

## Chapter 1 : Coast Salish Essays » Books » Talonbooks

*A collection of several essays by scholar Wayne Suttles, who is an expert in the field of Coastal Salish studies. Due to the fact that these are several individual essays, the collection is quick to read through if you pace yourself.*

External[ edit ] Neighboring peoples, whether villages or adjacent tribes, were related by marriage, feasting, ceremonies, and common or shared territory. Ties were especially strong within the same waterway or watershed. There existed no breaks throughout the south Coast Salish culture area and beyond. There existed no formal political institutions. Similarly in Canada there were ties between the Skwxwumesh and Sto: There was little political organization. Warfare for the southern Coast Salish was primarily defensive, with occasional raiding into territory where there were no relatives. No institutions existed for mobilizing or maintaining a standing force. The common enemies of all the Coast Salish for most of the first half of the 19th century were the Lekwiltok aka Southern Kwakiutl, commonly known in historical writings as the Euclataws or Yucultas. Regular raids by northern tribes, particularly an alliance between the Haida , Tongass , and one group of Tsimshian , are also notable. With earlier access to European guns through the fur trade, they raided for slaves and loot. Their victims organized retaliatory raids several times, attacking the Lekwiltok. Society was divided into upper class, lower class and slaves, all largely hereditary. Many Coast Salish mothers altered the appearance of their free-born by carefully shaping the heads of their babies, binding them with cradle boards just long enough to produce a steep sloping forehead. The children of slaves were born into slavery. This was particularly the case for the southern Coast Salish where the climate was even more temperate. When both adult siblings die, their children would be brought under the protection of surviving brothers and sisters out of fear of mistreatment by stepparents. A seated human feature bowl was used in a female puberty ritual in Secwepemc territory which helps women give birth. There are many bowls that have basic designs with animal features on the surface. Similar bowls will have more decorations including a head, body, wings, and limbs. A seated figure bowl is more complex in design depicting humans being intertwined with animals. Material wealth according to natives within the Northwest included things such as land, food resources, household items, and adornments. Wealth was required to enhance their status as elite born, or through practical skills, and ritual knowledge. Wealth was not meant to be hidden and is publicly displayed through ceremony. Recreation[ edit ] Games often involved gambling on a sleight-of-hand game known as slahal , as well as athletic contests. Games that are similar to modern day lacrosse , rugby and forms of martial arts also existed. The relations of soul or souls, and conceptions of the lands of the living and the dead were complex and mutable. Vision quest journeys involving other states of consciousness were varied and widely practised. The Duwamish had a soul recovery and journey ceremony [17] and legends. They also had many ceremonies and celebrations. The Quileute Salish people near the Port Townsend area had their own beliefs about where souls of all living things go. The shamans of these people believed everything had five components to its spirit; the body, an inner and outer soul, its life force, and its ghost. It is the job of the Shaman to travel to the underworld to save the individual by recovering the soul while it is travelling between the two worlds. It is believed that the spirits are able to come back amongst the living and cause family members to die of sickness and join them in the afterlife. Living individuals were terrified of the intentions of the spirits who only appear during the night, prompting Salish people to travel during the day and staying close to others for protection. The individual must walk along a trail passing through bushes and a lake to reach a valley that is divided by a river where they will reside. Coastal Salish people believe that through dances, masks, or ceremonies they express themselves through the spiritual powers that they are given. Spirit dancing ceremonies are common gatherings during the winter for members of the community to show their spirit powers through song, or dance. Oftentimes members of the community will get together to show their powers at the longhouse floor, where the spiritual powers are for the individual alone for each member to share and display various songs. Also used by many groups were pit-houses , known in the Chinook Jargon as kekuli see Quiggly holes. The villages were typically located near navigable water for easy transportation by dugout canoe. Houses that were part of the same village sometimes stretched for several miles along a river or watercourse. The interior walls

of longhouses were typically lined with sleeping platforms. Storage shelves above the platforms held baskets, tools, clothing, and other items. Firewood was stored below the platforms. Mattresses and cushions were constructed from woven reed mats and animals skins. Food was hung to dry from the ceiling. The larger houses included partitions to separate families, as well as interior fires with roof slats that functioned as chimneys. The gambrel roof was unique to Puget Sound Coast Salish. House pits and stone tools have been found in association with certain sites. Methods used include use of a total station for mapping the sites as well as the creation of simple test pits to probe for stratigraphy and artifacts. Native groups along the Northwest coast have been using plants for making wood and fiber artifacts for over 10, years. Anthropologists are searching for aquifer wet sites that would contain ancient Salish villages. These sites are created by a series of waters running through the archaeological deposits creating an environment with no oxygen that preserves wood and fiber [36] The wet sites would typically contain perishable artifacts that were used as wedges, fishhooks, basketry, cordage, and nets. Diet[ edit ] Provisionally, this is primarily southern Coast Salish, though much is in common with Coast Salish overall. Anthropogenic grasslands were maintained. The south Coast Salish may have had more vegetables and land game than people farther north or among other peoples on the outer coast. Salmon and other fish were staples; see Coast Salish people and salmon. There was kakanee, a freshwater fish in the Lake Washington and Lake Sammamish watersheds. Butter clams, horse clams , and cockles were dried for trade. Hunting was specialized; professions were probably sea hunters, land hunters, fowlers. Water fowl were captured on moonless nights using strategic flares. The managed grasslands not only provided game habitat, but vegetable sprouts, roots, bulbs, berries, and nuts were foraged from them as well as found wild. The most important were probably bracken and camas ; wapato especially for the Duwamish. Many, many varieties of berries were foraged; some were harvested with comblike devices not reportedly used elsewhere. Acorns were relished but were not widely available. Regional tribes went in autumn to the Nisqually Flats Nisqually plains to harvest them. In January, they would gather along the river banks to catch salmon. By May, Salmonberry sprouts would be eaten with salmon eggs. Men would hunt deer and elk, while women gathered camas and clams from the prairies and beaches. By the summer, steelhead and king salmon appeared in masses along the rivers, and berries were abundant in the forests. It first appeared in , now available online from UPenn Digital Library.

