Names (la×se·l)

te·'ŋwɔx

Men

1. te·'ŋwɔx meaning? a Hagwelgate term. A naxnɔg name, the performer pretended to be in dire poverty.
   wi·te'ŋwɔx "Brat worth quarter" (theme)

2. tsɔwɛ'.

3. t·'·bɔn "water", a naxnɔg name

4. lu·'dɔpɔp "in meaning" (the tracks of the grizzly) the tracks of the grizzly took as through they were measured.

5. g·ɔ'dɔmsxɛ'·ts "heart of slave", that is, a stingy person, a naxnɔg name.

6. mi'yuxt "insane person", naxnɔg name from house of gɔm, gi·tsɔlɔsɔ.

7. wɛ·tsɔmu' "without ears", naxnɔg, who from house of gɔm. represented as a person who does not heed the call of anyone.

8. wudaxanɔ'n "large arms" (of the sun)

9. ni·swe··ixt meaning? from house of gɔm.

te'ngwəx

Men   Names

(laxse:l)

1. te'ngwəx — meaning? a Haynalgate term. A
   naxnəg name, the performer pretended to be in
   dire poverty.

2. tsəwe'. — itengwəx "Bent with grief" (there)

3. t'i:bən — "a bn", a naxnəg name

4. lu'dəpqap — "in meaning "(the tracks of the grizzly)
   the tracks of the grizzly bear as through they
   were measured.

5. g.ə'dəmsxɛ'ts — "heart of stone". that is,
   stingy person, a naxnəg name.

6. mi'yuxt — "insane person", naxnəg name from
   house of gəm, gi'tsəlaso.

7. wa"tsəmu' — "without ears", naxnəg name, who
   from house of gəm. represented as a person who
   does not hold themselves of anyone.

8. wudaxanə'n — "large arms" (of the sun)

9. ni:swe'ixt — meaning? from house of gəm.

Boys

1. lɛ·st for la·hɛ·st "poor funeral"

2. saɡɛtli·'tux "all together hunting" (the wolves)

3. waɡ·ɛtɡɔ·ks "far away drifts" (the ice)   tat·o

4. ɡit·anaxsma·'ks "comes from afar to eat the bear" (the wolf)   tat·o

5. ɡa·ɡɔ· for txaɡɔ·tɔnɛ·xt
   to·ne lu· vindfrae

Women

1. ɡi·saxɛ·'tu (who gets in) "down the river, repeatedly hunting" (the wolf)

2. sɔ·"dzɔ· "open apart [?]" (where sits the tree)

3. ntsisstɡ·aɡwit ? from house of ɡɔ·m.

4. cut·a/xu ?

5. ta·l·i·n   Kagwilgats name

6.

fırts

1. kʒəmḳibu
2. niʹxsneʹtsax
3. tʒgʒʔlaxlaʹgu "early falling" (summer)
4. ʔniʔmiʹlks

5. yax for ʔaxtitgilayaxt "never Celinsky travel" They never travel close to the den of the grizzly.

nʒxs

1. nʒxslegiʹbu from "poor wolf"   gapus
2. nʒxsʔagɛtliʹtux
3. nʒxslaʹg   (from tʒgʒʔlaxlaʹgu)
4. nʒxsmaʹkʹs
5. nʒxswagetgʒʔks
6. nʒxstɛʹts
7. nʒxsgaʹlyenʒmguiʹak from "tail feathers of grizzly?" (the eagle uses a grizzly as tail feathers.) from tail of hawk. not meaning
8. nʒxsgaʹgʒ

Brief abstract of next story:

ʼatgeʼsu, mother of gi'txatʼin return, because
wife of Kaida murder game...i. He kills her male
children. The deceive him as to sex of infant by
tying its penis under. Aided by Kaida arrival she
escapes, after killing her husband, taking his head
with her. The chiefs pursuit. The given tongue
of her husband to the enemy report to such
reaching home, her brothers give the boy the
name next and giʼtʼⱦpeʼs ɔnmɔⱦɔkɔm diʼlx suɔⱨ tɔŋue.
,2 kids

next kills his playmates, and they dare to nerve
against. After several temporary homes, they settle on
Oⱦⱦɔⱨen.

