

Johnny Jones

July 20, 2009  
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## Q'ELQÁMTENSA TI SKENKNÁPA — BLACK TUSK AREA

We are pleased to present these drawings of Lil'wat landscapes by Johnny Jones. Each represents a certain portion of their traditional territory, and Johnny Jones has done this in a manner that connects it with the artistic rock-art styles of their ancestors: these are pictographic representations of their landscape.

In the drawings are images from the rock art of their territory as well as pictographic markings of other ancestral archaeological sites, such as villages, camps, hunting areas, and gathering sites. He includes spiritual areas and transformer sites to show how the stories inform the shapes of the landscapes and their meaning.

Some of these drawings eventually will be displayed on kiosks along the route from Whistler to Lillooet, revealing some of the Lil'wat history inscribed in the landscape to passersby.

We are unable to print these in colour, so do imagine these as the original drawings were, in ochre red.

Bill Angelbeck, Contributing Editor

The name, *Q'elqámtensa Ti Skenknápa*, refers to Black Tusk, the mountaintop on which the thunderbird rests.



*Sunulhkàz* is the name of the serpent-like water monster that flowed between Alta Lake and Green Lake.



A shaman, *scwená7em*, in a canoe on Green Lake, once saw a falling star. He picked it up and kept it in his medicine bag, thereafter giving him greater power and luck.



A woman once led a war party across the ice of Green Lake in winter. She said, "I am hungry," and stopped to sit down and wash her hands in the snow. Then, she pointed to geese flying overhead—one dropped straight to the ice, dead.

