

Narr      The Supernatural Beaver of the Gullodzan.

San Gosting to Beynon 1950

A gitsalas <sup>group of</sup> laxskik (g,tx>n) man named tok'u's married a gillodzau <sup>wi'n/wtk</sup> woman of house of niask'imε's, ganhada. A famine came one winter. Man and wife started downriver from the canyon, she feeding him from her breasts, looking for a territory of his own [wit'i'n valley, feared as home of a naxnax]. At ksamg>t she had a vision of how to make trout traps, which she did with success in stream across the river. They had food. One day she explored part way up k'ta'xgε/s river and found a chopped stick which had floated down from above. They explored upriver and found the gilutsa'o. They went into her uncle's house niaskimas. The gisp. lived on the other side of the river. She showed them how to make trout traps.

Not far above lived a monster beaver on a large lake behind a huge dam. tok'u's suggested breaking dam and killing it. They broke dam. tok'u's speared monster's tail (tail & paws had human faces on) and took <sup>wi wax t>m</sup> s'ε's>t as his exclusive <sup>dzepk</sup> crest. He allowed others to use parts of beaver as naxnax not crest. He also took wi s'ε's>t. He was still a gitsalas and had no territory of his own.

He started out for the wad'i'no river. A groundhog called and he knew his wife was being unfaithful. He returned and cut off head of her lover (as ganhada's man — a g.ε't's relationship). Woman buried his trunk. Ganhada's slave came in house on pretext of getting fire and saw head. <sup>niask'imε's</sup> Ganhada prepared attack. Eagles fled to g,tx>n group at gitsamg,ε/sm (took crests (2) with them) and tokus gave them to his uncle g,tx>n)

Gullodzan ganhada attacked g,tx>n village (this was after they had moved down to the mouth of Klaxkε/s river). Killed many and others escaped over trail to Nass. Some stayed there and g,tx>n became a chief there. Others went to Kapiox. One woman went Kitwanga - Kitemat - Bella Bella - Haida - Nass (home).

Wallace.

gilodzay gitwilksoβε'

- (a) ni<sup>2</sup>o q a gwi' t (ganhada)  
(b) ni<sup>2</sup>o t's o' x s " other house  
(c) t' o' l (gispa)

~~(a)~~ (a) was a gitksan from gitziq'uk't  
His relatives there 1. ε' o' g a s k  
2. n o m | u' o' o' | x

Matthew Johnson (git'and> file)

These gitwilksoβε' people were mostly divided between the gilodzay and the gispaxl'ots. They used to go between these two tribes, helping both. They were more or less independent but mostly under the chieftainship of lege'x [gispaxl'ots laxskok I] and nasnawe [gilodza royal gispaw]. They had no chief of their own. These later left the village, and divided themselves among the two tribes:

In the gilodzay there are many gitwilksoβε' not mentioned in Swanson's list:

- 1 tsayan t kwa' o (gispenudwado)
- 2 t' o' l (ganhada)
- 3 m o' l a x a n (ganhada)
- 4 w o' m d z a p (ganhada)
- 5 k s e' g o' (laxskok)

These are all gitwilksoβε' (gilodza), all extinct.  
No gitwilksoβε' left anywhere.

gilodzag houses

Origins and Relationships

I House of 'niostkomiik (gupsudwads)

Origins.

- subdivs all of same origin (H Wallace)

- (Swanson) " In the old time t'amno'ox [Ib] was the foremost man in this house, at Metlakatla, 'nissnawa' [Ic] was not a great prince then; he was of the house of t'amno'ox then; and niostkomiik was also of the house of niostkomiik [?]. At Metlakatla, before Swanson was born, the house of niostkomiik was established first. At Metlakatla wit'amno'ox died and his nephew kstiyaxomniotok was put in his place. A short time after, niostkomiik was appointed by the people, and then assumed the chieftainship of all the gilodzag. He formed a separate house, and that of t'amno'ox continued to exist, but passed to 2nd rank. As to the house of 'nissnawa' it was established when Fort Simpson was established, and here After a quarrel between niostkomiik and 'nissnawa', when drunken here, niostkomiik bit the nose of 'nissnawa' and did not compensate him for this, but promised to assume the name of 'nissnawa' on 'nissnawa's death and did so. Niostkomiik and 'nissnawa' before this were of the same house. 'nissnawa' ~~had~~ never had a separate house. Now niostkomiik and 'nissnawa' are names held by the same person. When the house was built here by niostkomiik, he dropped that name, and took that of 'nissnawa'. That was the man who had bitten his relatives nose. And the name of niostkomiik was given to one of his nephews, who was to succeed him to chieftainship

This house has myth of t'amnax'dn, but dont use that of ga o'a

I (contd)

Swanson, Lata, and Lyan.

