

g i t'ə m l a x' a' m
 people of on good

"people of on good (levelled land)"

Five gispəwudwads chiefs left that place, a little below Nagilton, after fighting: 1. tsiεbase' (eldest) 2. saxsa'ax. 3. nistkumi'k 4. alimlaxε 5. wice'ks. The gisp. all disappeared from Bmlaham, some say before, some after the flood. There were only gisp. there. Their descendants are known as g. t'ə m l a x' a' m.

Their myth is that of gao'a

Their main crests are: (which they brought with them)

- (1) mədil'ək principal one
- (2) ma'te', mtəgoat (head only), by royal chiefs of g. txa'ta and g. lodzax only (not others).
- (3) mεsε b'a'xs : red (blood) leather leggings - royal chiefs
- (4) gεmk (sun or moon) royal use it on headdress, poles. Lεkak use it only painted on robes.
- (5) m'axe (rainbow) royal, painted on HF, face, robes.
- (6) lax'ə'm (supernatural bird, long straight beak). Royal (all)
- (7) hε's (fireweed). The name g. isqahε's was derived from this, because fireweed was plentiful there and was taken as a crest. Headdress. Poles.

TP. of ni-snawε (at Simpson) had this on it

- (8) xskε'əmsəm - a bird of the mountains, not seen here, with recurved beak, long wings, black tail feathers with white tips. Used by royal gispəwudwads and also lεplidzi'ust (g. inax) on TP. of his at Simpson

was taken to heaven was a t'mlabam, of house of 'an'anε-x. [t'xe'msam is the man whom the gitksadz have in their myth that originated the gitksadz people. The name then was wiget, Txe'msam or wiget went up into heaven from gitksadz-x at the same time as adalepe'ik from t'mlaxam. Txe'msam came out of the heavens and brought light with him. i.e. go'ibε; the t'mlaxam people claim the same crest go'ibε because adalepe'ik came out of the sky at the same time as t'xe'msam - gutkuniyuks (owl) - this was taken by the t'mlabam a long time after the madiok had been adopted as crest, and is not general to them all - belongs to house of niyuks, from which niyuks (gitlen) derives his name. It was his naxax. It is not a crest, only a naxax.

owl is not a crest but a naxax

lax'o'm is a dzepek; also connected with the myth of adalepe'ik, and the go'ibε, belongs to house of niyuks, ananex, we'lax (gitlen, branch of niyuks, - as to the next. This crest has been only lately acquired by the t'mlaxam people, that is after they came from t'mlaxam. gutnaxne'songet is the originator of the next. Some of the many myths about the next have it that it belongs to the original saltwater group, gitnagunaks and gitksadz. Then the people applied their own next of the hills in the same way as the madiogam dzax'maks is applied. It's a later crest than the gogzly for the t'mlax'am. The house of niyuks was the first to adopt the next, and it was represented as two fighting or colliding 'next. From this it was used by the other interior gisp. It was given voluntarily on the part of the gitnagunaks and gitksadz to the people of the hills. The mod.-dzax - was acquired in myth by suny at emurge at different places, termed spanaxnd-x. The mod. gil - was given by the t'mlaxam gisp to all those who became associated with them, incl. saltwater group. The gitnagunaks, gitksadz-x and git'mlaxam

next

became amalgamated together. The gitragunaks and temlaxam
are not wulε'isk to each other, not related at all
to the present day. The gitksadz of course claim their
relationship through gao'ʼa. The gitragunaks came
to be recognized as gispwudwade through having the
mɔdiɔgm dɔaxɔmʔaks as their crest, and their relationship
is called lekswulε'isk (strange relation, or stranger
related). ~~Both~~ (Both having the mɔdik) they considered
themselves wulε'isk. That is why they cannot intermarry.
The gitragunaks to this day ^{never use the mɔdik but} still use their ^{former} mɔd-dɔax-
(not the mɔdik) The mɔd-dɔax- is the pTex of the
gunaks. When they and the temlaxam group ^{first} met
together, they ^{first} both recognized their general crest
as being the same. (That is when the gunaks got the
name gispwudwade, which the temlaxam had had
from the time of gao'ʼa.) ~~The 'next is the pTex of~~
~~all the gisp. group. (so is the mɔdik)~~ The gispaw
~~have really two pTex. The other phratres have only one pTex.~~

The 'next is the pTex of all the gisp. group. The
mɔdik would go together with the 'next as pTex of the
gispaw. The gisp. have really two pTex. The other phratres
have only one pTex.

The gitksadzox brought their he'st crest with them to tmlaxam. The gitksan term all their g'ispaw g'isga'he's, for gitg'ah'e'st: people of the he'st. The he'st may be used by the t'mlaxam groups, but this is not recognized as in good form, being the special crest of the gitksadzox, who never gave the crest to the tmlaxam people. Although the people of the gitksadzox may use the m'odiak they never ranked it above their own former crest the he'st. The general crest of the t'mlaxam group before they got the grizzly was the layax'we's; it belonged to all of them in common. This monster was seen emerging from the lake near tmlax'am, and was assumed by all of them.

he'st special crest of gitksadzox

tmloxam layax'we's early general crest of tmlaxam

The mate crest was exclusively the property of ni'sshaiwe'xs. There is great controversy over its ownership. ni'ssnawe' wanted it, and being a we'kot of ni'sshaiwe'xs he was granted the privilege of using it. Although tsyebase' has the same crest, it is under a different title, but it is really the same crest, and also belongs to ni'yuks

mt'n goat

grone

maxm'x, crest of tsyebase', named and the name of tsyebase' was taken from this crest
 t's'ye'pkam = aci't maxm'e'x. Her own exclusive
 tied the feet of the grone crest, doesn't belong to others

real

The 'o' / o (real) was adopted as a crest after the people left tmlaxam, by t'saxamse'gisk (of the git'rajanaks group) All the git'rajanaks g'isp use it. Not the property of 'an'ane'x and wi'a'le'io.

