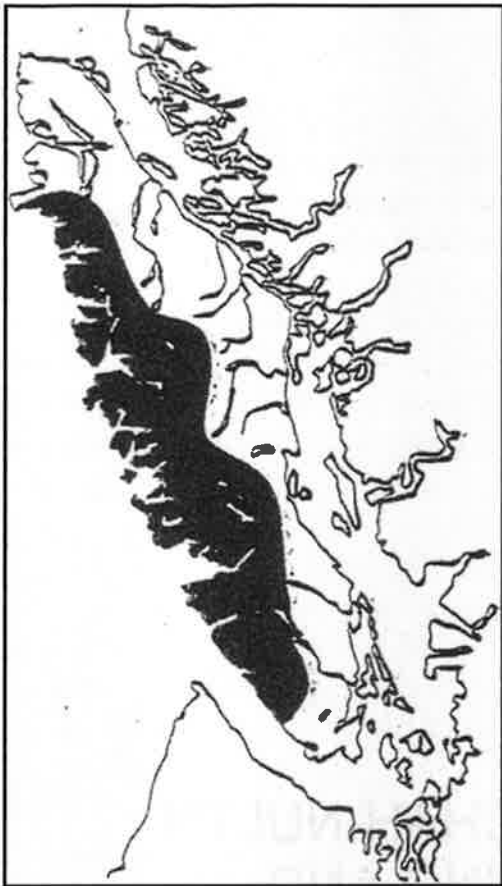


TRADITIONAL NUU-CHAH-NULTH FOOD HARVESTING AND PREPARATION

**Native Studies Programme
School District No. 70 (Alberni)**



Prior to the arrival of the European explorers and traders the large Native populations living along the Northwest Pacific Coast were among the wealthiest, most highly developed indigenous cultures of the 'New World', (a position enjoyed by few other nonagrarian societies). The coastal peoples' high degree of cultural elaboration was due, in part, to the area's abundant food resources and the inhabitants' skillful exploitations of the area's raw materials. The Nuu-chah-nulth people, hunter and gatherers of the West coast of Vancouver of Island, eschewed exclusive adaptation to either a coastal or inland setting. By seasonally inhabiting either the rugged outer seacoast or the more sheltered inlets and river mouths they were able to take advantage of the peak food gathering periods staggered throughout the seasons. The result was a more effective exploitation of the environment and a broadening of their subsistence base.

The People of the Prairies knew the coast dwellers as "Fish-Eaters". Actually the Nuu-chah-nulth people could have been more specifically named the "Salmon-Eaters" in director reference to the five species of salmon that appeared regularly up the river and streams of their territory.



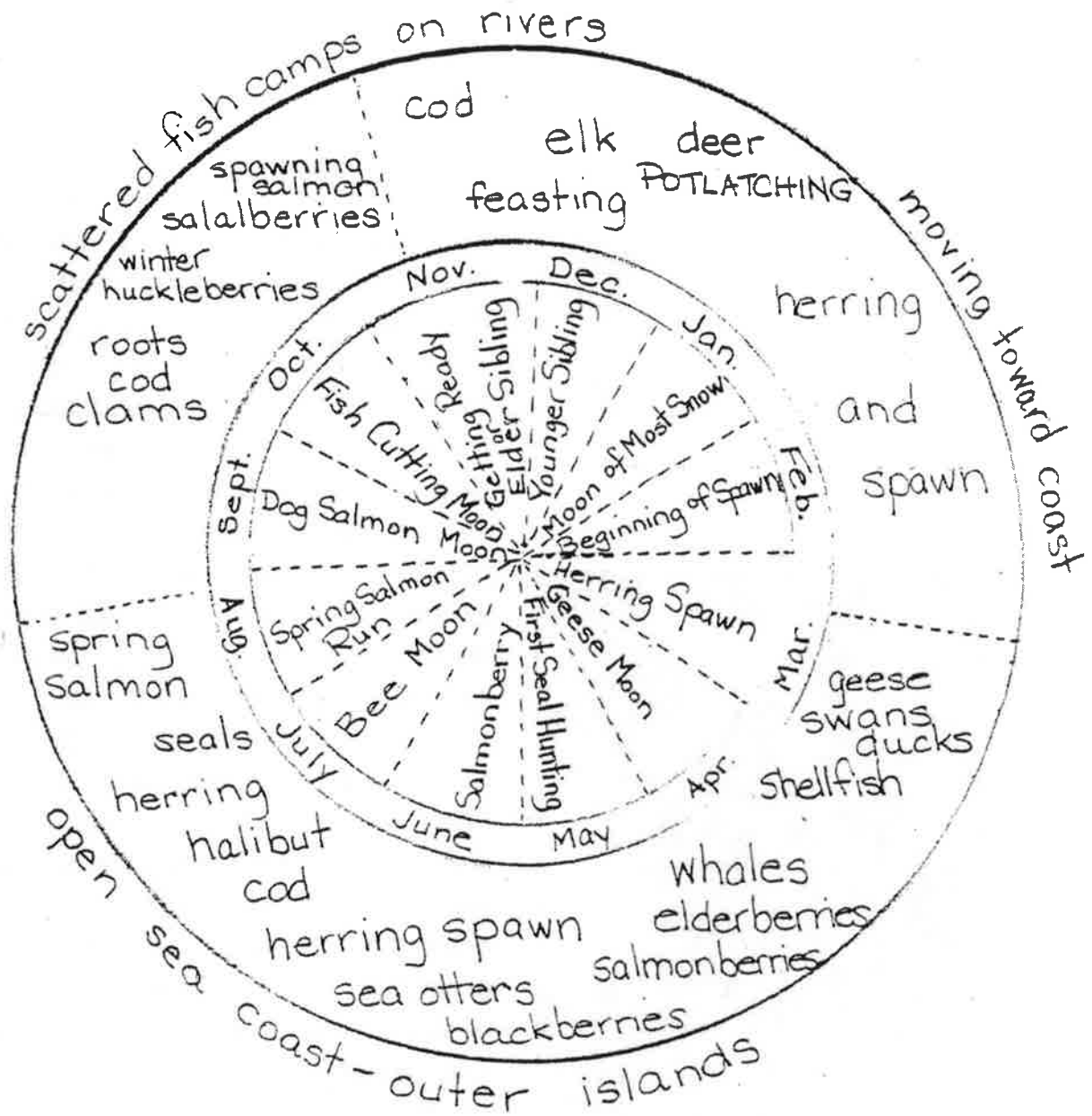
*Kathy Robinson and Agnes Sam,
Tseshah Resource Center.*

The Nuu-chah-nulth people's diet also included various land animals, edible plants, water-fowl, seafood's and other species of fish. Instances of hunger* or starvation due to poor dog salmon or herring runs were rare, unlike the starvation chronically experienced by other Native groups on the mainland.

The Nuu-chah-nulth men were the main providers of the primary food stuffs while the Nuu-chah-nulth women had the responsibility of collecting the secondary foods and the cooking and storage of all food. The children began their formal training for their future food gathering roles at puberty but preceding this was their constant exposure as young children to where, when and how each food was gathered. Such techniques were learned naturally during the day by day, season by season routines since the cooperation of all family and group members was required. Food was more than a basic necessity of life; it held a cultural significance that was vital to the social, economic, political and spiritual aspects of Nuu-chah-nulth existence. The impressive technology that evolved around food reflects the ingenuity and adaptability of the Nuu-chah-nulth people.

*One Ditidaht story tells of harsh times 150 years ago due to a total lack of fish. The deprivation recorded by John Jewitt, an armourer captured by the Nuu-chah-nulth people on Cook's third voyage, has been attributed to his slave status rather than a lack of food.

THE NUU-CHAH-NULTH SEASONAL ROUND



What do you think?

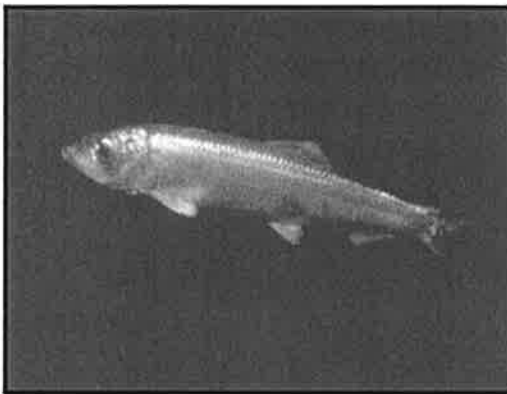
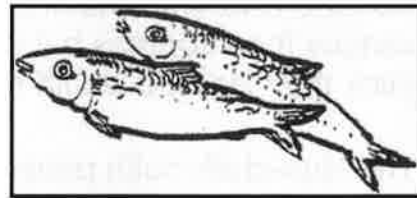
- Why and how would living in an area that had an abundance of food resources improved the lifestyle of the people?
- The kinds of food people eat are determined by what is available to them." Discuss this statement.
- Explain why the "salmon" plays such an important role in Nuu-chah-nulth art, song, legend and prayer.
- Discuss various reasons that might explain why fish populations are no longer as large as they once were, and what is being done about it?
- Why do you think it was necessary for young boys and girls to begin their training for food gathering and preparation early in life? Compare this training/ experience to yours.
- Had the Nuu-chah-nulth people not migrated to take advantage of the various food sources but instead remained in one spot, how do you think their lifestyle would have differed?
- The Nuu-chah-nulth people knew the natural cycles of their environment. This ability to predict the order of events allowed them to exploit the natural food resources to a maximum. How? Predict ten things that will happen to you
 - 1) today
 - 2) this year
 - 3) during your life time and tell how knowing these things help you.

The Herring Run



*Ernie Chester with Herring Dip net,
PN03249, Alberni Valley Museum.*

The food quest began during “the moon of the herring spawn” (which is mid-March) with the herring run. For most Nuu-chah-nulth people * the herring was second only to the dog salmon as a staple in their high protein diet. To best exploit the run temporary shelters were located on the lower reaches of inlets considerable distant from the permanent winter villages. The spawning grounds, owned ** by specific individual or families, were well known and respected by all Nuu-chah-nulth people. The owners(s) of such properties (usually of noble birth) shared with their relatives, the other people in the village and with other tribes.



*Herring, Phil Edgell,
Aquatic Images, Food*

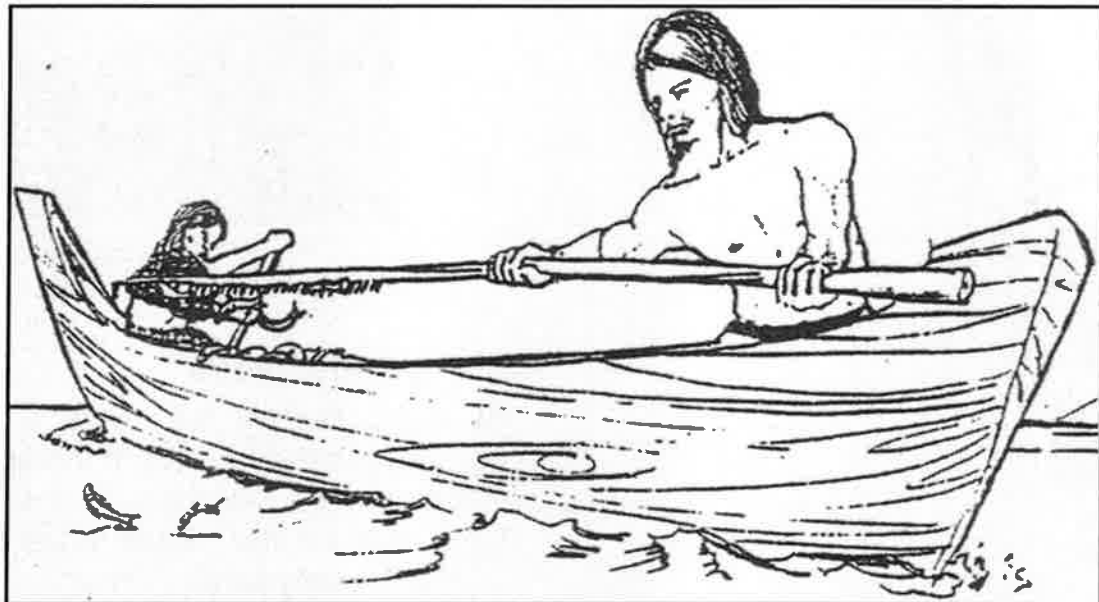
*The Makah, close relatives of the Nuu-chah-nulth people used herring as bait, not as a food.

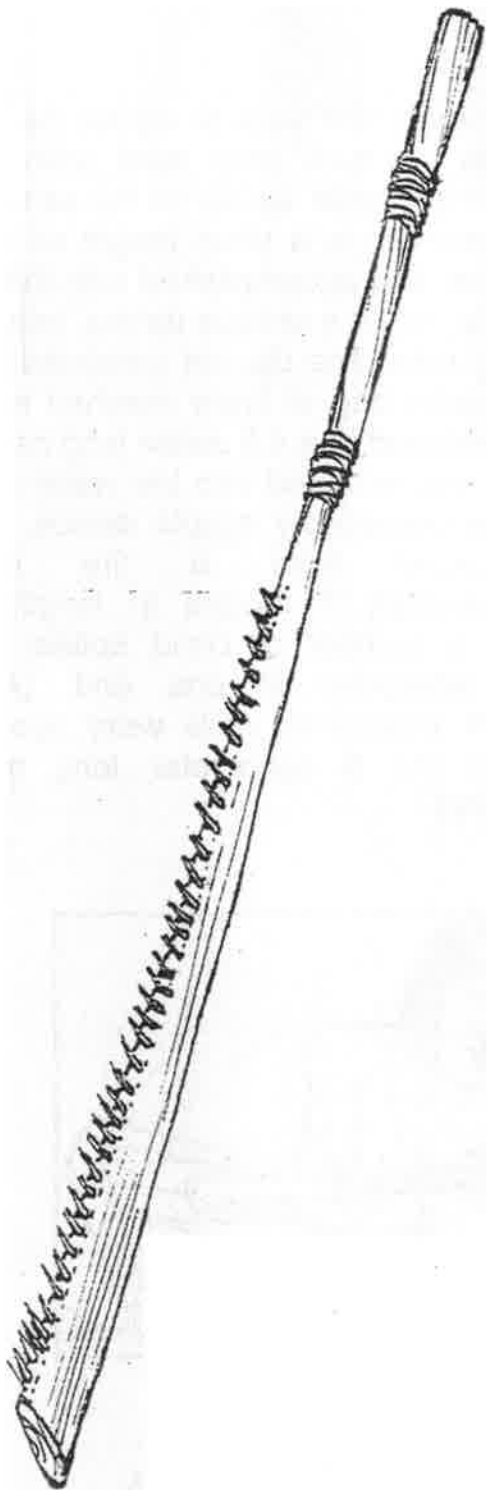
** The highly structured concept of ownership dating far back in' pre-history clearly outlined the rights of certain individuals to specific properties. This ownership of names, songs and rights or H=uupuk#anun was inherited and verified publicly at potlatches. H=uupauk#anun also included food sites such as whale beaches; berry and root patches, salmon streams and herring spawn sites.



*Spear fishing in Canoe on the Somass River,
PN03469, Alberni Valley Museum*

The herring runs were so dense that two men in a canoe (one man acting as steersman) could rapidly fill the canoe to the gunwales in a short length of time. This feat was accomplished with the aid of a dip net or a unique device called a herring rake. The dip net consisted of a rectangular bag of finely meshed nettle fiber fastened to a 4.5 meter long handle which was scooped into the water. The rake, a deceptively simple device, was constructed from a fire pole, approximately 3 meters in length, in which a number of bond spikes had been imbedded in one end. (After contact, sharpened nails were used in lieu of the 5 centimeter long bone splinters).





Raking Herring

The men went out at dawn or dusk. One man knelt in the bow of the canoe sweeping his herring rake smoothly through the water. Each paddling motion ended with a rapid shake that deposited the impaled herring into the center of the canoe behind the fishermen. These small fish were especially welcome since they added variety to the winter's dry salmon supply. Herring caught before the spawn were spit roasted and eaten. Herring caught after the spawn could be dried since they were less oily and as a consequence could be preserved better. It was not necessary to gut the herring since during the spawn the fish ate very little and therefore had a minimum of viscera.

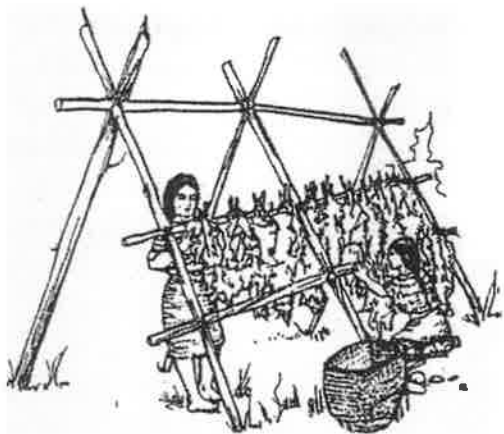


*Fish drying racks,
PN 03144, Alberni Valley Museum*

The Herring Spawn

At approximately the same time as the herring, run the owners of the spawn sites stationed two watchers in the coves or bays to alert the village once the water started turning a milky white*.

*This was caused by the male herrings milt and signified the beginning of the spawn.



Now that the herring were spawning, seaweed, grass, hemlock boughs fasted to floats were lowered into the water. Two or three days later the boughs * laden with up to 2.5 centimeters of the small white herring eggs were pulled out of the water and transported back to the village. Within four or five days the water was clear, since the spawn was over.

Today, the Nuu-chah-nulth people still go out on boats into the Barclay Sound and lower trees up-ended into the water for several days during the spawn. After hauling up the trees the boughs covered with eggs are removed from the trunks, transported home and shared among relatives and friends. The eggs are either dried, salted, frozen or eaten raw.



