House of mɔ·lexən (ganhadə)

   (a) mɔ·lexan

   (b) t'ɔ·l

   (c) nɪəsqaye·t

    Separate houses, same names and Crests.

gitwilksəbɛ'

M. Johnson.

The gɨt'ands once were of the gɨspaxlɔ'ts, and when the children of g.a'ɔlksɔk grew, it was then that the gɨt'ands started off in their own chieftainship. They had not been a tribe before that.

There were 2 small independent groups of people 1. at gɨtwilg.a'xsu   2. the gɨtkspax'ɔ'l   These were all gɨspɔwudwa'dɔ erect and over them was ge'ɔtuk [I] as sɔm'ɔɨgət when the gɨt'ands were of the gɨspaxlɔ'ts still. These people were treated more or less as servants of the gɨspaxlɔ'ts, and when he so wished legɛx used to treat them harshly. Sometimes he would not let them have water, and in every way he made them miserable. Because their water buckets were destroyed all the time, these gɨt'ands people made thick buckets that could not be destroyed and they were sometimes called gɨtwüt'agaxts'i'umt

people of large thick bucket

And he used to treat them as slaves. When he had a chance, he would sell one of them, which gave rise to another term g.a'lɔbɔlga'hut , which is what legɛx used to do. When to sell for beads

he fancied beads sold by other tribes he would sell one of the gɨt'ands for them, and this is still used at present to throw slurs to the gɨt'ands.   And when the children of g.a'ɔlksɔk (the elder of whom was sgagwet)   he did not like the way the gɨspaxlɔ'ts treated the gɨt'ands and he (sgagwet) took this gɨt'ands people and moved from the gɨspaxlɔ'ts village, and moved to gɨspax'ɔ'l and to gɨtwilg.axsu. These people were not known as gɨt'ands when under gɨspaxlɔ'ts but were known as gɨtwilksəbɛ' people, and when sgagwet came with his followers of the gɨspaxlɔ'ts into the territory then governed by ge'ɔtuk (of gɨspax'ɔl), ge'ɔtuk retired voluntarily and (gave) his position of sɔm'ɔɨgət to sgagwet. But sgagwet was not recognized as a big chief. Then the people of gɨspax'ɔl and gɨtwilg.axsu and those from the gɨspaxlɔ'ts changed their

name to git'na'do "people of over there" and
   peopleof over there
git'andɔ'' is the ga'nɔmx term for it.
   The original houses that came from gispaxlɔts
1 gistɛ''ku [III lonskiok] was of the gispaxlɔts gitwilksobɛ then
2 gayɛlowɔx [V ganhada] " " " " " , not related
                              to niɔsyaʒiyunɛt
3 niɔsts'ɔtlewano's was one of the gispaxlɔts gitwilksobɛ
      [VII ganhada]
4 gɔ·s [IX b gisp] was one of the gitwilksobɛ gispaxlɔts (gispɔw)
5 'la·xs [XI lonskiok] " " " " " " " "

[IV ganhada] niɔsyaʒiyunɛt was not of that group. He was originally
   of gispax'ɔ and independent, the sɔm'ɔigot of the ganhada
   group. He was from the kstu's river (gispax'ɔl people)
[IX a gispɔw] gasyɛ't was also of gitwilgaxsu', under gɛ'ɔluk
[VI ganhada] lax'lilkwa was from gispax'ɔl under niɔsyaʒiyunɛt,
   closely connected but an independent house. According to the myth
   they were always from gispax'ɔl no other place.
[VIII ganhada] txatkwɛtk is from niɔsyaʒiyunɛt, same crests and myth.
[IX gispɔwud] gasyɛ'tk was from gitwilgaxsu under gɛ'ɔluk, of
      the lɔkaʎigɛt.
[X gispɔw] ha'lɔ·p accompanied the children of ga'ɔlksɔk when the
      git'andɔ village was formed on the Skeena. Org.a gitnagunaks

   These gitwilksobɛ people were mostly divided between the gilodza
and the gispaxlɔts. The gitwilksobɛ people used to go between these
two tribes, helping both. They were more or less independent, but mostly
under the chieftainship of legɛx and niɔsxawɛ. They had no chief
of their own. These later left the village and divided themselves
among the two tribes. In the gilɔdzaɣ there are many gitwilksobɛ
not mentioned in Swanson's list. 1 tsaxamtkwa' (gispɔw)
2 t'ɔl (ganhada) 3 mɔ'loxɔɔ (ganhada) 4 wɔ·ndzɔp (ganhada) 5 ksɛ'gɔ'
(lonskiok). These are all gitwilksobɛ' (gilodza), all extinct, not one gitwilksobɛ
left anywhere. At one time in the past they were a most populous tribe.

Narr.   The Gitwilks̠ɔbɛ Tribe of the Tsimshian
Robt Stewart to Beynon 1948.

