

Labre: laxmɔ:n

Before the coming of the Lemlakam, the laxmɔ:n had heard of other gispawudwa'ds living inland who used the modik. For that reason they used it as well. The laxmɔ:n gispawudwa'ds are:

- ligitkwe tk (gitwilgts)
gamg,algigz'ni
tkag,ane'tsk
qε'lst
q'amp'ɔ' } gitaxtet

Informant does not know about the ginaxangik and others.

C Fabre -
gitwilgots fil

The laxmən gispewudwade

*The laxmən gisp., before the coming of the t'om laxam had heard of the gisp. inland using the mōdrōk, so they used it as well for that reason.

The laxmən gisp. were

- (a) liqitkwetk [gitwilgots]
- (b) gamgalgige'ni (gitzaxtet)
- (c) tkäxane'ōtsk
- (d) qam p'ō' (gitzaxtet)
- (e) qē'ist (")

as to the gimaxangik and other tribes he does not know.

XIII hagwilogom laxε

(g. anha'dε)

Vol II p 3

watsta origin

Vol III p 18 Samheus: ... not subdivided and of watsta origin being related to the watsta house of dzil'ε. ganhadε. They were only a small house and are almost extinct. Share myth and crests of house of dzil'ε, watsta'.

XIV 'wa'omk

(gispawudwa'da)

Vol III p18 Sam Lewis: not subdivided, original g,txata and had its own myth and crests.

XV gushawe'

(gispawudwa'da)

Vol II p7 Geo McLarty: ... branch of nias' is in former days, but does not know when or why separated.

Vol III p18 Sam Lewis: not subdw. This house claims gitnugun'aks as their origin and myth, and informant says they are really of watsta' origin but not gid'astu' as their crests differ from the gitnugun'aks. No foreign relatives.

- Vol. II, p 9 Geo McAuley related to the house of getuk, gitands
gisp. This house was at one time a royal house but
became poor and almost extinct and then became servants in
the house of wisa'y (gitkaka) and when liberated took
the rank of ləkəget.
- Vol. III p 17 Sam Lewis: not divided, at one time royal. Before the
coming of the tōmlax'am chiefs he was a chief among the
gitxata. He lost his rank because when the last chief of this
house died he was succeeded by another man who was weak and
poor. When tsibese became chief he was made a vassal
to tsibese, and this was done to show the others superiority
over him. This was called a'olk (servant), not a slave but
an independent servant. From then this house gradually
lost power until it reached almost the last rank of the
gitxata people...
- Vol. VI p. 1. Dan Kaldane & Job Spencer, How wətəli, though of ləkəget and
not tkuwəlksk (royal) rank ~~rose~~ rose temporarily to rank
of chief. The royal house of ceks had run out of people
and there was no one among the gitxata to assume it and
the house was in danger of becoming extinct. 'and the people
when they got together wanted to make someone chief in
place of the extinct house and to assume the same name and
crests. The people wanted someone who had come from
tōmlax'am and who had very near the same origin as ceks,
and the people chose wətəli because he was of tōmlax'am
(though not a general established custom it was a
privilege of the people to reestablish a house whether royal
or ləkəget by giving the general consent of the tribe.
Informant said this was only time it was done, but
Beynon questions this, citing case of ceks recent adopted nephew
wətəli then became a chief. A son of ceks had married
a git'amət woman and she was of gisp. tōmlax'am
origin and this was the only living descendant of ceks [this

was a long time before the white men came here] and the people did not want to have the house of wot'sli to be a royal house because they wanted to make the son of ceks a royal chief and to adopt his wife and her children and make them the royal successors to the extinct house of ceks. wotali did not have much ~~or~~ wealth and he was not strong. He was not able to control his new people and he could not give many huge feasts which he should have done when he assumed royal rank and he therefore fell in his standings among the chiefs. The people had chosen him because (he was a member of the house of getuk who had been ~~royal~~ chief of git'and, until gutxix, daxskik, displaced him) "... because he was of temloxam origin and was connected with a former royal house he was chosen to be chief. But the people now wanted the son of ceks, and some of the leading l'kaget went to Kitimat and brought him back with his wife and children and adopted them into the gitxa'ta. The wife was made a member of the house of ceks and all her children.

The l'kaget house of wot'sli again took his former position in the tribe and was no longer regarded as chief, but as l'kaget.

Vol I p 8. kitlop

Vol II p 10 Geo McLaughy. origin: gitlop

Vol III p 19 Sam Lewis: of kitlop origin and had no connection with the gunhot from laxse'ɔla, having different crests and myth. Related to gitx'ɔn, laxskik, kitlop; no tsmysyan relatives.

Vol IV p 42 Sam Lewis. The start of the myth is the same as nɪʔs'ɔis

This was the laxskik man who was taken down with ~~the~~ nɪʔs'ɔis into the house of the spanaxnɔx of nugunaks.

On their release the laxskik man said

medəm han waiyo ʔa dʒɛp . You will give me some of
will you to give crests the crests.

and nɪʔs'ɔis gave him naxnɔxəm tɛxɔ [man also claims other nugunaks crests, see list of crests]

He came to gitxata with nɪʔs'ɔis.

p 43. Joshua tsiyebese says this house is of harda origin and is gunhot, he thinks. They have some kitlop and some harda names. Have some myths and names and crests as the harda house of gitx'ɔn, and this house came from the hardas to kitlop and from there they were driven away and came into the gitxata tribe. (refer to Don Haldane as most reliable informant).

Vol V p 4 Frank Bolton: ... also of gid'astu origin and uses the same myth as nɪʔs'ɔis, although entirely independent from that house and related only by marriage ... he was one of the men who went with nɪʔs'ɔis down to the house of the monster of nugunaks. The crests are different and entirely independent from nɪʔs'ɔis house.

XVIII 'nagap't

(gankada)

Vol I p 10 Mary ataxsgexs: In former days, three independent houses
(1) 'nagap't (2) ligidit (3) gam'asnext, when the people became
scarce they amalgamated into one. Same origin, myth, and crests

Vol I p 27 Mary: They are related to the ginad>iks house of
nias'>lgan, this ginad>iks house having come from gitxata,
for this house of gam'asnext in former times.

Vol III p 19 Sam Lewis: This house was divided (1) nagap't
(2) ligidit (3) gam'asnext and all had the same
names and crests and were of local origin. They were
related to nias'>lgan, ginad>iks.

XIX layaxliha'itk

(gispswudwa'da)

Vol III p 19 Sam Lewis: not subdivided, and was of local origin, having no foreign relations and having its own myth.

Volume 1939. Kiyut

They were tsamsya'n : wssiebox (qunaxangik), also gitq'ata house of 'ntawiw'e'lp.