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DEPARTMENT OF MINES AND RESOURCES

OTTAWA, CANADA

① Jeffrey Johnson - a young man
possibly about 40 yrs of age.

wealthy has several teams of horses
several cars, a truck, interested in a
small saw-mill.

The pole of han'amix. Jan 14th/45. 1

The change that came over the people in a few years is astounding. He writes remembering in 1921, the respect and religious fear that Sundays were held was something that was marvelous. No work of any kind was encouraged on a Sunday & religious devotion was the order of the day. Then in 1945. Sunday is just another day. A halait ceremony was held last Sunday now-to-day a totem pole is to be erected as well as the 'oyuk feast in the hall without an reference to the day. The once very religious groups have submerged their feelings. Such is the change that came over the people and they make no mention of the day. It seems more astounding to me, for only a few short weeks ago I saw these same people in a frenzy of a religious worship and Christmas thoughts so I was somewhat taken ~~about~~ aback when all thought of Church affairs was set aside. There seems to be a general religious recess among all the upper Skeena River valleys even including the one strong Catholic villages and with the possible exception Kispaiyeko holds some religious ties, but not wholly so.

So to-day han'amix, ① is to erect

See. Page 237 - Plate XIV Fig 4
Barkeam's Totem Poles of the Gitksan
Upper Skeena River. B.C. Bulletin 1961

along side of this figure 3. same
is the one re-erected by Fca'wais.
Plate as above
Vol. 117 Bulletin 1945.

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his pole, it also is an old pole that
has been reconstructed and repainted and
brought up from the lower village site
having been washed out by the flooding waters
of the Skeena some years ago and now was to
be re-erected in front of the residence of the
present han'amux. The pole was redecorated
and reconditioned by Arthur hi'Dames, totem
pole carver of Gidzafukla.

The same method of mustering the guests
was employed and early in the morning
while dusk, han'amux paraded the village
singing his dirge song, thus signifying to
all that there was to be an event of importance
in the house of han'amux. The call then came
for the people to assist in the erection of the
pole and while the pole was on the ground and
was being made ready to erect, han'amux and
his sister, Ksomgooseo, Raven woman, and they
sang the dirge. Then when all the ropes had
been fastened to the pole and the people were
ready to pull, han'amux who had gone
into the house now came running out
attired as a warrior. He wore a coat of
mountain goat skin (armor) and with a
hagelao (war club) in his hand came running
out his face was marked with black
across the forehead and on each cheek and
he was uttering "Who challenges me, who challenges
me, who denies I have the right to my uncle's

position, come let him challenge me now." No one speaking han'amux ran up and down the length of where the Totem pole lay. Finally, no one answering his challenge, hispogwitk then said. "It is well chief, no one challenges you, so let no harm come on any one." With that han'amux with Irew and then they proceeded to raise the pole in place.

The pole, as I said before, was formerly on the old village site and was called ganom maxmaxi = ganom = pole of.
maxmaxi = rainbow.

"The Rainbow Pole.

The length of the pole being 36 feet. The base figure, represents han'amux 1°. Then on the shaft above was painted many colors representing the rainbow and at the sides were star figures. Above this was the figure of the mountain goat. The top figure was gedom pol'is : person of the stars. (star person) with lanom gait. All crests of this group. It may be said that all of these are subdivisions of the qwasan house.

- 1° qwasan 2° han'amux 3° ts'a'wols

After the pole was erected into place the ropes used in hauling it into place was cut into fathom lengths and given to the people to use as halter ropes, de'mosmos
(by if cord.

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During the afternoon the messenger came
inviting all in the usual manner and as
soon as the bugle blew then all repaired to
the hall and when all were seated. The
donations of food was given in the same
manner, only in this instance instead of
giving the guests raw meat, they were given
huge pieces of roasted cold beef. in from two
to ten pound pieces. When all the food
had been distributed and previous to any
thing being done. The gitwontku'1 people
immediately broke into a phalaris song,
supposedly gidagans (thinkit) a song of
laxwi'yip, towards the head waters of the
Naso River. It was a form of dirge and
was in honor of the lost han'amux. When
this was finished, the guests heard a wailing
of dirge outside and then xati'yéix of
gitwongax, laxjibu' who was paternal origin
was of this house. called out. "Come in
my son, do not cry outside come take
your place among your equals." Then
the door opened and han'amux came in
with a bag in one hand and when he came
in he went to the pan placed in the middle
of the floor and then emptied the contents of
his money bag in the pan in all 400.
Then he stood up, "With this I'm going to
look into my brother's face." meaning of
course, that he was now going to take

