

XVIII 'nag, ap't

(g.anha'do)

Vol 1 p 13

Mary Klausger (1) gusdzodenti : lightning robe , a robe with a huge bird with outspread wings and a raven in each wing. The eyes were mother of pearl. Also used as housefront painting 'nək'so' lgit (different from hē'ls)

p 21 - 22

Myth
p 22-26 (1), (4), (5), (6), (3), (7), (8), (9)

Myth
abstracted

(2) naxnɔxəm ganao : supernatural frog . A huge ganao with abalone in each paw, used on poles, house painting, robes, and as a hat for secret society dances.

(3) mändəpɔdəm g.ɛx : one raven on top of the other on top | two | of raven

two ravens, one sitting on top of other, with a human face in each tail, used as a house painting, robes, on poles

(4) gaitəm.asin : vessel of copper, a special crest belongs to laxge'o, a woman of this house, but given to whole house to use.

(5) gaidəm.asin : hat of copper. Copied from crest (4). Because the gaitəm.asin belonged especially to laxge'o, 'nagap't adopted a new crest but applied the same myth.

(6) naxnɔxəm gaye't : supernatural bullhead, was seen by this house. Used as house painting, on robes, & poles.

(7) naxnɔxəm game'ts : supernatural starfish, used on robes and as face painting (black)

Myth → (8) naxnɔxəm g.ɛx - raven with outspread wings ^{house painting} poles.

p 26-

(9) ligidit - a giant man with revolving head, used only on poles. Under its left hand was a gaye't. (different from nɔswɛ'xs ligidit)

2 myths (above) tell origins of all crests. OK

Also Thunder
copper dish, stone dish,
supernatural g. ay et,
2 ravens above, frog,
and 1, g. id et

gitxa'ta
crest of XVIII, g. anka'de

Abst. Myth of Crest gusdzedemti (lightning robe) of house of 'nagap't (XVIII), g. anka'de.

Byron, 1916, from Mary'ataxsex's.

'nagap't and gəm'asnext went to their hunting ground at k'ta'i [Keweenaw Inlet, Pitt Island]. They had no sleeping robes, and decided to turn over the sod and use it for sleeping robes (k'te), and to call the river k'ta'i. A great noise awoke them and they saw in the lake a monster. It was like a huge bird, with two children standing on its beak. Its beak emitted flashes of lightning and its wings flapped with the sound of thunder. It sank back into the lake.

The sisters of the two men, named 'nawaiyuxs and laxge'o, had followed them, and also saw the monster. Fearing it had killed the men, they sang dirge songs; but they eventually joined them. They found a copper dish (which laxge'o took) and a stone dish (which 'nawaiyuxs assumed but did not remove). These became crests of the house: gaitəm'asin (vessel of copper), and gaitəm'lo'p (vessel of stone). ('nagap't assumed a copper hat crest from this experience, not wanting to interfere with the copper dish crest of laxge'o.)

On their return they saw a supernatural g. ay et ^(sculptor) in the lake. It appeared four times. The first time, it had four human faces on the fins along its back. The second time, it had ravens on its side fins. The third, it had two ravens ~~set~~, one sitting above [on top of?] the other on its tail (this was termed 'mən dəp'edəm gex) and three ravens sitting on up two the raven

a row on a starfish on its belly. The last time, it had a raven sitting on its head, with human beings on each of its outstretched wings. Then it disappeared. The four people sang dirge songs and continued on.

At tko ho'dzax they stayed a day, then set out for gitxa'ta. Half way there, they met gaosamne'εx and his nephew, who had set out to hunt for them. They told gaosamne'εx all they had seen, and sang their new dirge songs. Then they saw a huge gana'o (frog) sitting on the water, with abalone in its ears and on its upturned front paws. The young nephew sprang overboard to capture it, but it pulled him beneath the sea. The people sang dirges and gave offerings of fat to the monster. A blackfish nearby heard their plea and retrieved the boy, only to have the frog pull him under again, to his death.