### Chapter 2 : Coast Salish Essays by Wayne Suttles ( , Paperback) | eBay

*Get this from a library! Be of good mind: essays on the Coast Salish. [Bruce Granville Miller;] -- The Coast Salish peoples of western Washington and British Columbia have never been subjected to the same concerted anthropological scrutiny as have their Northwest Coast counterparts.*

Be of Good Mind: Essays on the Coast Salish Bruce G. I would have liked to have heartily recommended a new work of such breadth, but I cannot. In the interests of full disclosure I should first declare a bias in reviewing this compilation of ten essays, which arises from the fact that my own work precisely on the subject of the book has been ignored. I should not be surprised by the omission of my own work, for much else from scholarship other than that of the contributors and their teachers who unfailingly cite each other is either neglected or disparaged. Duff has it right at No. In fact, the discrepancy is in the footnote citation in the present volume n. The few exceptions to the axe-grinding essays collected here include that of archaeologist Colin Grier, whose approach contains all the modesty in regard to previous sources that one would expect from a devoted scientific investigator. Critical thinking and a well-structured argument provide an engaging discussion of restrictions in the application of ethnographic narratives to questions posed during archaeological inquiry. Grier acknowledges that his views may be dismissed as academic or irrelevant to contemporary Coast Salish political concerns , but he contends that the pursuit of a more carefully constructed prehistory will achieve, in the end, more beneficial understanding all round The majority of the contributions in Be of Good Mind seem more clearly devoted to the task of creating a new paradigm out of current political aims. This is made most apparent by Daniel Boxberger and should therefore be cited fully: Not only does our relationship with Coast Salish communities depend upon this perception but our moral and ethical commitments demand it. Many of the contributors to Be of Good Mind subscribe to the notion that the process of interpreting factual knowledge into palatable current weaponry is the job of the anthropologist and historian. Can a seeker of the truth respect this new expediency? Coast Salish Spirit Dancing: The Survival of an Ancestral Religion. University of Washington Press. Anthropology in British Columbia. Kennedy, Dorothy and Randy Bouchard. Sliammon Life, Sliammon Lands. The Chilliwacks and Their Neighbours.

## Chapter 3 : American Indians of the Pacific Northwest Collection

*This book is a compilation and revision of essays written by Professor Wayne Suttles, one of the best scholars of the culture, social relations, and environments of the native Americans known as the Coast Salish tribes.*

Excerpt from Term Paper: The Coast Salish people seemingly have some similarities with other cultures in the Pacific Northwest Coast. An analysis of their traditions and customs and ceremonies and celebrations demonstrates that they are different from the other cultures, which make them distinct people. The process of proving this thesis will entail examining a brief history of Coast Salish people and thorough evaluation of their traditions and customs as well as ceremonies and celebrations. The Coast Salish People of British Columbia As previously mentioned, Coast Salish is a term that refers to several distinct languages from one branch of the huge Salishan language family. The Coast Salish people are a group of linguistically and ethnically related Indigenous people from the Pacific Northwest Coast who currently live in British Columbia and Washington State. This people group is made of several tribes with varying distinct cultures and languages "Coast Salish Fast Facts," p. The cultures of Coast Salish people vary significantly from those of their northern neighbors to an extent that they are one of the few indigenous cultures along the coast of British Columbia. Based on recent statistics, it is estimated that there are more than 56, Coast Salish people in British Columbia and more than 28, in Washington State. Notably, the Coast Salish people and tribe comprise three geographically divided areas i. Even though there is no one language that is known as Coast Salish, these people are a cultural and ethnographic designation. According to archaeological evidence, Coast Salish people have inhabited parts of the coastal region of British Columbia and Washington State since B. The Coast Salish people are currently attempting to regain their language and culture that was nearly lost following the loss of their lands and lifestyles. Despite having a complex society, the Coast Salish people settled in permanent homes that were built of timber and grew significantly in the region. The other features of the early settlement of these people included a stable diet of salmon and abundance of seafood, plants, and wildlife. In the initial years of their settlement along the coastline of Northwest United States and Canada, the Coast Salish people spiritual traditions and customs entailed deep relationships with the spirit world. The spirit world included guiding spirits, ancestors, and animal spirits though most of them became Roman Catholics following the arrival of missionaries in the s. This implies that the social interactions among various groups in Coast Salish communities were based on these networks, though knowledge regarding the social interactions among certain groups in these communities is relatively uneven. There were also smaller networks or spheres of interaction within the wider and complex social and economic relations among Coast Salish communities. Coast Salish communities divided themselves into local units that were integrated through a regional network that acted as the basis of redistributing people, information, and food across the wider area Kennedy Marriage relations among these people established economic links and contributed to social and political alliances. In addition to marriage ties, kinship in these communities developed from practical and complex strategies and act as important factors for the development of networks for social interactions. Moreover, kinship and marriage act as crucial parts of biological, social, and cultural reproduction. Coast Salish people utilized marriage and kinship to promote exchanges and distinguish social groups. Traditions and Cultures of Coast Salish People As previously indicated, Coast Salish people are currently regaining their culture and language that was nearly lost following the loss of their lifestyle and lands. However, throughout their existence, these people have had various traditions and cultures that distinguish them from other cultures in British Columbia. Some of the major components of the cultural beliefs and traditions of Coast Salish people include Maintenance of Natural Resources One of the major issues among Coast Salish communities that transcend political boundaries is focus on the maintenance of natural resources. These people focus on the preservation and restoration of the Salish Sea natural resources, which is the foundation of their culture. Coast Salish people have an overwhelming desire and commitment to preserve, safeguard, and manage natural resources of the Salish Sea. These attempts contributed to the formation of the Coast Salish Gathering whose main objective is to engage in co-management of resources of the Salish Sea. The increased focus on maintenance of natural resources by

