

⑩ It was now 11³⁰ P.M. The ~~original~~ start of this ceremony was 5 P.M.

will explain and the chief molson wants to take the hand of each of the inviting chief, there is much work to do in preparation and I will ask all those who have guests stopping with them, to see that they get some food as we shall be here till daylight.

With this there was a slight intermission and then food was brought in and then some one who was of the paternal origin of molson announced the fact that molson should be brought in by saying, "Come in, why are you continually outside weeping. Why do you not come in and take your place where you belong among your fellow chiefs."

Then molson came in carrying a large can and as she came in she took a bag and emptied its contents into a dish pan on the middle of the floor in full view of all the spectators. She was followed in by her nephew who also emptied his contributions into the pan. molson's contribution was \$200⁰⁰, her nephew that followed her in was \$150⁰⁰. Then came on those that were connected by marriage to molson and when these had finished making their contributions they were followed by others that were closely related to molson and wished to show public recognition of that relationship as each contribution was made public and in full

view of the guests. Then mōlxon danced
 with a raven head-dress and a raven
 blanket. That is a blanket with a raven
 symbol sewed on. When this was shown
 then all ravens came forward with their
 ha-wāi gifts. These were announced in
 public, that so and so has given so much as
 a ha-wāi to mōlxon. After these then came
 the 'admnāks led by those that had spouses
 related directly to the mōlxon house and
 when these had completed their gifts, then all of
 the spouses that had married into the ganhadā
 clan, in recognition of the clan symbol of
 their spouses. Thus both men and women who
 had ganhadā mates were under obligations to
 recognize this or to be subject to the inference
 that they had very little value for their mate.
 This gift was also recognized and announced
 in full view of the assembled guests and the
 amounts. (The writer, heard after some of the
 contributions were made. "He does not think
 much of his wife, he gives so little when he is
 a wealthy man." This remark was made by
 several that were sitting near me.)
 A large man from Hazelton was called
 upon to count and announce the amount
 of the contributions. In all it amounted
 to \$600. When this was finished, then
 the quick gift was distributed to all.
 While this was done the amounts apportioned

to the guest chiefs and their headmen was being made by a select group presided over by the chief giving the feast. When this was completed the gifts was distributed first to the Git'wongax, Git'won'kai, Git'anme'les and then the gidzaf'ikla groups and all clans excepting the qanhad'a clans receiving gifts, as the qanhad'a had assisted molxon in her feasts.

When all distributions had been made then molxon arose and spoke:

"Chiefs, chiefs, princes, the vice headmen of the chiefs, the spokesmen of the chiefs. I am glad that I have been able to meet you all and to be able to greet you all in my humble way. And though we may have caused you much discomfort in forcing you to leave your comfortable homes and more so during this cold weather, but it is an obligation we have inherited from our grandfathers and while we recognize this obligation we must do it as our grandfathers would have done it. Even though the white man says we must change our ways and become educated (dam sk'lam) (will school us) they still and always

will treat us as children. All they want from us is our treasures, our territories and all the wealth from us. whatever belongs to us. So we must protect what is

our own rights in our own way, the way
 our forefathers did. So that is why I have
 gathered you here. First I am now getting
 old and very soon I'll be going the way of
 my grandfathers. This maybe the last time
 I'll be able to greet you in this way. But
 what I have to tell you concerns certain
 privileges which I have. I have here a robe
 made for me to represent my crest of
 mo'ozaks (sparrowhawks) four in number on
 each side of the split raven form. This
 raven was the tga'witksigi na gax. "The Prince
 of ravens." This crest was special to the
 house of molxon and could be used by no other
 than molxon. Now that I am nearing the
 end of my life's journey, I intend to use the
 robe as my burial robe and the crest will
 now be extinguished. It will be not well that
 the new generations will be quarrelling as to who
 shall have the right to use it. So in order to
 avoid this I am doing this and in order that
 you may know of it, I am telling you now, so
 you can be witnesses to this. The garment
 which I ~~am~~ am wearing now belongs also to the
 molxon house and that will be known as
 "The split Raven." wa'batgit gax.
 whose split raven.

This will be the robe my successor shall wear
 and this will be inherited from each chief to
 successor. This you will know chiefs. Thus as

① gan = over de'ix = impossible
"impossible to climb over."

