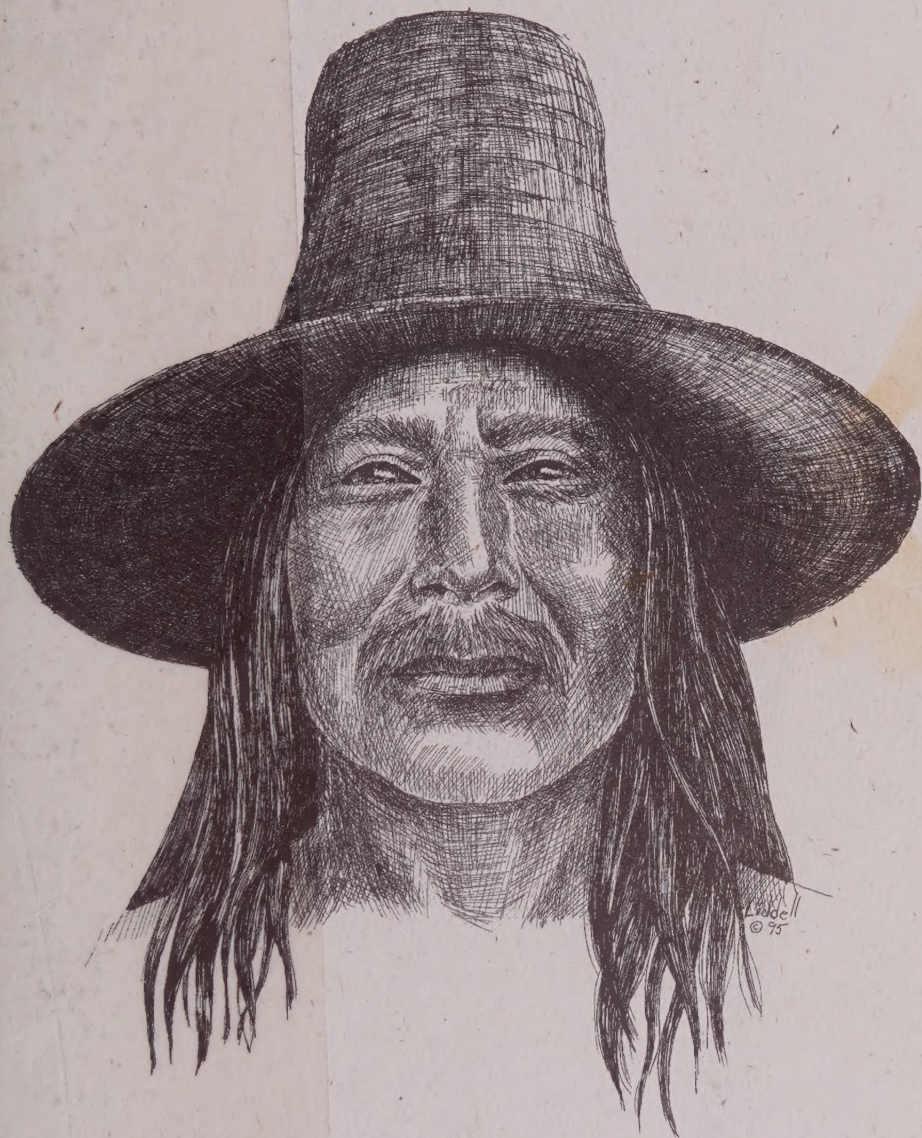


NATIVE AMERICANS OF NORTH AMERICA
NORTHWEST COASTAL REGION



COAST SALISH PEOPLE

by
Mary Null Boulé

A series of books

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COAST
BOULE

Dear Reader,

You will find an outline of this chapter's important topics at the back of the booklet. It is there for you to use in writing a report or giving an oral report on this tribe.

If you first read the booklet completely, then you can use the outline as a guide to write your report in your own words, instead of copying sentences from the chapter.

Good luck, read carefully,
and use your own words.

MNB

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NORTHWEST COASTAL REGION: COAST SALISH PEOPLE

by
Mary Null Boulé

Illustrated by
Daniel Liddell

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This series is dedicated to Virginia Harding, whose editing expertise and friendship brought this project to fruition.

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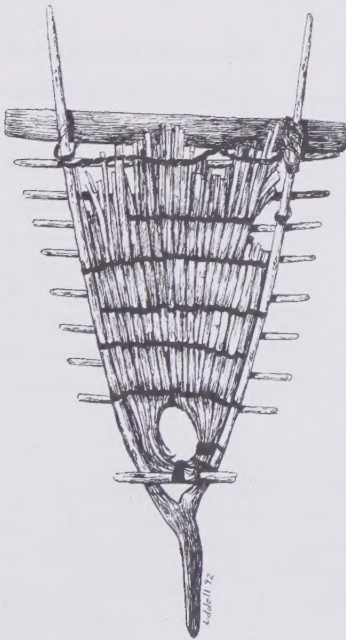
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FOREWORD

Native American people of the United States are often living their lives away from major cities and away from what we call the mainstream of life. It is, then, interesting to learn of the important part these remote tribal members play in our everyday lives.

More than 60% of our foods come from the ancient Native American's diet. Farming methods of today also can be traced back to how tribal women grew crops of corn and grain. Many of our present day ideas of democracy have been taken from tribal governments. Even some 1,500 Native American words are found in our English language today.

Fur traders bought furs from tribal hunters for small amounts of money, sold them to Europeans and Asians for a great deal of money, and became rich. Using their money to buy land and to build office buildings, some traders started business corporations which are now the base of our country's economy.



There has never been enough credit given to these early Americans who took such good care of our country when it was still in their care. The time has come to realize tribal contributions to our society today and to give Native Americans not only the credit, but the respect due them.

Mary Boulé

NATIVE AMERICANS OF NORTH AMERICA

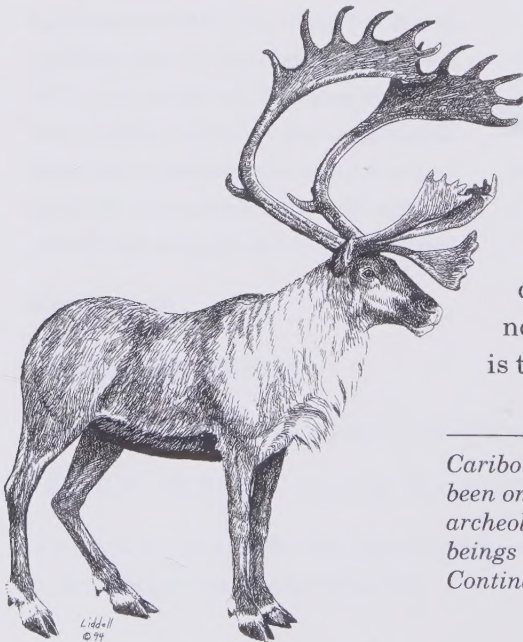
INTRODUCTION

Creation legends told by today's tribal people speak of how, a very long time ago, their creator placed them in a territory where they became caretakers of that land and its animals. None of their ancient legends tells about the first Native Americans coming from another continent.

These tribal legends do not agree with the beliefs of anthropologists (scientific historians who study the habits and customs of humans). Clues found by anthropologists, and other scientists, lead them to believe that ancient tribespeople came to North America from Asia during the Ice Age period, between 20 and 35 thousand years ago.

Since none of us today lived thousands of years ago, our understanding of ancient people must come from studying clues; for example, tools and other artifacts left by people living then and from stories they have passed on from one generation to the next. It is important to respect the different beliefs and theories, to learn from and seek the truth in all of them.

Scientists' theories tell of people making their way across a narrow strip of land in the Bering Straits which, at one time, might have connected the Asian continent to land that is now the state of Alaska. It is thought that as ice from

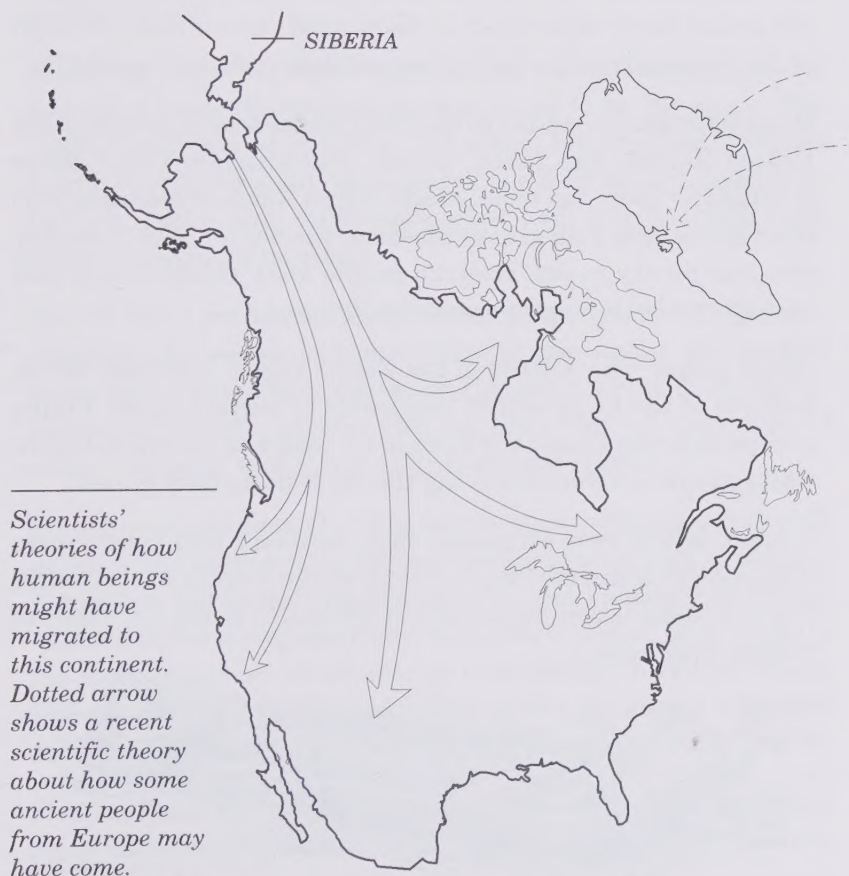


Caribou herds could well have been one kind of animal herd archeologists believe led human beings to the North American Continent

Ice Age glaciers melted, it caused ocean waters to rise and cover the land bridge separating the two continents.

If such theories are correct, it is possible these people never knew they were crossing onto another continent, they were simply hunting for food. Because food was the most important need, these groups kept moving as they followed animal herds that were also on the move in search of food.

Scientists date the first people arriving on this continent to about 14,000 years ago. According to them, by the end of the Ice Age, over ten thousand years ago, many thousands of native peoples had settled in North America. According to the Native Americans' legends, they have been here, always.



THE GROUPING OF NATIVE AMERICANS

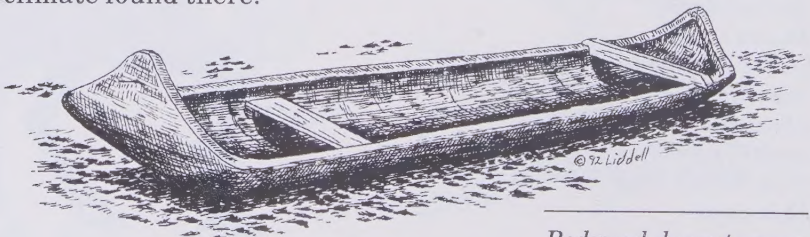
Scientists say the earliest people coming from Asia probably traveled south through the center part of present-day Canada, dividing as they came near today's boundary between Canada and the United States. Some groups moved toward the Atlantic Coast, some continued south, while other groups migrated west toward the Pacific Coast. Most of them went to either the east or west coasts, possibly because of the wealth of seafood found in oceans.

Some tribal bands settled in the northwestern corner of this country, along the Pacific Coast. Probably the largest numbers claimed territory just south of the Northwest coastline, in a region known today as California. Both of these regions rewarded those who lived in them with much food, enough natural resources to clothe them and give them a good life.

Many other groups settled in the Great Lakes area of northeastern United States. The lakes, woods, and animals found there provided for everyday tribal needs. Those Native Americans who lived in the food-rich grassy plains in the center of our country also had plenty to eat. Eastern people grew fields of corn and squash and built large, permanent villages.

Those people who settled in the Plains region probably did so because of the hundreds of thousands of buffalo there. Plains groups depended upon the buffalo for food and clothing, before white people arrived, following the animals as they grazed.

Plateau tribes were fortunate their territory had large rivers (the Columbia and the Snake rivers) which furnished them with fish and some larger animals that could live in the extremes of climate found there.



Redwood dugout canoe.

STUDYING ANCIENT PEOPLE

According to archeologists, as the early people moved in many directions to settle in the new continent, their ways of life and customs became different, one group from another. To help make their research simpler, historians who study human life usually divide those ancient people into groups. Some arrange their studies according to how certain groups found their food, giving them names like 'hunters,' 'seed gatherers,' 'diggers,' 'fishermen,' and 'farmers'—those who grew their own food.

