

GITKSAN AND NISQA SPECIMENS COLLECTED

BY C.M. BARBEAU, ALONG THE SKEMA RIVER IN 1924.

✓ VII.C.1167 ab 1. Leggings with red cloth design (crest) fringed with Chinese coins and porcupine quills. From Sam Douse, Gitwantkul, laxkibu crest
 Purchased from Pat. Phillipson, Curio Dealer, Prince Rupert, B.C.

✗ VII.C.1103 2. Mask from John Willow, of Gwinah, (at canyon) Nass River, B.C.
 From same owner.

✗ VII.C.1168 3. Mask, with starlike red design on cheek, said to be that of Gitwantkul Jim, laxkibu crest. Obtained from Johnny Laganitz, Gitwang about three years ago.
 From same owner.

✗ VII.C.1169 4. Wooden carving of head-dress with abalone decoration, from Sam Wiceks, Gispowndwada of Gwinah, Nass River.
 From same owner.

✗ VII.C.1181 5. Mask; face of woman, with hair; from same as No. 4.
 From same owner.

✗ VII.C.1104 6. Large mask of cedar from Alec Brown, laxee'l, of Gitzegukla.
 From same owner.

✗ VII.C.1105 7. Decorated Blanket; lugigedomhayts^u blanket. The (people of copper shield) pattern represents the name. In the house of

háqu, laxse'l Gitwangǵ. This robe was worn upon the assumption of the name in a yáok, and also at other festivals when invited abroad. A myth explains its design. It belongs to háqu exclusively and the name is used by no one now. Sarah Harris, gamǵksa^u'c, a sister of háqu, now disposes of it. Not known by whom it was made.

- VII.C.1170 8. Trout hook: made by wuntax'is (gitwuntkul):
ta·wilgəmpǵt. used with a line, bought of
(hook of large salmon trout)
wisəmhayǵts^u: old woman Mary Wudaxhayǵts^u,
Gitwangǵ (originally from Kispayaks.)
- VII.C.1106 9. Drum; 'anu't, with beaver skin, made by
wudaxhayǵts^u, gitwuntkul, laxse'l. about thirty
years old. The band of wood is birch. Bought
of the same owner.
- ✱ VII.C.1107 10. Mask; ksəmpəzək: woman of Wolverine. a naxnəq,
in the house of wudaxhayǵts^u: (described in
Gitwuntkul k p.38) when used last by wudaxhayǵts
long ago.
From Elwin Williams, (Gitwuntkul) in Kitwangǵ.
- VII.C.1108 11. Spinning spindle whorl: hal·ál. Cedar whorl, from
Jim lagaxnitz's grandmother, mountain goat wool.
From Jim Lagaxnitz. Gitwangǵ.

- VII.C.1109 12. Pack strap;txad&qt. One with green stripe, made of twine and wool. Received as gift from Gitwuntkul woman in the house of wix&. From Jim Lagaxnitz. Gitw&ng&.
- VII.C.1110 13. Ditto: Given him by Kwinhu(Gitwuntkul) 3 years ago. Red,yellow and dark. From Jim Lagaxnitz. Gitw&ng&.
- 4 VII.C.1111 14. Mask: Ks&mtik&in: woman of Stikin(ts&ts&ot.) a nan&ox of the house of wudaxhay&ts^u (see account of name) probably made by Nisga quite long ago. From Solomon Harris, L<, Gitw&ng&.
- 4 VII.C.1112 15. Whistle; naxn&ox: made some time ago, it was longer than at present, was cut to fit a box. From same owner.
- 4 VII.C.1113 16. Snake: l<: proper name of owner, a naxn&ox. It formerly had a covering representing a snake. Made by m&ngingan, of the house of guxsan gitzegukla about 20 years ago. Of cedar. L< used it in a ceremony while dramatizing the name. From same owner
- VII.C.1114ab 17. Drum; caribou skin: made about 10 years ago by l<. Used for swana's^u work by himself. From same owner