Howard Dick Sr., Nuu-chah-nulth Tribal Council Fisheries

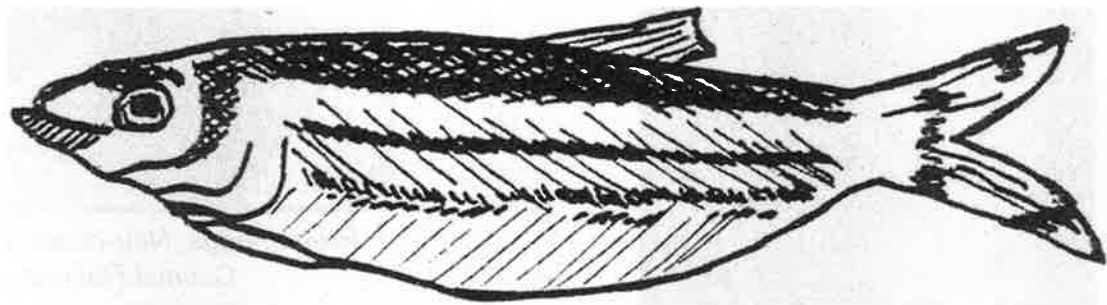


Herring eggs, Nuu-chah-nulth Tribal Council Fisheries

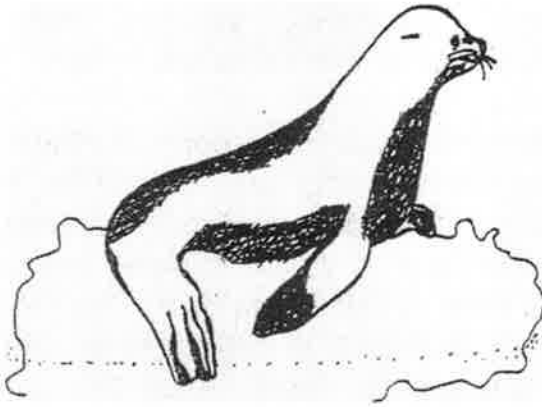
*' Eggs left in the water longer than five days were difficult to remove from the boughs.

Things to do

- write a story explaining how the herring rake might have been invented.
- bring a sample of fresh or canned herring to class. Visit a local Nuu-chah-nulth person who has caught some herring.
- during mid to late March arrange to visit a Nuu-chah-nulth person drying herring eggs.
- begin filling in your word list



Sealing



The 'moon of the first seal hunting' coincided with the month of May. The seal pursued the herring often right into the fresh water streams even though the seals preferred saltwater. The first seal to appear was the fur seal, a large and vicious animal with a lean dark flesh that was prized by the Nuu-chah-nulth people. Then came the smaller hair seal hunted from canoes except when it came ashore at breeding time.



Seal, Denise August, Ha-shilth-sa

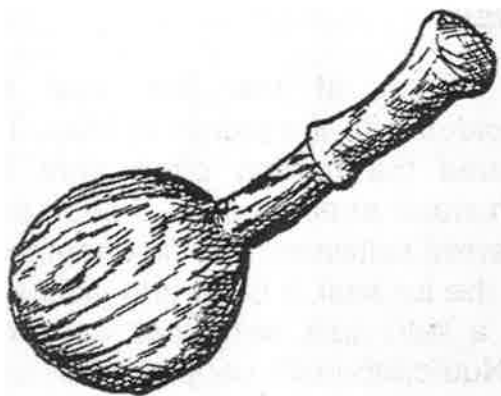
Hunting seals required both patience and skills to prepare for the seal hunt the hunter devoted a great deal of time in prayer, fasting and early morning bathing. During the hunt itself even the wife's behavior affected her husband's success. * Strict rules demanded that she lie still at home in the bighouse and that if she moved her movements be slow and deliberate while her husband was seal hunting. Her behavior influences the action of the seal.

In Hesquiaht they would place spears on sides of the island, chase the seals over there and the seals would role down the hill and onto the spears.

Out on the water in their sleek two-man sealing canoe** the sealers spoke in quiet controlled voices, no loud noises or sudden movements were allowed as the seal has hot excellent hearing and eyesight.

* This was the same for such other ventures as deer and whale hunting.

** This highly polished canoe was built for speed. See Nuu-chah-nulth canoe unit.



Even their pointed sealing paddles were designed to minimize noise. To further avoid attracting the seal's attention the Nuu-chah-nulth sealers paddled with a shallow outward stroke. Seals often lie on the surface of the water apparently sleeping but actually watching for fish below the surface.

Once the quarry had been sighted the canoe advanced swiftly and quietly to that spot. Even if the seal had been alerted, it was known that it would surface somewhere in the near vicinity of its dive. The sealer stood ready to thrust his sealing spear the moment it showed its head. After the animal had been hit, it was pulled alongside the canoe by means of the strong braided cedar with lanyard attached to the spear. The struggling seal, which on occasion broke the spear or bit chunks from the side of the canoe, was then clubbed with a yew wood bat and rolled aboard.

Seals were processed differently by each of the Nuu-chah-nulth tribes. In one tribe the fur was burned off and in another it was boiled off. Meat and blubber was then separated. The blubber was used for oil. The fin of the seal was a delicacy to Nuu-chah-nulth.

The Sealing Gear

The sealing spear was composed of four parts: the composite shaft of seasoned fir; a head made from an abraded mussel shell (before the widespread use of metal); a finger rest at the, opposite end and a retrieval lanyard. The spear could be used with accuracy up to a distance of 12 meters. Completing the sealing gear was a heavy yew wood club, similar to a baseball bat.



*Spear fishing in the Somass River,
PN03502, Alberni Valley Museum*

When the first seal was caught it was brought to the Chief's (beach owner) house. It was cut up and as the Chief ate he would haahuupa, talk to the men about how they were supposed to be. Just men were invited. They would feast and whatever was left would be given to take home (maamuut).

Note: Also hunted by the Nuu-chah-nulth men were sea lions which supplied meat and gut, porpoises which provided meat and oil and sharks which furnished fuel for lighting.

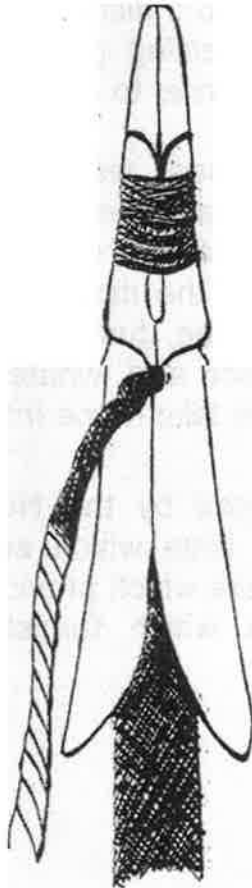
* *This rope was well rubbed with dogfish oil to make it water proof and sUDole

Brief Historical Perspective

After contact the sale of sealskins became most profitable for the Native hunter. Seals were killed readily with shotguns and rifles. But within a short time the seals had forsaken the inlets and coves of the coast and traveled further north. Victoria became the homeport for pelagic sealing: a commercial, organized, business. Schooners left from Victoria's harbor and traveled up the coast recruiting Nuu-chah-nulth men who were especially sought after for their knowledge of the sea and expertise in hunting sea mammals. Nuu-chah-nulth men were transported, canoes and all, as far north as the Pribiloff Islands off Alaska.*

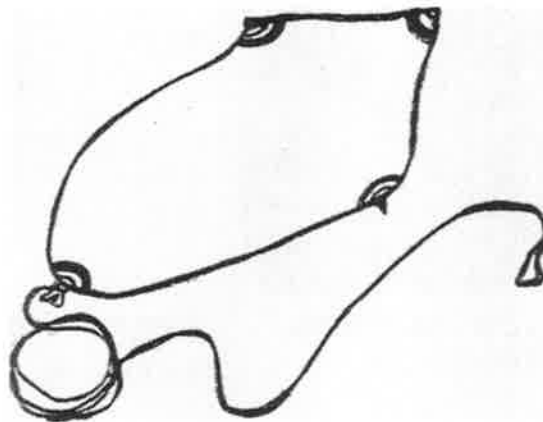
As annual catches grew so did international violations and disputes over sealing rights. Sealing was dying from overkill. Finally in 1912 under the Pelagic Treaty seals were protected but the Native people retained their right to hunt seals for food using their traditional methods.

* Some elders recall relatives going to Japan.



Things to do

- view the film "Sea Otters, Seals and Sea Lions" that is available from the Resource Centre.
- do a mini-research project on fur or hair seals, sea lions or porpoises. The information *you* gather could be shared orally with your classmates or written and illustrated for display.
- Look up "schooners" in the encyclopedia and learn about these vessels of the past.
- on a map trace the route the sealing schooners traveled from their headquarters in Victoria north to the Pribilof Islands in the Bering Sea.
- laws are often enacted to protect certain species of wildlife from becoming endangered or extinct. Write your own law or design a campaign to protect a creature either real or fictitious.
- collect objects made from seal skin and display them in your classroom.



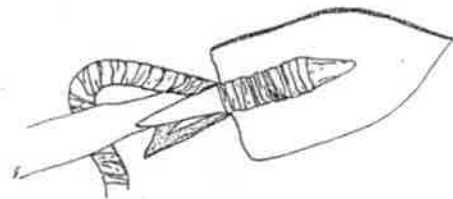
Whaling



Nuu-chah-nulth men actively hunted whales off the coast of their summer residences. Going out in eight man cedar dugouts they pursued mainly the humpback and the migratory gray whales. Whaling was considered extremely sacred to the Nuu-chah-nulth and was secretive. Strict preparation and elaborate ritual accompanied this prestigious endeavor. (See Nuu-chah-nulth Whaling Unit.) But greater than the whale hunt's ceremonial importance was its economic and dietary role to the Nuu-chah-nulth people. The kills provided great amounts of meat, fat and oil*. Although not all Nuu-chah-nulth groups hunted whales, there was a considerable redistribution of the meat and oil through trade and potlatches. With the advent of commercial whaling in the mid 1800's the Nuu-chah-nulth men were sought after for their maritime knowledge and expertise.

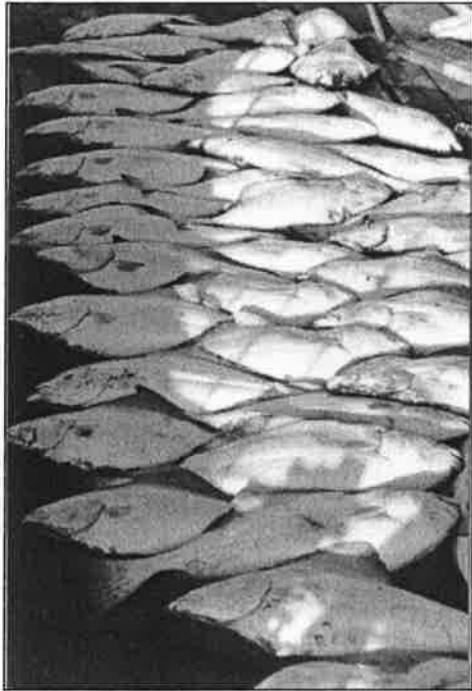


*Whale (012), Nuu-chah-nulth Tribal
Council Fisheries*

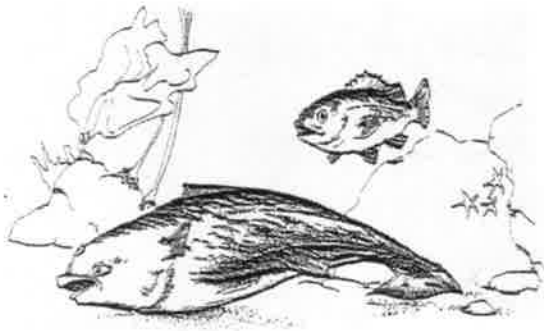


* Also obtained were bone, sinew and gut for tools, sewing and rope.

Halibut and Cod



*Halibut, Nuu-chah-nulth
Tribal Council Fisheries*



Sometime in Maya second move is made, this time to the summer village sites located along the open seacoast. From here the Nuu-chah-nulth men fished for the large, flat, deep-sea fish, the halibut. The average halibut caught weighed anywhere from 9 to 18 kilograms but sometimes fish as heavy as 45 kilograms were hooked.

The halibut would move at certain times of the year coming to the top and the Nuu-chah-nulth would spear them. They would only take the mid-sized fish as the larger halibut could over turn the boat.

Spiritual preparation consisting of fasting, bathing, and prayer and landfall navigation* aided in the precise location of the halibut banks.

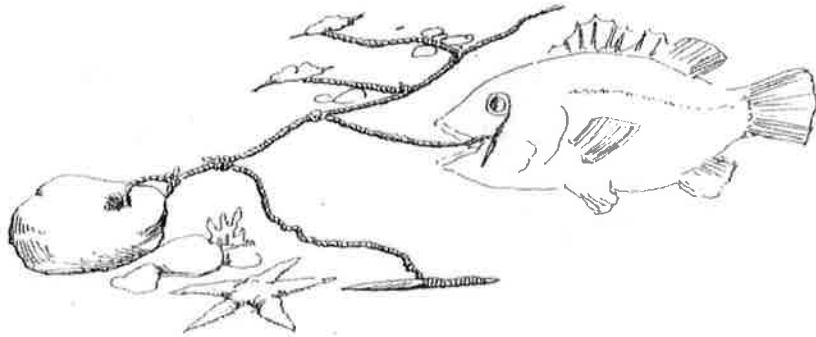


*Halibut, Phil Edgell, Aquatic Images,
Food*

*Landfall navigation pinpointed areas now located with charts, maps and sophisticated sonar equipment. Elders recalled lining up Mt. Arrowsmith between two other mountains eighteen times out in Sarita Bay for excellent halibut fishing. Land marks meet `uk, mit `uk.

Rock filled sacks were lowered over board to anchor the canoes. Lures ingeniously fashioned by their owners were baited with pieces of octopus tentacle or perch then fastened to a weighted stick. A hardy retrieval line made from kelp joined the submerged hooks to a pole laid across the canoe. As the halibut took the bait the watchful fisherman above waited for the barb to set before he began hauling up the line. The fish was then rolled overboard and clubbed* with a yew or spruce wood bat. Today's modern halibut hook is fashioned after the Nuu-chah-nulth traditional yew wood hook.

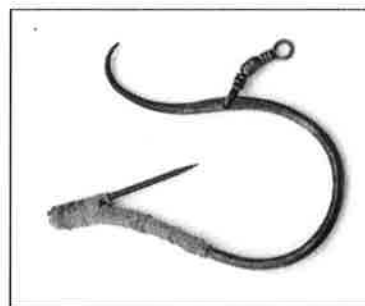
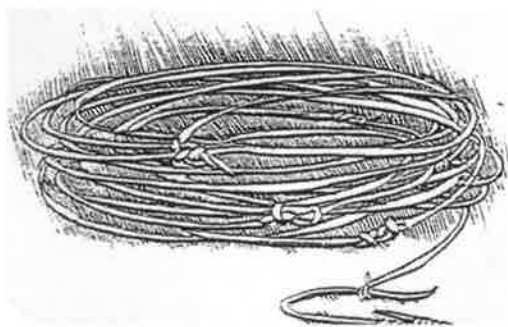
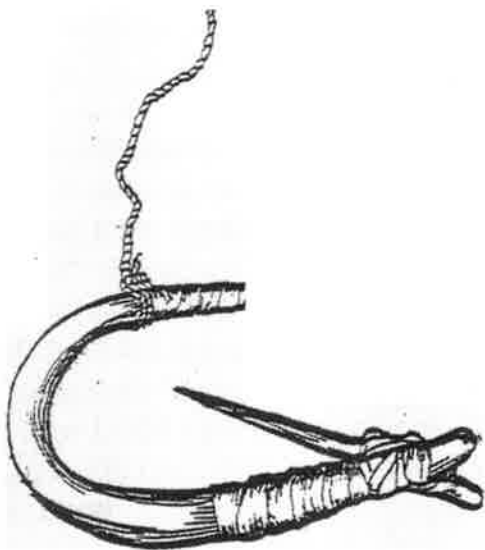
Halibut provided both food and oil for the Nuu-chah-nulth diet. Fish that was not consumed immediately was quartered then sliced very finely and sun dried. Just as important today to the Nuu-chah-nulth and in general it is trolled for now.



* Elders cautioned that halibut that had been merely stunned were capable of destroying a canoe.

Halibut Hooks

The hook was made from a seasoned spruce stick shaved to the necessary thickness. The wood was then placed in the bulbous end of a bull kelp filled with water or, urine. The end was plugged then the kelp was steamed in a wooden box. When the stick was removed it was placed immediately into a specially designed mold to cool. Next a bone barb was lashed onto the U-shaped hook. When not in use a cedar bark string was wrapped around the hook to help maintain its shape (See Indian Fishing for explicit diagrams). These hooks were used until quite recently only modified to the extent that brass and copper were substituted for the spruce.



Halibut hook(7aa014), Royal British Columbia Museum, Artifact Images

Kelp Line

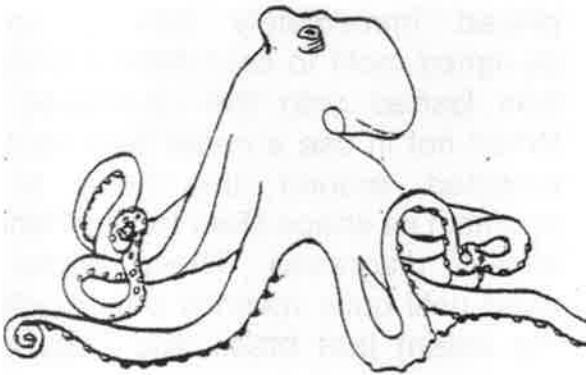
There retrieval lanyards were made from giant kelp found in deep water. The kelp was soaked in fresh water, stretched and dried repeatedly until it was pale yellow in color and narrow in diameter. Pieces were knotted together until the desired length was obtained. This rope was strong enough to also be used in whaling.



Kelp line (1ab619), Royal British Columbia Museum

Halibut Bait

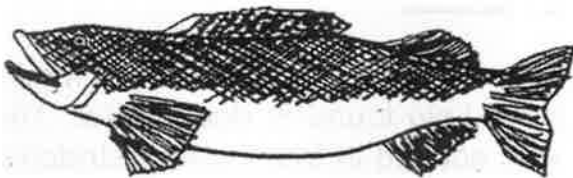
Alan Dick of the Tseshaht Band tells how as a boy he would go out in his small boat to get octopus (devil fish) for bait. Looking down into the clear water he would locate a crevice in the rocks with crab shells piled outside. This was a sure sign that the small cave had an octopus" in residence'. With a sapling trimmed and fitted with a sharp nail at one' end he would aggravate the octopus until it would leave its den and could be speared.



