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Myth of gɛ'm'sɔx, g.anhada, gitlen.  
Enoch Maxwell to Beynon, 1915.

This house lived with that of g.amdzu'p, gitzaxte't on the Ecstall River. The Harda raided the village and took as captives gɛ'm'sɔx, dzag.amgispu', wa'ne'ɔx, and lepqi'go' of ~~this house~~, dzag.amtxane'x, uksbu', ntsi:tsuma'xs, and sag.ait'nlu'ɔtk, all of this house, and scalped all the rest of the people. The captives were bound and placed in a canoe. They escaped and paddled down the Ecstall and up the Skuna to the gitl'e'n village of laxlɔksta'm g.aldzap 'village on island'. This happened seventy generations after the first generation of man on earth.

ni'stag.anos heard their story and called the tribe together: "We will take gɛm'sɔx and his followers into the tribe; his house will be called gitstɔ'l (people of the Ecstall), and his myth will be [the story of] the kstɔ'l."

ni'swaksane'tk (g.anhada) replied: "We agree with you, chief. I will take gɛm'sɔx as my advisor." All the tribe agreed that gɛm'sɔx and his followers join them, and he was ranked next to ni'shabu'ɔtk.

ni'ski'we } gitzaxte't share the same crests as gɛm'sɔx  
g.amdzu'p } as they were from the same place  
crests in common: naxnaxɔ.m gɛm'sɔ on Ecstall River.  
kwusks'ɔ: herring robe



a version of niyuks temlaham myth

g. tlen  
g. spaw.

Myth of 'an'anε'x and ni·shabo't, gisp. [VI, VII]  
E. Maxwell to Beynon, 1915.

A chief, waq.alsa'o'i, who lived at the village of gitkwang.ade'lx on the Skeena opposite Temlaham would not allow his daughter to marry any of the suitors who came. Finally one night a young man came and she went away with him, up four step-like hills to a house on top. He was the son of the Chief of the Skies; her name was 'adalopa'ik, and her uncles were ni'uks, 'anane'x, and ni·shabu'atk. The latter were angry over her disappearance, but her father said she was married and would return.

After seven years she returned from the heavens with her husband, two sons and a daughter. The husband gave his children the following names: the eldest son was g.alksεlaxa', the other son was tən.i' (meaning unknown), and the daughter took the name of her mother, 'adalopa'ik. The children were also given the following crests:

1. lax'o'm "on top" a huge brood
2. ma'xe rainbow
3. gε'mgəm dzi'ust sun
4. g. aləplibəm laxa' thunder (brood)

Before the woman and her sky husband left and returned to the sky (leaving the children), she told the people to worship the Chief of the Skies under these names (in the order given):

1. w. txaludzi'a səm tsim laxa'
2. dzidza bən'ε
3. alukwutye'.

"That is how the people knew that there was a supreme being who had control over all things."



gitlɛ'n origins

I House of nɪsɫayano's

(laxkibu)

Maxwell:

: no changes in the past. a laxkibu was always the recognized chief of the gitlɛ'n. The house of nɪsɫayano's lives at New Metlakatla and Fort Chester and Kitchikan

: he shares his myths with the Nisge: house of tɛatkoɟɛ'xs [raven all around], village of laxwiyip (headwaters of the Stikine in ancient times) and now on the Nase, village of 'angidɛ'. Has no relatives here, but has relatives among the laxkibu gidayanits. So he must be from Thngit <sup>origin</sup> himself.

Wallace: was from laxwiyip, (Stikine) of the prairies, headwaters of Stikine. Not gidayanits. From the taktat'a'n. He is the only one of the Tsimshian of Taktat'a'n origin. Among the Nisge,  
1. nɪsɫɪs'yɛ'n (laxkibu) royal chief of kitxadi'n village is a wɛkɔ't (real blood relative) of nɪsɫayano's.

2. kɪnt'sɛ'dox, independent house, royal chief of Kincolth

3. tɛat'kugɛ'xs (gitxadi'n) a wɛkɔ't of the others.

