

Manesk (Bynon) 1927

The g'isg'ansnat

manesk's father was gwa'nams, laxkibu, g'isg'ansnat.

The gitksan called all the land in the vicinity of the Kispix valley sg'ansnat: a small shrub. sgatin had lived there for a time, that is why they were known as [?] people of sg'ansnat. ? ? of this ^{group} were n'isy'og and gwandams. Owing to that fact they were known as g'isg'ansnat.

They were all laxkibu, but not of the same origin. tsoda was the myth and the head of the house of gwandams and of the house of n'isy'og from the st'ikin.

sgatin was from gitonmaks, the same as sp'og. Because he was a chief at gitonmaks, and from sp'og's house, he was recognized as a chief here.

kwandams originally had come from maxlakg'ata and in their myth they mention their having been taken to heaven at this point. When tsoda hurled the copper shield towards the Stikine the Tsimyan were so enraged at him that it almost caused civil war.

gwandams [was] first of this group to come to l'sons. At that time their name was tsoda and 'axnaxni'sku' ^{newer} 'stikine'.

They came to a place named 'wi' laxg'ap 'large on plateau', on the si'aks. They had territories all along the river to what is known as gitksedzo'otskut 'people of water of birds'.

They owned all that territory.

When sgatin came over at a later date from gitonmaks he was received by this group and owing to his being of royal rank he was absorbed into it. At that time they had a big valley k'insg'o'x 'toward ferry'. They had many names along it: wilusk'itg'enax 'where in his trail', tsom'axto'o'gust 'mouth of snake'(?). A man of this laxkibu group married a woman of laxon, laxsel, gitwintkul. Their son, sangewan grew up on this territory. When the people went downriver for solachen, sangewan stayed on the territory. After that the Kitwancool claimed the territory, but they have absolutely no exclusive claim to it.

Kinkkuch
why claimed
by laxon.

Royal Comm Evidence

(460) pp 130 - ff

Good on Territories of Arizansh

Gitla Danks

Gissansmat tube (cane from upper Kipagato)

A) The Laxkulu

- I a) Sgatin b) xaini c) galjo
 II a) Tsixan b) taxkamweix
 III a) kwandemore b) loobogot
 IV a) niosyot b) nioskinwotk

B) Gispoundwado

- a) jiril b) yox + niosko
 c) vitiyis'itku d) kwamats
 (com. with Verst, Gispahla)

Ganhadu

- A) Kamsan B) Axgalan C) Set-
 laxa'onska D) tuk

Githilnaksuz Laxkulu

- I Kexka II nimp'it or toj
 III katiya'ux b) kungo
 IV kso'it n latwilt'it

Eagle

- I mans'ish b) nioske'osaks
 c) gog' d) kagog' e) 'us-moxk
 II The laxtsom's'liic (Beaver) {same as at Sitwinksidan
 a) tē'g b) part'ne'xt' c) hadasom-
 som'isat d) fangé'nox e) gamne'itku
 III gelaxnam'ap
 IV xtsiyē' osilawo b) naxwass'oi

Gusgain of Stikine
A. Mercer, ni-skinwetk laxkibu, Aiyansh to Beynon 1947

After our people fled from the ganhads at tattan, and one group went over the hills to the Nass headwaters and another, among whom was gusq.a'in, a powerful warrior, went downriver and lived at stagin.

At stagin, mouth of Stikine River, the laxqibu, ganhada and laxskik people had their own villages, all in close proximity to one another. The central village was that of gusqain.

(There follows story of wolf howling, gusq.a'in extracting bone from its throat, and wolves bringing him wealth. He gave a great feast and adopted as his main crest the tguwe'ksogam qibu Prince of Wolves.)

[At Wrangell, someone told Beynon that gusq.a'in means "big cliff", same as watsta 'lge'x]

It originated from the fact that there was much foam
- *Beuy u u e s s* foam

u d i around their salway
?

- *ni s s a n g w a d z o h s*

- *s a s t a i n i* *trijit leu*
He has heard that the term applies to
⊗ *o r o u u e i* - the Eagle dapper
to salmon from the water

- *ni s s m a t e s* ?

- *ni s s s*
name applied to a slave
'lumpy person'

- *s a x a i n i* *trijit leu*
⊕ apply it to himself. It means
- *t x a l a x e t k* that there are no other chiefs
all above
u u u u u u u u
superior to these chiefs

✓ - *d z e j a s k* *na x u x k*
to assist } In assuming this name, the person
would run down to the guests who came down in
canoes in front of village, and destroy them and their contents
afterwards } replacing them, and asserting in all
that had been destroyed } restoring all the property
M u u ?

- *l o s t y o n*

- *s a m x h a w o n* myth
remnant of muscle

- *n t s i o l s k w i t*

- *' a m j a l s a j a l t* *a l t* } It was a term used during the
snail } when the woman in assuming this
name would bring the caribou pelts } least 900
- *c a r i m p e l t s* 'e o i l
and from the oil of

VII House of 'nɪs ha b o' t (gɪspawudwa'də)

Mens names

- (1) 'nɪs ha b o' t "the frogs are still scattered where they live"
(nɪs) a s i b ɔ b' o' t w i l' o d ɛ' t g a n' a' o (gandada)
still scattering where live the frog
- (2) 'nɪs g a n ɛ' s (elder) "the raven eats wild raspberries"
'nɪs x n ɛ' s ɔ ɣ t g ɛ' x
(elder) eating wild raspberries raven
- (3) t' s o' n t' ɛ' "the eagle sits on the very end of the tree"
t' s o' n t' ɛ' t x s k i' ɔ k
on end sitting eagle
- (4) w a h ɔ n' n' l a' w ɔ n
w a h ɔ n' n' l a' o ɣ ɔ n
everlasting spring
- (5) t a ɣ a ɣ' ɛ' ?

- (6) n ɔ x s "n a x n ɔ x all the way around" ✓
t x a' t k w u n a' x n ɔ x s Was first a n a x n ɔ x name,
all around n a x n ɔ x only assumed by the very oldest
in this house.

Boys names

- (1) ~~y a' ɔ x s~~ y ɛ' ɔ x s
for g i s t ɔ m y ɛ' ɔ x s as in House IV "raven
left eating by himself"
- (2) l i' g w a' "the eagles sitting by threes"
l i g w a n ɔ m t x s k i' ɔ k
on threes eagles
- (3) l i' t x a' ɔ p x "the eagles sit by fours"
l i t x a' ɔ p x ɔ m l i' w ɛ n t x s k i' ɔ k
on fours on sitting the eagles
- (4) i y ɛ' ɔ ɔ x "the raven shooting from each side"
'n i' ɔ ɔ n t g ɛ' x (gandada)
shooting from each side the raven