Other historians divide Native Americans into study groups according to the language they spoke. Some of the mysteries of how tribes moved into North America have been solved by comparing the language spoken by a tribe in one area with that spoken in another place.

Although their accents might not be alike, basic words for objects or animals sometimes were found to be the same. This could mean that at one time two clans, having finally settled hundreds of miles apart, might once have lived close to each other. In such a case, this could show what path a tribe might have taken to reach its location.

One of these paths was along water. Tribespeople found traveling by water was easier than by land, at least until a few hundred years ago, when horses arrived on this continent with European explorers. Mostly, ancient villages were built on the banks of rivers, streams, and lakes, as well as near oceans.

Living near streams or lakes meant that villagers could visit neighboring settlements without having to walk long distances. Therefore, the same language usually was spoken in different villages found along one river. However dialects, or accents, of the main language would change from village to village. Those accents were like the differences we notice between a Southern accent and a New York accent.

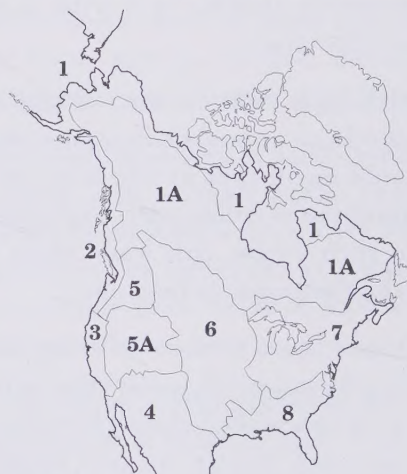
Eventually, as groups of villagers moved farther away from each other, their language changed by adding names given to unknown

objects they found in their new territory, or by inventing and naming different tools or clothing needed in the new land.

Many historians divide their study of ancient humans by geographic area, knowing that where settlements were found decided a tribe's way of life. Besides studying the language of a certain place, they like to learn what kind of village life people had, what materials they used to build their homes, the foods they ate, what types of tools they used. This kind of study is a more complete way to learn of human life long ago.

Therefore, we shall divide the North American continent into eight geographic areas and study ancient Native Americans according to where they lived. Below is a list of the eight regional names we will use:

1. Arctic and 1A. Subarctic
2. Northwest Coast
3. California
4. Southwest
5. Plateau and 5A. Basin
6. Plains
7. Eastern Woodlands
8. Southeast



ARCTIC AND SUBARCTIC REGION

Hundreds of years after the first groups of settlers arrived on this continent, people we call Eskimos arrived near the North Pole in the Arctic region. The territory these newcomers claimed as their own was a narrow strip of land along the coast of the Arctic Ocean, from Alaska's Aleutian Islands east to Greenland. Even though their land was stretched out and Eskimos villages were far from each other, it is interesting to find that most of their customs, language, and clothing were the same.

Tribespeople in frozen Arctic land lived a very hard life because of severe winter cold and short summer seasons. During the few

months of warm weather, they hunted caribou that lived in herds on land. Bows and arrows were used to kill land animals. Much of the caribou meat was preserved for winter meals by drying it into something like our modern-day 'jerky.'

Using bone needles, women sewed clothing from the skins of land animals. So great were the chances of Eskimos freezing to death, that during cold months they covered their entire bodies with warm clothing made of many different kinds of animal skins and fur. Eskimos always had to wear gloves, footwear, and hoods, even in summertime.

Although caribou meat was an important part of their diet, Eskimos depended on sea animals for their main food. Meat of whales, walrus, and seals contained great amounts of fat and oil, and fatty meat helped keep Eskimo bodies warm .



A walrus, one of the large sea mammals important to arctic and subarctic people for food, oil, and clothing.

Fishing for such large sea mammals was risky for tribal fishermen. They fished from kayaks, small one-person skin canoes, with the fishermen using only hand-thrown harpoons.

Most tools in this region were made of antler and tusk ivory, bone, or slate.

In ancient times, people in the coldest part of Eskimo territory built igloos, made of hand-cut chunks

of ice, for winter homes. During the summer, villagers lived in skin tents. Farther inland, in the warmest areas, homes were built as much as six feet into the ground. The part of the house above-ground was usually made of stone, logs, and packed dirt.

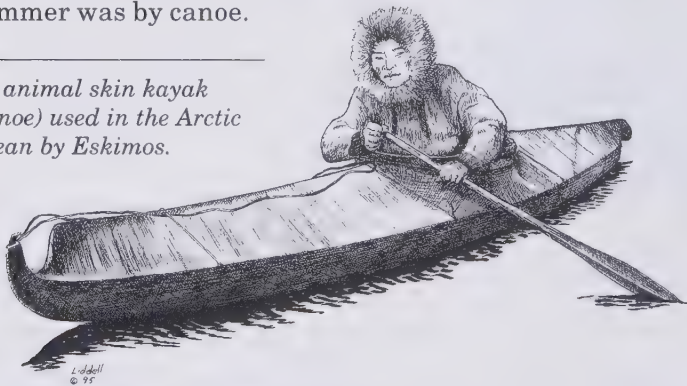
The prefix 'sub' means below, or under something, so the word Subarctic means found below, or south, of the Arctic region. Subarctic tribes were found just south of Eskimo land, in what is today known as Canada. Although they had almost as much cold weather as did the Eskimos, their territory had great forests of spruce trees and thousands of freshwater lakes and rivers.

Tribes there depended on caribou and moose for their main food. Animals were herded into large fenced areas or caught in traps, then killed with bows and arrows or with spears. Native Americans in this region ate a lot of freshwater fish and, during the summer, women gathered berries, roots, and green plants for food. Because hunting was so difficult in winter's bitter cold, summer-caught meat and fish were preserved for winter meals.

Subarctic tribes used wood and bark from nearby forests to build homes and to make most tools and weapons. Those bands not close to forests made their tipi (sometimes spelled teepee) homes of pole framework, with caribou or moose hides forming the walls. Still other groups made dome-shaped (round) skin homes with pole frameworks.

Subarctic people dressed in animal skins from head to toe, just as the Eskimos did. They traveled on foot, wearing snowshoes throughout winter months. The usual way of traveling in the summer was by canoe.

*An animal skin kayak
(canoe) used in the Arctic
Ocean by Eskimos.*



NORTHWEST COAST REGION

This region stretches along the Pacific Ocean coast from Alaska to as far south as northern California. Although coastal tribes in the far north had very cold weather during the winter, most Northwest tribes lived in a milder climate. Warm ocean currents caused rainy weather in the region but it was not often cold. Large forests of evergreen trees covered this land, giving tribespeople all the wood they needed. There are forests remaining today in this area which still look as they looked to ancient Northwest peoples.

Cedar bark, wood, and even evergreen tree boughs were used to make everything from fabric for clothing to huge homes (called long houses). Many related families lived in one house, which was decorated with tall totem poles in the more northern parts of the region. These totem poles were carved with symbols telling about the history of families living in the house.

Because it had at least an eight-month growing season, this land was rich with plants, fruits, and berries. Lakes and rivers were full of fish, especially the tasty salmon. Animals of all sizes lived in and around the forests, supplying Northwest tribes with nearly everything they needed to live a good life.



Log home of the northern coastal Tlingit people.

Northwest coast woman wearing a shawl made of cedar bark.

CALIFORNIA REGION

California is an area of many different climates. The taller, eastern Sierra mountains form today's California-Nevada border. A coastal range of lower mountains runs along the ocean side of this region. Winters in the highest mountains are very cold, with snow covering the land all winter. Between the mountain ranges lies the long San Joaquin Valley. It is very hot in the summer but mostly pleasant and warm in the valley for the rest of the year.

The southern area of the California region, except along the coast and in the higher mountains, was desert, with sparse cactus plants and trees and very little water. Climate in the lowlands was warm for most of the year, and very hot in the summer.

Valley homes were usually built into the ground a few feet to keep them cooler in the summer and warmer in the winter. Dwellings were built over a framework of bendable branches and covered with woven mats made of tule grass or with cross-sticks covered with dirt. In the mountains, homes were dug deeper into the ground to protect tribal people from the much colder climate, and dirt was placed on top of the branch roofs.

California tribes had good weather in some part of their territory all year long. Many tribes moved to the mountains in summertime and to lower land in the winter, but others only left their permanent villages a few times a year, when they gathered acorns or visited lakes or the ocean to fish.

California people ate everything from plants, roots, and berries, to land animals and sea food. Their basic food, however, was acorn nuts from the five or six different kinds of oak trees growing throughout their land.



Tule mat home of central California.



One of the six different varieties of oak trees growing in what is California, today.

Since all but the inland-southern California Native Americans had enough food nearby all year long, they did not have to spend all day, every day, hunting for something to eat. For instance, California tribal women in most areas found time to make beautiful baskets, while men along the coast had time to build amazing seagoing, wood-plank boats that were strong enough to go great distances away from

the ocean shore. The planks in these boats were actually sewn together with sinew, stretchy animal tendons.

One tribe used its plank boats to make the 20-mile trip through the Pacific Ocean to Santa Catalina Island. There they mined a soft soapstone rock called steatite, which could be carved into useful items like bowls, pots, and cooking griddles.

It is no wonder the California region had some of the largest numbers of Native Americans found on the whole continent; life there was good.

PLATEAU AND BASIN REGIONS

Life was not at all easy in the Basin region, one of the driest parts of our country. Basin tribes, especially, suffered. Their territory was found where Utah and Nevada are today. Winters were fiercely cold and summers were very hot. The land was covered with rocks and sand but few plants and fewer trees, because it almost never rained.

In the frigid winters, Basin people lived in homes dug into the ground a few feet. A framework of small willow-tree branches formed the roofs and walls, which were then covered with bark, cattails, or grass. These houses looked like upside-down ice cream cones. During the summer, however, only brush shelters were needed for homes, mainly to keep tribal members out of the sun.

*Example of homes built
by native peoples of the
Basin region.*



Few tribes lived in this region, since it took a great deal of land to find enough plants to feed even one group of people. As a result, tribelets were scattered far from each other, and every day, all day, was spent hunting for food. Basin people either faced risky trips into enemy Plains tribes' territories, to hunt for their buffalo meat, or had to learn to live on less animal meat.

Rather than be killed by Plains warriors for trespassing, in order to kill buffalo, many Basin groups chose to eat roots, and whatever else they could find that grew in their hostile desert region. Pine nuts and small animals, such as rodents (rabbits, prairie dogs, rats, field mice) made up most of their diet. Yet insects, snakes, fish from the region's few lakes, and birds were also important foods. Basin tribes often had to move to new places when food in one area ran out.

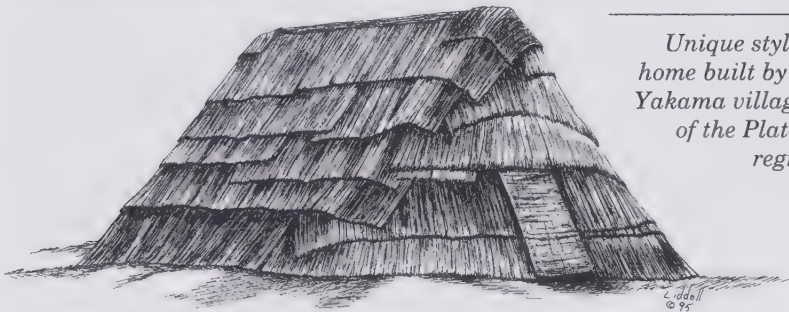
Clothing was not needed by Basin region men and children during the hot summers, but women wore apron-like skirts of animal skin or strips of bark all year long. In the bitter-cold winter, tribespeople wore short capes of woven rabbit skins that came down to their waists. Sometimes men wore pieces of animal skin, sewn together and tied at the waist, to form a skirt. When there were no animal skins for clothing, feathered duckskins were used.

North of the Basin area is the Plateau region, where Eastern Washington, Eastern Oregon, Idaho, and Montana are today.

Tribes there also worked hard, at times, to find enough food to eat, since the climate was arid (dry) and the winters bitterly cold. Mostly their diet was made up of large-animal meat, roots of desert plants, wild berries, and fish from lakes and rivers.

Some low mountain ranges in the area grew scrub pine trees, furnishing wood the villagers could use for house framework. The huge Columbia and Snake Rivers were the most important natural resources in the region, providing fish for food and transportation for trading along the riverbanks.

Homes for the earliest of these native peoples were called pithouses. Often round, the base of the houses were dug into the ground a few feet, with a dirt-covered log framework on top. Later, after the tribes had horses, most plateau people made very large winter lodges with pole framework and woven mat walls so they easily could be hauled from place to place. Many families lived in each lodge, which was shaped like a long tent.



Unique style of home built by the Yakama villagers of the Plateau region.

SOUTHWEST REGION

The Southwest region tribes were located in what is today Arizona, New Mexico, and Texas. Little water could be found there, and few plants besides cactus could stay alive in that dry country; a true desert climate.

