

Koluget

Names

Origin

Crests

Myth

kɔːluget

(laxkɪbu)

Men. kɔːluget

1. kɔːluget "one person" gapwɛ' name

Dabe's

2. tɔːbe' "mountain sheep", a naxnɔːq.

The performer wore the huge horns of this animal
madiːk3. madiːk "grizzly bear" (Iimedian term), naxnɔːq
name. Performer went about on all fours as a
grizzly.

wɔːs

4. wɔːs "trout", a naxnɔːq name. Performer wore
a large carving with a big mouth, and "bit" people.5. laːk for guxqalaːq "always playing". naxnɔːq.
yaːnəksw6. yaːnukus (meaning?) a swanaːsu name,
it came from the vision of a halait. Not performed

7 5

~~Boop~~

sɔːwiɔːqʉ's

7. sɔːwiɔːqʉ'us "new great jumping" (frog)

The new frog jumps a great distance

8. This name was elevated from a boy's to a chief's
name because of the bravery of one of the holders. It is
now considered a "brave name" wamːaːlɔːx
name brave

Boyp

1. g. ana'um lax ma'.uxs "frog in the snow"
mäsxwum ba'n
2. maskum ba'n "red belly" (of frog)
'abte'g
3. 'apte'g "spider"
'wit'apte'g.e'wɔni'dat piste'i 'atyuku tkw'agt
like spider where on sitting grouse while pecking
saget le'alt
4. sag.εtlε'→l "all together disowning" (the people, the frog)
5. gaye'is ancient term
6. uksla'.ux "out into the water trout" (frog)
The frog jumps into the water like a trout
7. ti'anxi'su "never babiche" (the hide of the frog)
The hide of the frog is never used for babiche
8. sag.εtme'qu "all together berries"
The grouse are like berries, sitting all together on a tree.
9. taxuma's for hadag.ɔm ha'st "bad fireweed"
10. sikat'a'lgax "continually speaking" (the frog)
11. gaba'se'
sqaba't'ase'.tɔxs
across clouds on sun
hanging

Women

1. ku'ya'm "depart", a naxnɔq name. The woman performed with a dipnet.
2. halpəhada'q "always useless" (the frog)
3. a'dixsu for kuks'am'a'dəxsu "proud of oneself" a naxnɔq name.
xɔməgɪtkwɔ'yəm
4. kɔməgɪtkwɔ'yəm "woman of 'people of Spring' the Babine people", a naxnɔq name. The performer carried a bow and arrow.
5. ta'a'ləx "continually angry", naxnɔq.
6. laxpa'n "both sides belly" (the frog) The frog's back and belly are both the same.
7. wɔ'sɔsq'a'nɔ "eating (of grouse) mat"
It is like a mat where the grouse eats
8. ɔnamts for sɔg.ɔpk'e'nam "along giving", a naxnɔq name. The performer walked along in front of the chiefs giving them food and gifts from a basket she carried.

Gerls

1. t'a.

hada'g.əm wɪdaɪ g-ana'ːo
bad where sits the frog

2. kubəla'xu (like) 'small trout' (the offspring of the frog)

3. tsi'uks "shell money" (dentalium)

wusəndzux tsi'uks ta'gɔ' t g-ana'ːo
alongtop in part shell money on back of frog
The frog has tsi'uks on part of its back

4. ni'limxs "on growing" (fireweed) The fireweed grows on a grave.

5. q'a'm.aks "out throwing" (the frog)
The frog is thrown out into the water

6. na' l.ː "against lying" (the offspring of the frog)
The little frogs are floating against the bank

7. si x q.ɔ' t us "trying to swim" (the little frog)

8. na g. am g. a' ix "robe wings" (grouse)
The grouse makes a robe of its wings

9. gun ex u m d ε' ix "cold skin" (of the frog)

10. sa g. ε t' m i x g. a' ix "all together falling off the white down" (of the fireweed)

11. sk w u n g. a m i x g. a' ix "on top falling the white down" (of the fireweed)

12. 'alskwɔt "suddenly obscured" (the sun)

nɔxs

1. nɔxs | la'k
2. tɔbe'
3. tsa'ta.su from naxnɔg "eating"
Performer was masked as a dog
4. meltaxs from naxnɔg "frozen" (put)
5. ~~nax~~ ki'luget
6. tɔɪqsg.ɔ'tu from naxnɔg "proud heart"

Kɔluget

laxkiba.

Mrs Jens.

Oryen:

git'ang.a'sx

Rel: 'nikap & kwunitus of Kigagas were together with them at git'ang.a'sx and they all have same names, but not same crests.

Crests

smax'

1. smax standing
2. 'nidza.bolax a'n man in a tree

A Kasa house have this crest, taken from galds in conquest

3. ganso'dzax shadows painted in house

4. ha'ni'g.ɔl movable steps, inside doorway, used on ceremonial occasions. A moving platform

Visiting chiefs had to stand on it and sing their songs to stop it. If they fell they had to pay to redeem themselves.

5. kibu' on top of pole (fallen)

6. 'u.c'us dog painted inside house, between 2 wolves, one biting its tail, one its head.

{ shadows & reflections same word }
'ɔ'zɔn is "soul"

Crest say g'iba'w

John Brown:

Oryen:

Re myth. Foreign relatives: kwuni'tu (Kigagas) and kwadzaksɔadɔt (Kupayaka). These originally came from house of Kɔluget at gitang.a'sx. This family was entirely of local oryen.

Crests

1. 'nidzabɔmlaxga'n "a man on top of a pole
low at galds" This only crest.

