

Mercer 1916, 1927  
Menesk 1927  
John Davis (Boston) 1927

3 lists

✓ Names

laxtsəme'lix

All informants agree this was a large and important group, but they do not agree on how many "houses" it comprised. All agree that tɛ'q was the head chief.

Mercer, 1916, listed it as one family. In 1927, however, he listed 5 subdivisions:

1. tɛ'q
2. pæ't'next
3. hadag.ɔmsəm'ɔ'gət
4. t'axge'nɔx
5. gamne'itk

Davis, 1927, divided it into 3 houses:

1. tɛ'q
2. nɔ'gwadəm'g,le'lix
3. gamne'itk

məne'sk, 1927, gave a single list of names for the group but said it consisted of 2 sections:

1. tɛ'q
2. 'axg,gi

Obviously, the group consisted of a varying number of "houses" through time. It is simplest to give a single list of their names.

Men

1. tɛ'q from pan'aste'g "net of the spider" or spider web. A halait name. Menesk said that they made a dipnet and called it "spider web" as one of their halait charms. Davis said that the spider web was a naxnɔ'g of a swansk halait. He sang a song announcing that someone was caught in the net, and then went through a swansku performance.

2. paɛt'neɪt "in the middle blackfish" or  
"strange blackfish"
3. hadaɣ.ɔmsəm'ɔ:igət "bad chief"
4. taxg.e'nəx "large trail" (of grizzly)
5. ɣamne'.itk "out of the woods, standing" (the wolf)
6. 'axgigi'. "no respect" refers to a proud person  
who does not care about others (not a'naɪnɔg).  
or: "not announced"; a chief whose arrival at  
a feast is not announced.
7. taxgɑ:nskɪn "to each side, inviting". A  
messenger who goes to each side of the river to  
give invitations.  
or: "on tree" (the black bear)
8. dəpxɑ'dəm xk'is "two" (grizzlies) "catching" (salmon)  
or "two, small tributary" (bears) Two bears walk  
along the small tributary.
9. kwɛ.χ "unable to speak properly"
10. kwɔtkɪn answers when nobody calling ✓
11. neɣwadəmɣ, lɛ'.lɪx "father of forest", a  
naɪnɔg name.
12. halɛ'.lɪgit "reason to invite". It refers  
to a bear. When one is shot its meat gives  
the owner a reason to invite others.  
or: calling of the wolf.

13. nag.am.wε'.ix "breech cloth of lynx"  
 (The old people always wore breech cloths in front, made of groundhog, bear, goat or other skins).
14. wu'tax.max.mu'x "large earrings" ✓
15. gu.xlɔ'.p "up shooting", a na.x.nɔg name.  
 Performer shot arrows aimlessly upward.  
 No song known (Some na.x.nɔgs had no song).
16. lu.s.g.ε'.xq "in dark" (the den of bear)
17. txa.l.g.awa'.ldix "all done wrong"
18. t'sil.q'a.g "haughtily stands" (the fur of the bear)

Boys :

1. t'ins "five" for five eagles sitting.
2. 'a.l.g.a.g.ɔmyε'. "talking walking"  
 Person talking while walking about.
3. l'a'bən refers to several blackfish appearing on the surface.
4. g'a'de (like) "man" (the grizzly) The grizzly when excited stands up like a man.
5. k'ip'.nε'.qt "small blackfish"
6. x.t.t.k "hungry" (grizzly)

7. g.aldix maqt "to one side place" (the corpse of the wolf) The body of the wolf is placed to one side of the trail.
8. 'nax 'wa'n The wolf comes to salt water to find deer.
9. 'wandix ku'xt "many shots" (grizzly)  
The grizzly is shot many times
10. 'asq. asku'x "would be able to shoot" (the grizzly).
11. ya g. am. ask "down from the hills stands" (the grizzly)
12. g. awamda'o "house front painting of ice" (the bear)  
The bear has ice for its house painting.
13. qaiyu'xk "constantly eats" (the grizzly)
14. t. xag. ax tags "all claws" (the offspring of the bear)
15. tsiksne'g "haughty fin" (of blackfish)

