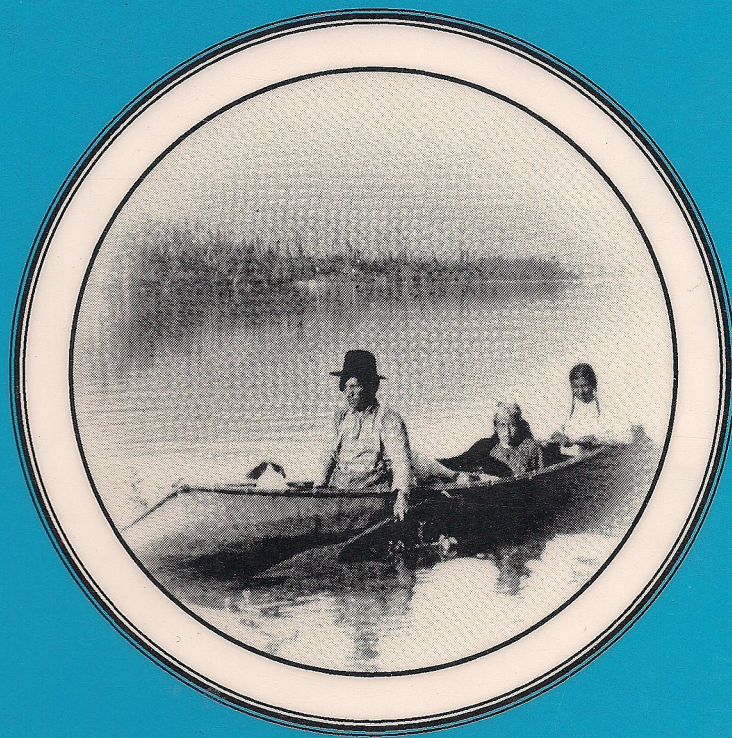


ARROW LAKES INDIANS



AN INTRODUCTION TO THEIR HISTORY AND CULTURE

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ARROW LAKES INDIANS



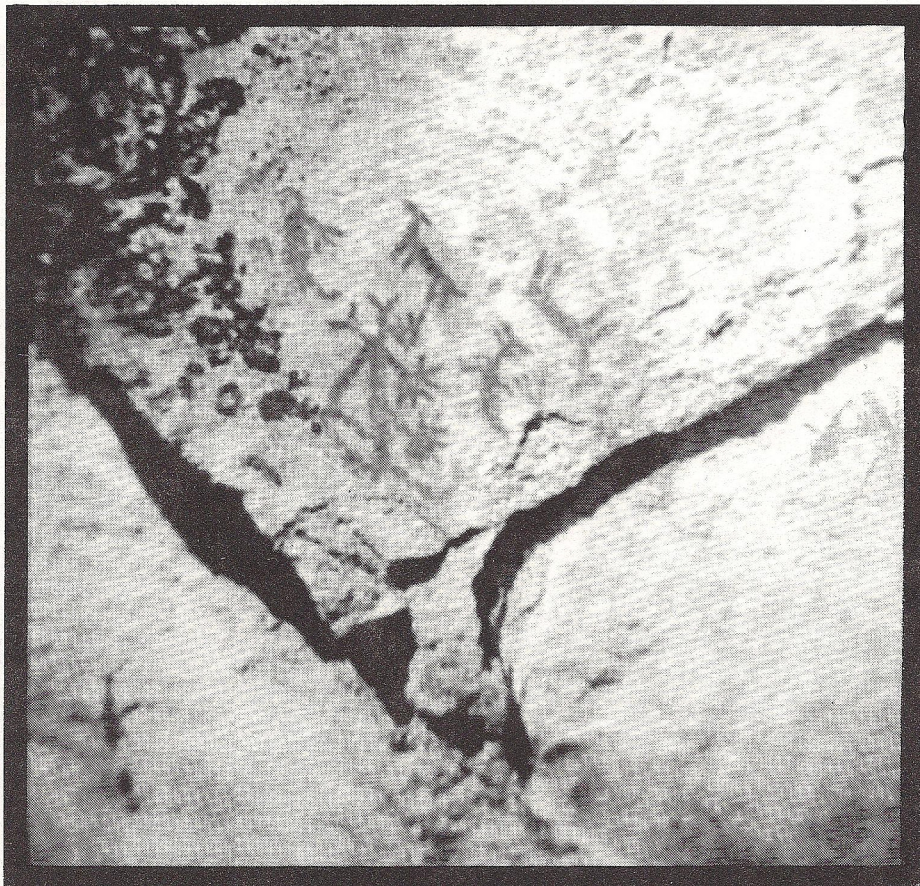
COMPILED BY ROSEMARIE PARENT
FROM THE REPORT ENTITLED:
LAKES INDIAN ETHNOGRAPHY AND
HISTORY BY RANDY BOUCHARD AND
DOROTHY KENNEDY . 1985.
DRAWINGS BY DALTON GARBETT

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CONTENTS

- 3. INTRODUCTION.
- 4. HOMES.
- 7. HUNTING.
- 12. FISHING.
- 15. PLANTS (FOODS)
- 17. CANOES.
- 18. TOOLS.
- 20. CLOTHING.
- 23. UTENSILS.
- 24. THE WHITE MAN.
- 25. EDUCATION.
- 26. MOCASSINS.
- 27. BAGS..

