

gwiyambə

I

Names

Origin

Crests

Origin of Crests

wəgəmlaxɛ

nuxs

xadəmdaʷks

6. q, l g. a l d z e ' d z k s "covered over with dirt"
(the frog)
7. h a l d a x t ' s ' e ' n "in darkness enters" (the house,
the frog) The frog enters the house during
the night.
8. w i t ' w i ' y i b e "like large (piece of) earth" (the frog)
9. t a x a m g . a n a ' o "naughty frog"
10. n i . u x t ' s ' a ' n t u "on clouds" (where sleeps the
bear). Where the bear sleeps on the mountain
is covered with clouds.
11. n i . s k a m i n u ' .
12. c a w i y e ' t s "thrown aside" (the small frog)
13. ' a ' k u ' k "without tail" (the bear)
14. ' a x q ' a ' u d a l "without headquarters" (the small bear)
15. t ' s i c s k ' o ' ' "left behind" (the small bear)
The small bear cannot keep pace with its mother

Women and Girls

- c 1. taxgana'oo "bad frog"
- w 2. ti'guks "constantly diving" (the small frog) ^{High name}
- c 3. g.ambag.εt tətə' "only by itself sitting" (the small frog)
- w 4. gal'anəksci't "disappearing fat" (of bear) ^{High name}
- w 5. cəg.ε-tci'lin "together hunt" (the small wolves) ^{High name.}
- w 6. təmdi.la'ux "like trout" (the little frog) ^{High name}
- c 7. kwic.εməl "making a scaring noise" (at small frog)
8. cəg.əm.ca'k "towards shore pulling" (the small frog)
9. 'alba'ya'st "not eatable" (the flesh of the wolf)
10. təmdi.ho'n "will be like salmon" (the small frog)
11. t'sa'guks "suddenly awakening" (the small frog)

Informant says all these names may be applied to a child and used as child's names, and then later elevated to high names at a feast. The name itself does not change.

nɔxs names of women ✓

1. nɔxs kamba'x

kamba'x "running dog" is a naxnɔq name.

2. nɔxs 'yu'su

"mother of dip net". 'yu'su is a naxnɔq, the performer pretending to catch people in a dip net. ✓

3. nɔxs ta'kus

ta'kus "shaking" (as of a fat flabby body) is a naxnɔq impersonating a fat person.

4. nɔxs 'waxgige't

'waxgige't is a naxnɔq name "fighting person". ✓

5. nɔxs nuxs

nuxs in gutkwinks "owl", a naxnɔq name

6. nɔxs kedama's

kedamas is a naxnɔq name. The performer impersonated a Ietsant warrior with a magical bow and arrow. ✓

Informant says nɔxs names and dog names are the same in that they are both derived from the naxnɔq names, although he does not know why.

gwi.yamba

J. Williams: From laxsandzit, original village above
Kupayaks on the road to Kugagas.

Klatewis:

1. he-l, ~~ts~~ gitxata
2. tsyebase' gitwinkcit
3. niyuks gitlen
4. Kaida - through intermarriage
5. Stuart Lake xamqxa't day.
6. Babine (gitkwɔ.yəm) nu'.g.ɛ'

House names

Crests

gwi yamba

J. Williams

1. t'sɔ'm as gut kwina'xs
inside white owl

The White Owl house

House
name

This was the only da'ax in Kipayaks,
and had white owls carved on each corner
post.

No canoe names. No slaves.

Dog names: The dogs always had na'x na'g names

Now they also use white man's names:

Topsy, Sam, Kelly.

Crests: su wasɔm la'x'e'

Origin of crest 'ax (mountain fern), house of gwiya mbz
q. 139. a' st, Kispayaks.

Jimmy Williams, gwiya mbz, 1920.

gwiya mbz and members of his house were hunting on the mountain called 'ax 'ansowa'g. 'ax s 'on growing maples' on the way to Kisgagas, 40 miles up the river. At night they camped. They never went without fire, always carrying a live coal wrapped in the middle of a quantity of powdered cottonwood, and when they made the fire at night they cut a large quantity of firewood to last all through the night. On this night the firewood burned up unusually fast, and the people investigated and found in the rotten centre of the wood a giant 'ax (mountain fern) root. Later gwiya mbz returned with his household, dug out the giant fern, and took it back to his village of 'ax sandzit. They invited the people of Hagwilgate, Kisgagas, Kildo and q. tanmaks to a feast and formally adopted it as a crest.

