

gitxata origins

I he:l

(royal gisp>wudwa'dx)

Vol. 1. p 2 J. Tsiybesse: All 6 subdivisions had independent houses
: the chief before he:l came to gitxata was wis'a'y (gisp). On his arrival from tom'ax'am he:l became amalgamated with this house and became, and remained, chief.

Vol. 1. p 9 Sam Lewis: gives 5 subdws (leaves out gunaxen'itk) Each was independent house in former times, but all were of the same origin & crests
[?] as he:l. When he:l came to gitxata the chief was wis'a'ax a former brother of he:l at tom'lakam, and when he:l and his broo came they amalgamated with wis'a'ax who had the same myths and crests having originally come from the same place.

Vol. 2. p 20-27 J. Tsiybesse: same myth ~~and~~ as royal Tsimshian houses of q'ilm'ax'e', n'iswexs, saxsaxt, n'is'tkumik,

Vol. 5. p 3 Frank Bolton: origin at tom'ax'am, and se'ks also, but 2 separate groups.

Vol. 6. p 24-26 Dan Halliday (Metlakatla) The gitxata were in the old days the head of all the Tsimshian... never mixed... Their head chief he:l was the greatest of all chiefs as he was the head of all the tom'ax'am. The other tom'ax'am chiefs (Pt Simpson, gitsilaso) were all nephews of he:l... and it was from his house that all the other Tsimshian chiefs came: n'iswexs (g'indziks) and ce'ks (g'inaxang'ik) and wilaxa (a chief of the n'isge) were all from ^{gitxata} this house. The gitxata were also strongest in war and had more territory than the Tsimshian. They were the leading hunters...

he:l outranks others

he:l (tsiybesse) arrival wis'ax

"When the tom'ax'am chiefs of gisp. came down from tom'ax'am they were led by tsiybesse and n'is'tkuxs' who ~~not~~ were the eldest of the group, and they all settled at the gitxata village (at near where Bruce Rupert is now), and that is why the present Metlakatla gets its name, which comes from maxtegitxata - maxta - through to (to go over through on water). From here they divided and some went to where the people were living at what is now Metlakatla, and tsiybesse and n'is'tkuxs' stayed with the gitxata people...."

"... the chief here when they were taken on the gitxata

wice'ək ?

tribe was wisa'ay who was also a gispawudwa'də but was of local origin, and when these chiefs came he took them at once into his house and adopted them. That is why the house of he'l uses the medikəm dzimarks (groggily of the water as crest). The two became amalgamated and they all used the same crests, and when wisa'ay died his place was taken by tsiebəse, and they have always been the chiefs of the gitxata people"

- When the ginad'iks wanted a royal chief they came and took nisswə'xs. They still give great presents to the gitxa'ta chief. Same with ginaxangik and giludzao

Polmie 1939 Zemplaxam, near Hazelton. Not same myth as gao'a. "The origin really starts from the 4 houses mentioned on the Nass. Gao'a was the grandmother of those houses. After they had separated at the head of the Nass they established themselves at Zemplaxam. But tsiebəse and he'l are of the Nass group." Relative 'alim laxə (ginaxangik), tsiebəse group on Nass.

wice'ək same group as tsiebəse

ksiyaoqəm tsewə'ngət said to be laxskiək, a fugitive
 ywunhut who went to gitg'a'ata before coming to gitxata.

Ramble, 1939. Subdivided house of tsiebəse' as follows

(a) tsiebəse (b) ce'ks (c) he'l (d) 'ni-snɔ'f (e) wice'ək
 (f) nistkwaxsɔ

[This was after ce'ks house, ^{extinct, was} swallowed up]
 'wice'ək subdiv of tsib. - same origin

III se'ks

(royal gispawudwa'dz)

Vol II p 26 Dan Haldane, Mtlakatha (continuing on from he'l account)

"the next to tsiybesse was cek's or wice'ks. He was a relative of the house of he'l but came to gitxata at a different time and ... started an independent house, and they were taken in by the gitxata people and given the rank next to the royal house of tsiybesse and nixst kux'ss'. The royal house of cek's did not have any of the crests acquired by tsiybesse from wisa'ax, but did have the same crests which tsiybesse had at temlaham ..."

