

Crests of the qilodzay

I House of nistkamik
Swanson, Tate, and Ryan

(gispawudwa'dz)

nisnawe } exactly
t'omno'ank } same.

(1) madi'ok

If a chief of qilodzay gisp. dies outside of town and is brought in, the madi'ok starts from ^{the house of nistkamik and walks to the beach.} ^{the beach, on all four} When it gets to the water's edge, it finds a huy'e'ts in the sand, and takes it up in its mouth. Then it breaks up the copper, so that each chief may have a piece of it.

Or if he is building a house, the same person in a grizzly skin goes down to the beach and accompanies the timbers in.

This grizzly skin may be used, ^{in this way} by the gibwe'ksak chiefs: nistkamik, wiceks, niswexs, saxsa'axt here, and those at gitxaka, gitga'at, gitamat, gits'lasay, gitksan, nisge.

The person who always ~~was~~ impersonates the grizzly in this way for nistkamik is nisksehone't, the head of the qilodza lekakiyet. If he died, his successor would wear it. "It seems to have been decided that this fellow and his family are the ones that may wear this for nistkamik, but the ownership of it belongs to nistkamik."

The lekakiyet gisp. may wear a grizzly skin, but only as a blanket on the back, not actually impersonating the animal in this way.

(2) 'nez'xt . at the ye'ok of another gispaw. chief he would wear a wooden headdress of the whole blackfish on his head and the blackfish sewn or outlined in buttons on his robe. (In earlier times both headdress and robe were made of elk or caribou skin). All gispaw chiefs gibwe'ksak and lekakiyet may use it in the same way.

I could

The *madi:k* and *next* are the highest of all grizzly crests.

- (3) *galkma'te'*
- mesobaxs*
- k'lag.a'c*
- hakutak*

Worn in part by *ni'stkumi:k*.

Worn together in *ye'ok* by chiefs:

- ni'stkami:k*
- ni'staxs'ok* ^{*ni'shawwe*} _{*in ni'shawwe*} ^{*house*} _{*gr/loa*}
- wice:ks*
- ni'swe:xs*
- tsiobase*
- saxsa'axt*
- waxait*

(7) *ga'idam ge'l'e* hat of grizzly paws. 2 or 5 seal paws with claws. Can be worn by others

(8) *ge'idam madi:k* - headdress made of whole grizzly head

(9) *tkuwz'iksagam ne'xt* "prince of *ne'xt*"
 A headdress representing the whole blackfish ^{similar} ~~crest~~ to ordinary whole blackfish ^{headdress} crest, but made *tkuw-* by having abalone on eyes and sides. Worn only by the chiefs; *lekatiget* use the plain one.

[The chiefs would have worn things like the *galkmate* on taking this rank, as young men, but having become chiefs they would use the *tkuwz'iksagam next* and *ge'idomadi:k*]

(10) *lanam ge'it* of 10 discs on top of a grizzly head
 || M. Johnson says *galkmadi:k* with the part of 7 discs on it.

House name (11)

where salmon go up in great numbers to spawn

wilmic haye'tsk "where spawn coppers"

Exclusive

ni'stkami:k built a house at *klaxke'ls* with this name, with carvings on front and inside representing coppers, on which were *madi:ks*, *tpu'on*, *next*. "The coppers in this house were thick [numerous] like spawning salmon."

Each of the coppers had a name:

- Coppers:
1. *g'zmgam haye'tsk* moon copper
 2. *tpu'onam* " whale "
 3. *madi'gam* " grizzly "

4. ʔnex təm haye'tsk

5. g,al'əpliəp'əm " thunder copper

(12) ɪyɔpəx - ɪyɔpəx mədɪgəm welp
House name (dzepk) exclusive swallow grizzly house

There was a house at Temloham ^(g,amay'əm) with a grizzly's mouth for a door, which opened and closed. When people came in for a feast, those who were g,ispowerwads had to give it a gift. It was called ɪyɔpəx. It is now ^{exclusive} an dzepk of ni:stkamik. He used it at lax k,ib'ə'o village at Metlakatla. (A huge uses the same, but it was an ʔɔl door).

