

Adoption
g'at's marriage

A. Wellington to Bynon, 1915.

When a ^{woman?} person is adopted from one crest into another, the status of her children had to be specified in the adoption ceremony. If this was omitted, her children belonged to the original tribe and crest of the mother.

Example. A. Wellington adopted his daughter li'ons (Mrs Martha Wesley) from the la x gibu crest into his own g'ispowudwa'ds crest. The children were not mentioned so now they are still la x gibu.

NB

A person adopted into a new crest could not marry a person from ~~her~~ former crest, but could marry a person of the new crest into which she was adopted. The relationship by birth is more binding than the relationship by adoption.

Marriage within the same crest was forbidden, and brought ridicule from everybody. Such marriages were called g'at's. There are a number of such marriages in this village which even now are looked on with much disfavour.

↓ Other informants disagree:-

H. Brooks to Bynon 1915.

The children of the woman adopted would be the same as her in crest affiliation. That was the reason why women were usually adopted to perpetuate an extinct ~~line~~ ^{house}. He adopted his own daughter Fanny Brooks (g'isp., g'iludzaing) into his own crest (g'anha'ds, gitza x te't). Her children will also be of his crest and tribe. In his opinion, such a person could marry neither into ~~the~~ her former or new crests. The adoption ceremony

was a large feast to which the whole village was invited, and the adoption was announced. The occasion is called 'sa'o'ik

Another form of adoption is called se-tku'tksk "to adopt". An infant is adopted without ceremony into a new family and takes the same crest and tribe as the mother or woman who adopts it.

Names

Slavery
Redemption of unborn child.

Beynon 1922.

At Hydraburg a Haida showed Beynon a carving of a pregnant woman, which had been part of a housefront board. This had come from an old Tlingit village near C. Fox. The story was:-

A Tlingit said on Howkan captured many slaves, and one of the slave women became pregnant. The Haida came and redeemed the slaves, including the pregnant woman, who returned home and gave birth to a son. The Tlingits claimed the boy as a slave, as he had not himself been redeemed. They made taunting songs, then carvings of the pregnant woman to taunt the Haids chief. The boy grew up and gave a ~~ft~~ feast to the Tlingit, thus redeeming himself and removing the slur, and the carving was given to him.

Beynon enquired from his Tsimshian informants. They said that instead of a carving, they would take the name of the child and use it in the household ~~of the~~ which had held the mother captive until the name was redeemed. One woman said that many Tlingit names had come to the ~~Haids~~ Tsimshian in this way.

Mrs Sudoward, 1915

Nobody of the *lakakiget* may become royal, or pass into the upper house

royal &
lakakiget

(At *gitxata*, among the *ganha'do*, where the royal group have become extinct, the *lakakiget* now use the chiefs names, ~~but~~ in order to prevent their extinction)

wa'ε'in are below the *lakakiget*. Honours have never been bestowed on them. They are related to one another [i.e. to the *lakakiget*].

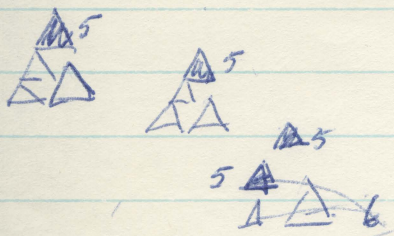
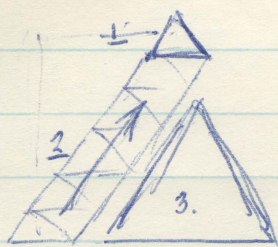
wa'ε'in

People of the *wa'ε'in* become *lakakiget* when they become the chief's councillors; they have to be chief's councillors. One has to be called by the chief to be a councillor, and honours have to be bestowed on him. Whenever the head chief gives a potlatch, the *lakakiget* have to contribute property; they give it to the chief before the great potlatch is given. The one who can contribute more ceremony to the chief's potlatch is the biggest man.

lakakiget

They have to go through ceremonies to be given a name, and then he becomes a *lakakiget*. The one who cannot do that remains in the lower class. Once the name has been raised to the rank of *lakakiget* it is inherited in his family.

Class Structure



- 1 Chief sam^o'get
- 2 "Chiefs" samgiget (chiefs broos and nephews who may replace him)
- "Chiefwomen" sigidomna'ax (his sisters? and nieces? who may ~~be~~ ^{become} his successor?)
- 3 tkuwe'ksak (?) "Princes and princesses" sons and daus of chief, deriving their position from him

4 Nobility gibowe'ksak

5 Headmen la'kakige't

6 waha'i-n freemen