Vol I p 2 Joshua T. House of seks subdivided into the following who each were independent houses (the former chief name of this house was dz'e'enk)
3 → 4
1. nixsgamdz'we' 2. 'awe'sdi 3. waxa'it

Vol III p 2 Sam Lewis: ... from tom'ax'am, but did not come at the same time as the royal group of he'l, and were not related (blood) when this house came on the gitxa'ta ... But at tom'ax'am they were related, and they also used the qao's as myth, and their crests are similar ... but they (se'ks) have a tradition of their own as to how and why they left the tom'ax'am which the house of he'l do not have:-

Vol 3 p 3- [TRAD'N] Tradition :- (abstract) At Temlaham a woman of royal house of gunax'notk was untrue to her husband, a ganha'dz chief. Her lover was a laxkibu prince. One night she sent him out to get her a drink of water and he slipped through the ice and drowned. She sent another woman to investigate, and gave her berry grounds for the service, and swore her to secrecy. Laxkibu mourned. Temlaham people wondered how the woman now claimed the territory. One day the women quarrelled and told the secret. Laxkibus questioned her and got the story, and planned revenge. Attacked, and the gisp. house of gunax'no'tk fled down the Skena to gitxata where they heard tsiybesse was. They were taken in and made an independent house of royal rank but not higher than the house of he'l.

separate origin of gunax'notk

Is this the tradition of se'ks as informant says, or the tradition of the gunax'notk subdw. of he'l's house?

Vol III p 12. Sam Lewis. The royal ganhadada are all extinct and the names have been perpetuated by other people who are not even ganha'da. This house has been extinct since a way long before informant was born. The name has been perpetuated by a lax qibu who assumed it because his uncle another lax kibu had done so before him - ʔextewɛ'ls the last of that house had been his father and he assumed the name to keep it in existence. The other names have all been given up. They be survivors among witata.

They were of same origin as the royal house of niɔs hɔ't gidzax tɛt, having branched off from them at gadu', Melkakatta. Informant sang a dirge song which mentioned them all being jealous of each other at gadu'.

They formerly lived at q'isga'aks ... on the edge of a small creek on a portion of the gitxa'ta village which was known by that name.

The main village of this house was at the southern end of Pitt Island, and was known as dzɔwɛn x tɔm galdzɛp: the village of the point, and most of the ganhadadas lived here who were the ~~original~~ former gitxata before the coming of various other people from other places.

Subdivs: (1) ʔextewɛ'ls (2) wɪnamɔ'lk (3) dɔpxɛn, independent houses (own houses and territories) but related (shared crests and myths).

Vol III p 34 a argyle: long extinct. Once lived at gadu' and were of q'idaganitz origin, and from there they came on to gitxata after the flood, for in the songs of this house they sing of how they were at gadu' and how they drifted out to sea ~~there~~, found a rock and anchored. When waters receded they found they were on Banks Island.

Vol v p 3 Frank Bolton: q'idaganitz origin, having come from the north the same time as niɔslo's and they all settled among the gidzax tɛt at sɔg a tɛt (North Dundas Is) and then the brother of niɔslo's came further until he reached Banks Island and became among the gitxata people. niɔslo's stayed among gidzax tɛt and became their chief.

III Cont'd.

Vol VI p29 D. Haldane, Metlakatla

The royal house 'εxtewε/s came from the q, daganits (up around Cape Fox, Alaska) and came here when niastlo's went on to the q, dza x te't at q'adu. Had same myth as niastlo's. Wanted to be independent of other house so did not use all same names and crests, didn't help niastlo's [royal]. The house did not have many people and became extinct.

Geo McAuley V. 1, p 19 says this house is only a recent addition to gitxata, only just before his birth. Now extinct.

Vol III p 14 Sam Lewis. This was never really a gitxata house and only became so when he'l married a woman from the 'wotsta' and she in turn brought her relatives with her. She was of this royal house and they established a house here. They did not stay here long and are extinct among the gitxata, but still existing at Bella Bella and are chiefs there. (Contd. on over)

Vol III p 35 A. Arzyle. were of wotsta' origin this [in turn] having been of two origins: one branch wək'as was of wotsta origin and another subdivision ladaɣ was of Haida origin and became amalgamated with house at 'wotsta'; and they came from here into the gitxata when he'l married a woman from this house. They did not stay long. ladaɣ went to the Sumshian and became a chief (not a high chief) among the gitwilaɣists.

