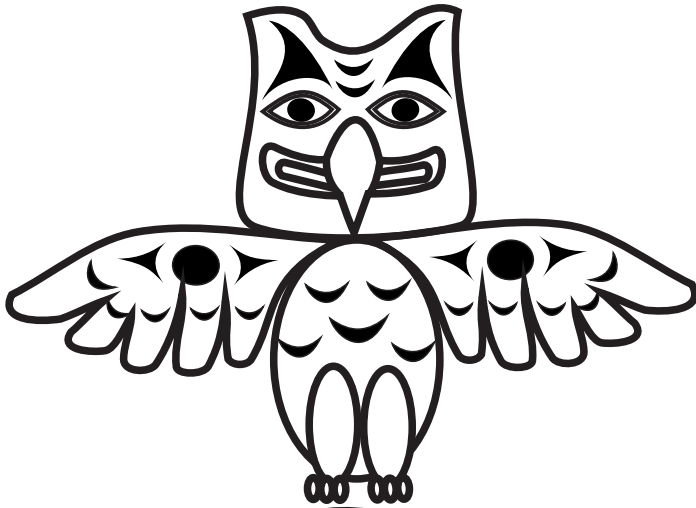


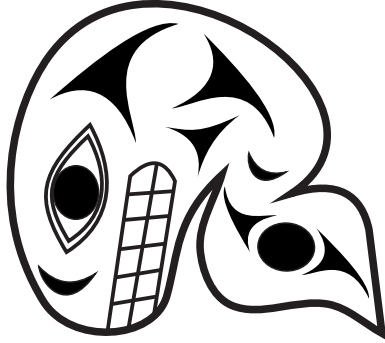
Coast Salish House Post



Coast Salish House Post



S-hwu-hwa'us Thunderbird the most powerful of all mythological creatures the thunderbird is a symbol of power and privilege.



Q'ul-lhanumutsun Whale shows strength in the family, he symbolizes wisdom and compassion with a connection to the eternal life.



Wuxus Frog is a symbol of new beginnings to all things. Though very small, the frog plays a great role in Coast Salish culture. They let us know when it is time to put away winter ceremonies and prepare for the new season.



Yuxwule' Eagle is the power of the Great Spirit who has divine strength of character with focused attention and healing powers; he is a symbol of grace and beauty.



Squl'ew Beaver has a strong sense of family and home with openness to alternatives and the power of working towards goals and attaining a sense of achievement

Name: _____

Coast Salish House Post

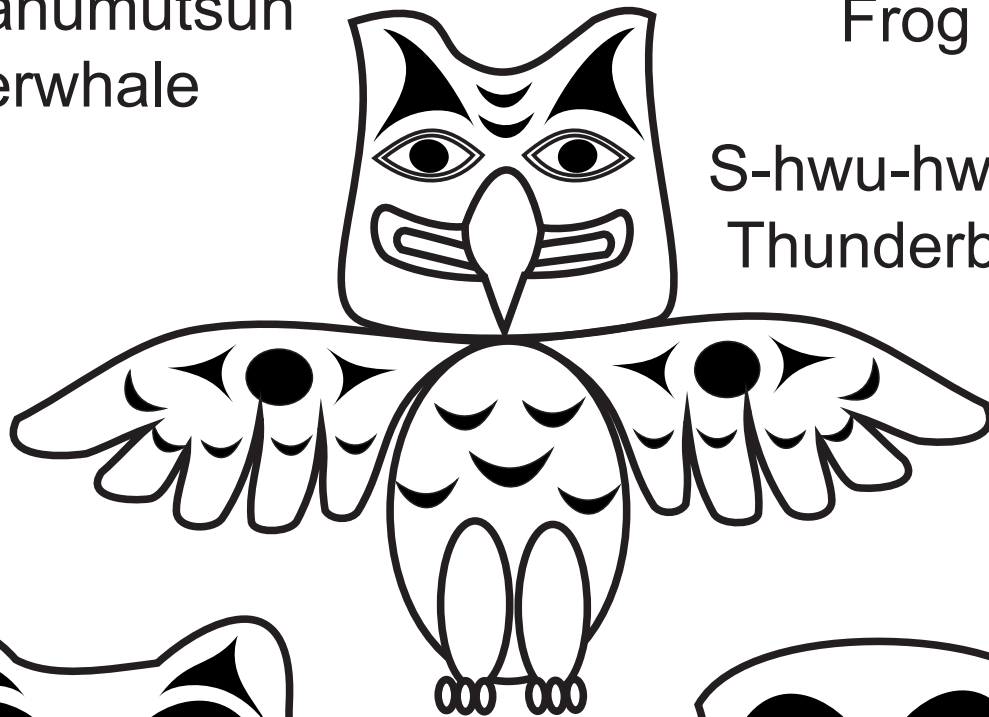
Colour and cut out the animals to make your House Post



Q'ul-Ihanumutsun
Killerwhale



Wuxus
Frog



S-hwu-hwa'us
Thunderbird



Squ'ew'
Beaver



Yuxwule'
Eagle

"Totem Poles" were they used here?

The following excerpts are included with this package to help educators better understand the use of "totem poles".

The raising of carved wood poles or columns is not a rare occurrence in human history. For centuries many different peoples throughout the world carved and raised large vertical columns for various purposes. What sets the indigenous people of the Northwest Coast apart are the spectacular forms, intricate patterning and the sheer monumental size, height and girth of the logs used. As Edward Malin notes, "Here the totem poles achieved an artistic significance without parallel in human experience".



The use of the word "totem" to describe the carvings historically found along the Northwest Coast is somewhat misleading. Even the earliest explorers recognized that the poles did not depict gods nor were they objects of worship. Rather the totem poles of the Northwest Coast are heraldic. These monumental carvings are better understood as physical manifestations of the owner's family histories and rights. The images displayed are crest figures, many of which represent supernatural beings, or ancestors who encountered supernatural beings, from whom hereditary rights and privileges were obtained. These rights include lands, resources, house designs, images, names and ceremonies including the songs, masks, dances and regalia that are shown in the ceremonies. Poles proclaim and validate a person's lineage and importance.

The Bill Reid Center for Northwest Coast Art Studies

http://www.sfu.ca/brc/art_architecture/totem_poles.html

Coast Salish do not use totem poles as most people think of them. Coast Salish people attach large carved planks to the inside or outside of Big Houses or carve the large posts that form the structure of Big Houses.



Quamichan Big House. Photographer and year unknown.

Salish house boards and posts depict mythical creatures associated with family history, notable ancestors, events which displayed ancestors' spirit powers, or magical privileges of the family. They faced into the large winter houses, declaiming the long history, wealth and high status of the family.

"Neither the Saanich nor the Cowichan people gave names to their houses. The carvings on their house-posts did not represent crests, as in the gabled dwellings of northern British Columbia, but dream spirits of their owners, or, in one case at least, of the man who was hired to carve them.

Excerpt from "The Saanich Indians of Vancouver Island" (page 41) by Diamond Jenness, c. 1930's:

Museum of Anthropology UBC

<http://collection-online.moa.ubc.ca/collection-online/search/item?keywords=quamichan&row=1&tab=more>



Quamichan Big House Planks



Esquimalt house & Pole, 1920. Unknown photographer, RBCM



Quamichan housepost



Quamichan housepost