

Terms used in the Feast House  
WILAWILHL TS'IM WILPLI'LIGIT

A – a

**amgoosinsxw** *n.* food and merchandise left for absent guest.

**ant'aa** *n.* designated seat for Chief or sub-Chief in the feast hall.

**antamgwiitxwhl wineex** or **an'amgwiitxwhl wineex** *n.* grace giver; a person who blesses the food before it is served. *Syn:* **antk'agahl wineex** and **ank'agahl wineex**.

**ant'imhanak'** spouses' contribution' money or merchandise given by spouses of hosting clan. May or may not be accompanied by dancing towards the singers, then you put your money in the pot.

**antk'agahl wineex** or **ank'agahl wineex** *n.* grace giver; a person who blesses the food before it is served. *Syn:* **antamgwiitxwhl wineex** or **an'amgwiitxwhl wineex**.

**antlihlxhl xbiist** or **anlihlxhl xbiist** *n.* casket and house guard; while the deceased is laying in state, person or persons from father's side or from another clan (selected by the **wil'naat'ahl**) to stay and guard the house at nights.

**antt'aaphl hayatsxw** or **ant'aaphl hayatsxw** *n.* money counter; a person or person who counts the money (usually from the father's side).

**antts'imil etxwhl gyat** or **ants'imiletxwho gayat** *n.* announcer of Chiefs; one who announces the arrival of the invited Chiefs.

**antuxwslitshxhl wineex** or **an'uxwslitshxhl wineex** *n.* announcer of individual clan members contributions; person who announces the food that's brought buy the hosts.

**aye'** *n.* grandchildren contribution; grandchildren of matrilineal side contribution to grandfather's feast. Out of respect for you grandfather.

B – b

**baja'am xbiist** *n.* pallbearers. *Syn:* **daxyugwam xbiist**.

D – d

**daxyugwam xbiist** *n.* pallbearers *Syn:* **baja'am xbiist**

G – g

**gyap yipx** *n.* soup servers; host clan serving soup to their guests.

H – h

**halaydim tets** *n.* a settlement-feast invitation ceremony; an invitation ceremony by the Chief's successor to invite head Chiefs to the settlement-feast (usually headstone feast). Chief may be

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in full regalia and, sing their sacred breath song, **xsinaahlxw**.

**Ha'niiganyee** *n.* farewell ritual to a deceased Chief; Chiefs from all of the villages take part in singing their mourning song, making a way for the deceased to go in peace and love. This practice is very modern and usually on the invitation of the bereaved kinship relatives, wil'naat'ahl. *Syn:* **sigenax** or **sagenax**; **sigenimxw** or **sagenimxw**.

**ha'niihalayt** *n.* acceptance of initiation ritual; money given by the invited Chief to the deceased Chief's successor at the successor's invitation to settlement-feast ceremony.

**hawala** *n.* contribution of money to Clan feast.

**hayatsxw** *n.* copper shield; ownership of a copper shield signifies wealth.

**K' – k'**

**k'otsgesxw** *n.* contribution of money to a feast by father's children; children on the father's side, his brother's children or his nephew's children contribute to the father's funeral feast.

L – l

**laksinsxwit** or **laksinsxut** *n.* person or persons from father's side who bathes the deceased.

**luulihlxsit** *n.* person guarding the **laxnok**.

M – m

**miinli'ligit** *n.* host of feast.

**mixk'aas** *n.* eagle down feathers used to show honour and respect. Often at the start of a feast, the host Chief, in full regalia dancing to the singing of the Clan, will nod his head forward and the eagle down feathers which had been sprinkled atop the head dress will fly about. The eagle down represents honour and respect to his guests.

'N – 'n

**'niilaxlaganst** *n.* enact one's **naxnok** at the feast.

S – s

**sigenax** or **sagenax** *n.* farewell ritual to a deceased Chief. Chiefs from all of the villages take part in singing their mourning song, making a way for the deceased to go in peace and love. This is modern and usually on the invitation of the bereaved **wil'naat'ahl**. *Syn:* **sigenimxw** or **sagenimxw**; **ha'niiganyee**.

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**sigwila** or **sugwilat** *n.* blanket. Help in the form of cash or merchandise from the father's side, as a loan, at a feast.

**sik'alaxan** or **sak'alaxan** *n.* term used for a person that's going to build a grave fence for the deceased.

**simgigyat**, **sigidimhaanak' ganhl k'ubawilxsihlxw** *proper noun of address.* "Chiefs, Chieftainess, Prince and Princesses"; formal salutation prior to a Chief's speech.

**simhaalayt** *n.* Chiefs spiritual dance at the feast using eagle down (when they welcome their guests or to return money received at the time of invitation to the feast, **mixk'aax**.

**sixbiisit** or **saxbiisit** *n.* Person or persons from father's side who is selected by the **wil'naat'ahl** to provide the casket (funeral home/undertaker).

**sixwt'aa** or **suxwdaat** *n.* mattress a term used when in-laws (husbands house relatives) help with money or merchandise at matrilineal feast.