In spite of their desert territory, Native American people of this region made good use of what was found around them. A few Southwest tribes roamed from place to place looking for food and living in simple shelters of piled brush, but most tribes lived all year in clusters or in actual cities. City homes were built several stories high, like apartments, with thick, baked clay (called adobe)

A village of adobe (hard baked clay) homes built in the Southwest region.



walls to keep out the fierce summer sun. These kinds of homes were called *pueblos*.

Pueblo people could stay in one place all year because they farmed their own food. Fields of maize (corn) were grown in the rich, dry, sandy soil, as well as beans, sunflowers, and squash. The villagers irrigated their fields with underground water. Usually, the only kind of animal meat eaten was rabbit.

Since the men of these tribes farmed their own food, they did not have to spend their days hunting or fishing. Therefore, they had time to weave wild cotton into fabric, while women spent their free time making baskets and fine, beautiful pottery.

PLAINS REGION

What we call the western plains of our country are the modern states of Kansas, Nebraska, and North and South Dakota. The western half of the Plains region was flat, treeless prairie land, covered with short grass. Buffalo liked the grass-covered land of this region, and Plains tribespeople liked the buffalo. Never ones to waste food, the Native Americans used almost every part of a buffalo. It provided them with food, clothing, tools, weapons, and hides for tipi walls.

Buffalo were so important to many Plains tribes that many groups did not build villages but lived in camps, following buffalo herds as the animals roamed the land. Some tribes, however, did build dirt lodges rather than move from place to place.

When white settlers arrived, they deliberately killed most of the buffalo. These animals were not killed for food or clothing for

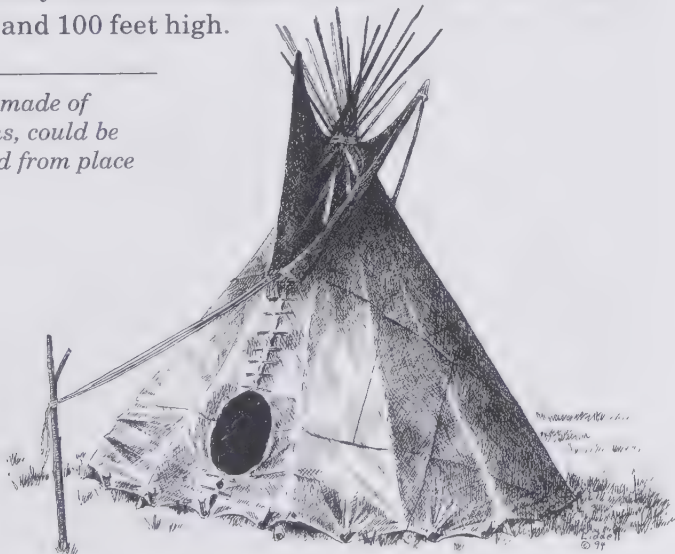
the settlers, however; the settlers killed the Native Americans' main source of food to force them to leave. It greatly changed the way of life for those tribespeople who had depended on the buffalo.

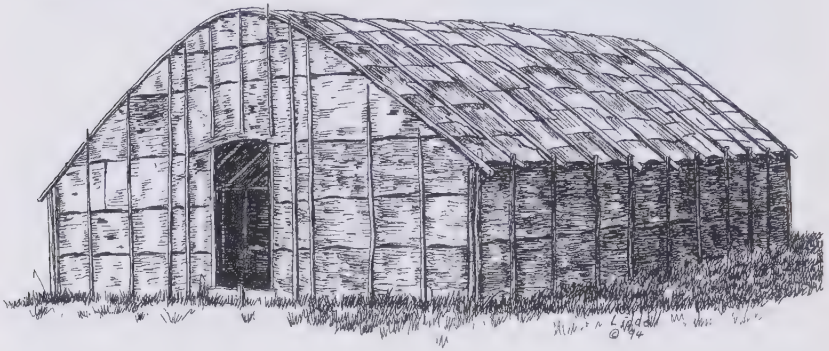
Tall grass grew in many wooded areas found on the region's eastern side, which today includes the states of Iowa, Ohio, and Missouri. At one time, about 3,000 years ago, the eastern side of the Plains region was settled by people called 'mound-builders.' These bands of Native Americans built huge permanent villages along the Mississippi River and farmed their land for food.

Because they did not have to hunt for food, mound-builders found time to make huge hills of dirt, some of which were used as burial places for important tribal members. Beautiful objects like carved birds and animals have been found inside the burial mounds.

Other mounds were used as bases for religious temples, much like those built in Mexico and South America by the Mayans and the Aztecs. For this reason, many anthropologists believe the mound-builders probably migrated from Central America, where older mounds, built much like those in the Plains region, have been discovered. Some of the Plains base mounds, still standing in present day Ohio and Missouri, are over 1,000 feet long, 700 feet wide, and 100 feet high.

Plains tipi, made of animal skins, could be easily moved from place to place.





NORTHEAST WOODLAND REGION

This region extends from the modern state of Wisconsin east to the Atlantic Coast. Forests of birch, pine, and elm trees grow here. Native Americans farmed, hunted for deer, and fished in the hundreds of lakes and rivers found in this woodlands area. Food was plentiful most of the year.

Northernmost Woodlands tribes lived in large elm-bark long houses during the summer and mat-covered, dome-shaped lodges in the winter. Others, in the region's southern areas, lived in wigwam homes built of pole-and-branch frames bound together with cedar bark, and having walls of birch bark or grass mats.

Many groups of this region depended more on the crops they grew for food than on meat of animals they found living in nearby forests. Crops of squash, corn, and beans furnished the people with food all year long. So important were these three foods, villagers called them 'the three sisters' and devoted special religious ceremonies of thanks to them during the year.

In the most northern parts of this region, however, farming was much more difficult because of long, bitter-cold winters and short growing seasons. There tribespeople depended more on hunting and fishing for their food. In places near the Atlantic Ocean, both saltwater and freshwater fishing provided villagers with food.

SOUTHEAST REGION

The Southeast region includes what is present-day Florida, Georgia, North and South Carolina, Mississippi, Louisiana, and Arkansas. There may have been as many as fifty clans of people living in this area, many of them probably mound-builders who had moved south from the center of the continent.

Since these Native Americans were farmers, their villages were permanent. Everyone in the tribe helped with farm work, even the children, who scared away crows from the planted seeds. Climate in the most southeastern part of this region (Florida) was warm most of the year, so homes were not much more than shelters with grass-mat roofs. Winter homes, placed beside summer shelters, had mat walls and contained kitchens.

Men and children seldom wore clothing, but for ceremonies the men dressed in colorful robes of woven bird feathers. Women wore deerskin skirts all year; in winter they added a short dress on top of the skirt. Moccasins were worn only for ceremonies or for travel.

European explorers arrived in the Southeast Region so long ago that original village life of these Native Americans has been long forgotten. Much of what we learn about these tribespeople comes from artifacts archeologists (those who study the belongings of ancient people) find buried in dirt at old village sites and from tribal stories handed down from generation to generation.

*Seminole village of
the Southeast Region.*





WHAT THEY LOOKED LIKE

When European explorers began landing on these shores almost four hundred years ago, they thought all Native American people were of the same race, but many experts today do not agree. Certainly not all Native Americans looked alike.

For instance, most members of the Plains tribes were quite tall with large craggy heads and long thin noses. They looked like the heads we see on Indianhead nickels. And yet, one coastal California tribe had rounder, flatter noses, and the men were not much taller than five feet. Southwest tribes were shorter than Plains tribespeople. Some tribes had darker skin, others had almost white skin.

Most Native Americans of the early times had dark brown eyes, high cheekbones, very straight black hair, and were heavily tanned from living outside most of the time. It is interesting to note that very few Native American men had facial hair. Men of only a few tribes had enough facial hair to grow beards or mustaches, and yet there are few bald Indian men, to this day.

TOOLS, UTENSILS, AND WEAPONS

To supply their needs, Native Americans always used objects of nature found around them. Plants furnished food, fiber from its stalks for rope, healing herbal teas from plant leaves for medicines, and brushes, as well as shampoo, from



Large, twined, seed-gatherer's burden basket made by the fine basket weavers of the California Pomo tribe.

some plant roots. Grasses growing around villages were made into mats for dwelling walls and used for weaving baskets.

Usually the women made baskets for their families, but men of some tribes were known to be excellent basketmakers. Baskets were needed for cooking, storage, and for gathering food. Some California tribal weavers wove their large storage baskets so tightly, they were used as boats, carrying belongings, even children across rivers and lakes.

Animal bones were made into eating utensils (men of one clan used moose elbows as spoons); music instruments and whistles; bone splinters for sewing needles; pointed pieces as tips for arrows; and even the front teeth of beavers (sometimes the whole upper jaw) were used to scrape wood. The antlers of larger animals, such as antelope and elk, became wedges for splitting logs into planks for the exterior walls of homes.

By the time European explorers arrived on this continent, Native American hunters were using bows and arrows. Before bows and arrows, hunters only had an atlatl, (at lat' ul) to launch their spears, when they hunted for larger animals.



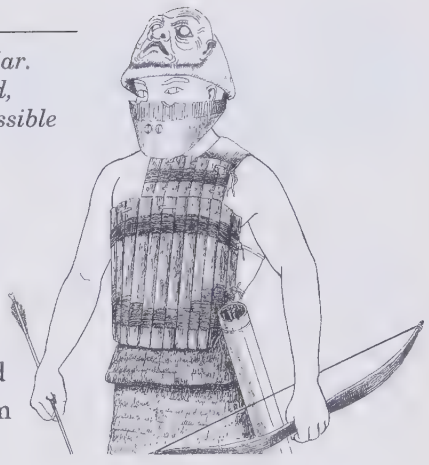
*One of the finest bows
made by Native Americans,
this Achumawi bow has been
copied by championship
archers today.*

Tribal hunters found bows and arrows to be far better weapons than atlatls because arrows could travel farther and faster than a hand-thrown spear. Not only were animals more likely to be killed by the speed of an arrow, but a hunter's life was safer the farther away from his target he could stay. The far-flying arrow let him remain a safer distance from animals he stalked.

It was not a simple job to make bows that would not break and arrows that flew straight to a target. When constructing a bow,

*Wooden pole warrior's vest and collar.
Note face of mask on warrior's head,
which was made as fearsome as possible
to frighten enemies.*

hunters looked for strong, bendable wood that was not brittle or easily broken. Often animals' stretchy tendons (called sinew) were wrapped around a bow to keep it from breaking when bent.

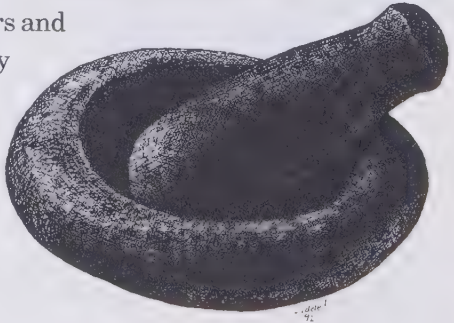


Because of this need for a supple bow, most hunters did not string their bows until the last moment, as they ran toward an animal they needed to kill. Their bows lasted much longer that way.

Good hunters spent months making their bows and arrows. They needed lightweight hardwood that did not bend easily to form arrow shafts. Even after weapons were finished, it was necessary to spend several days before a hunt re-straightening arrow shafts. Using heat, water, and a grooved stone, a hunter made sure his arrows would fly in a true direction.

Some tribal women made mortars and pestles from wood for crushing soft herbs they made into medicinal teas to cure sick people. Many warriors wore wooden-pole vests as armor when fighting wars. Some clever Native Americans used sharkskin as sandpaper when smoothing wood objects.

Stone was another important natural resources to Native Americans. Stone mortars and pestles were constantly used by village women to grind grains into flour. Some arrow tips were fashioned from stone.



*Stone mortar and pestle for
crushing grains into flour.*

Volcanic glass made into the best arrowheads, however, since it was strong and had very sharp edges when shaped with a stone flaking tool. Volcanic glass also was used as knife blades by both men and women.

VILLAGE LIFE

Each group of Native Americans had its own customs, laws, and form of government. Many still follow the ancient laws of their ancestors. It was the custom of Eastern North American tribes, for example, to consider a woman's family as the most important. Families were placed on a family tree according to the woman's name and her relatives. Western tribes often gave such importance to a man's family name and his relatives.

Where one tribe might have many chiefs, another would have no chief. Some tribes had so many villages of people, a council was formed made up of chiefs from each village, to lead the entire tribal nation. Other groups were not well organized but allowed each village of relatives to be led by its own chief.

Religious beliefs were seldom the same among Native Americans, but almost all groups worshipped one guardian spirit they believed created them and looked out for their well being. This guardian was thought to be supernatural and to have power which could be found in sacred places. Some groups felt the creator would punish them if they did not follow tribal law.

Most village religions were based on the belief that wild animals found around them also had supernatural powers, which might explain why animal names were used for family names. Certain birds or animals had special spiritual meaning to most groups.

Among supernatural creatures, most tribes believed eagles had the greatest power. Therefore, families taking the name of Eagle usually were those serving as leaders in village government. Chiefs were usually members of the Eagle family, for example.

