

tsigwi

Names

Origins

Crests

tsigwi'.

(g'isq.a'.st)

Men

1. tsigwi' (a small bird), naxnɔq name. Imitated by a whistle.

2. t'axa'x's "all ^{around} ~~cawing~~ (the ravens)
The ravens are cawing all around

3. sq. awa'.k'ix "across crushed" (frog)
The frog sitting across the trail was crushed.

4. gux'isa'l'uks "pretending to dance", naxnɔq name.

5. gitwa'l't'ix "to another place, making war", a naxnɔq name. The "conjurer", dressed and painted as a warrior, led a large party as though to war.

Boys

1. ma' | for huksema'.'sus gara'.'o
pushing off canoe frog
from shore
The frog pushes off from shore as in a canoe.

2. g.aspi se'.iks "only splashing" (frog)
The frog splashes water out from the edge of the river.

Women

1. gunla'galtu "showing off", a saxnog name.
The person would be "shown off" to all the houses in the village and then assume the name.
2. sqadi'tu "blocking the way" (the frog)

Girls

1. nage'it "coming to the ^{shore} bank" (the grizzly)
2. ligi'ali'su "on each side weak" (the frog)
Refers to rolling walk of frog)

Orygenos ✓

Crests

tsigwi'

(qisgast)

Ino (Zargwi)

Orygen = Kitsegukla, have retained ties with
Mark Weget. [A single house.]

- Crests:
1. win-i'l name of large beautifully carved pole at Kitsegukla, from the giant bird win-i'l
 2. med-i-gom dzawey'aks - grizzly of the lake near Temlaham
 3. g-an-mktsema'was "pole of in the sand"
 4. xtsitiye'itu - name applied to a pole which has a circle of small human figures standing around it, hands raised to shoulders with palms forward, and with loin cloths.
 5. giptoxs small sun on a blanket [sold to Victoria 30 yrs ago]
 6. t'sam'ilix squatting beaver, on pole
 7. la'dam x sam yip ladder made of earth. [Same myths as win-i'l.]
 8. g-εidam t'si'uku hat of t'si'uk shells His uncle wore it at Kitsegukla, also on pole then

la'dam x sam yip: When the people of this house, after the Flood receded, came down from the mountains, they had to make an earthen ladder to get out of a hole in the mountain, and they assumed it as crest!

giptoxs:

t'sam'ilix: Obtained by informant's uncle from Hagwilgate, when a qisga'st relative died. Uncle went to Hagwilgate and buried him, and took the t'sam'ilix crest of the dead relative as compensation.

Taking their weapons and four large stones they floated to ~~the centre~~ out to challenge the monster of the lake. They dropped the stones over the side and the monster emerged, and was killed. It was the madi'gam dzawei'yaks (Crest 2); they cut off its head and ~~its~~ claws. On its back was a fin, with ^{long-haired} ~~filman~~ ~~feathers~~ at its base. They also took the hair of these figures.

madi'gam
dzawei'yaks

The waters of the lake foamed up and began to rise, and the brothers took flight. They threw away the hair, and the ~~foam~~ ^{foam} ~~stopped~~ ^{receded} ~~receded~~ for a time, then started again. They threw away the claws to stop the rise again, and were able to reach the high ground above gwast'set (?) the ganhada part of Imlaham. There they composed a dirge song before returning home with the monster's head. They gave a feast and erected a pole of the madi'gam dzawei'yaks in front of their house, to commemorate their revenge on the monster that had killed their sisters. This crest was ^{later} taken away by people who left Imlaham, to the Kess, Stikini, gitsala's, gitza'ta.

gwast'set'lx

Mountain
goats' revenge

The people killed many mountain goats in their hunts. One hunter took pity on a kid, painted it with red paint, and released it. The mountain goats took revenge: two messengers in strange garb invited the people to a feast in a large house up the mountains. The people fell to their deaths, except the hunter who had befriended the kid.

Origin of crests of house of tsiqwi' (g'isq.a'st, git'an ma'ks)
Isaac Isas (tsiqwi') to Bynon, 1920.

Flood

In the Flood, the members of our house saved themselves by using a raft, and drifted to the mountain wu'son's'it, near Kullo. The water took half a moon to recede, and they set out on foot to find out where they were. They came down the Kispix and Sheena rivers to Temlaham, where they found other survivors living, and built a house. (They retained the place upriver where they had landed ^{ʔən x q' i q' ɛ n' i x} ʔən x q' i q' ɛ n' i x, as their hunting ground).

g'eldəmtsi'k

One day at their hunting ground they saw two strangers wearing tsi'k headdresses (Crest 8) and holding groundhogs. Frightened, they started home for Temlaham. The next morning, resting beside the lake t'e'em lula x'am, they saw a huge bird arise out of the water. Once more they fled. Later, resting, they sang a dirge to mark the abandonment of their hunting ground, and decided to call the monster bird wini'l (Crest 1)

wini'l

Temlaham was 4 miles long, the home of all the people saved from the Flood. One day the sisters of the above men, 'uks me'l, mesgano'u, gwē'mok, gapa'a'gax, and txagexs, went out to pick berries, and failed to return.

t'e'em i's t'ɛ q' i' ɔ n x

Their brothers followed their trail to a lake t'e'em i's t'ɛ q' i' ɔ n x [?]. Seeing that the lake level had risen, they concluded that the women had drowned. They returned to Temlaham, invited everybody to a great feast, and ~~set~~ led their guests back to the lake to help them in taking revenge. They cut down four large trees and made a raft.