

Swanson, Lemlakam

- 10 royal houses at Lemlakam at wil'ukse'x
1. ni'shai'we'xs <sup>went to</sup> → Kitzelas ni'shai'we'xs (g.amaye'm)
  2. tku'wa'sən → kitsegukla
  3. q'aspace'ks → ginaxangik alimlaxε and gitxa'ta ce'ks
  4. tsyebə'sε → gitxata tsibase'
  5. ni'swe'xs → gitxata, ~~later~~ q
  6. qε'l → kuspiox
  7. laxε' → gitwilgɔts - saxsa'axt and ni'slɔs
  8. ka'yε. → waxa.i.g.spaxlɔts (extinct)
  9. g.amaye'm → gilodzax ni'stkumi:k & tɔmno'ənx
  10. ni'sdaxɔ'k → Kitzelas

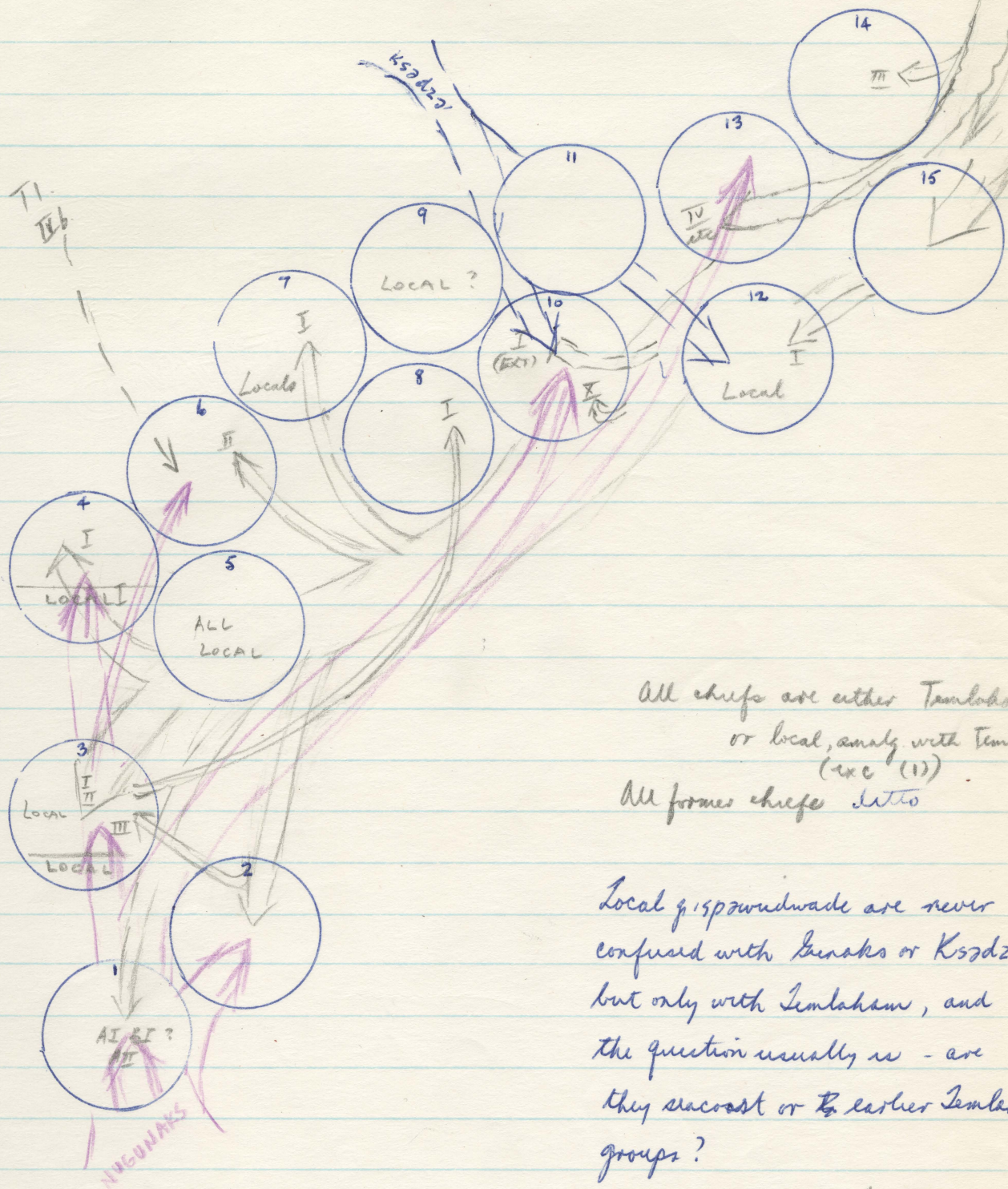
Common crests: madi'ək (gilha'oli) { didn't get next or  
 madi'gəm dzag:ɔm'aks until  
 they came to saltwater.

