

ARCHAEOLOGICAL
INVESTIGATIONS
AT THE
VALLICAN SITE

MOHS

FOR OUR RECORDS AND YOURSELF

... you review and follow our care and handling guidelines
... hands with soap and water before and after handling records
... gloves when handling "fragile" records, as if they were extremely
... records
... records
... records
... records

... one item at a time, and maintain the original order of files
... within a file
... records are not touched and are maintained in their original order
... records and help to how they were created

... their file folders
... records
... records
... records

... their origin, or use a name without date
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Handwritten notes on a piece of paper, including a signature and some illegible text.

THE LAKES INDIANS

Linguistic and Ethnic Affiliations

The Slocan valley lies within the traditional territory of the 'Lakes' people. The English term 'Lakes' is used to refer to those Native Indian People who speak a certain dialect of the Okanagan-Colville Language. Related dialect divisions include: Colville, Sanpoil-Nespelem, Northern Okanagan, Southern Okanagan, Similkameen Okanagan and Methow Okanagan (Bouchard and Kennedy 1979:6). Okanagan-Colville, in turn, is but one language of the Interior Salish branch of the Salishan language family. Hence, it is closely related to the Lillooet, Shuswap, Thompson, Flathead, Kalispel, Spokane, Coeur d'Alene, Wenatchee, and Chelan Languages (Turner, Bouchard and Kennedy 1981:1)

Lakes is most closely related to the Colville or sxweyí7lhp dialect and, collectively with the Sanpoil-Nespelem, is classified as part of a larger dialect continuum or grouping known as Colville (Bouchard and Kennedy 1979:7). The Lakes people use the term sngaytskstx to refer to themselves, a term derived from the word gaytskst meaning 'Dolly Varden Char' (Bouchard and Kennedy 1975:12, 1979:11).

Territory

Ethnogeographically, the Okanagan-Colville people traditionally occupied the central portion of the Plateau, a vast area of land extending between the two major mountain systems (Cascades and Rockies) of western North America. Their territory straddled portions of both the Interior Plateau region in southern British Columbia and the Columbia Plateau

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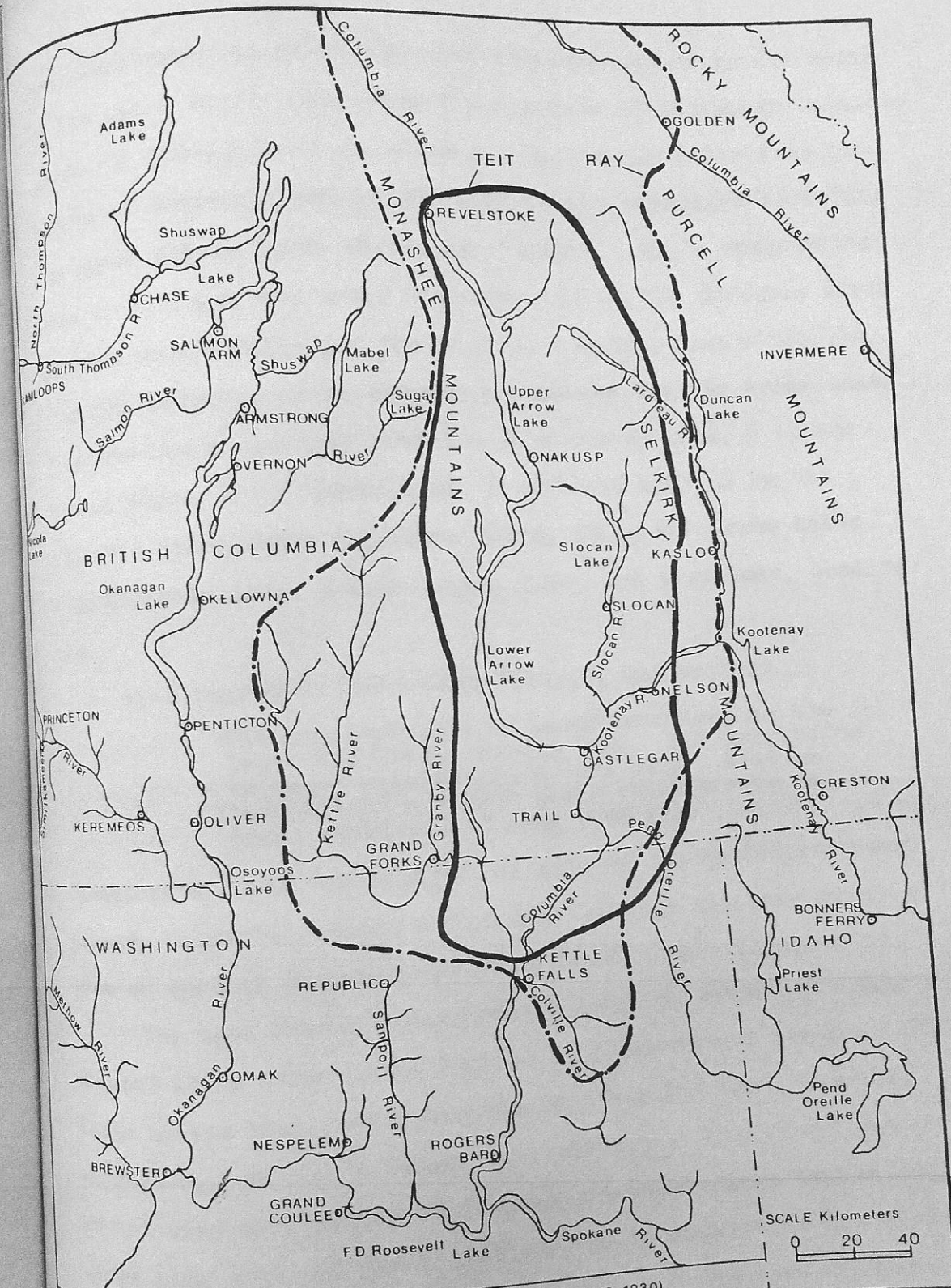