Coyote was important in many bands, or tribes, also. Coyote was both a good and bad spirit, making him more like humans, so

he was usually well-liked by tribal members. Bears were greatly feared by most Native Americans, and some tribes would not even eat bear meat. There were other tribes, however, with secret bear societies that would use the villagers' fear of them as a power to control people.

Large, important religious ceremonies were held during the year to honor god-spirits. Villagers, wearing bright, beautiful costumes, performed rituals at such ceremonies. Visitors from neighboring tribes attended them. Sometimes the ceremony included traders who brought items to trade for things they wanted from the host tribe. Often there were great athletic competitions and games played at these festivities.

Traders were the links between different tribes. They moved from territory to territory, bringing items of value from their own tribe to use in trade for items their home tribe needed or wanted.

Traders also shared any good ideas and news they learned in distant villages.

FINDING A MODERN NAME

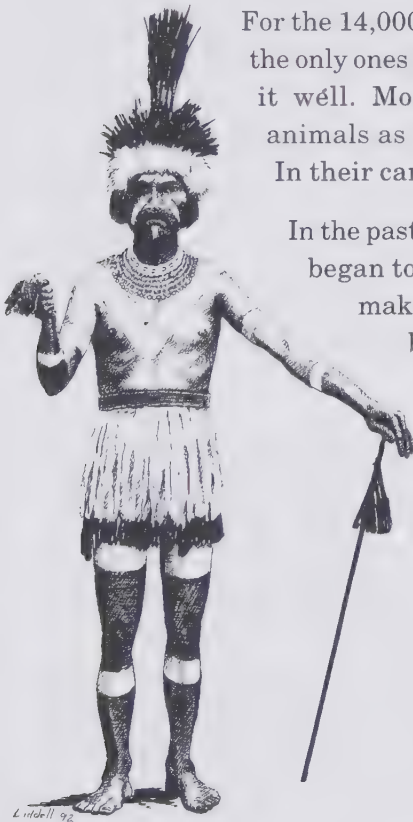
It is known that early European settlers arriving in this country called those original (first) tribespeople either 'Indians' or 'Red Men.' Actually, they were neither red-skinned, nor were they Indians. Many believe it was Christopher Columbus who first called Native Americans 'Indians.' In 1492, when he landed on an island near modern-day Florida, Columbus thought he had reached the country of India, so he called the islanders he found living there 'Indians.'



Headdress for the Big Head ceremonies, Lake and Coast Miwok tribes.

No one knows for sure how the phrase 'Red Men' came to be. However, many historians think European explorers were responsible for the incorrect name. To honor European visitors, friendly tribespeople greeted them dressed in colorful ceremonial clothing and wearing bright body paints. Since dyes used for body paints were often red, explorers again got the wrong idea, giving Native Americans the added incorrect name of 'Red Men.'

When modern descendants (relatives) of those first Americans recently decided to pick their own name, many chose to be called *Native Americans*. The word *native* means to be born, grow, and live in one place. The word *native* also means to live **naturally** in a place without changing it. That is, to use only what nature has provided to satisfy the needs for food, clothing, and shelter. Nothing more.



For the 14,000 years that Native Americans were the only ones taking care of this land, they treated it well. Most of them killed only as many animals as were needed for food and clothing. In their care, the land remained healthy.

In the past four hundred years, as white people began to manufacture products that would make their lives easier, our environment began to suffer. Factories and their products now pollute our water, air, and land. Metal, plastic, and rubber, among other waste products, have added great piles of garbage to Planet Earth that do not break down and disappear into the soil, as natural-product waste does.

A California Chumash shaman dressed in ceremonial clothing, with his body painted in red designs.

Changing nature itself to make our lives easier has caused many problems, some—but not all—of them too large for us to correct. Even more serious, poisoning the area around us has harmed animals and fish, causing us to lose entire species of planet life. Unlike tribal people, we have not taken good care of the natural world.

Perhaps now it is easier to understand why there are North American Indians who have chosen to call themselves *Native Americans*. The good care they gave to our North American continent, before the explorers arrived, has truly earned them a right to add the word *native* to their name.

CONCLUSION

Although much original tribal life has been lost since the arrival of the first explorers, many reminders of the ancient Native Americans are built into our modern life. Names of cities, towns, and streets often carry either the name of a famous tribal leader or are tribal words in themselves.

The city of Seattle, for example, was named for one of the beloved Salish tribal leaders, Chief Sealth. California's Hoopa Valley was named for the Hupa Tribe, who once owned the entire area. Lake Nokomis in Minnesota has a Native American name. Even the names of the states of Texas and (North and South) Dakota are Native American words; the words mean 'friend' in two different tribal languages.

Modern doctors prescribe as medicine some of the tribal herbs village shamans (doctors) once brewed to heal patients. European settlers learned from the Native Americans how to plant corn, squash, and beans for food. The settlers also learned how to change (rotate) crops each year so that soil in their fields would stay rich in minerals, and crops would remain large.

Not only did the Native Americans teach the white settlers how to grow corn, but they also shared their cooking recipes. To this day we still enjoy one of the best of those recipes: Popcorn!

Many Native Americans acted as guides when white people first began to explore and settle the western United States. One Native American woman, Sacajawea, has become famous in our history books for guiding white explorers, William Clark and Meriwether Lewis, safely across the northern part of the United States to the Pacific Ocean in 1804.

It would have been much better if settlers had realized that North American Indians already had claimed as their territory, the land where American pioneers chose to settle. Unlike white people, who marked their land with fences, Native Americans marked their territory by such natural landmarks as mountains or rivers or huge rocks, never with fences. Settlers, not seeing Indian fences, simply claimed tribal land as their own.

Even more serious, when Native American leaders asked for the return of sacred tribal cemetery grounds, and valuable grasslands needed by native women for plant food and basket-making materials, white pioneers, with legal papers from the federal government telling them the land was theirs, chose not to listen to tribal leaders' requests. It is no wonder many tribes fought fiercely for their lost territory.

Organized native nations today work hard to reclaim some of the territory they lost to settlers. Reclaiming their land is not the only project important to them. Many tribes are busy relearning and teaching the language of their people to their youngsters.

Tribal centers are found throughout the United States today, many of them quite large. Some of these centers have gathered together their own artifacts and built valuable museums to hold their findings. It is important to these leaders to present their beliefs from the tribal point of view. Native American centers show the pride these people have in their heritage by sharing their native life as it was before white people arrived, changing their land forever.

CENTRAL & SOUTHERN COAST SALISH

INTRODUCTION

Salish (Sail' ish) people are often divided into three parts, when studied by anthropologists and/or archeologists. North Coast Salish people were found in the northern area of the Georgia Straits, from Bute Inlet and Johnstone Strait south to Parksville on Vancouver Island, and Roberts Creek on the mainland. The population of this group was smaller than in the other Salish groups.

At the time European explorers arrived in the area, Central Coast Salish territory included parts of both the state of Washington and the Canadian province of British Columbia. Central Salish land went from the southern end of the Strait of Georgia, south through most of the Strait of Juan de Fuca, to the Lower Fraser Valley on the mainland.



Southern Coast Salish bands were found from the Puget Sound area of Washington to villages along the coast of Oregon. This part of the territory is more than 170 miles long and 40 miles wide. Sitting between two mountain ranges, the Olympic Mountains on the west side and the Cascade Mountains on the east side, Puget Sound is not just one large body of salt-water but is a system of connected salt- and fresh waterways.

Islands (to this day still covered with evergreen forests), mainland marshes, open water, beaches, and rivers flowing into the sound, make this area a wonderland of fish, shellfish, and larger sea mammals, such as killer whales, sea otters, and sea lions.

Coast Salish people felt very lucky to live in a place where there was always sea food. They believed as long as the men could catch salmon and the women could preserve it for cold winter

weather, their villages would prosper and the tribe would be strong.

Mainland animals, such as elk, bear, beaver, and deer supplied native people with meat to eat and hides for clothing. The whole territory was covered with many kinds of plants villagers could use for everything from food and clothing, to materials for homes, and fiber for rope, tools, nets, and baskets.

Climate in both Central and Southern Coast Salish territories was mild. Winter weather in the lowlands was mostly rainy. Once in a while there was snow in the lowlands surrounding the sound, but the nearby mountains had snow all winter.

The Central Coast Salish people were divided into many separate subtribes which spoke different dialects of the same basic language. Their styles of tools and utensils, as well as types of houses and artwork, were completely different from most of the other coastal tribes.

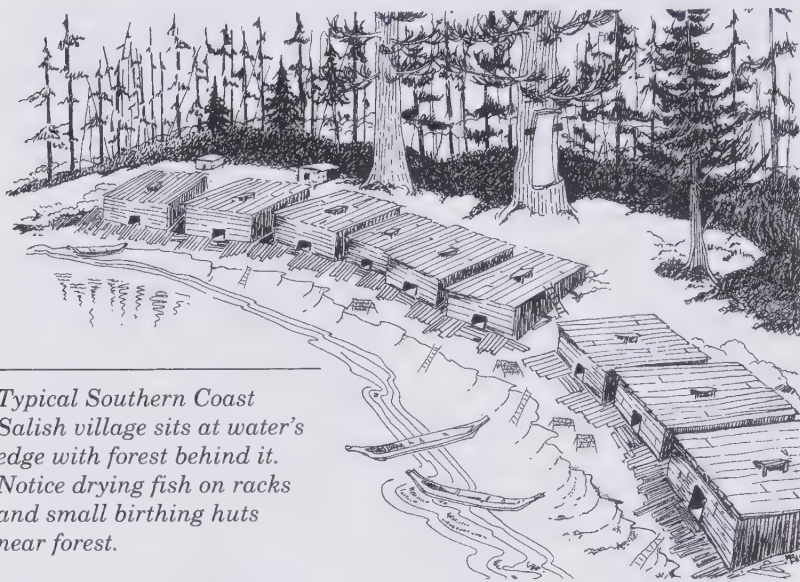
Artifacts (objects left by ancient people) found by archaeologists along both the Fraser and Thompson rivers show that in prehistoric times many inland, or *interior*, Salish moved down those two rivers into the coastal area from east of the Cascade Mountains. Instead of changing their way of life for coastal customs, these Salish people kept most of their village life as it had been in their inland villages.

Inland Salish had eyes that were more slanted, bodies that were taller and thinner, and had darker hair than the Coast Salish



Sea lions gave villagers much-needed oil for preserving food, as well as fatty meat to keep the Salish people warmer in winter. Two fishermen to a canoe, (one was the paddler and the other was a harpoonist) the men struck a sea lion with their harpoons. If the sea lion was too large for the men to bring it to shore, other fishermen were invited to shoot their harpoons into the animal. Meat from the sea lion was then shared with the helpful fishermen.

people who already lived on the coast. Because there were so many types of Salish people, they were not as close to each other as other tribes and did not often join together to fight enemies.



Typical Southern Coast Salish village sits at water's edge with forest behind it. Notice drying fish on racks and small birthing huts near forest.

THE VILLAGE

Most Coastal Salish villages were placed at water's edge so canoes easily could be beached. Usually, villages had a few small houses, as well as from three to five large plank houses. Several related families lived in each of the large homes. Villages could have as few as 20 people, or, as artifacts of one large village show, could have as many as 1,000 people living in them.

Permanent village houses were built in one or two single rows, facing the water. Most had shed roofs that sloped away from the front of a house, although some Makah villages had homes with flat roofs and southern Quinault villages had gabled roofs. In the Puget Sound area, houses had gambrel-styled roofs, one of the few places this style roof has been found in scientists' studies of prehistoric Native Americans.

Sweatlodges were found on the banks of streams in most villages. Built near family homes and owned by that family, they were rather like the saunas and hot tubs we have today. Steam

made in these lodges was used to purify the bodies and minds of villagers, especially the minds of tribal men before they went on a hunting or fishing expedition.

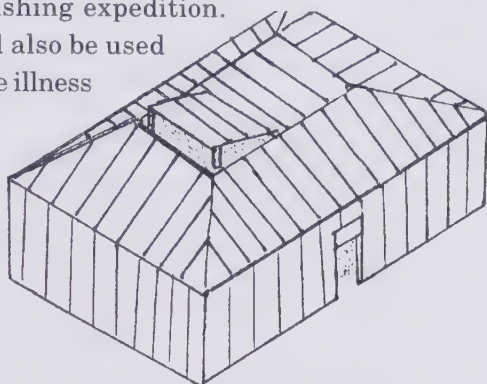
Sweatlodge steam could also be used to help villagers overcome illness or an injury.

Lodges were tiny, (having room for one or two people) and were made mostly of willow-stick or pole framework covered with dirt or woven mats. A sweatlodge door was only a small opening covered with a blanket

or a mat. Rocks were heated in a fire just outside the lodge. When stones in the fire became very hot, they were rolled into the lodge. Water was then sprinkled onto these hot rocks, forming steam which cleansed a villager's body. After a villager could no longer stand the heat, he would leap into the nearby cold stream.

