

Informants - Kigogas.

Charles Martin, at Hazelton. laxkibu, of Kigogas
house of tsəmqa'q (wig. aix)

Ja: tsəmganaxgiukas, Kusprox, laxse'l, house of laxku

Mo: Kigogas house of tsəmqa'q.

Names

- | | | |
|----|-----------------|---------|
| 1. | 'wi.laxε' | boys |
| 2. | 'axg.ɔdəmgwale' | naxnox |
| 3. | g.a'l.ε' | naxnɔq. |

✓

Kugagas - Tsetsaut frontiers
Arthur Hanken, Hazelton, 1923.

Abraham g.aidaxket (laxse'1, Kiggagas) tells that when the Kugagas moved to Bear Lake to be with the HBC post there was a dispute with the Tsetsaut over boundaries, and they went to war. When it was settled, g.aidaxket called all the tribes to a big potlatch (it cost him \$7000), and settled the boundary question.

A map was drawn on moose skins. Arrows of bone were shot into crevices of rock at Tatla Lake to show how far gitksan territory went. At the feast the Indians joined their crests. The Tsetsaut laxse'1 became relatives of the Kugagas laxse'1, and the laxkibu the same. Before they linked together in this way there was always murder and treachery. The man who brought about this settlement is still living.

Also notes on Indian smoke signals and painted signals along trails.

From notes on Expedition to
Kugygas, 1920

k i c g . a g . a ' ' a s

Symond Morrison, 23 yrs old. born in Kugygas, g i s g . a ' s t
Mo. ' a m g e ' t Fa. (laxkibu) s t u t g . a m l a x e ' higher name
k w a ' m a ' t s lower name

In Kugygas there are g i s g . a ' s t; l a x k i b u, and l a x s e ' l a . h o l a x s k i ' k
" L a x s k i ' k almost same as l a x s e ' l a, very little difference.
Chief of g i s g . a ' s t is William Jackson, w i c e k s.

g i s g . a ' s t: 1. w i g e t 2. w i c e k s 3. ' m a ' s l a ' s ^{more} forgotten
l a x k i b u 1. ' n i ' k ' a p 2. w i g . a ' i x 3. s t u t g . a m l a x e '
4. p a c k a l a x e ' 5. k w u n . n i ' t u

There are 2 branches of l a x k i b u. Above are called K i s g a g a s l a x k i b u
Second is a n l a g . a s a m d e ' x, another branch of l a x k i b u
living by themselves 2 miles this side of K i s g . a g . a s; this
family long ago fought K a s s h people on an island up there.

1. x k w a ' y a m t u ' 2. t s i ' u s
3. t s a ' b u x 4. t e .
5. s m a x 6. ' a m a g e ' t
7. g a u g . a ' i t

l a x s e ' l a 1. m a l u ' l a g x 2. w i m a n a ' s a k ' s
3. k e z m g i t g i g e ' n i x 4. g . a i d a x k e ' t
5. t y e ' i t u

Their village for salmon is at the bridge of Kugygas Canyon.

kisg.ag.as

Williams list

laxse'li (The chief group in kisg.ag.as were the laxse'li.)

- Chiefs of houses :
- I. məlu'ləq
 - II wimənɔ'zək
 - III kcəmgitgige'nix
 - IV al.ε.ist
 - V wist'i's

laxkibu

- I ni'kap
- II wig.a'ix
- III xstu'xum laxε' ananəmg.ət
- IV nɔ'ts
- V gun.ani'tu
- VI gwilaxa'n

gisg.a'ist

- I 'wi.gət (from anlag.asəndex)
- II 'axmatxəmwil
- III tsoqx Brown says kispayaks.
- IV wa'iget

Kugagas.

Name.

Mr & Mrs Jimmy Wellens

k₁ 5g. a g. a' 's

Informants don't know meaning or how old name is or whether it is based on

g. a g. a' 'a "sea-gull"

Paul Dzins and Simon Morrison, 1920

g₁ 5g. a g. a s

g. a g. a' "sea gull"

The first time the people saw this place long ago they saw these birds here.

