

Myth of neqt and telg.amu'q, laxse'l, kispayaks.
Told by Solomon Johnson, holder of these names, in 1920.

The village of Lemlaham was established right after the Flood (p talks "swelling of the waters"). There a man named ye'l committed a murder, and ran away into hiding. After some time he returned, but he continued to murder people and disappear to his hiding place.

The hiding place
of ye'l

My great-grandfather questioned him, and ye'l told about his hiding place, which he called spaxya'ox "hiding place ashore" (from which the name kispayaks is derived).

Three brothers, telg.amu'q, wi'a'lax, and neqt accompanied ye'l there, and were surprised at the great number of fish ~~there~~: stam'on (humpbacks), mali't (), and maso' (sockeye), and ya' (spring salmon). They built a wier (t'in) across the Kispiox River at t'in mali't, where the bridge now stands. It was large enough for 40 fish baskets to be set in it. Each chief was allotted two arms lengths of the wier as his own. Having built the wier they returned to Lemlaham for their families and went back and established a new village where the Kispiox and Skeena rivers met. The men built their houses in this order: first, ye'l, then telg.amu'q, wi'a'lax, neqt, ma'u's, inda'ap, wosam laxe' and xtiamlaxe.

Origin of
kispayaks

They lived there happily for some time, then decided to go to the Nass for eulachons. ~~The men who went were~~ ^{Some men went, including} la'laksqe'ix, wi'a'lax, timoqt, g.isu and neqt. Their only sister

when the chief examined the infant he thought it was a girl, and gave it back to its mother. They stayed the usual month in seclusion in the little hut, then moved back into the house.

The chief of the Haida village, wika, had adopted Lutge'su as his sister. He now plotted with her to kill her husband and escape. He gave her a knife and instructions how to use it, and told her he would prepare a canoe for her escape.

"Play with him all night, and keep him awake until he is completely exhausted. Then you will be able to kill him easily as he sleeps."

That night she did as ~~it~~ he had suggested, then killed her husband and cut off his head.

Carrying the head in one hand and her baby in the other, she went down to the beach where the canoe was ready. wika told her how to reach her homeland. He said she would be pursued by all the Haida canoes, and told her to pull her canoe ashore on a small island and hide until they had all passed. He would be in the last canoe, and would be singing ^{his paddle song} to signal that the way was clear.

As he had predicted, all the Haida canoes passed her hiding place in their search. Then one by one they returned again to the village. The last one to return was that of her adopted brother, and he was singing. The way now clear, she embarked on the long trip home. The water was rough and she had to paddle all the time. The baby cried continuously, and she was unable

Escape of
Lutge'su

Baby suckles
father's tongue

to comfort it. Finally she cut the tongue out of her husband's head, washed it in the salt water, skewered it on a stick and gave it to the baby to suck. We have a name for it in our house: *mɔ'dəxɔm di'lux* "tongue used as a breast". She put up her mat sail and in three days was across the strait.

On the fourth day she arrived at the mouth of the Nass River (*saux lɪsɔms*). Here she rested in the canoe, and heartbroken she composed a dirge song (*limix'ɔ'i* "crying song"):

Dirge

Oh, I wonder what the brave warrior died of,
that I paddle alone.

She ~~he~~ began to paddle again, singing and crying the whole time, and went up a canal called "wiget's comb is in the way" (from a row of trees resembling the teeth of a comb), thinking it was the Nass. Discovering her error she retraced her ~~steps~~ route and found the river. That is why we have in our house the ^{woman's} name *lu:isye'ɪ* "made a mistake".

Name

She reached the house of her "brother" *ga'daxgɔ'x*, and stayed with him.

After several years she moved upriver again. She left a name in that house: *liginaqu* "the tail (of the wolf, or eagle) is tucked under as a dress". She passed *kitwinksit* and settled at *gitlaxda'mks*, in the house of *txanlaxa'tu* (or *txa'nlaxa*) "trail in the sky". There she left behind the names *neqt*, *wiha*, and *mɔdəksəmdiləx*. They went to live at *laxgitanga'tu* "on where people spear salmon". By now her son had grown

gitlaxda'mks

into a young man, a warrior. In a test of strength he killed another boy, whose brother began to taunt him about running away and sucking his dead father's tongue. He went to his mother to find out what the taunts meant, and she told him the whole story. "Make me a war club", he said, and she made him one of bone. He went out and struck another boy, killing him. This began ~~his~~^a career of murder, and after each offense he would go and hide at g, t'anga't on the river g, t'an x u n : place of eating salmon. t x a n l a x a ' t u gave a feast, and elevated him to chiefly rank, announcing: "He is to be a warrior, and his name shall be neqt".

neqt the
warrior

neqt and his mother left the Pass and went to g, t'wantku''u, into the house of kwinnu. Here they stayed four years, and left behind the name lu'isyε'1 "made a mistake". Then they went to g, t'wange' and joined the house of te'ngwax. neqt built a house of his own on the tε'>'dzəp "fortress" ["Battle Hill", north of Kitwanga]. He protected it by means of large logs which he rolled down upon attacking enemies. He made himself a suit of armour of grizzly skin lined with slate, which protected him against arrows and spears. Leaving his mother at the fortress, he went out alone on raids.

g, t'wantku'1

g, t'wange'
Fortress

land on
g, t'ama't

Dressed in his armour and armed with a knife, he made an attack on g, t'ama't. Catching one man who ran into a lake, he cut him in half [?]. That is why he brought back the name "halfway out" [Crest?].
{Cut in half?}

Kispayaks

neqt and his mother lutge'su decided to return to her original village of kispayaks. They went, leaving the name neqt and the war club with the house of tengwax. However the kispayaks did not want such a fierce warrior, and they continued north to

Kisq.ag.as

kisq.ag.as and joined the house of wimano'zak. There they stayed for five years, but the kisq.ag.as did not want neqt either, and they moved again to the hunting ground of wimano'zak called tam ldu tss t'aks

Samdochan L

"lake of black water". The name of the Isetsant [chief or people?] there was atse'na', and lutge'su made the chief her brother.

Harde of neqt

After several years lutge'su died, and neqt was at a loss what to do, being left all alone. He killed a grizzly bear and skinned it, and made himself a suit of armour by lining it with slate fastened on with pitch.

Thus it was called kwisnedzadzait "garment of pitch", and it is still used in the house as a crest. He followed the river down to the pass, and slowly proceeded downriver. He came upon a camp and murdered everybody in it. He passed

by gitlaxda'mks, his former home (he was mentally deranged). He came to another camp and attacked it just before dawn, killing everybody except one man, pi'lix, who hid under a large log. This man followed neqt

Death of neqt

and shot an arrow at his knee, which was not protected by the armour. Then he killed neqt and took the armour kwisnedzadzait as a trophy. It is still there, in the house of xstiya'ux at gitlaxda'mks.

Beynon recorded the same myth from Solomon Johnson in 1906.

He confuses the names next and ɲext.

"the laxski:k house was the house of next (informant's house) and they came from Temlaham."

Myth starts with the murder by Haidas of 10 brothers, and capture of lut'e'sk "frontal attack". Two male children killed by father. Her friend, a laxski:k man, helped her with the deception and escape. The next led her across. She went back to kispai'yε'ks and gave the name next to her son. Other children taunt him, so they gave a feast and adopted as a crest the beaver sucking the tongue of a man, and called it ɲm.ɔ' "to nurse".
Later she went to Kitwanooc and also to the Stikine