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LIST OF SPECIMENS

Barbeau. 1923

Collected in Summer of 1923, by C.M. Barbeau in the
Upper Skeena Country, B.C. (mostly Gitksan specimens)

(Gitksan)

From Kispayaks Village (Bought from the heirs of $\chi k \acute{e} d \acute{e} t$, an old
Kispayak woman)

1. - Mask of the house of $\chi k \acute{e} d \acute{e} t$, representing $d i s : s h u^x$ $p i s t \acute{e}' i$
VII.C. 1093 (drumming grouse) (Gisgast phratry). A crest worn in an
 $i y u k^u$ (potlatch) on the head of the man who assumes the
name, who gets presents.

Made by Lelt's brother, of Kitwanga, who died many
years ago.

Belonged first to uncle of present owner. From
Kispayaks village

2. Mask named $\chi k \acute{e} t$, "eats man." Same owner. It was the
VII.C. 1090 representation of his own name $\chi k \acute{e} d \acute{e} t$.

Made about 50 years ago by $t \acute{o}' \acute{o} x s$, of Kispayaks.

3. Mask representing $w \acute{o} t$, "the seller" (large mask), a $n a x n \acute{o} q$
VII.C. 1092 (spirit). When he appeared into the feast home the
wearer would take things from the attendants and
then (pretend to) sell them back to them, thus
"showing" his name.

Made long ago.

Belonging to the same house.

4. Mask of $p i s t \acute{e}' i$: grouse

VII.C. 1094

The name of the face (under) is $\left\{ \begin{array}{l} a n \chi \acute{e}' \acute{e} \quad 9 \\ \text{slave-maker} \end{array} \right.$
 $n a x n \acute{o} q$.

The wearer of the mask represented a wild man coming from another place who sang: the people treated him kindly (xé' = slave); the song contained only the words "anxé'" repeated several times, and the meaning was that the people would not make him a slave.

Belonged to house of xkédot

Used by a young woman about 10 years ago

Made by tó'oxs (same as above) about

15 years ago.

X
5.
VII.C.1081

Mask of Lú'ləqx "corpse, ghost," a naxnoq.
(with black stripes)

Song connected with it "Ayo ameyə'cyé..."

Made long ago by Gigit'wans, a Kispayaks man.

X
6.
VII.C.1095

Crown called Ku'génəx. It was placed on a mask thus named, since lost. There was a cane connected with mask; the cane rose from underground in the feast house and grew right up to the top of the house (made in sections).

Belonged to the same house

xkédot is now an old woman, in Kispayaks.

Gitksan
(from Hazelton)

7.
VII.C.1089

Rattle for medicine-man, made three years ago
by Daniel Skawil (Sgawil). Maple

Gitksan
(from Kitwanga)

(From 9 to 17 purchased from chief
tengwəx, known as Lagaxnits { (Laxsé'l)
Raven

X

VII.C.1056

9. Double mask, named { galágəsgítgəmk
broken (in two) by (rays of) the sun

or the sun shines on it and its heat breaks it. The being outside is blind. A naxnoq, not used as a name

It was used in public in the feast house. That being went around in the presence of the chiefs while at the back of the house the singer sings his song. He opens and shuts the mask (by means of strings) incessantly.

Song: "tematixku'tettəskəlxé xrinəgalé-gatgisgəmt 'noyuwchél." Meaning: "The sun will shine on me and break through."

Belongs to house of téngwəx (laxsé'l; Kitwanga village).

Carved about 15 years ago by a Nass River man: nagəmwilgəks, of Gitlaxdamks village, who came here for the purpose of carving.

Cottonwood inside and red cedar outside.

X

VII.C.1057

10. Mask named taxumsqóxt: "twisting little branches of cedar tree" when angry. A hallait (high chief).

When represented in the feast house, the chief wearing it was angry, and some one came along to wrestle with him and tried to twist him like cedar bark. On the spurs swan down was placed. A naxnoq

Belonged to house of 'axgəxt (laxse'l)

Age and maker, same as N^o 9

X
11.
VII.C.1058

Mask named 'axg.ót, "without mind, foolish." It was the mask of the name of the chief of this house, a laxsé'l of Kitwanga.

There was a large canvas spread at the back of the house, and the mask came out of it. The wearer came towards the assembly and danced before them; he held a stick in his hand, and the people sang in response

(He): 'axgót gatnuyude

(in Tsimshian)

"I am foolish, i am foolish."