a nephew, engaged at leisure in gambling, takes to
the mountains. They track him. They hide armour
of the whole skin of a grizzly he found up.
after 20 days they pass Copper R and go down between
R. They kill 2 Kitimats. They find the village
and next scene inhabited with grizzly
temperature. They take giʼladel and galmas
cueta, and a woman captive. In war scene and sonel
scene they journey home via the Skeena.
The Kitimat women escaped home. They build
a palisade, a falling trapdoor, and rolling logs
Kitimat attack repulsed. They take gaʼngɛ́t
and ptⱦⱦm nⱦdⱦⱦɔaltɔ⟩ cueta
next entrances to river. On there a
killed (byⱦⱦpⱦⱦ:) and he killed xpiʼlk scene
gⱦⱦɀy as cuet.

geographic armour
of the mountains.

cueta kuidan

cueta giʼladel

cueta galmas

cueta gⱦⱦⱦget

teləgwəx   (laxseʔl)

gun Larantq

2. a. maʔixkɔʔl iwhite man   giʔadaʔl : for aɔwalgɔt
    gag . kaven -   giʔadaʔl) - and on top of pole
                          (thunderbird) - and on top of pole

3. kuxsɔʔidzɔntux ; carving on house pole
                        and   inside, holding his own
    head and
    heart   spirit in his hands, trying to put it in
                         funny , on head , so medicine man do

maxuɔg
4. witiʔ:bɔn large sea-lion , used as maxuɔg
    when the chief appears in public, as hal'a.t.
    Wooden sea lion headdress .

5. ksiʔlɔmgag
    tkuɔtksɔtkungag Ermee of Raven
    tatɔkskungag raven sitting down quietly "

Crigen of maxkɔl crest   The laxseʔl had another
        name for themselves : natsenaʔnax , "which re-
wudɔnalʔux .
        the equivalent of laxseʔl . They were giʔtwiʔlksɔbɔʔ
of Hauwe   (village
[Nuhultti?] and went out to fight the   naʔwaʔdi
        where Bella Bella) En route they saw a big log
        come from under the water , sticking out . the
        giʔanɔntsɔmaus . They surrounded it , waiting
        to pull it out . When they got it out they saw
        a man carved on its tree . That is why they
        called it maʔxkɔʔl .

Crigen of the Raven crest   Lou young woman went out
        from giʔtluɔk to   maple park for making
        baskets . One of them , separated from the other , met
        a young man , who took her away to his home .
        The other searched a long time , then gave her up as

te'nguəx

Name (læxt)   In list of names of the house, are written some of the naxnəg names are revealed to be from house of gəm) gitsə)las, the comments.

The house of te'nguəx originally came from the house of gəm. They were originally of gitwəge· origin. te'nguəx is not the same as nigt. He came too late. Row they represent the same house.

From Lorentz: te'nguəx family came long ago from the gitwilksebε· , who were from above laxkels Relations :

1. ni·syaqanet (gitsi·s) was the head chief of the whole family. This name lm·x·ə·i sometimes whole family

2. hai'mas, (gitxat'in)

3. ni·g.ama'e· (git·əma'l)

4. lax?mits - Banner

5. te'nguəx et tsətgε·t [chief]

6. ksəmxsa'n (gitlaxda'mks)

7. wudaxkwa'ts (Kispiagats)

8. wist·is and gasgaba'xs (gitsəgukla)

other. Directly below the halait, he dropped the fish, and the halait retrieved them. The kux⁷ɔ'dzɔŋsʌ⁴ (full pronunciation) was then taken as a crest. "That medicine man relawaya put sɔⁿ⁷ɔdzɔŋ on everybody."

tengwax

Poles - from various (at end of long spur of negt)

1. ganiget - new pole, erected 10 yrs ago, carved by Tom Campbell. Klanuty spent $2700. git x a d in e kispayeks came.

2. gansi'l other pole, cost him 2600 On story so from gitlasek. Carved by haxpogw-tf.

3. Listin of old pole outside Larunty house (aquired by MB for NMC) also refers to negt. It was erected by previous tengwax

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Old gauget pole (laying down, partially restored in 1926) Represents

1. pt> (door) of negt in todzz>p - door hung with many hoop when rattlin, exumbog interlinks

2. gil.ada'l - under the door [in the pole] et is a raven, so called because of the great nose it make, ebung. Crest of tengwax.

