

LIST OF TSIMSIAN SPECIMENS COLLECTED BY  
C.M. BARBEAU

From the Nass and the Skeena - July - September 1927.

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- VII.C.1363 - Ulaken or candle fish from the Nass River; smoked. Obtained from Pat Phillipson, Prince Rupert, B.C.
- X VII.C.1364 - Thunder-bird (Skeemsen).  
ab
- X VII.C.1365 - bird mask probably of piyawau (mosquite), a name in the family;
- X VII.C.1366 - a frog headdress;
- X VII.C.1367 - A large mask with rolling eyes; all from Alexander Smith, of Gitwinkul (Wixc, head chief; of the Wolf phratry). Obtained through Pat Phillipson.
- X VII.C.1368 - Head-dress (amhal'a'it) from Sam Wise (Gitxon, Laxski.k), of Port Essington, formerly of Gitsalas. Obtained from the owner by Pat Phillipson 10 or 12 years ago. Carved (presumably) by Philip Roberts, of Gitsengalem, a very old man, who died about 12 years ago, at the age of 75 or 80 years.
- X VII.B.1369 - Carving, part of a headdress. Belonged to old Edenshaw, of Massett, Haida. From Pat Phillipson, who had it 8 or 9 years.
- X VII.C.1369 - Rattle with face. From James Weegyot, Andimawl. Obtained 5 years ago.
- VII.C.1370 - Rattle from Jones, Skeena Crossing (Gisegyucla), recently acquired by Pat Phillipson.
- X VII.C.1371 - A naxnoq (Spirit) obtained from Emma Gosnell, who owned it -- a Kispayaks woman married to a Nass River man.
- VI.I. 331 ab- Caribou drum, from Felix George, Hagwelget. Obtained by Pat Phillipson 8 or 9 years ago. (Carrier)
- VII.C.1372 - 2 packages of sea-weed, pressed for food. From Kitxata  
ab (Sea Coast Tsimshian).
- VII.C.1373 - Soapberries, dried and slightly smoked, from Gitwinkul. Gitksan.
- VII.C.1374 - Herring roe on hemlock brush, from China Hat (Klentu), part Tsimshian and Bella Bella.
- VII.C.1375 - Horeedams, smoked on a rack. From Port Simpson (Tsimshian)



- VII.B.1331 - Sea-kelp line or halibut rope, from Skidegate, Q.C. Islands. (Haida)

Specimens from Frank Bolton, now of Kincolith, Nass River,  
formerly of Gitiks of the river.

- VII.B.1332 - Halibut hook (N'ux) carved by Yelna'o, Haida of Skidegate, Gispewudwide; carved long ago, to represent the Bull Head ('masgayeit); in his mouth two eagles (sgasha'tsetsyke'k); two eagles in the mouth, or 'biting two eagles'. This was not a crest, but was intended to make this hook catch all kinds of fish. The Bull Head is supposed to be able to catch any fish even eagles.  
This hook was given to Bolton by Yelna'o to show his friendship to him. Bolton gave him ulaken grease in exchange.
- VII.C.1376 - Halibut hook made by Port Simpson Tsimshian about 5 years ago. They are still used on the Nass and are considered the best hooks. Yew wood on the stringed side and yellow cedar on the other. Yew wood being heavier is placed on the side of the hook which is intended to be the lower. The point must be above.
- VII.B.1333 - Halibut hook from Skidegate, Haida, obtained about 30 or 35 years ago.
- VII.C.1377 - Halibut hook made by Frank Bolton himself 5 years ago. Yew and yellow cedar.
- VII.A. 141 - Halibut hook. The best of Bolton's hooks (some of them are considered not as good as others). Halibut teeth marks seen on it. An old one. Obtained from a Tlingit of Alaska over 40 years ago. The cedar part has been changed twice.
- VII.C.1378 - A - J Spoons for eating soapberries. (Hax'is) Carved by Txalaxe'tk of Citradi'n of the Nass, Bolton's uncle, when he was very young. Maple and birch.



