

gwandemex

Names

Oregon

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gwaadomaxs

March 1927

From Metlakatla. Myth of tsoda:

When the Tsimshian were angered at tsoda for sending the copper to the Stikine, they came over the trail from Metlakatla to here.

Mercer = 1927

Peter Neuyoz 1927

Names

~~For~~ ni.syo.qt

Men and boys

1. ni.syo.qt "grandfather of <sup>"robin"</sup>yoqt (a slave)"  
slave xε'
2. na'ne (Thinget name) Former name of chief (says Peter)  
Boys name of Mercer.
3. ni.s k<sub>7</sub>inwe.tx "grandfather of (a slave)"
4. ni.s no'ne ditto
5. kwusg.ε'in a Thinget name, xuts/g.ε.'n  
bear  
Ti.
6. 'axti, anax tiyō'n "never gives moose" elk?  
or "never gives away moose skins" (the waves of kstagt)  
The foam of the waves looks like tiyō'n but are not able  
to give them away
7. 'wa/g.a'n "packing wood" (the beaver)
8. ga'ugwe's Thinget name
9. ni.spe'n "grandfather of pe'n (slave)"
10. gata.dzaq Thinget name? refers to a frame  
for stretching bear skins
11. a/g.əm hana'g "dancing woman", naxnoq name
12. 'axti'ne'g "without fin" (the next)  
the tip in
13. mensko'ktskum p<sub>7</sub>ipe'yuk "unable to gain  
height, flying" (the eagle)

14. kwilks tag. e'iks "behind wings"  
The eagle holds its wings behind
15. 'wi' la' ux "big trout"
16. sa et la. wi'lt "all together in nest"  
(the young eagles)
17. 'mas te' bə'ix "white head" (eagle)
18. nɔg. ɔdət lɛ'n Thugot name
19. tax ta'ks "large claws" (of eagle)
20. kɪstaxaya' tsɪ "on one side, copper"
21. ganaom lax'an mit. "frog on place where  
burnt" [ref to Volcano?]
22. medi'gəngət "grizzly man", a naxnɔg  
name. Dramatized in a complete grizzly skin  
costume but with a man's face (mask).
23. 'u'ks medɛ' "out to sea, chokes" (eagle)
24. gɪbɛ'um tsəm laxɛ' "wolf of the sky", a  
naxnɔg. ✓
25. anilɪt laxɛ' "one who stays in the sky"  
a naxnɔg name. A large masked man
26. xskɪɔ'gɪ  
xskɪɔ'gɪ t s kɛ' m s ə m Talks like a king, the skɛ m s ə m  
sk- is mitw eagle

Women

1. 'wi'ye      wi·ye·sigidəminag  
big fat chief woman

Wealthy chief woman

2. adɔ'sku      to move a picture aside, naxnɔg name

3. ksəmgit tawa'ks      "woman of the Klawag people",  
a naxnɔg name

4. 'axtibu'x      "never spouts" (the whale tip of the house)  
The whale (carving) of the house does not spout.

5. cinagibɛ'uk      <sup>to just flow down</sup> "just flies" (the eagle, from the  
forest to the water)

6. gamk t dɛ'      "over on the other side of the river sits"  
(the eagle)

7. kɪts 'li·dɛ'ks      "moves to another seat" (the eagle)

8. hadzɔksqilɛ'      "large paw" (of grizzly)

9. li'atɔlksku      something drifting ?

