

biol etc

Names

Crests

Oregon

Tradn.

The gispawudwa'dz gisgansnat

John Davis "He calls them gisg'est

1. pi'il
2. yɔ'px, niastɔ,
3. witiye'itku
4. kw'ama'ts, tegwantku, ni'shaiwaxs

witiye'itk has a family an gitsogukla.

Peter ni'syɔq. The Fireweeds were only one group. They were of
gitksan origin from Temlabame, from kitsigukla

gisg. est gisg. ansnat:

Men

1. pi'il

wuson pi'l tamgo:t tpin
allalong ten backbones whale

The whale has ten backbones along its back

Whale (tpin) is not gisgast crest but crest of
teq ('ax tsə me'lix)

2. ɣɔ'pɣ "swallow" the name of a variety of whale

3. nɪst'ɔ. A boy's name was haqwt'ɔl, a
kind of hat. When they made him a shup
they called him nɪst'ɔ'

4. ʔwɪt, ye'itku "big thunder", an ayuks
of wɪget, which they used as a name.

5. kwɔ'ama'ts "small roots", a naxnɔq
name.

6. tegwantku "falling down" (the moon)

7. nɪshaiwa'xs

8. lax mi'yan "on chup"

9. ɟ'a yəmɔ:n "nearby salmon"

10. lɔg.ɔmada'x "rotten bad" Probably a
ridicule name, which he contradicted by taking it

11. ɟamxsna'x "only eating hawthorn berries"

12. hε' 'wɔ'

13. sa'no.tk^u

Boys

1. 'atta ayo'x "at night eats" (the beaver)

2. ag.a'gən

3. lu' 'ag.ε'xk^u "in grinding" Refers to grinding a new nest for the stone eagle when they move it.

4. tsa'li'no.tk^u "went on, touched"
The eagle did not settle, it just touched and went on.

5. g.anaum ksitk "frog snail [??]"
[frog lizard?]

6. 'uks'ma.lsk^u "going out as in a canoe"
The frog swims out like a canoe being launched.

Women

1. 'iks "a long time" (there, the trout)
The trout has been in the water a long time
2. tipku
tipku tsgs The sun shining out of the clouds
3. kselo' (out) "swim" (the young beavers)
4. na''id> "yelling in different places" (the wolf)
5. 'ax ko'de "not useful" (the corpse of wolf)
6. nanesti'd> "together walking" (the wolves)
7. kεgumna'ye' "one only walking" (wolf)
8. 'wi.wi'dε' "great where sits" (the moon)

Girls

1. ktebu "few only" (howling wolves)
2. anagam sma'x "she-bear"
3. 'wi.dat "great chief-woman"
4. ca'wig.a'nt "away with stick" (the corpse of frog)
The body of the frog is shoved away with a stick.

Crests

spi'l etc

Mercer 1916

1. p'st'e'i grouse on hat etc
2. ha'ax goose

Martha
Robinson

1. ha'q wild geese on top of totem pole
It had been seen emerging from the lake
2. da.g'am he'st fireweed house
2 terraces, at qit'ax damks.
- 3 max'mage rainbow HFP, headdress
- 4 ne'q't saw it tattooed on an uncle's chest

Have sgawa myth.

John Davis:

1. t'q's moon used as nax'n'q?
2. max'm'g'e rainbow } on robe
3. pa'li'st star }
- 4 ha'q goose on totem pole
5. p'st'e'i'gi grouse an ayuks and a nax'n'q
used on tp.
- 6 ke'la'st single fireweed on pole
7. 'ne'q't nax'n'q?

Pole:

1. ke'la'st cut down 20 yrs ago
Erected by p. l & he'w'o' 40 yrs ago
Never any other pole.

p 101Martha
RobinsonGitxatin
1927

This house is from that of Guxsan,
Kitsegukla.

Some members of Guxsan's house came once to
Gitxatin to fish eulachons. Negwa'son and
his house attacked them, and cut the pack
straps of our grandmother. Guxsan shot
him with an arrow, and they fled home.

In fear of retaliation Guxsan fled to the
hills on the upper Nass above Gitlaxdamks,
and built a da'ag called da'gam nest
on the lake. Later they moved to a place
opposite Gitlaxdamks called tsomksot.
From here they moved to Gitlaxdamks.

