

W1 x E1

W1

Names

Crests (2)

Myth

Myth of goodixget crest

Relativis

WIXE'

Chiefs

1. WIXE'

wixε'it gana'°o
by slave the frog

or witwixε'° tkskε'k
like by slave the eagle

2. gwasla'm (formerly the head chief's name) ✓
"borrow thigh", a naxnɔq name. The performer pretended to have a broken leg and crawled around to all the guests asking to borrow their legs.

3. ²andɔ·lɔksɔm tɔ'q s "warms itself in the sun (the grouse)." ✓
~~²an~~

4. wɔg.ɔ'le a naxnɔq name (?) "bat" (?) ✓

5. piyɔ'sku "mosquito", a naxnɔq name. The performer in costume pretends to be a mosquito, humming and stinging each guest on the cheek, ~~for~~ for which they are compensated.

6. gɛbaxam'wa'n "choking while eating deer (the wolf)" Refers to an event in the myth

7. g.amg.axmɔ/mu'g "only eating the ears (of wolf). Also refers to the myth.

8. pikus or t'salɔmspi'ks "face lie" (Your face looks as though you are lying) a naxnɔq name. ✓

Names
Composite list
2 informants

Boys

1. kumək sitk "small weasel" The fireweed
is like ermine.
2. xti'yə. t boys name of g. amg. ax mə/ mu'g.
3. tsəmgwanks
tsəmgwanks wɪ l u d a t g. a n a ' ' o
in spring where sets the frog
water
4. galix tɛ' t
galix tɛ' t k u t g. a n a ' ' o
on top lying frog
5. qo. ip'
lu. loq. oq. o' i bəx
in places of daylight (sunrise or sunset)
6. kstiyog. əm lu' itkw "proudly standing" (the fin
of the whale).
7. g. a l i s g ɛ ' t "branch person"
8. ni' nu
ni' nu t k u p ɪ s t ɛ ' i The little grouse is
on dead little grouse dead on the tree
9. 'm u n English moon (?)
10. galigu' x
galigu' t x s k ɛ ' k from the mouth of the
river upward shrieks the eagle.
11. handzətɛ'

12. lu.g.ɔg.ɔ'yəm x ~~the~~
lu.g.ɔg.ɔ'yəm x t sɛ'ɔn tɔxs
is bright face sun
The face of the sun is bright

13. sɔg.ɔm yə'was
g.am sɔg.ɔm yɛ'was t skɛ.k t hɔ.n
only towards shore hides eagle salmon
The eagle hides its salmon when going towards shore

14. ɔni.d.i.t
ɔnit titxwit gana'ɔ
like basket big frog

15. knaws

16. ɔawil.tit
ɔawil.ti'tu tɔxs
to one side path of sun

Women

1. wikɔm la'ltx
by woman snake

2. t'segag.a'n
wi t'seg ɔm g.an
big ^{food} dish of wood

3. gamnag.ɔ'q
gamnag.ɔ'q qa'q " gamnag.ɔ'xtɔt xskɛkt hɔ.n
only pecking Raven only strikes with eagle salmon
beak
Raven trying to peck something The eagle strikes the salmon with its beak

4. 'axtitxayaqt
'axtitxat yaqt haye'its
without hanging against copper
They have no "copper" hanging outside

5. loq.əmsta'x
loq.əmsta'qxut g.ana'.'o
into the water splashes the frog

6. hadzəks g.ana'.'o "proud frog"

7. səg.əm dəgəsu
səg.əm dəgokut xskεkt hən
towards shore grasps eagle salmon

8. 'namp't's gift (?)

Grass

1. kεi q'ilbəl
kεi q'ilbəl he:st
standing two fireweed

2. haspadəx
haspadəxt he:st
lying upside down fireweed
When the fireweed (stems) are split open they are laid
with open side upward. The inner part is eaten,
the outer is used for fibres.

3. taxkumgə
taxkumgətkwə g.ana'.'o
bad swimming little frog

4. 'mas tsa''

'mas tsa' l tɔxs
white face of sun

5 luam'a'm

luam'a'm tət kɪt pi stɛ'i
in good offspring grouse

The offspring of grouse are good (in their nest)

6 tsixsla'u x "proud front"
^{front[?]}

7. 'at tɛd zi' mɔxs

'at tɛd zi mɔxs t g.ana'.'o 'at dzəm wɪp
early entering frog in its house

8. handzət a'

təndiəm handzət a t g.ana'.'o
will be like first appearing frog
sockeye

9 la'gwə g.ana'.'o "burning frog"

10 tag.um g.a'ix

tag.um g.a'ix tku pi stɛ'i
turning wings little grouse

nɔxs

1. nɔxs kwasla'.'am

2. nɔxs wəg.ɔlɛ'

3. nɔxs tsaləmspi'ks

4. nɔxs piyɔ'sku

5. nɔxs tsixsg.ana'.'o

Origin
Relatives

WIXE'

Robert Pearl

The house of $k_{\epsilon}k$, $lax_{\epsilon}bu$, $gitlaxda'mks$,
have parts of the same $ada'ox$ and some of the same crests.
Consider each other close relatives. When we moved to
 $gitlaxda'mks$ we did not go into the house of $k_{\epsilon}k$. We took
our own power with us. $k_{\epsilon}k$ has always had a chief's
power, also $gwastaram$

They moved to $gitlaxda'mks$ "on account of religion
and Mr Mc Cullach".

