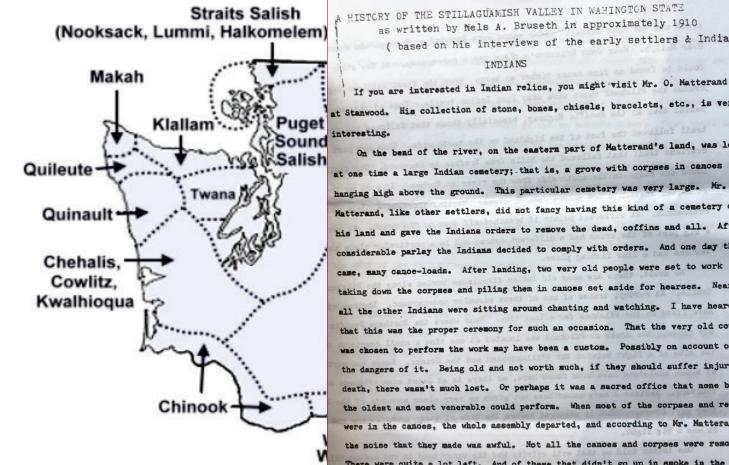
## **STILLAGUAMISH TRIBE**

## **History**

Our area's Stillaguamish are part of the Salish group of ethnically and linguistically related indigenous peoples with a span from the northern limit of the Strait of Georgia, the inside and south-end of Vancouver Island, all of the Lower Mainland and most of Puget Sound and the Olympic Peninsula. Their traditional territories coincide with modern major metropolitan areas. It is one of the few indigenous cultures along the Coast with a patrilineal rather than matrilineal kinship system, with inheritance and descent passed through the male line. They did not view the soil and land as a commodity to be owned but had no right to argue; it was 1924 before Native Americans received U.S. citizenship.





## **Ethnobotanical Gardens**

based on his interviews of the early settlers & Indians

His collection of stone, bones, chisels, bracelets, etc., is very

On the bend of the river, on the eastern part of Matterand's land, was located at one time a large Indian cemetery; that is, a grove with corpses in canoes hanging high above the ground. This particular cemetery was very large. Mr. Matterand, like other settlers, did not fancy having this kind of a cemetery on his land and gave the Indians orders to remove the dead, coffins and all. After considerable parlay the Indians decided to comply with orders. And one day they case. many cance-loads. After landing, two very old people were set to work taking down the corpses and piling them in canoes set aside for hearses. Nearly all the other Indians were sitting around chanting and watching. I have heard that this was the proper ceremony for such an occasion. That the very old couple was chosen to perform the work may have been a custom. Possibly on account of the dangers of it. Being old and not worth such, if they should suffer injury or death, there wasn't much lost. Or perhaps it was a sacred office that none but the oldest and most venerable could perform. When most of the corpses and remains the cances, the whole assembly departed, and according to Mr. Matterand the noise that they made was awful. Not all the cances and corpses were removed. There were quite a lot left. And of these that didn't go up in smoke in the big bon fires went into the river and down to the bay.

## Legends & Lessons

"How can you buy or sell the sky - the warmth of the land? The idea is strange to us. Yet we do not own the freshness of the air or the sparkle of the water. How can you buy them from us? We will decide in our time. Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods. every clearing, and every humming insect is holy in the memory and experience of my people.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's graves and his children's birthright is forgotten. *The sight of your cities pains the eyes of* the redman. But perhaps it is because the redman is a savage and does not understand.

There is no quiet place in the white man's cities. No place to listen to the leaves of spring or the rustle of insect wings. But perhaps because I am a savage and do not understand -

Native plant "starts" from Bonhoeffer Gardens (to your SW, by the I-5) illustrate 99 foods and materials available to the American peoples who lived here 10,000 years without the need to develop agriculture. Planter boxes contain:

A Speech by Chief Seattle of the Dwamish Tribe in 1854