Coast Salish people is based on the belief that the earth is the ultimate source of knowledge and nourishment. This is primarily because the earth acts as a source of food, clothing, shelter, and medicine. Dependence on Fishing From the beginning of their existence, Coast Salish people have relied on fishing as the foundation of their culture and survival. Consequently, these people developed the commonly utilized methods of fishing i. The purse seine, the weir, and the reef net. Throughout all generations, the Coast Salish people observe ceremonies and recognize legends associated with salmon and salmon fishing, which offer proof of the holy relationship between their culture and history and salmon. The abundance of salmon in Puget Sound each spring and fall forced the Coast Salish people to create indigenous fishing tools and techniques to capitalize on the great gift of salmon "Coast Salish Peoples," p. The foundation of the Salish society and communities was the class system of rich families that act as the basis for religious beliefs and practices. Despite differences in forms, Coast Salish people believe in guardian spirits and transformation between human and animal. As an important part of the Northwest Coast Culture, religious customs and beliefs were passed down orally through the use of songs, stories, and dances "The Northwest Coastal People," par 1. Similar to other people and groups in the Northwest Coast, Coast Salish people believed that they were surrounded by supernatural beings all the time that interfered with the natural world. Moreover, their culture emphasized that there was a link between spirits and all living things. Coast Salish people also have complex and mutable relations of the living and the dead and soul or souls. The arrival of missionaries in mid s had a significant impact on the religious beliefs, customs, and practices of Coast Salish people. Missionaries introduced Christianity and Catholic faiths that resulted in the neglect of most of the old religious traditions and customs. In essence, most of the existing stories about old religious customs and practices were derived from the memory of elders and few individuals who recorded oral stories. While the Catholic faith has become a major facet of the religious beliefs and practices of Coast Salish people, there are attempts to reconcile Christian beliefs and respect for traditional religious beliefs and practices. Artwork Artwork, which is found in various forms, is another major component of the traditions and cultures of Coast Salish people. The significance of artwork in these traditions and cultures was fueled by the fact that Coast Salish people were experts of painting and carving in a distinctive style that portrayed various things like mythical figures, animals, spirit beings, and human beings.

## Chapter 4 : Coast Salish - Wikipedia

*The Coast Salish people are a group of linguistically and ethnically related Indigenous people from the Pacific Northwest Coast who currently live in British Columbia and Washington State. This people group is made of several tribes with varying distinct cultures and languages ("Coast Salish Fast Facts," p. 1).*

Research Projects Ongoing research concerning international borders and Indigenous peoples; use of Human Rights Tribunals by Indigenous peoples; ways in which legal processes redefine Indigenous peoples and rights; non-recognized Indigenous peoples. Currently working on homelessness among Indigenous people as part of a Seattle University based international project, applying spiritual traditions to contemporary problems. I have been a professor at UBC since My research concerns Indigenous peoples and their relations with the state in its various local, national, and international manifestations. In recent years my work has particularly overlapped with colleagues in archaeology and in law. I have served on a number of occasions as an expert witness in Indigenous litigation in the United States and Canada, including, United States v Washington a treaty case and, the Radek case before the BC Human Rights Tribunal, a precedent-setting case regarding Aboriginal presence in public spaces and racial profiling. I am a member of the board of the Museum of Vancouver and chair of the collections committee, which has initiated a progressive program of repatriation to First Nations. Refereed Books sole author *The Problem of Justice: Tradition and Law in the Coast Salish World*. University of Nebraska Press. *The Politics of Non-Recognition. Recognizing Aboriginal Narratives in the Courts*. Essays by Bruce Granville Miller. *Transformations in the Field*, Lincoln: Essays on the Coast Salish. University of British Columbia Press. *Tribal Reorganization After Federal Acknowledgment*. *Journal of Ethnic Studies* 17 2: Volume 7, *Indians of the Northwest Coast. Comparative Evidence from the Northwest Coast*. *American Indian Culture and Research Journal* 17 2: *The Puget Sound Case*. *American Indian Quarterly* 18 1: *American Indian Culture and Research Journal* 18 2: *Role Flexibility and Politics*. *The Journal of the National Center* 6 2: *American Indian Culture and Research Journal* 19 3: *American Indian Culture and Research Journal* 21 1: Boxberger and Bruce G. *A Response to Tollefson*. *Pacific Northwest Quarterly* 89 3: *A Sacred Site in Court*. *American Indian Quarterly* 22 1: *Or Middle Ground Lost*. *Wicazo Sa Review* 18 2: *American Behavioral Scientist Theme Issue* 50 4: *Community Responses to Apology, Reconciliation, and Reparations*. *American Indian Culture and Research Journal* 30 4: *American Indian Culture and Research Journal* 36 2: *Brazil and Canada*, *American Indian Quarterly*. University of Oklahoma Press. *Multicultural History Society of Ontario*. Michael Kew and Bruce G. In *Aboriginal Peoples of Canada: A Short Introduction*, ed. University of Toronto Press. *Northwest Coast Ethnology, Traditions and Visions*. Essays on Regional and Trans-boundary History. *Transformations in the Field*. Bruce Granville Miller, ed. In *The Contemporary Coast Salish: In The Literary Review of Canada* 2 3: In *The Literary Review of Canada* 3 7: In *The Literary Review of Canada* 4 3: *Current Anthropology* 53 5: By David Leo Milward.

*Brings together the views of Aboriginal leaders, anthropologists, historians, archaeologists, and linguists about how Coast Salish lives and identities have been reshaped by two colonizing nations.*