**so'o** *n.* leftover feast food taken home from the feast.

**suu'wa** *n.* a person or persons that goes house to house to invite the community to a feast.

T – t

**t'iluulak'at** *n.* person or persons from father's side who handles the deceased.

**t'imisit** *n.* a person asked by the host clan to record all donations to the feast – food, merchandise and money. It is read out before the end of the feast.

**t'uu'w** *n.* feast.

W – w

**wanimsit** *n.* a person in charge of seating invited guest, according to designated seats.

**wilpbaahlats** *n.* feast hall. *from:* Chinook.

**wilpli'ligit** *n.* feast hall. *Syn:* **wilpt'uu'w**.

**wilpt'uu'w** *n.* feast hall *Syn:* **wilpli'ligit**.

**wok'esxwit** or **wokesxut** *n.* person or persons from father's side who digs the grave (grave digger).

**wo'os** *n.* food and fruit given to the person selected to do work for the host clan *Syn:* **xwineext**.

'W – 'w

**'widinsxwim gan** or **'widinsxum gan** arrival of pole prior to carving.

X – x

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**xdaala** *n.* money given to witnesses at a feast.

**xgwiikw** *n.* gifts of groundhog skin to the guests at a feast in the past. Now money replaces it.

**xwineext** *n.* food and fruit given to the person selected to do work for the host clan. *Syn:* wo'os.

Y – y

**yeegam wineeyit** *n.* host clan at a feast giving out food.

**yeek** *n.* serving food and distributing merchandise at a feast.

Total number of entries: 50

Names of the Feasts - Gigeenix  
HUWAHL LI'LIGIT

B – b

**bagwinsxw** or **bagunsxw** *n.* welcome ritual of a big feast; prior to main feast, usually the day before, welcome the high Chiefs as they arrive. This is a ritual used when there is a large, major feast, a **yukw**, pertaining to a totem pole raising, or a gravestone raising. The host tribe sings a welcome song after the guest Chiefs are seated in the feast hall.

**baxmagam lo'op** *n.* headstone raising feast.

D – d

**diyeem gyat** *n.* 1) funeral procession. 2) the day of the funeral.

G – g

**gyadim gan** *n.* totem pole.

G – g

**gawagyanii** *n.* celebration of peace feast. This feast is usually held after a war, bloodshed, or a conflict between two tribes or two nations.

**ge'nax** *n.* womanhood feast. The term **ge'nax** mean to chew the food and feed the chewed food to another person. New mothers usually fed infants like this in the olden days. When a young girl

becomes a woman there is a custom that her fathers' kinship relative will chew the food and feed the chewed food to her, **wil'naat'ahl dim ant ge'naxt**. The belief is that her paternal relative, **wilxsilakst**, will bestow upon her their hopes and aspiration for her future. Eg. An uncle may chew the food and feed the chewed food to his niece, **nibipt dim ant ge'naxt**, so that her children will be good singers as he is; and if the clan wants all boys, then the make cross cousins would be asked to **ge'nax** her; if the girl wants a baby boy first the uncles would **ge'nax** her first.

H – h

**hedinsim lo'op** *n.* headstone raising feast; a modern term. The stone raising is when you erect a headstone marker on the grave site of the deceased Chief by the successor of that Chief.

L – l

**lisee'emsxw** *n.* funeral feast.

**li'ligidim bitxw** *n.* divorce feast. **Bitxw** is a word for divorce.

**liligidim guxwsgilk'al gimks** *n.* cleansing feast. The paternal relatives will do the cleansing, **wilxsilaks ant**

**gilk'algimkt.** If a Chief in some way has shamed his house or a member of his house, the cousins on the father's side are called to bathe him in front of the other Chiefs. They seat him on a chair and then they sing a dirge song. After this is done the one that sponsored the feast and his house put in money to pay the singers and the people who are called. The person who has been cleansed is now ready to go back to his proper place and to never repeat his wrongdoing.

**li'ligidim guxwshaldinguutxws** *n.* shame feast. **Guxwshaldinguutxws** mean to pick one's self up, from the same that is on you and "put yourself back" to your proper place. This is done in front of the people as witnesses and performed by you cousins on you father's side.

**li'ligidim gwalgwa** *n.* a feast put on exactly a year after a pole is put up.

**li'ligidim hedinsimgan** *n.* pole raising feast.

**li'ligidim lisee'wam yip** *n.* feast pertaining to the territories. A meeting to pertaining to overlaps or a false claim by others nations or by Canada or British Columbia *Syn:* **li'ligidim**

**lisee'wasxwimyip or li'ligidim lisee'wasxumyip.**

**li'ligidim lisee'wasxw** *n.* business feast. A dinner or meeting of great importance. **li'ligidim lisee'wasxwimyip or li'ligidim lisee'wasxumyip** *n.* feast pertaining to the territories. A meeting to pertaining to overlaps or a false claim by others nations or by Canada or British Columbia *Syn:* **li'ligidim lisee'wam yip**

**li'ligidim luusigyamgya** *n.* house warming event.

**li'ligidim'naamuxw** *n.* ear piercing feast. Ear piercing is done by the aunt on you father's side, your **wilxsilak'**.

