

PUBLICATIONS  
OF  
THE JESUP NORTH PACIFIC EXPEDITION

EDITED BY  
FRANZ BOAS

PLAN OF PUBLICATION

- I. \*I. Facial Paintings of the Indians of Northern British Columbia. FRANZ BOAS.  
\*II. The Mythology of the Bella Coola Indians. FRANZ BOAS.  
\*III. The Archaeology of Lytton, British Columbia. HARLAN I. SMITH.  
\*IV. The Thompson Indians of British Columbia. JAMES TEIT.  
\*V. Basketry Designs of the Salish Indians. LIVINGSTON FARRAND.  
\*VI. Archaeology of the Thompson River Region. HARLAN I. SMITH.
- II. \*I. Traditions of the Chilcotin Indians. LIVINGSTON FARRAND.  
\*II. Cairns of British Columbia and Washington. HARLAN I. SMITH and GERARD FOWKE.  
\*III. Traditions of the Quinault Indians. LIVINGSTON FARRAND.  
\*IV. Shell-Heaps of the Lower Fraser River. HARLAN I. SMITH.  
\*V. The Lillooet Indians. JAMES TEIT.  
VI. Archaeology of Puget Sound. HARLAN I. SMITH.  
VII. The Shuswap. JAMES TEIT.  
VIII. The Lower Thompson Indians. JAMES TEIT.
- III. \*Kwakiutl Texts. FRANZ BOAS and GEORGE HUNT.
- IV. \*I. The Decorative Art of the Amur Tribes. BERTHOLD LAUFER.  
II. The Gold. BERTHOLD LAUFER.
- V. \*I. The Haida of Queen Charlotte Islands. JOHN R. SWANTON.  
II. The Kwakiutl of Vancouver Island. FRANZ BOAS.
- VI. \*I. Religion and Myths of the Koryak. W. JOCHELSON.  
II. Material Culture and Social Organization of the Koryak. W. JOCHELSON.  
III. The Kamchadal. W. BOGORAS.
- VII. \*I. The Chukchee. — Material Culture. W. BOGORAS.  
II. " " — Religion. " "  
III. " " — Social Organization. " "
- VIII. I. The Chukchee. — Mythology. W. BOGORAS.  
II. The Eskimo of Siberia. W. BOGORAS.
- IX. The Yukaghir and the Yukaghirized Tungus. W. JOCHELSON.
- X. I. Kwakiutl Texts. — Second Series. FRANZ BOAS and GEORGE HUNT.  
II. Haida Texts. JOHN R. SWANTON.
- XI. Physical Anthropology.
- XII. Summary and Final Results.

The numbers marked with an asterisk have been published.

# The Jesup North Pacific Expedition

MEMOIR OF THE AMERICAN MUSEUM

OF

NATURAL HISTORY

NEW YORK

VOLUME II

PART V

## THE LILLOOET INDIANS

BY

JAMES TEIT

LEIDEN  
E. J. BRILL LTD  
Printers and Publishers  
1906

NEW YORK  
G. E. STECHERT & Co  
129-133 W. 20th St.  
1906







# V. - THE LILLOOET INDIANS.

By JAMES TEIT.

Edited by FRANZ BOAS.

PLATES VIII-IX.

## CONTENTS.

	Page.
I. Introduction, Historical and Geographical . . . . .	195
Habitat . . . . .	195
Names of the Tribe . . . . .	195
Divisions of the Tribe . . . . .	195
Population . . . . .	199
Migration, Inter-marriage, etc. . . . .	200
II. Material Culture . . . . .	203
Manufactures . . . . .	203
Work in Stone, Wood, etc. . . . .	203
Painting . . . . .	204
Preparation of Skins . . . . .	205
Basketry, Matting and Weaving . . . . .	205
House and Household . . . . .	212
Habitations . . . . .	212
House-Furnishings . . . . .	215
Clothing and Ornaments . . . . .	217
Clothing of the Upper Lillooet . . . . .	217
Clothing of the Lower Lillooet . . . . .	219
Decoration of Clothing . . . . .	220
Personal Adornment . . . . .	220
Subsistence . . . . .	222
Varieties and Preparation of Food . . . . .	222
Seasons . . . . .	223
Hunting . . . . .	224
Fishing . . . . .	227
Travel and Transportation . . . . .	228
Trade . . . . .	231
III. Warfare . . . . .	234
IV. Games and Pastimes, Sign Language . . . . .	248
Games and Pastimes . . . . .	248
Smoking . . . . .	250
Sign Language . . . . .	250
V. Social Organization and Festivals . . . . .	252
Social Organization . . . . .	252
Festivals . . . . .	257



	Page.
VI. Birth, Childhood, Marriage, and Death . . . . .	260
Pregnancy . . . . .	260
Childhood . . . . .	261
Twins . . . . .	263
Puberty . . . . .	263
Marriage . . . . .	267
Customs regarding Women . . . . .	269
Burial-Customs of the Upper Lillooet . . . . .	269
Burial-Customs of the Lower Lillooet . . . . .	271
VII. Religion . . . . .	274
Conception of the World . . . . .	274
Prayers and Observances . . . . .	279
Guardian Spirits . . . . .	283
Festivals . . . . .	283
The Soul . . . . .	286
Shamanism . . . . .	287
Current Beliefs . . . . .	290
NOTES . . . . .	292



## I. — INTRODUCTION, HISTORICAL AND GEOGRAPHICAL.

**HABITAT.** — The country inhabited by the Lillooet — the tribe to be described in this paper — is in the southwestern interior of British Columbia, and lies entirely within the Coast Range (see Fig. 61, p. 201). It is about a hundred miles in length by nearly the same in breadth. Through this territory a narrow valley extends, commencing at Cayuse Creek, where it opens into the Fraser River, and continuing through the mountains, first in a westerly and then in a southerly direction, to Harrison Lake. Along the lakes and streams of this valley the majority of the tribe have their homes. The Lillooet also occupy a small portion of the Fraser River on both sides, from five miles below the town of Lillooet northwards to below Pavillion Creek. Formerly some of the tribe lived near the head waters of the Upper Lillooet and Squamish Rivers. Their neighbors to the east are the Shuswap and Thompson Indians; on the north, the Chilcotin; and on the south and west, various tribes of the Coast Salish.

**NAMES OF THE TRIBE.** — The Indians of this region are called Lillooet by the whites. By the Thompson and Shuswap Indians they are called collectively *SLĀ'LEMUX*, although that name is applied more particularly to the Upper Lillooet. The Lower Lillooet are called *Ā'yut* by the Thompson, and those of Anderson and Seaton Lakes are termed *Pespā'suḷkomux* ("people of the lakes"). The Lillooet of Fraser River are sometimes called *SLĀ'LEMUX-ō'ē* (real *SLĀ'LEMUX*) or simply *SLĀ'LEMUX*. The Shuswap call the Lower Lillooet *Tcutxwā'ut*; those of Anderson and Seaton Lakes, *Pa'seḷkuamux* ("lake people") or *Tcale'ḷmux*, which term is borrowed from the Lillooet, and also means "lake people." The Lillooet of Fraser River are called simply *SLĀ'LEMUX*. The Okanagon call the tribe *Nxelxelami'na*. Their language belongs to the Salishan stock, and is closely related to the Shuswap and Thompson languages.

The Lillooet call the Chilcotin *Pēsxé'xenam*; the Shuswap, *Zuxwā'pmux*; the Shuswap tribal division west of Fraser River, *Sié'tamux*, *Sé'ētamux*, or *Sé'ḷmux*; the Thompson Indians, *Nlak'a'pamux*; the Okanagon, *Stswā'namux* or *Tsawā'namux*; and the Carriers, *Yu'naxēna* or *Nu'nēnia*. These were the only tribes of the interior known to them. Of the Coast tribes, those of the Lower Fraser River were called collectively *Tcutxwā'ut*; the Squamish, *Skohō'mic* or *Skoxō'mic*; the tribe of Jervis Inlet, *Sisāl*; and the tribe of Toba Inlet, *Slaxū's* (*Tlahus*). Some other Coast tribes were known, but only by name.

**DIVISIONS OF THE TRIBE.** — The Lillooet seem to have no name for themselves as a whole. They call all the people speaking their language, who live south of the watershed between Mosquito or Pole River and Anderson



River, Li'luet, while those who live north and east of this watershed are called Sla'lemux. These two divisions are respectively the Lower and Upper Lillooet of the whites. From the watershed west and south through the Lower Lillooet country the climate becomes wetter until Harrison Lake is reached, where the yearly rainfall is about 150 cm.; while from the same point eastward through the Upper Lillooet country the climate becomes drier, until, in the vicinity of the town of Lillooet on the Fraser River, the annual rainfall does not average over 25 cm. The climate and physical character of the Lower Lillooet country are similar to those of the Lower Thompson country; while the Upper Lillooet country resembles that of the Upper Thompson Indians, except that it is more mountainous, and the climate is not quite so warm and dry. On the whole, the country of the Lillooet is more rugged than that of any other tribe of the interior of British Columbia.

The Lower Lillooet call themselves collectively Li'luet, but recognize two divisions in their tribe: —

1. The Li'luet or Nkū'tcin. Nkū'tcin means "down stream," and is therefore quite analogous to the Thompson name Utā'mqt as applied to the Lower Thompson. These are the people of Little Harrison Lake or Douglas, and the Lower Lillooet River up to Lower or Little Lillooet Lake, a distance of about thirty miles. Their hunting-territory covers the country some little distance to the east, where they come in contact with the Thompson Indians. On the west it extends some fifty miles into the Coast Mountains, to the head of the Mamquum and other streams flowing into Howe Sound; and to the south, at least as far as the heads of Pitt and Stave Lakes, and on both sides of Harrison Lake for from twenty to twenty-five miles down. I shall call them the Lillooet River band.

2. The Liluet-ō'l (Lillooet proper), — the people of Lillooet Lake, Pemberton Meadows, Pole River, Upper Lillooet River, Green Lake, etc. Their hunting-grounds to the westward extend along the upper reaches of the Squamish and other streams entering the head of Howe Sound, and include all the head waters of the Upper Lillooet River and beyond to the sources and eastern branches of the streams running into Jervis Inlet. Northerly they extend towards the Upper Bridge River to beyond Blackwater Lake. They hunt very little in the mountains to the east of their homes. I shall call them the Pemberton band.

The villages of the Lillooet River band are as follows:<sup>1</sup> —

<i>Name.</i>	<i>Location.</i>
1. Xa'xtsa, called by the whites Douglas.	On little Harrison Lake, about 4 miles from Tipella on Great Harrison Lake.
2. Lala'xxen. . . . .	On Lower Lillooet River, 10 miles above Douglas.
3. Smé'mîts ("little deer"). . . . .	A short distance above No. 2.

<sup>1</sup> See Note 1 at the end of this part.



<i>Name.</i>	<i>Location.</i>
4. Sxo'mElíks . . . . .	Near Lower Lillooet River, 10 miles above Douglas.
5. Ska'tín, called by the whites Skookum Chuck . . . . .	On Lower Lillooet River, about 17 or 18 miles above Douglas.
6. Séxtci'n ("serrated shore" [?]), called by the whites Warm Springs . . . . .	Near Lower Lillooet River, about 23 miles from Douglas.
7. Sama'qum . . . . .	On Lower Lillooet River, about 25 miles above Douglas.
8. Kwe'xalatén . . . . .	On Little Lillooet Lake.

Nos. 2, 3, and 4 are very small villages of only a house or two at each place. Nos. 1, 5, 7, and 8 are villages with churches, and are the most populous centres.

The villages of the Pemberton band are as follows: —

<i>Name.</i>	<i>Location.</i>
1. Nk'ímpc . . . . .	On Upper Lillooet River, a little above the head of Lillooet Lake.
2. Xazi'lkwa ("eddy" [?]). . . . .	At head of slough, 1 mile above No. 1.
3. La'qEmítc . . . . .	Less than a mile above No. 2.
4. SLA'lEK or SLA'luk, called by the whites Pemberton . . . . .	Near the large bridge across the Upper Lillooet River, about 1 mile above No. 3.
5. Sûlpa'ultín . . . . .	On Upper Lillooet River, about 2 miles above No. 4.

Nos. 2 and 3 are small villages of only two or three houses each. No. 4 is a large village of about 25 inhabited houses and a church. All these villages are situated in what is termed the "Pemberton Meadows," a large tract of meadow and swamp land formed from the silt and mud brought down by the Upper Lillooet River.

The Upper Lillooet divide themselves into at least two divisions; viz., —

1. The Lîxalé'xamux or Tcalé'lamux. These names mean "people of Lîxalé'x," which is the name of Anderson and Seaton Lakes, and "people of the lake." Their hunting-grounds extend southerly along Cayuse River to Duffey Lake, and westerly to the head waters of streams flowing into Jervis Inlet, and the northwestern sources of Bridge River. Northerly they extend beyond Bridge River to a place called xwaalxa'stcen and to near the head of Big Creek. They do not hunt in an easterly direction. I shall call them the Lake band.

2. The SLĀ'LEMUX or SLĀ'LEMUX-ō'l, the people of Fraser River from about five miles below the mouth of Cayuse Creek to a few miles below the mouth of Pavillion Creek. To the south their hunting-grounds extend a few miles up Cayuse Creek. Easterly their territory embraces Three Lake Valley and the neighboring hills between the Fraser River and Hat Creek. To the north they hunt along the lower part of Bridge River, and beyond in a north-westerly direction to near the head of Big Creek. I shall call them the Fraser River band.



Some Lillooet look upon the people occupying the west bank of the Fraser River as the real SLĀ'LEMUX, while those occupying the east bank are looked upon as different, and as forming a separate division under the name of Xa'xalĒpēmux.

The villages of the Lake band are at the present day as follows: —

<i>Name.</i>	<i>Location.</i>
1. Nkua'tkwa . . . . .	At the head of Anderson Lake.
2. Nka'iot ("top of height") . . . . .	At the foot of Anderson Lake.
3. Sla-u's . . . . .	At the head of Seaton Lake.
4. Tcalé'ī ("lake") . . . . .	About two-thirds up Seaton Lake, on the north side.
5. XĒSĒ'ITĒN . . . . .	About one-third up Seaton Lake, on the north side.
6. Skemqā'in ("top" or "source") . . . . .	At the foot of Seaton Lake, about 4 miles from Lillooet. It has its name from being near the source of the stream that flows out of Seaton Lake into Cayuse Creek.

Nos. 5 and 6 are small places of two or three houses each. Nos. 1, 2, and 4 are villages with churches.

The villages of the Fraser River band are as follows: —

<i>Name.</i>	<i>Location.</i>
1. Skulēwa's or Sku'lēwes . . . . .	On the south side of the mouth of Cayuse River. Two or three houses are also located on the north side, a little higher up the stream.
2. SĒL (Lillooet village) . . . . .	Just west of Lillooet town, on the west side of Fraser River.
3. SqakĒ . . . . .	On the west side of Fraser River, about 3½ miles above No. 2.
4. Nxo'isten . . . . .	On the upper side of the mouth of Bridge River, about 4 miles above No. 2.
5. Tse'ut . . . . .	On the east side of Fraser River, about 2 miles above No. 2.
6. Xa'xalĒp (Fountain village) . . . . .	On the east side of the Fraser River, near Fountain Creek, and about 9 miles above No. 2. Two or three houses are now built on one of the Fountain band's reserves, about 3 miles above the main villages.

Nos. 1, 2, 4, and 6 are large villages with churches. A number of the Lillooet villages occupy old village sites; but some of the old abodes have been deserted, especially outlying places distant from the main centres of population. Formerly a few of the Fraser River band extended up the west side of the river to about opposite the mouth of Pavillion Creek, where they lived at a place called Skelpa'ks ("the end"), so named because it was the extreme northern limit of the Lillooet. In olden times some of the Pemberton band lived at Green Lake and on the head waters of the Upper Lillooet and Squamish Rivers. After the small-pox epidemic, which decimated the tribe, the survivors moved down to the Pemberton Meadows. The Douglas people,



until 1860, lived at two places near the mouth of the Lower Lillooet River.

Owing to the very rough nature of their country, most of their reserves are very small, hardly sufficient in many places to grow enough potatoes and other vegetables for their own use. The Pemberton and Fountain bands are best situated in this respect, as they have a considerable amount of good land, on which they raise much hay and grain, and keep cattle, hogs, and horses. With the exception of the Fraser River and Pemberton bands, the Lillooet have very few horses. Some of the Lower Lillooet have small orchards of apple and plum trees. As there is very little chance of earning money in their own country, large numbers of the tribe repair annually to the mouth of the Fraser River for salmon-fishing, and others go packing for the whites in Caribou or work on white men's ranches in the Shuswap country.

POPULATION. — Like most tribes, the Lillooet have greatly decreased in numbers since the arrival of the whites in 1858. Their former population may have been nearly 4000. During the great small-pox epidemic, they suffered more than any other tribe. Some years before the small-pox appeared, the Lillooet suffered from a famine which was accompanied by a sickness consisting of swelling of the head and legs. A great mortality prevailed, as many as twenty persons dying some days. The famine was mainly caused by the failure of the salmon-run of the preceding season. At the present day the Pemberton band number fully 400; and the Lillooet River band, about the same, or perhaps more. The total number of the Lower Lillooet may thus be about 900. I am doubtful if the Lake band now number over 200. The Fraser River band may count about 500, thus making a total of 700 for the Upper Lillooet, and of about 1600 for the entire tribe.

About forty-five years ago (perhaps the winter of 1860), the Indians claim, there were nine large underground lodges at the Fountain, and two others near by, on the same side of the river. There were nine large underground lodges at Lillooet, and eight at the mouth of Bridge River. There were a lesser number on Cayuse Creek, and a few scattered ones between the villages and farther up Fraser River. Besides these, there were a number of families living in mat lodges. On the shores of Seaton Lake there were ten underground lodges, — a few of them very large, — and the same number on the shores of Anderson Lake. Thus the population of the Upper Lillooet at that time could not have been less than about 1200 souls. The Lower Lillooet were reckoned to number many more than the Upper Lillooet. All the bands at the present day seem to be slowly decreasing, with the exception of the Pemberton band, which for a number of years has been slightly on the increase. This is probably due in great measure to the situation of the latter, — some fifty or sixty miles distant from any towns of the whites, — and also to the strict order kept among them by their head men. The people of each village are often called by the name of the place to which they belong, with the



suffix "-mux:" as Sê'lmux ("people of Sêl, or Lillooet") and Xa'xalepmux ("people of Xa'xalep, or the Fountain").

MIGRATION, INTERMARRIAGE, ETC. — So far as the Indians know, the boundaries of the tribe have always been nearly the same as at present. One tradition relates that in the earliest times no Lillooet lived on the east bank of the Fraser River, which was inhabited by a Shuswap named Coyote. He married two wives, — a Lillooet and a Shuswap; and from them are descended the Fountain people, who from time immemorial have intermarried with both the Lillooet and Shuswap, and are thus a mixed people. Another tradition relates how some of the people who lived at Cayuse Creek and Lillooet town migrated up the west bank of Fraser River and settled at the mouth of Bridge River and beyond. The Lillooet have intermarried a great deal with the surrounding tribes. There have been many intermarriages between the Fraser River band and the Fraser River division of the Thompson; indeed, so many that the people occupying the west bank of Fraser River, between Foster's Bar and Cayuse Creek, are nearly half Lillooet, and speak both languages. As already stated, the Fountain band, through constant intermarriage, are as much Shuswap in blood as Lillooet. Both languages are spoken in their village, but more families speak Lillooet than Shuswap. They have also intermarried to some extent with the Thompson Indians. Through frequent intermarriages with the Fountain people the rest of the Upper Lillooet have also gained some admixture of Shuswap blood. The Lake band seem to have mixed least with outsiders. One instance is on record of their intermarrying with the Chilcotin. The Lillooet River band, especially the families who lived near the mouth of the Lower Lillooet River, intermarried quite frequently with the Stsê'lis tribe of Harrison River, and occasionally with people of Spuzzum and neighborhood. The Pemberton band intermarried so much with the Squamish of Howe Sound, and with the Sechelt of Jervis Inlet, that there were very few families who did not have relatives among these tribes. It is said that in former days many families of both these tribes spoke the Lillooet language among themselves. The Pemberton men and women who married members of these tribes settled among them; but no Coast men, and very few Coast women, settled among the Lillooet. The Lillooet show comparatively few signs of intermixture with whites and Chinese. The Douglas and Fraser River bands show the most. Women who have married white men have generally left the tribe and followed their husbands to other places.

There is practically no difference in dialect between the several bands of the tribe, excepting between the Upper Lillooet as a whole and the Lower Lillooet. The latter differ in speech from the former in a somewhat greater degree than do the Lower Thompson from the Upper Thompson. It is said that the difference has become less noticeable within the last thirty years, owing to a tendency of the Lower people to copy the dialect of the Upper.

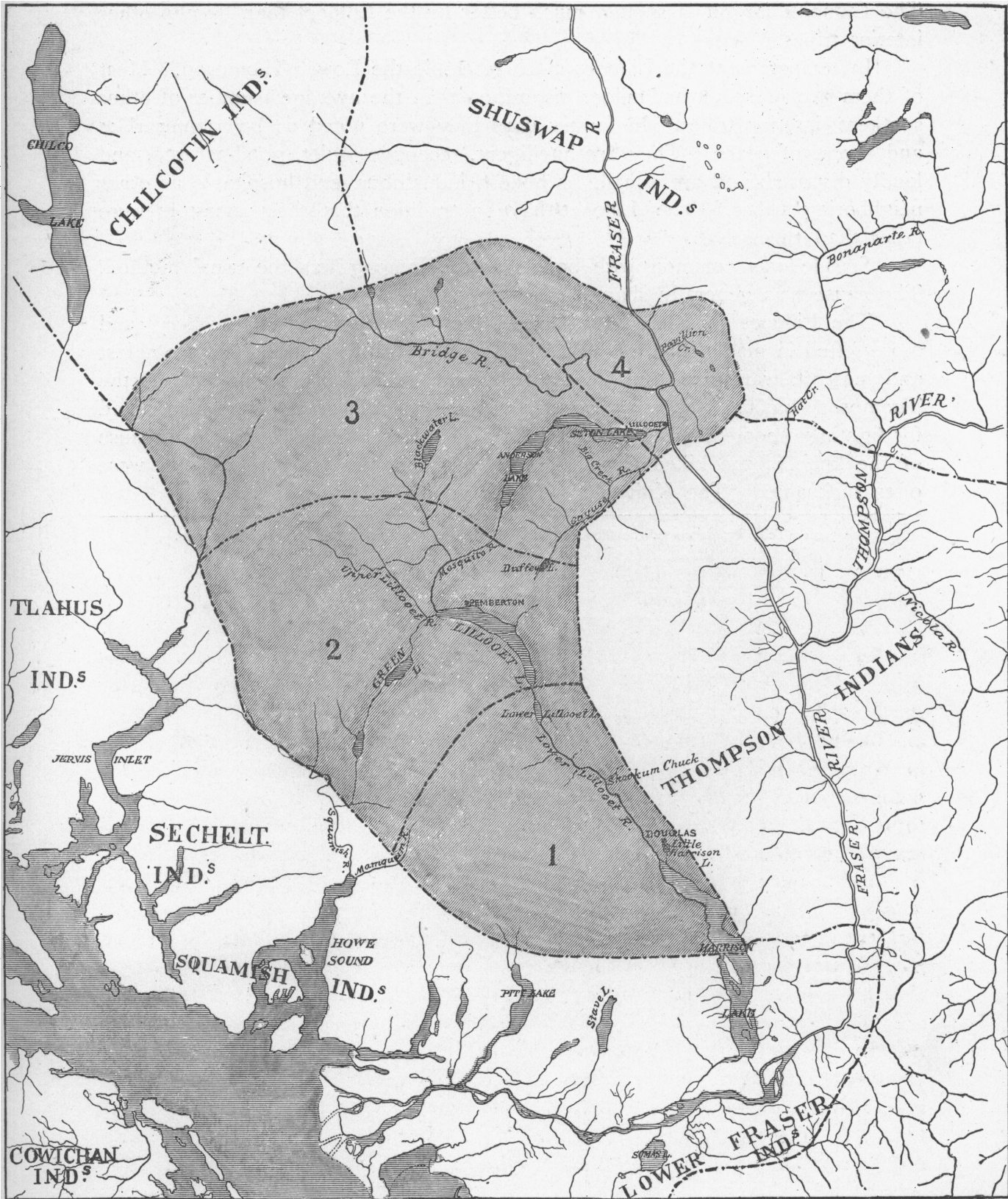


Fig. 61. Map showing the Habitat of the Lillooet Tribe.

1, Lillooet River Band.  
2, Pemberton Band.

3, Lake Band.  
4, Fraser River Band.



The Chinook jargon is spoken much better by the Lillooet than by any other interior tribes.

In temperament the Lillooet much resemble the Lower Thompson. Most of them are of somewhat milder disposition than the average member of other southern interior tribes. In former days they were noted as being unwarlike and lovers of peace. They are intelligent, receptive, quiet, good-natured, and kindly disposed, and are equally as honest, industrious, and hospitable as other neighboring tribes. The Lillooet have a tradition that their ancestors were taller than themselves.

Suicide was common with both sexes. Hanging was the usual method. The cause was generally shame or jealousy.

The Lillooet considered the Coast tribes to be greater in "mystery" and more gifted in magic than any others. The Shuswap they considered the ablest and most stalwart race; the Chilcotin, the wildest and most "snake-like;" the Thompson Indians, the most warlike and revengeful. They were also noted for fighting among themselves with knives; and for this reason, and also because of the knife of the killed mythical monster<sup>1</sup> being thrown to them, they were often nicknamed "The Knives" or "Knife people."

---

<sup>1</sup> James Teit, *Traditions of the Thompson River Indians* (Boston, 1898), p. 116, Note 259.

## II. — MATERIAL CULTURE.

MANUFACTURES. *Work in Stone, Wood, etc.* — The implements used by the Lillooet, and their methods of manufacturing them, were very similar to those of the Thompson Indians. Stone was cut, worked, and flaked in the same manner as among the Thompson people. Adze-shaped implements were made of jade, serpentine, and a dark gray or black variety of stone, which was also used for making polished knives (Fig. 62) and spear-heads. These implements were used as adzes, chisels, skin-scrapers, and tomahawk-heads. Glassy basalt was the stone most commonly used for chipping and flaking, and for making arrow-heads, spear-heads, and knives. Skin-scrapers and adzes were frequently made of the same material; and jasper, obsidian, and other stones occasionally served the same purposes. Most skin-scrapers were simply thin pieces flaked off from pebbles of various kinds, and were slightly chipped on one edge only. Arrow-smoothers were made of sandstone of a fine grain; and files for cutting and smoothing stone implements, of coarse-grained sandstone and also of a dark-colored stone. Steatite and other soft stones and copper were cut with beaver-tooth knives. Some of the hard stones were cut with crystals of quartz and with agate. Many implements of the Upper Lillooet were identical in form and make with those of the Upper

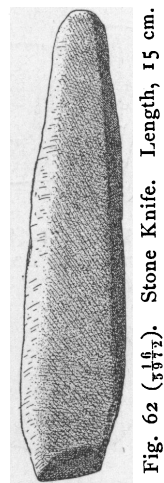


Fig. 62 ( $\frac{1}{4}\frac{1}{4}\frac{1}{2}$ ). Stone Knife. Length, 15 cm.

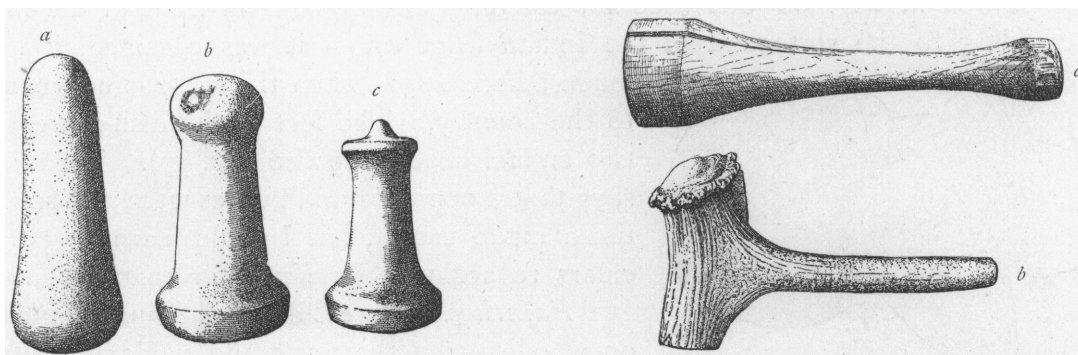


Fig. 63,  $a$  ( $\frac{1}{3}\frac{1}{4}\frac{1}{2}$ ),  $b$  ( $\frac{1}{4}\frac{1}{4}\frac{1}{2}$ ),  $c$  ( $\frac{1}{4}\frac{1}{4}\frac{1}{2}$ ). Stone Pestles. Height, 17 cm., 14 cm., 11.5 cm.

Fig. 64,  $a$  ( $\frac{1}{4}\frac{1}{4}\frac{1}{2}$ ), Wooden Pestle (length, 27 cm.);  $b$  ( $\frac{1}{3}\frac{1}{4}\frac{1}{2}$ ), Hammer made of Antler (length, 26 cm.).

Thompson Indians. To these belonged arrow-flakers of deer-antler;<sup>1</sup> wedges for felling trees, made of antler of deer, elk, or caribou;<sup>2</sup> pestles and hammers (Fig. 63), which, however, were also made of wood and antler (Fig. 64);

<sup>1</sup> See Teit, *The Thompson Indians of British Columbia* (Publications of the Jesup North Pacific Expedition, Vol. I, Fig. 118, p. 182).

<sup>2</sup> *Ibid.*, Fig. 119, p. 182.



adzes;<sup>1</sup> stone chisels and knives;<sup>2</sup> and carving-knives.<sup>3</sup> The Lower Lillooet hafted their adzes like the Lower Thompson Indians and the Coast tribes (Fig. 65).<sup>4</sup> They also hafted their chisels in foreshafts of antler.<sup>5</sup> This method of hafting continued even after the introduction of iron (Fig. 66).

The semi-lunar fish-knife, consisting of a slate blade, its straight side inserted in a handle, is common among all the Lillooet. At present iron is used for knives. This was first obtained partly from the coast, and partly from the Shuswap. In former times the blade of the knife was often barbed like that of an arrow-point (Fig. 67). It is said that in ancient days copper knives

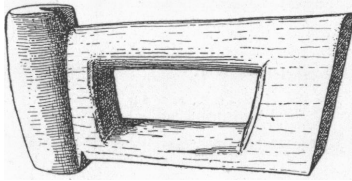


Fig. 65 ( $\frac{16}{5987}$ ). Handle of Adze. Length, 18 cm.

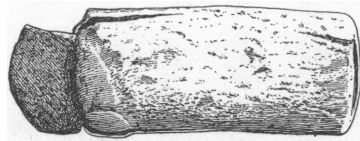


Fig. 66 ( $\frac{16}{7102}$ ). Hafted Iron Adze. Length, 10 cm.

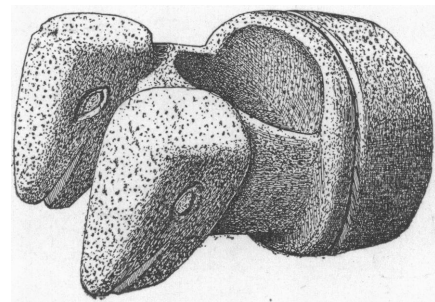


Fig. 68 ( $\frac{16}{5984}$ ). Stone Dish. Length, 19 cm.; width, 14 cm.

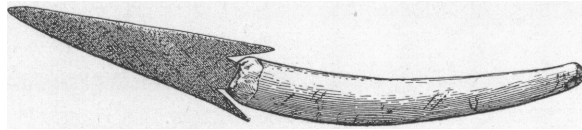


Fig. 67 ( $\frac{16}{3887}$ ). Iron Knife. Length, 18 cm.

were sometimes used, but they were considered more for their value (because scarce) than for their utility. Bone, horn, and wooden implements were sharpened and smoothed with sandstone files of various degrees of coarseness. Wedges were made of hard wood, antler, and stone. Stone mortars and dishes (Figs. 68 and 97) of various forms and sizes were not uncommon; but the Upper Lillooet at least claim that they were not made by them, although they were utilized when found near their camps. The specimen represented in Fig. 68 was used for catching fat-drippings in front of the fire. According to the statement of the Indian from whom it was obtained, it was made before 1858, when the white miners came to the country. The feet of this dish represent two animal heads (see also Fig. 97). Tradition says that stone pots and kettles were also sometimes made use of, but I could learn no particulars regarding their shape or manufacture.

*Painting.* — The Lillooet did much painting on wood, — on the posts and ladders of their houses, on grave-boxes, grave-poles, grave-images, on totem-poles, on trees, and on many of their wooden implements and utensils. Painting on bone, horn, stone, bark, and skins, was not done to the same extent as among the Thompson

<sup>1</sup> See Teit, *The Thompson Indians of British Columbia* (Publications of the Jesup North Pacific Expedition, Vol. I, Fig. 123, p. 183).

<sup>2</sup> *Ibid.*, pp. 183, 391.

<sup>3</sup> *Ibid.*, Figs. 125, 126, p. 184.

<sup>4</sup> *Ibid.*, Fig. 124, p. 183.

<sup>5</sup> See Smith, *Shell-Heaps of the Lower Fraser River, British Columbia* (*Ibid.*, Vol. II, Fig. 29 d, p. 164).

Indians. The colors used were red, yellow, white, black, and blue. Different shades of red and brown were made from ochre or from deposits of decomposed iron pyrites and hematite. Vegetable paint of a bright-red color, which consisted of a powdered fungus obtained by the Lower Lillooet from hemlock-trees, was much used.<sup>1</sup> The root of *Lithospermum angustifolium* Michx. was used as a red paint by the Upper Lillooet. Yellow paint consisted of yellow ochre or earth, and of a yellow lichen which grew on trees.<sup>1</sup> Black paint was made of powdered charcoal; and white paint, of clay or chalk of that color. Blue was probably obtained from copper salts or clay: it was not much used. All paints were generally mixed with melted grease, excepting the yellow lichen, which was simply moistened with water. The common dyes were yellow and red, the former obtained from boiling lichen, and the latter from alder-bark. Dyes of other colors were occasionally used. Shades of indigo and green were obtained from rotten wood; and different tints of blue and red, from the juices of berries, such as bramble-berry, raspberry, and huckleberry. Bark for basket-making was often dyed black by burying it for two or three months in damp boggy soil or near a stagnant pool. Paints were fixed with heated prickly pear.

*Preparation of Skins.* — The utensils and methods used for curing skins were the same as those found among the Thompson Indians. Most skins were rubbed either with oil obtained from salmon-heads, with animals' brains, or with salmon-roe and rotten wood. In early times the Lillooet did not smoke skins. They learned this art from the Shuswap, and perhaps also from the Thompson Indians. Awls and needles were of the same kind as those used by the Thompson people, and were made of bone, hard wood, and thorns.

*Basketry, Matting and Weaving.* — Birch-bark baskets were made and used a great deal, especially by the Upper Lillooet. They were of the same sizes and shapes as those of the Shuswap and Thompson.<sup>2</sup> Baskets of spruce-bark, white-pine bark, and cottonwood-bark were occasionally made. The most common baskets, however, are those of coiled and imbricated basketry.<sup>3</sup> They are made of cedar-root. When cedar-root is not obtainable, some of the Upper Lillooet use spruce-root instead. In the best baskets the coils are made of bundles of finely split cedar-root, while in the poorest class of baskets they consisted of thin and wide strips of cedar-sap of equal width, placed in layers. The Lillooet claim that formerly roots were picked with great care, the coils were smaller, the stitches finer, and the baskets more durable and pliable. In many cases the rim of the basket consists of one coil, which is fastened to the preceding coil at regular intervals, forming stiff loops between the points of attachment (Fig. 69, *a*). In these loops the coil is wrapped with the same kind of material that serves to hold the coils together, and also to

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 184.

<sup>2</sup> *Ibid.*, p. 187.

<sup>3</sup> *Ibid.*, pp. 187 et seq.



stitch the loops to the last coil. In modern baskets, open-work is produced in the same manner, by introducing loops into the body of the basket. Ornamentation in basketry is produced with the bark of bird-cherry (*Prunus demissa* Walpers), which is dyed black, or used in its natural brown color. The same kind of smooth white grass used by the Thompson is also applied. In modern baskets the grass is often dyed red, yellow, blue, and green, so

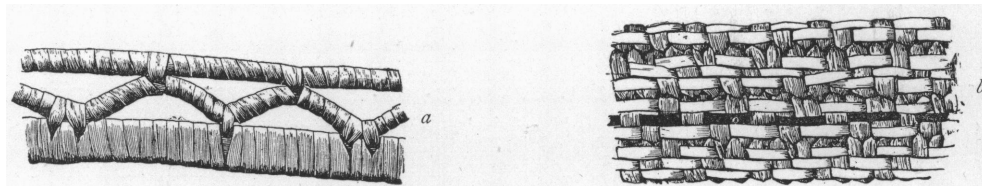


Fig. 69, *a* (38817), Detail of Rim of Basket; *b* (38817), False Embroidery (height of coil, 7 mm.).

that the outsides of many baskets are radiant with bright colors. The arrangement of the grass ornamentation on baskets is somewhat different from that found among the Thompson Indians. In the Lillooet baskets the upper half is generally entirely covered with grass, which serves as a background for the design.<sup>1</sup> The Thompson Indians leave a large portion of the coils bare, and use imbrications only in the designs, which extend the whole height of the basket.<sup>2</sup> The Chilcotin imbricate one strip along the bottom, and one along the rim, with grass, from which the design is set off, leaving a strip in the middle bare.<sup>3</sup>

The Lillooet also use a method of ornamentation in which a continuous strip of grass is passed alternately under and over the stitches by means of which the coils are held together, forming a kind of false embroidery. In some cases as many as three strips of grass are inserted over one coil. In this case they pass under one stitch and over two stitches, *en échelon*, as shown in Fig. 69, *b*.<sup>4</sup>

Their basketry designs resemble those of the Thompson and Chilcotin Indians, although they have some peculiarities of their own. The recognized patterns are shown in Fig. 70, with the pattern names.<sup>5</sup> Probably the complex meander and the design Fig. 70, *t*, are modern imitations of European designs.