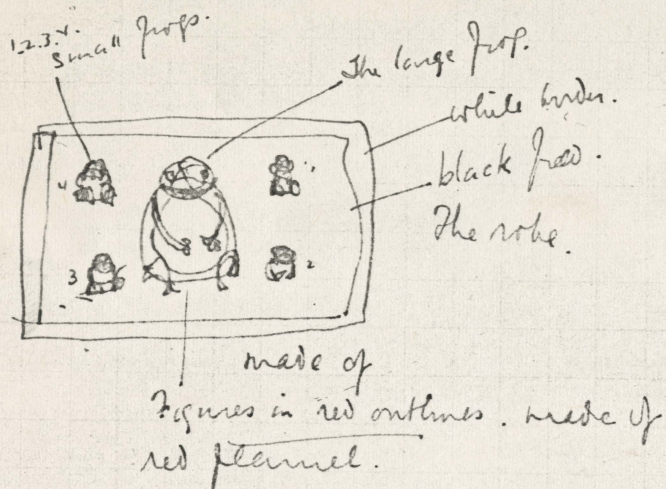
hunting territories
berry grounds

to my successor, you yourselves are who sit in front of me, you will counsel him and guide him and advise him on his coming duties and responsibilities among you. I was brought up in my uncle's house and always my duties and responsibilities were whispered into my ears while yet a child, so thus I am able to speak with knowledge thus gained.

Now regarding my hunting territories, these will go on to my successor. So that knowledge of these shall not be lost to us. My berry grounds also will be used by my successor and those that are now privileged to go there. Chiefs never used anything for their own ends, but for the benefit of their people. These are the things I want to make known to you, so that there shall be no quarreling after I'm dead.

So now you great chiefs, chiefs who are wise in the ways of our people, you have heard my wishes and all this I have (sa'oi't = proclaimed.) Now another robe I have made to be used by my successor, the name of the robe being. gan'om'gan'de'ix.

gan'de'ix, as you all know is at the other side of the mountain of sog'kla and it is almost impossible to get over. It is here that a former mo'lxon, while looking for new hunting territories, after they had left Tom'ax'am, went over the sog'kla mountains and there he came



upon a long series of lakes and while he was viewing these and had then made up his mind that he would take these to be his own property and it was then a huge frog arose from the lakes and swam about and finally sat on the water. Its eyes were as burning fire and most of its body was covered with bolts (abalone pearl) on each side of the sitting frog sat two frogs³ so they sat while singing of a dirge song then came from the lakes and mox on knew that this was now being given him by the na-xix of the lakes. So he measuring it and saw exactly what it was and then he returned to his home. He then related what had happened and made it known to his people by an 'six feast and at the same time he showed it in the form of a robe. For many generations this crest has lain dormant and now at this time I am reviving it and I call upon my (paternal father) wihank'om smáx, to call the name of this robe, gánaom gandé'lx.

With that the Hazelton man ^{said.} gánaom gandé'lx
dom gap gngwalxyé^{si} "frog" of gandé'lx
"will really perpetuate."

"Gánaom gandé'lx will be perpetuated
forever."

Mox'lxon continues "So now great chief,

① although the present molxon is a woman she is always addressed as a man and the name itself is genderless maybe used either by man or woman.

The fact she uses a woman
made no difference in
form of address

I have shown you this an old chest which belongs to our grandfathers is now revived and maybe used by my successor. These I show you but a small portion of the many exclusive things that are the property and the use of molxon, which you see is now nearly extinct. But even though they be few in numbers, they possess great rights and powers. It has been told me, that molxon's people in itself was one village, now we are but a handful, but we still retain their privilege. Now this is the reason that I have called you together and now you have been witnesses, to these actions of mine which you have seen and heard yourselves. For this I thank you. May you return to your villages and homes without mishaps."

Immediately after molxon spoke. hoxpo-gwotk of gidzagukla arose and spoke.

"Yes great chief molxon^②, I have seen for myself and heard what your wishes are and since I survive you and as much as I can, I will see that your wishes are obeyed. I have learned a great deal from you chief and my only wish is that you will be long spared with us to advise us and tell us what to do in this age of indifference and lack of

interest in matters concerning our forefathers which now very few of the younger generations are interesting themselves in. So we hope to have you with us to guide us. Regarding the crest you have shown us and the history of it, we will from now on know just what it represents. It is well for the newer generations to know that none of the symbols that are seen displayed maybe used by anyone excepting the owner and each symbol has a special meaning and history. So what we have heard and seen has been instructive. As to your wishes that we will watch over the future of your successor we will do so. I am sure that the other gidzagukla chiefs and people will feel as I do. You have taught us a great deal and I have taken every word you have said as ^{some} ~~one~~ of the things I am obligated to do."

