

rough

Abstract of narrative "A Migration from Tamlaham" (Bynum, 1953, from

Nathan Shaw, gitxata, gisp.

There have been many migrations from Tamlaham. Tsibese (tsibese) came with one when the people were punished by severe weather.

This was the first migration, and with it came the group of tsibese to the gitxata, nistgumik & nis'na'we' to the giludzan, nistex'ik of the gitsales, saxsaxt of the gibw'igts, and many lakagiet of these tribes. These travelled down the Skeena and stayed at various places. A long while afterwards, another migration came down, and this was led by se'ks. He also had many followers and nephews. These scattered but se'ks established himself at Km>d>.

Here is narrative of how they left Tamlaham.

For having rebuked the Chief of the Sky People, Tamlaham suffered local winter famine. A robin was seen with a twig of ripe elderberries, indicating that elsewhere it was summer. Investigation showed this true. tsibese the chief decided all had to move away. Some went upriver, most down, and some nearby (these included se'ks, who like Tsibessa was chief of a group) tsibese and his followers went downriver. se'ks established a village on south side of sagukla river across from ganha'do village. Many of tsibese's group chose to remain behind at this new village, called gidzegukla.

se'ks successor, young prince, was very handsome, and fell in love with a Taxkibu woman, wife of a ganha'do prince of village opposite. They had a long adulterous affair. Her sister also loved the gisp prince. One night she sent him for water and he fell through ice and drowned. Spring came and ^{still} nobody knew what had happened to him. One day the sisters quarrelled, and the secret was out. Wreck's group (outnumbered) decided to ask for compensation, but some young hotbloods killed some ganhados (chief ^{not incl} m'lxan), and who quietly planned revenge.

That night wise'ks decided they all had to get away,

Origin of g. aiyemtkwa, g. sp., gitxa'ta.

gitxata -
a variant
Tsimshian
myth

Abstract: Narr. Kayemtkwa's tradition
Albert Argyll (g. aiyemtkwa) to Beynon 1916.

In olden days all the people lived on the Skuna, and after the Flood they scattered. A group under antawiwelp went to a river on the Skuna called Ksi'ing.a'at and lived there a long time.

One day it began to snow. A foolish young man held a salmon up and scolded the smogidam laxa. More snow fell until the houses were covered, soon all the food was gone and most of the people died of cold and hunger. Only antawiwelp and his wife survived; she by catching and eating a few trout, and he by suckling his wife's breasts. Finally they moved downriver (and found that their "winter" had been only local). They crossed Lakehce River and went over the hills to an arm of the sea, and down this to a good place, where they settled, naming their village g. t. g. a'at.

A long time later, g. aiyemtkwa, a brother of antawiwelp claimed exclusive use of a hunting territory close to the village. His brother in turn demanded that g. aiyemtkwa allow the whole tribe to use all of his sea otter hunting areas. g. aiyemtkwa left the tribe and joined the gitxa'ta, and because he had been of the chief's house, he was given the position of first ləkaget.

a few went to kispai'yeks, but wise'ks and many went down the Skeena.

git'sole's
Nank.
When they came to the git'sole's, there were making preparations to go over the trail by way of git'song'e'lam lake to the Nass. Some of wise'ks people went with them, heard that some of their own people lived at git'wanksi'tk, went there, and eldest one established the wise'ks house on the Nass.

gitmaxangik
The others went down to gitmaxangik village of laxsp'aus and there lived some of wise'ks people who had come earlier with tsiybesse. The chief at the time was ni'sqwə'l'ε'x, a g-an ha'də. A branch of wise'ks established themselves here and that is why the gitmaxangik now have wise'ks as tribal chief.

Klewnuggat In.
Lowe Inlet.
After a visit, wise'ks and his group went downover, looking for ^{exclusive} territory he wouldn't have to share with others. Kept on to the coast, and for a time settled at tsa'm la'n ε'gət "Klewnuggat Inlet. This area was already occupied ^{made in long} by a git'xata laxskik so wise'ks moved again to km'ɔ'də (Lowe Inlet), formerly the property of the laxqibu' (who had moved farther south & and some to the git'x'ε'ta and git'g'a'ɔ'tə people), now open territory.

establishment of laxkle'n
The git'x'ε'ta had not established a central village. tsiybesse had his village at ktsə'm'n'ε'gan (Curtis Inlet, Pitt Is) and it was a refuge for the other git'x'ε'ta's in attacks. Not long after this the git'x'ε'ta's established a central village at laxkle'n, from villages that were on Pitt Island, Banks Island, and the mainland from Lowe Inlet.