"people of sea gull"

Kuzgagas

Kuzgagas - Koss raids
George Serreck, Kitwancool, 1923.

hisnuit's (war name g. alan) went from Kuzgagas to the Koss one summer. He was on his way to gitwinksi'tk, but when he reached wil'yag.as'u's (where dogs were thrown into the canyon) where ^{down from} _{about} dogs

he found sqat'in (lax.ku, gitlaxda'mks) camped. He stopped here to fish, and somebody called out a taunt at him. He and his party attacked the Nukas and killed all but one, throwing the body of sqat'in into the river. They returned to Kuzgagas.

The Koss people made up a large war party to get vengeance. On their approach the people of Kuzgagas fled, but hisnuit's was caught and scalped. Before killing him, they said "laugh, cousin, laugh", and he laughed. They threw his body into the canyon, and took his scalp back to gitlaxda'mks.

məlu'ɛq taunts the Niska. John Brown 1920.

The people of Kiegagas formerly lived at a place called laxtsa'p below Kiegagas. məlu'ɛq was their head-chief.

A Niska raiding party under the leadership of ~~logomhest~~ ^{log.alku'it} of gitlaxda'mks came to attack laxtsa'p. Forewarned, the Kiegagas held a halait, and yu'max "to hold lightning", a great halait, conjured up a storm with snow and gales. The raiders were dampened, and sent word that their visit was peaceful, after all. They came into məlu'ɛq's house, and a halait performance was arranged. A nephew of məlu'ɛq, logomhest, composed a song belittling the courage of the Niska and taunting them.

log.alku'it smarted under the taunts. To retaliate, he invited the Kiegagas to a dance of his own. He intended to paint his face red (with the tracks of a wolf - a sign that he would kill his guests), and sing a song of his own. When the guests gathered, he sat with his paint bag held before his face, almost all night. logomhest stood ready to club him if he painted his face. Finally he moved the bag in a circle around his face, which meant peace, as it represented the rainbow.

Food was served peacefully. Just before the Niska left, one of them (logomgiyo'x) offered ~~two~~ two elk skins for sale. Haughtily məlu'ɛq took them, and meekly the Niska left, without attacking.

The bridge of *məlu'ləq* at Kugagas. John Brown,
Kupros, 1920.

The suspended bridge at Kugagas belonged to *məlu'ləq*. Whenever it needed repairs he paid most of the expenses, and gave presents while it was being repaired. That is why his house was called *git xanɛ'xs* "people of the bridge".

When it was first built, the people composed and sang a special song for it. (Decoded VII, C, 57). *mɛlu'ləq* was a great halait, and he had seen the bridge first in a vision. He tied pieces of broken "coppers" to the bridge where the two sides joined (as he had seen in the vision), and named it *ganɛxsəm'u'qx* "bridge of coppers". At the far end of the bridge he placed a carving of the *mɔdzɔks* (eagle-like bird, which he used as a charm [?]). He made a strict ruling that no woman during her monthly period would cross the bridge.

One day a woman, *qaspəgwila x'ɛ'tu*, ignored this ruling. *məlu'ləq* heard his *mɔdzɔks* saying to him "There is a woman in her menstrual period crossing the bridge". He summoned the woman and sang as she came, to save her life.

A halait from Hagwizgate named *nɛndzi* rowed at the opposite end of the bridge. With his supernatural vision he could see that it was not joined in the middle, so he sat at the far end and refused several invitations to cross. *məlu'ləq* sent the woman across to get him. This closed the gap. *nɛndzi* came over and joined *məlu'ləq* in halait performances. They sang a new song together [VII-C-56].

(Bridge crossed and photographed by MB in 1920)

John
Brown
1920
(Mrs Cox)

anlag.asamdet Territories

wiget (gisg.a'st)

① 20x15

on ksag.angaxsto' [Kuldo R:]

[6th cabin]

yuamotus (laxse'l)

① at forks of Skeena and galantgis (Stangeesh)
"There has been much fighting in connection with
this ground."

② One miles square opposite 2nd cabin below qald',
(for beaver only)

xkwoyantu (laxkidu)

① 10x10 opposite qald'

tsiyus

① 5 miles square next to malulog and wigaix