Ksggyam hixix, laxskik of git wogax then spoke: "Yes great chief m-lxon, I have heard you and recognize your voice. This is not the first time that you have given us your wise counselling and now again we have heard you and we know and have heard your wishes and we shall respect them. What you have shown us to-day is something new and we recognize it and know it to be your property. I am but a young man and I do not have

benefited by the advice given me by my late
uncle. (samodite) and shall abide by your
wishes as you have instructed us to-day.

Though you say your days are few to be with
us, we hope you will be spared a long while,
to guide us and instruct us in what to do
as our forefathers did. These are my poor
words to your words of wisdom.

gwa'ast'a'm, la'gibn of git'wontku' then
spoke - "Yes great not'ion, I have heard
your voice, and I know what you say is true
you grew up in your uncle's house and acquired
your wisdom from him. You did not borrow
your knowledge from anywhere else but
learned it from the lips of your own uncle.
I too am about to end my days and I
am happy that I have heard you say
your words of wisdom and you give your
advice to your people. There are now
so many of our people who will not heed
the advice of us old people who when they
meet with obstacles come to us when it
is too late. So the advice of wisdom you
give will benefit not only your people but
those younger people of all of the Skeena
River. I remember your uncle, he was
a great man and that you should be
his successor and carried on as you have
for a great many years, can only be

because you have the respect of your people and they heed your advice. So you may feel secure that your wishes will be respected and that your rights shall be protected at all times. These days when the younger people will not heed the words of their elders but are more likely to do as they see fit, so that your advice at this time is good and you have heard the responses of the chiefs on the matter and you may now rest easy that your wishes will be respected. This new crest you have shown us, I've not heard of it, but as you say no one knows what the other house possesses until they are shown in way you have shown us your crests and then it receives the acknowledgement of everybody and no body can dispute the privileges in connection with them. There are many who claim things but have no way of proving it as you have done so I am glad that you have done this. I am here to support your claims and to see that it receives recognition of what is your own. So you can be satisfied that the people of Git'wan'ka' will recognize you and your rights and will support you. This is all I have to say.

Spix of Git'wan'ka' makes their spoke:

① The present mo'lxon's paternal origin is laxgibá of git'an'máks and so spóx here speaks in a paternal manner.

"Chief mo'lxon, your father^② hears your voice and so is happy that he has so nice a child. You were raised by a wise family both from your uncles and your father's houses as you were trained in both. You learned the wisdom of two peoples the git'an'máks and the gidzaguk'ta, so what we see to-day shows you have been trained well in the ways of your forefathers. So now in this our age we of the git'an'máks have to come and often get your advice on tribal affairs as you know these so well and you have the respect of your people. So my child you may rest at ease in knowing that your wishes will be respected and that your rights will always be protected. This new crest you show us is but one of the many important crests that now lay dormant in your house and if you so wished you could go on for a long while reviewing these valuable things, knowledge of which is not forgotten excepting but a few of us who had gotten some training from their uncles. Do not be discouraged and rest in ease as this matter has been a worry to you and now that you have been able to show it to the chiefs, you may feel relieved in the knowledge that your wishes

will be looked after by your father. You have set an example which we cannot overlook one of which you are correct in establishing among us, that we understand nothing of the ways of our forefathers, yet we know nothing of the ways of the white men as they are only interested in us for what they can get from us for their benefit. So your advice will be well received and respected. This is all your father has to say to you."

At this time as all of the guests had now spoken, announcement was made by Tsa'wals, that he was going to entertain the guests the next day.

I might add that the same thing happened here at the ganhadā feast, in that ganhadās wanting to assume names for their children now took advantage of this occasion and had the children's names announced.

The procedure was for the party to come to the ganhadā master of ceremonies and he would call out, "dom 'itkhs wiséks win'éet"

" will call out wiséks sine'er."

"Wiséks will call out the name win'éer"

Wiséks then called out, "Domgap qutx yet
will rally pefekhad"

Wi'ne'és 'a napísigo wimadók"
 ninéer to before great gully."