The five people then returned to the river k'tai. The next morning they were awakened by the shouting and splashing of a monstrous man in the lake, who looked about in all directions and had a sculpin under ^{his} left hand arm. This was termed ligidit.

(It differed from the ~~to~~ ligidit of ni-swe'xs because it had ^{g:spawudwads} they g:ayε't ^{gina'db'iks} under its left arm and it revolved all the time; while the ligidit of ni-swe'xs had a "copper" under its left hand and looked only in one direction)

gana'o

ligidit

Conflict with tsiybese over the gus dzedzemi crest.

When 'nagap't (g. anha'də) first gave his 'ya'ok to assume the lightning robe crest, hεl, the chief (g. ispəwudwa'də), who had a similar crest, dressed himself in his gus dzedzemi robe and prepared to kill 'nagap't for attempting to ~~to~~ take his crest. He was stopped by some of his councillors, who related to tsiybese the myth of how 'nagap't came to acquire this crest. Upon hearing this he withdrew his objection, and the crest remains to this day in both houses.

(Abstract) Myth of the Crest nax nə gəm gεx (supernatural raven) of house of 'nagap't (XVIII), g. anha'də.

While camped at the lake of K'pən stə't at the river K'ta'i, gəm'as nεxt was awakened by a noise. In the lake he saw a huge raven flapping and emerging from the water. It had starfishes (g. amεt's) on its sides, sea urchins (dag. a'ao) on its back, and a sculpin (g. ayε't) on its tail. Four times it emerged, flapped around, and sank from view. gəm'as nεxt sang a dirge song and took this creature as a crest of his house, the house of 'nagap't.

Myth of crest na x n = g. am g. awai (supernatural club) of
house of dzag. am q. sha'itks, g. anha'do, q. t x a'ta.

Joshua Izibasa to Beynon, 1916.

Brief abstract

The chief dzag. am q. sha'itks devoted his nephew dzag. am y. lyetk and left him behind when the tribe went from the Skeena (q. t. ando) to Stephens Island to gather seaweed. The uncle was angry because the nephew had always given his catch of fish to the ravens instead of to the chief. The ravens befriended ~~the~~ the youth and showed him where a supernatural club was in a large nest on a spruce tree. By throwing this club and then hiding his face he could kill game or enemies. Using it, he got sea-lions and much other food, and repulsed a Haida attack, taking many canoes and heads as prizes.

When his people returned they feared him, thinking he was a spirit, but he persuaded them to come ashore and gave them a huge feast. He showed them the supernatural club given to him by the raven, and assumed it as his crest.

Myth of crests $x\text{so}m\text{maci}n$ (copper canoe) and
 $naxn\text{og.}\text{em}\text{g.ay}\epsilon\text{t}$ (supernatural sculpin) of house of
'ayaig.a'nsk, g.anha'do, g.itxa'ta.

Amos Collison to Beynon, 1916.

Abstract:

Long ago the g.itxa'ta lived at $ks\epsilon\epsilon'o'ks$ (Standard Pt), which was the home of a very dangerous $sp\text{p}naxn\text{ox}$ (monster of a place). The people wanted to get rid of this monster. 'ayaig.a'nsk decided to go to the north where the Hingit people had coppers and also were powerful in all supernatural things, and obtain a supernatural canoe. He did this, and obtained a copper canoe which would move rapidly whenever he struck its side with his paddle, so that nothing could catch it.

He gave a great feast and announced: "I will now catch the monster that kills all my people". He went in his canoe and challenged the $sp\text{p}naxn\text{ox}$, which left its rock and made the water very rough. 'ayaig.a'nsk kept his canoe just ahead of the monster. Angry, it jumped out of the water, and the people saw that it was a huge sculpin. It followed the canoe, and 'ayaig.a'nsk led it into shallow water. Here it was left high and dry by the receding tide, and turned into a rock which is still there.

