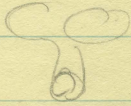


T



Cumulative Notes on
Haida art. to
May '74.

Meaning in Harda Art

- I The Iconographic level (emblematic, heraldic) ^{the meaning is about identity & metaphoric literal}
- metaphoric symbolism* {
- (a) Crests ^{the identification of subjects} (animal totems borrowed from nature) _{metaphors for many. Symbolic. partly part pro toto.}
 - (b) Supercrests (totems invented for totemic purposes - M. Halpern's "monsters")
 - i) as crests of integration (in kin-groups) _{participate}
 - ii) as emblems of chieflydom
 - non kin group crests (gonagadet?)
 - "over-10" and
 - (c) Shamanic forms (spirits' oyster-catcher, land-otter, etc) _{Pygmalion principle?}
 - (d) Realism (as opposed to metaphoric) _{literal (realism) - generic (species) - specific (portrait)}
 - portrait masks (explore Pygmalion principle?)
 - W. panel pipes explore jump from metaphoric to literal
 - (H. panel pipes had explored the nullification of meaning by creation of noise "instead of designs")

- II The Iconic (structural, relational) level: ^{the meaning is about relationships}
- the expression of relationships, *per se* and by implication for Harda conduct.
- a) Flat Design (painting) ^{Call this "iconic" - relations of non-specific parts as pressure}
 - i) Relations of parts ^{interrelations of manifold parts in a whole to yield generalizations}
 - the behavior of elements in Raven screen
 - (Holm's rules) formal realia _{Raven by Holm's Rules of Art}
 - ii) 3 levels in Raven Screen: ^{of context} of time: parts whole-whole
 - iii) Trend from representational to "distributive" (Holm) (parts becoming more important than wholes)
 - iv) iconic iconography of "parts" (new parts)
 - ovoid and salmon trout
 - AE's black quadrant and 4:4 design
 - CE's exploration of circle on plates
 - v) Secondary iconography
 - of wholes: gonagadet (→ copper & mighty mouse) _{as parts}
 - of "insets" (faces)

b) Sculptural, iconographic (builds more meaning on what was basically coast iconography. Not the coast per se, but the way it is done.) Method of conveying meaning: the statement of equivalences of wholes to each other. Can be done not just in flat design but also (mostly) in sculpture.

1. Structural paradigms:

a) based on artifact structure
dagger, bowl, kevel, etc

patent structural oppositions
against which to pair
cognitive oppositions:
end-end inside-outside
one-two

b) based on animal structure or characteristics
shark, beaver, frog, etc.

2. Structures, methods

a) 2 separate things which are said to be \neq .

- separate (raven's no & fa) 2 stone necks.
- joined as halves (AE, pole #1)

b) 1 thing which is 2 merged (pecking)

- combined (raven w 4 legs)
- selected parts assembled - Raven-fin
Halibut women

c) tripartite: 3 things \neq each other

- soul catcher & copper
- totem and staff $a \neq b \neq c$

d) "exercise" - eg lady in whale coat, etc

3. What equivalences are stated?

a) structural analysis of myth relationships

- raven-whale

b) cognitive relations

- raven-'hawk'

c) examples: here follows an examination of

all main forms, including angillite

(g is equivalent to f, which just precedes it)

1. The basic message:
a logical paradox:
a :: b
one thing - as not - another thing

borrows myth images
(Dingis hat, etc)
and :: gets into the paradox that
myth is dealing with

4. The metaphysical bases

- a) resolution into basic oppositions:
♂ ≠ ♀ (resolution into sexual ^{metaphor} dualism)
outside ≠ inside
part ≠ whole
^{event} act creates both consequences & antecedents
2 ≠ 1
Laven is duality I am you. That is you

- b) Basic duality in human cognition
the world is a noun-verb
question - answer

The proper conduct of life is balance, steering.
Life is this message, received.

Outline Haida Art Was for Thinking

1. Two kinds of meaning: iconographic
structural

- the first fairly well known (but not all Haida art is doing it)

- the second hardly suspected, but more important.

- two ways of conveying meaning structurally.