FIGURE 9 LAKES TERRITORY (cf. Ray 1936 & Teit 1910-13, 1930)

Indian family at the Dalles (near Revelstoke) on the Columbia River and a group of Indian families further down the Columbia on the Arrow Lakes on his journey from Athabasca Pass to Spokane House (Glover 1962:385). Shortly thereafter, in May of 1814, another fur trader by the name of Gabriel Franchere met a small band of Indians on the banks of the Columbia River near the head of Upper Arrow Lake. He states:

"we met natives, camped on the bank of the river: they gave us a letter from which we learned that Mr. M'Donald and his party had passed there on the 4th. The women at this camp were busy spinning the coarse wool of the mountain sheep: they had blankets or mantles, woven or platted of the same material, with a heavy fringe all round: I would gladly have purchased one of these, but as we were to carry all our baggage on our backs across the mountains, was forced to relinquish the idea. Having bought of these savages some pieces of dried venison, we pursued our journey" (Thwaites 1904:VI:349).

In the fall of the same year, Ross Cox, a Northwest Company employee, ascended the Columbia River after leaving Kettle Falls whereupon he met "a small tribe on the upper Lakes of the Columbia". His description follows:

"(the tribe) wanders about in straggling parties of three, four, or five each. They appear to be timid in approaching white people, but are not unfriendly. They have no horses, are poor hunters, go nearly naked, and subsist principally on fish" (Cox 1957:265)

John Work's first reference to the Lakes appears in his unpublished journal dated October 16-20, 1823. Work describes seeing several of their camps on his journey down the Columbia: one at the head of Upper Arrow Lake, one at the Narrows (between Upper and Lower Arrow Lake), and "three or four lodges" on the Lower Arrow Lake (John Work Journal 1823:39-42). In

his remarks about their camp at the head of Upper Arrow Lake
he writes:

"Where we encamped we found two lodges of Indians, containing two men and some women and children. These are the first Natives we have seen in (sic) this side of the mountain. The children were quite naked, & the men had no clothing except a robe or blanket of skin which they had wrapt (sic) about them, the women were better covered, and had their hair ornamented with beads. They had scarcely any European articles of cloathing (sic) about them. One of the lodges was of oblong form and constructed with poles and the external covering cedar bark, this appeared to be not only a dwelling but also a kind of store as considerable quantities of dried salmon and other articles were deposited here. The other lodge was of a circular form composed of poles covered with kind of mats made of bullrushes (sic) sewed together. Their utensils and vessels were made of birch bark, some of skin and some of small roots of trees platted together. They had a number of small dogs. Some beaver skins were traded from them, also a few dried salmon & a little dried meat, some very good nuts were also got from them. The meat was not well cured and the salmon were very poor. These people use birch bark canoes which are of a different construction from those in (sic) the other side of the mountains" (John Work Journal 1823:40)

Work notes that the Indians on the Lakes were processing salmon for winter, some of which he procured from a small group camped at the Narrows. He also mentions that he traded with some with Indians he met in canoes on the Lower Arrow Lake (John Work Journal 1823:41-42).

George Simpson, a trader and representative of the Hudson's Bay Company, passed a Lakes encampment and several of their canoes on the Upper Arrow Lake in October of 1824. Referring to the Lakes people Simpson writes:

"they appeared more wretched than any I had seen on the East side of the Mountains not having a single article of British Manufacture in their possession but a Gun & Beaver Trap; they were not sufficiently numerous to enable us to form any correct opinion

of their disposition or habits" (Merk 1968:40).
Simpson believed that the Lakes Indians were part of the
"Kettle Fall Tribe" (Colville).

Emilias Simpson's 1826 Journal of a Voyage Across the
Continent of North America also reports on the Lakes and their
fishing salmon in the Upper Arrow Lake:

"Their mode of fishing is with a spear, a man stands
erect in a small canoe with his spear in readiness,
and on seeing a fish running along the bottom in
the shallow water he immediately darts it at the
fish and they are so expert that they seldom miss"
(Emilias Simpson Journal, October 18, 1826).

A Lakes camp of three lodges was noted by David Douglas
in April of 1827 near Deer Park on Lower Arrow Lake. Douglas
camped and traded with the Indians at this place:

"Purchased of them a little dried reindeer - meat and
a little black bear, of which we have just made a com-
fortable supper. They seem to live comfortably, many
skins of Black-tailed, Rein, and Red deer being in
their possession. I purchased a little wool of
Mouton Blanche (mountain goat?) as a specimen of the
quality of the wool; gave seven balls and the same
number of charges of powder for it" (Douglas 1914:251).

Several Lakes Indian camps were also noted by Edward
Ermatinger on Lower Arrow Lake, in the Narrows, on Upper Arrow
Lake and on the Columbia River above the Upper Arrow Lake
when he passed through the country in April of 1828. He traded
some ammunition, 'scalpers', tobacco and dried salmon in return
for some bear meat and snowshoes (Ermatinger 1912:76-77).

John Work again makes reference to the Lakes in 1829
(Answers to Queries on Natural History) and in his unpublished
Journal of 1830. In both accounts, Work lists population
figures for the Lakes people at 138 individuals including:
34 men, 38 women, 25 boys and 41 girls. He states, however,

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