'ayaig.a'nsk gave a feast and took the $macin\text{em}\text{xso}$ and $naxn\text{og.}\text{em}\text{g.ay}\epsilon\text{t}$ as crests

Extinct, difficult to get information.

A totem pole still stood where they formerly lived, a section of the

gitxata village called gisgaraks; a fine pole named
 : at base Frog ganomgayet "pole of bullhead"

: above gayet (bullhead) large, upside down, swallowing the frog
 and with 2 human figures on each side, and in
 the centre of its back, a

gamets (maxnaxom) with 14 limbs

: on top Raven, supernatural

IV waka's

(ganha'do)

VI g a i y ε m t' k w ε

(g i s p ə w u d w a' d ə)

Albert Arzyle

Vol III p 24

x (1) m ε d i γ ə m k s i' i n g a' a t ə : grizzly of k s i' i n g a' a t ə

Myth

Vol III p 24-26

a water grizzly (not related in any way with g. traqunaks dz i m' a k s grizzly or t' ə m l a h ə m m ə d. k) Carved on pole with large fin in back, also painted on housefronts, robes, blankets. Exclusive.

x (2) t ə t' k ə m n ε x t : war garment of blackfish, made of wood or tough seal (ə l ə) skin and represented blackfish. Painted black. Exclusive

x (3) g a l k m ε d i' k : grizzly headdress, exclusive (not grizzly of hills or of water)

(4) n ε x t : blackfish used on house fronts and on robes used on assuming a name.

x (5) h a g w i l d ə' l ə m h a n a' a x : warrior's club made to resemble a woman" A special weapon invented by this house, not really a club but a type of n a x n ə x, used as a crest (d z ε' p k)

Narratives
before

(6) h a g w i l' γ ə m g i y ε' k s : monster of long way out to sea; a large animal. Painted on housefronts & robes; carved on pole (was one at their village on Pitt Island w i l h a t g a' m i l' g. ə m ε d i' k "where the grizzly played along shore")

Myth

Vol III p 30-34

XI dzayamqisheitks

(g.anha'do)

Vol IV Sam Lewis la²²i

pp 40-

(1) na x n o' x am g e x : supernatural raven , painted on housefronts, robes. A huge raven with outspread wings covered with human faces. Used as a totem, ceremonial entrance through beak that opened and shut

(2) g a n o e : frog , on h. f. paintings, robes. sitting position

(3) na x n o' x am g a y e t : supernatural bullhead. This was the pole of this house and was shown as a huge gayet set upon the end of the pole: Also put on robes.



x (4) g. a l k t i' b e n : hat of sea lion, was headdress in shape of head of sea lion (actual head?), worn in war and also on assuming a name. Exclusive.

x (5) g. a i d o m g a y e' t : bullhead hat, of wood to represent the head of the gayet, black, worn when assuming great name.

(6) g. a m e t s : starfish, used on house paintings and poles. general crest, not supernatural.

x (7) na x n a x a m g a w a' i z : supernatural club, special war weapon of this house, a short stone club round at end and tapers down.

Myth
p 44-48



- Sam Lewis:
- (1) xskiyamgan : wooden eagle , carved of wood painted black with red neck , shown on occasion of assuming name and also used on corners of house . Not used by any other gitxata, but gitxon (haida) (Masset [?]) also had this.
 - (2) haitkamsto'lt : standing beaver : a totem pole of beaver squatting on hind legs with stick in mouth . Also called gam'nagaiyas "only chewing remnants" This is the same as the pole of aqagwe't of git'ands' and txalax'e't of gidsilasus. Also used as a war garment.
 - (3) gat : shark (small species) used as house painting, also as pole - the shark flat on the ground and the fin a long pole protruding from the back. The pole was known as negamga't "fin of shark".
 - (4) lanamgat or gam'nagaiyas "chewed remnants of trees", a layer type of hat with 17 layers used as a headdress when assuming a name. Made of wood. Also used by all other quxho-t laxshike from laxse'la.
 - (5) gibek : a water monster seen on travels from Alaska. Among lekagegit called gibek, among royal laxshike it was known as l'xam gibek (rotten gibek)
 - (6) t'ibon : sea lion was taken by gilasangan from the Haidas as a conquest of war, was used as a naksulgit (house painting) and painted on robes.
 - (7) 'nluatkam xskiak : eagles nest , headdress used when giving a feast on assuming names ('s'ix feast)
 - * (8) maxte k'pi:al : "over ten" This was a large being or hagwil'w'w with ten eagles sitting all over it. Used as house painting and headdress. Exclusive.