the place of his uncle. before the name han'amux
 is assumed the predecessor always refers to the
 predecessor as his uncle. When the name has
 been assumed the predecessor becomes the
 brother. And so in this case as he had alway
 in the past had assumed the name han'amux
 he refers to the deceased uncle as brother and
 he now is able to gaze upon his full respon-
 -sibilities.

He was followed in by his sister, ga'otgamben
 who came in with a box containing \$ 100.00
 and then others came in with amounts
 varying da-ks = \$150 . quaxpilks txaldamiks 100⁰⁰
 others .50⁰⁰ : \$70 and \$20⁰⁰.

Then followed all of the gisgahest who
 contributed their hawel gifts.

Then when han'amux danced and displayed
 the star and rainbow crest to the audience
 then those of gisgahest paternal origin came
 forward with their gifts acknowledging
 their paternal origin.

Then there came in those that had spouses
 belonging to the house of han'amux. These
 came in first and bringing their tributes
 in various amounts and then these were
 followed by all others that married gisgahest
 spouses. They came in with their gifts and
 in all the total amounts \$8137⁰⁰ all
 subscribed in very short order and every
 donation was made known as to who gave

⊗ The carver of the pole originally
was ^{gotsabax} ~~ganhadax~~ of ^{ganhadax} pit-wongax
belonging to the house of Kengwax.

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and how much and in the case of the direct
relatives it was specially made known as
to which fund they were contributing, there was
the general fund which would be divided
among the guests. There also was a pool
which was called the compensating fund. From
this payments would be made as to direct work
done, that is from this fund all those that
carved the pole, that brought it up, that
painted it, that done any of the work which
fell upon the paternal origin of the present
han'amux to do, it was from this fund they
would be paid. ⊗ But always these are
paid before any distributions are made.
This is done in full public view and the
amounts made known. The value given is
not according to the amount of work, but accord-
ing to the rank of the employed. Be they
of chiefly rank, they would be compensated
accordingly. Then after this the gifts
to the guests were distributed.

While the amounts were being counted by
a man who was called out to count the
chief treasure box, han'amux told the
guests of the amount of financial assistance
that his wife's people gave him and others
and any assistance.

Then the quick gift was distributed so
that all got it. While this was being
distributed I was sitting near a lady from

Kitwanga, she was of high social standing as were her children. So it seemed that two of her children were absent and had not come to the feast. But as they had taken part in a former feast in which they distributed wealth, the mother reminded them of the fact, there were two others. She announced their names to those who were passing out the money and she received gifts for those, as if they were there. When the gwiok gift had been distributed then the balance of the money was recounted and given to the headmen to apportion the amount each guest was to receive.

- Then when all was ready, the first to be called out were the gidzagan'kla.
- 1° mi'kon 10°
 - 2° wags' 6°
 - 3° gaxs'gabax 10°
 - 4° sans's 10°
 - 5° wistis 10°
 - 6° nists 10°
 - 7° labagaitnest
 - 8° haqad'zok 10°
 - 9° fax'gwatzusa'tk' 5°
 - 10° t'upask 7°
 - 11° Xin, 5°
 - 12° 'aliskangipait,
 - 13° molu'zix 5°
 - 14° gasts' 5°
 - 15° wayalsawil 5°
 - 16° lada'x 3°
 - 17° axtiwduqadi 10°
 - 18° lulax'etk' 8°
 - 19° axgalgan 5°
 - 20° ksomdzo's'ilk 5°
 - 21° tsig'oisak 5°
 - 22° haiy'et'sk 2°
 - 23° watatsoms'sa'sa'i 2°
 - 24° wine'ex 2°
 - 25° Xab'k'isk' 2°
 - 26° wit'p'in 2°
 - 27° hau'hau 5°
 - 28° wents'lsom'toxs. 2°
 - 29° liq'iqal'wil 3°
 - 30° walong'is' 5°
 - 31° tsolom'sil'k' 3°
 - 32° qagiy' 2°
 - 33° gat'iy'ena 3°
 - 34° wi'nom'sik' 5°
 - 35° walong'ka'ax 5°
 - 36° 'amaget 5°

