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Origin of  $k'ispai'iyε'ks$   
Leynon, 1916, from Solomon Johnson.

The place was discovered by a man who ran away from Temlaham after committing murder, and used it as a hiding place. It was named from the  $g.a'əm'x$  term  $g'ispə$  - place of,  $iy'o'o'x$  - hiding.  $gitludε'tk$  found him at this place, and when he found out what good territory it was he set out to make a village there. The founders were:

1.  $gitludε'tk$ ,  $g'isg.aha'st$ , Temlaham
2.  $dεlγəm'o'o'x$  [ $tεlγ.amu'iq$ ]  $laxse'1$
3.  $'mε'o's$  crazy dog
4.  $xεntk$ ,  $g'isg.aha'st$  [ $kwiye't$ ]

These chiefs argued among themselves as to who would be head chief of this now independent tribe. They called

5.  $q'el$ , from  $g'isg.a.g.a's$  and made him head chief. The next to come was
6.  $t'ixε'εn laxε$ ,  $laxg'ibū$  chief from  $gitwontkūl$  but originally <sup>on whelking sky</sup> from Temlaham. → The next to come was
7.  $nεxt$  [ $nεqt$ ]  $laxski:k$  house (informant's house) from Temlaham.

← The next house to come here then was the  $laxski:k$  house. (Here it is not known as  $laxski:k$  but  $laxt'sim'i'o'x$  "on the beaver", which the informant tells me is the same as  $laxski:k$ . They differ from the  $t'simsyan$  in that the eagle is of secondary importance to the beaver, and they resemble the Haida in that the Eagles  $laxski:k$  are considered related to the ravens, and the grizzly people,  $g'ispowudwads$  or  $g'isg.aha'st$ , help the  $laxg'ibo$ . By help, I mean they are considered relatives, and if called upon to help with feasts they may not marry into the people from whom they received assistance; that is, if a  $laxg'ibo$  assisted a  $g'ispowudwads$  he could not marry into the  $g'ispowudwads$ . They were only called upon if paternal connections existed among them.