

Informants, Kitoranga.

Mrs Maggie Ogwe Ulla

(Sgayein)

53 in 1924

1. 'axting'e gets
2. haluhal'a'it "
3. 'wil'amwan "
4. xstingomw'e women
5. sgayein from uncle

Aotomon Kauri (1elt)

74 in 1924

See further data under 1elt

No: t'alye. house of 1elt

Ja: tselamtxe'wan, lax'ibu house of tenenge't.

George Mark Holland (Kageton informant) larse'i' (house of halas')

1. ham'olk chuf name maxng
2. gwuxts'iox maxng
3. ta'walx Kogwagete name
4. lutamdawey'alk tu'rim see note
5. wogaye't maxng
6. gagi'e'ikux g'ape'e' see part
7. gis'agg.e'tax g'ape'e' } note septem and see
8. gista g'eim'a'dam g'ape'e' } part of text.
9. wix sg.agg'e'x Boy name kg.og.m'we'e'

Mrs Stephen Burgen, 'axtix or tenenge't, lax'ibu, getwng'e.

1. 'axti.kst'yo'g gets name
2. kse'ida "
3. 'uksq'p "
4. lada'i'ix "
5. gaxsq't ? "
6. 'axt'im'it mas' name
7. nandax'aintu "
8. 'ai'a'ii maxng
9. tenenge't "
10. kst'iy'og.m'we'e' woman chuf

Mustela (Thyagie) Servet. Name of 'active, Parkiba

Kitwanga. Wife of Paul Servet

1. 'w/1' 'a m d s' 'x' girls

2. x p i s u . n t w r r a n o

3. p a x i d i s e . t "

4. l u g i t w e . l t x "

1311

(ax ser. 1)

Names

Origin

Quests

Traditions

Personal History

131t

(fasse:1)

New

1. 131t "make", a naxng name.

In the dramatization of the name, a masked figure sat on a platform at the rear of the house, representing a woman in the form of sheldritch. When she wore a make was seen, as though she had given birth to it, and it was exhibited to the guests. long.

2. 51'ya'.tu, refers to a group, well dressed person; a naxng name. The masked performer came in, walking on mossy stone.

3 taxtsax

?

gapae

4 taxaphapu "all surrounding" (where under the gingly)

5 lada'xa'.itx "in strongly standing", a naxng name. The performer invited the other steps to combat, and presented a robe to each one who attempted to overthrow him.

6 lusingase'

lusingaset' tset' fxs

in against clouds face sun

The clouds are against the face of the sun

7 ts'ata

masam ksit's'ata'tu next next
one after another outside fence of blackpen

8 giba'umget "wolf person", naxng name.

Boys

1. wa x k s . k s
t x a w a x k s . k s t t a o m k s a n
all ^{away} from ^{before} drafts see of ^{before}
2. 'm a g . a ' . t a x
s a g . e t m a g . a ' . t t a t k i t p i s t e ' i
all together put away stopping grow
3. k i s a x k i ' i . s t " along, eating, the tributaries " (the
big gully)
The big gullies go along the tributaries to pasture of water
4. ' u k s h a ' g w a x " outwards from shore, cracker "
(the rice)
5. t a x ' m e ' t a x " around burning " (the feathers of
the grouse)
6. g w i s k u n e ' i x u " garment of extra weather " (wool)
The winter garment of the wolf.
7. l u ' . g . a n t u
8. m a x t a d a ' u x
9. l u ' s g . a s e ' i
10. k w i s i ' i ' a
11. k w i s i ' i ' t a

12 q. bu m'ands'

13 1ig'iyε

Women

1. tax ta'nk a nisg.ε name from house
of atagog (qitxadin). "We are from
that house originally".

2. ku x h'is y ε' / "always making mistakes", a
maxnɔg name

3. 'ax lax mu'x "early eating ears" (the wry)

4. nis ku un s ε'x (also gts'?)
"on berry bush" (the grouse)

Girls

1. qai k s g a 'n t u
q, l d a m q a l k s g a 'n t u m a u s ' a t a s g a n i s
shining down towards trees now on mountain
from top

2. t i l u ' y ε

q a k s t i l u ' y ε t ' w i s m a x
gust in walking by bear

The large bear is just walking in the water

3. saq.εt la'.ye

4. lu'a la'gax "in (nest) talking" (the opening of the groove)

noxs

1. noxs lε.1t (see above)

2. noxs ha'i'ku from naxnoq "to tighten". The performer was placed between two boards which were tightened together (?)

3. noxs a la'is from naxnoq "lagy". ✓

4. noxs ku x nu wa' l d o from naxnoq name ✓

5. noxs lu'a la'gax (see above)

6. noxs qam g.εt k s ε' u x , from "before, coming out". The large bear comes out before the others.

7. noxs 'i s' a' k' s , from "like water" (the part of the bear)

8. noxs ku w' i s ku n ε' x (see above)

9. noxs a' a' l from kexkum a' a' l a x "wi' leg ε' n s u"
young and great grizzly

The great mad grizzly in flight.

