

next is "funback whale" to them

Women

1. 'wi·dzuwe'nax
"large point (sandbar)" (the chief woman)
2. ka to·tku "close inshore floats by" (the next)
3. tiya'dask "back and forth" (the grizzly)
The grizzly runs about back and forth as the dogs bark at him.
4. katkum ne'g ~~for~~ ~~got~~ "carving of fin"
Carving of a figure on the fin of a blackfish
5. gaspa to' "not knowing where to walk" (the grizzly)
it ran in any direction
6. 'wi·txo'x "large halibut"
It refers to a coast of the family. It is a princess' name.
7. tapxtam neqt "harpoon point, fin" (of next)
The funback ~~of~~ uses its fin as a tapxt - detachable harpoon point, for seals.
8. ksəmgibu' "woman wolf"
9. tkwəg.a.l.ε' "small albatross?" a seabird.
10. qitku "howling" (wolf)

Some Women
Words

1. masəm ləp ta' l də "separate climbing"
Three bears climbing three separate trees

2. q̄ 15 li' uxt "other place, them, hides" (bear)
When the hunter finds a bear's den, the mother hides
the cubs in another place.

3. ksəm lə s' yé' n "woman mink" ✓
The name of a medicine woman who has a stuffed
mink to hold her private powers. In doctoring, she
lays it on the sick person, and when she is
finished she takes it away. This takes away
the sickness. They try always to have a medicine-
woman in the family to bear this name.

4. tsɪ k̄ s̄ q̄ .ə' t̄ k̄ "strong heart" Refers to a
fortune teller, and means she will not fail
in predictions of the future.

5. ksə bə lə' t̄ k̄ "like abalone pearl" (the sun)
sunrise is like mother of pearl

6. kw̄ s̄ m̄ i k̄ s "soft fresh snow"

7. cɪ' yaga's "oldest"
The oldest princess of the family

8. 'wi' t̄ ku wi' l̄ ks̄ t̄ "big prince"
The oldest prince of the family

9. ksəm u' x "woman bird" hu' q̄ is a parrot-like
bird
a medicine woman's name.

Origin
Crest

g. t x n

Miss Doolan (sister of g. t x n)
to Baynon
1927:

Meeting
the Tsetsaut

g. t x n and his nephews went away
in their canoes from gwunwax, and at the
same time sa g. o'wen left with his canoe
from the same place. They were brothers.
g. t x n was the first to land at the place
where the Tsetsaut came from the hills at
gal'en (Portland Canal) and they made a
village a x m a i n g. After joining in with
the Tsetsaut. After they had left this
place sa g. u'wen then stayed with the
Tsetsaut people while g. t x n went on
further up the inlet, and came to
t'g. a l a n. In this territory there were
two rivers: l a x g. a l ' e n or k s a ' i l a s k ' (Salmon
River) and l a x t s a l ' a s (Bear River)

Skeleton Crest: g. t x n, (then having child's name
of ba get ' a n x t) when he first came here heard
a crying sound, and chased a creature around
a tree until he caught it. It was a skeleton.

ba g w a l s x [of some kind] crest. On the way home,
ba get ' a n x t saw a monster blocking the
channel, like a whale with humans along its
back, blinking eyes. He adopted it as a
crest for house of g. t x n and used on
pole at l a x ' a n g i d e

The Mountain Pole.

Cf TP I - 21-24.

Wm Moore 2042 Iaxkibu.

Beginn
1929

Pole carved by 2042, Iaxkibu, gitwanksik, about 70 yrs ago. Mountain's family went to t'som tag. oq. ain near Grandy, in the terr of ni. sy. us of q. isg. akes, gitxatin for the cedar. All the gitxadin were called to help them get it out. Ioved it to git'iks and 2042 was called to carve it, by erlachon time.

October. started carving. had to call 2 sons to help finish in time.

Payment 10 white trade blankets
 2 black " " "
 2 t'iyon
 1 musket

All now R. phratric were called on to erect it. Cedar bark ropes & ropes made of the erlachon nets (nettle fibre). They made crosses of sticks and kept raising the end gradually, and the women sang as it was being raised, and at each beat of the drum the pole would be raised.

A halpored gona x'angik Matheson came by on a trading sloop, took his ropes and tackle ashore - first time Inge used white men's ropes. It took 3 days to erect.