After listing the crests of ni-stkəmi-k [Swanson], the present head of the tribe. Earlier, ni-snawa had been head of the tribe, Swanson's gofa at Pt Simpson who had built a house and taken name ni-snawa <sup>place</sup> instead of his former one ni-stkumik] they said that ~~II~~ II t'amno'-ənx and III ni-snawə used exactly the same, and had no exclusive crests of their own.

"There were only three divisions of the royal house on the Skina before coming here.

At Ik' tkwa'a / ɔ' b, a village on the Skina long ago, there were only two royal houses. <sup>in the gofo dza.</sup> Their heads were ni-stkəmi-k and t'amno'-ənx. <sup>The village was washed away by the river.</sup> From there t'amno'-ənx moved further up the <sup>Lakile?</sup> river to a place called laxgəse' mən, and part of the tribe followed him, while ni-stkumik moved just a short way up at the same place, and part of the tribe stayed with him. And then ni-snawə for the first time built a house of his own, at the same place as ni-stkəmi-k. When t'amno'-ənx built his house at laxgəse' mən it was the house wilmic hayətsk. He was the head of the whole tribe in olden days. He started the wilmic hayətsk but afterward ni-stkəmi-k may have built the same house. Now it is his house that is so named.

In olden days, those who were richest in the family would be given the highest names. The older men who could not do much work would give up the names to young fellows.

- Swanson, for name translations, divided into 2  
 1. *nizstkömi'ok* (incl. *nizsnawa*) 2. *t'əmno'ən*  
 says these two houses separated long ago, split because  
 of too many people. Says names of girls remain  
 common to both.
- trace back to *q'amayé'm*, one of 10 orig. *gisp.* royal  
*Lenlham* chiefs.

M. Johnson: *qit'əmlax'a'm*, but did not use *qao'a'*  
 myth. Crests they brought when they fled from  
*Lenlham*:  
 1. *g.aidəm mədi:k*  
 2. *hakutak*  
 3. *məsəbəxs*  
 4. *galkmate*

II House of niɔsq'amdzi's

(Laxsk'ok)

- Wallace "original gilodza at klaxk'e'ls  
niɔsq'atɔ' originated from this house [II d"]

- Swanson - <sup>niɔsq'amdzi's</sup> ~~his house~~ was in former times a royal  
chief of the gilodza. House of xiyo'p (gispa'x'ɔ'ts)  
and niɔsq'atɔ' (gitandɔ') originated from this house.  
niɔspints [v] <sup>niɔsp</sup> was also once a royal house of the  
gilodza. niɔsq'amdzi's had been the first royal  
chief, then niɔspints. niɔspints got married into  
the house of niɔsq'amdzi's the chief. It was also a  
royal house. There were two royal houses of gilodza  
at same time, niɔsq'amdzi's was the head. When  
t'omno'ɔnx came, he married the daughter of niɔspints  
(a laxsk'ok woman), and then niɔspints and niɔsq'amdzi's  
gave their standing and rank to niɔtkɔ'mi:k and  
t'omno'ɔnx, at once after the marriage. So t'omno'ɔnx  
at once became head chief, and the others gradually  
fell to the rank of lekak'iget. niɔspints fell to  
that rank because he was not well to do.

niɔsq'amdzi's }  
niɔspints }  
t'omno'ɔnx }  
niɔsq'amdzi's }  
niɔspints }  
2  
3

- niɔsq'amdzi's was one of the gi'daxanits gwuxhat,  
came at the same time as niɔswa'mak

- came with tsinaxet group via Skuna headwaters. tsinaxet went on to  
gitamats.  
Johnson. see myth of niɔsq'amdzi's.

n. was chief at Lakelee Lake. His bro kwunde'āns'e't  
adultery with woman of gup. well across lake. Killed  
head susp. over door. Slave woman saw. Fought over  
grant beaver. Fought. Eagles defeated. Some fled:  
niɔsq'atɔ' to the gitandɔ'  
txagalɔpli'opk to gitsalass

niɔsq'amdzi's gave up position as chief to gisp niɔsnawe  
but retained his territories and equal rank

Swanson

niɔsq'amdzi's, niɔsq'atɔ', and xiyo'p were originally a  
single house.