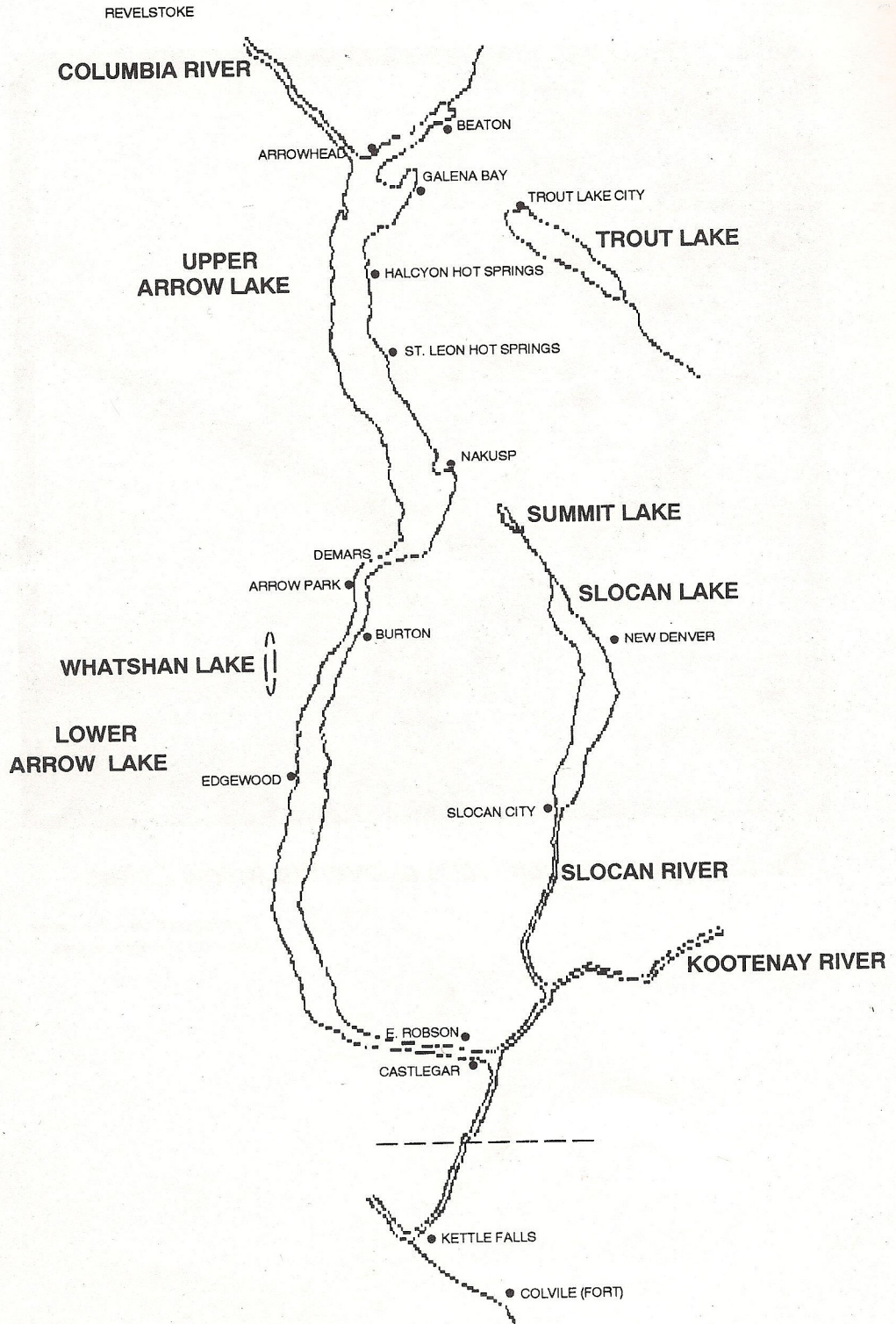


Pictographs on rock walls above the Arrow Lakes.

*Photograph from Arrow Lakes
Historical Society Archives.*

LAKES INDIAN TERRITORY

CIRCA 1800s



THE INDIAN PEOPLE OF THE ARROW LAKES AREA

INTRODUCTION

The Arrow Lakes or "Lakes" Indians formerly lived in the vicinity of the Arrow Lakes and Slocan Lake. In their own language, the Lakes Indians were known as "Sun-aich-kist," a name which is derived from the Native term for Dolly varden trout, a fish which is plentiful in these lakes.

Archaeologists believe that the Lakes Indians lived in this area for at least 3,000 years before non-Indian settlers came here. Their culture was similar to that of their southern neighbours, the Colville Indians of Washington State. Both the Lakes and the Colville Indians spoke dialects of Okanagan-Colville, an Interior Salish language. Lakes culture and language was significantly different than their eastern neighbours, the Kutenai.

This booklet describes the culture of the Lakes Indians, as recorded by Randy Bouchard and Dorothy Kennedy in their 1985 report entitled Lakes Indian Ethnography and History, prepared for the British Columbia Heritage Conservation Branch. They have kindly permitted the Arrow Lakes Historical Society to use excerpts from that report in the preparation of this booklet. Their assistance in reviewing this booklet and guiding us in our presentation of an accurate summary of Lakes Indian culture is greatly appreciated.

In this booklet we have also included a diagram from People of the Trail, by Robin and Jillian Ridington. The section on crafts has been excerpted from Kawin: a Book of Indian Crafts to Do, written and illustrated by Lindsay Beaudry.

We wish to acknowledge the financial assistance of the Vancouver Foundation to the Arrow Lakes Historical Society. This funding enabled the society to purchase a computer which has been used to prepare this booklet, and will be used to produce others that we hope to compile in the near future.

Rosemarie and Milton Parent
Arrow Lakes Historical Society
January 1991

LODGES

UNDERGROUND PITHOUSES OR KEKULI

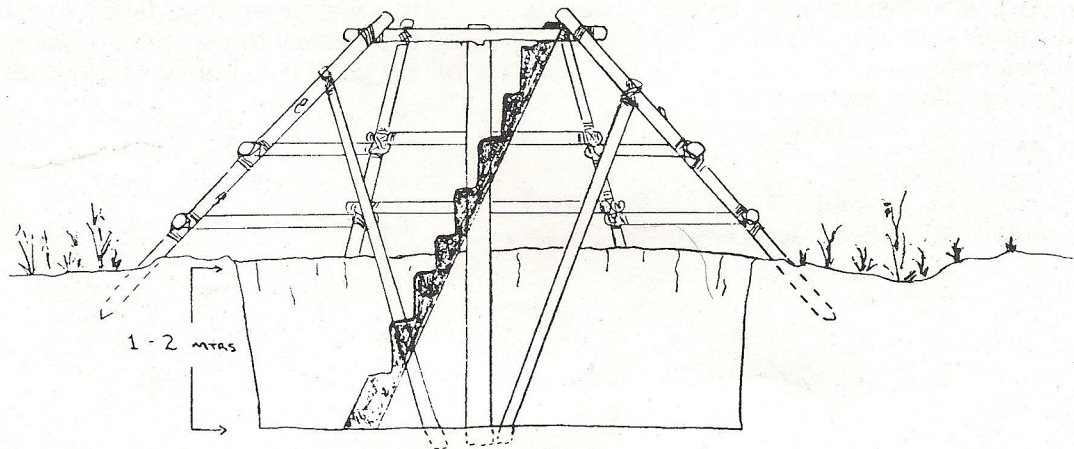
Kekuli or pithouses were underground houses used by the Lakes Indians. The pit was dug in dry sandy soil to a depth of 1 - 2 meters. They were circular in shape and were constructed over excavated pits. The roofs were made of poles and covered with bark and dirt. The people entered the house by means of a notched log that served as a ladder. These houses could be 20 to 30 feet in diameter. Most structures had a storage pit near the wall. A fire was made in the centre of the house below the entranceway.

ABOVE GROUND LODGES

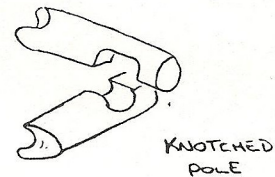
The framework of the above ground lodge was comprised of 4 main poles that met at the top to form a square, slightly oblong smoke hole. In winter, these dwellings were covered with many layers of bark, and in summer, tule mats were used for covering the poles. The floor was sometimes excavated about 2 feet and was covered with layers of fir boughs, grasses and rush mats. A long fire pit with logs on either side was built directly on the ground in the centre of the house.

