

Relations between la'i (laxskik) and kwaxsu (laxkibu)
Peter Calder to Beynon, 1929.

The hunting territories of these two groups were associated. These two groups, ^{first} associated with each other at Taku (teku), they fought, the wolf group came south, and the laxskik followed them. The laxskik chose their women from the kwaxsu group and the laxkibu always married into the laxskik group. So though at times there was open strife, they often lived together at peace; always the two groups were united by marriage.

The hunting territory of the house of la'i is kitsot (Blue Arm). The house became extinct, and tidax, laxkibu of kwaxsu, took over the territory, first paying all the death duties of his father and erecting a pole at angede in his memory.

Since then, the eagle house has been renewed and there is a new la'i claiming back the territory, but the kwaxsu group reject their claim, even though the new successor paid back all the expenditures of the laxkibu.

tabskik was same group, acting as lokaget for
the two kwaxsu houses of | kwaxsu
| nislasyan
| taxatku.g.exs
| hom

The laxskik gunhu't of the Nass
Robt Stewart, txalaxetk to Beynon, 1949

gitxon

There are several groups of laxskik. There is the group of gitxon, who are also gunhu't and also originated from laxse'z'la as they were related to gase'xs at laxse'z'la (Cape Fox village, situated some 20 miles from C. Fox, Alaska)

gunhu't

Now our own group, txalaxetk, we are related to the ni-swa'mek (now known as leg'e'x house), sk'egwe't (git'and'o'), gutxe'x of gits'ole'so, g'o'x of gitwongex and son'axe't of Kitamat, and also the upper Nass houses of 'man'e'sk and te'x at gitlaxt'e'mks. They all have the same dirge and nursery songs.

Slight from
laxse'

When the laxskik were living at laxse'z'la, more numerous ganhadz & laxkibu also lived there. Fishing stations and hunting grounds (groundhogs were most important, since skins were the medium of exchange). Others taunted laxskik as being last comers to laxse'z'la.

..... Love affair, laxskik prince & laxkibu wife of a ganhada prince. Husband has poor hunting, traps lovers, kills laxskik prince, placed head above door. Slave finds head ~~on~~ ⁱⁿ ~~usual~~ ^{new} way (for borrow red ochre, sees head) Eagles angry. Kill ganhada prince, plant head on a spear. Eagles fled after a fight.

Mud coppers as anchor; on morning saw ganhada pursuers, cut line & lost coppers. Mud ^{stone} eagle as anchor next night. Same thing. Next night, 2 small stone eagles, the offspring of the large one. Same thing.

Came to mouth of a large river, and decided to separate to go to 2 rivers they had heard

about from laxkibu sea otter hunters.

niswamak and gutxex went southeast (and became the gispaxlts and git'ands.

txalaxε'tk settled on the Nass at git'iks, just below the main village of lax'angide.

man'e'sk went upriver with his neph & niece and settled at g, lax t'e'mks

sag.u'wen [also settled on Nass]

A woman of house of manesk married a Kipuyak chief. She was taken by the git-wangax and while there established the house of gox. The same woman was taken by the git'slas and there established the house of gutxex. Latterly ^{[order]?} gutxex came up the Skeena River and joined this group

Spread of gunhut

Kitamat came to Kitseles on a raid and took this woman, and she established the house of son'axet. Later she was captured by Haida. Had several sons. Taunted - no uncles. Planned escape, the mother & sons. (gitlax'aus Haida village)

She had a small child. Killed her husband at night, dragged body to canoe. Passing village baby cried. She cut out tongue and gave it to baby to suckle. Sailed. Threw body overboard.

Haida

Heading for git'iks to her ^{clan} uncle sag.u'wen, so she could go up to her own uncle ^{manesk.} at gitlaxdank. She (?mess) did reach home & manesk gave her the name ^{suckle} ^{tongue} mdzək'səm't'ix. This as a

crest stood on a pole at gitlaxdank, a canoe with ~~it~~ a head in it at the front, and the woman at the base of the pole.