10. kushada'entk      "again freezing" refers to a lake  
kwiyaxya'gət where the ice never melts

11. kɪxpa'tsk      "lifted" (copper). Refers to a  
copper so large that no one man could lift it

12. 'wi'ba'      "great belly" (of the white bullhead)  
'wiba'n

13. kɪstəmtɛ'      "first to sit" (the eagle)

14. nigit g.a'ix "crosswise wings" (of eagle)
15. hatku'ks "unable" (to fly, the eagle)  
The eagle could not fly against the wind
16. 'axtilabe'uk "never flies" (the wooden eagle)
17. metku "bright" (when it comes up, the  
whale + pin)
18. kapatsk<sup>u</sup>
19. ntsi:ts ya<sup>as</sup>

ni'syɔq  
 Peter ni'syɔq  
 1927

na'x'ɔq  
 used as  
 crests

1. legɛ'nsu in the form of the  
 mɔdi'gam get performed in the halant.  
 There is a song
2. xmiq.ɔ'xs legɛ'nsu grizzly eating salmonberries  
 A na'x'ɔq, there is a song to it.  
 Also a durg. It is on pole of ni'skinwetk at angeda  
 2 bears on pole with cub
3. g.as g.ɔ'is crane on a hat, robe  
 also a na'x'ɔq
4. liqitkwiyɛ [+genks] "the moon walks about"  
 a na'x'ɔq and ayuks It is a name too  
 shown on pole, also in dance, marked (pearl  
 decorated) of moon  
 We use it as well as gitksan g'isg.as
5. tkwadzaks ka'das sassy man, a na'x'ɔq  
 and ayuks  
 I hear the Kispux also had the kwadzaks kados  
 but they imitated it from us.

Mercer, 1916.

1. mekskam liqɛ'nsk white grizzly (not pruce)  
 used in many ways
2. ɔl or smɛx t'ɔngesma't

All four houses in ni'syɔq family use the same crests  
 We never use the kibu, although we belong to the kibu

mes'ɔ'la  
 see Kispux narrative

Origin of ni:syɔq, laxkibu, gitlaxdámks  
Peter ni:syɔq, 1927.

### The Volcano

We lived at wi:laxɛ', on laxwilaxg.ap, in the old days. The gitlaxdamks had their camps right up the river as far as gitangalk and gitksɔdzo'tsk". The laxkibum gitwilnake summer camp was at gitangalk. Thurschep was kɛ'k".

There used to be a big lake where the lava field is now. The stream which emptied into the Pass there was the kɪm'wudzɔx "white spring salmon". The gitlaxdamks' village was on the east side of the river, and on the west side not far away the gitwinksitk had a village called laxkselu'x.

They used to hear rumblings in the mountains. It lasted three years. One fall some gitwinksitk boys caught a humpback salmon and thrust a piece of slate into it to taunt it. kutaxsqegs (laxkibu) was one of the boys.

Then the eruption broke out; first only smoke as of a house burning. Then the fire slid slowly down the mountain, slower than a forest fire. The fumes could smother a person, causing his body to grow stiff like a rod. The two villages saw it coming, and dug holes in the ground and buried themselves. Some people died, especially the gitwinksitk, who were on lower ground. The rock remained red hot for many days, turned the lake to steam, and dried up the ~~river~~ stream. It spread from si:aks (now) to gitwinksitk. Many people

fled, but my grandfather stayed.

After many years a lake filled up back of the mountain (ci'dax "new lake" Lava Lake) which overflowed to the Pass through a new stream (ci'aks "new water") after a few years salmon came back to the stream. As our grandfathers had not fled, they took possession of the salmon river, and ci'dax and ci'aks still belong to us.

The eruption occurred about 500 yrs ago. So Mr McCullough thought [Bartram says Hanson, GSC says about 300 yrs]

In another account, he adds:

Those that survived the lava fire threw a dog on the lava to see whether it was killed. Our forefathers and those of manesk were the ones who stayed. 3 years after the eruption, siaks began to flow.

niasysq and manesk had used this area jointly as they intermarried. Now there was a conflict, and the smaller manesk group moved upriver leaving it to the laxika. To this day manesk claims the right to go there, although niasysq is acknowledged owner.

Earlier origin of family:

Informant had not heard of any migration from Stikine; said they had always lived here even before flood.

Relatives: niskinwstk of angede is of same family.  
nislaxanos of gitlan is close clan rel.

Deep Shinget names are names taken from them by the Shinget and later recovered.