Now wi'ne'és was of g'isgah'és't paternal origin, then for her paternal group would be called upon to announce her name and as soon as the wisé-ks had announced the name he was compensated. And then others of high standing g'isgah'és't were called upon to announce the name until a good number had announced it and then it was now used and this procedure could only be done in the case of first names or child names.

The master of ceremonies very aptly described it as a baptismal ceremony and first announced that there were a large number of children of the g'arhadas to be baptized. And the parents had accepted the g'arhada chief in this ~~iyáku~~ iyák.

Another point was there was no further action regarding g'asgacis' claim or right to use the "nido" vests, which had been disputed by Kengwar of Kitwanga no more was said. But Kengwar took no part in the past ceremonies

Jan. 3/15.

The totem pole was one re-erected and re-conditioned belonging to Tsa'wols, It maybe noted that in former times that as these houses of Han'amax, Tsa'wols and gwarsain, were all of the same group and gwarsain was the recognized head of the group and these feasts would have all been held jointly. But in this instance they were holding them all independantly of each other, thus establishing a precedent. And it would seem as each were now an independant house rather than members of the same group. So when Tsa'wols erected his pole, it was with himself in the lead and sang his large song at the foot of the pole just before the erecting. He was assisted in the singing by hoxpogwotka and wiséks.

The same procedure was used in erecting this pole which was a shorter one of old pine was 32 feet in length and the carvings four owl figures one above the other. The pole had been brought up from the old village below and was decorated by huxhadjoo of Hazelton.

After the erection the pulling ropes were cut up and given to all those who had taken part in the ceremony was given a fathom length and it was

Tsa'wols = Arthur Sampson.

"to steal."

It was dramatized by Tsa'wols' nephew in the account of when this was dramatized page. 20. Vol. II Baym. 1941.

designated as a haller wife. Nothing further was done and then the people returned to their homes or where they were staying. During the afternoon the official inviter or hitz-messenger was sent out to invite the guests. He does so in the same manner that the others had done, by entering the house and pounding with his stick or cane just who were the designated guests. Then proclaiming that all in the house were invited and that all should come to the hall at the sound of the trumpet. It was then explained to me, that the difference between guests was. Those that had been definitely pointed at or gándot were the guests that would be expected to come in and until these came the proceedings would not start. Thus there was a difference others could remain away but as they had not been gándot, no delay would be caused by their not attending. But in the case of a gándot guest, if when the festivities were ready to proceed that guest was not in place, then another messenger would be dispatched to bring them in. Such happened to the writer. I was not at the place where I was bitted and had gone on an inquiry trip to another house. In the meantime the festivities which had been for a later time, had been speeded up and the kuple blew. I had not heard it as I was at a house at the further end of the village

with me was a Kitwantool man. Our host also had not been informed of the change of time and soon a messenger came in and standing in front of me said, "We are waiting for you chief, all the other chiefs have now come in to the house and only you are missing." I immediately went to the hall and found them waiting as I had been told. Here is the point shown in the difference or distinction of guests. Ordinarily this would have caused me embarrassment, but the master of ceremonies hastily explained, "~~The~~ chief is now here, but it is not his fault. The messenger was not able to locate him in time to tell him he had been invited." So thus the matter was settled.

The feast or *syuk* of Tsawals:

Immediately after the bugle was blown the guests came into the hall. The name of the hall is a *qisqahst* crest of *hoxpawo-tk* and is called *'ontgu!* *!boksk* = whirlpool. Each guest being greeted and announced and seated in his appointed place. All of the foods had been brought in and piled up in the middle of the floor. many boxes of pilot biscuits, boxes of bread, boxes of sweet biscuits, piles of cut meat and, boxes of fruit such as oranges, pears and apples, and when as the guests came in the pits

was being added to and in full view of all the guests. It made a huge pile. Then it was announced that all the guests were now in, so the feeding of the guests was called upon by the master of ceremonies who called out. "Come, see about our guests. They have been here a long while and they are now tired."

Instead of tables, long strips of building paper was rolled out on the floor in front of the guests and then the guests who had brought their own cups placed these in front of them and then waited to be served. Only tea was served and drunk, all the other food was to be taken away by the guests. Some guests getting 6-7-10 loaves of bread, two to three packages of soda crackers and the same portion in packed pilot biscuits, from 4-6 oranges and from 6-12 apples. Each guest had come prepared with empty flour sacks into which all these were dumped.