At wotsta today the ganhada chief is hamdzit of this house.

Vol V p 3 Frank Bolton: wotsta origin, only came here when brought by he'l when he married a wotsta woman.

Vol VI p 29 D. Haldane, Melkakatta. " This was a local house of origin [?]. When the people came away from the Skeena they lived for a time near what is now Melkakatta and the wotsta people lived at what is now laxk'le'n (the present site of the gitxata village) and their head chief was wək'as and hamdzit. When tsibɛɛɛ came here he made war with the wotsta, and the gitxata people who were very many drove the wotsta people away. There were also some people living here who were not wotsta, they were tsimsyɛn, and they all joined in with the gitxata and those who were here all spoke the same language as the gitxata which was g'a'nəm'x, the same dialect as spoken by the gitksɛn and nstɛnow. And this ganhada house became a gitxata it was a wotsta origin, and the reason (it is royal) nɪsɪst married the women from this house. They did not stay long among the gitxata... (who) made fun of them and said they were

Cont'd. The ladax of this house is the same one who went to w. VI
g. t. wilgots, and he went from here when the rest of
this house went back to watsta. Ladax was not a
direct member of this house but came from haida to the
watsta and then to the g. t. xa'ta and from there to the
g. t. wilgots.

Volume 1939
Lakhe's
Billa.

and when he married into the watsta people they again
came back and some at Lunnykur and some at Billa

Vol III p. 14 Sam Lewis: He was of original g,txa'ta and was formerly the head chief among all g,txa'ta people and had the following sub-divs (1) 'ayaigansk (2) lagax |emdzax. They had their village on an island in the near vicinity of the g,txa'ta village and are now extinct except one male survivor who lives at Pt Simpson.

The village was called lagax |emdzax ^{to each end enter} on account of the length of the house he built on this island... it covered the whole island and had an entrance at each end.

Vol III p 35 A Argyle: This was an original ganhada house and was the first royal house on g,txata and they divided, one branched out to the g,txa'ta where they are still in existence, another went to the Tsimshian, and the g,txata stock are now extinct. Only the g,txa'ta still survive.

Vol IV p 15- Amos Colman & Andrew Jackson. - a local ganhada, and from here some of his house went to the g,txa'ta... (Gave crests).

Beignon could not get the myth of this house. Just that it was a local ganhada house and the first royal chief in the g,txata before the g,ispawudwa'do came, even before wis'ay (g,isp).

Vol IV. There are myths of his crests (see crests)

One refers to his house near g,txata with entrance at each end.

Vol II p 28 Dan Haldane, Mulakatta. The origin of this house was from the g,txa'ta and before that from from the ganhada people who came from way up north in Alaska. They were the royal chiefs on g,txata when they came from g,txa'ta. He was a strong man in war and he made a lot of g,txa'ta people his slaves, and he made a large house on an island which he called lagax |emdzax welp, ^{each end entering house} it was the whole length of the island and had an entrance at each end... The people he had with him were some strong g,txa'ta and g,dayanits and tsimsyen and he made some of the g,txa'ta people follow him and he would always kill anyone who came near his place. (He was feared) and that is why the g,txa'ta made him a chief and all his followers became g,txa'ta people. The informant

states that this house is not of local origin and came from somewhere in Northern Alaska, so his old grandmother stated.... They were not many in gitxat'a and have now become extinct. Other people have assumed the names just to keep them in memory.

VI g. aiye m'kwe

(gispawudwa'da)

Vol III p. 15. Sam Lewis The first in rank (of the l'akag'et) and who upon all occasions sees to the wants of t'siy'ese or any of the royal gispawudwa'da is the house of g. aiye m'kwe, who is subdivided into three separate independent houses but they are all of the one group: (1) g. aiye m'kwe (2) antawiwel'p (3) g. ula naxax. These originated at l'am lax'am and from there they went on to the gitg'ata where at the present day the royal chief of at gitg'ata is antawiwel'p. This gitg'ata group originated from the group that came to the gitg'ata and here they never rose to royal rank but had a lot of influence almost equal to the chief.