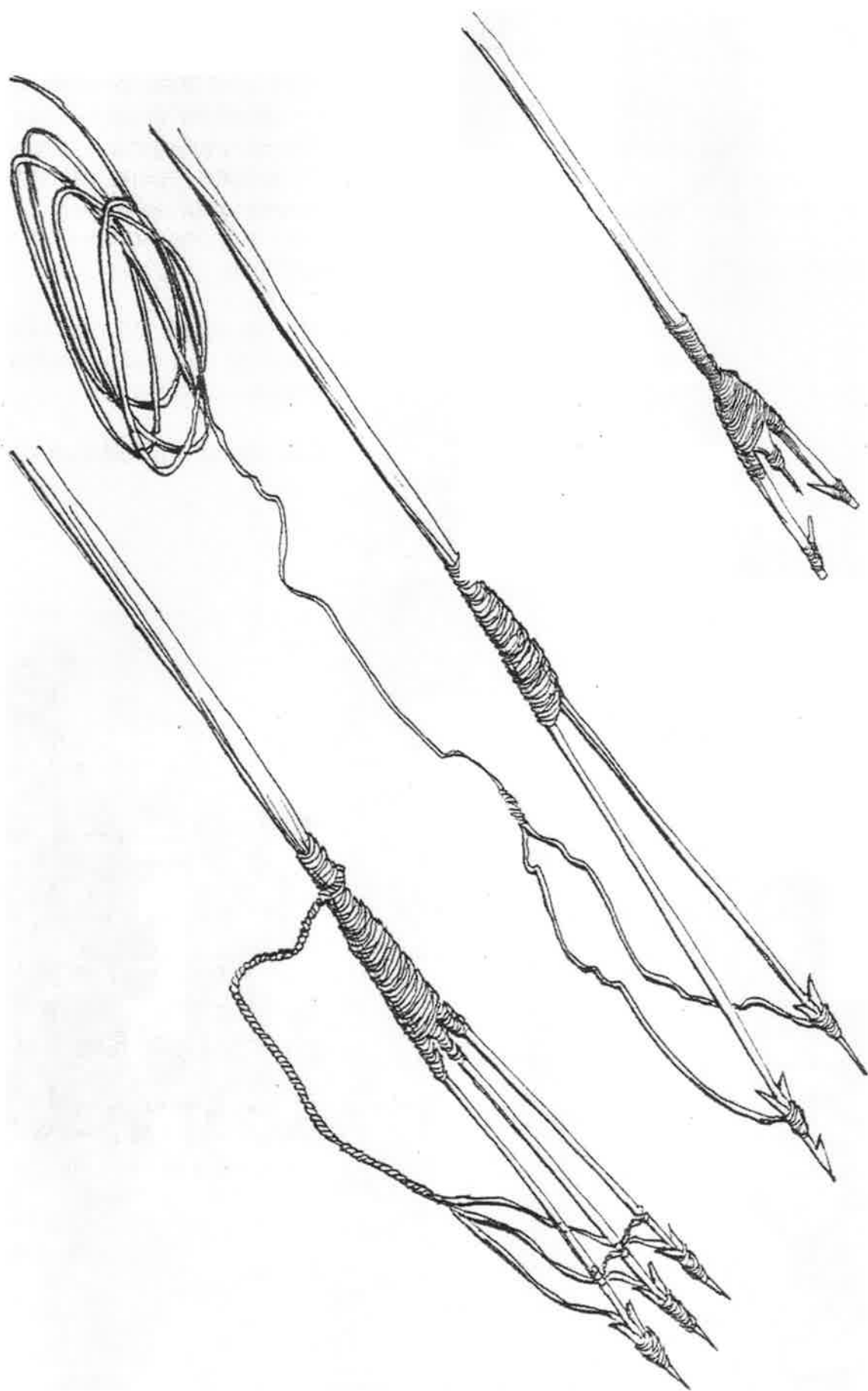
*Octopus, Phil Edgell,
Aquatic Images, Food*

Cod

Also fished for during the March to August period were black and ling cod. While cod were caught with a variety of methods the most popular were spearing and trapping. The most unique method of obtaining cod involved a slim maple lure. Submerged with the aid of a long wooden pole the propeller like spinner was released with a jerk. Wobbling and spinning to the top it attracted the cod which followed it upwards. The fish' was speared* as it approached the surface.



* One must keep in mind that every device or process was not equally popular with all groups and that each tribe had its particular preferences and variations.





Cod caught in the summer after the spawn have lost their oiliness and are therefore excellent for drying. Cod caught in the late fall up until January are oily and ideal for immediate consumption. Today, cod, mainly ling, are caught by jigging done from a speed or row boat with a simple line and lure.

The stomach of the Cod was blown up dried to put some salmon eggs into to create a cheese.

Everything on Cod was eaten.



Man with spear (d_08321), BC Archives



Ducks, Geese and Swans

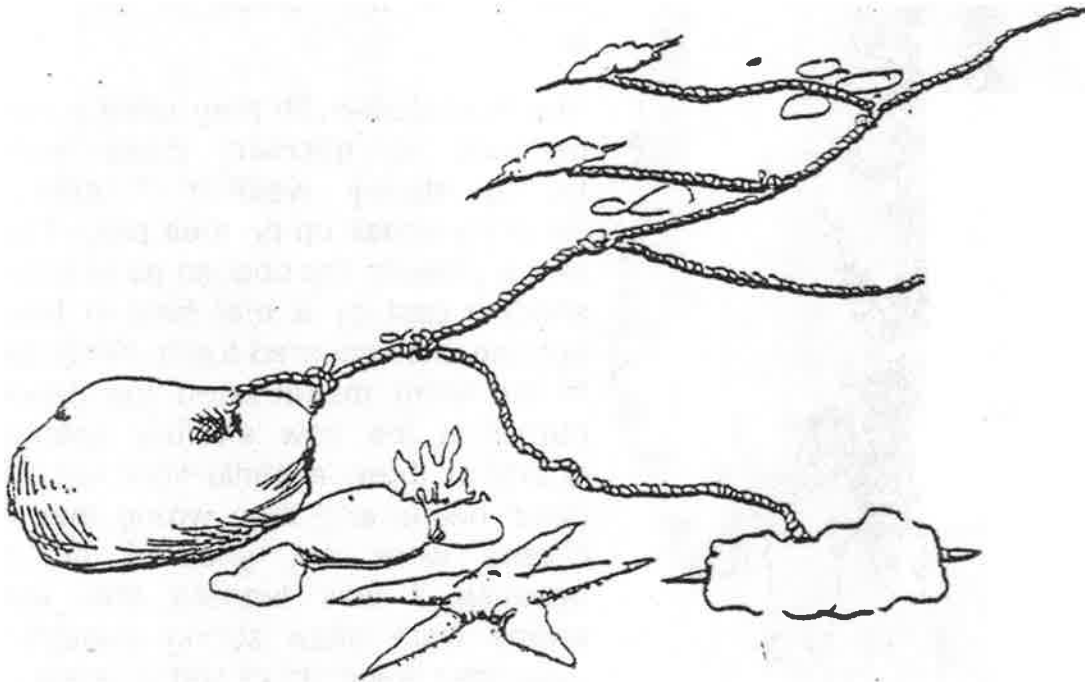
Geese and swans migrating north during 'geese moon' (in early spring) stopped to rest and feed in the coves and inlets of the Nuuchah-nulth territory. These birds together with such ducks as the mallard, sawbill, butterball and golden eye were also hunted. They were reported to be most succulent after having been fattened on herring. Children attempted to make the ducks land with shouts of "Dry land, dry land!"

The Nuuchah-nulth men used a variety of methods to ensnare these waterfowl. During stormy weather * men would stealthily sneak up on their prey. The birds swam close to the boat so as to hide in the shadow cast by a mat held in front of a burning pitch covered torch. While the man in the stern maneuvered the canoe, the hunter in the bow skillfully speared the quarry or threw a nettle fiber net over the birds' heads and then wrung their necks. Swans were not speared but netted because it was learned that wounded swans were often strong enough to fly even after being struck with a spear.

In the Hesquiaht tribe they used torches to attract the geese and when they came close they would net (made from stringing nettles) then and break their necks. There are songs that describe the process. Swans were not eaten as they were very tough. Swans down was used in sacred ceremonies.

* Stormy weather permitted easier stalking of the prey and the Nuuchah-nulth people encouraged it with the aid of foul weather fetishes.

Fair weather necessitated the use of fir bough blinds and bows and arrows*. A lanyard attached to the arrow, was used to retrieve the game. This procedure did not produce as plentiful a bag as the preceding method. Another technique independent of weather conditions involved an underwater trap. The duck in order to reach the salmon egg bait had to swim under and into the trip. Once inside the duck was unable to escape and drowned. Diving ducks were also drowned by swallowing baited bone gorges anchored to the bottom of the lake.



* Nuu-chah-nulth males began practicing with bows and arrows at a very young age. Because of extensive hunting from a canoe the bow was held horizontally.

Things to do

- can you distinguish between the flight of ducks and that of geese? Learn about the various species of birds that fly over Vancouver Island during their migration; ex. appearance, habits, calls, etc. Have you visited the Swan Reserve near the Tseshah Reserve?
- do you think it is helpful for a hunter or fisherman to know something about the habits of their quarry? Why or why not?
- learn about the habits of a specific species of fish or waterfowl. Then putting to use what you have learned design a fishhook or trap for the same or talk to a sportsman who makes his own fishing/hunting equipment.
- list the qualities and practices of successful hunters and fishermen in both the past and present times. Are they the same? Explain why or why not?
- look up the meaning of the term *midden*. Did you know that much can be learned about a people from what they throw away? If practical, at the end of each day for a week check your class waste paper baskets. What do the contents suggest to you about your class?



Shellfish

"The low, low tides of the Cutting Carving Moon offered many appetizing foods for the discriminating gourmets of the West Coast." Potlatch, George Clutesi



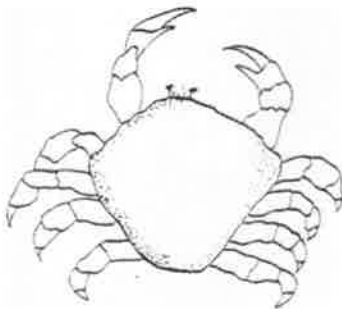
At Yuquot* and other similar summer sites the Nuu-chah-nulth people gained access to the rock, low lying tide environment and the offshore banks and reefs. Multi-layered shell-middens** round at the coastal sites; indicate the great importance played by the sea in all Nuu-chah-nulth life. Anthropologists, Philip Drucker, believes that on the sea coast shellfish approached the status of a staple rather than merely lending variety to its inhabitant's diet.



*Clam, Phil Edgell,
Aquatic Images, Food*

While most of the shellfish were cooked and eaten immediately, some foods like clams were preserved for later consumption.***

The traditional Nuu-chah-nulth seafood diet has remained relatively unchanged. For many Native people the greatest difference might entail eating certain foods less often rather than not at all.

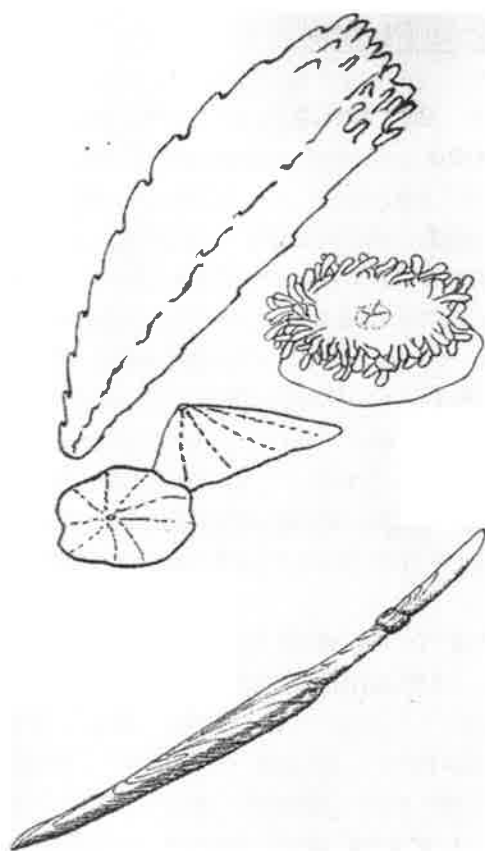


*Crab, Phil Edgell, Aquatic
Images, Food*

*1 Friendly Cove

** prehistoric refuse heaps

***Clams were steamed, skewered with salal and balsam leaves for flavor, on whittled sticks, roasted over a fire and sun dried.



Chiton, Phil Edgell, Aquatic Images, Food

Each season the sea yielded different foodstuffs for the Nuu-chah-nulth people to harvest. In each village one person was assigned the task of keeping track of the phases of the moon. With this information the Nuu-chah-nulth people were able to predict with impressive accuracy the seasonal food cycle. Like all peoples who live in close commune with nature the Nuu-chah-nulth people had an intimate knowledge of their environment. Just as they knew when the cycle was at its peak, they also were aware when not to gather certain food. Certain occurrences in nature signaled unsafe conditions, readily recognized by both young and old alike ex. clams were never gathered during summer, early fall or during the herring spawn* and absence of sea urchins and rock stickers (chiton) indicated that the areas sea food was poisonous to humans.

Equipped with pointed yew wood digging stick, a large mussel shell knife, a small hand basket and a larger burden basket the Nuu-chah-nulth woman had a wide variety of marine invertebrates from which to choose. Available on the outer beaches at low tide are:

Horse clams	black mussels	limpets
Butter clams	abalone	crabs
Razor clams	china slippers	chiton
Cockles	sea anemones	
sea cucumbers	scallops	
barnacles	sea urchins	

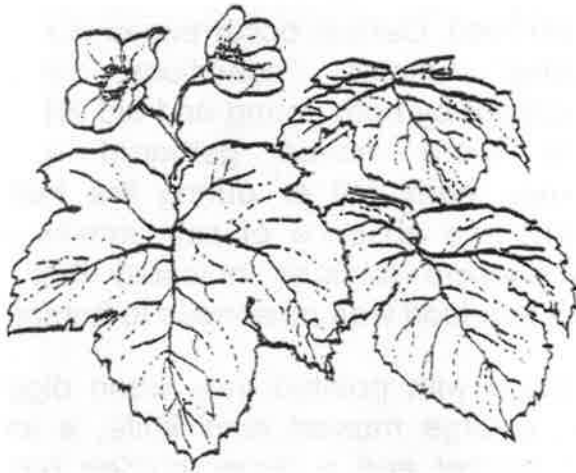
Opitsaht was said to have an abundance of horse calms: hupasii

Many foods were eaten raw such as clams and abalone.

*Today clamming is restricted during these same periods due to Paralytic Shellfish Poisoning or Red Tide.

Edible Plants

Just as certain individuals and families owned fishing sites and beaches, so too, were patches or stands of edible plants* owned. Although trading among various groups compensated for many of the discrepancies involving specific vegetation the early Nuu-chah-nulth people did a superb job of utilizing the areas natural plant life to their fullest advantage. (The elders agreed that much of the previous knowledge regarding edible plants has been lost by the Nuu-chah-nulth people today).



Thimble Berry

In harmony with Native religious belief, plant life, like animal life was thought to have a spirit. Even though the necessity of exploiting these 'living' materials was recognized plant life was nevertheless approached with great respect. The Native peoples reverence and appreciation prohibited waste, a practice that ethno botanist, Nancy Turner, says "present day users of plant material in British Columbia would do well to emulate".

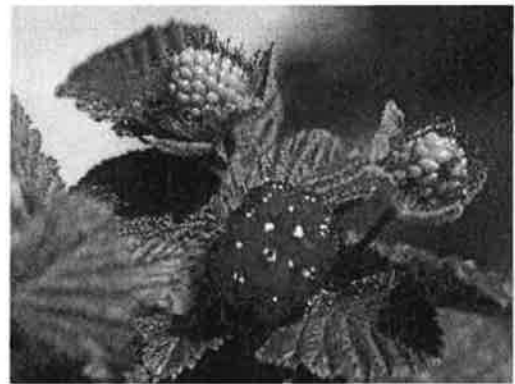


*Berries, Tseshah Resource Center,
Traditional Food Use Study*

*Plants played an important role in Nuu-chah-nulth culture not only as food but in technology and medicine.

When harvesting huckle berries the Nuuchah-nulth would use a pruning method so that the plant would flourish. The following years as, well they would burn off excess to create a berry patch so berries were found to grow well on these sites.

In early summer, "salmonberry moon", the berry crops were beginning to ripen. Chiefs owning salmonberry patches took advantage of their right to the first and second pickings and then the site would be used by others in return for some of their harvest. Women and children went out in pairs or groups with small berry baskets which were in turn emptied into large, lined* burden baskets.



Salmonberry, Tseshah Resource Center



* Examples of plant technology are: water conductors, herring spawn collectors, diapers, tinder, paints and dyes, gum, blue, tanning agents, fishing tools, cleansing agents, toys, recreational objects, waterproofing, roofing, insulation, containers, abrasives, scents, and the lining of berry baskets, drying racks and steam pits.

By late summer the different varieties of berries and fruit that had been gathered were:



*Salal berries, Denise August
Ha-shilth-sa*

Salalberries	gooseberries	cranberries
Thimbleberries	strawberries	brambleberries
raspberries	blueberries	salmonberries
Currants	Oregon grape	rose hips
Buckleberries	blackberries	wild crabapples
Lily root	Licorice root	

Captain Cook made record of groups of women going out for several nights and sleeping on the mountainside in temporary bark shelters. They returned from these expeditions with a good portion of their winter berry supply. While some berries were eaten immediately, most* were pressed between planks, dried and then stored in baskets. These would be eaten later during the winter months accompanied with seal or whale oil.



A variety of grasses, roots, bulbs and leaves was also included in the Nuu-chah-nulth diet. The roots of fern and clover stored for the winter provided starch to their intake. Some Nuu-chah-nulth peoples collected, cooked and ate sea grasses as greens which provided additional vitamins. Scientific studies on early Native diet reveal that the people enjoyed better than average nutrition.

*The popular salalberries were pounded with a maul then sun dried. They were soaked in water before they were eaten during the winter months.