The gitwɔlk's̠ɔba' were closely associated with the gilut's̠a'n
in much the same way as the git'andɔ were associated with the
gispaxlɔts. It is said that they were once so numerous that
they could bring down a flock of geese by shouting, but today only
a few survivors remain, mostly with the gitxat'i'n.

   niɔstkumi·k whose father was hatsɔksnɛ?ɛx, then
chief of the gitandɔ gamayɛm who headed the gitwilks̠ɔbɛ tribe
favoured the gilutsa'n, but the git'andɔ also wanted this
tribe to amalgamate with them, but they held to themselves.

   The reason they became extinct was their own viciousness to
animals. Young men tormented dogs by masturbating them until
one day the dogs spoke. Some of the young people fell dead, others
died after they told what had happened. There was great grief
and many left the tribe, going to the tribes of their wives or husbands.
A few remained. These had hunting grounds at knɔmɛ's opp. those
of gitandɔ. One of their leaders, ?alulá'xɛ (gisp) fell in a
crevice hunting goats and was killed. The gitandɔ incl. gamayɛm
helped bring out the body and brought the remains to Metlakatla.
The gitandɔ and gitwilks̠ɔbɛ landed at the gilutsau village, and
niɔstkumik (gilutsau chief) came down and placed a copper on the
body of his brother as payment to those who had recovered the body,
and took the body in. Now the remaining gitwilks̠ɔbɛ, the lineage
of their chief extinct, were absorbed into the gilotsau under
niɔstkumi·k who had same myth, crests, and origin.

   House of la'?i (laxs̠ki·k) went to gitxatin.

   House of niɔshu'·s divided, some went to Niska and
some stayed with gilodzau which explains the two houses
today.

The gitwilksəbé

in former years were part of the gispaxlɔ·ts. A dispute arose over who should get the name of legɛx, the chief. hadzəksnɛ'ɔx wanted it but x·iyo·'p wouldn't hear of it and went to gitxaťa and got the son of tsyebɔsɛ' and gamdɔma·'xt (a sister of former legɛx), and he became legɛx. Hadzəksnɛ'ɛx then took the gitwilksəbé people and amalgamated with the gilodzaɣ

In the git'andɔ there is only one (2) house of gispaxlɔts gitwilksəbe origin, that of ǧɔs (gispɔw) When hadzəksnɛ'ɛx (laxskiwk of legɛx house) was called to the Nass to replace a sgaqwet who had died (there being no gitandɔ with wealth), ǧɔs went with him and so did niɔsna'ɔaxs, laxkibu gitwilksəbe. Informant thinks gisteku is not a gitwilksəbe.

(margin left) 2 gitandɔ house
ǧɔs (gispɔw)
niɔsna'ɔaxs
laxkibu

In gilodzaɣ   (1) mɔ'lexən (gan)
(2) niɔsgá'ye·t (gan) (3) ťɔ·l (gan)
(4) for some time ǧɔs was a gitwiksəbe of gilodzaɣ.

(margin left) see below

In gitlen   tsuwi·'t (in niɔstkɔɔi) ~ of səbe origin
In gitwilgɔtɔ   ťsɔmáyɔmben
⌐ They found persons of gagé's group hiding on coast. So refer to it in myth but are not gitwilksəbe in origin

The gitwilksəbe were only ganhada and gispɔwudwada, he thinks

The ganhada gitwilksəbe are of gidaɣant origin
(see myth abstract). Deals with gage (ganhada Tlingit) fleeing laxkibu and coming to Skeena. He says they formed the gitwilksəbe. Their head chief was niɔswi'bɛs and gapliqidɛt

ǧɔs (gispɔwudwade) and niɔsna'axs were local gitwilksəbe (laxkibu)
niɔsna'axs names have been assumed by house of la'is (gilodzau)
ganhada   "   "   "   "   "   "   niɔskimas("   )

Origin of ganhada gitwilksəbε'

(gitga'its of North Island)

One time the Haida, and gidaɤaaits fought on the west coast of Princess Royal Island, and the latter fled to the south end of Prince of Wales Island and settled at gitsgagi'.gə. Some time later a chief k'lε'xe discovered a good site on an island (south of Port Chester, in sight of Port Simpson) and they moved there.

The daughter of gagε' (ganhada) married ga'dunahε (laxkibu), he beat her and caused a war between ganhada and laxkibu. gagε fled to laxkwa'xł (North Dundas) and made a fort. He had ze fishing stations on Works Canal, K'tsəmədi'ᵊn and ksᴣwε'łᴣns (Tuck Inlet). The wolf chief came to resume war, gagε' sued for peace by giving him a sister of his. Wolves burned her. gagε impersonated his burned sister and killed the chief (details in original text). The laxkibu in revenge attacked Dundas and gagε fled and joined Tsimshian, where the g.anhada took them into various tribes ('wulε'isk give assistance to each other, do not kill each other in battles).

This is origin of mɔ'lexəm (gitwilksəbε) and 'aya'ᵋx'. These are names assumed by gagε. And here they became the gitwilksəbε'; their village on the Skeena was near klaxk̠εls. Their head chief was nizswi'bεs and gaplgidεt