KUTENAI INDIANS
INTERPRETIVE PROGRAM
including a short introduction on the history of the Kutenai Indians.

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SUMMARY

This report has for its main objective to provide the Kokanee Creek Visitor Centre with new ideas for games and activities for the interpretation division. The focus of this report is the life of the Kutenai Indians and the use of plants by these people.

There are two part to these report. The first part is an introduction to the history of the Kutenai Indians. It describes briefly the range and the different bands of the Kutenai people. It outlines their ways of subsistence such as their principal economic food (vegetables, meat, fish), their housing (tipi, long house), their clothing, their water and foot transportation (canoe and snow shoes), and finally, their industries, skills (basketry, pottery, twining, tools and bow and arrows) and their art (pictographs).

The second part of the report details a one hour interpretive program and some extra activities ranging from games to craft-making for children.

The combination of information about a unique culture and the related package of activities for interpretation provides an additional program for local interpretive centres.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF APPENDICES

PREFACE

This report will be presented to Daphnee Van-Alstine, senior Interpreter at the Kokanee Creek Visitor Centre. The reason for this report is to provide the centre with new ideas and activities, but these can be used at any of the centres in the Kootenay.

Writing this report gave me the opportunity to research more the field of ethnobotany. My love for plants has increased with the years and has lead me, since I moved to British Columbia, to an insatiable curiosity to learn the "hows" and "whys" of the use of plants by the native people of this province. As I am learning more and more about their way of life, my admiration and respect for their ingenuity and spirituality of these people never stop to grow.

I wish to thank Bill Sloan, Len Dunsford, Nancy Dohan, Daphnee Van-Alstine, and especially Gord Turner in helping me putting together this report.

Kutenai Indians Interpretive Program

INTRODUCTION

The native Indians, who were the first people to live on this land, were extremely in touch with nature, with our forest. They made sure the source would always be there, perhaps because they were so dependent on the plants and animals to provide them with clothes, food, shelter, transportation, art, drama, and spirituality. Therefore, they had a great respect for nature and live hand in hand with it. Nowadays, man seems to have moved further and further away from the nature that surrounds him. Waste, abuse, and damaging our natural resources is part of modern man's living.

It is an incentive for me to learn how things worked, when I have before me in the Kootenays the same trees, shrubs, barks, grasses, and other raw materials that were the same as the Kutenai Indians had. I would like to provoke a feeling of curiosity in others to get them to learn the ways of our first people, as well as to make them aware of the closeness to nature that once was possible. Therefore I included in the first part of this report an introduction to the history of the Kutenai Indians to be used as reference material for the interpretive program and activities. The second part includes an interpretive program of a duration of one hour for children of age 9 to 10 years old. A few extra activities ranging from games to craft making are include as well.

The aim is to provide children with the opportunity to learn about the life of the first people of this land and to increase the children's awareness of the importance of their natural environment.

Joseph Bharat Cornell, author of Sharing Nature with Children, states an important message for all naturalists to remember.

-"I believe it is important for an adult to share his inner self with the child. Only by sharing our deeper thoughts and feelings do we communicate to, and inspire in others, a love and respect for the earth. When we share our own ideas and feelings, it encourages a child to explore, respecfully his own feelings and perceptions. A wonderfull mutual trust and friendship develops between the adult and the child." (1)

In this spirit, I have created an interpretive program for children to explore the life of the Kutenai Indians.

PART ONE

1.0 THE KUTENAI INDIANS

1.1 General

It was once believed that the Kutenai Indians arrived in British Columbia three hundred years ago and that they closely resemble the prairie tribes, both in features and build, and that at some time they lived east of the Rockies, but tribal warfare forced them into the mountains for safety.(2)

However, recent archeological studies show the ancestors of the Kutenai Indians may have arrived 11,000 years ago. Wayne Choquette, an archeologist, is the only one to have studied the area over a long period of time (15 years). His findings represent a major break from established theory.(3)

He believes that the Kutenai Indians arrived during the end of the last ice age. It is not clear why an ice age occured but much of the earth's water was taken up in ice. This reduced the water level of the oceans, and part of the undersea terrain became exposed. This is what happened to the ridge connecting Siberia toAlaska; it became a land bridge during an ice age. This land bridge was very large,around a thousand miles wide. It is probable that

as wildlife followed the grassland across the land bridge to North America, the nomadic people who hunted them followed. In archeological time, the time across was quite short, probably 28 generations or 500 years.

In the same way, other people came before the last ice age. Those early travellers took thousands of years to travel down to the North American continent to the Great Basin of Southern Nevada and California, where they established their cultures. Estimates of their time of arrival are placed at between 30,000 and 60,000 years ago. Choquette believes the ancestors of the Kutenai were among those people. A group of those people gradually began to migrate north again, following the west side of the Rockies. When the ice from the last ice age started to recede, it left the south easthern corner of B.C. first. The Kutenai Indians were already in the area 10 to 12 thousand years ago when the ice began to melt. The valley was covered by huge lakes and large blocks of ice, and the winter would have been quite severe. The natives were all settled in the Lake Pend-Oreille area by then, and they probably only travelled to the East Kootenay area for seasonal hunting and fishing. When they did, they camped on the small amount of grassy tundra that was not covered by ice or water. As the ice melted and the huge lakes drained, the people began to settle in the new valleys. Archeological artifacts dating back

11,000 years ago have been found on hilltops and mountainsides while the ones of 5,000 years old are found in the valley bottoms.

The name "Kootenay" is derived from the local Indian words "Co" meaning water, and "tinney" meaning people. Sometime, this word is written Kootenai, Kootenae, Cootenai, or Kutenai.(Curtis 1911)(11)

1.2 The Kutenai Range

According the Kutenai Indians way of thought, the Kutenai range was conceptualized as the drainage of the Kootenay River.

The Kootenay River forms the geographic and emotional binder of the range. At some places it is broad and placid flowing through broad valleys; at others it is turbulent as it plunges through canyons and gorges. It is 400 miles long, flowing in a wide curve, which led the Indians to think of it as a bow. The land is full of lakes, some of them quite large. The Kutenai are true canoe Indians. The southeastern tip of the range is one of the Flathead Lake, Montana. The northern shore of the Lake Pend d'Oreille marks the southern extremities of the range. The large, long and narrow lakes named the Kootenay and the Arrow are entirely within the range, including smaller ones such as Dunkan Lake and Slocan Lake. The river and lakes are fed by mountain snow melt and rain. Precipitation varies from 28 inches at Nelson, to 15 inches per annum at Fort Steele.

The southern part of the range in Montana and Idaho averages a little over 20 inches.

The range includes two categories of country: the well-watered lands of heavily forested mountain slopes and fertile flood valleys of the river, and the semi-arid country which was used especially by the Tobacco Plains, a band of the Kutenai Indians.(See figure 1)

Well-Watered Country

Semi-Arid Country

Figure 1 (4)

The following limits of the range were given by Chief Paul of Tobacco Plains: (4)
On the north, the Kutenai considered their land to be marked by a small stream which runs into the Columbia on the other side of Golden, or at about Donald,B.C.

