

gitnə'gun'a'ks

These are said to have been ~~pe~~ Isimehian people living at gidəstu, some of them were taken down into the sea. The next coast derives from them. Some families trace their origins to that place:

1. t'amks gispaxlɔts
2. nis'omaqε' gitwilgɔts
3. wud'me's giben
4. watida'ax gətsi'əs
5. nis'ə'is gitxata
wutsimt gitwilgɔts

House at gidəstsu was k'wəttɔ' (gispəw)

The gitnə'gun'a'ks are of saltwater gispəw, part of the old saltwater ^{branch} group, only they have a different myth.

Crests: (1) ^{naxnəx?} naxnəqə'm xso' supernatural canoe, with bow that opens as mouth. Used in kal'εit

(2) gaidəm daga'a'ə

(3) giget

Principal crests: ~~mə~~ next and mədi:zəm dza'məks

Wright: Lemlaham

The direct descendants of gao'a, and wikat to one another, are:

tsibasa'

ni'swe'xs

alim laxe'

They have a crest of gao'a which they display

They own exactly the same exclusive crests:

ligidit with balham hakwata'k

mesaba'xs ~~red~~ red leggings

totkam'ne'xt blackfish robe

negaim sag->'l+k scalp with fur

galkmati

la'namgait 10 layers.

The other Lemlaham royal chiefs (all somehow ~~are~~ descendants of the 4 sons and 4 daughters of gao'a) and wila'isk to above 3:

saxsa'axt

wice'ks

ni'snawa'

ni'stkumik

The royal gispawudwa'də of Temladam

There were 10 royal houses at d'əm lax'əm :

1. head chief 'ni'shäi'wεs. He lived at a place named wi'pukse'x (where is a point) on t'əm lax'əm
2. t'ka'wa'sen (all these gisp were originally all brother we'kət); he was also of wi'pukse'x
3. gaspəce'ks
4. tseybə'se
5. qε'1
6. saxsa'axt anaxnax name, who was then named laxε'
7. ni'swe'xs
8. ka'yε'
9. qamäyε'm (the house of ni'stkəmi:k is from this)
10. another still living up the Skuna whose name [later remembered] ni'sdaxə'k

a'lim laxε' was of the house of gaspəce'ks

They all had the same crests. They had different individual crests, but they allowed the use of them by their brothers, although they were of individual ownership.

The mədi'ək was the general crest of them all, i.e. the mədi'əgəm gilha'oli : the grizzly of the hills and only when they came to the salt water they got to use the ənext. And the mədi'əgəm

dzaγəm'aks was not theirs until they came to the salt water. He thinks that there were both gispaw salt water and inland

The gisp chiefs and houses were all grouped together at t'əm lax'əm, and were called gispawudwadə, and they had as their first crest gεmk (sun) which belonged to the 10 chiefs. They also had the gutkōni'yuks (owl) crest of the 10 but it was not an important crest, used as a dec on robes and also sometimes as headdress. galəplibəm laxε' (thunderbird) belonged to the 10. All their private crests were more or less interchangeable and used by many.

The hε'st (fireweed) used generally by them all

Crests

mədi'əgəm gilha'oli

gεmk (sun)

gutkōni'yuks (owl)

galəplibəm laxε' (thunderbird)

hε'st (fireweed)

gεmk

owl

thunderbird

fireweed

qispawudwado crests

Wallace, 1915.

qitomlaxam, qispawudwado, called themselves qisgah'e's

- (1) madi'ok principal
guyly
- (2) ma'te^c mtagat head part only used as crest Royal
belongs to qitxata & qiludzu^u only
- (3) mesab'a'xs coloured, supposedly by blood Royal
- (4) gemk loyal use as HD, on poles. lck. painted on robes only.
lun moon (MH)
- (5) ma'xe rainbow Royal. HF, Face, Lobs
- (6) lax'om (bird) Royal
- (7) he's HD, TP
dog
- (8) xske' msom Royal and loplidziust.

Leltwater "qispawudwado"

- (9) madi'egam dzag'om'a'ks
only { -ge'tuk qitands - lax'e' qitwilgots - watida'ax qitsis
- ni's'omage' qitwilgots
- interior qispaw on base R.

qitomlaxam don't use it. Their regular madi'k is the same but lacks dorsal fin (with hole)

curiosity It is shown sitting or standing ^{erect}, as robe (of complete fur and head, ^{wooden} fin added), protruding tongue

use "Other qispaw may use it, but it must be of wood on pole, or painted on robe (not fur)

- (10) 'next Wallace thinks phratry name derived from it, so must be their ^{first} ~~name~~ crest
Used on robes, TP, HFP,
Headdresses used by Royal called tkuwe'ksagam 'next
bisbas wicks saxsaxt nistkamik
hekahyet call theirs simply 'next

giving use of
crest

Why to the inland nobility have it? When they came here, those of the coast gave the next to them to use, but not as their own property. The adopted next of those inland gispaw. is the tkwe'lkstom next, but it is not considered as having been their own originally.

