

Origins and Relationships of Houses.

I 'niʔsyaxanɛ't (ganha'dʔ)

- Nes. group of houses have always been gitsi'ʔs, royal house.
- niʔsyaxanɛ't and hai'ʔmas : To begin with the mother of hai'ʔmas and niʔs were two real sisters, that of nes. the elder sister. ce'ks of ginaxangik was the father of hai'ʔmas; and tiebʔsɛ' was the father of niʔsyaxanɛ't long ago. The gitsi'ʔs had a tribe of their own before that time. wɛ'ʔs and t'ʔm a'xambɔn were chiefs of the gitsi'ʔs before niʔsyaxanɛ't and hai'ʔmas time. They (wɛ'ʔs etc) must have been at the head of the tribe for hundred of years. From the time of coming of the first niʔsyaxanɛ't & hai'ʔmas they know the history very well. They came into existence about 5 generations ago or more... 5 of them reigned about 60 years apiece; and later on other chiefs (nɛ'hai) must have reigned 40 years. The coming of nes. came about half the period between deluge and now....

wɛ'ʔs

wi'wɛ'ʔsɔm la'xɛ
big teeth of the sky~~wɛ'ʔs~~ la'xax'wɛ'ʔsɛ
on both sides teeth

gap crest ??

t'ʔm a'yambɛnt

t'ʔm a'yambɛnt haqweɔ'x
barrel's stomach sea monster

wɛ'ʔs and t'ʔm a'yambɛnt were both ganha'dʔ

and garhadas for as long as is known were at the head of the gitsi'as. Nies and Hai must have been the nephews of we'sa. Inf doesn't know how they were related to each other.

Nies. has no myth [bringing him from a distant place] because previously he belonged to this place.

Related to:

gab'ot ga'n as a house at gi'tsal'd'sa closely connected with the house of nies. and Haimas.

Divisions of the royal house - .

2 At first it was divided into 2, 1 ni'syaxan'e't (who was the head then), 2 hai'mas; those houses only. They were we'k'ot to each other. They kept this up for a long long while. Then it was divided into 3

3 1 ni'syaxan'e't 2/ ga'lk'sak 3/ wa'm'ogwe'tk
They were three brothers (we'k'ot). The name of hai'mas was dropped for a while, at a certain time; wa'm'ogwe'tk then took the rank of hai'mas but did not take his name, took his place as head of house. The house of ni'syaxanet was later divided into two groups and ga'lk'sak became head of one.

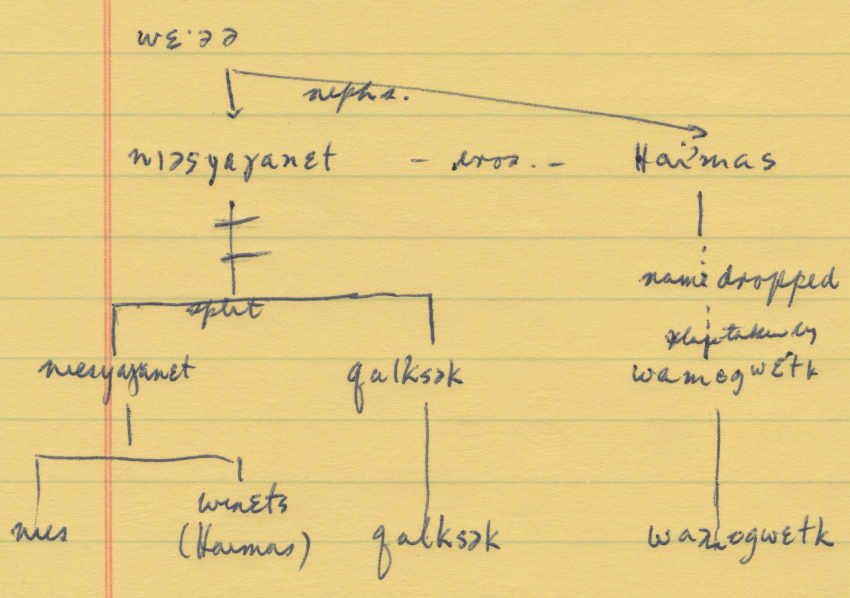
see below

②

hai'mas was a great warrior; he killed many gi'spa x l'ot's chiefs; after he died they dropped the name, being afraid to take it up again, for fear the gi'spa x l'ot's chiefs might get after them. After hai'mas died, gayemne'x (the childhood name of ni'syaxanet) kept the name to himself, he was not called that name, he simply kept it. He kept it until he died an old man. Then it was passed over to ni'syam x k'e'm; then he took the name of ni'syaxanet and only kept the name of hai'mas. After he died there were two young boys who took the names of gayemne'x and kam'sem'x'igt (then boys names). Later in life