## Women

1.  $s\text{om } g\text{'o'ks}$  "really floating" (the frog)  
The frog is floating just right (as a canoe floats right)
2.  $s\text{a } \varepsilon\text{t } l\text{a } x\text{kibu}$  "all together wolves"  
The wolf people are all together (one crest)

These are the only ones clearly marked as "chief women"; several of the girls names below may also have been used by women

## Girls

1.  $w\text{x'ya's}$  (in some other language)
2.  $s\text{a } g.\varepsilon\text{t } g\text{a'a'k}$  <sup>months</sup>  
"all together howling" (the offspring of the bear)
3.  $a\text{lu.gedax}$  "in the open, grabbing a handful of paint"  
The person is preparing to paint her face in view of the people
4.  $a\text{lu.g.a.g.e'tk}$  "early barking" (wolf)
5. ~~ni~~  $n\text{i'.g.op}$  "on wave" (on back of whale)
6.  $n\text{am}\varepsilon\text{tm}\varepsilon\text{tk}$  "coming down, grunting" (the wolf)  
The wolf grunts as it comes down toward the camp.  
or "against varied colours" (wolf)  
Wolf of varied colours.
7.  $ca'i$  for  $ca'i\text{t}\varepsilon\text{qs}$  "sunbeams"  
or:  $ma\text{s}\varepsilon\text{m } g.\text{a}\text{i}\text{s}\varepsilon'\text{i}\text{t}\varepsilon\text{qs}$   
many rays of sun

- 8 ta'də "echo"  
 tɛldaldə g. a g. etk' t k'ibu  
 echoes howling of wolf  
 The howling of the wolves echoes
9. taxawilp "preparing its house" (the bear)
- 10 ye'də meaning? (a gasboat is now  
 called ye'də)
11. qe'də  
 sag. et lug. age'dət k'ibu  
 altogether in bark the wolves.
12. wəna'st "eating fereweed" (the grizzly)
- 13 wil'dəmxqet "great many, eat, people" (grizzly)  
 The grizzly has eaten a great many people
14. wil'amuwa'n  
 wil'amuwa'n qəm takstaqt  
 towards sets waves of Cape Fox (akstaqt)  
 shore
- 15 'wi. nɛ'q "big fins" (of the hagwəlx)
- 16 al. uq. it' s' x "in front of all grasps" (the bear)  
 The bear grasps its food in <sup>publicly</sup> front of all
- 17 t. l. ul. s. "has in swam" (trout)  
 The trout has swam in "
- 18 k'ip l'ɛ' ux "small trout"

laxtsame'lix

John Davis      The highest crest of the laxskik is the eagle  
 "      "      "      "      "      laxtsame'lix      "      "      beaver  
 They are also laxskik, but they don't use the eagle as a crest; and the laxskik don't use beaver.

The tsame'lix cannot marry the eagles, as a rule.  
 But in one case tēq did marry a laxskik woman, long ago. It must be ~~on~~ account of war. He does not know of any other ~~instance~~ instance, and it has not been done since. They consider the Eagles as being the same ptēq (crest)

Exogamy  
 ptēq

maneskate

1. tsame'lix beaver on totem pole. Also showed this crest by making a pond of water in front of the guests in which they had a carving of a beaver.  
 This was the tēq (anterior) group.
  2. tpin (whale) - of 'axkig, of Hagwenedit group. It was used as a HFF on the seacoast.  
 It was first incorporated as a naxnag, and named kuteget "by itself"  
 tpin is also a crest of manesk
  3. naxnag.əm t'ox supernatural halibut. (of axkig)  
 Dramatized in front of guests in form of real halibut.  
 (also a crest of manesk)
- "They never had an Eagle as a crest or as a naxnag."