- VII.C.1115 18 Spindle whorl: hal'al used for spinning, made by
l'lt long ago maple whorl, cedar shaft.
From same owner.
- * VII.C.1116 19 Rattle (circular) hasg'x and hawidzis is the name
of this type, one of a pair (Kihn having the other).
To accompany the halait dance. Very old, made before
the white man came, pebbles inside. Samedik says that
there are "about a thousand years old" came down on
his mother's side
Purchased from samedik. Gitwanga laxskik.
- 4 VII.C.1117 20 Mask hægwe'lx: personal name of naxnəq in the house
of ha'gas^u, laxse'l. gidzegukla. Carved by Albert
Douse, niəsyə'lx, Gitwuntkul of the house of təxəns,
three years ago. Cedar wood. Purchased from George
Campbell and his wife. Gitzegukla.
- * VII.C.1118 21 Fin: nəq part of same naxnəq. When used the performer
placed it in the midst of his back. Same owner.
- f VII.C.1119ab 22 Leggings: saxsilksəmsg'^u: used in the halait of him-
self. No meaning in the patterns. Made by nəxshá'tk^u:
wife of his brother about 3 years ago. From same owner.
- * VII.C.1120 23 Mask, gedəngilhaoli: person of the hills: a narnəx
name in the house of ha'nəmux: gitzegukla. It was announc-
ed in the feast of the house thus: "wigedəngilhaoli"
"Great person of the hills": and then the performer

cried "hop ... hop." He had on an ambalan (dance apron) and the skin of a bear on his back. Carved by kwodzobax, Gitwəngə and Charles Mark gamayam, scraped it recently. It was made 20 years ago and used twice it used to have a fringe on top.

From Fanny Johnson, ha'namux, Gitzəgukla.

- + VII.C.1121 24. Mask: ksəgəgask: challenging person. a namxog of house of ha'namux: With a wooden knife, the performer wearing it, had to go around with the knife and apparently hit the chiefs with this knife and those whom he hit would receive \$5.00 in compensation. Carved by same carver (23) about the same time. From same owner.
- ✓ VII.C.1122 25. Wooden knife of ksəgəgask (24). Carved by (to'ats) Galdirget. Hazelton. From same owner.
- + VII.C.1171 26. Headdress(plague): logombalax: decayed corpse. crest of the house of sgəgəmlaxə gidzəgukla. Nine generations ago. Made by a Tsimshian of Gitsalas named kulax miluk. Used long ago for last time, before last one was made, about thirty years ago. From George Campbell. Gidzəgukla.
- + VII.C.1123 27. Mask: ʒaplihanəq: "only common woman." In the house of nə'qt. Gitwəngə carved by Nisga, lax'wəl'amux ("in place of safety") of Gitxatin laxgibu 12 years ago.

From Jim Lagamitz: Gitwəngʷ laxse'1.

VII.C.1172 28.

Totem pole. mədi'k: represents the armour of nəqt. In the myth nəqt used the gusmədi'k, garment of grizzly bear, carved by ya'yaq, of Gitwuntikul. The owner saw it erected at the time he got married. It was placed before tengwəx's house four years ago and for that occasion he invited many people, also the hisga.

This was the base of a pole; the top figure was: maxkól: (one person) in the form of a person, next, giladəl was also on the pole and also ganaunget (fog person) and the gana'': frog.

From same owner.

VII.C.1124 29.

Eagle Headdress: xskegəng'ət: used during halait festival (naxnəq) Carved long ago by whom it is not known property of the house of tuwátas^u, laxski'k, Gitwəngʷ. The lower jaw of carving made of cedar the rest of alder. From Silas Brown, 'nəqt(laxse'1) Gitwəngʷ.

VII.C.1173 30.

Headdress of cedar bark: qakstumlu': with belhə (abalone pearl). It was a ulala head-dress and was never used in the lutim. It was last used 3 years ago. One ring was added to represent each time. The halait was given; and nəqt has given three. This head-dress was made by haxpəgwətu (Arthur McDames)

Gitzagukla. Part of cedar bark dyed with alder.
From same owner.