The easthern boundary was clearly marked by the Rocky Mountains. Once on the other side, Kutenai parties were challenged by the Blackfoot bands. The Kutenai did considered the eastern face of the Rockies theirs, however, and maintained their rights to hunt there.
The southern boundary in Montana went as far south of the bend of the Kootenay River as the forested region went. On the southwest boundary lay along the present Colville Indian Reserve, crossing the panhandle of Idaho and extending a short way into Washington. The extreme southern edge of the range did not go further than Sandpoint, Idaho.

The westward face of the range extended to the western shore of Arrow Lake. Today the main line of the Canadian Pacific Railroad at Revelstoke makes an effective northwest boundary.
The range is approximately 270 miles long and 200 miles wide at its widest point. (See map, figure 2)
Turney High wrote that all the bands of the Kutenai except for one, claimed Arrow Lake and its shores, al-

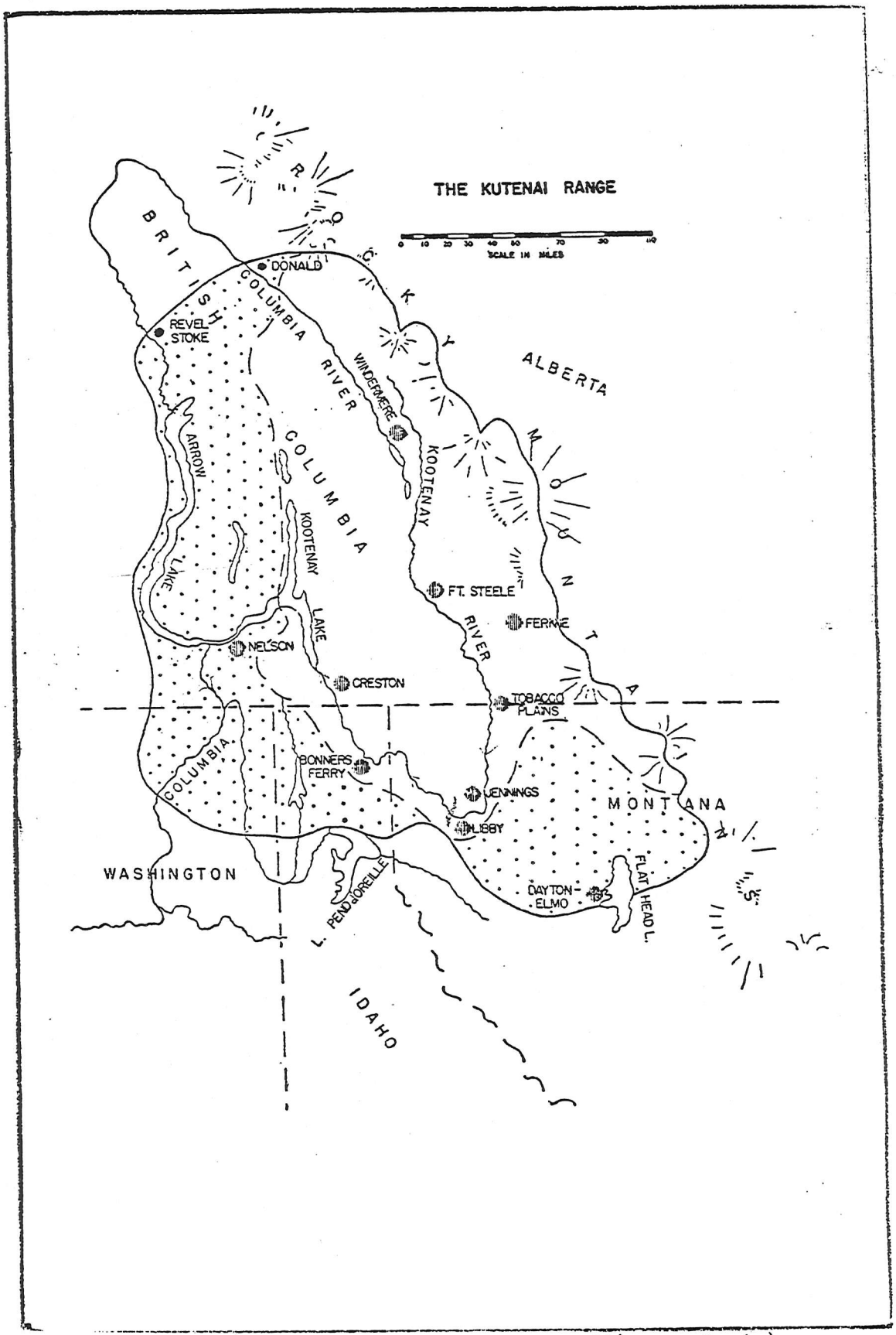

THE KUTENAI RANGE
SCALE IN MILES
0 10 20 30 40 50 60 70 80 90 100
ROCKY
MOUNTAINS
BRITISH
COLUMBIA
ALBERTA
MONTANA
WASHINGTON
IDAHO
DONALD
REVELSTOKE
ARROW LAKE
COLUMBIA RIVER
WINDERMERE
KOOTENAY LAKE
KOOTENAY RIVER
NELSON
CRESTON
FT. STEELE
FERNIE
TOBACCO PLAINS
BONNERS FERRY
JENNINGS
LIBBY
DAYTON-ELMO
FLAT HEAD L.
L. PEND D'OREILLE
U.S.

Figure 2 (4)

though admitting that there were no Kutenai villages there. They said that the lake was one of their important sources of fish, that their fathers regularly visited it by canoe, and that they expected to find no enemy or rival there or on the way there. However, Chief David of Bonner's Ferry admitted that the Kutenai could not proceed westward of Kootenay Lake without fithing with the Salish who also lived in the region. In 1981, on the lower banks of the Slocan River, archeological excavation revealed that part of the dwellings found there were of the Interior Salish design.(5) It is believed now that the Kutenai range went as far west as the Selkirk mountains.

1.3 The Kutenai Bands

The Kutenai were composed of several bands politically independant of each other. The cultural and emotional tie which linked them was very strong, although there have been cultural and dialect differences between them. These bands were divided into the Upper and the Lower Kutenai, which is the main cultural and linguistic division.

The Upper Kutenai were those living east near the westhern face of the Rocky Mountains; in other words, these bands lived in the upper reach of the Kootenay River. Hunting the bison played an important role in tne lives of these people.

The Lower Kutenai lived on the lower reaches of the river and subsisted more on fish, the bison playing a minor role in their economy. The dividing line between them

would be a broad and vague belt passing north and south through the current site of Libby, Montana.

The Kutenai bands before the dispersion and reservation system were as follows:(See map, figure 2)(4)

1. The Tunaxa or " People of the Place-of-the-Red-Willow-Branches".
2. Tobacco Plains or "People-of-the-Place-of-the-Flying-Head". This was the real Kutenai mother band.
3. The Fernie Band- A sub-band of the Tobacco Plains.
4. Jennings Band.
5. Libby Band- The Libby village seemed to be economically and socially dominant.
6. Fort Steele Band- The true Fort Steele band is extinct. Some of the Libby band migrated to Fort Steele and took up their residence there.
7. Creston Band- The band at Creston B.C. is an offshoot of the Bonner's Ferry people.
8. Windermere Band- Many of these people there are of Libby-Jenning orign.

