

Rough

Abstract of narrative: Tsimlaham Origin of Weesarks  
Beynon 1948-9 from Heber Clifton, Hartley Bay.

At t'omlax'am, where all of the people came from, the country was so rich in foods that the people became indifferent and lost the respect for the counsels of the elders. The young people killed for the sport of killing despite the elders' warnings of disaster. One year after the first spring salmon had been caught, snow fell. A young man of amx'lao rebuked the chief of the skus: "Are you trying to make another winter now that the spring salmon is here?" Heavy snow came, and severe cold, and famine. One morning a bluejay appeared in the smoke hole with a cluster of ripe elderberries, which indicated that it was summer elsewhere. T'abassa the chief and his brothers prepared to leave

local winter at Tsimlaham

gits'egukla

Tsimbasu migration

gits'elas  
t'omno'ox  
nista'xik

They went down to gits'egukla, found that it was summer, and stayed a while. Some remained, some went farther upriver. But tsibese, wise'k, nista'wexs, gunax'ni'tk and nephews etc and l'kajiget went downriver. They first stopped at gits'el'ess? and there several of his nephews stayed: t'om'nu'u'nx and nista'x'ik.

gispax'lo'ts  
agwilax'e

g't'and's  
getuk

The others continued to the mouth of the Skeena and again some separated. agwilax'e with his group went northward to the gispax'lo'ts; getuk went to the g't'and's (and these were the chiefs of the two tribes until the ~~giant~~ eagles arrived)

g't'axata

tsiybese and his group went south "until they came upon what was now the g't'axata group each a small clan groups" and established at k't'som'zo'le'gan (Curtis Inlet). A plentiful country. The country was subdivided among the others.

establishment of lax'kle'n

"lax'kle'n "on canoe stem" was not then a village and only became so when during the winter, the halait seasons came on, they all came together at lax'kle'n and here they held their halaita and it finally became a winter village for all and then now it has become a permanent village. Each headman (l'kajiget) now set out and formed a village and hunting ground of his own.

'ont'owiwe'lp, an elder nephew of tsiybese with a large group



of his own set off, and "came upon the laxgibu then at  
gitga'at's at the mouth of the river of the same name and  
here they allied themselves to these people. This house has  
since become the chieftain house. Many other headmen went further  
south and to adjoining islands. "And that is how tsibese  
and his group came down.

gitga'at's  
'antawiwélp

wise'ks migration

At gitsogukla there still remained many of the other branch  
of the tsibese family. Among these were the wise'ks group, a very  
large group, and had many names and crests in common with  
tsibese who was the recognized eldest of this group of gispawudwa'ds,  
also many songs and naxnixs in common. Wise'ks lived on one  
side of the river and the ganha'ds group on the other. Intermarried  
and in peace.

A prince of wise'ks <sup>(nephew)</sup> was in love with the wife of a  
ganhad's prince. Adulterous affair. Only her sister knew. One night  
she sent him for water and he slipped under the ice and drowned.  
Enquiries. Quarrel. Young sister let the secret out. A wise'ks  
slave heard. Young man wanted to attack (wise'ks wanted to  
wait and get help from their 3 brothers at git'anmek's and  
gispayé'k's), a ganhad's was killed and his head put on drying  
rack. Investigating slave felt drop of blood on her foot, saw  
head, told ganhad's. Weeping and wailing. Ganhad's planned attack  
Wise'ks planned to leave "we will endeavour to join tsibese  
who has gone on before us a long time ago. He has found a better  
country than this or he would have returned. So wise'ks and  
his brother a'limlaxé prepared to flee that night. They took their  
canoes as the ice was now about gone, and went downriver.

They came to gitsalaso, and met nistax'ik Ione of the  
nephews of tsibese who was now established there. Stayed a while  
and learned where tsibese was among the gitx'ata people. Decided to  
go there and look for territory of their own. nistax'ik gave  
directions as he had been there many times on journeys for seafoods  
and while going to lass.

