

CARRIER BALL-HATS.

CARRIER HABITS

Luksilyou: Te & Kuk Kuyau
Frog

DeneYaz

Grand Trunk

Kwun Ba Whut'en

Dulhts'ehyou: Yoh What Duh'an
Caribou
Tsay Ba'yah

Yah Tsa hol'gus

Tsumusyo: Toayoo

Beaver
Dunee

Atah'

Dumdenyoo: Shas

Bear
Sus

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The Origin of the Bal-Hats

The bahlats.bas.its.roots.in.the.distant.past./A time when Our.ancestor.ancestors.lived.in.their groupings.goes.on.and.through.the.merger.of.summer.falls.caused.burning.the.territory,es. which.they could.survive.

Our ancestors saw that what.riven two.or.more.families.together."There.were.problems.sometimes.they did not.get.along..."

If.there.was.a.dispute.between.families.it.didn't.take.much.if.one.or.two.people.talk.about.each.other. Then.there.was.a.problem.if.that.happens.where.were.they.going.to.go?

The.people.felt.the.need.of.a.system.whereby.they.could.settle.disputes.and.resolve.antagonistic families.

In.particular,they.wished.to.avoid.the.customary.practice.of.burnings.that.had.hurt.other.families.

According.to.the.Elders.the.very.first.Bal-hats.was.called.the.future.hero.Ustas.

Ustas.wanted.to.help.the.people.in.their.land.The.families.were.scattered.across.the.Carrier territory,they.establishe.d.them.no.more.in.villages,themselves.

Each.family.was.given.a.jurisdiction.of.the.land.and.each.family.was.told.to.make.own.land.to.work.on.the.land.the.du'ghe'hu'telh-dulh.bihidh.buhidh.

They.were.told.to.take.care.of.the.land.and.the.animals,told.to.give.sacrifice.of.animals.to.provide.for.the.earth.

They.did.not.allow.fire,if.they.burned.their.land.and.the.animals.would.die.everywhere.what.would.they.do?So.they.were.careful.to.prevent.forests fires.as.it.will.kill.all.the.inhabitants.of.the.whole generation.People.cannot.survive.on.burned.areas.

In.the.beginning,...at.the.time.of.Ustas.the.Bal-hats.was.not.yet.known.by.this.name.

Instead,the.people.spoke.of.a."big.gathering"and.the.different.land,territories.came.together.in.several.families.at.an.important.meeting."Where.you.were.living.you.will.liver.with.your.neighbors.collective.the.problems.in.the.village."

The.du'ghe'hu'telh-dulh.became.the.way.to.settle.important.disputes.between.the.families.This.is.how.they.governed.the.people.and.the.land.

If.there.was.any.dispute.with.one.another.in.that.group,that.head.of.that团体.would.

If.someone.commits.murder.then.this.spokesman.was.the.one.to.deal.with.it.it.was.up.to.this.head.of.person.to.find.out.why.it.happened.

Even though we're old, we are careful with our possessions to us, whatever we lost, we could not replace right away, and things were were.

That is the sentence they received, just to leave everything behind and walk away in another direction. Not to come back and not be among people anymore.

Whatever was left behind was distributed to the family he had hurt. That person had to suffer hard to make up for it.

Stealing is next to murder, so they got a big penalty for it. The thief would have to serve one day in winter, stealing winter food is was worse than killing a person.

As well as the "government" it was the time for the leaders to make donations for the people as well as to "put up a big give away."

The leaders were known as the "first person." They were the "first persons" because they were not a chief in the way. One can be a hereditary or elected one today.

Rather, the detso'whu dilh-un was a spokesperson of the head of a small settlement or village.

How the first person came to be called ~~for his position~~ is not clear beyond the known. de tso'shu dilh zulh-un would be the head of the family, which was in charge of each settlement.

However, it is also said that each family had two bosses, the clan master and the clan leader.

There is no clear history of how the Du'she'hun'goluh became the Bal-hats. It is not known if have been practiced in the recent past and as it is carried on today.

What is clear is that the Bal-hats and before it the Begneutem-doo was the government for the people.

A system from the far distant past which when the first social organization of the Indians, the hu tem-dulh, it seems that the clan system may be more recent.

However, today it's through the clans that business of the our the bal-hats is conducted.

The Bal-Hats Today

Today the bal-hats is known as the potlatch, giveaway, payout or party. It is held on two occasions, several months following a funeral to pay the funeral expenses and a year following the death to raise the tombstone. It could be held as a call to show off to those to take part in the ceremony.

The Bal-hats is planned by the clan chief with the help of other notable members of the clan and with the bereaved family.

The clans are matrilineal, that is everyone belongs to person's mother's clan unless she/he pays a large sum of money to cross the tribe to the opposite clan. "Alas."

When in trouble or when a death has occurred in the person's clan, the person goes to the opposite clan, the father's clan for help.