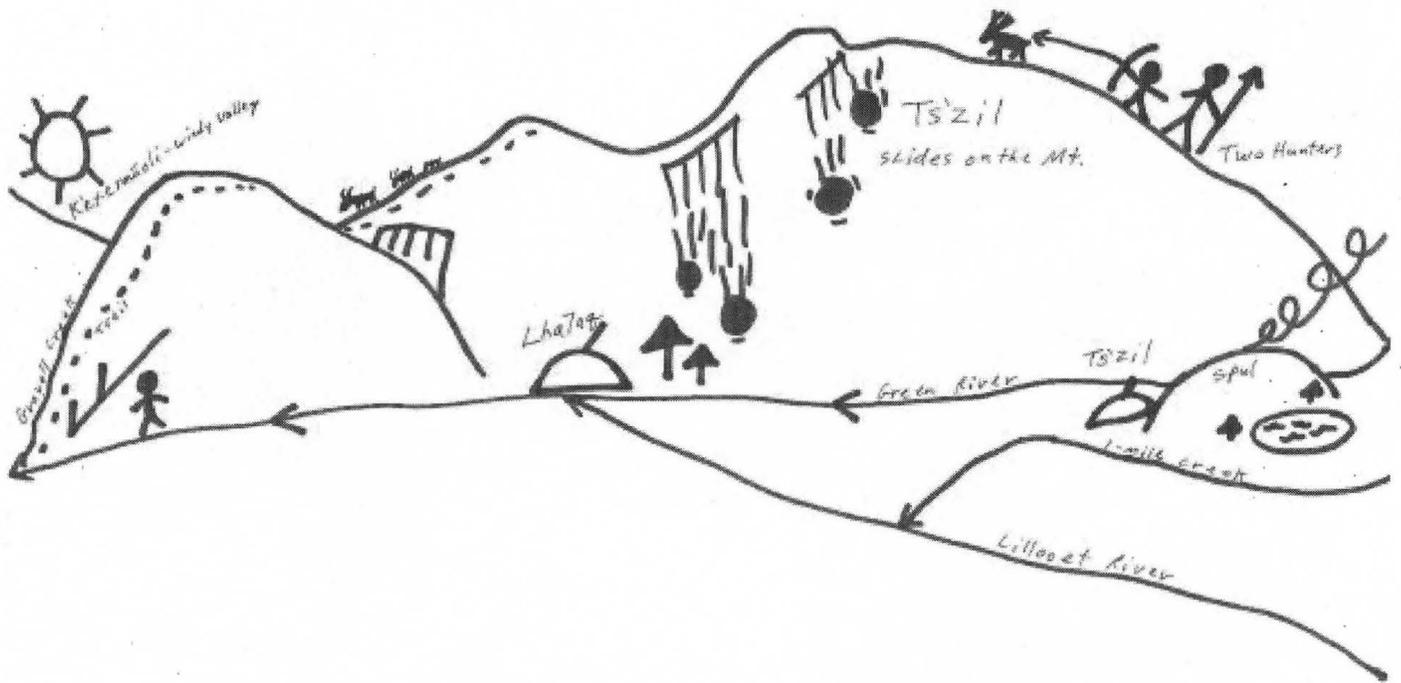


A Wolf Clan village was located at the base of *Tsiqten*, or Fitzsimmons Creek, which flows between *Tsiqten* (Blackcomb Mountain) and *Kacwitma* (Whistler Mountain). The people there suffered a smallpox epidemic in 1850.



The village of *Spó7ez* was located at Rubble Creek. People were in the village when a rock slide buried the area in 1855.

The text includes adaptations of place-names, stories, and interviews from the archives of the Lil'wat Nation, who owns copyright.



## TS'ZIL — MOUNT CURRIE / PEMBERTON AREA

The Lil'wat name for Mount Currie is *Ts'zil*, which means "slides on the mountain," due to its steep faces. From the Pemberton Valley, the shape of the mountain is similar to the profile of the last traditionally trained medicine man, John Sky. It is said that when he died, his spirit went to *Ts'zil*.

To know the weather, the old people used to watch this mountain: if the clouds dip below *Ts'zil*'s face, rain or snow would come soon thereafter.

