

hɛ.1 . House names

- (1) dayəm t'sim klus·ɛ'ms "stepped house of Koss River"
so called because it was so large that all the children
in it cried together the noise was like the seagulls
gathered at the Koss during solchan season.
: used by hɛ.1 himself.
 - (2) dayəm gainɛ "stepped house road", a house so large
there was a large pathway through it.
: used by tsiybesɛ, the brother of hɛ.1
 - (3) hayaitškəm wɛlp "house of copper", a da'ax type
of house with a large copper in front bearing the mɔdisk
crest; duplicated inside in wood
: used by nɪs nɔt another brother of hɛ.1
 - (4) dayəm sahawk'tək "stepped house of yew" which had
the wooden parts made of yew.
: nɪswɛ'xs took this to gin'adɔ'iks and built at
there from time to time, and since then it has not been
assumed among gitxa'ta.
 - (5) gɛmɔəm wɛlp : house of sun, mentioned in g.əo'a' myth.
: used by nɪs t'ku x sɔ'
- All these houses were built here at gitxa'ta. In ktsim'alagan, hɛ.1's ^{hunting} ground
he had following.
- (6) miɣəm wɛlp : shower house, front painted to represent a
shower of rain mɪk. Used by all house of hɛ.1.
 - (7) maxaiəm wɛlp : rainbow house, built at ktsim'alagan by
nɪswɛ'xs and used by whole royal family.
- On the Koss eulachin grounds, called sɛmklaɔɔ, hɛ.1 built
- (8) biyɛlsəm wɛlp : star house, used by whole royal house
 - (9) t'ku da'ax : small da'ax was built at same place by
nɪs nɔt, also the property of this whole royal group.

{ 1-5 at gitxa'ta
{ 6,7 at ktsim'alagan hɛ.1's hunting ground
{ 8,9 at sɛmklaɔɔ, Koss.

a naxnɔ'x of tsibase'

1axnɔ'x ^{cf.}
crest

sg. an | haqu'he°
wooden | ^{lingit wood}
 | meaning unknown

"wooden haqu'he"

a naxnɔ'x of qidaqanits origin. A hollow pole 10" diam, with a raven at the top with movable wings. Used only by tsibase'; at a ye'aku. Just before ^{the} feast, the pole is taken from a corner of the house and shown to the people, then set up perpendicularly a few feet from the back of the house (doesn't touch roof). Then the chief, in costume, walks once around the pole and back to his place, while others sing. One by one all the chiefs (qibewe'aksak) walk around it, with song continuing. As they do the raven flaps its wings and the pole grows in length until finally it touches the roof. Then it disappears below ground.

raven on
naxnɔ'x

tsibase could not use the qanha'do crest raven as a crest, but a naxnɔ'x and a dzepek are very different things, and this pole is a naxnɔ'x.

A man of one crest may use the animal of another crest (as a naxnɔ'x). Thus ni-sho't (qanha'do) takes a madi'ak for his naxnɔ'x; legex (lavski'k) has a madi'ak;

Every house has a naxnɔ'x, chiefs and lakakzet.

A story similar to qitangunaks myth.

and tɔtkəmnext

Myth of crests mɔdiqəm ksi'ing.ə'atɔ, house of
q.əiyɛmtkwɛ, qitxə'ta, qispɔwudwə'dɔ.

Albert Argye to Bynon, 1916.

When the people were living at ksi'ing.ə'atɔ, a famous hunter of this house whom all the animals feared, went fishing in his canoe one day. The sɔnaxnɔx (monster of a place) of this place pulled his canoe down and he found himself sitting in his canoe on the top step of a da'ax (excavated house). Mouse Woman (ksem'wadzin) appeared, told him the animals wanted to kill him, and asked if he had any fat. She threw the fat in the fire, where it expanded into large rolls of fat, and these she gave to the inmates of the house as gifts from the "visiting chief".

An invitation was sent to all the neighbouring sɔnaxnɔxs to come to a feast, at which the local sɔnaxnɔx would show the visiting chief ^(his "nephew") to all his brothers. The visitors were fed with fat in a similar way. After the guests had left, the monster chief told the man: "You will return to your home, and everything you have seen you will take as crests, because of your feast to all the sɔnaxnɔxs." On the direction of Mouse Woman, the man lay down in his canoe, hid his face, and amidst the sound of rushing waters was returned to the place where he had been fishing.

After he returned home he prepared a feast and assumed the mɔdiqəm ksi'ing.ə'atɔ as his crest. Later he also assumed the tɔtkəmnext (war dress of blackfish), which he had also seen.

Myth of crest laqax'wase (double headed being of the deep) of house of seks, qitxata.
Sam Lewis to Beynon, 1916.

Abstr.

The qit'ame't made a raid on qitxata when the men were away, and took many women and children as captives. The first man to return, laqot (of this house) gathered a war party and set off in pursuit. All the qitxata warriors were killed by the qit'ame't, except laqot, who escaped into the hills.

He slowly made his way to the mouth of the inlet, and since he could not go any farther by land, he shouted for help, but the qitxata had given up hope for the entire party. Finally a huge double headed blackfish emerged. They spoke, and the monster carried him home to qitxata on its back. laqot gave the monster a gift of fat and then assumed it as a crest of his house.

g.itrata
g.ispawudwa'da
g.alkmati

Abstr. Origin of the g.alkmati crest. (mountain goat headdress).
Joshua Kiybese to Beynon, 1916

The people of Temlaham were wantonly killing and maiming mountain goats. A young prince came upon some young men abusing a kid, and rescued it and set it free.

One day a messenger came and invited the people to a feast. They were led up into the hills, to a village where the houses were made of rock. After being fed, they went into the house of the chief. A young man approached the prince and told him not to sit with his people, but at the end of the house with him.

Dancers with mountain goat headdresses and hooped feet came in, songs were sung telling how revenge was to be taken for ill-treatment, and the people realized that they were now trapped by the mountain goat people. Finally the leading dancer kicked the wall, and the side of the mountain fell away, dropping the people to their deaths. Only the young prince, who held tight to his young goat friend, was saved.

With the help of the goat person, the prince returned to his village. Before leaving him, his friend told him to respect the power of the mountain goats and to take the g.alkmati as his crest. He found he had been away for 10 years. The village was in ruins and the women were in mourning. They married men from neighbouring villages and reestablished the royal ^{Temlaham} g.ispawudwa'da, who are the only ones who may use this crest.

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Polnie, 1939

Houses

(a) ←

(1) haitxəm mədi:k : standing grizzly - carved figures used in house - giving rise to house name

haitxəm wε:lɔ "standing house"

(2) yε'g.aidəm mədi:k : hanging grizzly - carved grizzly on interior houseposts

(3) nε:xɪ : blackfish also carved on houseposts

(4) xɔ'ndəkxε:t : braided intestines : name of interior house beams, carved by wudine'xs
House at ta'ɔdzɔp (Banks Island)

(b) tagamgáino : stepped house, trail "the trail of the terraced house", at present village of qitxata. ca 60' ft wide by 80' long, repaired and used by late Tarebasa.

(c) nawisəmdzo'x "walking in along embarrassed" another house name. The house was so long that it was embarrassing to walk along in front of the people.

One totem pole - carved when he was young to replace a previous one, called lax'əm 'light'

top: ligidit carved human figure, crest of he:l holding a copper
next formed shaft of pole
mədiək base

60-65' high, free of front of house