Also, it is the father's clan, which "buys the seat a person takes when initiated into clan membership." All money and goods paid out by the opposite clan must be returned with interest; it is the duty of the person's own clan to help raise the return payment. This process "no return" that is, it is not a paid reward.

The Funeral Hal-Hats

The funeral hal-hats is the most common payout. It is held right after the burial or a few months after the funeral, as soon as the deceased family and clan can pay the funeral expenses, which includes paying the funeral workers.

These workers are selected from the opposite clan at the time of the death to carry out the work during the wake and burial.

Workers are selected from the relatives of the deceased, with the help of the clan leader and other prominent members of the clan. When the necessary goods have been raised the family approaches the clan leader and asks her to arrange the payout favourably.

A date is decided and notices are posted throughout the village among everyone on the same day and place. If there has been more than one death in the same month two or more events may be held at one time.

The payout is held in the community hall, after the funeral or late in the afternoon. Every night the day a chosen member of the host clan, that is, of the dead person's clan, goes throughout the village, stopping at every house to invite everyone.

The invitation is given with some formality. A cane is carried and is tapped on the ground at the door as the announcement is made. When the guests arrive at the hall they ring at the door until invited in by the clan leader. The clan leader announces each guest as she or he arrives and takes each person to the correct seat.

The guest sits on one side of the hall, on the bench, according to the status. Important persons or those known as duneza (the keza) and 'sked' sit in the centre of the bench while less important persons are seated at the ends. Occasionally the women and men of the guest clan are seated together, but this is not always the case.

The workers sit on individual chairs at the front of the hall and to their left the members of the host clan stand in front of the workers and bare feet. A white sheet of paper is placed behind each worker and food and payout goods will be placed behind the guests.

From a table at the centre of the hall the host clan leader acts as the master of the Payout.

The clan leader acts as the speaker for the clan, who or no announces the amount of the payout to the clan members to the payout to members of its family. He could be more than one person, and the other clan members distribute the payout among various people. This distribution is based on the members of all ages.

The Elders guide the younger clan members in the protocol in the distribution and serving of children's food also taught how to serve this up and eat. To carefully clean the floor after eating without leaving any food or water without spilling them. This is a traditional rule to distribute without any waste.

Should food be spilled on a person or guest and visitor, besides the food that is lost, the host family could be required to raise money to pay for the mistake. While children are held for the consequences of these mistakes, in fact paying money for them is not common.

As the distribution process the host clan serve to the speaker with their contribution of money to pay for the funeral expenses. The speaker each receives a contribution from the other clan members.

The family then counts the money and adds it to the workers, this is for funeral expenses leaving smaller sums to cover the cost of using the hall and small items. When the counting is finished, the money is passed to the speaker who calls out the amount, the names of the workers to be paid and the type of work done.

In honour of their work the workers receive the money, the goods given to the other guests and so well as other gifts which are commonly household items such as knives, personal items including luggage and clothing.

Following the funeral payout other clan and personal items such as pots and utensils for services are paid. These services might include work done on a grave site, the cleaning of grave sites or other items to help with a grave site. It was a way of giving back for other services.

Clan business frequently involves the payment of debts between families. This may involve the seat of the opposite clan, and the return payout includes items used with the funeral or tombstone Bal-hats.

A separate potlatch is not limited by limitations. In many ways the Baranahlo Bal-hats is similar to those Elders recall from their childhood and to those that still speak of today despite the prohibitions of the church.

In the past, as today, the food of a funeral potlatch was simple: soup, tea, mushins or manioc cake. The payout goods used to be fur, moose hides and moccasins.

Today, household linen and yard goods have been substituted. Food was also distributed and that practice continues today as large amounts of rice remain food is the major item of the offering.

The Bal-hats has changed, of course, over the years because repressive laws were made against it and the church and government imposed new systems of leadership, often selecting as leaders men who would have been prominent in the clan and Potlatches.

In this way, the church and government removed traditional relationships from the Bal-hats.

The Tombstone Payout

The tombstone payout is not held as frequently as the funeral payout. If the tombstone payout is held it is usually put up approximately one year following the death. This is not always the case.

The form of the tombstone payout follows that of the funeral Bar-Haas in several respects. The family arranges it through the clan leaders.

The family and its clan members raise the money to repay ~~renew~~ the opposite clan for the tombstone expenses and the work of putting it up. As with the funeral payout, food is served although now there may be more food including desserts and chicken.

The ceremony of paying out and distribution begins with the singing of songs, followed by dancing, singing and dancing. Dancers will be older for the tombstone payout, and the ceremony of giving away the status.

The close family members contribute to the tombstone costs and the payout goes mainly to clothing, clothes, and cash and household linens. The clan adds to this and receives a return for their contributions.

Respect is shown to members of the opposite clan by giving them what they wish to say part of the tombstone. This is given with intent to show respect and will include money, food and a wide range of household and personal items.