sun (qεmk)

owl (gutkuni'yuks)

Thunder (galɔplibəm laxε') bird

Fireweed he'st

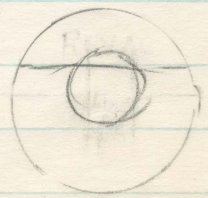


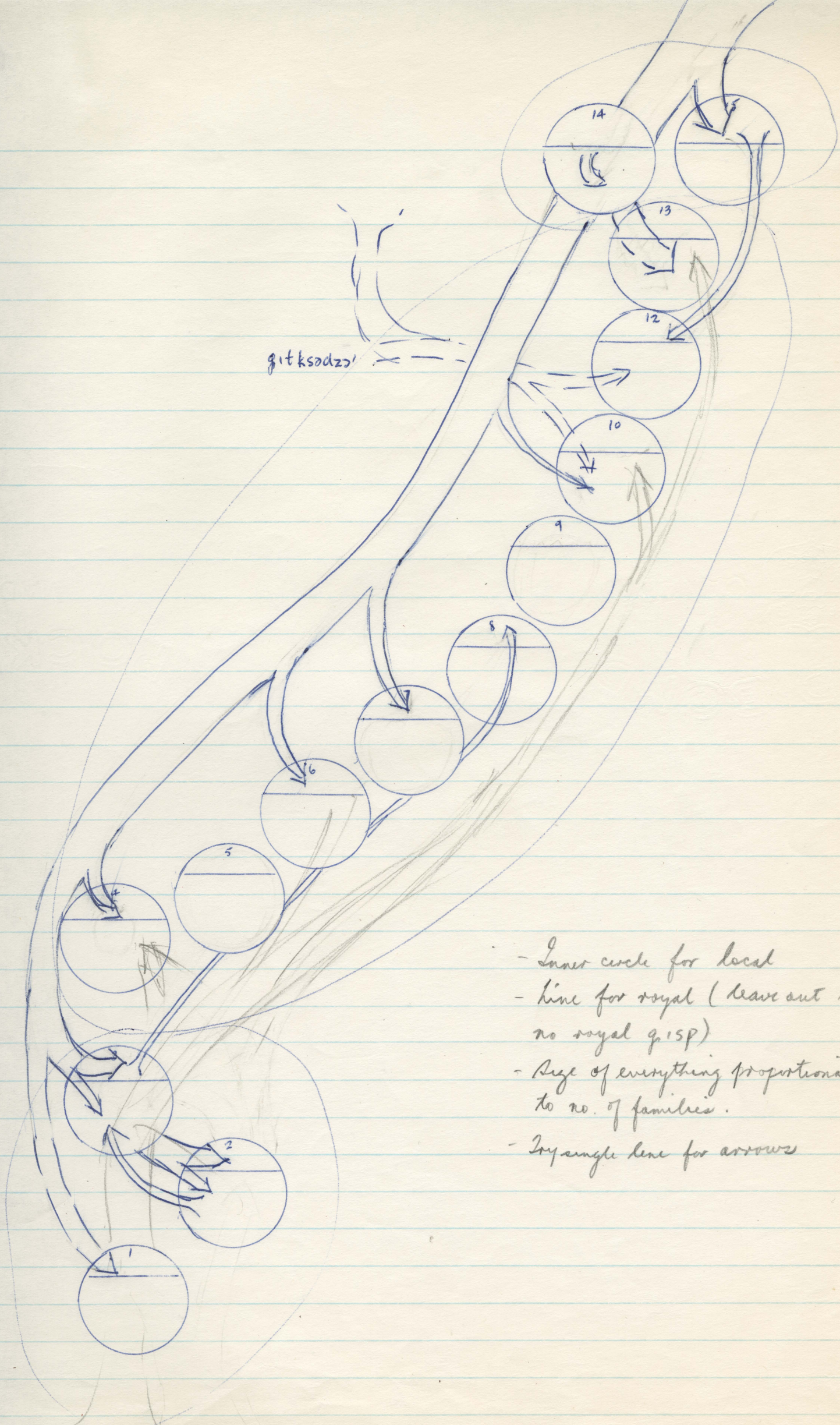
All chiefs are either Temlaham  
or local, analog with Tem.  
(exc (1))  
All former chiefs ditto

Local gispawudwade are never  
confused with Anaks or Ksdzdz  
but only with Temlaham, and  
the question usually is - are  
they seacoast or the earlier Temlaham  
groups?