Other buildings found in a village were food-storage sheds, small wooden birthing huts, and wooden grave houses. The tiny birthing huts and grave houses sat apart from village homes.

Some wealthy villagers might also build a huge potlatch house for a village. Potlatches were very large parties given by a village or by the wealthy man of a village, to show off his wealth. Thousands of people might be invited. Guests from miles around would come to feast, celebrate rituals



Gambrel-styled roofs (shown above) were found mostly in the Puget Sound area.



Sweatlodge framework was covered with mats and dirt, and kept small so heat and steam could build up rapidly.

and ceremonies, play games of chance, have athletic contests, and to trade their goods with other tribes.

All three areas of Salish people lived in their permanent villages only through the winter months. The rest of the time people moved from place to place, putting up simple woven cattail-mat houses, or placing bark planks against a simple framework they had left in earlier years when gathering food in that place.

Permanent houses were usually from 50 to 60 feet in width and 100 to 160 feet long. However, some people built much larger houses. One early explorer wrote of seeing a house 640 feet long with a height of 18 feet at the high point of the roof. A whole village might have lived in that house!

House frameworks were made of large log beams and posts. Walls of the houses were made of wood planks. Salish house builders knew cedar was the best wood for making planks because it could split easily into straight pieces.

All that was needed to form the planks were a few elk-horn wedges put into a large tree at the highest end of a needed plank. By pounding the wedges downward, a plank in the proper size and thickness needed then actually could be pulled out of the tree by a woodsman.

Since Native Americans took only what they needed to live, when enough planks for a house had been taken from trees, if possible the tree was allowed to continue growing. There were tribes that felt cutting a whole tree down in order to wedge planks from it meant they had “killed” that tree. There always were prayers of thanks offered to the tree’s spirits for its gift of wood.



An animal antler was used as a wedge to pry a plank from a tree.

If builders pulled planks from a living tree without cutting it down, they felt those boards had only been “begged” from that tree and the tree’s spirits would not be as sad. Many giant old trees, still alive in today’s forests, show scars on their trunks from planks removed in prehistoric times.



In the Central Coastal area, house posts were often decorated with carvings or painted art, as were plank-house fronts. Often the front opening to a house was part of the painted decoration.

Southern Salish houses were plainer than Central Salish homes. Since people of the southern area had shorter, warmer winter seasons, there was less time spent inside during their winters, therefore there was less time for decorating, carving, and painting their homes.

Inside, floors of the houses usually were dirt. However, some people covered the dirt floor with mats, while other families sprinkled sand on top of the dirt. A chief’s house might even have a wooden plank floor.

Sleeping areas could be found along all but the front wall of a house. Families slept in, and sometimes even owned, their own walled area. These walls could be made of mats or cedar planks. Each family built a sleeping platform, four feet above the floor in their area. Storage boxes holding the family’s belongings were kept under these platforms. Other platforms, two-feet high, were placed below a sleeping area for use as seats. These seats could also be used as steps to the bed platform.

Cooking fires were dug into the dirt floor, one for each family. Racks of drying salmon hung from the ceiling so smoke from cooking fires would preserve the fish. In smaller houses of only four families, a fire was put in each corner of the building. In larger houses, where many families lived, cooking fires was placed in the dirt in front of sleeping platform areas.

In order to keep them safe from enemies, houses were protected in special ways. Doorways were made small and low, with just enough room so adults had to kneel down and squeeze through the opening. That way enemies had to come into a house one by one, crawling on their knees, giving owners a better chance of protecting themselves. Other villagers had doors that were hard to open, for the same protective reason.

Often, trenches were dug around a house with sharpened sticks placed in them. Escape tunnels might be dug from a house to the forest behind the village. Some families even walled their entire village against enemy warriors.

VILLAGE LIFE

Northern Salish villagers divided themselves socially into groups according to what work they did, how much money they had, and what their family name was; in other words, to whom were they related. This is known as being born into a social *caste*. Usually those people born in a lower caste would never be able to raise themselves up to a place of more importance in their villages.

People in Central and Puget Sound Salish villages also divided themselves into three levels, or castes. Nobles, or royalty, were the most important people of a village. Nobles were the best warriors, the most talented artists, and the wealthiest families in a settlement. Commoners were usually poor relatives of a rich man, and there were many more people in this level than in the noble caste

The third social level of these villages was made up of slaves, who had no status at all in the village. Slaves were either paying off a debt for a crime they had committed, or they had

been captured in a war and brought back to work for the families which had won the war. They were considered as not being related to anyone in the village and had little hope of moving up from their lowly rank.

Unlike the Northern Coast Salish, many members of Puget Sound bands (or subtribes) of the Southern Coast Salish did rise above their poor beginnings. Wisdom, wealth, being a brave warrior, having good judgment, or marrying into a higher rank could earn people a higher place within their village.

And, although the wealthy ones thought of themselves as being on a 'higher level' than the poor villagers, they also knew it was their job to care for poor people by sharing their wealth.

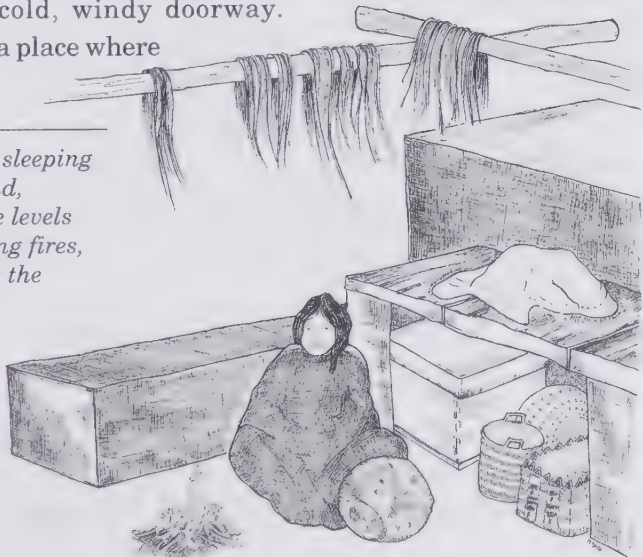
What *caste*, or rank, a family belonged to decided where the family's place would be in their house. The most important family had its living space on the back wall, since it was the greatest distance from the chilly doorway. Very often this most important family owned the whole house, although sometimes a home owner let his relatives buy their small living-sleeping area.

The lower-ranked commoners, though related to the house owner, did work for the owner. But slaves did the hardest jobs around their owners' homes, and at night found themselves sleeping next to the cold, windy doorway.

They slept in a place where food and wood

Like bunkbeds, sleeping areas were found, sometimes three levels above the cooking fires, on all walls but the front wall.

Grasses on cross beams are for basket-making.



for cooking fires were stored; and where they, instead of the more important people in the house, might be killed by invading enemies.

Each family in a village owned the rights to its own plant-food-gathering areas, fishing and hunting grounds, and to the area where basket-weaving materials could be found.

A family also owned the valuable sacred crest of its family name. A crest contained the symbol of an animal for which their family was named, as well as spirits a family's ancestors had felt were important to their chosen name. They also owned the rights to songs and rituals that were performed under that family name.

Families in one house had their own way of doing things, and sometimes even spoke a different language from the rest of the villagers. However, all families did join together in times of war, for deer-hunting drives or for building fish traps. Families also shared food in times of need or for some ceremonial feasts.

VILLAGE LEADERS

Villages were usually made up of a family and all its relatives, some close and some only slightly related. A village (family) included the leader, the leader's wives and children, his brothers and their wives and children, and elderly people related to him. All of these people went by the family name of the leader.

A leader/chief was usually the oldest man in a family, and the person who was thought to be the closest relative to ancient family leaders. If an old chief decided to step down from his job, his younger brother, if he had one, was next in line to take over the leadership of the family house and all its belongings.

A chief had to make all the important decisions of his family's activities. He chose the time to move to a food-gathering camp, gave family names to babies, decided when to have a potlatch or any ritual ceremony, and chose what songs and sacred rites would be performed at ceremonies.

The head of a family also had to take care of the old and sick in his village; he was given a percentage of any food gathered, hunted,

or caught by his group so he could feed those people in his care.

He did not expect all his people to respect him, but a chief knew he had earned this high place in his family by being able to settle arguments between villagers and other villages.

One of the most important jobs a family leader had was keeping his village out of war. Although the Salish were not war-like or blood-thirsty people, each village had a group of warriors ready to protect the settlement from all enemies.

War leaders were chosen to lead warriors into battle, but they were not political leaders, like a chief. Warriors were mostly just strong, brave sharpshooters and usually war clubs and bows and arrows were a warrior's weapons. Heavy layers of tough elk-skin vests were worn as armor. During a war, slaves were taken by the winning village or tribe, but not too many enemies actually lost their lives in a war.

Troubles leading to a war could come about if someone from one village killed a clan member from another village. Tribal punishment for killing a person was to have the criminal pay a price to the family of the victim. This price had to be a gift of something of value belonging to the criminal or criminal's family.

If no payment was received, a victim's family could murder the criminal and his family. If a chief was killed, the punishment was always death to the criminal. Because of this sentence of death, many tribes stayed enemies for years at a time.

LIFE CYCLE

A Native American's life was divided into three periods:

1. The birth and learning period (childhood)
2. The work period (young adult life)
3. Old age period (preparing for death)



Baby lies on a mat woven of cedar inner-bark. Since there is nothing tied around the head to flatten it, this could be a slave's baby.

Although the villagers' lives were different from place to place, these three periods of life were found in most Native American villages of the North American continent, before white people arrived. All three periods were lived in close harmony with nature — an ordered, religious way of life.

1. The Birth and Learning Period Salish babies were born in a small birthing hut built at the edge of a village. A trained woman helped deliver the baby and stayed in the tiny house several days to care for both a baby and its mother.



Tiny huts behind the longhouses could be birthing huts.

The newborn was first wrapped in soft shredded cedar bark and then bound by animal skins, or with buckskin straps, to a cedar slab, which had been cut just for this event. The baby was left on the slab until a stronger cradle board was needed. A baby was unwrapped only to rub and exercise its arms and legs or to bathe and change its moss diapers, until it began to walk.

A padded board was attached to the top of a cradle, which pressed onto a baby's forehead. Flattened foreheads were thought to be beautiful and, since newborn babies' skulls are soft, it was possible to shape them by using the padded board. The only village babies not allowed to have their foreheads flattened were slaves' children.

A Salish woman did not strap her baby's cradle onto her back, as many other Native American women did, but carried it in her arms as she moved from place to place. Often cradles were hung from a bendable pole, which could then be rocked by the mother, or grandmother, by pulling a string hooked to the pole. If the mother needed to use both hands for her work, she tied the cradle string to her foot, or a toe, to keep it moving. Working mothers sang to their babies just as mothers do today.

Newborn babies were called by nicknames until they were older, although a nickname could be used until they were adults. Naming ceremonies were celebrated when older children were given their real name. Gifts had to be paid to all the relatives taking part in any ceremony, however. Since hosting a ceremony could be very expensive, poorer villagers could not afford to give their children anything more than nicknames.

There were special village rules new parents had to follow for the good of their child. For instance, some kinds of food were not to be eaten by either a mother or a father during the first few months after their child's birth. Also, new Salish parents were not allowed to join in village ceremonies for a certain period of time after a new baby arrived. It was felt that a new baby needed to be with its parents full-time, at first.

Not only did new parents have to follow village rules when they had a new baby, so did children have to follow tough rules as they were growing up. Salish people knew their young children needed to be tough to live a long life, so at an early age, parents awakened their youngsters at night to have them swim in icy water, or to make them run in the rain on a stormy night.

When children first began to walk, they were handed over to grand-parents, who took over the job of teaching the smaller ones good behavior, village laws, family history, and the legends of their village.

Grandparents had more free time, so very difficult jobs, ones that took a great deal of time to teach to children, were handled by the elder villagers. Through most of the year, young-adult parents



Grandma watches her grandchild while she pulls the string attached to her toe to keep the cradle rocking. Soft rolls around baby's head are to flatten the forehead.

needed all their daylight time to find and gather food for their family.

Children learned how to do adult chores by watching their parents. Girls learned how and where to gather food, how to cook, how to gather materials for making baskets and eating utensils. They learned how to tan

hides and to make clothing and blankets. Girls also cared for the smaller children of the village so the adults could do their work more easily.

Usually it was the eldest men of a village who taught the older boys how to make and repair weapons and tools. The art of carving everything from boxes to new canoes needed to be taught to young boys, as well.

A ceremony was held when a boy made his first big animal kill. As girls became teenagers, they also had ceremonies, as well as feasts to announce to their village they had become adults.

2. Working Period Often, marriages were arranged by the parents from two different villages, if both young people's families were wealthy. This joining of families meant that land owned by both families could be joined to gain power and, it was hoped, to keep peace between their villages.

Another way to handle marriage between families was for parents of a single young man to send their son to other villages to look for a wife. Uncles went with the young man to help him make a good choice. It was best if the young woman was of the same *status*, or caste, as the future groom. When a young groom-to-

be found a girl he liked, he would pay the bride's family a certain price for the woman he chose.

