

Oct.

The purest form of art is a perfectly designed artifact: the scenic sum total of its predicates. It doesn't look like anything else but itself.

A thing is its predicates, not its form. To depict it, try to draw its predicates. You may have to borrow a formal ground plan from nature in order to hang predicates on (Lava, Ovoid, etc).

Depict a pipe by its "bowl" and "stem". Then you have a blank and neutral form to hang iconographic predicates on.

W type: specific creatures doing metaphorical acts?
But specific creatures have to be doing specific acts
so create nonsense acts

Oct 27

Panel paper.

'Specific' subjects have to be doing specific acts. That is, humans cannot do metaphoric acts like joining tongues, etc. The problem is that specific acts carry semantic meanings, like it or not.

Oct 29 So they were forced to the choice between specific meanings or non sense. There was the capability of depicting whitemen doing sensible things like pulling ropes or tying shoes — but they would be:
right subject, wrong predicate

Either they wanted to depict a ^{another} predicate, or none at all - - -

There was already a tradition. By 1824, of nonsense on the other panel paper

So let it be: continue depicting nonsense

And if for white men, why not for

Bella Bella (Camp seat)

Pt Simpson (Whale housefront)

Thungit (Whale screen)

self (spear handle with instead-of-design)

Oct 28

Chiefdoms community welfare

There was implicit contest between shaman and chief to see which would become priest. The concepts and ^{rhetoric} vocabulary were those of shamanism, but ultimate victory went to the chief - by appropriating "halait" power (but not name). Wealth spirit won out over guarded spirit (Bonagadit over other)

3 level art:

Salmon segment ^{ovoid} - nonconc. upward
was worked out
sun, season, seed, growth, emergence



Tobacco Cultivation!

Reasons, sun, seed, plant, prepare ground, fertilize it,
seed, germinate, grow
anxiety, ritual, cosmology sun moon
seed into ground, seed grows in pod, "outer shell"
seed - egg
garden, woman of Cushman,

Halait	{	amhalait	semoget semglet shaman
		gushalait	
		wishalait	
		wutahalait	
swenik halait			

Overseers

Bonagadit chits
Story holes Raven, Oragi
Raven rattle
Amhalait
Chelkato
Hakeen scores

Konagadet won out over land-otter
The Haida-Tlingit expressed it by smoking
Konagadet, Kavin, Pingi etc on poles,
screens, seats, chests,

The Tsimshian did it by sacralizing coasts
with abalone, whetstones

Chiefs controlled or monopolized the ritualized
haluts (noxnops); by virtue of assuming
a higher kind of power (symbolized by quartz-
crystal)

Chiefdom (after sealing Service)

What was evolving was a ^{semi-tribal} class of chiefs.
There was great mobility and intertribal contact
(trade, etc) and each local chief took leads from
outside chiefs.

Locally ("town", "tribe") the chief attained overall
power as a broker in ^{halut} supernatural rather than
material goods. It was he who had the 'power' to
initiate all youths of the tribe.

(Service makes a lot of the chiefly role as
redistributor. But here on RWT, he was
distributor of supernatural power. The latter
was imported into the system, from Kwakiwlt.
Tsimshian took it farthest. Tribal chief was
wihalut too. He took a degree of monopoly over
certain powers. He equated himself with chiefs
of other tribes, and they played a common game.
Then the "sumptuary rules" began to grow
and create marks of chiefly (wutahilut) class:

raven rattle (a "chief's rattle" is almost a contradiction in terms or RWC)

chukot blanket - why all those faces?

when it came to take on iconography,
where did it go?

chest - old Haida ones were "shaman's chests"?

amhalait headdresses (the only thing with no local predecessor? not a common way of showing crests? not a shaman's headdresses?)

eagle down
swans down
comet train
flicker feathers
sea lion whiskers

Masks, originally shamanic (anti-establishment), taken over by chiefs in g. tsantl and sec-sec [only Thagit, most distant from Kwakwaka, retained shaman masks proper]

who controlled masks in Ts-H. ? it was chiefs, acting in halait roles.

Tsimshian had carried the whole process farthest: tribal chief (secular as well as ^{rather than} wihalait) class of songiget

What mythology gives sanction to this? There is none, so they fall back on Raven cycle, and wealth myths (myths which are not exclusively owned by kin units). Tsimshian also altered kin-crest myths to create rank in crests (white bear, etc)

1. It is difficult to create chiefs on individual tribes (i.e. a rationale for uniting or overriding kinship groups), but it was made easier by creating a 'class' of chiefs, which of course had to be intertribal.
2. The criterion or excuse has to rest on non-kinship rationale, i.e. the ordinary crest system would not work it. So pick up a broader power, by reworking the halak concept into a new kind of cross-cutting, over-riding factor - the supernatural.

Have rise to a demand for chiefly-crests (Amhalant, Chest, Chelket, Lavenkatt, etc) What was the iconography to be? either humanface or monster (gonagadit) since crests already filled the animal iconographic niche.

Kwakwaka had no chiefs, only ritualists - in context (pottatch, winter dance). Note lack of 'chief' costume, and how they integrated Chelket complex into dance series (dhuwulaxa).

Salish not chiefdoms No chief costumes,
no sumptuary rules.

Kootka were !! Whaling, robes, etc
→ confederacies

Nodding dance

Essence of social self . Super social self.
Face uncovered (opposite of mask) . Peace

Chilkat [^]Q worn so that 'ravens' face front,
'eagle' as its back

Intermarry to establish succession . Great Edenshaw E21
with Great Shidegate E5 and Great Cove R19

What the RWC had was mobility (command over
distances), so network could be wide.

Also overabundant food : control of consumption
was more important than control of production
(Oberig). Control of 'power' was more important
than control of 'wealth'. In that sense were
they chiefdoms.

The Iamshan tried to depict rank iconically on crests as well as iconographically on amblants etc.

improved the crests | one attribute at a time
by "operators"

The H-TL left the crests as they were, as identifiers, but began to? invoke the more general myths of Raven, Rongadit. Chup then appropriated to themselves, without specific mythical sanction, the use of their more general depictions. The question remained, how to depict this more-than-crest iconography when crests and naxnogs already occupied the niche?

The answers: { salmon trout - ovoid symbols
double-iconography" (Rongadit ^{chest} box)
; hair screen
; Raven rattle

Sumptuary rules

Sumptuary : 1 regulating expenditure
2 regulating personal behavior on moral or religious grounds: sumptuary laws

Look at Aprone - are they invented anyone
to complete the Chalkat-scenography?

leggings ?

halant = holy
naxxoy = spirit

"Emergence" or "time-lapse" forms:

- range of true ovoids
- " " " salmon trout heads
- raven rattle
 & some round rattles
- Bonagadet chest
- amhalaita (some show simple on chest)
- Chilkat blanket (in scenography - from chest
 (in concept: "wrapping")

Raven screens

!! —> Transformation masks
 Spones? dishes?

Fringe = feathers ? wings ? tail ?

does putting on the costume transform
you into a bird ?

"Nodding" is like "rattling"

the whole chief becomes a counterpart of the Raven
rattle ???

- rattling of ambelan is like pebbles within rattle

Ridicule poses - like state nonsense?