

t x a l a x ε ' t k

Men and Boys ✓

1. t x a l a x ε ' t k "like in the heavens", a naxnɔŋ name.
A small doll-like carving of a man comes out of the ashes of the fire and walks around

2. n i s k i n w ε ' t x "grandfather of - a slave -". ✓

3. w ɔ t n l u ' l ɔ ŋ "long time corpse", naxnɔŋ name.
A small wooden figure about a foot high of a corpse, part of a swansku (doctors) kit and used in curing. Owner didn't have to be a swansku, but played at it when taking the name.

4. h a ' i y u x t term applied to drawing out another's spirit (h a ' i k u). A naxnɔŋ name. Performer plays the part of a Teetrant shaman who draws away someone's soul.

chep
↑
↓

5. m ɔ ' u .

6. y a g . ε ' k s g ɔ ŋ "down to the river, first"
The first one to go down to the canoe. ✓

7. h a ' w ε . a sea monster like a sea lion but larger. Naxnɔŋ name. When it is performed they club him, he is in a costume like that animal.

8. n i s t s o ' n t

Women and Girls

1. qagibut "mixed wolves" (and bears)

2. qai (large) "wings" (of raven)

3. cəndə'iks "swift water" (next)
The whale swims in swift water

4. qaidə (many) "howling" (wolves)

5. cəndic'lo

səmgit'lo "next
real strong young fin whale

6. səmdza'

hadzik səmdza' / haqwə'lo
large eyes the monster

7. tɛxədəm'a'itkə "on barnacles" (on the fin
of the whale) next

8. wi'nɛ'əq "large fin" (of next)

9. ʂqalɔ. "crosswise on the channel lies" (next)

10. ʂɛ'ndaməs

11. ʂɔ'.yax "early river", for
tɔq.ɔm'algax qaiq
early in morn talks raven

12. lɛ'.uks "light" (the fin of the next)
The fin of the fin whale is like a light at night

13. qɪlkina'iq

14. qadaxɛ'.x

15. kwilq.ɛ'.its

16. tɔ'ɔs

t'ɪlpt'ɔ'ttkut kce.

handle door

North Wind

The North Wind
is playing with
the door.

txalaxε'tk

(taxskrik)

Bolton, 1927
txalaxεtk

1. tkuwi'ksatkam xskεk Prince Eagle
As hd., robe. Whole eagle applied in red.
2. qibε'igut xskεk Flying Eagle
on pole & robe. Like above but wings outspread
3. t'samε'lix t'samε'lam ge'ε
beaver below
or t'samεlam t'sam'aks whole skin worn
beaver of the water Also on carvings.
Part of this crest is Ts. ganu st'so:l
ganu t'samε'lix in huge. (deadfall for beaver)
4. qait ne'qam qε't Fun of shark on
pole & in naxεεq. Also on garments
5. ktugwe/s'n "Three persons in a row"
^{in a} row | three painted on housefront.
6. t'santik squirrel House had hole above
door, out of which looked a squirrel.
Called spε't'sam tik Used as door
den of squirrel for halats or
when a person εyεq.
7. pax k'so:l "one person" used on amballat
and chiefs dress. Also on house. Human
figure, single

Only the dead chief can
use it, for 'εyεx and
going to war when maybe
killed. If he is shot, he is
already dressed up.

8. yaq.ala'u₂x shine of pearls: Three
down shine rows of little shell pearls
(trout) gummed on a person's face
for chiefs εyεq. Vertical, one thru nose, other
thru eye. Gravestone at Kincolith has this

9. 'maxli x pi' t (pə/ɛ') (10 balke going over
going right over, 10, pearls head from forehead
to back. Used by
chief in öyax. The time when a chief performs this, is
when he gets his highest degree.

10. xsk'e'nsəm : mountain eagle. Used on TP,
hf, garments, also as a waxing.

11. haqwelo'g.əm t x ox monster halibut
Used on garment and as tattoo

There were other crests but he has forgotten.

txalaxε'tk

Bolton 1927

Also [cf q.txon] came from the Haidas, on account of war. They came from the same place as q.itxon. Only they had separate villages there on the Q.C. I. There is only a river divides the two places, and they were fighting for this river... They left there because they were killing each other off.

q.itzaxse'n was the name of the village among the Haidas.
 | xsan gambling
 | game

Foreign relatives:

Flood carried them to many places: q.txata, q.tg.a'ata, and at laxse'l (Cape Fox, Alaska).

They are there yet at these 3 places:

qitxa'ta : lu'tku dzamte

q.tg.a'ata : ha'we

laxse'l : q.adaxε'x

It is on acct of the flood that they separated. They were at Q.C. I first, before the Flood, and fled from there to these different places at the same time.

wɔ'tən lu'ɔq

ha'we

ni.skɔwεtk

haɪyuxt

mɔ'u

} Same origin as txalaxεtk
 Same crest & adox.

Traditions re crests

Origin of g.i.t.i.k.s

txalaxe'itk

Bottom, 1927

1. Eagle: Existed at the start, the first ayuk's.

That is where the power (taxk'eit) of a chief was. Eagle is the power of the taxskik ksqog (first) first chief. It is his power.