✓

Myth of the g. aodixget crest of wixε'', laxkibu',
Kitwancool

Robert Pearl, wixε'', Arrandale 1928, Barton interpreting.

Some Kitwancool people were hunting with kε·k'' of gitlaxda:mks on his hunting grounds. In a lake called kwundɔmdim they saw a two headed human figure with no body. kε·k'' himself did not see it, but his two sons did. The older son tag.its did not tell his father what they had seen, wanting to keep it until he went to live with his uncles at gitxadon, so that it would become a gispwudwa'dɔ crest. The younger brother gidiliski, however, told his father what they had seen. Angry, tag.its lay on his bed for several days without eating, until his father told him they could ~~both~~ both use the crest under different names. tag.its was to call it sagethe'tk. Since ~~it~~ it had been seen on his territory, kε·k'' took it as a crest and called it g. aodixget. The Kitwancool people who saw it also took it, under the same name.

Boy wants to prevent his father taking a crest so that he can take it to his uncles when he moves

Myth of House of wixε'', laxk₂ibu', Kitwancool
Harris (1911), 1924 (Kitwanga).

(Abstract)

The people came originally from xε.n (Karen Island, Prince Rupert). One day a hunter returned home and found his wife asleep with a lover. He killed the lover and took his m₂ksit (~~ess~~ ermine) headdress and robe. That night the people heard a woman wailing behind the village: "My child, my child, g.am gax m₂lm₂u'x". She came close to the house: "My child, gε.bax am xwa'n". Frightened, the hunter took the ermine garment and threw it in the fire. Immediately, he saw the woman outside (receive and) fold up the garment and leave. The murdered man, who had the two names above, was the Prince of Wolves in human form.

The people found four young mountain eagles and kept them in the house to be reared.

One day a girl, tsiw₂lad₂, found in the woods a woodpecker (Kewa'tg.an), apparently dead. She brought it home in her bosom, and the warmth revived it. Hidden behind the p₂t₂t (partition) in the house, she chewed some salmon and fed it to her pet. It had an enormous appetite and soon grew to monstrous size. She dug a hole beside her sleeping place in which she hid it. It exhausted the food supply of her parents and tunneled under the ground to the food boxes of the other houses. The mother, investigating the reason for the girl's appetite, found the head of her pet hidden under a blanket. Its body now extended underground the length of the village. The people killed it by digging down at intervals and breaking its body apart, and the girl died too.

The people fled to the Nass, taking with them

the weasel garment (gwusmæksit), weasel hat (gaidæmmæksit) and the robe gwusya g. a g. alye'n, "garment of young people" (in Tsimshian dialect). They stayed at the house of negwa²n at gitxatin, which explains why that house has these crests.

Then the people came on to Kitwancool, where they have been ever since.

[This seems to be a version of the monster woodworm story. Harris may have changed it to a woodpecker in an attempt to explain the woodpecker crest on wixé's pole. At any rate it is evidently a second-hand version of the myth]

I WIXE'

left.

1. xsk₂e.amsam mountain eagle
2. galdixget : split person or Twin person,
with two heads on one trunk
Not the same as the Kitwanga Eagle galdixget.
staget is the [a?] name of the Eagle's Kitwanga.
3. smax, bear (standing)
smeyam da.g "bear of da.g house"
Represented on the totem pole with two heads, one
trunk, and the bowels out.
on the Nass it is a laxskik crest, but here a
laxkibu. It is of Nass origin.
4. gittowins : woodpecker (of the myth)
reported on top of pole.

Wixé's

Robert Pearl (bálhe')

- (1) qəodixgɛ't Person with two heads see myth.
Same crest as in house of kɛ.ku at gitlaxdams.
- (2) legɛ'nskʷ Grizzly. Four of them, set at the
corners of the stone da'aq
- (3) dag.am lɔp stone da'aq. see myth. Also
belongs to kɛ.ku.
- (4) s kɛ' m s ə m mountain eagle
- (5) tkuwilksət kəm smax Prince of Beasts
- (6) gitwidza'g.at "Person with long nose", the name
of their house.
- (7) galp x an ə m smax "House timbers of the bear"
The heads of bears were carved on the ends of
the rafters of the house.

Kitwantku'l Territory

laxkibu

I wixε'

Albert Williams
1924

- ① wilaxa'book A large territory east
large on bay (mountain) of Kitwancool Lake.

The ganha'ds and laxkibu have divided the lake in half, the laxkibu on the east side, the ganhada on the west. This territory extends from 2 mi. above the village to the 40 mile post beyond the lake
The house is situated on L. Kitwancool. ksowidzola'sxut water of great canyon
It is by the 40 mile post.

- ② All the laxkibu (mali, wilits, etc) have hunting territories among the Isetsant towards the pass and Meziden Lake. They had a battle with the Isetsant at that place and that is the reason they claim it.

Controversy

But there is a controversy with the laxse'l about it. At one time a laxkibu woman was killed, the wife of a former gamlaxyeltk. The Isetsant took as captive a sister of the mali house, named 'aksfo'x, and they never returned her or any of the family from her to the laxkibu of Kitwantku'l, and as compensation the laxkibu have retained this territory.