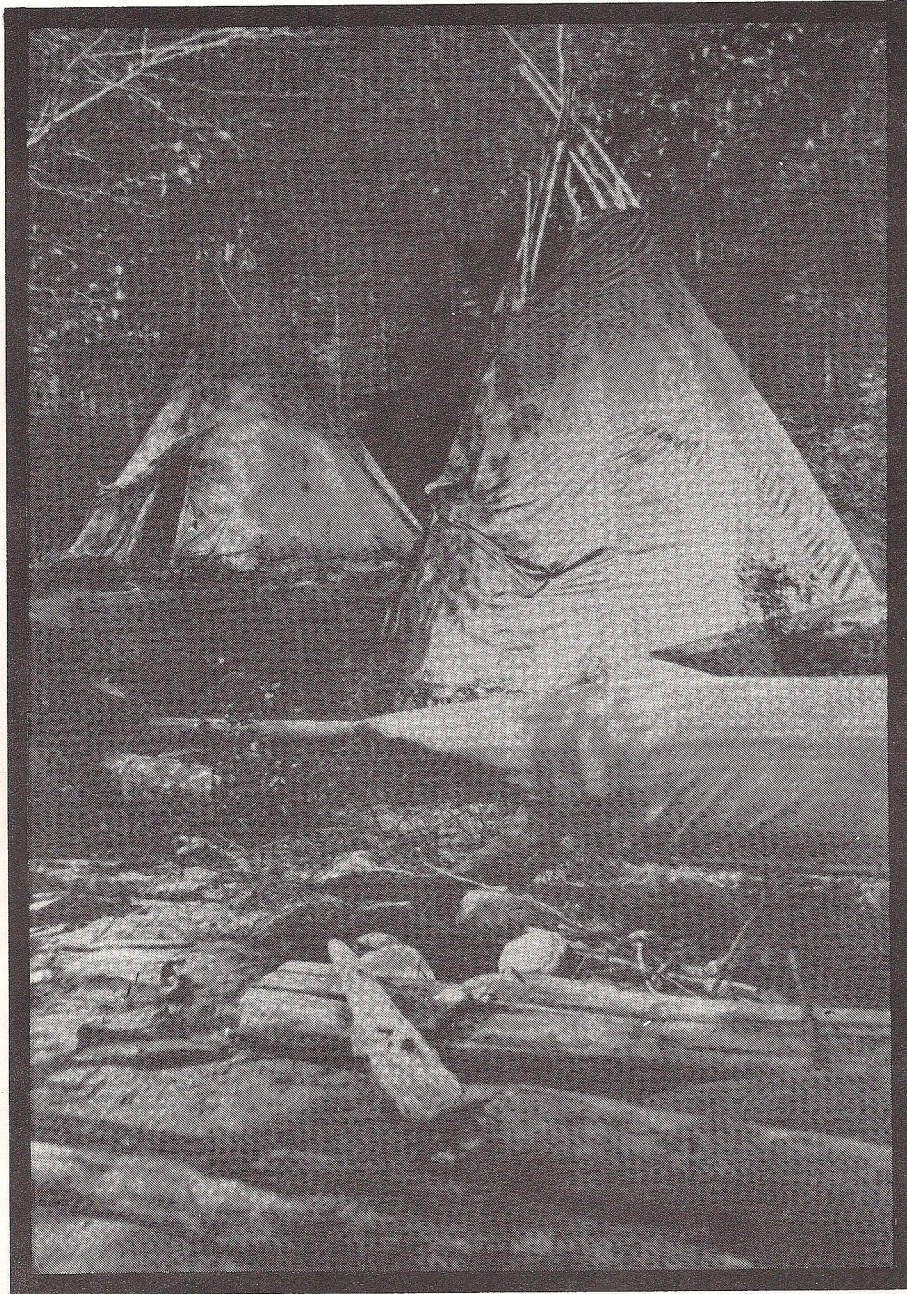
The outer door was covered with a coarse, woven grass mat with horizontal supporting slats. An inner door, several feet inside the house was hung with a finer grass or buckskin door mat. These square topped lodges could be 9 metres long (30 feet) and could be inhabited by all the families in the village. Each family possessed their own roofing materials and roofed over a section for themselves. Men and women had separate entrances at either end of the house. To use the right entrance, was strictly enforced.

Circular mat lodges were small and usually occupied by one or two families. Mats were laid on a circular framework of poles. In winter, as many as 4 layers of mats were used to keep out the cold.



KEKULI





CONICAL CANVAS LODGES constructed in a traditional style, but using canvas instead of tule mats, for the outside covering.

*Photograph from Arrow Lakes
Historical Society Archives.*

LONG OR OBLONG LEAN-TO LODGES

The Lakes Indians also used long or oblong lean-tos. Fires were built along the open front of these lodges and mats covered the lodge on the other side. These lodges were constructed as temporary shelters used at fishing camps or to accommodate visitors.

In the evenings, men gathered at one end of the lodge where they told stories and talked. Men and women were discouraged from talking to each other in public - even between husband and wife.

There was an isolated area of the camp where women had their own lodges, sweathouses and bathing pools. This area was protected from intrusion by a pallisade of poles and mats. Here, children were born, unmarried girls were secluded and elderly women lived out their days with their younger female relations. Men were strictly forbidden entrance.

Men had a special area of the camp where they had their own sweathouses. A sweat-house is a dome-shaped structure in which naked people crouched around a pile of very hot rocks placed in the centre. These rocks were heated in a fire before being placed inside the sweathouse. Water is thrown upon the stones producing steam. When the men are in a profuse sweat, they immediately plunge into cold water or lake nearby. This is common for both the sick and for those in good health, as it is believed to purify the body. Special songs were sung as the men sweated.

Sweathouses at hunting camps were important. Here they bathed and rubbed themselves with certain herbs to rid themselves of their human scent.

For warm or cold bathing, they dug a hollow in the earth of sufficient size and filled it with water. To heat the water, they threw in hot stones.

HUNTING

In the mid 1800s, the Lakes Indians were nomadic trappers primarily of bear and deer. They brought furs of caribou, mountain goat, mountain sheep, beaver, marten, lynx, fox, fishers (like a weasel) and rabbits, as well as the deer and bear hides to Fort Colville fur traders in 1820-1830. (See map to find where Fort Colville is in the United States). There was an abundance of marmots in the upper Columbia region too. Grizzly bears were found in the mountainous areas above the lakes and elk and moose wandered into the area occasionally. No antelope or buffalo were found here.

Deer were taken for food and for their hides, bones and horns. Several techniques were used to hunt the deer. Dogs were used to chase the deer towards the hunters. At Fort Colville in 1831, they complained of the taste of the venison due to the deer being hunted with dogs.

Another technique was to herd the deer towards the hunters where they awaited with bow and arrows. The Arrow Lakes Indians used the double-curved bow and the flat bow.

In the autumn, the Lakes hunters drove the deer down a runway towards a bluff. They were not allowed to stray from the runway because a row of hunters was positioned on one side and on the other side was a barrier formed by stakes and bent saplings - all of which contained the hunter's scent. At the end of the runway, the hunters closed in and drove the animals over the cliff.

They also drove the deer through narrow passageways where they would be shot more easily, or they would be caught in snares. They were stalked in winter by the hunters on snowshoes, or the hunters would wait for them at salt licks. The hunters were usually under the direction of one leader chosen for his hunting ability. Preparation for the hunts took several days which included sweatbathing and eating of certain foods barbequed by the men themselves. The hunters remained isolated from all women at this time of getting ready for the hunt.

Women only accompanied the men if they were to be away for more than a few days. Some of the trips lasted for several days.

Temporary sweathouses were built at each hunting camp so that hunters could bathe and eliminate their human scent. The hunters clothes and hunting utensils were also washed in a decoction of herbs. If a hunter had to leave a killed deer, he threw some article of clothing on it to prevent an animal from eating the meat before he had the opportunity to retrieve it.

PRESERVATION OF VENISON

Venison was preserved for winter by roasting chunks of it before a fire, then pounding the chunks on a rock into flat sheets after which the flattened slabs were threaded onto a long stick and hung over a fire to remove any extra moisture.