+ VII.C.1125 31. Smaller head-dress of cedar bark, same name. This was used by neqt, when he attended all the other halaits but his own and he used N^o 30 at his own. Dyed also with alder, but more thoroughly. Come from uncle of Jim Lagaxnitz, nijsgamal^g was former owner (tengwax).

+ VII.C.1174 32. Collar of cedar: 'g^utas^u: dyed in the same manner swan feather patches. When a man became a halait, (qaq) this was placed upon him by the chief halait. He then assumed his position as a halait. It was used by the owner himself about 3 years ago. Made by haxpogwotu (Arthur McDames) about 7 years ago.
From same owner.

+ VII.C.1126 33. Whistle-hux: representing the voice of the halait when N^o 31 at the initiation of a halait: former property of nijsgamal^g. Made of yellow cedar wrapped by root of spruce. Same owner.

+ VII.C.1127 34. Whistle same description. The two whistles 33 and 34 were blown alternately and were held in each hand. Same owner. Same description as above.

+ VII.C.1128 35. Mask: g^gog^gat: angered person. described in name (naxnoq) in the house of wudayhaycts, gitwunkul. Made by Kwans: laxski^gk gitwanksit, house of kwans.

probably about 32 years ago. From Elwin Williams.
Gitwuntkul. (now at Gitwəngə).

- VII.C.1175 36 Blanket. gwis'əmgik: garment of woodpecker.
gedəm səmgik
Figure in centre person of woodpecker. It represents the person taken by the səmgik. (see myth recorded): other figures wə'əmgana'^o:red bellied frog one of the crests. (Small) səmgik above frog. Property and crests of luxən, laxse'l Gitwuntkul. Made long ago. Made by wigət at Gidzəgukla for them. These were usually made by men assisted by women. From Paul Derrick 'maslegg'nsu: house of luxən. Gitwuntkul. laxsə'l. The blanket was purchased in Hudson's Bay Co. store.
- VII.C.1176 37 tsəq: vessel of maple knot made by Paul Derrick about 3 years ago. From same owner
- VII.C.1129 38 Spinning whorl: hal'ət spindle, with mountain goat wool: limgiənt. Made by Paul Derrick of red cedar. From Martha Derrick, xpisu'nt (house of 'axti'ixt, laxgibu, gitwəngə
- VII.C.1130abc 39 Partition of dragon fly: ptətəmwil'əq: in the house of wudaxhayəts, laxsə'l, Gitwuntkul. Was used by the Galutim halait in two occasions 1^o for Galutim and 2^o ulala. The initiate would come out of the partition and to show his great power

the halait would take out of the fire hot stones with hands like thongs and would place it in front of the different chiefs axtsipx, gisgahast of gitwənsit and kwungə, laxkibu of gitlaxdamsk, Nass River painted the partition. The main figure wil'q: dragon fly and the other figures, made about 70 years ago. It formerly had no beak, the beak was added to it the last time it was used about 30 years ago. When it was first used the owner of it had not adopted it as a crest, but as a decoration. He killed many dogs and taking the carcass of one he went out in front of the halait and threw it down, and they grasped it and ate it and when the flesh of the dog was distributed, it was thrown at the halait performers. This had to be caught and the performer who missed it had to pay a penalty. This is the lutim ceremony. The other figures gankəəpəhət^u are the crest (half exposed person) of wudaxhayats. The dragon fly is not a crest, but is used on such boards. This board was the only one of its kind used here. It was not the səngik crest nor a laxkibu crest. Under the beak was suspended swansdown with red cedar bark.