The tombstone used to be carried to the cemetery on a wagon, but now it is set on planks of wood. The deceased's clan pulls with ropes from the back of the wagon, while the opposite party pulls the wagon toward the cemetery.

This process is "like a race of war" in which members sit in the wagon to steady it so.

The atmosphere is one of "high spiritedness" with the two clans acting like "friendly rivals".

Following the erection of the tombstone, everyone returns to the community hall for the payout.

Here the rope, which was sectioned known, thus cut at the knot, is given as a part of the payout as a "sort of souvenir" which is kept to show respect for the deceased.

After the payout distribution is complete, the clan members sing traditional songs of their own drum with their clan crest. The drum is passed from person to person with their singing and dancing.

In the past only a clan member could use the clan drum. Presently, however, many drums are available and a culture is shared across the clans.

Also the drum is no longer just used on special occasions such as funerals, but also on other occasions such as workshops and dance practices.

Clan songs are as previous as the clan drum, but again are no longer just used by certain members. Some are sung at the dance practices and other short sessions in the homes or in the places where.

Paying For A Chair

A person is "seated" when the opposite party buys them a chair.

The opposite party, that is the person's father's clan announces that they will seat the person and begin to collect money and goods.

The seating is done with great respect. It will be sitting down in a chair, in another chair or a blanket on their chair and is made a formal matter for the clan. It is up to the person's own clan to pay out the money.

Her/his clan helps but does not receive a return of the payout. The new clan member will now be available to help the clan on its business. When a chair is not taken, we can be singing and dancing except if this makes it difficult to mineral payout.

Very young children may be sat down if they are going to take someone's place. One day they will be a parent.

When being seated at a payout the young start to the right of the person whose seat they will take.

If someone has not taken a chair when a child, it is the practice to buy them a chair when they get married.

Crossing The Table

Sometimes a person becomes unstable to join the opposite party.

This is known as being "bought back by the father's clan".

It cost a great deal of gear or money.

It happens with the dianza and istekaz who wish to take the place of their father or to take an important name in the family.

It also occurs if two members of the same clan are to be seated and the person who is seated is a member who already has a chair.

Other Business Of Respect

Special jobs which honour the dead such as maintaining or repairing tombstones, placing photographs in a relative's house, or making items to honour the dead are paid for at potlatches.

As always, the family arranges their business with the clan leader who acts as their speaker. If the payment for these services does not take place at a payout, it is done at a dinner to which witnesses are invited.

Taking A Name

Important names are expensive; they are taken only by persons who have character and personality or the last holder of the name and who have shown that they are worthy of it.

Descendents of the name holder are entitled to a special compensation for holding a name, especially if it is being passed on to another person.

The heads of the clan decide who is entitled to take a name and try to settle any disputes. However, disputes over names can carry on for years, and some disputes may never be settled. A Carrier for the tse'keza and duneza who are taking on a name big or small, at which time the person shows "she is a big shot."

A payout for the tse'keza and duneza means that the person will wear a blanket - decorated with a west coast crest, usually with seals, seals, and seals.

The blanket has distinctive colors draped on the back and is made by a member of the opposite clan.

People who wear a blanket have a Carrier name or title. This is the only way to make a name for these that they pay so much. The name is precious and is accorded great respect.

To insult the holder of the name means to insult the name and such insults are not tolerated in this clan. It is at a payout. The payout for the name is made without a return payment. The initiated puts up most of the payout and is helped by his friends, close family, and clan members, if you go down.

This payout is more extensive and more costly, following a tradition than the funeral payout, according to some elders.

In addition, to giving ceremony, he gift robe, and his name, as an heirloom of his tradition, dried food bear, beaver, moose, deer, and berries are also distributed.

Certain parts of the heaver, particularly the tail are reserved for the tse'keza and duneza, while berries are passed with great ceremony from clan leader to clan leader.

The berries are held high above the head when passed while the clan leaders sing their clan songs. The payout for the duneza and tse'keza is much larger than the sum of the Pots at the Potlatch.

Guests from all Carrier reserves and from other Carrier communities receive large amounts of payout.

Hiring Workers

Workers who are hired to assist at a wake or funeral are persons of high standing with high social status.

The workers are selected by the family with the guidance of the clan leader and members of the clan and tse'keza.

They should be invited to a dinner where it is announced that they have been chosen for this work and where their tasks and fees are assigned.

No one without a potlatch scars should be invited to this community function. They must always be members of the opposite clan.

Shame

A family is shamed if they do not hold a funeral or if they do not have enough funds to do so. But could not afford to pay back funeral costs.

The family could be scorned by the community and when the family has a second debt, the clan does not help with the funeral; the family will be shamed by having the dead person's brothers and sisters travel.

When the clan arranges for a multiple payout it is able to wipe out this shame off of their family.