Vol II p 30 A. Angye: Myth of crest - mentions that this was a house of sea-other hunters who got rich and became head l'ak'ag'et

Vol V p 3 Frank Bolton: - of gitg'ata origin, part of the house of antawiwel'p of gitg'ata. They originally came from l'am lax'am ... (at that time antawiwel'p was their leader)

Vol. III p 15 Sam Lewis: ... ranked second among lakagiget and was subdivided in former days into two independent houses, but both of same origin and having same crests: (1) lutkudzemti; (2) gil'asgangan

They were of gwunho't origin and had the same myth as txa'laxetk (gitsilasa) and logex (gispaxbts), but were not of royal rank but they came from laxse'ola Alaska (Ketchikan). They had the same crests as these royal houses and names of gwunho't lakagiget, laxskik.

Narrative. from Sam Lewis. [A classic gwunho't tradition]

(typed)

Abstract The laxskik and laxgibu lived at the mouth of a river near laxse'ola (nr Ketchikan). River belonged to laxkibu. A laxkibu prince loved laxskik princess (she was married to a nearby gankoda prince but lived at home); adultery. Shame. Her brother killed her and threw it on laxkibu side of river, shaming them into giving up some fishing rights. More fretim. laxskik murders laxgibu prince. War. laxskiks fled north to get gankoda help but headed off and turned south, pursued. Opp Cape Fox anchored & slept. Lost stone eagle anchor. Fled again to Wales Island (t'dzoprom ganos) near gidaganits village of Ingass. Some went there; gitx'n went to Haidas
txalaxetk went to Nass (royal)
nizswamak went to Seimshan (royal), and
gilasgangan and lutkudzemti came to the gitx'ita

Jolme 1939 cuandemha'o [of this group] gwunhut fugitive gidaganits
same group as nizswamaq

Vol I, p 33 Geo. McLanley "original stock"

Vol III p 16 Sam Lewis: This house was divided into two independent (1) la'ɔ'i (2) widinaxs ("Independent subdivisions": in former days each had its own house with names, crests, and standing the same as the chief lakaget of the group . . . crests and origin and myths the same . . .)

This group came from the Nass and were the ones who fought with the people of gao'ɔ on the Nass. These were the survivors of the battle of the children of gao'ɔ on their return to earth. This house was foremost of the ganhadə houses of lakaget and has no foreign relations among the tsimsyen people.

Vol IV p. 11 Sam Lewis: In myth of crest wilbel·entkot'aks, it mentions that this house lived on Dundas Island with gage the gidaxan'ts ganhadə chief. widinaxs was house head then, and he killed gage and his people.

Polmie, 1939. Local origin. He was one of the wudzənd'no group of ganhadə outlaws under haimas, relatives at gidəstsu ^{txadzj'ɔsk &} hagwəlg,ɛ'x (ganhadə) - doesn't know which originated first or where "It bears out that la x kibu practically peopled this vicinity of g,txata. The ganhadə were farther south." (Byron has good account of migration of ganada north from gidəstsu)

haxtsax'ntk (txaksəx hɔ'ntk) [of this house] Local g,txata origin, relatives at gidəstsu: txə'tsi'us. To old in north. They were always at g,txata. Same group as la'ɔ'i, same myth, same origin.

Vol III p16 Sam Lewis: ... of local origin. Their myth shows that they were here as they tell of the flood and how they came through it in the near vicinity of g.tra'ta village. Divided in two parts (1) 'ayaim'ax (2) gulhalait, both having same myth and crests and names.

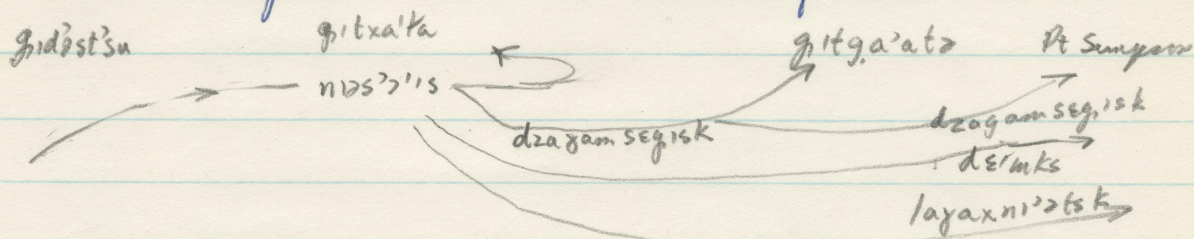
Vol IV p12 Amos Colleson 'ayaim'ax :- The house was always g.tra'ta and was not related to any other tsimsyen. Were related to the house of 'nagap't [xviii] A man from this house went into that group and was afterwards known as ligidit and started an independent house but these two houses have their own names and crests.