- ^{mapping of content} structural cognitive map 1) iconic relations of parts ^{elements} { in painting - Holm's studies

- exploration of paradoxes 2) paradoxical statements of equivalence

exploration of paradoxes
the ^{construction} use of paradoxes to explore ^{by analogy} the nature of ^{the ultimate} paradoxes

visual riddling?

a sophisticated form of ^{visual-cognitive} visual riddling,
actually a construction of logical paradoxes
which by analogy explore the paradoxes of
Haida metaphysics.

1) is syntax - mostly implicit in style

2) is grammar - composition of aphorisms

conscious with each new creation

but this took over, so that each creation of a
new work was like making a new speech or
making up a new aphorism. A conscious act.

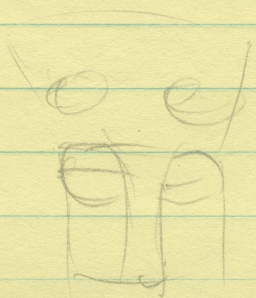
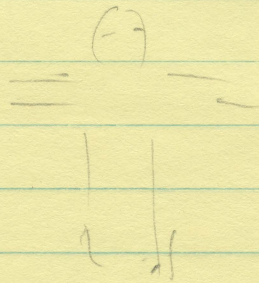
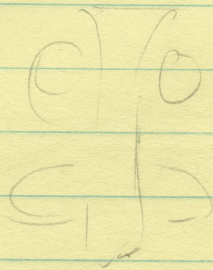
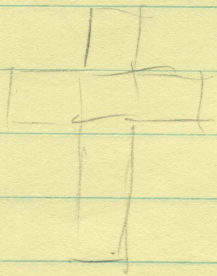
That is where the action was, in iconographic art
whereas in iconic art it was only conscious at the
cutting edge.

I Iconographic Meaning

This is the heraldic or emblematic function of
Haida art. The meaning is in the identity of the thing
depicted. However a distinction has to be made between
things being depicted as metaphors, ^{standing as symbols for social groups} and things being
depicted, ^{more symbolically} for themselves, either as a species or an
individual. The first are associated, ^{mainly} with the totemic
or crest, ^{or social} system, the second mainly with the shamanic,
spirit, or 'religious' system.

Saturday.

The Cross is both a face and a body at same time



the Cross eats the body of Christ

the Chalice is its own bite-spit

Raven symbolizes life & death } ?
Frog " the opposite }

Both bestiary and
Haida Totemism } try to create 'beasts' having
certain sets of relationships

eg. What a steed the Hippogriff would be:
eagle - lion
horse

What a crest the Gorgon would be:
beak - mouth
ultimate

Sunday reading Borges' 'Imaginary Beings'

"We do not know the meaning of the dragon": maybe dragons, etc. are just imaginary combinations, crossbreeds, etc. Looking for generalizations.

Did Harada do a 'mathematical' taxonomy of such combinations?

Behemoth is an 'all-beast' like Tl. Bear (in Collyer's mind)

Chimera is a vain attempt to be all things [Frog is her opposite]

Then use the orthodox logic that a thing is one thing.

Using the paradox logic of Harada, MM is a successful 'all-beast'

But paradox logic has to confine itself to two's,
opposites, ultimates, all-opposites, all-ultimates.

(It can hardly be the multiple dragon-beasties)

It is Yen-Yang

MM is a dragon constructed out of binary oppositions

Laven is the paradox man-beast (= life-death)

Frog is MM's alter ego, the negative double

the ultimate magician, who is "everything else"

Ultimate Mouth - Yen, as Laven is

Ultimate Poet - Yang.

A ^{mortar} bowl is a cunt

A 'bowl' is where the mixing of life ingredients takes place

Monday. Laying out plans.