3. negt with his nose club

4. figures of enemies crushed by koga on todzz>p. They killall kata called hagw>d>'l made of stick

5. 'max k>.l whale man - at bottom

6. Jag - at base [:]

A Haida named ǥawa'i used to visit the
Tsimshian villages to trade, then return later with the
trading parties. The chief of ǥ.itxat'in, hoping
to protect the village, gave the Haida the right
to lat ge'su as a wife. They had a child, and
seeing that it was a mule, the Haida father
killed it. A second and a third boy were born,
and also killed by their father. When her fourth
male child was born, lat ge'su this time pretended
back under his legs to deceive her husband into
thinking it was a girl, thus saving the life of
the child.

The woman of the Haida village helped her
to prepare her escape from her despotic husband.
With a mussel shell knife she killed him and
set off. As she heard, then escaped in the canoe she
had been given. Each morning for three mornings she
tied the canoe ashore and waited her Haida
pursuers go by and return in the evening. The
paddled only at night. As she paddled the child
said continuously; to soothe him she sent out
her husband's tongue, fixed it on a stick, and
gave it to the infant to suck.

Finally she reached her home on the Nass
River. Her brothers gave her child the name
next [nɛxt]. They also gave a feast and
displayed the head of her Haida husband, and
gave next the second name "Two heads" or
ǥ.it'ǥ ǥis [ɔn mɔdɔksəm dii'ix]

of his paraphernalia, for which this reaches had to pay compensation. Finally, unable to pay further killing, they fled upriver. They settled at a place above the canyon, which they called g'it wənks:ix. This site offered no protection against raiders, so they soon moved further upriver to a more suitable place, which they called g'it'angɛ:·ix. "People of salmon spears." There they lived by themselves for a time. They went up the river, tried again (g't'ɔnx'·n) and ascended it to a tri-utary where they built a house and a fish trap. Once again they moved, up the little stream to the lake, and they built a fortress on ♯ an island in the lake. Some time later they moved yet again, along the south that emptied into the end of the lake until they found a ground kill, apparent to climb. Here next decided to stay, and they built a large house on the top of the kill.

One day, one of the nephews of next lost all he belonged to at gambling, and taking his weapons went into the hills (presumably to fret and change his luck). When he had gone two days the others began to worry, and followed his trail into the mountains. They found where he had killed a bear and gone on without setting it up, and they took this must themselves. They saw from the top of the mountains a river which ran now to them. The young man had gone toward this

The people following him came upon the grizzly [Kitkhta]
and killed it. They took its skin, complete
with head and claws, and also the meat.
When they reached the small river (now
known as Copper or Zymoetz River) they
dried the meat. They made a suit of armour
of the skin, using glue and pebbles, and
next strapped it on and practiced avoiding
the grizzly bear. It proved impervious to arrows
and spears.

They continued down the new river, and
after walking for 20 days came to another
small river which they followed down along to
its mouth. They saw two men and captured
them, and by means of signs asked what
had become of the man whose tracks
they were following.   One indicated that the
man had gone into the house; the other, that
he had been killed. Angry, next killed the
two men. One of the dead men had a cap of
marten fur decorated with abalone shell. There
was an argument over who should get the
hat, and next decreed that it would be
taken as a crest, that the nephews would
wear it with the tail of the marten standing
upright, and the children should wear it with
marten fur (g·a·dəm·yeni or crest of
le'nguəx, laxse'l)

[a portrait term of uncertain reference as
x'ts·nana'su crest of guxsa'n, g·sga·st,
partly duck
g·t·səguk'a. The crest also had
the neck of the mallard duck partially over the

At night they went to the mouth of the river and saw a village (gʷisnitⁱɔts3tⁱú) and

empty garment (gʷisnitⁱɔts3tⁱú) and approached to investigate the village, pretending to be a bear. The people attacked the "bear", but their weapons had no effect, and they ran away, frightened. The followers of next frightened the kitenata into the hills and captured their canoes. Only the very stout woman was left in the village. The invaders saw a carved bird on a pole, which seemed to gaze at them as though alive. They asked the woman what it was. In bewilderment, she replied "tʰuⁱt na gʲiⁱade·ⁱⁱ." In the house they saw huge hollowed logs used as captives[?]. They were galⁱna'ⁱs (without bark). They took everything of value, loaded up a large war canoe and several small canoes, and on directions from their woman captive, set out for the Skeena River.

