

his def. of ethnicity "collective human differences"

late-middle of century the Haida's started to become interested in renewing Haida tradition.

The early missionaries discouraged native custom & art, considering it "pagan". They destroyed many of the totem poles as they thought the people worshipped it.

Guests at a pot-latch are considered witnesses.

In a pot-latch ritualized feast, the crucial distinction is the giving of wealth by the hosts to guests in payment for the latter's witnessing the transfer of honorific names and crests from one generation to another.

Significance of ancestral names cannot be over-emphasized. Haida society can be thought of as an enduring structure of names handed down to successive generations of people, who in their own turn became the ancestors.

It is a gr. response. Ancestral names carried a family's prestige, associated crests & privileges, & rights to economic resources. The potlatch was, and now is again, a public ritual performed in order to bring a new generation into the structure of names. Family and village headmen, or chiefs, as ones to carry highest names. Great care must be taken to insure that children of noble families merit their high names.

adoption - means of bringing outside a name. Systems only - name reveals to take on their death. They cannot pass the names on.

what is a crest:

each family had right to use a certain crest