

naxno'q listed with crests
in order of rank.

lu'xo'n

Res Service

1. te'get "captures people" The most important naxno'q. It was of the sedu'lsə "to restore to life" type, in which the performer was "killed" and the guests were called upon in order of rank to perform as swanasu (curing shamans) in an attempt to revive him. Described fully elsewhere.

Captor

2. gwisq. alga'lsu "going about taking things without permission". The performer entered the house in a distracted condition and circled it clockwise, opening boxes and packs and taking things which did not belong to him. Then he returned to a normal mental state and paid his victims many times the value of the things he had taken.

Stealing

3. tse'qx "deaf" The performer had large fan-like ears which ^{were} operated by strings and folded close to the head.

Deaf

4. 'axg.ɔ' t+lu'lsəq "reckless corpse". The performer wore a bear robe and a head covering of bear skin (another informant said a "death mask"), and came in acting in a reckless manner, finally extinguishing the fire and leaving the house in darkness. [Song recorded, No. 111].

Corpse

5. pəli'st, or kupɪɣɛlst "little stars". When the fire was put out by (4), stars would appear at the back of the house, and one "shooting star" would shower sparks on the guests. Any damage was compensated. [Song 112]

Shooting star

6. *səmgik* real woodpecker, or *naxna g. 7 msəngi'k*
Shown as a woodpecker, with a large mask,
and a special song [No. 113].

Woodpecker

7. *gimilaxε'* "the higher sky". A figure of a
dog with erect ears and an upturned tail was
exhibited, as a special song was sung [114].

dog

8. *g. l'a'x^u* (proper name). During the day the
performer went to all the houses of the
village and extinguished their fires. Then at
night he came into the feast house and put out
the fire. Guest chiefs sang songs of lamentation.
The speaker spoke in the darkness and the
singers sang a special song [No. 116]. *naxnəg*
whistles were heard approaching the house,
and when the *naxnəg* entered, the house was
flooded with light.

Extinguisher
and
light maker

This ~~second~~ *naxnəg* that brought bright-
ness was a separate one from the one that
extinguished the fires. It was called
naxnəg. 7 m tse'o'yux and was supposed
to be a creature which came out of the water
and flooded the mountains with light. When
it appeared, the song was:

I have been down to the bottom of the sea
now I come up through the fireplace
whereupon the fire would suddenly flare up.
This pair of *naxnəg*s were always shown together.

9. *hamo'm* spinning top (the name is derived
from the sound of the top). The top was
made of a short circular piece of wood, with
many holes through it. It was spun in the
middle of the floor by means of a string, and

top

whoever it touched when it rolled off had to rise and sing his own halant song.

This was a lesser *na x u q* of the house, and was used as a personal name, exclusive to the house of *lu x o u*.

10. *ksam so'og* "woman of robin". Shown (by a man) wearing a bird mask with a beak which recurred back to the mouth. [Song 117]

11. *gwilkshana'og* "pretending to be woman". The performer enacted a beautiful woman who entered from the rear of the house and came up to each chief in order of rank and offered herself to him as his woman. Nobody responded to her in any way.

Informant

gitwintku' 1

Arthur Derruck (g.amlaxye'ltk)

1927.

1. kuse'la'

2. wut'axkibu

3. g.amlaxye'ltk

Fa: ha'tso'n , laxkibu, house of txawog

Mo: g.angaldz'ig, house of song.e'won (g.amlaxye'ltk)