2.0 SUBSISTENCE

2.1 Vegetable foods

The most important economic root was the bitter root, Lewisia rediviva, a bitter, starchy root. (See figure 3) This plant was gathered in the spring when the

Fig.3(9)

plant was in flower, by using a digging stick. Digging the root was entirely femine work. This plant was found in arid areas which were more available to the Upper Kutenai. It was never a staple food for the Lower Kutenai due to the few arid areas where they lived, but they acquired small supplies by trading with the Upper Kutenai.

Another important vegeteble available to the Kutenai was the Camas, Quamasia quamash. (See figure 4) This bulb is dug in the same way as the bitter root but is considered easier work as camas grows in moister ground. When steamed in a cooking pit, camas bulb can be kept for two years without any change in taste. The Lower Kutenai had plenty of camas compares with the bitter root. Kutenai women offered simple prayers every time these roots were sought.

Fig. 4 (9)

Berries were and are an important part of the food quest. The Kutenai considered the following berries as the most important one: (See figure 5,6,7)

1. Service berry or Saskatoon berry, Amelanchier alnifolia
2. Huckleberry, Vaccinium ovalifolium
3. Choke cherry, Prunus virginiana

Fig. 5 (9)

Fig. 6 (9)

Fig. 7 (9)

These berries were firm enough to dry for the winter. The process of drying was simple: spreading the berrieson a clean surface in the sun until ready. They were also made into cakes. Other berries were picked for causual eating on the spot. Kinnikinick, Arctostaphylos uva-ursi berries were considered an emergency food and were cooked by boiling. (See figure 8)

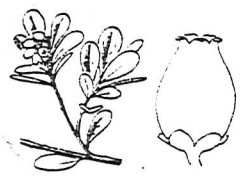


FIGURE 8 (9)

2.2 Mammal hunting

The principal game animal to the Upper Kutenai was the bison or the buffalo. But, in order to hunt the bison, the Upper Kutenai Indians had to move into country claimed by the Blackfoot, their enemy. The Lower Kutenai did not consistently cross the Rockies for bison. The distance involved was too great even when the horse were introduced. Only the richest man among the bands could afford a strong and fast horse capable of travelling the distance. Sometimes the Upper bands would invite the Lower bands to join them in their pursuit. Basically though the bison was never a staple food for the Lower Kutenai.

The second animal of economic importance to the Upper Kutenai was the deer, while it was the main food source for the Lower Kutenai. The Upper Kutenai hunted this animal individualy, while the Lower Kutenai organized drives which constituted one of their chief communal efforts. They would hunt the deer until enough dried venison for the community's needs was obtained.

Elk hunting was done individually in the fall . The Kutenai people did not really like the elk meat, but the hide was used for the making of tipis and robes. The hide of elk was considered better than the hide of the bison.

It is said by these Indians that caribou hunting was very easy as they were very stupid and gentle. (4) The hunter could go righ up to them and discharge his arrow without taking a flight. This animal was considered a safety valve when other meat was scare. The hide made very good mocassins, and the fur was good for blankets.
The minor food animals were as follow; the beaver was seldom eaten, but it was occasionally taken for its musk.
The mountain goat was considered fine food, but it was very hard to kill. They were hunted in the late summer for their hide made fine robe.
Moose were hunted in August and were considered fine meat, but again they were hard to kill. The lynx was hunted for its pelt, but the people also ate the meat. The Kutenai ate some rodents, mainly gophers, and finally muskrat was hunted primarily for its fur.

2.3 Bird hunting

The Kutenai territory is very rich in bird life, and this played an important part in the lives of the bands.
The Upper Kutenai ate almost every species of birds they could shoot. The favorite bird was the crane, but it was very difficult to obtain.(4) They were also found of ducks, geese, young eagles, and fool hen. The loon was never eaten but was watched for its behavior as it signalled approaching storms.

Among the Lower Kutenai, cured duck flesh was a staple, not a delicacy. Its aquisition was a communual activity under the supervision of a chief. The ducks were snared in large quantity instead of chased occasionally. The ducks were prepared and dried by a fire, and then stored in a cedar box. Ducks are very fat in the fall, and their oil was used as a condiment for dried berries,meat, and for dried meat.

2.4 Fishing

The Lower Kutenai were more serious fisherman than the Upper Kutenai Indians. Fish was their staple food, and as the Upper Kutenai invited the Lower bands to hunt with them on the Plains, so the chiefs of the Lower bands returned the hospitality by inviting to join their weir fishing.

Some of the fish taken by the Kutenai are as follow: Bull trout, Pea mouth (a fish eaten only when hunger demands), Salmon, Squaw fish (taken only by the very hungry), Sturgeon, suckers, trout, and white fish taken in the fall.

The simple fish catching apparatus was made of a line and two piece of bones to form a hook. (4) The serious fishing was done by trap or weir. The building of the weir was entirely male work, and among the The Upper Kutenai it was individual labour compared to the Lower bands where it was communial work. The pref ered timber for building the

traps was cedar, tammarack and fir.

The salmon played an important part in the Kutenai economy as well as the trout species. The Upper Kutenai fished salmon near Windermere. Salmon was caught only by spearing from a canoe. They would fish during the season of the salmon run at their favorite localities. Salmon fishing was an individual enterprise and no one had rights in the catch but the fisher. They would paddle at night to a quiet spot and attract the salmon by using a torch in one hand. A spear in the other hand, the average man would fill his boat before quitting while an energetic worker gather a second load.

The harpoon was a simple device with a barbless detachable point. This point was made from the shell of mountain sheep horn with the outside scraped away. The salmon was prized by both groups but was not the basic staple of life as among the westerly tribes.

The Lower Kutenai often took salmon at Nelson and also meet the Upper bands at Windermere. The women would clean, dress, smoke and dry the fish. The Kutenai did not like very much the taste of smoke in their fish. They believed that smoked fish spoiles faster than sun dried fish. The drying rack was made of four poles tied together at one end and spread apart like a tipi frame. Four poles would be lashed onto horizontal to the groud where the fish would be suspended. Sun dried fish does not lose its flavour nor its fat. The Kutenai preffered boiled fish rather than baked or broiled and they boiled the fish in wooden bowls.

2.5 Housing

The standard dwelling of the Upper bands were the skin tent, also called tipi. The Kutenai tipi main frame was of four poles and it took an average of fifteen supplementaty poles to make the circle, while a very large lodge required seventeen poles. These poles were made from lodge pole pine trees and were well selected. The cover of the lodge was made of eight bison or elk hides. The women would manifacture the sinew-sewn hide cover.