The fly design (Fig. 70, *a*) is essentially a checker pattern, but there is a strong tendency to group the checkers by varying the width of the alternating stitches (Fig. 71). By this method a more or less symmetrical subdivision of the pattern is brought about. It is curious to note, that, owing to the irregular size of the stitches, some of these arrangements have not the immediate effect that is obviously intended, and which can easily be ascertained by counting the stitches, but that the effect is rather that of irregularity. In a similar way

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Plate XXI, Figs. 9, 11; Plate XXII, Figs. 1, 5.

<sup>2</sup> Ibid., Plate XXI, Figs. 1, 2, 4-8, 12; Plate XXII, Figs. 6-8, 11, 14; Plate XXIII, Fig. 7.

<sup>3</sup> Ibid., Plate XXIII, Fig. 12.

<sup>4</sup> See also Ibid., Fig. 279, p. 306.

<sup>5</sup> See also L. Farrand, Basketry Designs of the Salish Indians (Publications of the Jesup N. P. Expedition, Vol. I, pp. 391 et seq.).

subdivisions of designs are often made by using dark red and black color; but when the basket grows old, the difference between these two colors becomes very soon so slight that it requires particular attention to detect it. It would seem that in both these cases the æsthetic impulse is similar to the one that determines the arrangement of elements in the fringe described on p. 313 of Vol. I, in which the rhythmic arrangement cannot possibly be seen.

At the present day coiled baskets are manufactured in great numbers by the Lillooet River and Pemberton bands, who sell them to the whites and to the

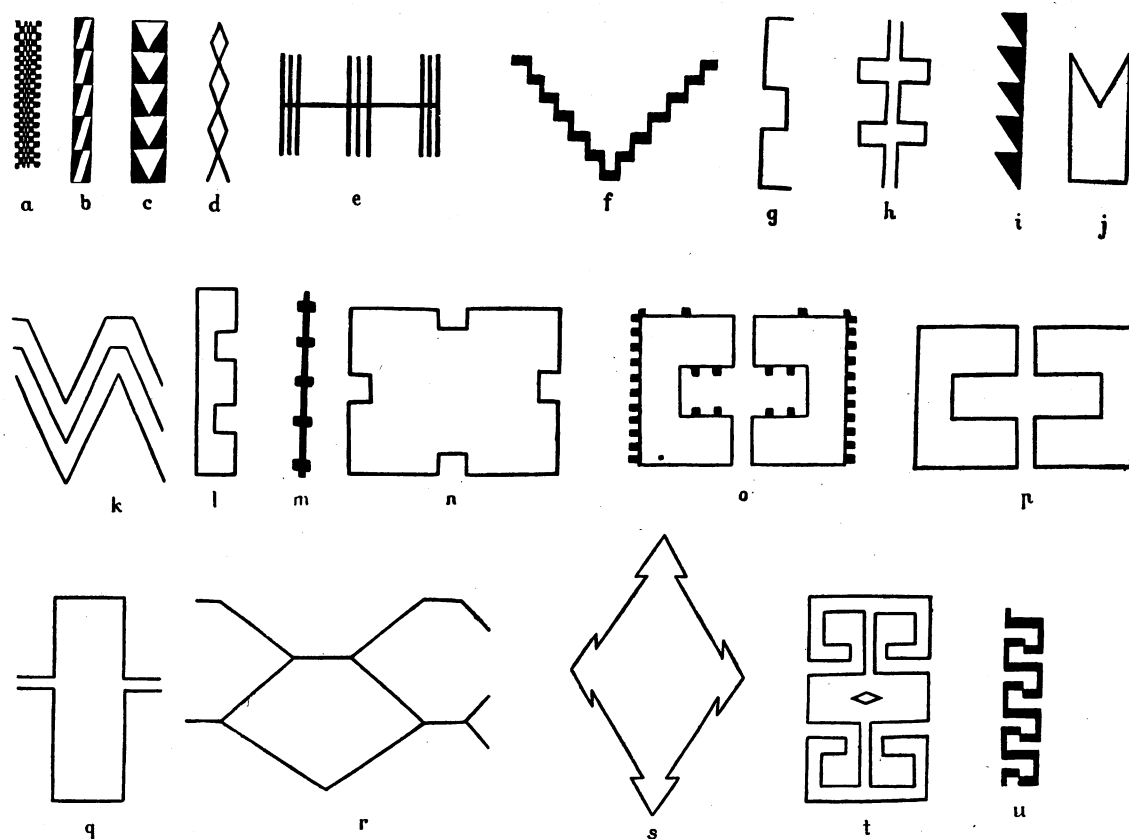


Fig. 70. Basketry Patterns.

*a* ( $\frac{16}{38880}$ ), Fly pattern; *b* ( $\frac{16}{38880}$ ), *c* ( $\frac{16}{38880}$ ), *d* ( $\frac{16}{38880}$ ), Arrow-head patterns; *e* ( $\frac{16}{38880}$ ), Stripe pattern; *f* ( $\frac{16}{38880}$ ), Lightning pattern; *g* ( $\frac{16}{38880}$ ), *h* ( $\frac{16}{38880}$ ), Circle patterns; *i* ( $\frac{16}{38880}$ ), Ladder pattern; *j* ( $\frac{16}{38880}$ ), Deer-hoof pattern; *k* ( $\frac{16}{38880}$ ); *l* ( $\frac{16}{38880}$ ); *m* ( $\frac{16}{38880}$ ); *n* ( $\frac{16}{38880}$ ), Entrail pattern; *o* ( $\frac{16}{38880}$ ), *p* ( $\frac{16}{38880}$ ), Tooth patterns; *q* ( $\frac{16}{38880}$ ), Head pattern; *r* ( $\frac{16}{38880}$ ), Net pattern; *s* ( $\frac{16}{38880}$ ), Arrow pattern, used to enclose realistic designs; *t* ( $\frac{16}{38880}$ ), *u* ( $\frac{16}{38880}$ ), Modern patterns copied from imported woven and printed fabrics.

Indian tribes of the coast. A large number are also sold to the Shuswap. The Upper Lillooet make very few baskets at the present day, but buy from the Lower division of the tribe. The art of basket-weaving seems to be very ancient among the Lillooet. Some of them claim that the Chilcotin learned the art from them. Open-work baskets of cedar-twigs were also made by all the Lillooet.<sup>1</sup>

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 148, p. 202.

Mats were manufactured in large numbers. Most of them were made of bulrushes. Tule mats for tents were made by the Upper Lillooet in exactly the same way as among the Thompson.<sup>1</sup> The tent mats of the Lower Lillooet were made in the same manner as those of the Lower Fraser Delta tribes (Fig. 72). These are still in use. Some consist of a double layer of tulle strung up as shown in Fig. 72, *a*. For stringing the rushes a needle of yew-wood, about 90 cm. long, is used, triangular in cross-section except at the flat point and at the rear or eye end (Fig. 72, *b*). The seams, after the

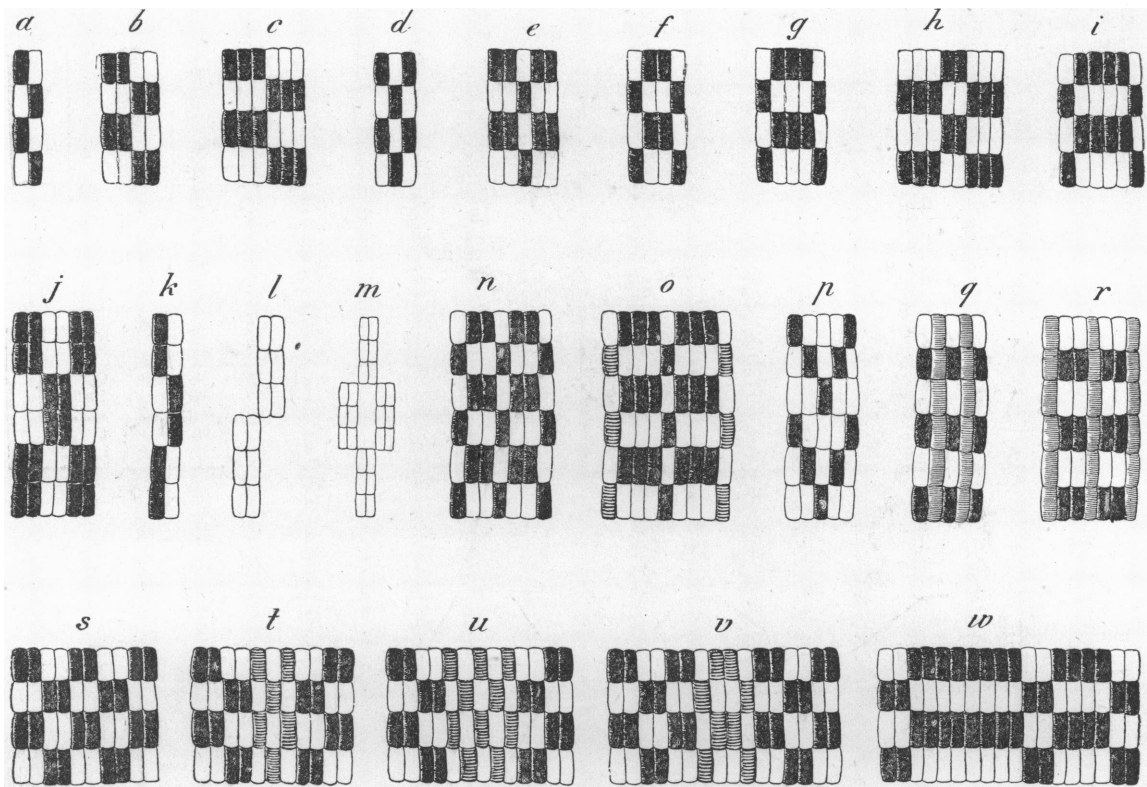


Fig. 71. Series of Fly Patterns.

*a, b* ( $\begin{smallmatrix} 88 \\ 33 \\ 22 \end{smallmatrix}$ ); *c* ( $\begin{smallmatrix} 55 \\ 44 \\ 33 \\ 22 \end{smallmatrix}$ ); *d* ( $\begin{smallmatrix} 88 \\ 33 \\ 22 \end{smallmatrix}$ ); *e* ( $\begin{smallmatrix} 55 \\ 44 \\ 33 \end{smallmatrix}$ ); *f* ( $\begin{smallmatrix} 55 \\ 44 \\ 33 \\ 22 \end{smallmatrix}$ ); *g* ( $\begin{smallmatrix} 55 \\ 44 \\ 33 \\ 22 \end{smallmatrix}$ ); *h* ( $\begin{smallmatrix} 55 \\ 44 \\ 33 \\ 22 \end{smallmatrix}$ ); *i* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *j* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *k* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \end{smallmatrix}$ ); *l, m* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \end{smallmatrix}$ ); *n* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *o* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *p* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *q* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *r* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *s, t, u, v* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ); *w* ( $\begin{smallmatrix} 11 \\ 22 \\ 33 \\ 44 \end{smallmatrix}$ ).

string has been pulled through the rushes, are smoothed with a mat-smoother (Fig. 72, *c*), which is oval in shape, and has a deep groove along both the flatter sides. The edges of the mat, which run parallel with the rushes, are finished off with a braid through which the mat-strings run, while the cross-ends are either finished off with one or more twined strings, which hold the rushes firmly together, or with a more complex border, by which the two mats are held together, as represented in Fig. 72, *d*, where the details of the braid are shown, while Fig. 72, *d'*, illustrates the manner in which the braid is finished off by braiding in colored grasses. In this specimen a twining (Fig. 72, *d''*)

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 131 *c*, p. 189.



is carried around the last string that passes through the rushes. This prevents the shifting of the twining on the mat and its slipping off. Outside of this twining, which consists of one white and one green strand, the rushes are split into several strands, which are twisted (Fig. 72, *a*). Then the two sets of twisted strands coming from the two mats that are joined together are united into one braid, to which are added one white and one green element, which cover the whole braid.

Three different kinds of mats were made of bulrushes, all of them similar in shape and weaving to those of the Thompson.<sup>1</sup> Bags of rushes and grass

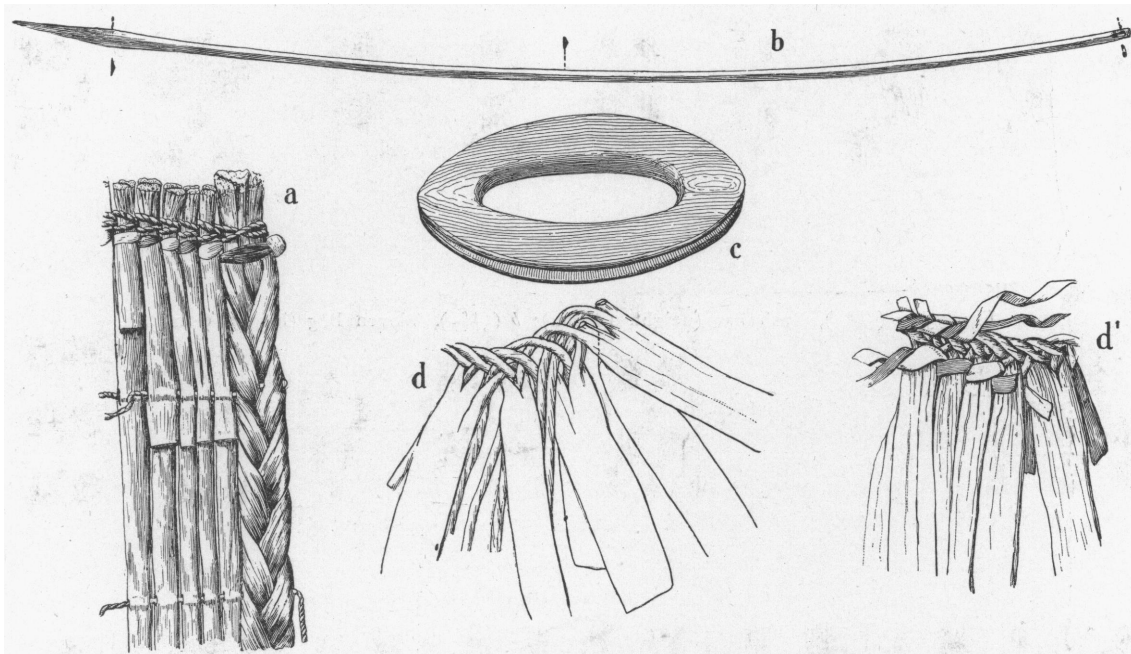


Fig. 72, *a* ( $\frac{16}{8118}$ ), Rush Mat (length, 190 cm.; width, 103 cm.); *b* ( $\frac{14}{1118}$  a), Matting-needle and Cross-sections (length of needle, 90 cm.; width of section at point 1.8 cm., middle 12 mm., at eye 10 mm.); *c* ( $\frac{16}{8118}$ ), Mat-smoother (length, 11 cm.; width, 8 cm.); *d*, *d'*, Details of Border of Mat.

were frequently woven in the same manner as mats (Fig. 73, *a*). Still another method of weaving bags was also employed, similar to that used in some of the Thompson bags (Fig. 73, *b*).

The Lower Lillooet wove mats and baskets of cedar-bark in the same style as the Coast and Delta tribes (Fig. 74). Baskets are also made of cedar-splints. The warp consists of broad splints. These are interwoven with alternating rows of twined woof made of narrow roots, and wide splints woven up and down. For about two-thirds of the full height of the basket it is strengthened on the inner side by a hoop, which is sewed in (Fig. 75).

Bags of various shapes, and sashes, were woven of bark twine.<sup>2</sup> Sage-bark and cedar-bark clothes; rabbit, lynx, and other skins woven into robes,

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Figs. 131, *d*, *e*, *f*, p. 189.

<sup>2</sup> Ibid., Fig. 131, *h*, *i*, p. 189.

aprons, and breech-clouts, — were of the same kind as those made by the Thompson Indians. Goat-wool blankets seem to have been woven in the same style as among the Fraser Delta tribes. The method of weaving blankets as practised by the Lku'ñgen of southern Vancouver Island has been described

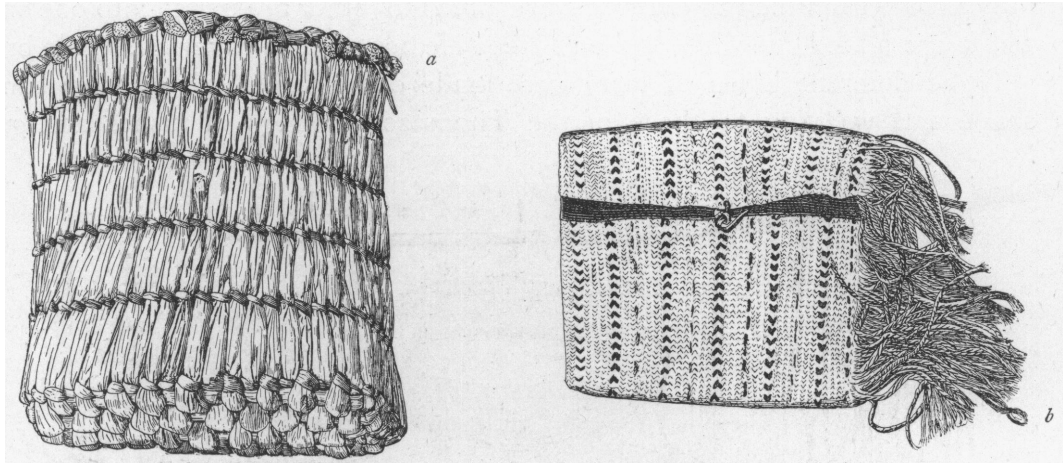


Fig. 73, *a* ( $\frac{11}{34 \times 24}$ ), Rush Bag (height, 18 cm.); *b* ( $\frac{11}{34 \times 28}$ ), Woven Bag (height, 9 cm.).

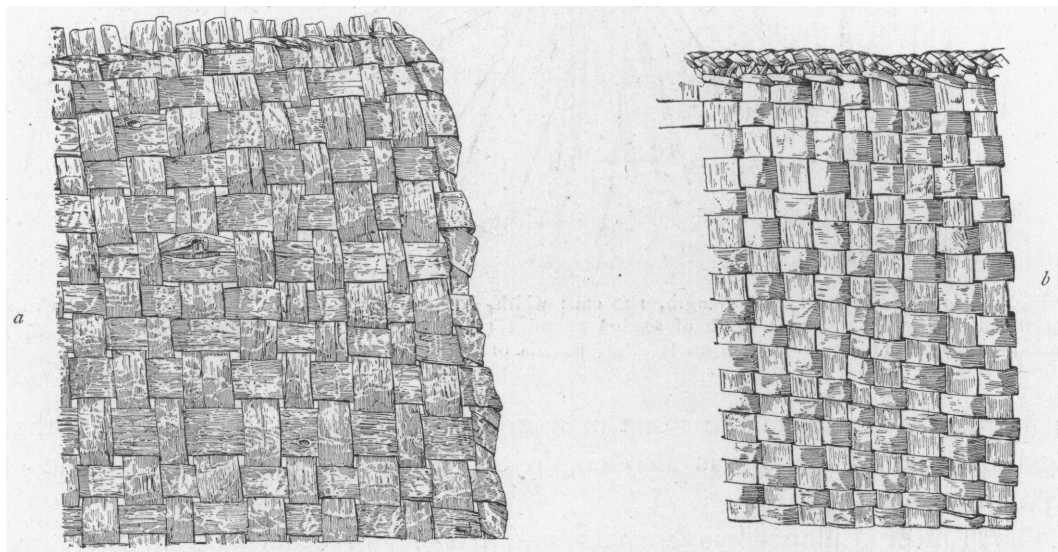


Fig. 74, *a*, ( $\frac{11}{34 \times 24}$ ), Cedar-bark Mat (length, 140 cm.; width, 90 cm.; width of strips, 2 cm.); *b* ( $\frac{11}{34 \times 23}$ ), Part of Cedar-bark Basket (height, 36 cm.; width, 60 cm.).

by F. Boas.<sup>1</sup> It seems that the method applied by the tribes of Fraser River was the same. The illustrations here given are from specimens collected by the author on the Lower Fraser River. Mr. Boas says that blankets are woven of mountain-goat wool, dog-hair, and duck-down mixed with dog-hair. The down is peeled, the quill being removed, after which the down is mixed with

<sup>1</sup> Sixth Report on the North-Western Tribes of Canada (Report of the British Association for the Advancement of Science, 1890, p. 566).

dog-hair. A variety of dogs with long white hair was raised for this purpose: it has been extinct for some time. The hair, before being spun, is first prepared with diatomaceous earth. A ball of this earth, of about the size of a fist, is burnt in a fire made of willow-wood: thus it becomes a fine white powder, which is mixed with the wool or hair. The mixture is spread over a mat, sprinkled with water, and for several hours thoroughly beaten with a sabre-like instrument (Fig. 76) until it is white and dry; thus the grease is removed from the hair. Then it is spun with the hand on the bare thigh. The thread



Fig. 75 ( $\frac{1}{3}$  $\frac{1}{7}$ ). Basket. Height, 20 cm.

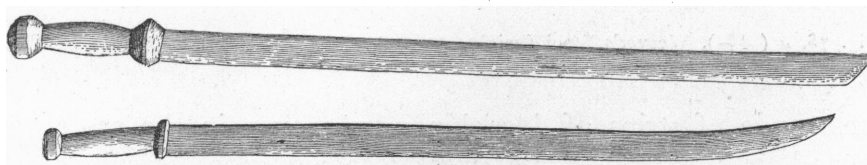


Fig. 76 ( $\frac{1}{4}$  $\frac{1}{9}$ ,  $\frac{1}{5}$  $\frac{1}{7}$ ). Wool-beaters. Length, 95 cm., 106 cm.

is worked off into a basket: thus two baskets are filled with thread. Then the two threads are rolled up together on a stick, and a large ball is made, which can be unrolled from the inner end. This end is next fastened to the shaft of the spindle (Fig. 77). The spindle has a shaft about three feet long, a heavy disk of whale's bone about a foot in diameter being fastened to its centre. When in use, the upper end of the shaft rests between the thumb



and first finger of the left hand, while its lower end stands on the ground. It is turned with the right hand by striking the lower surface of the disk. Thus the two threads are twisted one around the other, and the double thread is

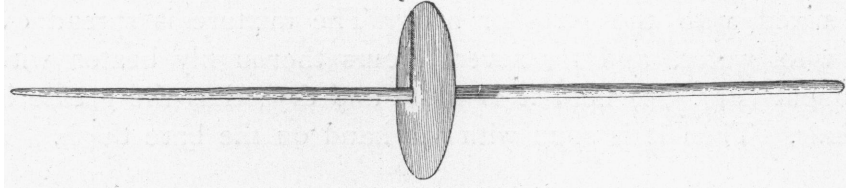


Fig. 77 ( $\frac{1}{4}$  to  $\frac{1}{2}$ ). Spindle. Length of staff, 100 cm.; diameter of whorl, 20 cm.

rolled on the shaft of the spindle until the whole ball has been spun. These threads are used for a variety of purposes, — for making blankets, for fringes, for making straps. The blanket is woven on a very simple loom (Plate VIII). The seat of the weaver, which is made of a log, is shown in Fig. 78, *a*; the style of weaving, in Fig. 78, *b*.

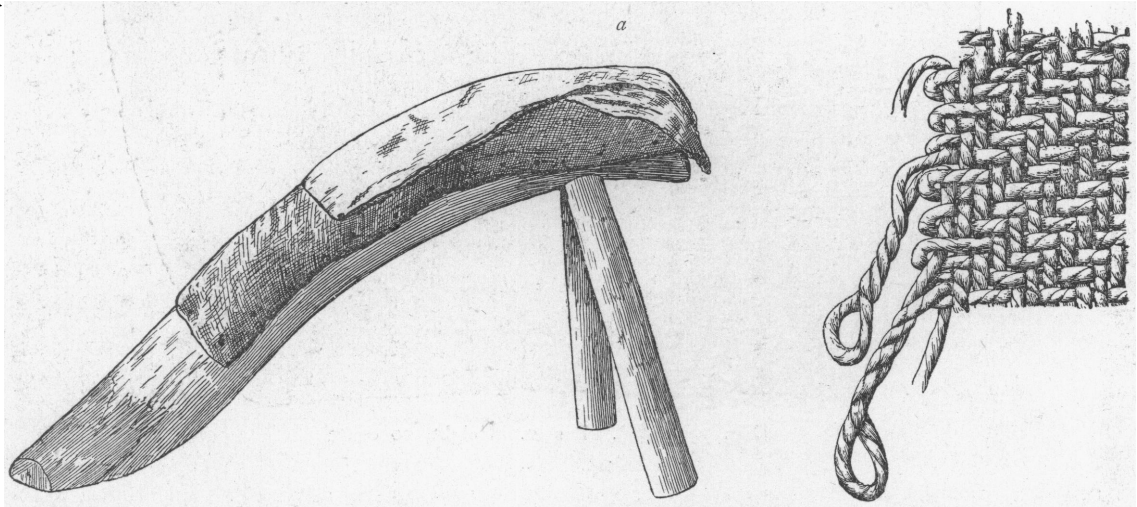
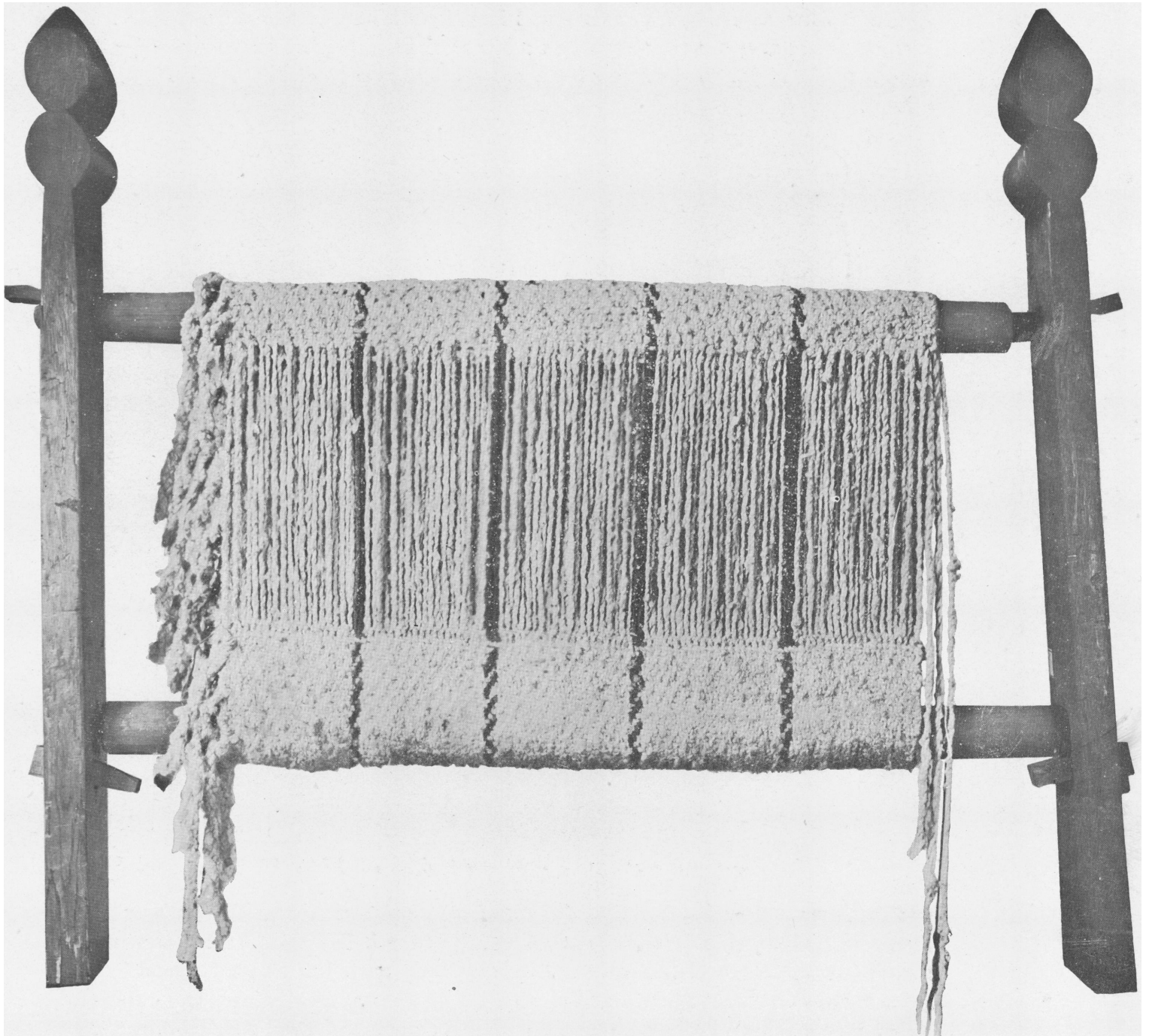


Fig. 78, *a* ( $\frac{1}{4}$  to  $\frac{1}{2}$ ), Weaver's Stool (height, 50 cm.); *b* ( $\frac{1}{4}$  to  $\frac{1}{2}$ ), Detail of Woven Blanket.

Aprons made of strips of deer-skin were woven in the same way as the bark-twine and grass bags. Robes were also woven of twisted strips of dog-skin. Thread, twine, and rope were made of the bark of *Apocynum cannabinum*, *Eleagnus argentea*, and of nettles. Grass was also sometimes used. The method of weaving nets seems to be the same as that employed by the Thompson Indians. A great many mats and bags are still made, especially by the Pemberton band.

HOUSE AND HOUSEHOLD. *Habitations*. — The houses of the Lillooet were quite similar to those of the surrounding tribes. Almost all the Upper Lillooet lived in semi-subterranean dwellings during the winter. These were



LOOM.

The Lillooet Indians.



round in shape, and similar in all particulars to those of the Thompson people.<sup>1</sup> In size they varied from five to fifteen metres in diameter. A few of these houses among the Pemberton band were square in shape. They had only four rafters, which were placed in the four corners of the excavation. They had no side-rafters,<sup>2</sup> the horizontal poles<sup>3</sup> stretching right across from one main rafter to the other. Among the Lake band some of the largest underground houses had the hole on the top made large enough to admit of being divided in halves by a cross-log, thus making two entrances, in each of which rested a ladder. This was for convenience, owing to the large number of inmates. The heads of most ladders, and the posts of the house inside, were carved or painted in red and white, representing the clan totem of the owners. In some cases, however, the designs were simply for ornament. Among the Lower Lillooet, underground houses were lined with cedar-bark on the outside, and then covered with earth. A few of the Upper Lillooet lived in mat lodges in the winter-time. These generally had a double covering of mats; and all around the bottom, on the outside, bark was placed, against which earth was heaped to the height of from fifteen to fifty centimetres. Probably over half of the Lower Lillooet lived in communal houses made of logs and planks, after the manner of the Coast tribes. Their houses were square and oblong in shape, and large enough to accommodate from four to eight or more families.<sup>4</sup> Most of them were from ten to twenty metres long and from two to three metres high at the eaves, the roofs rising towards the centre at a moderate pitch (Fig. 79). An elongated space was marked off the desired size, say, twelve metres wide, and long enough to accommodate all the families that were to occupy the house. Heavy posts (*a*) about three metres in length were sunk in the ground at each corner. Then the sides of the house were divided off by lighter wall-posts (*a*) according to the number of families, each family compartment being about three metres wide. The family compartments were arranged in two opposite rows, leaving a middle aisle about two or three metres wide, in which the fireplaces (*f*) were located. This middle aisle was bounded by the gable-posts (*u*), which were higher than the wall-posts, and corresponded to them in position. Each pair of gable-posts (*u*) and wall-posts (*a*) were connected by a rafter (*b*), which was firmly tied with withes or bark rope to the notched tops of the posts. The middle ends of the rafters were from a metre to a metre and a half apart. The wide wall-planks were held in place between the wall-posts and a light outer post or board. They rested on cedar withes tied around the inner and outer posts.<sup>5</sup> At both ends of the middle aisles, doors were left, only the upper portion of the gable-wall being

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Figs. 135, 136, p. 193.

<sup>2</sup> Ibid., Fig. 136 *c*, p. 193.

<sup>3</sup> Ibid., Fig. 136 *d*, p. 193.

<sup>4</sup> See Note 2 at end of this part.

<sup>5</sup> See F. Boas, Second General Report on the Indians of British Columbia (Report of the British Association for the Advancement of Science, 1890, p. 564).



walled in entirely. The roof consisted of overlapping pieces of bark, which were held down by means of poles. Sometimes the space between the two sides of the roof was partly covered over, leaving only a number of smoke-

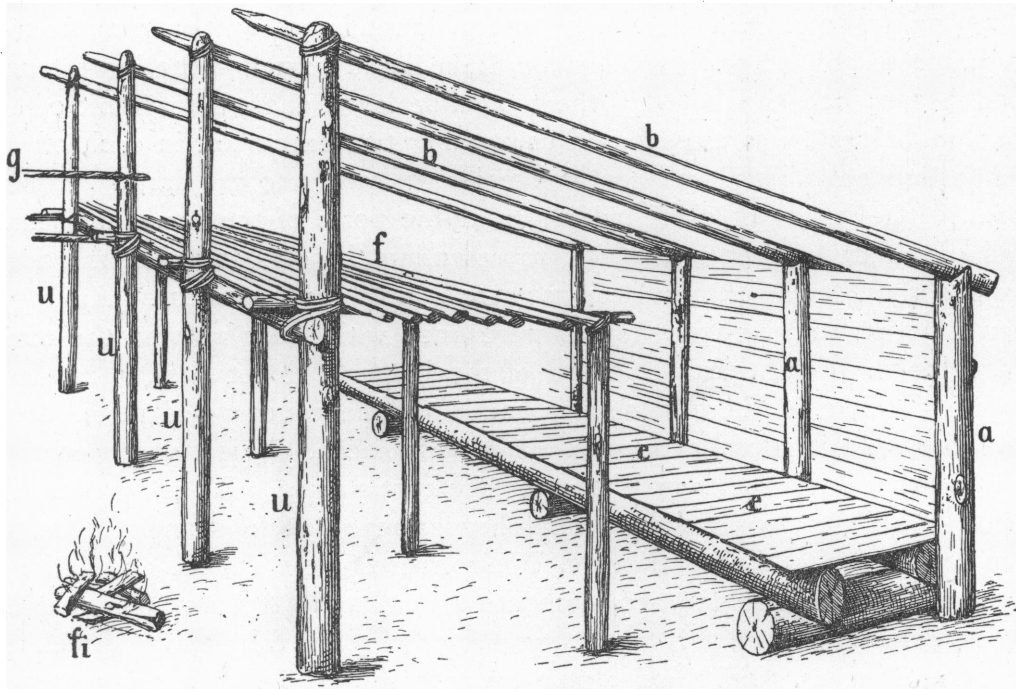


Fig. 79. Construction of Lillooet House.

*a*, Wall-posts; *b*, Rafter; *e*, Bed-platforms; *f*, Scaffolds; *fi*, Fireplace; *g*, Sticks on which to dry clothes; *u*, Gable-posts.

holes, one for each fire. The boards were all of split cedar, hewed where required, and all the posts and poles were peeled. The beds were arranged on a platform (*e*) of boards running the full length of each wall, and raised from half a metre to a metre above the ground. Scaffolds (*f*) for storing food and other articles ran along the middle aisle. Sometimes small fires were lighted underneath to smoke and dry meat which was spread on the scaffolds. Between the fires, sticks (*g*) were frequently tied across the aisle for hanging clothes on to dry.

Some of the houses on the lower part of the Lillooet River were somewhat different, and are said to have been exactly the same in construction as those obtaining among the Lower Fraser Indians. Many of the wooden houses had rows of loop-holes between the planks for shooting through, and some had narrow zigzag doorways built of posts and planks. At night, poles were fastened across the inside, so no one could enter. These houses were inhabited in the summer as well as in the winter. Both the plank houses and the underground houses have now gone completely out of use, their places being taken by lumber and log cabins built after the manner of the whites. In the

summer-time many of the Lower Lillooet lived in square or oblong lodges<sup>1</sup> or in half-lodges<sup>2</sup> made of cedar, black-pine, or spruce bark. Most of the Upper Lillooet and some of the Pemberton band lived in mat lodges of the square, oblong, and conical types<sup>3</sup> during the summer. When hunting in the mountains, they did not carry mats, but erected bark and brush shelters. At places much frequented they built permanent hunting-lodges like those of the Thompson Indians.<sup>4</sup> Some of them had walls about a metre high, made of logs laid one on top of the other as in a log-cabin, and chinked with moss or grass. The women's and girls' lodges were the same as those of the Upper and Lower Thompson; and the sweat-houses,<sup>5</sup> scaffolds, and caches were also the same. The caches of the Upper Lillooet were mostly cellars, like those of the Upper Thompson,<sup>6</sup> while the Lower Lillooet used the elevated box-cache made of boards or cedar-bark. Some of the Upper Lillooet also used elevated box-caches made of poles.

