

Overall summary

Book 1, p

Background 1

Old faction vs new ideas. Old win. 4

Carving of poles

Other preparations

Messengers sent out 5

Messengers at gitwingax

Reception of messengers by laxskik
 Max n's'x performances starring person, liar, another 6-8

Chiefs reception dance 9

Contributions, speech, feast 11-12

Reception of messengers by g.anhada (next day)

Invitation g.a'n-dot

Organization

Maxox performances, te'ngwax, ha'ak, daxanok 13-17

Contributions, feast.

Reception by laxg.bu } just mentioned

" " g.15g.ake'st }

Controversy over crest g.an'aget 17-19

Arrival of guests at g.'dzag'u'kla 20

Halart performances in each house of visitors
 wist'is (actually an invitation)

Invitation to halart

Reactions of various age groups 22-5

Seating plan 27

Dramatizes name 'great cowardly person, then
 ge'dat laxha, then m'lu'lg, then lag.agg'et. 28 32

gaxsgaba's grizzly maxox 32-35

Controversy again, references in songs 35-6

Chiefs reception dance, (wist'is) then (gaxsgaba's)

Speeches (wist'is Moses Jones) 37.

gwa'ast'am reply

1:30 AM Announcement that hana'amux would entertain next day 39

Controversy - nexqu narrative of g.ang'et. (t'3'tsap). 40-42.

Jan 9

Jan 10.	hanamux's halart & tsawals (jointly)	Vol I p. 43
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	greetings	44
	Performance in hall	
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	Chiefs perform in Order of Rank over sgawo'n	47-9
	Dramatization of 'na-lɔ'p stone thrower	50
	" " raven (Order of Rank)	Book II 1-3
	" " g'ao'amé'ts (" " ")	3-5
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	Speech - haxpəgwɔ'tkʰ short.	7-8
	- tengwax replied	8.
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Jan 11.	gwaxs'a'n's. naxnɔ's.	
	halart procession in middle of night	10.
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	halart procession 5 pm	
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	Moon dramatized, a crest.	16
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	A long performance (2 hrs) Rank tsawals.	18-26
	Announcement: end of naxnɔ's, tomorrow	27
	wiseks will erect his pole	

Jan 12	Erection of wiseks tottem pole	
	The ceremony of erecting the pole	
	Invitation (towards evening)	29
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Derge, wise'ks enters	31
Money, wise'ks, tsibasa', own house, phrad (hawe'l.)	
whose paternal origin g'isq.	} See below
whose spouses were g'isq.	
in married spouses & families	
	\$1157
Distribution - x g'isq	34
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gaxsgabax announced he would do things tomorrow	

Sources of tribute (pottatch contributions)	49-50	
1/ hawe'l	2/ hana'ks	3/ 'adomna'ks
4/ kso'witka	5/ sa'gwaba'tk	

Vol III

Controversy	1
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derge in morning	2
messenger, inviting to raising, noon	
raising	3
3pm messengers	4
Description of pole	
at hall shame ^{ceremony} (Kit wancool man)	5-6
Feast	
Contributions (more detail than above)	6-8

Counting (taunting song, a side scene) \$14.00

Distribution - gwi'uk (to everybody) 9
 - other

gaxsqabax's speech, a long narrative 9-15
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sa'wixt mo'lxan takes over 11:30 pm 19

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mo'lxan's contributions

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the siyu'k.
 "feast" 35

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Counting

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Speech of t'sawals 41-43

Naming, compensations, debt payments 43

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Speeches: mo'lxan, gaxsqabax
 tengwax, gwa'astam, lutkudzis 45-50

hana'mux asked people join him tomorrow

Jan 14/45. hanamux's pole	Vol IV	p. 1
Beynon's observations on Sunday.		1
The pole		2
{ Early morning dirge		
{ Invitation		
{ Erection ceremony.		
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Food distributed		
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Payments (more detail) but amounts		5-11
hanamux speech (myth recounted)		11-15
Replies: m ^o l x n, tengwax, gam x n n u		
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gwaxsa'n announces next day he would entertain		

Jan 15. gwaxsa'n.		21
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"Feast"		
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Chiefs		
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Clifton, 1939

When a chief dies, his copper shield is broken up and distributed. The pieces are portions of his body. The raised cross represents his backbone (In later days the cross came to be associated with the Biblical cross).

Only chiefs owned coppers. Their use is ancient.

Originally they were made of lumps of native copper from Alaska; it was the stock in trade of the Haidas to get copper and make these shields. In (Clifton's) own myth it mentions that they brought coppers with them from the headwaters of the Skeena.

In the myth of origin of copper shields, the copper is supposed to be the solidified blood of slaves who had been killed; thus their immense value.

A copper would be of greater value if it was broken and the pieces retrieved and put together again (by beating or riveting)