

A - a

aye' *n.* Grandchildren on the matrilineal side contributing to grandfather's feast. The money that's contributed is similar to today's GST, but is offered voluntarily. It is a Gitksan protocol that one has to pay every time your father's clan and House hold a feast, in order to help pay for the use of your grandfather's territory. This is a Gitksan way of paying. *See: hawala, ent'im nak', kuts gesxw.*

amgoosinsxw *n.* an absent Chief with a designated seat is remembered with food and merchandise.

B - b

bax maga'a *n.* At the end of the feast the button blanket is held up and the names of the deceased are called out. This is done to show that the work is completed by the successor, on behalf of the deceased, so that the souls are then free to go in peace.

D - d

dax yugwam xbiist *n.* pall bearers. These pall bearers are selected from other clans and other villages

E - e

ent luulixhl xbiisit *n.* one who guards over the casket. This person is in charge of looking after the casket. In the olden days, they would be aware of the witch craft that might want to come in to the house to cast a spell on the casket to complete his mission.

entkamgu'thl wineex *n.* a person who blesses the food before it is served. *See: antk'agahl wineex*

entk'agahl wineex *n.* A person who has been selected to say grace at the feast. *See: antkamgu'thl wineex*

entk'uts litshl wineex *n.* A person who announces the food that has been contributed by the hosting clan.

ents'ilim li'tshl get *n.* The door man at the feast. One of the host Chiefs stands at the door and announces the arrival of the invited Chiefs.

ent'aa *n.* Designated seat for a Chief in accordance with the ranking in his or her House and is seated accordingly.

ent'aphl hayetsxw *n.* the feast's auditor. This person is selected from the father's side to count and total up all the money that's been put in the pot by the host clan.

ent'im nak' *n* *A voluntary land tax levy.* Money or merchandise given by spouses of hosting clans. This is to show that you fully support your husband or wife. The person may or may not be fully dressed up in a costume and dance up to the collection pot. It's a Gitxsan protocol that one has to pay every time your spouse's clan and House call a feast. *See: limix ent'im nak', kuts gesxw, aye'*

gep suubit *n.* *Host clan serving soup.*
From: English word "soup".

G – g

galdim so' *n.* a bag or box to put one's food in, to take home from the feast. Usage: Today, people call it a doggy bag as in food taken home from the restaurant

goo'osxwit *n.* *Chief's ambassador sent to call and invite people from one's own village.* While carrying the House clan talking stick, a person is sent out by the Chief to invite village residents to the feast.

H – h

haleydim t'is *n.* *A spiritual welcome.* One's own village Chiefs acknowledge the Chiefs that have come by invitation to a burial feast or a pole raising feast. The Chiefs of the Host Clan (those who invited the Chiefs) are in their full regalia and

sing their own House song, "*ksinaahlxw*" meaning "breath of our forefathers". The invited chiefs give money to help the inviting Chiefs. This money is called "*k'ilix wen*" and is not paid back to the giver. This ceremony is to show the invited Chiefs' acceptance of the chosen successor of the deceased and to honor the invitation so that the legacy of the name will live on. *See: ksinaahlxw* for more information on feast songs; **k'ilix wen** for more information on money given.

hawaal *n.* *A voluntary land tax levy.* Contribution of money to your own clan's feast. It is a Gitxsan protocol that one has to pay every time your own clan feast is called in order to pay for the use of the land. *See: aye', ent'im nak', kuts gesxw.*

hayetsxw *n.* *Copper Shield* used for money. Today the money that is put in the pot is called "**hayetsxw**"

ha'niihaalayt *n.* *A mat to dance on.* This refers to money given by the invited Chiefs to help the inviting Chief with the cost of travel or for food. This money is given at the invitational ceremony for the success of the Chief. *See: haleydim t'is*

HL – hl

hlmoomst *n.* *Help from the father's side.* Money or merchandise from father's side given as a loan to individuals of the host Clan. *See:* **sagwila**.

K – k

kuts gesxw *n.* *An instrument to cut hair.* Children on the mother's side contribute to their father's funeral feast. Today, money is put out as a symbol of one's grief and loss. Cutting one's hair in public in the feast hall is a symbol of one's grief and loss of a loved one. This money is a voluntary land tax levy. It's a Gitxsan protocol that one has to pay every time your father's clan and house feast is called, in order to help pay for the use of the land. *Hair cut:* **kuts gesxw**. *See:* **aye'**, **ent'im nak'**, **hawaal**.

