

# Origins. Summary

gispawudwa'dz I, II, III, IV, X, XIII, XIV

I wice'ks and a/lmlaxε'

from tōmlax'a'm — became <sup>head of tribe</sup> royal when arrived

II ləplidzilwst

XIII gɪgɔksəmweɪp

XIV 'a'dzɔks

} laxmɔn  
shand  
myth

} from house of q'ε'ls  
gitxax'tst

II }  
XIII }  
XIV }

III li'ɔmlaxε'

X wacsiebaɔ

} local - indep. but related

III }  
XV }  
X }

IV niɔs'etnɛ'its - local, independent

ganha'dz V, VI, VII, XI, XII, former royal house.

Original royal house of tribe tkulis'yen, local, joined by a'ya'ε'ɔnsɔk and

~~III XI~~ niɔskwɔ'εx from gitxat'a who became parts of royal house too and were shups in their turn. House became extinct.

House split up - branches to gitxat'a and gitga'a'tɔ. Local branch became extinct and wɔx assumed names.

XIII from XI when it was royal

V }  
VII }  
VI }

all seem to be local but independent

laxkibu VIII, IX

VIII halaidɔngan same as xɛ'e's gɔpax lɔts.

IX gwus'awe'l only gɔmaxɔngik

laxskik XV

XV kwe'ɔs from gitands to perpetuate extinct gɔmax, laxskik house of xwung.a'os.

Myth of ni's'etne'ts, gispawudwa'do, ginaxangi'k  
told by Emma Musgrave to Bryson in 1915.

wengipa'ik (boy's name of ni's'etne'ts) left Imlaham to search for his brother t'sinsho't, who had gone hunting and had not returned. He went down the Skena as far as the ginaxangi'k village, then gave up and started for home. Near the gitsala'so village he found his brother, who told him he had obtained some new dize songs. They started upriver and came to the ginaxangi'k village dzagayo'p [?]. They explained what had happened to them, and that their brother a'limlaxε was a chief at Imlaham. The people of the village went to Imlaham, led by the brothers, and brought a'limlaxε' back to be their chief. They gave a great potlatch to proclaim a'limlaxε their chief and sang five new dize songs. wengipa'ik had equal rank with a'limlaxε'. On this occasion a'limlaxε' wore the g.alkmati and gwasmes's'o'lo crests (which are exclusive in this tribe to these two). ni's'etne'ts has since fallen in rank from "royal" to chief advisor.

ginaxangi'k origins. general.

Wallau: The most ancient chief was tk<sup>w</sup>ulisi'yε'n (ganha'da).

When 'alimlaxε' came he was given the chieftainship. The house of tk<sup>w</sup>ulisi'yε'n has become extinct, and the house of wox [vi] has assumed its names in order to perpetuate them. 'a'ya'εxansk and w<sup>l</sup>askwə'l'ε'x [in XI] were names in the same house and used by them as royal names. Their origin was partly from gitxata; w<sup>l</sup>ε'wε'mə'k (gitw<sup>l</sup>g<sup>l</sup>ts) is of the same origin and has the same myth. . . .

There was no other royal chief of the ginaxangi'k before tk<sup>w</sup>ulisi'yε'n. He was original ginaxangi'k. . . but 'a'ya'εxansk came from gitxata and amalgamated with him and they both became royal chiefs (w<sup>l</sup>ε'wε'mə'k) came with ayaxansk from gitxata but joined the gitw<sup>l</sup>g<sup>l</sup>ts.

ginaxangi'k origins

I wice'ks

(gispa'wudwa'də)

Mrs Johnson: Two royal houses belonging to same group:

I 'alimlaxε (first in rank in former times)

II wice'ks (in later times, he became the leader)

They were not real brothers, only first cousins, but were known as wε'kεt. Were both from tɛmlax'a'm

:he: 'niɔskwəl'ε'x (ganhada) He was royal ginaxangi'k chief before alimlaxε arrived. Relinquished his position and became highest ranked lakak, qεt.