A woman could refuse to marry any young man who asked for her, but if the man was wealthy, her parents would strongly advise her to accept such a marriage offer. If the young woman did accept, there was a cleansing ceremony performed to marry them.

At the time of a marriage, the groom paid his bride's family a certain amount of blankets, jewelry, and other gifts. Later, the bride's family gave gifts of equal value to her groom's family. After the marriage ceremony, newlyweds went to live in the groom's village, with his family.

Some young people simply ran off and eloped, and gifts between both families were arranged at a later time. If a couple divorced, all gifts had to be returned to each set of the couples' parents.

Village adult lives were spent gathering food, building homes, raising children and, when there was time, celebrating the goodness of their lives with feasts and ceremonies.

3. Old Age Period Salish people believed death meant a return to the spiritual life. Old-age death was especially thought to be a time of contentment for an elderly person. If an unnatural death happened to a younger person, such as murder, villagers worried that the dead body's spirit might stay to haunt them. Because of this, care and respect was given to each body.

A village shaman carefully wrapped the body and saw to it that funeral rites were properly celebrated. Some villages placed the body in a spirit canoe, which had been carved by a local shaman. The spirit canoe then would be placed in a tree or on a platform.

Other villages buried their dead in the earth in shallow graves, putting large rocks on top of the grave. Still other villages built a shed over the dug grave. Cemeteries were often found on high ground, away from the village, and the cemetery ground was considered sacred forever.

Family relatives ritually cleaned the dead person's home with

burning tree boughs. A dead person's belongings, if not buried with the body, were given as gifts to funeral guests.

A dead villager's name was not given to anyone nor said aloud for a long time, for fear the spirit of the person would return. Hair of close relatives was cut off as a sign of mourning, and all those who took part in the funeral rites washed in a river to rid themselves of any of the body's spirits.

RELIGION

Religion played an important part, not only in funeral rites, but also in everyday life in Salish villages. Religious beliefs were based on the natural world around them. Salish people believed unseen religious spirits lived in rocks, mountains, animals, trees, even streams and rivers. Because of this belief, they felt respect for every object in their part of the world.

For example, Salish people felt that a fox's spirit could give humans cleverness, that frogs gave them the ability to hide from enemies, and that the thunderbird gave them great power. It is interesting to know that tribal people on the eastern side of our country had much the same beliefs as those held by western Native Americans.

The Salish were grateful to Mother Sun and Father Earth, who were parents of all growing things; from them, tribal people accepted their gifts of warmth, food, and strength. Salish people spoke or sang prayers to those spirits found around them, as well as composed and performed songs and dances to give thanks to all spirits. To this day Salish parents use one of the ancient spirits, Land Otter Man, to make their children behave. Land Otter Man is much like white children's "bogyman".

Children were taught 'The Great Mystery' of their tribe's creation through legends told to them on cold winter nights by old village story-tellers. Legends not only told of tribal creation, they also explained a family's history, since ancient Native Americans had no written language.

Children were also trained to seek their own spirits, especially boys. When old enough, boys were sent alone into a wooded area near a lake to look for their 'vision of power.' A vision could become power in hunting, in carving, in healing, or any kind of power to give their lives stronger, higher goals.

These powers, if young children found any while on their lone quest, were not shown to anyone, nor talked about, until the next winter dance or potlatch. At that ceremony, a boy could then present his own songs and dances to his new-found spirit power.

It was always hoped that a child could find this special spirit power, because it was the best kind of power. It meant to villagers that the youngster had a spirit living within his or her own body, as well as another one living in a spiritual place where all good people had fine weather and much food.

THE SHAMAN

Shamans were village adults who had found especially powerful spirits while on their vision quest as children. A shaman was believed to be able to reach his powerful spirits more easily than could ordinary villagers.

To Native Americans, if villagers became sick it was a sign that evil spirits had entered into their bodies and good spirits were leaving. Herbal medicine was often used first to cure an illness. This kind of medicine was handled by the women shamans, who had great knowledge of healing herbs growing in their area.

Shamans knew many songs. Besides singing for pleasure, with songs about love, sadness, or farewell, shamans also sang songs to their special spirits in order to heal people.

When a sickness or injury did not go away, a village shaman then was called to remove the sick person's evil spirits. It was a public event when a shaman was called to cure a sick person; all the relatives and neighbors were invited to watch as he sang and danced to his spirits for help in curing the patient.

Shamans were needed by villagers to cast spells on cedar planks to keep them from splitting as they were being pulled from the giant tree trunks. There were also shaman prayers to keep the tree from dying when the planks were removed. In addition, shamans often cast spells on the feet of hunters to make them swift and silent.

It was thought shamans could contact spirits of dead canoe racers before an important canoe race, so their powers could help a contestant win the race. Shamans even went along on war parties to make the souls of dying enemy warriors die more easily and with less pain.

Shamans were well-paid for the use of their powers, making them some of the wealthiest people in a village. But they never became as wealthy, or as powerful, as a chief. If one of their patients died, a shaman had to return the payment he or she had received. Some not-very-successful shamans did not earn even enough wealth to own their own homes. Less successful shamans, who could not earn enough wealth to own a home, lived together in a village house.

Shamans, because of their strong spirits and power, were sometimes accused of bringing evil **into** a person or a village. When this happened, the villagers had a right to kill the shaman, so the lives of shamans might have been lives of great power and leadership, but they could also be dangerous lives to live.

RITUALS AND CEREMONIES

Shamans were especially needed when a village decided to put on parties or feasts called potlatches. Shamans were in charge of the religious rites and ceremonial parts of these parties. Normally, the cost of these religious parties and feasts were paid by wealthy village families. There were winter dances, soul-recovery ceremonies, potlatches, and initiation ceremonies, where wealthy teenage boys and girls celebrated becoming adults.

Feasts were held any time of the year and were usually indoors. Potlatches were put on in good weather and took place outside.

Some villages built very large potlatch lodges just for these parties. Once in a while, potlatches were given by just one famous, wealthy man. Mostly, however, a village got together to put on such a ceremony, and many neighboring villages were invited to attend.

The reason it cost so much money to host a potlatch was because each invited guest was fed and entertained for the entire time of a party, which could last several days. Not only that, but wonderful gifts, such as canoes, jewelry, ornaments, animal-fur robes and beautifully made hide shirts, blankets, even slaves, would be given to each guest. No wonder some villages had to save for years to collect enough gifts to host a potlatch!

Besides feasting, games and athletic events were a part of these huge parties. Hosts and guests alike competed in the hand (or bone) game. This game was played with teams of 10-12 people, each team playing against the other to find which player's hand was holding an object. A disk game, played with disks hidden in shredded cedar bark, was popular, as were games of shinny (like our modern-day field hockey), where teams from different villages competed for trophies.

Women, when they were not preparing food, enjoyed games of chance, using beaver teeth as dice. Girls competed in shuttlecock games, and boys liked a game of shooting arrows through a moving hoop.

Smaller ceremonies, like First Salmon and Spirit Dances, were celebrated at different times throughout the year. Spirit Dances took place on many nights of the coldest months of the year. Cleansing rites were held to purify hunters' bodies before a hunting trip, or to make warriors spiritually ready and strong before they headed to war.

Sometimes there were only small dances where one family of a village invited the rest of the village to dance in their home. Other times, a whole village would invite several neighboring villages to dance. Hosts of such a large affair fed their guests, and every dancer who came was asked to perform. With so many dancers present, it would take most of the night for everyone to perform.

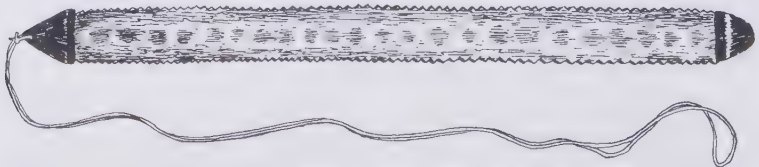
A First Salmon rite was held by a village when the season's first salmon was caught by a villager. Special prayers were said thanking the salmon, first for returning once again to the village and then for allowing itself to be eaten by humans. Northern Salish fishermen sang special songs to fish, hoping to make them come closer so they could be caught.

Salmon were thought to be beings who lived as people in their own world, but each year they became fish in order to give their flesh to humans for food. You can see by this belief how much respect native people had for salmon.

The fish was cooked in a certain way for this ceremony of thanksgiving. All villagers ate some part of this first fish and when it was all eaten, the bones were thrown back into the water as a part of the ceremony. There were also special songs of thanks at First Salmon rites.

Rattles, used for rhythm in ceremonial dancing, could be fashioned from hollowed-out wood. Other rattle sounds were made by placing small pebbles inside several clamshells tied together on a cord, by several attached deer hooves, or by anything that made a sharp noise. Rattles could be played with the hands or were wrapped around the ankles of dancers. Whistles made out of cherry bark or cedar could also be blown, but were used more for rhythm than for playing a melody.

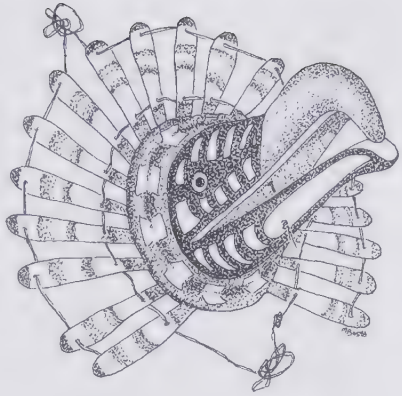
Young boys played bullroarers, long boards with holes in them, which were attached to cords. The instrument was played by whirling the board by its cord in a circle above the musician's head. Bullroarers made a deep, mysterious hollow sound which sounded like faraway thunder or a heavy rain storm. The boys really didn't like to play the instruments, for they feared a storm might suddenly appear.



Young boys whirled the bullroarer to make eery sounds at religious rites.

Moveable mask used in ceremonies. A pull of the string and the wooden feathers close down around the dancer's neck.

Costumes worn by dancers were bright, and faces or bodies were painted with red and black paints. Ornaments of tiny dentalium shells, headdresses of twirling feathers, and wonderful, moveable masks of painted cedar wood were worn during certain dances.



CLOTHING

Men wore nothing or just a hide breechclout in warm weather, and children wore no clothing at all from spring through summer. Salish women always wore short aprons or skirts, hung from their waists, and usually woven mat robes around their shoulders. Villagers went barefooted because of the constant summer rain. No shoes were better than wet shoes.

When the weather turned cold the men wore hide shirts and leggings, while the women put on dresses which were shirt-like short gowns of down (soft breast feathers of birds) and nettle fibers that reached below the knees. Some women made their gowns of animal hide. Under the gown they wore buckskin leggings.

Both men and women wore animal-hide moccasins when it was cold. In very wet weather, rain capes made of cedar-bark fabric or cattail-matting were worn. Robes could be worn over their gowns or shirts.

Men wore robes tied over the left shoulder and under the right arm to hold them in place, so both hands were free to work. Robes for both men and women could be made of woven shredded bark, woven wool, animal skins, or fur. Capes of bear, beaver, otter, or groundhog fur were worn by wealthy villagers.

Poor villagers wore capes made from plant fibers, which might not have been as warm as those made from wool or fur, but at

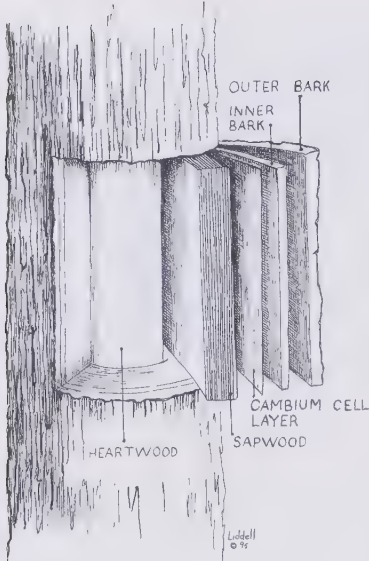


Diagram of cedar trunk shows where the inner bark could be found. Planks came from the cambium-sapwood layers.

least fiber fabrics could be made with plaid patterns of many colors woven into them, making them colorful and festive.

Cedar-bark fabric used for clothing was made by first stripping bark from huge red- or yellow-cedar trees. Next the women peeled the under-bark from the back of the outer-bark strips. The under-bark

was then shredded by placing it over the sharp edge of a wooden platform or a stone, and pounding it with a sharp-edged bark beater.

After the under-bark had been beaten into soft shreds, it was boiled in clean water to remove any sticky tree pitch. When the bark shreds were fully dry and softened, they were stored in a basket until the winter. Women had more time to weave the stored fibers into clothing, towels, or mattresses for beds when the weather was cold and rainy.

Bed blankets woven for sleeping were often 10 to 12 feet long. Smaller blankets from five to six feet long, were used as capes during the winter months. They were also some of the main goods traded by Northwest coastal tribes to Plateau tribes on the other side of the Cascade Mountains. The better made these blankets were, the more valuable they became as trading goods.