Two Hunters on the crest of *Ts'zil* were changed to stone, forming the shape that the mountain's serrated edge exhibits since.

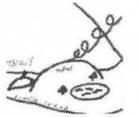


Beyond the crest of *Ts'zil* was a prime area for goat hunting. Lil'wat hunters used a trail that began at Gravell Creek and walked the ridgeline to the crest and beyond. The peak took two days to summit.



This is the pictograph image of a pithouse. There was a pithouse village called *Lha7aq*, located in the Pemberton Valley, at the base of Mount Currie.

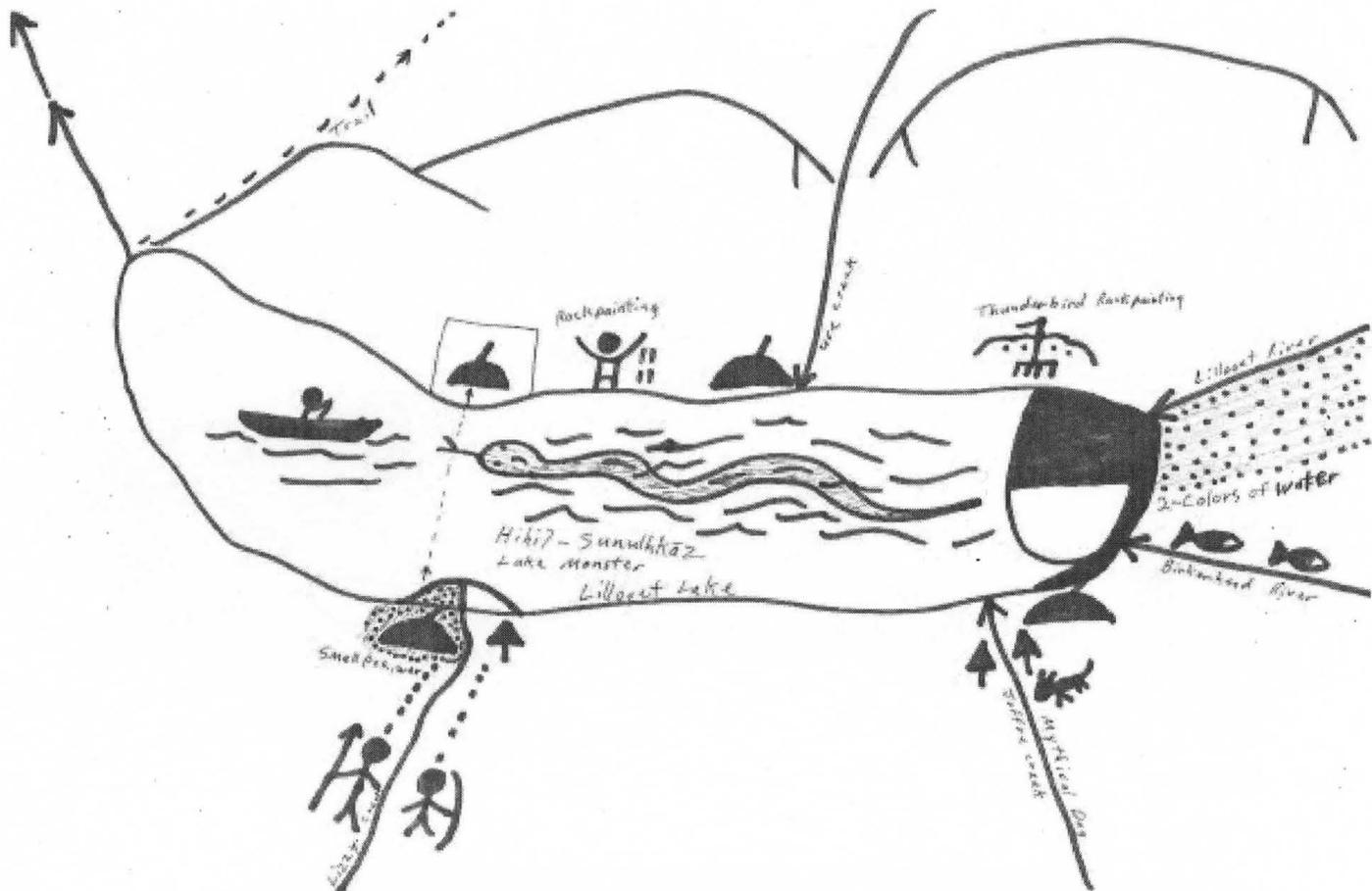
Signal Hill (*Spel'kumtn*) is named for being a prominent hill overlooking the place where rivers meet, the Pemberton area. Lil'wat people stationed sentries at lookouts, who would build fires to warn those in the village below of invaders, where pithouse depressions are still present. Also, winds would create plumes off the top of the hill, seemingly a natural reminder of its cultural use.