Wallace: [The original royal chief of the ginaxangi'k was tkwulis'yε' (ganhada) with whom 'acyā'ε'γansk and niɔskwəl'ε'x from gitxata had amalgamated to share royal rank] When 'alimlaxε arrived, he was given the chieftainship

:ε'ks was the first gispawudwa'də tɛmlax'a'm, and the name of alimlaxε was simply a possession of his house.

Mrs Johnson: Now wice'ks and 'alimlaxε are one single house and have and use all the same names in common. They both use the same crests.

Myta told Byron by Emma Muegrave tells how alimlaxε and niɔstnεts ~~were~~ <sup>was</sup> brought to ginaxangi'k from Tamlaham. Alimlaxε's bro wɔngipe'ik (child name of niɔstnεts) and tɔinsho't on travels got to ginaxangi'k village of dzayoyo'p, told them their bro was a Tamlaham chief, and took them there, where they took alimlaxε back as their royal chief, with tɔinsho't as his successor, and wɔngipe'ik (niɔstnεts) - who dropped royal rank to be chief advisor - as chief advisor.

II ləplidzi'ust

(g. spəwudwəds)

Mrs Johnson: subdivided in later days I ləplidzi'ust  
II gəmaye'm. Had same origin, myth, and crest. gəmayem  
came out of house of ləplidzi'ust.

Wallace: Belonged to laxmə'n, shared his myth with g. gəksəmwe'p  
[XIII] Not connected with spingən, tsayambkwa, or halo'p.

Mrs Johnson: After niəskwə'le'x gave up his royal rank to  
əlimləxε, he took highest rank among the lekakeget.  
Then his house became almost extinct, and this position  
was taken up by his son, ləplidzi'ust until that house  
became numerous again, but it never did resume its royal rank.

Mrs. Johnson: from t'əm'ax'a'm. Have same myth of origin as  
tsayambkwa (gitands) [?] or house of halo'p (gitands XI)  
and niəsomayε (gitwilgə'ts VIII), gələms or house of  
spingən and gil'ax'aks (gitwilgə'ts IX)

II }  
XIII }  
XIV }  
: At potlatches, g. gəksəmwe'p XIII and 'adzəks XIV  
helped him. These were close relatives of his, ~~son~~. Invited as  
guests were III liəmlaxε, IV niəsetnets and gedemgikə't, and  
X wasəbax.

In erecting his pole, - II b, XIII, XIV donated. For burials,  
same contributors

: from t'əm'ax'a'm. niəsomayε was of t'əm'axəm and  
not gitnəgənəks at all. ləplidzi'ust had no close relatives  
in ginaxəngək except gəmayem. g. gəksəmwe'p &  
'adzəks were his close relatives, had same myth of origin,  
not subdivisions of his house.

Bradley: Thinks he is from Tenlōdam as he has same child's names as  
niyəuks has.

Bradley on g. amayem All these names were given at t'əm'axəm from  
descendants of gə'o'a. But he did not have gə'o'a as myth of origin.

M Johnson: of the old laxmə'n g. sp. group.

III liəm lax ε'

(gispəwudwa'də)

Wallace: shares myth with wa'siebox [x] [ie local origin]

Mrs Johnson: connected with ~~extinct~~ house of niəs t w ε' t s [IV]. Same myth, crest, but independent houses. One did not originate from the other; they are wε'kət only in the sense of both being gispəwudwədə; not close relatives.

: ge'stuk [g,t'andə II] shares the same myth and have the same names as liəm lax ε'.

III }  
IV }  
X } : his close relatives: niəs t w ε' t s and gedəmgik'si (IV a and b) and wa'siebox (X). Were close relatives; had same myth of origin. They have the same myth as houses of ge'stuk and gamayε'm (g,t'andə) II a & b

Bradley: comes from a salt water group - not gunaks or k'sədə - one of his crests is mədiəgəm dzaɣəm əks. He has no myth to explain its use, when called on by the getməgunaks people to explain why he used it - They don't recognize him as one of their relatives. He is entirely of a different origin

M. Johnson says he uses as crest mədiəgəm q, l'kəol, as ni'sksənət ~~niəs t w ε' t s~~ (g, l'odzəns) does, although the two have different myths.