Then the portions of uncooked meats was given out. To the head chief went the large choice cuts and everyone received a portion. Then when all this had been done. A spokesman then arose and informed all of the assembly where the food had come from and the quantity of each donation and who donated. Thus this part was made known to all.

It was then that tsa'wals and his nephews had gone out unnoticed and soon after the people heard the ringing of a gong on the outside of the hall. Then it was that Kengwar chief of the ganhada group of git'wongex and the paternal origin of the tsa'wals, called out. "Come in my son, you have cried enough outside, come in and take your place among your fellow chiefs."

Then the door opened and in walked tsa'wals who was attired in a chieftain robe with a mountain goat head-dress. He came in with a bag and this bag he emptied into a large pan in the middle of the floor. It contained money and he emptied his wallet into the pan and he announced the amount \$300⁰⁰. Then he was followed in by the other members of his house who each donated in the sums ranging from \$150⁰⁰ in the case of the successor down to \$20⁰⁰. In all the whole amounted to \$600⁰⁰.

Then tsa'wals took his stand near the door and taking his dancing rattle started in to dance. Then all of the gisgah'st came in with their tributes and placed this on the dancer, on the mountain goat crest of the gisgah'st. This was called hawel. Then when these had finished all those who were of gisgah'st paternal origin gave their donation in recognition of

their father's crest. Each donation being made public by the master of ceremonies, as to how much and who gave. Then after a short lull in the festivities a loud knocking and loud talking was heard outside of the hall, it was then that the singers in the hall, started to sing a drinking song, this is what the incoming dancers would have to enact, that each were drunk, and would have to enact the words of the song. This was now the entrance of the 'ndam' naks, }
 with marriage }

This was led by the spouse man or woman who were married into the house of T's'isols. Then followed those who were more distantly connected by marriage all carrying in various ways such as a head dress covered with paper currency or a tree branch from which was suspended paper money, and in many other ways just so that the donation is shown publicly and the amount is made known to all by the master of ceremonies. When these had completed then all others who had married into the g'isponwada would have to come forward acknowledge this now at this feast. Each donor and amount being made public.

When this was all finished, then the master of ceremonies called upon the paternal origin to come and break the copper shield.

"dam" tapt huiyetsk
 will break copper shield.

Thus the fund began to be apportioned. While this was going on the master of ceremonies then made the announcements. That while the ~~the~~ *gidja g'ikla* chief was out inviting his guests, he had been *hala'idant* by,

1° *m'bilxon* 2° *sq'qaxgabax* 3° *te'ngwax*

4° *ks'gyomhigox*, 5° *'axfiye'ix* 6°

wix'e' 7° *gamnaxye'itk'* 8° *gwa'astam*

These were those that entertained and received him. Then the master of ceremonies then went on to state those that assisted the chief *tsa'wals* in the form of *sa'wasa* or *sagwala'k*. = To make clothes. This is a form of loans made by the in-law side of the chief house. This was purely a loan and the chief was under obligations to return it at some future date. The amounts and the donors were now made known. The loans were made outside of the *nyuk* and was included in the amount of the chief's contribution, in this case it is included in the \$300. that the chief brought in. To illustrate this in a more concrete form. In the case of *wi-seks*, his wife was a wolf clan of the *haqwolget*, his wife naturally has to contribute to the *indomants*. But her own people recognizing the fact that

she was married to an important ^{man} would among themselves and give this amount in her behalf for the use of their relative's husband this is termed sagwala'ik or to make clothes.

These facts were all announced at this time and made known to all the guests.

Then the qwiok gift was given out. When this was finished. The money was apportioned. The first to be compensated were those that worked in the pole and these all received compensation. This included, the man who reconditioned the pole, lathkudzist d git'armiks. The man who brought the pole up from the river and rescued it, after it had been washed out by the flood of the Skeena some years before and now those that dug the hole and prepared the pole for erection, this all had to be compensated.

Then when these were finished, then then the distribution to the chiefs and guests were next. This differed from the qwiok gift in that all received gifts. Now only the chiefs and their successors received gifts. And in this case. The first to be ✓
feles were the gidzagatlu chiefs. 1 [unreadable]

- 2 [garsgabax] 3 [wistis] 4 [kwagals]
- 5 [wistis] 6 [wistis] 7 [sands]

- 8^o Tabaxait²néx¹ ✓ 9^o T²xagwot¹ku²setk ✓
- 10^o Ladax ✓ 11^o W²agalsá¹wí¹ 12^o
- malu²olx ✓ 13^o gul²ax ✓ 14^o t²upask ✓
- 15^o Kin ✓ 16^o ²alisgwomgipaik ✓ 17^o
- 18^o ~~lulaxetk²~~ ✓ 18^o ²axti¹lu²gá¹ó¹di 19^o
- ~~haxgalgan~~ ✓ 20^o k²som¹dzi²ó¹ilk 21^o
- wolamgiyo ✓ 22^o ²igigalwí¹..

