

Myth of crest *gi'ək* (mosquito) of house of *wɛlck*, *laxgibu*,  
*gitsi's*.

H Wallace to Bynon, 1915.

After the deluge a *laxgibu* princess drifted to the  
Haida country and was taken by a Haida as his <sup>(*g.ana'wa'to*)</sup>  
wife. They had five children who grew up and  
soon were taunted by others <sup>about</sup> ~~for~~ their unknown  
origin. Mother and children resolved to return to  
their home among the *laxgibu* at *Metlakatla*, and  
the chief gave them his *g.aidəm gi'ək* (mosquito  
hat) to take with them. *wɛlck*, a descendant  
of this house, uses it exclusively, but on his death  
*asag.alyən* may use it.

<sup>Origin</sup>  
Myth of *g.aidəm sə'mi* (bear hat) of same house.

This headdress was given to this house by  
the *laxsɛ'lə laxgibu'*, and is exclusive to  
him among the *Tsimshian*. (Others have similar hats  
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Wallace:

- (1) semi grizzly bear. This is represented exactly the same as the *gispa'wudwa'do madik*, but the latter would not <sup>permit</sup> allow them to use that term for it, so they call it semi and it has been acknowledged.

On poles in a sitting position, on housefronts (painted black with red trimmings - eyes, nose, mouth), with lifted paws, tongue protruding

- (2) *gasg.ɔ's* stork. Used "engraved" on poles (long neck, beak, legs), painted on housefronts (red, black, sometimes green trim), painted on robes, used as a headdress (of wood with parts extending front back and sides - although in some cases in the past the real bird was used)

- (3) *gibε'io* wolf. On pole, housefront, headdress (a real wolf head sometimes) worn "when any relatives are given a greater name in ceremony"

- da'ax*  
(4) *ta'ax* "an enclosure inside the house about 20 inches high, extending all around the house". Chiefs used this often, sometimes "of two or three widths (40 to 60 inches high)" <sup>and decorated with paint.</sup> But this was the only *lekakyet* house that used it and in this sense it was an exclusive crest [privilege?]. Never actually used in recent times.

(A grandfather of Wallace, *lo'ik, gispaw. gitw. qots* built one at Jap Point, which may still be seen.)

(labret)

- (5) *q'a'ots* (labret) tooth of *skagu'* sperm whale (?) used as

Exclusive  
in a sense  
made and assumed by  
*asaglyan* himself, not  
used by WE: 156

a labret by women of this house (not pierced through lip but fastened on by a chin strap). Decorated with abalone. Used only by this house and another taxkibu woman, chieftainess of g.tlan, who was related to this house. It was used only during ceremony when a noble assumed a name.

Some women wore labrets permanently, through a perforation in the lip, changing to larger ones as they grew, but some did not have the lip pierced and merely attached the labret.

Wallace:

(1) xski:k eagle, as a headdress (wood, white & black) on robe, on housefront (painted red and white) and on pole, in commemoration of someone. Used also by other laxski:k.

(2) s'tsɔ'l beaver, as headdress (wood, red, with stick in its mouth), and painted on walls of house.

(3) naxnagum txa's supernatural rabbit. Used not as a headdress but painted on housefront (red, with humans on its body) and on poles. "Used in the same manner by all the laxski:k /ekak'iget."

(4) ha'tsɛ'lt octopus ("devil fish"), used as headdress, on housefront, and on robes. As a headdress, the body part (of wood, painted red) rests on the wearer's head, and long limbs of other materials reach to the floor. Used also by other laxski:k.

(5) gax'tɔ'n, a large species of shellfish which attaches itself to a rock, and in a story it clamped the hand of a person. Not special to this house. Represented as appearing on sgagwet's house, showing sgagwet with hand in mouth of monster. Also on legex's house, with legex's hand caught.

(6) q'a'odɛkkiget - two people on one body. Men use this on the right shoulder, a small double body of wood which is tied as a sash. Women use it as a headdress. (Also on robes?) This is exclusive to this house, and was captured from the Ilingit. wiget of the gispaxlɔ'ts

Exclusive  
w/ sgagwet's as similar  
but of diff origin

cf Kutwomcod  
wixɛ (lakika)

had a similar coat, which they got from a supernatural being in the water. They use it only on poles and painted on housefront in black and red. The two houses are not related for on this account.

- (7) g.aidəm ha'ots      cormorant hat. Used as a wooden headdress (black), also painted on housefront (black). Used also as a headdress by legɛx and sgagwe't but they use real feathers and abalone decorations.
- (8) n/ua tkəm wɛlp      nest of the eagle house. Used only as a house front painting. In common with other luxships.

VI na.g.ε'.xt

(g.anha'də)

Wallace:

- ✓ (1) na x na.g.um g.ε'.x <sup>supernatural raven</sup>  
used on pole, robes, <sup>applied on</sup> and housefront paintings.  
Not as headdress. "Exclusive to this house, in this form" [which form?]