Specimens purchased from Robert Pearl (Wi'x) formerly  
of Gitwinkul, now of Gitlaxdams.

- VII.C.1379 ~~1379~~ 3 mountain-goat horn spoons, very old. Belonged  
a - c to Robert Pearl's wife, of the house of Ksemxsan,  
Ganhade, of Gitlaxdams.
- VII.C.1380 ~~1380~~ Wooden spoon made by Robert Pearl. New.
- VII.C. 1381 ~~1381~~ Wooden spoons made by Robert Pearl.  
a - c

Specimens purchased from Charles Barton (Pa'l) of Kincolith,  
formerly of Angyede.

- VII.C.1382 - Dipper (Q'a'ldu'ix) or water-dipper (A'aksem Q'a'ldu'x).  
Used for eating. Moose horn. These were obtained at  
Chilkat only. Made by a Tlingit. Has been in the pro-  
perty of Axlawels of Angyede for 20 years; was remodel-  
led five years ago. It previously had a straight handle.  
It was steamed, pressed and made wider and deeper and  
handle was curved.
- VII.C.1383 - Dipper (Hobigem Q'a'lduix) for eating food. Of mountain-  
sheep? horn. Made on the Nass, probably fifty years ago  
or more. Remodelled recently.
- VII.C.1384 - Ditto. Wooden spoons in the original form. Formerly be-  
1385 longed to Barton's wife's father, of the Gitlaxwisa'ix  
tribe of Angyede (Laxski'k).
- VII.C.1386 - Wooden spoon (Hobigem gan) made by Qagulen, one of the  
best carvers of the Nass, more than 20 years ago. He was  
of Angyede, a Laxkibu.

Specimens from William (Billie) Nuxs (Gisgast), of Kispayaks  
Village, Upper Skeena, Gitksan.

- X VII.C.1387 - Painted drum ('amul) with starfish crest painted (Camats)  
a-b The four little men on the Starfish are those that were  
said to have been taken down to the bottom of the sea by  
the Grizzly Bear of the Sea. (Lege'nsem sem'aks). These  
crests belong to Kwinu (Larse'l) of Gitwinkul, the uncle  
of William's wife.  
Made by John Green ('alpa'ayas) Gisgast of Kispayaks; about  
10 years ago. Of caribou skin.



Specimens from John Morrison (Lax'wilget), of the Wolf  
phratry and the family of Xkadet, of Kispayaks village, Gitksan,  
Upper Skeena.

- VII.C.1388 - Dip net for sockeye salmon (Pane'). Used in whirlpools when the water is high. Made of fireweed fibre, (panem-ha'st). Made on the Nass River about 30 years ago by a Gitlaxdanks man.
- VII.C.1389 - Strap for the brow (Caltalti) to hold a pack on the back. Made of caribou shin skin. Found in a box by the owner at home, when he was a child. Not used in his lifetime. Now the people use woven packstraps. The owner states that these woven packstraps were not known formerly, when the skin straps were used. "The skin straps were the first used. The woven straps were made after the white people came to the country. They learnt how to make them from the Hudsons Bay Company. The H. B. introduced weaving here.
- VII.C.1391 - Dip net (Pane') made of wild flax (le'q) which grows in this country and has a white blossom; 55 years old; dates back to Omineca excitement (1872). The owner's father made the twine from flax and his mother made the net. Used as No.94 above.
- VII.C.1392 - Dip net of wild flax. Made at the same time as the other by the same people. The loops have recently been replaced.
- VII.C.1393 - Maple sack (Tilwawagoxst) made of maple bark by a Kisgagas Indian, Upper Gitksan; that is, by Noxswiyip, (Larse'l) to carry beaver skins and other furs. From John Simpson, Glenvowel village.

From Frank Bolton, Nass River (Angede)

- VII.C.1394 - A rattle (hase'x) or hasem-semhallait; chief's rattle.