In their journey up the Skeena, they took care to pass by villages only at night. They passed the villages of the gʲitsiⁱⁱs, gʲinaxⁿɔgʲⁱs, gʲit'andⁱ, gʲitwⁱɔⁱksⁿɔbaⁱ, gʲinadⁱⁱksⁱ, gʲitwⁱɔⁱgⁱɔtⁱs, gʲisparⁱɔⁱts, gʲitʰleⁿ, and gʲitsⁿɔngⁱɛ'ⁱɔm. They passed the gʲitsⁿⁱⁱ villages at ⁿdudaⁱⁱn and laxsⁿɔmⁱskanⁿɛs, then the gʲitkⁱcan village of ⁱkʷuⁱⁱliginⁱitⁱú (laxskⁱⁱk) called gʲitⁱinfgaⁱtⁱ, and then the laxsⁿeⁱⁱavⁱⁱsⁱyⁱeⁱltⁱɑ ⁿvillage gʲitʰluseⁱⁱk (just below Cedarvale). Finally they came to

Greta

their goods, and returned to their fort, nearby.
Expecting retaliation, next and his group
went went regularly to tend the large oven-
canoe, putting water on it to prevent splitting.
They did not fear that she would escape, for
the canoe was much too large for her to
handle. However she made a stone trough, and
over a long period put the canoe on half and
stored food for her escape. Finally she loaded
rocks in the canoe to tilt the open end out
of the water, and started down the stream
eventually she reached home.

When next discovered that the woman
had escaped he became sure that she would
be attacked in retaliation by the Kitamaat.
He had the people build a large square log
palisade around his house on the top of the
fortress. Inside the house he made a large
platform, supported head-high off the ground
by pointed props, and designed to come down
and crush the invaders when they entered.
He also had four large logs tied to trees
at the top of the hill, to be rolled down on
the attackers when they came. They waited
through spring, summer, and fall. At last,
as they expected, the Kitamaat attacked, and
with the rolling logs and crushing platform
next killed many of the attackers, causing
the rest to flee in disorder.

Later, next took the four logs as a crest;
gang-gi't "pole of people", and also the

kept continued to explore the country, and
made raids on a number of tribes. Once on
the Nass river Git'lakda'inks, the in the
grizzly armour, he killed several women
berry pickers. One brave man came alone to
meet him, and shot him in the leg (the
only vulnerable place in the armour). next
he fell and was clubbed to death. The Nass
man, *pilk, took the grizzly as his crest.

NB says Nass man went on a feud in country

men

1. lá'ləg

Rama
rte

Boys

1.) tɛx

2. galit
   wi sag.et la galí'dət wi giba
   bage altogeter trading by order

3. kwiskuneg

4. x lá'ləg

5. kwis tsilt

6. ax'itəg

7. ma'uxs

Females

1. nɔxs 'alá'st

2. nɔxs 'a'c

3. 'utst

left:

Origen from kwma ef 16/t
Greta: same as 16/t. No pah or special arata ef

ni·s'a'lux

Names:

1. ni·s'a'lux
2. widax aye'tsu
3. lагэm'e'lit (boy)

Origin: Their names are really g'itwin'kul, widaxayets
he came here because his wife was from here
(wisəmhaye'ts - laxkibu) about 20 years ago.

__wɔ'idɔx__

Men

1. wɔ'idɔx

2. sigitɔmuks "gathering men", a naxnɔg name.

3. gedale'ɛ' "spider", a naxnɔg name, dramatized with a very large spider-model of wood, which crawled around in front of guests.

4. luiswade'g "in smelling navel" (frog) The frog has a smelly navel.

Boys

1. kwɔhamɔn

2. kwɔskuneg

3. "a'l for "a'lɔx

4. k̲at'a'k "on one side, the mouth" (of the moon) oa. gɔ'sg.a'st, bɔxpɔgwɔ'tu.

Women kula:

1. galyɛʔaʔks
2. gotst
3. tats

nɔxs

1. nɔxsḵatʔaʔḵ
2. nɔxs kuɔhamɔn
3. nɔxsḵedaʔlɛ

haˀlas   (laxseˀl)

1. haˀlas — meaning?, a naxnɔg name. The performer event about something like a dog, and the people called him by the name halas.

