

naxnɔŋ performance
Kitwancool laxse'ɪ

Description by George Derreck (tsi-gwɔ) of the most important
naxnɔŋ owned by his house (lu.xɔ'ɪ, laxse'ɪ, Kitwancool).

te'gɛt "captures people", a sedu'ɪsɔ "to restore to life"
type of halact performance.

The naxnɔŋ entered the house ~~and~~ dressed in an
ambelan and announced that he had taken all the
inmates of the house as his captives. The master of
ceremonies rushed him and killed him, and they placed
him on a mat near the rear of the house. Then the
master of ceremonies called upon the guests chiefs
to attempt to restore the body to life.

First the Kitwancool laxkibu' were called in order
of rank [gwast'a'm was purposely left out in order to
finish the performance at the end]: No Kitwancool laxse'ɪ

1. wixɛ' 2. mali
3. andɔ'ɪamksamfɔxs 4. haɪdzɔmsu
5. wilits 6. liqig.alwi'l
7. txa.wɔŋ

only laxkibu

Then the Kitwanga chiefs in order of rank:

1. qɔŋ laxskik 2. tengwax laxse'ɪ
3. axtiɪx laxkibu 4. haɪlus laxse'ɪ
5. tewalasu laxskik 6. lɛɪt laxse'ɪ
7. sqayɛn laxskik (That is all)

Then Kitsegukla:

1. 'wigɛt qisg.a'ɪst 2. mɔɪɔxɔn laxse'ɪ
3. guxsan qisg.a'ɪst 4. wɔŋ.alɔ laxse'ɪ
5. haxpɔŋwɔtu qisg.a'ɪst 6. g.aɪsg.abaxs
7. ksg.ɔŋ.mɪlaxɛ' qisg.a'ɪst 8. ni.stɔ That is all

both phonetic

These guests in turn acted as swanas [curing shamans]
to try to restore the body to life. gwast'a'm had
purposely been left to the last. He threw an offering
into the fire. Everyone was silent. Soon the people
heard the sound of the naxnɔŋ approaching from
the hills opposite the village. It reached the front of

the house. Then the master of ceremonies entered through the *ladomxm* (ceremonial entrance) and berated the assembled chiefs. [?] Then the *halait* himself entered through the ceremonial entrance, carrying a bow and arrow. This man shot arrows which returned to him. He was the *teget* (*ti:ge:t*). There were special songs with this performance.