Myth explaining carvings on these rattles: There was a hunter on a lake in a canoe. Many were they who wanted to hunt and fish on this lake. But the Whirlpool (Ant K'will-laboks) would draw their canoe down. This hunter always watched how many times the whirlpool was bad; then it would move more quietly. That was the time when he went by. While he was there one time, the little bird - now represented on the rattle - came out of the waters, from the Whirlpool. His name was al'e'o, anaxnoq. It looked exactly as the rattles look now: a man on the back of the bird, a frog on the tail of the bird, biting the tongue of the man. All at once the little bird stood out of the water and shook



himself, and when he shook himself it made the noise of a rattle in movement. When the man went away he began to carve what he had seen into a rattle. This is how these rattles began. The head of the Raven is also included on the rattle.

- This particular rattle here came from the Wudste (Bella Bella), and may have been carved there. Nistsuit, a brother of Bolton, a Nisg.e, (of the Eagle phratry, bought it at Victoria from a Wudste man, over 35 years ago. It fell to Boulton's hands at the death of his brother, who was killed. But it may have been carved by a Nisg.e, as these usually were, and then traded off to a Bella Bella.
- These rattles were made among the Nisg.e. The man spoken of in the myth was a Gispowudwido, of the Nass, who saw the being under the water. His name was sag.amse'gisk ( a Gispowudwido), and he was the grand-father of Ni:uyu\*at (of Gwunuoq village). He was the one who began to carve them as soon as he had his supernatural experience. Several of the Gitxatin and Gitanwilks people carved these rattles.

List of the Nisg.e artists who made it a business of carving and selling these rattles (see Barbeau's notes); 15 names from the various villages of the Nass. The price for a rattle in the early days was 10 blankets 2½ point N.B.

The figures carved on the rattles were not the crest of any clan. When a rattle was ordered, the one giving the order advised the carver of the figures he wanted carved on a rattle. The man and the bird were always the same. The Raven head (like a mask) was often changed to an Eagle (for the laxske'k, Eagle phratry) or a piste'i (grouse, for the Gispewudwida phratry) or a g.asg.os (Crane) for the G.anhado phratry.

- The bird of the rattle is not really a bird, but a monster of under the water, able to swallow a canoe with the people aboard. The liloboks or Whirlpool is this monster's own 'power'.
- The wood used is sometimes yellow cedar (skune'e). On the Nass the carvers prefer to use the maple or a hard wood. Does not believe there is any maple trees in the Wudste country.

- VII.C.1395 - Small loom for packstraps.  
(g.sndzap) or (Gandzalemksetg,adak to make for strap)  
Belonged to Wul'amksag.o't, his wife's grand-mother  
(Sq.atin's grand-mother, alaxkila, of Gitlaxdamks). Believes  
that these packstraps and looms were native among the  
Tsimshyan, "their own invention".Goat's wool was formerly  
used, which was coloured with a stone or red or blue colour.
- The opinion about the native origin of these looms is con-



tradicted by the owner of another loom obtained among the Gitksan.

VII.C.1396 -Mask (amilugum tsetsa'ut) mask of the Tsetsaut (Sekanis).

X  
Tsetsa'ut was a name in Tzalaxet's (Boulton's) household. It was a naxnoq or name of a chief in the household, who lived at Gwanwoq village (a laxski'k, or Eagle). When the name was assumed at a feast, the voice of the naxnoq was heard outside the feast house. The guests sat inside. The voice of the naxnoq drew the man out of the house who was to assume the name. He was lost one night and one day. After that the chiefs again gathered, and he came back crying "haha ---" like the Tsetsa'ut. The chiefs went after him, caught him and brought him back to the house, singing the song Silittatlaxe (recorded on the phonograph, see haixt song of Tsetsa'ut). When he came back, he wore the mask. Then his baggage was brought in after him: meat, moose skins, and ground hog pelts. These were distributed among the chiefs.

Carved by Bolton for me (Boulton moving picture was taken for us by Dr. Watson while he was carving it). Boulton used a mask like it 40 years ago.

