

# Crests

Maxwell  
gitlen

all ganhada use the gana'ō as crest.

There is a group of ganhada who do not use g.ē'x  
said Wallace. Maxwell says niəswaksənēt in  
this tribe uses only the white raven not the black, and  
(2) wi'nəm>'lk (ganhada, gitxata) and (3) hamdzi'ət  
(gitxata); the wudstə house of g.aita'uku also  
use the white raven in place of black one.

Origin of term g-anha'də

Bynum, letter to Barbeau Oct 4, 1954

Ronald Olsen was here seeking information on Inuit - Inumshian relations; especially of the g-anha'də.

"He felt that he had the origin of this group as from Gankadai, a Inuit village near Ra'a Loring. I am afraid I somewhat dampened his findings in this in that I felt that the term Gankada was an ancient Inumshian one."

M Johnson 1915

Origins of g. anhad's

g. anhad's is from g. an'a'o frog, pronounced g. an'a'o in g. an'mx

gilodza - niaskimas is from git'ama't

g. maxngik - madiaks belonged to the original g. max on theuna at place called tsaya yo'p. Also wox, 'awi', 'a'ya'eyansk, ksomanhe'.

g. nadziks - tsotidex is orig g. nadziks of lax'na'se'lo on the sheuna. The g. anhad's had 2 villages. one farther up was named xpə'ax'a'os

2. niaskane's orig g. nadziks, went to gitxata and came back to g. nadziks

3. niaskamgugunet local g. nadziks

4. wes ditto

gispax'ots

seqipe'ik

niask'assaus

} original gispax'ots on sheuna at lax'na'max  
lax'na'max'legwo'lo

g. anha'do crests

Wallace (Ryan) 1915

working on Boas list p 490 ?

- (1) g.ε·x phoatry crest  
p'tε·x of all g. anha'do.
- (2) q'a'ye·t crest  
dzepk used by all g. anha'do. Most have their own story why they use it; some don't, but use it anyway.  
see 7, 15
- (3) g. an. a'0 frog dzepk used by all. The chiefs have a story why they use it, the others must have had one too.
- (4) g. am. ε'·ts starfish, dzepk, used by all with little difference in form  
see (12)
- (5) t'i'eban
- (6) belha'm-akutak ni·syag. anēt, ni·sho't, and  
aya'εg. ansk (g. t'xata).
- (7) g. aye't on Totem Poles: Actually same crest as (2)
  - TP. (a) halio'paso g. aye't fins of bullhead. The whole fin represented on a pole, covered with abalone. nt'siat's ki'iks (g. t'len) owned it.
  - TP. (b) The gitando garhada had a g. aye't on a pole without abalone.
- (8) wilbε'·tko g. ε'·x spread out raven (split raven)  
Used by all who wish to.
- (9) nε'·g. am sag, >·l'ok fin with scalp.
- (10) hεc dog top of pole, #D. nε·c  

1 gε'·ni	}	only three 2 use it
2 nagε'·x		

hε·s forward
- (11) a sewε'·lgot  
: ksitk lizard not a crest

: 'ye'yəm g.aye't fat of sculpin -- a sculpin has no fat. Amused informants. Not a crest.

(12) naxnɔ'g.əm g.ame'ts

Used in this way only by ni'syag.ane't and ni-shɔ't

: no colliding lions as crests

(13)

: gwus wag.awe' garment of jellyfish used as a crest, but not by g.anhada (gisp?)

: he'səm asiwɛlɔt - ~~g~~ words from a song, not a crest.

: ntg.aga'n means "too bad" not a crest

(13) ntg.aga' "spring (spring?) on heaven" a headdress, exclusive to

gɛ'ni (gɛtsis, ganhada)

(14) xɔɔ'mæci'n copper canoe.

: mɔɔ'ɔ'ɔ means mɔ'kskəm ɔ'ɔ "white bear"

used as a dog's name by gisp. chiefs of gitw.igɔts & gilodzan.

(15) g.aidəm g.aye't

used by ni'swaksene't (gitlan) and ni-shɔ't only.

: ktɔɔ'ks "canoe boards" not a crest.

ganha'ds crests and (Crests in general)

from Crests of ni-sho't, Albert Nelson <sup>interprets</sup> (Ryan).

A personal royal crest  
abalone

(1) tku wε'lk sagam gε'x "prince raven" headdress decorated with abalone, used at feasts and when girl takes royal name. Exclusive to ni-sho't and his sister a tas lo'tk only ni-spε'lex couldn't use it.

personal royal crest  
copper

(2) g. a gum mæci'on "raven of copper" headdress, used by ni-sho't himself at yε'aku <sup>palatka</sup>, and exclusive to him and his sister. Came down to him from predecessor ni-slo's, who got it from his, wi ni-slo's.

personal frog  
lanangait

(3) <sup>frog</sup> g. ana'o headdress with a tall lanangait on top used by ni-sho't when he gave away skins at ye'aku when he built his house at Simpson. He got it from an earlier ni-sho't. g. aoge't might have used it, and well get it when ni-sho't died, but no others. (boy's name, his successor?)

(4) mεs.əba'xs and sa'ukuta'k pearl bow, worn with the <sup>frog</sup> gana'o on his head.

His special mεsəba'xs is called "blood of the sea lion". (Kup. royal chiefs call theirs "blood of animals that live in the woods") This belonged exclusively to ni-sho't. Haines wore it once but didn't dare to again.

sa'kuta't could be used by the ganha'ds /skakiqet of the gitsi's, g. tw. lqts, g. txata, g. inaxang. k.

It originated with the g. txata and came to ni-sho't from there

"Each of these have their story about the bow, and in their feasts they show it."

(5) maxtəkpil robe of ten faces

Forms: ni:shəʔ and ni:syag.aneʔ use 10 small, <sup>carved</sup> heads sewn on robe, with large head worn on head.