... if people of other nations saw you had eagle they would take you as brothers...

txalaxe't had this eagle when he was over on Q.C. 1. I don't know how it came to him, ^{long ago.}

It is just the same: the garbada with the Raven and the taxkibu with the Wolf. It is the highest crest the taxskik have.

txalaxe'itk's eagle was called the Prince Eagle.

g.itxon

g.itxon had the sam'oi'ig'idom xsk'ek but not the Prince.

2. tsame'lix The beaver's house is called qo't, his dam andi'lgon. Hunters broke the dam, and as the water fell, the beavers came ~~out~~ out and drifted down with the current.

A big beaver, the head, came out with gamxqa'n on his head (dressed up to die), singing a lam'oi. ya.g.eks qo'g stabbed him with a spear and captured him (neph of txalaxe'itk). His name was st'omge'k.

That was origin of this crest. Do not know locale.

3. negomqait Fen of Shark.

xadaxe'x came from Q.C. 1 because of a quarrel over women. gitxons nephs make fun of xadaxe'x's wives and xadaxe'x's nephs made fun of gitxons wives. They fought, and left the Q.C. 1. The place where they landed

Cf House Myths p 68

was xkwa'a'odzop, a chain of salt water lakes near Tongas (C. Fox) not far from the sea. They settled there. xadax'e'x made himself a piece of good luck (ceca'tk^u) He ate only wooms (devil's club) for 4 days, then the ga't came out of the salt lakes. First there was a loud noise like drumming, then the tip of the fin appeared, a very large fin, then the body. It was not only ga't but also ha gwe l^o.q. They took it as a crest.

"Anything they saw on their way before settling on the Nass, they took as a crest."

ha gwe l^o.q. om t^ox'x

gadax'x was at tkwa'odzop, Q. C. I. [but see above, C. Fox]. One morning early, he sat on top of the house and saw a loon ('amda'x). He called his nephew gilgenax'x to shoot it with an arrow. He did, crippling it. It went out farther. He threw off his ^{fur} robe and swam out after it, bit it and swam back with it in his mouth. He heard a loud noise below him, and saw a huge mouth of a fish. He had a lagax'wan (double pointed knife) in its case around his neck, grasped it in his hand and tied it to his hand. He was swallowed. He cut at the fish's insides. In pain, it beached itself and opened its mouth. He crawled half out when the mouth closed and bit him in two.

His sister cried and sang "It is his body. The t^ox killed my brother". It was a huge halibut 'wiksax't^ox'x, the man sticking out of his mouth with his knife in his hand. They took this as crest.

Continued:

After the two great animals, the goat and the
t'ox had appeared outside the house at
t'kw² aodzop, they fled from the place, and came
to the mouth of li-soms (Rass). They camped a
distance above Kincolith; then moved up to
git'i'ks where they settled. I have heard the
Zunshian say that lege'ix started git'iks,
but it is not true. There was nobody there
before gadax'ix - he is the one who made the
village there. That is actually a laxskit village.

When it was occupied again a second time I
was one of the party. The older people died off
and I took the name of git'iks.

When gadax'ix got to the Rass, he
met the gankhada family of lixn'e'ts and
the gispzwardwad's family of nis'yust. They
made the village together at git'iks. He agreed
that he would always side with them and
become nisq.e. He was not to be Harda anymore.
This was before the flood. Later, when there
was war with the Harda, he fought on the
side of the nisq.e. Now they are nisq.e.

Origin of
git'iks

git'iks as a
name

Tradition of gitxon, laxskik, gitxatin
Chief Mountain, 1927, at Kincolith. Barton Interpreter

See Totem Poles I, pp. 16-21

During the great excitement, through the foam caused
by the Flood, came

6 canoes come out of the foam (parted company with the
to go'na - (Shedans) 6 of gaya'x

gitxon's niece solaxu'ns marries g'at's nephew
Wan

solaxu'ns becomes stone statue

Boat fishing, frog burning, frog woman episode
Village destroyed, 1 girl saved

Gitxata appear - she marries chief

She has 10 kids. 2 go to Nass, others elsewhere

Nass kids visit BCI home, get crests

During this great excitement, out of the foam of the flood,
came there the 6 canoes of ours and 6 canoes
of gitxon's tribe. They parted from each other,
although they were relatives before that

Obviously narrated by Mountain
after a'da'ox of gaya'x

gitxon

Arthur Nelson
to Bynon

gitxon's village was gwonwax. They moved there from git'iks which they left because of flood conditions

Their hunting territories were known as laxgalen (Salmon River) and laxsqamg'w'ons (Bear River) and all the territory down Portland Canal (tsimxgalen) in back of.

This they shared only with their Isletant brothers, who had been very numerous at one time, and had many villages on Bear R. where they came down. They were overcome by gitxon laxstik, massacred and taken as captives. Today there is only one survivor.

It was after this massacre that the totem pole was erected (The one wanted by CMB) by naxdzdzaks, gadzi and wak'ans of the house of gitxon, an commemoration of gitxon who had been murdered by one of his own relatives.