Wise'ks and group went down, came to klaxge'ls where

trouble with  
ganha'ds

gitsalaso  
nistax'ik



gilutsau  
t'omnu'nx

they found t'omnu'nx (who had come from gitsolas to the gilutsau village. The head chief then was 'moxon ganhada [ 'moxon is present ganhada chief at gidzagu'kla, the house now extinct among giludzau] who had also originally come from t'omlaxam, and most of the giludza were ganhada but it was such a large territory t'omnu'nx had stayed).

ginaxangik  
alimlaxε

Wiseks went down to the ginaxangik village at laxsp'aus. At this time most of the ginaxangik were ganhada and the chief was niskwal'εx, whose headwife was a woman of tsibese's house. They stayed. niskwal'εx was happy to meet his brother-in-law wiseks and said "It would be well if one of your brothers should stay here. It would strengthen us very much. Your brother tsibese already has a great many with him, and we are only a few here, and our territory is too large for us.... I know that your gispawudwa'ds people already here will be pleased, and we can divide our power in this tribe." After considering, wiseks said to his brother "It is so, what our brother in law says, and you, 'alimlaxε will stay here...." So 'alimlaxε stayed where he is to this day, "even though the names exchanged at times. The head chief of the ginaxangik is known as wiseks and sometimes 'alimlaxε. This is because the two were originally brothers, they could exchange each other's names on their respective tribes."

gitwalgots

Wiseks and his group travelled downriver to the gitwalgots were near the mouth. saxsa'axt, a nephew of tsibese, was now the head chief. (the former head chief was 'iyu'ns, laxskik of the gitxon group from gitsamge'lam). "saxsa'axt was pleased at meeting his former t'omlaxam brother and gave a great kahalit, and said: "I will give you a guide who will take you direct to your uncle's village out to the sea. There you will find large territories, and there is also plentiful sea foods, and furs. It is not like our old home on the Skeena, where very often we starved. In your uncle's country there is plenty both on



land and water "

Wisiks went directly to the village of tsibese at ktsom n/egan (Curtis Inlet). They had travelled long (since the start) and left behind many at other villages. "tsibese gave his brother a great halait, to which he invited all the other Inuit tribes, in order to make him known." Now wisiks had no exclusive territory, but with his group would go from one to other of the territories of his tom laxam brothers. (shared tsibese's territories), especially maxt<sup>1</sup> tgu. <sup>along</sup> narrow channel, Union Passage, s. end Pitt Is.

At the time all the inside waters of Grenville Channel were under the control of the laxqibu group, and their village was at km<sup>o</sup>'do (Lower Inlet), close to maxt<sup>1</sup> tgu. Soon the two groups began to intermarry; when one gave a feast the other was guest. Intermarriages spread "and whenever tsibese gave a yeuk the main guests were generally these laxqibu gitg'e'ats from km<sup>o</sup>'do. Whenever the laxqibu of km<sup>o</sup>'do gave a yeuk, then tsibese and wisiks together with all the gitxeta would be the main guests". A friendly relationship prevailed.

(At a later time) in halait season held at laxkle'n tsibese (a much later one than the one who had migrated from tom lax'am) was to give the most spectacular halait ever given. The ~~the~~ man'w's' main guests were the laxqibu of km<sup>o</sup>'do. Inbasia's own nephew returned from heavens on back of Goggy of the sea. A huge success. When the guests were preparing to leave <sup>for</sup> home, the laxqibu chief took ill, and though treated by many swensk haluits, died. His paternal origin was from the house of a former wisik's, so the then wisiks was called upon to provide new chiefs garments and prepare the body for cremation. The laxqibu successor called the gitxeta to km<sup>o</sup>'do to make settlement with wisik's and assume chieftainship. The laxqibu returned to km<sup>o</sup>'do, accompanied by gitxeta, with wisik's as main guest. Then all the gitg'e'ats brought their contributions as payment to wisik's for performing the death duties on

arrive at  
tsibese's village

the laxqibu  
of km<sup>o</sup>'do

How wisik's  
got Lower Inlet



his "son", the successor gave him "these gifts we lay before you and besides, this valley of km'o'do and all the territory ~~to~~ it contains is now yours. We will move from it, as it is now your exclusive property. This has been in the hands of our grandfathers from time immemorial. It is now yours. This is all we have to say." 11-5-715 a kakeget spokesman for wise'ks acknowledged this gift and wise'ks himself spoke, accepting this territory." The territory has been held by wise'ks to this day.