They are related in the same way as nɪsɫɔ't is to nɪsɫayano'ɛ't. Does not know if they were real relatives, but they came together ~~from~~ and have the same myth. There were also some gidayanits relatives:

1 tɛisqɔ'x (laxkibu gitsgäi'gɛ)      2 kädunähe (atto)

3 'andɛ' (")      4 'anedzu (")

5 tɛaxskɛ'ks (")      6 kākwe'tɛ'n (")

7 gaudzöhü      8 qäqɛ'ni (")

9 'antxu'

Mr + Mrs Wellington (gɪspaxɫɔ'ts file)

nɪsɫayano's came by himself from Japan, not connected with gwunhu'ɔ't.

Mrs Johnson: (gɪnaxangik file) says he is of nɪsge' origin



## II House of 'niɔswa'ksɛnɛ'tk

(ganhadɔ)

Wallace: Two versions as to his origin:

1. He was original g'itɛn and was former head chief
2. Maxwell's version of it is that he is of wudstɛ' origin.

### Relatives

- closely connected though not related to niɔsɔyanɛ't both have the same myths, crests (frog, raven)
- at g'itɛn a group considered closely related and also have the name wɛlc, and in former times they used to help each other in the yeɔk feast (House of wɛ'loc g'itɛn). w'niɔmɔk (g'itɛn) is ~~not~~ their relative at all.  
Does not confirm the reason that niɔswa'ksɛnɛ'tk replaced xpihana'x in rank, doesn't believe it.

Maxwell:

- : this house extinct except for 1 woman at New Metlakatla, & Keszihlen
- : originated at wudstɛ'. xpihana'x liked him and gave up royal rank to him. " was from g'idaxanits

Maxwell, in myth to Bynon (abstracted)

"niɔswa'ksɛnɛ'tk lived at dzitg'a't Alaska before the Deluge and when the water rose... 4 canoes, drifted 12 days - 15 days - 10 days - 15 days receding - found themselves at g'itɛn. 4 canoes settled there. Later a younger niɔswa'ksɛnɛ'tk, an nephew of the original, moved his house to wɔst'a' and assumed a wɔst'a' name of g'aitda'k. Some of his house remained at g'itɛn and later xpihana'x who was then of royal ganhadɔ, g'itɛn went to wɔst'a' and from metlakatla and adopted a sister (and her son); sister of niɔswa'ksɛnɛ'tk and then brought n. in royal rank" (story recorded elsewhere)



III t'əm'a'x

(g. anka'də)

Wallace: he is next to nəs wək sən ɛ'tk (II) in rank and is responsible for the welfare of the chief [nəs wək sən ɛ'tk?]

: all g. t'ɛ'n moved away with Duncan and have lost track.

[In 1862]: (they) started from here to the Skeena, and on the way they heard off the small pox plague on the Skeena and along the coast. So they stopped at Metlakatla and stayed with him and followed him to Alaska.

Maxwell: This house is from g. t'wək sɔ' b'ɛ' (on the Skeena), an extinct tribe now. Only 3 of this house left (Old Metlakatla), no relatives left.

E. Maxwell to Byrson: t'əm'a'x lived at a place on the Skeena River k+k'u'a'ɔ'p, the village of the g. t'wək sɔ' b'ɛ', together with his brother with whom he had a quarrel. After this he left his village and came to the g. t'ɛ'n village of t'ax' lək st'a'm g. a'ldzɔ'p and settled there, and being a large family and having wealth was ranked foremost among the lək k'ɪg'ɛ't class of g. t'ɛ'n.



3 from one group

IV 'nryuks

(g'ispəwudwa'də)

Wallace doesn't know

Maxwell, in myth re. 'agwɛxɛ etc XVI and XVII mentions that nryuks was also from tɛmlax'am and preceded these 2 from the interior

Johnson: In feasts they go together with subalait (g'ispaxlɔts). The latter is the only one who contributes to his y.ɛ'ɔk. Tɛmlax'am and Kitnaganaks are invited as guests. (Johnson concludes from this that nryuks is originally of g'itksədɔz origin).