(The Chorus): tǝnksitsitsǝtatwi'axgǝdǝmǝt

The foolish man will eat the heart of all the people

Maker of the mask: lax'wǝlamó•t, of the {laxkǝln
wolf

phratry, of Gitxadin village (Nass River)

Made about 40 years ago (that is when Sinclari, the interpreter, was very young, and just before an epidemic of measles)

Wood: birch.

X
12.
VII.C.1059

Mask named {Sagaptsí.k^u
all around dance } "Dancing

all around" (in every house - for fun). Face of a woman. The performer using the mask went through all the houses in the village, singing and dancing. Song, hahyah

She was accompanied

by 5 or 6 men.

Song: hahayəhə... he he ... (Spoken:) { tadem'elim
 we are going to
 put some words now

{ nisen'wətdiyə'wihal·a·it gantxaxgwətix
 really very big chief(hal·ait). He loses the whole(village

{ 'nawidzəpt sagaptsi^egum hal·a·it
 the big dancing through the chief (halait)
 Village (every house)

i.e. "the whole village was lost by the big hala·it"

Maker of the mask: tsa·'cls (tengwəx's wife's
 brother), a Gisgast of Gitsegukta village

Time: about 30 years ago

Wood: some red cedar, some cottonwood.

13.

VII.C.1074

Mask named Gitkinsé - a small bird resembling the
 woodcock in size, and whose song resembles the name
 gitgitgitkinsé - , when it flies through the air. A naxnəq.

The stick is tied to the back of the performer,
 at the belt. When dancing in the presence of the
 assembly the beat is kept moving up and down by strings
 pulled from inside.

Song: ayahə -- (bis) huhu - { nidət'wəⁱ -
 How far will

{ yənde' wihal·a·it nayahə wadəm'elim
 you go(when big hal·a·it (question) put in a word now:
 you are)

(In Tsim-
 shian)

{ wilnəge galaxə· unnaxl'·de ganaxnəgawahe
 There is in heaven. I swoop down naxnəx because
 a hole deep through spirit I am
 (into the earth)

{ gitkinse qawəht
 the (bird)
 gitkinse

Maker: laxolamot (of Gitocatin - Nass River,
 as above)

Time: over 30 years ago

Wood: red cedar

Belongs to the house of tengwəx - laxsó'1,
 of Gitwanga

VII.C.1068

14. vacant

15. tax'wins: adze, round, to carve the inside of canoes of
 dug-outs. Very old, that is made before the time of
 present owner (over 70). Belonged to his family. { Birch handle
 ha'wəq

VII.C.1096

16. Tray: habastan (very old name)

Made here, presumably, very long ago. Belonged to owner's
 grand-mother { 'alis^u, of the
 slow
 same house.

Birch wood. Used for every day purposes.

(Gitksan)

From Isaac Benson

(a Laxsé'e1 - house of lú'ləq) (Isaac's uncle was lu'ləq)
 Gitwanga village

X VII.C.1066

17. Mask of lu'ləq, "Corpse or ghose" a naxnəq,

Chief of the house. Ther performer wearing the mask
 went around the house. All those who faced it fell down
 and twisted around; the others gave him something to

drink and he recovered.

The song connected with it is now forgotten.

Very old mask. Carver? Made about 40 years ago or perhaps only 35. Red Cedar.

X VII.C.1060
18. -

Another mask of lu'ləq. Much older than the first. String to cover the teeth. Made of maple.

19.(a)
y VII.C.1070
y VII.C.1071

Lu'ix: Cedar bark neck ring for the gamita Society.

When the hala'it came back after his four days away, in the air, he had such a ring around his neck.

He appeared before the people, and the chief hal'a'it came to him, took this lu'ix from his neck and shook it over the fire. Then he put it back around the neck of return man again. This is called { malktoks
burning the lu'x

Made by to'ts of Gitwanga, over 30 years ago.

The cedar bark was not dried in this case.

X 20.
VII.C.1073

Club (ceremonial), for gamita Society outfit (lutim is one society, 2° g.amita, 3° undaxhal'a'it). The young hal'ait brought this club with him in the feast house, hit the door posts with it before entering, and when he sees a good thing in the house he hits it, and pays for it afterwards.