The coast gispawudwads term this crest som'ne'xt. The next is general to all the gispaw., but when it has been adopted by a special house, it is different in name and appearance.

(11) daga'a'o as a wooden headdress. Used by
- tamks - watida'ax - wutsi'nt
- nis'omag.e' - wudime.s - nis'>'is
orig. at qidast'u, home of kwat'tz' (gispaw)

(12) gi'get supernatural human HFP, poles, robes.
Used by - lag.axni'tsk
- all saltwater gispawudwads.

gitnə'gun'a'ks (part of salt water gispaw but have different myths.)
- list above (11), (12)

- spoken of in myth of origin of next crest. The next is derived from them.

gitksadzə'. - of Koss origin - suhalait gispawts - niswe'is

Old saltwater gispawudwads crests were

(a) next

(b) madigəm dzag.əm'aks They are supposed to have seen the madi-k monster diving in and out off the mountain of kwok. In ancient days there were rocks for these monsters, and they were worshipped by being fed fat.

(13)

(c) $laqax \rightarrow we'sa$ "mouth at both ends." (next mouths)
both ends mouth

belonged originally to the saltwater group and
 $gitnaganaks$, not $gitksadz$.
Now used generally by all $qispawidwa'da$, as a
headdress by nobles only, and on poles, HF, robes.

$gitnaganaks$ crests:

(14)

(a) $naxnaqom xs'a$ supernatural canoe, used in
halait dance. Bow opens as a mouth.

(b) $q.a'idam dag.a'a'$ [Name " ?]

(c) $qiqe't$ originated with them and belonged to them
originally. May be assumed now only by those
tracing their origin to the myth

Which families here trace their origin from the old saltwater
 $qisp$? The people here are only 1. Inland 2. $gitnaganaks$
3. $gitksadz$. So the $gitnaganaks$ and the $gitksadz$
form the $laxm'o'n$ "on saltwater" branch

$gitksadz$ crests

(a) $modiegom dzagom'aks$ same as $gitnaganaks$
except latter would add "gitnaganaks" to the
end of the term. Different myths. Same uses.

(b) "next" different from $gitnaganaks$ in not having
fins. Same name, different myths.

So both $gitnaganaks$ and $gitksadz$ shared the same
two principal crests. The people of the saltwater considered
as a whole that the "next" was the more distinctive; those
of the hills (Semlaham) preferred the $modiak$. As they are both
 $qispaw$, they hold these crests as of equal standing.

[Comments on ?]

Beas list (p 491)

(1) mɔdɪk

(2) ɔnext

(3) gɛmk moon gɛm gɔm hu'ɔ pɔl
lunary of night

Originated with Lemlaham people, but now used by all gispaw.

Some people of the laxmɔ'n had used it, prior to their connection with the interior gispawudwa'dɔ. They had their own myth for it.

Shown circular with human standing erect in it.

There is no sun crest.

(4) ma'xe ^{rainbow} Originated with gao'a at Lemlaham, but used by all now. The saltwater people used it only since uniting with the interior gispaw, and with their permission.

(5) he's ^{dog} Lemlaham, and still exclusive to interior branch and even now would be used only by the royal gispaw. One of the gɪtkɔdɔ used it (suhalaɪt) but with questionable right.

(6) pi'yɔltɔk "red sky" (sunrise and sunset) used as facial decoration by all gispaw now, although the laxmɔ'n may (?) have had it first(?).

(7) pi'yɛlc stars Orig. with gao'a myth, Lemlaham, now used by all gispaw, painted with other crests on houses and robes.

(8) ?

(9) txa·tkunɛ'ɔxɔ (ɔnext) fins all around gɪtnugunaks crest, not used at all by other groups. There is a txa·tkunɛ'ɔxɔ (ɔawɪɔ) a ^{exclusive} personal crest of ɔawɪɔ ganhɔdɔ, gɪnax'angɪk. It is a fish, not conn with this

- (10) wilmi'c "where spawns" a grizzly-like monster always shown with children in its back.
 - ni-stkami-k has it painted on the beams and rafters of his house, and the house is known as wilmi'os [huyetsk?]
 - weeks (ginaxangik) has a wooden headdress repres. the monster's head, and a robe with pockets in it, in which the "children" are placed in such a way that only their heads show.
 Probably originated in interior, as used only by royal branch.

huddun mra goat

- (11) galkma'ti Temlaham, All Royal group and also
 - tsamtk's and - gamdyem both lakakiget the only lakakiget who use it. Their myth traces them back to interior origin.
 In royal branch it is used mainly by g. lodzans and g. txa'ta.