Tradition of the qisqa'st qisqansna't.
John Davis, 1927

All four of the qispawudwa'da houses came from Kitsegukla. The laxkibu qisqansnat on the other hand originated at a place called sqansnat far up the Kiepiox river near the canyon, near maxlag'e't mountain ("through the summit").

The gitqigenix used to abuse and rob the gitksan as the latter were passing down the Nass River to the eulachon grounds. One spring, qamsna'x of Kitsegukla in self defense shot the gitqigenix chief lax't'i't. In fear of retaliation qamsna'x, ksu, and yet took their families from Kitsegukla and went to the Nass above gitlaxda'mks.*

They settled above sqanskini's on a lake near ksoms'to't, and sang a dirge.

Years later they moved farther upriver to qunta'ek. Then later still, a woman crossed the river and found a good lake, which they named in her honour tamkus'iks "lake of iks". There they built a da'ag called dagambest and lived for many years.

The gitlaxda'mks knew about these people above them on the Nass. galge, the laxkibu chief of the qisqansna't, sent one of his nephews to invite them to come into the village, as free men with two seats among the chiefs. They accepted this good offer and moved, becoming qisqansna't. The laxkibu did not give them any of their crests, so they continued to use their own, from Kitsegukla.

* Some went to Kiepiox and founded house of Kiepiox. They had no chief with them.

At a later date other chiefs joined them from
Kitsegukla, and formed the houses of tiye'it
and tegwa'n'tku. The first group also formed
two houses, those of pi'l and yopx'ε n'ist.

The qisqansnat houses

Menick, 1927

tsixgan - a former house, now extinct. Had
as its ada'ox wilaxg.abot. When house
became extinct mugulks took ~~the~~ ^{its} sqat'in name
as his name

Mercer 1916

- In sqadin, houses are those of sqadin, 'naok, galq.ε
- We have 4 houses in nisyoqt family, all using
the same crests

- tsixgan use same crests as sqat'in
These 3 families are all blood relatives

Mercer 1927

I sqat'in

II tsixgan

III kwa'ndəmxs

IV nisyoqt, niskinwetk

Mercer 1916

I sqat'in

II nisyoqt

III tsixgan

IV kwa'ndəmxs.

tsixgan

Men

1. tsixgan channel beaver uses to go back and forth
2. wuneyimha'bak always eating grass
3. ~~ts~~ la'aq always playing

Boys

1. nagam'al'alqax talking far away
2. ta'laqt pluck off
3. yɔ'qɔ
4. hadaqam'axɛ' bad weather

Women

1. 'axti'ansede'wilix never uses straps for packing

Crests: same as sqat'in.

Now Extinct (m2nest)

qilaxt'émks

taxqibu, qiyé'xk

Narr. The Wolf Clan Splits up at Gilaxtamks
Matthew Kurney to Guyron 1954

"There are two groups of taxqibu' at qilaxt'amks. While some in these groups are of the same origin, but became divided when they all lived at qilaxt'émks. The reason for the division became necessary as there were so many taxqibu people that when they gave a feast there were no guests to entertain, so it became necessary to divide in 2 groups

1. git|sqan|sné't named from the saskatoons
people of trees of saskatoons which grew in quantities where
they lived

2. qit'wól'naqí'í' "people of one group"
people of there one group

qiyé'xk was of the same origin as t'ó'q̄, having come from lax'n məgu'í, a territory between the headwaters of the Nass and Skeena. They separated, and t'ó'q̄ went on down the Skeena and established at Metlakatla; qiyé'xk went to the Nass and was joined later by t'ó'q̄ when he was driven away from Metlakatla by the Ghost People.

M. Nest
1927

Names

gwa'ndaməxs

Men

1. gwa'ndaməxs "stumbling", a naxnəg name.
2. 'ax'nax'nisk "never paying heed", a naxnəg name

3. tso'də

tso'dət nɔ'dət hayetsk
 uncover wrappings of copper

4. kistaxayə'ts "surrounded by coppers" (the chief)

5. yə.px

6. nɪ'stə'

Boys

1. gamgilaxla'x "only downward falls" (the sun)
 Sunset

2. galduda'ux

gam galduda'ux nagaga'it kiyox
 only against frozen its wings hawk

3. kuta'a/gəx

"across (towards) talking"
 The eagle is talking toward us a long way across river

4. nɪ's'nə'wa'

"This house came here from the Tsimshian"

Women

1. iyə'w' / refers to reddish glow of sunset