

git'ando' crests

I (Royal) House of sgagwε't

(laxskiek)

McKays:

- (a) haikam stso'l not used by any others in this form
- (b) gi'ebalk exclusive to sgagwet and other royal gunhui't
- (c) jat or wile'oksam qε't : shark used by royal gunhui't laxskiek
- (d) many more but they were in nax nax form
- (e) xskiək

House names

- (1) xski'egam wε'lb "eagle's house" his house at present time
- (2) halait'am wε'lb : one of Sgagweta's houses on the Skuna built off the ground house

No special names for canoes

Had special names for dogs, referring to laxskiek crest.

- (a) sagε'i [t xskiek] : belonged to Eagles, not exclusively, gathering rotten limbs the eagle to this house.
Many names applied to the dog are those of the wife or mother of owner of the dog.
- (b) gεxta'ben [stso'l] belongs to Laxskiek people
dragging belly of beaver "Beaver drags his belly"
- (c) yagε'ks [kat stso'l]
down to beach sliding beaver
- (d) at taxg.ɔ'x [sɔl stso'l] : belonged to the Laxskiek of any tribe at all. A great many of these names.

⊙ The reason why these names were formed was this: when they married and had no offspring, names were found for their pet dog, and they were then known as the father of such and such a dog.

Names for coppers:

- (a) tpu'nam hayε'tsk : whale copper or plentiful copper, engraved
It was broken to pieces and distrib to chips, repres. bones of sgagwε't.


I House of ge'otuk

(g'ispswudwade)

McKay. (a) madi'ogom dzaj?m'aks : grizzly of the water made on top of the house in front, carved in wood, whole figure of madiogom sitting with paws up looking down. Different from regular grizzly in having seaweeds instead of fur. They don't carve it any different, but mention that fact when ~~assuming~~ ^{assuming} the crest. Painted on robes also, and headdress with head of madiok.

Also used by li'omlax'e' (g'isp, g'naxangik) who had same myth. There are only two he knows using it.

(b) g'emk [g'emgom hie'pəl] : moon. ~~is~~ used on robe when assuming name, on death of a person in his house, represented on his face, painted in red; red circular line all around face. On robe, painted red, in shape of human face. Used also by niyuk (gitlen)

(c) ma'xe (rainbow) painted across face ; on robes; on house front. Used by the royal g'ispswudwade.

(d) h'est (fireweed) used by gamayem alone. There as a commemoration pole here on the island, erected in the memory of gamayem, which is a h'est. All ... paintings of the git and > houses are still in existence and visible on the Akuna at gitwilga'xsi (about 50 miles upriver)

h'est also used by ni'snawe' (gilodzag) and suhalat (g'ispaxl'ts). The pole should be painted red to represent the h'est. Also by wal'amg>'l or ni'skwe's (same) gilodzag. It seems that gamayem adopted it after he separated from ge'otuk house.

Bradley : Crests of gamayem of the git and >

(a) g'emk (sun or moon ??)

- Johnson:
- (a) $\eta \epsilon \cdot x t$ has seen it used by him
 - (b) $m \epsilon d i \cdot \eta k$ (a $\eta \gamma \sigma m' a k s$, she thinks)
 - (c) $h \epsilon \cdot s t$ his own representation here on his band's territory
also belonged to a $l i m l a \epsilon \epsilon'$ (has seen it used by him
on his robe and on Totem pole at $l a x s g a' y \epsilon n s$ on
Skuna in $g i n a x a n g i k$ territory ^{on cross leaves} "the place with leaves across")
 - (d) $m a' x e$
 - (e) $g \epsilon m k$

II House of 'nioxto

(Iaxskiook)

McKay:

(a) st'so:l (beaver) carved on the front of the house, in beaver form, but its head was turned down to the ground and was turned nax na'jom st'so:l. Had no stick in its mouth, did have checkered tail, with human face in it. Also used by giste ku [III] but a little different relatives.

(b) qalkha'w'ts : hat of species of salt water ducks. used as headdress when assuming a name, on its beak was mother of pearl. Did not belong to other houses exc perhaps sg. a gwe't.

He might also use the Iaxskiook, which was the general crest. The xskiook was used in different forms by different Iaxskiook, all according to the myth connected. Some would represent it as a whole skiook, others as tattooed on the hands, others small decorations merely to show that they were of the xskiook.

For myth of (a) st'so:l see this file. (he and relatives killed monster beaver at Labelsee)

Johnson:

(a) haitkam st'so:l

(b) nax na'jom txa'o (also used in nlu.'o'ox subdw of III) = gip'o'igamtka°

(c) max lak pi'ok xskiook : ten eagles. A headdress ^{over} through ten eagles

with ten eagles represented; one large, the other nine repres. as offspring, painted representations of feathers on the eagle

Exclusive: Ganhada have max lak pi'ok but with ravens.

(d) gwusg.a'lgol garment of groundhog, and the term galgol was applied to it instead of gwi'yuk because of its bright luster. Exclusive.