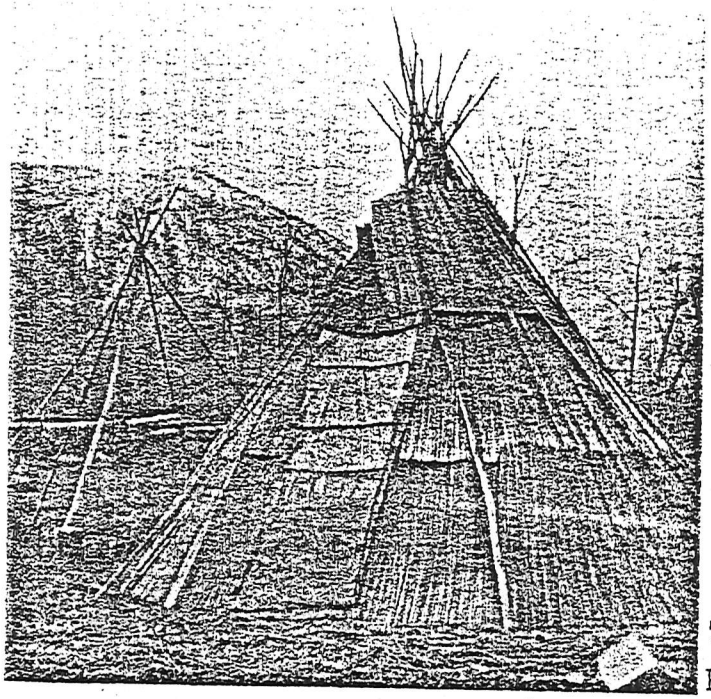
The tipi pattern consisted of two hide rings sewn together so that they were parallel to the ground. The third element constituted the top of the cone which contained the smoke hole and the wind guide. The entrance opening was made in an avoid shape. It was cut so that the bottom of the entrance was at least one foot and a half from the ground. This was done to make the bottom of the tent weather tight. It was said that a well made winter tipi was warmer than a log building made today. (4)

During the winter, a supplementary sun dried raw hide cover used as a wind breaker was fitted in the interior of the tent. The tent was then completely draft-proof. In the bottom of the tipi, they would lay down fir boughs, but not in the summer, of course.

The finest cured hides were used for beds. At the right of the door slept the father and the mother and at the left side slept the married daughter and her husband. The children would sleep at the rear of the tent.

Before the dominance of the tipi, the Upper Kutenai used a vegetative covered Plateau long house. A rectangular pit was dug out, at least a foot in depth. This made for warmth and firmer support of the lodge poles. At each end of the pit, tripods of lodge poles were erected, and these poles rested on the outer half of the circle and none of them inside the dug out site. Bipods tied at the pole tops were then erected down the lenght of the lodge site, and their number would depend on the lenght of the lodge. Rows of light poles were tied parallel to the ground onto the bipods. The frame was then covered with large mats of vegetable matter, generally tule, also called bulrush.

The Lower Kutenai standard habitation was the tipi covered with a vegetable mat in the summer and a long house in the winter. The cover was not always made from tule, but it was made from Indian Hemp, Apocynum canabinum, also called Dog-bane.(See figure 9 below)



The Lower Kutenai tipi.

Figure 9 (11)

The Kutenai camp was arranged in a circle of lodges with the chief's tent in the middle. (See figure 10 below)

Figure 10 (11)

2.6 Foot transportation

Because of the heavy snow fall of the Kutenai Range, the snow shoe was a truly important device. Each man made is own snow shoes and took considerable care in the making of these. The frame would be made of fir sapling, having great variation in shape, from cicular to avoid, but they would never have long wooden trailers at the back end. The mesh was entirely of four-ply twined raw hide. Other then the basic frame made of fir sapling, no other material entered into snow shoe manufacture. (See figure 11 page 33)

2.7 Water transportation

Kutenai canoe resemble those found in Amur River Pegion in Siberia. According to Otis T. Mason (6) the Kutenai canoe

was not made of only birch bark but also of white pine bark. The bark were laid on with the inner or smooth side out. The wood used to make the frame was cedar, never cottonwood, and the dimensions were about twelve feet in lenght and two and one half feet in beam width. The unique characteristic about the Kutenai canoe design is that at either end of the boat the keel line is longer than the upper part, and these ends are below the water line.(see figure 11 below)

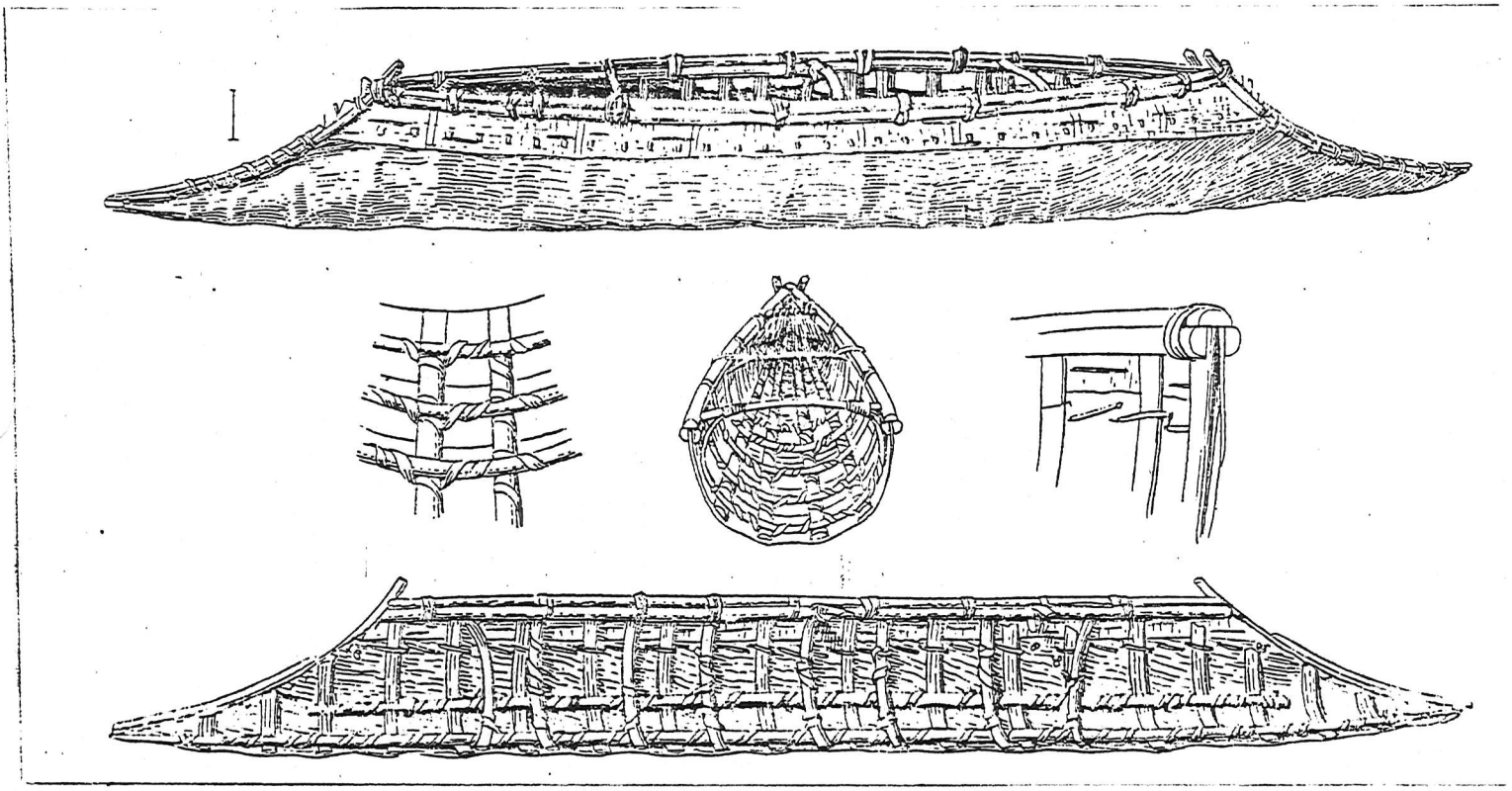


Figure 11 (6)

The function of these peculiar canoe ends were to increase the ease of steering and increase the speed.