From Johnny Lagaxnitz (kwəəq of Kispaiysks originally but now residing at Gitwəngə

- VII.C.1177 40. Mask: 'axgəəmkuxtingit: "thoughtless little slave woman" a mask and naxnəx of the house of kwinu', laxse'l, Gitwəntkul. The person wearing this would go around to the chiefs using as weapons knife and spear. The knife,

the blade of which receded into the shaft and he pretended to injure them after which he would compensate them. Belonged to Kwinu. Carved by nagumwilgoks, laxgibu of gilaxtanks, long ago. It has been used many times and each time it has been used, has been scraped and repainted. It was used for the last time about 3 years ago.

From Mrs. Johnny Lagaxnitz (gwinu) of gitwuntkul, now living at gitwængæ.

VII.C.1131

41. Mask: wudaxget: old man. A mask and naxnoq of the house of kwinu', laxsæ'l, gitwuntkul. The performer who used it pretended to be very old and feeble, having a cane in his hands.

Carved by Charles Mark. Gamayan, of Gitzægukla Gisgahast. about 5 years ago. From same owner.

VII.C.1132

42. Raven Drum - qaqu'm'anut; of wood made in connection with the qaqu'm'anut song of the crest of kwinu. On one side is painted gadæmgana^{oo}: person of frogs: and tkuwælkægæmqaq: The Prince of Ravens. The drum was said to have been made at the same time the pole, short with frogs, was made at Kitwuntkul. The paintings were done by Johnny Lagaxnitz. From same owner.

VII.C.1133

43. Dence apron, made of pack straps: 'ambælanæm halait. This apron was made by a kitwuntkul woman sga'syon,

house of gamlaxye'lk. laxse'l long ago. This was given to owner when he was a very young man. She followed her own idea in making this and is partly mountain goat wool.

From Jim Lagaxnitz laxse'l. Gitwungə.

VII.C.1134 44

Mask. kəlusə'kks: single attendant(on chief). a naxnəx in the house of 'argət. The performer came in with a spear walking towards the chief singing "huhuhu" and then announcing that he was the single attendant upon the chief. Carved by a nisgə named we·t^u of the house of niəskinwət^u: laxkibu, gilardamks about eleven years ago. From same owner.

VII.C.1135 45

Mask. tagəngəxt: twisting root fibres. a naxnəq. The performer wearing it came in in a fighting mood pretending to twist the people around to dramatize the name. This belonged to the house of 'axgət and carved by tsa'awəls of the house of guxsan, gitzəgukla 8 years ago.

From same owner

VII.C.1136ab 46

Large mask. txadəldəls: all alive. a naxnəq in the house of tengwəx, laxse'l, gitwungə.

The performer pretended to come from the hills and would be announced by the master of ceremonies, as a being that could bring anyone back to life. Carved by nagəmwilgəks, of the Nass house of niəskinwətə,

laxgibu, gilaxdamks. Carved about 14 years ago.

Song of the above naxnoꝝ

ayuwat tamdi halaidigwa

"Oh! my will be great halait I"

The crown of claws (gataxs) was to illustrate the song as the crown on the headdress, revolved. This showed his great power. From same owner.

VII.C.1182

47.

Doll, carving representing a spirit gədəmgilhaoli: person of the hills. a naxnoꝝ in the house of tengwəx.

The song: gədəmgilhaoli temtin ləmətxu:

person of hills will cure I.

The performer pretended to die after singing this song and under the influence of this naxnoꝝ would be restored to life. Carver was lain of the Nass house of wigət, gisgahast, gilaxdamks. 8 years ago. tengwəx was the last to use it.

VII.C.1137

48.

Mask, ksəmgitgigenix: woman of people of upper river: a naxnoꝝ. The performer in dramatizing this would dress in a groundhog garment, like a woman, he had a wooden snow shovel, (tsandol) which was used to shovel snow in camp. The mask was painted, because only the women painted their faces in the interior and not the men. The carver of this face mask, 'amagət, laxkibu, kisgagas about 20 years ago. The opposite crest and not one's one crest

are always called upon to punish or carve such carvings. Purchased from Job Ksəmgitgigenix, Hazelton