House name - tpinəm wip Whale House

Mercer, 1916

1. tpin named sam'wigidam tpin chief whale  
HFP, poles, blankets.
2. naxna'g.əm t'səmɛ'lix
3. tkuwilksatkam t'səmɛ'lix prince beaver, with pearls
4. watsx otter
5. laq. ax'wɛ's 2 headed

John Davis  
1927

1. t'səmɛ'lix headdress, robe used in '40s, poles.
2. tpin whale  
tpinəmwilp - name of house - had whale's  
head at front, tail at back
3. xke'msəm mtn eagle feeds on groundhogs

part neqt and gamne:tk

1. tsantik squirrel
2. hawa'o lion as narrog
3. ske:msəm  
others

- Poles
1. teq
  2. g. amne:tk

laxtsəmɛ'lix

## Houses

John Davis

local

1. tɛq, kwax' etc

2. nɔgwadəng, lɛ'lix, haɣlɔgəm səm'ɔ'ɣət

↳ tax qe'nɔx has a house of his own lately

from gitwinksitk

3. ɣanne'itk, paɛt next etc

"These three houses are all <sup>from</sup> the house of tɛq. They are his relatives  
(Have 3 name lists, one for each of these houses)

Relatives:

tsənshu't } gitwinksitk

tamg.ən }

Crests, names the same. Also called laxtsəmɛ'lix and considered as close blood-relatives

na'wus }

gitwinksitk

also related

There are laxtsəmɛ'lix also at gitxatim, but he does not think they are relations. They also use the beaver as crest.

No other outside relatives.

History: tɛq has always been at gitlaxdamks. At one time there was a great smallpox epidemic. After it was over tɛq straightened out the chieftainship and confirmed the successors of the chief that had died off.

2 groups: ɣanne'itk is from gitwinksitk

They were a wealthy family, very strong in feasts.

mənɛsk etc.

They have 2 myths. There was a division of this house at some time.

- tɛq himself claims gitksan origin, from house of tɛ'g. amuq, Kɛpɛyaka

- 'ax kɪgɪ was haɣwɔnut from Alaska, a separate flight, not conn. with any other group. Their myth mentions having passed 'a k t a q Jongass.

Relatives: la'i (langede) was related to 'ax kɪgɪ

na'us (laxtsəmɛ'lix, gitwinksitk) has myth in common with tɛq: kuxla'dɔ

Myth of <sup>crest</sup>  $gux'ta'$ ,  $lax'tsəm'e'l'ix$ ,  $q'it lax da'mks$ .  
Chief  $mən'e'sk$ , 1929.

The grandson of a chief made obscene noises with his hands, and developed the habit of constantly defecating ( $gux'ta'$ ). He was sent to live with his grandmother in a small house at the end of the village, and was always ridiculed. He had a small chopping axe.

One night a stranger came to the house. They fed him generously. He asked for the stone axe, put it in his mouth, and when he removed it it was sharp. (He was a large spruce tree in human form). He said that his name was  $q'isk'i'le'$ , and that the boy was to cut down the big spruce on the trail the next day. As it fell, he was to shout "am lan, 'w'i'lam lan" and the tree would break into small pieces. He was to run along the tree to its very top.

The next day, the boy began to chop at the big tree, ridiculed by all the villagers. Finally it fell and broke into small pieces. At its end he found a box, which contained a red garment  $kwus wax'mas$  and another

garment  $kwus'mas q'i's$ . The boy  $gux'la't$   
garment white hair

took the box  $q'isde'l'ix$  "people of tongues" (it was decorated with figures with long tongues) onto the house, then gathered every stick of the wood as he had been instructed. A huge snow storm buried the village, and he got rich selling his firewood. Later, he gave a yuk<sup>a</sup>, assumed the names  $gux'le'$  and  $q'isk'i'le'$ , exhibited the  $kwus wax'mas$  and  $q'isde'l'ix$ . This myth is of 'axq'iq' rather than  $teq'$ .  $tra'us$  also owns it.

~~RED =  
WHITE~~