10. noxs p' o' x , from naxnoq w' i b a b s' i . "lost" ✓

11. noxs lu' g' w a n t u

12. noxs ha' g' w a x

13. noxs lu x s g a s ε' i

14. noxs h e' d a n t u

15. noxs l i g' i y ε' i

1316

(Laxse'1)

Harris: the woman's name Lax'taink: Stwa'nissge
 name from house of a'tagag (gitradin).
 "We are from that house originally. We came from
 salt water. That is why we have that name."

Lagomits: lower family, lakax'tiget. Is not quite
 git'awag.ε. Came here lately from the
 Black River.

Harris: The family originated on the river N. and drifted
 up here on account of the flood. They lived at the
 village of 'ante'gwale'. That village has ceased
 to exist. Some of the people who lived there were:-
 Three Cuts: lax'kibu: ne'gwai'un
 [?] pit'ke'tu
 laxse'1 'at'tagaxst
 kse'masi'pus
 andinks
 tayamwil

No git'sgast No laxstik.

Relative: git'laxdank: tagai'laxet, ksem'san,
 gam'lak's

git'ratin (or lax'alzap): 'at'tagaxs or relative
of my eye

git'xaita: 'ax'ta'wals, wak's

git'twin'ku: kw'inu

Informant has not these relatives. "If one of them dies in
 git'radin I want to help with the funeral expenses."

If some die in Kitumwast I go and help them. Those
 presents are later repaid as a gift."

Harris (1316) - clewaker says 1316 and tengwax had same origin and myth
 although they have been subdivided lately.

13/11

(Laxseil)

13/11

1. sam³³'gidam gama'io stay frog. on pole
2. spɛ'g.g.ama'io frog hanging up and down
Painted on inside and outside walls of house
3. spɛ'g on the wood applied to snow covering the
top of the mountain in winter.
3. mɔ³³'dzɔks on ambulant and triton pole.
like a hawk *Preyer*: Our ancestor found it on Copper River,
It was like a big man from Heaven, not
clearly seen in the mist, on the mountain. *Rede*: spagɛ't ɔa'it
4. mas'kwi'uk white groundhog. Used as
a hat, the whole skin with head and paws
found by 'axtsu' on Kselaxtselaisut *Key*: m notes
notes on song
5. 'is'u'gu "smell of copper" It was a
stone they found under water at the bottom
of a lake. It had an odour. They took it
down and raised it into a man's face (from
the shoulders up). (From house of stay frog)
6. gɛdɔmg.an'p'tɔ' a carved man
man doopost on the doopost,
holding the rope that ties the door. Also
from the lake
7. an'lap'tɛ'it'gama'io where the frogs climb
Some origin
8. 1ɛ'it snake It was obtained at the same
time as frog on the lake
"They found all these crests on the lake".

Origin of sam: igidam ganna's's erect and others
karna.

On the Naze just above 'ante gual' e' was a

Lake. The chief frog took our grandmothers as captive
long ago, before the flood. When she came back to her
own family she [brought] all of the [creats ?] of the chief
frog house. That is how they got all the creats.
[?] When the flood came the chief frog caused them to
dript here from the Naze [?]

Songs:

1. The big frog covered all over with copper (m 15 in) songs:
I am alone, I alone was saved.
(All the other things in the Lake were dead)
2. All together all the ravens from the Kavaona mountain
After all were dead, the chiefs.

Notes of 13/11 : (2)

1. spɛg.ɔmɔ.gana'ɔ^o Kangung frog

Top. 1. mɔdɔzɔks

2. ɔɔp

3. spɛg.ɔmɔ.gana'ɔ^o

4. gɛdɔmɔgɔp'ts'

Base 5. sɔmɔ'gidɔm.gana'ɔ^o

Carver: g'itɔm, chief of p'itɔla

'It is 13/11's monument. After his death, engraver

put it up himself.

2 an/ɔp'tɛldɔt.gana'ɔ^o where small frog chant

1. mɔdɔzɔks

2. spɛg.ɔmɔ.gana'ɔ^o

3. 'ɔs'ɔɔg

4. gɛdɔmɔg.ɔp'ts'

5. sɔmɔ'gidɔm.gana'ɔ^o

* 6. xtsɔg.ɔtsɔm.snaɔ
cut in two lines

* This did not really belong to them. Inferred as k'si'sux (short money) from ts'le'g.ɔn, lakk'iba, name of ye'yaɔx, Kuyagaɔ (?)

In another place 13/11 read he created the spɛg.ɔmɔ.gana'ɔ^o frog for his other uncle taxtsu'x

1. mɔdɔzɔks

2. 'ɔs'ɔ'g

3. mɔdɔzɔks

4. lu.gɛdɔm'tsɔm.da'x

5. xtsɔg.ɔtsɔm.snaɔ

(Is this one of?)
above

And before that, he sang, he created sɔmɔ'gidɔm.gana'ɔ^o for his uncle 13/11 when he surrounded him.