t. pole

t. pole

Sam Lewis (la'ɔ'i)

- Vol IV (1) g.ɛx : raven , as a house painting . All ganhados used this crest. Ranked as main crest by this house (Some of the local ganhados show the gayɛt first, others the ti ben first. The house may use any of these crests, but not as first crest in rank).
- (2) g.anao : frog on poles, corner poles, ^{naksulget} housefronts, paintings robes, painted black (do'ɔtsk) and a bluish colour (gɛg.alexɛn).
(This crest too was only shown by the local ganhada, it was not their own, but belonged to this house).
- x (3) wilbetka g.ɛx : split raven , on robes and house where split raven paintings, raven standing with spread wings and split body. Exclusive, not used by any other g.anhad's house.
- x (4) gaitom maksikk : hat of weasel , a was headdress made of wood with weasel skins hanging down. Also used in the hala'it dance. Exclusive to this house.
- x (5) wilnag.ogokət ti ben : two sea lions colliding a totem pole used by this house, 2 sea lions, one head down, one head up, colliding. Exclusive
- x (6) hasəm laxa : dogs of the heavens , on poles and house paintings Exclusive
- x (7) wilbel.ɛntkət raks "where water comes together" i.e. where come together water
tide rps. A headdress, an exclusive crest, used also in hala'its.

Myth
Vol IV p11.

Byron asked about g.amɛt's (starfish) which informant didn't list. This house could use and show it, but could not call it their own individual crest.

Origin of Crest wilbel-entkət'aks (where waters
come together in tide rips), house of la'osi, ganha'do,
g. txa'ta.

Sam Lewis to Beynon, 1916

Abstract :

The head of this house, widinaxs, ^{when they} lived
together with g. age the gidaganits ganha'do
chief on Dundas Island, grew angry at g. age.
The latter had persuaded widinaxs to give
his sister to the other gidaganits chief
and she had been murdered. He planned to
murder g. age, and went into the hills
to prepare. He made a dirge song, painted
his face black, and made a headdress
of wood to represent the place where his
sister had been killed, "where tiderips meet".
When he returned and killed g. age, he
wore this headdress.

IX 'a yaim'ax

(g.anha'da)

Amos Collier & Andrew Jackson Vol IV p15

Myth ↑
p 12-14 ↓
x (1) na x nɔ'xəm game'ts : supernatural starfish with 14 limbs.
used as house front paintings (nɔ'k'su'g.it) and robes,
Exclusive

x (2) na x nɔ'xəm gayet : supernatural bullhead - a pole (still existing) : a whole gayet with tailfin on top with na x nɔ'xəm gamets, on its body & gamets, on each fin were human faces, in its mouth a gamets. Exclusive

(4) g.ε x : raven house painting, also used as headdress.
made of wood with raven's head, tail and feathers. General

x (5) g.aidəm 'ɔnt g.age : hat of cockle-like shellfish, a war headdress made of these large shells. Exclusive

(5) g.anoε : frog [should rank 3rd but informant forgot].
house painting, robes.