M – m

menk *n.* *left-overs from the meal.* These are leftovers from the meal at the feast hall.

miin li'liligit *n.* *the head host of the feast.* This host can be a wing Chief, or a high Prince or Princess, or a Matriarch; the host does not have to be a head Chief.

mixk'aax *n.* *Eagle down.* This is to show honor, respect and peace. When seated you must stay seated and be very quiet until the feast is over.

N – n

naxnok *n.* *Spiritual powers.* This Gitxsan word is used to describe a supernatural person, or a being that is higher than humans. The **naxnok** has spiritual powers and is capable of performing miracles in healing and in solving problems, as well as foreseeing coming events. It is believed that he animals, birds, and fish possess these powers because the animals can sense your presence even if they don't see you and are fearless even if they face death. It is also considered a miracle to see birds fly in the air, fish swimming in the water without air. It is believed that these creatures are connected to a Spiritual, supernatural powers far beyond humans. This is why some of these animals and their characteristics are used as symbols to connect to this power.

N' – n'

'naa yisyets'amgan *n.* *the chopping on the sides of the pole.* This is done by the new Chief to Welcome the pole to the Village. *See:* **'widinsimgan**.

'niilax lagans *n. enact one's spiritual powers called **naxnok**.*

Usage: When the host Chief confronts you with his **naxnok** you have to counter with your own House's **naxnok**. **This is done at the feast or at the sight of the pole that is to be erected.** *See: **naxnok** and **limix naxnok**.*

S - s

sagwile *n. making a blanket for you.* This term is applied to the help in the form of money given by the father's side to help you at your feast.

saginuxw *n. a ceremonial send-off for the deceased;* Chiefs from all of the local villages take turns in singing their own House mourning song. This is one of our beliefs; that by each of our four clans taking part in singing their own House mourning song over the casket of the deceased it releases the soul to go in peace and love. *See: **sahe'niiganyee***

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saxbiisit *n. Person(s) selected to buy the casket.* *See: **t'eluulagat, ye'oosit**.*

Simgiget, Sigidim haanak; Ganhl kuba Shilksihlsxw. A formal salutation prior to each Chief's speech at the feast. Translates as: "Chiefs, Matriarchs, Princes and Princesses."

simhaalayt *n. Chief's spiritual dance* at the feast. The performer is in full regalia and has eagle down in the headdress. *See: **limix simhaley**.*

sSixdaa *n. Making a mattress for you.* A term used when you are helped in the form of money or merchandise by members of your father's House.

so' *n. food that's taken home from the feast.*

T' – t'

t'eluulagat *n. Undertaker for the deceased;* Person(s) from the father's side who handles the deceased. This is the title of all the workers that are chosen to look after the deceased. *See: **ye'oosit, saxbiisit**.*

t'imist *n. the recorder.* A person that is hired by the host clan to record all the food, merchandise and money that's gone into the feast and is read out before the end of the feast to indicate the total cost of the funeral expenses.

T'its n. Chief's Ambassadors. A group that is sent out by the Chief to invite other Chiefs to come to the feast. See: halheydin t'is for more information.

T'uu' n. The invitees to the feast. This term is used for all the people who are invited to the feast.

W – w

wenimsit n. *Usher*, one of the host Chiefs. This Chief is in charge of seating invited guests according to the designated seats, clan and rank.

wilp baa hlets n. *Feast Hall*. See: **wilp li'ligit** and **wilp t'uu'u**. From: Chinook jargon.

wilp li'ligit n. *Feast Hall*, today we use the Village gymnasium. See: **wilp baahlets**, and **wilp t'uu'u**

wilp t'uu'u n. *Feast hall*. See: **wilp li'ligit** and **wilp baahlets**

wo'ost n. *A large and deep dish or a large food hamper* given to a person as a token of appreciation from the host clan. This person is one of many that's been selected from the father's side to perform certain duties for the deceased. See: **t'eluulagat**, **ant'aphl hayetsxw**, **yee'oost**, **saxbiisit**, **luulihlsit**, **wokiisxwit**.

'W – 'w

'widinsim'gan n. *The arrival of the red cedar pole*. This pole is pulled out of the bush by the people and when it arrives at the Village it is welcomed by chopping along its sides. This is called "'naa yisyets'amgan". And then, it is left for five years to season before any carving is done. The arrival of the pole is usually witnessed by local people. See: **'naa yishyets'am gan**.