What the book will have to include:

- 1) How art can convey meaning: (How to think about art)
 - making a statement. An equation $x : y :: a : b$
 - " - paradoxical statement
 - " " relevant " "
 - Grant that there are brains and profound statements
- 2) The Path to Mighty Mouse
 - bilateral symmetry means: "let -- opposites be equal"
 - the Gonagadit (Laven + whale?)
 - Gonagadit's alter ego
 - Copper
 - Mighty Mouse

Leach:

At the root of these complex sensations
are the basic animal experiences of

(a) sex

(b) eating

(c) dominance and submission [I would say
killing and being killed]

These experiences are the ones which bring the 'I' into
direct contact with the 'other' which is outside the 'self'.
Each of us is constantly engaged, almost from birth,
in a struggle to distinguish 'I' from 'other' while at
the same time trying to ensure that 'I' does not
become wholly isolated from 'other'. And this is where
art comes in. It is the bridge that we need to save
ourselves from schizophrenia. p232

I cannot fuck myself

I " (be fucked by) myself
eat

'Other' is who I eat

bat - mother, who suckles me

then - other, who I kill, salmon

! Ocar

! Man - father?

'Other' is who I have to fuck

preferably, mother

then, the closest thing to her

Tuesday -

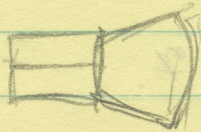
nose = phallus

whose cunt is mouth

whose eyes are balls

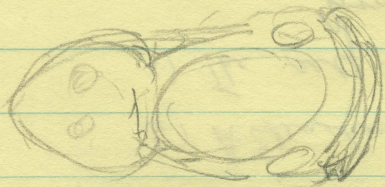
} hawk
Spoon
Col. mortar

a face trying to fuck itself



← beak
phallus

mouth
→ cunt



Leach quoting Munn: Iconic signals have multiple reference

Duff [Iconic icons] mean everything that has that structure
those characteristics

they have the structure of proverbs

The copper has multiple reference

Leach: In Christianity the symbol which stands out from
p230 all others as both supremely sacred (taboo) and
supremely ambiguous is that of the Virgin mother of God

... manifestly impossible idea

an element of forbidden sexuality... (Preta)

... our emotions are stirred by latent incestuous emotions
of the most complex kind

Art expresses the manifestly impossible

and Harada and goes on to do a structural analysis of it

Question 1: Who or what am I? [Now, in this life]

How can I recognize myself?

Define it by double negative reductio ad absurdum

I am that which is not 'other'

I am " " I cannot eat

" " " " " " fuck

" " " " " " kill or birth

I am not self-eater
self-fucker
both death

I am not FROG he is himself and his opposite at the same time

That is what I am not. But what am I? ∴ he is Me

Can frog recognize himself?

It is as impossible for me to see myself as

" " for Frog to recognize himself.

Question 2: Who was I before and who will I be next?

How will I recognize myself next time?

a) "See" frog? (in stone marks, etc) and realize the set of circumstances embodied in that event?

b) A Edinshaw solution: the self-seeing eye?

c) The self-realizing self act (E resolution)

form: I knowingly shake the laven rattle
into itself fucks itself kills - lives - itself

to: I knowingly left the comfort bed
press laven down

Frog is ?

- a structural analysis of the manifestly impossible?
- the concept of SELF, defined by reductio ad absurdum to mean not-everything-else:

The penultimate act of cannibalism - Holy Communion

I 'eat' God

God fertilizes me

The Eucharist (common - Last Supper)

If I was not my Self before, I certainly am now.

In all great art self-portrait?

I depict what I do

· · · · · " know I am not (∴ am) [Frog]

· · · · · understand [Comport]

I eat

I fuck

I get born and Kill

} I am the one I ^{cannot} do not do these to.

All I can depict in art is the not-me

If I depict a not-me that is also its opposite,
it is Frog & Me

Moanda - re inversions

of BB dismemberment of Brahma - myth
reconstitution " " - ritual
recreation

2 rituals conversions of the other would be in
domain of trying to form a continuum. Still
discrete but states it in reverse way.

a) in negative terms

b) in positive

L-5 moral alms giving satisfaction given to
lower people once a year
compensation to the underworld

L-5. 2 main ideas

1) We know very little even best recorded
∴ collect everything that can still be collected

2) Should apply approaches to many kinds of
materials eg. Beck.

deconstructing of mythology as one the over/under
- different species of mythology

- Navaho

- Africa

a typology of mythology

we are at the beginning of something

for centuries to come, materials to be worked out

Stone is the only thing impossible to bite. So Raven
must have bitten something else. Like stone is what
you use to foil vag. dent. - it is the penis which that
snout cannot bite off. Penis loss was the basic Haha
male fear, Vag. dent. "That woman never goes to sleep"
"This got teeth in her cunt" "A cunt of stone" (holbrook?)
Is "Stone-Body" really stone - penis, husband of . . . ?
If so, no vag. dent. will fool him.

