

Burial customs, g. t x a' t a
J. Zubasa to Beynon, 1916.

When a person dies all his maternal relatives contribute to pay for the burial. The people who attend to the body are the paternal relatives who during the lifetime of the dead person will always contribute food and other gifts, this gift was known as s s' a g w e / g o s k "to burn". Those who attended the body were paid and this gift to them was known as x / u' a n' s' n "in hand". This custom is still kept up. (Same as Iumshan, Beynon).

Feast Naming g'itxata, he'l,
Crest

Feast when tsibese assumed his name, and
suhala'it was shamed for claiming the galkmati.

Joshua Iivasa (the man who assumed the name) to Beynon, 1916.

When I was very young my uncle he'l became angry when he heard that suhala'it (a g'ispaxlɔ'ts lɔ'kaget, g'ispawudwa'dɔ) had assumed the galkmati (Mountain Goat headdress) crest. He called all his people together and they counselled to give a large feast and elevate his nephew he'et (informant) to his position and give him the name tsibese. At this feast he would humiliate suhala'it.

They invited the g'ispaxlɔ'ts, g'it'andɔ, gitwil g'ɔ'ts, g'iludzauɔ, g'itlɛ'n, g'ina'dɔ'iks, g'max'angik, g'itsila'sɔ, g'itg'a'atɔ, wɔ'tsta. Only a few representatives of each came, not whole tribes as was the old custom. he'et was dressed as follows: as a robe he had gwɔsmɛ'dik (robe of grizzly bear), around his neck was the iyodɔskəm belha (abalone necklace), in his left hand was the belha'm hakutek (abalone inlaid bow), on his legs the mesabaxs (red leggings), and on his head was the galkmati. He was hidden behind the p'tɔt (partition) at the rear of the house.

When everyone had eaten, he'l called out "Has my nephew arrived yet?" g'aiyemtkwe replied "Yes chief, he is in here." he'et was brought in, and he'l asked "What is he wearing?" g'aiyemtkwe answered: "Chief, he is wearing the galkmati." He'l became angry, snatched the headdress from he'et's head, and threw it out the door. "Let suhala'it have it. I do

not want it as my crest as long as a 'wa'ayin (lower class person) claims it." He returned to the rear of the house, had his slave fetch the gaidom next (blackfish headdress), and put it on his nephew.

Huge gifts were given to the guests: sea otter robes, furs, and coppers, and goods worth about \$3000.00. Then he-l said: "My nephew, to whom I have today given the name of tsibasa, will now take his place as a chief and will assume my position". he-l released two slaves from his house on this occasion, giving them each a wife, a canoe, and wealth. The feast lasted for five days, and took place in a da'ax house (which Byrnon describes).

Upon his return home, sukala'it at once called a feast and gave up the crest he had assumed.

He: the house:

When the da'ax house was abandoned, I (Joshua tsibasa) invited the wotsta people and distributed gifts and told them I would now dismantle my uncle's house, da g.əm g. a'ino and would build a house and retain the name.

Marriage , an objectionable suitor,
matrilocal residence

Beynon, 1918, H. Simpson (typed by him).

A young Metlakatla man wanted to marry a Kitkatla girl, but all of her family and tribe objected. They tried every means to prevent the marriage, but failed. The young man sent word that he and his party would arrive at Kitkatla at a definite time for the purpose of marrying the woman despite the objections of her people. They prepared for him a reception customarily used for just such a suitor.

The old custom would be to take his canoe into the house and destroy it, then ill treat him in every imaginable way, even by stoning him. He had to show his bravery and persistence by accepting this treatment and returning the same. They always stopped short of drawing blood. Then they would take him in and tell him their objections, and ~~make~~ tell him that they would not permit him to take the young woman away and that he would have to live with them. Only then would they permit the marriage to take place.

On this occasion the people of Kitkatla went very near the limit, and would not permit the match until he promised that he would become a member of the tribe.