X – x

xdaala n. *money given to Chiefs*. **The amount given to each chief is in accordance with ranking in each house**. This money is given to all Chiefs for witnessing the events in the feast. See: **xgwiikxw**.

xgwiikxw n. *Groundhog pelt*; Money given to all invited witnesses at the feast. This money is the first one given out to all the people. The second is to all the Chiefs called "xdaala". In the olden days, one pelt of the groundhog was given out to each person at the feast. See: **xdaala**.

xluuhlaagyootxw n. *Brand new ax*: The other term is "ksisekya". **This person is usually from the father's side. Today the money is like an advance given to you**. This term used to tell the people who is being commissioned to build the grave fence for the deceased.

Y – y

yeegam wineeyit *n. Host clan serving out the food to invited guests*

yeek *n. serving or hand-outs of food or goods.*

ye'oosit *n. One who bathes the deceased.* This person is selected from the father's side. In the olden days the person selected had to bathe as well as put new clothing on the deceased.
See: t'eluulagat, saxbiisit.

Names of the Feast
HYWEHL LI'LIGIT DIM HOOYHLGIT GYEETS

baxmagam xwts'aan *n.* Pole raising. This phrase is an old word used by our Elders to describe a pole raising; totem: **xwts'aan**. "That outlines the house history and events" See: **hidinsim gan**, **hidinsim xwts'aan**.

begwinsxw *n.* welcoming: 1) 'a feast to welcome Chiefs to your village, or a welcome song in the feast hall'. Welcome the big Chiefs as they arrive. 2) When the host tribe sings a welcome song as the Chiefs arrive in the feast hall. Or, as they arrive at the sight on which the pole is to be raised. This is used when there's a "yukw" that is the big feast pertaining to a totem pole raising, or a gravestone raising. See: **limix begwinsxw**, and or **limix lemjax**.

D – d

di'yeem get *n.* funeral: this phrase is used to describe a funeral procession, or the day of the funeral"

G – g

Gawagyanii *n.* a feast to celebrate peace. This feast is usually held after a war, blood shed, or a conflict between two tribes or two nations. Celebrate peace: **gawagyanii**. See: **li'ligidim ksiisxw**.

gi'nax *n.* chew for: womanhood. This is done when a girl becomes a woman

that her food is chewed for her by her cousins on the father's side. If the clan wants all boys, then the male cousin would be asked to chew her food.

H – h

Hidinsim lo'op *n.* stone raising Modern term for headstone raising. This is a stone raising or to put a marker on the grave sight by the successor of the deceased.

L – l

Li'ilgit *n.* feast or an invitation. This word is used to say that there's a feast; but it really means that you've been invited people together for a feast. Invitation: **li'ligit** See: **t'uu'u**.

li'ligidim guks yo'ooksxw *n.* cleansing feast. 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 bath him in front of the other Chiefs. This is done by the cousins. They seat him on a chair and then sing a mourning song. After this is done the one that put up the feast and his house put in money to pay the singers and the people that are called. The person that has been cleaned is now ready to go back to his proper place and never repeat his wrong-doing again. See: **li'ligidim guksheldim guutxws**.

HYWEHL LI'LIGIT DIM HOOYHLGIT GYEETS

li'ligidim hidinsimgan *n.* Pole raising feast. See: **baxmagam xwts'aan**.

liligidim ksiisxw *n.* Compensation or payment feast 'compensation is made for a crime that's been done, or a war that has been fought unfairly or unjust. So, the person that did this has to make payment by giving some part of his territory, or in goods, to the house from which the person that has been killed. A feast is put up so that it will be witnessed by the people that are called. See: **gawaa ganii**

li'kigidim laseeqaayip *n.* land claim meeting. Feast pertaining to the territories. Is a meeting regarding over laps or a false claim by other nation or by Canada and BC.

li'kigidimliseewasxw *n.* is a dinner meeting of great importance.

liligidimluusegan *n.* A house warming feast; A feast is put up when a new house is built and totems are unveiled. In the olden days they would put up totems in each corner of the house.

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

Li'ligidim sahalayt *n.* The making of a spiritual leader: Spiritual feast.

