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HARLAN I. SMITH,
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VOLUME II.

ANTHROPOLOGY.

I.

THE JESUP NORTH PACIFIC EXPEDITION.

IV. — The Thompson Indians of British Columbia.

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points was blunt, a circle without a central dot was produced. Nowadays these circles are made with augurs and bits. Bone was also sharpened and polished



Fig. 125 (44a).
Stone Knife. $\frac{1}{4}$ nat.
size.



Fig. 126 (44b). Point of Stone Knife.
Front and Back Views. $\frac{1}{4}$ nat. size.

with gritstone and sand, or with the stems of *Equisetum*.¹ The Lower Thompsons and the Lytton band made dug-out canoes of cedar and pine. After the dug-outs were finished, they were filled with water, which was boiled by means of red-hot stones. Dried salmon-heads were put into

the water, which was kept simmering for twenty-four hours or more. The wood absorbed the oil from the salmon-heads, and was thus rendered less liable to crack. Occasionally canoes were made of spruce-bark with the smooth side out, sewed with spruce-root, and stretched over a wooden frame. The seams were calked with melted gum. They were not much used by the Lower Thompsons.

PAINTING. — Many of the implements and utensils made of stone, bone, wood, bark, or skin, were painted. Red and brown ochre seem to have been used most extensively for this purpose. Copper clay was used for blue paint; white, calcareous, and yellow earths were also in use (see Part III, p. 133). A white paint was also made of burnt deer-bones. Powdered charcoal was used as a black paint. A powdered fungus that grows on hemlock-trees also furnished a red paint. All these paints, before application, were mixed with melted deer-grease and heated, and applied with a small stick or with the finger. The paints were kept in vessels made of steatite or of other stone, or on flat pieces of hide. The root of *Lithospermum angustifolium* Michx. was also used as red paint, particularly for painting dressed skins. The fresh root was dipped into deer's grease and rubbed on the object to be painted. It was also used as a facial paint. The flowers of *Delphinium Menziesii* DC. were used both as a blue paint and as a dye. The juice of yellow lichens furnished a yellow dye. Grass used for decorating basketry was dyed brown and black by being placed in mud. Green and blue dyes were obtained by boiling rotten wood; a light red dye, by boiling bark of the alder. Recently washing-blue mixed with oil has been extensively used by the Lower Thompsons for painting canoes and paddles. All these paints and dyes have nearly gone out of use. Paints were fixed on skin by being rubbed with heated *Opuntia*.

PREPARATION OF SKINS. — The skins of numerous animals were used for clothing, bedding, bags, etc. The skin of deer and elk was of greatest importance, but those of the bear, wolf, coyote, lynx, fox, marmot, hare, and marten were also in demand. The Lower Thompsons made use of the wool of the mountain-goat. Skins are prepared in the following manner. The skin is first dried, and the flesh side scraped free from fatty substance with a sharp stone scraper. Then it is rubbed all over the inside with the decomposed brains of deer, with marrow

¹ See Note 2, at the end of this paper.

time. They always laced their robes tight in front with buckskin strings, so that the breasts were not visible. They wore their hair plaited in four braids. They wore hair ornaments and necklaces (see p. 223), and generally wore a buckskin cap or head-band, which was either embroidered or ornamented with perpendicular rows of dentalia. Some of the head-bands were high in front, narrowed towards the back, and were ornamented with alternate strings of beads and dentalia running up and down, both ends of which were fastened to the head-band. Fig. 193 shows a young woman's head-band made of buckskin, painted red with designs representing lodges in the lower part, and stars in the upper part. It is set with a string of dentalia, glass and bone beads.

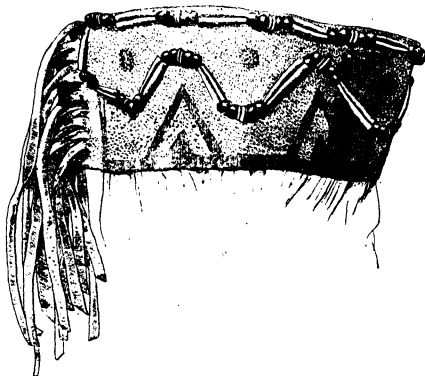


Fig. 193 (418a). Maiden's Head-band.

