

Abst. Narr. "The Eagle Fugitives from the North led by Ni-s'wamak." Robert Ridgway to Beaman, 1950. (Ketchikan)

The Taxskik lived opposite the Taxkibu at 'na'a, and the salmon were they made proved to be more successful than those of the longer-established Taxkibu, which caused considerable jealousy. A Taxskik prince married a Taxkibu woman and lived in her village. While he was away hunting, she carried on an illicit love affair with another Taxskik. One night the hunter returned, found the lovers together, and killed them both, then went across to his own village.

The Taxkibu planned revenge, and learning of this, ni-swa'mak and the Eagles fled from their more numerous rivals. They planned to go to Taxse'-la where many of their relatives lived. They fled in the night, leaving their village deserted. ~~at the~~ Spokemans and warriors of ni-swa'mak were x.u.p and his brother ni-sawel', and their nephews g.ao'a'e and spr.xs. Soon they joined their relatives at Taxse'-la.

In three villages close together at Taxse'-la lived the g.anha'ds, Taxkibu, and Taxskik. Before long the newcomers were again catching more fish than they should, and disputes arose. A Taxskik prince was in love with the wife of a Taxkibu chief (a g.anha'ds woman). This chief found his luck in hunting had declined, and knew his wife must be unfaithful. He returned home unexpectedly, found the lovers asleep, and cut off the Taxskik man's head, hanging it up over the door.

The Taxskik began to search for their missing prince, sending slaves to the other two villages to look. A slave went into the Wolf chief's house on some trivial errand and saw the head. Giving

no sign, she returned slowly to the Eagle village. The T'axskik planned their attack carefully. They loaded their families and belongings in canoes ready for flight, then attacked and burned the Wolf village, and got away almost unscathed. They headed south-east, where they had heard there was a great and bounteous river.

Needing rest, they went into a sheltered bay and anchored. For an anchor they used the ~~larger~~ of two stone eagles they had brought from na'a. At daybreak they saw pursuing T'axkibu and q'anha'da canoes approaching, and in their haste to escape they cut the anchor line and lost the eagles. Once more they escaped. The next night ~~also~~ they slept in their canoes, this time using "coppers" for <sup>an</sup> anchor. Again they awoke to find pursuers near, and lost their anchor in escaping. Finally they came to a large river, klu'sams (Nass). ni-swa'amak decided to go on to the Skeena, but a group led by man'e'ask and saga'wan left them and went up the Nass.

On a sandbar, ni-swa'amak and her party saw a huge whale-like monster with human faces on its fins, and heard a voice singing a dirge. ni-swa'amak announced he would take it as his crest, the ləg.əm qibalk' (rotten qibalk'), and it disappeared in the sand. A short distance farther, they stopped to fish for halibut, and a monster halibut with human beings on its back, tail, and tips grasped the hook (not hooked). ni-swa'amak announced that he would take this too, as a crest, the naxnəq.əm t'xa'o.

They came to the qispax̓ts village on the Skeena, where lə'st (qispwudwa'da) was

chief. Here they stayed, and before long ni-swa'amak assumed the chieftainship in his place. One of his brothers, *gutxe'x* moved to the neighbouring tribe, the *qitaa'ts*, on the invitation of the chief *ge'tuk*, who had married *gutxe'x*'s sister. He soon was head chief.

→ A nephew of ni-swa'amak named *Iutkutsent* joined the *qitaa'ts*.

The Eagles were great warriors and hunters, and their influence spread. They gained control of the trade with the people of the upper Skeena, and built their (*qispaxlats*) village on the Skeena at the mouth of the *ksamgat* river to show their control of the river. Once when ni-swa'amak was at Hagwilget trading, a ~~tribe~~ *qitaa'ts* warparty raided his village, and one of his ~~at~~ nieces was among the captives. She became the wife of the Kitimat chief, then was again captured by a *watste* party and became the *watste* chief's wife. She bore him two sons. The elder grew up to be superior in strength and skill to his playmates, who began to taunt him for his unknown origin. He was named *legex*.

His mother approached the chief her husband and asked if she could take her sons back to their own tribe. ♂ The chief (*hamt'si:t*) agreed, but first he trained his sons and assembled much wealth for them to take with them. Finally they ~~set~~ reached Metlakatla and went to ni-swa'amak, who recognized his niece *bathem nse'ax* (abalone fangs). He took his nephew "legex" as his successor. When legex finally succeeded ni-swa'amak, he retained his *watste* name, and being a warlike leader, he soon became head chief of all the Tsimsian.

gispax lots

Beynon 1927

Chas Abbot, house of tanks.

Part : Migrating South from Laxksail

The gispax lots at one time had as their royal house waxart <sup>gisp?</sup> (now extinct), and on the Sheena the original gispax lots were

- |            |      |              |       |
|------------|------|--------------|-------|
| 1 suhalait | gisp | 2 wicket     | gup   |
| 3 nistso   | gan  | 4 nismesgaos | gan   |
| 5 segipak  | gan  | 6 gamayaim   | gisp. |

Intergroups  
also came later

These formed the original gispax lots, there were no laxkibu or laxskik.  
In flight from Laxse'e's came the laxskik

- |            |       |          |             |
|------------|-------|----------|-------------|
| 1 niswamak | {     | 2 spoxs  | 3 linesenxs |
| 2 xpilak   | royal | 4 gawele | 5 nismooth  |
| 3 xiyop    |       |          |             |
| 4 nisawelp |       |          |             |

On the way they saw the carcass of a monster bird and called it gibalk (crown)

After the laxskik left, the laxkibu fought among themselves and some fled. They came on the same carcass now rotten and took the crest log'gibalk. From among those who had gone to the Nass came 2 to gispax lots

- |               |                      |
|---------------|----------------------|
| 1 xnes        | Costs : 1 log'gibalk |
| 2 dzikshaotks | 2 g. asg. o's        |
|               | 3 gibeo              |
|               | 4 sem-i brown bear.  |

The royal house of logex was a later addition to the gispax lots, coming from the watse village of gitaoye. There the supremacy of this royal house was challenged in a feast, they were defeated and split up and fled, to wigino, other watse village, and gispax lots. Here they were known as gitdzo people "shame people". They were accepted as of royal rank, intermarried, became prosperous through war, and became the Eagle leaders. The Laxse'e's group were known as gunho.t; the watse group as gitdzo

"The gunho.t group are still represented in the gispax lots in the house of qasexs who is the present gunho.t chie.

Clark 1915 (Buynon)

Name

## Origin of Legyaesh

A Kitimat man crossed to the Skuna and came to Metlakatla, married a <sup>gispaxl̓ts</sup> woman and took her back to Kitimat. They had children and moved to Bella Bella. Hearing of their northern relatives, the children returned to Metlakatla. The eldest was *ləgəx* "Stone Cliff", and he became *gispaxl̓ts* chief.

Louis Grey says *ləgəx* is a Kitimat term meaning "go back"

Louis Grey's version:

While the people were living at Semlakam a group of *gispaxl̓ts* hunters pursued a white bear a long distance and found they were near the Kitimat village. A royal Taxiskik woman (house of *nisswa'mak*) married and settled here. One day one of her sons was gambling and winning, and was called an intruder "we will call you *ləgəx* [go back]. He did go back to the land of his uncles and assumed the name *ləgəx* (it was common to assume a name given in ridicule, thereby cleansing it of ridicule and sparing those who gave it to you). He later became chief of *gispaxl̓ts*.