*House-Furnishings.* — The household utensils of the Lillooet were very similar to those of the Thompson Indians,<sup>7</sup> and consisted principally of baskets, bags, mats, etc. Plaited cedar-bark mats (see Fig. 74, *a*) were used by the Lower Lillooet for covering the walls and floors of houses, for sitting on in canoes, and for other purposes. The Upper Lillooet used tule mats for covering lodges, and rush mats for bedding and seats. Other rush mats were used for spreading food<sup>8</sup> on at meal-times. Rush mats were also much used by the Pemberton band. Bedding consisted also of goat-hair blankets and bear-skins. Coiled cedar-root baskets were used throughout the entire tribe for purposes of carrying and storage. They were of many sizes and shapes, — round, oblong, conical, and flat-backed, — covered and open. Large round open baskets<sup>9</sup> were used for boiling food in and for holding water. Nut-shaped baskets<sup>10</sup> were principally used for holding dried berries, and occasionally for holding water. Fig. 80 represents an oval basket with spout and a wide rim, which gives a firm hold. This kind of basket was used in making fish-oil. The fish were boiled in a boiling-basket, the oil skimmed off with spoons and poured into the basket here described, from which it was finally poured into skins or bladders. Basin-shaped baskets (Fig. 81) were used as tubs, bowls,

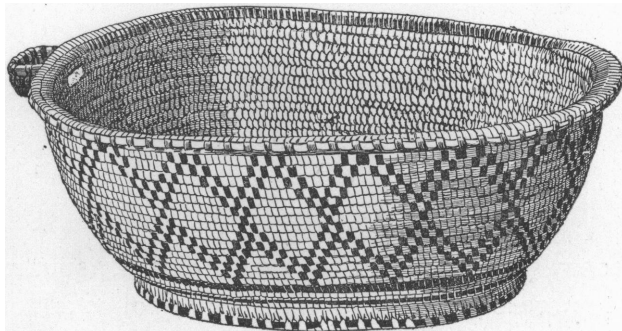


Fig. 80 (1888). Basket for Fish-oil. Height, 12 cm.; diameter, 32 cm.

Publications of the Jesup N. P. Expedition, Vol. I, Fig. 137, p. 197.

<sup>3</sup> Ibid., p. 197.

<sup>4</sup> Ibid., p. 196.

<sup>2</sup> Ibid., Fig. 142, p. 197.

<sup>5</sup> Ibid., p. 198.

<sup>6</sup> Ibid., pp. 198, 199.

<sup>7</sup> Ibid., p. 199.

<sup>8</sup> Ibid., Fig. 131, *c*, p. 189.

<sup>9</sup> Ibid., Plate XXII, Figs. 2 and 5.

<sup>10</sup> Ibid., Fig. 145, p. 201.

etc.; for washing the hands, face, and clothes; and for bathing infants in. Large and medium-sized baskets of birch, poplar, or spruce bark were used as buckets for carrying water. Some of them were funnel-shaped. The Lillooet

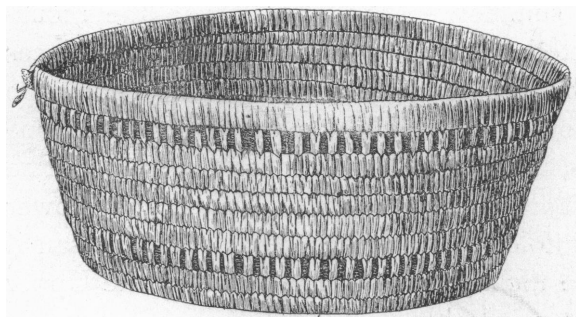


Fig. 81 ( $\frac{11}{10}$ ). Basket-bowl. Height, 12 cm.; diameter, 31 cm.

River band used for this purpose square-shaped buckets of bent cedar-wood, which they are said to have copied from the Lower Fraser Indians. Small birch-bark baskets (Fig. 82) were used by girls for picking berries. Open-work baskets were used by the Lower Lillooet and the Lake band for carrying fish, etc. Food at meal-times was spread on table-mats, or served in baskets and

in trays made of birch-bark or of basketry. These were round, like baskets for boiling, but smaller, and provided with loops around the rim. Fish was

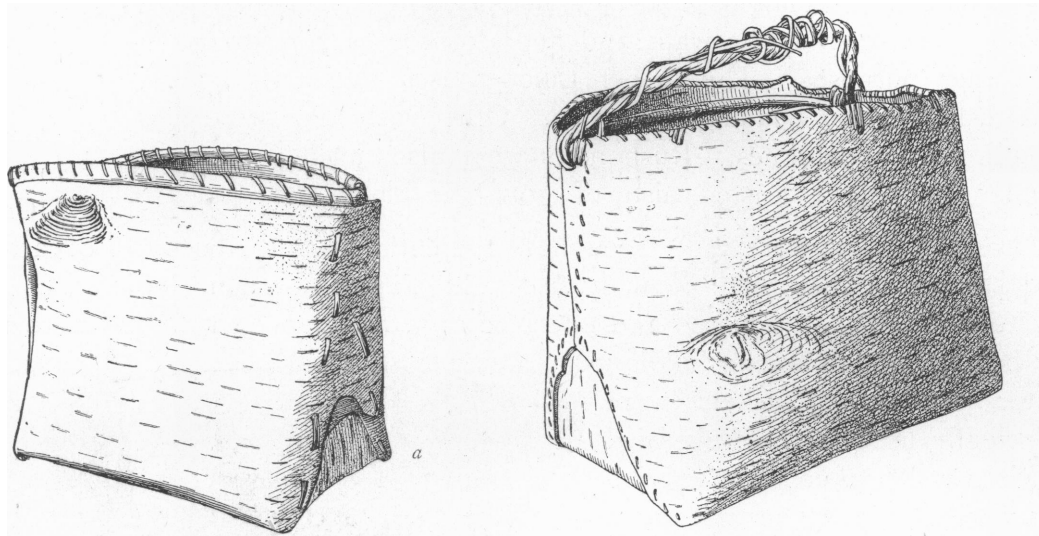


Fig. 82, *a* ( $\frac{11}{10}$ ), *b* ( $\frac{11}{10}$ ). Birch-bark Baskets. Height, 18 cm., 20 cm.

generally served in wooden dishes, square or oblong in shape (Fig. 83). They were of various sizes, and hollowed out of birch or maple wood. Cups were of birch-bark or of basketry, and spoons (Fig. 84) were made of birch-wood and of horn. Wallets, bags, pouches, etc., were much used, and were woven of grass, rushes, fibre of *Veratrum Californicum*, bark thread, and cedar-bark (see Fig. 73). Those of cedar-bark were used by the Lower Lillooet only. Women's work-baskets were made of coiled basketry, and were rectangular in form and provided with lids.<sup>1</sup> Bags woven of bark thread<sup>2</sup> were manufactured

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Plate XXIII, Fig. 10.

<sup>2</sup> Ibid., Figs. 149, 150, p. 202.

by the Upper Lillooet only, and were of the same styles as obtained among the Thompson Indians.

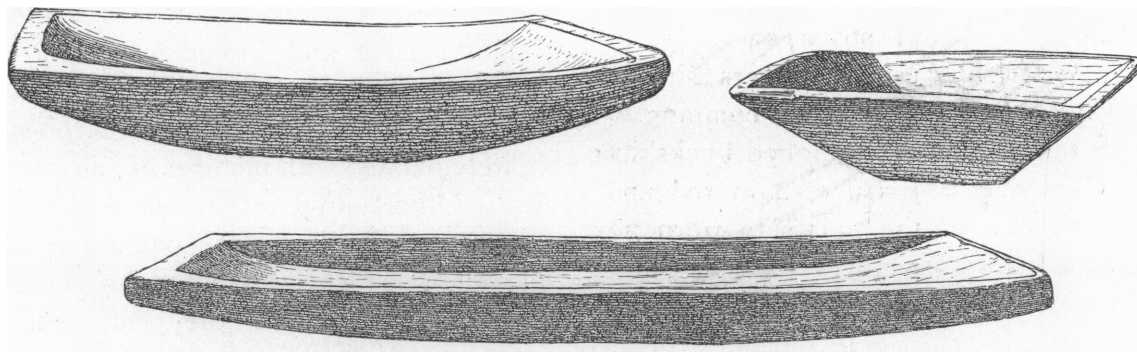


Fig. 83, *a* ( $\frac{1}{3}\frac{1}{3}\frac{1}{3}$ ), *b* ( $\frac{1}{5}\frac{1}{5}\frac{1}{5}$ ), *c* ( $\frac{1}{5}\frac{1}{3}\frac{1}{3}$ ). Wooden Dishes. Length, 34 cm., 20 cm., 80 cm.; width, 19 cm., 8 cm., 30 cm.

Bags made of animal's skins dressed with the hair on were in common use. Small covered baskets<sup>1</sup> and small skin sacks similar in form to the bag shown in Fig. 73, *b*, were used by the women for holding sewing-materials, etc. Almost all these varieties of baskets, bags, and mats, are still in common use. The fire-drill and slow-matches of the Lillooet were the same as those of the Thompson. Tongs, pestles, and stirrers (Fig. 85) were also about the same.<sup>2</sup>

The Lower Lillooet had totem-poles in front of their houses, after the manner of the Coast tribes. The poles, however, were much shorter, and not so well carved and painted. The figures differed according to the clan totem. The body was always represented as human; and the face resembled the mask used by the clan, generally that of some animal.

CLOTHING AND ORNAMENTS. — In olden times the garments of the Lillooet were made of dressed skins of animals and of woven wool and bark-fibre. The Upper and Lower divisions dressed somewhat differently.

*Clothing of the Upper Lillooet.* — Both sexes wore robes made of the skins of the

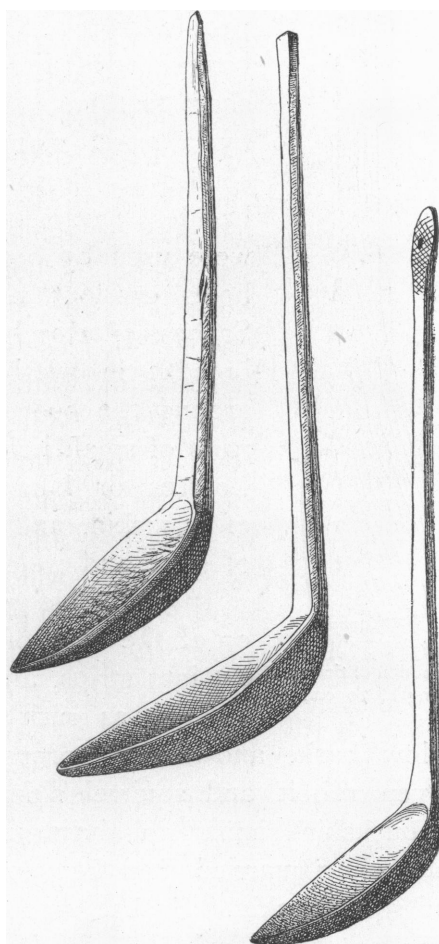


Fig. 84 ( $\frac{1}{3}\frac{1}{3}\frac{1}{3}$ , *a*, *b*;  $\frac{1}{5}\frac{1}{5}\frac{1}{5}$ ). Wooden Spoons. Length, 62 cm., 50 cm., 53 cm.

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Plate XXIII, Fig. 10.

<sup>2</sup> *Ibid.*, p. 205.



beaver, deer, mountain-goat, hoary marmot, and dog, dressed with the hair on, and worn hair side out. Bear-skins and woven goat-hair robes obtained from the Lower Lillooet were used in the houses as blankets. Robes made

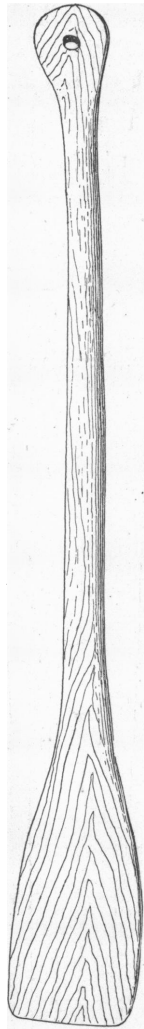


Fig. 85 (1143).  
Wooden Stirrer.  
Length, 70 cm.

of strips of rabbit or dog skin twisted and woven were much used. Others similarly woven of squirrel, lynx, and dog skin were also common. Some of the wealthiest men wore robes of unsmoked buckskin elaborately painted with pictures of animals, birds, etc., in red and brown. Others used marmot-skin robes, the hair side worn next the body, and the outside painted with pictures in red, white, and yellow. Pictures painted on robes were not the manitous of the wearers, for, if they had been, people touching them, or even looking at them, would have been hurt. In most cases the pictures were simply decorative, but sometimes they represented the owner's dreams. The poorest people wore robes woven of sagebrush-bark or of dry willow-bark shredded and woven, after being mixed with down and short feathers of ducks and grouse. Buckskin shirts were worn by a good many of the wealthier men and women, and were similar to those of the Shuswap and Thompson Indians,<sup>1</sup> but had less ornamentation of feathers and quills. Belts of buckskin were used by both sexes. Some of the widest ones had small holes cut out all along the middle by way of ornamentation. Sashes of closely woven Indian-hemp thread, about a hand's breadth in width, and long enough to go three or four times around the body, were much used by men. Some of these had rows of small holes extending along the middle as ornamentation. Bodices or kilts were used by the women. These were made of buckskin, and were fringed, among the wealthier people, and of sage and willow bark among the poor people. Aprons were worn by the old people of both sexes. These consisted of buckskin or of the skin of deer's legs roughly dressed with the hair on, cut into strips, and twined together with bark thread in the same manner as rush mats. Women also wore aprons of sage and

willow bark, and men's aprons often consisted of dog and coyote skin and woven rabbit and squirrel skin. Young men and women wore breech-cloths of buckskin similar to those used by the Thompson Indians.<sup>2</sup> Middle-aged and young married men frequently wore breech-cloths woven of strips of rabbit and squirrel skin. Socks<sup>3</sup> reached to the ankle, and were woven of sagebrush-bark or of willow-bark, mixed with hair cut or pulled from winter and spring deer-skins.

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, pp. 207, 215.

<sup>2</sup> Ibid., Fig. 167, p. 209; Fig. 192, p. 217.

<sup>3</sup> Ibid., p. 212.

*Clothing of the Lower Lillooet.* — Most of the robes worn by the Lower Lillooet were of woven goat's-wool. They were ornamented with woollen fringe, and had patterns worked around the edges, or in stripes across the robe, in red, brown, yellow, and black. Robes of marmot and dog skins, and of woven rabbit-skins, were also common. Shirts and coats were hardly ever used. The poorest people wore robes of cedar-bark dyed red with alder-bark. Bodices, aprons, ponchos, and cloaks were nearly all made of cedar-bark dyed red, or of woven goat's-wool. Breech-cloths were of buck or elk skin or of woven rabbit or squirrel skin. Belts were of woven goat's-wool dyed or ornamented with colored patterns, and also of cedar-bark and buckskin. The people went barefooted except when hunting or in cold or snowy weather.

Men and women of both divisions of the tribe wore long leggings of buckskin similar to those of the Thompson Indians. The leggings had fringes, which were cut or left uncut. Many of them had a strap at the bottom, which went around the instep and prevented them from drawing up too much when walking. Short leggings were also much used: they were cut to the shape of the leg, and tied with strings along the outside of the leg, or fastened with wooden buttons shaped like small pegs. They were made of buckskin, dog and coyote skins. Some short leggings consisted merely of a piece of skin wound around the leg (sometimes double) and tied with a garter below the knee. In wet weather, ponchos of sage and cedar-bark were frequently used. Moccasins were made of buckskin, and occasionally of caribou and elk skin. By far the most common style was that shown in Fig. 172 of Vol. I (p. 11), called pē'pen. A few of another type, with tongue-piece extending nearly to the toe,<sup>1</sup> were also used; and some had low, soft uppers attached, which were doubled over and allowed to hang down on each side of the foot. These loose uppers were generally tied in front with two strings that passed across the upper part of the tongue. Fish-skin shoes were much used by the poorer people and by women: they had no leg-pieces, and many of them consisted merely of a sandal furnished with strings for attaching to the foot and ankle. The sole was smeared thickly with gum of the fir or pine, and earth or sand mixed with it. After being worn a day, they were treated again in a similar manner, until the sole became thick and hard, and capable of lasting a long time. Shoes were also made of deer-skin with the hair side out, and the soles of these were treated in the same way as the fish-skin shoes.

Caps were very seldom worn except in winter-time. The caps and head-bands used by women were of buckskin, and the same as those found among the Thompson Indians.<sup>2</sup> Many were highly decorated with dentalium-shells. The head-bands of the Lower Lillooet women were generally of dyed cedar-bark. Men wore head-bands of buckskin and of the skins of birds and animals.

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 170, p. 210.

<sup>2</sup> Ibid., pp. 216, 217.

During cold weather in winter-time they used caps of bear, beaver, wolf, and marmot skin. Feather head-bands and caps were not used so much as among the Shuswap and Thompson Indians. Among the Lower Lillooet they were only worn on the war-path. Feather tails attached to head-bands were only used by a few men of the Fraser River and Fountain bands. Ponchos woven of black or of white moss, or "old man's beard" (*Alectoria ochroleuca*, var. *sarmentosa*), were worn by a few poor people of both divisions of the tribe. Mittens were made of marmot-skin, hair side in. Women's robes were generally fastened at the breast, and men's on the right shoulder.

*Decoration of Clothing.* — Moccasins were usually worn plain, but occasionally were embroidered on the front and sides with black, white, red, and yellow quills. The quills used were those of the porcupine, goose, and swan. Breasts and seams of shirts, and sides of leggings, were frequently embroidered with quill-work. In more recent times, colored glass beads and colored silk thread have taken the place of quills. Ornamentation was also produced by perforations, pinking, and fringing, and by painting with red, white, and yellow colors. Feathers were not much used on clothing. Dentalia were used a great deal, especially on the caps, head-bands, and shirts of women. Copper tubes were used as among the Thompson people,<sup>1</sup> but elk's teeth and bone beads were not much in vogue. A few men of the Fraser River band wore eagle-feathers attached to the shoulders of their cloaks or shirts.

In later days the Upper Lillooet imitated the Shuswap style of decorating the heads, manes, and tails of saddle-horses with strings of beads and with feathers of the eagle and hawk.

*Personal Adornment.* — All the men and women wore ear-ornaments, which were of the same kind as those used by the Thompson River people. Nose-ornaments were worn by almost all the women and by many men also. They were of three kinds; viz., rods of bone or horn with incised designs filled with paint, dentalium-shells with tassels of colored down or feathers, and quills of various lengths stuffed with bird's down, and dyed different colors. Dentalium-shells were sometimes notched around the edges or ornamented with incised lines. Many of the Lower Lillooet wore ear and nose ornaments of abalone-shells, and some used nose-rings. Some of these ornaments were triangular in shape, being suspended from one corner. The shells were obtained from the Coast tribes, and were much used by the Lower Lillooet for ornament and as pendants. Necklaces consisted of strings of dentalia, copper tubes, and seeds of *Elæagnus argentea*. Strings of bone beads and elk-teeth obtained from the Thompson Indians and the Shuswap were also occasionally used. In later days colored glass beads and brass and silver buttons were common. Necklaces of abalone-shells were much used by the Lower Lillooet and some of the Lake band. Feather necklaces, like those of the Thompson Indians,<sup>2</sup>

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 222.

<sup>2</sup> Ibid., p. 223.

were not worn except by a few men who laid claim to the eagle or hawk as their manitou. Necklaces of the claws of grisly bears were only used by shamans who had that animal as their manitou. Finger-rings, bracelets, and anklets were worn in later days.

Most of the styles of hair-dressing of the Thompson people were also used by the Lillooet. The hair cut across the brow from temple to temple, and allowed to hang loose or tied behind, was the style almost universal among old people and children. Both men and women did up their hair in one or two braids on each side of the head, and a small part of their front hair was allowed to project in a short braid over the brow. To it was attached a bunch of tasselled dentalia. Some of the younger women divided off the front hair, which was parted in the middle. Each side was braided, and dentalia were strung on these braids, which passed down over the cheeks or behind the ears. Then the back hair was also arranged in two braids, and the front braids were tied to these. Warriors did not do up their hair in so many styles as were customary among the Thompson. They generally tied it in two knots, — one on top and the other at the back of the head. Young unmarried women tied up their hair so as to always keep their ears covered. They were also very careful to keep their breasts and the lower part of their necks covered with robe or shirt. The hair of adolescent youths and girls was done up in the same way as among the Thompson Indians.<sup>1</sup> The hair of slaves was cut close all round the head, and kept thus. When the Indians first saw the whites, they wondered at seeing their hair cut like that of slaves. It was considered a disgrace to cut the hair of the head. The husband of a woman who had committed adultery sometimes cut one side of her hair close to the scalp as a punishment. Mourners cut the ends of their hair across the back. The women of the Lower Lillooet wore large abalone-shells, one attached to the hair on each side of the head, and they anointed their heads with salmon-oil. The Upper Lillooet used for this purpose deer-fat, mountain-sheep fat, and salmon-oil. Tweezers<sup>2</sup> were used by the men for pulling out their beards, and by the women for narrowing their eyebrows. Combs<sup>3</sup> were made of maple and a kind of dogwood. Children's urine was saved and used for washing the head. Water in which semi-decomposed salmon-roe had been soaked was used for washing the face. Face-painting was universal, and of the same styles as obtained among the Thompson. Many painted their faces according to their dreams or as directed by their manitou at puberty. The colors applied were red, yellow, white, and black. Yellow and white were much more used than among the Thompson, and black was much less used. A few men and women tattooed their faces and parts of their bodies, and

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Figs. 208, 209, p. 227.

<sup>2</sup> Ibid., Fig. 210, p. 217.

<sup>3</sup> Ibid., Figs. 201-203, p. 224.



mostly all the women tattooed their wrists and arms. Tattooing was effected in the same way as among the Thompson Indians.<sup>1</sup>

At the present day the Lillooet dress in the same manner as the white settlers. Moccasins and some skin robes, caps, and mittens, worn in the winter-time, are the only portions of their old dress still used. A few goat-hair blankets are also still in use. Hardly any ornaments are now worn.

SUBSISTENCE. *Varieties and Preparation of Food.* — The food of the Upper Lillooet was about the same as that of the Upper Thompson and neighboring Shuswap. The food of the Lower Lillooet was similar to that of the Lower Thompson Indians.

The roots most commonly gathered by the Lower Lillooet are two kinds, called tsu'qua and tlasí'p; also cá'ak (*Pteris aquilina*, var. *lanuginosa*), ski'muet (*Lilium columbianum*), sqa'metc (*Erythronium grandiflorum*, var. *minor*). Besides the last two, the Upper Lillooet gather large quantities of *Ferula dissoluta*, *Fritillaria lanceolata*, *Balsamorhiza sagittata*, kala'ua (*allium* sp.), skwênkwí'n (*Claytonia* sp.), xi'laxil (*potentilla* sp.), and the following undetermined species: wêtséma't, xatcá'ias, metso'la. One variety of root not known to the Thompson Indians is used by the Lillooet. It is called tsêlaha'kst. At least two varieties of roots much used by the Upper Thompson do not grow in the Lillooet country. They are xanaxa'in and lku'pen (*Lewisia rediviva*). Black moss (*Alectoria jubata*) was much used by both divisions of the tribe. With the exception of the wild currant (*ribes* sp.), all the varieties of berries found in the Thompson country also grow in the Lillooet country, but most of them not so abundantly. As in the Thompson country, certain varieties are confined to the wet western parts of the country, and others to the dry eastern parts. The commonest berries gathered by the Lower Lillooet are huckleberries (*vaccinium* sp.) and raspberries (*rubus* sp.). These were gathered in great quantities, and cured for export. The principal berry cured by the Upper Lillooet is the service-berry (*Amelanchier alnifolia* Nutt.). Large quantities of this fruit were sold to the Lower people, as well as soapberries (*Shepherdia canadensis* Nutt.), which are still much used for making "froth." Oregon grapes were mixed with service-berries and made into cakes. Rose-berries (*Rosa gymnocarpa* Nutt.) were eaten chiefly by the Lower division.

The Lillooet eat raw the young stalks of ha'kwa (*Heracleum lanatum*), <sup>8</sup>sxaqt (*Epilobium angustifolium*), salmon-berry and thimble-berry stalks, and the stalks and roots of the wild celery. They also eat the sap of the wild cherry. The cambium-layer of the black pine (*Pinus contorta* Doug.) is much used, and that of the poplar, choke-cherry, and alder occasionally. The cambium of the yellow pine (*Pinus ponderosa* Doug.), gathered so extensively by the Thompson tribe, was not used. Cacti were eaten only by the Fraser River band. Hazel-nuts are gathered by the Lower Lillooet, in whose country

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 228.

they grow, and considerable quantities of nutlets of *Pinus albicaulis* are gathered by the Upper people.

The methods of gathering and preparing the different kinds of roots and berries were the same as those obtaining among the Thompson River Indians. Roots were cooked in holes in the ground in the same manner as among them, and the root-diggers and sap-scrapers differed in no manner from theirs. The wood used for making root-diggers was that of *Crataegus rivularis* Nutt. and *Amelanchier alnifolia* Nutt. The handles were of mountain-goat and mountain-sheep horn or of birch and other wood (Fig. 86).

The Upper Lillooet stored food in two kinds of cellars. One kind (called powa'wan) was made very carefully and lined with bark. The roots, berries, and other food stored therein were done up in bundles and wrapped in birch-bark. All the surplus food not required during the winter was placed in it, and not disturbed until spring.

The other cellars (named 'sqo'zEks) were situated near the house, and made with less care. From them provisions were taken as required during the winter. Food stored in the permanent cellars and kept over until spring was called ka'za.

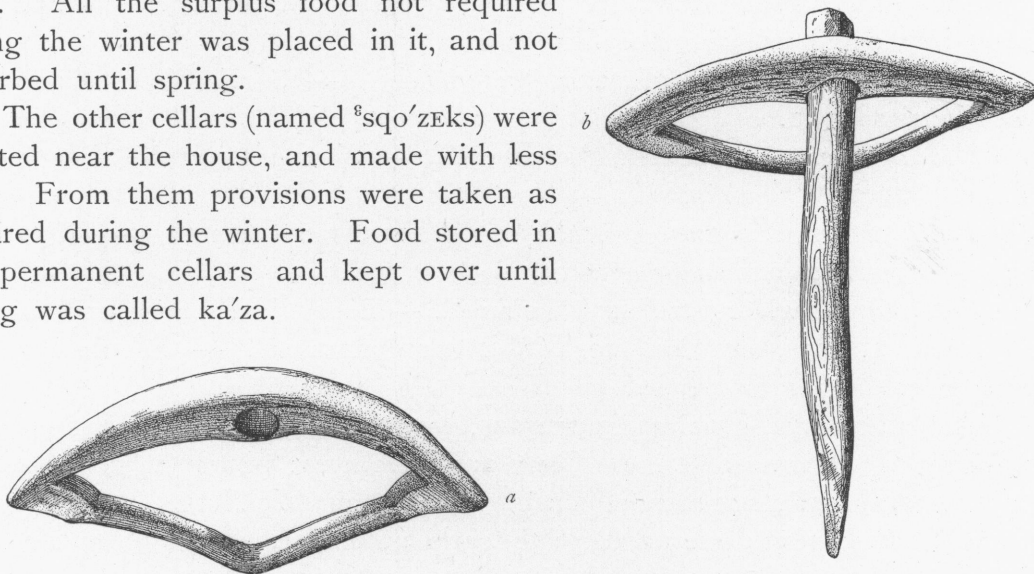


Fig. 86, *a* ( $\frac{1}{3} \frac{1}{8} \frac{1}{8}$ ), Handle of Digging-stick (length, 26 cm.); *b* ( $\frac{1}{3} \frac{1}{8} \frac{1}{8}$ ), Digging-stick with Handle (length of handle, 25 cm.).

Unlike the Thompson and the Shuswap, the Lillooet ate dog-flesh extensively, and many families raised dogs for their flesh and skins. The Lillooet dogs were of the same kind as those of the Thompson and Shuswap, and differed from those of the Lower Fraser and Coast tribes, which had very thick, fine, and in some cases almost woolly hair, which was used in blanket-making.

At the present day a considerable part of the food-supply consists of potatoes, corn, squash, turnips, etc., raised on reserves; and flour, rice, sugar, tea, etc., obtained from the whites.

*Seasons.* — Like the Thompson Indians, the Lillooet commence their year some time in November. The months are either numbered, or named after seasonal events. The following is a list of the moons as given by a Lake Lillooet, and the principal occupations of the people in each month.

*First Moon*, or <sup>ʔ</sup>nu'lxten ("going-in time or place"). — People go into their winter houses. The weather gets cold.

*Second Moon*, or Tca'uamuks tceñi'ken. — Winter solstice. Sun turns.

*Third Moon*, or Stexwauzi'ken ("middle of ridge or back"). — Called "middle month." Coldest weather of winter. Ice sometimes on the rivers.

*Fourth Moon*, or <sup>ʔ</sup>nu'tskaten ("coming-out time or place"). — People come out of their winter houses.

*Fifth Moon*, or <sup>ʔ</sup>skwelkwa'l ("green"). — The moon before the leaves come, or <sup>ʔ</sup>skaptsō'l ("real spring or chinook wind"). The grass grows, and the weather ceases to be cold. Some people fish and hunt.

*Sixth Moon*, or <sup>ʔ</sup>sla'kôlkwallt ("leaves green"). — Leaves come out on the bushes and trees.

*Seventh Moon*, or Kwo'ltus <sup>ʔ</sup>sku'klep ("when strawberries are ripe"). — People fish small fish and the first salmon.

*Eighth Moon*, or Kwôlixtcu't ("ripen self"). — Service berries and most other berries ripen.

*Ninth Moon*, or Spantsk ("summer"). — Warmest month. People pick berries.

*Tenth Moon*, or laq a <sup>ʔ</sup>stsô'qaza ("the salmon come"). — Salmon run in great numbers, and people fish.

*Eleventh Moon*, or <sup>ʔ</sup>stsé'peq ("boiling"). — People boil salmon and make oil.

*Rest of Year*, or llwé'lsten ("fall" or "autumn"). — People hunt and trap game.

The moons are grouped in seasons, but these are not so clearly defined as among the Thompson tribe. They are as follows: winter (si'ʔsteken), spring (ka'ptcas or kâptc), summer (pipa'nsk), late autumn (llwé'lsten). Some people add a fifth season corresponding to early autumn, and call it by the name of their tenth month.

*Hunting.* — The Lillooet hunted almost as much as the Thompson River Indians, and used nearly the same kinds of utensils and weapons. Their bows were all "flat-bows" so called, similar to those of that type used by the Thompson people.<sup>1</sup> Some were wound with bird-cherry bark, but the best ones were sinew-backed, and among the Upper Lillooet they were usually covered with snake-skin. The inside and the ends of bows were often ornamented with incised designs or had pictures of animals, men, dreams, etc., painted on with root of *Lithospermum angustifolium* or with red and yellow ochre. These paints were fixed by rubbing with heated cactus. Bow-strings were of twisted sinew. The wood most commonly used by the Upper Lillooet for making bows was Juniper (*Juniperus occidentalis*). Yellow-cedar or cypress wood obtained from the Lower Lillooet, and also maple, were sometimes used. The Lower Lillooet made use of the wood of the yew (*Taxus brevifolia*), dogwood (*Cornus Nut-*

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Figs. 216, 217, p. 240.

*tallii*), and vine-maple (*Acer circinatum*), and many of their bows were not sinew-backed. Among the Upper division, arrows were made of service-berry wood, while the Lower division made theirs of a kind of dogwood, hazel-wood, and cedar. Many war-arrows had detachable foreshafts, like those of the Thompson Indians;<sup>1</sup> and others for hunting small ground-game had detachable heads.<sup>2</sup> Notched arrow-heads were also used.<sup>3</sup> War-arrows were generally feathered with tail-feathers of the chicken-hawk or the red-shafted flicker. Other arrows were winged with feathers of owls, grouse, and other birds. Arrow-heads were of the same shapes and sizes as those of the Thompson Indians, although some of those used by the Lower Lillooet were larger and more roughly made. Arrow-points were made of stone, beaver-teeth, bone of deer's legs, copper, and in later days of iron. The stone most commonly used was glassy basalt, generally called "arrow-stone." Besides this, "red-stone" or jasper, "white-stone" or quartz, "black-stone" or obsidian, and a smooth greenish-colored stone which chipped well, and was sometimes called "green-stone," were used. Quivers were made of the skins of fisher, wolverene, and dog, with the hair on and the tails left at the bottom for ornament. Some men of the Fountain band imitated the Shuswap style of ornamenting the backs of the bows, excepting the hand-grip, with porcupine and bird quills dyed different colors. Hand-guards were not used, nor painted quivers.

Animals hunted for their flesh, skins, sinew, antlers, horns, etc., were the mule-deer (*Cariacus macrotis* and *Cariacus Richardsonii*), small black-tailed deer (*Cariacus Columbianus* Lord), mountain-goat (*Aploceros montanus*), big-horn sheep (*Ovis montana*), and caribou (*Rangifer caribou* Linn.). Goats and black-tailed deer are most common in the Lower Lillooet country, while mule-deer and sheep are confined to the upper part of the country. Caribou were found in the extreme northwestern portion of the Lillooet hunting-grounds, but are now extinct there or have moved farther north. No white-tailed deer, prong-horn antelope, elk, moose, buffalo, badger, common or red marmot, were ever known to exist in the present habitat of the Lillooet. Chief among other animals hunted for their flesh and skins were the hoary marmot and black bear, both of which were plentiful throughout all the mountains of the country. Besides these, were the beaver, rabbit, rock-rabbit, squirrel, seal, and raccoon. The last named was confined to some parts of the Lower Lillooet country, and seals were only found on Harrison Lake and in some of the coast inlets where the Lillooet sometimes hunted. Porcupines were killed for their flesh and quills, and grisly bears and panthers for their skins and claws. In times of scarcity the flesh of lynx, coyote, and other animals, was eaten.

The methods employed for hunting these animals were in most cases similar to those practised by the Thompson Indians.<sup>4</sup> Beavers were harpooned

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 222 *b*, p. 242.

<sup>2</sup> *Ibid.*, Fig. 222 *g*, p. 242.

<sup>3</sup> *Ibid.*, Fig. 222 *d*, p. 242.

<sup>4</sup> *Ibid.*, pp. 244-249.



with spears after their dams or houses had been broken. They were driven out of their holes with dogs, and were speared when they came out. Beaver-spears were similar to those of the Thompson tribe (Fig. 87), and had detachable heads of bone or antler. Grisly and black bears were frequently trapped with dead-falls. Among the Lower Lillooet they were also shot with arrows from platforms of poles and cedar-bark erected in the branches of trees or built on tall posts. These were built at such places as bears were in the habit of frequenting during the salmon season, and were principally used in the fall of the year whenever it was bright moonlight. In bushy parts of the country the Lower Lillooet caught deer and black bear with rope nooses set on their trails. Dogs were extensively used for running down deer and bear. Deer

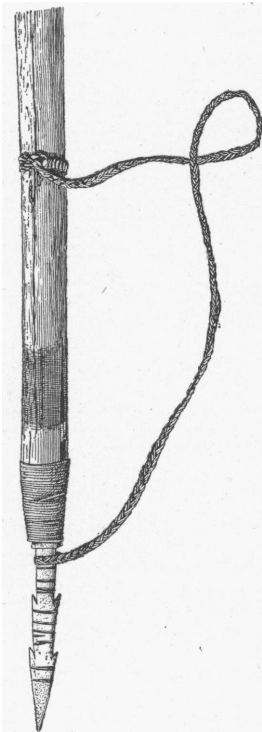


Fig. 87 (ᑦᑲᑲᑲ). Beaver-spear. Length of point, 17 cm.

were shot from ambush in the summer-time at their salt-licks and regular drinking and swimming places. Still-hunting and driving were also employed. In the fall of the year, when some of the old bucks became very fat and short-winded, some of the swiftest young men occasionally ran them down on foot. Horseback hunting was not practised, nor was game surrounded and driven over cliffs or into nets. Deer-nets were occasionally bought from the Thompson Indians, but merely for the bark twine contained in them. The Upper Lillooet used deer-fences with spring-pole snares, like those of the Thompson people.<sup>1</sup> Among the Lower Lillooet, pitfalls were sometimes set for deer. These were dug in flat places frequented by the deer at night, or on their trails. The hole was over two metres deep, and not very wide. At the bottom hard-wood spikes were driven in. Forked sticks were sunk in the ground at two sides of the hole; and across these was placed a pole, to which was tied a board lid just large enough to cover the excavation without touching the edges. The whole was lightly covered with earth, brush, leaves, etc. As the lid was a little smaller than the hole, and hung by its centre, the pole to which it was fastened being at right angles to the deer-trail, when an animal stepped on the lid, the lid at once turned down, letting the animal drop head-first on the spikes below, and immediately righted itself again. Some say that this method of killing deer was learned from the Lower Fraser or Coast Indians. The lids were either round or square. Marmots were frequently trapped with dead-falls loaded with rocks. Trained hunting-dogs were taken good care of. Some men washed them regularly, purged them with medicine, and even wiped and cleansed their noses. Dog-halters were similar to those used by the

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 228, p. 247.

Thompson tribe, and had toggles of bone, horn, or wood carved to represent deer, etc.<sup>1</sup>

Animals sought for their skins only were marten, mink, fisher, otter, wolverene, coyote, black and gray wolves, lynx, fox, weasel, and muskrat. These were all caught with several kinds of traps and snares, which are said to have differed a great deal from those used by the Thompson Indians. Dead-falls were used for killing wolf, fisher, marten, mink; and snares, for catching lynx, rabbits, squirrels, and grouse. A common trap for fox, marten, fisher, etc., consisted of a heavy hollow log, closed at one end, and laid the hollow side downward. To the open end was attached a door of bark, which, when set, was held up by a string fastened to a stick inside of the log, where a bait was placed. The animal entered, and, when taking the bait, touched the string, which let down the door, thus cutting off his retreat. The trapper, after securing the door, rolled over the log and clubbed or shot the animal. Swans, cranes, geese, ducks, and grouse were shot or snared for their flesh, quills, and feathers. Prairie-chickens do not occur in the Lillooet country.

Deer and other animals were cut up in the same fashion as among the Thompson people, and their meat was dried in the same way.<sup>2</sup>

Some of the Lower Lillooet who were on good terms with the Lower Fraser tribes were allowed to cross the Fraser River and hunt elk on its south side; but, if strange Lillooet attempted to hunt there, they were driven off or killed.

Hunters carried sweet service-berries, which they ate when they felt hungry or exhausted. Hunting, trapping, and root-digging are engaged in less than formerly, and some of the methods of trapping and snaring have fallen into disuse.