All Raven has to do is put one piece of stone on the water,
and bite off one piece of himself (2 pieces?) and spit it on.

He had to bite off his own ^{stone} pecker to make
the world. He was both pecker & ^{toothed} cunt, biter & bit,
the ultimate contradiction. The penis I use to start the
whole thing is bitten off in the process (like a bird's
false beak is used up in getting out of the egg). Like
I lose that great feeling (orgasm) when I shoot in that
sperm and create an all feeling thing.

The face on the torso is at the same time end of
pecker and toothed vagina biting it off.

The end becomes the beginning. (of the story). That little
piece he spit becomes Naakllet. flying at the very
beginning. The first thing to put on the water is the
water itself (it is of the world and a boundary of
this world). Then the sky (bright). Then a bite of
yourself Then your understanding of this whole
story.

The story came to tell of the beginning

The only part Raven doesn't bring into this world
is the false bank he used to get onto it.

5th eye: The only thing Raven couldn't see was my eye
realizing that he is me. If you are in the story
you are not observing it happening.

I am the 5th eye

I " " 5th box

It is a picture of Edvard Munch staring end on at the tip of
his brush, which has just come off the bottom of the
field in a pointed line, and he turns his head as
disengaged, and sees the tip of his brush and the
intention.

It is a self portrait like Escher's globe as himself ^{self portrait}
looking in. It is "I" (self-portrait) - am - You (your
hand)

So AE does the tip of his brush, in his hand

At the beginning: "but where does Bank come from?"

"It doesn't say"

The unanswered question at the beginning becomes
the only conceivable answer at the end. (Raven bit
off a bit of himself) = your realization that
you are you and you are Kantakalass. The 5th
eye is your own.

The only thing an eye cannot see is itself. Escher looks in
and sees death.

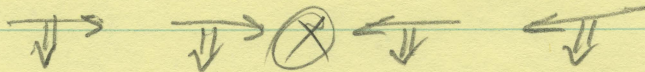
Friday

Raven has a blind spot at the end of its beak
That is where all-seeing woman is hiding
CE's little profile face is all-seeing woman
She has hands, 2 fingers, which make the thumb
Raven's beak

Raven screen eyes are double eyes - it means Raven
can see only one side at a time. That eye can't
see the little lady at the tip of the beak

What about 4 of these

all 4 little ladies looking at center of house
All 4 Raven eyes looking out into house



Saturday 5:30 am
Meaning is structure that has feeling
Box and Raven Screens ~~are~~ belong together, and
are great Creation Myths.

One Raven has teeth. ∴ a bite. The only thing
to bite is yourself

The piece of itself Raven spits out as the false beak
(used to peck out of shell)

Box has 2 characteristics: 1. false beak
2. blind spot.

Also, what is bitten off is penis, by way dent., set orgasm.
orgasm is part of feeling.

Escher did I am You with sphere and hand. It becomes my hand.
I look in part my hand and see hand looking out, holding sphere.

allegory - a representation (literary, dramatic, or pictorial) the apparent or superficial sense of which both parallels and illustrates a deeper sense

proverb - a short, pithy saying in frequent and widespread use, expressing a well-known truth or fact. [includes analogical aspect]

"saying" - contains truth or wisdom
maxim
adage

epigram - a terse, witty expression, often paradoxical or satirical and neatly or brilliantly phrased.

proverb - old and unpretentious statement that illustrates something such as a bare truth

aphorism - an expression of a truth or principle, implies depth of content and stylistic distinction (but usually of known authorship) (epigram too)

parable - a simple story illustrating a moral or religious lesson

Kroeber p 510

pictographic + picto-ideographic

511

context gives meaning of sign

512

abbreviated and conventionalization

"standardized reduction of pictures"

513

conventionalized union of form and meaning

This is the only way I can teach this year.
Use 304 as the medium for pulling this thing into
shape. The message becomes the medium. Be
myself explicitly, Edenshaw implicitly. The
subject becomes the predicate, the train of
thought becomes the plan for the course.