VI 'an'anɛ'x

(g'ispəwudwa'də)

Wallace doesn't know

VII 'nɪɔs həkɔ'ɔt

(g'ispəwudwa'də)

Wallace doesn't know

Maxwell: The three above houses form one group and have one myth of origin. The group name of these three is g'ɪlɔksmäga'ɔlɔks (to go around a point of land). They were originally of one family, and brother 'nryuks was the eldest, 'an'anɛ'x the second, and they (come) from one place on the Skeena, t'ɛmlax'am at the place called g'ɪlɔksmäga'ɔlɔks. No close relatives in other tribes



V gɛ'.mɔsɔx

(g.anka'dɔ)

Wallace: belongs to same group as ~~ge~~ gam dzo:p and ni'skiwe of the Oxtall R. They were from the gitza'x tɛ't. Subdiv. of ni'skiwe.

Maxwell: k'ɔstɔ'l or Oxtall river was their place of origin; with the houses of ni'skiwe' and gampdzo:p; are lapwal'ɛ'isk together, and have the same myth of origin. Creation common: naxnaxɔ:m game'ts and kwuske'c: herring robe

Enoch Maxwell - Myth to Bynon 1915. (See file)

(Abstract) This house with ni'skiwa' and gampdzo:p of gitza'x tɛ't lived on Oxtall river. A large Harda raid, 4 men and 4 women of this house captured (named). Escaped. Saddled up skuna to gitlɛ'n village of lax'ɔksta'm galdsap. Meslayano's called meeting and all agreed to take this house in. Its myth, the Oxtall R. Its house name gits.tɔ'l. Neuwaksenetk took him as his advisor. He was ranked next to ni's ka bu'ɔtk [row. VII]



vii leptsidzi'ust (g'ispawudwa'də)

Wallace: and wudimes from negun'aks, probably from the house of tsayam seq'isk

Maxwell: He is one of the git'negunaks, git'astsu; has the same myth in common with tsayam seq'isk, t'amks, etc.

Wallace (Territories) leptsidziust and wudimes had no excl. territories because they were of foreign origin

ix wudime's (g'ispawudwa'də)

Maxwell: from git'neguna'ks, is lapwule'isk of leptsidzi'ust  
The division of the git'negunaks people is called git lax kwε' naks  
people of springs They come from git'astsu and settled on the Skena at lax kwε' naks, that is why they are so named. Those that come from that place are: in the git'le'in 1 lept'sidziust 2 wudime's and 3 t'ieban [xii] and in the g'ispaxlats 4 t'aimaks of tsayam seq'isk in gitw. lq'ast 5 wuts'int 6 nias'omaxe' 7 lide'io (7 and 8 subdvs of 6) They all have one crest in common: the lig'id idu' 7/s : figure of a woman "blue all over" all over blue

xii t'ieban (g'ispawudwada)

Maxwell: see above on git lax kwε' naks  
: this is one of the negun'aks g'ispaw. Most of these have branched off from the main house of t'amk & wits'int

Wallace: doesn't know. Heard of his being of git'xa'ta origin. not negunaks



XI 'nɪst'kɪ'ɔ'ɔ'i

(qanha'dɔ)

Wallace: from headwaters of Nass. He was the one who fought the children of qao'ɔ'a. Confirms they were from gitxan d'akt

Maxwell: This house is a branch of the man who fought the children of qao'ɔ'a. Name of place where they came from gitxan d'akt, at the headwaters of the Nass. No relatives here, but relatives at gitla x t'am [ɔks?] on Nass.

Maxwell to Guyson (Myth)

Abstract: 'nɪst'kɪ'ɔ'ɔ' lived at will on headwaters of Nass called gitxan t'ektk, and across was village of qan'ɔ'. On day qan'ɔ's sons went hunting and son of other chief seduced a wife and got himself killed. ~~With~~ War, all exc qan'ɔ' and dan killed - went to sky - 4 houses <sup>appeared</sup> returned - gambled - fought defeated. 'nɪst'kɪ'ɔ' moved via Kuzgas & Kuzpox to gitɔn'ɔ'su village of gitlex and qana tribe. lipan a'x ɔn'ɔk was a nephew of 'nɪst'kɪ'ɔ'ɔ' and formed a house of his own.



X tgidayani'ts

(laxski'ok)

Wallace: same origin as niwqandzi's, from Klaxkz/s.  
Not a gwunhu't.

Maxwell: This is one of the gwunhu't gidayani'ts. Has  
the same myth in common with 1, niwswa'mak  
2, spoxs (gispaxl'ots) and 3, txagalapli'op  
(of gitsalax). Niwswamak's sister had married into  
the royal house of waxa'i, the royal gisp. chief of  
gispaxl'ots and on the death of waxa'i, and having no  
one to succeed him, niwswamak was appointed in his place.  
Gidayani'ts had come from Alaska with niwswamak. He  
was not of royal rank.