Tweet Weaving with spun yarns was a defining characteristic of pre-Contact Coast Salish civilization in the Salish Sea the marine waterways of what are now Washington and British Columbia , together with the cultivation of food plants such as camas *Camassia* spp and the construction of coastal clam gardens. Traditional Salish yarns utilized a variety of gathered materials such as duck down, mountain-goat wool, and fireweed cotton, but the primary material was the hair of a distinct dog breed selected for a long, soft, white undercoat. Woolly-dog flocks were a common part of Coast Salish village life and a substantial expense, and the production of woolens was a significant source of portable, storable wealth for Coast Salish families that was typically controlled by women. Introduction of cheap machine-spun yarns in the s resulted in the neglect of dog flocks and loss of the woolly breed, although many Coast Salish women continued to earn their livelihood from weaving and knitting. Discovery of a single documented specimen of a woolly dog at the National Museum of Natural History in has made it possible to identify the nearest living relatives of this breed. Colorful Woolens from Dogs Bred for Clothing Accustomed to seeing Native peoples of the Pacific Coast clothed in furs and skins, Spanish sailors accompanying Juan Francisco de la Bodega y Quadra on the first European exploration of the Salish Sea in were astonished to find Coast Salish villagers in colorfully decorated woven woolens, apparently of their own manufacture. The following spring, exploring the vast natural harbor he named Port Orchard Bay in what is now Kitsap County, George Vancouver also saw Coast Salish dogs "all shorn as close to the skin as sheep are in England; and so compact were their fleeces, that large portions could be lifted up by a corner without causing any separation" Vancouver, Twenty years later, in his exploration of the British Columbia river that now bears his name, Simon Fraser encountered finely woven "rugs" made of dog hair or mountain-goat wool Howay, His shipmate George Sinclair wrote in his log for June 10, , "They have no domestic animal except the dog, which are quite numerous" and a source of yarn for spinning, like the sheep of Europe Charles Wilkes These dogs are bred for clothing purposes. The hair is cut off with a knife and mixed with goosedown and a little white earth, with a view to curing the feathers" Kane, He also described hand-spinning and the use of a loom, both of which also appear in his field sketches and in a large oil painting of the interior of a Coast Salish cedar-plank house, which he completed after his return to London in Later observers referred to yarn mixtures that included wild-goat wool from the Cascade and Olympic mountains as well as duck down and fireweed cotton. British naturalist John Keast Lord , who traveled the Salish Sea in the s with the British boundary survey team, reported in his memoirs that "Along the coast several tribes at one time kept dogs of a peculiar breed, having long white hair, that were annually shorn as we shear sheep, and the hair so obtained was woven into rugs, sometimes mixed with the wool of the mountain goat, at others duck feathers, or wild hemp, finely carded" and woven on a loom of their own invention Lord, George Vancouver likened Coast Salish wool dogs to Pomeranians: In his oil painting now at the Royal Ontario Museum, Paul Kane depicted a small poodle-like dog sitting patiently beside a Coast Salish loom. Lord surmised that the native dogs actually originated in Japan, where there were dogs of similar appearance. It is due to accident that the American naturalist C. Kennerly , while collecting specimens in the s as a member of the American boundary survey team, supplied science with what is now the only known specimen of a woolly dog. National Museum in Washington, D. The reference to shearing indicates that Mutton, who "Mr. Gibbs" -- pioneering ethnographer and linguist George Gibbs , another member of the survey team -- may have obtained from Salish villagers in southwest British Columbia, was a woolly dog. More recently, Caroline Solazzo and her colleagues used proteomic techniques to confirm that Coast Salish blankets collected in the early- to mid-nineteenth century were indeed a mixture of dog hair with other fibers including mountain goat wool. How Woolly Dogs Were Bred Although many early explorers and settlers recognized the importance of dog-hair weaving to Coast Salish peoples, they recorded little about the dogs themselves, how they were bred, fed, or trained. By the time that anthropologists began raising these questions

in the twentieth century, woolly dogs had long disappeared as a distinct, managed breed. Only a few clues survived in the memories of older people. Canadian anthropologist Diamond Jenness recorded some woolly-dog traditions in the s: During the sockeye and humpbacked salmon season the Indians commonly abandoned them on islands with whatever dried fish remained over from the winter; then they recovered them in autumn and sheared them with mussel-shell knives" Jenness, Similarly William Elmendorf learned that the "wool dog" of the Coast Salish people living along Hood Canal "was a special, separate breed with long hair shorn and used in woven textiles," and was known by a name that means "long-haired dog" The Structure of Twana Culture, Wool dogs lived in the house with their owners and were given special care and a different diet from the hunting breed. Owners tried to prevent their interbreeding with hunting dogs. Dogs were named, highly valued and often buried wrapped in a blanket. Dog remains and dog burials are not uncommon in Coast Salish archaeology. A dog buried with a young woman was unearthed on Lopez Island by a University of Washington field school in DNA extracted from archaeological dog remains provides physical evidence for Coast Salish villages maintaining locally distinct dog breeds. Stable isotope analysis of a fragment of a woven blanket from the lower Fraser River by Rick Schulting revealed that the hair came from an animal that was primarily eating fish. Indeed, analysis of archaeological remains from the lower Columbia River an area that was not Coast Salish but part of the Salish Sea trade network by Kenneth Ames and colleagues found that dogs ate proportionately more fish than their human companions. Dried salmon would have been a perfect year-round dog food, made possible only by the large scale on which the Coast Salish produced dried salmon from reef-net fishing and river weirs. The Antiquity of Dog Woolens It has long been recognized that the Coast Salish loom and weaving technique are unique and not derivative of any European, Asian, or South American weaving tradition. The antiquity of this textile tradition is unknown since neither the soft products, nor the wooden implements used in spinning and weaving, have been preserved in archaeological sites thus far investigated inside the Salish Sea. An indirect clue comes from the archaeology of Coast Salish fisheries. Feeding an adequate number of dogs for a textile industry required a large surplus of dried salmon. A simple hook-and-line fishery could not possibly feed both humans and dog flocks. Hence the rise of large-scale fishing technologies was a pre-condition for weaving. Julie Stein has suggested that rapid population growth in the Salish Sea roughly 2, years ago was a result of an intensification of salmon fisheries. Marco Hatch was able to demonstrate, using the genetic identification of salmonid remains in a Lopez Island archaeological site, that reef-net fishing replaced hook-and-line technology at least 1, years ago. The woolly dog itself offers a clue. It was necessarily bred for a consistent fluffy white coat with long guard hairs some time after its ancestors traveled by land or by sea from northeast Asia to northwestern North America. As the study of archaeological dog DNA improves, the dating of changes in genes governing pelage will provide the marker for the rise of a distinctly Salish textile industry. Why Woolly Dogs Disappeared The decline of the woolly dog began with the establishment of fur-trading posts at the Fraser River and Nisqually deltas in the s, and their introduction of inexpensive machine-made blankets from mills in the British Isles and New England. A traditional blanket required a flock of salmon-eating dogs, whereas a machine-made blanket could be purchased for a few beaver skins. Coast Salish women continued to make their living from textiles well into the early twentieth century, including as dressmakers and milliners, but without their dogs, which no longer had practical value. A glass-plate negative taken by James Orville Booen in the mids now in the collection of the Chilliwack Museum and Archives shows a dog in the arms of two young Native women that has been identified as a woolly dog. On the other hand, longhaired pure-white dogs were probably rare in Coast Salish communities after the s, and sports with these characteristics may have been called "woolly dogs" without actually sharing the original genotype. This may explain stories that Elmendorf heard about two men on Hood Canal that purportedly owned woolly dogs between and Elmendorf himself concluded that the original woolly breed had "probably been long extinct" The Structure of Twana Culture, At about the same time, Diamond Jenness wrote that he had "noticed an old, creamy-white dog on the east Saanich reserve that seemed to carry some of the old strain," and learned that it was being sheared for knitting mittens Jenness, These were isolated cases of individual dogs, with no evidence that selective breeding continued to be practiced anywhere in the Salish Sea. Early settlers and explorers referred to dogs kept for other purposes including hunting. This animal

