

## Description

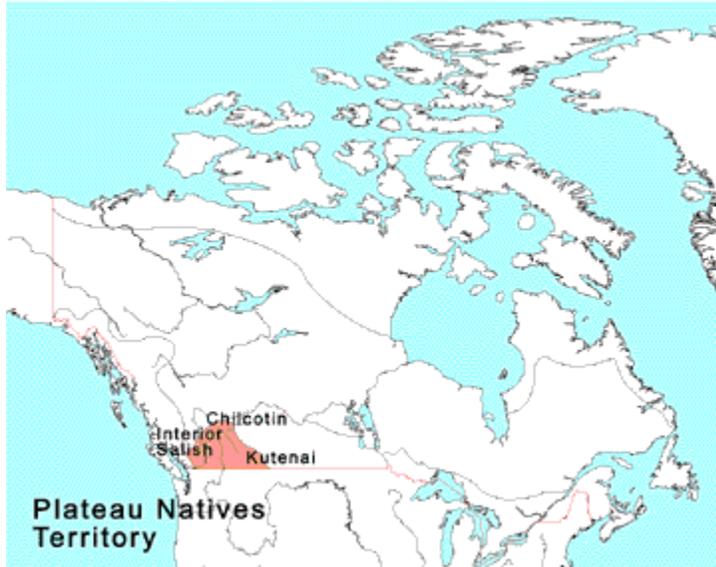
1.1 **Name of society:** Lillooet

Language: Interior Salish

Language family: Salishan

1.2 **ISO code** (3 letter code from ethnologue.com): LIL

1.3 **Location** (latitude/longitude):



1.4 **Brief History:** In 1808, when Simon Fraser descended the river later named after him, he encountered Shuswap, Lillooet and Thompson. A few large reserves, established during BC's colonial period, were reduced significantly after Confederation. In the 1870s, Interior Salish lands were surveyed, Aboriginal reserves were established, and the land claims dispute (which continues to the present time) began. Out of the struggle for recognition of aboriginal rights, there emerged several prominent Interior Salish leaders.

1.5 **Influence of missionaries/schools/governments/powerful neighbors:** In the late 19th century, the United States and Canada invoked a series of public policies to assimilate indigenous peoples. The tribes were confined to reservations, subsistence practices were forcibly shifted from hunting and gathering to agriculture, and children were sent to boarding schools where they were often physically abused. The region was also affected by placer mining, a technique in which water from high-pressure hoses is used to strip soil from hillsides into rivers. This greatly increased the sediment load of waterways and depleted crucial salmon stocks. Industrial harvesting at the mouths of the great rivers further decimated fisheries. Used to supply a burgeoning cannery industry, the new techniques not only caught enormous quantities of fish but did so before the salmon could reach their spawning grounds and reproduce, thus further depleting the resource of fish from the Lillooet people.

1.6 **Ecology:** Unknown

1.7 **Population size:** 200

**Mean village size:** 50-100

## Economy

2.1 **Main carbohydrate staple(s):** roots and bulbs

2.2 **Main protein-lipid sources:** fish (salmon, trout), deer, elk, caribou, and small game

2.3 **Weapons** (Bow and arrow, blowguns, etc.): spears, traps, nets, bow and arrows

2.4 **Food storage:** Substantial quantities of fish were dried on elevated wooden racks and preserved for winter consumption

2.5 **Sexual division of production:** Men and women have very distinct roles in the society; men hunt, fish and manufactured tools from bone, wood and stone; women prepare food, weave baskets and mats, tan animal hides for clothes, and look after small children.

2.6 **Land tenure:** Plateau culture area, no one person owns land

2.7 **Ceramics:** Unknown

2.8 **Specified (prescribed or proscribed) sharing patterns:** Unknown

2.9 **Food taboos:** Unknown

2.10 **Canoes/ watercraft:** They have either dugout or bark canoes, but the rapids on the river were so swift that traveling was more often accomplished on foot.