All the people of Iaxskik of paternal origin brought wealth: guns, overcoats, blankets, etc and threw this into the hole at the foot of the pole.

qaya'x (sag. a' uwa'. n)

Chief Mountain
1927
(Barton)

1. kwisana's ✓
garment/skin " When they first got to earth again after the flood they met with the people, and these people gave them a robe with eagle feathers laid (not sewn) on. A garment of eagle feathers
 2. tag. a t' o' n t k u ✓
The name of the powerful shellfish hadzalt that caught the man by the hand. They got it as a crest. Repres. on pole at git, i, k s.
 3. naxnag. om t x o x ✓
supernatural halibut that swallowed the man
 4. q e d om dzo' o y u x ✓
man underneath seen in the sea up. on the pole
 5. mas g. aye' t ✓
bullhead. monster, with faces all over. On pole too
 6. x s k e g om t x o x ✓
"eagle halibut" Not on the pole but on the gravestone of Thomas Wilson at Graveyard Pt.
 7. g. and a' t ✓
a fish similar to a halibut
 8. g a t ✓
skate? or shark? The pole has it
 9. u w e' t ✓
a wooden man, acquired long ago
-
10. haot's comment. Is on pole, but belongs to git x on, not to us. git x on's family all died off and the crest was killed by uncle sag. uwan. When he made this pole at git, i, k s included it to show that it is also git x on's monument

Pole of sag.a'awa'n :

sag.a'awa'n and all his family erected the pole as a monument to 3 chiefs :

g.txon

txalaxεtk

gaya'x

A great quantity of coppers, goods, food were given away.

Gitxon's family had all died off and the crest was killed, but they included the tkuweksəm ha'ots to show that it was also his ~~po~~ monument. No other crests of outside families were used. None of txalaxεtk.

Myth of house of gayax (sag. au'wa'n), laxskik, gitxatin.
Chief Mountain, 1927, Interp. Barton.

[Original notes still in shorthand. First part is transcribed in a Narr. "Saran'wan, Chief Mountain". It is also used, in a more free translation, in Totem Poles, I, pp. 24-29. Also used very freely and interpreted in Harda Myths, pp 9-ff.

The following starts at the beginning of the field notes and uses the first-mentioned narrative, which seems to be an accurate transcription. Where the narrative ends, the account is continued to its end in "Totem Poles".]

' Our grandfathers were at ~~to~~ lisams
(follow other copy) - - - nas gayeit ..

[See also Alaska Beckoner]
pp 84-90
analysis to p 95

This transcription is more accurate than From original field notes also Narr. "Saxau'wan Chief Mountain" ✓

T/I pp 25-on.

Chief Mountain 1927 Barton interpreter

History of gayax (laxskik) of Gitxation.
also of ga'xo (The Inlet of Portland Canal).

Our grandfathers were at lissoms, Nass, in the beginning. The flood came and they drifted away. The Inlet had no canoes, so they climbed the highest mountains of gala'n (Portland Canal). The reason why the inlet is called gala'n is because of the head. It means the head part (of the inlet) (it is like the head part of a house).

There were 6 canoes tied up together in the foam, it was not water. These were the canoes of gitxon and his friends. Gitxon and his family drifted away. When the flood went down he drifted to the G. C. Island.

[Correcting] he drifted where South-east Alaska is now. It was at the other side of gitga'its (near Cape ---)

These form 2 villages now Howkan and Klinkwon.

~~Barton manuscript~~
6 canoes of our ancestors

They drifted outside Xawaq, Prince of Wales Island.

They were crowded at this place. They tried to live there, but they could not make a living, no more than when they had been at lissoms. They started to find their way back to lissoms. They did not know where they were. They started to struggle to get back. A great many among them died at this time, and there were some more children born. There were still 6 canoe loads left.

They battled for 2 moons. They followed the shoreline and the ranges of mountains. Then they came to sanine. The sanine people were in there [?]

This tribe had drifted off to some other place, like themselves, and had not managed to come back home. Our ancestors had nothing to eat. They went down to the sea shore for some shell fish. a:it

[a:ix] was the man who went down to the shore. He saw a large stone, with holes under. He noticed that there was something alive there. It was a develfish with

[Sanyu?]

many suckers. It was so strong that he could not pull the stick out. He left it there. Then he took hold of it again and tried to pull it out. The fish in turn took hold of him. It had many fingers and it wanted to pull him in. The man was holding on to the rock. He held on to one of the large shells, rooted to a rock, a shell called *g.a/ʔuʔ*. When these shell fish take hold of anybody nothing can break away from them, they are so strong. The shell fish took hold of his hand. And he was caught there. The tide was rising. His brothers and sisters stood there alongside of him. They soaked the stomach of a sea lion ~~and~~, a big one, and they put it over his head. They tied his canoe near to him; they tied it close to his neck, and he went then to cry. He said (in the Ilngyet language) "You cry" a first time. "Cry for me" he said a second time. We know a song containing these words *hiyan>he...* "You cry for me". This song was sung after the man was caught by the powerful shell fish. Then he was drowned. When the tide fell they took his body and buried it there, burning it first. Then they started to paddle away. They paddled all the time, ~~they used~~ ^{they used} no sail. They arrived at a place called *aʔkna>be'x*, this side of ~~the~~ *Stikin*. Then they came across the place named *maxta>anges>mks* (Longas Narrows now). They came to a place where there were plenty of salmon. They caught some, many sockeye. They cooked them ashore. It was a warm day.