USNM is similar in size and overall physique to Mutton, but with short light brown hair that would have been useless for spinning yarn. They were taught to drive deer and elk into deep water and to raise mountain goats" Barnett, The hunting breed was reputedly "small and thin, in coat and build like a wire-haired terrier, with a ruff around the neck," and disappeared not long after contact with European dogs The Structure of Twana Culture, Kennerly encountered feral packs of mongrel dogs during the first decade of European settlement. An extraordinary photograph taken in near the mouth of the Fraser River shows a number of Coast Salish people standing in front of cedar-plank houses, with at least four dogs visible Waterman, Plate 8. The dogs are terrier-like but shorthaired, with black markings, and do not resemble Mutton in any way. They appear more closely related to the so-called Tahltan "bear dog," documented in a single historical photograph of the same period. The Tahltan breed is a useful comparison with the woolly dog. Tahltan people live in the far northwest of British Columbia and are linguistically and culturally unrelated to Coast Salish. The hunting dogs kept by the Tahltan were recognized as a distinct breed by the Canadian Kennel Club in but had disappeared by the s. Genetically, they formed a distinct group from the woolly dog. Small, shorthaired, black and white, they resembled Fox or Rat terriers, which also were originally bred for hunting, albeit in Bronze Age Europe. Many Native American peoples may have selected their hunting dogs for distinctive shapes and color patterns, but none other than Coast Salish appear to have selected for spinnable hair. Cultural Significance Archaeologist Dale Croes argues that weaving technologies represent a "defining characteristic" of the Coast Salish socioeconomic system "The Salish Sea". According to Wayne Suttles, women were usually the owners of flocks and looms, as well as cedar-bark-collecting areas for basketry "Central Coast Salish," The status and power of pre-Contact Coast Salish women was secured by the value of textiles as a medium for storing, trading, and displaying wealth. Coast Salish women continued to earn a livelihood from textiles in the half-century following contact. As elder Mary Hansen told this author 40 years ago, "nice Victorian white ladies had their outfits made for them by nice Indian ladies. Indeed, when James Cook and his Royal Navy expedition stopped at Nootka Sound on Vancouver Island, where Nuu-Chah-Nulth people linguistically related to the Makah lived, he saw a few woolen blankets but the Nootkans could not tell him what animal provided the wool Howay, A generation later, when John Jewett spent two years as a captive of the Nuu-Chah-Nulth at Nootka Sound, he was told that woolen blankets were "procured from tribes to the south" Howay, This would have been in the s, about the time that woolly dogs were going out of fashion among Coast Salish people. It should be borne in mind that both the Makah at Ozette and Neah Bay, and the Kwakiutl of the northern Strait of Georgia, lived on the Coast Salish frontier and could have learned weaving from neighboring Coast Salish villages. Dogs eat flesh; sheep eat herbage. Feeding a herd of dogs with salmon required diverting a substantial and expensive part of the supply of food for people. All other things being equal, dog woolens required far more labor than sheep woolens. Coast Salish people of the mid-nineteenth century made the practical decision to exchange their salmon for machine-made sheep-hair yarns and cloth that they could cut, stitch, and sell back to European settlers. A woman weaves as a woolly dog look on, ca. Russel Barsh, Wayne Suttles, and J. Oxbow Books, , ; Kenneth M. Lee Lyman, and Virginia L. Barsh, "Backfire from Boldt: Barsh, "Puget Sound Indian Demography Migration and Economic Development," Ethnohistory, Vol. Journals from the Expedition of ed. Crockford and Cameron J. Croes, "The Salish Sea: Purdy Boca Raton, FL: Kroeber, The Structure of Twana Culture: Bentley, , ; Jennifer A. Koestler, and Matthew J.

**Chapter 6 : Bruce Miller | Department of Anthropology**

*Be of Good Mind* is promoted as revealing "how Coast Salish lives and identities have been reshaped by two colonizing nations and by networks of kinfolk, spiritual practices, and ways of understanding landscape" (back cover).