The way to make the canoe watertight was to spread pitch inside and outside the canoe, over the seams.

The function of the canoes was to transport the family and

its belongings. Next, it was used for salmon fishing and sometimes for war. Both Kutenai divisions used a leaf shape paddle.(See figure 12 below)

Figure 12 (4)

3.0 INDUSTRIES AND SKILLS

3 1 Twin ing

The Kutenai were without textiles and were unaware of the textile blankets. Although they were good fishermen, they did not invent or have any fish nets. The favorite fiber for rope twin ing was the silverberry, Elaeagnus communata. It was

preferred over willows because its oily bark does not dry out and become useless in a few days. Their technique of twin ing rope basts is extremely simple. Three strands of peeled bark are first thigh-twined separately, and then plaited together. The fish lines were made of Dogbane bark. Both males and females would thigh-twine the bark. This twine was also used for various lashings, including the seams of canoes. This Dogbane is collected in the fall after the leaves have fallen. Before that time, the gummy sap makes it useless.(4)

3.2 Basketry

Baskets were very important in the lives of the Kutenai Indians. Their baskets were mainly coiled and served many purposes; for storage, for boiling food, and for gathering berries. The baskets were of variety of sizes, shapes and functions. The finest Kutenai baskets were made of fine cedar roots, gathered in the spring when the great roots send out webs of tiny feelers.(4) The roots are peeled and split in two. They are prepared in two sizes, the larger ones to form the coils and the smaller ones for sewing the coils together. The favorite baskets were of two colours; green and black. They would prepare the dye before sewing the roots together. The black dye was from boiled wild carrot roots, and the green was from a green grass that grows high in the mountain. Bear grass, Xerophyllum tenax was used by the Kutenai for fine embrication, trimming and ornamentation on baskets. (7) Two strands of small roots are used together, sewing and binding them alternatly around the coil to make it very firm. They must be

water tight as they are cooking baskets. The coils are sewn with a fine bone awl, and the women make the opening as small as possible pushing through the bast in order not to take away the water tight virtues.

Baskets in the Kutenai bands varied in diameter from a few inches to a few feet, according to the purpose. Large baskets had two handles.

White birch bark was also used in the making of baskets. The birch baskets were used for picking berries, boiling food with hot stones, storing food, and packing water.(7) (See figure 13 below)

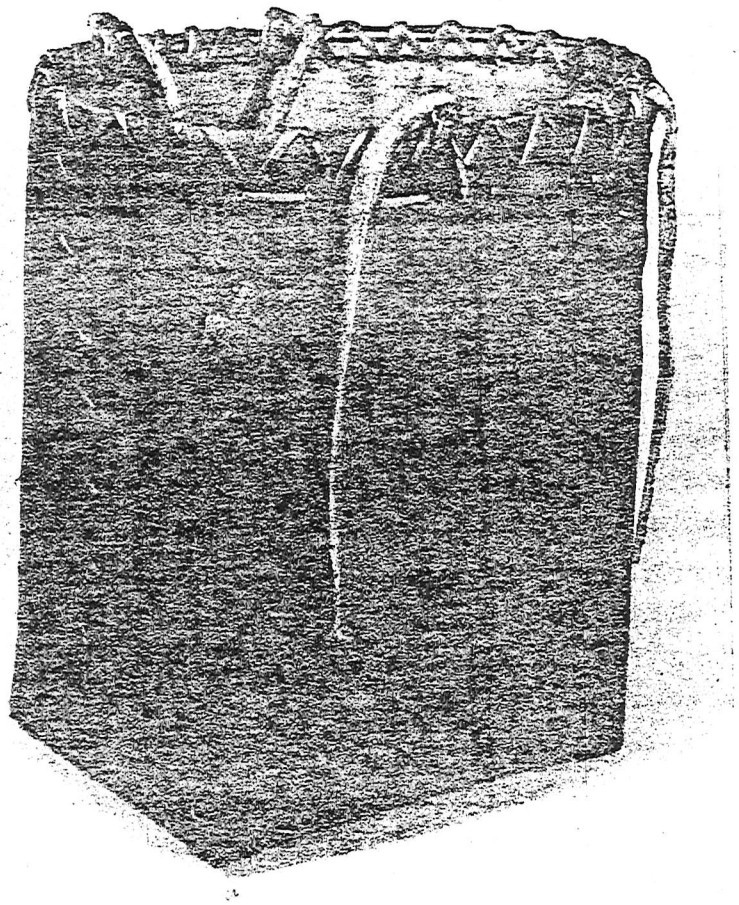


FIGURE 13 (7)

3.3 Pottery

Informants, says Turny-High, maintain that making pottery was easy, simple, and was thought to be a casual art. (4) There was not much effort in making fine or beautiful ware. The function of the pots determined the size and the shape. Some were water carriers, mortars for washing berries, and somewere dishes to eat from. Soups and meats were boiled in them by the hot stone method. They were considered too fragile to set on coals or on the fire. The material to make pottery was very difficult to find. It was found on river banks and was said to be yellow, red and white in colour. It was rare to find the rock soft enough to break in the hands,but it sometime happened. Most of the time,it had to be crushed with a maul or pestle until it was fine as flour. The pottery was made only in the summer, because the Kutenai relied only on the sun to dry their ware.

3.4 Wooden containers

The wooden bowls were very common in both sub-cultures and were mainly used as eating containers varying in size. The bowls were made from a section of a log and were rudimentary in construction. The Upper Kutenai used the cedar. Some large bowls were used as cooking vessels and did not last very long. For storage, they made a spruce bark bucket as well as fir or birch bark. The Lower Kutenai would make square containers from cedar bark for storing dried ducks. these boxes had a lid and were commonly about four feet square.

3.5 Skin dressing and shoes

It was considered a high art to prepare hides for clothing. Tough hides from caribou, bison, elk, and moose were used for lodge covers, and hides from deer and mountain sheep were used for women's clothing. For men's clothing, caribou fur mostly used. They took great care and had great skills in preparing and making costumes, and this compensated for their lack of decorative design. They were very proud of wearing spotless and white skin clothing.

The Kutenai Indians wore buckskin moccasins. These were distinctive for their simplicity. They were made of only one piece of material, and both men and women wore the same type, always undecorated.

3.6 Bow, arrows and tools

The bow of the Upper Kutenai was made of wild cherry wood because it was common and had great strength. Cedar wood for bows was used by both sub-cultures.(4)

The Upper Kutenai used flint for making the point of the arrow, while the Lower Kutenai used wood. For the shaft, both sub-cultures used arrow wood, also called ocean spray, Holodiscus discolor. The Kutenai arrow had three feathers; the Lower bands used goose feathers; and the Upper bands used chicken hawk feathers.

