissaiwexs* takes the taunt as a name. They follow the coast men to their village, Kitkatta.

umhaye'im
umhalyam
imitator
(in making roads)

XXVI Kitkatta

The Eagle Chief, hoot - Quutz - Ampty - Wied "Lightning" [*lutkudzemti*] welcomes them, and they stay for ten days. Finally he invites them to stay permanently, and *tsyebase* and *ce:ks*

lutkudzemti

taking the natural wealth of the seacoast, decided to make their homes here. The Eagle chief gave them the highest honour possible, he relinquished his rule over Kitkatla to them. Che-Va-Sar became the head chief (They didn't actually move to Kitkatla until some time later). They all headed home.

XXVII Neas Waias [n175wε'xs]

On the way up the Skuna they paused at the Litnadox River. n175wε'xs, of a junior branch of the house of Cheps, claimed this area and decided to stay. He painted red marks on rocks on the shore to show his claim. They continued on home.

XXVIII Reunson

The women at home had been under taboos while the men were away. Their reunsons were joyful.

XXIX Whaap-Kum-Raansket (House name)

n175hαιwε'xs planned revenge on Coor, and called a feast to set out his plans. They made a remarkable house; an excavation 66 x 36 x 8 ft deep, with a 12 ft. ~~shat~~ shelf. The building was 60 x 90, solidly built, and the ^{heavy} door was double (mu-haa-shan "the great door that locks"). Two skins of grizzly bears. All preparations for a great feast were made.

XXX Kitwanga

n175hαιwε'xs went up to Kitwanga (then on the south side of the Skuna). Coor, Eagle chief, met him and gave a feast. Then the other chiefs did so also, on succeeding days. Then n175hαιwε'xs invited them all to his own new house. In days later they started down.

XXXI Coor's Downfall

The Kitwanga arrived at Looor-as-shaw "the place of tying up canoes" and welcomed. To enter the house each guest had to stoop under two

n175wε'xs

also
haotks

qox

m175εskan
n175 of monster

portals, outer and inner, of grizzly skins. The whole entrance had the heavy door braced open over it and men stood at the props to let it fall if necessary. Inside were huge drums and many singers. Coor came in, and as he stooped under the second portal he was struck down into the pit and killed. All the other guests were similarly killed except one man who sensed danger and got away and reached home.

XXXII A Mission of Peace.

Two years later the new Coor came peacefully to Kitwanga, negotiated for peace, and asked for nishawoks daughter as a bride. Near Pacific he burned her.

XXXIII A Family Visit

The next fall, nishawoks went to Kitwanga. He was welcomed and entertained, but did not see his daughter. One woman in the dances used strange movements as signals to him, then told her small son to whisper to him that he was to be attacked. The child called it out, then again. Later a fight started, the visitors were defeated, and nishawoks was captured. He was crushed to death under a great chief's seat and his body thrown in the river at Un-ge-ees 'the place where the bound man was thrown in'. One boy escaped and got home to tell of it.

XXXIV Kwin - Watza.

Two years later, as soon as the new nishawoks had been completely installed, they decided to take revenge. The preparations took another year. Goods were taken up to Kwin - watza 'the place of the otter' and sacked. (15 miles below Kitwanga)

XXXV Tum Barkt

In winter the flut went up to Kwin - watza. The lower end of the Eagle town was at the creek Tum Barkt 'the creek that flows out of the thigh of the high bank' (present western boundary of Kellitti lunch)

The invaders landed and hid in the forest.

XXXVI The Price of Peace

Three hours after midnight they burned the village and attacked. Coor got away across the river and up the Kitwanooc to the round hill 3 miles up.

Near Hwas went in pursuit, surrounded the hill (four Crow families lived on it), and offered an honourable settlement. Coor surrendered, paid compensation, and gave Near Hwas a woman of high rank to be his wife.

to tzo p of
ne x g (Gorhede)

XXXVII Feast of Peace.

A great peace feast was held that night.

XXXVIII Festings

Another feast was held at Kitelas. All scores were now settled. Saaks and Che-Va-Sar could go to Kitkatla and $n\dot{i}75w\dot{e}x5$ to gnadox.

The latter took his Wolf wife with him and from her the Wolves have been supreme in that town.

XXXIX Quiet Years.

Peaceful years followed. Down on Lakelse River Near Ham Kess ruled the ~~gto~~ Git-leet-zas [$n\dot{i}75g\dot{a}m\dot{d}z\dot{i}'s$] Eagle chief, married a sister of $n\dot{i}75h\dot{a}i\dot{w}\dot{e}'x5$. Their son was Near Nawah [$n\dot{i}75n\dot{a}w\dot{e}$] when he grew up, $n\dot{i}75g\dot{a}m\dot{d}z\dot{i}s$ gave a feast and made his son (gaspewudwade) chief in his place.

