

Wallace

somqigēt is the term for royal chiefs

lekakigēt is name of chiefs of lower
class

Ranks among Women

H. Wallace.

Critic file

Ranks among the women

1st $si'gädämne'ε^c$, first rank among the women chiefs. Equivalent to queen. There could be many of them in the same family; one was recognized head

2nd class $gi'bëwε'aksək$; same term as for men; or they may use the term $si'gädämne'ε$ as well for this class.

The chief of the women is picked among the women by themselves, usually the eldest of the family, and they also looked after the welfare of the appointed chief woman, in the same way as the men did to their own chiefs.

Wallace 1915

Reigning families

The reigning families in each [?] are continuous from time immemorial. The titles and rank remain in the same family. The people that are supposed to have come down with them and surrounded the chiefs in times of trouble and also to give them counsel were called la-kakige't or councillors. Their rank was handed down as well.

la-kakige't

waha'i'n

The last and lower cast [?] called the waha'i'n were people of the tribe who had all the liberties to speak at council meetings, on which the councillors were forming opinions on what to do. (These people are of all the different crests.) But if the chief of the tribe to which they belong wants them to do something, he calls representatives ~~from~~ of the four different crests in his tribe, from this rank, and he explains to them what he wants done.

How a chief rules

"Until they agree, the chief's wishes will not be fulfilled." Thus a chief of a tribe has control over ^(the members of) his own tribe, whatever crest they belong to.

(So Wallace is chief of all the gitsi's)

Tribe vs. crest

But in case of warfare between the Tsimshian and the Haida, a Tsimshian would help one of the same crest among the Haida, and vice-versa. In times of peace, it is a law that one in one crest will help another in the same crest. There is a bond of relationship between them all in one crest.

Loyalty was divided between Tribe and crest. What happens when these came into conflict?

Classes
gitxa'ta

Joshua tsibasa to Beynon, 1916.

- There are the following classes among the gitxa'ta:-
- (1) the simgiqet (chiefs and princes class)
 - (2) lak'aqiget, the councillors and headmen
 - (3) 'wa'ayin, lowest class of free men
 - (4) tɛto.ngit slaves.

'wa'ayin is a class a free man reaches by coming [falling?] from either of the upper classes, simply by his conduct and behavior he reaches that class.

'wa "never" 'ayin "healed". A person of continued bad character or bad temper can reach this class. Sometimes a man is placed in this class by his own relatives to break his unruly temper. A person can rise again from the 'wa'ayin. A bastard child is classed in this class and may never rise above 'wa'ayin. And if a royal prince marries a woman of the common class against the will of his people, his children are looked upon as 'wa'ayin children and he loses his chief standing. Children of slave parents, if they get the consent of the chief, may become of the 'wa'ayin class, and if they have ability may assume (if a man) the same standing as the father or mother when made slaves. i.e. supposing a man of high rank were taken as slave into the house of his, and also a woman of equal high rank. They marry in bondage and have children. The son may assume the position of the mother before she was taken as slave, and assumes a new name and establishes a house among the gitxa'ta people.

Class differences in robes

Wallace to Beynon, 1915. (confirmed by A Wellington).

In a story it is mentioned that a woman wore a mink robe.*

* This robe indicated that she was of royal rank. Mink, sea otter, beaver, fox robes indicated royalty.

The lakakiget used mountain goat, groundhog. Some of the main men in this class who were wealthy used the same furs as royalty but of an inferior quality.

Slaves used bear skin only.

Class & rank

Pierced ears

H. Wallace, 1915

Gutis file

A person was distinguished as to his social [?] by the holes pierced in his ears. The highest class $q\epsilon b\epsilon w\epsilon' \cdot \gamma k\epsilon k$ had their ears pierced at 4 places each year [ear?] and also nostrils pierced. The same was done to a woman of the same standing. And the $laka\text{-}ki\text{-}get$ or councillors ears pierced at three places, also their nostrils. Also the women of the same class.

Rank, succession in house

Wallace & Nelson
gotzart

Who in the house uses the crests? The head of the house uses the chief crest of the house, and then the other members of his house, women included, ~~use~~ take the other crests in order of rank of seniority.

The rank within the house is reckoned in rank of seniority (of age). If g'e'nic dies the next in seniority in this house takes the place. The members of the family have the power any other member of the family as head of the house, provided he has more wealth and is fit.

Crests

Class

H. Wallace

bitsis file

"The lower class of people in one
society were not allowed to use the crests
of the chiefs above them. If they did use
these crests they were subject to slavery.

Classes

Wallace and Nelson
gitzaxtε't file

" The wah²ε'in are of the laka^ckiget class, or division of the laka^ckiget. But the regular laka^ckiget is the ^{men chosen by?} man chose the chiefs of the above class to act as councillors. So a wah^cε'in may thus become laka^ckiget. When one of the laka^ckiget dies, one of his relatives of the wah^cε'in class may succeed him. Women may be lakakiget, that is councillor. She has the power to act as councillor to her chieftainess.

" One of the laka^ckiget may never pass into the noble class or gibewε²lksok; and he may never assume the title of chief. Never known of any such instance of passage from the lower to higher class. (Chief Nelson and Wallace agree on that).

" In case of one house of the royal family becoming extinct, we have to turn to the noble class of another tribe; providing they are relatives and of the same crest. In case of absence of relatives anywhere of the extinct royal family, one of another house and crest, royal family, would be adopted. The gispaxl²ts have so done for their present chief Pegex, who was formerly of the royal family of the gitzand²laxskok. The former chiefs of the gispaxl²ts were laxskok; he was a gitzand² and was adopted in the gispaxl²ts, his father was a g¹l²ka²o and his mother (a) g¹ε²and²' and descendant of g²ts²is² parents.

Rank: is rank within tribe primarily
 (the houses of a whole phratry are not ranked)

: some intertribal ranking developed:

legex
 Place of Subassa
 prominent chiefs of each phratry } girati potlatch
 order given
 in some accts.

Seats - no point is made of "seats" in the material. It
 is mentioned in a few cases that the successor
 sits in front (or behind) of his chief.

<u>Class</u>	Royal	samgiget (chufa)	"prince, princess" (from father)
		qibwe'aksak (kollos)	(chief's nephew, is he called a prince?)
		l'kakiget	men who do or can act as house chiefs are advisors to chief. (headmen)
Middle Class		wa'el'in	(commoners)

a swing toward patrilineal descent?

Slaves

a chief could make his ^{or son in law} son chief of ^{his} the tribe, but not of his house

How many cases?

qitand> - son in law
 q'etuk to his

qilodzaus - nisqandzis to his son nisnawe

qitsi's - nisqagonet gave his son Kamas some "houses"