

kwinnu

## Poles

1. g.ansi'l "on soaring" Kneberg is  
represented as shooting a raven soaring past, with  
bow and arrow. Top: person holding pearded  
bow & raven. Other carvings.  
Carver: possibly 'axtsip, gisgast, Kitwinksitk.  
Erected for kwinnu by the new kwinnu 35-40 yrs ago.
2. g.ansi'l New pole - man with bow.  
In comm. of qitzaxte't, about 15 yrs ago.  
Carver: Mark wiget, gisq.a'st, Kitseyukla.  
Erected by qaq't.
3. qa't "can" or 'anptet g.ana'.'o Ribs of Frogs.  
Commemorates gawage'ni. Represents many frogs going  
up and down the pole, and a human figure at top.
4. qaq pole or <sup>name of pole.</sup> gedam gamats person of the  
sharpish  
Raven at Top  
Sharpish  
Carved by Mark Wiget, not long ago, in commem.  
of qitzaxtet by qaq't.
5. xskεgam qε't new pole, replica of 6, carved  
by qaq't himself assisted by carver of house  
of ye'l, gisgast, Kitwancool.
6. gedam xskε:k person of the eagle (on top)  
and water lily leaves farther down.  
2. sqaw'san floral figures underneath  
3. kayaga' basu - figures with small frogs on their  
body.  
Origin of lily Crest: On their way to Kitwancool ✓  
from Hagwilgate, he'won and wudaxget

saw in a lake a human figure with a beak like an eagle and a headdress of grizzly claws. It was surrounded by water lily leaves, and all around the lake they saw little frogs mingling with the trout.

Kwinu.

Mrs. J. Laramie

1. g.ana''o Frog. The highest crest of this family, used on poles, carved on headdress (with a woman on top of the frog), and on a button blanket.
2. tkuwiksət kəm gaq Prince of Ravens. Used on pole and on headdress. Has an accompanying limix''i (durge song).
3. g.aq.əm'anu't Raven drum. A square wooden box drum with a raven carved on top, used on special occasions when names were assumed.
4. k̄adəm g.ama'ts Person of Starfish. Used on pole, on a bracelet (worn by informant), and on blankets.
5. bəlham hakutak Abalone bow. Shown on two poles and also displayed in feasts.
6. t̄saq tsakəm g.ana''o food dish carved in the shape of a frog, 7 or 8 feet long.
7. k̄edəm xsk̄ε·k Man of Eagle. Carved on top of a pole. The myth belongs exclusively to the house of hūdəm x, not gwinbu himself.
8. k̄edəm t̄s̄:k̄s Person of bottom boards (of canoe). Shown painted on the garments.

naxnxs

1. gamkse se'qask crippled person
2. kwinu. (see names)

Origin myth of kwinu, laxse'ol, Kitwancool.

Mrs John Laranitz, kwinu, 1924.

(Abstract)

Before the deluge this village was known as qit'anya'ō "people of great numbers". The people were so numerous that their houses extended for eight miles <sup>south from</sup> ~~starting at~~ the lake. Flocks of birds flying down from the lake could be so frightened by the shouting of the people that they would fall exhausted before they reached the end of the village. When the deluge came, the people made rafts. The kwinu group drifted to Harda country, and one of the women married a qisg'a'st chief there. They had a daughter, luwis:yε'l, and two sons, kwisnε'x and kwildeda'ō.

After many years her Harda husband died, and the woman learned that the other Harda ~~were going~~ <sup>planned</sup> to kill her. She escaped with her children in a special canoe, and she sang a drage as a paddle song. They came to a place on the mainland coast called tku'ul (now Summerville) and paddled up it, thinking it was the Nass River. Then realizing their mistake they retraced their <sup>course</sup> ~~steps~~. They saw a monster ɔlɔm't'sɔm'aks (black bear of the water) emerge, and took its head to use as a naxnɔq (they have a mask). Later a huge g'amats (starfish) with a human face on each limb grasped the canoe. They took it aboard and have assumed it as their crest.

