

For origins of suesaxt, gilaxats,

see under g. am g. al g. i g. e' ni origins

gitzaxtet

Abstract

gunaxni:ssmget

Kotalas and Clifton to Bynon, 1947.

The gidastsu' people were living at their sea hunting village of sk'asa'mint "spruce patch" on ^{across} _(blocking) spruce Arctagabel Island. Here they sometimes met the gitxa'ta gitg.a'a'ato, and Haida.

One day a hunter and his friends were heading out to txalililba'x (group of islands) when they saw a sea anemone (dag.a'a'o) holding a seal as though offering it to them. All but the steersman scoffed about taking the ^{leftovers} of an anemone, they did not realize they were scoffing a naxnax'. After they reached the island a storm came up and all but the steersman died of exposure. He placed his dead companions in their places in the canoe and started home. On the way he saw a man in a swift bright canoe. It was a naxnax' and restored the dead men to life. He gave them his supernatural canoe and supernatural club, and instructed them to stay away from their wives a certain number of days when they got home. The men reached home (they had been gone many years). When those of the men died after cohabiting with their wives even after abstaining for the prescribed number of days, the steersman realized that by "days" had been meant "years." He did not fast for 4 years but told his wife she would have a ~~son~~ son, to call him gunaxni:ssmget, give him the magic club and canoe, and take him to his grandfather's tribe, the gidzax'te't. He slept with his wife and died.

A son was born, and she took him to the house of her uncle, chief ni'sh'o'ot, at g.a'du.

As he grew up, gunaxni:samget passed from being a sickly child to a great hunter with supernatural powers, and the chief gave him his daughter as his wife.

A white otter was seen off the village, and only gunaxni:samget was successful in catching it. As his wife was cleaning it, it drifted out, suddenly became the two finned gilksadza'ntk , and took the woman away.

The great naxnox of Kwok was trying to overcome gunaxni:samget . He set out with his 3 companions in pursuit, and at Kwok went down his anchor rope where the creature had dived. The way was blocked by a giant mussel and a giant clam. These he killed with his snuff. He came on a number of blind women (geese) and restored their sight, and the same with a giant crane which also barred the path. They aided him.

He reached the monster (gom'asne'xt) house, where they were preparing a blackfish cloak for his wife. He rushed in and carried her out. The giant guardian gilksadza'ntk "fall over ones own self" he tripped up, ^{himself fall over} took the copper wedge it was using, and fled. The monster, the crane, and the geese blocked his pursuers, his companions pulled them up on the anchor rope and they returned to g'aidu .

gunaxni:samget had a son. His wife would eat only the sex organs of seals. She had a lover, and the son informed on her. gunaxni:samget caught the lover, cut off his head and sex organs and left. Waking, the wife hid the body. Later, she was given the sex organs as though they were of a seal. She ate them and died.

The lover had been a Wolf, and now a

slave woman came from the Wolf people to investigate. She saw the body in gunaxnisamget's house. That night a voice cried "Only return to me the gas'aqal'yan garment of my brother". The wolves called in all the other animals to help in attacking gunaxnisamget. They undermined his house, and he fled with his son (canoe, 2 clubs) to the home of the spnaxnox of Kam'atk'u' (Jap Point). Landing, he turned the mud into the sandbar so prominent at this place.

The naxnox chief would not let anybody drink water. Finally they had a contest of clubs. The chief's lagax'we'x lost to gunaxnisamget's t'sa'o. The latter now took the dead chief's wife and slept with her.

The dead chief's slaves had been gan'dzot (hermaphrodites). gunaxnisamget set out to make war on the Stikines. These people caused him to forget his two clubs. The women tried to take the clubs to him but these people made them forget. gunaxnisamget was killed by the Stikines.

How the gidag.anits came to Dundas Island.

Abst. Narr.

