



Interpretive Contexts For Traditional And Current Coast Tsimshian Feasts

**Canadian Anthropology Society.
Meeting**



Interpretive Contexts For Traditional And Current Coast Tsimshian Feasts:

Interpretive contexts for traditional and current coast Tsimshian feasts Margaret Seguin,1985-01-01 An archival and ethnographic account of Coast Tsimshian feast traditions with emphasis on their role as forms of discourse shaped by idiosyncratic textual conventions Published in English Interpretive Contexts for Traditional and Current Coast Tsimshian Feasts Margaret Anderson,1985 Describes the feast tradition of the Coast Tsimshian people based on fieldwork in Hartley Bay BC and on material from archival sources and previously published accounts Includes a discussion of the cultural meaning of the traditional feast complex a brief summary of feasting patterns over the last fifty years and a description of current feasts Interpretive Contexts for Traditional and Current Coast Tsimshian Feasts Margaret Seguin,1985 *Haa Tuwunáagu Yís, for Healing Our Spirit* Nora Dauenhauer,Richard Dauenhauer,1990 Haa Tuwunaagu Yis for Healing Our Spirit is the first publication of Tlingit oratory recorded in performance It features Tlingit texts with facing English translations and detailed annotations photographs of the orators and the settings in which the speeches were delivered and biographies of the elders There are thirty two speeches by twenty one Tlingit elders Most were taped between 1968 and 1988 but two speeches were recorded on wax cylinders by the Harriman Expedition in Sitka in 1899 and are the oldest known sound recordings of Tlingit The book is of importance both to native and non native readers alike For those of Native American heritage it articulates concepts understood and practiced by elders but difficult for them to explain and often bewildering to younger generations For people around the world interested in Northwest Coast culture it offers new insights into a traditional world view and the classics of Tlingit oral literature Careful attention is given to transcription translation and annotation by the collaboration of Nora Marks Dauenhauer a native speaker of Tlingit and a published poet with a degree in anthropology and her husband Richard Dauenhauer a translator of European poetry and a former poet laureate of Alaska with a Ph D in comparative literature Tsimshian Culture Jay Miller,2000-10-01 The Tsimshians are a Northwest Coast Native people known for their dazzling works of art and rich array of social religious and oral traditions that have captured the attention of scholars for over a century Jay Miller brings together for the first time a wealth of material about the Tsimshians presenting an unforgettable picture of their cultural universe That universe is built around the metaphor of light which was brought into the world by Raven its refraction forms the chief social religious and symbolic institutions of Tsimshian culture Family heraldic crests express light in one way masks in another Miller argues convincingly that the genius of Tsimshian culture and one of the main reasons for its continuing vitality is that its people are sensitive to different and often creative ways of capturing and embodying light *The Many Voyages of Arthur Wellington Clah* Peggy Brock,2011-04-15 First hand accounts of Indigenous people s encounters with colonialism are rare A daily diary that extends over fifty years is unparalleled Based on a transcription of Arthur Wellington Clah s diaries this book offers a riveting account of a Tsimshian man who moved in both colonial and Aboriginal worlds From his birth in 1831 to his death in 1916 Clah

witnessed profound change the arrival of traders missionaries and miners and the establishment of industrial fisheries wage labour and reserves His many voyages physical cultural and spiritual provide an unprecedented Aboriginal perspective on colonial relationships on the Pacific Northwest Coast **Death, Mourning, and Burial** Antonius C. G. M.

Robben,2009-02-04 In *Death Mourning and Burial* an indispensable introduction to the anthropology of death readers will find a rich selection of some of the finest ethnographic work on this fascinating topic Comprised of six sections that mirror the social trajectory of death conceptualizations of death death and dying uncommon death grief and mourning mortuary rituals and remembrance and regeneration Includes canonical readings as well as recent studies on topics such as organ donation and cannibalism Designed for anyone concerned with issues of death and dying as well as violence terrorism war state terror organ theft and mortuary rituals Serves as a text for anthropology classes as well as providing a genuinely cross cultural perspective to all those studying death and dying **Sensible Objects** Elizabeth Edwards,Chris Gosden,Ruth