*Blackberries, Denise August,
Ha-shilth-sa*



Plants particularly enjoyed for their taste were:

- granulated lily root sometimes called First Nations rice, which had a pepper flavor wild celery
- Labrador or Hudson Bay tea*
- licorice roots used both as an appetizer and a sore throat remedy
- mint
- blue flowered camass bulbs (white camass was poisonous but used sometimes in small quantities as a laxative)
- wild onions that tasted like sweet potatoes
- wild turnip
- salmonberry shoots, a delicacy mixed with salmon eggs
- clover roots which looked like spaghetti
- white buttercup roots which tasted like turnips
- dandelion (tea)
- the pitch of the Sitka spruce and Western hemlock collected by the bowlful and chewed as gum. Ladies would chew this while weaving to keep their mouth moist so that they could keep their cedar or grass damp. The pitch was also boiled and made into a jelly for use on a

Large platters of these delicacies presented at feasts during the winter ceremonies brought "ahhhhs" of approval and pleasure from the guests.

"The sea, the forest and the open land contained an abundance of food. The Indian said, "Let us share it with our fellow men".

Potlatch, George Clutesi

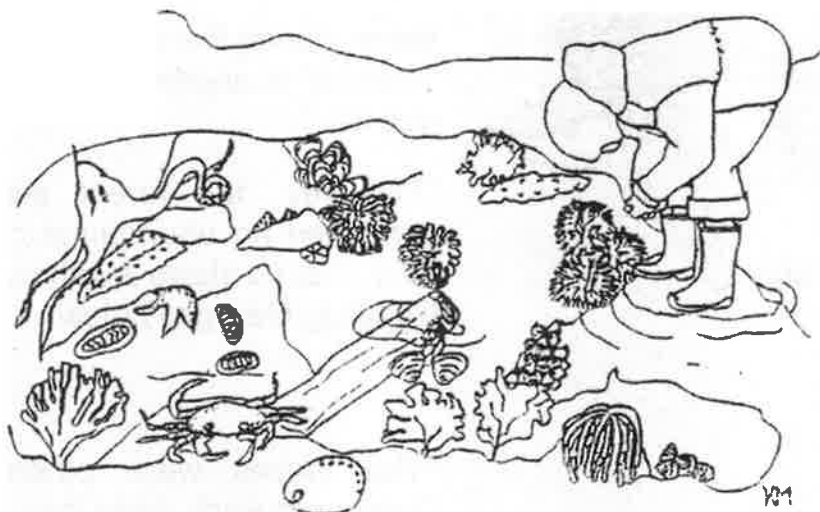
*The leaves were picked anytime from October to April, dried then stored.

Things to do

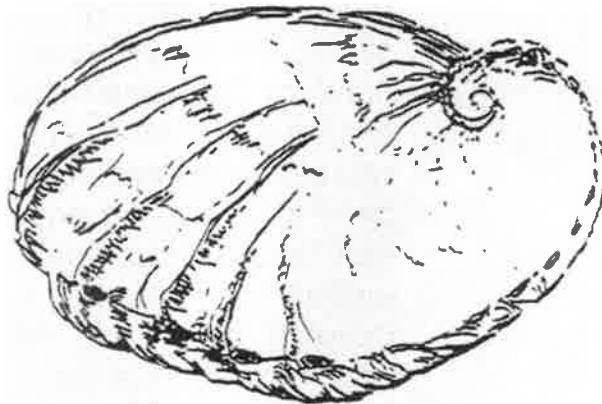
- make a display illustrating the shellfish eaten long ago by the Nuu-chah-nulth people. Try mounting these drawings on a bulletin board decorated to represent a Nuu-chah-nulth tidal pool.
- make a chart identifying the seafoods that have been eaten by your classmates. Does seafood play an important part in your diet? Which pupils in the class have tried the most kinds of seafood? Who has eaten a seafood that no one else has tried?

Seafood								
Salmon								
Crab								
Scallops								
Mussels								
Abalone								
Shrimp								

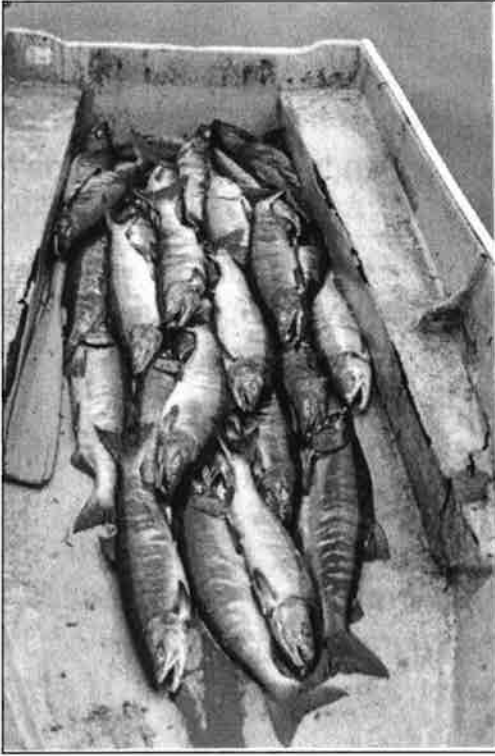
- ask someone at home for a recipe for cooking food from the sea. Put everyone's recipes together in a cookbook. Sometime you might plan to have a class lunch and sample a few seafoods.
- visit a tidal area at low tide; e.g., China Creek Park, Polly IS Point, Shoemaker Bay or Pacheena. Do not disturb or remove the tidal life. Instead examine it carefully and try your hand at sketching the various species.



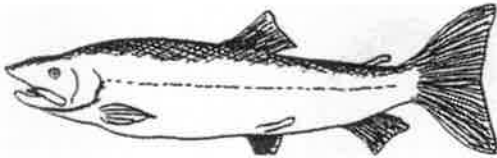
- how many of the plants growing in your yard at home can you identify? Long ago knowledge of local edible and non-edible plants was very important. Explain why.
- list some of the edible plants your family grows or buys. Of the ones that are purchased in a store how many are grown in B.C. and Canada? How many are imported?
- under the supervision of adults bring in and display samples of different species of edible plants.
- if you know someone who preserves their own food ask them to explain how it is done; e.g., pickling, canning, drying, freezing.
- sample some of the dried foods available in stores such as figs, prunes, raisins, dates, apricots and apples. Try drying grapes on a window ledge. If you encountered any problems, what were they?
- if you have picked berries, share with the class what, when, where and how you did it.
- explain the meanings of: edible and non-edible plants
seasonal and non-seasonal foods



Salmon



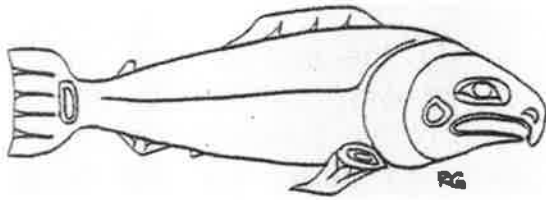
Fish, Dave Wiwchar, Ha-shilth-sa



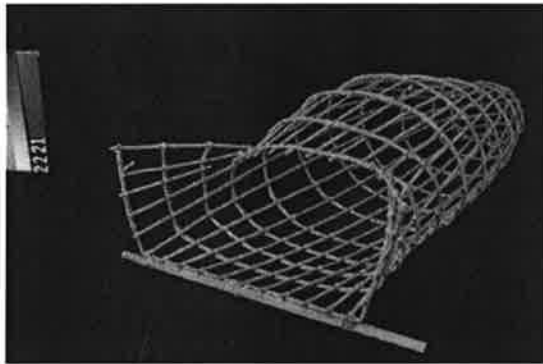
The importance of the SALMON was evident in virtually every aspect of Nuu-chah-nulth life from before birth to after death: in the pregnant woman's diet, in rites, songs, dances, legends, celebrations, crests, names, taboos and behavior. The reverence and respect for the salmon was epitomized in the First Salmon Ritual that was celebrated with the arrival of the first salmon of the Year. The ceremony was more than the 'official' opening of the salmon season, it was in effect thanks to the salmon spirits for sending the fish to the Nuu-chah-nulth people. This coming was regarded as a favor that could be withdrawn at any time should the salmon spirits be offended in any way. It was believed to be essential that the first salmon caught be made to feel it was a welcome, honored guest.

The first fish was laid on a mat and sprinkled with down, the symbol of peace. A speech or song of welcome was delivered by the Chief. The rest of the ceremony included songs and prayers to the salmon spirits, not the fish itself, and then the head, bones, and tail were returned in tact to the sea. Failure to do the latter was believed to result in a deformity in a spirit world salmon and an angering of the salmon spirits. As one elder stated, "The ancestors would know if the salmon were treated respectfully". Legend outlined very clearly the consequences of such a breach of conduct. Some Nuu-chah-nulth people carried this practice over into the returning of all salmon bones and viscera to the water* never burning or burying any remains. As one can see the Nuu-chah-nulth people did not rely entirely on nature's bounty but religiously devoted time and effort to ensure its continued abundance

* It was known that the high tides in November would wash away the bones that the salmon would return later.



The main salmon harvest was an eagerly awaited event during the 'spring salmon' and 'dog salmon' moons of August and September*. At this time entire villages were scattered about on fresh water rivers and streams living in temporary fish camps. ** The groups living down the Alberni Canal fished for the salmon based in their permanent shelters. The salmon harvest was an exhausting time requiring much hard work. A good catch, it is said, was a sign of industry and. not merely skill or luck.



Net (2ae292), Royal British Columbia Museum, Artifact Images

Cultural preference and local adaptation accounted for considerable variation in the methods used to harvest the salmon but traps were the principle device. The Nuu-chah-nulth men constructed a variety of tidewater traps over the major salmon rivers. One trap frequently used consisted of stakes, supported by rock piles, or driven into the flats with special pile driving stones. Then a lattice of saplings was woven around the frame.

Some traps consisted of portable baskets that could be moved along the river. The openness of the weave determined the size of the fish to be caught.

* With only minor time differences the same species appeared in runs at the same season in each locality.

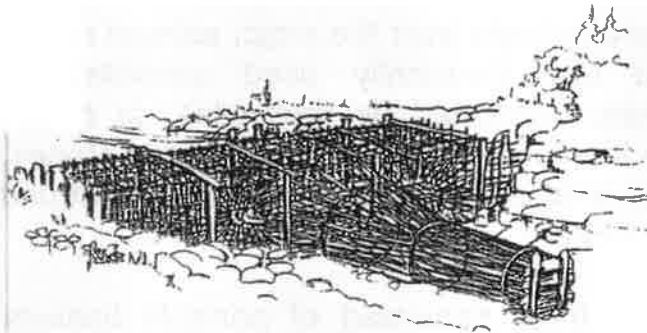
** See the Nuu-chah-nulth Bighouse unit for more information.

As the water level rose, the fish swam over the traps toward the shore. As the water level dropped exposing the trap the salmon were entrapped. Weirs*, fences made of stone through which water can flow, channeled the fish into the trap. This combination of trap and weir was most effective. First, it took advantage of the salmon's relentless urge to get to the spawning grounds and second it utilized the ebb and flow of the tide.



Fish weir (g_03234), BC Archives

Once inside, the salmon were unable to escape and were clubbed to death with yew wood clubs. Some groups had traps that were so large the fish could be speared from a catwalk. One elder recalled hearing of traps so full of fish that the salmon could be removed by hand. As the salmon were removed from the trap the chief, who owned the trap, received his share first, then the needs of the people were met. Lastly, groups who were based on the outer coast and who did not include salmon streams in their Huupuk#anum requested permission from the chief to use the trap for their food fishing. Only what was needed was taken as the Nuuchahnulth were very conservation cautious.



*Superstition holds that anyone touching these weirs will cause it to rain. The Nuuchahnulth people have pulled out some weirs with the intent of making it rain during dry spells. While most weirs have been dredged up, remains may still be seen at Roger Creek.

Harpooning

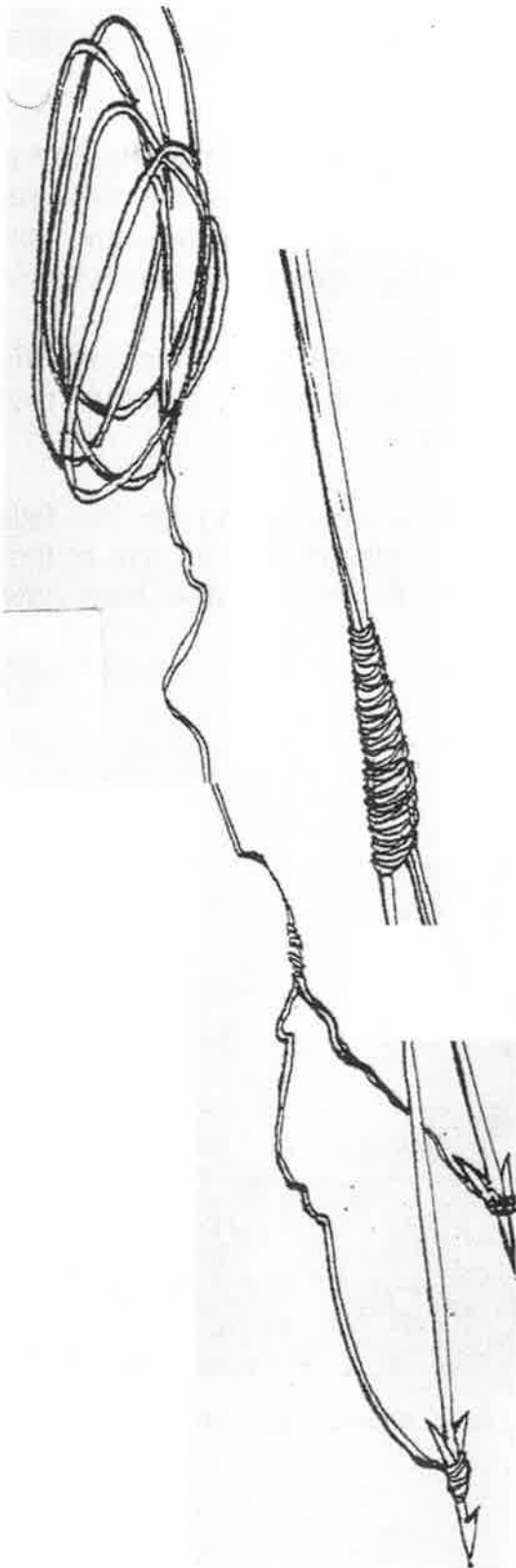
At the peak of the run the men and boys were harvesting the salmon with harpoons either from canoes or on foot. Harpooning required great skill for one had to judge for water depth, the speed of the fish, light refraction and the force necessary to impale the fish. Once the harpoon head was firmly imbedded in the salmon's flesh, the fish was hauled up by the seal gut or cedar white retrieval lanyard.

Leister

An additional device for securing salmon was the leister, a modification of the harpoon. Made from well-seasoned fir or cedar, the leister had two diverging foreshafts, one slightly longer than the other. The detachable heads pointed backwards. and had lanyards attached.

Spearing

Occasionally salmon were speared but this method usually tore the salmon's flesh since the spear remained in the user's hands and the head of the spear did not detach. Both harpooning and spearing required, in addition to clear water, an ideal vantage point such as that provided by a canoe, rock overhang or catwalk.



While the men and older boys fished the women and older girls were responsible for the cleaning, cutting and drying of the fish. The very young children were in the care of their grandparents. Today the salmon runs are still an exciting busy time for Nuuchah-nulth people.

The man would lie in the stern of the boat to attract fish. Put a mat up for a barrier so that the fish wouldn't see him. When fish came to the top then he would spear it.

Placing a cedar and kelp into the water would drive the fish up and then they would spear them.

When fish were going up the falls a net would be placed at the base of the falls to catch the fish that washed back down.



Spearing in a canoe-sea otter, 1854, Alberni Valley Museum

Things to do

- play the Salmon Game included in the food kit to learn more about the life cycle of the salmon. (Additional material is available from the Resource Centre.)
- invite a Native resource person to visit your classroom and demonstrate how to cut up and cook salmon. If you are lucky you might get a taste of barbecued or smoked salmon.
- check in a food store the cost of canned, fresh and smoked salmon. Do you think it is expensive? (Have the pupils realize the time, effort and expense involved in harvesting and preparing the fish).
- illustrate and explain the various methods for catching salmon both long ago and today. This could be done as a chart or perhaps in booklet form.
- on a piece of stiff card board design and construct a model trap and weir. (Toothpicks, plasticene, small pebbles, etc. could be used to add detail.) Be sure to include an explanation of how it works.
- make a large labeled diagram illustrating a harpoon, leister and a spear. Explain the differences between them and what each one was used for.
- List the specific duties performed by the Nuu-chah-nulth males and females in the harvesting and preparation of food long ago. Compare it to an activity that your family/class does wherein each member has a specific job to perform if everything is to run smoothly
- if you can obtain some bull kelp try treating it and making your own lanyard. Is it different wet than dry?

- cutout and pin up newspaper references to Native people regarding Fishing Regulations and Aboriginal Rights including Land Claims.
- visit a cannery or fisheries operation. Report your findings; ex. Central Native fisherman's Co-operative in Ucluelet.
- find out what is happening at the government level to protect the salmon and build up their numbers.
- write a short story recounting your first successful fishing expedition. It can be fact or fiction and set in the past or present. And remember, you're allowed (expected?) to stretch the facts in a fish tale.
- talk to an avid sports or a commercial fisherman. Find out about any superstitions held by fishermen aboard their boats.
- dog salmon once spawned at the mouth of the Somass River. The female fish can no longer make the necessary depression there to deposit their eggs due to hardness of the riverbed. They are now forced to travel at least 8 kilometers up the river. Find out what might be the cause of this.



The Nuu-chah-nulth people preferred to harvest the bulk of their foodstuffs from the ocean. The Nuu-chah-nulth groups living up the Alberni Canal included more deer in their diet and the more northern groups, more elk but fish was still of prime importance to both groups. Men chosen to be hunters for their tribe received their training as young children from a grandfather or uncle.

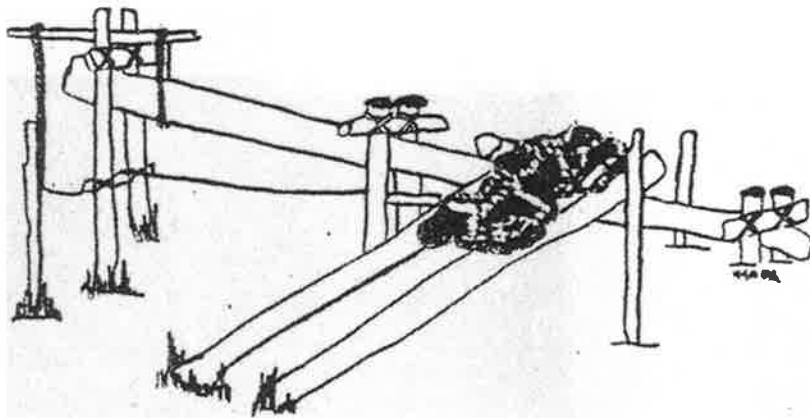
They were prepared in spirit, mind and body to withstand extraordinary hardship. Daily they experienced cold water baths, minimal creature comforts and practice with spears, bows and arrows and running. The actual hunt itself was preceded with activities that included fasting, constant wakefulness, imitative animal behavior and the observation of numerous taboos. Supernatural powers were regarded as preventative measures or aids to success. Amulets or objects with secret significance were placed in the hunter's canoe or wrapped under the cherrybark binding of his hunting spear.