p12 The myth: The g.ankhada lived at dzewen'kam.galdzap (Village Point) Pitt Island under warrior chief 'ayaigansk. Flood came. 'wedzia'olksk tied canoe to rock. Water receded. Saw crests (starfish bullhead). Found village destroyed. Made canoe and ... the people moved from here. All the g.ankhada people were gone; this one group was saved, and they went towards the Skeena. Near no. end Pitt saw smoke, found 'ayaigansk the g.ankhada chief, made village known as laxax'lemdzaxam.galdzep (opp g.tra'ta vill, now used as a cemetery) the houses were built the full width of the island. After this they went on to the g.tra'ta village laxk'le'n.

Vol III, p. 16 Sam Lewis: Subdivs: (1) nɪʔsʔ'is, (2) wadimes (3) tʁage'tk

This group is of gid'ast'su' origin of gitnugun'aks and their foreign relatives were: at git'ast'su (1) nɪʔsʔ'is royal chief (2) layaxni'itsk, gitga'ata and houses of dɛ'mks and dzaxamsegisk at St. Simpson.

Vol IV p. 24 Norman & Joe Spencer, nɪʔsʔ'is and tʁage'tk :- This house is of gitnugun'aks, gid'ast'su' origin and was subdivided into (1) nɪʔsʔ'is and (2) widime's. Related to nɪʔsʔ'is the roy gisp. chief at gid'ast'su, and at gitga'ata they were of the same as dzaxamsegisk (who went from here to the gitga'ata). layaxni'itsk, dzaxamsegisk and dɛ'mks branched off from this house nɪʔsʔ'is and went to St. Simpson. This house is head of them.



p. 24. Classic Gitnugun'aks Myth. From gid'ast'su' house of nɪʔsʔ'is 3 men nɪʔsʔ'is, his neph tʁage'tk and a laxskisk went out to sea hunting to island of nugun'aks "where waters go against". Good on sponaxno'xs, origin of many crests, etc. ^{king of} _{murder} When they returned they were treated as ghosts so decided to move away, and so did laxskisk man. Came north to kta'ol on Lett Island and built a village k'na dzo'ts (towards the birds). Then went further and found gitxata village and became members of this tribe. Hunted at kta'ol but this not big enough. Made another hunting village, gul'ɔ'tgao still not enough, and tsiyebese wouldn't give them any more. They separated. dzaxamsegisk went to gitga'ata and there became a chief, and used same names and crests as nɪʔsʔ'is. Some others went to Skeena and joined the tsimsyen.

Let's crests. Says nɪʔsʔ'is at gid'ast'su and the house at gitga'ata would use same myth and crests as this house. Asked why this house is not royal while nɪʔsʔ'is at gid'ast'su

ix. "When they came, they were not eldest. The eldest, 412512's, stayed at gid'ast'su. And they were not strong and had no wealth and they took the rank of lo'aget at gitga'ata.

Vol II p 4.

... is of gid'ast'su origin and their myth is of gitmugunaks origin. The head of this group is a chief at gid'ast'su (China Hat) and also at gitga'ata, the same group are there known as dzajamseqisk and a royal house. They never assumed royal rank among the gitxata because they were only few and not wealthy