(They had a skirmish with laxkibu) After they had been at gwonwax some time they moved again to git'iks and they took the pole and re-erected it at git'iks where it stands today.

When the house of gitxon became few, they allowed the house of saguwen (Mountain), a relative, the privilege of hunting on the gitxon territory.

Published - on qitx'on

1. Adax of qitx'on, qitxatin. Lotem Poles I - 16-21
Chief Mountain to Barbeau, 1927
2. Narrative of qitx'on Haida Myths 34-42
Robt Stewart to Beynon 1948
3. Origin of the Eagle Crest of qitx'on Haida Myths 42-52
Stewart to Beynon 1948
4. Narrative of qitx'on Haida Myths 26-34
Reddy to Beynon, 1958
5. Origin of Gnawing Beaver Crest of qitx'on Haida Myths 52-56
Stewart to Beynon

See also notes on qitx'on, Kiteelas (sometimes called qitssom q'e'lam in error). Also notes on Kitimat Eagles.

All above have been checked with original notes. Version in book may be used.

Alaska Beckons - pp 66-80

Narrative 57 Kwanhook
The origin of the Kitohawa group at Kitimogalem
John Mowen qitx'adanko to Beynon 1953

gitxon

Benton, 1927

gitxon is a Harda from the Queen Charlotte Is. They left the Hardas on account of war. They came to the Russ and joined the Niska and forgot the Harda for good. His village was named Paxskik. There must be a village on Q.C.I. of that name. The Hardas still have their gitxon. (Informant knows story of that war)
 Relatives: No relatives among the Inumshian or the Kitchikan. He has only got one relative at gitga'sata. One woman went there as wife of a man from the Harda

gadzi [in gitxon group] is not Harda in origin. He was always a Niska. gitxon came and joined him, they went in together as brothers, although not related before that time. Now gitxon's own family was dead, so gadzi's family is the successor of gitxon as chief. The people agree to it because he was always next to gitxon. At the time gitxon came to the Russ, gadzi was not a high chief. But gitxon was a high chief among his people. So gitxon became chief over him and took gadzi as his brother.

gadzi was always nurse, always gitxon's nurse. He was not one of the Hagwenet. It is hard to say where families of the same group came from, because gitxon came here long ago, at the time of the flood.

gaya'x (saga' uwa'n) (laxskik)

Men

1. gaya'x

wit gaya'x xa tsal lege' nsku
gray face

The face of the grizzly is grey

2. kune'x

kune'x kumdze' The clouds are cold.
cold cloud

It is cold when the sun is
behind the clouds.

3. 'ax wung, i's "no brains"

He had left this
until well into
the boys 4
but although
he did mark it
(chief)

saga' uwa'n "sharp teeth", a naxnag (ulala,
mans name) Name of chief. He comes in where
the chief are sitting with meat, and eats it
with his sharp teeth. No mask.

4. gaspag.e'tku "holds back his head, howling"
(the wolf)

5. gilaxta'o "walks on the ice" (the wolf)

6. lɔg.ɔtiyo'n "rotten moose" (says the whole
moose is rotten)

7. gamksəma'xsq

gamksəmaxqt g.anəmksəma'us
stands out pole in sand

The snag sticks out of the sand bar.

8. gamx məlit

The robin says "məlit" but
sits in the forest

gam yag.a s məlitkut kiyɔqt
in forest talking stillhead
down salmon robin

9. ha gun yem s k e' t k u "walking towards the man" (the grizzly)
10. g. a l g a g. m t i y o' n "cover of moose skin" Canoe cover
11. s g. a n i s a m s a m' s i g a t "mountain chief" g. a p w e

Boys

1. q e' s i "narrow" (fin of 'next)
2. s g a w e' d a x "runs across in front" (the offspring of grizzly)
3. t s a n g u x k u' x t "bump crossways into each other" (the blackfish)
4. w u d z i t o' "going down, walking" (the wolf)
5. h a b a g. a t t a' o "falls down, the ice" (in front of n i s t a g w a l e' s house) When the tide goes out.
6. a m t' o. t s k u
 ' a m t o' t' s k u m s a m' s i g a t
 to bring moon or back knife chief
 The chief brings back an moon or knife
7. t i g. a t k u
 a x t i g. a t k u l a g. m x a n l a' n o'
 not strong together in "never dry" (a slough)
 The trout are not strong together in x a n l a' n o'
8. n a. t s k u "dear", an affectionate name.
9. l i t u x t (downwards) "howling" (the grizzlies)
10. g i l a x e' "over, on high" (the sun)
 The sun goes over the village

11. pa'nae

q. lə pan p'a'nae t'nae t
thru over bellies blackfish

The blackfish roll over in the water

12. q.a.g.o a Tetsant name referring to "the hunter who goes on ahead".

"Some of our people were Tetsant in origin."

13. max lə sa g. e' nae "over falls" (the fin of the next)

14. at ta' a' bat ki bu "at night attacked" (the
at night attacked wolf)

15. q.a.g
wit gage wi / nite t ki yə t
like raven when it sits robin

The robin looks like a raven when it sits in the distance

16. kune' se