Myth of niʔsq'amdziʔ (II q. lodzax)

niʔsq'amdziʔ was a laxskiak chief at Lakelse Lake. He knew nothing of the Skena. kwundeʔane't, on pretense of going groundhog hunting, crossed the lake to the q'ispwudwa'dz village and had an affair with a woman, a close relative of niʔsq'awe'. Eventually he was caught and killed, and his head placed above the door inside the house. The laxskiaks sent a woman to get fire, and coming out of the chief's house she felt a drop of blood fall on her foot. Outside, she stumbled and returned to get fresh fire and saw the head of kwundeʔane't. She told the laxskiaks, but they could find no pretext to see for themselves.

Next winter, there was a big beaver between the two villages which did not allow them to rest, and the Eagles proposed that two tribes drove it away. They attacked its dam, then the q'isp. thrust their spears in the monster beaver. The Eagles also set their spears and a tug of war for possession of the beaver followed, won by the Eagles, who were pulling downstream. Angered, the q'isp. people started to fight, which was exactly what the Eagles had been trying to provoke.

The Eagles were defeated. niʔsq'amdziʔ in the fight asked for and received the robe and hat of his brother kwundeʔane't, but was defeated in the fighting and called a halt. He gave his position as chief to niʔsq'awe' the q'ispwudwa'dz, but retained an equal rank, and also control over his lands, lax'ness'ldz on the southern shore of the lake. They also took the beaver as a crest.

III House of niaskse'ne't

(gispawudwa'dz)

- (Wallace) . original gi'lodza of Klaxkels.
- (Swanson) - They have a myth independent of that of t'omlaxam, come from the Skuna; K'la x k'ε'ls is the name of their place of origin. No relatives at all here or any other place, are the original K'la x k'ε'ls people.

b. was drowed from a. at Pt Simpson

Johnson - Narrative "Origin of Neeskhe'ne't"  
niaskse'ne't (as) from gitksadi'n, on the opposite shore of Klaxkels Lake, which people opposed ni'sqandzis fight. They are not relatives of t'omlaxam, laxmon, not of the gitksadz or the gitnagunaks. Independent group, they have always been there with the gi'lodza.

Myth gives origin of 3 crests: red grouse, red owl, red groundhog.

Crests - details given - also use next

Informant didn't know why they used whale "are not laxmon although more closely related to them apparently. They have no close relatives anywhere. When they give a potlatch their only helpers are ni'shamse and ne'k. No one else helps them. They are invited to their ye'k by all group groups excepting their own, that is, t'omlaxam, gitksadz, gitnagunaks, laxmon, etc.

Swanson - At Klaxkels two other groups orig, ganhadz and lasstok. These ganhadz are 1. ne'ski'me's and angalsowi'laks in same house. The laxstok is ni'sqandzis (a givenhut'ugh). Between the three of them there is a controversy as to who owns the terr and waters around Klaxkels, and the ganhadz claim to have settled there first, showing in one of their myths that a woman of the ganhadz clan formed a river there.

Bradley. t'omlaxam?



III contd

M. Johnson : Original qilodzaus from Klaxk<sub>4</sub>el's lake. His crest was the modik. "He was more related to the gitksan gispaw than to the laxmon which he had not as yet seen". Called gitlaxksadin. No others use his myth.

Wallace: ne'k<sub>2</sub> uses the maxme'x (grouse) crest. Only he and dzamks (gispa<sub>1</sub>ts) of the Tsimshian do so, as it is an interior crest gisgah'e's. These two came from the interior and joined the Tsimshian, a long time ago.

Abstract "Origin of niaskse'net" III gap  
Matthew Johnson (Byron interp, Barbeau, 1915)

These people went to the mountains near lake  
ksowi hu''dzox for their furs. Each time, they heard drumming,  
whistling and hooting (owl) which frightened them away.  
After many years they found it was caused by a red grouse  
(me'skam maxme'x), which they captured and took as their  
exclusive crest.