Below Signal Hill, is One Mile Lake, located on Pemberton Creek. It is the setting for a story told by Charlie Mack about "The Boy Who Had Wild Cherry Bark as His Power." In the story, the boy avenges the death of his brothers who had been tricked by a family of half fish/half human individuals into fishing at the pool, falling in and drowning. He trains for years, gains the power of wild cherry bark, and eventually fills their pithouse, drowning the wicked family.



Culturally modified tree sites are shown near the lake, and by the village of *Lha7aq*.



## LILLOOET LAKE

Lillooet Lake is partially formed by the Lillooet and Birkenhead Rivers. They both flow into the north of the lake, bringing two colours of water.

Pictographs are located along the western shores of the lake. One depicted here is one of the thunderbird painting.



*Hihi7-Sunulhkáz*, a water monster, resided in Lillooet Lake.

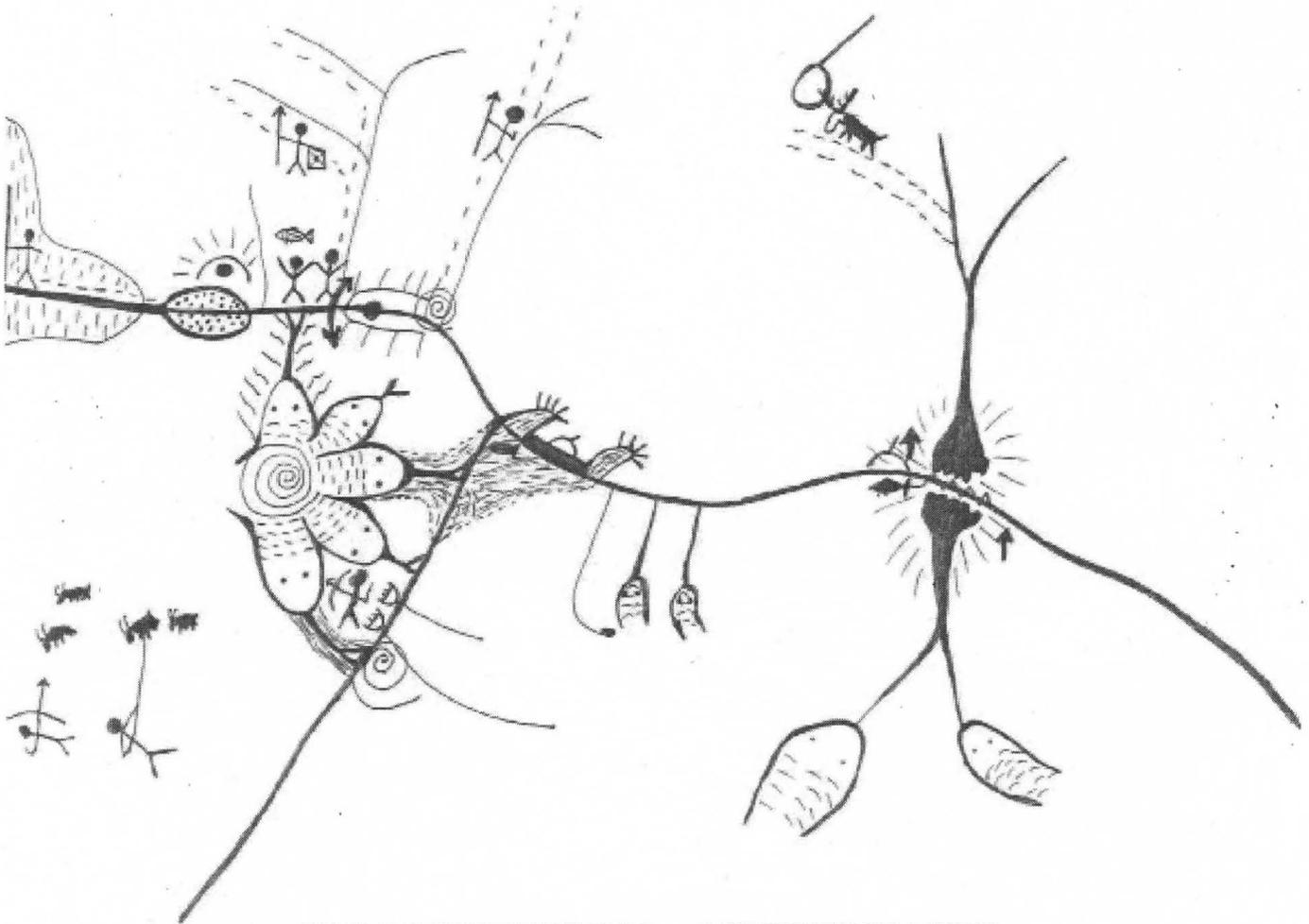


There was a village at Lizzy Creek. Nlaka'pamux Warriors would sometimes traverse through the Stein Valley and come down Lizzy Creek to attack the village.

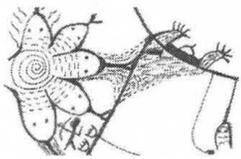
Culturally modified tree sites are located near the mouth of Joffre Creek. The creek is also noted for a mythical dog.

The village was abandoned when smallpox struck the village. The pithouses containing the diseased dead were burned and the survivors crossed to Long Point to build a village—this time with a palisade for protection.





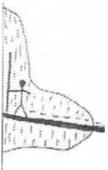
## QW'EL'QW'ELUSTEN — MOUNT MEAGER



*Qw'el'qw'elusten*, Mount Meager, dominates the landscape of the Upper Lillooet River Valley. It is a volcano that erupted nearly 2500 years ago, blowing ashes eastward towards the Bridge River.

This past summer, *Qw'el'qw'elusten* caused the second largest landslide in recorded Canadian history, collapsing on its Capri-corn Creek face and reshaping the landscape along Meager Creek and the Upper Lillooet River for 10 kilometres, both of which were temporarily dammed.

Two sets of hot springs are present near the mountain, along Meager Creek and Boulder Creek. These are spiritual places. Lil'wat hunters used to bathe in the springs before pursuing hunts further in the valley. The springs cleansed the hunters as well as removed their smell, helping to better ensure hunting success.



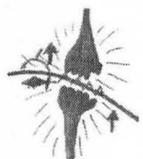
Hunters would also travel to the headwaters of the Lillooet River and cross the glaciers to reach the coast.