"Temlaham" is a catchall word for  
everything Inland. Informants can localize it but  
there are many references to it stretching from Coonaby to  
Kipiro, to the many villages of Temlaham. It could as well  
be the Mass (except ksdzdz)

After my 1/4 diam for withness





gitsodzo!

- Inner circle for local
- line for royal (leave out of no royal qisp)
- Size of everything proportional to no. of families.
- 30 degree line for arrows

tsibase  
ni-swe'xs  
alimlaxε

Abst. Origin of galkma'ti crest (mountain goat headdress).  
Jas Wright to Brynon, 1915.

At Imlaham a group of hunters captured a mountain goat, made fun of it, and released it. The mountain goat people decided to take revenge. They invited the people to a feast in their house up in the mountains. A dancer dressed in a galkma'ti kicked the wall along which they were seated, and all except two fell down the crumbling mountain to their deaths.

The two survivors made their way back to the house of alimlaxε, ni-swe'xs, and tsibase, told what had happened, and were adopted into the house. The galkma'ti is still the exclusive crest of these three royal houses.

qispawudwa'da crest

James Wright to Beynon, 1915.

(prince)  
tkuwε'lksham medi'ek "the noble grizzly"  
is used by all the royal Tamlaham chiefs, but  
only that of saxsa'axt has abalone ornamentation.  
The royal class also use the seal [whole?]  
grizzly as a robe.

The lokaqiget use the medi'ek as a crest,  
but only in wooden representations. They may  
show it but not wear it.

mesaba'xs "red leather leggings" of 'alimlaxε, ni'swε'xs,  
and tsibasa'.

Myth  
A qispawudwa'da prince wula'isk to 'alimlaxε  
came to t'amlax'a'm and stayed with him.  
He had ~~red~~ red leggings, and once when  
he was helping his hosts in a war in which  
they faced defeat, he threw his leggings among  
the enemy and said gwalgamaba'xs "burn  
leggings". They came alive and burned the  
houses of the enemy. 'alimlaxε and his brothers  
tsibasa' and ni'swε'xs adopted the leggings as  
a crest.

It does not belong to ni'stkumi.k, only to these  
three.

It is not connected in any way with the  
red leggings of ni'sho't.

houses that trace origin to gitksədzɔ

Informant: Benjamin Tate 57 neɣanda'o, house of niɣswɛ'is, in niɣskwɛ'xs house group, gilodzaɣ.

In rank

- |   |                |                  |   |
|---|----------------|------------------|---|
| I | 1. neɣanda'o   | 2. niɣs'wɛ'is    | } gilodzaɣ<br>(only group in<br>gilodzaɣ) |
|   | 3. niɣskwɛ'xs  | 4. wiɣk səm wɛ'n |   |
|   | 5. la lɔ'ksəns |                  |   |
|   |                |                  |   |
|   |                |                  |   |

- |    |           |              |                |
|----|-----------|--------------|----------------|
| II | suhala'it | a) suhalait  | } gi.spaɣlɔ'ts |
|    |           | b) waxa'it   |                |
|    |           | c) hatgepk   |                |
|    |           | d) niɣswi'ts |                |
|    |           | e) wɛ'tiwɛlp |                |

III wi'get (extinct)

The gitksədzɔ' have relatives all along the pass

- |    |                  |                                 |
|----|------------------|---------------------------------|
| 1. | 'niɣspa'xt (grp) | gwanwɔ'x village opp Greenville |
| 2. | 'niɣs'yw'ɔs      | ditto                           |
| 3. | täyäska'n        | "                               |
| 4. | suspaɣwi'ɔt      | "                               |

Best version of gao'>' to Sealoham

Abstract of Narrative : The Origin of the gispawudwa'dz  
Emma Wright, gitlaxdε'mks, laxskik, to Beynon, 1954.

an "origin" story?

At the canyon of the Nass River there was a gispawudwa'dz village opposite another village called gitqin'iox. One winter four brothers (princes) went hunting beaver, and the eldest broke through the ice and was drowned. Suspecting that the accident had been caused by unfaithfulness of this brother's wife, the three younger men carried the body back to the village, found the woman asleep with a prince from the opposite village, and cut off his head, placing it on the drying rack over the door. The woman escaped to her father's house and said nothing.