IV 'nɪəs'ɛkne'ts and (b) gedəngik'ɔ't (gɪspəwudwɑ'də)

Wallace: original gɪnaxəngik. No connection with ləpɪdʒi'ʊst or lɪmlaxɛ', different myths. When he has a feast he invites ləpɪdʒi'ʊst and lɪmlaxɛ' as guests. gedəngik'ɔ't is his helper.

Mrs Johnson: original gɪnaxəngik

V madi'aks

(g, anha'də)

Wallace: madi'aks and 'awi' were always ginaxangik.

When hai'mas, who was a son of cek (ginaxangik) became of age, he did not wish him to return to the the gitsis, to which royal family he belonged, and he gave haemas the houses of madi'aks, wox, and awi [V, VI, VII] to be chief over, and all ginaxangik ganha'də with the exception of house of niaskwəl'εx, not yet amalgamated with house of wox.

madi'aks has the same myth as niaskiwe and same names [gitzaxtet II]

Mrs Johnson: not subdivided. Same myth as house of 'awi' [VII]

: same myth, names, exists as 'awi'. In former times the daughter of 'awi' married madi'ak as <sup>was</sup> the the custom, to preserve the house - she was gispaw. from house of ləplidzi'ust

These two houses are of the old ginaxangik stock, independent. She has heard that they have the same myth as niaskiwe.



Wallace: local origin. Ksomanhe [XII] is closely connected with n175kwə/ɔ'ɛ'x, not with wɔx; only until this house was nearly extinct and his names were also assumed by wɔx.

Mrs Johnson: not subdivided. Same group as ksomanhe' and ~~sz~~ n175kwə/ɔ'ɛ'x [XII] and extinct royal house)

: has same myth as n175kwə/ɔ'ɛ'x and ksomanhe.  
These three, of old gimaxangik stock were always independent in regard to each other. No other relatives known

VII a wi.?

(ganha'də)

Wallace: <sup>like</sup> ~~with~~ mɔdɔks, always g. inaxanjik (su under mɔdɔks)

Mrs Johnson: independent, not subaw.

viuhala'idamga'n

(laxkibu)

Mrs Johnson: same myth as xne's, gispax/ots [xiii]. Closely related but not subdivided from each other.

ix gwus'awε'.l

(la, k, bw)

Wallace: He is related to gwus'awε'.l (g, tw, l, g, ts [xv])

Both names are exactly the same.

Name applies either to raven or eagle. kawε'.l are the feathers used for arrows and here it refers to the skins [garment] bearing the feathers.

Origin: not related to xne's [g, spax, l, ts xiii] who is related to 'asaxalyε'.n [g, tsi, s, s viii]

Mrs. Johnson: - of original ginaxangi-k; no blood relation to hata'idomga'n [viii] In potlatches help each other, as in older days all the houses of the same crest in a tribe helped each other, even if they had different myths.

: same group as hata'idomgan [viii] but independent.

ʔ wa<sup>c</sup> si<sup>l</sup> e ba x

(g, spəwudwa'dx)

Wallace: local, related to li<sup>ə</sup>m lax<sup>ɛ</sup>'

Mrs Johnson: independent house, but same origin as li<sup>ə</sup>m lax<sup>ɛ</sup>'.

: ditto

Bradley had heard 2 versions

1 Connected with house of Tens (g, tuəgundəs, gəspax/ɔts)

2 " " g, qəksəm wɛ'p who is of temlaham origin.

Not gao'a, not gənaka, not kədzo.

M. Johnson

g, tɬax mən (not sure)

XI 'aya'eyansk and q'om

(ganha'do)

Mrs Johnson:

The houses of 'aya'eyansk gitxa'ta and 'aya'eyansk gitga'at'a are both derived from this ginaxangik house, both went away at the same time. These people were the original ginaxangik under niaskwale'x when the latter was chief.

Their home was tsaxayio'p on the Skuna. All the four crests were represented, all under niaskwale'x who was their ancestor. ayayansk at one time succeeded niaskwale'x.

The former royal ~~house~~ chief of ginaxangik, niaskwale'x was in the same house as ayayansk, they were never independent of each other, not subdivided, names, crests and birth same.