- In via Raven - ethnography - level 1
- level 2 - Haida society
 analogic thought
- level 3 - Haida cosmology
- level 4 - the box

Haida thought
(or that which is common to
Haida thought and our thought)

the threat becomes
the opportunity

Wed. 3rd. 8 am Because God fucked Mary, and Jesus is God, Jesus had to suffer crucifixion and die, to 'live' only as spirit. Jesus' mother was a mortal woman, (father ~~was~~ ^{God})

Harada views it that (Jesus) Haven's mother was God (Eins zganagwai). He fucked her himself (we are not told who Haven's ^{otherworld} father was). For that his mother banished him from Heaven, and he was doomed to see everything dichotomously for ever. Man is Haven, and ever after see two in one. Mousy systems. Identity from mother (Who was Haven's fa.? ~~Harada~~)

White man thinks the essential dichotomy is between Good and Evil, (God and the manufactured Satan). [Satan should be a woman: It is the woman who is evil. Man is evil until converted to good, then is wholly good, and will go to Heaven not Hell]. Good life is to confess your sins. You have a soul.

Harada thought the essential dichotomy was between I and you, self and others. Salvation is to understand that "I am you". You are Haven. He is half bad (he fucked his mother), he is half-bad (he is mortal and fallible). Let Haven take the blame for the original sin. However we still are doomed, like him, to see double. We accept that contradiction: the world is as sharp as a knife. and we steer our lives on treads with the earth.

John Okey summed: White men are very afraid of death. Think it is the ultimate dichotomy. They seem to identify with their ^{Hankelstas} Havens, whose death was the long agony of crucifixion. They seem to think it is the very end for them and suffer the anxiety of going to Hell. They don't seem to realize that life and death are the same thing, and when I die ^{it won't be the end} I'll be back soon. There is no eternal hellfire, no ^{eternal} Heaven, just temporary resting places before coming back.

Haven was both Jesus and God. The potential-God is man. I am you.

A little bit like God, and a whole lot like Jesus.

Anyway, he was male, and had hangers over females. You see, there is an essential bond here. A boy finds his identity by identifying with his father. But ancient rule forbids him to fuck his mother. He has to find a way of reconciling those two things.

White men never ask who God's mother was. That he is Jesus' father but Jesus' mother is Virgin (he did it without fucking her) But this makes Jesus human, so he has to die to be eternal.

Haida don't ask who Haven's father was; it was himself. He gets himself born by virgin birth too. But there is a contradiction there. He really fucked his mother, and she knows it, she can see all, she never sleeps. In fact she tempted him with her light. The original temptation was seeing that light, that is, getting the tiniest bit of her sight, and wanting to taste it. So he goes and bites a piece of her body and a piece of her own.

The black thing he bit off was her own thumb.

Panel paper say: White man doesn't see difference between life and death. He thinks he is already dead. He smokes any time.

The two things were his mother's body and his father's body. He bit off a piece of each.

Raven couldn't see her, but he inwardly knew she was watching (that's why he hid eyes). She could see him, but didn't know what he was eating. He was eating - of all things, eyes. He was eating Mother - ness (symbolically fucking his mother) and laughed because he thought she didn't know she was being screwed. He thought he could get away with it. But the joke was kind of on him, too, because he didn't. He thought he could have it both ways (and he still thinks that, which gets him into constant trouble.)