Beneath *Qw'el'qw'elusten*, the Lillooet River plummets at *Sq'em'p*, or Keyhole Falls. Its English name refers to the shape of the falls, a "keyhole" that is a tall, narrow canyon above and broad like a canoe hull where it falls. Indeed, long ago, as Charlie Mack described, the Copper Canoe cut this gash in the canyon wall during the time of Transformers and flowed down the Lillooet River through the middle of Lil'wat Territory, shaping the valley as it went.

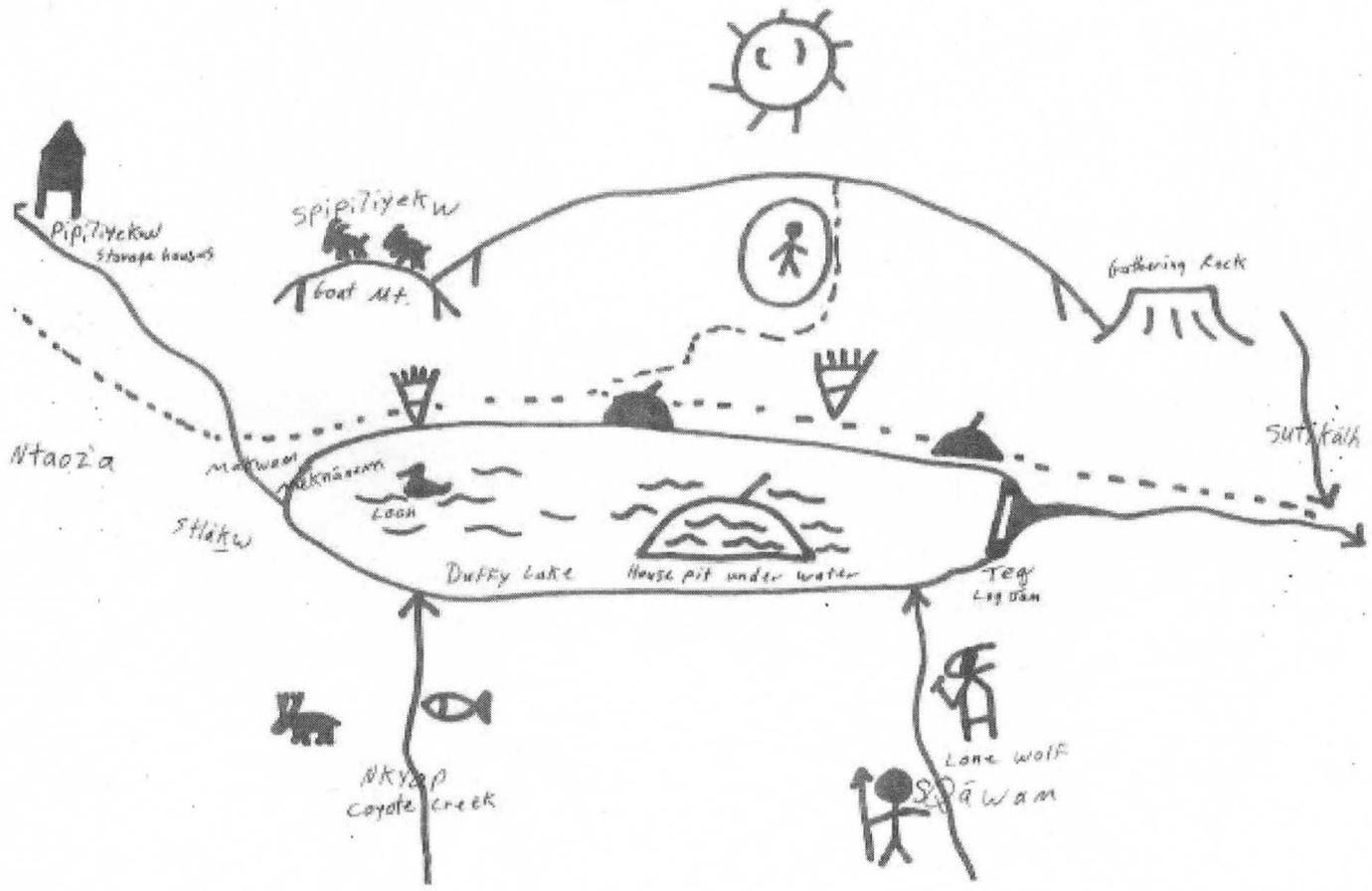
Lil'wat hunters would test themselves at the canyon above the falls, jumping back and forth across the narrow crevasse above the roaring power of the river that was coarsing and spiralling through the walls below. To fail the jump would mean death.