Gunas went swimming at this place. His father saw a big halibut come up and swallow him. They came closer as fast as they could. The fish had swallowed the relative and they could find no trace of the man and the fish. After a long time

of watching they saw an Eagle at the edge of the water. They went there to look. Surely the great halibut was there. They captured it, cut it open. Their relative was inside. His flesh was getting spoiled inside the fish. He had a copper round his neck. The father of this man stood at the head of the halibut and he started to cry. His words were "This is the place of the $naxnag$ $t \times o \times$ (halibut)" Then they left this place, bringing the body of their relative with them. They paddled and after a time came across the large open water called akstaqt. After they had crossed to this side they saw a big man come up. He had long hair. He really was the statue of a man, but he had the tail of a fish. He held 2 king salmon in each hand. He was eating them, standing on the water. They considered that this statue was their ayuks, the man of the sea $ged \times m$ $tso'oyux$ "man underneath" (the water). It is carved on the totem pole at gitiks.

The man that was standing in the landing canoe said, "Let us turn back away from him; he will eat us all". The man with him answered "Does he eat the salmon?" Others answered: "Yes, he is eating it." These are the words of another $l \times m \times i$. They went ashore at akstaqt, and they came inside of the little island on a nice ~~sto~~ calm day. And they discovered a big bullhead fish $masgayeit$.

Here the accurate typed transcription ends.
For a loose translation carry on on p. 26 TPI.

cong

$l \times m \times i$

sag. a'wēn (laxskik)

Bolton, 1927.

He is a Nuge. They were all under the Eagle and they all went as brothers, but there were 3 heads:

gitxon is the first

txalaxet

sag. a'wēn

Still independent. Latter has different adax.

Doesn't know any outside relatives.

axata't (laxskik) is of an old Nuge group, always of gitxadin. It was the biggest group of laxskik. Not quite of sagawen's group, but near. Had same hunting grounds and crests. Had own adax.

Barbours field notes
undated

gwənhut laxskik

| | | | |
|---------|------------|----|--------------|
| Royal : | tʰaxaxet | of | gitiks |
| | mənɛsk | | gitlaxda'mks |
| | nɪswa'mak | | ʒɪspaxlɔts |
| | kwuxgɛx | | gitsɔlas |
| | yu'əns | | gitwilgɔts |
| | hə'is | | gitg.əɔtə |
| | nɪsnagwalk | | gitsəmg.ɛləm |

lakaxkiget :

| | |
|---------------|------------|
| xɪop | |
| nɪs'awalp | |
| spɔxs | |
| ʒɪlɔsg.ales | |
| gɪstaxk | |
| nɪskadzɔ'ik | |
| lug.ɔl | gitwilgɔts |
| xagɛt | " |
| t'atəmha'ax | gɪtlen |
| nɪsgɪdaxanɪts | ʒɪtlen |
| lutkudzamti | gitxata |

Duncan usurps the trading privileges of sag.u'wen with the
tsatsant of sma'il'x (Portland Canal) ✓
Robt Stewart to Bynon, 1948

sagu'wen lived at knagoli before Tomlinson established the Kincolith mission. It was central for trade, near the trading ships and near the new HBC post at Coalapple Inlet Point, and he took advantage of this. A former sag.u'wen had discovered the laxgibu tsatsant at sma'il'x, so it was his exclusive privilege to trade with them. They had no canoes, but always got many furs from their hunting territory which they had found by travelling overland from laxse'oli when they had run away from the laxskik. sag.u'wen got their furs for almost nothing.

When Tomlinson established the mission he heard about the laxgibu group and went to their village with his helper tet'ux. He traded them several canoes for their furs, and invited them to come to Kincolith. tet'ux also urged sa'nig and his people to move. (By this time Duncan had gone into the fur business and gathered them from village to village in a small schooner and sold them in Victoria. He promised the Indians better prices).

sa'nig and his people did move. sag.a'wen was very bitter over the loss of his herds. right, threatened to kill tet'ux, and moved with his group back to git'iks where he had come from.

Even to this day the laxgibu group is referred
xatksem tsats'e'utgas sam'ogidom sk'a'ni's
slaves of tsatsant of chief of mountain

See Ewenhooit Pass 35

Origin of name Mountain Chief