III House of g'ist'ε'ku (laxskiak)

McKay's (a) naxnaxom st'so'l represented on his Totem pole here, on back near he'ist; also made on the 4 corner posts of the house. In corner post with it they use on this beaver a stick protruding from its back, apparently having been chewed, and called g'amnage'ig'esk: old remnants, or chewing stick. It protruded over the roof, to each corner, made in manner of the lanange'it, about 3 layers. (It was lying across top of pole, over the roof)

Totem pole

(b) This was used as a hat, the g'amnage'ig'esk with 3 layers, in ceremony of assuming a name. The beaver was also painted on robe used in same ceremony. Not used by anyone else in this form:

(c) naxnaxom txa'o used on robe, for assuming name. Made like a regular halibut; no human beings on it. Painted on house front. Not on pole or headdress

gilaske'meyon [III b] had a special naxnaxom st'so'l of his own. This was adopted by him in a feast, but he mentioned no myth in this connection, as was the custom to do. Made on each corner post of his house, may still be seen on the Skena; standing beaver on the poles. In here, it was standing inside the house. Without the g'amnage'ig'esk. He also used the other crests of g'ist'ε'ku.

Johnson (a) he'itkam st'so'l on his pole here, it is called erect beaver, although squatting.
(b) naxnaxom txa'o
(c) xsk'1-ək - also on his pole.

pole

McKay's: Totem pole is here, eagle on top, and a sitting beaver; the human at the bottom represents a being in the myth, human. The beaver sits on top of human being.

McKay: (a) naxnagom gayε't represented on a pole, head down, taken away by Crosby. On each fin was a representation of human faces. About 6 fins. Supposed to be all covered with fins, being supernatural. Several colours, red, black, greenish. Used exclusively here. Used only on poles. (and made also on large spoon used in festivals.)

(pole)

† εjom has his own naxnagom gayε't, not this one. That of †εjom was seen along Warks Canal; this one was seen in gidayan's country when niss yajiyunε't was on a war expedition there. Nobody else uses this.

(b) wilεxtol gε'x feathers were made of copper. Used as headdress, a raven with copper wings; represented with 2 maksi† (white weasels) representing salmon livers in its mouth. Used only as a headdress. Used by any other in other forms.

(c) naxnagom game'ts : deep-sea gamets with many limbs, with a human face in the centre. No myth. Only adopted in a ye'ok. Represented on robes, painted red; the only way of using it here. Used by many in the same form.

(d) wutwa'dε a being with human faces all over its body, painted on house fronts. Exclusive to this house (not conn. with gispowudwadε)

(ivb) ~~†~~ g.amsa'gε'k could not use wilεxtol gε'x but only ordinary raven; he used the wutwa'dε. Not the naxnagom game'ts, nor naxnagom gayε't because he was the junior and lower.

(ivc) g.aga'oktok could use the 4 special crests of niss... All these are hereditary in this house.

(ivd) tsayamgishε'its used the 4 above, also another special crest of his own

(a) tε'x†om sgano'tks : the circular ring around the moon, ring (with) to decorate

Painted it on house front as a red ring with 2 human beings on each side of the door, which was in centre of the ring. Also on robes. Exclusive.

This special crest *texdam sqan'ts* was given to *tsayamgishet's* only recently (over 40 yrs ago) by *nisyajiyunet*, to be his exclusive crest. They were brothers and *tsayam* wanted it.

- Johnson:
- (a) *gex*
 - (b) *pt'se'nəm gaye't*
 - (c) she doesn't know about *wutwa'dax*
 - (d) *naxnagom game'ts*.

V House of gaye'lowax (g-anhadz)

McKays: don't know . house extinct

VI House of laxlitkwa (g-anha'dz)

McKays don't know

VII House of nioststewano's (g-anhadz)

McKays: This house had a special fashion of fixing or plating their hair, in many plats.

Johnson: same as IV

VIII House of txatkwe'tk (g-anha'dz)

McKays: (a) 'asewe'lgot crest, human like being with large wings. Painted on robes, house fronts; also on poles, sitting on top.

IX House of gasye'tk (gisprwudwa'dz)

no data (Informants didn't know)

II House of ha'ol'p

(gispawudwado)

McKays: : madi'ok (of the hills) madi'egom gilha'oli
was used in interior of house, sitting in the 4
corners, on each pole. Same in form as the other
gispaw. but had a different name.
tkuwilige't (II b) had same crests.

Wallace (a) madi'ok
(b) galkmate
(c) messb'axs

Johnson: same myth and origin as laplidziust
(a) ligidit
(b) madi'ek
(c) gemk
(d) piye'ls

M. Johnson (a) gaidem'next
(b) se'tam hagwel's'ox a spoon shaped like a
hagwelox next
(c) lanamg,e'it of 4 layers

VI House of la'xs (la'skiok)

McKay: (a) t'e'sx squirrel, carved on end of rafters of house, protruding outside the house; only in this form. Nobody else used it.