Gitwongax. -

1° Ksgəyambhigəx, 10°

2° ləit 10. 3° dowat'ask 10°

4° Xengwax, 10°. 5° xaxtiyéix 10° 6°

hatu's 5° 7° Kwotsaqantk 5°. 8° ha'uk_{10°}

9° xpilaxé 7° 10° taxtsu 5°. 11° 'alaist, 5°

12° sqa'iyən 5° 13° wixətsk 7° 14°

txalaxétk 5° 15° wisamhəiyétsk 5°

16° gil'awə 15° 17° xaxət 5° 18°

qalksədpxét 5° 19° kú'əlx 7° 20° tsiyé_{10°}

21° nisqam'alá 5°. 22° samədik 10°. 23°

Ksaxgiyó 10°. 24° wisamhəiyétsk 3°. 25°

xpisu'nt 2° : 26° baxheldasa. 2°

hax/gusqain 7° : Xéix 7°
(Kupon)

⊗ There are two gwon'u s one
residing at gitwongax.

Kitwan'ku'l

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1° wixé' 10⁰⁰. 2° sindit' 10⁰⁰ 3°

malí' 10⁰⁰. 4° qalsamgiget 10⁰⁰ 5°

gwa'ska'm 10⁰⁰. 6° gwon'u 7⁰⁰ 7° gwon'u

⊗ 5⁰⁰ 8° háidzoms 5⁰⁰ 5⁰⁰. 9° 'iyax'iyax 5⁰⁰

10° gugax 5⁰⁰. 11° wilit'sku 5⁰⁰ 12° tsi'u

13° tsa'lomsbi'saks 5⁰⁰ 14° gákt' 5⁰⁰. 15° txa'wax

16° gidzax'tet' 5⁰⁰ 17° lulögam'tek'sgax 5⁰⁰. 18°

wiskimsim 10⁰⁰. 19° naxnógamget 5⁰⁰ 20°

gamnaxyéit'ku 15⁰⁰. 21° gamxmi'mú 15⁰⁰.

22° wutaxháiyétsk 7⁰⁰ 23° nistayanú's 10⁰⁰

24° lase'ux 5⁰⁰ 25° giyapəgamxwén. 5⁰⁰.

26° dōxənsk 7⁰⁰ 27° qamsasé'ut'ku 7⁰⁰

28° 'axwəlgagis'ku 5⁰⁰ 29° gimilaxé' 5⁰⁰

30° 'mela 5⁰⁰ 31° s'q' s'q'nisam t'sawin'k 15⁰⁰

32° 'adzaks 5⁰⁰. 33° 'wagale 5⁰⁰

34 Xami 5°. 35° sqaadisk 5° 36° tsriks'ala
 - 'algiyax 8°. 37° luxho'in 7° 38° gaswin 7°
 39° bitgetku 5°. 40° 'aiya'ox 3°. 41° nis -
 'yatxsu 3°. 42° hadajomye' 3° 43° saqap -
 'gaqax 2°. 44° la'wits 2°. 45° 'arti -
 xma'kst 3°. 46° Ksomtsasist's 3° 47° gam -
 -lima'lk 2°. 48° haqwolqadaix 3°. 49° qwon'wala'ks 3°

qitanmaks.

1° wudiwyei 10° : 2° spox 10° : 3° te' 10°.
 4° hai'ada'x 7° 5° ksa'wis 5°; 8° tsabax 5°
 9° dandixskemsom 5°. 10° lutkudzins 10° :
 11° ha'xkwos 10° 12° 'no'na 5° 13° bintk' 5°
 14° gaspa'yu 10° : 15° qaldakget 5° 16° sqa'mes 5°
 17° 'nix'ate'n 10° : 18° qadengalido 10°

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19. xfaix 10⁰⁰ 20. gla'ewo 5⁰⁰ 21⁰⁰
qur'nig'isk 5⁰⁰ 22. salaxlilp 5⁰⁰

The haqwolet names were not known but these were given in a lump sum to be given them to divide themselves.

