

Beynon 1945
Kitsugukla

Contributions to Potlatches

1. *hawel* Contributions from members of own clan. These gifts are not exactly returnable, but do leave the recipient under an obligation to contribute if the donor gives a feast or on his death, the same amount or more. The amounts and nature of these gifts are announced.
2. *hana'ks* a mans gift to the maternal uncles and relatives of the woman [his wife?] In feasts it is shown publicly. Not returnable.
book III p. 8. *ha'na'ks* - the gift of a suitor to the father of the bride to be, also to the uncle. Non returnable. Only those men that had given this could contribute to *'adəm'na'ks*.
3. *'adəm'na'ks* recognition of marriage. Recognition to the clan of wife or husband (given by both sexes) Not returnable.
"If the spouses are not recognized, then the clan chief can take away the spouse. If you don't, you are open to the slur of "You have never paid for your wife"; which puts her in a low social category regardless of her rank.
So practically compulsory, as the contribution is made in full view of the audience and the amount announced.

wɔ|k si | wi't ku
where | out | originated

recognition of paternal origin.

A donation to the crest of the father showing its value to you. If one does not recognize it in this way he is open to the taunt

wa g.ɔ'n tɔm
not known.

wi'wi't ku
where originates

5. sa'gwɔl'a'tk

or sa'wa'sɔ

to cover with a blanket. Clan members of the chief's wife give this to her and she gives it to the chief. This is returnable.

Beynon's Photographs (publishable)

wise'ks pole : 97524 Whole pole at 15° angle with crossed poles under

g. axsqaka'x pole { 97539 pole at 15°, crossed poles under (Koo)
97558 g. ax brande his pole, showing offending
erect.

t'sa'wals pole :

hana'amux pole : 97563 Pole almost erect, showing poles and frame
97562 Chief and 2 women in costume at base of pole

Seating

Beynon, 1945 Kitsaegukla notes

In kalarts the chief sat in front. Immediately behind him was his successor, and behind him was the next in line. The chief sat in front because he would be called upon to dance if a *naxno's* performer ~~at~~ required him to do so.

In *iyauk* feasts the chief sat in the middle row, his successor in front of him and the next in line behind him. In this way it was made known who the legitimate successor and the next in line were.

Even little children who could not understand what it was all about were placed in their positions with all due respect as if they were full grown, and were addressed as such.