Bynon asked informant if g.ε x was a main crest of this house. No, the raven was brought here from tingit people where they were white ravens (until t x e' m s ə m got angry and threw them into the fire and singed them black - that is why the raven is used more by the hɔgε and nɪsɔgε are known as g. t x e' m s ə m)

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 na x nɔ'x, but not as main crest. They can do so and they use more beings of the sea"

Vol V Frank Bolton & Leo McLanby

- MP5-
- (1) haitkəm semi : standing bear , a brown bear used only by this group ^{asagal'yen}, as a robe, as a pole (standing upright on hind legs) The asagal'yen group had same crests as this house.
 - (2) gibɛo : wolf as robe when assuming name
 - (3) tkuwelkskəm gibɛo : prince of wolves , a ceremonial robe worn only by the senior members of this group when assuming a high name. Also made as a pole standing in front of the door. Exclusive.
 - (4) gasgɔ's : crane as a headdress and also house painting
 - (5) gaidəm gibɛo : wolf hat headdress for war and assuming name
 - (6) dzago tɔ' : nose of monster . Used as a totem pole, a huge human-like being with a long nose, erected in front of house so that entrance was through nose which opened and closed by mechanical means. Used only for feasts, to admit (or keep out) guests.
 - (7) gaidəm semi - bear hat a war headdress made of an actual bear's head.
 - (8) gwəsne' x s : garment of deer hoofs a leather garment with deer hoofs hung around the ^{bottom of the} skirt so that they rattled when moved. Used exclusively by this house and only in halait (secret society) dances.

XIII Hagwili: syem laxe

(g. anha'do)

XIV 'wa'om xk

(gispawudwa'da)

Vol IV p 36 Norman & Job Spencer ('niss'ois and txagetk)

Myth. Vol IV
p 24-35
long
nugunaks
myth.
explains
most of their
crests

x (1) txaget : "all (covered with) human beings" the wife of the spaxaxnix of nugun'aks in myth - a pole made to represent a woman sitting with human faces in her mouth and eyes - also painted on housefronts Excl.

x (2) medixam dzim'aks : grizzly of the water - one of the monsters that came to the feast in the myth. Used as house painting and more especially ~~so~~ on the 4 corner posts of this house (a sitting grizzly with a fin in its head). Exclusive.

(3) 'next : blackfish - painted on housefronts, robes.
not exclusive.

x (4) gwasne'ex : headdress of fin. A grizzly head with a large fin protruding from the top, used at all great feasts and when assuming names. Exclusive.

x (5) gwasdai'its : garment of seaweed (like kelp) worn by one of the monsters in myth of nugunaks. Made of leather; worn at feasts or assuming names. Exclusive

x (6) dayam nugun'aks : stepped house of nugunaks representing the house of the monster. Exclusive.
A house of this type was built at g'd'ast'su' (China Hat)

(7) xso'm nugun'aks : canoe of nugunaks. The canoe used by the men in the myth; it was covered with all sorts of marine life. It was shown only the one time, but was always mentioned in the myths and dirge songs.

x (8) gwasdaya'ao : garment of sea urchins, worn by one of the monsters at the feast. Worn when assuming a name. Exclusive.

Asked if they have medi:k (hell grizzly); told that being g'isp they could show it but could not claim it as their own. The l'kakaget never possessed the whole medi:k, only some portion of it. Only royal g'isp could use it.

XV gushawe'l

(gɪspəwɪdwa'də)

- (1) madiak : grizzly, the ordinary gisp madiak with no special form or name, used by this house as a robe and on totem poles.
- (2) galk madiak : ^{was helmet} headdress of grizzly. This was the only special form in which the grizzly was used by this house. Also used by royal gisp of Temloham, but not by any lak'aget house besides this one. It was the head of the grizzly, and differed from the royal form only in having no abalone decoration.
- (3) xsk'em'sam : a sparrow hawk? or large extinct bird like an eagle (?) (difference of opinion). A special crest of this house, worn as a head decoration when assuming name, on totem poles, housefront paintings, robes, etc. [Bynnon notes that among Isimshan he has never heard of sk'em'sam used as a crest, only a xax'ax. He notes the difference of opinion as to what it was.]
- (4) next : blackfish. painted on housefront
- (5) galk next : blackfish hat, of wood, made to represent a blackfish and worn at important feasts. General to all gispaw.