A family was known by how many wool and fur blankets it owned. Blankets, in other words, were a status symbol, like fancy cars or big homes are today.

Women used such materials as nettle fibers and willow bark to weave fine, sturdy cord into rope. Men made cord and larger rope from the processed cedar bark or willow bark. Most fishing nets

were made of cedar bark fiber, which was twisted or rolled down a man's thigh with three fingers and the palm of one of his hands, into long, strong cording. The cording was then knotted evenly into nets.

Animal-skin outfits were worn when coastal men went inland to hunt. Coastal hunters wore pointed hoods over their heads, buckskin shirts, leggings, mittens, moccasins, and snowshoes, if needed.

Adult men and women either wore conical (shaped like an upside-down ice cream cone) hats woven of cedar-tree knots, or they wore basket hats, which were mushroom-shaped. For special events, men might wear fur caps.

The art of weaving fabric for clothing has been known to women for a long time. Woven pieces of clothing found by archeologists have been dated back to at least 3,000 years ago. In those days, village women used mountain-goat hair they pulled from bushes and rocks near the goats' watering holes. The best time to collect goat hair was in springtime, when the animals were shedding their winter coats.

One of the more interesting kinds of material used to weave into clothing fabric was the hair from a now-extinct breed of dogs, raised by village weavers for just that purpose. These dogs looked like small white poodles and had thick coats of fluffy white hair. The dogs were found mostly in Salish villages on Vancouver Island and the smaller islands around it.

*Cape of woven cedar
innerbark worn by Salish
women*



DECORATIONS AND ORNAMENTS

Both women and men wore the same types of jewelry. Their jewelry might have been different from village to village, but in general, Salish people wore earrings for pierced ears made of abalone shell pieces, and some wore nose rings, as well. Necklaces of elk teeth, bear claws, and seashells were popular.

Dentalium shells were small, delicate, hollow shell tubes found only on the western shores of Vancouver Island. They were strung on cord and made into especially pretty necklaces. These kinds of necklaces became more valuable as they were traded greater distances away from the Northwest. For example, only the very richest of Southern California Native Americans could afford to own these pale-pink shells.

All Salish people, except slaves, thought slanted foreheads were a sign of great beauty, so babies' heads were flattened while they were still wrapped to their cradles. Many of the women had their chins and cheeks tattooed, and both men and women tattooed their arms and legs.

Body paints were worn for many reasons. Some were decorations for ceremonies and religious rites, while other paints were put on bodies simply to keep insects, especially mosquitos, away from them. Whatever the reasons, painted body decorations were different in each village.

Red paint came from soil containing iron oxides and was popular for dyeing both the body and hair. Charcoal also was used as paint, and when ground-up mica (fool's gold) was added, it gave a sparkle to any paint.

HAIR

Men and women kept their hair long, unless they were slaves or mourning the death of a relative. Women usually parted their hair in the middle, painting the part itself with red paint, then tied the hair in a ponytail or braided it.

Men wore their hair long, either holding it back with a woven cedar-bark headband, or tying it in a knot at the back of the

neck. Some Salish men fastened their hair on the back of the head, holding it there with a bone or wood pin. Many men plucked all facial hair that might grow into a beard, while others wore both mustaches and/or beards!

Hunter, with real deer head and skin on his back, moves quietly toward a deer with his bow and arrow ready.



FISHING AND HUNTING

HUNTING

Large animals were needed by villagers, who used every part of the animals, from their fur to their bones. Smaller animals, like rabbits, mink, or squirrels, also provided food and fur for warm clothing for villagers.

Salish land hunters used many different methods to kill animals. Deer were caught in pitfalls or snares, then killed with bows and arrows. Single hunters wore real deerheads on their heads and walked quietly through a herd to get close to an animal they wished to kill.

Hunters also trained dogs to drive a large group of deer off cliffs into water, where hunters chased them in boats until the deer became too tired to swim. Then the boaters could spear the animals or shoot them with bows and arrows from their canoes. It took many men to hunt in this manner.

Bows used by Salish hunters were under three feet in length and made of yew, dogwood, willow, even cedar woods. *Sinew* (animal tendons, which are like elastic) were wound around the bows to keep them from becoming brittle and breaking. Cherry bark and/or snake skin also was wrapped around a bow to give it added strength.

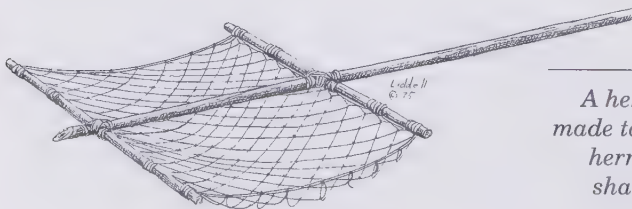
Arrows with slate tips, a flaking kind of stone with sharp edges, were used for killing larger animals. Thin bone tips were used to kill ducks, and arrows with wooden knobs at the end were made for hunting other birds.

Elk, deer, and some kinds of bear, were hunted with bows and arrows, and yet, Salish hunters did not like to hunt grizzlies, cougars, or wolves. Hunters could spend whole summers in the mountains with their families. As the men hunted, women dried meat to preserve it and tanned animal hides, making them soft and ready to be sewn into clothing during winter months.

FISHING

Coastal Salish, although they liked animal meat, truly liked eating fish more. Native fishermen were excellent at catching fish. Many kinds of nets, which the men would mend during idle moments and wintertime, were used to gather fish.

A dip net was made of netting attached to a branch which had been shaped into a circle. A long handle was bound to the circular net. Dip nets could be used in rivers and the ocean by both men and women. A reef net was a rectangular piece of netting stretched between two canoes. As the canoes moved through the water, the reef net caught fish in it. This kind of net could bring in several thousand fish a day at certain times of the year.



A herring dip net;
made to pick up tiny
herring fish from
shallow streams.

Central Coast Salish fishermen made their nets of mature nettle fiber because it was very strong. Inland, along the Fraser River area, the villagers used Indian hemp for netting.

Weir traps were used in streams and smaller rivers. These traps were stone, brush, or wooden picket-like fences, built across a whole stream of water, leaving only one opening in them. Basketry traps or fishermen were placed at the opening to catch fish as they tried to swim through it.

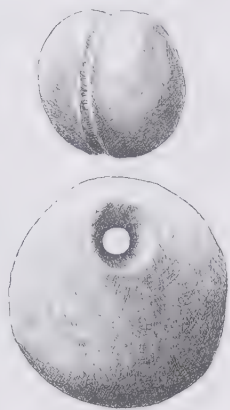
If the weir was built across a large river, it was considered owned by a whole village. Weirs across smaller streams might be owned by a wealthy family or a village leader. This kind of trap was quite common in most bands and tribes throughout the Northwest.

A far more dangerous job was catching large sea mammals, such as sea lions, seals, and sometimes whales. Actually, many villagers waited until a whale washed ashore by accident to make use of it for its food, oil, and bones.

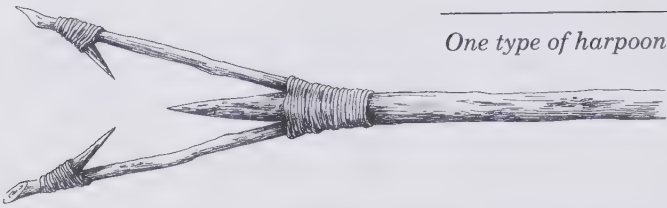
The best whalers belonged to the Makah, Clallam, and Quinault subtribes of Central Coast Salish. Those bands were found, and still are found on the most northwestern point of the United States, in Washington State.

Recently the state of Washington has given permission to these Native Americans to once again begin to harvest some whales every year. Since the whale is considered to have great religious meaning to these bands of people, this is a big victory for villagers living on the shore of the Strait of Juan de Fuca.

Harpoons with detachable heads (or points) were used by many Salish fishermen to catch larger sea mammals. Many harpoon heads had three prongs. The center prong was longer and pierced the animal's skin, while the two remaining prongs held the main

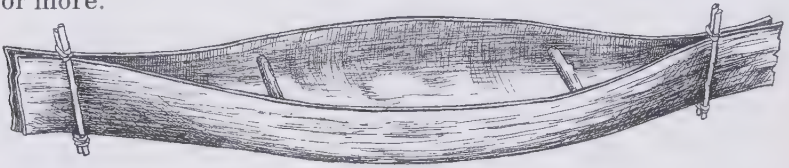


Grooved or punctured stones were used to hold nets vertically in the water or to anchor fishing boats.



prong into the animal. A long fiber or leather cord had been tied with wooden floats, to the detachable harpoon head. It marked the wooden floats with the fisherman's own symbol, strung to the cord.

That way the shaft could be pulled back into the canoe and reloaded to catch the next sea animal. Meanwhile, the fisherman's float, with his name symbol on it, would keep other fishermen from taking his caught animal or fish as he continued to fish for more.



Cedar planks were soft enough to be made into emergency canoes

Spears were like harpoons but their points did not come off. There were many different kinds of spear points, a special one for almost every kind of fish or fishing spot. Spears worked well in rivers, where the smaller salmon were near to the fishermen catching them.

Fires or torches built on river banks or ocean shores drew fish into shallow water as they became attracted to the bright lights. Fishermen were careful to build fires of pitchwood so the fire would not crackle and scare fish away.

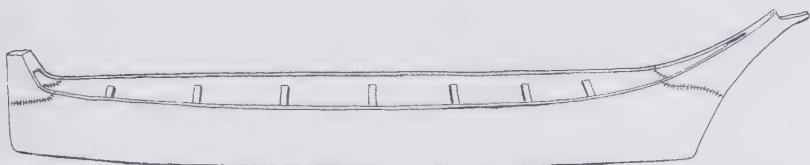
BOATS

Coast Salish men were known for their fine canoes. They made many kinds of boats and each kind had a special purpose. Small one- or two-person canoes were built for fishing or for hunting sea mammals. River canoes, having what was called a shovel nose, were moved with a pole rather than paddles.

Larger canoes might hold as many as 60 people and were needed to carry a family to potlatches or to carry warriors to a battle. War canoes had a high, sharply pointed bow (front) for traveling rapidly through the water.



Most common type of canoe used by central and southern Salish people. Largest of these could hold 15 people and supplies. It took two months for two men to make a canoe like this one.

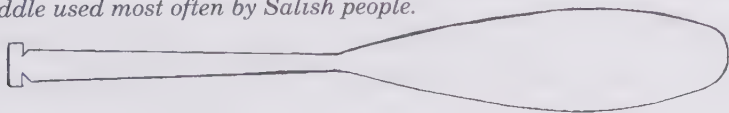


A Westcoast canoe, used for whaling by the Makah subtribe and other Salish people. It had a flat bottom, was strong enough to go great distances in the ocean, and could hold eight men and all whaling gear. This boat could be 30-40 feet long and five feet wide.

Canoes called Westcoast canoes were the strongest, most sea-worthy canoes built by the Salish. They could hold from 20-30 people and were used by island villagers. These canoes needed to have a sharp nose to move through the rough saltwater waves.

All canoes had paddles made for different uses. Some paddles were needed for moving fast, others were shaped so they sped through the water without making a sound. Canoes also had woven floor mats and wooden bailing boxes to keep them afloat in case a leak developed.

Paddle used most often by Salish people.



*Open-pit baking oven,
showing the different
layers*



FOOD AND ITS PREPARATION

All Salish tribespeople were mainly fish-eaters, but they did eat deer meat, and sometimes elk and bear meat, as well. Not too many elk lived in North Coastal territory but smaller animals, among them beaver, otter, raccoon, and porcupines, provided food for northern villagers, as well as for the Central and Southern Coast Salish people.

Fish eggs were a tasty treat which could easily be gathered by women and children. Fish eggs were laid in a place where they could attach themselves to weeds and grasses growing on the floor of a river or stream. Women went out in canoes to shallow places where grasses grew, and children whisked the eggs from the plant leaves into baskets.

Women and children also gathered shellfish from beaches and dug wild plant food, such as camas bulbs and roots, from the ground using digging sticks. Green leaves of plants could be used as we use lettuce today. Most green vegetables were eaten fresh.

Wonderful berries grew wild in all parts of the Northwest. Berries were sweet treats to villagers. At the end of a summer

season, women dried berries into hard, dried cakes which they used throughout the winter to sweeten food.

Women cooked all their food without ever needing a pan or a casserole bowl. For boiling food, they relied on wooden boxes, and sometimes baskets. The boxes and baskets were not placed over a fire; instead, small, very hot rocks (straight from the fire) were tossed about in the food with two sticks. As a stone cooled, it was replaced with another hot one until the food was cooked.

Baking was done in a rock oven, which was a pit dug into the soil. Kindling wood and larger logs were put on the floor of the pit and many flat stones were laid over the wood. When the stones were very hot and the fire had burned down, ashes were brushed from the stones and food to be cooked was placed on top the stones.