Kamsom'oi'got took the name of mesyaxanet
 and gayomxe'ox took the name of qalksok.
 Then wigunet (children) named wam'ogwet
 (later in life), a chief, established a new house.
 This made 3 houses. The name of hai'mas
 remained dropped ~~twice~~. Then another person
 by the name winet's (gitsis) took the name
 of hai'mas to himself. This was about 3 generations
 after it had been dropped. When he took this
 name he was in mesyaxanet's house; but after he
 became a big chief he built a house to himself,
 on Fort Simpson. When wam'ogwet came
 [to Ft Simpson] from Metlakatla he was too old
 to have a house of his own, so he stayed in other
 houses; he had a family of his own. So there were
 4 families in the royal house of gitsis.

They all used same crests
 " " " " names



⑧ Division of royal house to form 2.

When $q\epsilon^{1'2}/k\epsilon k$ established his house independently, it was at the time of the death of a $q\epsilon s i \epsilon s$ chief. It was hard for them to decide who would be the next chief. So they cut the chief's body into two parts, and gave to his 2 nephews, each a half, representing half of the power given to each. Half the body was given to $q\epsilon^{1'2}/k\epsilon k$ and the other half to $q\ddot{a} m i \epsilon \ddot{m} \epsilon i' g \epsilon t$ (nobility name of a chief), and after that ceremony one took the name of $n i \epsilon s y a \epsilon a n \epsilon t$ and the other of $q a^{1'2}/k \epsilon k$, who was formerly known as $q a y \epsilon m n \epsilon^{1'2} x$.

Oregons

Wilaxe'

(g.spawadwa'da)

Wallace.

gao'wa myth, from t'omlaxam, a wε'kət of saxsa'a'xt, tsyebese' and other royal chiefs, having same names except chiefs names. He was adopted in this tribe at same time other royal Tamlaxam were adopted in other tribes.

It was the custom in old times when a royal chief or prince came from another country and settled he was immediately recognized and placed as chief of the new tribe, the other chief voluntarily stepping back. But here nissyaxanet ... simply shared the chieftainship and retained the 1st rank. They are still of royal rank, but will cease to be in this generation as the present holder of the name has married a woman of the wah'ε' in class.

Crests: 1. mɔd.ək 2. mεsɔb'axs 3. galkm'ite
4. gεmk 5. ordinary next which he adopted when he got to saltwater. 6. tεk'a'n (mirage) This also belonged to wine:s (quadsorks)

gitsias

Secretoria file

Wallace 1915

Haimas' band:

1. ce' ganhade
2. m^ok^osk^ombe'
3. n^ost^ok^oo^oi (gitlen)
5. t^om^oa'x
6. l^op^oa^on^ox^os^ou^o'^ont (gitlen, ganhade)
7. t^os^om^oai^oy^oz^omben (gitwilgots ")
8. m^odi^o'ks ginaxangik "
9. w^ox
10. 'awic
11. Ks^omanhe'
12. q^om
13. n^osg^oane's ginadoiks

All were ganhadas (no gitand^o, no gitzoxtet, no q^ol^oodzas,
no q^ospax^olots).

14. On laxski^ok x^ounga'os ginaxangik

On haimas death all then returned to their former villages

House of tɔɣɔm (ganhada)

The grandfather of tɔɣɔm was one of the tribe here. (didn't come from somewhere else)

There is a story in connection with tɔɣɔm house. There were several canoes held together at time of flood; one drifted away from others. It drifted until it was dry, landed near Metlakatla. But the other canoes landed at gitsala'sɔɣ, and there the gitsalas people have a myth in connection with tɔɣɔm. So tɔɣɔm is very closely related to the gitsalas ganhada. Have same names. His relatives there: 'nɪ ɪ'stəxə'nɪmɔx a son' Joge (ganhada), gitxtsɛ'xt.

* →

"The ganhadas did not come here in groups, but separately, as told in the stories. It seems to informant that the ganhada were a coast people. He says that some of the interior ganhada trace their ancestry back to the coast. eg Kitwanga

The ganhada people of stəki'n, maset, gitksən, gitkwənxɛ', gitsala'sɔɣ, git'a'mət trace their ancestry from here. A general mix up took place; on the Stikine they have our names and they have a tribe calling themselves gətsi'ɔsəm stiki'n

* məkskəm bən & laxtuyɛ't have same myth as tɔɣɔm

Wallace 1915

tɔɣɔm was from gitsala'sɔ - drifted in flood to gitsi's. Same place as dayomilsk. Related and has same myth as gəbətɣə'n of gitala'sɔɣ. Related to nɪs təxə'nɪmɔx

III cont'd.