Belonged to, and used by, the first lu'ləq, who died about 40 years ago. Club older. Made of cedar.

X 21.
VII.C.1064

Mask named { hag.ʃim'an'ən
He uses his hands to cut with.

Connected with a cloth of cedar bark which the performer wore on his back. While dancing in the feast house

with the mask the dancer held the large wooden knife and coming towards the chiefs he pretended to cut them with the knife; he afterwards paid them for the suffered injury.

Maker: Albert Williams (Kitwanga)
niəs'yálexs (laxjé'el)

Time; in 1918. It was used in the winter potlatch of 1918
Made of cottonwood.

22.
VII.C.1067

Ceremonial knife (hagot cutting connected with mask N° 21.
White man's paint. Made of yellow cedar.

X
23.
VII.C.1075

Mask named wiqaqt: rat, a naxnəq. The name belongs to the house of Luleq. The rat performer came out at the back of the feast house along with its young ones, and they crawled to the neighbourhood of the fire; the small ones followed and walked about the fire. They were pulled along by strings. The song connection with this is now forgotten.

Maker: kə*x^u, from the Nass River, Gitlaxdamks.

Made before owner's time, about 45 years ago.

X
24 } VII.C.1076
X 25 } " 1077
26 } " 1078

tkitqaqt: offsprings of rat - above.

Ground-hog skins.

Gitksan

Bought from Moses Tait's wife, Toxən's wife: Gitwintkul village.

X
27.
VII.C.1061

Mask of səs'axs: "laughing." A naxnəq belonging to toxən's house at Gitwintkul.

Made by Jashua Riddley, of Gitsegukla, about five years ago.

X
28.
VII.C.1065

Mask of Ksegwelgwalk: "fir coming out" (of his mouth and ears). A naxnəq in the same house.

Gitksan

Bought from Peter Stafford (Gitwanga):

VII.C. 1080
" 1081
" 1082
" 1083

29,30,31,32 - Pack straps, txadukt, of mountain goat wool.

Made by Mary Williams, name tox (a Gisgast) in the house of haxpegw^otu.

Made last winter. Maker is 40 years old

Gitksan

Bought from Isaac Benson (Gitwanga):

X VII.C. 1063

33. - Mask named luz^on - a Frenchman's name; representing the face of a white man, so named. A naxn^oq, belonging to house of lul^oq

Carved about 38 years ago.

X VII.C. 1062

34. - Mask named { Wihal·á·dám sawáto
Big/hal·ait sewáto
chief

(sewate being a Haida name). This represents a Haida, a big medicine-man. There was a rattle on top of his head, and it swung around the head.

Belonged to house of lul^oq

Carved by Albert Williams (Kitwanga) about 6 years ago.

X VII.C. 1097

35. Hat of frog: ga·i·dám·gana·^o; a naxn^oq; belongs to taxtsux (the owner). A large quartz crystal on top. The crystal is said to have been snared by Kw^om^on on Kwusagat mountain, his hunting ground. The snare was made of mountain goat babiche. When the snare was sited by kw^om^on a large mountain goat

was seen hanging in it; and then the goat was changed into the crystal. This happened long ago. Crystal = t^xwa'

Carver of the Frog = Sigwi (Isaac Tens, of hat Hazelton. Carved in 1918. Before that the crystal was held in the hand when shown

X VII.C.1049
" 1050

36,37. - Whistles: naxnagom gamit': "supernatural gamita" (gamita being one of the secret societies). Made long ago; belonged to the first luləq.

Cedar

X VII.C.1048

38. - Whistle: naxnagom ksemhaha'it: "supernatural hal·ait" (another secret society). Of Yellow cedar. Made by luləq 6 years ago.

Gitksan

- Bought from Wisəm hayets^u, a laxkibu woman from the house of xtiəmlaxé, of Kispayaks village. Born in Kitwanga in house of left:

VII.C.1084
.. 1085
.. 1086

39,40.- Pack straps of mountain goat wool, made by wisəmhayets
41,42
(vacant) this summer.

X VII.C.1054

43. - Mask. Name? belongs to house of Wadoxayets, in house of Wudaxayets in Gitwintkul village, the house of her late husband.

Maker and time unknown

Gitksan

- Bought from Sarah Harris, Sigitmuks, of Ha'ku'house, (laxse'el), in Gitwanga:

X VII.C.1053

44.- Mask belonging to her father Gilawo', of Gitwanga, a laxski·k (eagle)

Made by Albert Williams, six years ago.