(13) gɛmk, that is gɛmgəm dzi'us (sun)
[gɛmk means "hot". gɛmgəm hu'əpəl is moon]
Used by royal g,isp. (and others?)

~~(14)~~ This was all they could remember of his crests.

Totem Pole at Simpson - A former ni:stkamik built a house, put up the pole, and took the name ni:snawə'.

The whole post was h:st foreward and had a madi:k (at base). Two coppers on the bear were (later?) buried by the sides of the pole. There were 2 cubs, on each side of the bear, and a human face on its breast. This was Swanson's grandfather.

Added : spes'imi "house of bear" Another house owned by ni:stkamik and ni:snawə'. At Simpson. Remnants under hospital.

: medi'eg.əm x sɔ - a canoe with a large grizzly carved on bow with tongue protruding, to give appearance of lapping water. Belonged to ni:stkamik and was in the care of le'is.

: hadzaldəm x sɔ (octopus canoe) seat thwarts carved as limbs of octopus.

II House of 'niʔsq'amdzis (laxsk'i'ək)

Johnson

I gwusno'su : garment of caterpillar, named
gwusyaǰǰalyɛ'n
- nobody else uses it, not niʔstə nor xiyo'p

II st'sɔl (or) wist'sɔl : standing beaver
represented as grasping a spear in each hand.
Used by niʔstə and niʔsq'amdzis
niʔstə uses it as a carving in front of house,
a large beaver carved above the door and head
turned down. niʔsq'amdzis uses it in a
different way, on the interior of the house at
the rear painted standing, and represented as
grasping the spears. This is known as
st'sɔl'ɔm klaxkɛls 'st'sɔl of Klaxkɛls
niʔsxma'ɔlk also uses it in same manner as niʔstə

III the laxsk'i'ək here used as a headdress

Swanson:

- have the same crests as the gwunha'ts.

I xskiak, real form of xskiak as a dzepek, used as headdress and on robes when assuming a name, & on poles

II stš'ol an a sitting position in painting on housefront, tail hung down low between legs, through which tail the door of the house was cut; also used as pole in front of house as doorway entrance in the same fashion; sometimes whole representation or carving sitting on the roof of house, in front. Also used like this by xiyo'p & niasxtš' and other laxskiak

III tx'a'v (halibut) naxnaxm tx'a'o used painted on robes, also on house front, also carved.

IV qa't (shark) used as pole. When made as pole, the bottom represented just the head of shark, and long pole represented the fin. Also used by other laxskiak

III nisgamdzis crests cont'd.

Swanson, Tate, and Ryan

all 3 subhouses have the same crests

- (1) xski'k is their ptex and dzepek
Used on robes. And whole skin of the bird as headdress
- (2) txa'c (halibut) whole halibut, painted on robes, used at
c/s/he and ɔ'ɛx occasions. Also on hat, (wood,
formerly skin), poles, house corner poles, all laxstik.
- (3) sʔsɔ-1 (beaver) carved as door post, standing beaver
May be used by all laxstik, but was used several times
by nisgamdzis on Skeena, and nisxtɔ heat.
nisxtɔ, nisgamdzis, xlop may use it,
as they have the same story and originally belonged
to a single house.
[∴ standing beaver door pole was used by these 3 only.
Others would use beaver in other forms].

III House of nizskse'net

(gospawadawad?)

Swanson

- no special costs other than general gospaw. costs
mentioned only medisk

IV House of niəskwε'.xs (gispəwudwado)

Swanson -

1. madi'egəm gilka'oli on robes, and many representations in the house of the grizzly sitting or standing. Sispəgu'ət has a large totem pole of the grizzly.