TP. na.g.ε'.xt totem pole in front of Wallace's house had

- (1) on it, with outspread wings (2) 4 limbed with faces  
(3) g.aye'.t (?) (4) ganao (?) (5) hε'.s dog - formerly on top  
of pole, extended as though running.

- ✓ (2) g.amε'.ts starfish, 4 limbed, with faces in  
the centre and on each limb, outlined in black  
with limbs red, and green on the faces.  
Also painted on robes and sometimes on the face.

- ✓ (3) g.aye'.t sculpin, used on pole and on  
blanket and shirt. Black and red.  
təqum also has a g.aye'.t but uses it differently

- ✓ (4) g.an'a'.o frog, engraved on pole, also used on  
robes, housefronts. Don't use it as headdress.

- ✓ (5) hε'.s dog, on ~~top~~ of totem pole, also carved  
Excl. as a wooden headdress used exclusively by this  
house when assuming a name.

- ✓ (6) q.wu.s.məksi'.t robe of <sup>white</sup> weasels. White weasel  
skins all over the robe, used in naming ceremony.  
Used by two other families, one: suhalait g.isp.  
other: an upper class laxski.k house.

- (7) d'ε.x.təm.sqano'.tk, a large central human  
figure with smaller human figures extending all  
around. Used on robe and housefront.

according to Chief Nelson, in the form of a piece  
of leather hanging from the shoulder to the breast.



Wallace:

He used all the crests common to the g.anhada as the rest did, in some particular form, shape <sup>or</sup> manner, always being careful not to interfere with the special representations of any other family, especially of the nobility.

Kats: (1) g.ɛ.x (common)

(2) g.ana'o

(3) t'i.bɔn

For example, this house used the whole sealion, while other houses here used either a pair or a half of ~~the~~ sealion. When used as a headdress they used only the head part of the animal carved of wood, painted red with black eyebrows and green streaks on cheeks. In this form it is exclusive.

Excl.

Mrs Campbell to Beynon, 1915, with myth of this house. They brought with them:

\* (1) a double t'ibɔn (sealion) used on both ends of their house la.g.a.x | ɛ'mdɔx. In this form, it was exclusive to this house

\* (2) na.x.nɔ'g.ɔm g.ama'ts : supernatural starfish  
 With many arms and with people all around it.  
 Used on the pole and on the housefront. Exclusive

\* (3) p<sup>c</sup>t's ɛ'nɔm g.ɛ.x raven pole, a seated raven on a pole placed against the housefront. At the base of the pole, serving as door, was the starfish. On the housefront at either side were painted di'ɔbɔn. Exclusive

TP V

(4) g.a'nɔm t'ibɔn, a long pole with a sealion on top, the exclusive property of dag.ɔmilsk.

TP.

(This is the pole at the island end of the bridge at Port Simpson).

I ni-syag.ane't

g.anha'do

- ✓ (1) g.ε'x raven decorated with abalone Main crest
- ✓ (2) wəng.ana'o chief frog <sup>wood. Copper on eyes and back, headdress.</sup> whole frog
- ✓ (3) t'i'ban - sea lion  
with long whiskers and abalone eyes.

TP. erected by a former ni-syag.ane't at Simpson

- ✓ ha'lilε'tk "where raven slept" was name of ~~the~~ pole.  
It had a standing human figure at base txa k'ɔltkəngε't
- (4) "all one person" a main crest of ni-syag.ane't, and  
a long plain pole with raven on top. <sup>Long, see ni-syag's</sup> ~~crest.~~

- (4) na x nag.əm g.ame'ots, supernatural starfish
- ✓ painted (red) on face when assuming title of chief (small  
human figure with starfish on top) Also on robe and  
poles. (e.g. the one opposite his house).

TP.

- ✓ (5) g'aye't supernatural sculpin - used by chiefs as  
a wooden headdress and embroidered on robe; by  
lekakiget only on totem pole or housefront.
- ✓ (6) txa k'ɔltkəngε't (above) first ranking crest  
in this house.
- (7) max tək pi'ɪ (2nd in rank) headdress representing  
heads of a supernatural whale, with 10 little forms of  
humans, the eyes, mouth, nostrils, ears decorated with  
white bones and shell. This was only used in  
the ceremony called sa'ɔ'ε'x s, when a chief <sup>took</sup> ~~was~~  
his last name, signifying that he had reached as  
far up the social scale as he could go. Red, black,  
and green
- ✓ (8) mək ci'x "the red weasel" (skin dyed red) Used  
by ni-syag.ane't and his family only. It is the  
skin of the male weasel, dyed red, and worn on the  
head, extending down over the forehead. Worn on  
every festive occasion.

The family of wice'ks (qinaxangik) used the white weasel in this way, and that of lege'x (qispaxl'ots) used the female weasel with a brown streak on its back. Other families also used the weasel, but not in this form.

Unlike the other crests which are used by all members of the chief's family, the red weasel was worn only by him.

I b qε'lkso'k

Used same crests as ni-syaganet but more particularly the maxtəkpiəl. The pearl bow and arrow are used in the hand when the maxtəkpiəl is used.