When all the money and gifts were divided and distributed to the guests. han'amix then spoke:

"Chief, Chief, wise men, men who are spokesmen for the chiefs. I am but a young man a child to come among you, and you have done me a great honor by being here to-day in restoring to the memory of my uncles the crest that we value. What you have seen erected to-day was brought from Tomlax'am where our people came from there. We came away from there because of famine which was brought on by disregarding the wise counsels of the older chiefs. Which the story says was true. When all the gitks'an people were living at Tomlax'am, they were very numerous and were under the leadership of their chiefs. When they had met with anything ~~extra~~ out of the ordinary they would immediately go to the chiefs to be advised as to what to do. So it was here

nobody could do anything until it had first the knowledge and approval of the chiefs. These men were great men and great leaders. When one year while the first signs of spring had come and now the trees were budding and the people had caught the first spring salmon 'yia' and then they had roasts and were eating when snow began to fall upon the ground it was a bright day as well and the snow was falling while the sun was shining. This happened while the people were eating and a 'axgalgánon' get - half wild man, came out holding in his hand a piece of salmon which he was eating and he called out, in taunts, "What is the matter, can you not see this spring salmon that I eat. And now you are trying to scare us that it is still winter instead of spring." The thoughtless man waved his salmon to the chiefs and was addressing the Sky Chief. When the older chief heard this they called on the young saying "cease your thoughtless words, do you want to anger the Chief of the Skies and we all ^{benefit} suffer, because of your careless words." But the thoughtless one kept on rebuking the chief of the Skies, in defiance to the warnings of the elder men. Then the people saw a great change come about in the weather. The sun disappeared and

to make more certain of a coming disaster the people saw the t'sint'ik, squirrels running away over the fishing weirs seeking safety elsewhere. Soon a heavy snow came and every day it snowed, making it impossible for the people to leave their homes, even to get fuel or food. The weather became colder and colder and soon many people began to suffer and perish from hunger and cold. The people knew that they were being punished for the thoughtless taunts of the half wit, who had rebuked the chief of the skies. ~~Thus~~ the people were unable to go anywhere as the snow was up to the level of the house tops and soon the people knew that all of the country was the same, they just lay where they slept keeping themselves as warm as possible.

One day a robin sat on the smoke hole and in its mouth was a cluster of berries. The chief looked at this and then said, "See what that robin eats, it is berries. The sun must be only around our village and the other lands must be alright and only we are being made to suffer. Come my nephews go you out beyond our village and see how it is there." With that a group of young men went from Tomlar'am and after they got away from the vicinity of Tomlar'am they saw that all the surrounding country was in full bloom and there was no snow

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So they returned and told their uncles "We are suffering the anger of the Chief of the Skies," we are the only ones who have snow and all surrounding country is in full bloom and only in Tomlax'am lays a dark cloud." The chiefs then counselled among themselves and decided then and there to leave Tomlax'am, and among those were my foreuncles. They came on to Gidzag'ukla and here they settled and with them they brought their crests that they had at Tomlax'am and my foreuncles' main crest was gedom 'max'max'i
person of rainbow.

This crest they had adopted by having seen it emerge from the waters at Stagiyoqan and he had adopted it as his personal crest. While the rainbow could be used by others of the group as a crest, only he had the right and privilege of using the gedom 'max'max'i. He used it as a house front painting at Tomlax'am and at Gidzag'ukla he incorporated it on his totem pole. Now this is the traditions that we have which was related to me by my grandmothers and uncles and it is their memory that I have erected this pole which you all have helped me in. I have but shown you what is mine, that I have inherited. So what you have done to me great chiefs I cannot thank you too much for, your help

to me and I hope that when you return to your homes you will find everything pleasant."

It was all that was spoken by han'amix and then molxon spoke for the gidzagakla people, "my son, my son, chief han'amix, all that you have now told and shown to the chiefs here is true and what you have shown and told is the truth. You have not borrowed any traditions and these are your own. You did not mention that those on the coast that are using the same crests and names and traditions are but using yours and while they are not doing any wrong, they are but the descendants of your group. So that you have no fear of using anything that belongs to anyone else. There will be many among the new generation who will not know anything about themselves and only men like you will have standing and be able to assert your rights. You have great territories both here and further up into the hills. Your berry grounds are the most abundant of all and now these are being lost to the white man. I remember seeing many of the narrox's that are from your uncle's house, at former feasts of your uncle's and some of these you have shown to the chiefs who are gathered here. I for one acknowledge that what you have told us and what you have shown us is true

hunting territories
berry grounds

and there are other chiefs and people who come from other places but were guests of your late uncle will say the same. So I am glad to live to see this day. Now I know that the future of the Gitksan people will be cared for and in good hands."