XIII xpihana'ax

(qanha'do)

Wallace: of gidaxanits origin. Came together with legisyagw' (gitwilqyots) same origin and myth. The latter house [also] uses the name of qaqe'. xpomhont (gitzax'et) is also of the same origin. n12sqay'e't (gitwilksab'e') used qaqe's name also. xpomhont and xpihana'ax are not gitwilksab'e', nor is qaqe'. The house of legisyagw' (gitwilqyots) is the house of qaqe'. They are from the gidaxanits, who lived in the near vicinity here, originally. Confirms Swanson's account. After the gidaxanits had fought with 'aks near Prince Rupert, qaqe' then went and lived on Dundas Island and then fought with the laxkibu over the loss of their chief killed by qaqe' and fled to Iumshian for protection.

Maxwell: In ancient time used to be a royal house of the git'le'n. It was the first or head house of the tribe. But in some way or other the royal rank was taken off this house by n125wakse'net. He dropped rank voluntarily ... more in friendship than otherwise, there was no trouble about it.

: a former royal house of git'le'n, "and having great affection for n125wakse'netk, gave his standing, and he changed rank. " originated at wudste', and xpihana'ax originated from gidaxanits. xpih. has 2 or 3 relatives of other houses left in Alaska among the gidaxanits, none at all here. Same myth as n125h'ot, came together

Wallace: heard he was of gidaxanits origin but doubts whether it is an old house at all.



XIV lap'ana'xso'nt

(ganhadz)

Maxwell: This house is a lapwul'e'lsk of n'ostk'o'o'i,  
same myth, came from gitxanda'kt

Wallace - same origin and myth as n'ostk'o'o'i



XV t'a t'am ha'ax

(laxkibu)

Wallace - doesn't know

Maxwell - ?

Maxwell & Beynon 1915 (Used as Narrative "Tradition of Tahlema'arkh")

t'a t'am ha'ax lived at 'na'a'l'a'o near the source of the Skeena  
River. He and his brother had a quarrel over a crest, the  
gwashadah'o', a robe of white wolf with dark spots, and  
he left and canoed down Skeena to the Git'lan village.  
In those days the people had no nets. His sister, weeping with  
hunger one winter, was approached by the son of chief of  
heavens, who showed her how to weave a net of fireweed  
(best) fibre. (a't - net). She was told to give salmon  
to the poor but could accept valuable gifts from the rich.  
So from this house originated the a't (net). After this, they  
moved farther down the Skeena to another Git'lan settlement  
lekstam-galdza'p. and from here they moved to Metlakatla.  
Crests: (see crest file for details)

1. gwashadah'o' robe of prince of wolves
2. sig'idam nagam gib'e'o "princess of wolves"
3. q'as y'as crane
4. samsemi bear
5. mediak
6. logam giebak
7. bit t' x'kam gan tak "red sky in the morning"



XVI 'agwi'xε'

(gispəwudwa'də)

Wallace doesn't know

Maxwell: Myth to Beynon. abstracted here:

'agwi'xε' and kəŋgε'aks - were from Temlaham but were in a group by themselves, the gilksmag'a'iks group. Myth of blind man and grouse, wife stolen, supernatural cure, killed monster with sup. dub and leaf, retrieved wife. This man was the grandfather of agwi'xε' and kəŋgε'aks. His name was t'z'a'x (nose of raven). Moved down Skuna joined in with the g'itl'e'n because they knew ni'yuks [IV] who was also from Tomla'a'm, and when the people of the g'itl'e'n village moved to the salt water and lived at g'itx'a'ta [sic?], they accompanied them. (further adventures on salt water gave other crests)

Johnson: from g'itsala'sə, belonged to the interior  
full abstract  
taken

XVII kəŋgε'aks

(gispəwudwa'də)

Wallace - same group of niəs habo't VII

∴ same as IV VI VII

Bradley  
(ni'yuks)

XVI & XVII

have the same origin as ni'yuks, 'an'an'ε'x, and niəs habo't. They originally came from the house of ni'yuks.