I am traversing a long pathway toward the open doors of the spirit lodge, and the sound of drums and hypnotic chanting escape from inside— far in the distance a coyote howls, drawing my attention upwards to the crescent moon hung high in the infinite void of the evening sky. I am beginning to hallucinate— the surreal and synaesthetic experience of this virtual environment drawing me deeper into its irresistibly seductive digital dreamscape— I pass through the entrance of the lodge and I suddenly find myself a participant in a sacred ceremony, dancing and moving about in a frenzy to the dizzying sounds of powwow drums thundering and reverberating off the walls. I watch the smoke from the fire travel upwards and escape through an opening in the roof— and I begin to feel the piercing gaze of the many faces on the totem obelisks that stand against the caustic, bright-red walls of the room. For the moment I am still aware that this is only an artificially produced trance enabled by my technological immersion in a computer-generated hologram— but this is an awareness of which I am becoming increasingly uncertain. Feeling the ground give way beneath my feet I begin to drift around the room— terrified, yet strangely calm, I have the uncanny sense that my body is disappearing— but at the same time I am hyper-aware of its fleshly presence. Vanishing, and now almost invisible, I have the feeling that I have been possessed by some mystical and unnatural force— paralyzed by a momentary flash of panic, a crowd of indiscernible voices again fills the air and I am comforted and pacified by their spectral presence— and my urge to resist is subdued. Then, suddenly, a cacophonous screech from the great eagle spirit causes the walls of the lodge to shudder— and I begin to feel nauseous as this ecstatic feeling of disembodied-embodiment awakens feelings in me of a kind of psychoexistential transformation that has about it the quality of some ancient initiation ritual. The drumming intensifies and comes to a delirious crescendo, and I have now completely lost the ability to discern where one reality ends and the other begins— though this question has now altogether lost its importance and urgency— I close my eyes, and take a deep breath— and I finally allow myself to be fully taken into the technological abyss. It is an interactive work that, in its first iteration, consisted of a VR helmet and a joystick that immersed a single participant and enabled their navigation in a 3D recreation of a Coast Salish Longhouse. Throughout his artistic career, Yuxweluptun has made numerous artworks that in a general sense engage with questions of Indigenous identity, freedom and self-government from a perspective deeply affected by an oppressive colonial hegemony. In his paintings for which he is more popularly known he has explored environmental, cultural, and sociological issues that are of concern to contemporary First Nations communities, particularly those in the West Coast. In it, the longhouse is a given space in time which I use to show a religious concept, to physically bring people into contact with a native worshipping aspect of life, praying Indians—. What it is like being in a possessed state, feeling rhythmic sounds in a longhouse, feeling sounds go through oneself, feeling a spirit inside you. Second, a special condition for the development of cyberspace and virtuality involves a direct and profound fear of the natural, a fear especially expounded by the rising anxiety about environmental conditions that we are witnessing. She says, A fear of the body, aversion to nature, a desire for salvation and transcendence of the earthly plane has created a need for cyberspace. The wealth of the land almost plundered, the air dense with waste. The water sick with poisons, there has to be somewhere else to go. Second, through a critical examination of scientists Hans Moravec and Norbert Wiener, she proposes that human consciousness was mistakenly equated with information processing machines; our conceptualization of the posthuman, which regards consciousness as a mere epiphenomenon, resulted from this mistake. In our culture you do not have all these fibre optic things and it is quite an interesting mask that virtual reality has produced. I come from a tradition that was passed down in the West Coast. At age fourteen, I was given a mask and it had responsibilities that go with the culture. As the carriers of the mask, we took responsibility for all the peoples who were in this room to dance. In First Nations culture, masks were never seen as mere objects and were taken to be numinous as they were often associated with healing ceremonies in which they acted as a conduit to the realm of the spirits. In my

culture Haudenosaunee or Iroquois the most important masks were those of the False Faces, which were only worn by members of the Society of Faces False Face Society, inclusion and initiation into which depended on an individual being instructed to construct such a mask in a dream. Although no two masks were identical, they were recognizable for the unique characteristic of a broken and crooked nose fashioned in the likeness of the one we call Flint, or the Great World Rim Dweller. Our False Face masks were sacred artifacts, ancient technologies through which the spiritual realm may be accessed and drawn upon for the purpose of healing or guidance. Indeed, the power of the mask is thought to come from its contradictory nature, represented in its aesthetic appearance through a combination of opposites. Surrounded by a flat disk upon which sits two birds is a stylized human-like face characterized by protruding eyes, a bird shaped beak and a fish-like tongue. The bird-fish hybrid represents the merging of the sky and the sea, the aerial and aquatic realms, and thus it becomes a symbol of mediation between distant, conflicting and contradictory elements – night and day, death and life. Can we take it to be simply a technological apparatus, a glorified computer screen that functions only to produce sensorial hallucinations, or is it something more? Conceived of as a mask in the Indigenous context, could we attribute to it a numinous quality so that it becomes more than just an object of technological fascination and instead, like a False Face mask, acts as a conduit to another realm in which the digital code becomes the medium through which spirit-simulations begin to speak? That is, considered as a reversal of the codes of simulation, can technology here become hauntological, where dreams and visions are synonymous with that of technological immersion at the site of the collapse between the boundaries of the virtual and biological organisms? Martin Heidegger once remarked that what was truly uncanny was not the fate of humankind to become increasingly more technological, but rather our complete unpreparedness for this imminent transformation – the impossibility that is, for humankind to really understand our own technological destiny. If we follow Heidegger we might unexpectedly perhaps turn to the psychoanalytic writings of Carl Jung as a way to begin to think technology as a mode of human consciousness. To this end, we might imagine the hidden latent side of the technological, that which always remains concealed beneath the surface and inaccessible to human thought. To begin let us remember that Jungian psychology holds that there is a three-tiered order of psychic realities: From here Deleuze and Guattari propose that the individual is opened to all kinds of becomings with different elements in this series and can experience interconnected ontologies with different animal, or plant, archetypes. Here, becomings are about the formation of an assemblage with machines technology, simulation, virtuality, which entails an interlinking of elements in a rhizomatic multiplicity. Beyond shared psychic-experiences between organic archetypes, and speaking within the context of thinking technology animistically, becomings can and necessarily do also occur between the organic and the technological, the biological and simulation. What I mean by technology becoming-spectral and virtual-phantomality is taken here in the Derridian sense, and follows from the mythology of the Sxwaixwe. On the one hand the VR helmet acts as a technological prosthetic, and on the other hand it produces a technological hallucination in which simulations are simultaneously re-embodied in the subject attached to the device, interlinking and following Deleuze and Guattari forming an assemblage with the human sensorium. To begin we could think of the cyborg a term coined by Manfred Clynes and Nathan Kline in the 1960s to be the ultimate dream of the cybernetic researchers that were the focus of N. Katherine Hayles critique described earlier; the cyborg is emblematic of all the narratives: However for Haraway the cyborg is not our future, but rather our present. The hybrid creature of industrial production, science fiction, and cybernetic research counts today for our lived experience – it is our posthuman ontology. Rather than attempt to reestablish the boundaries that once kept bodies and machines separate, she begins to write an alternate mythology from within the contradictions that the cyborgian hybrid produces. The cyborg disturbs the notion of continuity in its breaching of the boundaries between organism and machine and becomes a symbol for the ironic pleasures found in the collapse of binary distinctions. It stands for the power and the potential for those not afraid of symbiotic kinships, psychic-assemblages and ontological interlinkings with technology what Deleuze and Guattari call becoming and what Jung called shared psychic experiences. The cyborg breaks with the understanding of the individual as a synthesized unit separate and distinct from the technologies and the environment in which it is immersed. It is not an artwork that affirms notions of