The g'al'apli'bam laxe' was taken after they adopted the m'odiak by the tmlaxam. Belongs to house of ni'yuks.
 g'o'iba ^{there is a myth, connected with people going to heaven} crest belongs to 'anane'x (git'lea, g'isp) (and) to wiget (g'ispax' / ts, gitksadzox group) ^{The crest g'o'iba belongs to him} It really belongs to the gitksadzox. In the myth of adalepe'ik (woman) who

not have the quizzly or any other. The madiok came in as a crest just a little time before the flood, and was brought from hagwolgeit; it was given to ni7shaiwe'xs by _____ and this was in turn given to ^{tsyeb7se'} tsyeb7se who wished for it; and tseyeb7se got the privilege from ni7shaiwe'xs to put copper claws on his madiok; ni7shaiwe'xs consented, and the madiok eventually became the property of all the royal tamlaxam gispod. as they were all we'k7t.

gitnagunaks

The gitnagunaks don't use this madiok, they use the madiogam dzagom'aks. no connection between the two. The gitnagunaks are another group altogether from the tamlaxam. In festivals, the tamlaxam would invite the gitnagunaks as guests - and it was not the rule to invite people of the same general crest.

gitksodzox

The gitksodzox are connected with the tamlaxam. gitksodzox is the tribe or village on the Pass from which ga'o'a originated ...?-- ga'o'a herself was not taken into the sky but went further down the Pass, and there formed a village, 'ksodzox', which became the gitksodzox people. Her children who went into the sky became the ancestors of the tamlaxam gispod. The gitksodzox house, subalait etc possess also the madiok, because they were the direct descendants of ga'o'a herself. subalait and the gitksodzox went from their place to tamlaxam and became associated with them, and in this way acquired the madiok crest. The gitksodzox before joining the tamlaxam possessed the heist crest. This was their general crest at the time ... They were formed at the time of ga'o'a. Knowledge does not go any farther.

heist

Meaning of gispuwudwa'do - doesn't know exactly, thinks it means "the beginning of everything" akswatwa'to means "spreading out" When a stream ^{spread} branches into many streams it is termed akswatwa'to. gis- would mean people, for git-.

Meaning of gispuwudwa'do

General origins and crests
of gispawudwa'do

Joseph Bradley (niyuks)

... at tamla'aim, who was the oldest descendant of gao'a; ge'tuk went to tamla'aim at the same time as the descendants of gao'a came and settled there, and became associated with t'syebase'

Of the descendants of the sons of gao'a (1) t'syebase' was the eldest (2) ce'ks (3) 'ni7swexs (4) ni7stkwimik (5) ni7shaiwe'xs (6) sax sa'axt

These were all the direct descendants of the children of gao'a. They all use the myth of gao'a as that of their own origin. The house of ni7shaiwe'xs use this myth of gao'a as their me'lsk (tradition). The others use it only as their ada'ox (myth)

On the houses of the children of gao'a were

- | | |
|----------------------|------------------------|
| (1) gemk crest | on house of g. amaye'm |
| (2) ma'xe | liegwentk |
| (3) pi'yelst | t'ia'welp |
| (4) gag an' t'sonoxk | tiq'yo'wan |
- represented by the features of human being

Importance: (1) gemk crest was inherited by g. amaye'm, from

g. amaye'm → ni7snawe' and ni7stkwimik descended and in own house. The descendants of gao'a g. amaye'm are not well known, nor is the conn. of these 4 & later gisp. gemk is also used by ce'ks and other tamla'am, but it is not recognized as their foremost crest, it belongs more specially to ni7snawe' & ni7stkwimik. It is also used by ~~the~~ niyuks (gasp, getlen) a tamla'am, a desc of house of ni7shaiwe'xs.

(2) ma'xe only used in house of ni'yuks; represented on house front & on robes. He got it from house of ni7shaiwe'xs.

(3) pi'yelst 'stars' a special crest of house of ni7shaiwe'xs but also used by other royal gasp tamla'am.

(4) gag an' t'sonoxk (same as 3)

The children of gao'a had only [these 4?] crests. They did

imitation

me'lsk
ada'ox

Attempts to trace
roots from children of
gao'a

rainbow
stars
skulls

Descend from children
of gao'a not well known

Bradley : Zulalam
niyuks

The direct descendants of the children of gao'a
were : t'sebass' (eldest)
ceks
ni'swe'xs
ni'stkami'k
ni'shaiwe'xs
(6) saxsa'a'xt

The house of ni'shaiwe'xs use the myth of gao'a as
their m'el'sk (tradition), the others use it only as their
ada'ox (myth)

The children of gao'a with their crests were :

gamayem	, on his house was the	gemk	sun
li'gwentk		ma'xe	rainbow
ti'a'wəlp		pi'yelst	stars
li'qi'yo'wəp		gagan'f'sə'xk	shadow

The connection of these four with later g'ispedwa'də, and the
descent of these crests are not well known. These were the
only crests the children of gao'a had.

1. gemk is used (though not as their foremost crest) by
ceks and other Zulalam, although it belongs more
especially to ni'snawe' and ni'stkami'k, who are descended
from gamayem. It is also used by niyuks, a descendant
of the house of ni'shaiwe'xs.
2. ma'xe used only by niyuks. He got it from the house
of ni'shaiwe'xs.
3. pi'yelst. More especially a crest of ni'shaiwe'xs, but
also used by other royal g'ispedwa'də.
4. Shadow, same as 3.

Incomplete

produced in
favor of
ni'shaiwe'xs
from whom
niyuks come