Further downstream, North and South Creeks flow into each other at their confluences on the Lillooet River. At times, the force of both flows meets head-on, creating a surging wall of water.

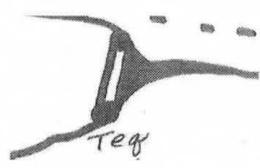


Stories tell how these trails were not just used by Lil'wat hunters. Chilcotin warriors are shown here coming down Boulder Creek and heading downriver.

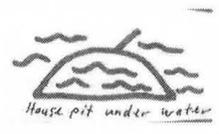




**TEQ — DUFFEY LAKE**



Teq is the Lil'wat name for Duffey Lake, which refers to the logjam on its northeastern end.



A pithouse village resides under the waters of Teq, or Duffey Lake. In Charlie Mack's telling of "The Gambler at Duffey Lake," a broke man who had lost everything—his family enslaved—in a bone bead game, headed to Duffey Lake to gain some spirit power. He wanted to become a doctor. He found people camped in the lake. They took him in to their underwater village, so he could train for four years. Then, he was able to return to gain his family and property back.

Pipi7iyekw, or the Duffey Lake area, was a hunting and trapping area as well as an ancient trade route. The area is known for its food caches, called p'aq'ulh, some of which were wooden enclosures built on stilts to raise it high above the ground.



Q'awam' means "wolf." This image refers to the Wolf Clan, whose ancestors lived near here.



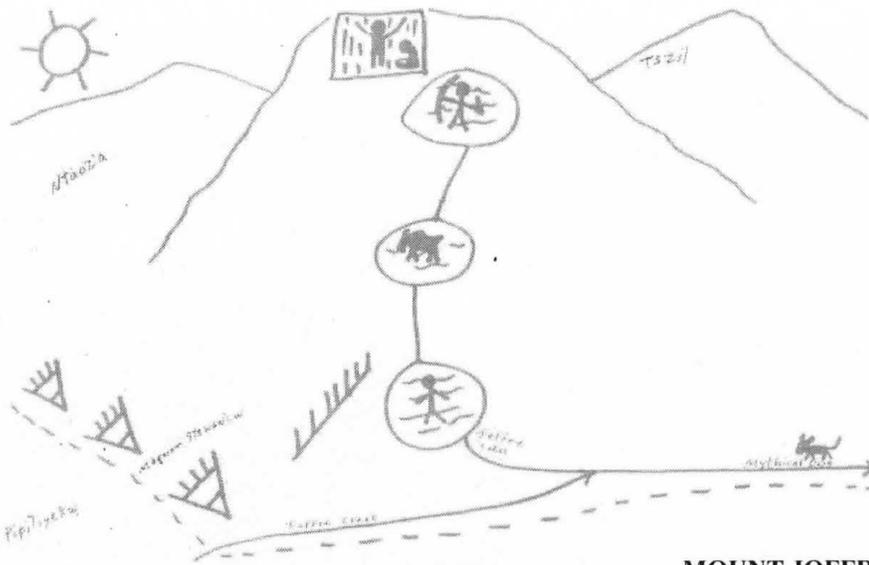
A person walking during the full moon.



Meeting Rock: People from other tribes would come and have gatherings there. The name of the camp is Sutikalh meaning winter spirit. Today, we have a camp just past it and a person from Lil'wat keeps residence and watch there.

The Grizzly Bear Clan.