- (12) mesaba'xs red leggings

Originated by one of the g. isq a qe's chiefs of the gitksan, who brought them to Temlaham, so used only by those who trace origin to Temlaham.

- (13) g. aodok'ge't two men on the head of a grizzly
 Exclusive to wiget g. spaxlts,
 He saw this being on the Skeena. He is of gitksadz's origin.

- (14) gwusmeta'xk' robe of seaweed.
 robe / a seaweed

Originated with gitksadz's, now general in use by all g. spawudwa'do. In practice only the lakakiget class use it. Real seaweed is tied to the robe and it is worn in naming ceremony.

(15) ne'g'am / saqo'lok "pen with scalp"
pen with scalp

The original crest, a pen attached to the head by a strap under the chin, originated with the gidostsu gispawudwa'do, house of ni-slo's, and belonged exclusively to him. But it was also used by his relatives at Metlakatla. (The name ni-slo's originated with the gitwiltgots and then was taken to gidostsu). It was used in the christening ceremony and also sometimes on the battlefield.

ni-slo's of the gidostsu went to visit the gitxawel'iks (a Bella Bella speaking group that now live with the gidostsu), and a war party of gitzaxte't and gina-xangi'k attacked that group. ni-slo's was told to leave by the invaders, but refused, and was killed by a gitzaxte't man wa-g.o'x of the ^{ganhada} house of ni-skiwe'. wa-g.o'x cut off his head, then took his scalp with the pen still on it as a war prize. The house of ni-skiwe' ~~took~~ ^{assumed} it as a crest.

The gispawudwa'do relatives of the dead ni-slo's resented the ganhada having this crest and tried to buy it back. These included all the royal gispawudwa'do chiefs. Their offer was refused, so tsibase' challenged ni-skiwe' at the village of ktetxe'l. Each side brought in all its copper, and these were placed in the centre of the floor, and drawn out one at a time and given to the opposite side. tsibase' lost, and the chief ni-slo'o's who was representing ni-skiwe' then wore the crest once and burned it in the fire saying: "I am finished

with it, as I have won. I now return the scalp.²
He still had the power to keep it if he wished,
but he returned it to the house of ni:slɔ's.
That was the only time the gitzaxtɛt wore it.

The gispawudwa'dɔ relatives of ni:slɔ's
(tsibasa', wiceks, and ni:slɔ's) use this
headdress only in the form of the fin
ne'.εx

It is evident that the gitzaxtɛt g.ankhɔ'dɔ still
consider that they own the crest. See their Crest file.

- (16) mɔsq.a'it bə/hɛ' "pearly white breast" (of modik)
white breast "pearly"

Abalone shell was sewn on the breast of the grizzly
skin worn by the performer.

Used only by ni:slɔ's of gitwilqɛts
This originated with the gisq.ag.ε's who took it to Semlaham.

TP. Another representation of the grizzly used exclusively
by ni:slɔ's on a TP at Simpson is the bear
with a human holding its belly open. This refers to
a different myth, and is practically another crest.

- (17) tək'a'n muraɣ Two representations used as
crests:

(a) wilaxɛ' (gisp, gitsis) used it painted on the
face of his da''ax steps, in the form of
eclectic human beings in many positions.
He is a Semlaham

TP (b) winɛ's (gina'dɔ'iks, gisp) uses it as
human beings on his totem pole (in front of
Pollard's store). winɛ's is of gitsamg.ε'lɔm origin
a separate, 4th, group of gispawudwa'dɔ.

- (18) *g.a.nɛ'g.səm dɛ'i* a trick ladder of slabs up to the ceremonial entrance to the house over the regular door (a ladder led down inside). Invented and exclusively owned by *tsibasa'* who used it on only one occasion to make it difficult for his *g.ispaɫɔ'ts* and *g.it'and* guests at a great feast to which he invited all the Inuvialuit.

Not used in any other way. Remembered as *tsibasa's* ladder.

- (19) *w.i|naguku'ɔt* "next" "colliding blackfish"
 where collide here on blackfish

Originated with *laxmɔn*, but they have allowed the inland group to use it and it is now a general *g.ispaw*-crest.

Used on HF, lobes, Poles (one above other)

- (20) *g.a'nəm ktɛm'a'wɔs* snag of *ktɛm'aus*

ktɛm'aus is a place on the Skuna which was thought to be the abode of a *haɫwɔɫɔ'x* monster, which the people appeased with offerings of fat whenever they passed by. At that place were two large sharp snags protruding out of the sandbar. These were thought to be protruding from the back of the fierce grizzly-like monster.