Phillips,2020-05-31 Anthropologists of the senses have long argued that cultures differ in their sensory registers This groundbreaking volume applies this idea to material culture and the social practices that endow objects with meanings in both colonial and postcolonial relationships It challenges the privileged position of the sense of vision in the analysis of material culture Contributors argue that vision can only be understood in relation to the other senses In this they present another challenge to the assumed western five sense model and show how our understanding of material culture in both historical and contemporary contexts might be reconfigured if we consider the role of smell taste touch and sound as well as sight in making meanings about objects *Potlatch at Gitsegukla* Marjorie M. Halpin,Margaret Seguin Anderson,2011-11-01

William Beynon was born in 1888 in Victoria to a Welsh father and a Tsimshian mother He was an accomplished ethnographer and had a long career documenting the traditions of the Tsimshian Nisga a and Gitksan In 1945 he attended and actively participated in five days of potlatches and totem pole raisings at Gitksan village of Gitsegukla There he compiled four notebooks containing detailed and often verbatim information about the events he witnessed For over 50 years these notebooks have seen limited circulation among specialists who have long recognized them as the most perceptive and complete account of potlatching ever recorded In *Potlatch at Gitsegukla* the almost 200 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 1952 In addition to meticulously transcribing and annotating the text of the notebooks Margaret Anderson and Marjorie Halpin provide a comprehensive introduction that puts Beynon s account into a Gitskan cultural perspective as well as extensive appendices listing names places and Gitskan terms in the notebooks There is also an excellent timeline of key events in Gitskan history by James McDonald and Jennifer Joseph 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 Gitskan This rare first hand ethnographic account of a potlatch reveals the wonderful complexities

of the events that took place in Gitsegukla in 1945 *Sharing Our Knowledge* Sergei Kan, Steve Henrikson, 2015-03-01 An edited volume of interdisciplinary collaborative research on Tlingit culture language and history **Shattered Images** John Cove, 1987-01-01 **New Worlds From Fragments** Rosalind Morris, 2019-05-20 Bringing together the insights of literary criticism film theory history and anthropology this book explores the tradition of ethnographic film on the Northwest Coast and its relationship to the ethnography of the area Rosalind Morris takes account of these films organizing her discussions around a series of detailed readings and viewings that *Our Box Was Full* Richard Daly, 2007-10-01 For the Gitksan and Witsuwit'en peoples of northwest British Columbia the land is invested with meaning that goes beyond simple notions of property or sustenance Considered both a food box and a storage box of history and wealth the land plays a central role in their culture survival history and identity In *Our Box Was Full* Richard Daly explores the centrality of this notion in the determination of Aboriginal rights with particular reference to the landmark Delgamuukw case that occupied the British Columbia courts from 1987 to 1997 Called as an expert witness for the Aboriginal plaintiffs Daly an anthropologist was charged with helping the Gitksan and Witsuwit'en to prove they existed and to make the case for Aboriginal self governance In order to do this Daly spent several years documenting their institutions system of production and exchange dispute settlement and proprietorship before Pax Britannica and colonization His conclusions which were originally rejected by Justice MacEachern were that the plaintiffs continue to live out their rich and complex heritage today albeit under very different conditions from those of either the pre contact or fur trade eras *Our Box Was Full* provides fascinating insight into the Delgamuukw case and sheds much needed light on the role of anthropology in Aboriginal rights litigation A rich compassionate and original ethnographic study the book situates the plaintiff peoples within the field of forager studies and emphasizes the kinship and gift exchange features that pervade these societies even today It will find an eager audience among scholars and students of anthropology Native studies law and history *Amerindian Rebirth* Canadian Anthropology Society. Meeting, 1994-01-01 Until now few people have been aware of the prevalence of belief in some form of rebirth or reincarnation among North American native peoples This collection of essays by anthropologists and one psychiatrist examines this concept among native American societies from near the time of contact until the present day *Amerindian Rebirth* opens with a foreword by Gananath Obeyesekere that contrasts North American and Hindu Buddhist Jain beliefs The introduction gives an overview and the first chapter summarizes the context distribution and variety of recorded belief All the papers chronicle some aspect of rebirth belief in a number of different cultures Essays cover such topics as seventeenth century Huron eschatology Winnebago ideology varying forms of Inuit belief and concepts of rebirth found among subarctic natives and Northwest Coast peoples The closing chapters address the genesis and anthropological study of Amerindian reincarnation In addition the possibility of evidence for the actuality of rebirth is addressed *Amerindian Rebirth* will further our understanding of concepts of self identity kinship religion cosmology resiliency and change among native North