Kagya impersonating his own sister

Herbert Wallace, 1926

"Tradition of laxkən wets

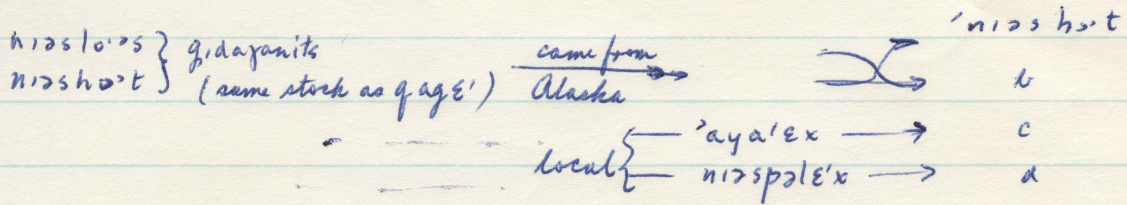
At the ^{gidag.anits} village of laxkē on eyebrows (Duke Island) a young laxkibu chief 'andε' was gambling with ~~the~~ a g.anhadε chief (also gidag.anits) named g.agε, when they became angry and fought. g.agε killed the Wolf chief, and in compensation gave up the g.anhadε territory on laxkē to the Wolves. He then moved to the island of kwaxt and established a village of his own.

Here he ~~gave~~ invited the laxkibu to visit him, and wanting permanent peace, he gave his sister to the laxkibu chief as his wife. On the way back to their village, the laxkibu burned the woman to death. g.agε disguised himself as his sister, including bandaged burns, and went to the laxkibu village, called sq.d'ig.ε (Thygt) on fronce of Wake Island, "to die in the house of her husband". They made ~~her~~ ^{him} comfortable, and at night, he cut the head off the laxkibu chief, and ran out shouting "It is I, g.agε". He ~~he~~ escaped to where his men were waiting in a canoe.

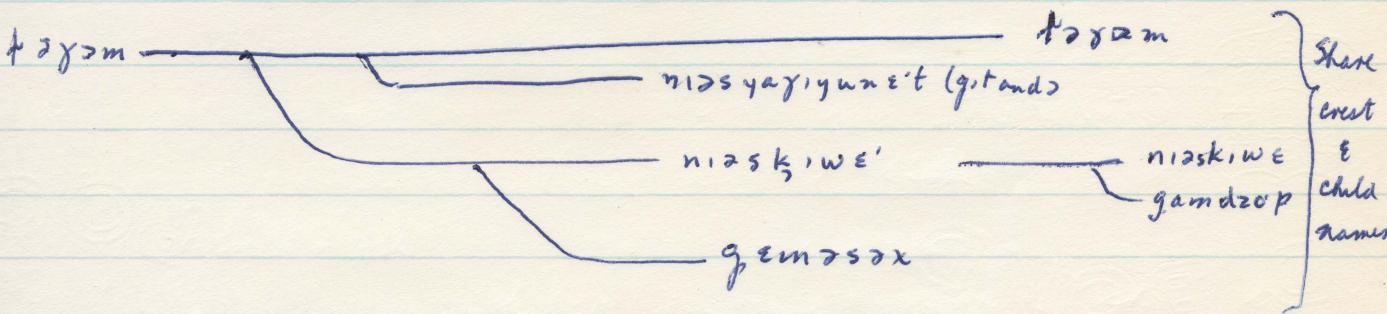
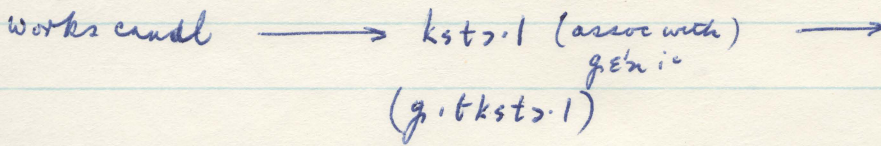
The laxkibu considered retaliating, but decided not to, as they were the first at fault. That is how the gidag.anits came to be established at laxkwaxt

gitzaxt'e't origins (summary)

I 'ni:sho't (royal g.an ha'do)



II 'ni:skiwε' (g.an ha'do)



