

## Madison Ciombor

### Description

1.1 (6) Nuu-chah-nulth (Nootka- meaning circling about); English/Nuu-chah-nulth language; Nuu-chah-nulth is a Wakashan language related to Nitinaht and Makah

1.2 (6) Nuk

1.3 (6) Southwest British Columbia, Pacific Ocean cost of Vancouver Island

1.4 The Nootka tribe may be an isolated representative of early Mongoloid hunters and fishers. They are referred to as the "West Coast People." Nuu-chah-nulth is used to describe fifteen separate but related nations. James Cook first encountered the villagers at Yuquot in 1778. The Nootkans numbered about 9-10 thousand and lived in twenty-five villages of different sizes along two hundred miles of coastline.

1.5 (1, 37) Influence: English settlement, disease, warfare, and integration into the white-controlled commercial economy caused a significant decline in population beginning in the late 1700s. Also, the spread of Christianity hurt the Nootka culture. They have increasingly disliked appellations imposed by outsiders. Also, in 1871 the Nootkans became part of the Canadian Indian Reserve system; missionary work began in 1875. By 1900 about 60% were at least nominally converted. During the 1960s and 1970s a pan-Nootkan or independence movement developed in order to establish a positive identity, control Nootkan affairs, and act as a counterpoint to assimilation into Canadian society. From the 190s to 1958 they formed their own organization, the West Coast Allied Tribes, later changed to the West Coast District Council, then to the Nuu-chah-nulth Tribal Council. A primary goal has been to obtain recognition of aboriginal land titles and to pursue land claims settlements.

1.6 (3, 99) Ecology: Village sites included mountains, rivers, lakes, streams, channels, islands, reefs, beaches, rocky bluffs, grassy flatlands, and the great ocean.

1.7 (1, 37) Population size: 4,325 (Statistics Canada, based on 1991 census)  
Home range size: traditional houses could be as large as 40 feet by 100 feet in size, holding several nuclear families that belonged to one extended family.

2 Economy: Nootka were fisherman and whalers

2.1 (5) Crab apples, roots, berries, and ferns

2.2 (5) Fish (salmon, halibut), sea mammals, shellfish, gooseneck barnacles, abalone (best time for this important activity was during low tide) Land animals were a secondary food source: fowl, deer, elk, bear

2.3 (4/7) Weapons: bow and arrow, slings, stone clubs

2.4 (2, 381) Food storage- cedar plank houses and used reliable food preservation techniques. Made wooden boxes also for food storage

2.5 (5) Sexual division of labor: men fished and hunted for land and sea animals and did the wood carving. Women gathered plant foods, such as elderberries, gooseberries, and currants, and sea food, such as sea urchins and mussels. They usually did the everyday cooking, although young men often prepared food at feasts. Women cured fish such as sardines and salmon. They wove garments,

using simple frames, out of yellow cedar bark, which was stripped off of trees with adze. Pine tree bark was used for clothing, too. Women also wove baskets using grasses.

2.6 (7) Land tenure: Inheritances was the basis of ownership, which in Nootka society went well beyond control of land. Chiefs inherited their right to own and control all economic and ceremonial property as well as the privilege of using those properties.

2.7 Ceramics

2.8 (4, 14) Sharing patterns. They were instructed to be *aphey*(kind) Being generous and sharing was a normal thing to do. If they didn't, they were considered *wiikhey* (an unkind act)

2.9 (2, 382) Food taboos: unusual delicacies, such as abalone( edible mollusk of warm seas), which can be found by those who are diligent in their search for quarry such as shags or loons, which are not highly flavoured foods

2.10 (5) They made dugout canoes

3 Anthropometry

3.1 couldn't find

3.2 couldn't find

4. Life History, mating, marriage (child birth was a private matter. Not much information on this)

4.1 age of menstruation ?

4.2 age at first birth ?

4.3 completed family size ?

4.4 inter-birth-interval

4.5 (8) Females married very young. Usually when they hit puberty.

4.6 (8) The relatively high divorce rate could be expected when children got married and weren't anywhere near their full maturity level. But the main reason for divorce, however, was childlessness.

4.7 (8) Only Important chiefs could practice polygyny (having several wives), and this was a sign of wealth.

4.8 (8) Dowry presented to the now son-in-law, by the bride's family. In this dowry were some of the bride's father's privileged names, special dances, potlatch seats, and even territorial rights.

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4.10 (8) The Nootka were affectionate and indulgent parents. Shame, not slapping or spanking, was a common method used to modify children's behavior.

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4.17 (4, 30) A boy's preferred marriage partner was a distant relative in his tribe

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4.20 (8) When death occurred to a husband, one of his brothers was expected to marry the widow wife. And, correspondingly, if a wife died, the husband would marry one of his widows' sisters.

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4.28 (8) Names are usually inherited from the bride's father's privileged names

4.29 (5) Marriage is within a community

4.30 (5) Marriage was initiated by a groom's parents. Marriages, particularly those between high-ranking families, were carefully arranged by a groups' elders, since significant privileges were passed from parents to children.

4.31

Warfare.homocide

(7) Wars and feuds were distinguished by their scale and motivation. Feuds were small-scale events that occurred to settle minor problems or to punish an offense. Wars, on the other hand, secured slaves or booty, or both. Slings, bows and arrows, and stone clubs were the warriors' favorite weapons. Only chiefs wore body armor.

5. Socio-Political organization and interaction

5.1 (7) Up to 35 related people (a house-group) lived in a longhouse

5.2 (7) Although the extended family unit was autonomous, a number of families often wintered together, sometimes forming confederacies. Nootkans moved between winter and summer settlements.