- VII.C.1138 49 txadakt: (all tied) pack strap made of wool and cotton twine. Made by Mary Smith, Kispayaks.
- VII.C.1139 50 ditto
- VII.C.1140 51 wəgxə: maple bark, used in making baskets, mats and rope. Purchased from Mary Smith, Kispayaks.
- VII.C.1141 52 hagwito: (towards drift) a dip net more generally called bana made of twine and the roots of shrub spruce, which was used in the loops. Made by Albert Smith.
- VII.C.1142 53 'anut: drum. A wooden boxlike drum used in halait dances. This drum is made of red cedar from Gitwanga about 30 years ago, made by wudaxhayets, of Gitwuntkul. In using this drum it was suspended from the top of the house.
- VII.C.1143 54 yulux: Wick of red cedar bark. The use of this wick, was to preserve the life of the fire. The wick was lighted and placed in salmon oil, this would be placed in a basket leaving the smouldering and hanging out from basket. In rekindling the fire the people blew upon the smouldering end until it came to a flame. This length would keep a

smouldering end all dry. The salmon oil was extracted from salmon heads. This specimen made by toxsu: laxkibu gitwuntkul.

- VII.C.1144ab 55 Fire drill and hearth halgamdangan. Fire drill drill: yel
hearth: kin.

In starting the fire, nothing was added but the pulverized would from friction start into flame. Made by owner, Wm. Gles laxkibu, Kispayaks.

- VII.C.1145 56 txadakt: pack strap made of wool yarn. Made by toxans laxs' 'l wife of Wm. gles. Kispayaks.

- VII.C.1146 57 hamgpmhawwat: drinking tube of abstinence: a drinking tube made of the wing bone of swan used by young girls during the period of the first time that she has her menses. At such times she was placed in seclusion and in a special house at the rear of the building's generally. All water was drunk thru this tube, at such times.

Purchased from Mary Dick, Kispayaks.

- VII.C.1147 58 si'lisu: yarn. spun yarn, from mountain goat wool.
Purchased from Mary Dick, Kispayaks.

- ✓ VII.C.1148ab 59 'anut: drum (painted) made of beaver skin made about ten years ago by patkalaxs: laxgibu: gisgagas.

VII.C.1149

60. tku masašt: small grey haired: a medicine man's charm (swunas^u) This charm was placed on the floor by a patient while the medicine man stood off and performed. The figure, had the power of a doctor for curing. The carver, David May, tsixəgət of the house of ksəmgək laxkibu about thirty years ago. Purchased from Emma Wesley, Kispayaks.

VII.C.1150

Rattle:

61. tsətəthé': gnawing marten. In using this rattle the performer moved about imitating a marten and wore a copper clawed head-dress and a mask. This rattle was carved by gitxun, laxksi'k gitsilas^u: and the owner paid the artist \$20.00 about 30 and 40 years ago. The marten is a naxnəq of the house of hanamux. The wood used in the carving is maple. Purchased from Fanny Johnson hanamuq gisgahgs Andimaul.

VII.C.1151

62. Rattle gutkwinuxs:(owl) This is a crest of the house of hanamuq and carved by mali, laxkibu, gitwuntkul. She paid a gold watch and chain for the carving about thirty years ago. The wood is maple.

VII.C.1152

63 Claw head-dress taxəni'oq: claws of copper. Made by Mali and at one time was adorned by weasel skins for hanamux. When she was a girl she lost her sight and also the use of one of her feet. This was at the

time of her marriage to gammaxwalmux "My husband then called in all the halaits (medicine men) from all the neighboring villages and when these came in the chief halait then said "'You are haunted by a song"' My husband then had the crown head-dress made and also the rattle No.62. These were made by mali' and when these were all made, all the halait (medicine men) of Gitwangg and Gitzogukla were gathered together at Gitwuntkul. Then the main performer or master of ceremonies, came to me and placed the claw head-dress on my head and the rattle (62) in my hand. I was then picked up by this halait and walked around the house in the direction of the path of the sun. I was taken twice around the house and then placed in the centre of the home. Then the swanasu placed the rattle in my hand. I was able to see a little and was able to walk with my own strength. I then shook the rattle and sang the song that the medicine man said was the cause of my illness. When I sang this song (the marten song) all of the halait men repeated the song after me. Then I walked around the house again in the direction of the sun and then fell on the floor unconscious and when I recovered consciousness I got quite well again. My husband then distributed much wealth in food and in luixs and in blankets, each of the halait receiving gifts in keeping with his rank. These halait then came during the year and gave me their services when I was sick"

