

ludzista

Ludzista: Account of ludzista.

Joseph Bradley (67) *niyaks gitlaen.*

niyaks gitlaen

watsta This form of halait was brought here from the
 wetshla and was used by only those of royal class. The
 initiation was of the same as that of the nuhlim, that is
 the initiate was taken by the chief halait and the guests
 were only chiefs and their own head ^{loke gigeet} lekagigaet attendants.
o'lala These attendants were called o'lala but they could never
 be members of the ludzista, that was extended only to royal
 families.

hilarhae The initiate after his return from the heavens
 (hilarhae) would be led to the different houses and in his
club hand was a club he would go from house to house and destroy
 anything of value. Then in the feast on his being led back
 to his own house, compensation would be made for whatever he
 had destroyed. And in compensating the values would be at
 least double and if he wished more importance given to the
 occasion would increase the value of compensation.

Another privilege that this halait had was to
 scatter on some of the people excrement and anyone on whom the
 excrement fell on would be compensated by the person. The
 attendants held the box containing the excrement and the
 performer or initiate would use his hand and scatter excrement
 on whom he wished.

When destroying with a club, anyone wishing to protect their property would place a lui (cedar bark ring) on it and the person initiate in seeing this would not destroy same. There was not the observance of fasting or seclusion that was common with the nuhlim and mi'thla. Immediately after the reappearance and his dance of destruction was finished the initiate immediately associated with the other people. Practically all of the royal chiefs were ludzista and had the privilege of belonging to this halait.

g. dzawntk
Their attendants were the *g. dzawntk* group of their own respective tribe, i.e. of the initiate were of gitlaenitsu the attendants on the initiate would be the gidzawntk group of the gitlan. At this feast in the part of the ceremony of inviting, the initiate would go into the houses of all the chiefs of all the different tribes and it was in these houses he destroyed things. He would not touch anything belonging to a lekagaet as he would not go into a lekagaet house in the process of initiation, only into the houses of the other chiefs. In the distribution of gifts only his own royal house would contribute, he would receive no help from his tribe and only those whose property had been destroyed by the initiate would receive anything, or those that had been dirtied by excrement. Now gifts given in a halait in this manner are not necessarily returnable in the same manner as that of the *lyaok* which are returnable at an increase. It was the same in the nuhlim and mi'thla halaits all gifts given by the family of the initiates

g. dzawntk

[Class Differences]

would be returnable, but only to the members of the society, that is in the nuhlim halaits where gifts were given by family of the initiate these would be given only to the nuhlim people of the tribe of the gisparhlawts and these were returnable excepting in the case of the wihalait, who was compensated for his super halait powers with the initiate. The same conditions prevail with the mi'thla. The only difference between these two was in the sounds of the narhnawrh whistles and in the nuhlim the dog flesh formed part of the initiation. The mi'thla being danced after the manner and actions of a lame person, and time was kept by means of ^{spa}spa. (wooden beaters on boards.) In the nuhlim, a large wooden drum was used and the initiate's action was that of a dog, and if a dog barked or was in the same house while the initiate was dancing or under halait influence, affected the initiate very much. The yelping of the dog and barking was imitated by the initiate. In the ludzista, the narhnawrh whistle was different and the disappearance and reappearance of the initiate was always at the rear of the initiates own house. The rhgaedet was different entirely and among the tsimsyan there had been only two rhgaedet halaits sgagwet of the git'andaw, who had been initiated by ^{widə|dɛl}widə|dɛl of the gitse lasu and sarhsarh't of the gitwilgats who had acquired the right to use it from ^{gitg.a'atɔ}gitg.a'ate and the Kitimats. These were all on the tsimsyan who had used the rhgaedet. Their attendants who were the leading lekagigaet were known as the gilhaolks (people of woods). These could never become members

*gilhaolks =
attendants of
rhgaedet*

of the rhgaedet as this was an exclusive group only to the royal groups, but could only be attendants.

The rhgaedet among the tsimsyan was confined only to the git'andaw and the gitwelgawt's.