Vol IV p 42

Vol IV p 42

- (1) naχnɔ'ɣəm tɣao - supernatural halibut. Two halibut together, used on housefronts, robes, and poles. Acquired when he accompanied niɔs'ɔ'is to house of nuguŋaks monster
- (2) stɔlt - beaver. sitting beaver but had nothing in its mouth, used as house painting.
- (3) naχnɔ'ɣəm hɔ'n : supernatural salmon, one of the beings in the house of the nuguŋaks monster
- (4) tpu'n : whale. used as a decoration on top of the house running the full length of the house, which was called tpuŋaw wɛlp "whale house"
- (5) hadzɛ'lt : devil fish - used on housefronts and robes. Seen in house of monster of nuguŋaks.
- (6) xpiɔ'tɔ'ldəm.ɛdɪk "half grizzly and half beaver" This being was taken as a crest to show that he was with niɔs'ɔ'is at nuguŋaks; the beaver being his own crest and the mɛdɪk that of niɔs'ɔ'is; to show that this house had a right to the myth.
- (7) ɣalk hadzɔ : hat of ^{as bird} cormorant?

XIX layaxlihaitk

(gispawudwa'do)

Myth of Crest haqwiloqom gi'yeks (monster of away
out to sea), house of g. aiyemtkwe, gispowudwa'do,
g,txa'ta.

A. Argye to Beynon, 1916.

Abstract

The men of this house were great hunters, and went to laxgi'yeks, a long way out from Banks Island, to hunt sea-otters. The sea-otters knew and feared these hunters and made plans to kill them, with the help of the monster (haqwiloq) of the place. The hunters saw a large sea-otter apparently asleep, and one hurled his harpoon at it. The creature seized the harpoon and towed the canoe farther and farther out to sea. Finally they came to a bare rocky island, on which was a house, with a fire burning inside. They entered and sat down.

The occupants sat with their hoods over their heads and backs to the fire, and said nothing.

House Woman appeared and told the men that these people were ghosts long dead, and if they touched them it would mean death. They were not to eat any food offered them, as it was the rot of dead people. All day they sat (it was actually a year) in the dim light of the fire. They were offered food but only pretended to eat it. Finally they slept. When they awoke the house and fire had disappeared, and their canoe was also gone.

The men starved on the island. Spirits would approach, calling out to them and impersonating their g,txa'ta relatives, but when they touched them, the men died. Finally only one man was left alive, and he resisted the spirits even when they impersonated

his wife, and subsisted on seals for a long time. The people of gitxa'ta gave up the men as lost.

One day the man's father set out from gitxa'ta to hunt sea otters, and finally came upon the remains of the dead hunters. Searching, he found his son and called out to him, but the son thought this was merely another spirit trying to kill him, and clubbed him. To the son's surprise, the man fell unconscious (he had not been able to hurt the spirits). He realized that it was his father, and sang a dirge song. When his father recovered they returned to gitxa'ta. He gave a great feast and assumed the crest of *hagwilyg'am giyek's*.

No crests for

IV wə'k'a's (ganhada) royal

~~VII lutkudzemti (laxskik)~~

XIII ha gwiləxəmlaxε (ganha'do)

XIV ʔwaʔomxk (gispewudwade)

XV gushawē'l (")

~~XVII niəshatəpəs (laxskik)~~

XIX laxaxlihaitk (gispəwudwa'do)

Croets gitxata

tsibese's daax and 10 layer lanemgart
were given to him by a gitnaguaps
man

Harv. of Gitnaguaps

Chh

g. txata

gisp.

gunaxno.tk

origin of asiwe'git crest

1916

Harda Myths pp 224-6

gitxata

Origin of crest gwəsnε'xs
taxkibu house of tεbɔksk

(gunaxnisimget story)

H Myths p 296