Vol III p 17 Sam Lewis: This house was formerly made up of three houses
 (1) dzayamgishaitks (2) dzayamiyelyeltk (3) dzowil'aks
 all having same names and crests and myths. They came from
 the git'andə when they became independent of the g'ispaxl'ets
 Tradition: In former days the git'andə people were more like
 the servants of the g'ispaxl'ets, and when legex became chief
 after nias'wamak he even made slaves of them. Whenever he
 went he always took the git'andə people with him. The git'andə
 at that time had getuk, g'isp. as chief and he was not a big
 chief, not recognized as chief by the whole people. After
 legex had been defeated in war by the g'its'lasu, the git'andə
 took a royal chief from the g'ispaxl'ets and he was gutxex
 of the house of nias'wamak, laxskik. and he was made
 chief of the git'andə. Then they started down the river and they
 made a new village which was known as g'ispax'ə'l. Some
 of the people went away, including the members of this
 dzayamgishaitks house of git'andə and they came down
 farther until they reached salt water and at Metlakatla
 they found the village of gitxata and here they settled. They
 took the name dzayamgishaitks as their chiefs name. They
 have no other foreign relatives in any other tribe and are
 nearly extinct in the gitxata tribe.

origin of
git'andə

[sic?]

Vol IV p 39 Sam Lewis. a similar account: "When the git'andə separated from
 the g'ispaxl'ets some people stayed with the git'andə, others went to other Tsimshian
 tribes, and this one came to gitxata and became the bkogst house of this tribe. After
 legex had been defeated by the g'its'lasu, the git'andə who had as their chief getuk
 g'isp and the people under the chief gutxex laxskik separated and started
 the git'andə people and made a village known as g'ispax'ə'l, and when they
 got there they fought among themselves over hunting privileges and then
 dzayamgishaitks nephew dzayamiyelyeltk went away taking his sisters and
 broa. until they came to where the gitxata were living, became members of
 the tribe. An (older) uncle with him, dzo'wil'aks. They started indep. houses

Vol ~~IV~~ p 44. In myth of a crest: dzagamgishaitks is uncle and dzagam yilye'ltk is nephew, and it seems to occur before they left the git'and>. The crest (club) belonged only to the house of dzagam yilye'ltk until it amalgamated with the separate house of dzagamgishaitks.

2 houses
in past

Vol V p 4 Frank Bolton: no data.

Vol 1. p. 6. Sam Lewis: (giving name list)

divided into the following (1) dzagamgishayaitks
(2) dzagam yilye'ltk (3) dzo-wit'a'ks., having the same myth ~~and~~ ^{and} being of the same group although of independent houses in former days. This was of one house but now it is divided into two subdivisions

Isime, 1939. ts>g>mgish'e'its.

"Another group [from la's'i] Two groups of ganha'd> here together. One was ts>g>mgishaitks and ts>g>myalye'lk. They are of original git'ata stock, not coming from outside. Same origin as ts>g>mgish'e'its of the git'and>."

Vol I p 49 Kuo McLaury: same origin and crests and myths as 'asagaliyen, gitsi'as.
: in former times these houses tɛb'əksk and nɔdzəm laxdao were independent, both being branches of asagaliyen house from gadu. (metlakatla). Since, on becoming scarce, have amalgamated into one, all having same names and myths and crests.

Vol III p 18 Sam Lewis: Subdivided (1) tɛb'əksk (2) nɔdzəm laxdao (3) nɔsgatɔt: these were all independent houses but of same myth and origin and crests, names. They came from gadu having been with the house of 'asagaliyen' and they use the same myth and crests. Now almost extinct, only 3 survivors alive.

Vol V p 5. Frank Bolton: same origin as asagaliyen gatsi'as having long ago left Metlakatla and separated from asagaliyen. The myth is known as laxkawa'iyen (the name of the place asagaliyen lived, an island). Same crests and myth.

with p 5 Kuo McLaury: asagal'iyen was in former days their chief. Then the gidayanitz came and made war and drove most of the people away. asagaliyen and ~~most~~ of his people went up to the head of Wards Canal (ktɔn) and tɛb'əksk who was a younger brother of asagaliyen went out to sea to the islands and later went further south and came upon the gitxat'a people and stayed. Another branch of this house afterwards went among the gitg'atɔ and joined that tribe. "This was before the tsimsyan people lived permanently at Metlakatla and they only lived in groups some lived on the Skeena and some on the Nass and only the laxgibɔ people lived at Metlakatla"

NS

Vol. p 7 Sam Lewis: "...the senior of the two laxkibu houses having the same myth and names and crests as the house of nɔdzəm laxdao (now amalgamated)