They returned to the mountain and were frightened by  
loud whistling sounds. After long searching for its source,  
they <sup>saw</sup> found a huge groundhog (wi'yuk), also red, which  
they eventually killed and used as an exclusive crest.

The next year they killed a red owl (gwutkuni'yuks)  
and took it as their crest as well. This happened on the  
mountain of ksga'jip (sgaqj'bon tk "across obstructing")

IV House of 'niɔs kwe'xs

(gispawudwa'dɔ)

- Wallace from ksɔdzɔ'

- Swanson - names 5 sub-divs as on list.

These were all from the houses of

niɔswe'xs (a)

and

neganda'o (b)



niɔsweiɔ (c)

wikɔmwen (d)

lɛ'ɔ'kɔɔ (e)

neganda'o was from same place of origin as niɔswe'xs. They were close relatives and have same myth of origin.

- They are of the gitksɔdzɔ'x group of gisp. from the Nass river. Other related houses: 1/ suka'ia'it (gispax'ɔ'ts), 2/ wi'get (gispax'ɔ'ts) 3/ sispɔgw'ɔ't house now living at Brunville on Nass 4/ niɔsxpax't (same place)

- All sub-divs were under niɔskwe'xs 60 years ago. Boys and girls names shared by (a), (c), (e) all divisions of same house originally. They were divided from only 50 years or 60 years ago. [also says (b) has same derivation]

Bradley: gitksɔdzɔ'x (same origin as wi'get & waxant)

Mr. Johnson: gitksɔdzɔ'

## V House of 'niəspints (gispəwudwa'də)

- Wallace original, from klaxkəls, lived together with niəsq<sup>laxsk, k.</sup>amdzis at klaxkəls, not relatives
- Swanson not subdivided It is a gitsāla'səx Does not know with whom they are connected. They have a relative ~~at~~ gitsāla'səx named niəstax'ə'k (a royal grp. house there)
- Matthew Johnson he is of the same group as niəskse'net, not related to him, niəspints was in former times a səm'ə'igət (royal chief) of this group of gisp, of gitlaxksət'i'n people. (In very ancient times, according to myths, the various creeks were always separated under their own chiefs, the gisp under gisp etc.) He was ~~not~~ not a relative of niyaks
- The gitlaxksət'i'n grp. were niəskse'net and niəspints, no others. These two houses were known as səmgilodzay: real gilodzay
- niəspints was the səm'ə'igət of the grp village gitlaxksəd'i'n people on ksəd'i'n river - "salmon trap"
- The original gilodzay were quite different from the other Tsimshian. The language was somewhat different from Tsimshian, more like the Gitksan. When niəsnawə of t'əmlax'am when they fled from t'əmlax'am came and joined them, because their language was more closely like theirs than any other. The existence was unknown of other tribes that lived in the vicinity. And right close to where they lived was a village of a group that came from git'amət, and one day these gitamat saw floating



Tradition (m. lsk) in connection with niaskimas.  
(Abstract)

antkihes  
(7) on list

These people lived in the vicinity of klaxkē'ls at a place named ntke'hēs, a large settlement. (a permanent village) A death occurred in the village one day. Children ignored this and played noisily. The dead man took their breath away, killing them.

The next year, children were tantalizing a dog. They kept it up four nights. A voice said "Stop that, tki'ε' tk" (one of the boys). It was the dog who had shouted, and all who heard its voice died.

niaski'mēs was at the village of his wife [so was saved?]. He moved back to his place further down toward the mouth of the river and formed the village of k'taxskē'ls. He did not know of any people living farther up the river.

VI House of *niaski'mas* (gaxhadə)

- Wallace original, from *klaxkɛls*.

- Swanson - names 4 subdvs I *niaskimas*

II *nias'a't* III *amgalcewi'lsks* IV *tsaxama'i*

This is an old *gaxhadə* group that lived *klaxkɛls* living on Skeena, a little below *gitsamje'lam* (at Trout River). Does not know whether they have close relatives outside. They were the original people of that place. They never belonged to the upper river group. *niaski'mas* was the elder of these houses, the head *nias'a't* was next to *niaski'mas* and would succeed him at his death, and next *amgalcewi'lsks* and *tsaxama'i*. The names are interchangeable in all these subhouses. [Despite that he did separate *tsaxama'i* from others in name lists, saying they had some *gals* names]

Matthew Johnson -

\* *niaski'mas* was not originally of the *gilodza*.