These were followed by the gitwongax and then the gitwontku¹ and then the git'an meks groups, only the gissahést were not included in any of the tribes.

When all the gifts had been made, then tsáwól spoke to the people. "Chiefs, chiefs, Princes and headmen who are spokesmen for the great chief, you have done me a great honor and to-day I am able again to look at you all with feelings of relief knowing that I have now done my responsibility to my forefathers. Since this pole ts²xagwot¹ku²naks "all owls" fell on the banks and lay drifting about I have been feeling very much belittled and now that it is done with I will now

Tomla' am

The Owl nest

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sleep. As you know, we originally came from Tomla' am and while there our ^{fore} uncle had as a crest among his crests the owl and this was shown one on each corner of the house at Tomla' am and was shown on his blanket. The four owls and it was at the hunting territory above Tomla' am that these huge owls were seen to emerge from the waters of the lake of stagiysgan and our own particular durg song relates about the owls that came from these waters. When the people went in flight from Tomla' am they took with them their own crests and our ^{fore} uncle showed this crest first on his garments and then on the four corner inside posts of his house and then on his totem pole. So this is what I again show you and at this time revive and erect in the memory of my uncle, who had built the house on the lower river bank and now that I have taken his role of office I will endeavor to do as he has done. Our ada'ox is that of gao's and I could relate this to you all night, but as you all know it, I will only refer to it at this time. You have all honored me in this our humble effort to entertain you and I am pleased and know the many hardships you have been put to,

but you have respected my humble invitation and in this you have honored me. There is yet more to be done by my other brothers and now that the night is late and you have been very patient I will not go into all that I had intended saying to you. There are yet much other things which you will do and see. But you have helped me today in feeling that I have done my duty in protecting the rights of my inheritance."

There were no other speakers and then the master of ceremonies called out that there were a number of children to assume new names and these called upon the various paternal uncles to announce the names.

Others of the house of Tsa'wols at this time compensated those that assisted in their halaits and all other debts of the group were at this time paid off. One of which particularly concerned Tsa'wols who had been some years previously been very ill and was not expected to live. Xengwax of g'it'wongax had been notified that his son was dangerously ill. Xengwax had supplied many things material to Tsa'wols and in the course of time he fully recovered but the man was yet under obligation to Xengwax and as such was in debt. At this time he set aside a goodly portion of money

also one cow and one horse and several guns to be compensation. Thus the debt was paid in a public manner. The same with the members of this group they took advantage of this feast to clear themselves of all past obligations. One man, an important man in this group had been ill at Kispayeko.

Some ten years ago and although those with whom he was under obligations to, he made a settlement and the same to be sent to the man at Kispayeko. Thus no further was he in debt. All these had been publicly discharged.

When all of these were finished and the women of the tsa'wols group now went about and gave their gifts of crockery, cloth and other wearing apparel to the guests.

When all of these were finished then, mol'xon gamhada of gid'zaguk'la spoke:
 "What you have done here to-day my son, I am very proud to see. You have shown to all of the other people that you are capable of standing where your uncles stood in the councils of the chiefs. You are yet a young man and have many years ahead of you, but I see and know that you will carry out your responsibilities in a manner that will be a credit to yourself and your people. We are a poor

⊙ tsa'wols was of gankade paternal origin

people and we have a great history and that is one thing we should never forget or lose. There are many things we will have to meet with and we need men like you who will lead the people in the right way. So I can only urge you to keep on. You are carrying on the traditions of your own house you are not borrowing it from anybody. It belongs to you and I along with these other chiefs that are here will witness and affirm this what you have done to-day. This is all I can say my son and you will hear the voices of the other chiefs whose whose wisdom in these matters are great. And I am glad to have seen this day and to have heard your voice and seen your actions myself.

gaxgabax: gankade gidzagwéla was the next speaker:

"Just as molxon has said is exactly what I would have said to you my son. You can now take the place your uncle has stood in, in the councils of the chiefs. Your uncle was a great man. Not only a great chief but a great leader. The history of the g'isgahést is a great one and you have people from all over that are branches of your house, here on the coast up the Tzemson (Sasol River) upper Skeena and among the hagwólét and other tribes.