The most important Kutenai flint was the knife. Axes and mauls were the only pecked and ground instruments made of rocks. Wayne Choquette has determined that those early people were

very strong and clever.(3) They were prospectors and miners, and mined only the very hardest rocks for their tools. Evidence of ancient mines are found today.

4.0 ART

4.1 Pictographs

Pictographs are paintings or drawings made on rocks by some of the early inhabitants of various regions. The origin and meaning of these "Indian rock painting" are not completely known or understood. The white man created legends, stories and exciting historical events about the pictographs. Teit, an ethnologist from the 20th century, recorded and noted that many of the pictographs were made by young boys and girls during ceremonies of puberty.(8) It is said also that, the location of pictograph sites are correlated with logical route of travel. Paintings can be found in places such as cliffs, overlooking or close to lakes and streams, near waterfalls, within and around caves, on the walls of canyons, natural amphitheatres, and on boulders near trails.

Some believe that young boys or girls had a special training period during puberty, and if they had a vision or an experience considered extraordinary, the novice painted pictures of the most important items seen during visions or dreams. By drawing these pictures, it was believed that the spirit or power the young person had attained were made stronger and more permanent. Some believed that long inter-

secting lines with some animals drawn on rocks represented trails or routes of travel leading to good hunting areas. The pictographs in the interior of British Columbia had a remarkable bright and high quality paint to them. After many years of exposure to the elements, many of the pictures are still clear and sharp. Sources of colours were from plants such as lichens, alder bark, fungi, berries, and roots, but for painting pictographs on rock surfaces, mineral pigments were better. The most used colours were red (symbol of life, good luck and virtue), black, yellow, white and green. Two mineral pigments were most often used: pure hematite is a deep red, and pure limonite is a deep yellow. If these pigments have a high content of iron oxides and clay, they are then called "ochres". These pigments were grind into a fine powder using a rock bowl and mortar. They were mixed with bear grease, fish oil, or sometimes pitch. It is not certain, but some think that another substance was added to the mixture or applied over the paint in order to make the paint adhere to the rock.

No evidence indicates that brushes were made and used for applying the paint, but undoubtely bare fingers were used, and for fine lines, they probably used sharp sticks.(8)

(See figure 14 on page 27 and Appendix 1 for pictographs from the West Kootenay)

"Painting Pictographs in the Kootenay Country"
DRAWN BY KATHERINE FRENCH, VERNON, B.C.

Figure 14 (8)

5.0 CONCLUSION TO PART ONE

Much more can be discussed here about the Kutenai Indians. Information such as their social life, religion and the life cycle of the individual is certainly interesting, and could be stated. However, for the purpose of this report, I will not develop the topic. For more information on the Kutenai Indians, a bibliography of reference books is included at the end of this report.

PART TWO

6.0 GENERAL

The following is an interpretive program along with extra activities dealing mostly with the Indian use of plants.
The interpretive program is of a duration of one hour and designed for children of age 9 to 10 years old. The extra activities such as games and craft making may be used in putting together a session or a workshop. They, also can be used as substitutes for games that make up the first interpretive program.
All plants needed for the realization of the activities can be found in the Interior of British Columbia, and I would suggest that they be gathered outside parks. In this report, I mentioned some of the plants used by the Kutenai Indians, but I did not list all the plants which can be used for the activities and games. I would thus, recommend Nancy Turner's books, Plants in British Columbia Indian Technology and Food Plants of British Columbia Indians, Part 2/ Interior People for more ideas.

In using these activities make sure that the children know that the plants should be use only in case of emergency. This means that perhaps if they were lost in the wilderness with no food and understood which plants to use, they could gather some of them. Otherwise, plants are alive as we are, and we don't want them picked unless necessary.

Ideas for some activities in this report have been adapted from sources such as Joseph Cornell's book Sharing Nature with children.

Some of the extra activities require that the children have some knowledge about the use of plants by the Kutenai Indians. Therefore, I recommend that the children go through the "display" activity prior to those games. This activity is included in this report on page 44.

7.0 LESSON PLAN

Grade level: 4/5

Lenght: 1 hour

Class limit: 30 maximum

7.1 Introduction to the activities

The Kutenai Indians lived in the area drained by the Kootenay River, its tributaries, and the Kootenay Lake. The Kutenai People were divided into two subcultures: the Lower Kutenai and the Upper Kutenai Indians. The Lower Kutenai Indians came to the West Arm of the Kootenay Lake mainly for fishing salmon, but also for gathering berries and other materials. The life style of the people will be examined so that students can get a sense and appreciation of the culture trough a discussion, a nature walk, and an identification game.

7.2 Aims

Using the collection of the centre and the material gathered by the naturalist, the student will:

- learn about native plants such as the plant's common name, its characteristics, and the particular uses of the plants by the Kutenai Indians.
- have a day of learning through participation in various activities.

- develop an appreciation and respect for plants and animals.

7.3 Timing pattern

1. Discussion.....10 minutes
2. Legend and game.....10 minutes
3. Nature walk.....20 minutes
4. Identification game.....15 minutes
5. Wrap-up.....5 minutes

Total:60 minutes

7.4 Discussion - 10 minutes

This will be a question and answer period which will allow students to express their knowledge about Indian people and their ways of living. The naturalist will be usefull to the children as a resource person.

Sit down in a circle with the children and start the discussion with something like:

- "Can someone tell me what we are going to do today"?
  "What are you here for"?

—We are going to look at why and how the Indians used plants and animals in their daily lives.

- "Can someone tell me about Indians people"?
  "What was the name of the Indians who came in this area"?

The Lower Kutenai people did not lived in this area, but the ones that would come in this part of the lake would be from what is called today"Creston". They would come here to fish salmon and gather berries.

- "How would they travel all the way here from Creston"?

-Show a picture of a long-nose canoe or if you have a model show it. (See figure 12 page 19)

-Ask them why it is called long-nose as well as the use-fulness of the shape, and what the canoe was made of.

-Show a piece of birch bark and white pine bark.

Question them about the kind of house these people lived in, and show a drawing of a tipi.(See figure 9 page 17)

- "What other kind of transportation did they have"?

Don't accept "horses" as an answer at this point

Show them some snow shoes.(See figure 15 below)

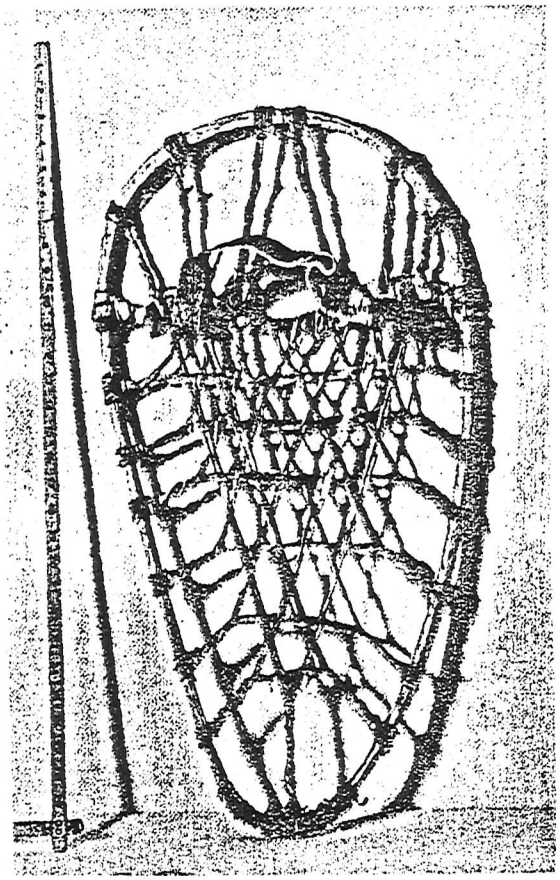


Figure 15(4)

Snow shoes were very specialized: different types used for wet snow, powder snow, frozen snow, breaking trail etc. The general rule was the thinner the webbing, the drier the snow, as wet snow would cause thin webbed snow shoes to bog down.