The next speaker was Xengwax of Gitwongax. "It is so chief han'amux, it is as you say and in what we have seen to-day. There are many young chiefs who have neglected their education and do not know anything about themselves. But in what we have seen and heard, we know that you have been trained well by your uncles, who were wise men. This is why you can say what you have said to us and you are not afraid to speak out as you know that what you state is the truth and these are yours and your inheritance. You have set a good example for your fellow chiefs and they may well do as you have done before all their rights are gone. It is well that you are wise, as you grew up in the wisdom of your uncles house, even as he did before you, so you were able to take his position among the chiefs, without any embarrassment. I hope that you will long be spared to guide your people so they should be guided. There is one thing that we were told in my ~~uncle's~~ uncle's house, was that should one live a

clean and healthy life and observe the many tabors, they would reach old age and it was in so doing that I have ~~been~~^{been} able to ~~have~~ reached my present status and age. These were the advice of those that brought me up. These things that you have done will be talked about not only by your own people but by those that you have invited here. The people of my village will long remember this and as they are of nearly the same traditions as the gidzagt² people this will but serve to bring us much close to each other."

gamx'mi'mu, git'won'tku'l, spoke on behalf of his people.

② "sam'ogit han'amux ka giya'i
Chief han'amux now see
"Chief han'amux I now see

ka mawil gut nawil hitqwas napibon 'a
m^{yn} where take where stand unless you to
where you have taken your un'leis'porth
gap wilams dangai txal'skit txan'itksot
"really seems m^{yn} also against by all
and also all of their powers
nagatget git'xa'nitksot nawolgo'asgat ka
the pines also all of the wisdom of you
and also all of their wisdom. This you
gid'on g'u'on.
taken you.
have taken.

④ I endeavored to take some notes in text.

Begin

Well chief all of our people are happy to see
 so young a man take such a heavy
 responsibility; and I am also glad to see
 that there are so many other chiefs from
 other points, formerly only we three groups
 of people were together in events of this nature,
 now there chiefs from many other villages
 here. So that your game will be going to all
 points. It has always been customary in the
 past, when gam'naxyé'tk or wixé' wanted
 help or advice he always came to gidzagúk'la
 and conferred with chiefs here. And the same
 with the gidzagúk'la chiefs. We are glad that
 these relations will be maintained. I listened
 to what you said and was pleased to hear you
 say, that you are going to continue as your
 uncle did in the past. Many of the chiefs
 of gidzagúk'la are of Gitwontkí' paternal
 origin, just as some of the Gitwontkí' chiefs
 have gidzagúk'la paternal origin.
 So there is now a great deal of happiness
 between us now that these ties will continue.
 These things are needed now that we are
 getting fewer in number and it will be
 for the betterment of all of our tribes on the Skeena
 to become much closer to one another. For some
 time it would seem as if we were drifting apart
 and we were disregarding our old connections
 now you great ha'amax have brought us

Changes → X

Together to realize our promises to each other.

Spox of git'anmaks spoke, "Great chief han'amux, I have heard what you said and have seen myself what you have done and I can say, that while I, like yourself am young and am learning more about my responsibilities, you have set before us a good example and your words of wisdom clearly shows that your training has also been good. I shall tell all my people what you have done and what you have said and they shall know everything. We have not been as we should have been. I don't know why. Perhaps because we are now in a new generation and hope to imitate the white man. But we do not and we have been letting many of the important things of our rights go, just through neglect and want of proper training. So Chief, what I have seen today and heard I will remember and will endeavor to also carry out my position as you are yours. Now before I sit, I will call on my people Jim Hazelton who will sing a song in appreciation of your hospitality, and the hospitality of all the chiefs of q'idzag'uk'la. Come on my friends."

The song: a halin song.

ha ha he 'ye 'ye ha 'ye 'ye
burdens