The people of the murdered prince searched for him without success. The chief sent a slave woman into the houses in the opposite village, day after day, on the pretext of getting fire. In the last house she lighted her pitch torch and made for the door, where a drop of blood fell on her bare foot. She made no sign, but outside purposely stumbled and extinguished the flame so that she could re-enter the house. This time she saw the head over the door. Deliberately she re-lit the torch, returned across the ice to her village, and told what she had seen.

That night the Bracia people crossed the river, burned the gispawudwa'dz village, and killed everyone. The only survivors were a woman gao'>' and her daughter, secluded ~~in a~~ for the girl's <sup>first menstrual period</sup> puberty rites in a stone cavern away from the village. They returned to find nothing but charred ruins. gao'>' mourned and planned retaliation.

She went far upriver to a point called  
<sup>wa1 uks des gao'></sup> "where g.ao'>' sat by the river".  
Every day she brought her daughter to the place,  
hoping to find a warrior for her to marry, and  
called out "Who will marry the daughter of g.ao'>'?".  
Finally a squirrel came and offered to marry  
her, but it could not prove itself warlike  
enough to satisfy g.ao'>', and she refused  
him. Then a grouse came, an owl, other  
birds, a rabbit, and finally a grizzly bear,  
but none were satisfactory. sg.ao'a' continued  
to mourn and cry, until the Chief of the Sky,  
weary of the noise, sent down his son to  
marry the girl. The shining youth appeared  
in a flash of lightning, and g.ao'>' asked  
what war powers he possessed. With his wand  
he caused the ground across the river to turn  
over. g.ao'>' explained that her son-in-law  
must avenge her people and her daughter must  
re-establish their lines, and accepted the  
young man's proposal.

The young man took the woman under  
each arm, covered them with his cloak, and  
warning them not to look out, started upward  
to the sky. But twice g.ao'>' looked out  
and they fell back to the ground. Angry, the  
young man decided to leave her behind, but  
to ensure that she would be safe he pulled a  
branch from a tree, pushed g.ao'>' in the hole,  
and returned the branch. (Whenever tree branches  
moan, that is g.ao'>' crying to be let out).

The young man then took his wife to his  
father's beautiful country in the sky. They  
entered the large house of the chief in the  
centre of the village, and the woman told her



story and of her mission to avenge her people. The chief of the sky promised to give her children supernatural powers to overcome their enemies.

In a short period of time, they had children which grew up ~~in~~ <sup>at a</sup> miraculous rate, thanks to their grandfather's supernatural powers. There were four boys and two girls. The first boy he named Igi'yu'nt "left hand", and he gave him a wand (club) with which he could turn the ground over. The second son, g. a m t i - s a m "only punch" got supernatural power to kill with his fists. The third son, named ax'ttəm wə l w i l gət "not with skull" was given special abilities with the slingshot. The final son was g u x s a n "gambler", whose power lay in gambling. A daughter was born, k s ə m h a m h e ' m "woman of cures", who was given special abilities to heal wounds. The final child, a girl, was called k s ə m g ε ' m k "woman of sun", and she was trained in preparing foods. All the children were trained for war; the boys became powerful bowmen ~~and~~ whose arrows flew as though alive. The great chief prepared them for their return to earth and their revenge on their enemies.

A heavy fog was on the river, and noises as of building could be heard. Some of the men in the village across the river made taunts, but when the fog cleared they were surprised to see four new houses, shining bright and with living crests on the house fronts: one the sun, one the stars, one the moon, and the last the rainbow. Curious, arrogant, but somewhat uneasy, they watched the newcomers. Soon they went over and

challenged the newcomers to gamble. Against the gambling skills of the youngest brother they had no success. The next day they again tried and lost, and the next. Finally, angry at their continued defeats they decided to fight and destroy the newcomers, who were few in numbers. One picked a quarrel with the four brothers, and was killed by a blow of ~~a~~ fist from the brother with the powerful fists. Another died the same way, and the intruders retreated. Then they attacked with arrows, only to be beaten by the superior skill of the brothers. The enemy now realized who the newcomers were, and that they were suffering revenge. The oldest brother waved his club, turned the enemy village upside down, and killed them all. Their revenge was complete.

The new village, <sup>of the four ~~brothers~~ ~~clans~~ grandchildren of g.ao's</sup> prospered, grew, and conquered all others. They began to travel, and finally they found a prairie on a high bank of the Skeena, where they settled and founded Zemplaham. They became less warlike, and lost their magic club (which had power only in the hands of the oldest brother). The sisters had many children, the family grew numerous, and they settled down. They built four houses just like the ones they had brought from the sky. The g.ankha'ds lived with them and it and other clans grew up.

(There follows the well known episode of the local winter at Zemplaham, causing the people to move away.)