They were originally of *gitamat*

The woman ~~wonhə~~ (noted above) *wi'nlu'a'*

was from this tribe, who dug the canal from *gitamat*. These people of the village of *gitamat* on the coast fought between themselves over salmon ever, and this group left and fled, and came overland until they came to *klaxkɛls* lake. *niaski'mas* and *nias'a't* were then the leaders of this group. Their *wɛ'kɔl* in *gitamat*, are *nias'a'da'i* and *wi'net's* and *galwɛ'ok*, who have the same crests and myth.

myth - copy enlachen set from monster bullhead.  
see bullhead as crest.

- Wallace - [cf. above] Does not agree with Swanson; he says *niaski'mas* is of *gitamat* origin and [but]

tsaxama'i has the same origin as da g'o' milks, from  
ksi'o's. became associated with neskimas in later  
days.

[Also says] mot'i'e bon was an independent  
ganhada house in the gi'odza; not related  
to tsaxama'i. Origin of mot'i'e bon original  
golodza ~~but~~ not at first related to neskimas but  
became amalgamated with him.

Wallace-gitsis file: (dayo' milks)

A ganhada village on Sheena called ksi'o's. Two groups  
left on rafts after fight with laxibu. One drifted to  
gi'odza. "tsaxama'i, he has an independent house in  
golodza now, now known as house of nist'e'na. He is  
of a different house than neskimas, different origin altogether.  
neskimas is from gi'tama't. Now they have amalgamated  
together on account of scarcity of members. They had diff  
names. tsaxamai had same names as dayo' milks.

Crests of tsaxama'i: ?

The other (raft) g. a'igu'n went to gitsi'o's. He was  
gofa of da g'o' milks.



VII House of Pa'ois

(laxibū)

- Wallace of gitsi'as 'anaxle'de

- Swanson Subdivs 3 I /ε'is, II git'axe

III ksəneltkəm nax'x

Are originally from gitsala'sɔx on Skuna

Close relatives of asaxalye'n, exactly the same

myth

Swanson divided them into 2 for name lists: (I II) (III)

- M. Johnson. Not originally from g'odza, but were from the gitsi'as (laxibū house of asaxalye'n). Same myth and crests as asaxalye'n

Walter Wright  
Beynon

Excerpt from gitsalas myth of origin of ni7s dax 7 7 and ni7shaiwaxs

After ni7shaiwaxs moved down to the canyon the  
gispsawudwade people increased in numbers. "Close  
to this village were the villages of the gankada gitsolasu,  
and of the ~~gankada~~ giludzau, and one of the giludzau  
laxskizk ni7sq amdzi's married a niece of ni7shaiwaxs  
When this woman had a son on the giludzau tribe, the  
father gave a great iyak and renounced his leadership  
of the giludzau people to his son. So it was then  
that the gispsawudwade house was founded on the  
giludzau and the names and crests of ni7shaiwaxs . . .

How gisp  
took over  
giludzau

gilodza origins (Summary)

I niaskamiik (gisp)

- origin: t'mlax'am royal gisp house of q'amayε'w
- development at Mutlaktha:  
earlier, t'mno'ox was leading man -

II niaskamdzi's (laxskik)

- origin - gidaxanits gwunhut with niawamak
- long history at Lakelce - royal before t'mno'ox came  
war with gisp and some eagle branches fled and  
niaskamdzi took position as head chief

III niaskszere't (gispawudwad)

- origin - original gilodza of Lakelce (gitksadi'n)  
an independent gisp group in potlaching with V

IV niaskwe'xs (gispawudwad)

- origin - gitksadz'ox from Nass River  
split into 3 - Also neqamdao from same place.

V niaspints (gispawudwad)

- origin - like III gitksadi'n 'real' gilodza.