*Fishing.* — Salmon-fishing was the most important industry of the tribe, and occupied a more prominent position than among the other interior tribes. The methods of fishing and the utensils employed were the same as those found among the Thompson River tribe.<sup>3</sup> Large nets were set in the lakes; and bag-nets were used in the rivers, especially in those where the water was muddy or swift and deep. In clear and shallow streams, spearing was the method usually employed. The most noted salmon-fishing place of the Lillooet River band was at Skookum Chuck Rapids on the Lower Lillooet River. Here large numbers of people gathered to catch and cure salmon. Another favorite fishing-place was about four or five miles above the mouth of the river, and others of lesser note were near Warm Springs. Bag-netting was the method of fishing employed. Other celebrated fishing-places were on Pole River above Pemberton, where the Pemberton band gathered at two places to catch and dry their winter supply of salmon in weirs, traps, and by spearing. The Upper Lillooet gathered at different places along the Fraser River between

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 227, p. 245.

<sup>2</sup> Ibid., p. 234.

<sup>3</sup> Ibid., pp. 249 et seq.

Lillooet and the Fountain, where they caught large quantities of salmon with bag-nets. The spears used were similar to those of the Thompson Indians.<sup>1</sup> Single and double pronged spears were used from the shore, and three-pronged ones from canoes or rafts. Very long-handled spears and gaff-hooks were used for catching fish in muddy pools or large eddies. Barbed hooks of antler with short handles, as well as spears with detachable points, were used for pulling out fish at weirs or dams. Metal hooks are used at the present day. Fish-traps were of two kinds,<sup>2</sup> as among the Shuswap and Thompson Indians. They were set at gates or openings of weirs, in creeks near the outlets of lakes, or near mouths of creeks flowing into lakes. They were also set along the banks of rivers where the current was swift and steady, and were kept in position with poles. Owing to the strength of the current, fish ascending hug the edge of the stream, and, entering the trap, pass out through the upper end into a small corral made of sticks and brush, from which they are removed by spearing. Some weirs were double, thus forming a corral right across the stream, the fish entering through the traps set in the lower weir, and remaining in the corral until removed by hook or spear. Fish were also caught with lines and baited hooks. The latter were made of bone, wood, and thorns of the hawberry-tree (*Crataegus rivularis* Nutt.). Copper hooks were also used, which were similar in shape to the double bone hooks of the Thompson Indians.<sup>3</sup>

In some of the lakes, fish were speared by torch-light or by the aid of fires built on rafts. Torches were made of pitch pine, like those of the Thompson people, but were not much used before the introduction of steel axes, owing to the labor required to make them and the danger of setting fire to the bark canoes. The method most frequently employed was that of spearing from rafts. These were made of large dry logs, the middle ones being longer than the side ones. Across these at right angles was laid a deck of green poplar logs, which were fastened to the heavy logs with withes and bark ropes. On the middle of the deck was spread some earth a few inches in depth, on which was lighted a large fire of wood. The raft was propelled by paddles and poles.

The Upper Lillooet dried their fish in the same manner as the Thompson Indians; but the Lower Lillooet, owing to the frequent rain and the damp climate in which they lived, dried nearly all their fish in sheds, on the floors of which small smudges were lighted (Fig. 88). At the present day these methods of fishing are the only ones employed, and salmon-fishing is still the most important industry of the tribe.

TRAVEL AND TRANSPORTATION. — In former days almost all the canoes of the Lillooet were made of bark. A few cedar dug-outs were used on the Lower Lillooet River and on Harrison Lake, and a very few others made of cottonwood were used on the lakes and on Fraser River. Dug-out canoes became

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Figs. 231, 232, pp. 251, 252.

<sup>2</sup> Ibid., p. 254.

<sup>3</sup> Ibid., Fig. 234 a, p. 253.

common after the introduction of iron tools. In the days of stone tools the Lillooet considered it much less labor to make bark canoes, which were equally as seaworthy as dug-outs, if not more so, but did not last as long. Tradition says that very long ago dug-outs were unknown. At the present day, dug-outs of cedar and cottonwood have become universal, and are of the same types as those of the Lower Thompson<sup>1</sup> and Lower Fraser River. Bark canoes were of at least three types. One kind, the most common, were like those of the Shuswap and Upper Thompson Indians, with a long spur under the water-line.<sup>2</sup> Some were similar to

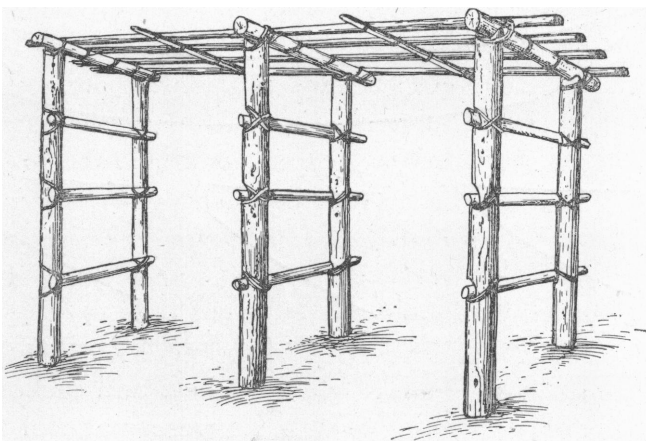


Fig. 88. Frame or Shed for drying Fish.

those of the Chilcotin and Carriers, with rounded high stem and stern; and a great many were of a type similar to those said to have been used occasionally by the Lower Thompson tribe, with long flat projecting stem and stern. The bark of the balsam poplar was that principally used, spruce-bark was also frequently employed, and occasionally cedar-bark and birch-bark, the last-named on Upper Bridge River only. All canoes were made of a single piece of bark stripped from a large tree. This was done in the spring, when the sap was up, by cutting two rings around the tree (the space between the cuts being the desired length of the canoe), and then making a cut down from one ring to the other. The whole piece of bark was then pried off. The canoe was supplied with wooden ribs, bottom and side boards, cross-pieces, gunwales, and prow and stern pieces. These were made fast by lashing and sewing with roots and withes of the spruce, cedar, willow, birch, or poplar. All the seams and holes were calked with moss and gum. Some canoes were made of double pieces of bark.

The most common type of dug-out used on the rivers at the present day is shown in Fig. 89, *a*. These are from five to ten metres over all, about one metre beam, and from forty to fifty centimetres deep. Those used on the lakes are like the so-called Chinook canoe, with straight stern and long carved bow. They are from ten to twelve metres over all, a metre and a half to two metres beam, and from sixty to seventy centimetres deep. They are sometimes manipulated by sails. Some of the Lillooet who go salmon-fishing at the mouth

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 237, p. 255.

<sup>2</sup> Otis T. Mason, Pointed Bark Canoes of the Kutenai and the Amur (Report U. S. National Museum, 1899, pp. 223 et seq.).



of the Fraser use boats instead of canoes. The Lillooet are expert canoe-men, surpassing in this respect most of the other interior tribes. The paddles used are the same as those found among the Lower Thompson and Coast

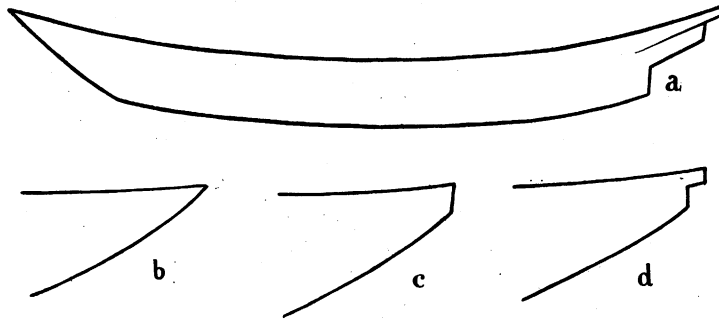


Fig. 89, *a*, Sketch of Canoes; *b*, *c*, *d*, Forms of Sterns.

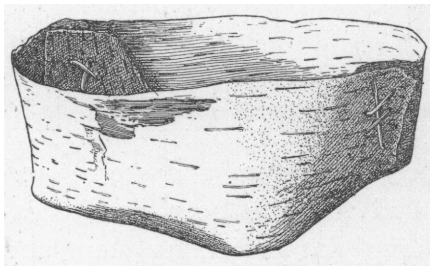


Fig. 90 ( $\frac{1}{3} \frac{1}{2}$ ). Birch-bark Bailer  
Length, 24 cm.

tribes.<sup>1</sup> Bailers were made of birch-bark (Fig. 90). As stated before, rafts of logs were much used on the lakes, but those made of bundles of rushes were unknown.

Goods were transported by canoe when possible, and were carried in bas-

kets and sacks by means of tump-lines. These were made of buckskin among the Upper Lillooet, and of woven goat's-wool or of cedar-bark among the Lower people. Dogs were not used for packing and for pulling sleds. The country was too mountainous, and there were no great ice-ways, as most of the large lakes and rivers did not freeze over.

The Lillooet obtained their first horses from the Hudson Bay Company and from the Shuswap. They learned the manner of equipping a horse from the Shuswap. Except among the Pemberton and Fraser River bands, horses are still scarce. This is owing to the rocky, wooded nature of the country and to the scarcity of grass. The Pemberton band use oxen a great deal for hauling logs and for ploughing.

Snowshoes were much used, and are of a number of varieties. There are no less than eight names employed for different styles, according to the manner of the netting and the shape of the frame. One of the most common types was the short round snowshoe (Fig. 91), similar to those used by the Lower Thompson. They had two kinds of nettings, — a fine mesh and a wide mesh, — which are used to the exclusion of other types by the Lillooet River band. The variety with fine mesh is also used a great deal by the Pemberton band. Another kind similar to the style common among the Upper Thompson Indians<sup>2</sup> was occasionally used by the Upper Lillooet. The snowshoe generally used by the latter, and also extensively by the Pemberton band, was the large shoe with wooden cross-bars, like that common among the Shuswap and Chilcotin. These were of two styles. Another variety, used principally

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 238, p. 256. The third paddle from the left shows the most common type.

<sup>2</sup> Publications of the Jesup N. P. Expedition, Vol. I, Figs. 240, 241, p. 257.

by the Lower Lillooet, had a frame like some of the Lower Thompson shoes;<sup>1</sup> and the netting was very coarse in the centre, and fine around the sides. Yet another variety, used mostly by the Pemberton band, was called the

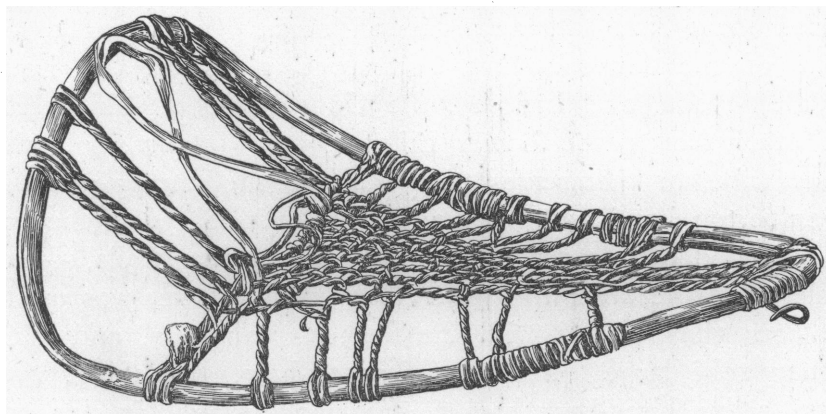


Fig. 91 (311/17). Snowshoe. Length, 45 cm.; width, 32 cm.

“grisly-bear sole.” The Lillooet have a tradition that snowshoes were formerly unknown, and were first made by a man who, while training in the mountains, dreamed of them, and was shown in dreams how to make them. He introduced the art among the people. Some Indians say that the manner of making one of the styles of large snowshoes was first learned by the Lillooet from an examination of some snowshoes found in the mountains, which had been thrown away by a Chilcotin hunting-party. Temporary snowshoes were made of cedar-branches. The frames of snowshoes are made of wood of the vine-maple, large-leaved maple, mountain-maple, yew, and occasionally of cedar. The nettings are made of twisted raw deer-hide or of cow-hide.

TRADE. — The Lillooet were great traders, and transported many products of the interior to the coasts, and *vice versa*. They also did considerable trading among themselves. The Lower Lillooet sometimes went to Anderson Lake, where they traded with the Lake band and also picked service-berries. Occasionally the Lake people went to Pemberton. As a rule, however, large numbers of the Lower Lillooet went with the Lake band right to the Fraser River, where every August and September a great deal of trading was carried on along the river between Lillooet and the Fountain, at the time when the Upper Lillooet were congregated there for fishing salmon. Here they also met Shuswap and sometimes Thompson Indians, and in later days traders of the Hudson Bay Company. The products disposed of by the Lower Lillooet to the Upper bands were dentalia and other shells; dyed and undyed cedar-bark, yew-wood, and also sometimes vine-maple and yellow-cedar or cyprus wood, for the manufacture of bows; black-tail deer-skins, hazel-nuts, dried huckle-

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 242, p. 257.

berries, goat-hair blankets, fish-oil, and sometimes slaves from the coast. They received in exchange dentalia, bark of hemp (*Apocynum cannabinum* L.), bark twine and rope, dried salmon,<sup>1</sup> *Erythronium grandiflorum*, var. *minor* and other kinds of roots, dried service-berries, soap-berries, and other berries, cherries, dried meat and fat, and dressed skins. In later days, after the establishment of the Hudson Bay Company's posts on the Lower Fraser River at Yale, Hope, and Langley, the Upper Lillooet sold nearly all their marten and other furs to the Lower Lillooet, who, in turn, sold them to the Lower Fraser tribe, or themselves took them to the trading-posts.

The Pemberton band and the Lake band did nearly all the trading with the tribes who lived on the sea. They had two regular trails, — one leading to Jervis Inlet, and the other to Howe Sound. The latter was used the most. At these places they traded with the Seshelt, Squamish, and Tlahus tribes, to whom they sold large quantities of goat's-hair; goat-skins; woven cedar-root baskets; a few birch-bark baskets; marmot and rabbit skin robes; skins of fur-bearing animals; a few snowshoes; a few grass mats; some fat of mountain-goat, deer, and bear; dressed buckskin; a great deal of hemp and elæagnus-bark; some caribou-antlers; a few bark and grass sacks; and considerable quantities of dried service-berries, soap-berries, and huckleberries. They received in exchange dentalia, abalone-shells, black-tail deer-skins, fish-oil, slaves, etc., and were allowed to pick berries, and to hunt and fish, as much as they liked.

The Lillooet River band traded with the Lower Fraser tribes. They often went by canoe to the mouth of Harrison River, and the people of Harrison River sometimes visited the mouth of the Lillooet River. They gave dried service-berries and soap-berries, goat-skins and goat's-wool, hemp-bark, marmot-robes, etc., for black-tail deer-skins, elk-skins, dentalia, and large shells, and sometimes for dug-out canoes.

The Upper Lillooet traded with the neighboring bands of Shuswap when they visited the Fountain during the salmon season. They sold dried salmon, salmon-oil, black-tail deer-skins, dyed and undyed cedar-bark, etc., receiving in return dentalia, dressed skins of deer, elk, caribou, and occasionally moose and buffalo skins, some hemp-bark, a few roots and berries, some bone beads, and in later days horses.

The Lillooet did not trade much with the Thompson Indians, but they occasionally received from them considerable quantities of hemp-bark, bark rope and twine, dressed deer and elk skins, some roots (generally bitter-root), a few horses, and occasionally a little buffalo-skin, and a few hide bags, deer-nets, and bone beads, etc. They gave in exchange dried salmon and salmon-oil.

---

<sup>1</sup> The large fat variety of Fraser River salmon, when cured in the dry climate of the region of Upper Fraser River and of Thompson River, was considered much superior to the same salmon cured in the damp countries of the Lower Fraser and Lower Lillooet, and brought a much higher price than any other kind of dried salmon. Although the Lower Lillooet put up in their own country more than enough salmon for winter use, still they always liked to obtain, besides, a quantity of the superior Fraser River cured salmon.

There was practically no trade with the Chilcotin, who staid in the mountains and were hostile to the Lillooet. About 1850 they paid their first friendly visit to the Lillooet, and traded with the Lake band, with whom they staid all winter, one of their number having married a woman there. After this, small bands of them paid occasional visits. At the present day a few of them make an annual visit to Lillooet, where they sell furs to the whites, and sometimes run horse-races with the Indians.

Copper in the form of small square or oblong sheets was exchanged between all the tribes, and does not seem to have come from one tribe more than another. The Lillooet occasionally sold slaves obtained from the coast and Lower Fraser River to the Shuswap and Thompson Indians; and the latter frequently sold Lower Lillooet slaves they had taken in war to the Upper Lillooet, who resold them to their friends, or were paid something for bringing them back.

For three goat-skins, or the hair of three or four goat-skins, the Lillooet received from the Coast tribes one elk-skin and one large abalone-shell.

Among themselves one slave was valued at ten sheets of copper and two strings of copper tubes (a string of these was generally half a fathom long). One good hunting-dog was counted equal to one large dressed elk-skin.

### III. — WARFARE.

The weapons used in warfare by the Lillooet were quite similar to those used by the Thompson and other neighboring tribes. Their bows and arrows have already been described. They used knives made of hard black and green stone (see Fig. 62), and others flaked of glassy basalt. In shape and size they were similar to large spear-heads, and were hafted in short wooden and horn handles. In later days large double-edged iron knives were used, which also served for spear-heads. Spears were generally about two metres in length, and had heads of stone, usually basalt, flaked in two shapes, — one kind long and very narrow, and the other kind oval or leaf-shaped. They had no barbs. Several kinds of war-clubs were in use. One variety was similar to a club used by the Thompson Indians.<sup>1</sup> It consisted of a round ball of bear-berry-root firmly enclosed in a piece of rawhide, which was shrunk and sewed to a short wooden handle about 40 cm. in length. Some clubs of this kind had a loop made of twisted rawhide thong attached laterally near the end of the handle, through which the hand was passed. Clubs with a stone fastened in hide, and connected with the handle by a loose strip of skin, were not used.<sup>2</sup> A few short stone clubs<sup>3</sup> were in use; and some of the Lillooet River band used clubs made of a single piece of hard wood with a rounded head, similar to those of the Lower Fraser River Indians. Clubs similar to those called "spiq" by the Thompson Indians<sup>4</sup> were much used, and were generally made of hawberry-wood. Others of similar form were made of caribou-antler or of the ribs and other bones of elk and caribou. A kind of tomahawk was made by firmly lashing a jade or serpentine celt, adze, skin-scaper, or large flaked spear-head, to the end of a short wooden handle.<sup>5</sup> Some of them had sharp points or sharp edges at both sides of the stone head. Double-pointed daggers, like those of the Thompson Indians, were also employed. They were made of the bone of the front leg of the lynx, and generally had a buckskin wrapping around the middle for a hand-grip.

Armor consisted of vests made of boards or rods,<sup>6</sup> and of sleeveless tunics of double elk-skin reaching to the knee. Some of the last-named were painted with animal designs in red and white. The vests were of vine-maple wood, and were generally covered with an ordinary shirt or a single elk-skin tunic. No shields of any kind were used, but many warriors rolled a thick marmot-skin robe around the left arm, which they used for warding off blows and

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, Fig. 247, p. 264.

<sup>2</sup> Ibid., Fig. 248, p. 264.

<sup>3</sup> Ibid., Fig. 250, p. 264.

<sup>4</sup> Ibid., Fig. 251, p. 265.

<sup>5</sup> Ibid., Fig. 252, p. 265.

<sup>6</sup> Ibid., Figs. 253, 254, p. 266.



arrows. The Upper Lillooet poisoned war-arrows with rattlesnake-poison, but did not use for this purpose the ranunculus-flower employed by the Thompson. The Lower Lillooet did not poison arrows.

To light a fire between enemies was a token of conciliation.<sup>1</sup> Symbolically it meant that "they had one and the same fire," or that "they lived together," and therefore must be friends. Past enemies would smoke together out of the same pipe as a token of good-will, friendship, and peace. Symbolically it meant "they ate out of the same dish" and "gave each other food to eat:" therefore they must be friends.

The Lillooet performed a war-dance, not before starting on a war-expedition, but some time previous to attacking the enemy. They chanted, uttering their war-shouts, and threw their spears to the sides and up and down as they danced. They prayed as they sang, saying, "May we have an easy victory! May the enemy sleep long and deep!" They threw up pieces of wood, bark, and brush, catching these on their spear-points, and meanwhile praying, "May we thus act with our enemies! May we toss them as brush on our spear-points!" It is not clear whom they supplicated. They had no dance kept up by the women during the absence of a war-party, as the Thompson Indians had. All war-parties had war-chiefs. In times of peace a chief would sometimes call the young men together, and ask them to sing the war-song. Then they took their spears and ran around singing, whooping, and pushing their spears to the sides and up and down. When they had finished, the chief feasted them. This was done partly as an entertainment, but chiefly that the war song and dance might not be forgotten. When going to war, the hair was tied in a knot on the top of the head, and eagle-feathers stuck in it, or a feather cap was worn. All warriors painted their faces and the uncovered parts of their bodies: The common war-paint was red, but sometimes parties painted themselves with alternate stripes of red and white. When a man had killed an enemy, he painted his whole face black. It was believed that if he did not do this, he would become blind.

Enemies were very seldom scalped or beheaded. A long time ago a few Lillooet scalped their enemies, and dried the scalps by stretching them on the bottoms of baskets. Some think they may have learned the custom from the Squamish of Howe Sound, who were in the habit of taking scalps with long hair — mostly those of women — and exhibiting them at dances.

Fortresses were much used. They consisted of stockades or walls around a large house or group of houses. Many were quite large. They were built some distance off from the regular houses, and were circular, square, or oblong in shape. The stockade consisted of long posts sunk into the ground, to which were lashed planks, after the manner of the plank houses. Most of them, however, consisted of logs laid horizontally one above another, their ends

---

<sup>1</sup> See p. 247.

squared flat so as to hold one another, and sometimes braced on the inside. All around at the proper height was a row of loop-holes to shoot through. Completely around the inside extended a scaffold of poles and planks about four feet below the top of the wall. On this the defenders could run around and shoot arrows over on the enemy. On the scaffolds were sometimes kept a supply of arrows and large stones for cases of emergency. The entrances to the stockade were zigzag passages, and so narrow that only one person could enter at a time. Inside they were closed with wooden bars, and sometimes also with rocks. Among the Upper Lillooet, fortresses were made in the same way, but on a smaller scale; and where the soil was sandy or easy to dig, a large underground house was made in the centre. From this two to six long underground passages were made, leading out to some gulch or to the bank of a stream. The exits of these were concealed and blocked with stones from the inside. The people could escape through them or take refuge in them if their fortress was fired. Many of the ordinary winter houses of the Lillooet had similar passages through which the inmates escaped if attacked.

Blood feuds were not uncommon among the Lillooet, and tradition says that some families became extinct through them. These feuds at one time nearly occasioned a war between the Upper and the Lower Lillooet. Quarrels and blood feuds were often settled by intermarriage and the giving of presents. Murder was frequently compounded by the murderer and his relatives paying "blood-money." It devolved first on a man's relatives to avenge his death: these failing, it devolved on his clan, and then on his tribal division. The Fraser River band never avenged the murder of Lillooet of the Lakes or of other divisions.

The Lillooet acknowledge that they were not so warlike and rapacious as the other tribes of the interior. They seldom went on war-expeditions, but often fought determinedly when attacked on their own ground. They have a tradition that very long ago they made war on the Coast tribes of Howe Sound (the Squamish), of Toba Inlet (the Tlahus and *laá'men*) and of the Lower Fraser River, and took many slaves from among them. For many generations, however, they have been on good terms with these people, and have held constant friendly intercourse with them. The only exceptions were cases where the Lower Fraser Indians resented the inroads of the Lillooet to hunt elk in the Pit River and Harrison River districts. Occasionally Lillooet hunting-parties murdered people of the Lower Fraser in these regions. The Coast tribes were very much afraid of the interior tribes, and seldom ventured far from the sea to hunt. Sometimes the Lillooet, when descending to the sea, would see parties of Coast Indians camped on the shore or fishing from canoes in lonely parts of the Inlets. If the Lillooet fired a gun, or shouted, the Coast people would at once take to their canoes and paddle away as hard as they could. The reason of their caution was that the Chilcotin frequently cut off

single persons, and parties of two and three, who hunted or fished at a distance from their villages. They also sometimes attacked the villages. Once long ago a large party of them attacked the Toba Inlet tribe, who were living in two and three story houses, and killed many of them.

The Chilcotin were no very formidable enemies of the Lillooet, for they never ventured to attack the villages. However, they made the mountains to the north dangerous for the hunters. Twice they slaughtered hunting-parties of three men each, and once they massacred a hunting-party of four persons. Several times they also attacked camps when the hunters were away, and captured some women and children. They would also steal boys and girls who were wandering some distance away from camp. Occasionally they attacked the people of the Lakes, and frequently cut off single hunters and small hunting-parties, and in 1892 they were supposed to have been the murderers of a party of four on Bridge River. Once a long time ago they attacked a large party of the Lake people who were camped on the Blackwater River, on their way to trade at Jervis Inlet, and killed them all except a woman, who escaped in a small canoe. When some Lillooet visited the place afterwards, they found that the children had all been disembowelled and their bodies stuck up on sticks. After the small hunting-parties mentioned before had been slaughtered by the Chilcotin, the Pemberton band, aided by some of the Lake people, organized an expedition to take revenge. The Chilcotin, who were neighbors of the Lillooet, had no settled place of abode, and consequently were hard to find. The Lillooet war-party, however, located a large camp of them on the north side of Bridge River, at a place in the mountains called *xwalxa'scin*, which means "Many-Roots," a noted root-gathering place of the Shuswap, Lillooet, and Chilcotin. The Chilcotin were engaged in hunting and digging roots. They were attacked suddenly, many were killed, and their camp was burned. After this, the Lillooet returned home, having suffered hardly any loss themselves.

People captured by the Chilcotin never came back. Some of them were sold to the Coast tribes and to the Carriers; and one Lillooet slave was found a few years ago living among the Tahltan of the Upper Stikine, and another was said to have been among the Haida.

With the Shuswap the Lillooet once had a long war, and for a number of years the former tribe held part of the Lillooet country under subjection. A man of the Pemberton band told me that this was before the wars with the Thompson Indians, — a very long time ago. The Shuswap used constantly to come in small parties to steal fish, etc., and always killed any single Lillooet with whom they fell in. At last a large war-party of Shuswap, probably of the northern division, arrived in the Lillooet country by way of Bridge River, and attacked the Lillooet at two points, killing many and dispersing the rest. Then they took possession of the whole country along the Pole River from

Anderson to Lillooet Lakes, and made a fish-dam across the river near Salmon House, about six or eight miles above Lillooet Lake. Here they made their headquarters and fortified their camp. They lived principally on salmon, which they caught in great numbers at their dam and along the Pole River. By occupying this river they held the principal salmon-fishing places of the Pemberton band. They sent out parties from time to time to attack the Lillooet below, and other parties to attack those above at Anderson Lake. Other parties scoured the mountains around in search of game, and cut off or dispersed any Lillooet parties that tried to hunt. They harassed the Lillooet above and below very much, so that they were unable to put up their usual supply of salmon, berries, and roots; and many were in straits the next winter, and had to go down and live with the people of the Lower Lillooet River. The Lillooet became so demoralized that they were afraid to attack the Shuswap, and most of them retreated to fortified houses along the Lower Lillooet River between Warm Springs and Douglas. The Lillooet of Green Lake and the people of Anderson and Seaton Lakes were also afraid to attack the Shuswap, who thus held the centre of the Lillooet country and divided the tribe into three disconnected bodies. The Shuswap left in the early part of the winter, taking with them some young women and boys as slaves, and also large quantities of dried fish. Next spring they re-appeared in large numbers, bringing their women and children, and occupied the same point. They repeated their tactics of the previous year, and killed and captured several Lillooet. Thus they occupied the country every summer and fall, probably for from eight to fifteen years. Now, an old woman of the Pemberton band was much grieved at the state of affairs, and told her two sons to train and to qualify themselves for ridding the country of the Shuswap. They trained in the mountains every summer. The elder brother was called Nxemō'tēnetc, the younger one Isa'a. One of them would drink a decoction of the root of *Veratrum Californicum* and became exceedingly fleet of foot. His brother cut himself with a knife every day and rubbed the root of *Veratrum Californicum* into the wounds. One day he cut himself as usual, and a raven came, attracted by the blood. While the raven was looking to one side, the boy jumped and caught it. He told his brother what he had done, but his brother would not believe him. Again he cut himself, and with one bound caught the approaching raven. After the brothers had trained for several years, they became very proficient and skilful. That year the country was held by a smaller party of Shuswap than usual. The Shuswap had sent several raiding-parties down along Lillooet Lake, and had killed some of the people. Owing to the constant attacks of the Shuswap, the Lillooet had been much reduced in numbers. It was in the fall of the year when one of the brothers went to reconnoitre the enemy. He found most of them away, but he could not enter their camp. At night he crawled to the fish-weir and commenced taking

sticks out of it, but the Shuswap had left men hidden there to watch their fishing-place. One of them noticed the young man, and jumped out at him with a large knife, and tried to stab him in the back. The youth threw up his leg and warded off the blow, receiving a stab below the knee. He then ran away, and the Shuswap could not overtake him. When he reached his brother, he told him of his adventure; but his brother was jealous, and said, "You would not dare go there; it was a beaver-dam you saw, and you cut your leg on one of the sticks;" but he really believed him. After the Shuswap left that year, the brothers made an underground house on the north side of the Lillooet River, just opposite the centre of the present Pemberton Rancherie. They made underground passages from their house, leading out to the river-bank and in other directions. That winter they made spears and daggers of yew-wood, and also other weapons. Next spring the Shuswap occupied the country again, but they were a smaller band than usual. They soon found the brothers' new house, attacked it, and set fire to it. The brothers escaped through one of the underground passages; but the Shuswap, seeing them retreating some distance away, chased them and fired arrows at them. The brothers pretended to be hit, and induced the Shuswap to follow them into a swamp at the lower end of Pemberton Meadows, not far from the head of the lake. Being swift of foot, the brothers ran across a quaking bog. The Shuswap followed them, about thirty in number, and sank in the bog. Most of them were close together; and the more they moved, the deeper they sank. The Lillooet brothers killed them all excepting two, who managed to extricate themselves. When these two got on firm ground, they faced the brothers, who were approaching them. The brothers shouted, "Don't shoot at us! We shall not kill you. We wish to be your friends. Go back and tell your people the fate of your comrades. If you come back to this country again, wear no eagle-feathers; for, if your people come here again wearing eagle-feathers and war-paint, we shall kill them all. If you wish salmon, come to us as friends, and we will let you have as much as you want." The two warriors returned, and, picking up another one who had been left to watch at the burning house, they went back to their camp at the fish-dam. Four men had been left to watch the dam and the camp. Thus only seven warriors were left. They immediately broke camp, and, taking their women and children along, returned to their own country. The Shuswap never tried to regain possession of the country, nor sent any more war-parties against the Lower Lillooet. At rare intervals they appeared in small friendly bands, and were given fish, or allowed to catch salmon and return home with what they caught.

Another time, the people of Bridge River had a large fortress, with loop-holes all around, and six large underground passages leading out of it. Once a Shuswap war-party attacked and set fire to it. They waited until it had burned to the ground, and, as none of the people came out, they believed



they had all perished in the flames. The inhabitants all took refuge under ground in the passages, and none of them were hurt. The Shuswap went home and boasted of their victory, but were both surprised and ashamed when they heard shortly afterwards that none of the Bridge River people had been hurt, and that they were all camped out on the spot.

The Lillooet had no dealings with the Okanagon, who were only known as allies or friends of the Thompson people.

The Shuswap and Thompson Indians never attacked the Lillooet of Fraser River, with whom they intermarried and were on good terms. These Indians, even if not related, could visit Spences Bridge or Lytton, and would be well entertained. For a long period of years all the Lower Lillooet and the Lake band were subjected to determined and constant attacks by war-parties of the Upper Thompson; and if one of them visited the villages of the Upper Thompson Indians, he was invariably murdered, even if accompanied by a Fraser River Lillooet.

A very long time ago, the relations between the Lillooet and Thompson Indians were good, although many women and men who were hunting and root-digging in the mountains towards the Thompson country disappeared, and were never heard of again. It was supposed that the Thompson Indians had killed or captured them. At this time small parties sometimes came to the country around Lillooet Lake, and paid friendly visits to the people there.

At last a great war with the Thompson Indians was started in the following manner. A potlatch was given by the people of Hope on the Lower Fraser River; and the Harrison River people were invited, and also the people of Yale. The latter were accompanied by two men of the Lower Thompson Indians, while the Harrison River people had with them several Lillooet of the Lower Lillooet River. One day while the potlatch was in progress, a quarrel arose between the Lillooet and the Thompson Indians, which resulted in the murder of one of the Lillooet, who was accompanied by his son, a boy five or six years old, and who belonged to the Lillooet River, near Skookum Chuck Rapids. A few years after this, three Thompson Indians from Lytton or the neighborhood, who had joined a hunting-party, came down to the Skookum Chuck village and staid for several days. One day there was a ball-game, and the three visitors took part in it. One of them was a strong man; and he handled some of the weaker players very roughly, among them the son of the Lillooet who had been killed at Hope. The boy commenced to cry, and left the game. He was then about twelve or fourteen years of age. His uncle asked him why he cried, and he told him that the visitor had struck him in the face. His uncle said, "That is too bad. The Thompson Indians killed your father, and now they strike you." The boy took this to heart. The visitors played ball nearly all day, and at night slept all together in one of the houses. After their hard exercise, they slept soundly. About

midnight the boy cut their throats with a large knife. The Lillooet thought the Thompson Indians would not take revenge for this outrage, as the murder was committed in revenge for the man who had been killed at Hope; but the Lytton people knew nothing about this affair. Next year a large war-party of Thompson Indians came down to Lillooet Lake, but found that the people were living on the opposite side of the lake. A young woman of the Pemberton band, the grandmother of the present chief of Pemberton, who is about seventy-five years old, had gone down the lake alone to prepare a place for drying berries. The Thompson Indians saw the smoke of her fire, and killed her. Some of them took her canoe and went down the lake in it, while the rest walked through the woods not far from the shore. They intended to ambush the people who might be going up or down the river between Little and Big Lillooet Lakes, and to attack the people of Lower Lillooet River. Next morning the husband of the woman, two other men, and a number of women and children, went down the lake to join her. They were all in a large canoe. When they reached the place, they found her lying dead, with an arrow-wound in the back and a knife-wound in the breast. They made up their minds to warn the people lower down at once. Two of them proposed that they should walk, but at last they all agreed that it was safer for them to keep to the canoe. When they reached the narrow part of the river leading out of Lillooet Lake, the Thompson Indians showed themselves in large numbers on a rock overlooking the river, and fired arrows at them. One of the enemies had a gun, and fired at them several times, one bullet going right through the canoe. It was the first gun the Lillooet had heard; but they knew what it was, as they had heard it spoken of. Two of them paddled as hard as they could, while the third man discharged arrows at the enemy. The women and children lay down in the bottom of the canoe. Their arrows struck two of the attacking party, one of whom fell off the rock. One of their own number was struck on the head, and fell down in the canoe. The others pulled out the arrow, threw water on him, and he commenced to shoot again. Again he was struck in the neck and on the head, and this time became insensible. Several of those in the canoe were wounded, as the arrows fell very thickly for a while. They got through, however, and warned the Indians of Little Lillooet Lake and below. The Thompson Indians saw that it would be useless to attack the people below, who were numerous, and who would now gather and be on the alert: therefore they returned home, after burning the canoe they had taken. The Lillooet became afraid, and built several fortified houses on the west side of the lakes and rivers. Those who had formerly lived on the east side now moved over to the west side, and did not venture to the opposite side except in the day-time. The following year a war-party of Thompson Indians appeared again, and killed two small parties of Lillooet who happened to be on the east side of the Lower Lillooet

River. They followed down the river almost to its mouth, but, finding all the people on the west side, they returned and went home. Some people thought that the Thompson Indians would be satisfied, and would not return; but in this they were mistaken, for at intervals of a year or two, or sometimes four or five years, the enemy would appear and raid the country. The people seldom ventured on the east side of Lillooet Lake, for the Thompson Indians generally took the trail up Steyne Creek and down to Big Lillooet Lake. Once the Thompson Indians came down Little Lillooet Lake about a hundred and fifty to two hundred men strong. There was one woman with them. They arrived at night; and some of them, swimming across, took the Lillooet canoes. In these they all crossed over to the west side of the lake. The Lillooet had built a very strong and large fortress, inside of which they had houses. Almost all the Lillooet men were away on a hunting-trip, and only three able-bodied men were there to defend the place, which contained a large number of women, children, and old people. At daybreak the enemies surrounded the house and attacked it from all sides. Two of the Lillooet men used bows and arrows, and one had a gun. Some people below handed powder, balls, and arrows to the men above. Most of the people went inside the houses or lay down flat behind the palisades. Two of the enemy had guns, the rest used bows and arrows. They tried to burn the fort. Some distance away they lay down behind logs and shields, and discharged arrows. Some of them would hold their shields in front, run forward, and then stop and shoot again from behind their shields. A great many approached, carrying wood to set fire to the fort. Each of these was accompanied by another warrior who carried a shield, with which he guarded himself and his companion. Some of the shields were made of wood; but most of them were of hide, and many were painted with designs or fringed. They soon managed to set the place on fire, and many of the women and children ran out and were captured. They were tied arm to arm, and led to the beach. Some of the conquerors did not take any slaves, but killed every Lillooet, — man, woman, or child. Some entered the houses for booty, and killed those who had not run out. In the confusion the three Lillooet warriors escaped by jumping from the top of the stockade, and ran through the enemy, some of whom pursued them. One was severely wounded by an arrow, and hid in some bushes. The Lillooet who used a gun killed and wounded several of the enemy, the bullets going through their shields. The booty and slaves were taken down to the canoes, and the Thompson Indians began to cross in a leisurely manner.