HUNTING AREAS

Hunting grounds were in the general vicinity of Revelstoke and as far west as Three Valley Lake. They were often joined by the Shuswap Indians who also hunted and trapped in this area.

In the lower Arrow Lake area, deer were hunted in the region known as Deer Park. Deer were forced down the mountains in winter due to the deep snow. The Indians knew that deer would be abundant and came here every winter.

Caribou were also plentiful in the Arrow Lakes region. Early explorers referred to the Caribou as reindeer. Caribou hunting grounds were situated around Nakusp and Caribou Lake which is west of the narrows that separate the two Arrow Lakes.

Mountain goat and some mountain sheep were hunted in the mountains surrounding the Arrow Lakes. In 1814, Arrow Lakes Indian women were observed spinning blankets and capes from the wool of mountain sheep.

Bear were hunted in the Syringa Creek area because it was known that the bear that came here in the spring were infested with wood ticks. They would spend hours rubbing against the trees trying to rid themselves of these bothersome pests.

The Lakes Indians also would drag hibernating bears out of their dens by hand or with a rope tied to its head. In spring, deadfalls baited with fish or venison were used to kill bear. The bear meat and hides were more highly valued than those of deer.

Elk and moose were called with a whistle made from stems of either elderberry or Indian rhubarb (cow parsnip).

Of the smaller animals, beaver, marmot, porcupine and rabbits were the most important. The Lakes Indians became known to the fur traders as the best beaver hunters.

FLAT BOW

The flat bow usually was made from a bough of a cedar, willow, juniper or ash tree. It was a plain wooden weapon.

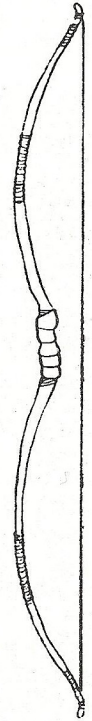
THE DOUBLE-CURVED BOW

The double-curved bow was the most common and made of red cedar or yew wood. It was about 4 feet long and recurved on either side of the hand grip as well as at the tips. It was bound with spiral windings of sinew.

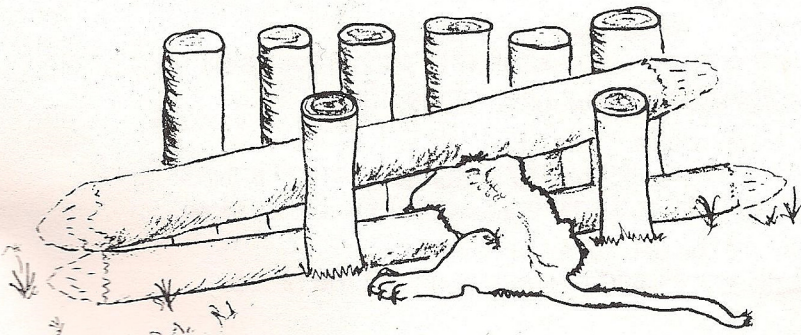
The wood was cut when the sap was running and then was soaked for several days. When the wood was soft, it was shaped and bound tightly to another straight piece of wood. Wedges were then driven in to form the curves and the bow was left to season. After seasoning is completed, the two arcs of the bow were wrapped tightly with wet sinew. This tightened as it dried and added toughness to the wood. The bow was then polished and might also be decorated.

ARROWS

The arrows were made from any of the straight grained woods and tipped with bone or stone points. Arrows for hunting birds were left with blunt ends.



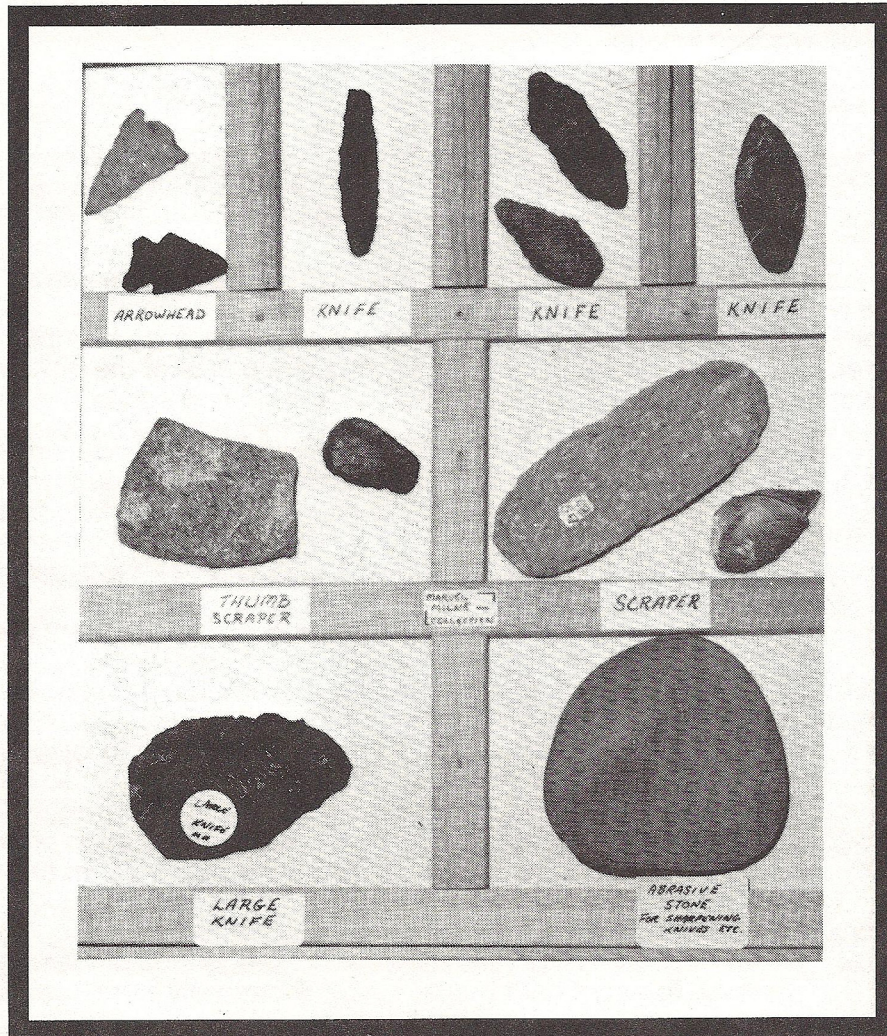
DOUBLE-CURVED BOW.



A DEADFALL TRAP

Bait was left under a deadfall which was triggered to fall onto the unsuspecting animal when the bait was touched.

