

Chapter 1 : Gitksan - Wikipedia

Potlatch at Gitsegukla presents for the first time ethnographic material including orations, heraldic and social-organizational intricacies, an invaluable taxonomy of potlatch exchanges (,), and vivid descriptions of naxnox (name-spirit) and halaayt (dancing guild) performances that a short while later would have been difficult.

William Beynon was the only one of six brothers to be raised fluent in the Tsimshian language. This was in accordance with Tsimshian rules of matrilineal succession, and he served as hereditary chief of the Gitlaan tribe until his own death. Career[edit] Beginning in , Beynon was hired as a translator and transcriber by the anthropologist Marius Barbeau , then in the employ of the Geological Survey of Canada. This field trip was marred by a measles epidemic among the people, causing high mortality. In addition, Beynon was shipwrecked for ten days on an uninhabited island with Chief Seeks of the Kitkatla tribe. In the s he worked with Barbeau with elders from the Kitsumkalum and Kitselas Tsimshian and the Gitksan nation, in and around Terrace, British Columbia. From to , Beynon worked extensively up and down the coast, collecting museum artifacts for Sir Henry Wellcome , executor of the estate of William Duncan , the missionary founder of Metlakatla, Alaska. He carefully recorded oral narratives. His tour de force was a page description of a four-day potlatch and totem-pole-raising feast in in the Gitksan village of Gitsegukla. This has recently been issued in book form. Wilson Duff has ranked the resulting thousands of pages of Barbeau-Beynon fieldnotes, now housed at the Canadian Museum of Civilization , as "the most complete body of information on the social organization of any Indian nation". In , Beynon was one of the four founding members of the Native Brotherhood of British Columbia , an indigenous-rights organization founded in Port Simpson. From to Beynon sent the anthropologist Franz Boas approximately transcribed narratives. These are now known as the "Beynon Manuscripts," and are housed by the American Philosophical Society in Philadelphia. In the early s Beynon facilitated the immensely productive Port Simpson fieldwork of Viola Garfield , a doctoral student of Boas. For Drucker, Beynon wrote his own, as yet unpublished, synthesis of the complex lineage histories of the Tsimshianic -speaking peoples. Beynon died in in Prince Rupert , B. He had spent most of his life earning a living in the canning and fishing industries, like many of his people. But he made as large and valuable a contribution to Northwest Coast ethnology as any professional anthropologist. The Expanded Edition, ed. Collected by Marius Barbeau and William Beynon. Directorate, Canadian Museum of Civilization. Sources[edit] "B. Indian Authority Dies" obituary for William Beynon. National Museums of Canada.

Chapter 2 : List of bibliographical materials on the potlatch - Wikipedia

DESCRIPTION. AMERICAN ANTHROPOLOGIST VOL. , No. 3 *SEPTEMBER* anyone concerned with Indonesian seafaring; and scholars interested in Pacific Islands navigation will.

Boelscher, Marianne *The Curtain Within: Haida Social and Mythical Discourse*. University of British Columbia Press. University of Washington Press. Steltzer, Ulli A *Haida Potlatch*. Tsimshianic -speakers[edit] Adams, John W. *Population Flux, Resource Ownership and Reciprocity*. Holt, Rinehart, and Winston of Canada. Beynon, William *Potlatch at Gitsegukla*: Boas, Franz *Tsimshian Mythology*. An Ethnography for the Delgamuukw Plaintiffs. Reprinted, Dover Publications, Hoyt-Goldsmith, Diane *Potlatch: The Use of Aboriginal Culture in Development*. The Tsimshian of Kitsumkalum. *Social and Economic Life of the Niska*. *Rethinking the Tsimshian Potlatch*. *Images of the Past: Views for the Present*. National Museums of Canada. *The Canadian Experience*, ed. Bruce Morrison and C. Daniel "Tsimshian Potlatch and Society: Examining a Structural Analysis. Report of the U. National Museum for , pp. Boas, Franz *Kwakiutl Ethnography*. University of Chicago Press. Codere, Helen *Fighting with Property: A Study of Kwakiutl Potlatching and Warfare*, *The Potlatch and the Play Potlatch*. Drucker, Philip, and Robert F. *A Reexamination of the Southern Kwakiutl Potlatch*. University of California Press. Goldman, Irving *The Mouth of Heaven: An Introduction to Kwakiutl Religious Thought*. Walens, Stanley *Feasting with Cannibals: An Essay on Kwakiutl Cosmology*. *Ideologies of Dominance and Crisis*. Clutesi, George *Potlatch*. United States Government Printing Office. Jewitt, only survivor of the crew of the ship Boston, during a captivity of nearly three years among the savages of Nootka Sound: *Proceedings and Transactions of the Royal Society of Canada* for , third series, vol.