XL Nagwalik

They know of a lake to the south shaped like a bear skin stretched for drying [Lakelse] and another sheet of water even further south. A man came to the village from the south one day, from Kitimat. Eagle. He told the story of disaster after a frog was burnt in the fire [$g\dot{i}t\dot{x}z\dot{n}$], and of how his ancestors moved to Kitimat. Near Hwas invited him back with his people. Their head chief was Near-Na-Ewalik.

skil'as kles

Ghard Har and Skhilas Shilas were his brother chiefs. They joined the Kitselas. A sister of Ghard Har married nishaiwexs. Their son, at a feast for the transfer of power, was made head chief (The Bear chiefs kept control of the land and the canyon).

kwan'ax

XLI Kitselas

tsam'yao

Fsem-y-How became overcrowded. Across the river at the foot of Klangua Mtn was more room. On the flat topped hill, east of the canyon's bank, a new town rose. Neas Huwas erected a Totem in front of his new house: frowed at base, Bear on top.

moved to gitaos (Kitselas city off Durban's Ranch)

Neas Nagwalik had an Eagle Totem carved. New people, Crows, came from the coast. Koorm [g'm] was their chief. He was welcomed.

XLII The Arrow

One night Neas Nagwalik, Eagle chief, was killed by an arrow. A feast was held to find out whose arrow it was. Two strangers with cloaks held high over their faces said "It belongs to Bellum Owa" They disappeared and were chased to the lake, where they rose again as beavers.

XLIII Twin Towns

The Kitselas of late had killed too many beavers from the lake, and this was their revenge. As a self imposed punishment they decided to destroy their beaver lake by breaking the dam. Their town was on the east bank - to keep control over traffic up the river they would have to have a town on the west bank too. Once again they built up Fsem-y-How. The tribe was divided

nishaiwexs
gitaon
g'm
n'ist'ax
sedzan
nishaiwexs
kweng

up: on the west bank were nishaiwexs, gard har (Eagle) and Don (Crow chief). Across, on the hilltop town, Liget-was-arskt (nephew of nishaiwexs), Neas nagwalik (Eagle), Kubber Skhun (Crow). They moved across the dam, then the dam was wrecked.

XLIV Wreckage

At low water a man began to destroy the dam. The men gathered on the banks of the canyon, and the dam was broken, the lake level fell.

XLV Bellum Owa

Beavers came through and were harpooned. Last of all came the giant. Subbers Skhun on the right bank and an Eagle of Shard Har on the left set their harpoons. The Eagle pulled it in, a giant beaver with a mans figure face up on its back. It became an Eagle Crest.

XLVI Fear

In fear of revenge from the narraks, the people moved. Above the canyon, just downstream from Fsem. Y-How, a rock spur jutted out to form a cliff wall. They dug pits and moved there. On the east side the Kitselas moved to Kit-Arush "the edge of the lake" for many years. Later (west side) they moved to flat land a mile below the canyon. Here the beavers found them and undermined the site, forming pits in which many drowned.

Doon-Doon "the place where the beavers drowned men" They moved back to Fsem-Y-How.

sedzan

largalwelp

gitlaxtsett

andudun

Oregon

gitxon

Sam Wice

Haida origin

Relatives:

gitxon

of Mossitt

sana set

Kitamat & Is. of W. Island

yu'ans & lug. 21 of g.t.wilgots.

AI gitxʷn

laxskik

See "The Samuel Wise Version" of the Gitxʷn tradition
Totem Poles I, pp 35-38

The story of Haida burning a frog, being killed,
fire destroying village, one girl survives. She
marries a Haida chief, has children, who are
taunted. They sail to Kitimat (guided by pet
eagle with copper ornaments) and walk to Shusna.

That is why the g, laxdzʷk Eagles claim the
territories above Kitimat. - Cont'd

In Walter Wright's history, a Kitimat comes to the
^{tsamiyao}
canyon, is invited back with his family and friends.
kwa'nʷʷ, sk, laxsk, lʷs (a Haida) are two who come. They
afterwards become the house of gitxʷn. and are elevated
to first rank

"I have willed that hunting ground to Mark Mackay, my
successor. That is how we came to be at g, tsalʷʷ. We went
to the royal laxski'k group at g, laxdzʷks, ~~o~~
ni:tsi, ni-skʷedʷks, and tɛ:tn, and amalgamated into
one group. Some of our members went away from us and stayed
at g, t'amɛt. Others went to the g, tw, lqʷts.

ə, ɔ, ɛ

leave a blank space

g, ɟ

type g

g g ɟ

ʎ (barred l), type l

t distinguish t from ʎ

Be careful with dots: g. a. l.

• • • accents

t'

p'

k

k'

k̃

q

q̃

ʎ

ʎ'

ʎ̃