SOME OF THE STONE TOOLS DISPLAYED AT THE NAKUSP MUSEUM

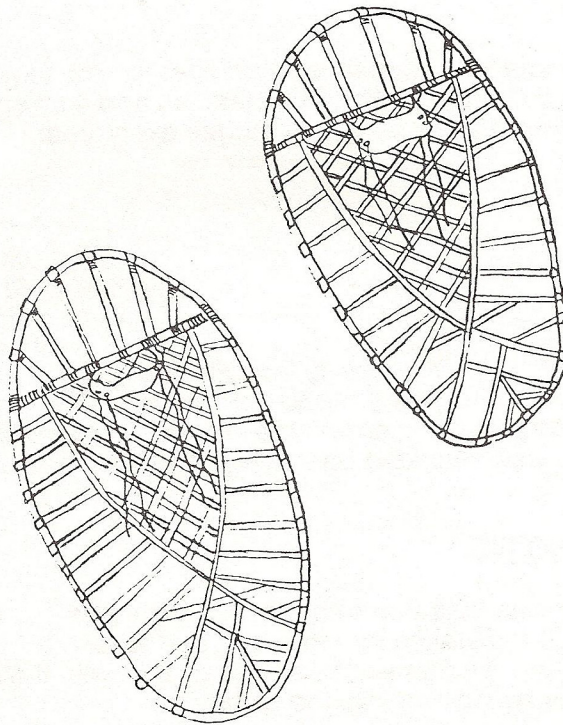


ARROWHEADS or projectile points were of many sizes. They were glued into a split in the wood of the shaft with pitch from trees. The arrowheads were chipped to a fine cutting edge.

KNIVES were of different sizes to use for different work. Small knives were used for cutting hide and splitting open fish to clean them.

THUMB-NAIL SCRAPERS were used to clean inside of the hides.

SNOWSHOES



Saplings from Rocky Mountain maple were bent to form the frames of the snowshoes. The webbing was made from strips of animal hide and sinew.

A pair of snowshoes that are displayed in the Nakusp Museum used to belong to Chief Louis Joseph who lived in Burton. They were made about 1912 using red willow. However, Rocky Mountain maple was the most popular wood for snowshoes.

FISHING

Even though the Lakes Indians hunted more than they fished, they did fish for spring or chinook salmon, trout, dolly varden, ling fish, white fish and sucker fish. Kokanee salmon (land locked sockeye salmon) were caught in the fall every year.

PRESERVATION

The fish were dried and smoked in specially built smoke houses. In the centre of this house, a pit was dug about 18 inches deep to hold the fire. When the fire was burning fiercely, cedar bark was thrown on to create the smoke to smoke the fish. If the fire was burning too quickly, sand was sprinkled on to keep the flame down. The fish were hung up near the roof.

METHODS OF CATCHING FISH

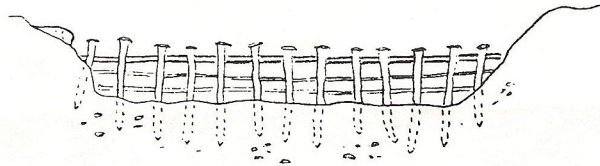
On some streams, a weir was built to trap the fish. A weir was like a wooden fence which was made by hammering long stakes into the river bed across a narrow section of water, or by piling up stones. When the fish were trapped by the weir, it was easy to spear the fish either from a canoe or by wading into the water.

Fishing basketry traps were also used. With very large basketry traps used on the Columbia River, they could catch up to 3 - 400 fish a day. Smaller traps consisted of a small funnel-shaped cone sitting inside a larger cone. When the fish swim inside the small funnel into the larger cone, they were trapped and could not swim out.

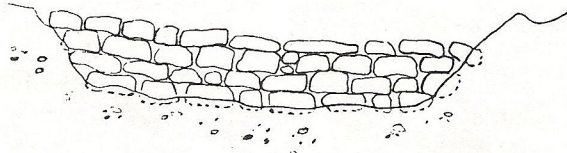
Various taboos were observed to avoid offending the fish. Women and children were not permitted near the fisheries or weirs or baskets. If they did go near the fishing area and the fishing was poor, they would say that this was the cause of a poor catch.

FISH WEIRS

Fish weirs were made by pounding saplings - young trees - into the riverbed across a narrow section of water. It looked like a fence.

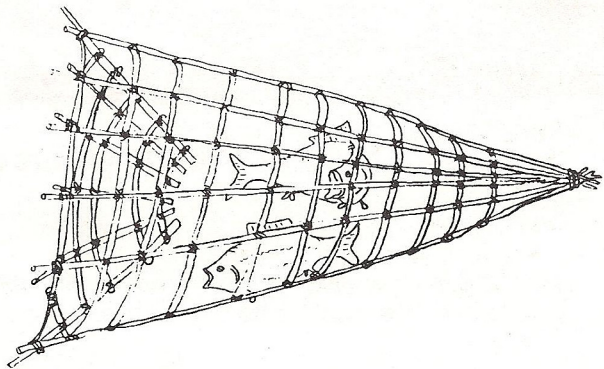


Another way to make a fish weir was with stones to make a fence. It was easy then to spear the fish either from a canoe or by wading into the water after them.



FISHING BASKETS

Some baskets consisted of a small funnel-shaped cone sitting inside a larger cone. When the fish swim into the small cone, they become trapped and can not find a way to swim out.



STONE TOOLS USED BY THE ARROW LAKES INDIAN BAND



FISH CLUB and different sizes of FISHLINE WEIGHTS.

*These items can be viewed at the Nakusp
Museum exhibit of Indian artifacts.*

PLANT FOODS

A 'First Fruits' ceremony was celebrated by the Lakes women. A bark tray containing ripe berries was offered up to the 'Great Mystery' who dwelt above everywhere. This was done by the Chief who held up the tray to all four points of the compass. They then said prayers and danced.

The Lakes diet was supplemented by fruits, nuts and vegetables which were picked in season. Wild strawberries and gooseberries were available in May and June. Soapberries, wild currants and raspberries began ripening in June. Blackberries, thimbleberries, elderberries, black hawthorn berries and oregon grapes ripen from July to September. Chokeberries and wild rose hips were available in fall.

Huckleberries were very important in the Lakes district. They were plentiful in July and eaten fresh with meat, or partially dried and crushed and formed into cakes. They were also completely dried as well for use in winter.

Serviceberries or saskatoon berries were not as plentiful but were picked and partly dried and pounded into cakes or fully dried to use in winter.

Hazelnuts were gathered and stored in the shell to be eaten anytime. They sometimes placed them in a hole in the ground and then pounded with a pole to break the shells. The shelled nuts were then crushed into a pulp and mixed with bear grease or meat and sometimes berries. The nut doesn't keep well after being crushed if stored on its own without something else added to it.

Pine nuts or seeds were gathered in the fall. The cambium layer of the Ponderosa Pine and Lodgepole pine was peeled from pieces of bark taken from young trees in the spring. A deer rib scraper was used to remove the cambium layer from the bark. It was then rolled up and stored to be eaten raw or fresh.

UNDERGROUND ROOT PLANTS

Bulbs of marioposa lily, blue camas, yellowbell, tiger lily, corms of yellow avalanche lily, Indian potatoes, and rhizomes of False Solomon's seal were all dug up and eaten raw or prepared by roasting.

EDIBLE GREENS

Shoots of chocolate tips, balsam root, cow parsnip were gathered in spring and were peeled and eaten raw. The tops and roots of the Indian celery plant were used as a flavouring. When cooked with other foods, it gave the food a parsley flavour.

Black tree lichen from pine trees was made into a sort of bread-cake in times of scarcity. The lichen was cleaned of debris and processed by pit cooking. The pit dimensions varied but could be 1.2 meters deep (4 ft.), 1.5 meters wide (5 ft.) and 3 meters long (10 ft.)

