

$g_{i n a} d > i k s$
h a x n i a g . > m x s > . is a n a x n > x

of n i . s w e i . x s not a crest

a n a x n > x is never used as a crest.

In the societies people try to show
tricks belonging to the supernatural

Johnson

ginadziks crests

Crests of ganhada house of tsitidax

origin of crests

See Kanda Myths pp 189-190

g. na'ds'iks
g. anha'da

Origin of ni'sg. am gu'ne'it, g. anha'da, g. na'ds'iks.
told by Emma Mueyner to Bryson in 1915.

At Kitimat a g. anha'da woman named se't married a la'xsk'ik man, and they had 2 boys and a girl. One day the man beat her wife and that night she took her children and started into the hills to find the Steene hills and join the Salishian. After four days they came to a lake, where they saw a supernatural sea lion which emerged and then disappeared again. Later they saw a supernatural frog with a hole on its back and its feet, which also vanished. They came to the g. na'ds'iks village of la'x'a's. The woman sang a dirge, the people came out and took her in, and she became a member of the house of g. akt'ag. ant'kwai.

The next year her eldest son gave a potlatch and adopted as exota the two things they had seen. These were

1. ti'.ban (sea lion) with the special name wilgaiban "where emerged", used painted on the housefront, on robes, and carried on top of poles.
2. g. ana'om gu'sqists "frog of g. - later", (same name).

He also took the name given to him by his mother: gamgu'ant'et "big dear man". He added the prefix ni's to it, "the equivalent of the English 'mother'", and started a house of his own.