: ayag.ansk gitxata (the only gitxata who uses it) use a shorter form, with only 4 small faces

: ni:skwələx ginaxangik lekak use five faces, only painted on robe, not carved.

(6) gwuswa:g.a'os robe of hair (scalps) <sup>donned</sup> Scalps sewn on.

: ni:skwələx (ginaxangik) used similar one, under name gwusg.ə'le "robe of scalps", but it was smaller, and didn't have wooden headdress part.

(7) t'i:ban sea lion The whole skin and head worn by the beaver. Made only by him in his house (goes with <sup>position</sup> dʒə:əkʰ → ~~ni:shəʔ~~ <sup>ni:shəʔ</sup> <sup>ni:shəʔ</sup>)

Personal within house

Whole skin made only by <sup>chiefs</sup> ~~people~~

Other forms.

: ni:syag.aneʔ is the only other who uses whole skin

: used as wooden headdress by many ganha'do ni:skiwə, gɛ'ni gitxantəʔ and others of other tribes, under same name

(8) nɛ'ə:g.am səg.ə'lək "scalps with (blackfish?) fin on top" fin on top of scalp

Made also by: { g.a'ɛ'ms gisp, lək, gitw.lgəts  
wudzi'nt " "  
t'aməks " " gispaxləts  
gitxata chiefs

a gispəwudwa'do crest captured

ni:slo'is of this house killed and scalped the gidəstən gispəwudwa'do chief ni:slo'is. He wore the scalp at a yɛ'akw and on council of his ləkakiget decided to put the fin on (blackfish, as ni:slo'is was gispəwudwa'do).

(9) se'mo'igidam g.ε'x "chief of ravens"

Chiefs crest - a full raven figure (like grizzly?)

A man-sized raven figure of wood and feathers, in which a person got to impersonate the raven. Worn at a ye'aku, a song as sung and a speaker explains why it is being used.

Exclusive to ni'sho't, who got it from dzi'ok (a woman) who got it from wi'di's. (Loyal, has gofa) Same as a H.F.P. exclusive to this house

(10) wi'si:l wε'lgεt kət g.ε'x "where raven hangs upside down by one claw."

House Exclusive Exclusive

Painted upside down on housefront. With beaks <sup>pointing</sup> opening into house

(11) x tɔ' g.ε'x (salmon liver, raven) painted on H.F.

Exclusive HFP Exclusive House name

Excl.

(12) wi'lε'ksam wε'lp house where people go green

(13) ~~na~~ naqε' m wε'lp another exclusive house

(14) ta'a'ax excavated house. Others had them with different myths attached.

Loyal g.anka'do house of gitle'n. ni'swakse'ne'tk  
(Albert Nelson <sup>ni'sho't</sup> assumed this name too)

Exclusive personal royal crest

(11) g.a.g.um laxε' Raven of the sky headdress abalone decoration - exclusive, personal

ni'sho't (cont)

(15) x sɔ mæci'an copper canoe exclusive.

T.P. (16) Klami'n T.P. excl.

Wartrophy

(17) g.a'idam məksi'tk hat of wozels - taken in was from gidayants by gauget

Minor differences

(18) naxnaqəm gaye't supernatural sculpen. Abalone decoration on headdress. Exclusive in exactly this form. ni'syag.ane't has one almost the same, but with repres. of humans on fins.



Subdivisions and their use of crests:

1. ni'spələ'x - may use all of ni'shə't's except 3 which ni'shə't considers misleading crests and retains for his personal use: Prince of Ravens, maxləkpi:l, and Pearl Bow.

2. 'aya'əx . Could use only 2 : g.əgum məci'əh, and tibən.

3. ni'slə'əs Used gənə'o, gwuswəgə'o, common g.ə'x, nəg.əm səgə'lək and no others

These houses have assumed different crests of the house of ni'shə't, who still retains the ownership of them and may recall them or prevent their use at any time.

Control remains vested in head chief ni'shə't. He may let his "brothers" assume crests, and he may retain rights to certain ones for himself.

ganhada

general

g. txata Vol IV p 15 on ganhada house of 'aya im'ax [TK]

Beynon asked informant if <sup>raven</sup> gex was a main crest of this house. No, the raven was brought here from tingit people where they were white ravens (until txe'msom got angry and threw them into the fire and singed them black - that is why the raven is used more by the huge and nisse are known as gitxemsom). Would he call it two separate ganhada groups, one using raven as main crest and another who used either gamets or gayet. "the local ganhada do not use raven as main crest except in form of nax nax, but not as main crest. They can do so and they use more beings of the sea"

ganha'da crests

Wallace (Bynon), rec. by Barbeau, 1915.

I Raven (information missing)

(2) g.a.n.a's Frog. HD on festive occasions

- nobles or princes use copper or abalone decoration on their

Class differences

Same with raven headdresses

- 2nd class, la ka'ki get, use plain wooden h.d.

- lower class use still plainer ornaments representing the Frog.

(3) t'i'oban sea lion. headdresses

Same sort of distinctions as above. Chiefs use head of sea lion.

(4) g.amε'ob's starfish

(5) q'a'ye' sculpin

This is all the garbada crests.

"We all have the same crests; there are no distinct crests for the higher and lower classes; only in the manner of presenting those crests, and in dress on great occasions. People of the low class could not assume to wear the robes of the 1st or 2nd rank chiefs, but they used the same crests.

The headdresses were used by the people of the g.anha'da according to their rank when a prince or noble was appointed. The whole village was called to the appointment feast, and it is then that these different headdresses were used. A chief would use any of his crests to his fancy.

\* "At such a feast the chiefs of the garbada make it a point to show all their crests," if one wears one, the other will wear another.