(After ayayansk was no longer royal chief), he had an adventure [see myth] wit'ic the gitxat'et chief wanted his pearled bow and ay. ran away and hid. King bow in plain sight and shot people who came to take it, made robe of their scalps (It rotted and infected him - gave rise to name o'skomo rotten smelly ear used in his house). After a long time he wandered into gispaxl'ot's house of niaw'aw'ip (laxskik) who was angry. ay. gave him 3 scalps.

It was after this that the ayay family split up in all directions. In gitxa'ta they formed with the gitxa'ta ay ganha'do another house of ayayansk (took pearlbow). Another branch went to gitga'at'a. Here in ginaxangik they left a branch which has now become extinct, and the names have lately been assumed by a stranger, house of wox

XII kɛɛmanhɛ'

(g. anha'dɔ)

Wallace: independent, but originally from house of 'niɔskwəɪ'ɛx

Mrs Johnson: does not know origin. Upon becoming extinct they joined the house of wɔx and names were taken up by house of wɔx. kɛɛmanhɛ', niɔskwəɪ'ɛx, and wɔx

(XII, , and XI) were at first each independent but of the same group, and had almost similar names and crests.

XIII g. q. əksəm we'lp

(g. is pəwudwa'də)

Wallace: original ginaxangak. Shares origin, myth, crests and names with q'ε'ls (gitzaxtət VII)

IX 'adzəks same

Mrs Johnson: from house of q'ε'ls, gitzaxtət

: of the same group of q'ε'ls at Kgado, not blood relative

g. q. əksəm we'lp was a subdivision of house of 'adzəks in former times. But when they came to ginaxangak started 2 indep. houses.

Mrs Johnson: from house of t'kaxan.ε'.ətək (gitzaxtət)

M. Johnson: g. t. laxmə'n



XIV ʔa'dzəkʰs

(gispəwudwa'də)

Wallace: same as XIII

Mrs Johnson: independent, but same origin as XIII. Both are subdivisions of the house of q'ε'ls, gitzaxtet. When they separated from q'ε'ls they came to the ginaxangik both at the same time.

Mrs Johnson: same origin as g'g'ksəmwep, same crests and name.

Bradley: from təmloxam; not the myth of gao'əa. He belongs to the other group of təmloxam. He has the same myth as wi'a'εo (gispaxləts, təmloxam) Their myth is that of the məs'ə'ə məkskəm'ə'ə white bear. Nuchawexs is also connected with that myth.

nɪʂhə'iwɛxs	}	Təmloxam (separate group)
wi'a'εo		
ʔa'dzəkʰs		
also	<sup>t'kaxanɛ'ətsk</sup> gəngət g'g'eni	gitzaxtet
	nɪʂlul'ət	ginadəkʰs

M. Johnson      gitloxəm'ən.

XV kwε'ʔs

(laxski-ʔk)

Wallace: came from house of qitʔske'məʔəm, qit'andʔ (IV b)  
There had originally been a laxski-ʔk house of qinaxangik  
called xwungə'a'os, which became extinct, and kwε'ʔs  
came from qit'andʔ to perpetuate the house of xwungə'a'os.

Johnson: from house of ɫu'ʔ/ʔx (qit'andʔ IV c) same  
myth.

Mrs Johnson: his myth points to a qispaʔt's origin, from house  
of qawε'le'. ~~then~~ Same myth as qawε' [xvii] and  
qileskε'məʔən (qit'andʔ IV b) when kwε' went extinct  
here, the names were assumed by house of qileskε'məʔən.

? informant?

M Johnson: from qit'andʔ, house of nlu'ʔ/ʔx (from house of nɪsrawəp,  
which became the independent qit'andʔ house of  
nlu'ʔ/ʔx. This is one of the qit'laxwiyp.

gimaxang, ik

Wallace 1915

Territories file

l. am laxe  
nias etnets  
wacsi = bax  
gig > ksom we'p  
gal dza y  
dd 27 ks



no exclusive  
territory

madi ks

awi

haladangan  
kwicawal



none