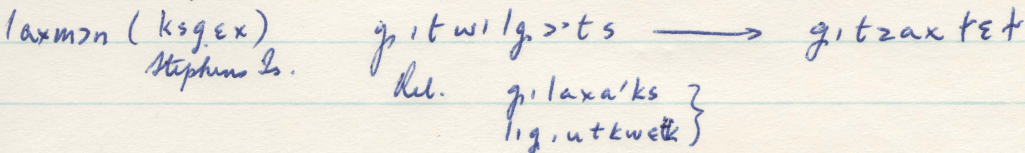
V qe'ni: (g.an ha'do)

original ksto:l gitzaxt'e't

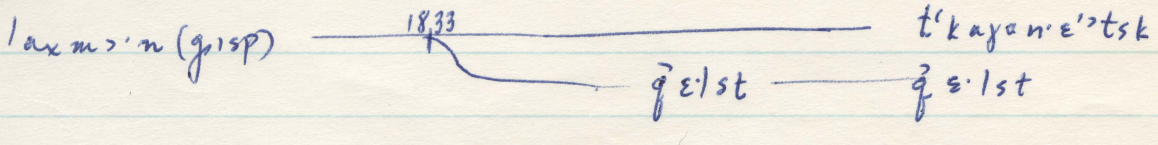
IX xpənho'ntk (g.an ha'do)

- 1. Ingot from qage' gitkwa'xt
- 2. split off V when fort was established.

III q'am qal qige'ni: (gisp.)



VI t'kayam'e'>tsk

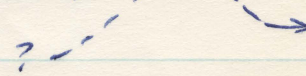


VII q'e'lst

IV 'ni:skε' (laxkibw)

ni:skε' from gitsi:ε (asayalε'm 'anax'le'do)

VIII 'ni:smε'>ts (laxkibw)



gitzaxtet origins

I niashot

(g. anha'das)

royal

Nelson and Ryan: give 4 subdivisions. All one royal family, but divided because of numbers. niashot was the last division from niashot's house.

niashot's house, had a house here, and after the death of the owner, niashot looked after the house. | recent

Wallace: niashot is a gwunhut gidayanits
niashot's house } are local g. anha'das.
niashot's house }

niashot was former royal chief, niashot is a recent adoption. niashot and niashot came from Alaska together, and niashot was the chief of the party. The reigning chiefs of the gitzahtet they found here were niashot and niashot. These last were original Iermshon. gage' and niashot were of one common gidayanits stock.

Mrs Abbe Johnson: wit'is was the former royal chief of the gitzahtet, after niashot who was the first. These two were of the same house. niashot was gidayanits.

niashot was not an indep house but a child's name in niashot [was both?]

Narrative: Origin of the Royal Kanhada of the gidzaxtet. about Nelson, niashot and Bryson, 1915

Houses of gage' and niashot come from ^{g. kudyanot} Tongas, kanhada (Nelson thinks the gidzaxtet of Alaska originated from the gidzaxtet of Gadu'). gage' sealing, poor luck, unfaithful wife, returned. Her own nephew g. niashot was adulterer. Pretended not to see him. Next morning, g. ^{gave} ordered to move. Wife put lover in box. Dropped on rocks, broke open, discovered, stoned to death. Fighting royal houses moved away, niashot's to Iaku, niashot and gage' to gadu'. gidzaxtet. Remained stayed at Tongas and made a new chief niashot. Kadu people also had a niashot, and being relatives, Alaskans settled here. niashot being senior became chief.

Nelson: subdivided into houses of I nias kiwe' II q. amdzo'p.

Both had the same crests, they were brothers. When they separated, q. amdzo'p happened to be the eldest (long before Nelson's time) q. amdzo'p started another branch of the family, a junior branch of the nias kiwe' house.

Wallace: origin: same myth as tɔɔm; not gɛ'məsox

Wallace: nias kiwe' has same myth as gɛ'məsox, his blood relative in former times, and he and gɛ'məsox were termed g. tkstɔ'l. They are connected in some way with myth of tɔɔm. niasyaya yunɛ't and his subdiv. tsayam g. is he'its (g. 'ando) also share the same myth as tɔɔm.

The way nias kiwe' use this myth: he originated from descendants of the original tɔɔm, and gɛ'məsox in his turn descended from house of nias kiwe'.

niasyaya yunɛ't is also a direct descendant of house of tɔɔm; all these houses have the same child names and nearly the same ^{main} crest: naxnaxɔm gayɛ't.

& the gɛx and gamats (all the g. anha'do use the gɛx as their foremost crest.)

: When nias kiwe' [went to kstɔ'l, where he became associated with gɛ'nic] it was from Works Canal, from klaxm a'xt village at the very head of the canal.

derived from 'nɔmax liyɛ ^{to} ^{come} ^{for} | ^{across} | ^{walking} ^{of} ^{land} ^{between} ^{Works} ^{Canal} ^{and} ^{the} ^{Skena}.