Meanwhile the Lillooet hunters who were on their way home saw the blaze of the burning houses. They hurried on as fast as they could. When they reached the scene, most of the enemy had crossed the lake, while some canoes were yet on their way. One canoe was still on shore; and the Thompson woman was on the beach, where she had three slaves tied together, and was

bending over, sorting some booty that was spread out before her. One of the Lillooet ran up behind her and hit her on the head with a club or an axe, killing her. The men in the canoe at once shoved off, and paddled away as hard as they could, at the same time shooting at the Lillooet, who were now firing many arrows at them. The retreating Thompson Indians burned the canoes and then went home, having taken many slaves, — young women, girls, and boys. They killed a great many people, including all the young children and most of the old people. It is said they had three men killed and several wounded, but they took all with them excepting the woman who was killed on the beach.

Another time a large war-party of Thompson Indians attacked the Lillooet of Pemberton, who lived mostly in a large wooden house protected by a log-stockade of considerable height, which extended all around it. There were over a hundred people in the house, although about half of the men were away hunting. The Thompson Indians attacked at daybreak, and tore down part of the stockade, setting fire to the rest, and also burning the house. The Lillooet were surprised, and offered feeble resistance. About sixty of them were killed, and a great many were made slaves. Very few escaped. Some of the enemy entered the house while it was burning, and killed some people inside. A few of the attacking party were wounded; but none of them were killed excepting their war chief, who had remained behind his friends. He was a great warrior and a man of reckless bravery and great cruelty. Seeing a canoe with two or three Lillooet who had escaped emerge from some bushes and put off from the shore, he ran down into the water and caught hold of the canoe with one hand, while he thrust at the occupants with his lance. A Lillooet who was hiding in the bushes rushed up behind him, struck him with a tomahawk on the head, so that he fell forward into the water. Then they dragged his body behind the canoe, and took it ashore some distance away. The Lillooet buried their friends all in one place, and, setting up a large wooden cross, they tied the war chief's body to it as an offering to their dead. It remained there until the bones fell down. The Thompson Indians did not see how their chief was killed.

The last large war-party that attacked the Lillooet numbered about a hundred men. They came to the Lower Lillooet River near Skookum Chuck Rapids or near Warm Springs. They set fire to several houses along the river, and burned a fortified house, killing about forty people. Word was sent by runners to the people below, and all the able-bodied men from Douglas and from the mouth and lower part of the river came up. A number of the men in the fortified house had escaped, but their moccasins had been burned in the house. It was early spring, and the weather was cold. The snow still lay deep on the upper parts of the mountains. When the Lillooet gathered at the scene of the fight, the Thompson Indians had gone, taking many slaves

with them. The Lillooet held a consultation, and most of them were in favor of not following the enemy. Some medicine-men and others from Douglas insisted, and said that they would follow them alone. Then the others took heart; and a party, numbering about ninety men, started in pursuit. Three men went ahead as scouts. The Thompson Indians were advancing slowly, as the snow was deep and their slaves were carrying heavy burdens. They had lost no men in the fight, and had no scouts in the rear, as they never thought that the Lillooet would have courage enough to follow them. On the evening of the second day the Lillooet overtook them in a pass near the summits of the mountains. The snow was from seven to eight feet deep there, and the weather was very cold. The enemy camped in two groups. In both places they had selected holes under trees where they had built fires. A few of them with their slaves occupied each hole. The Lillooet divided their men, and sent some to every hole. At daybreak they attacked and killed nearly one-third of the Thompson Indians before they could seize their weapons. Very few escaped, as the Lillooet shot down at them, and it was difficult to get out of the holes. In some holes all the men were killed. A few got away by fighting desperately; but all were wounded, and many of them fell afterwards or were overtaken and killed. Their war chief fought for a long time. He wore armor, and hit one or two Lillooet with his arrows. Eventually he was shot in both eyes and killed. Only about ten or fifteen of the Thompson Indians escaped, and these were all wounded. The Lillooet lost three killed and a few wounded. They took back the slaves, and left the dead of the enemy on the ground. For a long time there were many skulls and bones to be seen at that place.

This attack seemed to cripple the Thompson Indians, so that they never sent another large war-party against the Lillooet; but it was not safe for the latter to travel in the mountains near the Thompson country until after the whites arrived. Three small hunting-parties of the Lillooet were killed there, and two Lillooet hunters were attacked by a Thompson hunting or war party, and one of them was killed. The other escaped, although wounded.

A Lillooet from Anderson Lake told me about this war as follows. Once a war-party of Thompson Indians, led by their famous war chief Kwelixkaí'n, attacked some Lillooet who were living in a large wooden house. They set fire to the house, which contained much dried salmon and salmon-oil, and it burned in a short time. Most of the inmates were burned alive, or shot by the enemy when they tried to escape. It is said that four men were all that escaped. One of these was Kolaxi'kten, who fought his way through the enemy's files. He lived to be an old man, and died about 1870. It is said that the enemy fought in the Lillooet country a week or more, and took much booty. They killed and captured nearly four hundred Lillooet. The day they left, Kwelixkaí'n, alone and armed with a spear, went to attack four



Lillooet whom he saw in some bushes near the lake shore. When he entered the bushes, a fifth man who was in hiding sprang up and hit him with a war-club on the back of the head, and stunned him. Another Lillooet ran a spear through his body, killing him. They stuck his body up on a pole as an offering to their dead, after disembowelling him, and putting sticks across to keep the body open.

One of the last war-parties of the Thompson Indians burned two houses on the Lillooet River, and killed many people. One community was exterminated, excepting one woman, whom they spared because she spoke their language. She belonged half to Spuzzum. The party left, taking a number of slaves with them. The woman hastened away, and reported to the people lower down the river, who were holding a feast, what had happened. For two nights they followed the enemies, whom they were afraid to attack because they were on the alert and watchful. On the third night the Thompson Indians were within the boundaries of their own country, and not far from the Fraser River, although high up in the mountains: consequently they thought they were quite safe. They put out no scouts, and lighted fires for the first time. The slaves who were sent to gather firewood discovered the Lillooet party. They were asked to keep together, so as to avoid harm in case of the proposed attack. The night was very dark and cold, and the Thompson Indians made the slaves keep up some of the fires. At daybreak the Lillooet attacked the enemy, who were quite unprepared, and killed most of them without any trouble. Four men who had been wounded escaped, but all except one were finally shot down. The last survivor was wounded in the thigh, and hid in some bushes. From there he shot arrows at the Lillooet, who cried out to him, "We will spare you to tell your people how their warriors have fared. We wish this to be a lesson to you, so you may never attack us again. We do not want you to fight us, and we do not wish to fight you. Come no more to our country. You have killed enough of us." The warrior answered, "I am sorely wounded, and cannot reach my home. I wish to fight you until I am killed. I would rather be with my dead comrades." Then he fired arrows at them, but they left him, and took the slaves and returned home. The wounded man reached Lytton.

This is a record of the principal attacks of the Thompson Indians upon the Lillooet, but for many years small parties molested the country and killed and enslaved people.

One of these small war-parties came to Pemberton, where they surprised and killed many people. These attacks continued for a period of about seventy years or more, but the Lillooet never sent a war-party against the Upper Thompson country.

Once, however, a large war-party was sent against the Lower Thompson tribe. The warriors intended to attack the people about Keepers. When they

were going down Salmon River, a man who was hunting saw them and ran away. In vain they tried to overtake him. He reached the bridge over the river, passed it, and threw it down. The river was in flood, and the Lillooet were unable to cross. Thus the man escaped, warned the people who were camped near the mouth of the Salmon River, and they crossed to the opposite side of Fraser River. The Lillooet returned without striking a blow.

Once a very large party of Thompson Indians attacked the people of Anderson Lake. They numbered about five hundred men, including, it is said, a number of Shuswap and Okanagon. This is perhaps the party referred to by Dr. Dawson in his "Shuswap People of British Columbia,"<sup>1</sup> who sought revenge for the murder of an Okanagon chief by a Seaton Lake chief at the Fountain. The party was led by Nküela', who belonged to the Upper Nicola band, and was the same chief who buried the bodies in the rock-slide in Nicola Valley.<sup>2</sup> Some of them came down as far as Pemberton Meadows, and part of them attacked the people of Seaton Lake. They killed many of the Anderson Lake people and some of those belonging to Seaton Lake. They returned with a large number of slaves.

Sometimes the Thompson Indians sold their Lillooet slaves to the Shuswap and Okanagon, some of them leaving descendants as far away as Kamloops, Spallumcheen, and Okanagon Lake. Occasionally they took some of them to the Fountain; and the Upper Lillooet bought them back, and were then repaid by their relatives. However, most of the slaves never came back. Cixpe'ntlem, a Thompson Indian chief, bought up all those who were among his tribe about the time the white miners arrived in the country or shortly before, and took them to the Lillooet country, where he gave them back as a present and as a mark of good-will and peace between the two tribes.

The following incident is also quite characteristic of their manner of conducting feuds. A man from Anderson Lake called Ntce'sket was the enemy of Sixwilexwi'lux, a man who lived among the Lillooet, but who belonged half to Bridge River. There had been a long-standing feud between the families, who had killed one another for several generations. Ntce'sket sent word three different times that he would marry his daughter to Sixwilexwi'lux's son, and thus make peace between the families; but he never sent his daughter nor brought her himself. Thus he lied to his enemy three times, and made matters worse. Some time afterwards he went to visit the Lillooet, arrayed in war-paint, and having several other men with him all armed for war. They went into the house of a man called Suxkokwa's, who gave them mats to sleep on. About midnight, fearing an attack by his visitors, Suxkokwa's took his gun (one of the first guns in that region) and shot Ntce'sket, who ran outside and

---

<sup>1</sup> Transactions Royal Society of Canada, 1891.

<sup>2</sup> Harlan I. Smith, *Archæology of the Thompson River Region* (Publications of the Jesup N. P. Expedition, Vol. I, p. 432).

fell down dead. The people gathered around to see what was the matter. Among them was Sixwilexwi'lux, who, when he saw his enemy dead, said, "It is all right. If it had been any one else but my friend Suxkokwa's who had disposed of him, I should kill him, for the right to kill Ntce'sket lay with me. When alive, he made a great fool of me." They wrapped the body in a white blanket and cedar-bark sash, and carried it to a grave-box, where they left it. Some say there were some ten to fourteen men who went with Ntce'sket, and there is no doubt they meant mischief. One of these, a man called C 'qe, afterwards killed a shaman whom he had asked to cure his child. He hit him with an axe just as he was putting on his mat-mask. Being arrested by the whites, he hung himself in the jail at Douglas. Six others of the party all met with violent deaths.

At one time blood feuds between certain families of the Pemberton and Anderson Lake bands almost resulted in a war between these two divisions of the tribe. Then some people of Pemberton said, "We are of the same blood, and speak the same language, and trade with one another. It is not well that there should be war between us. Let us take presents and go to our friends." All the men armed themselves and took presents of dentalia, skins, etc. When they came within sight of the Anderson Lake people, the latter took arms and ran out to meet them. Then two Lillooet chiefs went forward alone; and one of them, raising his hands forward from above his head, palms towards the enemy, held his hands thus while he spoke, saying, "Let there be no war between us. We are of the same race and language. We bring you presents. Let a fire be lighted between us, and may it never die out!" Now two Anderson Lake chiefs went forward and met them, making friendly speeches. Each side then put down presents, which were interchanged, and the Anderson Lake people feasted those from Pemberton, and the chiefs smoked with one another. One man among the Lillooet (he was a big-bellied man called Kaka'iza) did not eat, but sat with his arrow on the string. When the feast was half through, he got excited, and said, "I wish to kill first. I dreamed that if I did not do so, I would be killed myself." Then Sisi'tex, a war chief of the Lillooet, jumping up, pushed him aside, saying, "No, I myself will first draw blood." Now several men from Anderson Lake jumped up opposite them with their bows and arrows, and there was nearly a fight. The chiefs talked, however, and quieted things down; and a number of people (his friends) attacked Kaka'iza with clubs and knocked him down. The people were very angry at him and the others for stopping the peace proceedings.

Since the advent of the whites, the Lillooet have been at peace among themselves and with their neighbors. They were never hostile to the whites.

#### IV. — GAMES AND PASTIMES, SIGN LANGUAGE.

GAMES AND PASTIMES. — The games of the Lillooet were similar to those of the Thompson and Shuswap tribes.

The game of dice was played by the women in the same way as among the Thompson people,<sup>1</sup> and the set of dice consisted of four marked beaver or marmot teeth. One peculiar set consisting of six dice arranged in three pairs (Fig. 92) was found by Mr. Harlan I. Smith in a grave. The gambling-

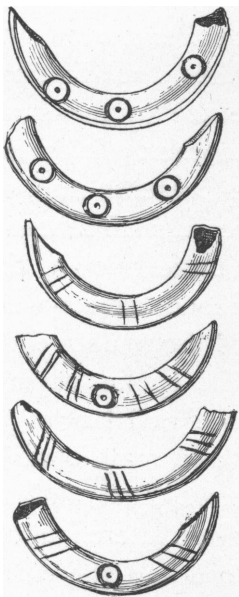


Fig. 92 (114). Set of Beaver-tooth Gambling-bones. Found in a grave by Harlan I. Smith.

stick game was played by the men as among the Thompson tribe.<sup>2</sup> A variation of this game was played with thirty or more sticks just like the ordinary gambling-sticks, but unpainted. The players knelt opposite each other, and one of them shook all the sticks in his hands, and then placed them behind his back. Here he divided them, and, placing his hands on his knees, asked his opponent to guess which hand held most of the sticks. If he guessed wrong, the player won the stake. Each player put up half the value of the stake, the winner taking all.

The ring game of the Thompson Indians<sup>3</sup> was also played, especially by the Upper Lillooet. The ring had four beads sewed on the inside, each of a different color. They were usually red, white, blue, and yellow, counting five, ten, fifteen, and twenty points respectively. Sometimes two of the beads were of light color, and two of dark color. In this case the dark ones counted five points each, and the light ones ten each. The spear was made of service-berry wood, and was called the "arrow." It was generally carved and painted. •

The ring-and-dart game<sup>4</sup> was the same as among the Thompson tribe, and also the lehal game,<sup>5</sup> which latter was a favorite. Six sticks were allowed to each side, as among the Thompson people, but occasionally eleven sticks. A number of songs were sung to this game. The women sometimes played lehal; but they had only one song, which was different from any of the men's songs. A variation of lehal was played by boys, and sometimes also by adults. Each player put up one dentalium-shell; and the game was played like the ordinary lehal game, but without singing or beating of sticks.

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 272.

<sup>2</sup> Ibid., pp. 272, 273.

<sup>3</sup> Ibid., p. 274.

<sup>4</sup> Ibid., p. 275.

<sup>5</sup> Ibid., p. 275, and p. 391, Note 3.

Birch-bark cards<sup>1</sup> were played. There were four pairs of winning cards, valued at five, ten, fifteen, and twenty points.

Ball games were played in the same manner, and with the same kind of balls and sticks, as among the Thompson Indians.<sup>2</sup> Each goal consisted of two stakes driven into the ground ten or fifteen metres apart. The players were as few as four men to a side, or as many as all the men of the village divided into two parties. Sometimes women played, thus causing much amusement. There was much betting on ball games, and sometimes the sides played for stakes. The Lower Lillooet did not play this game much, as there were few suitable sites in their country.

Boys played the hoop game<sup>3</sup> of the Thompson Indians, but many of their hoops were made so small that they just fitted the ball.

At least two shooting-games were played. The knot of a tree was set up on the ground as a mark; and the archers shot at it, the best shooter winning. Distances varied as agreed upon by the competitors, also the number of points to be won.

Another game was as follows: Two men shot for a stake, or sometimes a number of men formed sides, the total number of points gained by each side being counted. Distance away was according to agreement, but generally from forty to eighty metres. There were two targets, each consisting of an arrow stuck upright in the ground. The players stood, one at each target, and used two arrows each. Sometimes two men were chosen to count the scores. After shooting their arrows, the players reversed their positions, and shot the same arrows back. Thus they continued until the game was finished. The number of points required to make the game varied according to agreement. The manner of measuring and counting the points also varied. Target-arrow hit or touched gained the most points; then one finger's breadth, two fingers' breadth, three fingers' breadth, a hand's breadth, a span, a foot, distant from the arrow. Where the ground was sandy, rings were often drawn on the ground, or sticks with notches cut at the proper distances were used for measuring. One of the most common ways of counting was for each arrow that fell within two feet of the target to count one point; within one foot, two points; within a hand's breadth, four points; and the arrow that touched or hit the target, a certain number of points, as agreed on, generally six, eight, or ten.

A game similar to the above, but played with horseshoes (instead of arrows) thrown at a peg, and counted in the same way, is played at the present day by the Okanagon, Thompson, Shuswap, Lillooet, and Chilcotin. It may be a survival of this old arrow-game, and not a variation of quoits of the whites, as is generally supposed.

Tugs of war, wrestling, running, swimming, and horse-racing were much

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 276.

<sup>2</sup> *Ibid.*, pp. 272, 278.

<sup>3</sup> *Ibid.*, p. 279.



liked formerly. At the present day-horse-races are sometimes run. Cats' cradles were made for the amusement of children. Dolls made of clay were used by girls. Boys used slings, throwing stones over lakes to see who could throw the farthest, or at ducks to see who could hit them. Some lads were expert with slings. Catapults are sometimes used by boys at the present day. The old games have gone completely out of use. As gambling was associated with all of them, the priests have set their faces against them, and the Indian does not enjoy playing merely for play's sake.

Pets were kept by some people. These were eagles, hawks, owls, foxes, bears, minks, and marmots.

SMOKING. — With the exception of the Fraser River band, the Lillooet did not smoke so much as the Thompson River people. The custom was confined principally to elderly men and shamans. Women did not smoke. The tobacco used was *Nicotiana attenuata*. It was gathered on the Fraser River, and prepared in the same way as among the Thompson Indians. Most men mixed with it roasted bearberry-leaves, and many flavored their tobacco with castor of the beaver, which they carried in their tobacco-pouches. The most common kind of tobacco-pouch was like that used by the people of Lytton, the Thompson Indians of Fraser River, and the northern Shuswap tribes. The pipes used were mostly made of steatite, dark green, dark gray, and black. They were of three styles, the most common with long shanks, and high, straight, narrow bowls; another kind had short, generally square shanks, and low, wide bowls; and the third kind were tubular, like a cigar-holder. All except the last style had projecting pieces of various shapes underneath the bowl. Stems were generally made from branches of the wide-leaved maple. Large double-bowled pipes were used at gatherings and important councils. Temporary pipes were made of sagebrush-root, bearberry-root, and buck's horn.

SIGN LANGUAGE. — Old men say that a certain amount of sign language was formerly in use among hunters, but of late years it has gone out of use, and I did not secure any signs. It seems that signs were made with hand and body. Certain recognized signals or shouts were used, the owl-cry being for starting hunters, as it is among the Thompson Indians. Travelling parties, on vacating camp, left signs there, intended to give information to other parties expected to come along.

Miniature grass figures of deer, men, etc., were left at the camp. If a stick were stuck in the figure, it meant that the animal it represented had been killed. If sticks were stuck in the miniature figures of five deer, three beaver, and two bears, it meant that so many of these animals had been killed. Fresh grass or leaves were plucked and left to give notice how long the travelling party had been gone. Some men left one of their arrows at the camp to let other travellers know who had camped there. Arrows were

recognized by some peculiarity in their make or painting, also by private marks and totemic designs.

Formerly the Lillooet did not shake hands, they simply greeted one another with words of kindness or welcome. They also often used the sign of goodwill<sup>1</sup> when meeting or parting.

---

<sup>1</sup> See Publications of the Jesup N. P. Expedition, Vol. I, p. 287.

## V. — SOCIAL ORGANIZATION AND FESTIVALS.

**SOCIAL ORGANIZATION.** — In many respects the social organization of the Lillooet was similar to that of the Thompson tribe, but at the same time it was much influenced by the Coast Salish.

All the Lillooet bands were divided into clans. It would seem that originally all the people of one village were supposed to be the descendants of a common ancestor. They had a single tradition relating to their origin. It seems, therefore, that at one time each village community consisted of a single clan.

Following is a list of all the clans of which I obtained information, and of the places at which they are supposed to have originated:

<i>Place.</i>	<i>Clan.</i>
Pemberton Meadows . . . . .	{ Wolf, HaiLo'laux (beings half human, half fish).
Owl Creek on Pole River . . . . .	Owl.
Upper Lillooet River . . . . .	Sä'inux (beings half human, half fish).
Lillooet River . . . . .	{ Swan, Rainbow Trout.
Lower end of Seaton Lake at Sqemqa'in .	xana'ukst.
Lower end at Slakā'l . . . . .	Lupst.
SEL (Reservation near town of Lillooet) .	Frog.
Bridge River . . . . .	Bear (?)
Fountain . . . . .	Coyote.

Membership in the clan descended in both the male and the female line. A man could not become a member of his wife's clan, and *vice versa*; but children could claim membership in the clan of both their father and mother, for by blood they were members of both clans. There were no restrictions regarding intermarriage between clans. In cases of intermarriage between different villages, new clans were therefore easily introduced. If, on the other hand, a community, for one cause or another, split up, and its members settled in different places, the new communities were considered as branches of one social unit. Sometimes a clan would move from its original home and settle with another clan. Therefore it happens that people of a large community consist of two or more clans descended from different ancestors. These causes have brought about the following distribution of clans: —

The ancestors of the two Pemberton bands are said to have lived as neighbors on Pemberton Meadows. The Owl and Sä'inux clans have amalgamated with the Pemberton clans, so that in recent times there have been four clans at Pemberton Meadows. The chief of the Wolf clan was their head chief.

Some of the HaiLo'laux intermarried with the people at the foot of Anderson Lake, where their clan was thus introduced.

The Owl clan is now almost extinct, one young man being the sole survivor. This clan was also introduced at Anderson Lake by intermarriage.

The Swan and the Rainbow Trout clans have intermarried with the Pemberton band.

Even at the present day the descendants of the HaiLo'laux seem to be of a type somewhat different from the other Lillooet. They are often larger and heavier, and more hairy. They have lighter skins, and many have hair with a strong reddish tinge.

xana'ukst and lupst are said to be the names of the ancestors of the people living at the lower end of Seaton Lake.

It is said that long ago no Lillooet lived on the Fraser River except one band at Sel, the present Indian reservation near the town of Lillooet. They are believed to be descendants of a mythical personage who transformed the Frog people. Some of them claim descent from the Frog people themselves. The Bridge River people are of the same clan, — a branch of the Sel, who migrated east to the mouth of Bridge River and beyond. Some say that a small clan originated among them, claiming descent from a man who lived with bears.

The Fountain people are said to be descended from the Coyote, who was a Shuswap, and the original inhabitant of that region. Through intermarriage the Frog clan was introduced among them.

All the Shuswap and Thompson Indians were commonly supposed to be descendants of the Coyote people, who are said to have occupied the whole country east of the Fraser River, and to the south. The mythical old Coyote — the transformer — belonged to that region, and accomplished all his feats there. Some say that the Chilcotin and Carriers are descendants of the Deer people, whose homes were always in the mountains of the North.<sup>1</sup>

The people of different places were frequently nicknamed from their clans. Thus the Sqemqa'in people were called Cranes; the Fountain people, Coyotes; and the Sel and Bridge River people, Frogs or Frog-Eaters. The Shuswap and Thompson Indians were sometimes nicknamed "Coyote people."

The clans used masks which represented the ancestor or had reference to some important incident in his life. Thus the Sä'inux clan danced with a mask representing a monster half man, half fish, and wore cedar-bark dresses. The Wolf clan wore a mask made like the face and head of a wolf, and in their dances wore wolf-skins. The Owl clan wore a mask representing that bird, and used owl-feathers attached to their clothes, and an owl-feather head-dress. The HaiLo'laux clan used a mask somewhat resembling a grisly bear's face: they painted their hair red, and wore the skins of grisly, brown, and

<sup>1</sup> See Teit, Traditions of the Thompson River Indians, p. 20.

cinnamon bears when they danced. The people of the lower end of Seaton Lake impersonated their ancestor when they danced, and wore masks representing the 'sa'tuen (a variety of crane). They used bone whistles at dances, and imitated the cries of the pelican, crane, and swan. The people of Sel used masks representing the frog. Those of Fountain wore masks representing the coyote and coyote-skins. The Bear clan of Bridge River used bear masks and black-bear skins.

All these masks were the property of the clan, and could be shown by any man or woman of the clan when giving a potlatch, but not otherwise.

Each clan — and in early times, therefore, each village community — had an hereditary chief. Children and grandchildren of these chiefs were called "chief's children." They formed an aristocracy of descent, but had no privileges of any kind. The hereditary chief was the chief of the families composing a village. When a clan spread over several villages, the branches still had one chief in common. He resided at the original home of the clan. In a village that contained several clans, the chief of the original clan was the head chief.

If the hereditary chief of a community died, he was succeeded by his eldest son; and if he had no sons, by his eldest daughter. If a chief died without offspring, his nearest male relative was considered chief. If a chief died leaving a son of tender age, the community had no acting chief until the boy grew up. There were no restrictions forbidding intermarriages between the chief's family and other families of the tribe.

So far as here described, the social organization of the tribe is practically identical with that of the Coast Salish. The tribes of the delta of Fraser River are divided into the same kind of village communities, which take their names from their ancestors.<sup>1</sup> A similar organization also prevails among the Bella Coola,<sup>2</sup> and almost the same laws relating to the use of masks and traditions are found. It is quite evident that this clan organization must have a common origin with that of the Coast Salish. Since the language and culture of the Lillooet are essentially similar to those of the Thompson Indians and of the Shuswap, we may safely conclude that the clan system was introduced through intercourse with the Coast tribes, who, in their turn, seem to have adopted it from their northern neighbors.<sup>3</sup> It is evident that family and village communities were much better defined among the Lillooet than among the Thompson Indians.<sup>4</sup>

There are certain features of the social system of the Lillooet which are

---

<sup>1</sup> See F. Boas, Ninth Report of the Committee on the North-Western Tribes of Canada (Report of the Sixty-fourth Meeting of the British Association for the Advancement of Science, 1894, pp. 453-463); Charles Hill-Tout, Ethnological Report on the Stsæ'lis and Sk'au'lits Tribes of the Halkōmē'lem Division of the Salish of British Columbia (Journal of the Anthropological Institute, Vol. XXXIV, 1904, pp. 311 et seq.).

<sup>2</sup> See F. Boas, The Mythology of the Bella Coola Indians (Publications of the Jesup N. P. Expedition, Vol. I, pp. 121 et seq.).

<sup>3</sup> *Ibid.*, p. 122.

<sup>4</sup> Publications of the Jesup N. P. Expedition, Vol. I, pp. 289, 290.

very much like those found among the Thompson Indians. Many individuals were named from their ancestors.<sup>1</sup> The names of men and women are similar to those obtaining among the Thompson people.<sup>2</sup> A considerable number of them end with the nominal suffixes "day" and "head" for men, and "water" and "bow" for women. The suffix "itsa" is also used, at least among the Upper Lillooet. A few of the names of both Upper and Lower Lillooet are identical with some of the names used by the Thompson Indians and the Shuswap, and it seems likely that most of them were introduced by intermarriage between these tribes. In a few cases these names still bear the linguistic marks of the tribe among which they originated. Some, however, may have originated independently. Among both the Upper and Lower divisions, dream names, animal names, and those taken from objects in nature, are common.<sup>3</sup>

The term "chief" was also applied to men who had gained influence, although they did not belong to the chief's family. Such men acquired influence through their wealth, wisdom, oratory, liberality — shown, for instance, by giving feasts and presents without receiving an equivalent in return. Other chiefs were men who had become conspicuous through their proficiency in certain occupations, and had become leaders of men. Such were war chiefs, hunting chiefs, chiefs of the religious dances. A woman who was noted for wealth, or who gave more than one potlatch, was called a chief; and any man who gave a large potlatch, or was able to repeat his potlatches from time to time, was called a chief. Another class called chiefs were men who gave a great public feast when taking their ancestral names. These men corresponded to the chief of the Thompson Indians.<sup>4</sup> Their rank was not hereditary.

The child of a "chief," or rather of an influential person of this kind, could attain a rank equal to that of his father, only by his own exertion and worth. While the hereditary chiefs formed a nobility of rank, these people formed a nobility of merit. The hereditary chiefs were looked upon as the real chiefs of communities, even although other men called chiefs might have greater influence and power.

Generally the wife followed her husband to his village, although cases in which the husband lived with his wife's clan are very common, and may have been the rule, at least among the Lower Lillooet. Levirate prevailed, as among the Thompson Indians.

When a man died, all his children, male and female, inherited his property. His fishing-station was the property of all his sons; and his weapons, tools, snares, dogs, traps, canoes, etc., were divided among them as fairly as possible. Robes, blankets, horses, etc., were divided in equal shares among both sons and daughters. The house, bags, baskets, mats, etc., were generally inherited by the widow, who, after the period of mourning, became the wife of her

<sup>1</sup> See p. 258.

<sup>2</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 291.

<sup>3</sup> See Note 3 at end of this part.

<sup>4</sup> *Ibid.*, p. 289.



husband's brother or nearest male kin. If she was old, however, and her sons full-grown men, she frequently did not marry, but continued to live with them. When a man died leaving young children, one of his brothers took them and brought them up as if they were his own. The widow, if she so desired, had the right to stay in the house until her period of mourning was over, when she became the wife of her brother-in-law who had taken charge of her children, and he took possession of the house and of all his deceased brother's property. If there were males among the children, when they had finished their ceremonial training<sup>1</sup> or had married, he gave them their father's fishing-station; and to each child, when grown up, he gave a present. This was in lieu of their father's property which he had appropriated.

The right to fish at places where large and important fish-weirs were located, was considered the property of the clan that erected the weir every year. The Lower Lillooet erected at such places posts or poles carved and painted to represent the totem of the clan to which they belonged. Sometimes, instead of posts, a suitable tree was carved and painted (see Fig. 98, p. 283).

Hunting and root-digging grounds, trails, and trail-routes, were the common property of the tribe. Members of the Fountain, Fraser River, Lake, and Pemberton bands, sometimes hunted together, or one after another, in the country around the Upper Bridge River, which was more particularly the hunting-grounds of the Lake Lillooet, because they were nearest, and used them the most. This piece of country was noted for its abundance of roots and game; and at a place called "Many-Roots," or "Wealthy-in-Roots,"<sup>2</sup> the recognized hunting-grounds of the Lillooet, Chilcotin, and Shuswap, joined. Sometimes parties of Thompson and Shuswap hunted over part of the grounds of the Fraser River band without arousing any feeling of animosity.

The chief of a hunting-party divided equally among its members all meat, fat, and skins. The persons who shot the game had no preference over the others. Animals trapped by a party were the property of the man in whose trap or snare they were caught. Eyries of eagles were common property, but the families who lived nearest to them generally took the young eagles.

All the large berry-patches in the villages and on the lower parts of the mountains were under the supervision of the clan chiefs, who saw to it that no berries were picked before the proper time, and that the equal rights of all were guarded. Nevertheless the berry-patches were common property; and people of all clans had the right to pick in any patch, so long as they did so at the proper season. When about ready to pick the first berries, each chief gave notice to his own people, to the neighboring clans, and even to other tribal divisions, telling them when he would start picking, and inviting them to come.

Division of labor was the same as among the Thompson tribe; but many men cut and sewed their own clothes and moccasins, and cut up and cleaned

---

<sup>1</sup> See p. 266.

<sup>2</sup> See p. 237.

fish, etc. Men always prepared and cooked those parts of animals which women were forbidden to eat or touch.<sup>1</sup>

Among the Upper Lillooet, if a stranger entered a house, he was offered food to eat; and if he lived there a while, he was treated as a guest. Among the Lower Lillooet, a stranger was entitled to the shelter of the house he entered, but he was never offered any food: he had to buy his food, do some service for it, or bring food with him. The Lower Lillooet gradually abandoned this custom, however, and adopted the more hospitable rule of the Upper division. The hereditary chief, as the head of the community, was expected to act kindly, wisely, and liberally with the people, to be hospitable, and to keep an open house.

The Lillooet had councils or local gatherings of men to talk over matters of importance. The father and eldest son were the heads of the family; and the eldest men of a group of closely related families were considered the head men, and their advice was taken. The advice of the elders of each clan — namely, of the clan chief and of other chiefs assembled in council — was followed by all the people. The advice and orders of the hereditary chief had great weight with the people of his clan.

FESTIVALS. — The festivals of the Lillooet differ from those of the Thompson Indians principally on account of the presence of a clan organization. It has been mentioned before<sup>2</sup> that the clans used ceremonial masks representing the clan legend. The dancers also wore necklaces consisting of the skin and claws or feathers of the animal or bird they personified. Feather head-dresses were used by clans who personified birds. Those clans who did not dress with animal-skins wore cloaks, kilts, necklaces, and sometimes head-bands of cedar-bark, — white, red, or red-and-white. All dancers used bird's down on their heads.

The dancer or mask-wearer carried a rattle of basket-work (Fig. 93) in each hand; and when he sang a clans ong, all the other members of the clan accompanied him by singing or beating time. Sometimes other members of the clan helped the performer in dancing, singing, and acting the clan legend. They dressed like the performer or as directed by him, but wore no masks. Instead, they painted their faces red and white. Masks were made by old men accustomed to making them, who were paid for their work. Masks shown by women were generally painted all white, and those shown by men had always more or less white on them. Red was much used for painting the brows and chins of masks.

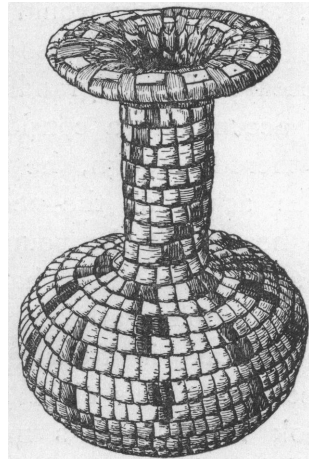


Fig. 93 (ᑭᑭᑭᑭ). Child's Rattle, said to be of the Shape of Dancer's Rattles, only Smaller. Length, 9 cm.

<sup>1</sup> See p. 269.

<sup>2</sup> See p. 253.

A person who gave a potlatch at which he showed his mask never wore it himself: he hired another man, generally some old man, to wear it, to sing the clan songs, and to dance or act and relate the clan legend. The man hired to wear a mask was liberally paid, because it was believed that masks brought ill luck, particularly an early death.<sup>1</sup>

A man who showed his clan mask gained some distinction, because masks were shown only in connection with potlatches of the largest kind. When a man who had shown his clan mask died, his son was expected to keep up the distinction, and to show the people that he "wore his father's mask." He gave a feast, showed the mask, and gave presents, the value of which was not returned.

Potlatches were given by one individual to another or by the chief of one clan to another. In the latter case, the chief represented his clan, and the potlatch was equivalent to one given by all the members of one clan to all the members of another. Some of these potlatches were great affairs; and clans tried to outdo one another by the quantity and value of their presents, thus showing to all the country that they were most powerful, wealthy, and energetic. The manner of giving potlatches was similar to that in vogue among the Thompson Indians.<sup>2</sup> In most cases the guests were expected at some future day to return presents equal in value to those given to them, or even of greater worth. When a person receiving presents at a potlatch was not able to return them for a long time, or, if his presents, when finally given, were considered less valuable than those he had received, he was laughed at, and nobody would give him presents in a subsequent potlatch.

Special festivals were held when a young man took the name of his deceased father, grandfather, or of some celebrated ancestor. He worked hard to accumulate a considerable amount of property. When he thought he had gathered enough, he invited eight influential men for a certain day. These men asked all the people to assemble on that day, and to accompany them to hear what the young man might say. The young man, his relatives, and a speaker whom he had engaged for the occasion, sat at one end of the house. The people gathered at the opposite side of the house, and the eight men took seats in front of them. Then the young man, through his speaker, declared to his eight guests, addressing them as chiefs, that he now publicly took his ancestor's name, and desired that all the people should henceforth call him by no other. Then one of the eight men arose, and, turning to the people, told them what the young man had said. Then, turning to the young man, or to his speaker, he called the former by his new name, saying, "It is well that you take your ancestor's name, and thus bring back to memory the great dead one. We see now that you are a chief." Then presents were given by the young man, through his speaker, to the people, who divided

<sup>1</sup> See p. 290.

<sup>2</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 298.

them as equally as possible among themselves. These presents consisted of dentalia and dressed skins, etc. The men whom he had invited were given more valuable gifts. The speaker was generally paid one dressed doe-skin, and the man who was first to call the young man by his new name was presented with a dressed elk-skin. After this the people were feasted, and they amused themselves with games until sunset.

A special festival was celebrated when a clan had lost its chief while his eldest son was still a boy. As soon as the boy reached the age of twelve or fourteen years, the elders of the community invited him to a feast specially prepared for him. They reminded him of his position and ancestry, and gave him a present of two robes. When the lad had finished his training<sup>1</sup> and had become a man, he gave a feast and many presents to the people.

The Lillooet also had the Ntcīxa'nk and "letting-down" festivals of the Thompson Indians.<sup>2</sup> The former custom was exactly the same as among the latter tribe, but the "letting-down" feast differed in some details. The visitors threw water down the hole of the underground house, at the same time calling "Thunder!" in a loud voice. Then the people inside knew they were to have a visit, and they lighted the fire which had been extinguished by the water. Now the visitors entered, each carrying a small bundle of presents which were of no great value, and which generally consisted of food. They were feasted and played games. Before they left they gave their presents to the host, which were generally a little more than the value of the food they had consumed. As a rule, however, the bundles of presents were let down into the underground house with a rope: hence the name of the festival. Very often a long stick with a crook at the end was used instead of a rope. These sticks were carved and painted with animal designs, and were called by the names of the animals they represented. One stick might be a deer-stick; another, a sheep-stick; and so on. Each stick had always carved or painted on some part of it the image of the thunder. These festivals were confined principally to the Upper Lillooet.

---

<sup>1</sup> See p. 265.

<sup>2</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 296.