This is done at the home village of the Chief who is being made into a spiritual leader or a shaman. The Chief that is to be made into a shaman is placed in the center of the circle of Chiefs that have been called in from other villages. These Chiefs that are called in are themselves shaman in their own villages. About three (3) per village are called in. The process 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 should of the person is rejecting the process. This process is the singing of the shaman's own song and cleansing of his soul and guidance of the other shamen which one of the souls of is rejecting. So, it will take more time, that's why it takes from a week to a month. After the head shaman announces the name that belongs 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.

li'kigidim Simaneks *n.* Wedding feast. Marriage is prearranged by the two houses from which the couple belong that will be married. The reason for this is that they might want to gain access to a territory or to strengthen the house, when the time is

HYWEHL LI'LIGIT DIM HOOYHLGIT GYEETS

right a feast is called to unite them in front of the guest.

li'ligidim'namuxw *n.* Ear piercing feast. Ear piercing is done by your aunts on your father's side.

li'kigidim guksheldimguutxws *n.* Pick one's self up. Shame feast. This is held when you pick yourself up from the shame that is on you and put yourself back to your proper place. This is done in front of the people and by your cousins on your father's side, **guks heldim guutxws**.

liligidim bitxw *n.* Divorce feast. See: **limix bitxw**.

X – x

xhaymooksxw *n.* The eating of the new snow: a feast put up by the wolves to celebrate the first snow fall. Because the snow would reveal the foot prints of the wolves.

xmi'yeenasxw *n.* Smoke feast. This is a way that the clan shows that it's a peaceful passing. And a time to tell the people the funeral plans and wishes of the deceased's tribe.

xsmeyeesxw *n.* The giving out meat: from a young man's first kill to all of his cousins on your father's side **xsmeyeesxw**.

Y – y

yukxw *n.* major feast. This feast is used for pole raising or gravestone raising. See: **li'ligidim hidinsim gan, hidinsimxwts'aan, baxmagam xwts'aan**.

Total number of entries: 24

Names of the Feast Songs
HUWEHL LIMIX TS'IM WILP LI'LIGIT

L - I

limix begwinsxw *n.* a song to Welcome. It is also used to Welcome people in the feast hall. When you put up a big feast called “**Yukw**” This is the song used to welcome the guests as they arrive at the village or at the site on which the pole is to be erected. See: **gawaa gaanii**, **hidinsignan**, **hidinsim lo'op**.

limix bitxw *n.* A divorce song. This song is used when one is divorced See: **li'kigidim bitxw**.

limix ent'im nak' *n.* Spouses dancing song; a song designed for the spouses to dance at the feast. See: **ent'im nak'**.

Limix gawaaganii *n.* A song to celebrate peace. This song is composed by the Chief that is seeking peace and is given to the victim or the clan that's been shamed or the war is over between the two nations. See: **gawaa ganii**

Limix hiilin *n.* A song of lonesome. When you are lonesome for relatives when you are separated from each others for a long time, or when you're down in the dumps and have no one to talk to. This song is used when one is lonesome for his or her sweetheart.

limix iinaaxw *n.* A cradle song. A grandmother gives a cradle song to a

new born baby right after its born and is usually connected to the territory or to one's history or to the person which you are reincarnated from this song is used to rock the baby to sleep.

limix lemjax *n.* Welcoming arrival song. This shows total respect to your guests as they arrive and are walked and seated at their respectful place and rank at their own house and clan's table. This song is used while the Chief arrive and is announced at the door. See: **ents'ilim litsxget**, **wenisit**.

limix ksinaahlxw *n.* The breath song of our ancestors. A sacred song that asks for your respect because it's called the breath of our ancestors, and has been in one's house for thousands of years. This song is used when you invite the Chiefs, at a pole raising, at a sone raising. See: **t'is**, **hidinsimgan**

limix luugitxwum goot *n.* A song of dsmal or the blues. This song is passed on for thousands of years, and is different from the song call “**limixoo'y**”. This song is used when one is very sad, and remembers his or her loved ones that have passed on.

limix noxnok *n.* A song that is sugn while performing one's own **noxnok**. See: **niilaxlaganst**.

limix simhaley *n.* A song for the eagle down dance. This song is used

Names of the Feast Songs
HUWEHL LIMIX TS'IM WILP LI'LIGIT

at the welcoming of the Chief's invitational ceremony, at the peace feast, at the feast to return the honor and respect of the other Chiefs that have come to your feast, and is used to accept the invitation of the other Chief. See: **simhaley**, **halitdim t'is**, **gawaa gani**.

limixoo'y *n.* lament or mourning song of our ancestors. The song belongs to a house and clan and is with the clan for thousands of years it may mark a sad grieving time in their history of their territory which they hold and is on their totem poles. This song of grief is used at a funeral, at the feast before new Chief puts in money to pay funeral expense, and at the grave stone raising, at totem pole raising. See: **saginuxw**, **sahe'niiganyee**