VI niaskimas (ganhad)

- origin: gitamat (niaskimas and niawak't)
- tsaxamai (ks'is)
- mat'io'ox - orig. gilodza
- but Swanson says original Lakelce (on Skeena)

VII la'ois (laxkibu')

- origin - gitsi'is

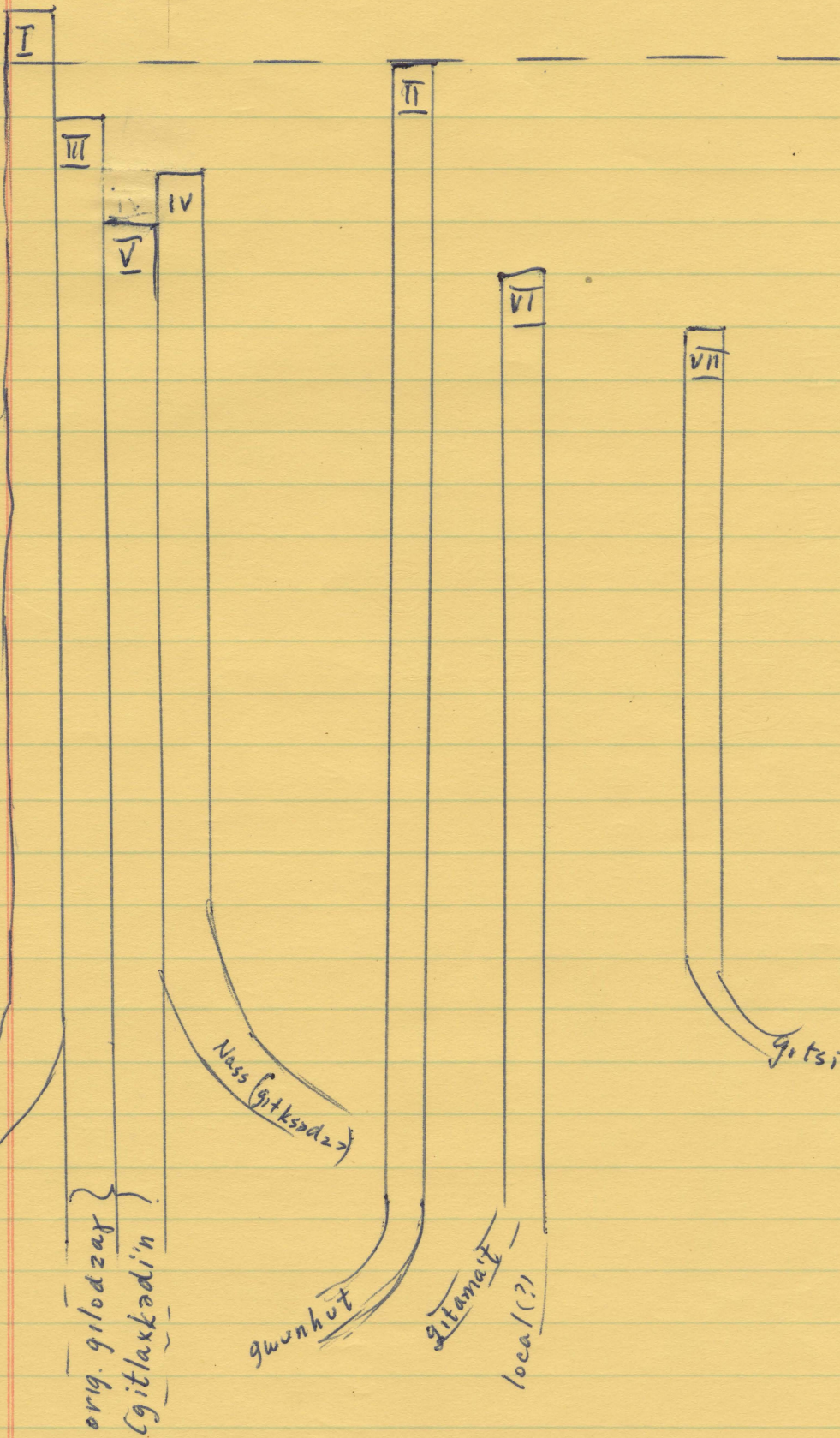
Gispowudwado

Laxskiook

Ganhado

Laxkibu

royal



- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8

Temlaham

orig. gildazay  
 Gitalaxkedi'n

Nass (Gitsodaz)

gwinhut

gitanat  
 loca (?)

Gotsias