The snow shoe frames were made from fir saplings bent into shape. The four ply twined rawhide was close under the foot area and more open at the edges. The open mesh at the edges pevented the snow from packing under the shoe. The size was determined by streching the arms out in front of the person, middle fingers touching.

- "What do you think the children were taught as they were growing up ? Boys ? Girls "?

Growing up in a Kutenai Village meant learning skills. At about two years of age, serious education began. Young boys were given bows and arrows and by six years they accompanied their fathers on hunting trips. By ten, they usually participated at an adult level. The young girls helped their mothers in women's activities such as looking after younger children, gathering food, fetching water and cooking.

7.5 Legend and game - 10 minutes

Play a game with the children using the legend "The race of the Frog and the Antelope". (See Appendix 2)

-Tell the story inside and ask the children if they know how the frogs intent to win the race. Then go outside and

play the game.

-After the game is played, gather the children all together and ask someone what he got from the legend.

You may think sometimes that you are at a disadvantage compared to someone else because you wear glasses or you are very tall or very small or whatever else. However, you have forgotten that we can find our own way to be great or good sometimes by ourselves or with help from our friends.

7.6 Nature walk - 20 minutes

Before doing this portion of the program, make sure you go into the field and look for some plants that are in season and which can be related to the Kutenai Indians' use of plants.

Separate the group into two. Each group has a naturalist with them. You are taking them on a short nature walk. Each group will take a different direction.

-At the start of the trail, ask the children if they think nature is here to serve us or if we are part of nature. Tell them that we are all part of mother nature and that we all need each other to survive. Plants need water, sun and minerals, animals like deer eat the plants, the cougar eat the deer, and we need the animals and the plants to survive.

Plants were also used by the Indians for many other things.

-Go to a cedar tree and tell the children how the Kutenai

Indians used this tree for making mats from bark and baskets from roots. Make the children feel the bark, look at the foliage and hug the tree. Hugging a tree feels good, and it makes you feel strong and solid.

-Tell the children what the women gathering the bark from the cedar tree would tell the tree.

Prayer to a Young Cedar

Look at me , friend,
I come to ask you for your dress,
For you have come to take pity on us;
For there is nothing for which you cannot be used,....

For you are really willing to give us your dress,
I come to beg you for this, Long-Life maker,
For I am going to make a basket for lily-roots out of you.

I pray, friend do not feel angry
On account of what I am going to do to you;
And I beg you friend, to tell our friends about what I ask of you!

Take care friend!
Keep sickness away from me,
So that I may not be killed by sickness or in war,
O friend!

(From Plants in B.C. Indian Technology, by Nancy Turner) p.35)

-Find a birch tree and explain how canoes and cooking vessels were made from this tree.

-Find some pitch from Douglas fir and explain how it was used - for waterproofing canoes and as chewing gum if the pitch was dry.

-Look at various plants such as:

Lodge pole pine and ask the children how the Indians used this tree - tipi poles, cambium eaten in the spring.

Wolf lichen - caribou eat it in the winter, but the Indians used it for a yellow dye.

Huckleberries - eaten fresh or made into dry cakes.

Black tree lichen - steamed in the steam pit and made into dry cake. Use as an emergency food.

Yew wood - Indians made a digging stick for digging out roots and bulbs.

Indian hemp - used to make fibres

Red-osier Dogwood- flexible stems were used for streching pelts and berries were eaten fresh mixed with Saskatoon berries. The Kutenai called this dish "sweet and sour".

Soapberry - Indian"ice cream"was made from the berries.

Hazelnut - the nuts, of course,were eaten.

-Look at 10 to 14 different plants in the field and mention the common name and its usage. The nature walk should not take more than 20 minutes. Make surethe children are aware not to trample flowers, and tell them to stay on the trail

as much as possible. Tell them that plants cannot be picked in parks, and that they really should not be picked at all but only if one needs to survive in the wilderness because of a lack of food or shelter. Plants should not be killed indescriminaly as they are unique and beautifull to look at in their natural environment.

7.7 The identification game - 15 minutes

This game is best played ourside on a road or a clearing. If the weather does not permit to play this game outside, then it can easily be worked inside. A group of 30 can play this game.

-Collect some material which directly or undirectly relates to what you taught the children previously during the nature walk. Example: cedar bark, birch bark, cedar branch, leaf of a plant, pitch, lichen, etc... You will need 12 to 15 samples. Form two equal teams and line them up facing each other, 30 feet apart. Put the sample on the ground in between the two teams. Each player has a number, and on each team there are players numbered one, two, three.

When the teams are ready, call out the name of a plant or the use of a plant by the Indians represented by one of the sample lying on the ground between the two teams, then call out a number.(To add surprise, call the numbers out of sequence.)

" The next item is Indian tobacco, and the number is five!" As soon as the " fives " hear their number called, they race to the specimens, trying to be first to find the "bearberry leaves. Every successful player earns two points for his team. Picking up the wrong specimen results in a loss of two points. Call out the score after each try.

7.8 Wrap-up - 5 minutes

It's time to go already! Time went so fast!

-Ask the children to get hold of their belongings and thank them for their visit to the park and that hopefully they will came back again for more fun things to do.

Tell them that a park is a great place to learn about nature, and that many of them in the province offer great opportunities to learn all kinds of interesting things.

8.0 EXTRA ACTIVITIES

The following activities can be used to put together a program of whatever length you desire, or they can be used as replacements for some of the activities mentionned previously. The best age range, the approximate time, and the material needed is given for each activity.

8.1 Surprise box

Time : 15 to 20 minutes

Age : 7/12

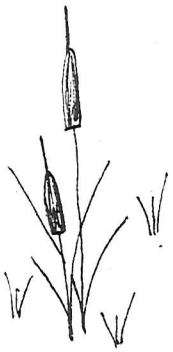
Material : a box, specimens in the box, and prizes.

This activity should be played only if the children have some knowledge of the use of plants by the Indians. Have a box of some sort of about 35 cm^2. The box should have a lid. In the box there should be objects or material related to the use of plants by the Indians. Examples of the material that the box may contain are:

A lump of hard pitch
A bearberry branch
A leaf of thimbleberry
A bunch of black lichen
A bunch of wolf lichen
Some conks (Indian paint fungus, bracket fungus)
Cedar bark bunched up
Labrador tea leaves
Rose hips
Oregon grape leaves and so on.....