1st - personal history. (Shower leg'ex)

leg'ex captured one of his grandmothers, gaksqain'tux and had a son by her.

My mother married a son of te'ingvax named tselamt'kiwa'n.

When I was born, that was the name my father gave me [?]

When I grew up, gsm of Kistsalas gave a yek. My mother traded my hair and tied it on top with white ermine. We gathered together all the ~~poets~~^{poets} who were going to distribute and placed me on the pile. Then she lowered my ears to show that I was of a rank to become a chief. My ear lobes were perforated at four places, at the center and top. So that time my name had been gaina'io, also another name tamana's.

When I returned from that feast I went into my uncle 1st's house again. A younger uncle died, g'ibawng'et, and I was given his place. From then on I sat in company of the other chiefs of the house.

At the death of my uncle 1st I succeeded him and erected the pole sam'ig'idam g'ana'io. Then another 1st erected the pole sam'ig'idam g'ana'io. Then another 1st erected the pole of 1st. At the same time I married a young woman of Kipyayak from the houses of ksax'k'o's x'f'ism'axe (ax'k'ibia)

When another uncle tax'tsu'a's died I ~~was~~ erected the sp'eg'am g'ana'io pole. The figures are
1. m'odzaks. 2. 'is'j'ig. 3. m'odzaks. 4. lugedamzanda's x' m'g'p'm'm on the

5. x'tsag'ot sam'smax' huy'ber.
When I am well to the last of the old stock. The other houses adopted from the ^{land} ~~land~~ of Kipyayak
next - belonged as a child to this house

Of late years te'ingvax and 1st have been subdivided. They had the same origin and myth.

Also flying frog, hole of frogs, France frog,
HF of frogs, Agumel.

Origin of word 'agedam dzanda' ('person on the lake')
house of 131t, 'axse', Kutaranga.
Astonon Harris (131t) 1924.

Our grandmother 1925mks was the daughter of
negua'on and lived on the Naa river at
'anteqoo's. (Term applied to fugitive running away
to their fathers). Every morning she heard the
noise of frogs coming from the small lake above
the village. One morning, she was running from
her sleeping place. The people around the lake
been taken by one of the many auctions for her
hand, but actually she had been taken by
~~the~~ a being on the lake.

Two years later, two frogs appeared on
the doorstep of negua'on. One was saying
'tsawit, tsawit', the other, 'gadx, gadx',
as though they were announcing their own names.
The people placed the frogs on the trail leading
to the lake, and followed them until they disappeared
into the water. From this they deduced that 1925mks
had been taken by the frog of the lake.

negua'on decided to drain the lake, and
sent for the people of git'ax damts and
~~git'ax damts~~ git'winksi'te to help him.

They dug for many years, and finally emptied
the lake, removing a great many frogs, which
hopped away. A few of the frogs flew away
on moth-like wings. A git'w on kn' man,
sed's'git (house of 'unda xax'e'it's, 'axse'1)

needed in spearing one of these flying frogs.
Another man speared a headfrent which was
floating on the seething water. It showed a
scatid woman, with frogs on her hands, knees,
breasts and eyebrows, surrounded by many more

As the waters receded, they saw a houseplant floating on the surface. ~~It~~ On it sat the young woman, and they saw that she had frogs on her hands, knees, breasts, and eyebrows. One of our brothers opened the houseplant, which had many small frogs on it, and it became an exclusive nest of the house of 131t. The woman did not want to return among her people, but told them to take possession of her frog children as nests.

The people saw a huge pole protruding from the bottom of the lake with many frogs climbing on it, and human figures at the top and the bottom. They took it, naming it gandopt'sit'gana'io. That is the name of one of our totem poles here. They also saw a huge frog swimming in the water. It was the chief of the frogs, and had human heads between its ribs. They killed it and took it as a nest, the sam'isig'idam'gana'io. That night they heard a woman's voice singing a dirge. It was 1'ig'em'ts, singing for her dead frog husband.

One day, playing near the lake, the children saw a white squirrel (tsam'te'k) and shot it. All the squirrels left the vicinity, until one night they returned and got revenge by eating out the eyes of children in the sleeping quarters. The people abandoned the village. One of the women, di'lay'e' and i'k'sax'ta'io't went up towards the headquarters of the Naas. Another sister ~~went~~, 53g.5m'txam'e'ig'u, went to the Samonian, and was adopted into the house of ha'im'as at Kincetikh. She took with her a son, 1u5g.a5e'1'. That is why there two names

are found among that tribe (gotsi's). Other
names went to the Akum by way of g'itwinthu.
One, uk's/a x t s', stayed ~~at~~ in g'itwinthu
in the house of kwinu. Another, di'lay s',
came on to g'itwinthu, to the house of 13.16.
That is why we use the same names and the
same adax; but we use different crests.