### **Anthropometry**

3.1 Mean adult height (m and f): Unknown

3.2 Mean adult weight (m and f): Unknown

### **Life History, mating, marriage**

4.1 **Age at menarche (f):** Unknown

4.2 **Age at first birth (m and f):** Unknown

4.3 **Completed family size (m and f):** Unknown

4.4 **Inter-birth-interval (f):** Unknown

4.5 **Age first marriage (m and f):** Unknown

4.6 **Proportion of marriages ending in divorce:** no percentage was given, however it is stated that marriage and divorce were informal affairs. No particular grounds for separation were necessary, and at a later date both parties usually undertook new marriages

4.7 **Percent marriages polygynous, percent males married polygynously:** approved but not common

4.8 **Bride purchase (price), bride service, dowry:** Unknown

4.9 **Inheritance patterns:** Unknown

- 4.10 **Parent-offspring interactions and conflict:** Unknown
- 4.11 **Homosexual activities, social attitudes towards homosexuals:** Unknown
- 4.12 **Pattern of exogamy (endogamy):** Unknown
- 4.13 **What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?** Unknown
- 4.14 **What is the belief of the mothers role in procreation exactly? (e.g., "receptacle in which fetus grows"):** Unknown
- 4.15 **Is conception believed to be an incremental process (i.e., semen builds up over time)?** Unknown
- 4.16 **Occurrence of sexual coercion, rape:** Unknown
- 4.17 **Preferential category for spouse (e.g., cross cousin):** First cousins did NOT marry. Other than that there were not any marriage restrictions.
- 4.18 **Do females enjoy sexual freedoms?** Unknown
- 4.19 **Evidence of giving gifts to extramarital offspring:** Unknown
- 4.20 **If mother dies, who raises children?** The mother and the grandmother were "in charge" of raising the children. Therefore, if the mother died, the grandmother would take over all child care responsibilities.
- 4.21 **Adult sex ratio: number of adult males divided by number of (reproductive) females:** Unknown
- 4.22 **Evidence for couvades:** Unknown
- 4.23 **Different distinction for potential fathers (e.g., lesser/younger vs. major/older):** Unknown
- 4.24 **Kinship avoidance and respect:** Unknown
- 4.24 **Joking relationships:** Used to express social disapproval or deflating puffed egos. The butt of a joke was expected to respond gracefully. Joking relationships could also be ribald, permitting sexual innuendo between a man and his sister-in-law; notably, these individuals were potential marriage partners under the polygyny system
- 4.25 **Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:** Bilateral descent systems prevailed in most Plateau groups as it did for the Lillooet; in these systems descent is traced equally through the lines of the mother and the father.
- 4.26 **Incest avoidance rules:** Can't marry first cousins
- 4.27 **Is there a formal marriage ceremony?** No. Marriages and divorces were very informal affairs

4.28 **In what way(s) does one get a name, change their name, and obtain another name?** Unknown

4.29 **Is marriage usually (or preferred to be) within community or outside community? (m/f difference)** Unknown

4.30 **Are marriages arranged? Who arranges (e.g., parents, close kin)?** Unknown

4.31 **Evidence for conflict of interest over who marries who:** Unknown

#### **Warfare/homicide**

4.14 **Percent adult (male) deaths due to warfare:** Unknown

4.15 **Out-group vs. in-group case of violent death:** Unknown

4.16 **Reported causes of in-group and out-group killing:** Unknown

4.17 **Number, diversity, and relationship with neighboring societies (external relations):** Occasional trade with neighboring societies. No reports of conflict

4.18 **Cannibalism?** No

-warfare is virtually non-existent

#### **Socio-Political organization and interaction**

5.1 **Mean local residential (village) group size:** A typical village could home around 100 people

5.2 **Mobility pattern: (seasonality):** In winter, the Plateau people travelled on snowshoes. Dogs were commonly used to help transport their belongings. However, their villages were usually located on the river, thus making the Lillooet not very mobile.

5.3 **Political system:** (chiefs, clans etc., wealth or status classes): There were a number of leaders, or chiefs, who were known for their high skills in hunting and fishing or war. Although all men had the same rights and responsibilities and take part in decision making

5.4 **Post marital residence:** Usually near grooms family

5.5 **Territoriality?** (defined boundaries, active defense): They have distance boundaries for each village.

5.6 **Social interaction divisions?** (age and sex): Unknown

5.7 **Special friendships/ joking relationships:** Joking relationships are used to bring those with a "big ego" down to the level of everyone else

5.8 **Village and house organization:** The Interior Salish dug pit-houses into the ground. Only the dome roof, fashioned from log rafters, was above the surface. A ladder leading down through the smoke hole entered these houses. In summer, they lived in bark-covered teepees. In winter, they made larger lodges where several families lived together

5.9 **Specialized village structures (men's houses):** Unknown

5.10 **Sleep in hammocks or on ground or elsewhere?** Most likely sleep on the ground

5.11 **Social organization, clans, moieties, lineages, etc.:** Live with your own kin, usually the nuclear family. In winter months typically live with your own nuclear family and another's.