Controversy of over White Bear Crest (mes'ol) ✓  
 William Moore, ('o'ye') to Beynon, 1947.

ni'skin'wetk, head of the git'sqansna't (people of saskatoon bushes) laxkibu of gitlaxda'mks proved his claim to this crest after a long period of conflict. This group had come from the headwaters of the Stikine. They had fought with the ganha'do and had fled, some over the hills and some down the river. A glacier blocked their passage downriver. Just before they passed under the glacier they saw and killed a white grizzly bear and sang a derge.

The group stayed for a time at the mouth of the Stikine (where gusq.ε'in is still a chief). They had a fight and moved south to na'a (Loring), taking the mes'ol as a crest and to'tk (armour). They moved again to the mouth of the Nass and split up: ni'slaganos going south to knomes and the skena and becoming gitlen, and ni'skin'wetk leading his large group up the Nass to join relatives already there. They split again. One section, the kwaxsu group, settled at lax'ang, de. The other section went farther up. There they encountered the gitwal'nagi' 'people by themselves', a distinct laxkibu group not of Stikine origin.

(The git'sqansna't and gitwal'nagi' did not help each other in potlatches or death duties. Their only recognition of kinship was that they did not intermarry)

Relations between the git'sqansna't and the kwaxsu:

The kwaxsu group used several crests brought

with them from the Stikine. The ni'skinweth faction did not usually dispute this, they did not regard the others as direct lineal relatives but recognized that they were fellow laxkibu who had come from the same place at the same time. [Beynon adds from personal experience that the Kwaxcu group and gitwilnag'e'ol allied themselves for funeral duties, with git'sqansnat as guests]

A dispute did arise however when one gwaxsu announced that he was going to use the mes'>'ol crest, and he was informed that it was the exclusive crest of the ni'skinweth group. Angered, he waited his chance. A nephew of ni'skinweth married into the laxskik village of git'iks. He was killed. gwaxsu immediately took charge of the burial and also collected compensation from the murderers, all the while wearing the mes'>'ol crest. There was little ni'skinweth could do about it.

Years later, ni'skinweth gave an iyε'uk feast to bestow the name ni'sy's'x on a nephew, and announced that he was going to use the mes'>'ol crest. gwaxsu threatened to shoot him if he did, but he went ahead with his preparations. The night before the feast there were many wolf howls from the forest. The guests saw a white grizzly across the river - the voices in the woods sang the dirge. At the feast ni'skinweth wore the mes'>'ol robe and placed it on the new ni'sy's'q, proclaiming the narrative and calling it their exclusive property (ni'skinweth, qusq.aim, ni'sy's'q - all subdws of this house). Nothing more was said by gwaxsu.

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Relations of laxkibu groups  
Beynon, 1929, from Peter Adams

When one of the laxkibu groups eg qitsgansnet gave a feast they would invite the other laxkibu groups as guests, but would be assisted only by their own group.

Except: The qitsgansnet were assisted by the qispawudwadz group of p'i'l.

Informant does not know reason for this but that it may have been the paternal origin of the original founder of the qispaw. group.

Moore 1916 "The people in the qitsgansnet could not intermarry with the qitwilna k'e' because they were all wolf."

## Informants

Peter ni'syɔq ni'syɔq, laxkikum g, sg.ansna.t

About 90 in 1927, blind. Ears pierced in lower lobe.

1. mənsko'kškum g, be'uk

2. gu'sg.ɛ'.in

3. k'e'.nɔx

4. nagwɔ'di'ɛ.n

5. ni'syɔq

Mo: li'alo'iks

Fa: gɛlg.alptse'ns laxstik, mənest house.

Andrew Mercer (1916 and 1927) laxkibu house of ni'syɔq

1. na'ne' boy

2. walg.a'n

3. ni'skinwe'tk

Mo: yäts of house of ni'syɔq

Fa: sama's, laxtsame'lix house of tsənsho't, gitwinksih