Chapter 3 : Potlatch - New World Encyclopedia

Get this from a library! Potlatch at Gitsegukla: William Beynon's notebooks. [William Beynon; Marjorie M Halpin; Margaret Anderson] -- "William Beynon's notebooks are among the most significant written records of Northwest coast potlatching and are an unsurpassed resource documenting these activities among the Gitksan.

The English term "potluck" is erroneously said to derive from "potlatch" due to its use in the American term "potluck dinner;" it is actually a portmanteau of "pot" and "luck. Through the potlatch, hierarchical relations within and between groups were observed and reinforced through the exchange of gifts , dance performances, and other ceremonies. The host family demonstrated their wealth and prominence through giving away their possessions and thus prompting prominent participants to reciprocate when they held their own potlatches. Before the arrival of the Europeans, gifts included storable food such as dried oolichan candlefish or oolichan oil, canoes , and slaves among the very wealthy, but otherwise not income-generating assets such as resource rights. Some potlatch celebrations were locally centered, usually thrown by those lower in social status , while those high in the hierarchical social scheme would use the feasts in both a celebratory and diplomatic function, including neighboring tribal leaders. Some groups, such as the Kwakiutl, used the potlatch as an arena in which highly competitive contests of status took place. In some rare cases, goods were actually destroyed after being received. The influx of manufactured trade goods, such as blankets and sheet copper, from explorers and settlers into the Pacific Northwest caused inflation in the potlatch in the late eighteenth and earlier nineteenth centuries, leading to an imbalance in the gifts given and received. Some people engaged in the ceremony purely to acquire the most material wealth, leading not only to a disintegration in the cultural value of the custom, but a basic breakdown in social relations and structure, causing violent and criminal acts among native groups. Numerous tribes petitioned the government to remove the law against a custom that they saw as no worse than Christmas , when friends were feasted and gifts were exchanged. As the potlatch became less of an issue in the twentieth century, the ban was dropped, in the United States in and in Canada in The Kwakiutl have long been studied by ethnologists and anthropologists , particularly Franz Boas. When the ceremony died out in the beginning of the twentieth century, most of the cultural artifacts were preserved by scholars. These objects helped produce not only more in-depth scholarly work on these rituals, but also encouraged some scholars to actively seek to re-establish the ritual in the surviving tribe members. Consequently, the Kwakiutl once again began the practice. Today, the potlatch is different from its original form, incorporating numerous other cultural rituals in a mosaic of preserved and modified culture specific to the Kwakiutl. The potlatch house is a big log building which can hold people, big enough for holding weddings, dances, meetings, and education courses. The Potlatch house is more than building, as it serves important ceremonial purposes including governance, economy, social status, and other spiritual practices. Retrieved June 22, References Adams, John W. Population Flux, Resource Ownership and Reciprocity. Holt, Rinehart, and Winston of Canada. Native Ceremony and Myth on the Northwest Coast. A Colonial Case History. Cole, Douglas, and Chaikin, Ira. An Iron Hand upon the People: The Law against the Potlatch on the Northwest Coast. The Tlingit Potlatch of the Nineteenth Century. External links University of Washington Libraries. Credits New World Encyclopedia writers and editors rewrote and completed the Wikipedia article in accordance with New World Encyclopedia standards. This article abides by terms of the Creative Commons CC-by-sa 3. Credit is due under the terms of this license that can reference both the New World Encyclopedia contributors and the selfless volunteer contributors of the Wikimedia Foundation. To cite this article click here for a list of acceptable citing formats. The history of earlier contributions by wikipedians is accessible to researchers here:

Chapter 4 : Potlatch at Gitsegukla - [PDF Document]

Potlatch at Gitsegukla - William Beynon's Field Notebooks.

Margaret Seguin Anderson and Marjorie Halpin, eds. University of British Columbia Press, The word potlatch guarantees this book a proper place on electronically compiled bibliographies, yet its focus might remain a mystery. I doubt that "Gitsegukla" will help more than a few readers recognize the location of a village on the Upper Skeena River in the Hazelton area east of Prince Rupert, British Columbia, Canada. A subtitle seems to change direction rather than offer insight: The book comprises three major sections. The first presents an authoritative page introduction to the setting, circumstances, and person of William Beynon by editors Margaret Seguin Anderson and the late Marjorie Halpin. Anderson has both authored and edited several related works, including a monograph on Tsimshian feasts As a student of Wilson Duff, Halpin began working with the Beynon material more than 30 years ago with a Ph. Their introduction is rich in detail that helps to tell the story behind the notebooks and to fast-forward to the present day with "current" issues such as land-claims litigation that, on closer examination, reveal a long and painful history. The middle section, discussed below, presents the four-volume i. A concluding "timeline essay" by James A. McDonald and Jennifer Joseph gives a brief history of the Gitskan encounter with the colonial world. The book includes nine appendixes and some two dozen photographs, maps, and illustrations, including a cover photo taken in of William Beynon, somber in three-piece suit and tie. A contemporary map showing major roads and towns would have been helpful for orienting readers unfamiliar with the region. Beynon lived from to , not as given on the cataloging-in-publication page. Both men were at once insiders and outsiders among their respective "tribes," and both acquired an anthropological ethic that made them keen observers working from advantaged positions. Both also collected original materials for Boas, Beynon having supplied him with some narratives and ethnographic reports. Hawthorn, and Edward Sapir. The notebooks themselves, together with careful footnote explanations provided by the editors, account for pages of text. The events reported were triggered by the need to replace or re-erect five totem poles destroyed by flood in previous years. Beynon himself never uses the generic term potlatch but is quite specific in identifying exactly what activity is being carried out in each event. Yet these are far more than "field notes" as I expected to find them. They present a carefully crafted chronological narrative presented in "verbatim typed form, identified according to the volume and page numbers of the original notebook pages" p. They tell a story of what happened during those 15 days, with a focus almost exclusively on formal events. As the editors explain, the events were conducted in the Gitskan language; everything had to be translated, and there is "abundant evidence that these notebooks were written some time after the events they record and were based on notes that are no longer available" p. If ordinarily there is a progression from headnotes, to scratch notes, to a fully fleshed-out account, we are privy to only the final account. Speeches are presented in detail, and dollar amounts of every cash gift are duly recorded. If one has wondered how Northwest Coast peoples managed to erect foot totem poles, instructions can be found here with accompanying sketches. If this is not quite the fully contextualized material of ethnography, it is the material out of which ethnography is made. Who is the audience for such a book? All in all, it is pretty esoteric, ascholarly book further augmenting the rich outpouring of Northwest Coast materials from the University of British Columbia Press. The account also provides another variation on what H. Russell Bernard has called "native ethnography" see his coauthored book with that title [Sage,]. I suspect the contents of the notebooks will be carefully examined by only the most diligent potlatch scholars. Anthropologists with areainterests in the Northwest Coast will want to familiarize themselves with the account and may welcome the fact that it has also been issued in paperback. Anyone interested in the general phenomenon of potlatching may find it disappointing in its specialized focus on the erection of totem poles and its narrow time frame of events recorded more than a half century ago. I doubt that "potlatch theorists" will find much to spur speculation, although those leaning toward power and prestige "explanations will find support. Instead of recounting the order of the songs and dances, I drew attention to some of the internal dynamics among people that I have known since I taught and conducted dissertation research in Thus the account is an accurate