The *laxmɔn g.ispawdwa'dɔ* have a myth connecting themselves with this monster. It has since become a crest used generally by all the *g.ispawdwa'dɔ*, but particularly by

- *wice'ks* (*g.inaxangik*)

- *ni-sɔ's* (*g.itwɔɫɔ'ts*)

whose royal position allowed them to choose their crests.

It is used only on totem poles, an erect pole on top, not otherwise. Not in connection with *lanəmgeɫt*.



lanomge'it the hat with ^{woven} spruce root discs on top.

: wi'nagomge'it is the name generally used for the 10 disc hats of tsibase' and nistkamik. These two gispowudwada chiefs had a controversy over who owned it, and both adopted it.

The other lanomge'it are smaller, but several are used by other chiefs:

: ksa'lanomge'it - the 8 disc hat of merely / " ni'slagano's, royal laxkibu chief of the gitl'e'u.

: g.a'məx'g.ɔ'x.s "chewed remnants of maple"
 _{chewed remnants} maple a headdress of a beaver chewing a maple branch, with a 5 disc lanomge'it on top, used by sq.agwe't royal laxski.k, gitandə.
 leg'e'x was exactly same, being of same family.

The three have to have different names to distinguish them, and different myths explaining them.

(21) g. a'əbli'bam | laxε' Thunder.
thunder of the air

like all things of the sky it was regarded by the gispw. as their crest. But in particular ni-swe'xs and tsibase' used it, as a house painting outside and inside at rear. It was shown as a bird with a long ~~black~~ beak curved at the end, somewhat different from the ske'wism.

[nəfɪnɔp?]

The same two used it as a halait, worn as a large bird figure with rolled up, mechanically operated wings which unfolded accompanied by thunderous noises (on later times they burned gunpowder to produce the noise).

ni-syag.ane't (ganhadə, g, tsi's) also used it, as a bird headdress (no wings) worn on the halait.

(22) 'asewε' | gət monster bird resembling a grizzly with wings which made a great noise.

really the crest of, and belongs only to:

təg.um (ganha'də, gitsi's), who has a myth explaining how he saw it in Work Channel.

wiceks (gimax, gisp) used it, but applied to a war canoe.

(23) | gidi't a naxnɔ'x in the shape of a wooden human being with a body that moves from side to side, and movable arms. "Like a jack in the box".

It was used in war, setup in a canoe to draw the enemies fire, thinking it was a royal chief.

Also shown in ye'aku. It was a crest of the first ginaxangak wice'ks, and when he did it went to tsi'base' gitxata.

(24) maxmε'x grouse a crest of the interior
qispawudwa'da, the qisg, ahε's

- ne'kə (qiludzana, qispaw) house uses it
- tsamtk (qispaxlɔ'ts,) " " "

These two houses came from the interior and
joined the Inumshan, long ago.

Used as a wooden carving on top of housefront,
and as a headdress, made of feathers.

(25) xtsenɔ'su caterpillar (actually refers to the
colouring of the caterpillar) A carved wooden
headdress 2'x8" with 3 bear-like heads
separated by yellow stripes, worn by girls, down
the back.

- ni-swi'ts (qisp, qispaxlɔ'ts), also painted
it on housefront.

Perhaps other qispawudwa'da, perhaps from interior

Not a crest

(26) lu wut'si'ɔn
in | mouse

Not used by Inumshan.

The Kaida believe that

if a man is sick it may be caused by
another man, who is caught and thrown overboard.
If he floats it is said he has a wut'si'n t in
his stomach.

(27) sg, an haqu'hε'
wooden | forget, meaning
not known

- a naxnɔ'x of tsibasa'

A naxnɔ'x,
not a crest.

a growing pole of wood.

See tsibasa file and naxnɔ'x file.

(28) galk madi'k Used in some form by all
qisp. gibawε'aksak and lakakiget

(29) lagwa | g.a'utsi "fire of (eulachon) grease"
fire | grease

Fires as Crests (dzεpk)

: l'agwə | g.a'utʂi "fire of (eulachon) grease"
 fire | grease

Used as a crest (though not represented in any other way) by
 - tsibase' (q.spəwudwa'də)
 - ni'snawe'

About 20 boxes of eulachon grease would be burned.

: l'agwi | yu'əp "fire of dirt", used by ləqε'x
 fire | dirt (laxski.k)

: l'agwi 'ə'l.ə "fire of seal" (10 seal skins filled with eulachon grease would be burned)
 used by hai'əmas (ganhada) national god of Wallace.

gispawudwa'da crest

gwus laple'ep'a) : "glittering garment" used as a
dzepk by many gispawudwads.

1 watida'ax (gitsis). used by all men and women
in this house.

Used by all lekakiget gispaw. here (Simpson). It is a
small dzepk, and royal gispaw. won't use it.
(a garment with white cloth pieces sewn on).