They came to a place on the Nass called 'antagwɔ'.lɛ and stayed there. ~~One of the~~ daughter married a kiska and they had a daughter, li'gamks. One day li'gamks failed to return from a trip to a small lake to gather wild rice (gasx) and she was given up as lost. Three years later

Recorded  
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Bear naxnɔq  
had a crest

a number of little frogs appeared in the village and two of them succeeded in getting into the house. They went to the back where the chief was sitting, and one called out qadax, qadax, qadax. The other called tsawi:t, tsawi:t, tsawi:t. (This is the origin of these two names). All the people came to examine these remarkable frogs, and finally decided to follow them. The two brothers of li'gamks, following the frogs, came to the little lake. The people drained the lake, and saw a woman sitting on the back of a huge frog, with small frogs on her hands and body (as shown on one of the Kitwanoool poles). The woman sang a dirge, then came back to her people (it was li'gamks) and the frog was killed. Some frogs also flew out of the lake, and sedox was one of the men who succeeded in spearing one of these. This is the origin of these frog crests.

Recorded -  
20 91

The family was still trying to return to their original village of git'anya'o. They went up the Pass to a place near gitwinksi'tk called tsam gung.ε'x "in sawing raven", and later to a place above g. tlaxda'mks called gwənha'q'x "lake of geese". They travelled on, and stopped to hunt <sup>and pick berries</sup> at a place called 'anmaxs lo'p ("growing like trees, the rocks"), claiming it as their own. They came to another place, 'an lo bat lo' ts ("mountain of wild rhubarb"), where they fished salmon, gathered berries, and hunted beaver and bear. They kept on, and came to wil. ax q ε' l t ("on long plateau"), and later to another territory called lax skwəs k' i k' i ("on chickadee mountain"). On this trail was a river known as ksəgun l ε' u x

("waters of trout"). Then they came to another place known as tsom'ando'x. Right opposite the village of git'anya'o was another mountain territory known as kwang.ani'x, where they hunted the groundhog. The river which comes in from the west below the village is ksəq'inde'ın. This and ~~the other creek~~ <sup>its tributary</sup> ~~streams~~ farther up ksə'wilona'gut ("waters of long valley"), together with the mountains at their sources belong to kwinu.

They had now arrived at their village of git'anya'o, where they became very numerous. They called the village gitwintku'l ("people of narrow") because it was much smaller than the original village. Many years later, that is, in recent times, there was a plague (hayatila'xs smallpox(?)) which killed many of the people. Later there was an invasion by a war party from Kitselas, including a brother ganha'da chief who wore a raven headdress (tkuwitksə-gəm qəq). kwinu killed this man and took his scalp and headdress (which explains how we have this crest), then to appease his Kitselas ganha'da relative qəm, gave the body a ceremonial <sup>cremation</sup> ~~burial~~ two miles below Kitwancool village at a place which has since been known as wunskitkwwe'lksitk "where lies the prince".

The house of kwinu was hard hit by these events and almost became extinct. Two of its members fled to the mountain of tsom'ando'x, singing a dirge. They later returned to Kitwancool.

House of ho'dəməx

## Chiefs

1. ho'dəməx "threatening", a naxnəq name.  
The person dramatizing it would threaten the guests with a spear.
2. qitzaxtɛ't , a naxnəq name. The performer, wearing a mask and an old type conical hat, impersonated a woman of the qitzaxtɛ't tribe and tried to sell herring spawn to the assembled chiefs.
3. qəqt "rat", a naxnəq name.  
The rat was also used as a naxnəq in the house of luləq, but there it is called təbɔ'su.
4. tig.ɛ'wən  
təmdɪ tig.ɛ'wən xskɛ'k  
will chew eagle  
The eagle will be able to chew. (laxski'k origin)
5. xtsɔ. A Hogwilde term.
6. ɔat tagɔqs  
ɔat taxɔqs stɔ'ɪ  
when eating maple the beaver  
Origin is from a Nass laxski'k house having the laxtsemɛ'lix crest.
- 7 legigwa'ndəmkɪ  
legigwa'ndəmkɪ tɛyɛ'ns tət hɛst  
about falling leaves of frowed  
The leaves of the frowed are falling about. Origin is qisq.a'st house of wigət, Kitequkla.