re- flection of the formal and often stodgy ethnographic practice of the time. Were it not for accompanying photographs a reader might conclude that only roles were being enacted, with no hu- mans involved. Ethnographers today are allowed to report with more passion and to reveal more of the complexity inherent in human social life in the settings they study. But that also makes their challenge more complex because it raises additional prob- lems about an endeavor already fraught with concern about the ethics of inquiry. Uni- versity of California Press, *New Media in the Muslim World: The Emerging Public Sphere*. Dale Eickelman and Jon W. Indiana University Press, DOYLE HATT University of Calgary Here are two stimulating collections of essays on aspects of the media in contemporary Middle Eastern and Muslim cultures, packaged and presented with contrasting analytical schemas that, however, usefully complement one another. The Middle East has, of course, a long and vener- able tradition of print media in which civic issues have been de- bated. What Eickelman and Anderson have in mind, however, is a quantum increase in media sources and types over the past two decades, on the one hand, and the increasingly diverse and glob- ally sophisticated audiences for these media, on the other hand, together with the increasing difficulty that authorities of any type whether governmental or religious have controlling them and their content. The authors make much of the social conse- quences of publicizing, which they see as having the effect of eroding the esoteric forms of knowledge on which the mystique of traditional authority is based. With the proliferation of media sources and the development of audiences that possess global frames of experience and understanding, spheres of privileged expertise are broken down, and domain after domain of interpre- tation, formerly reserved for those possessing the proper li- censes and diplomas, spill out into the public arena. The thesis is persuasively instanced in John R. His conclusion on the "ironies of publicity" points to a direction in which research along these lines might fruitfully proceed. In contrast to the notion of an emerging consensus on values and principles that several of the authors in the Eickelman and Anderson vol- ume envision being worked out in the "public sphere," the thoughts and emotions that are communicated by the popular media do not lend themselves to forming a coherent pattern ex- ternal to the individual who, as a consumer of media, experi- ences them. Because the media involved Recommended.

Chapter 5 : Project MUSE - Potlatch at Gitsegukla: William Beynon's Field Notebooks (review)

*Potlatch at Gitsegukla: William Beynon's Field Notebooks [Margaret J. Anderson] on calendrierdelascience.com *FREE* shipping on qualifying offers. William Beynon's notebooks are among the most significant written records of Northwest coast potlatching and are an unsurpassed resource documenting these activities among the Gitksan.*

Chapter 6 : Potlatch at Gitsegukla : Marjorie M. Halpin :

Indians of the Northwest Coast of North America had cultural continuity for at least two millennia before contact with people from the old world.

Chapter 7 : Marjorie Halpin (Author of Potlatch at Gitsegukla)

In Potlatch at Gitsegukla the almost pages of the notebooks are published for the first time. Sketches and a selection of photographs taken by Beynon are also included (augmented by photographs taken by Wilson Duff in).

Chapter 8 : Potlatch at Gitsegukla : William Beynon's notebooks - University of Manitoba Libraries

The item Potlatch at Gitsegukla: William Beynon's notebooks, edited with an introduction by Margaret Anderson and Marjorie Halpin., (electronic resource:) represents a specific, individual, material embodiment of a distinct intellectual or artistic creation found in University of Manitoba Libraries.

Chapter 9 : William Beynon (Author of Potlatch at Gitsegukla)

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