A fire was built in the pit, and a layer of stones were added to be heated. When the fire died down and the rocks were hot, they were covered with a layer of dirt, followed by a layer of bark and then a layer of moistened grasses and leaves. On top of this was laid a thick layer of moss. Blue camas and stored dried roots, which were first soaked, were often cooked with the moss to flavour it. The roots were covered with more moss, then additional layers of green leaves, grass, bark and dirt. Small holes on the outer edges of the pit were made with green poles and a basketful of water was poured into the holes. The passageways were quickly plugged. A fire was built on top and kept burning for three days. The women watched over the cooking pit to make sure the fire was kept in control.

These women who cooked the moss prepared themselves by fasting and tied their hair back with pieces of vermilioned buckskin or carried a piece of it about them.

After three days, the dirt and grasses were carefully lifted off so that the moss did not get dirty. The camas was separated from the moss and laid out to dry. The compressed lichen was dried into thin hard cakes.

Bitterroot and white camas were not found in Lakes country but were obtained by trading with other Indian tribes.

Indian doctors or medicine men and women depended upon plants for medicinal purposes, many of which are still used today. The uses of these plants for food and medicine were passed on from mother to daughter and from one medicine man to the next.

Examples of common plants used for poultices and washes for cuts, bruises and skin infections are: horsetail, sumac, waxberry, thimbleberry and chocolate tips. Rinses for the hair were made from red cedar, cow parsnip and yarrow.

STURGEON-NOSED CANOE



*Photograph from Arrow Lakes
Historical Society Archives.*

TOBACCO

Tobacco was smoked for pleasure and was also used in ceremonies. Other plants that were smoked included kinnikinnick leaves and willow bark.

BURIAL

Each Indian band had their own manner for burying their dead. The Lakes people believed that if a person led a good life, his or her spirit would become part of nature. They did not believe in a land of the dead. Some people were buried in gravel banks along the banks of rivers. Occasionally, people were buried with tools, beads and other valued items.

THE 'STURGEON-NOSED' CANOE

The Lakes Indians used sturgeon-nosed canoes. These canoes have pointed prows and sterns which sweep downward from the gunwales. These are submerged when the canoe is loaded. The canoe is built on a basketlike framework which is about 12 feet long and is 2 1/2 feet wide at its greatest beam. The lengthwise stringers are crossed by thin ribs, which run in a continuous semicircle down one side, across the bottom and up the other. Thwarts are placed between the gunwales to maintain the spread of the canoe.

The bark covering was usually that of white pine. It was cut in the spring of the year when the sap runs so that the bark would be soft and pliable. The natural curve of the bark was reversed. The canoe that was made by a group of students at the Nakusp High School is on display at the museum in Nakusp and is made of white pine bark. The battens are cedar, the ribs and thwarts are made of rock maple. The lashing is chokeberry bark and the rope is cedar roots. The seams were sealed with ponderosa pine pitch.

Charles Slade told of watching Louis Joseph of Burton build a canoe in 1911. Louis Joseph was one of the last of the Arrow Lakes Indians in the area and was a notable Indian hunter who lived in Burton until he died. He told Charles that it would take about 3 1/2 days to complete the canoe.

The canoe that Charles watched being built was oiled with deer tallow to prevent cracking and drying. Seams were sealed with a mixture of deer tallow and jack pine pitch. Thin strips of split cedar were put into the bottom to act as floor boards. If one of these canoes was damaged or developed a crack in the bark, it was patched with bark taken from a white pine sapling. This bark is thin and quite flexible when green. The patch was cemented into place with a mixture of pine gum and deer tallow.

DIFFERENT SIZES OF PESTLES USED TO POUND DRIED MEAT INTO POWDER, TO GRIND NUTS AND TO CRUSH BERRIES INTO CAKE FORM



ALL OF THESE TOOLS CAN BE VIEWED IN THE NAKUSP MUSEUM

CLOTHING - MEN

After the white people came to this country, European clothes were preferred if the Indians could obtain them. The Lakes created tailored buckskin clothing over which they wore robes either plain or trimmed with fur.

Men wore a pair of thick buckskin trousers belted with a buckskin or woven goat hair cord or belt that was woven through slits cut into the waist. Seams of leggings were sewn with sinew and sometimes decorated with porcupine quills.

In winter, extra leggings of bear skin with fur worn either inside or out were fastened over the trousers. These were tied on with thongs at the top and at the bottom. Men's shirts were often long, extending down to the knees. The shirts fastened at the shoulders and were sewn down the sides. The sleeves remained open along the lower side of the arm to the cuff, which fastened around the wrist. The seams of the shirts were often fringed and embroidered.

Sometimes a combination shirt/cape was worn by the Lakes people. The undershirt was sleeveless and the cape was fastened to the neck of the shirt at the back. The neck might be decorated with fur or the entire cape could be decorated with feathers of an eagle or hawk, or with tassels of hair or weasel skin. Shirts were worn belted with a woven goat hair sash which might be dyed.

CLOTHING - WOMEN

Lakes women's dresses reached almost to their ankles. The sleeves were also open to the wrist but were the length of the legs of the hide so might not be full length sleeves. Special garments were decorated with strands of dyed goat hair cords tied along the hem, painted with red ochre or decorated with porcupine quills or shells. Leggings were worn under the dresses.

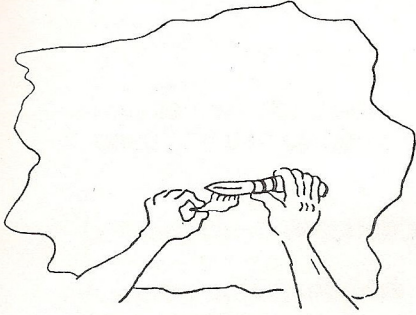
Robes were worn of woven mountain goat's wool, woven or twisted strips of rabbit skin, or skins of cougar, bear or coyote. These robes were attached at the necks and folded around the body and belted. Occasionally, bear skin robes were lined with marten skin.

Children went around naked or wore clothing similar to that worn by adults.

Caps of coyote fur were worn by all in winter.

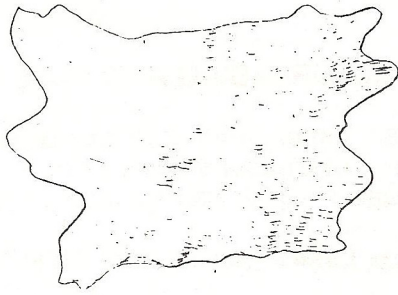
During summer and rainy spring season, the Lakes went barefoot, but in winter, they wore buckskin mocassins. These were ornamented along the seams.

TANNING HIDES

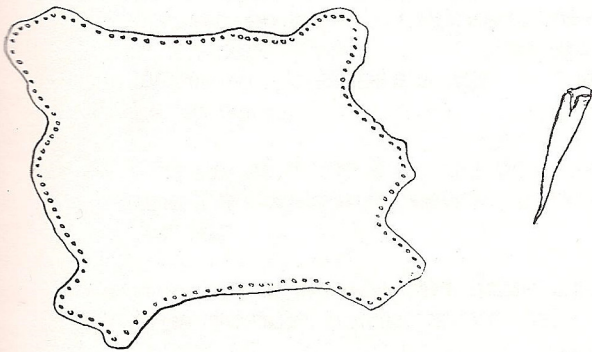


After rinsing the hide, fatty tissue and blood was removed with a knife.