He was also termed a g. tkstɔ'l

gidzax'tet

See Narr.

Origin of the royal rankade of the
gidzax'tet tribe

Unget connection
of gauge't and nish's't.

summarized

Now typed
~~- centyped -~~

g. dzaxtət names genha'da

Origin of royal names referring to
blackfish -

Abstract this

see Origin myth of genhada
(Bear mother)

Saida Myths ff 129-146

Wallace, 1916

iii q'amgalqig'ε'ni'

(gispawudwaldz)

Wallace: of gitwilqots origin, from house of laxε', now saxsa''axt. Not a blood relative of saxsa''axt; he has same myth of origin as ligintkwεtk; they are laxmon gisp. from ksq'ε'x, Stevens Island. All of the gisp. gitwilqots are of the same origin. wut'sint after he came from joined them at ksq'ε'x.

q'am. shares the same myth as spingon, or qilax'aks.

Confirms version of qilax'aks myth and says q'amgalqig'eni is connected here. Adds that 'aks was a former royal wudste. q'amgalqig'eni is a descendant of children of 'aks. Their connection with ligintkwεtk consists only in the fact that he was their chief and the same tribe.

Moreover, the woman whom 'aks had married being of high rank, one of her sons became ligintkwεtk, of royal rank. Relatives: ligi, - qilax'aks, q'amgal.

No other.

laxε' who later became saxsa''axt was not of tom'lax'am origin at all. He was one of the sons of 'aks as well.

IV 'n¹ɔs kɛ'

(laxkibu)

VIII 'n¹ɔs mɛ''ts

VIII branched off from IV and later took more crests (see Crests) and attained higher standing (according to Nelson)

VIII Nelson says that both n¹ɔs mɛ''ts and nɛnɛ'.x were at the head of this house. Used the same crests.

Wallace: The house of n¹ɔske' came originally from gitsi'ɔs from house of n²tade'. Have same myth of origin as n²tade' and asagalya'in (laxkibu, gitsi'ɔs)

Wallace: 'n¹ɔske was originally gitsi'ɔs, from house of 'anaxle'de, using the myth of kalu's and t'sɔ'dɔ. 'n¹ɔsma''at became amalgamated in later days, becoming extinct. Not related in origin at all.

Mrs. Johnson (ginaxang, k file) says these two are of Kass origin

V qɛ'ni^c
IX xpən hɔ'ntk

(g. an ha'dɔ)

Wallace and Nelson: IX was derived from the house of qɛ'ni^c. It was formed when the foot was first established here.

Nelson: When xpən hɔ'ntk left the house of qɛ'ni^c he had the privilege of using all of the crests of qɛ'ni^c (later acquired more)

: xpən hɔ'ntk myth is different from the house of tɔyɔm. Their people derive their origin from g. dɔstɔ'. tɔyɔm derives his from the north.

Nelson also mentions another subdivision of IX: sɔmɔ'mst

This separation took place at q ad o', when the present niɔskɔt was a boy, because they were too many. He gave a yɛ'ɔk feast on the occasion of the separation. On that occasion he used the crests of xpən hɔ'ntk. They use all the names of V and IX

Wallace: qɛ'ni^c: original g. tza x tɛt from the kstɔ'l; of the same people as niɔskiwɛ', same myth. He wasn't derived from them at all; more original. When niɔskiwɛ' came first to the kstɔ'l he went to him and became associated with him. When niɔskiwɛ' came there, it was from Work's Canal....

: xpən hɔ'ntk: tɪngit from qage'. Their original village was g. tkw a' x t. Became associated with qɛ'ni^c.

VI t'kayan.ε' tsk

(g, spəwudwa'də)

VII q'ε'lst

Wallace and Nelson: VII uses the same coasts as VI. "They were formerly of the same house, separated, and VII established a house of his own. Separated when the Hudson's Bay Co. established the fort here.

Nelson: says I t'kayanε' tsk II q'ε'lst and III tiwε't were always separate houses

Wallace: t'kayanε' tsk : laxmən g, spəwudwa'də.

q'ε'lst : independent house derived from VI; have the same myth.

'a'dzəks and q'igək səmbək (g, naxangik) share the same myth.

Bradley - təmlax'am, of mes'ɔ'lo group. (t'kayanε'tsk)