Wallace: Many generations ago laxtuyé'atk was head of this house and a very powerful man in the village. At his death his house was divided among his 3 nephews: (a) tagum (b) mo'kskōmbē'n (c) gwusheye'. These nephews left the house of their uncle and started that of tagum together, but they adopted crests and costumes of their uncle's house. The uncle's house they retained. The name of the uncle was assumed by one of the nephews, but he was not well-to-do and, and not acknowledged as of the same standing.

TV
11X

House of watida'ax (gisp)

Bradley: not gitnagunaks, because he asked Bradley (or yuks, a tom (axum)) to contribute to a yeuk. If he had been gunaks, he would have invited Bradley as guest.

from naguna'ks, their story is the same as that of the gitnagunaks of the gitwilgots.

Wallace: He may be termed gitnagunaks by some for this reason:

There were formerly 2 separate houses of gisp in the gitsi's;

wudime's
gadi'ni

wudime's of gitnagunaks origin, and gadi'ni of gidaxanata laxse'1/2 (C. Fox) These amalgamated, forming one house under name of watida'ax. wudime's was br. of wutsint, from gidaxanata from where dispersed into several tsim tribes. gadi'ni came alone from Alaska with his own house. Had no relatives here, but gitni and laxse'1/2 have always been friendly.

House of ni's'kudz'1k (laxskik)

He is one of the gwun hu'ot who came at the same time as ni's'wa'mak. Wallace says that most of the gwunhoot were royal and this ni's'kudz'1k was a lekaget. He does not know the reason why, as he called the songiget gwunhut 'we'k'ot'

(we'k'ot is a term applying also to close friendship)

- House was formerly subdivided, but is now one. 1/nes 2/ we'x 3/ gaxom la'xe He has only heard that they were subdivided. When we came here to Simpson there was only one house. There were all brothers, they were all gwun hu'ot. They came from Alaska not with legex but with ni's'wa'mak.

- They all came from gwunhoot, at same time as naswomek. " They were three houses on the Skena; but since they joined the to Simshian they lived in one house, so that names are mixed in that house now.

Wallace: gwunhut laxskik still has relatives at laxse'1/2: 1. stige'n (a songit) 2. qase'axs 3. qastu'i'ni 4. taxe' 5. qawiyek. He has some crests as they.

VI

House of nagε'x (ganhada)

- He came from lax se' ʔʔ / ʔ ; one of the gidaxanits village;

There are 3 closely related together here
1/ nagε'x 2/ dag ʔ milsk 3/ mɔkskəmbε'x
(in toxom house) They did not all three come from
lax se' ʔʔ / ʔ. The crest ^{brought} brought them close together,
also the fact that they are in the same tribe.

- nä gε'x came from Alaska, Cape Fox. (That is, his ancestors, maybe before flood.)
- this house came from a village in ktʔəmdz ʔʔ - n ʔ x ʔ channel, a few miles north of the Pass, a gidaxanits (Tl., C. Fox) Their name is lax se' ʔʔ / ʔ

(see sep. sheet)

VII

House of dag ʔ milsk (ganhada)

d. came from the Skeena, a different place from the others, but when nagε'x came to this place he saw the a se we' / got of toxom and other dzεpk and when he saw his crest he liked him on that account and became his (adopted) brother. So the three of them were of three different branches of ganhada.

~~the~~

In the ganhada there were several groups of we' kot (see above.)

- ever since dagomilks and nagε'x met they called each other brother, but they were not real brothers. They were not close relatives. They only had the same ptεx.

(see sep sheet)

VII dagz'milks (ganhada) (not related to name q.itsi's)

Wallace

He is from ksi's on the Skeena, a ganhada village. After a battle with laxkibu, two groups of ganhada left this village ksi's, each had a raft. One raft broke adrift and went to gilodza - they became gilodzar. (tsaxamai, indep. gilodzar house now, called house of nistsenon. A diff house from nistskmes.

tsaxamai has same names as dagomilks.

The second group [raft], of gai'gun went on to gitsi's. gai'gun was grandfather of dagz'milks

Wallace (Territoris). He had no territory, is from another origin up the river, ksi'st, near New Town.

Myth of House of dag.ɔ'milsk, [VII] ganha'də, gitsi's.
Mrs Campbell to Beynon, 1915.

A branch of ganha'də lived on the Skeena at a village called si'əs (from which the gitsi's derive their name). Their chiefs were three brothers, gikn.ɛ'ts, susnɛ'ts, and lɛ'mx. One day ^{while they were away hunting,} their mother was making fireweed fibres and ~~the house~~ it caught fire, burning down the house and destroying the supply of dried salmon. The name of the house was la.gax lɛ'mdzax and it was open at each end.