## VI. — BIRTH, CHILDHOOD, MARRIAGE, AND DEATH.

PREGNANCY. — A pregnant woman and her husband had to bathe at daybreak in the waters of a creek, out of sight of each other. They prayed to the Day Dawn, asking that the mother might have an easy birth, that the child might never be sick, and that they themselves might be healthy and long-lived. They bathed at intervals both before and after the birth of the child. During pregnancy the woman and her husband were allowed to eat the flesh of any animal, even that of the hare and porcupine. Only the mysterious<sup>1</sup> parts of animals were forbidden. Otherwise they could eat anything that other people ate.

The utmost quiet was observed at child-birth, and none were present except those who were required to be there. If there were many people or much noise, the woman would have a hard birth. Midwives attended women at child-birth, and were paid for their work. The after-birth was hung in the branch of a tree or buried in the ground. The navel-string was cut with an arrow-head or a stone knife (at the present day an ordinary steel knife is used). After it was severed, the mother spat on it, and she or the midwife tied it with deer-sinew, and smeared the end of it with fir or pine gum mixed with charcoal of the bulrush or of the tule. The child was then washed with lukewarm water in which salmon-heads had been boiled, and afterwards rubbed with chalky clay powdered up fine, or dry white paint.

All the people of a household where a birth occurred painted their faces red every morning for a time. The father of a newly-born infant gave small presents to the people who came to see the child first.<sup>2</sup> Midwives required no purification. It seems that the piece of the child's navel-string outside the ligature was not kept, as among the Thompson tribe. When the child was born, the husband fired arrows at a miniature deer made of grass. Later on, firing a shot out of a gun was substituted for this. For many nights after the child was born the father slept alone in the mountains. He had to hunt game often, but did not carry home what he killed, because it would cause injury to the new-born infant. It seems that he was considered in a manner unclean; and therefore, if he touched game, the animals would be displeased and throw sickness on the child; or it would give him and his wife bad luck, in which case the child might die. If he killed many animals at this time, however, he would be lucky in hunting for a long time afterwards. He engaged other people to carry home and cut up the game he killed. For one month or more the husband must not eat or touch the flesh of any animal until at

<sup>1</sup> See p. 280.

<sup>2</sup> See Note 4 at end of this part.

least a day after it had been killed; and for a period lasting from six months to one year after the birth of the child, his wife must not eat any fresh meat.

A woman pregnant for the first time, and her husband, had to dress themselves and put up their hair in the same manner as during the puberty ceremonies.<sup>1</sup> They used scratchers and drinking-tubes, and bathed regularly, washing themselves with fir-branches, and supplicating the Day Dawn. The husband was allowed to live in his lodge; but the woman had to stay by herself in a shelter made of brush or bark, and was treated in the same manner as an adolescent girl or a menstruating woman. Some couples did not separate until after the birth of the child. The woman had to throw away part of each of the first four meals she ate after giving birth. There were no further restrictions than those enjoined on other pregnant women. From one to three months after the birth of the child the woman returned to her husband's house. Then he invited all the neighbors to a feast, and gave to each one who took the child in his arms, who praised it, or who blessed it, a small present.

CHILDHOOD. — The Lillooet baby-carriers were like those of the Lower Thompson Indians. Most of them were made of basketry, but some were of bark of the birch, cedar, or spruce. A few were made of stiff hide of the black bear, with the hair side in. In shape they were all alike. They were carried horizontally on the mother's back, the child's head towards the right side of the mother, and its right side towards the mother's back. This was because the right side of a person was considered the good or lucky side. All carriers had wooden hoops, and conduits made of birch-bark or of elder-wood. The conduits for male and female children differed, and were of the same form as those used by the Thompson tribe. Carriers were seldom covered with skin. Most people used small hoops inside the child's clothing to prevent its touching the navel. The ends of these hoops rested inside, on the bottom of the carrier. When the navel-string dropped off, the hoop was thrown away. These carriers are still the only kind used. At present, however, many carriers have rockers made of boards attached to the bottom, so that they can be rocked.

When a child grows too large for its carrier, a larger one is made. When it outgrows its second carrier, it is placed in a hammock when in the house. Formerly these hammocks were made of skins, and stretched on ropes that were attached to a branch of yew-wood suspended from the roof at its middle point. Thus the child could be swung up and down and sideways. The branches were arranged like a bow for shooting arrows, only they were rougher and heavier, and the string was of bark instead of sinew.

On travels, a child of this age was carried on its mother's back, tied in a robe, its head appearing over the mother's shoulder. The ends of the

---

<sup>1</sup> See pp. 263 et seq.

robe encircled the mother's waist, and were tied in front. At the present day a woollen shawl is used in the same manner.

The Lillooet never pressed or deformed children's heads, and looked with derision on the custom. A few men of the Lillooet River band who were married to Harrison River people allowed their wives to press their children's heads.

The custom of adopting children was in vogue, as among the Thompson Indians.<sup>1</sup> People who had no children asked friends who had many to give them one of theirs, that they might not be lonely.

The ordeal of whipping<sup>2</sup> was not so common as among the Thompson Indians, and was practised principally by the Fraser River band. All unmarried persons had to undergo the ordeal. Two switches of the service-berry bush were used, — one for striking males, and one for striking females. When the man who performed the whipping came down the ladder, he called on all the children and unmarried persons to come forward. He asked which were the lazy ones, and, when they were pointed out, struck each of them four times, — the males across the bare back or chest, and the females across the bare legs below the knee. If a girl volunteered to make "froth" of soap-berries for all present, she was exempt, and the people ate of the "froth" she made. If a young man volunteered to take a "long whipping," all the other young people in the house were exempt. In most houses there was a cross-bar suspended from the roof, at about the height of a tall man's head. It was used in this ceremony. Each young man took hold of it with both hands, and allowed the man to whip him over the bare back. As a rule, he was struck eight times. When he let go of the bar, it was a sign that he had had enough, and the man stopped. Sometimes, however, when desirous of showing his endurance, he held on to the bar. Then the flogger would continue to lash him until all his switches were broken, and the young man was all covered with blood. The flogger had to recompense the courageous youth by presenting him with half a fathom of dentalia.

This practice is explained as intended to make the young people able to withstand pain, to make the body hard, and as a lesson to the lazy ones. Houses which contained many lazy young people were visited several times during the winter.

Another whipping custom was as follows: The father or head of a family woke his larger children at daybreak, and struck each three times over the bare back with a fir-branch, while they were down on their hands and knees with heads towards sunrise. Males and females alike were flogged, but separate branches were used for each sex. The father then presented his children with the fir-branches, and told them to go to the creek and bathe.<sup>3</sup> The explanation given for this custom is that it made the body hard, drove out

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 308.

<sup>2</sup> *Ibid.*, p. 309.

<sup>3</sup> This custom is also mentioned in a myth.



sickness, made the children able to endure pain, and lucky at gambling. These flogging customs have died out within the last twenty-five years.

TWINS. — The beliefs of the Lillooet regarding twins differed somewhat from those of the Thompson people.<sup>1</sup> Twins were considered the real offspring of the grisly bear. Many say the grisly bear pitied the woman, and made these children grow in her womb. The husband of the woman was not the real father of twins, although some believed that the grisly bear acted through him. When twins were born, the husband went outside and walked around in a circle, following the sun's course. He struck the ground with a fir-branch as he went around, and sang the grisly-bear song. The parents of twins built a lodge apart from the people, in which they lived until the children were about four years old. The longer they kept the children away from people, the better was their chance of life. Parents of twins could eat every kind of food excepting "mysterious" parts of animals. They wore no particular head-bands or dress. The mother always suckled the eldest child first. When the father visited people during the period of isolation, he had to change his clothes before going home again. If possible, a young man was hired to attend to the children during the whole period of isolation. It was his duty to wash them regularly; and when they cried, he went around the lodge, singing the grisly-bear song, and striking the ground with four fir-branches. He wore no particular dress, nor did he paint in any particular manner. When the family returned again to live with the people, they discarded all the clothing they had worn. The lodge in which they had lived was left standing until it fell down. It was never burned, for that would cause the children to die. When one of twins died, whether infant or adult, the body was never buried. It was tied up and deposited rather high up in a bushy fir-tree, and the grisly bear was supposed to take it away. Many Indians say that twins were grisly bears in human form, and that when a twin died, his soul went back to the grisly bears and became one of them. Bodies of twins were always deposited in a tree distant from burial-grounds and human habitations. If the body of a twin child was placed near a grave, the mother would have no more children. Some of these customs are still maintained, but in modified form.

PUBERTY. — The ceremonies performed by young people on reaching puberty were very similar to those obtaining among the Thompson Indians.<sup>2</sup>

*Puberty of Girls.* — A girl, on attaining puberty, was isolated, and had to live in a small lodge made of fir-branches or bark. She had to tie up her hair in a knot at each ear, and wore a head-band of dentalia strung on three bark strings, which were tied together or plaited. She must not wear a buckskin head-band, for the deer would be displeased and give her headaches in after years. Many girls wore head-bands of wild-strawberry vines plaited in three or four strands, and some used head-bands of interwoven fir-twigs or

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 310.

<sup>2</sup> Ibid., p. 311.

of cedar-bark. She painted her face red during the whole period of isolation. A great many girls painted their faces red only the first four days, and afterwards yellow with lichens. The yellow paint was said to produce a fair complexion and smooth skin. The girl wore a robe, which was fastened around her waist with a belt made of fir-twigs, strawberry-vines, or cedar-bark. She wore a necklace consisting of a bark string. Attached to it were her towel or sponge, which was made of fir-twigs, *oleagnus*-bark, or of cedar-bark; her bone whistle, with which she amused herself whistling notes and imitating the cries of animals and birds; her bone scratcher; and her bone drinking-tube (Fig. 94). Scratchers were generally made from the small bone of the deer's front leg. They were decorated like those of the Thompson Indians.<sup>1</sup> The girl must not scratch herself with her nails, for this would result in bald or gray spots in her hair, and in marks on her body. She wore another necklace of dentalium-shells, and also strings of fawn's hoofs around her knees and ankles.

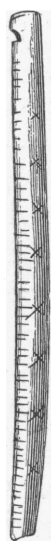


Fig. 94 (7088). Girl's Drinking-tube. Found in grave by Harlan I. Smith. Length, 13 cm.

Each evening at dusk she left her lodge and wandered about all night, returning before sunrise. When walking about, she wore a mask made of fir-branches, and carried a basket-rattle in her hand, with which she made a noise to frighten away ghosts and to protect herself from evil influences. A bunch of fawn's hoofs or of copper tubes was often used instead of a rattle. Among the Lower Lillooet, many girls wore masks of goat-skin, which covered head, neck, shoulders, and breast, leaving only a small opening from the brow to the chin. Every evening, before leaving her lodge, the girl had to paint the exposed part of her face. During the day-time she sat in her lodge, the first month in a hole dug in the middle.

The first four days she had to fast. Some fasted two days only, and others three. Afterwards she was given to eat each day by her mother or guardian. The first four mouthfuls of each meal she took on each of the first four days, she had to spit out. While in her lodge, she made miniature baskets and other objects, praying that she might be able to make them well in after years. Most of the small baskets were made of birch-bark. She took them with her when she wandered about, and at dusk or at daybreak hung them up in trees near trails.

At night she went through many ceremonies. Taking two smooth stones, she put them in her bosom one after the other, and ran with them. As they fell out between her body and her clothes, she prayed, "May I always have easy child-births!" One stone represented her child, and the other the after-birth. She had to dig trenches, one on each side of a trail, praying that in after years she might be strong and tireless when digging roots. She picked

<sup>1</sup> See Publications of the Jesup N. P. Expedition, Vol. I, p. 313, Figs. 282-284.

leaves and needles off branches of trees, praying that her fingers might be nimble in picking berries. She erected four poles, one at each end of each trench. To these she attached pieces of birch-bark on which pictures were often painted. Miniature birch-bark vessels were also sometimes attached to the poles. She tore sheets of birch-bark into small shreds, which she dropped as she walked along, praying that her hands might be tireless, and that she might be able to make neat and fine birch-bark work. Each day at dusk and daybreak she prayed, "O Day Dawn! [or "O Dusk!" as the case might be] may I be able to dig roots fast and easily, and may I always find plenty!" She ran and walked much, that she might be light of foot. For four nights she lighted fires on mountain-tops, and staid by them all night, praying. Stumps were not crowned, and part of the first food was not buried. Instead of this, it was thrown away. No large fir-branches were placed in front of the lodge for the girl to step over, and no pictured aprons were worn. Every morning she had to wash herself with fir-branches at a spring or in running water. All her prayers were addressed to the Day Dawn and to the Dusk of evening. Each day she supplicated both, asking for long life, health, wealth, and happiness. Some girls made a record or painted pictures of some part of their ceremonials on stones or on trees.

Girls remained isolated for a period of not less than one year nor more than four years, according to their own inclination or the wish of their parents. Two years was the usual time.<sup>1</sup>

Among the Upper Lillooet, girls' lodges generally consisted of four bushy fir-trees erected like a conical tent. The inside branches were lopped off. The larger, outside branches were tied to one another or interwoven, and all the open spaces were filled in with small branches. Every half-month or month the lodge was shifted to a new site, or a new one was erected.

When the girl had finished her period of training, she arranged her hair in woman's style, but was careful to let some part of it cover her ears. She wore a buckskin head-band set with dentalia, and a robe laced in front so as to cover her breasts and neck. She also wore a breech-cloth, or rather breeches, of heavy buckskin, reaching from the knee to the breast. Generally from one to three years after finishing her training she married. She was then from sixteen to twenty years of age. There were the same restrictions of food as among the Thompson Indians.<sup>2</sup>

*Puberty of Boys.* — Young men trained for about the same length of time as girls; but those who wished to be shamans, or very proficient in certain lines of work, continued to train at intervals through a period covering many years. Most of them married five or six years after commencing their training, or after they had obtained a guardian spirit, which was generally during the first year of training. They were then from twenty-one to twenty-five years

<sup>1</sup> See Note 5 at end of this part.

<sup>2</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 317.

of age. As long as a man continued training, he did not marry or associate with women. Therefore a few men did not marry until they were thirty years of age, or even a little older. The attainment of puberty was indicated by many dreams.

Then the youth commenced his training. He wore no head-band, but tied his hair in a knot behind his head. He painted his face red the first four days, and afterwards yellow. He also painted his neck, chest, arms, and legs yellow. He repaired to the mountains, where he built a sweat-house, sweated, fasted, and prayed. Thus he staid for from two to four days, or longer if he could endure it without getting too weak. At home he sat most of the time apart from adults and women, and associated when possible with other lads who were training. Each evening he left the house, returning shortly after daybreak. He retired to some lonely place, where he slept, or spent the night walking, running, shooting, and praying. Each morning he washed himself with fir-branches at a spring or in running water. On each of four nights he had to build a large fire on a mountain-top, and by its light he shot at small figures of deer made of bark or grass, praying that he might become an expert archer. If he made many hits, he would become a successful hunter. Afterwards he suspended the figures, with the arrows in them, from the branch of some fir-tree near a trail. He also danced in circles around the fire. He ran much, that he might be fleet of foot. He ran up and down in shallow water, praying that he might never get tired if he had to walk in deep snow in the mountains. He also dug small circular holes or pits in the ground, praying that his arms might always be strong to do all necessary work. Four times he took stones from beneath running water, which made them pure, and wiped his eyes with them, praying, "O Chief Day Dawn! may I never be blind or have sore eyes!" At intervals he repaired to the mountains, where he passed his time for a few days sweat-bathing, praying, and purging himself with medicine and by vomiting. He made himself vomit by running slender switches down his throat. The sweat-houses of lads were always made with the door towards the east; and when sweating and praying, the boys always faced the east. The door of the sweat-house was made of interwoven fir-branches, and most lads used eight stones inside.

The method of obtaining the guardian spirit was the same as among the Thompson tribe.<sup>1</sup> During the intervals between their excursions to the mountains, the lads had running and shooting contests in the day-time. Those who wished to be warriors burned one another to see who could endure the most pain. A few dry fir-needles were placed on the back of the hand, the arm, or the leg, and, being lighted, were allowed to burn until nothing but ashes remained. Any one who could not endure the pain was ridiculed, and told that he could never be a warrior. Sometimes a lad would lie down and allow the others

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 320.

to burn his chest in the same manner. Lads also cut one another's chests, legs, and arms with knives until they bled freely, and bathed in cold water immediately afterwards. The Indians say that this custom served to let out the bad blood. This would make the person insensible to fatigue, able to sustain loss of blood, and capable of seeing and smelling blood without fainting. Most lads also slashed the points of their fingers in order to become lucky in war, the chase, and other avocations. These customs of cutting themselves and one another were also practised by the Thompson Indians and by the Shuswap.

Young men smeared their faces with snail-slime, or rubbed the snails themselves over their faces, so that they might not have any whiskers.

Lads did not eat berries or roots, because they would make them heavy and slow-footed. They prayed to both the Day-Dawn and the Dusk of evening until they obtained a guardian spirit.<sup>1</sup> Afterwards they generally prayed to him. Some boys, while training, were directed by the guardian spirit to paint their faces in a certain manner in after years, — either all white or all yellow; or the chin red, and the rest of the face white or yellow; or the forehead black, the rest of the face red or white; or one half of the face red, yellow, or white.

Customs in connection with puberty have fallen into disuse. A very few families still make the girls pass through a ceremonial purification, but in a much modified form.

The custom of a man or woman dressing and behaving like a member of the opposite sex was rare. A few people among the Lower Lillooet are said to have done this. It is not known whether they were really hermaphrodites, or acted thus through choice, or in accordance with instructions received in dreams. One woman of the Pemberton band used to dress like a man, and do man's work. People acting thus made the change at the time of puberty or immediately after finishing their training. They never married.

Men's sweat-houses were always built some distance away from the village, so that women and dogs might not urinate near them. Some of the women took sweat-baths in separate sweat-houses built by themselves.

MARRIAGE. — The marriage customs of the Lillooet were practically the same as those of the Thompson tribe.<sup>2</sup> The "placing-down" and the "sitting" or betrothal marriages were the most common ones, and considered the most honorable. Both these kinds of marriages were followed by "conducting" ceremonies.<sup>3</sup> The returning bride donned extra robe, leggings, head-band, and necklace, of which she divested herself after being received by her husband's relatives. While entering, she was supported by two old men or old women, who held her by the arms. They were each paid a string of dentalia for their services. Marriage presents were distributed among all the bride's

---

<sup>1</sup> See Note 6 at end of this part.

<sup>2</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 321.

<sup>3</sup> Ibid., Vol. I, p. 323.

elderly relatives, her parents taking no share. Marriages by touch were customary. If a man touched a maiden's breasts or heels twice at different times, he was expected to marry her. The first time he did so, he was reprimanded by the girl's parents, who asked him not to shame their daughter.

When religious circle-dances were held, a "touching" dance for the young people was occasionally performed. After a religious dance held in the morning, all the elderly and married people and children sat down and commenced to sing the song for the "touching" dance. Then all the young unmarried men and women went out, formed a circle, and danced in single file. When the dance chief or speaker shouted "Take hold!" the dancers beat time for two or three minutes; and any man who wished a certain girl ran up to her and seized her belt or the loose end of her sash. If the girl did not want him, she pushed him off, or snatched the end of her sash from his hands. Then he had to desist. If she favored him, he danced with her, holding her by her belt or sash. When the dance was finished, the chief called out these couples, who, each in their turn, stepped out in front of the people. Then the chief called their names in a loud voice, saying, "So and so holds so and so." If the girl did not then shake the man off, they were considered husband and wife. If she pushed him aside, the chief called out, "So and so [mentioning the man's name] has been 'thrown off' or rejected," and the girl was free. There were no presents or feasts required in this form of marriage.<sup>1</sup>

Sometimes a young man had set his mind on a certain girl, but was too bashful to propose openly. Then he went by stealth at night and lay down by her side. If she pushed him away, he knew that he was rejected, and left at once; because, if he did not, the girl would rouse her relatives. If she allowed him to lie on top of her robe all night, he left towards morning, knowing that she had accepted him. The next morning the girl told her parents she had accepted so and so, and the parents invited him to their house. The couple were thus considered married without further ceremony.

Sometimes a girl set her mind on a certain man, and proposed to him. If he accepted her, they went together to her parents, and told them they wished to be man and wife. If all agreed, they were considered married without any further ceremony.

After a girl married, she lay down with her breech-cloth on, as before. The husband cut it down the back with a small knife or with an arrow-head, and, throwing it among the firewood, he placed a new dressed buckskin along with it. The couple rose early in the morning, the man going fishing and hunting, and the woman to bathe herself. When the girl's parents went to light the fire, they found the buckskin, and at once prepared a feast, to which they invited all the neighbors. Then they cut the breech-cloth and buckskin into strips, and divided them among the assembled people.

---

<sup>1</sup> See Note 7 at end of this part.

When a married couple separated, the woman took all her own property, and the food she had prepared.

Polygamy was customary, as among the Thompson people. There were no restrictions regarding marriages between members of different classes, clans, and villages except near relationship.

CUSTOMS REGARDING WOMEN. — Customs regarding women were nearly the same as among the Thompson tribe.<sup>1</sup> Women were isolated during menstruation, and were prohibited from eating head, feet, and any part of the inside, of deer or other large game. They must not touch the carcass of any animal, or at any time pass near its head or feet: if they did, they would become sick. Women did not eat bear-flesh: to do so would prevent them from having any more children, or would make the child dissolve in the womb. If a man learned that he had eaten food prepared, or only touched, by a menstruating woman, he at once vomited, and purged himself by drinking medicine. Women never passed by the back of a hunting-lodge, because game was taken in that way or was cached there: it would cause the hunters to have bad luck. When a woman who had been menstruating returned to live with her husband, the latter gave a small feast, to which he invited two or three neighbors. These customs are still maintained, but in a modified form.<sup>2</sup>

BURIAL-CUSTOMS OF THE UPPER LILLOOET. — When a person died, all the children in the house covered their faces until the body was removed. Corpses were generally removed as soon as possible, and placed outside on a temporary scaffold near the house. The body was neither washed nor painted, nor the hair done up. The knees were bent up to the chin, and the body was tied in this position with bark ropes, and wrapped in skins, or, more often, in mats.

It was buried, generally lying on the left side, with the crown of the head towards the west. Before it was put in the grave, the ropes were cut down one side. It was buried the first or second day after death. The grave was lined with grass, mats, or birch-bark; and the body was covered with birch-bark or mats, over which was spread a thick layer of grass. The hole was then filled up with earth, and a circle of stones was placed around it, or a heap of stones was put over it. Among the Frazer River band, four poles were often erected over the grave, like those of a tent. From these were suspended baskets, dentalia, and other belongings of the deceased. Among the Lake band, bark canoes were overturned on nearly all the graves. Sometimes they rested on their bottoms alongside the grave. After the burial the assembled people sang a mourning-song.

The first night or day after burial the men shot at small grass figures of deer. The man who shot best would become a lucky hunter. Some of the weapons and tools of the deceased were buried with him or hung on the grave-poles. Some of his dogs were killed and their bodies suspended from

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 326.

<sup>2</sup> See Note 8 at end of this part.



the grave-poles or from a branch of the nearest tree. If a man had slaves, one or more were buried with him. They were either killed at the grave or buried alive with their master's body. At some distance from the houses, and also from the burial-ground, some of his food was burned, and also his bed and pillow.

No fires were lighted at graves, except sometimes in the winter to thaw out the ground. Restrictions on persons handling corpses were the same as among the Thompson Indians. No tents of mats or skins were erected over graves. When the people were living in mat lodges away from their regular burying-ground, and two or more deaths occurred among them; also in winter, when the ground was frozen so hard that it could not be thawed, — they buried the bodies a little distance apart, around the fireplace, and left the lodge standing, or, more frequently, burned it. Then they erected a new lodge some distance away. In after years, when other relatives died, they were often buried at the same place; and thus a burial-ground came to be where the lodge had been. Bones of people who had rich relatives were occasionally taken up, and bundled into a new robe or blanket. A feast was given at the same time.

Infants were buried in their carriers. At present they are buried like other people, and the carriers hung up near the grave. A dead child was carried to the grave in its carrier, its left side towards the back of the bearer, and its head towards his left side; that is, the reverse of the way in which children are carried. If no woman could be found to nurse a very young infant, it was buried alive with the corpse of its mother.

If a person travelling with a hunting or war party happened to die some distance from his home, his companions buried him, or covered his body with a pile of sticks, bark, or brush. The following year his people visited the place and brought back his bones, to be buried with his kindred. If he happened to die at a very distant place, where none of his tribe were likely to visit for a long time, his companions burned the body and carried the ashes home. If a Lillooet died among strangers, in a strange land, the people among whom he died buried the body, and acquainted his tribe of his demise. If the relations of the tribe were friendly, his relatives, or persons hired by them, went the following year to dig up his remains, and carried them home. If the body was not dry enough, they dried it over a fire and in smoke, in the same manner as deer-meat is dried. If the people among whom he died were treacherous or hostile, they were paid to deliver the bones at some point on the tribal boundaries at a certain date, but more often no further trouble was incurred to recover the body. When a body was taken out of a grave, a robe or something else was always placed in the empty grave to fill its place. The men who buried a dead person were paid a buckskin, a robe, or some tools and dentalia. In later days, a "paying" ceremony was performed

exactly as among the Thompson Indians,<sup>1</sup> but the payments were not so large, nor were so many horses given away as among that tribe. Presents given to the relatives of a deceased person, to be used at the "paying" ceremony, were not returned, as is customary among the Thompson people. Owing to the influence of the priests, the Lillooet have now given up these ceremonies altogether.

Widow and widower had to perform many ceremonies, and a number of restrictions were placed on them. She or he had to travel about for a while every evening and early in the morning. He bathed every morning in a creek, washing with fir-branches, and supplicated the Day Dawn. He rubbed his eyes four times with four smooth stones, praying that he might never be blind or have sore eyes. He ate his food off a fir-branch, using a sharp stick as a fork. The fir-branch and the remains of his meal were thrown into the fire. He always carried a fir-branch to sit on, and, after using it once, threw it away. He ate his food with the right hand passed underneath his right leg, the knee of which was raised. He bent his head, and never looked at people, while eating. When he arose, he brushed the place in which he had sat with his fir-branch. He avoided letting his shadow fall on any person. He used a scratcher, for he must not touch his face or eyes with his hands for two months. He wore buckskin thongs around both ankles, both knees, both wrists, and the neck. The thongs were put on the day of the burial, and at the same time his hair was cut very short above the eyes and along the tops of the ears. If his hair touched the eyes, he would become blind. The cut hair was hung up in a fir-tree or thrown into the water. He wore a head-band of fir-twigs, strings of deer's hoofs around the ankles, and cedar-bark wrist-bands dyed red. Some of the Lower Lillooet wore head-bands of cedar-bark, and sometimes ankle-bands of cedar-bark besides. If widower or widow did not keep all the observances, he or she would become lame or crippled in some part of the body. Children were made to jump four times over the dead body of their father or mother. Thus they would soon forget them, and would not cry long. An orphan, or any person bereft of a parent, wore a buckskin thong around the neck, right wrist, right knee, and right ankle. The thongs were put on the day of burial. The hair was cut as described before. On the death of a son, daughter, brother or sister, etc., the relatives cut their hair, but wore no thongs. The cut hair was hung up in a fir-tree or thrown into the water.

BURIAL-CUSTOMS OF THE LOWER LILLOOET. — The earliest known method of disposing of the dead among the Lower Lillooet was to place the body in a sitting posture on top of the ground, to put large bowlders around it and over it, and then to cover the whole with a heap of smaller stones. Sometimes the body was laid on its side, and many people heaped a rough pile

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 334.

of stones over it. So far as I could learn, no bodies were placed in caves or at the bottom of rock-slides. The upper part of the Pemberton band were still disposing of their dead in this manner at a time when the Lillooet River band had fully adopted the use of grave-boxes. This method of burial is evidently identical with the one described by Harlan I. Smith and G. Fowke as prevalent in prehistoric times in southern Vancouver Island.<sup>1</sup>

In later times, but long before the arrival of the whites in 1858, all the Lower Lillooet disposed of their dead in grave-boxes similar to those recently used by the Lower Thompson Indians. The sides of these boxes were made



Fig. 95 (ᠠᠯᠠᠰᠡᠨ, ᠠᠯᠠᠰᠡᠨ, ᠠᠯᠠᠰᠡᠨ). Grave-posts representing the Totem. Collected by Harlan I. Smith near Lala'xxen. Height, 148 cm., 121 cm., 158 cm.

of cedar-planks, which were often carved, and the tops were covered with sheets of cedar-bark. Some of them had four posts rising from the corners, and cross-poles on which rested a roof of cedar-bark. The corner posts were carved with the totem of the clan of the deceased, and sometimes regular totem-poles were erected near the grave-box (Fig. 95). The poles here shown evidently all represent the same totem. They are identical in form

<sup>1</sup> Harlan I. Smith and Gerard Fowke, *Cairns of British Columbia and Washington* (Publications of the Jesup N. P. Expedition, Vol. II, pp. 55-75).

with the Xoa'exoe of the Kwakiutl, Comox, Nanaimo, and Fraser Delta tribes.<sup>1</sup> Neighboring trees were also sometimes peeled of their bark and painted. On almost all the graves of adults there were carved and painted wooden figures, representing the deceased, and bearing as much as possible his likeness (Fig. 96).

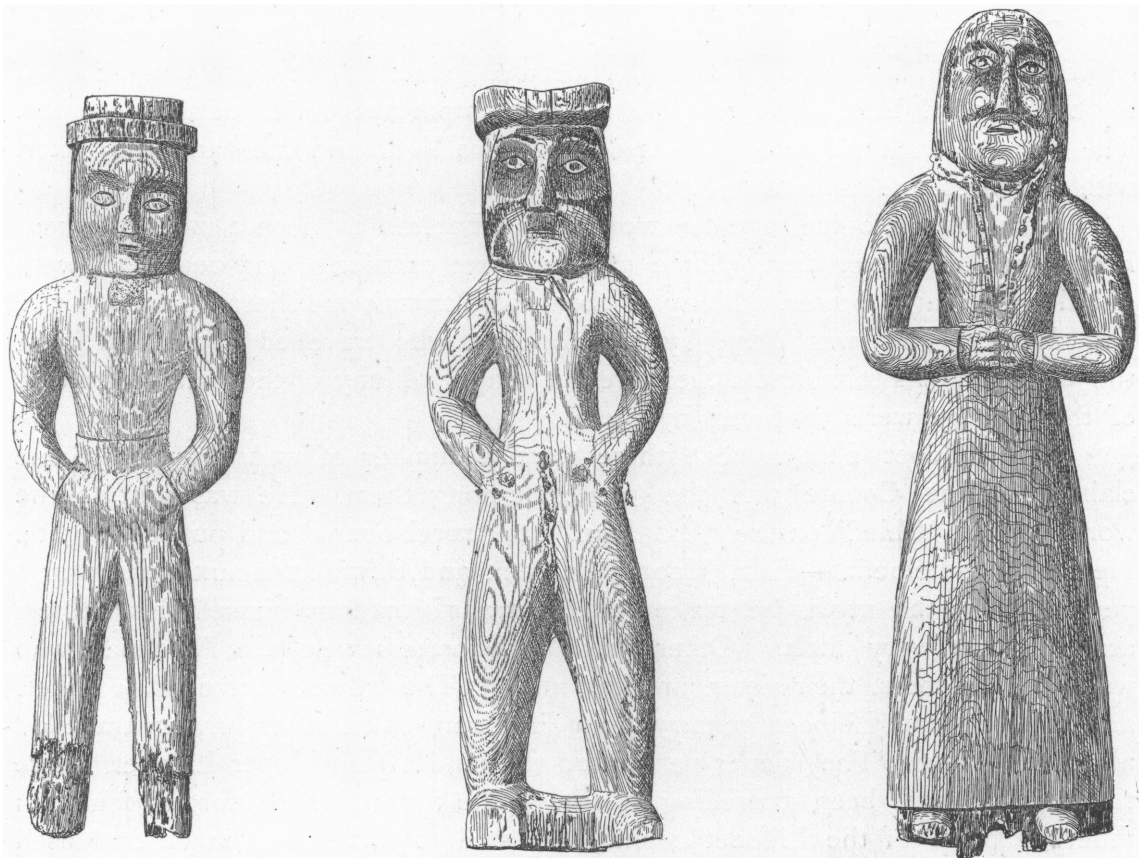


Fig. 96 (ᑭᑭᑭᑭ, ᑭᑭᑭᑭ, ᑭᑭᑭᑭ). Grave Monuments. Collected by Harlan I. Smith near Lala'xxen. Height, 77 cm., 86 cm., 120 cm.

Rows of these stood in front of every grave-house. They were clad with the dead person's clothes; and articles like baskets, etc., were hung on the images. The hair was done up, and the face painted, in the favorite manner of the deceased. If he had had a large nose, or whiskers, these were reproduced in the image. Images were carved in many attitudes. If the deceased had been a warrior, his weapons were hung on his image, and his spear was placed in its hand. If he had been a noted hunter, his bow and arrows were placed in the hands of the image, which was carved in a shooting posture.

All the Lillooet now inter their dead after the manner of the whites. — As already stated, the bodies of twins were disposed of by placing them in the branches of fir-trees. — Houses in which people died were frequently burned.<sup>2</sup>

<sup>1</sup> See F. Boas, *Social Organization and Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum for 1895, Figs. 170, 171, p. 516; Proceedings U. S. National Museum, 1888 p. 213.

<sup>2</sup> See Note 9 at end of this part.

## VII. — RELIGION.

CONCEPTION OF THE WORLD. — The ideas of the Lillooet regarding the world were similar to those of the Thompson tribe.<sup>1</sup> The earth was believed to be round. East and west are the two important points of the compass. The former, in their minds, is associated with light and life; and the latter, with darkness and death.

In the mythological age the world was inhabited by people most of whom had animal characteristics. Some of them were cannibals, and nearly all were gifted with magic power. Many of them were transformed into animals, birds, and fishes. This was done by transformers, who travelled about and gave the world and its inhabitants their present shape. Many of the natural features of the country were produced by them.

The Lillooet believe that there were a number of transformers. Some claim that the Coyote was the greatest among them. He was sent to the world by the "Chief," or the "Old Man,"<sup>2</sup> to travel over it and put it to rights. He had four helpers, — Sun, Moon, Mu'ipem, and Skwia'xenamux ("arrow-arm person"). In the myths he makes all the transformations himself, his helpers assisting him very little. Other great transformers were the Atse'mał, who were four brothers, their sister, and the mink. They always travelled together, and entered the Lillooet country from Harrison Lake, after having travelled along the coast. They never penetrated the land of the Upper Lillooet, where the Coyote had been travelling about. The large stone mortars found in different parts of the Lillooet country are said to have been made and used by the Coyote. Other transformers who travelled through the Upper Lillooet country were Tsu'ntia, the offspring of the root of *Peucedanum macrocarpum* Nutt.; and QwoqtqwetL, four brothers who travelled through the country of the Fraser River band. The "Old Man," or "Chief," is said also to have travelled through all the Lillooet country, although there are practically no traditions regarding his doings.

Death, daylight, and fire were introduced into the world by the Raven. It is also related that fire was first obtained by the Eagle and the Beaver. Warm or Chinook winds were introduced by the marriage of the latter to the Glacier.

Many rocks throughout the country are looked upon as metamorphosed animals, or people, or parts of people. Near a place called Slaha'l, or Slaka'l, may be seen a man, a man's face with twisted mouth, a woman's privates,

---

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, pp. 337 et seq.

<sup>2</sup> Teit, Traditions of the Thompson Indians, p. 19.

a marmot, an elk, a basket, a feather, etc., which were all turned into stone. The largest and oldest rock-paintings are said to have been made by the people of the mythological age; others are known to have been painted by girls and boys during their puberty ceremonials, or to be dream-records painted by men.<sup>1</sup>

In mythological times the Upper Bridge River country was inhabited by the Deer people, who were afterwards transformed into deer: therefore deer are most plentiful in that country at the present day. The traditions relating to the origin of the clans have been referred to before.<sup>2</sup>

The Lillooet have a tradition of a great flood covering the earth, and claim that at one time there was also a great fire which burned the greater part of the world.

All the heavenly bodies are said to have been people who were transformed during the early ages of the world. The Sun and the Moon were men who alternately travelled over the earth. Some say that they carried lights over the earth. Sun-dogs are called the Sun's children, and are considered a sign of bad weather. Halos are the Sun's and Moon's houses. The Rainbow is the Sun's son. When Sun or Moon hide themselves, eclipses occur. The Stars are transformed animals or people. The Dipper is called the "animal" or "grisly bear." The stars forming the handle are said to have been hunters in pursuit of the bear. The Pleiades are called "cluster" or "close together." The Morning Star is called "becoming morning." The Milky Way is called "emptied out on the trail," or "the dust trail." One small fixed star is called "middle of the earth," and is supposed to point out that quarter by always standing over it. One group of stars is called "fishing," and another "bark canoe."<sup>3</sup> Dusk and Daybreak are men (some say old men) who have a great quantity of lice on their heads.

Some describe the thunder-bird as being like the ruby-throated humming-bird, and of about the same size. Others describe the thunder as a bird about one metre in length. On its head it has a large crest like that of the bluejay, but standing far backward. Its body is blue, and its throat is red. It raises its feathers up and down like a ruffled grouse or a turkey. When it turns its head from side to side, as it does when angry, fire darts from its eyes, which is the lightning. When it alights on earth, a gale begins to blow. The Indians claim that it was seen in the mountains near Pemberton during a heavy wind some years ago. The humming-bird is the friend of the thunder. Some of the Lower Lillooet say that thunder is a man. It is said that he was seen on the Lower Lillooet River some years ago during a heavy thunder-storm. Each time a flash of lightning came, he could be seen standing on

---

<sup>1</sup> See p. 282.

<sup>2</sup> See p. 252 et seq.

<sup>3</sup> All these constellations have the same names among the Thompson Indians and the Lillooet.

one leg. His head and hair were red, and the hair stood out stiff from one side of his head.