Muwich, Dave Wiwchar, Ha-shilth-sa

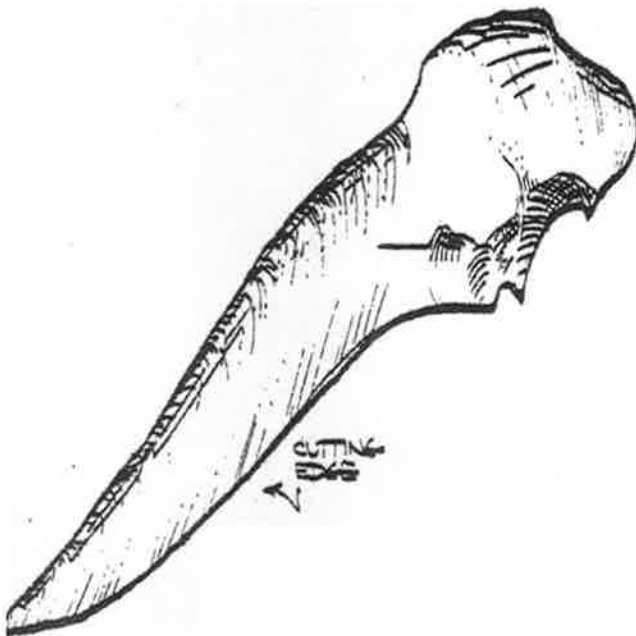
Hunting methods included pitfalls, deadfalls, pikes, spears and bows and arrows. The quarry to be taken, the environmental conditions and personal preferences all helped influence the method of hunting. Elk hunters were specially trained and fed only meat. Animals such as deer, bear, mink, marten, beaver, marmot and raccoon could be caught in the deadfall. This device consisted of a number of delicately balanced, well camouflaged poles. The deadfall was usually constructed along a path known to be frequented by the quarry and often had an adorous bait included for good measure.

When the unsuspecting animal moved the trigger root*, a heavy log was released crashing down on the animal's head. It was either killed or pinned down, stunned. Since the larger of these traps could be deadly to humans, the hunters left signs for unwary villagers indicating the presence of a deadfall in the area.



*Some hunters preferred to leave the device in the forest without the trigger mechanism adding it later once it was no longer regarded with caution.

Pitfalls dug to a depth of up to 2.5 meters in the ground were skillfully covered with tender green twigs. These were used to trap elk and deer. Falling in and perhaps breaking its forelegs, the animal was unable to escape. Large elk were also hunted by the Nuu-chah-nulth people living in the Muchalaht Arm vicinity. Hunting was best when there was snow on the ground. The heavy animal would break through the crust while the lighter hunters traveled swiftly on top*. An extraordinarily powerful man could down an elk with a bone tipped arrow but most men used a well seasoned pike with a lightly scorched tip to fatally penetrate the animal's thick hide, muscle and heart.



As with all the animals killed by the Nuu-chah-nulth people, no part was wasted. The following products indicate the uses of various parts of the deer:

Skin	Drum, pots, mats
Antlers	Knives, handles
Bones	Pins, needles, awls, lahal sticks
Meat	Food
Sinew	Thread
fat : himix=	Tallow, face cream
/x=im=y	
hooves	Noise makers for dancing
	=
Hind legs	Kipper knives

*Some elders recalled a rough version of the snowshoe being used but were unsure how far back in time it was used.

As with all animal life the Nuu-chah-nulth people had great respect for the land creatures. George Clutesi writes in Son of Raven, Son of Deer of how a hunter “would show remorse and do penance on the spot whenever he killed an animal for meat”. Even though wildlife resources were abundant, the harsh weather during 'moon of little food gathering' or 'moon of most snow' and travel through the dense, dark forests made land hunting forbidding. This made the abundant marine life more attractive and the sea more strongly favored over the forest for food exploitation.

Things to do

- explain why the early Nuu-chah-nulth people were called "hunters and gathers".
- make a bulletin board display of traditional Nuu-chah-nulth foods grouped according to the seasons. Use the Nuu-chah-nulth Seasonal Round Sheet as your reference.
- examine the West 'Coast calendar included in the food kit. Note how each division identifies a specific activity or condition, and make up your own personal calendar indicating events important to you; ex.. June- Birthday Month, July- Month of No School, October-... Hockey Month.
- build an animal trap of your own design using only materials found in the woods (logs, saplings, stones, earth, etc.).
- Using the recipe found in the food kit, try making bannock.
- draw up a menu for a restaurant that serves traditional Nuu-chah-nulth food. (Check your food chart to take advantage of the foods in season.) Decorate the cover with a Nuu-chah-nulth design.



Fish Processing

For every different method of catching fish there was an equal number of ways to butcher and preserve them. The fact that fish came in predictable runs and sound and successful procedures for preserving the fish had been developed permitted the survival of large populations along the coast. This also served to eliminate the unceasing daily pursuit of food that is characteristic of so many hunting and gathering societies. To capitalize on the bounty the Nuu-chah-nulth people were required to spend long hours fishing, butchering, cleaning, filleting, drying and storing at the peak of the runs. During this time all village members participated or did their part in aiding the harvesting and processing. Everyone contributed to and shared in the food stores of the group. Without a doubt the feasting and celebrating that came with the winter months offered a well earned reward.



Food Processing (3), Denise August, Ha-shilth-sa

Dried Salmon

After two days had elapsed since the Dog salmon had been caught ~ the fish could be cut. This delay reduced the amount of shrinkage. The actual drying of the Dog salmon took anywhere from- four to seven days over a smouldering greenwood* fire. This fire was tended both day and night to ensure that just the correct amount of fresh air was, allowed to mix with the smoke. Too much smoke detracted from the flavor. The salmon were made into up+sqwii. The salmon were frequently handled or even pounded to keep the flesh soft as the fish had a tendency to stiffen during the drying process. A salmon smoked for 2 days was half-smoked and ready for immediate consumption. while a salmon fully dried** would keep all winter. The elders agree that the salmon prepared in Alberni smoke houses today is in fact partially cooked. Long ago it was dried as opposed to smoked. Coho was only good for up+sqwii because it doesn't absorb smoke well.



up+sqwii, Tseshah Resource Center

*Alder was used for 2 days and driftwood was used after this to dry it well.

**Salmon processed this way is especially high in protein due to its condensed state.

The Four Basic Cooking Methods

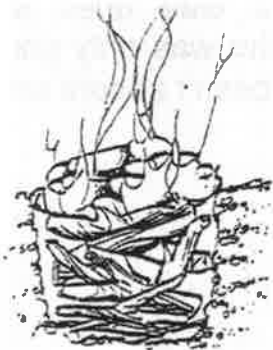


Boiling: water was heated in a bentwood box until it was boiling. This was done by the addition(then removal) of hot rocks. These rocks were first dipped in an intermediary box of hot water to remove any ashes. Boiling was used to cook such foods as salmon, dried cod barnacles, and seal meat. Ducks plucked and presinged over a fire, were boiled to make a rich fat soup.

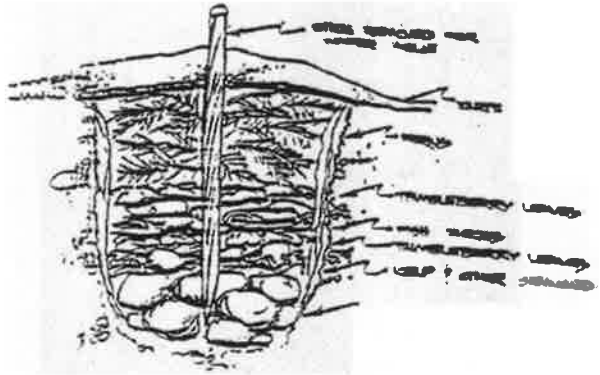


*Herman Watts cooking
salmon, Tseshaht Resource
Center*

Barbecuing: (or brailing): fresh fish was often cooked between bound cedar tongs close to a large fire. The flesh side was cooked first and then the skin side. The meat did not fall off when barbecued in this manner. When both sides were brown, the fish was cooked. Most Native families have barbecue sticks today which they use to cook salmon outdoors the Traditional way.



Steaming: this method, most frequently used for group cooking was utilized in preparing clams, fern roots, salmonberry sprouts, fish and meat. A fire was made in a pit lined with rocks. After the fire had burned down, the ashes were removed. .



For your information

Fire was started with a dry red cedar hand drill rotated rapidly between the hands. The dry wood hearth was sprinkled lightly with finely shredded cedar bark and powdered pitch which acted as tinder. The generation of heat and sparks was a tedious process and it was usually only men that had the strength and endurance required. Often a little ear wax added to the tip of the drill would speed up the operation. To avoid repeating this process each time a fire was needed, a slow match of tightly twisted cedar bark was kept smoldering. This could be rekindled with a strong blowing at any time.

Did you know?

All celebrations had more food prepared than would be eaten. This was done to provide the "mahmoot" or traditional left-over, that was taken home by the guests.

It was believed that a child swallowed wise teachings best while eating; as a result it was the custom to recount stories, lessons and experiences during meal time.

A small canoe might be used at a feast to hold food.

A feast could be given by a commoner or noble to celebrate a son's first salmon catch or kill; the parents of a daughter might give a similar

The thick neck of a deer in rutting season was sometimes used to make a cooking pot.

A child was not allowed to go to sleep hungry lest he or she dream of want or have nightmares.

Women prepared the food for a large potlatch that could go on for days or even weeks. Some meals might include ten courses. Young men helped on these occasions with the preparation and serving of the food.

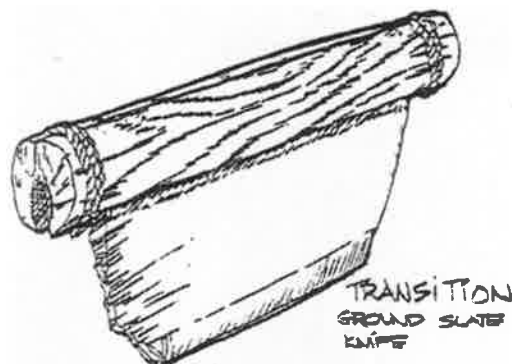
Each food was cooked and served separately.

The Nuu-chah-nulth people ate two meals a day- a large one in the morning and one again in the evening before retiring.

Most food were enjoyed by dripping each mouthful into a container of seal or whale oil.

Things to do

- explain why the Nuu-chah-nulth people preserved fish. Are all the reasons the same for canning, preserving, pickling, freezing, etc. food today? Why (not)?
- have a class feast trying to include as many of the traditional foods eaten by the Nuu-chah-nulth people long ago; ex. smoked salmon, herring in oil, berries, etc. If you are able, follow the Nuu-chah-nulth etiquette during the meal; e.g., take your time, eat from shared dishes, tell stories and enjoy yourselves.
- outside, under the supervision of your teacher try different methods of fire starting WITHOUT matches
- enlarge a map of the West Coast of Vancouver Island. Mark on it the different foods you would find on the coast inland and on rivers. They could be indicated with small labeled illustrations
- write a make-believe story explaining how a specific method of preparing food; ex. boiling, steaming, drying, etc., might have been discovered
- run a mural the full perimeter of your classroom indicating the various food gathering and processing techniques used during the seasonal food cycle.
- try your luck heating rocks and trying to boil water if are successful, boil some eggs.



- food is a part of everyone's culture. The various kinds of food people eat are determined by what is available to them. Bring to class a recipe from your culture to add to a class multi-cultural cookbook.
- make a mural or chart indicating the food resources available from the sea, the shore (tidal zone) and the land.
- List foods that are eaten:

Dried	Raw	Roasted	Boiled	Steamed	smoked

- illustrate a chart of traditional utensils used in preparing food and compare these to the appliances found in a modern kitchen of today. (Make use of the pictures found in a catalogue.) Count how many do not require gas or electricity.
- make a "hidden word puzzle" of the traditional food eaten long ago by Nuuchah-nulth people. Hide these words among randomly placed letters of the alphabet. (It helps to do it on graph paper.) Once you're finished exchange puzzles with a friend. Race against the clock to circle the hidden foods.
- *"That to honor and respect the resources of the sea and river is to ensure their continuous abundance for all time"* If Give examples of Native conservation and environmental awareness from past times.
- invite a Native person into your class to talk about hunting and fishing regulations from his/her point of view

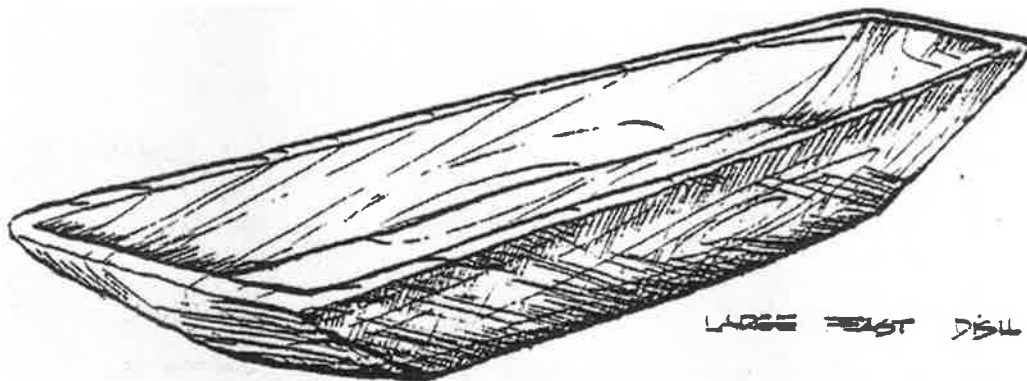
Conclusion

Knowledge of the many traditional skills and techniques involved in Native food technology is slowly disappearing despite an attempt to record, maintain and even revive it. Nylon nets replace ones of nettle fiber, bone and shell butchering knives are now made of steel, and sleek dugouts have been replaced by diesel powered fishing boats. Many Nuu-chah-nulth people still engage in fishing as a way of life although it has changed considerably.



*Karenor, Nuu-chah-nulth Tribal
Council Fisheries*

Native food technology has changed drastically in the past several decades in part due to progress and adaptation, but the Nuu-chah-nulth people's orientation, affinity and knowledge of the sea and its bounty are still real, evident and strong.



LARGE FISH TRAP

Things to do

"He did his work at summer time.

He waxed strong; his possessions increased with his toil.

With the thunder drum he sag at winter time.

Great feasts he gave because his heart was full,

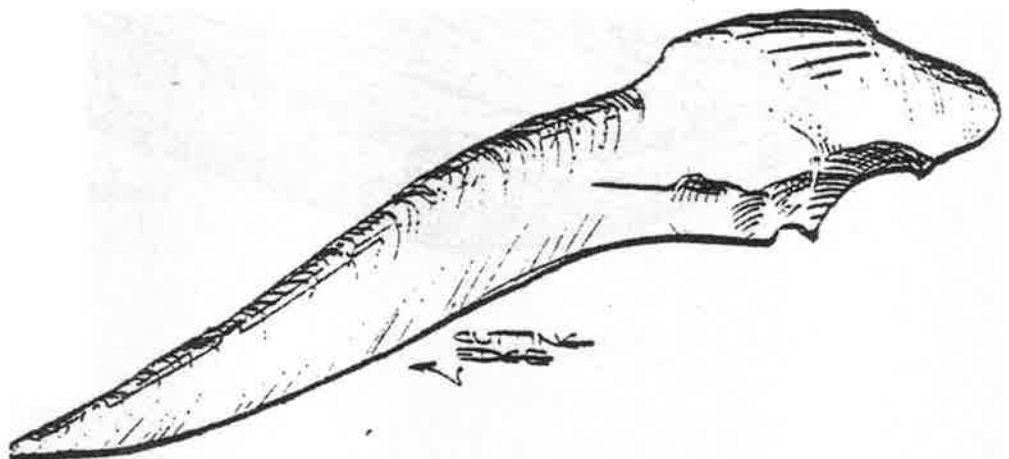
He sang of deeds and glories won by his house and clan.

He was at peace with his God; his life indeed was full."

West Coast Indian, George Clutesi, EXPO'67

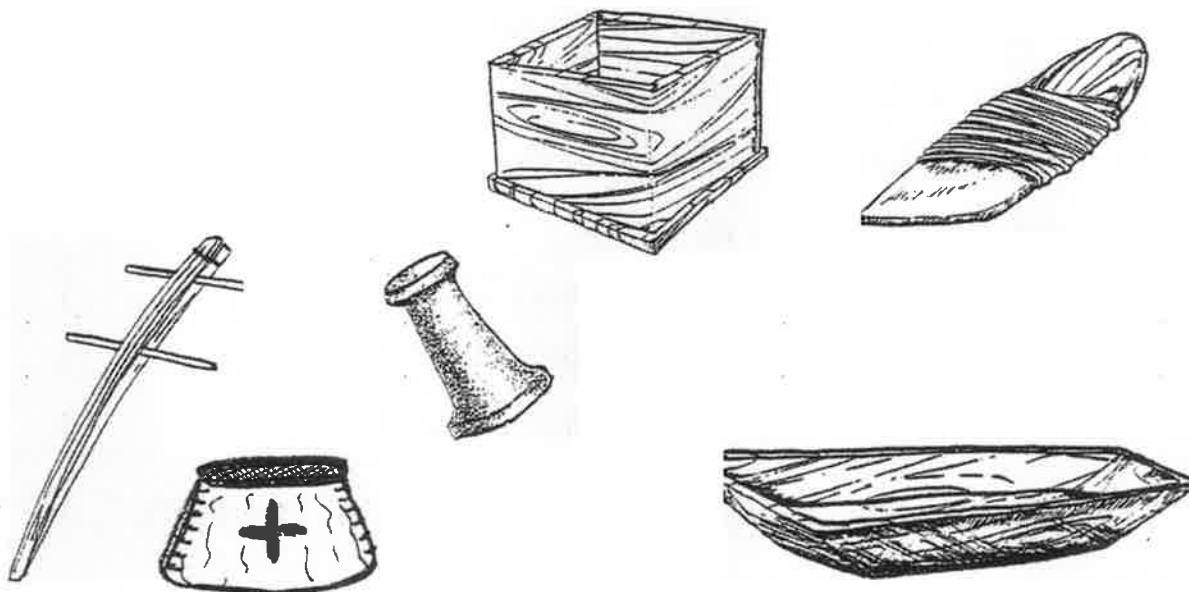
Whom is Dr. Clutesi writing about? Explain what Dr. Clutesi is saying.