So now that you have stepped into the position once held by your uncle you bring to it much experience. You have already travelled a great deal and you are well known all over, so that what you have now done but adds to your prestige among your fellow chiefs. Molxon and myself are both aged and have not long to be among our people and much depends upon the new leaders like yourself. Much will depend upon the future of the gidzagukla people depends upon the younger chiefs. So seeing what I do to-day and hearing what you have said I feel that the future of our people are in good hands.

As a young man I knew your uncle and I also was very much in his counsel and he learned me many things that I now know about myself and my people. He was afraid of no one and he was known up and down this Skeena River for his wisdom and hospitality and at one time when the gidzagukla people were going to massacre the Tsimshians who were led by Logex his wise counseling prevailed and avoided what may have been a serious warfare. So to-day it would seem as if it were your uncle who stands instead of you, so you have a great responsibility. This is all I can say.

Logyank

Xenqwa x ganhada of git'wongax next spoke
 " My son, My son, I am not making any
 mistake when I call you. my son. As your
 paternal origin is the house of my uncles.
 For generations this has been and always
 in their traditions there are mention that
 there has been a close association between
 the two houses. This we hope we shall
 continue to carry on. There are many
 of our young men who have taken up their
 uncles positions as chiefs among our
 people, but when it comes to actually doing
 their work they will not. So what I have
 heard you say and what I have seen you do
 to-day encourages me very much that you
 will be a great leader. Like molxon I am
 getting old and my days are limited and I can
 see that for the gidzagukla people all will be
 well. There will be many things to meet
 with in the near future. But the younger
 people will do well to heed your advice and
 act as you would advise them. As I said
 your house has a great history and as such
 is known among all of the other peoples. I
 have no fears or worries for the future my
 son, now that I see you in the position once
 held by your uncles. The people of git'wongax
 with whom you are as much at home with as
 your own people, feel very happy and also
 feel that the gidzagukla people have gone

up in the prestige by having you my son
as their chief. So keep on for the good
of the people."

Giva'astem, laxibi spokesman for the
Git'wontku'l people now asked that he should
speak saying. "Chief Tsa'wols, chief you
have this day shown us something that we older
chiefs will do well to try and do. I am much
older in years than any other of the chiefs here
and I have met and associated with your
people both here and at Git'wontku'l. Whenever
we of Git'wontku'l had our social events it was
always with the people of gidzafuk'ta and git'wong
that we met with. So our associations as now
have always been very close. So now I know that
these associations will continue to carry on between
my people and your people. Many changes have
come about but I feel that for the future with
you at gidzafuk'ta and others at the other villages
that with palein after you, we have nothing
to fear for the future. The white man is not
concerned about us and only wants us for what
he can get from us, so we must stand together
we git'ksan people as did our forefathers. So
I urge that the young people will heed you and
be guided by you and should bear their responsibility
in the same way in which you see doing."

The last speaker, Intkudzinst, of Hazelton.
 "There is great joy in the hearts of Spox
 and Gedongalds and the people of Git'anonks
 now that they have heard your voice and
 have seen your actions, chief and now
 they feel contented that everything will be
 well for your people. Many chief even among
 our people at Git'anonks have assumed
 these important positions such as you have
 only to fail and do nothing for their people
 so that what you have done, awakens a new
 light among the Git'anonks people. You
 see a great many of them here now. They
 will return to their village with a different
 understanding of their responsibilities. This
 you have helped to bring about. I am speaking
 from my own knowledge as I was brought up
 in an age and trained in the loves and ways
 of my forefathers and this knowledge I have
 always passed on to you and all my people. Now
 I am glad that I have seen you and heard you
 say that you will carry on the traditions of your
 uncles to the best of your ability. This is
 good and I am glad as I too am getting up
 in years and what my son has said pleases
 me very much. I too was associated with
 your uncles in his former halait and also
 in his ayuks and he was well known and
 famous all along the Skeena River. You have
 a great responsibility, my son and I know

You will assume them in the proper and fitting manner among your fellow chiefs."

This terminated the feast and before going out. Hana'mux spoke asking that the people join with him on the morrow.