The poorer class of the Upper Thompsons wore in the winter-time robes of deer, dog, marmot, and buffalo skin, with the hair on. In deerskin robes parallel stripes running the full length of the robe (perpendicular in some, horizontal in others) were made by cutting, scraping, or burning the hair (Plate XVIII, Fig. 1).

One kind of deerskin robe consisted of three large dressed buckskins with the hair on, and sewed together side by side, with the heads all in the same direction. The hair was scraped off the heads, which were then daubed with red ochre. The hair was also scraped off the tail-ends of the skins for the distance of a foot or more, and this part of the skin thoroughly softened. Stripes were then scraped clean of hair lengthwise in the intervening or hairy part of the robe, which, when all was completed, left alternate stripes of hair and bare skin, each about a couple of inches in width, giving it a very picturesque appearance. It was worn inverted, with the heads down and tails up, the softened part of the robe being intended for the neck and shoulders. Robes of all kinds, which were tanned with the hair on, were generally worn with the hair side out.

They also wore cloaks and robes of sagebrush and willow bark, and in Nicola Valley of bulrushes, woven in the manner described on p. 190. The richer class wore robes and cloaks of beaver, coyote, lynx, wolf, and bear skins, etc., with the hair on, and worn with the fur side out. Robes of woven marmot, hare, and the skins of other small animals, were worn by all classes. The style of weaving these has been described on p. 190.

Marmot robes were generally made of ten or twelve skins sewed together, with or without the tails left on. All the seams between the skins were trimmed with buckskin fringe, and the edge around the robe was often treated in the same manner. Some of the buffalo robes were dressed soft and white, the hair being scraped off altogether, and one side of the robe painted with pictures. Others were painted on the flesh side, while the hair side was worn next the body. Beaver robes were made of from four to eight skins sewed together. They were often dressed quite white on the inside, and painted with animal or geometrical designs in red. In such cases they were worn with the hair side in, otherwise they were always worn with the hair side out. Many men wore light robes of finely dressed buck or doe skin, without hair, painted on one side with pictures (see Fig. 301). These robes were often made of only one skin or two skins sewed together, and were worn hanging over the left shoulder, the right



Fig. 194 (right). Poncho made of Sagebrush-bark.

arm and shoulder being left naked. Larger ones were worn over both shoulders, tied at the breast, and covered the whole body from head to foot.

Ponchos were made of different skins, chiefly coyote (Plate XVIII, Fig. 2), fox, wolf, etc., and were decorated with a fringe of buckskin and feathers. They were generally lined with buckskin. Some men wore the whole or part of the skin of their guardian in this manner. If it were that of a bird or small quadruped, it looked more like a necklace than a poncho, and in fact was often called a necklace. The head of the animal was always in front, and the tail behind; and if the skin were that of a large bird, a wing lay on each shoulder. Ponchos and cloaks were occasionally made of *Alectoria jubata* L., the hairlike lichen that hangs from trees. In rainy weather, ponchos and cloaks made of sagebrush or willow bark, and sometimes others made of cedar-bark, which were

often painted red all over or in alternate stripes, were used (Fig. 194). The poor people wore these exclusively. More recently ponchos of Hudson Bay red or blue cloth have been worn. These are embroidered with beads, and set with feathers along the edges. When worn as robes, the skin blankets were fastened at the breast with a couple of buckskin strings, and were also often gathered in around the waist by means of a buckskin string or belt. Blankets, such as those of beaver or buffalo skin, when old and the hair was mostly worn off, were cut up and made into moccasins.