- compare (by chart description, skit, etc.) a typical family meal of today to one enjoyed by Nuu-chah-nulth people of long ago. Indicate who prepared it, what was eaten, eating utensils, customary behavior, etc
- discuss what it means to respect the environment. Do you think the Nuu-chah-nulth people had this respect? Do people today have it? Support your opinions with examples.
- discuss the theory of whether Nuu-chah-nulth people migrated to this area with a previously developed sea oriented culture or whether they as aboriginal people developed it here in order to adapt to the environment.
- do the post test, mark it and compare your results to your pretest.



What do you know?

1. Circle anything the Nuu-chah-nulth people used in preparing food.



2. Underline anything eaten by the Nuu-chah-nulth people and circle the food that was the most important.

Seal	Turkeys	Buffalo
Whale	Clams	Fish eggs
Berries	Clover roots	Halibut
Salmon	Ducks	Herring
Pumpkins	Whale oil	octopus

3. Draw any two pieces of equipment used to get salmon. Be sure to label what they are.

True or False

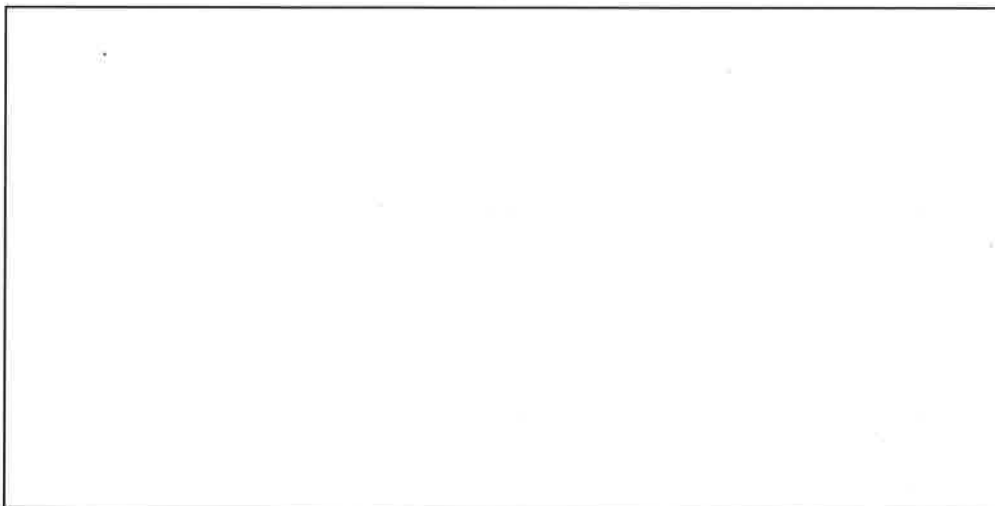
- | | | |
|--|---|---|
| 1. Nuu-chah-nulth men did the main fishing and hunting. | T | F |
| 2. A potlatch might last days or even weeks. | T | F |
| 3. The Nuu-chah-nulth men made their own fishing hooks. | T | F |
| 4. Berry patches belonged to everyone. | T | F |
| 5. Herring could be caught all year. | T | F |
| 6. Catching and preparing salmon was long, hard work. | T | F |
| 7. The Nuu-chah-nulth usually lived in tow or more homes. | T | F |
| 8. Most food was enjoyed with seal or whale oil. | T | F |
| 9. The Nuu-chah-nulth people respected both plant and animal life. | T | F |
| 10. Some First Nations peoples called the People of the Northwest Pacific Coast "Fish Eaters". | T | F |
| 11. The Nuu-chah-nulth people always ate their food fresh. | T | F |
| 12. A club was part of the sealing gear. | T | F |
| 13. There were many land animal hunters in each village. | T | F |
| 14. Most feasts and potlatches were held during the stormy Winter months. | T | F |
| 15. In Pre-contact times the Nuu-chah-nulth people often went hungry. | T | F |

What do you know?

1. Match the food (A) to how it was obtained (B).

A	B
Berries	Deadfall
Duck	Hook
Salmon	Cedar boughs
Clams	Spear
Herring eggs	Net
Whale	Trap and wier
Seal	Harpoon
Halibut	Basket
Bear	Digging stick

2. Draw and label a salmon trap. Use arrows to show how it works.



Read then circle the best answer

1. The food most important to the Nuu-chah-nulth people was
Whale Seal Herring Salmon
2. Herring Spawned
On the beaches In coves Out at sea Under rocks
3. The most salmon was caught with
Spears Rakes Traps and wier Nets
4. To collect shellfish the Nuu-chah-nulth women used a
Digging stick Bentbox Rake Harpoon
5. During the salmon ceremony the part of the first salmon returned to the water was the
Tail Eyes bones Scales
6. The Nuu-chah-nulth people stored enough food to last
All summer One month All winter Two weeks
7. The Nuu-chah-nulth people ate meat
Never Everyday Sometimes Often
8. The Nuu-chah-nulth people respected
Animal life Plant and animal life Plant life The moon
9. The food was prepared by
The women The young girls The men The children
10. Long ago the Nuu-chah-nulth people cooked food in
Clay pots Baskets Boxes Frying pans
11. The Nuu-chah-nulth people spent the Winter months
On the sea coast Up an inlet On the mountainside In the forest

Draw the following gear used by the Nuu-chah-nulth people in pre contact times.

1. Dip Net or Herring Rake

2. Spear, Harpoon or Leister

3. Halibut Hook

+upka's Meal

+upka's mouth watered as his mother set the large barbecued salmon down on a bed of ferns. His mother smiled at him knowing how impatiently he had waited for the salmon to cook on the sticks over the fire. Placed beside the salmon on the cedar bark mat were boiled camass bulbs, salmonberries picked by his mother and smoked clams that +upka had helped gather at low tide.

Copying his father +upka dipped a mouthful of salmon into the large shell of golden seal oil. Chewing slowly +upka enjoyed the delicious taste of the oil and fish. Ha%um** Father talked in a low voice of how he would soon take +upka to spear salmon at the weir. +upka listened well for he was almost old enough now to help provide food for the people.

As he ate +upka dreamed of his First Game Feast. His feast would not celebrate the catching of a duck like his best friend Hoopta's **. but the spearing of a great silver salmon. When +upka finished dreaming he discovered his father gone and his mother sweeping the cedar mat with a hemlock branch.

He had no time to lose jumping up +upka grabbed the little spear his grandfather had made for him and ran outside the bighouse. He +upka, son of the chief must prepare for the great salmon that would soon come to him

* eyes wide open

** food

*** snoring

1. Join each question to its correct answer.

Who cooked the meal?	The Chief
Who talked to +upka's quietly?	Father
Who was +upka's friend?	The people
Who was +upka's father?	Mother
Who made +upka's spear?	Hoopta
Whom would catch a salmon someday?	Grandfather

2. List four foods +upka ate at his meal.

3. Write down something +upka's father might have told him during the meal.

4. Explain when you would say ha%um.

5. On the back of this page draw +upka playing with what Grandfather made for him.

STEPS FOR: BOILED SALMON

With a partner carefully read (and if necessary re-read) the following steps.
Using the clue words provided number each step in the correct order.

- _____ Replace with more hot stones
- _____ Remove the cooked fish to cool
- _____ Heat the stones in the fire
- _____ Remove the cooled stones from the boiling water
- _____ Add the stones to the water
- _____ Put the salmon in the boiling water
- _____ EAT AND ENJOY!

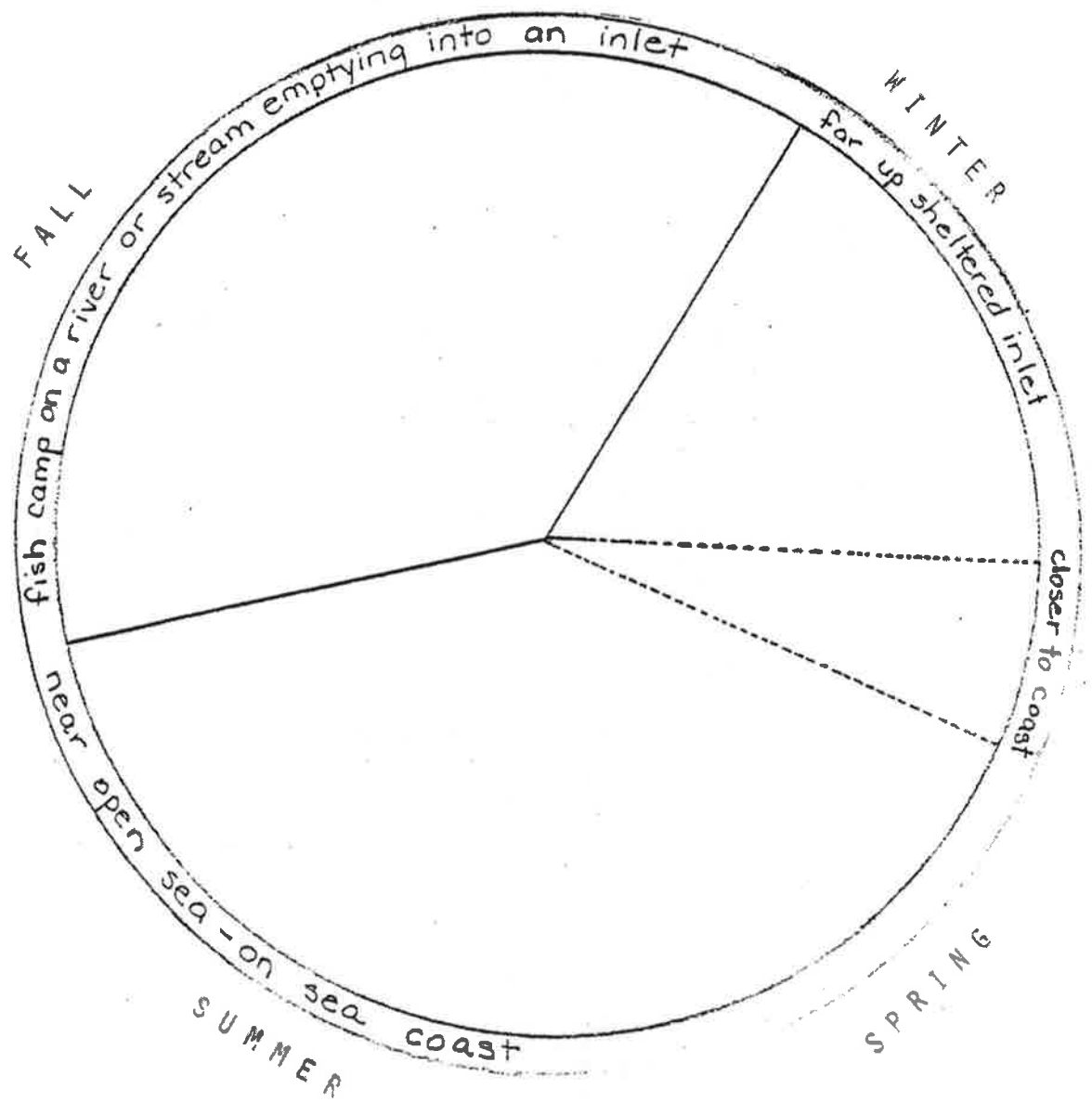




HINTS ON DRYING FRUIT

1. Wash the fruit carefully without bruising it.
2. Dry it gently with a paper towel.
3. Place fruit in a single layer in a tray.
4. Cover with a clean cloth to keep off dirt and dust.
5. Let the air flow freely over the fruit as it sits in the sunshine.
6. Check for dryness after 48-72 hours by squeezing the fruit.
7. Wait another 24 hours if it is not dry.

Seasonal Food Quest



WORD LIST

bait

leister

cycle

lure

deadfall

preserve

edible

quarry

harpoon

seasonal

harvest

spawn

herring

spear

kelp

tide

lanyard

trap

weir

Read the following statements carefully. Cut out each one and decide where it should be pasted on the following page.

the Nuu-chah-nulth people have potlatches

sugar is put in tea

boys train to fish early

people fish from dugout canoes

men hunt whales

food is frozen in freezers

berry patches are owned

fish quotas are set by law

weirs, spears and rakes are used

salmon is barbecued over an open fire

fish lures are factory made

salmon is very important in the First Nations diet

people enjoy herring eggs

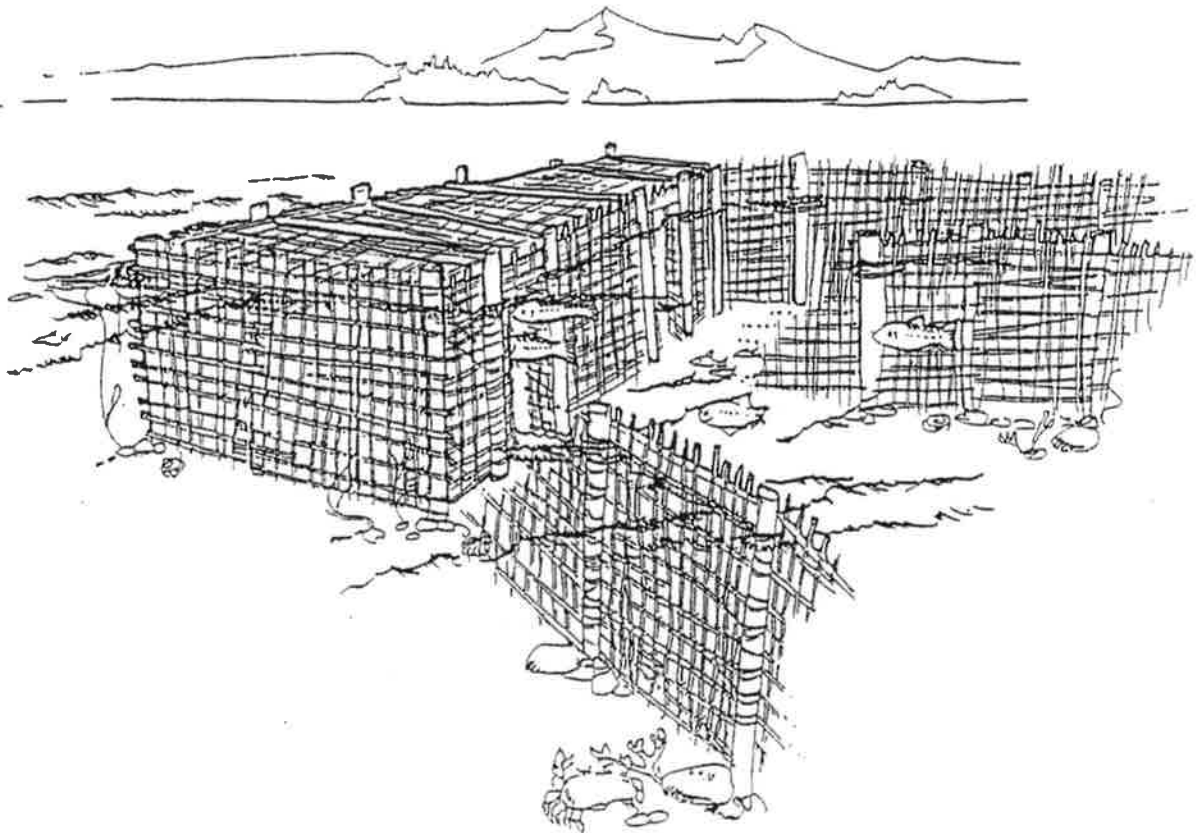
women prepare the food

Food and the Nuu-chah-nulth people

LONG AGO

BOTH THEN AND NOW

TODAY



Explain how you think the Nuu-chah-nulth salmon trap worked

Try this

AGNES SAM'S 'SITCHU' (FISH SOUP)

- This is an easy and popular soup enjoyed by Nuu-chah-nulth people today.
- Peel and cut up some raw potatoes and onions
- Boil in a pot of water with salt and pepper to taste
- After 15 minutes add large bite sized chunks of salmon
- After this has simmered and the salmon is cooked, thicken with flour;
- Eat with fresh bannock: Ha%um

Beach Bannock or "SUPNIN"

Can you imagine making bread in the ground? Well, long ago the First Nations people did! By building a good size fire on the beach over a spot carefully chosen for its clean sand or gravel they were able to heat the ground. Once the fire had burned down, the ashes and embers were pushed aside and a shallow pit was dug. The bannock dough was placed in this depression and covered with the hot sand. Approximately twenty minutes later the bannock was cooked and ready to eat.

Bannock is made from a few simple ingredients and can be baked in a variety of ways- in a frying pan on top of the stove, in an oven or over an open campfire. No matter how it's made, bannock is always a treat with butter, jam, tea and salmon.

