

Tradition of malu'laq, laxse'l, kisq.aga's.
Mr and Mrs Jimmy Williams, 1920

malu'laq's group, known as laxang.axta'wis, consisted of two houses. They were about to form a new village at ksati'n, and people came and joined them from kaldo', git'ang.a's, and Lemlaham. malu'laq became head of the new village, which was on his territory called laxwipsi'n "summer house" close to his fishing station. They built a bridge across the canyon (the same site as the present bridge), and when it was completed, malu'laq gave a large potlatch (iyu'k) and distributed many furs, then returned to his territory of kea ksati'n. Later he went to his fishing station, and when he returned to the village he was invited as a guest to another feast. He was dressed in his festive garments and abalone earrings when a raiding party of Ietsaut entered the village, caught him alone and killed him. They took his robe (qwis'anma'la) and his scalp and threw his body from the bridge and escaped without having been seen by any of the other people.

The next winter the people found his corpse, cremated it, and gave a feast in his memory. Although they did not know who the raiders had been, they planned a revenge expedition. The leaders were Ingu'ni'tu, g.am'ange'to, and a relative, na'ska'n.

They armed themselves and started off in the fall. They went to Bear Lake (tamcesa'yan) as they were sure the Ietsaut raiders had

Establishment of
sa:ksati'n.

Bridge

malu'laq killed
by Ietsaut

Revenge raids
to Bear Lake

come from that direction, then returned to ksati'n without having encountered them.

The next fall, the three leaders led the entire K'isq.ag.as tribe over the mountain lax'san la'ku (opposite Kizgagas) to Bear Lake (tamcesa'yən). This was new territory which they had never before visited. There they saw many people crossing the lake in small bark canoes, but they were unable to get at them and ^{they} returned home ~~over~~ ^{across} the lake. The Kizgagas then went around the lake, searching for the Tsetsaut, but without success. They discovered a river which they called 'ati'da'ut. As they searched for the Tsetsaut village, the warriors saw winged frogs floating on logs near a beaver dam, and adopted these as a crest (^{menga-} nē' x sɔm g.ana' 'o). They went on to the lake tamgwitɔ't (now the Ingenika [?]) where wild celery, hamoq, grew as high as the trees. They returned to their home village.

Flying Frog
Crest

Thuta'do?

Once again, four years after the death of mɔlu'ɔq, the warriors went to Bear Lake. They saw smoke rising from the opposite side of the lake, and attacked the Tsetsaut camp while their victims were asleep. They killed many Tsetsaut and damaged their bark canoes so that the ones who escaped out on the lake ~~are~~ ^{were} drowned. The warriors then sang two war songs to mark their revenge. These have been passed down and are sung at ye'uks.

Revenge on
Tsetsaut

War songs

A long time later, the Tsetsaut made a revenge attack on the village of mɔlu'ɔq. By this time qamagela had built a fort

The Tsetsaut
attack again

saxksatin

at lax'andilge' just above the village on
the ksatin [Shedin Cr. ?], and armed it with
piles of stones. The Tsetsaut attacked the
fort and many on both sides were killed.
During the attack ~~was~~ some of the raiders
stopped to eat the fruit of the wild roses
(q.ala'ms) behind the village, and that was
the origin of the saying which taunts the
Tsetsaut: "the warriors on the outskirts
unconcernedly eat rose-berries."

These Kugagas raids are the reason why
they claim territories as far as Ingenka
to this day.

Years later gamangela, ~~is~~ 'naska'n
(laxkibu) and the others were snaring groundhogs
on the mountain qalaxson to'p during
the summer. They found that their game
was being stolen from their snares. gamangela
put on his armour of wood slats (ta'xumgan),
and set out to find the thief. Following the
tracks up the mountain they finally saw
who it was. It was a giant, a Tsetsaut
chief called yoxondi, who had come with
his giant wife from the territory known as
'min tildzi'lo, also called 'wit skis yoxondi.

Fight with the
Giant Tsetsaut

His arrows were as large as trees. All day
the three warriors fought the giant with bow
and arrow. They finally killed it and
cremated the body. The wife escaped to her
own people and said that her husband had
been killed by three children. Soon after,
the Tsetsaut overtook the Kugagas party on
the territory laxanoxsa'n and massacred
them, then went on to the Kugagas village,
where instead of fighting, they made peace.

Tsetsaut revenge

Not very long ago, the then molu'log and his family went to their territory lugutskwashe'itk to hunt groundhogs. They were attacked by the Ietsaut and all were killed except one niece, who was taken as a captive and married to an old Ietsaut man, logom wi'get "rotten big man". Two years later, in the winter, they took her with them when they went to the place where the white people (mi-dz.) lived [Fort ^{McLeod?} ~~St. James~~ ?] Only one white man was there, but many servants. He enquired about her and took her away from the Ietsaut, intending to return her to her own people. The next spring she started out by herself to go to laxanoxsa'n and thence to Kigagas, taking the mountain trail to avoid capture. When she reached home she adopted the white man's palisade as a crest, calling it yes. It has been represented by a small picket fence around the totem pole. She had been away for ~~many~~ several years, and she was welcomed home by the new molu'log at a great iyog, at the village of ksaxksatin.

Years later, this woman assumed the chieftainship and the name molu'log. When she died, it went to her brother and then to her son (still living in 1920).

Another
Ietsaut raid

Woman visits
white man's
fort

Palisade
crest.

Traditions of Ietsaut raids on Kigagas.
John Brown, Kaspayake, 1920.

Ietsaut raiders attacked Kigagas by way of
qanaksənɔ'tɔ'p mountain (pass).
through hole in rock

molu'log planned revenge, along with his nephews
gamangeta and Iugunitu and two Iaxkibu
cousins, Iu'yisye'tt and antuks. They went
past lake kcanlagamci'ntk "on summer lake"
water of rising summer

and another lake called wɔ't'a'x "large lake", where
they found trout and giant wild celery (kamɔ'q).

Then they came to a place where they found a giant
Ietsaut chief yɔxɔndi and his wife, both about
10 feet tall. They attacked the giant with arrows
tipped with detachable heads of volcanic glass, which
remained embedded in the flesh. The giant made
fun of their tiny arrows, but by the end of the
day he knew he was going to die, and told his
wife to flee (and say children had killed him).
Iu'yisye'tt was sent to pursue her (but no
warrior would kill a woman, so he let her go).

They returned to their village.

Three years later, in the fall, the people
were assembled in the feast house. A woman,
formerly a wife of molu'log, was not at the feast
and heard a noise. She warned the people in the
house but molu'log scoffed at her. Later, as he
went down the trail to his summer house to
feed his pet eagle

Ragged -
not complete

Kisq.ag.a'is laxse'l

- I malu'laq
- II wimənc'zak
- III kcəmgitqigə'nix
- IV al'e'ist
- V wist'is

	<u>Creeds</u>	<u>Origin</u>
I malu'laq	mədzəks Steps of Frog wild celery Coho rice	'angax tawis → sa'xkcetih
II wimənc'zak	tsixyax ya'q Flying Frog xpigilən	negt myth? fromkass?
III kcəmgitqigə'nix	xskək tsəme'lix giməxənt xpigilən } from kass	As I, but developed assren with kass x səm x sa'n.
IV al'e'ist	As I, also tsəmye's Frog t'aks frog dish	As I, also with g'əxəne'xs pepe of bridge
V wist'is	As II and IV? Coho	As II