

Harrison

GLOSSARY

Aung, Father.—This word is used by the boys in the family. *Dī aung*, my father. *Itil aungalung*, our fathers.

Hāt, Father.—Used only by the girls when speaking of their father. *Dī hāt*, my father. *Itil hātalong*, our fathers. xat

Ou, Mother.—Used both by the boys and girls in the family. *Ouē*, mother. *Dī ou*, my mother. *Itil oualung*, our mothers.

Kāgē, Uncle.—This word is used by the nephew appointed to succeed his uncle in the chieftainship. The other uncles are referred to as *dī aung tuan* or *dī aung kwai*, my father's younger brother or my father's elder brother; on the mother's side they are spoken of as *dī ou tuan* or *dī ou kwai*, my mother's younger brother or my mother's elder brother. Nieces use the words *dī hāt tuan* or *dī hāt kwai*, my father's younger brother or my father's elder brother, and the same words as the boys for the uncles on the mother's side.

Copper shields or plates.—The coppers were flat sheets of metal about two feet by one and a half feet in size and quarter of an inch in thickness, on which a device was carved. In olden days they acquired a fictitious value, one copper being considered worth ten slaves. They were not made by the Haidas themselves, nor, indeed, is copper known to exist in metallic form on the islands. They were imported as articles of great value

from the Chilcat country North of Sitka. Much attention was paid to the size and make of these sheets, which should be of uniform but not too great a thickness and ring a suitable note when struck with the hand. Many spurious coppers came into existence, but these were easily detected and circulated at a reduced value. They were attached to the obituary *gī-hangs* erected in memory of deceased chiefs.

Chieftainship descended from the maternal uncle to his eldest nephew.—The eldest nephew on the mother's side was frequently selected to take the place of his uncle, the Shaman of the clan, but fitness for the position was the *sine qua non*. On his accession to his uncle's title and property he had also to marry his deceased uncle's wife. Many years ago a chief died and his widow was compelled to unite herself to his nephew whom she had nursed and attended to from infancy. The uncle on the death of his wife likewise had sometimes to marry his niece, i.e., the woman who was entitled to receive the property of the deceased aunt.

Europeans are called *Yētz hāadē*, i.e., iron men, as when first seen all the tools they used were made of iron and the Haidas had only stone tools and implements.

King George Tilikum is the Chinook equivalent for Englishmen, and this was adopted into the Haida language. Much to my surprise on arrival at Massett I was greeted as a King George *tyhee*, i.e., a King George Chief. Probably this name was given to Englishmen when Captain Dixon hoisted the British flag and claimed the islands as part of the British Empire during the reign of King George III. *Tilikum* is the Chinook for person or people and *tyhee* means a chief.

Juiē.—Sun.

Kung-ē.—Moon.

Kaiēlthā.—Stars.

Kug-in-ā-gung.—Those who are bad-tempered, wicked and prone to fight are termed *kug-in-ā-gung*, and are

alleged to have swallowed one or more mice. In each mouse there is supposed to be an evil spirit, therefore those who are *kug-in-ā-gung* are supposed to be under the control of an evil spirit.

Kwotal gī-hangwē.—This is the obituary cedar column erected to the memory of a chief by the nephew who has succeeded him. It had a device carved on the top and a shield of native copper engraved with his crest affixed below about six or eight feet above the ground. A large amount of property was distributed to those who obtained the pole, did the carving and assisted at its erection.

Shaman.—The Haida word in general use for the medicine man is *sā-ag-gā*. The word Shaman is unknown to the tribe.

Shā-nung-it-lag-i-das is literally the chief above or on high, referring doubtlessly to the Supreme Ruler in the kingdom of light. When Christianity was introduced amongst the Haidas it was the only word suitable to be interpreted as God.

Shā-lā-nā is the chief dweller, representative or ruler above and is translated as Lord.

Shā-tli-gē is translated as heaven and literally means the country above, and *hētk-tli-gē* is the country below, the nether region. These are the only words in the Haida language that can possibly convey the meaning of heaven and hell.

Het-gwau-lā-nā is translated as Satan or the chief representative of the lower regions, i.e., the lord of the land below.

The first two lines of the Te Deum are translated as follows:

Tung ā talung killā-gung, O Shā-nung-it-lag-i-das,
Tung hansta talung shūgung, O Shālānā.

literally the Haida words are:

Thee of we speak good, O God,
Thee aloud we proclaim, O Lord.

Kil-lā is literally good words or good speech hence used to express approbation of, to do honour to—to praise.

Note also that the pronoun *talung* divides the verb *hanstahūngung*.

Totem, *Gi-hangwē*.—The following is a list of the animals and birds carved on their totems and what they designated:

Fin-back whale.—This whale was greatly venerated for the sake of those lost at sea, because their spirits were supposed to enter into its body, and thus they were able to rove for ever the seas they loved.

The dog, or half-breed wolf and the beaver were the sacred animals of the Shaman, and households with whom he was particularly pleased were allowed to carve them on their crest poles.

The grizzly bear was feared on account of its great strength and consequently was much respected and placed on an equal footing with the eagle.

The frog was the embodiment of wisdom whence the medicine men obtained their power from their favourite spirits.

The eagle was the figure carved on the totems of the principal chiefs and represented authority and power.

The raven was the supreme figure and was always reverenced as their Creator. These figures were curiously grouped together, and the story they could tell, if one could read them, would be of intense interest.

The grizzly bear, beaver and frog are not indigenous to the islands.

The Haida word for crab is *kwustan*, and the word for frog is *lthken kwustan*, i.e., a stick crab. When speaking of the toads on the islands they refer to them as *lthken kwustan*. *Lthken* a stick or wood.

One of the late Chief Edenshaw's uncles was a Shaman and was reputed to be the tallest and heaviest man on the islands. His magical power was as great as his stature,

and his advice and influence over evil spirits was sought for in cases that would not yield to other medicine men; in fact he was supposed to be as powerful as any three other magicians combined. In the zenith of his power he ordered a totem to be carved with three distinctive figures of medicine men on the top clad in full regalia, and this *gi-hang* was erected in front of his principal residence.

} 3 shamans

← different from toad?
see distinction below

} yes