5.3 (7) There was a highest-ranking chief for all the Nootka villages, a position obtained through titles and wealth. Social and political life centered on the extended family, which lived together.

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5.8 (7) The extended family cooperated to meet its needs and to amass wealth and status. The family was presided over by hereditary (patrilineal) chief.

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5.11 (3, 99) Maquinna and Wickanninish of the Clayoquet subdivision were two powerful chieftains. (Chiefs acted more as representatives of the various villages than as absolute rulers.)

5.12 (5) The Nootkans' integration into the commercial economy capitalized on their native ways. They supplied furs, dogfish oil, sea pelts, and curios as well as becoming involved in commercial fishing and lodging.

Principal trading relations with outsiders, established on Captain Cook's third expedition to Vancouver Island, took place at Nootka Sound. Sea otter pelts were in demand by Chinese merchants at Canton and were bartered at Nootka Sound. British and American vessels in Nootka Territory became frequent sights as the fur trade expanded. As traders bartered for valuable native goods, the Nootka began to acquire firearms and ammunition, and hostilities Eventually broke out between the Nootka and British and American traders. Trade dwindled progressively in the nineteenth Century, as sea otters were hunted nearly to extinction

5.13 (8) The Nootka society was extremely elitist and has been characterized as divided into feudal-like social classes. There was only one foundational division of the Nootkan Society, and that was between slaves and freemen. Slaves were war captives from another Northwest Coastal tribe and not kinfolk of the Nootka. Every individual was ranked different from all the others. Nootka was ranked by the principle of primogeniture (birthright of eldest son). Social status rights were expressed economically.

#### 6. Ritual/Ceremony/Religion (RCR)

6 (4,13) No one would embark upon a great exploit without spending a great deal of time in preparation, prayer, fasting, cleansing, -occasionally, for months at a time- until an assurance or sign was received that the great exploit could be successful.

6.1 (2, 381-383) Doctoring Ritual was a major ceremony to help sick people. Cuts and bruises were treated with home Remedies. Serious illnesses were treated by shamans.

6.2

6.3 (2, 381-383) The spirit world was very much apart of Nootkan culture, and often prayed for power to the Four Chiefs of Above, Horizon, Land, and Underseas. One major ceremony was the Wolf Ritual, to initiate a son or young relative.

Magic was used to ensure a child's healthy development.

6.4 (2, 381-383) The Yuquot Whalers' Shrine is a ritual house-like structure used in spiritual preparations for whale hunts. The most important ceremony was the shamans' dance. It was a reenactment of the kidnapping of an ancestor by supernatural beings who later gave him supernatural gifts and released him. The ceremony served to define each individual's place in the social order. The public performance ended with a potlatch, a ceremonial distribution of property.

6.5 (4, 10) The Nootka saw the physical world as a manifestation of the spiritual. And for all life forms, the two worlds were experientially one, which is the meaning of the Nuuchahnulth phrase heshook-ish tsawalk (everything is one). It is assumed that the Creator creates the physical world from the spiritual. (Son of Raven)-concerned with communication and travel between the physical and spiritual worlds.

Qua-ootz (owner of reality) all creation belongs to Qua-ootz/another name for grandchild

6.6 (5) Best known Nootka art is their woven conical hat displaying whale-hunting scenes. The distinctive Nootka wood sculpture was the giant figure carved into longhouse support posts.

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6.10 (5) The Nootka feared the dead, and handling a corpse was taken seriously. They believed that the dead had some power over whales. A corpse was placed into a wooden box and taken to a burial place distant from their villages.

6.12 No teknonymy

6.13 The Nootka amassed an abundance of food, which permitted lavish ceremonial feasts (Convivial social gatherings) and potlatches. Potlatches allowed the host to distribute surplus wealth and gain honor status. (4, 14) In ceremonies, a great chief always had a speaker. The speaker was to communicate the extent of the chief's hahuulthi (ancestral territory) and the greatness of his lineage because it was taught that one did not engage in personal boasting about oneself. Their main ceremony was the wolf dance also known as "Tlugwana." Another ceremony they had was called "Tsayek." The Nootka worshipped spirit gods, and created totems with carvings of animals.

7. Adornment(Nootka transformed themselves into objects of symbolic expression)

7.1 (7) Men painted their faces with colors including black, red, white, and brown

7.2 (7) men pierced their ears, often several times and wore earpieces of abalone shell, bone, quills, shells, or pieces of copper

7.3 (7) Wore hair in many styles, including pulled to the back of the head and tied English-style.

7.4 No scarification

7.5 (7) cedar bark robes when it was cold; highly prized ceremonial robes had mountain-goat wool woven into the shredded cedar bark

7.6 (7) masks, headdresses made of wood. Men also wore woven hats, bracelets, and anklets

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8. Kinship systems

8.1 (7) Kinship groups were based on ambilineal descent: a person could choose one or more lines of descent on his or her mother's or father's side of the family, or both. Descent was the basis for social as well as political rank, which was determined by birth order; the descent line of the first-born child was ranked highest, and the lowest rank went to the last-born in a family. Economic rights were also accorded to individuals based on their birth order.

9. Other

- On their homes they had totem poles carved with animal faces and bodies
- They traveled in a dug-out canoe made of woven fiber
- The Nootka would make slaves out of the people they captured in war.
- The Nootka think that the earth is flat!
- The Nootka were known for being the only whale hunters in British Columbia

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