5.12 **Trade:** Some trade of goods and ideas went on between them and their neighbors, but it was not extensive.

5.13 **Indication of social hierarchies?** Chiefs seem to have more respect from the community because of their greater knowledge of certain topics but there is no hierarchical system.

### **Ritual/ Ceremony/ Religion (RCR)**

6 Time allocation to RCR:

6.1 **Specialization (shamans and medicine):** When one hits puberty and goes on their "vision quest," their spiritual guide might enable them to have the power to heal the sick. They do this by expelling the bad spirit from the person who is sick. They are called shamans.

6.2 **Stimulants:** Unknown

6.3 **Passage rituals (birth, death, puberty, seasonal):** Each child, required for boys and recommended for girls, when preparing for adulthood, must go on a "vision quest" in which they go to the mountains alone and receive a guardian spirit power. These spirit powers will guide and protect them throughout their lives and give special skills such as supernatural strength or vision. Some guardian spirits could be more powerful than others, for example giving someone the ability to heal the sick. Every year, through special songs and dances during winter ceremonies, the relationship with your spirit guide would be renewed.

A girl who had her first menstruation was taken to a location some distance from the village and provided with living quarters. During this time, she was seen as extremely powerful in the spiritual and supernatural senses and so observed a number of ritual taboos that were meant to protect her and the community. Among other actions, her hair was bound up in rolls that she touched only with a small comb, her face was painted red or yellow, she wore undecorated clothing, and she used a drinking tube rather than taking water directly from a well. After the flow, she ritually purified herself in a sweat lodge. Her seclusion might continue for one or several months, during which time she might undertake a vision quest. She finished her seclusion with evening prayers on a hill. When she returned to the village, she was treated as an adult.

Certain rituals were carried out after an individual's death. To prevent the dead from lingering among the living, some groups demolished homes where death had occurred. Grave sites were often located at riversides. For about one year after the death, the decedent's spouse was expected to demonstrate grief by wearing old or ragged clothing and was also expected to delay remarriage during this period.

6.4 **Other rituals:** Firstling rites celebrated and honored the first foods that were caught or gathered in the spring. The first salmon ceremony celebrated the arrival of the salmon run. The first fish caught was ritually sliced, small pieces of it were distributed among the people and eaten, and the carcass was returned to the water accompanied by prayers and thanks. This ritual ensured that the salmon would

return and have a good run the next year. Some Salish had a “salmon chief” who organized the ritual. The Lillooet celebrated similar rites for the first berries as well.

The winter or spirit dance was a ceremonial meeting at which participants personified their respective guardian spirits. The dramatic performances and the songs were thought to bring warm weather, plentiful game, and successful hunts.

**6.5 Myths (Creation):** As in much of Northern America, folklore in the Plateau generally emphasized the creator, trickster, and culture hero Coyote. The subject of innumerable trickster tales, Coyote (or alternative trickster figures such as Blue Jay) undertook exploits that reflected common tragedies and reinforced the social morals of the people.

**6.6 Cultural material (art, music, games):** Unknown

**6.7 Sex differences in RCR:** All boys HAD to go on a vision quest while it was only suggested for the girls if they wanted to.

**6.8 Missionary effect:** Unknown

**6.9 RCR revival:** Unknown

**6.10 Death and afterlife beliefs:** Unknown

**6.11 Taboo of naming dead people?** Unknown

**6.12 Is there tekonymy?** No

**6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems, etc.):**

## **Adornment**

**7.1 Body paint:** No

**7.2 Piercings:** Yes, in ears

**7.3 Haircut:** women's hair was braided

**7.4 Scarification:** Unknown

**7.5 Adornment** (beads, feathers, lip plates, etc.): women would wear feathers in their hair

**7.6 Ceremonial/Ritual adornment:** feathers and beads were worn for certain ceremonies

**7.7 Sex differences in adornment:** Men and women actually wore similar decorations for ritual purposes

**7.8 Missionary effect:** Unknown

**7.9 Cultural revival in adornment:** Unknown

## **Kinship Systems**

**8.1 Sibling classification system:** First cousins were treated as siblings, hence why marriage to them was not allowed.

**8.2 Sororate, levirate:** Unknown

**8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):** Close kin relations with nuclear family and first cousins and their parents.

**Other interesting cultural features (list them):**

### **Numbered references**

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