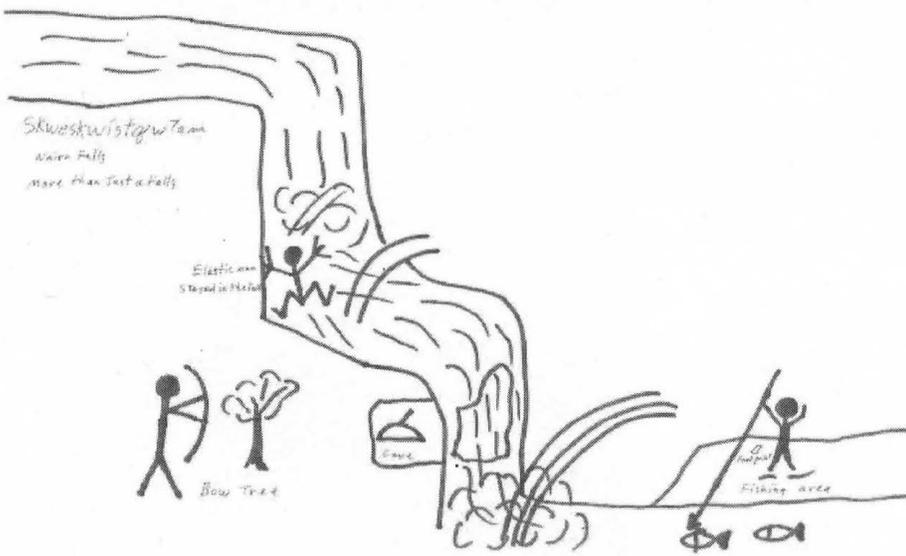


**MOUNT JOFFRE**

Shown near the top of Mount Joffre is the story of a family caught in the last big freeze or ice age, with the father standing and holding a hind leg of a deer and offering it to the sky and asking for forgiveness. Below him is his wife, holding the baby in her arms. They are still there.

Shown at its base is the Grizzly Clan trail to Duffey Lake.

An ancient trail leads to Nairn Falls, a spiritual place for the Lil'wat people, known as *Skweskwistqw7am*, or "more than just a falls."

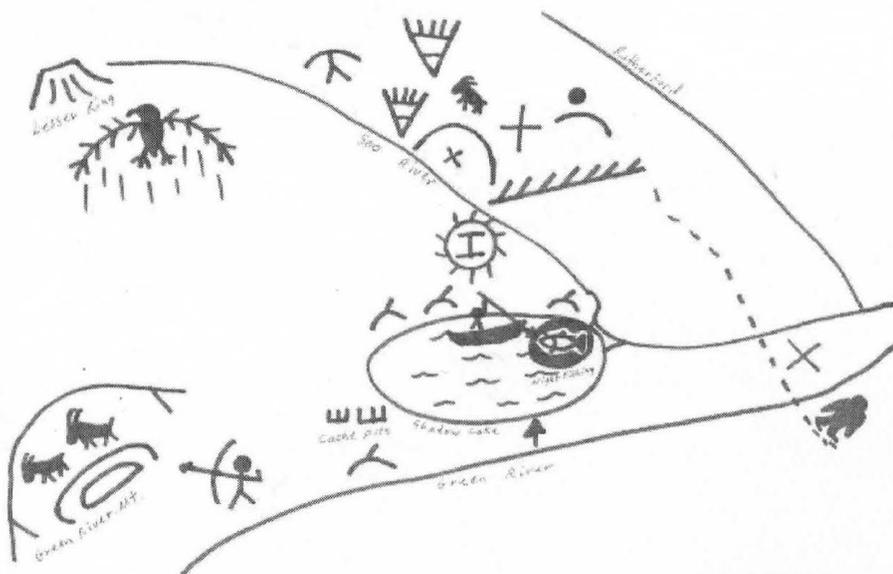


**NAIRN FALLS**

One story about the falls describes a man that could safely jump into the bowls and swells of the falls. He had a cave behind one of the falls.

A footprint, or *Sqw'axt*, of the one-legged Medicine Man is still in bedrock below the falls, at a Lil'wat fishing spot.

Shadow Lake is in the Soo Valley, an area where the thunderbird was seen to fly. Pithouses and cache pits are shown as located nearby, as well as a culturally modified tree. The village located there was called *Licwlecwet*. Lil'wat people would gather at Shadow Lake as a base area for hunting, gathering huckleberries, and collecting cedar bark. This was also a place for night fishing. Once pithouses were abandoned, the area was inhabited seasonally using hunting cabins.



**SHADOW LAKE**

In the lower right, traversing the Soo and Green Rivers there is a sasquatch crossing spot. The mountains west of Pemberton have been known as *Sasqemicw*, or sasquatch country.

Along the Soo River, on the north side, is a huge rock with pictographs. Shown here are grizzly tracks, goat signs, and the sun rising over the mountain.

**Johnny Jones is a Cultural Technician with the Lil'wat Nation's Land and Resources Department.**