Land and water mysteries are believed to be much more numerous in the Lillooet country than in any other region. They are exactly like those believed in by the Thompson River tribe.<sup>1</sup> Some people claim that they are so numerous because the man who cut up the cannibal,<sup>2</sup> and threw the parts of his body to the different tribes, gave the Lillooet people and country the "mysterious" parts, thus creating so many of these land and water mysteries. Hot-springs were created by transformers, who used them for boiling their food.

The Lillooet seem to have no belief in dwarfs. Some say they never heard of any being seen in their country, but they have heard that such beings inhabit the countries of the Thompson and Okanagon Indians. Giants are called "people of the earth," and are believed to be very large, tall, and strong. They dress in different kinds of bear-skins, and are so fleet of foot that they can run down deer and catch them with their hands. They live in caves in the mountains. Sometimes at night they steal fish from the weirs and fishing-stations. A strong and disagreeable odor emanates from their bodies, and even from their tracks. People who happen to smell them get sick and vomit.

Animals, plants, and tabooed people, such as adolescent girls, menstruating women, orphans, widows and widowers, were believed to have supernatural powers. This idea is best illustrated in prayers addressed to them, and observances connected with them.<sup>3</sup>

Beliefs regarding the land of souls are nearly the same as those obtaining among the Thompson people.<sup>4</sup> The country of the shades is underneath, towards sunset. The trail leading to it is wide, and covered to a considerable depth with red ochre and bird's down, which have fallen from the people who have passed since the beginning of the world. It never rains on the trail: therefore it is exceedingly dusty and dry. It is always calm there, and nearly dark. The soul passing along the trail raises the down and paint so, that he is nearly blinded by the dust. For this reason it goes slowly at first. The trail is straight for over half the way, until it reaches a swift river which is spanned by a narrow log. The log does not move when souls cross over, but they are afraid of falling off, and for this reason many souls linger on the bank of the river before they cross. After crossing the river, the country is wide and flat, the air becomes less oppressive, and darkness gradually fades away. Now the trail winds to the right, and the boundaries of the spirit-land may be seen in the distance, like a wall of rock. On this wall, or on a high stone which marks the entrance through it, sits the Chief of the Dead,

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 338.

<sup>2</sup> See story of Ntci'mka (Teit, Traditions of the Thompson River Indians, p. 80).

<sup>3</sup> See pp. 279 et seq.

<sup>4</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 342.



watching. On the one side he sees the world and the trail of the dead, and on the other the entire land of souls. The wall at the end of the trail is an effectual barrier; so that approaching souls cannot see the spirit-land, and the shades cannot see those who approach. No one can scale the wall, or get out or in, without the Chief seeing him, for he is always on watch at the entrance. The Chief calls out the names of approaching souls, and the shades rush to the entrance to meet them. Along the trail are stationed two or three old men, whose duty it is to turn back towards the earth those who pass along the trail, but whose time to die has not come. The old man nearest the earth lives in a sweat-house, and spends most of his time in it. Very few souls whose time has not come to enter the spirit-land ever reach the Chief. Occasionally, however, one manages to evade the watchers on the trail, and passes unobserved. Then the Chief, knowing that its time has not come to leave earth, turns it around at the entrance, and it travels back to its body. He may give it a message or a song to take back to earth. Sometimes, but rarely, the Chief allows such souls to enter the spirit-land, and to catch a glimpse of the country and of their friends. Of course, the latter desire them to stay, and offer them food. If the visiting soul eats with the shades, or dances with them, it cannot return to earth. It becomes as one of them, and the Chief cannot make it return. The weather in the spirit-land is like fall with us, — neither very hot nor very cold. It is like Indian summer. All kinds of things grow there, as on earth. It is a pleasant country, with plenty of everything that man needs. There is no bad food, no bad water, no hard work, and people never feel tired. Everything is of the best. The people spend most of their time playing games, singing, and dancing circle-dances.<sup>1</sup> They also spend much time making clothes for their relatives who are to arrive from earth. Some say that the souls leave their earthly belongings near the end of the trail, and enter the spirit-land naked. Others believe they change their clothes after they enter. The shades, when dancing, paint their faces red or white and scratch stripes in the paint, or paint with alternate red and white stripes. The soul of a person who while on earth had not supplicated the Chief, or who had not danced the circle-dances, would either be lost or would always be naked in the spirit-world. If he had danced only a little, he would be partly clothed. If he had danced regularly, his dead relatives would make much clothing for him, and he would be well clad. It is not known whether young people grow old, or old people grow young, in the spirit-land; but if any look old, they feel just the same as if they were young, and there is no sickness or death there. Some people believe that there is no change there of any kind, and that the shades retain exactly the same appearance as when they died. There are very few children in the

---

<sup>1</sup> See p. 283.

spirit-land, for they are reborn on earth. Some say all those who are not adults when they die are reborn.

The Lillooet say that formerly they knew of no Supreme Being, or Great Chief, excepting the person called by them "the Chief," or "Chief of the Dead," who stood at the gate of the spirit-land and admitted or turned back souls. Long ago they were not sure if the dead would return. Most people thought the dead would never return, for all souls went to join the shades; and as they went to live in a better country, and under better conditions than in this world, they had no need to return, and it was not likely that they would. In the message formerly sent by the Chief of the Dead to this world, it was never stated that the dead would return. Some people, however, believed that some day the Chief of the Dead would bring back all the souls to this world. He would search for all the bones, or the dust of the bodies, jump over them, and thus resuscitate them. Each soul would then re-occupy its own body, and become again as when it had lived in this world. Then the people would live again on earth as they had done long ago, before death was introduced into this world by the Raven. The bones or graves of smokers would be found by the Chief much sooner than those of people who did not smoke, as he would be guided to them by smell and sight, for tobacco-smoke never vanishes from his senses: he smells it and sees it rise, even after it passes away from human smell or sight. Some seem to think that tobacco-smoke leaves a kind of ghost or breath, which stays with the body or where the body is buried, and which can readily be seen by the Chief of the Dead. Owing to this belief, many Lillooet blew tobacco-smoke over the body or into their hands, and then rubbed it over the body. They also blew smoke through the nostrils, and inhaled it; and they took the juice from the bowls and stems of their pipes and smeared the nostrils with it.

Even at the present day, some of the old people of the Upper Lillooet have very vague and confused ideas of God. They confound the attributes and actions of God, the Chief of the Dead, and the Old Man or Transformer of mythology.

Nowadays most of the Lillooet seem to believe that the souls of the dead still go to the old spirit-land, which they believe is really the purgatory of the whites. Good souls will eventually leave there and go to the upper heaven of the whites, where God stays. God is expected some day to destroy the purgatory, or the Indian land of souls, and will also make the earth burst, thus destroying all the bad people, both living and dead. Henceforth all the good will live together with God as their only Chief.

At the present day all the Lillooet are nominally Roman Catholics, and, owing to the influence of the priests, shamans do not now practise among them. Occasionally, however, some of the old men who were shamans practise their art secretly, when called upon. The Lillooet say that the Thompson

River people, and part of the Chilcotin and Okanagon, are still bad, and practise shamanism. Nowadays shamans from various tribes, who desire to continue practising their profession, settle among the Thompson Indians, where they are at liberty to do as they please.

PRAYERS AND OBSERVANCES. — It seems the Lillooet did not make offerings to peaks, like the Thompson people. When hunters arrived at a place in the high mountains where they intended to hunt, they addressed the mountain-peaks collectively, as follows: "We will dig roots and hunt. May it not rain or be bad weather! We ask this of you, O Peaks!" Sometimes they addressed the peaks by name, one after the other.

At a place called Po'p̄esamen ("little heart"), on Upper Bridge River, all the people who were going to hunt or camp near by visited the top of the peak or place, and addressed it, saying, "O Chief! don't rain or fog. Give us easy root-digging and successful hunting. Take all smell from us, so that the game may not scent us!" Then all the men, women, and children struck their legs with fir-branches, which they had brought for the purpose, and afterwards piled them up.

Mythological beings were sometimes prayed to, as, for instance, in the story of Zenūxha', which will be published in a collection of Lillooet traditions, where the people prayed, "O Zenūxha'! know that we come to dig roots. May no lizards harm us or follow us!" Prayers to the Earth and the Winds were also offered. When small-pox appeared among the Lillooet, they prayed to it, addressing it as "Chief," and asking it to leave. When potatoes were first obtained by the tribe, they addressed them as "Chief," and danced to them four times before eating them.

Customs intended to propitiate animals were numerous. When a bear of any variety was killed, the hunters sang the bear-song, a mourning-song with an air somewhat different from the Thompson bear-songs. It is said that when an earnest and good singer chanted this song, using effective words, and speaking, as it were, from his heart, his listeners were so moved that they wept, and the tears rolled down their cheeks. They prayed to the bear as they sang. The song was about as follows: "You died first, greatest of animals. We respect you, and will treat you accordingly. No woman shall eat your flesh; no dogs shall insult you. May the lesser animals all follow you, and die by our traps, snares, and arrows! May we now kill much game, and may the goods of those we gamble with follow us, and come into our possession! May the goods of those we play lehal with become completely ours, even as an animal slain by us!" The hunters painted both sides of their faces black, and, after butchering the bear, raised its head on the top of a pole, or hung it to the branch of a tree. Some hunters threw it into water. Thus the bears would be pleased, and would neither seek revenge nor give bad luck to the hunters. When a hunting-party was unlucky, they

did not sweat-bathe, like the Thompson Indians, but staid in camp for a day, washing themselves, drinking medicine, and vomiting. While they were thus purifying themselves, they prayed to the animals to have pity on them and to give them luck. After killing an animal, the hunter always washed his gun and trap with water, using timber grass as a sponge. This was done that other animals should not take the scent of death and become afraid.

Certain parts of animals were called "mysterious," and were only eaten by old men. Others, when eating them, would become sick. Hunters cut them out, pierced them with a stick, and placed them on the branch of a tree. The parts of greatest mysterious power were the "paint" or "paint-bag" piece of the ham near the thigh; the ski'kiks, a piece of the flesh of the front leg; and the "apron," the fleshy part of the belly, extending down to between the hind-legs. The head, feet, heart, kidneys, and other portions of the inside, were mysterious in a less degree.

The Upper Lillooet had no ceremonies when the first salmon of the season were caught; but the Lower Lillooet believed that if the first salmon were not treated properly, there would be a poor run. Therefore they performed a ceremony at each fishing-station, and the clan chief supervised its observance. When the salmon were expected, or the first one was observed to ascend the river, the chief sent a boy to all the fishing-places, and to all the streams that the salmon were known to ascend, to pray at each place for a heavy run. He prayed to the salmon, and also to the streams and places. Just before the people were ready to catch the first salmon, the tops of the poles of weirs were decorated with feathers of the owl, hawk, red-winged flicker, and eagle. At fishing-places where there were no weirs, poles were stuck up, and the feathers of these birds were attached to their tops. I did not learn the explanation for this custom. Then the chief gave orders to catch the first salmon, and some men went in a canoe (if this were possible) and caught it. Before taking the salmon from the water, the people rolled it up in a bag or mat; for, if it should see the ground, no more salmon would come. Taking it ashore, they waited until it was dead, and then rolled it in the leaves or branches of a bush which has red berries. I did not secure any specimen of this bush. The salmon was then carried to the boiling-place, where it was put into a large new basket-kettle. The kettle and the stones used in boiling had never been in use before. The stones were dipped into water to clean them before they were put into the kettle. The water used for cleaning them was kept in a small new basket. The salmon was boiled whole, and when cooked was lifted out with sticks and laid on a new mat. The fins were then pulled off and the back-bone taken out. Then the fish was boiled once more until it formed a mush. Now the stones were taken out of the kettle, and the water poured into a new dish. The fish was then divided up with a new spoon, and put into two other new dishes. The people

were all assembled for this occasion. No unmarried adult woman, menstruating woman, orphan, widow, or widower was allowed to eat of the first salmon. If they did, there would be a poor run. All the other people must eat of the salmon-mush, — the males out of one dish, the females out of another. The brew was drunk. It seems that the Lillooet River band had some further ceremonies in which they passed the fish through smoke, afterwards depositing it on a stone dish or using a stone vessel for holding the fire; but I did not learn any details of this custom. Some stone dishes used in this ceremony were collected by Mr. Harlan I. Smith on Lillooet River near the head of Harrison Lake (Fig. 97). Probably the stone dish described before (p. 204), and illustrated in Fig. 68, was used for the same purpose. It is believed that if the first salmon were cut with a knife, there would be no run.<sup>1</sup>

The humpback salmon is called the chief of all the salmon. He directs all the salmon when to leave the sea. If he should not tell them to leave, there would be no run. For this reason some of the Lillooet prayed to the humpback-salmon chief, asking him to send the salmon quickly; and the first humpback-salmon caught in the season was frequently treated in the same way as the first salmon of other varieties caught earlier in the season.

The raven is believed to possess mysterious powers, and to be able to predict the future.<sup>2</sup>

The coyote, hare, mountain-goat, and beaver are said to have power over the weather, — the coyote and hare over the cold, the mountain-goat over the snow, the beaver over the rain.<sup>3</sup> If for any reason the people desired cold weather, snow, or rain, they burnt the skin of the animal having control of the desired weather, and prayed to it.

Hunters threw the bones of animals, particularly of the deer and of the beaver, into the water, so that dogs could not defile or eat them, and thus offend the animals. When the bones of animals were committed to the water, the hunter generally prayed to the animal, saying, "See! I treat you respect-

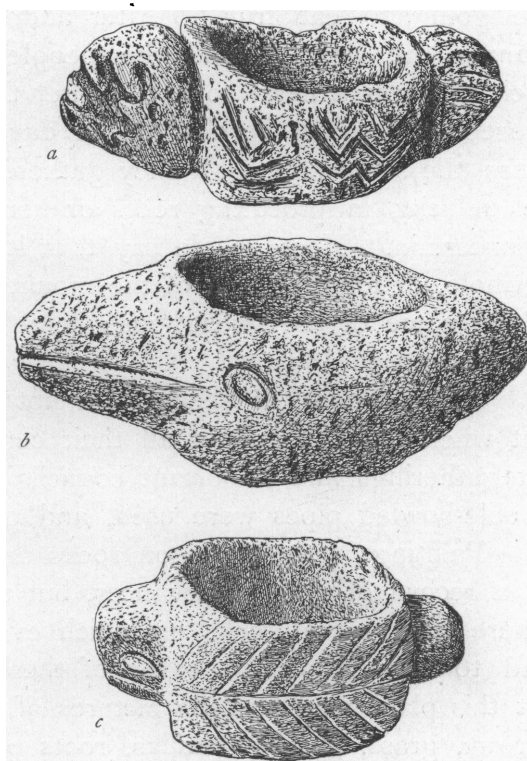


Fig. 97 *a* ( $\tau\bar{1}\bar{6}\bar{3}\bar{e}$ ), *b* ( $\tau\bar{1}\bar{6}\bar{3}\bar{e}$ ), *c* ( $\tau\bar{1}\bar{6}\bar{3}\bar{e}$ ). Stone Dishes used in smoking the First Salmon of the Season. Collected by Harlan I. Smith.

<sup>1</sup> See Note 10 at end of this part.

<sup>2</sup> See below, pp. 283, 290.

<sup>3</sup> See below, p. 290.

fully. Nothing shall defile you. Have pity on me, so I may kill more of you! May I be successful in hunting and trapping!"

The first fruits of the season were also treated with some ceremony. The clan chiefs watched the berries ripening; and when half the crop was ripe, they called all the people, and told them the time had arrived to pick. Then all the men, women, and children painted their faces and other exposed parts of their bodies red. When they were all seated, the chief took a birch-bark tray containing some of the various kinds of ripe berries. Walking forward, he held the tray up towards the highest mountain in sight, saying, "Qai'lus, we tell you we are going to eat fruit. Mountains, we tell you we are going to eat fruit." After addressing each of the mountain-tops in this manner, he went around the people, following the sun's course, and gave each of them a berry to eat. After this the people dispersed, and the women proceeded to pick berries. That day they gathered not more than could be eaten the same night. If they gathered more than this, they would afterwards be unlucky in procuring roots or berries. The meaning of the term Qai'lus is uncertain. Most people say that it is the personal name for mountains as a whole, or for the spirit of the mountains, perhaps in the same way as swalu's is the name of the sweat-house deity or of the spirit of sweat-bathing among the Thompson Indians.<sup>1</sup>

The Lillooet, it seems, did not smoke to the sun or the four quarters, but when dancing and in all their ceremonials they followed the sun's course. At gatherings and important councils where the smokers sat in a circle, large double-bowled pipes were used, and passed around following the sun's course.

Paintings were made on rocks and on trees by adolescent boys and girls as a record of their observances, but also by men as a record of their dreams. There are several rocks on which every person passing by for the first time had to paint a picture. One of these is a rock called Sō'ēza, near Lillooet. At this place may be seen pictures of dentalia, feathers, leggings, root-diggers, arrows, grass, gambling-sticks, roots of different kinds, baskets, canoes, lakes, creeks, salmon, men, bears, goats, marmots, eagles, etc. There are other rocks like this not far from Lillooet. I have copied a number of figures from a cliff near the foot of Seaton Lake (Plate IX). There were many other paintings on the cliff, but they were too indistinct to be copied. The explanations were given to me by the Indians. These paintings were executed in red, white, and black paint. In some places persons passing by for the first time would paint or carve figures on trees instead of rocks (Fig. 98). When the tree was to be painted, the bark was removed.

The sweat-bath was used for purposes of purification. The sweat-house has already been described.<sup>2</sup> Some men did not sweat-bathe with other people, but, in accordance with instructions from their guardian spirits, sweated in

<sup>1</sup> See Publications of the Jesup N. P. Expedition, Vol. I, p. 345.

<sup>2</sup> See p. 215.





## EXPLANATION OF PLATE IX.

### ROCK-PAINTINGS.

Figs.

1. — A man.
2. — Probably an otter.
3. — Perhaps a bear's foot.
4. — An animal, species uncertain.
5. — A pelican.
6. — A hand.
7. — Uncertain, possibly the sun.
8. — An animal of some kind.
9. — A fish.
10. — Perhaps a lodge.
11. — Perhaps a beaver.
12. — Probably fir-branches.
13. — A goat.
14. — Probably a dog.
15. — The sun and rainbow.
16. — A horse.
- 17, 18. — Probably goats.
19. — A bird.
20. — Bow and arrow.
21. — A man with apron and feather head-dress.
22. — Perhaps a dog or a lizard.
23. — Perhaps cross-trails.
24. — Probably a bear issuing from or connected with something.
25. — A salmon.
26. — A fir-branch.
27. — An eagle.
28. — Big-horn sheep, showing horns, heart, and ribs.
29. — An animal, showing heart and ribs.
30. — Perhaps basket-work.

Figs.

31. — Grisly bear, or grisly foot or track.
- 32, 33. — Black bear's tracks or feet.
34. — Probably the sun.
35. — Probably grisly bear in den surrounded by forest or timber.
36. — Perhaps a spider.
37. — Perhaps the sun.
38. — An animal, showing backbone and ribs.
39. — A bear.
40. — The ring may mean the earth, or more probably a mountain-top. The figure to the left is a goat; the central figure is the sun.
41. — Probably cross-trails.
42. — Canoe with people.
43. — Grisly bear and large cub.
44. — Probably a bear.
45. — Perhaps an animal in its den.
46. — Big-horn sheep standing on a ledge near top of a mountain.
47. — A pelican.
48. — A goat.
- 49, 50. — Eagles.
51. — The rounding lines may mean the earth or a mountain on which a hunter is travelling after a deer. It was noon when the deer passed the top. This is shown by the picture of the sun and perpendicular line.
52. — A hunter with two dogs.



ROCK-PAINTINGS.

The Lilloet Indians.



houses of their own. On the whole, the Lillooet did not sweat-bathe as much as the Thompson Indians and the Shuswap.

The following suggests that fire was considered mysterious. When people had difficulty in making fire, they sent to the neighboring house for a light; but before the messenger was allowed to light his slow-match or torch, or was given match-wood, as the case might be, he had to blacken his nose with charcoal or soot. This custom is mentioned in mythology, and the people claim that it was maintained because the ancients did so.

GUARDIAN SPIRITS. — The same classes of beings and objects that were used as guardian spirits by the Thompson Indians<sup>1</sup> were also used by the Lillooet. The raven was used by them quite frequently. Persons who had him as their guardian had prophetic gifts, especially they could foretell death and the weather. Some of the Lower Lillooet had the seal as a guardian spirit. The strongest guardian spirits for warriors were the knife, gun, ball, arrow, thunder, sun, red-winged flicker, and hawks of three kinds. For hunters the most powerful were the wolf, lynx, wolverene, grisly bear, deer, beaver. The most potent for shamans were the dead, raven, golden eagle, mink, owl. Some men had the thunder-bolt or thunder arrow-head as their guardian. Men who had the spirit of the sweat-house as their guardian spirit made their sweat-houses of from two to four wands, and with a door of interwoven fir-brush. They covered the house with elk-skin, and used four large stones for heating-purposes. Those men who had the La'pilst snake as their manitou always wore its tail, or the entire skin stuffed or blown out, attached to some part of their person. My inquiries did not elicit any very satisfactory information in regard to parts of animals serving as guardian spirits. One shaman told me that a hair, a bone, or a feather was sometimes the same as some men's guardian spirits, talking to them and advising them in dreams. It seems, therefore, that the idea was current among the Lillooet probably as much as among the Thompson Indians.

The clan totems were to a certain extent considered as guardian spirits of the clan. Some people claim that animals represented by clan masks were the guardian spirits of the ancestor of the clan, and that such animals (or "mysteries") continue to be the guardians and advisers of his descendants. Clans were supposed to take after the qualities of their totem.

FESTIVALS. — The Lillooet celebrated ghost or religious circle-dances in exactly the same way as the Thompson tribe.<sup>2</sup> These dances are said to have



Fig. 98. Carving in Bark of a Tree.

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 354, also Note 11 at end of this part.

<sup>2</sup> Ibid., p. 350.

originated a long time ago with the Chief of the Dead, who sent word, by souls returning from the spirit-land, that the people on earth should dance like the souls in the spirit-land, and that they should paint their faces with alternate stripes of red and white, as the souls do. Therefore all the people, when they danced these dances, painted in this manner.<sup>1</sup> On dancing-days four dances were performed, as was customary among the Thompson Indians. In the early morning of these days the people fasted and washed themselves. Some of the men also purified themselves in the sweat-house. At noon they had a feast, and prayed to the Chief of the Dead to preserve them from evil and from mysterious influences while engaged in hunting or gathering their food-supply, also to preserve them from harm by ghosts and from being bewitched. When dancing, they supplicated the Chief<sup>2</sup> for long life and healthy bodies. At night the men had a smoking-ceremonial. Occasionally one of the dances was set aside as a sort of marriage-dance, in which the young men could choose wives by touching them.<sup>3</sup> A long time ago these dances were performed at irregular intervals; as, for instance, when a person had a revelation from the spirit-land, or when some one revived from a trance, or when a soul was sent back from the spirit-land with a message. Then the person who had the vision, or who had received the message, called the people together, they danced, and he related his vision to them. Sometimes he would travel around through a considerable part of the country, assembling the people, who danced, and heard what he had to tell. Thus, in an event of this kind, the people throughout a whole district would commence to dance, sometimes at first for a number of days consecutively, then at longer intervals, until after a few months they only danced occasionally, and at last in some places would stop altogether, until some other person had a vision, or until there was a new message sent to earth.

In some places, however, the people danced quite regularly, and seldom let a month go by without dancing at least one day. In other places the people danced most frequently in the winter-time, and especially about the time of the winter solstice. It is hard to say whether this had any connection with the return of the sun, or whether it was simply because the people met more readily and had less to do at that time than in summer. Among the Shuswap and Thompson Indians these dances were celebrated particularly at their summer gathering-places, where they assembled about the time of the summer solstice. Persons who had visions of the spirit-land or carried messages

---

<sup>1</sup> This is possibly also the explanation of the facial paintings of the Thompson Indians. See also Note 12 at end of this part.

<sup>2</sup> The Chief of the Dead is meant. It seems likely that it was to him the Thompson Indians prayed. Whether he is the same as the "Old Man" who travelled on earth, is not quite certain; but the Thompson Indians say that the Old Man of their mythology is expected to bring back the dead. Therefore it seems possible that he may also be the Chief of the Dead who is prayed to at the dances. The Indians are somewhat vague and uncertain on these points.

<sup>3</sup> See p. 268.

from the Chief of the Dead were considered greater than shamans. They were supposed to have the power of falling into trances at will, and of sending their souls to the spirit-land, and of communing with the Chief and the shades. They also had the gift of prophecy; and if they could be induced to treat a sick person, they could always cure him. They were believed to have great influence with the dead, and to be possessed of great knowledge. They joined the chiefs of the dances in their instructions to the people, and told them how to live and to act. Some of them afterwards became regular shamans or chiefs of the dances. These prophets were of both sexes. The messages received from the spirit-chief were generally accompanied by a song, which was first sung by the prophet and learned by the people. A number of new songs were thus introduced and spread over considerable portions of the country. The Chief of the Dead desired the people of earth to sing the songs sung by the shades, and also to pray that they should not meet with harm. He desired the people to be good, and not to hurt the feelings of people and animals. They should be respectful, and never should boast.

The Lillooet give several reasons for holding these ceremonials. They say that they were told by the Chief of the Dead to hold them; that they would live longer and meet with less harm; that they would be preserved from the evil influences of the dead and from witchcraft; that they would have a greater abundance of food, and would be luckier in hunting and in other undertakings; that they would become more acceptable to the Chief and to the dead; that their dead relatives would sew and make clothes for them, so that they would not be naked in the next world; and that their souls might have less trouble to reach the spirit-land.

The chief once sent a message to earth, saying that people should smoke, as the smoke of tobacco was acceptable to him; that when people smoked together, it was a sign of peace, which pleased him; that he liked to see people wise, good, peaceful, happy, liberal, friendly, modest. Therefore the Lillooet considered these the greatest virtues.

About the year 1830 the Lillooet commenced to use the term "Chief Above"<sup>1</sup> when they addressed the deity, and also commenced to dance one day a week, which they held as a Sunday. A few years afterwards they began to pray over their food, using the name of the Chief Above. Not long afterwards they commenced to cross themselves when dancing and before eating and drinking. Eventually, about the year 1850, they began to use the term "Father, Son, and Good Spirit" when they prayed at the dances. These terms were introduced, it is said, at the instigation of officials of the Hudson Bay Company. About the year 1860, shortly after the arrival of the white miners and priests, these dances began to fall into disuse.

Other ceremonials related to the personal guardian spirits. A "guardian-

---

<sup>1</sup> This is the Indian term for "God," as taught by the priests.

spirit dance" was performed frequently by all the young men, at the instigation of their elders. The young men assembled, and seated themselves in rows or circles. Each, in his turn, rose and sang his song before all the people. They often danced also, and imitated their manitou by motion, gesture, and cry. This was looked upon as a kind of entertainment for the whole people, and it took the bashfulness out of the lads. It also showed the people which lads had been most successful in training, and which had the greatest manitous. Occasionally all the men performed a similar dance, which often developed into a contest, each man dancing in turn, and trying to outdo the others with feats of magic, etc. Some women who were "mystery," or had powerful manitous, also took part. These manitou dances were also formerly in vogue among the Shuswap and Thompson River tribes.

Those clan dances in which masks are used are also of a religious character, in so far as the masked dancer personifies either the ancestor himself or the guardian spirit of the ancestor. In some cases the masks referred to an incident in the clan myth. The masks used by the various clans have already been described.<sup>1</sup>

A member of a clan could not wear a mask representing his personal manitou. To do such a thing would be improper, and might cause sickness or death to the spectators and friends of the man; besides, shamans who perhaps had a stronger manitou would bewitch him or kill him. Also it would be like wearing a mask which had no history or legend, and he would be laughed at.

The curious winter ceremonials of the coast, which are so strongly developed among the Kwakiutl and Nootka, and exist in traces among the northern Coast Salish,<sup>2</sup> had evidently found their way to the Lillooet also.

The Lower Lillooet, especially those of Lillooet River, are said to have sometimes danced the "war" or "biting" dance of the Coast tribes, one of this group of ceremonies. I did not learn much about it, but the Indians say it was borrowed from the Lower Fraser or Squamish people. I did not find any other trace of secret societies, and such probably never existed.

THE SOUL. — Beliefs regarding the soul and ghosts were almost the same as those of the Thompson River people. All objects, animate and inanimate, have souls. Some Indians say that all living things certainly have souls, but they doubt if inanimate objects have any. The souls may leave the body before death. Ghosts are the shadows of souls. Every soul has its ghost, as every body has its shadow. All animals and people are predestined to die at a certain time. The beliefs regarding future life have been described before. The soul of a suicide goes to the land of shades, just the same as

---

<sup>1</sup> See p. 253.

<sup>2</sup> See F. Boas, Second General Report on the Indians of British Columbia (Report of the British Association for the Advancement of Science, 1890, p. 578).

any other soul. Souls of drowned people stay a long time under or in the water, but eventually get away, and travel to the land of shades, like other souls. The souls of almost all, if not all, children are reborn either by the same mother or by a relative. There is no interchange of sex. A boy is reborn as a boy, and a girl as a girl. There seems to be a vague belief with some, that adults, if they so desire, may also be reborn on earth, but this seldom happens.

SHAMANISM. — Shamans made cures and pursued souls in the same manner as among the Thompson Indians. When searching for souls, they wore conical masks of mats or skins. Some powerful shamans of the Lower Lillooet had the dead as their guardian spirits, and obtained from them their knowledge. To this end they trained by sleeping in burial-grounds at intervals extending over several years.

Shamans performed their cures by dancing and singing. When dancing, they wore strings of deer's hoofs around ankles and knees, and many used rattles made of basketry. Some shamans seldom treated sick people by dancing and singing, but lay down beside them and slept with them until the patient became well. Such shamans concentrated their thoughts on the person they wished to cure, and seemed oblivious to everything else. The death of a sick person hurt the shaman who had tried to cure him. He became sore all over his body. Then he isolated himself and sweat-bathed, washing himself with fir-branches for several days until the soreness left.

Certain shamans could make barren women bear children, or could make women have male or female children, as they desired. Shamans bewitched their enemies by shooting them with their spirit. They sharpened a feather, stick, or stone, and tied to it some hair taken from the head of the person they desired to bewitch. They also tied to it some hair or feathers belonging to the animal that was their guardian spirit. Then they shot the object into their victim. Like an elf-arrow, it left no mark. This was done simply by a concentration of will on the part of the shaman, or by the magic common to all shamans, which gave them power to shoot their guardian spirits into any person weak in mystery. The person shot became sick at once, and died, unless the shamans called in to treat him discovered the reason of his sickness.

If it was discovered that the patient had been shot by a shaman's guardian spirit, the shaman who treated him proceeded to remove the magic object by sucking and probing, while the people held the patient. After securing it, he pulled it out with both hands. Sometimes he showed it to the people, but as a rule it was invisible except to shamans. For this reason it could generally be pulled out of the patient without leaving a mark or requiring any cutting or bleeding. Holding the magic object inside his closed hands, he placed it in a bucket of urine to kill it, and then placed it in clean water. If it were visible, he opened his hands next and showed it to the people. Sometimes



he told the name of its owner. At other times he asked the people what he should do with it, and if he should kill its owner. If they wished him to be killed, the shaman threw it into the fire; and the owner, wherever he was, died at once. If he struck it with a club, its owner received a broken leg, arm, or rib.

Shamans were sometimes killed for bewitching or causing the death of people. Shamans would bewitch parties of hunters so that they could neither shoot nor snare game. The shaman summoned a ghost to accompany the hunters, or to stand near their snares, and to frighten away the game. If there were a shaman in the hunting-party, he sang a song, to which all the others beat time. This drove away the ghosts and gave the hunters success. If there were no shaman in the party, one of the hunters who was powerful in "mystery," or who had a strong protector and great power over certain animals, sang a magic lay at night in the hunting-lodge. Soon the people would hear the noise of animals passing, or their cries at the back of the lodge. Then the singer would say, "Lo! the souls of deer and of other animals are going past. These are the ones that will be caught in our snares and shot by us to-morrow." Then the people lighted torches, and, going outside, counted the tracks of the different animals, and thus knew what success they would have on the morrow.

When a theft had been committed, the people were convened by the chief, who asked a shaman to discover the thief. The shaman took each person's soul in his hands one after another, sending them back again after examining them. At last he would say, "I have the soul of the thief." Then the people would cry, "Who is it?" and the shaman would answer, "You will hear him cry or see him fall down presently." Then the shaman would hold his hands with the person's soul in them close to the fire; and when it became hot, the owner of the soul would cry out or fall down, thus making himself known. Then the shaman returned the soul, and the thief had to restore the stolen article or its value.

People avoided letting their shadows fall on shamans, and *vice versa*. If a shaman's shadow fell on a person, he passed his hand through it; and if any one's shadow fell on him, he did the same. This was equivalent to shoving the shadow back, and thus cancelled all consequences.

The powers of shamans are further illustrated by some tales of their feats. — It is said that one shaman could make feathers talk. — Another one had water as his principal manitou. He would rub the soles of his feet with grass, and then would walk over the surface of lakes or rivers. If he travelled a long distance over the water, his legs would sink up to his knees. He died about 1853. — Once upon a time a shaman had eaten too much, and, feeling sick, said, "There must be something bad in my stomach." Taking four lads who had never known woman, he had them build a large fire for him in the mountains. Placing a bucket full of water alongside, and using a

log for a pillow, he lay down by the side of the fire. He cut himself open with his knife, and took out his stomach and some of his entrails. After washing them clean, he put them back again and asked the lads to examine him. They could see no marks left by the knife. — Once a shaman was accused of causing people to die, and the relatives of his supposed victims were going to kill him. He asked them to let him prove his innocence before the people. When all had assembled, he took his flint-lock musket, and, loading it with a bullet, asked to be shot with it, saying that he would die if guilty, but that he would remain unhurt if innocent. A man took the gun, and, fearing fraud, reloaded it himself. Then the shaman held up his hands, and, standing erect, asked him to shoot at his stomach, his only vulnerable part. The man, however, fired at his head. The shaman caught the bullet from his forehead and showed it to the people. Addressing his would-be executioner, he said, "I told you I could not be shot there. My head is stone. Shoot at my stomach, which is ice." The man reloaded the gun and fired at the shaman's stomach. The shaman pulled the bullet out from underneath the skin and showed it to the people. It was flattened as if it had struck against something solid. — Another shaman, while canoeing on Green Lake, heard a report in the sky, and, looking up, saw something fall. He went to the place and picked up a white substance, which he kept in his medicine-bag, and which acted as his protector. Afterwards he became exceedingly fortunate in all his cures, in hunting, and in all other undertakings.

Napoleon of Skookum Chuck was probably the last Lillooet who obtained messages from the spirit-land. He was also a great shaman, and had the thunder as his guardian spirit. It was believed that he could make thunder come and fire appear whenever he wished. He could also cause heavy runs of salmon, revive dead salmon, and make halves of salmon grow together. — A shaman who had the thunder for his protector could generally swallow fire, and had power over it. One shaman put eight flaming sticks four times into his mouth, one after another.

It is claimed that the Squamish shamans were endowed with even greater magic than those of the Lillooet. One shaman of that tribe could foretell, by the help of a large stone about half a metre square, whether his patient would die or not. He heated the stone in the fire until it was red-hot. Then, taking a large feather, he pierced the centre of the stone with the quill, lifted the stone up by it, and carried it four times around the fire in the direction of the sun's course. Then he put it down, pulled the feather out, and said the patient would live. If the stone fell from the feather while being carried around, the patient would die a lingering death. If the feather would not pierce the stone, he would die soon. Some Squamish shamans had many guardian animals, the entire skins of which they kept in a large box. Occasionally they held a dance and showed them. Opening the lid of the box, the

shaman started a large fire and commenced to dance. Then the skins of the animals became alive, and ran over the floor of the house and over the shaman's body, while the skins of the birds flew around inside the house.

CURRENT BELIEFS. — The following were signs of impending death. — The raven was considered to be a bird of great mystery and evil omen, for he predicted the death of people in a surer way even than the owl. — For an owl to hoot night after night near a house or camp foretold the death of an inmate of the house or some relative of an inmate. — To see a *la'pilst* snake foretold the death of a friend, and to see a dead short-tailed mouse on a trail meant the same thing. When a person saw one of these snakes or mice, he took a long stick, one end sharpened to a point, and stuck it through the animal's body. Then, throwing it over his left shoulder, he said, "You foretell. Let some other one die." By doing this it was believed that some other person would die instead of the friend or person foretold to die. — The same belief regarding the black lizard eating the intestines of live people is current among the Lillooet as among the Thompson people.<sup>1</sup>

Because the masks used in clan festivals represented the ancestors of the clan, they were believed to have some connection with the ancients and the dead. Owing to this belief, masks were always painted partly white, which was the color of the dead or of the ghosts. After being once used, they were hung up in a tree or thrown away, and similar new ones made to replace them. For this reason, also, the wearer of a mask was liberally paid, because the association with the dead — that is, the wearing of the mask — would make him die sooner than he otherwise would, some say within a year.

Changes in the weather were predicted from certain cries and actions of the raven. Only shamans who had the bird as their manitou could understand these signs properly. — Some people can foretell weather by the cries and actions of the chickadee. — To burn the skin or hair of the coyote or the hare will cause cold weather. — To burn the wool or skin of the mountain-goat causes snow. — To burn the fur or skin of the beaver causes rain.

When people did not want cold, snowy, or rainy weather, they were very particular that no part of the skins of these animals should come near the fire. Sometimes, if the weather were cold and people desired a change, they got a widow, widower, orphan, or pubescent girl to blow a mouthful of water towards the south. Some did this four times, each time addressing the south quarter, the south wind, or the earth, asking that it might become warm. If in winter-time the ground was too soft and muddy, and the people desired frost, they got a pubescent girl to walk around constantly, and very soon, or within one or two days at farthest, the weather would become cold.