- Made of alder (lu'x)

From Albert Allen, Gitmgaldo (Carhado) of Kincolith

X  
VII.C.1397  
(a,b)

Spirit finback (naxnaq.om 'no'xt) a charm of a medicine-man (hala'it), used when doctoring the sick. (Other charms of other doctors were the mink, the Raven, the Frog, etc.) It was a Gispewudwido doctor of Gwanwoq village who used this blackfish, consequently the figure was at the same time a charm and a crest. The tail of the fish is a new one. When that fish was used as a charm, it was wrapped up and kept in a box.

X  
VII.C.1398

Halibut hook (Hux) representing a medicine-man holding a hadzalt, devil fish.

The medicine-man is himself half-halibut. This carving was used on the hook for good luck. The hook is named hal.a.dam swanasku - chief medicine-man.

Allen's father said that it had been carved by Nag.adzu't, a Haida of Q.C. Island, Massett. Nag. died over 50 years ago. 5 blankets (or \$5.) were then paid for the hook. Made of yew (wemaxutak).

X  
VII.C.1399-1406 - Nine halibut hooks, made by qa'udzu (laxkiln, of Angede, Nass) about 45 years ago. That is, by Allen's father. The two parts of the hooks used to be tied with spruce roots; but these rotted and had to be replaced.



- VII.C.1407 - Drum ('anut) and drum stick. Made for owner by Donald Bruce (to'os, laxski'k, Gwunwoq) about 27 years ago. Deerskin, Yellow cedar frame. Steamed when made. Stick just made by Allen.
- VII.C.1408 - Wooden spoon, carved. From Skeena River, belonged to Allen's grand-mother, of Gitengaldo's family (of the village of Gitenmaks, now Hazelton.) Represents the 'he'xt, blackfish biting the spoon.
- VII.C.1409 - Horn spoon, from the same place. Four generations in use.
- VII.C.1410 - Wooden spoon, of a chief, representing the Starfish (G.amats). the spoon was called (hobigem gama'ts -spoon of Starfish).  
A Canhado (Raven) crest, in Gitengaldo's family at Hazelton was made by Hai'mar (Canhado, Gitsi's), whose family lived on the Nass, at Citlax'aus. Made 27 years ago.
- VII.C.1411 - Hobig.em qa'q - spoon of Raven, used by the Canhado's in their feasts. It was filled with berries or whisky. Then a chief among the guests was called out. The spoon was held high by the host, until the guest - called out - would take it and drink or eat the whole contents as he stood in front of his host. After finishing the contents, he sang a song. Made of maple. The figure of the Raven.

From Mory Smith, Aldasin, Giggast (in Wosemlaxe's house), Kispayaka  
village, Upper Skeena.

Gitksan

- VI.I. 330 - Pouch, beaded, Made by a Hagwelget person, about 50 years ago. Property of Wosemlaxe.
- Carrier
- VII.C.1412 - Maple spoon (go'xs). Ladle to dish up food. Made by Charlie Smith (Kuxq.ausatku, laxse't), about 35 years ago.
- VII.C.1413 - Wooden spoon. Ditto.
- VII.C.1414 - Charm of stone (atkaxum-hal'a'it: medicine-man's charm or medicine), used for extracting the pain from the body of the patient. If the patient had a sore left, this would be attached to the sore, while the doctor sings the song and performs. Belonged to Charlie Smith, who was a medicine man; made by himself. Made of a rock easy to carve and named q'ats. No name to that being in the charm. The medicine man had a dream of his patient and what to use for him. The dream had it that a rock carved in this shape, if it were placed on the patient, would cure him.



VII.C.1415 - Tanned moose hide, piece (sada': moose). (Tiyon is the term for moose hide.) Tanned by the owner 12 years ago; fleshed it with a sharp rock blade, soaked it in water, hoisted it with sticks to break the tissues, and twisted it backwards, put it on a frame, and worked over it with a softening blade. When rubbing in with a rock the brains of animals were put on it. Sometimes marrow was used. It was then smoked with rotten wood of a light colour, decomposed, and burnt under it, to give it the same colour. Decomposed spruce (se'qe). The smoke of spruce softens the skin, while that of other woods hardens it.

VII.C.1416 - Moose sinew (qa'ku) from the back (or shoulder) of the moose. The flesh is scraped off. Dried in the sun. Threads from it are used to sew moccasins. The thread is spun.