CLOTHING OF THE LOWER THOMPSONS AND UPPER FRASER BAND. — The Lower Thompsons did not wear any buckskin shirts. They used robes only. Most of these were woven of mountain-goat wool. They often had fringe round the edges. Patterns were woven in black, yellow, and red. Robes made of skins of deer, mountain-goat, and marmot, tanned with the hair on, were also in common use. Woven rabbit-skin blankets were rarely used; neither did they wear painted robes of dressed deerskin. Ponchos woven of mountain-goat wool or cut out of skins were worn. Poor people used robes, ponchos, and aprons made of cedar-bark, which was sometimes dyed red. Wealthier people used the same kind of breech-cloths as those of the Upper Thompsons. Many old men wore skin aprons instead. Caps made of elkskin or deerskin were worn, but head-bands were much more common. Those of the women were of buckskin, and were generally ornamented with rows of dentalia sewed on perpendicularly. The men's head-bands were usually of marten and other animals' skins, or of entire bird-skins, such as those of the loon, the pelican, the hawk, etc., the heads and beaks of which were worn on the brow. Feather head-dresses proper were not much used.

In summer and in rainy weather the Lower Thompsons went barefoot. In winter the same kinds of moccasins were used as are found among the upper division of the tribe. Poor people made shoes of dog-salmon skin. Pieces of softened bear or goat skin with the fur left on were worn inside of the moccasins in place of stockings.

The principal dress of the Upper Fraser band consisted of robes made of dogskins sewed together, and of cloaks of plaited dry willow-bark. The better class among them wore marmot, goat, and deer skin robes. Dressed skin was rather rare among both these divisions of the tribe, and garments such as shirts and coats were seldom worn.

MODERN CLOTHING. — Intercourse with the Hudson Bay Company affected the dress of the tribe, especially of the upper division. Skins, etc., were often exchanged for Hudson Bay pantaloon and coats, colored handkerchiefs and sashes, red blankets, red or blue cloth, colored ribbons, beads, etc., so that in 1858 all these articles were in common use among the tribe. The red cloth was made into leggings, tobacco-pouches, etc., which were usually highly ornamented with colored beads and silk ribbons. Beads were very largely used for the

V. — SUBSISTENCE.

VARIETIES AND PREPARATION OF FOOD. — Formerly deer, salmon, roots, and berries were the staple food of the tribe. Deer was more important to the upper division, while salmon was the principal food of the lower division. In those days a large portion of the tribe lived in the mountains during the greater part of the year, moving about from one root-digging or deer-hunting ground to another, according to the harvest-time of certain roots and berries, or as the deer changed their feeding-grounds during the seasons. They sometimes set fire to the woods in order to secure a greater abundance of roots on the burnt hillside. The men engaged in hunting and trapping, while the women attended to the gathering and preparation of roots, berries, and other food. Only when winter set in did they return to their winter houses.

According to current tradition, a long time ago (probably last century) deer were very numerous along Thompson River, but were scarce again during the lifetime of the grandfathers and fathers of the old men now living. At that time the deer was supplanted by the elk, mountain-sheep, and mountain-goats, the first two of which were very abundant. The elk, for unknown reasons, gradually became fewer in numbers, the last of them disappearing about fifty years ago. Old, partly decayed elk-antlers are sometimes found scattered around in some parts of the higher mountains and plateaus in the neighborhood of Thompson and Nicola Rivers, proving that elk must at one time have been comparatively numerous. Mountain sheep and goats have also become more and more scarce, until now they are found in only a few spots in the hunting-grounds of the Spences Bridge band. On the other hand, during the last sixty years, as these other animals have disappeared, deer have become much more numerous. At the present day deer are not as numerous as they were ten or twenty years ago.

The meat of deer, elk, mountain-sheep, mountain-goat, marmot or ground-hog, bear, beaver, porcupine, hare or rabbit, squirrel, grouse, ducks of certain varieties, geese, cranes, and robins, was eaten. These animals were all shot or snared in abundance. Moose, buffalo, antelope, and caribou do not occur in the habitat of the Thompson Indians, but their dried meat was obtained by trade. The Indians also ate lynx and coyote meat.

The Lower Thompsons hunted principally mountain-goat, black bear, and marmot. They also ate rock-rabbit, which was not used as food by the upper band.

Salmon, of which there are five varieties, and which run in the larger rivers in the fall of the year, were the principal fish caught. In Fraser River they are generally plentiful every year, but some years they are scarce in Thompson River. The salmon caught and cured by the Indians along Fraser River are the king salmon. These are scarce in Thompson River, where the sockeye run