During very hot weather the people often whistled at the sun, believing

<sup>1</sup> Publications of the Jesup N. P. Expedition, Vol. I, p. 348. C. Hill-Tout, Report on the Ethnology of the Stlatlumh of British Columbia (Journ. Anthropol. Inst. XXXV, p. 156).

this would cause him to set earlier, or that a breeze would spring up. — To throw a stone into the water of a lake will cause wind. — To burn the wood of a tree which had been struck by lightning would cause mild weather or rain. — The first appearance of the salmon each year was also supposed to bring rain. — People never carried wood struck by lightning on their backs, shoulders, or sides. These parts of the body would become paralyzed or would swell. If it were a large piece of wood, it was dragged along the ground with a rope; and if a very small piece, it was carried in the hands, and not allowed to touch any other part of the body. Once a man laughed at the idea of lightning-wood being "mystery," and, taking a long splinter of it, he pushed it along his face from the point of his nose to the back of his head. Soon afterwards his head and face swelled, and eventually burst, leaving a large sore. When it healed, and the man became well again, a mark or scar was left in the shape of a white stripe the width of a finger, which extended over his nose, brow, and head, down to the back of his neck.

The rainbow is a sign of the end of rain. — A finger pointed at the rainbow becomes sore or rotten. Some Indians believed they could safely point their little finger at it, but not their index-finger. — By a certain part of the beaver's insides, people are able to divine what kind of game will be killed next, and how many heads. This part of the beaver is always thrown into the water with its bones, so that dogs cannot defile or eat them.

The right side of a person is considered the lucky or best side. It is called the "good" and the "alive" side. The left side is the reverse. — If the heart pains or beats violently, the person knows that he will receive a visit of importance or hear important news. — If young people go to sleep too early (viz., at dusk) or sleep too late (viz., until daybreak), they will have many lice on their heads.

Fire-wood upon which a dog had urinated was never burned; and if a dog got into the habit of urinating where a woman had just urinated, it was killed. It was believed that a dog would in this way become imbued with sexual desire for women.

Charms to obtain wealth and love were frequently used. They were similar in character to those of the Thompson people, and consisted of certain plants.

The following signification seems to pertain to colors: *Red*, good, good luck, success, good-will, love, friendship, fire, bright, life; *black*, bad, bad luck, evil-disposed, hate, no fire (or black fire), death; *white*, spirit-land, dead, corpse, ghost, skeleton, bones; *yellow* seems to mean nearly the same as red.

Four is the most common number occurring in myths and ceremonies, but three also is fairly common. Its exclusive occurrence in some myths may possibly point to their recent introduction. In the stories of the Lower Thompson that bear the greatest analogy to those of the coast, three is the common number.

## NOTES.

While Mr. Teit's paper on the Lillooet Indians was in press, a report on the ethnology of the Stlatumh of British Columbia, by Charles Hill-Tout, appeared in the "Journal of the Anthropological Institute of Great Britain and Ireland," Vol. XXXV, 1905, pp. 126-218. Stlatumh is Mr. Hill-Tout's spelling for the name by which the Upper Lillooet are called by the Thompson and Shuswap Indians (see p. 195 of this volume). His description is based largely upon information obtained from the Lower Lillooet, and in this respect supplements in certain lines Mr. Teit's information, which seems to be the fullest on the Upper Lillooet. New facts and corrections found in Mr. Hill-Tout's paper are given in the following notes, in which, also, corrections of statements made by Mr. Hill-Tout are included. The information for these was furnished by Mr. Teit.

Since Captain Paul, the informant of Mr. Hill-Tout, was of mixed descent, belonging partly to the Fraser River Delta, partly to the Lillooet, it seems probable that much of the information that he gave was characteristic of the mixed families of Douglas. This would be similar to the conditions prevailing among the Lower Thompson Indians, and described by Mr. Teit (Publications of the Jesup N. P. Expedition, Vol. I, p. 389). For this reason Douglas is as little a favorable place to obtain full information among the Lillooet as the villages at the foot of Harrison Lake are a favorable place for collecting information of the typical tribes of Fraser River Delta. Among the Lillooet there is a considerable amount of mixture with the Delta tribes at Douglas. Before the small-pox epidemic in the early part of the '60's of the last century, after which many families of Lillooet River moved down to Douglas, this mixture was even more extended than now. The Pemberton people are mixed with the Squamish and Sechelt. A number of Lillooet families are also settled among these tribes, and continue to speak Lillooet. The inhabitants of the villages on the Fraser River south of Cayuse Creek are mixed with Thompson Indians, and both languages are spoken by them, so that it is practically arbitrary with which tribe they are counted. The people of Fountain on Fraser River are said to have been originally Shuswap, but have become more and more amalgamated with the Lillooet. The Indians themselves claim that the weaving of coiled basketry was introduced in the Delta of Fraser River by the Lillooet, while the Lillooet learned the making of fine-mesh snowshoes from the Chilcotin (see p. 231 of this volume).

NOTE 1 (p. 196). — Mr. Hill-Tout (pp. 128 et seq) enumerates a number of villages below Xa'xtsa which belong to the Coast Salish tribes, but which he includes in his list because, as he claims, about the middle of the past century the Lillooet temporarily occupied the Harrison Lake region. This group of Mr. Hill-Tout's list includes also Nos. 1, 2, and 4 of Mr. Teit's list.

In his remarks on Mr. Hill-Tout's published list, Mr. Teit informs me that the list of villages which he gives are those inhabited in 1903; that he passed four times over the country between Douglas and Pemberton, — twice on horseback, once on foot, and once by canoe; and that he has seen every one of the villages, the names of which were supplied by Chief James of Pemberton. As a list of places formerly occupied by Indians, Mr. Hill-Tout's list is incomplete, because the total number of occupied places has been very great, the conditions being evidently the same as those prevailing in the area inhabited by the Thompson Indians. According to information obtained by Mr. Teit, the site of Douglas (Xa'xtsa) was uninhabited until 1858, when Lala'xsen was a large village. When the white miners invaded the country, this village was gradually deserted, and Douglas took its place. Sxo'meliks was claimed by his informants to have always been a Lillooet village.

Among the names of villages, Hill-Tout's "Liluetō'l" is certainly not correct. There is a place called Liluet near the village, but it is uninhabited at present. The place is near the bridge, and opposite the Pemberton village. It is also used as a name for this locality as a whole. Liluetō'l is the name of a band, not of a place. Names composed with Liluet ("wild onion") occur in various parts of the region inhabited by the Salish of the interior; for instance: Pe'kolē'lua ("onion mountain"); Li'luesten ("place of onions").

Xaiḷō'laux is the name of a people rather than that of a place. Following are lists, in parallel columns, of the villages enumerated by Mr. Teit and by Mr. Hill-Tout. I have changed the spelling of Mr. Hill-Tout's list so as to conform to the mode of spelling adopted in this volume. Hill-Tout's q = Teit's x; h = x; Q = x.

*Teit.*

1. Xa'xtsa.
2. Lala'xxen ("fishing-platform").
3. Smē'mits ("little deer").
4. Sxō'mēliks.
5. Ska'tin.
6. Sēxtci'n ("serrated shore").
7. Sama'qum.
8. Kwexalatēn.

1. Nk'impc (?)
2. Xazi'lkwa ("eddy").
3. La'qēmite.
4. Sla'lēk.
5. Sūlpa'ultin.
1. Nkua'tkwa.
2. Nka'iot ("top of height").
3. Sla-u's.
4. Tcalā'ī ("lake").
5. Xēsē'ltēn.
6. Skēmqa'in ("top" or "source").

*Hill-Tout.*

1. Lūxskā'la ("place of many berries").
2. Hētcī'psum ("narrow neck").
3. Sēā'tctē.
4. Mil'k'exyin ("standing strong;" cf. smalēk, "elk-skin shirt;" -x'in, "foot").
5. Cā'i ("doctor point").
6. S'kutzā's ("butting").
7. Xāaxtca ("little lake").
8. Tēkwā'lōc.
9. Lēlā'xin ("fishing-stage").
10. Cxō'mluks ("falling on the nose").
11. Skā'xictēn ("shallow water").
12. Skaitēn ("waterfall").
13. Cuxtcī'n ("narrow strait;" cf. cu'xatc, "beach").
14. Sāmā'kwām.
15. 'nqēluk ("head of river").
16. E'nmetcūc.
17. Poqpā'qol ("place of many storehouses").
18. Zāx'uks ("long point or nose").
19. Xaiḷō'laux.
20. Encu'q ("split").
21. Zāzi'lkwa ("eddying water").
22. Lilūētō'l ("real Lilūet").
23. Xulpau'lten ("portage").
24. Nuqā'tkwa.
25. N'kai'tēm ("head or source of creek").
26. S'lēō'c ("head of the lake").
27. Tcalā'l ("lake").
28. Hōsu'lken ("white-haired mountain-goats").
29. Skumkā'in ("head of the river").
30. Nxoī'ctēn.

Following is a list of place names collected by Mr. Teit: —

S'a'tsta . . . . .	Harrison Lake.
Xa'xtsa . . . . .	Little Harrison Lake (and Douglas).
Sē'stsxem . . . . .	Lillooet Lake.
Nmesu's ("narrow" or "cramped") . . . . .	Little Lillooet Lake.
Tseka'lenał . . . . .	White Lake.
Sma'xen . . . . .	Anderson Lake.
Nzau't . . . . .	Seaton Lake.
Nlē'xelēx . . . . .	Anderson and Seaton Lakes together.
Nuxkwexa'tkwa } (probably means "black water")	Blackwater Lake and River.
Nukwexa'tkua }	

Sukatsa'z . . . . .	Mouth of Lower Lillooet River (probably an old village site).
Nkala'tkoem . . . . .	Lower Lillooet River.
Yoxala' . . . . .	Pole or Mosquito River.
Wú'qoqs . . . . .	Anderson Creek or White Creek.
NsetLa'tkwa ("SetL water") . . . . .	Fraser River.
Li'luet (seems to mean "wild onions") . . . . .	Name of a place near the bridge and opposite Pemberton Rancherie, where formerly there was a village, a long time ago).
Ce'qāts ("split") . . . . .	High mountain with a split cliff or peak at foot of Lillooet Lake, west side.
Skwa'xet ("foot" or "little foot") . . . . .	Stone and place name near White Lake marking boundary between Lower and Upper Lillooets.

According to the Annual Report of the Department of Indian Affairs (Ottawa, 1903), the population of the Lillooet was as follows in 1902 and 1903: —

	1902.	1903.
Douglas, Skookum Chuck, Samahquam, and Pemberton Meadow bands . . . . .	509	506
Anderson Lake band (at head of Anderson Lake) . . . . .	66	67
Seton Lake or Necaet band No. 6 (foot of Anderson Lake) . . . . .	52	53
Seton Lake or Mission band No. 1 (west side of Seton Lake) . . . . .	72	72
Seton Lake or Enias band No. 2 (6 miles from outlet of lake) . . . . .		1
Seton Lake or Slosh band No. 5 (head of lake) . . . . .	34	35
Cayoosh Creek band No. 1 (mouth of Cayoosh Creek) . . . . .	34	34
Cayoosh Creek band No. 2 (4 miles from latter) . . . . .	15	15
Lillooet No. 1 band (at Lillooet, etc.) . . . . .	68	62
Lillooet No. 2 band (on west bank of Fraser River, 12 miles below Lillooet) . . . . .		7
Bridge River band . . . . .	108	109
Fountain band . . . . .	201	200

NOTE 2 (p. 213). — Mr. Hill-Tout gives a description of the house of the Lower Lillooet which is not very clear. Mr. Teit's description is based on his observation of a house that was standing in 1899, and which was said by the Indians to represent the common type of house of former times. The roof had sometimes less pitch than shown in Fig. 79, and was sometimes used to sit on. It is quite possible that the Lillooet of Lower Lillooet River had houses with flat roofs, slanting from one wall to the other, like those of the Coast Salish tribes (see Hill-Tout in *Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. XXXIV, pp. 331, 332; and F. Boas, *Sixth Report on the North-Western Tribes of Canada*, in *Report of the British Association for the Advancement of Science*, 1890, p. 564). Mr. Teit also states that it was customary to run board divisions or mattings from the wall-posts *a* to the slender posts erected at the edge of the platform and reaching up to the rafters, thus partitioning off family divisions of the platform *e*, which, however, are ordinarily open towards the middle passageway.

NOTE 3 (p. 255). — Mr. Hill-Tout (l. c., pp. 147 et seq.) states that the Lillooet, like the Thompson Indians (see Teit, *Publications of the Jesup N. P. Expedition*, Vol. I, p. 291), had nicknames and names taken from their guardian spirits. Mr. Hill-Tout also states that women never had nicknames. It would seem that men who by descent belong to both the Lillooet and the Coast tribes were known by different names in different villages (see also F. Boas, in *Ninth Report on the North-Western Tribes of Canada*, p. 455). Some of the customs relating to names found among the Lillooet of Douglas and Lower Lillooet River evidently belong to the Coast tribes, and have been introduced by intermarriage between the Lillooet and these tribes.

In regard to the description of the name system given by Mr. Hill-Tout, Mr. Teit remarks that the description is not at all characteristic of the Lillooet as a tribe. He thinks that Mr. Hill-Tout is not quite right in describing most of the personal names of the interior Salish as originating from the guardian spirits; at least, there is no clear proof that they originated in this way. Among all the Salish tribes of the interior, names are or may become hereditary, no matter what their origin

may have been. The statements made in Mr. Teit's paper, on the names of the Thompson Indians (Vol. I, pp. 290 et seq.) seem to hold good for the Lillooet also. Names are of four classes.

The first class embraces common, hereditary, family names with suffixes designating "head" or "stone" for men, and "water" or "bow" for women, and a few others. Most of these are very old, and their origin is unknown to the Indians. Mr. Teit states that he has never met an Indian who ever claimed, or seemed to think, that names of this class were derived from their own guardian spirits, or from those of their ancestors.

The names of children were generally taken from the most illustrious or best liked of the father's or mother's deceased ancestors or relatives, but there was also a tendency to name a child after the relative whom it was thought to resemble physically or mentally. The names mentioned on p. 145 of Mr. Hill-Tout's paper belong to this class.

The second class are nicknames. These are much oftener applied to men, but women have nicknames as well.

A third class are the names taken from guardian spirits. These are unknown, except among the Lower Thompson and Lower Lillooet, where a number of animal names are used. The Indians themselves state that these were originally adapted from the common name of the personal guardian spirit.

The fourth class of names are dream names. With these may also be grouped names taken to secure good luck.

Āzā'xĒN, a name mentioned by Mr. Hill-Tout, is compounded with the suffix -āxĒN, meaning "arm." The name Skācī'nĕk is a woman's name, and contains the suffix -inĕk, meaning "bow."

Among the names mentioned on p. 151, Sxĕ'lĕmkan is compounded with the ending "head," one of the characteristic endings for names of men among the tribes of the interior. The name NĒrĕ'pĒkĒnā'lst is compounded with the ending -alst ("stone") and -ken ("head"), the stem "rep" means "rest." In regard to Mr. Hill-Tout's claim that all names except nicknames are never used as mere appellations to distinguish one person from another, Mr. Teit says that among the interior Salish these ideas do not prevail; that names, although they have an added significance, being almost part of a person's own being, are commonly used as distinguishing appellations and as terms of address. Names are never reserved for special and ceremonial occasions, nor to the Indian's mind do they bear special relationship to things historic and mystic to any greater extent than historic names among ourselves. While the Salish of the interior often use terms of address expressing age or relationship, either real or as a mark of respect, these do not by any means exclude the use of personal names in address, which is very common.

None of the Salish tribes of the interior that have remained uninfluenced by the Coast tribes consider any of their families descended from animals or mythic beings.

NOTE 4 (p. 260). — Mr. Hill-Tout gives the following description of birth customs (l. c., p. 139): "When a woman was about to give birth to a child, she or her husband, or both together, built a small lodge near by the general dwelling-house. When her labor overtook her, she retired to this lodge, in company with four elderly women, who acted as her midwives. After the child was born, it was customary for the friends of the man and his wife to visit the lying-in-lodge and see the baby, and the husband was always expected to make the visitors presents on this occasion to mark the event. The mother and child remained in the lodge for at least four days; and if the weather permitted, this period would be extended to eight or twelve, or twenty days, or to some other multiple of four, the Salish mystic number."

NOTE 5 (p. 265). — Mr. Hill-Tout (l. c., p. 136) states that the hole dug in the middle of the girl's lodge was so deep that in squatting down, the ground was on a level with the girl's breasts. He also states that she holds "converse with the 'spirits' of the trees, in particular that of the red-fir;" and that at the end of the period of her seclusion she had to be purified by the shaman, who marked the symbol of his guardian spirit in red paint upon her blanket or face. The purification of adolescent girls probably did not exist among the Upper Lillooet.

NOTE 6 (p. 267). — "Among the lower Stlatlumḥ," according to Hill-Tout (l. c., p. 137), "only those youths who had a desire to excel in any particular thing underwent the regular kwā-zā'ntcūt, the ordinary youth possessing no personal totem. In this respect they followed the custom of some of their Halkōmĕ'lem neighbors."



NOTE 7 (p. 268). — Mr. Hill-Tout describes the marriage customs of the Lower Lillooet in some detail (l. c., p. 131). An essential feature of this ceremony seems to have been the bringing of fire-wood to the young man's parents-in-law. The groom cuts the fire-wood and places it with the wedding gifts to be sent to the bride's parents. At the time when the presents and the fire-wood are handed over to the bride's family, the youth is ceremoniously conducted to the bride's family, and seated next to her. Maternal and paternal cousins were forbidden to intermarry.

Mr. Teit states that the marriage customs described by Mr. Hill-Tout are more like those described to him by the Lillooet as current among the Squamish and Delta tribes.

NOTE 8 (p. 269). — On pp. 136, 137, Mr. Hill-Tout says, "In my description of the puberty customs of the Stsĕ'lis, I pointed out that the women of that tribe employed certain euphemistic terms to indicate their periodic condition. The same practice is found among the Stlatumĕ women. The first menstrual period is called tlō'gamug. The word has reference to the hole in the ground beneath the menstrual lodge. The second is called t'lōkau'cim ('putting the knees together'); and all after periods, ālitska ('going outside'), which refers, of course, to their seclusion in the menstrual lodge, it being customary for a woman to seclude herself for four days at these periods. This latter term is a modified form of the regular word for 'outside.' In some villages the term zō'met ('abstaining from fresh meat') takes the place of ālitska."

NOTE 9 (p. 273). — On mortuary customs, Hill-Tout says (l. c., pp. 137, 138): "When a person died, the corpse was handed over to the wutlzē'tca, or funerary shaman, who washed and prepared it for burial. This individual was regarded as immune to the 'bad medicine' of dead bodies by reason of his mystery powers. The body was customarily washed all over, the hair combed and tied back, the face painted, and the head sprinkled with the down of bullrushes, which was potent in checking the evil influences attending corpses. The lower limbs of the corpse were then doubled up and the knees brought up to the chin, and the whole body covered, and tied up in a blanket. If the corpse was that of a woman, it was prepared for interment by a female shaman." In regard to these observations, Mr. Teit remarks that he heard nothing of funerary shamans, and that, so far as he is aware, shamans seldom take charge of bodies. On the whole, there were no special men whose duty it was to prepare bodies for burial, although in some places certain individuals were looked upon almost as regular undertakers. Men always prepared males; women, females. Mr. Hill-Tout continues: "When the corpse is ready for burial, a long pole is run through the binding cords, the ends are raised on the shoulders of two or more elderly persons, and the body is thus carried to the burial-grounds. The friends and relations of the dead person follow the corpse to the grave, the procession being always headed by the shaman in charge. When they arrive at the graveyard, a hole is dug in the ground, the Stlatumĕ proper practising inhumation in the disposal of their dead. The hole or grave is then carefully and ceremoniously brushed out by the presiding shaman with branches of the mystic red-fir." Mr. Teit remarks that rose-branches were used for the same purposes. "This act constitutes a veritable consecration of the grave, and drives off all evil influences. The body is then lowered into the hole, and covered up with soil, a large stone being placed at each end of the grave to mark the site. After the inhumation of the body, the burial party returns to the house of the nearest relative of the deceased person, and the women and girls of the household are then instructed to prepare the mortuary feast, and the boys are bidden to go and gather fire-wood. Invitations to the feast are also sent out. In making these, preference is given to widows, widowers, and orphans, or to those who are mourning the loss of some dead relative. When the guests have assembled and the food is ready, the men are first fed, being waited upon by the women, who afterwards partake of what the men leave. At the close of the feast, the elder of the household opens the family treasure chests, and distributes therefrom blankets and skins to those who have actively assisted in the mortuary ceremonies. The next four days are spent by the members of the household of the deceased person in fasting, lamenting, and ceremonial ablutions. At daybreak on the fifth morning they all go outside and have their hair cut by the mortuary shaman. He always cuts that on the right side of the head first, the 'right' side being the more honorable in all things in Stlatumĕ opinion. When the ceremony of hair-cutting has been performed, they return to the house, and paint their faces, and oil and tie up their hair, put on a more cheerful countenance, and, if the family or household be well-to-do, indulge in a second feast. This cutting of the hair of the surviving relatives of the deceased persons signifies that the family is 'thin in mourning.'

It is noteworthy and curious that no two of any of the tribes which I have had thus far under study, followed the same custom with regard to the disposal of their severed hair. The severed hair among the StlatumH was always gathered up and tied into a little ball, and taken into the forest and fastened to the branches of a red-fir tree on its eastern side."

The name of the dead person must not be uttered. After a person has been dead a year or more, his name can again be used. Widows may not eat fresh food for a whole year. Other members of the deceased person's family abstain from fresh food for a period of from four days to as many months. The widow must sleep on a bed of fir-branches. The thongs of buckskin worn around neck, wrists, and ankles, were to prevent coughs and rheumatism. (Mr. Teit thinks that this may be an individual view held by Captain Paul.)

Widowers had to abstain from fresh meat, young widowers for a long period, elder ones for a shorter time. Elderly men, when widowed, might eat fresh salmon as soon as the first run was over.

"A young widower must also be careful to refrain from sexual intercourse for a year, the more particularly if he possessed esoteric or mystery powers. It was not unusual for a young widower to go apart into the forest by himself for a year after the death of his wife, and purify himself from the death defilement, and seek mystery powers. To effect these objects, he would build himself a 'nk'u'lzäten or 'sweat-house,' or a 'ntceplē'kecten or 'hot bath,' by the side of a stream, and drive the 'bad medicine' of his dead wife out of his body by repeated sweatings or hot baths. The 'ntceplē'kecten was thus constructed. A circular hole was dug, several feet deep and from two to three feet in diameter, at the edge of a stream or lake. This would be lined with branches of the mystic red-fir, and while the water from the stream or lake was percolating through the sand and filling the hole, the man would be heating stones in a fire close by, and plunging them into the 'ntceplē'kecten to make the water hot. He would then sit in this hot bath up to his neck for a time, after which he would plunge into the cold waters of the stream or lake. [Mr. Teit states that hot-water baths were occasionally used by all the interior Salish, and that they were made in the manner described by Mr. Hill-Tout. Where natural hot-springs occurred, these were used. The Lillooet used hot-springs very frequently, and also drank the water for medicinal purposes.] Sometimes he would take a heavy stone in his hand and walk into the water till it rose above his head, and continue thus walking on the bottom of the lake till want of breath forced him to drop the stone, and rise to the surface. He would continue these practices day after day, and sometimes by night as well. He would also purge his stomach by enforced vomitings. This he effected by thrusting a wāt'lik'ten or 'stomach-stick' down his gullet. Young widows had also to undergo continuous ceremonial washings or cleansings. One object of this was to make them long-lived, and another, to render them innocuous to their second husbands. For should a widow marry shortly after the death of her former husband without going through a course of ceremonial cleansing, it was believed that her second or subsequent husband's life would be very short."

NOTE 10 (p. 281). — "When the 'sock-eye' salmon (*Oncorhynchus Nerka*) or lau'wa 'run' commenced, the first salmon caught was brought reverently and ceremoniously upon the arms of the fisherman, who never touches it with his hands, to the wā-tcē'oqālōc or 'seer,' the term meaning 'he went to see,' who always conducts the salmon ceremonies among the StlatumH. He lays the fish on the ground upon a layer of fresh red-fir branches. He next selects one of the elders of the tribe to assist him. These two now sit down and arrange before them on the ground a bundle of short rods. These rods all bear the 'mystery' names and marks, and represent the elders of the tribe. The rods are arranged in the order of the ages of the men they symbolize. The assisting elder now hands the rods in turn to the wā-tcē'oqālōc, who lays them on the lateral fin of the salmon on its right side, the lateral fins being regarded as the salmon's hands. He then formally introduces the rods to the salmon by name, saying 'te kai'etl, So-and-So, desires to welcome you and shake your hand.' When all the elders have thus been vicariously introduced, and the salmon made welcome to the tribe, it is then ceremoniously boiled, and a small portion of its flesh given to each person present. This done, every one who has taken part in the ceremony presents a salmon to the wā-tcē'oqālōc. The fish are placed on the ground before him, and as each man lays his salmon down, the seer's assistant calls out the tally, saying: 'This is So-and-So's salmon.' When all have presented their salmon, the fish are straightway cooked, and the first salmon feast of the

season is indulged in by the whole tribe, with the exception of those who are debarred for various causes from eating fresh salmon. After the feast is over, they all take part in a joint ceremonial dance, the *wā-tcē'oqālōc* leading and directing the performance. He also makes formal thanks to QaQals, the tribal demi-god or culture-hero, for bringing the salmon to them, raising his arms aloft and casting his eyes skywards as he does so."

NOTE 11 (p. 283). — Mr. Hill-Tout treats the subject of guardian spirits under the heading of totemism. As has been remarked by Thomas and Lang, this is an extension of the term "totemism" which is not customary, the characteristic feature of totemism being a certain type of combination of social customs or laws and religious ideas. The simple fact of the occurrence of a guardian spirit should not be classed under the phenomena of totemism. According to Hill-Tout, among the Lower Lillooet the personal guardian spirit had largely given way to the family guardian spirit, probably owing to a process which I have described in my book "The Social Organization and the Secret Societies of the Kwakiutl Indians" (Report of the U. S. National Museum for 1895, p. 337), and which was partly re-stated by Mr. Hill-Tout in his paper "The Origin and Import of Totemism" (Transactions of the Royal Society of Canada, 2d series, Vol. IX, Sect. 2, 1903). The following custom (Hill-Tout, l. c., pp. 146, 147) seems also to belong to the Lower Lillooet, although it may have belonged originally to the Coast Salish: "The gift or transmission, I learnt from 'Captain Paul,' can only be made or effected by certain persons, such as Shamans, or those who possess great mystery power. One of Paul's maternal uncles was a person of this character. When Paul was a youth, this uncle wished to make a disciple of him, and initiate him into the 'mysteries.' To this end he conferred upon him one of his own *snam*. The transmission was made thus: The uncle took the symbol of his *snam*, which in this case was a dried bird's skin, and bade his nephew breathe upon it. He then blew upon it also himself, uttered some *zūwē'n*, or mystic words, and the dried skin seemed to Paul to become a living bird, which flew about them a moment or two, and then finally disappeared. Paul was then instructed by his uncle to procure that day a bird's skin of the same kind as his uncle's, and wear it on his person. This he did, and the following night he had a dream, in which the *snam* appeared to him in the shape of a human being, disclosed to him its mystic name by which it might be summoned, and promised him protection and mystic power. The essential feature of this transmission of the *snam* was the blowing or breathing upon it. Without this, according to Paul, no transmission could take place. There is mystery power in the breath of a person. It is the manifestation of the spirit within him, and partakes of its nature. A person's breath conveys both good and evil influences. For example, a man seeking mystery power should never permit the breath of a woman to pass upon him or enter his lungs; it would nullify all his efforts, and effectually prevent the acquisition of the powers he sought if he did so. The verb 'to revive' among the Stlatumh shows how closely and intimately the breath and life or spirit of a person was connected in their eyes. The term is *'npēralō'cēm*, and means in English 'to sigh or breathe *in* the spirit, and open the eyes.'" According to Mr. Teit, the word *nperalō'cem* is the same as the Thompson word *npia'rsem*, meaning "after a fainting-spell," and also "to open one's eyes," "to revive." He does not think that it is derived from the stem meaning "to breathe," or "to sigh."

Figures representing guardian spirits were much used by the Lillooet for marking their weapons, implements, and other belongings, and also for painting and tattooing face and body. A number of such tattooings have been collected by Mr. Teit, and are represented in Figs. 99 and 100. It will be seen that most of these figures are pictographic representations, while a few others are rather symbolic. They resemble in character the pictographs of the Thompson Indians.

Fig. 99 *a* represents a ghost, the guardian spirit of a shaman; *b*, *c*, and *d* also belong to shamans, the first representing the shaman's feather head-dress, while *c* and *d* are the footprints made by him when dancing. The following group (Fig. 99 *e-k*) represent the heavenly bodies; namely, the sun, the moon, the stars, and the constellation of the Pleiades. In *l* and *m* the rainbow is represented, which in former designs appears in combination with the eagle's tail, which is shown on the chin. No explanations were given for the designs *n* and *o*. Fig. 100 shows a series of designs tattooed on arms, chest, and back. *a* is a shaman's tattooing representing his guardian spirit, a ghost. It was made on the back of the upper arm. *b* and *c* represent respectively the deer and the bat, each placed in the same position as *a*. The design *d*, representing the frog, was

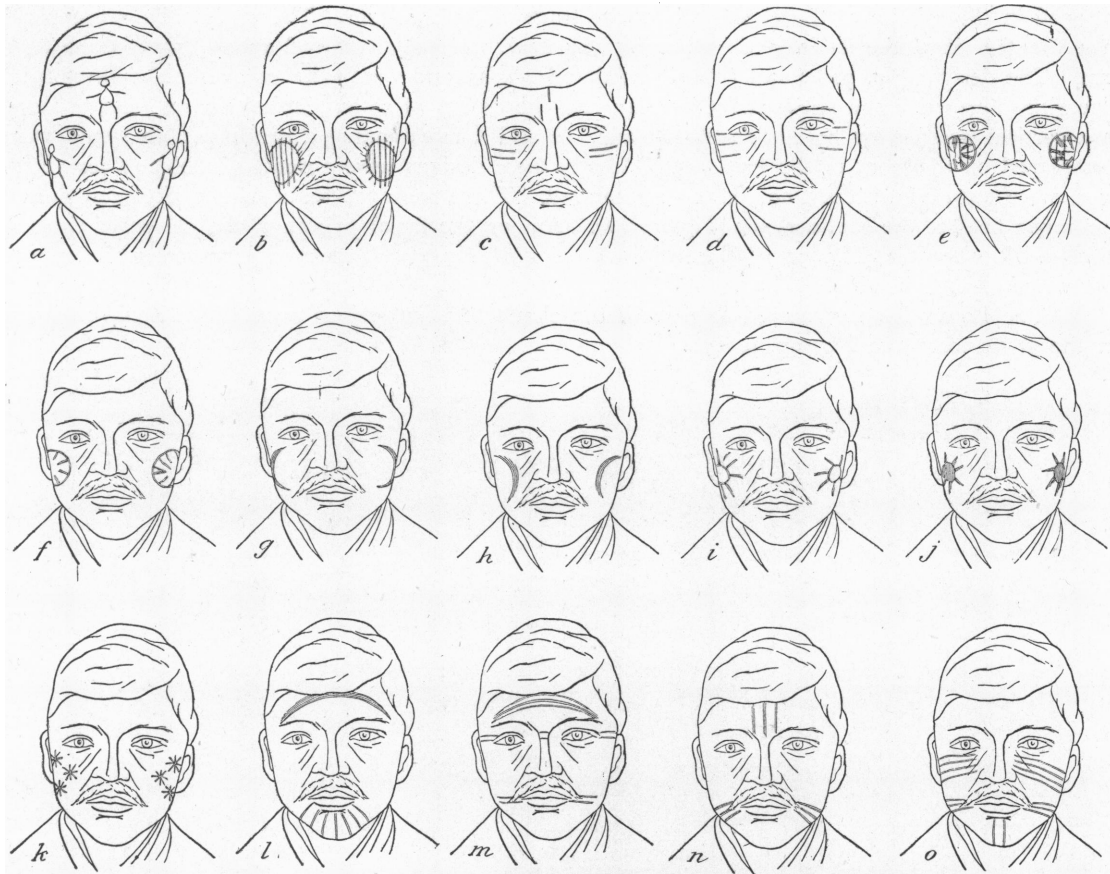


Fig. 99. Tattooing.

*a-d*, Tattooings of Shamans, representing, *a*, Ghost; *b*, Shaman's Feather Head-dress; *c* and *d*, Footsteps made in the Shaman's Dance. *e-o*, Tattooings of Men and Women, representing, *e, f*, Sun; *g, h*, Moon; *i, j*, Stars; *k*, the Pleiades; *l*, (on the Forehead) the Rainbow, (on the Chin) the Eagle's Tail; *m*, (on the Forehead) the Rainbow, (on the Face) Painting; *n, o*, Facial Paintings.

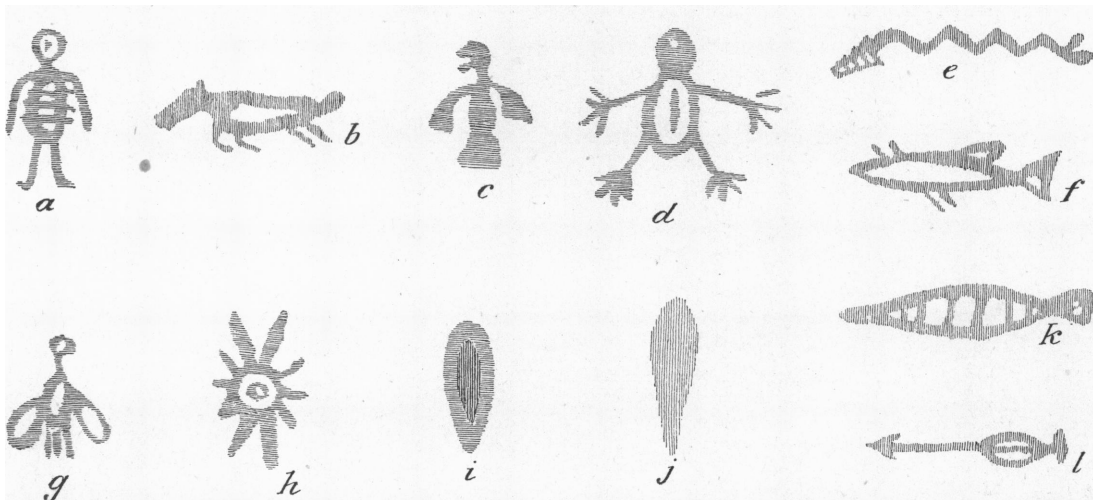


Fig. 100. Tattooing on Arm, Back, and Chest.

*a*, Shaman's Tattooing representing Ghost; *b*, Deer; *c*, Bat; *d*, Frog; *e*, Shaman's Tattooing representing Rattlesnake; *f*, Fish; *g*, Fly; *h*, Morning Star; *i, j*, Shaman's Tattooing representing Thunder-bolt; *k*, Canoe; *l*, Arrow.

tattooed in the middle of the chest and on the front of the fore-arm. The rattlesnake, represented in *e*, the fish in *f*, the fly in *g*, the morning star in *h*, were also tattooed on the front of the fore-arm. The designs Fig. 100 *i* and *j* represent thunder-bolts, and were tattooed on the shoulder-blade, diverging downward and outward. One man had the design of a thunder-bolt in red, and tattooed in a vertical position on his left shoulder-blade. *k* and *l*, representing a canoe and an arrow, were also placed on the front of the fore-arm. Most of these designs were executed in blue; a few, however, were tattooed with red ochre, and appear red. These were the thunder-bolt (Fig. 100 *j*) and the inner field of the thunder-bolt (Fig. 100 *i*). Among the facial paintings, the design of the sun (Fig. 99 *f*), the star (Fig. 99 *j*), the inside of the sun (Fig. 99 *e*), were done in red, while all the rest were tattooed in blue.

The Lower Lillooet carved or painted the clan totem on various parts of the house and also on the grave-posts (see Fig. 95, p. 272).

F. BOAS.







PUBLICATIONS  
OF  
The Jesup North Pacific Expedition

Edited by  
FRANZ BOAS

Already issued:

		<i>Flor.*</i>
Vol. I.	I. FRANZ BOAS. Facial Paintings of the Indians of Northern British Columbia . . . . .	5.—
	II. FRANZ BOAS. The Mythology of the Bella Coola Indians . . .	5.—
	III. HARLAN I. SMITH. The Archæology of Lytton, British Columbia .	5.—
	IV. JAMES TEIT. The Thompson Indians of British Columbia . . .	12.50
	V. LIVINGSTON FARRAND. Basketry Designs of the Salish Indians .	1.75
	VI. HARLAN I. SMITH. Archæology of the Thompson River Region .	5.—
Vol. II.	I. LIVINGSTON FARRAND. Traditions of the Chilcotin Indians . .	3.75
	II. HARLAN I. SMITH and GERARD FOWKE. Cairns of British Columbia and Washington . . . . .	2.50
	III. LIVINGSTON FARRAND. Traditions of the Quinault Indians . .	2.50
	IV. HARLAN I. SMITH. Shell-Heaps of the Lower Fraser River . .	2.50
	V. JAMES TEIT. The Lillooet Indians . . . . .	4.50
Vol. III.	FRANZ BOAS and GEORGE HUNT. Kwakiutl Texts . . . . .	14.75
Vol. IV.	I. BERTHOLD LAUFER. The Decorative Art of the Amur Tribes . .	7.50
Vol. V.	I. JOHN R. SWANTON. The Haida of Queen Charlotte Islands . .	20.—
Vol. VI.	I. WALDEMAR JOCHELSON. The Koryak. — Religion and Myths . .	25.—
Vol. VII.	I. WALDEMAR BOGORAS. The Chukchee. — Material Culture . .	20.—

In press:

Vol. VII.	II. WALDEMAR BOGORAS. The Chukchee. — Religion.	
Vol. X.	I. FRANZ BOAS and GEORGE HUNT. Kwakiutl Texts. — Second Series.	

\* 1 Flor. = Ds. 0.40 = Sh. 1.8 = Frs. 2.10 = Mrk. 1.70.