Informant Fanny Johnson, hanamuq Andimaul

VII.C.1153 64. xsan: gambling sticks: examəngəxs gambling sticks
of maple purchasēd from Fanny Johnson Andimual.

VII.C.1154 65. ditto ditto

X VII.C.1155 66. Mask: gedəngilhaoli: man of the hills: a naməq of
the house of hanamuq gitzəgukla. This mask was carved
long ago and last used about 1898. Painted recently
made of birch wood. Purchased from Jeffrey Johnson
bitiyetu* Andimaul.

67. 'mot: wicker fish trap: made by ləlt about 1888,
about the time when Gitwuntkul Jim was killed. The
traps were used in this manner. A weir was constructed
from each bank and piles were driven in the water,
upon which planks were placed to enable one to walk
out to the set. This was in the form of a fence.
Then this trap was sunken down, between two sets of
piles, two in front and two in rear on each side. A
rope was attached to lift the trap to the trap flooring.
The basket was sunk about five feet below the surface
when placed deeper, a wicker fence was placed on top
of the trap to prevent the salmon from going over the
trap. The mouth of the basket always faced down
stream. When the basket was filled, it would be
lifted by ropes attached to toggles on top of the trap.
These traps were always placed at the edge of a
current, and never in a current. The trap is made of
spruce roots and bound together with cedar bark,

set between the poles of the trap. The Gitwuntkul traps are different from this, as their traps are built for shallow water and this trap (this specimen) was built for deep water. In keeping the trap submerged, a pronged stick held it under against the current and another leading straight down while projections on each side held it in place, by twin poles. The trap was usually lifted 3 times a day, morning, noon and night. The smaller traps had a capacity for thirty sockeyes. They were used for all kinds of salmon but especially for sockeyes. The trap was used on a little river two miles from Gitwanga, on the Gitwuntkul river.

68. ditto

69. ditto

VII.C.178

70. Gadamlalt: cane of snake: This cane was made to illustrate owners name, lalt snake: The cane was carved by yatnao: Haida man from Masset, about seven years ago, made of crab apple wood. The raven, was from the haimas, nisga house, being privileged to use this special raven, gagomlop: (stone raven) thru a compensation. At one time a member the lalt house died while at the Nass River, haimas, had adopted him into his house, so when this man died haimas made all burial arrangements being compensated after by lalt, so haimas in turn privileged the lalt house to use his special crest gagomlop.

From Solomon Harris, Kitwanga.

VII.C.1156 71

Doll. ksəmasip^u: woman of sickness. The doll represented the woman who was the cause of the illness of the owner. The song of the doll was:

{ ksəm'asip^u inwɪlɛ'ytigwɔ: = "It is the
 woman of sickness is causing me

woman of sickness who is causing me to be sick." At the time of the first flu epidemic, (1918) the owner, who was gwinu, laxsɛ'l, gitwunkul was taken sick. He then had this doll made by Chas. Mark (gamaɣəm, of Gitzegukla) The doll was placed near where the patient lay, and was shown to all the medicine men from Gitzegukla, Gitwangɛ, Gitanmaks, Gitwunkul. Then the patient gwinu lay at the rear of the house, and the doll was hidden from view then all of the medicine men started to sing the song of the doll and the sick man, gwinu, disappeared and where he had been laying, now lay the doll, which represented the spirit of sickness and gwinu, was now well. This was made about six years ago. Made of red cedar. Purchased from Mary Wilson, Gitwangɛ.

