

g. am laxye'ltk

F1.

Names

Crests

Poles

War with Tetsant



g.am lax ye'ltk

Men

1. sang.e'wan

2. g.am lax ye'ltk "going back and forward" (the wolf)

3. lu.xɔ.n

subd. only recently

lu.xɔ.n tsam ʔantutkskɛ.k

in eats salmon in nest eagle

The eagle eats salmon in its nest

4. tami Tsetsaut language

5. nitku'g for a lu.nitku'gt Means to contest with another chief in public over who is higher. (by throwing away coppers or other property until one gets the top hand)

6. wudax k'ibu "large wolf" (the offspring of bear) The young bear is like a large wolf.

7. kubɔsɔsa'ɔi Name of the being on the back of the sɔmge'k (?)

8. sa ethɔ.tux "together howling" (the wolves)

9. ya.g.asi'ku

10. g.ap'ma's

11. 'nɛg.an'ma'ts

12. ha'udza'p "Cries in den" (the owl)

Younger Stephens



Women

Women  
clubs

1. uk<sup>s</sup> lax<sup>2</sup> a'm<sup>s</sup> k<sup>s</sup>  
uk<sup>s</sup> lax<sup>2</sup> a'm<sup>s</sup> k<sup>s</sup> w<sup>i</sup> uk<sup>s</sup> t<sup>s</sup> 'u<sup>t</sup> t<sup>s</sup> i<sup>m</sup> e' l<sup>i</sup> x  
out from shore mud settles where out goes beaver

Redicule  
name

2. g'as<sup>2</sup> w<sup>i</sup> n "without teeth" a "curse  
name", given as a nickname and taken up

Rules

3. t<sup>s</sup> o<sup>g</sup> . o<sup>m</sup> x p<sup>o</sup> ' b<sup>a</sup> x "shoreward break in" (the  
waves of k<sup>s</sup> t<sup>a</sup> g<sup>t</sup> (C. Fox)

4. 'mas<sup>o</sup> m t<sup>x</sup> o' . g<sup>x</sup> "separate eats" (the young grizzly)

5. 'nax k' i<sup>n</sup> k' "come down rotten salmon heads"  
The grizzly comes down to eat rotten salmon heads

6. 'e<sup>t</sup> u for  
'mas<sup>o</sup> m g. a. g. a. g. e<sup>t</sup> u t k' i<sup>b</sup> u  
separately howl the wolves

7. t<sup>s</sup> e<sup>n</sup> x l<sup>i</sup> ' u "often hides" (the wolf)



g.amlaxye'ltk

l'lt

1. gag
2. gand'zo
3. gagom tsom'a'ks      raven of the water
4. ptogom g.ana'zo      frog partition

Notes: 1 hanilat gag sleeping pole of raven

2

"

3

"

1 Shows several get - gedom'g.ana'le' "people of the smoke hole" This house once had 4 carvings of humans at the corners of the smoke hole. These are shown on this pole. May have been carved by a Naka. In commem. of g.amlaxye'ltk.

2. Same name. The gedom'g.ana'le are also shown. Carved by xtsiyε of Nasa house of gog, laxstik, git laxda'm'ks. Commemorates tami.

3. Same name and figures. Copper shield added to indicate wealth. Carved by tami himself about 20 years ago.



g. a m l a x y e' l t k

G. Serrek  
1927  
g. l a x d a m k s

1. g. a n a' . ʔ o on pt's door & poles
2. g a . g a' haven used on the g a w a' x  
in front of house (housefront painting)
3. s a m g e' . k bird, like woodpecker but  
larger. On pole. Also, on back  
of bird is a man
4. g. a n e' . x s or l a' . d a m x s a ladder  
Inside the house, put out through  
a l a' . (smoke hole). Used by a person  
in garment & hat
5. m o' . d z o k s human figures carved on  
the boards around the smokehole,  
each a fathom long, looking down.  
Akemsem is not used



g.amlaxzelt

John Lagaxnitz says mistso-t, laxse'l, gitxatin is related and shares the Kali-lat gag "sleeping on sleep raven

pole of raven". Reason: g.amlax went to this house when they went over to the Nass.



## Myths of Courts.

kubasa'a'i was a man of the house who got lost.  
When they searched, they found him on the back  
of the songik. He is the man on the back of the songik.  
songik. Same story.



Wars with the Ietsaut.

Arthur Severck (g.amlaxyeltk) at gitlaxda'oks, 1927.

g.amlaxyeltk killed song.ewon. The Ietsaut friends of the latter captured ukslaxgants ( ) and made her draw a map showing where the gitanya'o lived. Then they killed her. They howled like wolves, went back to their camp, and prepared to attack anya'o. They travelled along the summits of the mountains, and looked down on Kitwancol Lake. The gitanya'o were starting out to hunt tiyən and were camped at the edge of the lake. The Ietsaut came down, and some of the young men went out on the ice, walking like wolves, just at dusk. The people at the camp saw them, and started to cross the lake to see what the wolves had killed, but it got dark and they returned.

The Ietsaut skirted the lake in the darkness. Just before dawn they attacked the camp. The people were in small brush shelters, two to a shelter, and the Ietsaut killed them all. One young woman escaped, and ran down to the end of the lake before she was caught and killed with an arrow.

A young Kitsegukla man, a nephew of Ksu, was going to marry ~~one~~ of this gitanya'o girl, and had gone home for more clothing. He was returning during the night, because the moon was bright. He found the girl lying dead, and went on to the burning camp. Everyone was dead. He returned to gitanya'o and told the old people and few young people who had



remained behind, then went on to Kitwong.ε  
and Kitsogukla with the news. There were  
relatives of the killed people in these villages.

A war party was made up and pursued  
the Tsetsant. They overtook them at Meziden,  
and killed them all. Not one escaped. The  
fighting went on for years, until the Tsetsant  
left their andzo'g (camp). It was after this  
war too that the gitksan began to call me  
t'ku'ul "something small", gitwin'tku'ul.

The people always look for a place to make  
a living, where there is food. Wherever there  
is a river with salmon, where the mountains  
are good with plenty of game and berries.  
That is why they left wilto'tst'aks "Blackwater".  
They worked themselves down the river this  
way. That was at the head of the Pass but  
they could not very well live there. (So you  
will see our camps adjoining those of the gitlax  
hanks people up the river)

Reason, desire  
for  
migrations

It was there, at <sup>lax</sup>gitksadzot'sk, where  
~~the~~ gamlaxyeltk killed his own brother song.ewon,  
and where the Tsetsant ~~called on~~ <sup>killed</sup> ukslax'amks.  
song.ewon had stolen the wife of gamlaxyeltk  
while he was away hunting. On his return his  
mother told him what had happened, and  
he sent his slave to bring her back. Three  
times the slave went, and received no answer.  
song.ewon only lowered his head each time.  
gamlaxyeltk dressed himself and took his  
club. He left his camp at wansg.atku'ul  
and walked the ten miles to <sup>where it is narrow</sup> his brother's  
camp. The house had a heavy door, a



ptəgəmgana'o "door of frog". The slave  
went in first, then gamlaxye'tk. He clubbed  
his brother to death and took his wife. His  
mother ukslax'amks saw what happened but  
said nothing.

On the way home with his wife, gamlaxye'tk  
sang two dirges (one of which referred to  
tsəm'anlusges). Maybe he went there after  
killing his brother, because he was not among  
those killed by the Tsetsant.

[gamlaxye'tk and family also owned  
aksnaga'lgə]