(How kε:l took over wise'ks privileges when latter dying out, discussion of recent affairs)

Information on ayaig'a'nsk

gitxata
'ayaig'a'nsk.

Abstr: Narr. The Great Warrior 'Ayaeransk of the Gitzaohlaehl.
See Bennett to Bryson 1952

'ayaig'a'nsk was a ganhada chief of gitxate't at g'a'du, and a great warrior. He was so hated that he fled to a little island off gitxata and built his famous lagax lemdzax house. (He had used his pearl inlaid bow at the point called wəl'uks yaxt hakwə't'a'k where out hangs bow (just opp Verney Island at g'a'du) to lure victims from which he made his scalp robe, and he had to flee to escape reprisals).

Two great gispaxlōts men came prepared for his treachery, wrestled with him and defeated him.

Tradition of house of 'ayaimax, g.anha'dz, g.ixa'ta
Amos Collicson ('ayaimax) to Beynon, 1916

Abstract:

The people all lived at the g.anhada village of chief 'ayaig.ansk called dzewenxtom g.aldzap (Village Point on Pitt Island). The flood came, and the waters rose until only a mountain top was uncovered. All the people drifted away in their canoes except 'wedzia'olksk, who had tied his to a large rock (still there) with a long cedar rope. The waters began to recede, the people sang a dirge song, and finally they were able to land on the mountain top.

They saw a huge supernatural starfish (g.am'ets), very bright and with many limbs, as they started down the mountain. Later, in a lake, they saw a huge g.ay'et (sculpin) and g.am'ets (starfish) together. They sang a dirge song. Three days later they found the ruins of their village and sang another dirge. They made a canoe and set off toward the Akena. Opposite the north end of Pitt Island they saw smoke to the west, and found 'ayaig.ansk at his village of lag.ax'emdzagom g.aldzap (opposite g.ixa'ta).

Abstract of narrative Zubassa's ballad Power
Byron 1948-9 from Henry Watt n175n5't

There was great rivalry between t'sibese and gunax'au'tk. Zubassa would never become a xqedom because he was of tom'axam and did not have the xqedom kala'it, but gunax'in'itk was of coast origin and it was his privilege to be a xqedom kala'it. As such, gunax had privilege of the first seal caught by any get'ata canoe. Zubassa claimed the first sea otter as tribute - but still not satisfied tried to have his nephew and successor n175x'tsi:5 made a xqedom kala'it.

(Same story about going to Kitimat, failing to have him initiated, and Zubassa and nephew dying)

Abstract of narrative The gidayanits attacking the gitxata
Lynnon, 1952 from Nathan Shaw, gitxata.

Thingit attack
gitga'oto

The influence of the ti'n kit at one time extended as far south as Hartley Bay, even to Bell Island, where the gitga'oto first made their village. It was here that the ti'n kits attacked the gitxata and gitga'oto, and gamaye'm (gitxata, gisp) swam out and upset the warrior leader's canoe and gage' barely escaped capture. The Thingit began retreating north. At that time the gitxata were mostly all of tamlexam origin, and the laxqibu people (originally from Nass, now extinct) controlled Grenville Channel. They had a cedar bark line right across to warn of people passing through.

The thingits withdrew north to where the gitxata had established a village of at laxkle'n, and this was more a winter village, where the gitxata people gathered together for their ye'uks and halait dramas, and they had these together with the gid'ast'u' and gitge'oto, these events being held between the three villages and even as far south as the wutste' and the interior group the kitlo'p and gitame't. These people lived each at their own territory, each having its own fishing and hunting village, which was more or less their permanent village. The main gathering point for winter dramas and festivities was laxkle'n.

siege of
fort.

Near laxkle'n was a fort, to'tsapem gana'o. One day nias'ois was coming from his own village at k'te and saw Thingits, gave warning. Tawasa was at laxkle'n preparing for a ye'uk. Went into fort. Weathered Thingit siege by pretending wine was drinking water.

