

gina'do'iks

How ni'swe'xs went to the gina'do'iks <sup>gitxata</sup>  
Joshua Tsiyasa to Beynon, 1916. <sub>verum</sub>

The former gina'do'iks chief was ni-shade's, gispawudwa'do, an original gina'do'iks. His house became short of royal princes and he ~~was~~ turned to the newly-arrived royal gispawudwa'do from tam lax'am. He came to gitxa'ta, and gave a great feast to which he invited tsibase, ni-shot, ni'stkuxso' and other royal chiefs. ni'swe'xs at the time was only a small boy. At the feast ni-shade's made it known that he wished to adopt his nephew ni'swe'xs to take his place, and also a woman from the royal house of tsibasa. This wish was granted, and on his death, ni-shade's name was dropped and ni'swe'xs assumed his position and crests.

This happened before the whites came, before the origin of the name h.e.l.

Abst. Narr. Tsebasae as a Tyrant  
 Marc Spencer to Beynon, 1947.

Tsibasa' was a tyrant who enslaved even his own l'kakiget (for the slightest cause he would enslave them in his household until their relatives redeemed them). Many of his tribe wanted to kill him but his group was so large, the compensation they would have to pay would be very great. This compensation for murder or injury was known as k'sisk. He was angry because his attempt to become a xq'ed'm halait had failed. The tribe was so angered and humiliated that they were in almost open revolt.

k'sisk  
 compensation

One of his nephews, whom he had humiliated, (ni'swe'xs) clubbed him to death, with the assent of some of the l'kakiget. Feelings were so tense that he fled to Metlakatla, where the ginad'iks chief ni'stal'e'x (laxkibu) took him in, as one of his wives was a niece of tsibase. At that time the ginad'iks consisted of only ~~the~~ laxkibu and g'anha'do (even today the g'ispawudwa'do have no exclusive territories).

Soon after, another g'ispawudwa'do house, ni'slu't came to the ginad'iks from gitxata and later called on ni'swe'xs to become their chief. (It was generally known that ni'slu't seldom went up the Skeena, but did their hunting on the coast near Kithatla).

origin of  
 ni'slu't ?

The mouth of the ginad'iks River was recognized as a communal place, not exclusively owned. A few miles up, there were separate clan villages.

gina-dɔ'iks

(people of the swift water)

Informants: Mrs. Emma Musgrave, about 80, gina-dɔ'iks, lax<sub>h</sub>ibu, house of se'tsan; Lewis Gray, 52, gina-dɔ'iks, ganha'də; and to a lesser extent Herbert Wallace, gətɕi's, ganha'də. Recorded at Fort Simpson in 1915, Wm. Beynon, interpreter.

## Origins and relationships of houses.

I ni<sup>2</sup>swɛ'x. This house, though the leading house of the tribe, came here from git'xa'ta. The original ni<sup>2</sup>swɛ'x came in flight as the result of a feud. He and the git'xa'ta chief tɕɔbɔ'sɛ' were both of equal rank, higher than the other gɕɔp chiefs. His mother was ksɔngɛmk from the house of tɕɔkɔsɛ', his father was 'ata wɛ'x, of a royal ga'na'dɔ family.

longer version  
in file

When he came to the ginadoiks he took refuge in the house of a fellow gɕɔp, ni<sup>2</sup>ɔɔbu'ɔt. He brought with him much wealth in the form of copper shields. In view of ni<sup>2</sup>swɛ'x royal position rank ni<sup>2</sup>ɔɔbu'ɔt wished to establish his fellow gɕɔp as ~~to~~ in royal rank with the ginadoiks. He too was a wealthy man and influential man, partly because of his position as a leading artist for the secret society activities (i.e. a gidzɔ'ntk). At a large distribution of wealth, ni<sup>2</sup>swɛ'x was established among the ginadoiks, although he was given none of the tribe's territories.

Ultimately, this house, like that of tɕɔbɔ'sɛ' originated from Teuladam and has the ga'o'a myth of origin.

II ni<sup>2</sup>ɔstɛ'ɛ'x (lax) <sup>royal rank/kin</sup> <sup>Woy</sup> An original family of the ginadoiks closely related to sɛ't'san

III set's an wolf Original gina<sup>c</sup> dɔ'iks.

IV ni's/w'ot <sup>g'is'paw</sup> Moved from gitsam qe' ləm  
Bradley: thinks t'antokam of mes'ito group?

Wallace:  
WINE'S is of gitsamgelem  
and nisg'e' origin.

V tšatidɔ'εx gan'abada original gina<sup>c</sup> dɔ'iks.

VI ni's gan ε' s gan " "

VII ni's gam gungunε't gan'abada From laxse'ɔ'ɔ, Cape Fox.  
Came to gina<sup>c</sup> dɔ'iks and although they didn't  
have raven as a crest, they associated with  
the gan'abada because they had frog as crest.  
Frog (gana'ɔ) was their main crest, also snake  
(mεt xalε'lt), and naxnagəm ganε'ts.

They shared their myth with wa'gɔx of  
gitzaxtet.

VIII xpilɔp wolf Original gina<sup>c</sup> dɔ'iks, from set's an group.

IX 'we's gan Original gina<sup>c</sup> dɔ'iks.

~~the~~ wine's

Wallace

The myth of wine's points to their origin at qit'sang.e'lam along the Sheena, who came to salt-water and became associated with the saltwater group.

This is a fourth group of qispa, not accounted for above. Only that family is from qit'sang.e'lam.

He had a T.P. with mirage (k'ak'a'n) on it at Simpson.

n125wex's <sup>unclear</sup> position among the ginadoiks.

From Narr. A Controversy Among the Kinadoiks. Louis Gray (Bayan) 1939

Gives a variant account of murder of tsibese.

n12shaba's was a tyrannical gitxata chief. His people decided to kill him and one of his nephews did so and assumed his name. Some of the people decided in turn to kill him and he fled to his relative n12slut of the ginadoiks, with several nephews including n125wexs. At that time there was only one royal house at ginadoiks, a laxkibu. n12slut presented n12shaba's to the tribe, and despite the fact that he did not distribute any of his wealth (he had brought several coppers), the ~~git~~ ginadoiks accepted him as a royal gisp. chief. n125wexs married and built a house at the ginadoiks village.

n12shabas decided to return to gitxata. To the anger of the ginadoiks he took his wealth back with him, except two ~~of~~ coppers he was persuaded to leave for n125wexs, who was assuming his position. Many years later when the laxkibu royal house became extinct, n125wexs became the head royal house of ginadoiks. But still the tribe (especially the <sup>gankhada</sup> ~~laxkibu~~) did not give full recognition, and regarded them as gitxata. n125wexs had no territories, but was taken in turn by the other phratrics to the gnadoux river to hunt with them. When n125wexs' igidip pole fell, the tribe made no effort to commemorate the event.

sgagwet, gitand> chief, was giving a xmes feast at Port Simpson. gitxata and ginadoiks both present. n125wexs died. The ginadoiks held back on funeral. The gitxata came in and mourned over their relatives, but later paddled to the gin. village and sang a song saying the funeral was no concern of theirs. The ginadoiks were angered, but decided to bury n125wexs themselves. Thereafter the gankhada claimed the right to use the name n125wexs (it never got beyond a threat). In 1932 when n125wexs sister died, the gitxata performed death duties.