Isibasa took a large group to seek a new land at the mouth of the Skeena. When they reached the canyon (g.itsala'sa) some of

them under ni:staxw'ik and his brother  
təm'nw'nx decided to stay. Others left the  
group when they reached the Tsumshian at  
Metlakatla Passage, but Isbasa and his group  
continued on and settled among the gitxa'ta.  
Other Tumulham groups went to Kspox,  
Kitsegukla, and gitwənkstik (wisa'iks).

"This is the story of the origin of the  
gispawudwa'də people." ?

It starts with gisp people already in existence

The g'ispəwudwa'də divisions <sup>clans.</sup>

1. Zemlaham

- uncertainty of exact place of origin
- uncertainty which have gao'a' myth
- confusion with local g'ispəwudwa'də

(a) Zemlaham - the main spread downriver of the "royal"

Zemlaham. Versions:

- Kitelas (Wright)
- Kitg.a'a'tə (Clifton)
- Kitkatla
- others

Narrations within these traditions:

- seks migration (Kitkatla version) The 2-migrations

(b) Niyuks version of Zemlaham. (a neat recent(?) version)

(c) Subsequent spread of the Zemlaham

- ni:swe:xs to g'ina'd>iks
- ni:snawa to g'ilodzaə
- g'aiyəmtkwa to gitxa'ta

2. gitksədzə' (in g'ispaxl>ts and g'ilodzaə only)

- has origin
- ultimate relation to Zemlaham

3. Local g'ispəwudwa'də

Groups which may be of earlier Zemlaham origin :-

- (a) ge'tuk      gitandə,      (ligiutkweth)
- (b) gilax'aks etc      gitwilg>ts      and early royal g'itwilg>ts
- (c) Early royal gitxata      (wisa'x)
- (d) "      "      g'ispaxl>ts      (waxa'i-i)

Local groups      laxmə'n

- (a) Local gitxata      (XIV, XIX)
- (b) Local gitzaxtə't      (VI, VII) and g'inaxangik      XIII, XIV
- (c) Local g'inaxangik      (II and above)
- (d) "      "      (III, IV, V)

(e) Local g, lodzay III, V.

4. Ketungunaks

- variations within them.
- origin of original house ni's/s's (?)

5. Thaget

(one house, g, tsi's IV b gadi'ni)

gispawudwa'da crests

M. Johnson. 1915 (Miscellaneous)

gaidəm qε'ε' belonged to gitksadz before they came here. wiksəm we'n (gilodzaux) used it, so did suhal'ait.

Also gamayε'm (gitandz)

mədi.gəm dzə.gəm'aks

did not belong to the gitnugunaks. They had no grizzly <sup>at all.</sup>  
Used by 1. niswe'is (gilodzaux)  
2. neq.amdao and all gitksadz  
doesn't think getuk used it.

mumsemi "ear of grizzly"

Exclusive to all the royal gispawudwa'da.  
Also sgagwe't. "It is not a crest but a decoration of all the chiefs in the hal'ait."

xskε'msəm used by the gitnugunaks, not as a crest, but as a decoration (mask) in the hal'ait.

ə.lə seal used in general by all taxmən gispaw including the nɔgunaks.

Johnson: laxmən of Skuna

1. tɔplidziust
2. ɡiɡɔksəm wɛlb
3. ɡamajəm
4. 'adzəks

again: These laxmən (he has referred to 1., wɛnbɛx, 2., 4.) represented in ɡinaxang, k did not live permanently on the salt water, but went up the Skuna and joined other ɡiɡɔ groups. They had no special name. Their main exerts were 'nɛxt and mɔdi'ɡɔm dʒam'əks.

ɡitwilɡaxsu

1. ɡe'ɔstuk was their original chief.  
liɔmlaxɛ not related.

ɡitnaɡun'əks

1. ni's'ɔ'is
2. ɛɛ'ks [?]
3. tɔxə'kɛ'tk

Crests (appearing in names)

ə'lə or ə'xlə (seal) or a general crest  
of gispowudwads

hə'gwel's'x - a crest of all gispowudwads

hə'gwel's'x is the large species of the  
I'next, almost as large as a whale,  
and more or less supernatural. The  
hə'gwel's'x assumes many different  
forms, not so with the I'next.

mi:k van more or less general crest of  
gisp. used by I'axmən only. Used  
by the g'itnagunaks.

Anything pertaining to the sky or daylight seems to  
be crest of certain gisp. : ə'ləmlaxə, ləp'ldzəst  
gamayən n'ɪzɪt'ne'ɪts.



See abstract of origin of

niryuks in given file