This may be worn by: ni-sho't, ni-syaganet and qε'lkso'k only.

Wallace:

TP.

Wallace to Bygon said  
asawɛ'ɫɔt was used  
as doors by this house  
exclusively

'aɣɛ'ɔks

These TP would have

1 arrowhead at base

2 red paint on it (across)

3 raven

4 bullhead


(1) 'a'cewɛ'ɫɔt Carved crest<sup>1</sup>; body, head, and  
paws like a grizzly, but large wings on the inside  
of which are representations of human beings.  
There was one here but it is now on a pole in the  
New York museum. This being, which made a great  
noise when it flew, is supposed to have been seen  
by one of təgəm's uncles. lax tɣɛ'ɔtk was  
the first to use it, when he was head of this  
house.

(2) gɣus wema'sɔ - a pole about 6 fathoms long,  
which may be painted a special red colour, used only by this  
house, on top of which the 'a'cewɛ'ɫɔt sat.  
The same red was used on robes, blankets, and  
face decorations, but not on house front.

(3) q'ayɛ't sculpin. used as headdress and  
housefront painting. The headdress is made of  
wood, black, red, green, (not decorated with  
abalone as not of upper class), and was worn  
by one of the nobility class assuming a higher  
rank.

(4) t'i'ban sea lion, head used as headdress  
only. Made of wood, red and black.

(5) qɛ'x raven, used as headdress only, of wood,  
black and red, without feathers. The raven  
carries in its mouth a məks'i'ɔt (white weasel).

(6) g,amɛ'ts starfish. a head decoration, painted  
red and attached to the forehead. Being of  
the lekakɣɛt class, he may use only the 4  
pointed star (the higher class uses  six  
limbed star)

on pole (also HF painting)

IV watida'aax

(gispawndwa'da)

Wallace:

- (1) madi'k grizzly. He uses the grizzly in the same manner as the other gispawndwads of his class: -
- housefront painting - whole animal, red and black
  - pole
  - headdress, head of grizzly, of wood (higher class use grizzly feet)
  - mask red and black
  - on robe, painted skin (higher class may use woolen)

Class differences in  
use of crests

- (2) 'ne'x'k blackfish. Used in same manner as other lekakiget.

- ~~par~~ robe, <sup>black within, red details</sup> painted, worn on assumption of name
- housefront
- poles.

(When one of the royal family assumes it, it is under a different name "so and so next" and then it is represented in a different manner)

- (3) g, e' idom daga'a'a'o a headdress, supposed to have come from g, t ne gwon'a'ks

All crests were owned by all members of the family in common. watida'aax had no exclusive crest of his own.

Myth of crest 'asewε'lgət of house of tə'g.um [III],  
g.ankh'dz, gitsi's.

H. Wallace to Byrnes, 1915.

The people of this house (then known as house of gusha'yε:x) left the Nass River and went to the river witsəm ha'dzax ~~at~~ at the head of Work Channel to hunt mountain goats. One day they heard a noise as of thunder from the river, and saw a winged grizzly bear with human beings under each wing and on its chest. It flew close to them and the men decided to take it as a crest.

They moved to their camp at the mouth of Work Channel and cached their belongings, then went to the head of [the other arm of] the channel where there were two lakes, close to the Skeena River. Here they camped and dried more mountain goat meat. While the men were away the children were playing on the edge of a lake and a monster g.ayet (sculpin) appeared with a roar and swallowed them. Then there was a flash of lightning which burned the lake dry and left the monster dead on the bottom. It had human heads on its back.

The house adopted these two monsters, the 'asewε'lgət and the supernatural g.ayet, as crests. In these forms they are exclusive.

IX wel'sk

(laxkibu)

(originated from house of 'asagalyen)

Wallace. Crests similar to asagalyen except.

(1) <sup>about</sup> <sup>the</sup> <sup>bear</sup> spēse'mi<sup>c</sup>.

Used as a housefront painting (circular, with two black bears (2.1) in sitting position inside, ~~is~~ dark red), painted on robes the same. Also used as a circular fire place about 6 inches deep, used only by this house.

This crest was also used by asagalyen but it was recognized as the property of wel'sk. Taken exclusively by welck when they separated (see origins)

(2) giok mosquito, a wooden headdress showing the head of a mosquito, worn by a person assuming a new name. Exclusive, not used by asagalye'n house.

(3) ga'idam se'mi<sup>c</sup> hat of bear, a wooden headdress made to represent the head of a grizzly, used by a noble assuming a name. Exclusive to wel'sk and asagalyan

He also uses the other crests of 'asagalye'n, except the do'ax.

Myth of crest na x n 29. 2 m 9 e' x , house of na g. 8' x t , g. andada,  
g. tsis.

H Wallace to Beynon, 1915.

Members of the house were eating and burning offerings to the spirits of the water, preparatory to hunting seals near Wales Island. A large bright bird flew down and said "I want offerings of seals, burn it that I may eat it". They did so, and the bird cawed like a raven. As it flew off they saw live human figures under its wings. They at once returned and adopted it as an exclusive crest.