Food was steam-cooked by digging a deep hole into the dirt and filling it with small branches and wood chunks. The wood was set afire and stones added to the fire. When the fire had burned down to coals, big leaves were put on the walls of the pit.

Next, food was layered, alternating it with different kinds of leaves (usually fern or berry leaves) to the top of the pit. A hole was made in the center, through all the layers, and water was poured into the centered-hole. The pit was then sealed on the top so the food would steam cook for hours. Shellfish, roots, and bulbs were cooked this way. Today some Salish cooks still use this method to slow-cook meals.

When meat and fish were cooked at the ends of sticks over an open fire, Salish cooks often used alder wood for the fire. This gave the roasted food a tasty smoked flavor.

Food was placed in beautifully carved bowls when guests came to dinner. Large wood spoons, also decorated, were used to serve the guests. Bone joints of large animals made good serving utensils, as well.

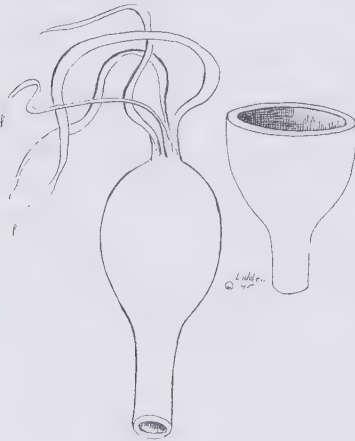
UTENSILS AND TOOLS

Native Americans made tools and utensils they needed from materials in the environment around them. Bone, from animals they had killed for food, gave them objects like eating utensils, hollow musical instruments, and needles made from bone splinters for sewing.

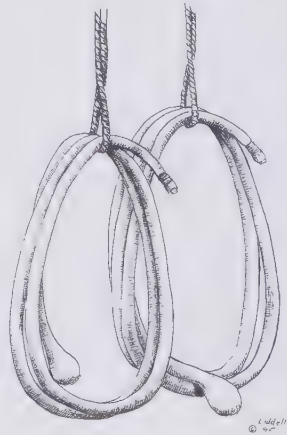
Stones often were used as mortars and pestles, which were needed to grind grain into flour for making bread, or to grind herbs for medicine. Large stones were tied onto handles to become the first clubs humans used as mauls, weapons, or hammers. Heated stones were an excellent way to cook food. Special flaking rock, like flint or slate, could be made into knife blades or arrowheads.

Wooden tools and utensils, although they rotted easily in the damp northwest climate, could always be replaced with new wooden objects. There was more wood growing around native villages than villagers could ever need. It was used to make everything from clothing fabric to storage and cooking boxes. Cedar wood was soft and easy to carve.

Kelp plant cut to shape and used as a funnel by women, to pour fish oil into box containers.



Long, hollow kelp could also be used as containers to hold oil.



BASKETS

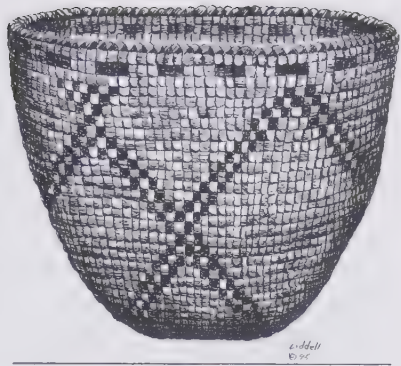
Baskets were woven for definite purposes. Some baskets had to be stiff, some soft, some tightly woven to hold water, some loosely woven to be used as sieves. Loose-weave baskets were usually woven in a style called twining. When tighter weaving was needed, a method called coiling was used.

Soft huge baskets were made for storing belongings and smaller ones for gathering plant foods or berries. Open-weave baskets could be used to gather clams and other shellfish from the ocean beaches. Some tightly woven baskets were so well made that they could actually be used to carry water. Small, pretty decorated baskets were made for storing treasures or used as trading goods with other tribes.

Very important were burden baskets, which were worn on the women's backs. The women attached bands, which went around their foreheads, to these twined baskets to help them carry great loads of food they had gathered back to their villages.



Quinalt spruce root burden basket with bear grass overlay for decoration.



Coiled Suquamish basket, beaded with bear grass for decoration.

Salish women used materials growing in their territory for weaving baskets. Squaw grass, spruce roots, cedar bark strips, and cattails all made into sturdy baskets. Red cedar roots, white bear grass, black horsetail roots, brown bark from wild cherry trees and berry juices gave weavers wonderful natural dyes for decorating their baskets.

HISTORY

From the moment white Europeans (the Russian explorers came first) arrived on the North American continent to trade iron for furs, the Native Americans began to see their way of life change from being earth's caretakers to people without a country.

The tribespeople really needed the metals they got in trade for their animal furs, but they didn't need the Europeans taking their land or giving them white peoples' diseases, which killed them by the thousands. In 1835, the Coast Salish had the largest population in the Northwest, with over 12,000 of them living around Puget Sound. By 1915, only 4,120 were still alive.

Most Native Americans were placed on reservations throughout the country by the federal government. Usually several tribes, even though their ways and traditions were different, were put together, and because of this mixture, whole tribes lost their heritage.

Native Americans' lives, until after World War II, were completely controlled by the United States Bureau of Indian Affairs. Their children were taken from reservations and educated in government schools.

Today the Salish people in the Northwest number over 25,000. Salish children now have their own schools which teach tribal youngsters their ancient languages and traditions. Many adult tribal members have college degrees and work among their people as doctors, lawyers, teachers, and at other professional jobs.

Modern Salish people work hard to educate their children in the wise beliefs of tribal ancestors. There is much for us to learn from the Native Americans' ancient way of life.

Of the many groups of people called Coast Salish, one band is famous today for their beautiful sweaters. The Cowichan people who make their home in Duncan, British Columbia on Vancouver Island, knit sweaters which are sold all over the world. Not only are the sweaters handsome, they are very warm.

The Cowichan tribal center is one of the most interesting centers open to the public. Its museum shows the history of the sweaters they have been making for so many years, and the art gallery and shop have a good choice of sweaters for sale, as well as paintings, and other native merchandise.

The largest city in what used to be Central Salish territory is Seattle, Washington. Everywhere in this city are signs of the Salish people. There are Indian museums, streets and buildings named for Native Americans, as well as totem poles found through the area. Even the name Seattle was taken from the name of one of the most honored and respected Native American leaders of this continent, Chief Sealth (See-yahtlh), a Suquamish man. The words of one of his speeches, spoken shortly before he died in the middle 1800s, are wise words to think about carefully.

In 1854, he spoke at a meeting with the new territorial governor of the Washington Territory, Isaac Stevens. Chief Sealth explained in his speech how the ancient spirits of his people would forever be in "this beautiful land." In part, he said, "The white man will never be alone. Let him be just and deal kindly with my people."

SALISH OUTLINE

- I. Introduction
 - A. Description of territory and divisions
 - B. Differences in Salish groups
 - 1. Facial and body differences
 - 2. Houses
 - 3. Why the differences?
- II. The village
 - A. Description of a village
 - 1. Kinds and types of buildings
 - B. Making of planks for buildings
 - 1. Use of elk-horn tools
 - 2. Leaving tree alive after planking is removed
 - C. Description of house interior (inside)
 - 1. Cooking fires
 - 2. Platforms and bedroom areas
 - 3. Storing belongings
- III. Village life
 - A. Social levels of villagers
 - 1. Descriptions of castes or positions in life
 - 2. Chief's duties
 - 3. War leader
 - 4. Causes of war
 - 5. Punishment of criminals
 - B. Life Cycle
 - 1. Birth and learning period
 - a. Birthing hut, cradle, & flattened foreheads of nobility babies
 - b. Care of tiny babies
 - c. Name of baby
 - d. New parents' rules and children's rules
 - e. Grandparents' education of babies and young children
 - f. Teenage ceremonies
 - 2. Working period
 - a. Marriage customs (gift exchanges)
 - b. Gathering of food by men and women
 - c. Building houses
 - 3. Old-Age Period
 - a. Salish belief about death and funeral custome
- IV. Religion
 - A. Importance in everyday life
 - B. Animals and natural objects (like rocks or mountains) as spirits
 - C. Teaching children religion
 - D. Shamans duties and punishments

- E. Rituals and Ceremonies
 1. Potlatches and feasts
 2. First Salmon and Spirit Dances
 3. Rattles, bullroarers, and dancing costumes
- V. Clothing
 - A. Men and children in summer
 - B. Women's clothing
 - C. Cedar-bark and other fabrics
 1. Dog hair, goat wool, and fur
 - D. Cold weather clothing and footwear
 - E. Robes, blankets, and capes
 - F. Decorations and ornaments
 1. Jewelry of shells, animal teeth, bear claws
 2. Dentalium shells and where they are found
 3. Body paints
 - G. Hairstyles of men and women, and men's beards
- VI. Fishing and Hunting
 - A. Hunting
 1. Methods of killing animals
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 1. Nets and traps
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 - C. Kinds of canoes
- VII. Food and its preparations
 - A. Kinds of fish
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- VIII. Cooking utensils and tools
 - A. Stone, wood, and bone
- IX. Baskets
 - A. Uses of baskets
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- X. History
 - A. Trading of Native Americans and European explorers
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 - C. Reservations
 - D. Salish population today and tribal centers to visit
 - E. Chief Sealth and Seattle

GLOSSARY

Adze:	An axe-like tool used for carving or shaping wood
Anthropologist:	A scientist who studies the ways of life of humans now and long ago
Awl:	A sharp, pointed tool used for making small holes in leather or wood
Coiling:	A way of weaving baskets which looks like the basket is made of rope coils woven together
Culture:	The behaviors, living patterns, and products of a group of people
Dialect:	Ways of speaking a language in different parts of a country, like a Southern accent or a western cowboy twang
Dip net:	A fishing net with long handles. Woven netting was attached to a thin willow branch, bent and tied into a circle. A handle was then attached to the branch.
Drought:	A long period of time without rain
Dwelling:	A building where people live
Fasting:	Going without food and/or water
Fletching:	Feathers attached to the back end of an arrow
Fresh-water:	Water from rivers or streams; water which contains no salt
Gill net:	A flat net hanging vertically in water to catch fish by their heads or gills
Heir:	A person or persons who are given the belongings of someone who has died
Heritage:	Something passed down to people, whether it be a talent or object, from their long-ago relatives
Hibernating:	To spend each winter sleeping, as a bear does

GLOSSARY (continued)

Rite or Ritual:	A ceremony that is always performed the same way
Run of fish:	When fish return to fresh water where they were spawned (born)
Shaft:	The stick part of an arrow
Shaman:	Man or woman believed to be in direct contact with spirits
Siene net:	A long fishing net which hangs vertically in the water, encircling and trapping fish when it is pulled together
Sinew:	Stretchy tendons of animals
Spawn:	The eggs laid by fish
Territory:	Land owned by someone or something
Theory:	A researched guess about something
Travois:	A frame slung between two poles to carry belongings; pulled by an animal, usually a dog or horse
Trespassing:	Entering a territory without permission
Twining:	A method of weaving baskets by twisting fibers, rather than coiling them around a support fiber
Wampum:	Polished shell beads strung on string and used as money by Native Americans

NATIVE AMERICAN WORDS WE KNOW AND USE

PLANTS AND TREES

hickory
pecan
yucca
mesquite
saguaro

ANIMALS

caribou
chipmunk
cougar
jaguar
opossum
moose

STATES

Dakota – friend
Ohio – good river
Minnesota – waters that
reflect the sky
Oregon – beautiful water
Nebraska – flat water
Arizona
Texas

FOODS

avocado
hominy
maize (corn)
persimmon
tapioca
succotash

GEOGRAPHY

bayou – marshy body of water
savannah – grassy plain
pasadena – valley

WEATHER

blizzard
Chinook (warm, dry wind)

FURNITURE

hammock

HOUSE

wigwam
wickiup
tepee
igloo

INVENTIONS

toboggan

BOATS

canoe
kayak

OTHER WORDS

caucus – group meeting
mugwump – loner politician
squaw – woman
papoose – baby

CLOTHING

moccasin
parka
mukluk – slipper
poncho

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2. Northwest Coast



1. Arctic



1A. Subarctic



5. Plateau



3. California



7. Eastern Woodlands



8. Southeast



5A. Basin



4. Southwest



6. Plains

**GEOGRAPHIC REGIONS
OF THE NORTH AMERICAN CONTINENT**

*A detailed book on the
Coast Salish Peoples
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Mary Null Boulé taught in the California public school system for twenty-five years. Her teaching years made her aware of the acute need for well-researched regional social-studies books written for elementary school students. This series, Native Americans of North America, fills a long-standing need in United States education. Ms. Boulé is also author and publisher of The Missions; California's Heritage, a series of 21 books, and CA Native American Tribes, a 26 book series. She is married and the mother of five grown children.

Illustrator Daniel Liddell has been creating artistic replicas of Native American artifacts for many years, and his paintings reflect his own Native American heritage. His paternal grandmother was full-blood Chickasaw.

COAST SALISH PEOPLE