2. ⁱˢkumɔnlɛ̇ˑˑx — "smelly fur" (of the wolf)

3. tkuˀnɛ̇ˑxt — "little teacher"

4. tawaˑˀlˑx — a kyurelyale name, name of wataxket

5. kwɔg.ayeˀt — "small bullhead", a naxnɔg name, represented by a large carved sculpin.

6. miˀyuxt (as a name of tengwax)

7. hamɔˀk — "loved", a naxnɔg name

8. guuxtɔˑix "continually shaking hands" naxnɔg name.

9. lutamdzawziyˀiks the lovity, galu tiˀn name that also indicated circumstantial, but much money when assumed it. Refers to grasping of the wealth.

10. g.agˑiciˀllkut "now bright sun" "He son is now bright." gapwe.

11. gˑsaxˀitkˑbo. "continually calling" (wolf)

12. gˑotaxɛˀimadɔn "half moon" (man) The moon is half hidden by the falling snow.

Boys

1. taxlauka (uke) "large trout" (the large flooding)

2. kɛuⁿaˑlɔx "fleeing in madness" (the log grizzly)

3. g.agɔ — as a name of tengwax

4. kˑiˀkɛ — " " "

5. ˀatᵴ — " " "ˀaxgˑɔt

Women

1. 'axtixtɛ'i   a name of 'axgɔɔt

2. ksɛlɔsɛ'ix   term applied to a grouse when it throws a sleeping place in the snow.

3. nista'ɡsu

4. 'xskum dza"   "white face" (of the mam)

5. isɔmɔo'l   "imitating the bear" (the grouse)

6. sɔna'nkus   "pretending to be brave" (the little grouse)

7. xstɔmɔks   "partly white" (the fur of the blackfish) ɛ ɡitsɔlas name.

8. kwagɛxkwiyuks

Men

1. tsik   (stealing the feathers of) "hawk" (the little grouse)

2. ksiyengiit   "new sleeping place" (of bear)

3. attaxyɔx

nɔxs

1. nɔxsˀats
2. nɔxs taxla'ˑxu
3. nɔxs kwiyuk
4. nɔxsˀnayɛ'dsesu

from kwagyuɬa
kwee of maˀus

<u>haʼlus</u>

lax̣amts   Separated from tenguʼex and ʼaxg̣ʼk, these people were only one tribe once to ʼx̣ʼalʼx̣p. Three
there were originally one tribe, at g̣iʼtlaʼsek there were a great
the old time, at g̣iʼtlaʼsek there were a great
many many houses. Tree there are just too
Raw.   Same outside relatives.

Crests: Same, but are specially used by this house:

1. waʼx̣ʼaʼs   flying frog   g̣iʼpeʼʼg̣ʼin g̣ʼemaʼʼo
2. skeʼʼmsʼm   golden eagle   the eagle but not
     eagle, it kills grasshoppers and eats birds on
     the mountain

3. ʼmasp̣tʼʼn   white fur seal   is mentioned
     in the lmʼʼʼi say.

Pole (now)

Top   1   skeʼmsʼm
       2   2 waʼx̣ʼas toads
bt   3   maxṣʼl

Origin of waʼx̣ʼaʼs (flying frog) Crest

     When negt was a boy his name was maskʼibu and
he lived at g̣iʼtlaxdamekʼ with his uncle gamluʼaʼksu
(same as masʼlegeʼnsu?)   They were going to give a
feast, and masʼlegeʼnsu sent two of his nephews,
maskʼibu and g̣aksʼdʼrx̣et to the lake
g̣iʼtksʼtsoʼ tx̣ut (waters where float wild fowl) to
snare some g̣aku.   While maskʼibu was watching
the snare, a flying frog the size of a swallow lit
him on the shoulder. He caught it.
     The hunting trip was a failure, but on the way home
the other nephew shot a raven and took it home for

Organ of t'bɔn (na kɨn) and "maspt?'n (white fur and) creature.

When the water was gone after the deluge, a small lake was left g't/lasek, and in it were there two animals. The g't/lasek people killed them and took them as creatures.

Kitwanga

laxse'el

I te'ngwəx

II ʔaxg.ɔt   negt

Royal III ha'lus
lakalgét
IV lɛ·lt

V ha'ku

VI halaist

VII wɔ·dəx

VIII lu'lɔg

IX nis'æ'lux

somgigit

Jun. kanuuta 1923