VII.C. 1087 45. - Basket made by Mary Wisəm hayetz (type of basket:)
(iyosəlt), 10 years ago (tsəɬ'is term for basket).
Used for picking berries on the mountains. Made of
red cedar bark and roots of the spruce.

VII.C. 1079 46. - Loom: gandzap, to make pack straps, made long ago by
Kwədzəbax, in the house of hal'á'ist (about 30 years
ago). Made of hak^utok, yew wood = the perpendicular
part; lateral, bark of cottonwood.

VII.C. 1051 47. - Whistles: naxnəgmamitə; double whistles. Very old.
(see above)
Belonged to house of ha'ku. Made of red cedar.

VII.C. 1052 48. - Whistle: naxnəgm hala'it (See above).

Gitksan 49 (vacant)

From Charles Mark, of Gitsegukla village:

VII.C. 1055 50. - Xúwex: lynx mask. Belonged to house of guxsan
(Gisgast). A naxnəq. This was a mask worn when they
set snares for the lynx, in the house of Guxsan.

Made by 'axtsip^x, a carver of masks of Gitwinksitk^u
(Nass River). He was a professional carver of masks.
He made a great many masks for the Gitwintkul people,
those of Gitsegukla and Gitwanga. There were not
many carvers of totem poles and masks. The
Gitsegukla and Gitwanga carvers were not as good as
those of the Nass. A good totem pole carver tami lived
at Gitwintkul, and died in 1921. Some poles at Gitsegukla
are by him.

This mask was made about 30 years ago, of cottonwood.

Gitksan

From Alfred Sinclair's son, at Gitwanga:

- VII.C. 1072 51. A bow for a child; bought when a boy was playing with it along the river.

Carrier

From Lucy Thomas (Hagwelgate)

- VI.I. 172 52. Spruce root basket made 50 years ago by the mother of Lucy Thomas, who was named sagtnéno (Gisgast, Tsa·yn). It was an "Indian kettle" named tethóo

Gitksan

From Noxsta: Hazelton:

- VII.C. 1088 53. - Loom for packstraps, from noxsta', (Mary Oloon's mother). The wool was mounted by Mathilda, her daughter.

Gitksan

- From Jim Robison, Hazelton:

- VII.C. 1069 54. Crown of cedar bark: lu'ix, used in feasts and also the galutim.
- 55. (vacant)

- From a Carrier woman:

- VI.I. 169 56. - Pack strap of mountain goat wool.
- " " 170 57. - Birch bark basket, (large), with patterns
- " " 171 58. - Birch bark basket, (smaller). (last three bought at R.S. Sargent's store)

Gitksan

- From Peter John, Hazelton:

- VII.C. 1100 59, 60, 61. - Fish trap, named wo', made 5 years ago.
- " " 1101
- " " 1102

Peter John and Daniel Wigaix, the makers. Used in the Hagwelgate cañon for spring salmon and sockeye.

Wood: balsam (hó'ks): the curved keel; hemlock (máwó'); the ribs; the five larger pieces, longitudinal, of balsam, the roots of sfgs, pine., were used to tie the parts together.

Names of parts:

qazqpxs: the long shoot (chute);

tamgøn: the basket part where the fish fell

qanæxtsigwó "place where it leaks," the head part

'antæphøn: small hole under the shoot in which the salmon entered.

The trap must be set about a foot under water, no more, no less. The fish otherwise would not get in. The wood, roots, for trap are gathered in the early spring, when easily peeled. There are fixed measurements for the lengths of the sticks which the maker has inherited and carries with him when gathering sapplings. These measurements consist of marks on a long pole. Peter John inherited these from his father. His father was often hired for making such traps. Some people try to make such traps and fail. They are well made at Kisgagas village.

V.I.K. >

62.
Kootenay

Ochre. Yellow in a raw state, and red, baked. From the vermilion springs, on the Banff-Windermere Road;

near Marble Canyon.

Gitksan

vii.c.1098 63. Cedar bark mat. Bought of Thomas Seymour, Glen Vowell.

Presented by C.M.Barbeau

X vii.c.1099 64. Mask bought from Bert Wattie, Hazelton. Supposedly
found by him in Hazelton. Gitksan

(Frog-mask)