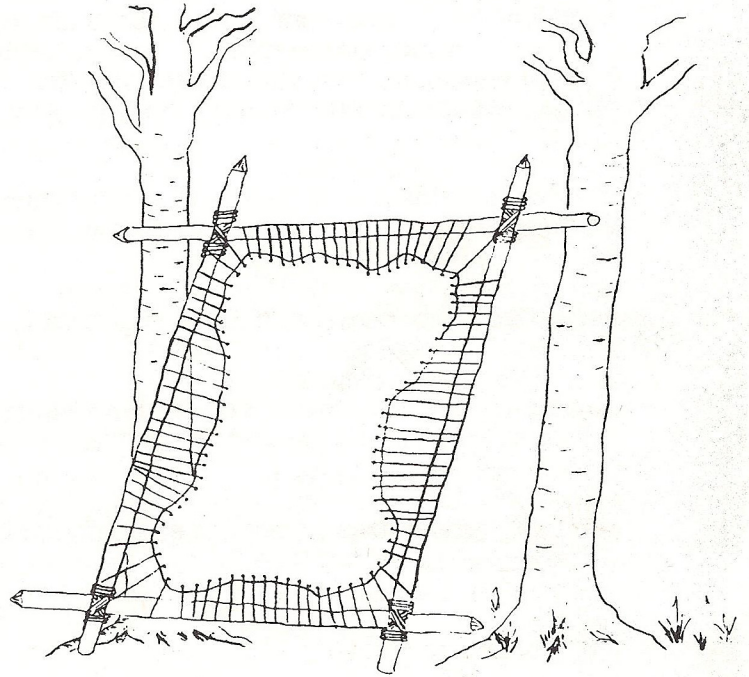
A preparation of decomposed deer brains was mixed with marrow from the long bones of the deer. This mixture was worked into the flesh side of the hide. The hide was then rolled up and put away in a cool place. This was repeated several days in a row.



If the hide was to be used for robes or blankets, the hair was left on. If the hide was to be used for clothing, the hair was removed. To do this they soaked the hide in water for three days. The hair was then scraped off.



Using a bone awl, a series of small holes were made around the edge of the hide about 2 cm apart. It was then put onto a framework of poles and the hide was stretched. The hide was worked and stretched to make it the same thickness all over.



After the hide was smoked while in one piece, it was cut into sections for garments. A fire of rotten fir-wood and pine-cones provided the ordinary tan shade. If a darker colour was wanted, juniper-wood was used.

The hide was hung over a small smoky fire until the colour was just right.

This diagram is from the book, PEOPLE OF THE TRAIL, by Robin and Jillian Ridington.

HAIR DRESSING AND FACE PAINTING

Lakes men wore their hair plaited into one braid that hung down the back. Sometimes a strip of weasel skin was tied around the braid. Both men and women sometimes used beads in their hair for adornment.

The Lakes women wore their hair parted in the middle and braided over each ear.

By about 1900 to 1906, almost all the Lakes men had cut their hair short.

Face and body painting was mostly done by the women. The women also had their ears and nose septum pierced. Necklaces of elk teeth and shells were worn and shell earrings were worn on special occasions.

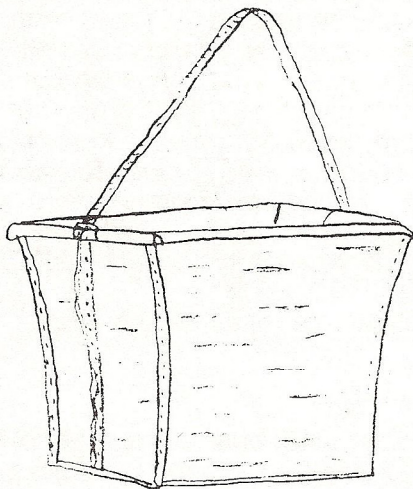
MAKING DYES

The Lakes Indians used plants in making dyes, paints and stains for face-painting and decorating wood and baskets.

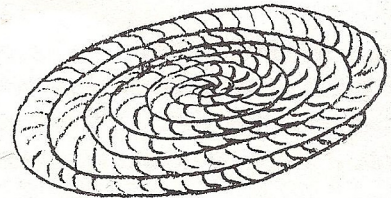
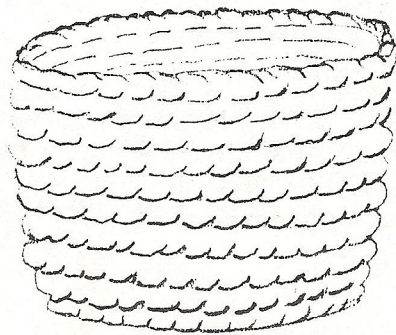
Red was made from larch pitch and from alder.

Yellow was made from cottonwood buds, wolf lichen and Oregon grape root.

Blue was made from the flowers of larkspur and blue penstemon.



Birch bark basket.



Coiled baskets of cedar or spruce roots.

HOUSEHOLD GOODS

A variety of bags, boxes, baskets were used by the Lakes Indians. Birch bark baskets were common and construction was slightly different to those made by other bands. The grain of the birch bark was generally at right angles to the rim of the basket and the overlapping side seams sewn separately so that there were 2 parallel seams on the side of the basket. The rimrod was notched and sewn with a zigzag stitch and the side seams were sewn with a straight stitch.

A deep, flat-sided birch bark basket was used for carrying berries. A buckskin strap was attached to the rim so that the berry picker could carry the basket around her neck and could keep her hands free for picking.

The Lakes women wove 6 or 7 different shapes of coiled baskets of cedar or spruce roots. In recent times, these baskets were sometimes decorated with grasses that were dyed and woven into the baskets to make designs.

Woven baskets for storage were made in varying sizes from Indian hemp twine and inner cedar bark.

The Lakes made a square box using the neck leather of a deer. It was shaped into a box and the edges were sewn with sinew. This box was used for carrying food on a journey or hunting trip.

Animal intestines were inflated and used for storing grease, pulverized, dried fish or meat, crushed nuts, berries or camas.

Pillows were made of dressed hides and stuffed with down feathers. Beds consisted of various mats over layers of grass and covered with skins of bear, sheep, goat and other animals.

In the fall, women gathered rye grass and bunch grass to replace and freshen the floor covering of grasses for the winter months.

WHEN THE WHITE MAN CAME

When the fur traders came to the Upper Columbia, they brought with them steel tools and guns that made hunting easier. Blankets, and beads to decorate their clothing, were also brought to trade with the Lakes Indians.

But the coming of the white people also brought smallpox and tuberculosis which killed a great many of the Indians, because they had no resistance to these new diseases.

The white man also brought new ideas that caused conflict. As the white man moved into the land where the Indians hunted and travelled freely, disagreements arose. The whites thought because there were no farms on the land that it was not being used. However, the Indians needed a large area in which to hunt, and moved their homes about their territory as they fished, hunted and gathered plant foods.

Sites where Indian people did establish villages were reserved as 'Indian Reserves'. But it is the position of contemporary native people that their aboriginal rights were never forfeited. Today, native people are striving to have these rights acknowledged and to share in the economic prosperity of this province.

In the Colville Indian Reservation in Washington State, there are approximately 300 Lakes Indians residing. Except for some of the Joseph family in Burton, most of the Lakes Indians had left the Arrow Lakes region before 1900. When the last of the Joseph family died in the 1940s, there were no more Lakes people in the area.