Johnson:

gaidəm gəl'ε' belongs to wi:kəməwε'n
He has no myth in connection with it, but brought it from gitksədʒʒ'. The gitksədʒʒ' had the madi:k crest before they came here.
Also subalait and gamaye'm (gitands)

I House of niaspints

(gispawdwads)

Swanson

1. modioqem gihā'oli ✓
2. lax'ɔ'm "red sky" represented by three human beings (heads) above one another. This is different from tək'a'n (message)

M. Johnson:

1. gau'ɔ' dzinaxk : shadow. Painted on boards as human being, with large outspread wings.
2. pt'se'nəmge't : a long pole with a human being at
 - a) its base, and a long half round pole on top
 - b) of which was the se'mi, or 'ɔl : brown bear, with two cubs, one on each side. On top of this bear was the figure of a human being with
 - c) a long human nose, named tsaxäo'xt' [nose, avalanche] a being found by niaspints at Klaxkels, on mountains. This being came to where they were hunting groundhogs, on the mountain of t'amw'ilw'ilqət "skull". There were two small human beings represented on that long nosed being.
3. madi'ok used as a headdress and on its ears the mother of pearl.

When they amalgamated with the other Tsimshian [4] they adopted the next in common with the other gispawdwads.

M. Johnson:

- ✓ 1. tsag.ao'xts : human with a long, hooked, recurved nose
nose retrieving hook
- ✓ 2. g.ano' dzinaxk : shadow. A large human, always moving as a shadow.

VI House of wiski'mas

(ganha'da)

Swanson

1. gɛ'x (black) used as a robe, headdress, and at each corner post of houses, also on poles
2. gama'ts no particular variety, not the naxnagom (big sea) gama'ts, only the ordinary type, also general to the other ganhada.
- only used painted red on robes of leather
3. gana'o on hat is carved representation called gaidom gana'o; also used as hägwaldɔ:l (war headdress); used by all ganhada in warfare
4. negamtkwac : fin of glass . a name of this house. ^{added} This was the name of the house. He took his name from that of the house.

Johnson

1. gaye't [: bullhead] [monster bullhead they copied oolachen net from - see myths] - it is just known as gaye't. Used it on paintings in front of house, also painted on robes.
2. gɛx wilbe'tkögɛ'x (where raven is split) used on robes [wes] and on paintings [näksu'ogət]
3. gwuswe'skə : robe of herrings . A robe of leather, pattern of herrings drawn upon the garment and represented as floating around.

VII House of la'is
Swan

(taxkibu)

1. gibε'ō on poles, also on robes, headdress
2. sε'mi (or 'ɔ) black bear. Sometimes on poles, painted on house fronts. The 'ɔ which carved has a smaller head than grizzly. The mōdik has large ears which the 'ɔ has not. The grizzly not always has the tongue out. When myth says he is drinking, or tired, tongue is out

(discussion of ligidit pole and why bear looks sideways)

sε'mi is generally used by taxkibu, grizzly is not and should not be used by them. The nisge are the ones who took the mōdik in retaliation. The taxkibu here don't use it at all. The taxkiok lege'x once attempted to use the grizzly but had to give up the idea; because it had been conquered by the government on their way here. All the group here united and stopped ~~them~~.

added: gibε'om wεlb
wolf house

a house owned by le'is.

Johnson

1. galkgibε'ō or gāi'dom gibε'ō (galk is applied when it is a hat of animals, gait is ordinary term for hat, not applying to animals)
2. tānāmgε'it 4 layers high on top of which was a mōksi't (wessel)
- lanāmgε'its wilksi'yε'n
where (name of a man
poor looking)
also used by asaxalyen (gitsi's), wεlsk (gatsi's)
ni'skε (gitzaxtεt) - all close relatives, derived from asaxalyen.
3. tɔ't (to get inside of a garment) a costume used in war, and great festivals. used by asaxalyen and others; had representations of human beings on it

giludza

laxgibia - la:is

Origin of deerhoof garment crest

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