From Alfred Livingstone Skateen (Laxkibun Giggansnat) of Citlaxdaaks  
on the Nass.

VII.C.1417 - Carved headdress (amhal'a'it) of Legex, Eagle chief of the Gispaxlots, Tsimsyan. This headdress was given by the Gispaxlots to Sqatin to repay a debt of Legex to the grand-father of the present Sqatin. This happened in a previous generation (that is before the present Sqatin was born. Legex had married one of Sqatin's nieces; a quantity of food and other things was given to the couple by Sqatin - as was the custom. The husband must pay for these gifts, called (sequ'at - put on clothes.) The food is called - lugint - given food. Legex was unable to repay these before he died. So the amhal'a'it, which was a highly valuable possession, was given away by his heirs. A hal'ait song was also given away with it, and alsonatk song and a naxnoq named (kwul'a't) - echo.

- The crests represented on the headdress were xke'k and the qa'q : the Eagle and the Raven. The association of the Eagle and the Raven here is puzzling, as these are the main crests of two different phratries. Sqatin suggested that possibly it was on account of Sqatin's father being a Raven.
- Made of maple.



From Isaac Robinson, (wakas) of Flemtu (B.C.), Bella Bella.

- VII.EE.36 - Beaver headdress (Hal'aidem stso'l). Belonging to chief Wakas, of Wudste (Bella Bella). He belongs to the Larski (Eagles). The headdress originally came from Gitxon's house, of the Haidas. It was carved there. The purchase price 3 slaves and other things. This happened before the present Wakas. The time is not definitely known. The present Wakas is over 60 years of age. Obtained by Beynon for me.
- VII.C.1418 - Specimens of 'wild rice' (g.asx), picked up at Usk, Skeena River, in July 1927. The wild rice was an important article of food among the Tsimsyan, particularly in the interior. Another specimen was collected earlier, and is on our Tsimsyan list.
- VII.C.1419- Specimens of wild crab-apple (milks); an important article of food among the Tsimsyan, particularly abundant on the Nass. The fruit was usually preserved in ulaken grease.  
a b
- VII.C.1420 - Fragment of copper shields found on the 'Beaver fortress' (a,b) of the Gitsalas Canyon, when the men were digging or fixing the ground, when restoring totem poles this year. Quite a few such fragments were found there. Some of these, being very thin, were of the older type of copper shields (haye'ts), and look somewhat like the original copper shields supposedly made of original native (beaten) copper from Alaska. The coppers were broken up in potlatches, then riveted again together.
- VII.C.1421 - Cake made from the sap of hemlock tree (inside bark) (gi'ku), obtained in the early summer at Gitlaxdams. Article of food of considerable importance; can be eaten with ulaken grease (soaked in it). Eaten with snow and grease stirred together; in this manner it is called da'iks. From Catherine Williams (Gitlaxdams).
- X VII.C.1422 - Mask (naxnoq) named Tselempi'ku (Face-like-lying); for description see notes on Wixe (Laxkiln, Gitwinkul tribe). Made by Robert Pearl, of Gitwinkul and Gitlaxdams, Sept. 1927.
- X VII.C.1423 - Mask (naxnoq) Wog'alo, belonging to the same family. Song connected with it recorded on phonograph. Ditto.
- VII.C.1424 - Fragment of stone axe which I picked up in front of Sqatin's house at Gitlaxdams, with rocks at the surface
- X VII.C.1425 - Unfinished rattle (hase'x) for a chief. It was carved by old Sqatin (one of two such rattles. The other was purchased for the Royal Ontario Museum) who died about 20 years ago; of Gitlaxdams on the Nass. He was a good



carver. Carved many rattles in his lifetime, to sell them in the usual way to other (and foreign chiefs. These two rattles he left unfinished at Gitlaxdanks at the time when he became a convert and moved down to Kincolith about 30 years ago. Saso is the name of the bird. It was seen long ago with the little man on its back. Made of maple.

Purchased from his nephew Alfred Sgatin.