technological-transcendence, but rather a work about engaging in shared, co-existing ontologies with the virtual in which the digital code becomes a medium for spirit-possession through the becoming-hauntological of virtuality. Here, the VR helmet, like the Sxwaixwe mask, is an interface, but this time not a conduit to the spirit world of our ancestors but a technology that places the body in a feedback loop with the virtual “forming assemblages, multiplicities, rhizomatic networks and co-existing ontologies. Notes [1] Gregory Cajete, Native Science: Clear Light Publishers, , Art and Virtual Environments, ed. Talon Books, , Walter Phillips Gallery Editions, ,

**Chapter 7 : Coast Salish Woolly Dogs - [www.nxgvision.com](http://www.nxgvision.com)**

*Coast Salish Essays, a collection of sixteen essays written by Wayne Suttles, a recognized authority on the ethnography of the Coast Salish peoples, covers many aspects of the life of the early peoples of the Northwest coast.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: It may well be, of course, that many of them are unanswerable. Analysing the spiritual experience of a missionary who left a ton of written records is difficult enough. Peter Jones Wesleyan Missionary which was assembled by his wife after his death and published by the Methodist church. As missionary hagiography produced for the edification of believers, it is hardly likely to be probing. Indeed, this particular example is indicative of another more general issue. Because of the relative lack of direct evidence, this biography often comes at Jones from an oblique angle. The views that other people had of Jones play a large part in putting the story together and, when the information on him is thin, the supporting actors take centre stage and the surrounding scene becomes more detailed. At these points in the book the prose tends to become wooden. All of which further distances the reader from the main protagonist. In doing so he plays down the importance of his European background and consequently the degree to which he was a bicultural person in a transitional age. And the anguish caused by the prejudiced reaction of many people to his marriage to the English woman, Eliza Field, is made plain enough. Yet the author could have made more of the fact that, both within himself and in his career, Jones was mediating between two cultures. These figures are typical of frontier situations, and by looking at other such individuals Smith would have found penetrating insights into Peter Jones. Biographies are not as simple to write as many believe, and biographies of Indians are particularly difficult. Donald Smith has told the story of Sacred Feathers in as much detail as is available. That the book raises more questions than it answers is perhaps to be expected. As Michael Kew attests in his foreword, Suttles has been a model to students and to his peers. Rather than rest contentedly with explanations of social migrations and cultural borrowings, he turned his attention to the evolution and adaptation of social systems. His model of historical social systems are built upon an understanding of ecological diversity and limits on the one hand and the relationships among value systems, labour organization, and social structure on the other. The second section of this collection offers three essays on Coast Salish worldviews, cultural production, and taxonomy. The following section on European invasion will be of greater interest to the historian. Here Suttles discusses a range of social and cultural responses to the consequences of colonization. For example, these papers remain untouched by the growing literature that analyses colonial relations of aboriginal societies and nation states, the political economic analyses spearheaded by Marxist anthropologists, and feminist views on sexuality and sexual relations and their influence on the division of labour and community leadership. Equally significant is his neglect of the particular impact of the Canadian state on the lives of Coast Salish women who have had to confront the sexist biases of the Indian Act that forced many from their communities and created irreparable rifts between male and female kin. The vital social and economic roles women did and do play await study. Despite these weaknesses, Coast Salish Essays will be essential to course readings and future theoretical developments.

**Chapter 8 : Coast Salish | American Indian Studies | University of Washington**

*The Coast Salish of British Columbia. E 99 S2 B3 Among the An-ko-me-nums of Flathead tribes of Indians of the Pacific coast / by Rev. Thomas Crosby, missionary to the Indians of British Columbia.*

Skitswish and Spokane encampment Each year, Lushootseed people moved through their territories, setting up temporary camps to collect the wealth of land, sea, and river. In late January, they gathered along riverbanks for the first runs of spring salmon, and took large rakes to the shore to comb herring out of the surf. Early spring saw men carving new canoes for the summer. Men began hunting deer and elk, while women gathered camas and clams from prairies and beaches owned by important families. In early summer, steelhead appeared in the rivers and berries appeared in the forests, while tiger lilies and wild carrots provided roots from beds passed on from mother to daughter. As summer progressed, runs of dog, silver, and king salmon crowded into the rivers to be caught by the thousands, while tart huckleberries ripened on upland slopes. Fall was the time for snaring ducks in aerial nets stretched between tall poles, for hunting deer and elk, and for catching smelt on Puget Sound. By November, most of the gathering was complete, and if it had been a good year, the people would have enough food to last through the winter. And as the spirits began to arrive in the towns in December, the annual cycle began again. Puget Sound area girls and baskets Beyond providing food, the landscape supported the rich Lushootseed material culture. Men with woodworking spirits used cedar to create planks and posts for houses, or to make one of six styles of canoe. Women used cedar bark to create decorated watertight baskets and waterproof clothing, and combined mountain goat wool, dog hair, and fireweed fluff to weave elegant blankets. These fine arts drew on the spiritual powers of their makers and were expressions of discipline, expertise, spirit power, and good taste. Far from "noble savages" leaving no trace on the "wilderness," Lushootseed people were environmental managers, transforming their world through their own ecological knowledge. Each year, for example, prairies were burned to renew the bulbs that grew there and to keep the forest at bay. Fishing technology was also a complex mix of science and art. Snuqualmi Jim described in the s the construction and use of a fish weir: Several sets of alder wood poles were set up tripod fashion across a river or creek where the water was quite shallow. The whole stream was fenced off with willow staves about eight feet long and one to two inches thick, stuck side by side in the river bed and lashed together with string. The row of willow sticks was fastened to the tripods, which were held together by a long pole. The water came to half the height of the willow sticks. Each tripod had a platform above the water which was about six feet square. The fisherman stood on this holding a long pole with a dip net about four or five feet long at the end. In coming up the river, the salmon were held back by the fence and the water at the trap would be full of fish. The men on the platforms took the salmon out of the water with their dip nets and clubbed them to death Such a weir was called stukwalukw. While weirs and other fishing technologies were designed to maximize the number of salmon caught, Lushootseed people knew to manage the resource. They left enough salmon to spawn, and ceremonies like the First Salmon, in which the bones of the first fish caught were returned to the water, ensured good relations between the Human People and the Salmon People. This combination of practical and spiritual knowledge is at the heart of Huchoosedah. Weaving a Life Together: These cedar structures could reach five hundred feet in length and housed several families, each with their own fire hearth sending smoke up a hole in the roof. The way Lushootseed people talked about their houses revealed these connections. Similar words were used for human skin, house walls, canoe hulls, and the edge of the world, while the roof ridge of a house was imagined as a spine, a river, and the Milky Way. Cedar posts holding up the roof, painted or carved with the power spirits of the leading family, were described both as human limbs and as pillars supporting the sky. Within this universe, cleaning a house, bailing a canoe, and curing an illness all were ways to set the world right. Swinomish potlatch house, Lushootseed houses also reflected relationships among people. The owners of the house, who led most day-to-day and ceremonial tasks, had their fire in a front corner away from doorway drafts. Common people had hearths along the sides and back, while slaves, captured from neighboring communities, found space where they could. In short, where a person sat in the house reflected where they sat in Lushootseed society. Beyond the house,