**li'ligidim pdeek** *n.* planning feast of clan. This is a planning dinner meeting of the whole tribe.

**li'ligidim sihalaytxw or li'ligidim sahalaytxw** *n.* spiritual feast. The "making of a spiritual leader" feast. The feast takes place at the home village of the Chief who is being made into a spiritual leader or a shaman. The Chief who is to be made into a spiritual leader is placed in the center of a circle of chiefs that have been called in from other villages. These Chiefs who are called in

are themselves shaman in their own villages. About three (3) per village are called in. The feast may go on for about a week to a month depending on the person being worked on. The head shaman in charge of the whole process sometimes will announce that the soul of the person is rejecting the process. This process is the singing of the shaman's own song and performance and guidance of the other shaman which the soul is rejecting. So, it will take more time, that's why it takes from one week to a month. Finally, the head shaman announces the name belonging to the house of the Chief who has become a shaman and now belongs to the special group that will be the house's spiritual leader. Only then a feast is called to announce the new shaman's name and songs that he will be using. The song finds a special person to be a shaman, dim halaydid.

**li'ligidim simemnaks or li'ligidim simhemnaks** *n.* wedding feast.

Marriage between a couple used to be prearranged by the two houses from which they come. The reasons for this is that they might want to gain access to a territory or to strengthen the house. When the time is right, a feast is called to unite them in front of the people.

**li'ligidim xsiisxw** *n.* compensation or payment feast. Compensations made for a crime that has been committed, or a war that has been fought unfairly or unjustly. So, the person who did this has to make payment by giving some part of his territory or goods to the house from which the person has been killed. A feast is put on so that it will be witness by the people who are called.

**li'ligit** *n.* any feast or an invitation. This word is used to say that there's a feast, but it really means that you have invited people together for a feast.

S – s

**Sagaytgooda wil'naat'ahl** *n.* gathering of a clan.

X – x

**xmiyeenasxw** *n.* smoke feast. At this feast the invited Chiefs are informed of the forthcoming events, eg. The time of burial and place of settlement feast.

**xsmayasxw** *n.* young boy's first kill. The meat of the kill is distributed in the village.

Y – y

Names of the Feasts - Gigeenix  
HUWAHL LI'LIGIT

**yukw** *n.* a major, large feast. This feast takes place at a pole raising or a gravestone raising when all the villages are called together to witness the event.

Total number of entries: 27

**limix'anawhlxw** or **limx'anawhlxw** *n.* a lullaby.

**limx'ant'imhanak'** or **limx'ant'imhanak'** a song sung while the ant'imhanak' dance is being performed and money is being put into the pot by spouses of host clan. Main host's spouse leads the dancing and contributing.

**limixbagwinsxw** or **limxbagnsxw** *n.* a song sung while guest arrive in the village for the feast.

**limixbitxw** or **limxbitxw** *n.* a divorce son. This song is sung at a divorce feast after a married couple have separated. A divorce was viewed as being very shameful in the olden days and a feast was held by the kinship relatives, **wil'naat'ahl**, where they sing this song to make things right'. This song belongs to **wil'naat'ahl** and handed down from generation to generation.

**limixgawagyani** or **limxgawagyani** *n.* a song of celebration of peace. The story goes "That after many years of feuding, a tribe became very unhappy because of the fighting that had been going so they decided to find the other tribe they had been feuding with. When they arrive at the village, the other tribe was waiting for them expecting another war. Instead, one brave person volunteered to speak to the village people and he assured them they had travelled to their village to seek peace. After talking, everyone agreed to

not fight again and to live in peace with each other. A big feast was held and this song was sung at that feast.

**limixhilin** or **limxhilin** *n.* a lonesome song. This song is sung when a person is lonesome e.g. For someone who has passed on. This song has been handed down from generation to generation and belongs to the kinship relatives, **wil'naat'ahl**.

**limixlamjax** or **limixlamjax** *n.* a song sung while guests arrive at the feast hall.

**limixluugexwimgoot** or **limixluugexwimgoot** *n.* a song of sadness. This song is sung when a person is lonesome for someone who has passed on, could be family or friend. A song that reminds the singer of the person who has passed. Does not necessarily have to belong to the house relatives.

**limixnaxnok** or **limixnaxnok** *n.* a song sung that is sung while performing one's **noxnok**.

**Limix'oo'y** or **limx'oo'y** *n.* a mourning song; a lament that is sung when a new Chief takes on the responsibility bestowed upon him. This song sung privately by kinship relatives, **wil'naa'tahl**, after a death or the day of the burial.

**Limixsimhalayt ro limixsimhalayt n.** a song that is sung while the Chief dances the eagle-down dance, welcoming his guests.

**Limixtxookxw or limixtxookxw n.** a song sung before the food is served; women come in with cedar boughs followed by women serving food.

**Limixxsinaahlxw or limixsinaahlxw n.** a sacred breath song that is sung at the Chief's invitation to feast, **tets**, funeral or at a pole raising feast.