pm Reading Laura's paper

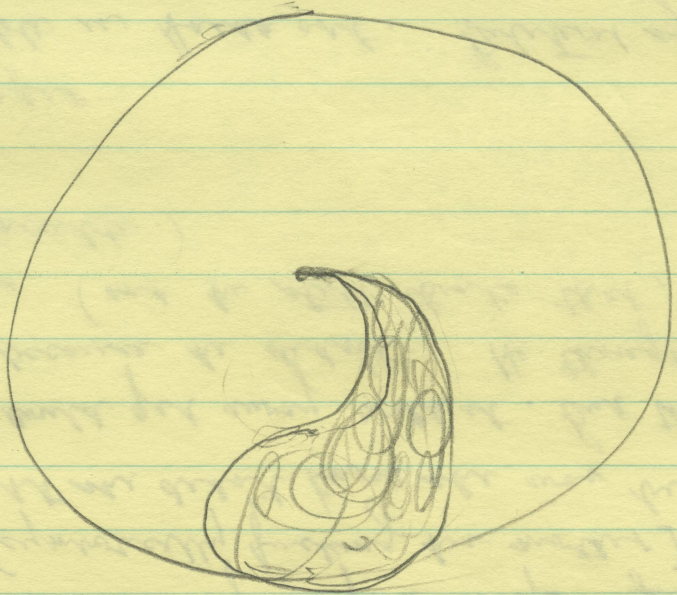
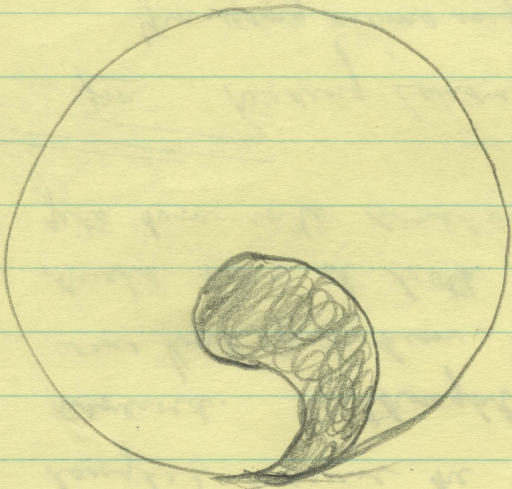
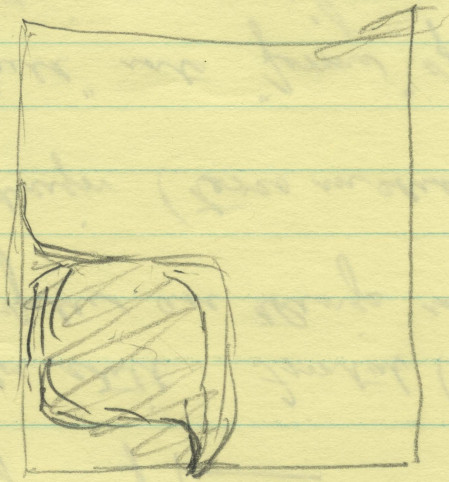
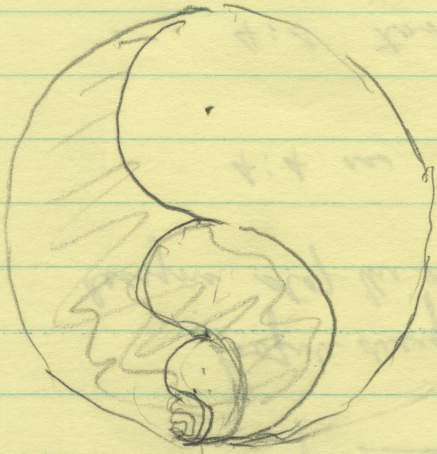
Yin-yang seems impossible in Haida art. Bilateral symmetry is the yin-yang here. Non-conc. upward as one thing that makes it impossible. So is the fact that it is an art of lines. Yin-yang is of equivalence forms.

Profile designs can never be still. Frontal (= bilateral) designs stop the action, but profiles are things in action.

4:4 is a $\frac{1}{2}$ frontal design (takes on sheet design)

4:4 turns "line" & "field" into "forms" of equivalent weight i.e. the relations are all "forms", not as "line on field"

Ravens see 2 "profiles" - They have a blind spot in front



Gomokwa rats eyes like combapples