The men returned to find their house in ashes. They wept. The waters of the Skeena rose (the Deluge), they took to their canoes and drifted. When the waters subsided they found themselves on salt water near Metlakatla, where they settled and formed a new village of si'əs.

They brought with them the following crests (see crest file for details).

1. t'i.bən a special exclusive form of seahorn
2. naxnɔgəm g.ama'ts, supernatural starfish
3. p.t's ɛ'nəm gɛ'x pole of the raven
4. g.a'nəm t'ɔbən pole of the seahorn

The eldest brother and chief of the house, susnɛ'ts, assumed the name dag.ɔ'milsk from his naxnɔx. It means "foolish person".

VI naγε'xt (ganhada)

Wallace

- a g. anha'do gwunhut from laxse'oto. He came long before the
laxskik gwunhut did (according to tradition, before the deluge).
His fishing village was on Works Canal, and in order to be
close to it he became associated with the Jimschian. His
laxse'oto relatives 1 tε.nc (a somiget) 2 nase.k
(ditto).

VII
VII House of 'asaxalye'n (laxkibu').

In older times it was subdivided in 2:
1. asaxalye'n 2. 'anaxlade'. But when they came to Pt Simpson the house of asaxalye'n was subdivided again into 1. asaxalye'n and we/sk. The house of antaxlade disappeared before Wallace was born. (2 names went to we/sk's house.)

anaxle'da and asaxalye'n were real brothers, came from gitxata.

(see up sheet)

VIII House of we/sk

see above.

House of wilaxe' (gisp)

A former sam'>'igat of gitsis before the origin of Haamas, he was a royal chief together with niasyaxaxet (second in rank to nias). House not subdivided. The house that looked after wilaxe' was that of watida'sax; he was their chief, not blood relative, simply wute'isk

Origin from t'omlax'am (samgige't), one of the royal t'omlax'am, a we'kot of wice'ks and others. He was of royal rank sometimes in gitsi's. They no longer have representatives here at Pt Simpson, they now live at ^{new?} Millakatta and are still gitsi's. They have the same names as royal chiefs, and myth of ga'o'a.

VIII ʔasagalɣe'n

(laxkibu)

Wallace

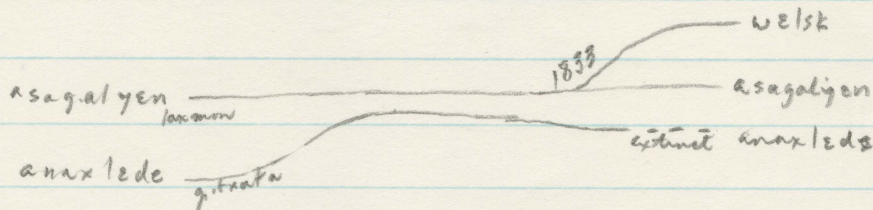
l'is is from house of ʔanaxlɛdɔ
niɔskɛ' ʔasagalɣen

When ʔanaxlɛ'de joined the gitsi's he was from gitxata. This village of origin there is t'sa'os. Asagalɣen was always local here in origin. anaxlɛdɛ has always been independent, has different myth, that of t'sɔ'dɔ and kalu's. They have amalgamated of late . . . becoming extinct.

Crests: ʔanaxlɛ'de : wi laxmɛ'dəm ɜemi exclusive - but where snow? or bear

passed to asagalɣen on amalgamation.

asagalɣen not usage' but former original laxmɔ-n



Wallace (Bynum)

The separation of the houses of ʔasagalɣe'n and wɛ'lɛk was not caused by any ill feeling; they were getting ^{too} numerous and so formed another branch under the name of wɛ'lɛk.

The da'ax was kept in the house of asagalɣen and wɛ'lɛk took the spɔsɛ'mi "home of the bear", the name of the house, as the exclusive name for his house. He used all of the private crests of asagalɣen in common with the general crests of the laxgibu.

Ganhada

I nesyapanet original giteis royal

II tɔ'ɣɔm original giteis (flood myth)

V naqɛ'x taxcela

VI daqɔ'milsk skena

Guspawdwada

III watɔdax naguzaks

wila xɛ royal tɔmlaxam + qao'sa

Laxskɔk.

IV nios kudɔ'ɔ/k Gunboot, Okaka^u newamaka.

Laxɣibu.

VII asaxalyɛn } origin?
VIII welck }

Gitsi's

laxkbu hons of 'asagal'yaen

narrative: Asagal'yaen's downfall

origin etc

untyped