Lushootseed people organized themselves into autonomous towns, in contrast to the large tribes elsewhere. Far from isolated, these towns were linked through trade and marriage to other communities in Lushootseed territory and beyond. While conflict sometimes erupted between towns, intimate connections ensured a sharing of resources between neighboring communities. One of the most important traditions for maintaining these connections was the Sgwigwi, a word that simply means "inviting," and corresponds to the more familiar term potlatch, in which wealthy people displayed their social status by sharing their wealth with others. Tulalip family in ceremonial dress, Gram Ruth Sehome Shelton or Siastenu, a Tulalip elder, recalled the Sgwigwi in a s interview: Plenty of ducks and plenty of salmon. Cause everything was plentiful in those days. Lost of deer, lots of ducks, lots of salmon, camas. Keep up the poor. In the Lushootseed language, there is no word for exclusion. Indeed, public displays of generosity were the most important way for families to mark an important occasion like a birth or death, to compete for social status, and to take responsibility for the well being of others. Sgwigwi also provided an opportunity to participate in Slahal, the Bone Game. A highly competitive sport, Slahal matches could last for hours or days. The following is a description of Slahal by Skagit elder Martin Sampson: It is usually played outdoors in the summer time. The people who want to play this game line up in teams facing each other. They sit on the ground. Each side chooses a leader. He is usually the owner of the two pairs of deer bones that are used in the game. One bone is marked with The objective is to guess in which hand the plain bone is hidden. There are ten tally sticks plus one which is called the "kick" stick. Before the game begins, each side collects and records money in equal amounts for each side. This will be the pot that the winning side divides at the end of the game. To decide which team starts the game, the leader who guesses the plain unmarked bone twice wins the kick stick for his team. He then starts the game by leading the group as they sing his song. He indicates two people who will hold the two pairs of bones. They shield their hands from view as they decide in which hand to hold the plain bone. The song is accompanied by a drumbeat. Sticks are pounded on boards lying on the ground in front of the players. The leader on the opposite team now tries to guess in which hand the unmarked bones are. Each time he guesses incorrectly he must throw one of his tally sticks to the opposition. When the leader has guessed both of the unmarked bones, they are thrown to his team. He chooses two players to hold the bones and then leads his group as they sing his song. The game is over when one team has lost all of the tally sticks to the other side. Whether playing Slahal, participating in Sgwigwi, or taking part in other public events, guests usually sat in the direction of their home, making the Slahal field or the interior of a house a "map" of the larger world. The Coming of Europeans and Americans Europeans began arriving in Puget Sound in , when British explorer George Vancouver sailed into the inland sea looking for a water passage across the continent. Fur traders came over the next several decades, bringing with them new trade goods which were incorporated into day-to-day Lushootseed life. The newcomers also brought with them diseases like smallpox and measles, which swept through Lushootseed towns, sometimes killing two thirds of the people. Together, these changes presented many challenges for early nineteenth-century Lushootseed leaders like Kitsap of the Suquamish. Beginning in the s, American settlers poured into Puget Sound country and put new pressures on Lushootseed communities. As elsewhere in North America, the settlers called for treaties to extinguish Native title to the land, and in , Washington Territorial Governor Isaac I. Stevens negotiated treaties with the Lushootseed people. Much confusion and distrust came from the treaties. Many Native leaders who signed them could not foresee their long-term effects, while others did not have the power to speak for those the government officials defined as a tribe. Since Lushootseed people organized themselves by town instead of by a tribe with a formal political leader, some communities were left out of the negotiations entirely. Still, perceptive treaty signers like Chief Seattle of the Duwamish and Suquamish laid the foundations that year for the rights of future generations. From Indians to Icons". As payments and benefits guaranteed in treaties were delayed or forgotten, armed conflict erupted. Some Lushootseed people took violent action against settlers, who they perceived as invaders, while settlers retaliated against Indians in their own, often lethal, ways. Many Lushootseed villages were burned, and their residents forced to move to crowded reservations. On these reservations, individual Lushootseed towns would eventually form tribes in the true sense of the word - political entities with collective rights based on the treaties.

Chapter 9 : Coast Salish Culture Term Paper - Words

*Coast Salish Essays is a collection of his key contributions to an ethnographic understanding of the Native peoples of the Northwest coast. Reviews "A major contribution to the study of the indians of the the Northwest Coast."*