

Chief Kelly's ms.

Gispawudwa'do.

Borrowed 1960 W.S.

THE DISPERSION OF THE FAMILIES OF TAMLAXAM

Before the dispersion of the families of Tamlaxam tribe, on account of famine that came upon them. In the early part of their famine, before the food fully exhausted. One early morning while it was dark. The house holders of Neyashighwax saw a grizzely bear just emerge from the thick bubruses that growing in the mouth of creek that flows into the main river; and walking down stream right opposite the Tamlaxam village. Tamlaxam means (good open land or grassy field or beautiful land) Here Neyashighwax went over the river with his grup and speared it, dressed it and divided its meat into equil parts according to the numbers of his brother's families. This help them during the early part of winter. In the midwinter.

When the Grizzely bear meat became exhausted, all other families had left nothing, except Neyashighwaxs wife has one half of a smoked spring salmon. All the rest of the families were all sorely afflicted by this famine. Neyashighwaxs invided all his brother's families, and commanded his wife to finish the last half smoked spring salmon which she did. And when on their last meal: they wept and sang a dirge song. After that, they eat their last meal together. When the feast was over. Neyashighwaxs addressed his brothers fallows:- Brothers, I call you together in my residence to show you my diciton. I decided with my family to leave this place forever for the following reason. We shall go down the river to seek where we could caught the salmon easy which will supply us during the winter and to spare. Although this time was midwinter, but we

Famine

Neyashighwaxs at Tamlaxam

Neyashighwax Gispaw



shall leave this place tomorrow while the solid ice had stretched from bank to bank of this river. For the solid ice will aid us to go down as far as we can go, and if we could find a good salmon stream that flows into Skeen River where we could catch salmon easy, with a good land surround the such stream we shall settling ourselves on it". Here all his brothers families were agreed to go with him. So early in the morning of the succeeding day, they all set out at once. This departure was taken place before an overwhelming flood, which dispersed and driven away many people from this same beautiful land.

Neyashighwax gave a strick commanded to his brothers before this departure as fallows: "When you celebrate the ceremony known as yaqua (Potlatch) you must put on a helmet of Grizzely bear head and also red pants. This shall be our perpertul rule in our families from this time and on.



## TOTEM POLE

Also totem pole representing by hast (Fire weed) will be elected in front of your houses wherever you settle down, and carved the grizzly bear at the lower end of totem, and myself only, I shall nail a real skin of the grizzly bear at the lower end of my totem pole." They all agree to do the command of their brother. As they were travel on the ice for many days. They have found a conjoy, now Kitjalasue. Here they camped. The next day, they looked over through the canyon, and they found some places in the canyon where it is easy for them to get spring salmon by dipnet in the early spring. Here Neyashighwaxs settled down on the place known as Gel-lax-jox. Jibasah and his family and also Gunxnuga and family went farther down the river untill they reach the mouth of the Kitsjimgalun River that runs into Skeena River. Here Gunaxnutga follow up the river Kitsjimgalun and have found the people already occupied this place, and acquainted with them. The new day, he continue his journy following up along the river Kitsjimgalun. Here came upon the big lake whose end has close to Naas River. He keep on travling on the ice for the solid ice has touched from shore to shore of this lake, which make him easy to travel on his long journey. The next few days, he come upon a settlement who already occupied the whole naas river. Here he found his family among this old settlers. Among this Naga people you found a man names Gunxnutga, Jibasah, and some other names which were original belong to Neyashighwaxs.



### JIBASAH GO FARTHER DOWN THE SKEENA RIVER.

Jibasah went farther down the river and come to village known as Kitlan. Here some of his family settled among the Getlans. His name was Neyasanquaxs. Still farther down. He came up the Kispaxloots tribe. Here Jamtx and Gemayom have builded their firm residence among the old settlement and become one of them. One family of Jibasah was in the Giluejau name Neyaquxs. Gumayam was in both in Getandoo and Genaxngeea tribe and also found in Getwillgots tribe. And when Jibasah have reached the outlet of Skeena River. He procured a canoe from the settlers and paddled out to the ocean, he found his way through passages till he reach the small known as Laxlegauhrgan. On this little Island he build his village. In the process of time, their woman have been merried with the old settlers of the coast. They begain to increased in number, and became strong. The old settlers of the northern section became their firm friends; for their clans were found already settled among the old inhabitants of the country by marriage or some other ways. Later on. They build a wall all around this little. The wall of this village consisted of palisades, several feet high build of trunks of trees driven into the ground solidly revetted together by wooden nails. Inside this wall the villagers were saved. Jibasah with his people occupied this little for many years. During these years. He was intercourse between the old settlers by the aid of yaque (Potlatch) and whenever Jibasah perform a cermoney of yauqua (Potlatch) He put on the helmet of grizzly bear head and red pants, and repeated the



story of the grizzly bear famine, departure, and the dispersion of his family. Many times he repeated this same story at his yaque (Potlatch) till all the old settlers of the northern well acquainted with the story. And when Jibasah had found that this island was small for his people, and besides this. This place was not sufficient to show his supernatural power, because there were no trees growing on the island. This people went around from place to place to find a place which is suitable for supernatural show. At last they had found a nice place, where the big giant spruce trees grow. Here they locate their new village. After Jibasah and his people completed this new village. He invited all the different tribes that located on bothsides of Maxlthigaxalthax passages (Salt water passages) After few days since they received the invitation, all the tribes with chiefs set out at once. They reach the old abandon village of Jibasah. Here they meet a canoe from Jibasah's new village, who told them to remain here till tomorrow or until the other canoe comes, who will tell them what they shall do.