

Myth of qitluda'tx, qisg.a'st, Kispayaks.
Jimmy Williams, 1920.

Long ago this house was near extinction. Only one woman remained. She had a daughter who was undergoing her puberty seclusion in an underground hut. The girl signalled her wants by pulling on strings, not being permitted to appear in public. One day she received no response to her signals, and found that her whole household was dead, except for young children.

They lived here a year, and one day a young man appeared (from Temlaham or perhaps sindzit). The man married the girl, and they lived in the house of my grandfather (at the present site of Kispayaks). They had a son. One day while they were tending their fish weirs (t'in) and ^{basket} trap (w:) on Shegunia Creek, the woman saw a bear wearing a sun collar, the madi'gam gemk (as shown on the pole at Kispayaks in an Emily Carr painting). The woman killed the bear and gave it to her son as a coat.

The woman's name was tsixskibu, and her husband was a laxkibu man. Their son's name was ye'ʔal, and they also had a daughter named qidix'a'us. As ye'ʔal grew up his father made weapons for him and trained him as a hunter and warrior. He bathed him ~~in~~ ^{with} grizzly blood, and subjected him to bee stings to make him brave and courageous. He made the boy a war club (which is still in existence and has a war song of its own), and the young man carried it everywhere with him.

The *hiska* used to make war raids on the village, and *ye'ol* decided to make a revenge raid on *gitlaxda'mks*. He took the grease trail over the mountains, which was called *maxtaqe'l* "across the plateau" to the section called *qaxspaxsk'i't* "just upwards going" [on the Cranberry River]. He passed two lakes, *t'amxa'lk* and *t'am maxlage'lk*, and the fishing place belonging to the *gitwintku'ul* people called *xskiqe'niget*, then crossed the small river *xciqett'i'n* [] and arrived at the fishing station on the *Mass* called *xsamxs'a'n* or *git'anget*. Here he killed the people who were fishing there. He went on to *gitxqa's* (the original village of the *gitlaxda'mks*), attacked it just before dawn, and killed many men with his war club. He returned to his village and composed a song for his war club (*haqat'a'ox*).

Kitem ?

gitluda'tx

J. Williams. Has some relationship with guksa'n, gitsəqu'kla.

Now (1920) only the one man living, Moses Morrison (young man). Will be extinct when he dies.

Cannot say what origin. Original kispaya'ks, as in the case of gwiyəthbə, but different myths.

Bygon 1916 from Solomon Johnson

gitludətk was from Imladam. It was from this house that tsy'beš of gitxəta originated

g. t l u d a ' t x

J. Williams

1. gutkwinku's t'u. tskəm : Black owl.
Used on totem pole and house posts,
although not in existence in recent years
(Barbeau: Owl pole collected after 1920 by AMNH)

2. t'x s moon or sun On pole and robe.

3. mədi'gəm gəm k Grizzly of the Sun.
On pole, the bear's head on the ray of the
sun.

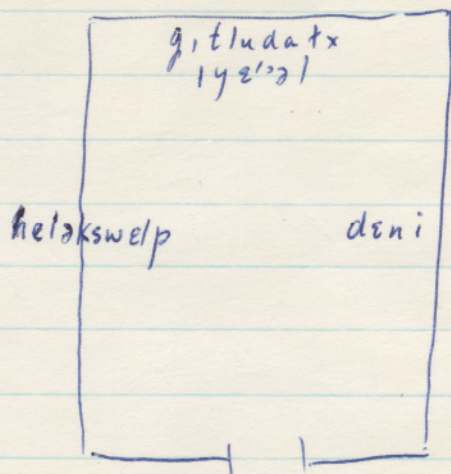
4. məx mə'g. e. : rainbow, painted on
house front in red and green

5. x pə g i g e ' t : a human being on pole
with many small beings on it.

House name t'səm gutkwinku's : The Owl's Nest.

heləkswe·lp

same originally as qitluda'tx



Name

heləkswe·lp "let us visit another house", a naxnəq name. The performer would call in at a house, and when the host had laid out food for him, one of his attendants would come in and whisper into his ear "heləkswe·lp", "let us go to another house". They went from house to house in this way.