House Name
(Tens)

tsɔmg.ans'dzɔn "in place of shadows"

Origin of $g, a\text{'}, d\text{'}, z\text{'}, n\text{'}, x$ (shadows) and other roots of
 $k\text{'}, l\text{'}, u\text{'}, g\text{'}, e\text{'}, t$, $l\text{'}, a\text{'}, x\text{'}, i\text{'}, b\text{'}, u$, $g\text{'}, a\text{'}, l\text{'}, d\text{'}, o\text{'}, 's$.

Isaac Jens, 1920.

$su\text{'}, w\text{'}, i\text{'}, g\text{'}, u\text{'}, s$

$su\text{'}, w\text{'}, i\text{'}, g\text{'}, u\text{'}, 's$

$su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$

Keep name elevated to drop
name because of bravery.
House of $k\text{'}, l\text{'}, u\text{'}, g\text{'}, e\text{'}, t$.

$su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$ was a warrior who lived ~~alone~~
just above $g\text{'}, i\text{'}, t\text{'}, a\text{'}, n\text{'}, g\text{'}, a\text{'}, 's\text{'}, u$, with his sister
 $'a\text{'}, t\text{'}, p\text{'}, o\text{'}, h\text{'}, a\text{'}, d\text{'}, a\text{'}, x\text{'}, g$. Many men came to claim her
as wife, but $su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$ refused them all.
At $a\text{'}, n\text{'}, l\text{'}, a\text{'}, g\text{'}, a\text{'}, s\text{'}, o\text{'}, m\text{'}, d\text{'}, e\text{'}, x$ lived another warrior
named $n\text{'}, u\text{'}, x\text{'}, s$. He came to their house during
the night and slept with the sister, then
when $su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$ got angry, picked up his
war club ($h\text{'}, a\text{'}, g\text{'}, a\text{'}, l\text{'}, a\text{'}, u$) and prepared to fight.
At this $su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$ said "Wait. I have
been waiting for a man as brave as myself. You
may marry my sister. You are of my kind".
 $n\text{'}, u\text{'}, x\text{'}, s$ and his wife moved down to $a\text{'}, n\text{'}, l\text{'}, a\text{'}, g\text{'}, a\text{'}, s\text{'}, o\text{'}, m\text{'}, d\text{'}, e\text{'}, x$.

$g\text{'}, a\text{'}, y\text{'}, e\text{'}, 's$, a brother of $su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$, went
up the mountain $'w\text{'}, i\text{'}, s\text{'}, o\text{'}, n\text{'}, s\text{'}, k\text{'}, i\text{'}, t$ to hunt
groundhogs, and did not return. $su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$
searched for him, and found his dead body
in the hunting lodge. In the lake nearby
he found the bodies of several Tsetsant
whom his brother had killed.

That winter the Tsetsant attacked
 $g\text{'}, i\text{'}, t\text{'}, a\text{'}, n\text{'}, g\text{'}, a\text{'}, 's\text{'}, u$, killing many people. They took
as ~~a~~ captives $n\text{'}, o\text{'}, x\text{'}, s\text{'}, a\text{'}, n\text{'}, p\text{'}, a\text{'}, 's\text{'}, u$, a woman of
 $su\text{'}, w\text{'}, i\text{'}, g\text{'}, a\text{'}, u\text{'}, s$ house, and her two children.
She took careful note of the trails by which
the Tsetsant returned to their village. They
arrived at the village in the spring. It was
underground [? M.B. says "in underground huts"].
The Tsetsant celebrated their victory, singing
and dancing through the night and sleeping by

$n\text{'}, o\text{'}, x\text{'}, 'a\text{'}, l\text{'}, a\text{'}, x\text{'}, u$

"along here"

day. They slept with their feet resting on a long pole, in the direction of the fire.

While the Ietsaut slept, the woman and her two daughters escaped. They travelled at night, and in the morning climbed a large tree. They saw the pursuing Ietsaut go by, and counted them as they returned in the evening, then set out again. For four days the Ietsaut pursued them, and they ~~walked~~ counted their pursuers as they went out and returned, and travelled at night. They reached the upper Nass and crossed it on a log jam. They were starving, and one of the daughters died there, and was buried under a large tree. Finally they reached git'ang'a'sx, and told what had happened to them.

suwig'a'us organized a war party to retaliate on the Ietsaut. He invited nuxs, and many people from gald'. They took nuxs·ɔnpa'su as guide. While on the trail they chased a bear up a tree and killed it. There was a dispute over who should take it as a crest, and finally they cut it in half, one half going to gwun'itu (laxkibu, qisg.aga's) and the other half to kwa'mɔn (laxkibu, gald'). They came to a lake, which was very calm, and observed the shadows of trees moving on the surface of the water. suwig'a'us took the shadows (g.ansɔdɔnɔx) as his crest. They made camp at the foot of a huge tree, and while they slept, excrement fell down on them from above, almost causing

Crest: bear
cut in half

Crest:
shadows

them to suspect each other and fight amongst themselves. But in the morning, they sent a man up the tree to investigate, and he saw a huge naked human being. One by one the warriors tried to throw this creature down, and finally *nuxs* succeeded in killing it. It was a ^{*sa m a i s i*} *sa m i s i* (general term for anything large and extraordinary; animal, human, ghost, etc). *suwigaius* took it as his crest.

Crest: Being up the tree same as noted above

They approached the *Ietsant* village and saw the smoke rising out of the ground [underground huts]. The *Ietsant* saw the raiders sitting on the mountainside, but thought they were boulders, and continued their dancing and singing. Before dawn, as the *Ietsant* slept, the raiders attacked. They broke the legs of the *Ietsant* as they slept with their feet propped up on the pole. *suwigaius* killed everyone in one house and came out crying out the call of the wolf. (The *Ietsant* were unable to help each other since they were confined to their underground huts). In the morning the *qald* people took many prisoners, and rescued some of their own people who had been captured in former raids.

On their return home, they assumed the things they had seen as crests.