VII.C.1179 72.

hakutak. bow of yew, made by wɪstɪs, laxsɛ'l Gitzegukla four years ago was made for boys to shoot game and squirrels. Same owner.

- x VII.C.1157 73 Mask. kuxmit.čhiron: This was a naxnəq of the house of sɣayən. The performer in using this mask, walked in front of the chiefs and appeared to envy the chiefs, their food and gifts and gifts would then be given him, and he would compensate any that gave him gifts. The mask is over 53 years old and was made by a member of the house of ksəgənilaxə gitzəgukla and was last used about 35 years ago, when owner's mother used it. From Mrs. Maggie Hells, Kitwangə.
- x VII.C.1158 74 Mask: sɣayən: a naxnəq. The performer came from rear of house and as he moved about to small figure in the canoe over his mask would make the motions of paddling and the canoe would revolve. Carved by Joshua Ridley, mən ɣəmɣan of the house of Guxsan, Gisɣəhəst, Gitzəgukla. Made about 11 years ago. Same owner.
- x VII.C.1159abc 75. { malnaxnəq: part of mask 74. The canoe shown
canoe of spirit here referred to the myth of sɣayən. When at one time a canoe went to the sea coast to make raids on the coast people upon the return of these warriors the small canoe was shown, as the canoe used and in the canoe was the figure of a man, which represented the leader of the warriors. The canoe was carved by a Tsimshian and the small figure was carved by Ksəgənilaxə, Gitzəgukla. Made long ago. From same owner.

- XVII.C.1160 76. Part of txagaxsumxsksk: whole eagle. The mask was made to dramatize the name txogət: making captive. The whole eagle came down among the guests from the rafters of the house and went to where txogət was sitting and went up into the rafters again, after taking txogət, as a captive. Made by ha'gas^u, laxsɛ'l, Gitzəgukla, about 40 years ago. From same owner.
- VII.C.1161 77 Part of mask gitkinsɛ' (?) A small eagle earring which was on top of mask. This was a naxnəq of the house of haq^u: laxsɛ'l: Gitwangɛ. Made by tewalas^u about 30 years ago. From same owner.
- XVII.C.1162 78 Mask. ksəm wulənskiskit: woman who foretells. A naxnəq of the house of sɣayən. In dramatizing this the performer appeared as a woman and upon entering the house, would make a prophecy and foretell some coming disaster. Carved by mənɣəmɣən, gisɣahɛst gitzəgukla about 11 years ago.
- XVII.C.1163 79 Mask tsak extinguish(fire) a naxnəq. The performer would come into the feast and go to the fire and extinguish it and after the house had been in darkness for a while, he would take out a fire drill(No.80) and make another fire. Carved by mənɣəmɣən (above) 11 years ago. Same owner.

VII.C.1164ab 80 ab Fire drill and hearth. fire drill: $\text{ki}^{\cdot}\text{n}$ and the name of the whole outfit halag·amt (to use stick) Made by nogomwilgoks , Gilaxdamks Nass River, both sticks are made from red cedar Part of Mask 71. Same owner.

* VII.C.1165 81 Mask tsak same description as N^o 79 but an older one. Made by nogomwilgoks , Gilaxdamks, Nass River about 40 years ago. Same owner.

* VII.C.1166 82 Fan like device opening with strings which formed part of a naxnəq outfit. Carved by 'wə of the house of $\text{qəq, laxski}^{\cdot}\text{k:Gitwangx}$ about 30 years ago. Same owner.

* VII.C.1180 83 Mask gagəmgət : Raven Person: a mask representing a crest. The feather designs around the eyes represents feathers of the raven. The raven is a crest of the owner $\text{galksədapxət ganhadə}$: ginadsiks tribe carved by a Nass man about 35 years ago. From Louis Grey, Port Simpson, B.C.

VI.I. 260 84 Pack strap of Carrier make, made of wool yarn and twine. Purchased from N.S.Sargent, Hazelton.