Boys

1. 'witiye'i  
witiye'it gani:s  
like spray salmon the dog salmon  
house of q>q, Kitwanga.

Origin is laxskik

2. txalduda'o  
txaldu-da'ot 'mat hagwanodut  
to frozen canoe fleeing person  
The canoe of the fugitive is frozen in. Refers to myth

3. ksəlɔx  
ksəlɔx + tsemelix  
like rock beaver  
like a rock in the water. The beaver dam is  
Indicates laxskik origin.

They also use names of the house of Kwini.

Women. Same as in house of Kwini, and also:

1. yag.ate  
yag.ate + 'wi.legε.'nsu  
down towards its big grizzly

2. ye'ste. a Hagwigate name given by Bini  
in a baptism

House of ksaməsi:pux. Used the same names as  
the other houses.



House of kwina.

Mrs John Loranitz

1. kwina

1. kwina.
2. kwɔqəq
3. 'adzəks
4. xawagɛ'ni
5. maxtɔxtɛ'xs

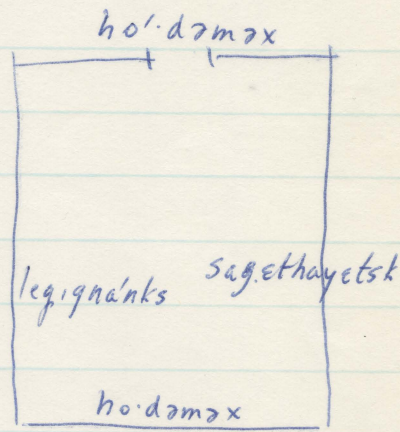
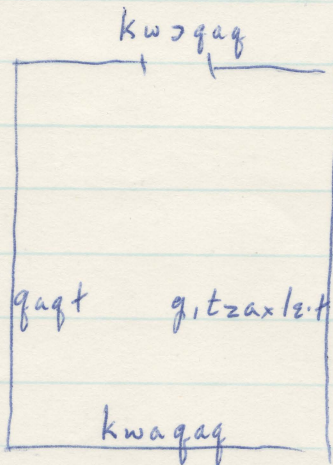
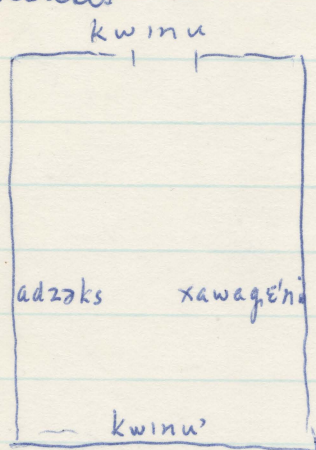
2. ho'dəmɔx

1. ho'dəmɔx
2. gitzaxtɛ't
3. qɛqt and sagɛthayets

Same origin

3. ksaməsi'pu.

Houses



[ This seems to be just one arrangement, in 3 houses.  
 "There was a great deal of interchange"

Relatives (1elt)

1. 1elt Kitwanga
2. tɔxaxamlaxɛ'tu (gitlaxda'mks)
3. ksəmxsam "
4. maslegɛ'nsu "

House names  
Dog names

Kwina      House names

1. tsam g. ana' o

House of Frog

2. tsam q a q

House of Raven

3. yax y a g. a' w e l p

Overhanging house

Dog name

For their dogs they use their nax nax names.

Canoe name

They used the name la g. a x w o' s u  
for one of their canoes. It was not exclusive but  
was a privilege they brought with them from the Haidas  
after the Deluge.