American peoples **A Voyage to the North West Side of America** Robert Galois, 2011-11-01 James Colnett a veteran of James Cook's second voyage to North America was an early participant in the maritime sea otter trade Between 1786 and 1789 his two vessel expedition traversed the Northwest Coast from Prince William Sound to Vancouver Island and wintered on the Hawaiian Islands Along the way he and his crew had some remarkable encounters with Native peoples of the Northwest Coast and the Hawaiian Islands they were the first Europeans to encounter the Tsimshian and the southern Heiltsuk peoples as well as the first to land on the southern Queen Charlotte Islands Colnett's journal of this expedition is published here for the first time Editor Robert Galois provides extensive annotations along with an introductory essay addressing the geopolitical context of the voyage and the intellectual background that shaped the writing of the journal Galois supplements Colnett's writings with extracts from a second journal also previously unpublished by Andrew Bracey Taylor third mate on one of the ships under Colnett's command Also included are illustrations from Colnett's journals and a variety of maps both contemporary and historical This fascinating and informative account offers a new understanding of the early European presence in the Northwest and of Native responses to these developments It will interest historians geographers and ethnographers of the Northwest Coast and beyond **Secwépemc People, Land, and Laws** Marianne Ignace, Ronald E. Ignace, 2017-10-31 Secwépemc People Land and Laws is a journey through the 10 000 year history of the Interior Plateau nation in British Columbia Told through the lens of past and present Indigenous storytellers this volume detail how a homeland has shaped Secwépemc existence while the Secwépemc have in turn shaped their homeland Marianne Ignace and Ronald Ignace with contributions from ethnobotanist Nancy Turner archaeologist Mike Rousseau and geographer Ken Favrholdt compellingly weave together Secwépemc narratives about ancestors deeds They demonstrate how these stories are the manifestation of Indigenous laws stsq'ey for social and moral conduct among humans and all sentient beings on the land and for social and political relations within the nation and with outsiders Breathing new life into stories about past transformations the authors place these narratives in dialogue with written historical sources and knowledge from archaeology ethnography linguistics earth science and ethnobiology In addition to a wealth of detail about Secwépemc land stewardship the social and political order and spiritual concepts and relations embedded in the Indigenous language the book shows how between the mid 1800s and 1920s the Secwépemc people resisted devastating oppression and the theft of their land and fought to retain political autonomy while tenaciously maintaining a connection with their homeland ancestors and laws An exemplary work in collaboration Secwépemc People Land and Laws points to the ways in which Indigenous laws and traditions can guide present and future social and political process among the Secwépemc and with settler society The Heiltsuks Michael E. Harkin, 2000-10-01 In an incisive and wide ranging critique of ethnohistory and historical anthropology Michael E Harkin develops an innovative approach to understanding the profound cultural changes experienced during the past century by the Heiltsuks Bella Bella a Northwest Coast Indian group Between 1880 and 1920 the Heiltsuks changed

from one of the most traditional and aggressive groups on the Northwest Coast to paragons of Victorian virtues Why and how did this dramatic transformation occur Harkin answers these questions by tracing the changing views the Heiltsuks had of themselves and of their past as they encountered colonial powers Rejecting many of the common methods and assumptions of ethnohistorians as unwittingly Eurocentric or simplistic Harkin argues that the multiple perspectives motives and events constituting the Heiltsuks world and history can be productively conceived of as dialogues ongoing series of culturally embedded communicative acts that presuppose previous acts and constrain future ones Historical transformations in three of these dialogues centering on the body material goods and concepts of the soul are examined in detail **Acaooohkiwina and Acimowina** Robert A. Brightman,1989-01-01 Narratives from different genres of Rock Cree oral literature in northwestern Manitoba together with interpretive and comparative commentary are presented Published in English Hunter-Gatherer Adaptation and Resilience Daniel H. Temple,Christopher M. Stojanowski,2019 Explores the variety of ways in which hunter gatherer societies have responded to external stressors while maintaining their core identity **A concise Nuxalk-English dictionary** H. F. Nater,1990-01-01 This dictionary lists in alphabetical order over 2 000 Nuxalk morphemes as well as sample words and sentences gathered by the author at Bella Coola British Columbia between 1972 and 1983 The morphemes are numbered and reference is frequently made to the author s Nuxalk grammar which appeared earlier in this series Paper No 92 Published in English

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