Try the following recipe:

BANNOCK*

Oven temperature 425°

In a large bowl combine:

4 cups flour

3 rounded teaspoons baking powder

½ teaspoon salt

Mix dry ingredients well, and add a mixture of:

¾ cup evaporated milk

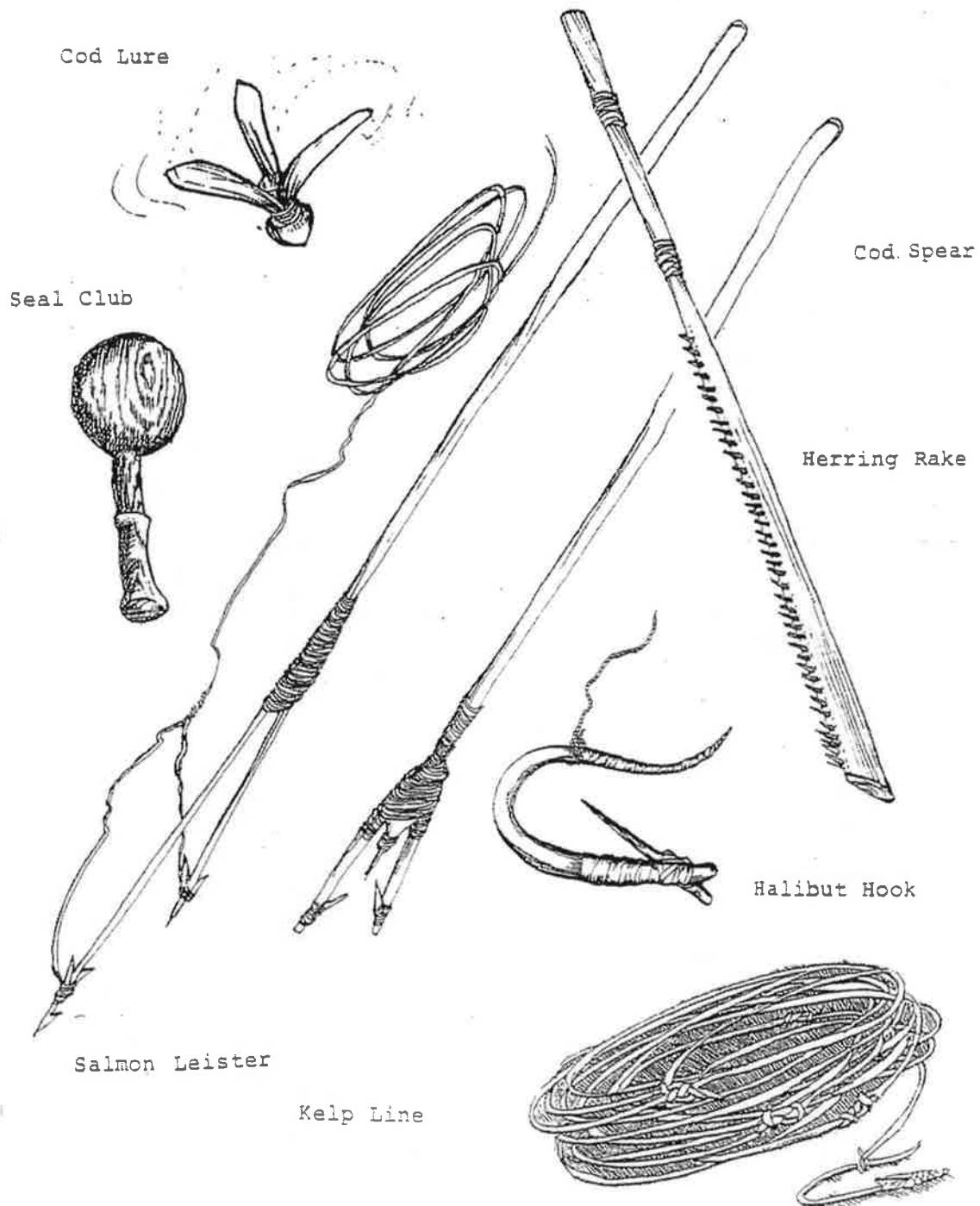
¾ cup water

Gently combine the ingredients to form a soft dough then knead eight to ten times. Overworking the dough give a tough bannock. Stack four or five sheets of clean newspaper on a table and flour the top sheet well. Press the dough into a circle about one half inch thick. Slash the top with a knife at two inch spaces making one and one half inch cuts halfway through the dough.

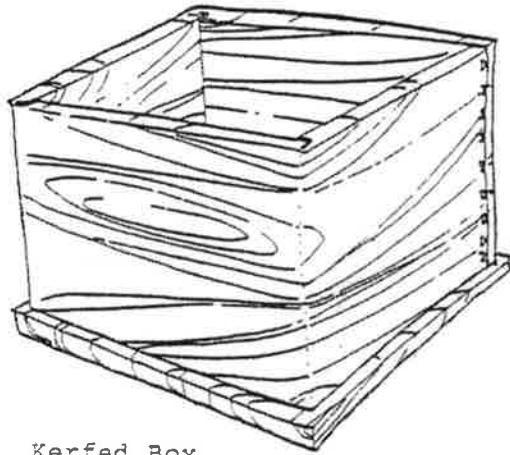
Bake the bannock on the newspapers, aluminum foil or a cookie sheet for twenty to twenty-five minutes. When done it will be golden brown in color. Cool the bannock under a towel for ten minutes. Cut into wedges or squares and serve warm with margarine and homemade jam.

*This recipe is from "Indian Food" and belongs to Jemima Frank from Ahousaht and Julia Gilpin from Anaham.