✓

Origin of White Owl crest of Kwiyambə, q'isq.a'st,
k'ispayaks.
Jimmy Williams, (kwiyambə and wəssəm'axɛ'), 1920

Long ago ~~the~~ Kwiyambə and his relatives lived in small houses at laxsandzit. One night a small child cried incessantly. It was the ~~child~~ ^{child} of the sister of Kwiyambə and her laxse'l husband, tɛ'g.am'u'q. An old person in a rabbit blanket came into the house and took the screaming child away. The people thought it was someone from another house coming in disguise to take the child and calm it down. But the stranger seemed to disappear into the ground, and for two days they could hear the child's cries but could not find it even when they dug down.

They continued to search for the child. ~~the~~ ^{Its} father went into the woods, searching. A grouse (pistɛ'i) flew down to the roof of the house, with its chick. The people killed the grouse, but the chick spoke to them. "The Owl (gutkwinoxs) has taken your child and I shall tell you how to get it back. Get me some red ochre." When the ochre was procured the young grouse decorated itself, then showed them the tree on top of which the owl had its nest.

The father climbed the tree and retrieved the child. Its stomach was very distended, as it had been fed only on lizards. An old woman in the village, kuxsəmdzi'ux, was a prophet (able to foresee the future). She said that the only way to get rid of the lizards in the child's stomach was to cut open its privates and let them out. This was done, and the old woman sewed up the opening once more. She warned that

the owl, completely white, would again visit them. The child, now cured, was able to play with the others beside the creek ksisindzit.

The children heard a voice crying in the woods. A white owl flew over and fell into the water. They rescued it, and it told them to burn the inside of its wing pits [?]. The father of the child appeared, killed the owl and burned it. That is why we have the White Owl crest. It is represented as a huge bird holding a child.

(According to informant to present anything of extraordinary value like this to the wife's family)

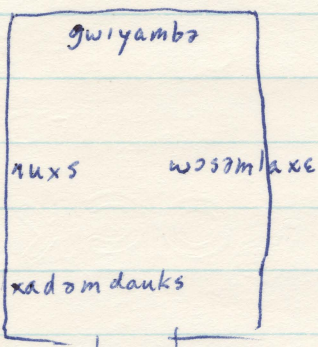
The man who killed the owl didn't keep it but gave it as a crest to his wife's brother.!!

wɔsɔmlaxɛ'

Jimmy Williams (wɔsɔmlaxɛ', also gwiya mbɔ)

Names : Uses the same names as gwiya mbɔ, as he was originally of the same house. Except:
wɔsɔmlaxɛ' "sea creature from the sky", a naxnɔq name.

Origin :



Established itself when gɛl took supremacy over gwiya mbɔ

"The reason the house of wɔsɔmlaxɛ was subdivided on here was on account of having the fishing ^{station} ground kwungu'skix on this side of the canyon, at Nagwulgat"

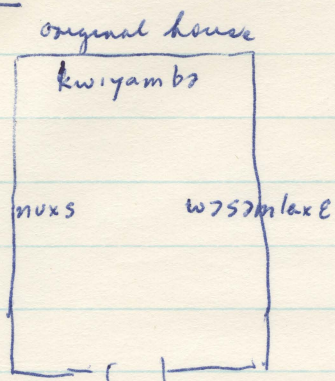
Crests :

Are these also
crests of gwiya mbɔ?
(same man)
(yes)
gwiya mbɔ

1. 'maukskum gutkwinxs white owl"
(adaox) Robe (in possession of informant's bro)
On pole at Kiepiox
2. giptoxs small suns "sundogs" seen before an approaching storm, circular rings
on pole and robes gwiya mbɔ adopted it long ago at the start of the world
3. pistɛ'i grouse Shown on pole, 2 large grouse on pole with several small ones on each side on a cross stick. Also rattle.
4. xtsitiyɛ'itax Thunder, a bird above the giptoxs on the pole, with wings & curved beak equivalent of xskɛ'msɔm. The bird was seen while hunting. He brought it home and formally took it as a crest. Baked when the world was started.
5. kwisnɛ'q garment of hoops (caribou)
6. 'ax mountain fern, on pole & robes, shown with tendrils faqandɔt

nuxs

- branch of house of kwiyamba



Name:

1. gutkwinnuxs "owl" a naxnɔg name, ✓ dramatized by a performer dressed in a white robe and wearing a mask (acquired by MB for museum).

xadəmda'uks . branch of original house of gwiyamba
quite close to the door.

Name

∴ xadəmda'uks a naxnəg name, the
performer imitating a dying person.