EDUCATION

Lakes children had no formal education with classrooms and written textbooks. To survive, they had to learn from an early age how to perform certain skills by observing adults in their work and by copying them.

Stories told by the old people taught children about their history and their world. These traditions were handed down from adult to child. Many people became expert story tellers. Each event or big hunt was told in a story over and over. Children also learned dances and songs. In this way the important ceremonies and rituals were preserved.

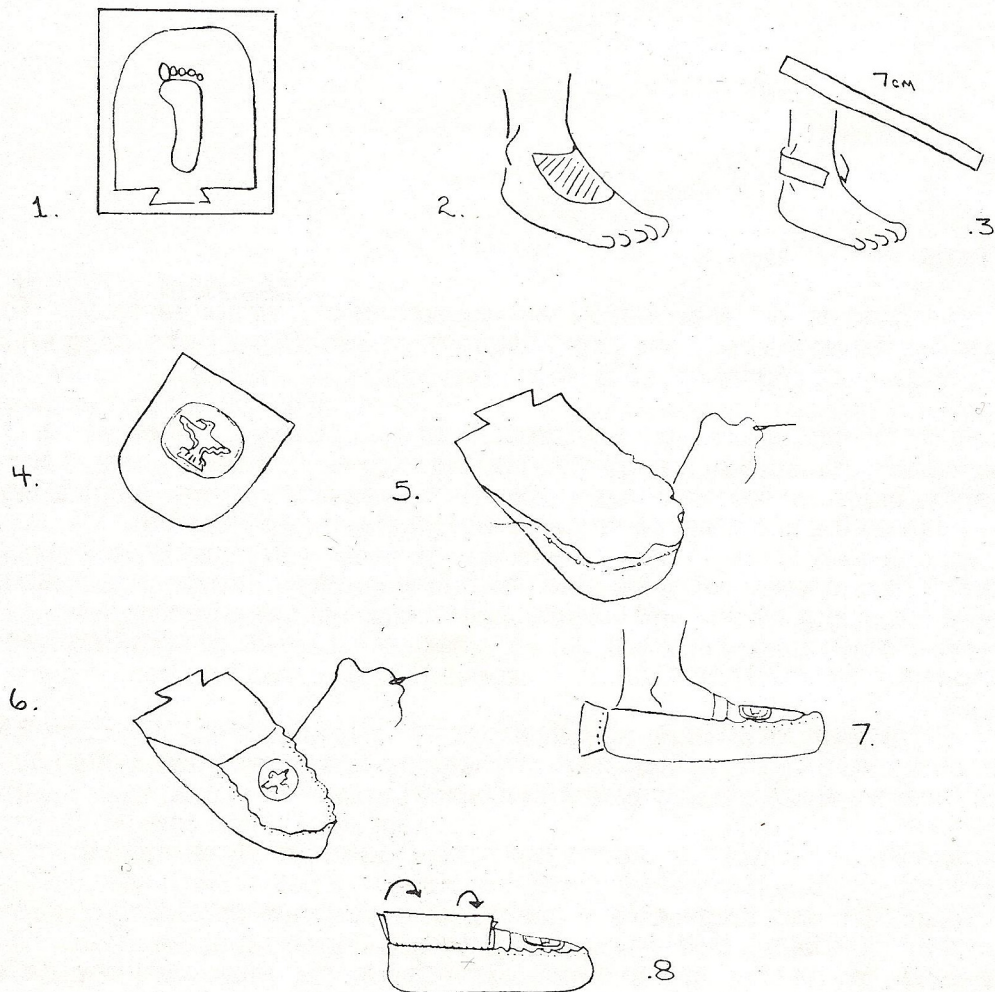
Boys learned how to make canoes and to paddle them safely. They also learned to hunt, how to read the animal tracks, and how to know the many trails, streams, trees and plants. They learned how to make traps and snares, and they also learned about the habits of the animals so that they could catch them.

Girls learned to sew from an early age. It took great skill to make clothing to protect the people in all types of weather. They gradually learned by watching the women making garments from hides and sewing them with sinew.

Tools made from stone, wood and bone had to be made carefully to make them work well.

Ridicule, gossip and scolding were the most effective means of correcting children when they misbehaved. Adults too, were effectively controlled in this manner. In a band, everyone's life depended on sharing with others. But if the people refused to obey the leadership of the Lakes chief, they simply moved to another village.

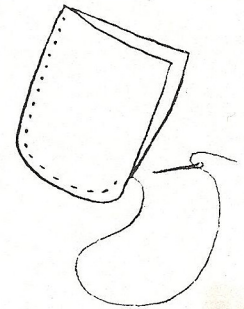
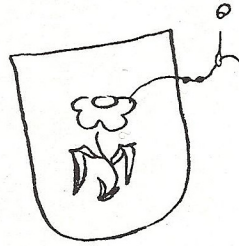
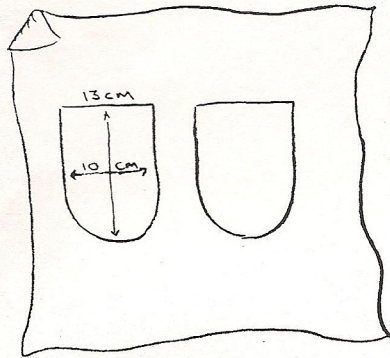
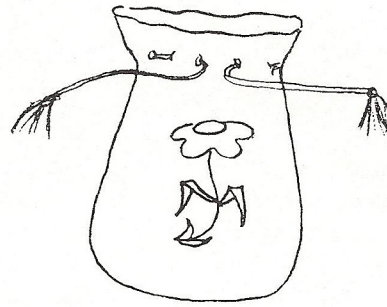
MAKE SOME MOCCASINS



1. Make the pattern by drawing an outline of your foot. Cut out around as shown.
2. Cut the tongue pattern as shown.
3. Measure a strip of paper around your ankle. 7 cm long.
4. Cut out 2 of each pattern piece. Bead the tongue or paint a design.
5. Gather the toe till it fits you. Try it on.
6. Sew the tongue to the sole.
7. Put moccasin on. Push foot to the front. Sew the back as shown.
8. Sew on cuff. Fold down.

This craft is from KAWIN, a book of Indian Crafts To Do - written and illustrated by Lindsay Beaudry.

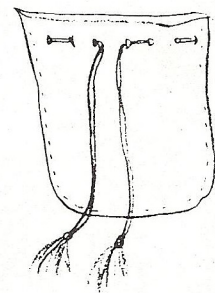
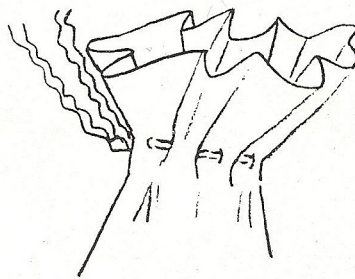
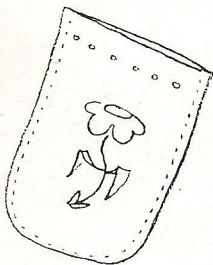
MAKE A DRAW-STRING BAG



1. Cut out 2 pieces 10 x 13 cm.

2. Bead the front.

3. Sew both sides together.



4. Make holes in the top.

5. Braid 2 lengths of wool 30 cm. Thread them through the holes.

6. Fringe the ends. Knot.

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