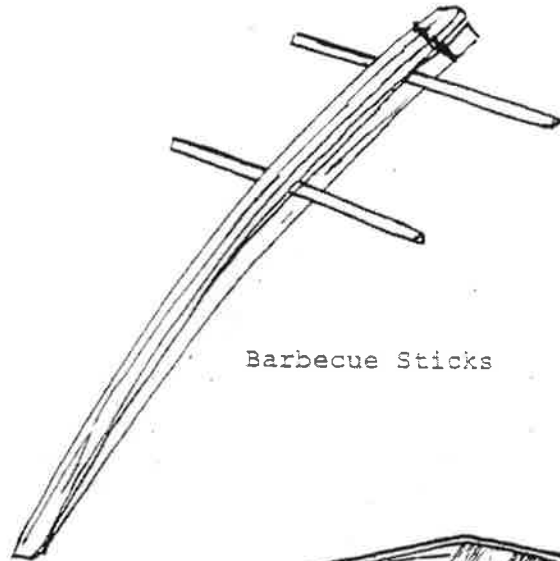
Equipment for Food Harvesting



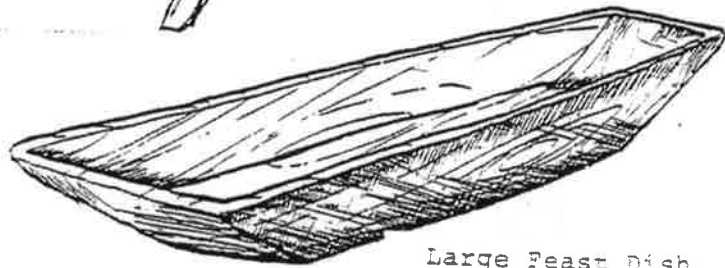
Tools for Food Preparation and Eating



Kerfed Box



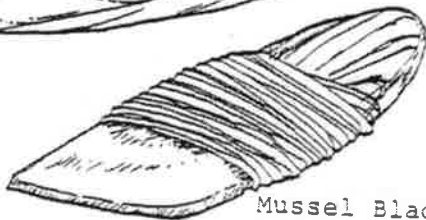
Barbecue Sticks



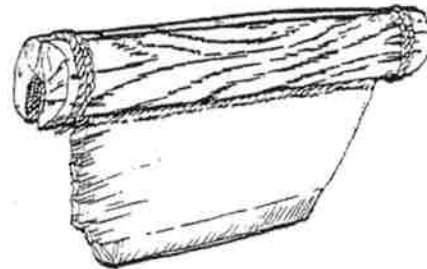
Large Feast Dish



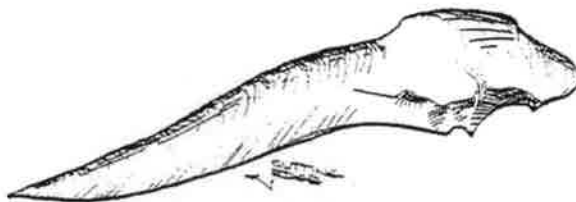
Whole Mussel



Mussel Blade Knife with
Wooden Handle

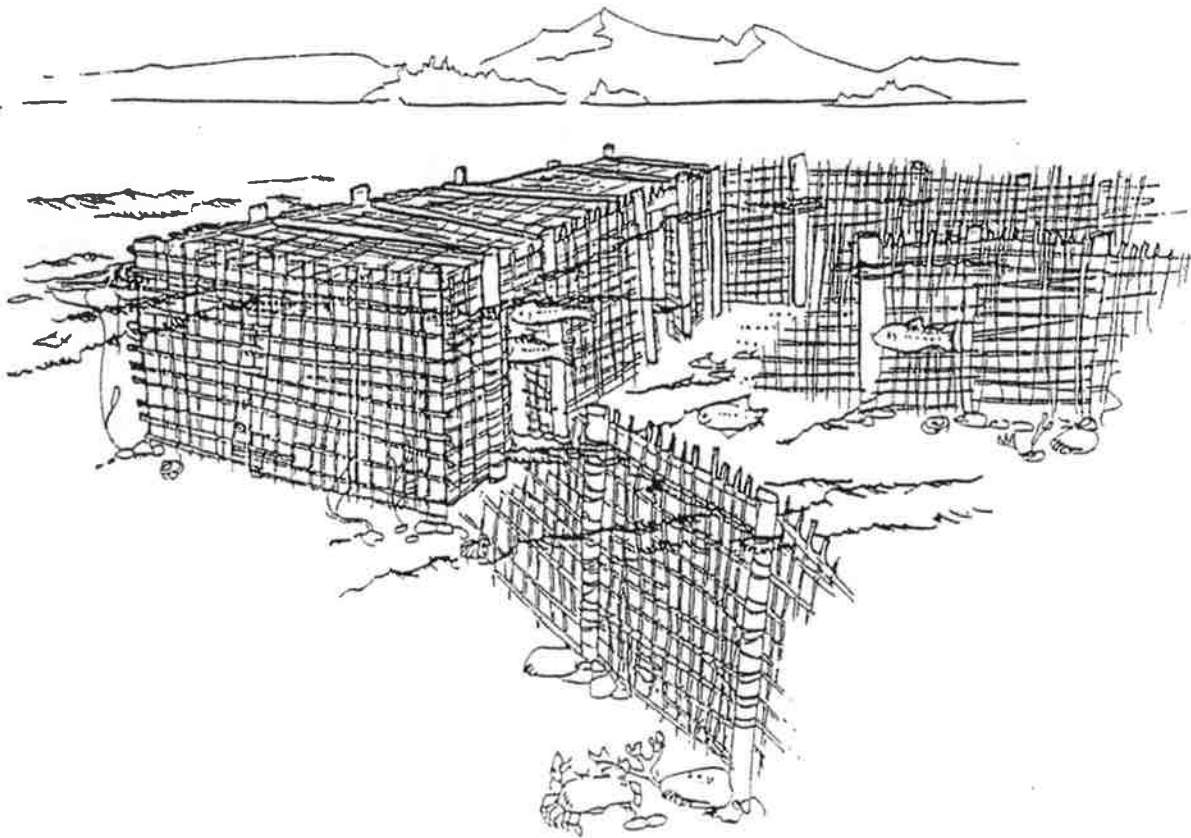


Ground Slate Knife

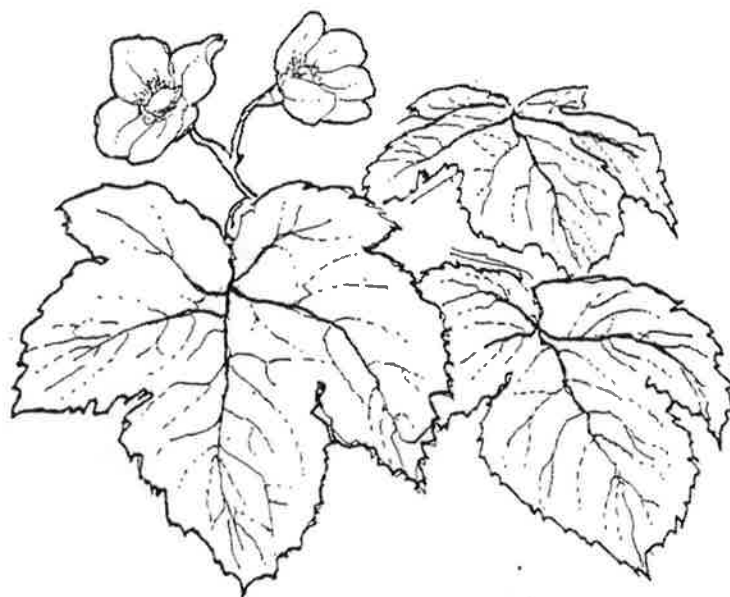


Deer Ulna Knife





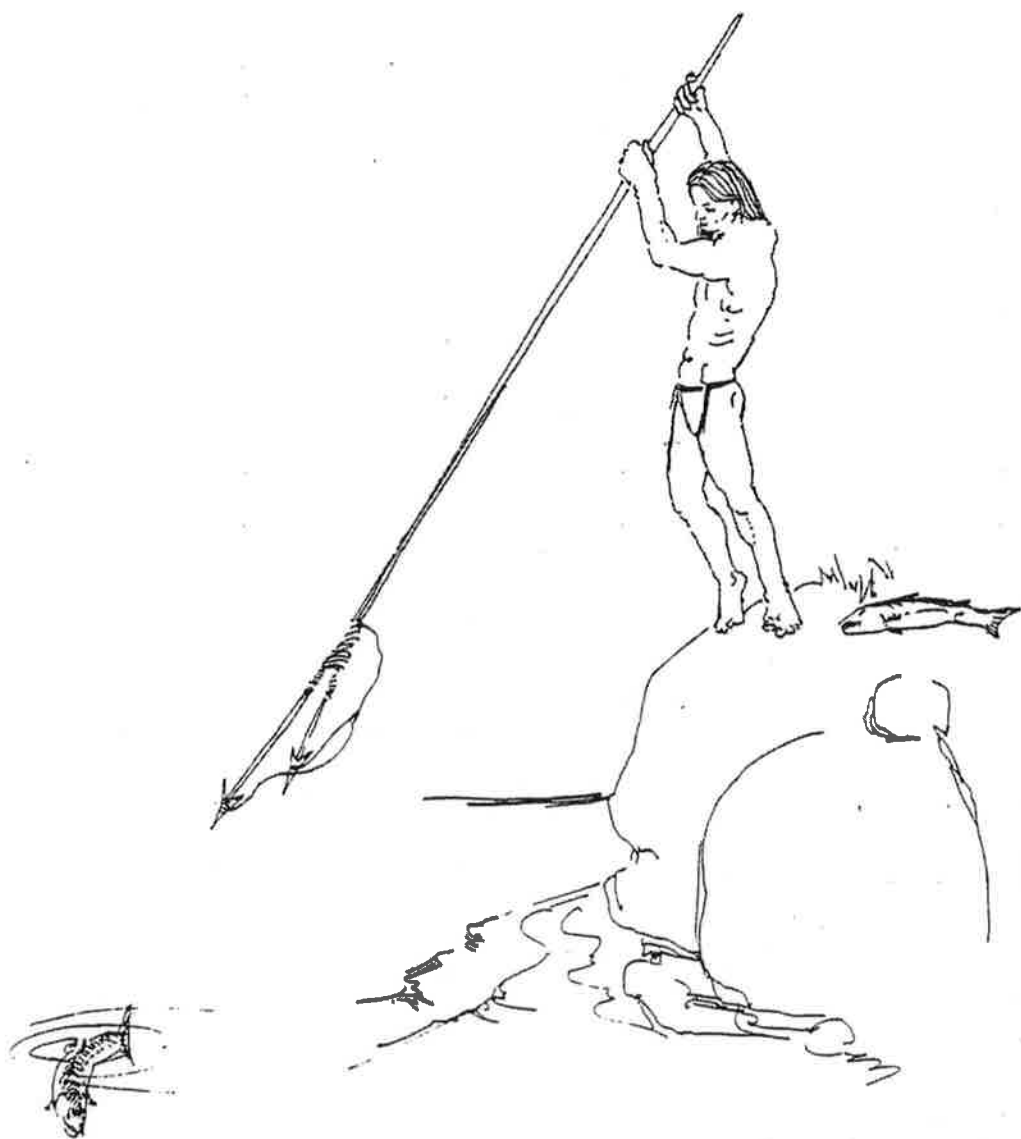


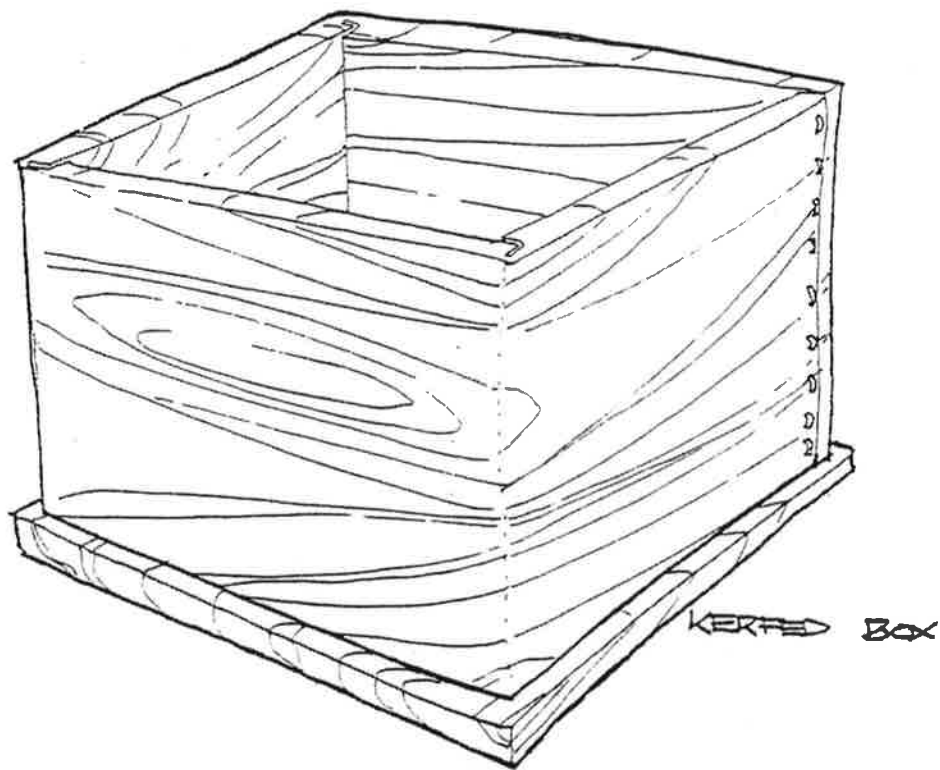


THIMBLE BERRY

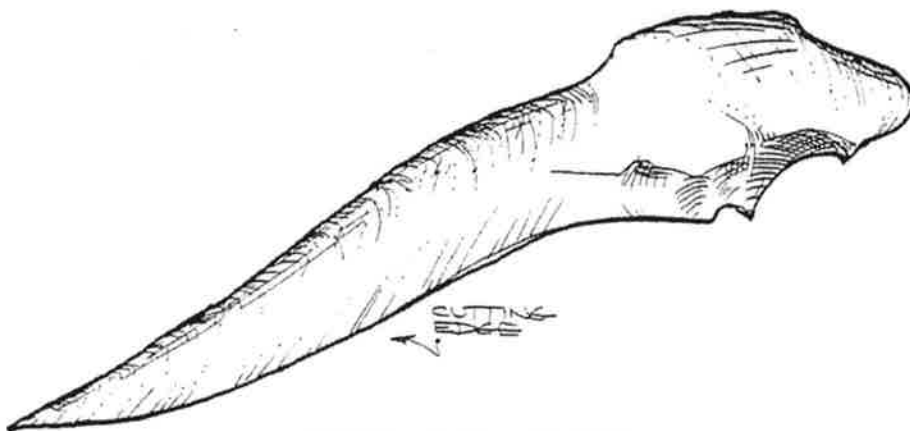


FOOD DISH



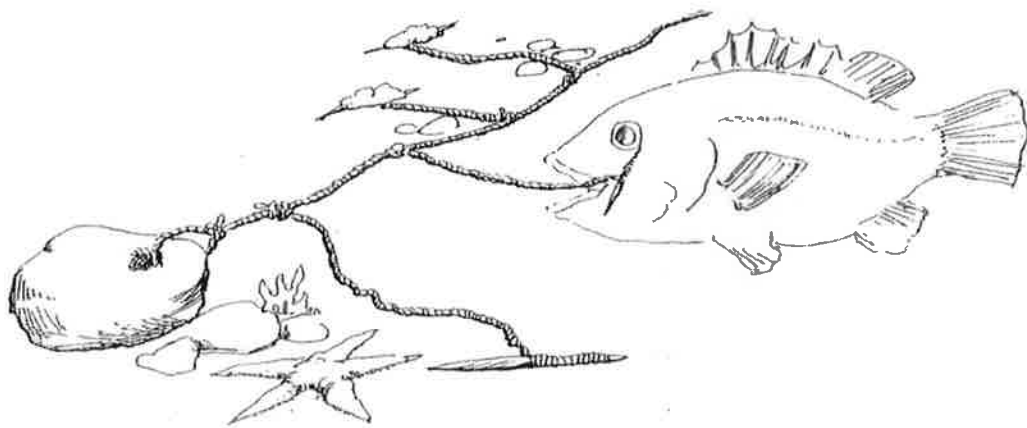


KERTSE BOX

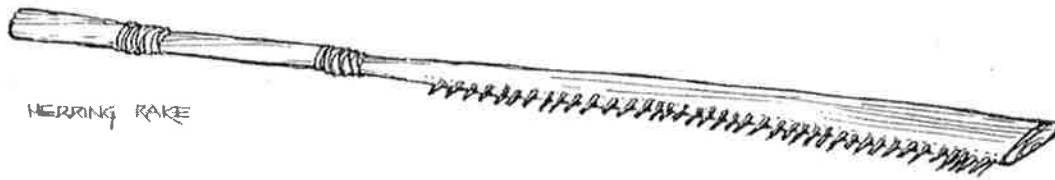


CUTTING
EDGE

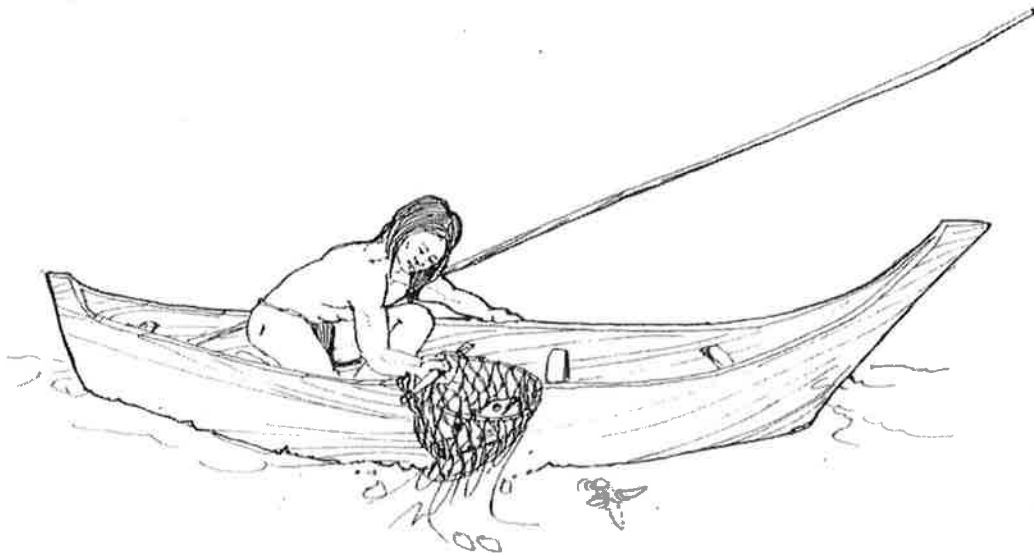
DEER ANA KNIFE

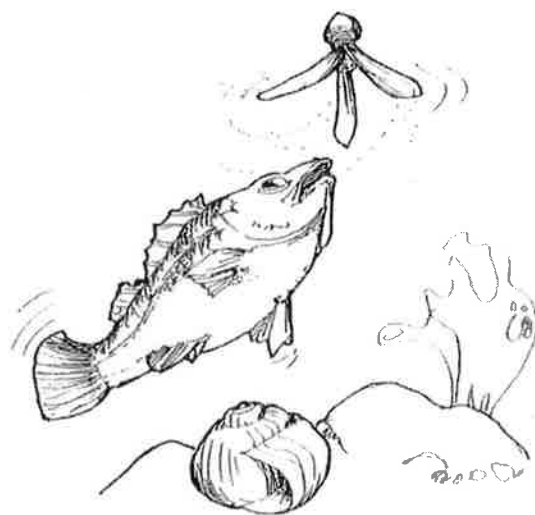




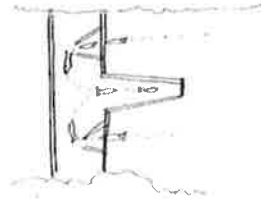
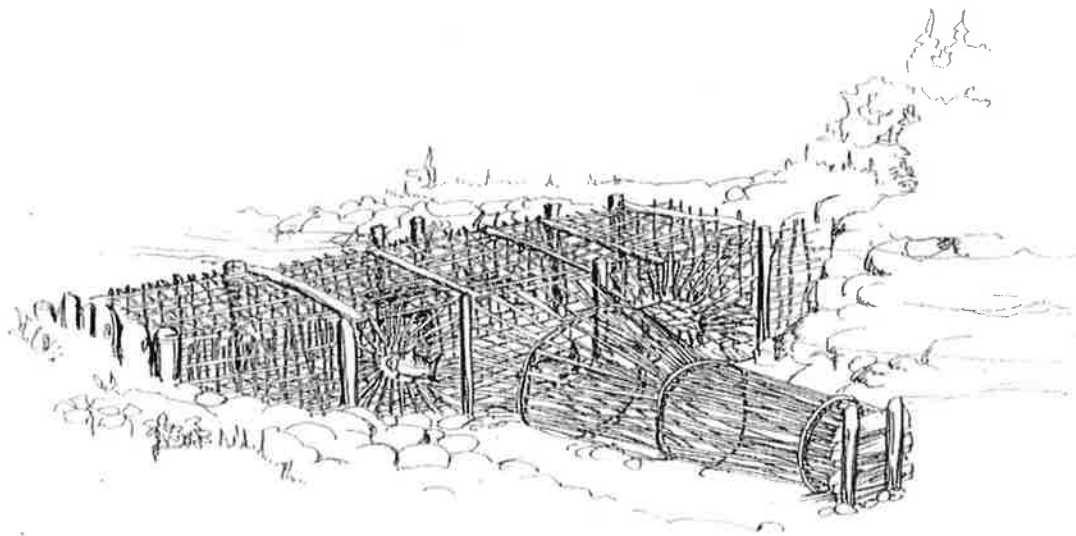


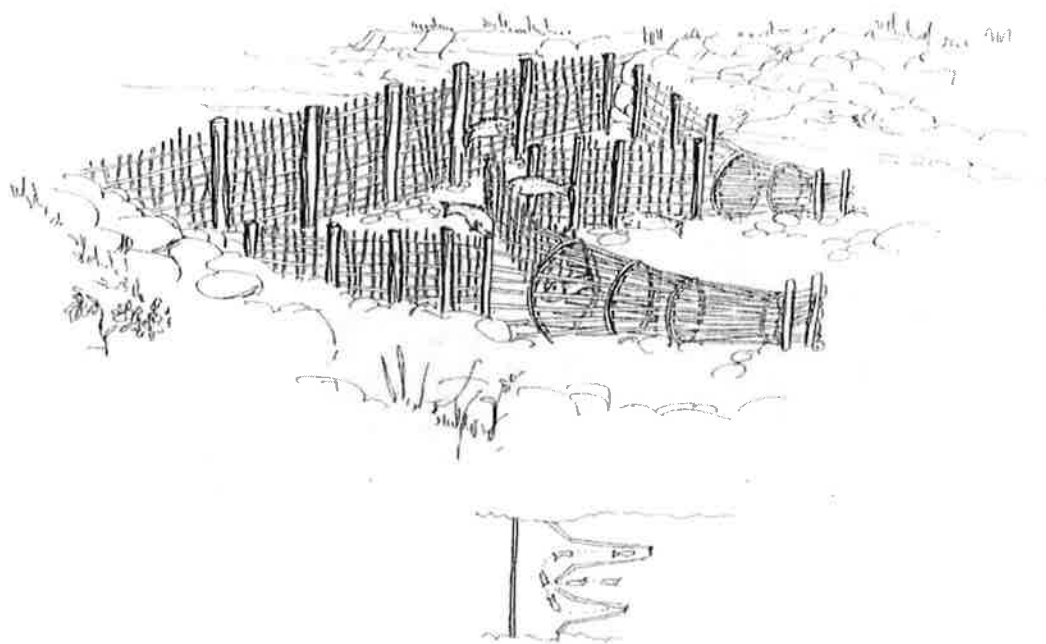
HERRING RAKE

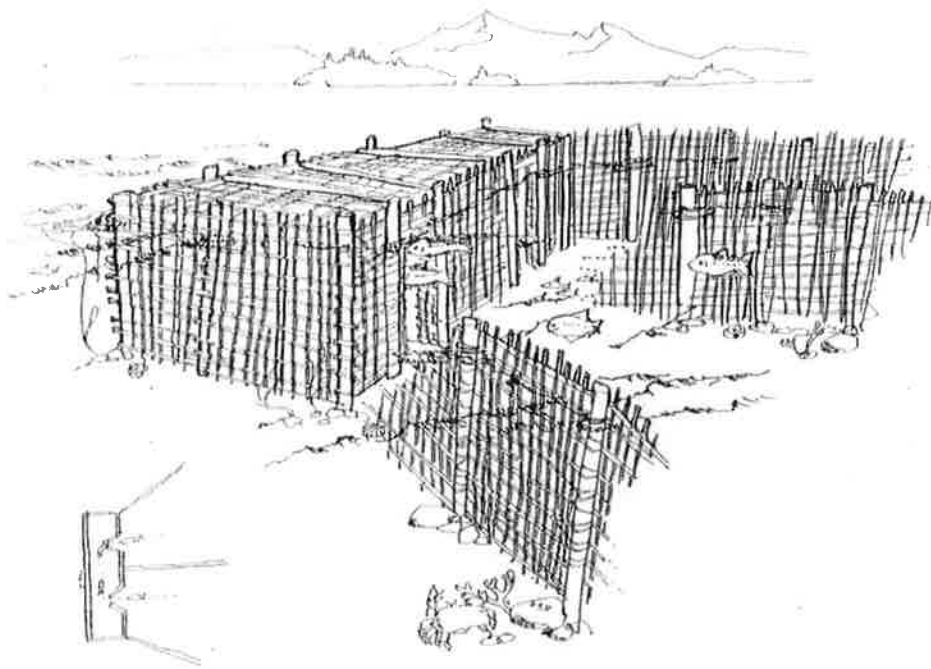


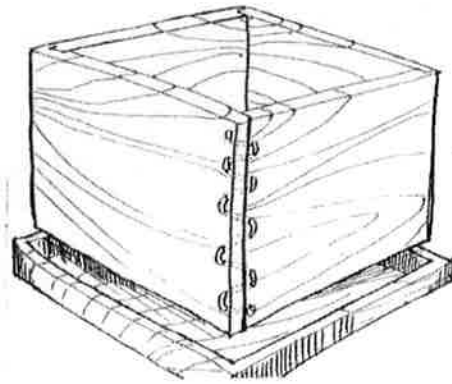
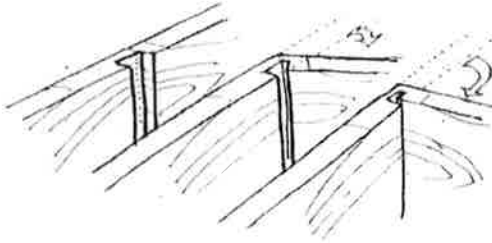
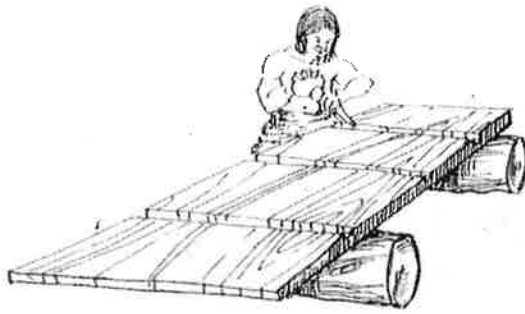


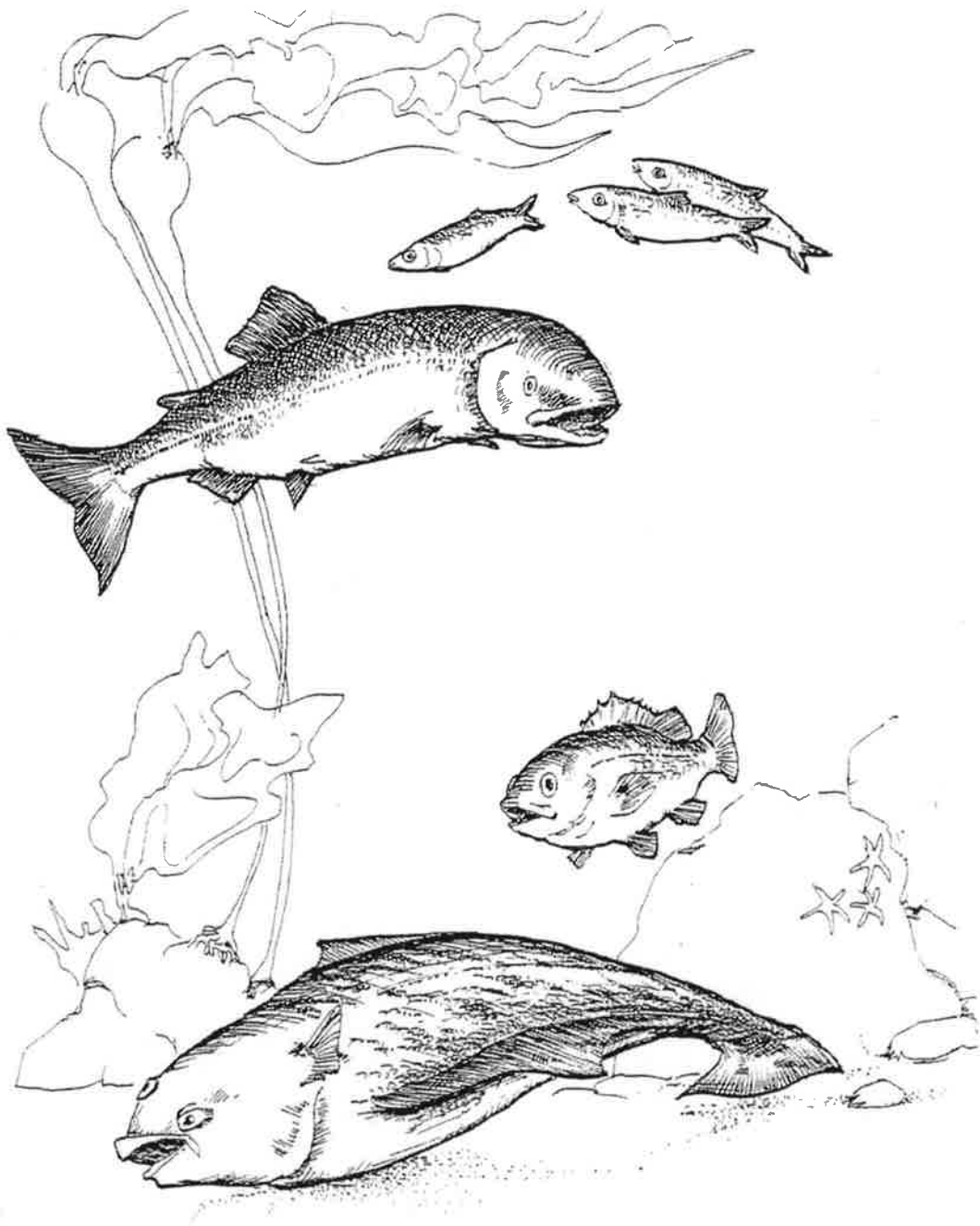












Nuu-chah-nulth Annual Food Quest

The form is a circular template for recording seasonal food and activity data. It is divided into four quadrants, each representing a season:

- WINTER** (Top-Left): Includes a tree icon. The quadrant contains three concentric rings for recording 'Month: Location:', 'Foods:', and 'Activities:'.
- FALL** (Top-Right): Includes a leaf icon. The quadrant contains three concentric rings for recording 'Month: Location:', 'Foods:', and 'Activities:'.
- SUMMER** (Bottom-Right): Includes a berry icon. The quadrant contains three concentric rings for recording 'Month: Location:', 'Foods:', and 'Activities:'.
- SPRING** (Bottom-Left): Includes a flower icon. The quadrant contains three concentric rings for recording 'Month: Location:', 'Foods:', and 'Activities:'.

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