Thingits started homeward. ^(Zongass) git'si'os lay in wait at pass n.e. of Locher Island, and attacked. Only a few canoes escaped, these went to Dundas Island and out to sea. gage' was chased by gitwalgo't's to an island and he drowned on the point wal'uks t'es gage' now a gitwigyots possession. "This was the last effort of the gidayanits to re-establish themselves on their old grounds."

Abstract of parts of narrative Rivalry between Tsiybasae and Kun'arhnoth.
Raynor, 1952, from Nathan Shaw, gitxa'ta.

While today the two chiefs tsiybase and gun'axnu'tk belong to the same house and tsiybase is the actual head, this was brought about by the extinction of one house and its absorption into the other. In older times, when the tsiybasae group came, gun'axnu'tk was the foremost house. The original gitxatas were gun'axnu'tk and g.ankadas (bands of gisp came from t'mlaxam, and also came gwunhu't laxskik and gwunhu't laxkibu). At that time the highest rank on the coast (and only on the coast, not among Kuda or upriver) was the xgedom halait, very exclusive, very feared, gitamats were recognized heads. gun'axnu'tk belonged and got tribute from all gitxatas, tsiybasae didn't, also gunax had privilege of opening halait season.

(Competition involving secret society initiations. tsiybase and his nephew killed by wuta halait

In another narrative (see secret society file) ^{or wis'ay or wice'k ??} wice'ks is the chief with the xgedom halait and gun'axnu'tk is tsiybasae's nephew. The rest of the stories much the same.

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mdzəm laxtɛ'ɔ

Relatives: 'axseda'n (g, laxdams). Two groups of
laxkibu there: gitmodik and gitganswet. He belongs to
gitmodik. Also connected with niaslagano's (gitlen).
Their migration was from the Pass to the Litlen. Associated
with house of niaslagano's. From here on south until they
came to Kitcata and had a village at nebe'nax in
the vicinity of Klunenagot, where seals were caught.

penəmwe'tx [which he says is same group as niasgatho't]

From gitga''ata, from a place laxkto'gits
on |^{hush} |^{in quest}

Were of original gitga''ata stock, but came over.

Rel: wəx madəməx

nuyuks (g.sp., gitlɛ'n) one of the most important likakiget
of all the Tsimshian, lived for a while at gitxa'ta.

See long narrative "The Exp. among the Gitlaen and the Gitshahla"
Beynon 1948 from Jas Lewis, gaimtkwé. gitxata.

When nuyuks got to saltwater his relatives wudimes and
gaweymtkwé [v1] had already become established at gitxata.
Nuyuks went to gitxata, gave a yook to show his new crests
next and gwəs daga'as ('sa'wədm), built a house at laxkɛn
called g.ɔ' t̥suxdək wɛp long house. Then the gitlɛn moved
to the coast at Metlaketta and nuyuks moved to join his former
tribe leaving behind the houses of wudimes and gaimtkwé at gitxata.

g'ispwudwa'do
Origin of name laxklan

Abst. Narr: Why Sitohahla Village is known as Laxklan
Mrs & Mr Jos. Bradley to Bynon, 1947

This is the origin of the name of the present g'itxata
village, laxk'la'n.

wudime's, a brother of niuks, took the
crest of roben-woman ^{ksamso'ik} and fled from ksamg'ot
with many of the people of niuks house. They
finally settled at ksag'a'gu'm, (present Kithatta)
and built a house right across the creek and
called it g'adzax t'ak w'e'lp "broken in half
house" (one half on each side of creek). Nearby
lived other Timplaham g'isp. : tsibase, etc., and
wudime's joined them. They moved to his village,
which was called lax g'itla'n, shortened to
laxk'la'n.

Conflicts arose between wudime's and the other
g'ispwudwado, and with the laxski'k. One day
near the village there was a battle between
blackfish and seals, in which the blackfish
were killed. The laxski'k ^(lutkudzanti), who had the seal
as a crest, taunted the g'ispw. "It will be
well for the people who own the blackfish as
their crest to extinguish the shame attached
to it. Otherwise we may claim it as our crest."

niuks and wudime's gave a feast
(yo'ksam lutg'it - cleansing feast) and
gave their village site to their attackers.