Basically, you can put in the box any thing you can think of as long as it relates to the Indians.
Divide the children into groups of three. You have prepared

little prizes for them. They could consist of small cat tail plants made of cardboard. There should be many of them made, and you may want a variety of different cardboard plants.



Have a group of children come to the front or wherever you are with the surprize box, and ask one of the children to close his eyes and reach in the box to get something out. When the object is out, ask the group to tell what they think the Indians used it for. If they answer right, give them a prize. If no one at the front can answer, ask someone else in the audience. Give them clues, help them!

8.2 The matching pair

Time : 10 minutes

Age : 8/12

Material : two tables, plants, artifacts, objects related to the use of plants by the Kutenai.

This game is better played if the children have some knowledge about the use of plants by the Indians.
Use two tables. One table holds the plants which were used to make the Indians objects or artifacts, while the other table holds the objects or artifacts themselves.

The plants should be mounted on a piece of cardboard, and mac tacked, so that they will be preserved for future use. The children must find the matching pair. Help them out, and when they think they have found the plant corresponding to the object, ask them why they have chosen that pair. Discuss how the plants were used to make that object. Make sure you ask them lots of questions, give them clues, let them think, and let them use their imagination. Don't give them the answer right away. Examples of some of the plants and their matching items may be:

Wolf lichen.....yellow water
Horse tail.....sand paper
Cedar bark.....cedar basket
Grand fir branch with needles.....baby powder
Spruce.....spruce roots
Lodge pole pine.....dry cambium or a tipi picture
White pine.....canoe picture
Birch.....basket or canoe
Douglas fir branche.....snow shoes
Douglas fir pitch.....glue
Douglas fir hard pitch.....chewing gum
Yew.....digging stick
Skunk cabbage picture.....wax paper
Bulrush or tule.....a mat

Indian hemp.....string, twine

Oregon grape.....a dyed clothe

For more ideas, refer to Plants in British Columbia Indian Technology by Nancy Turner.

8.3 Who am I ?

Time : 20 minutes

Age : 6/12

Material : animals and plants pictures, and safety pins.

The pictures have to correspond to a plant or animal that the Indians used. An example of a picture can be black lichens growing on a tree, or it could be a picture of an elk.

If you have a large group, you may want to separate the group into two, having a naturalist in each group. Separate the two groups, so that the children do not disturb one another.

Pin a picture at the back of one child in the group and don't show him the picture. Have him turn around so that all the children can see what plant or animal he has become. He then asks questions to discover his new identity. The other children can only answer by yes, no, or maybe.

This game must be played with children who have some knowledge about the use of plants and animals by the Indians.

8.4 Display and food

Time : 30 minutes

Age : 7/12

Material : artifacts and plants.

Have a display of material, objects, and artifacts related to the Kutenai Indians. Have the children go through the display with you questionning and helping them learn about the way of the natives.

At the end, have the children sit down on the floor and have them taste some huckleberry jam or oregon grape jelly on crackers, accompanied by a cup of Labrador tea. In the fall, you may want to make Indians"ice cream" with Soap berries, (Sherpherdia canadensis.)In late spring you may serve steamed fire weed shoots(Epilobium angustifolium).

8.5 Pictographs

Time : 30 minutes

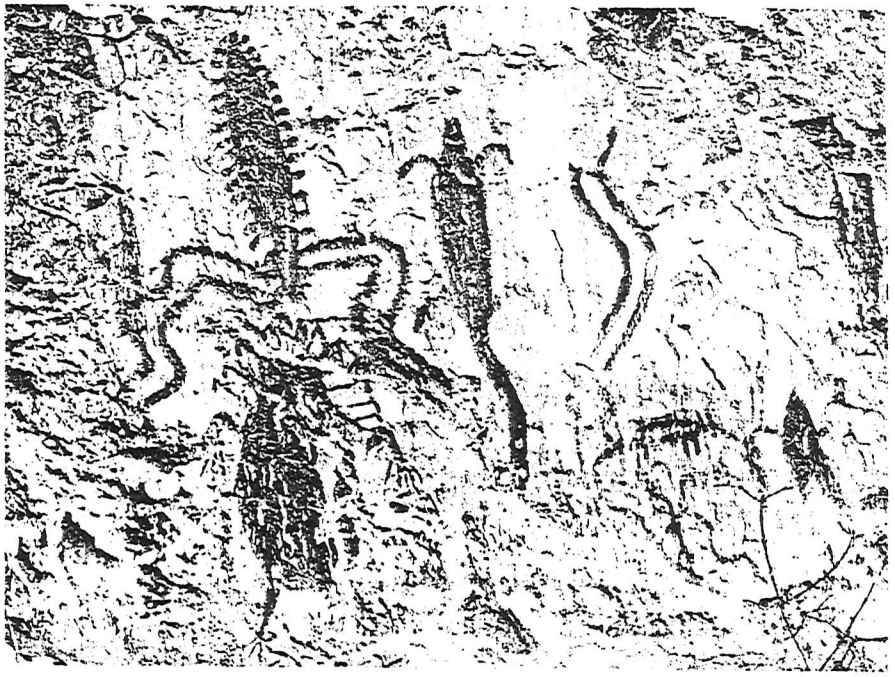
Age : 6/12

Material:

- apron for each children
- smooth stones,one for each child
- photos of pictographs

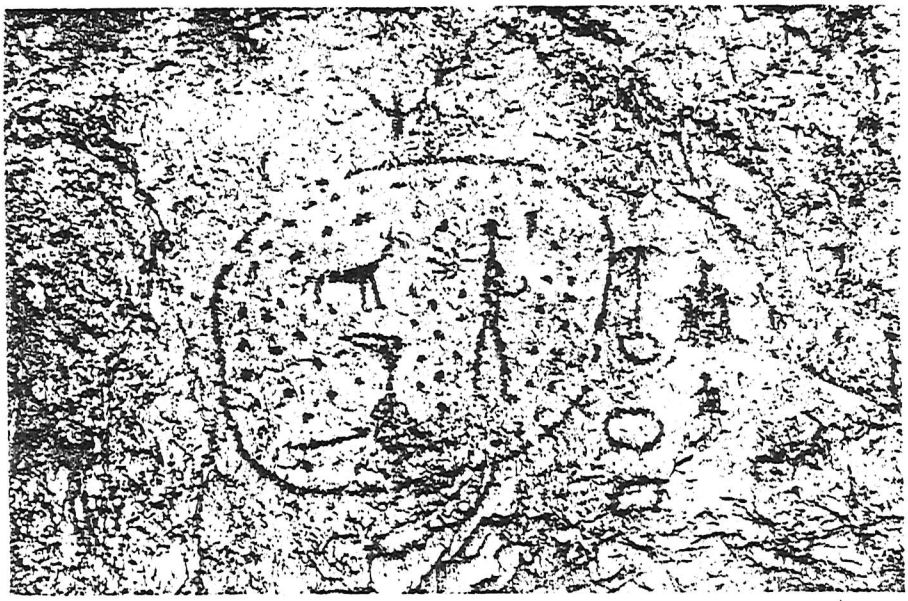
- ochre or water colour for substitute
- oil or lard if ochre is used
- grinding bowl and pestle
- lots of newspaper to catch drippings
- a lacquer in spray
- use of own finger to apply paint

You can use the floor to work on, and divide the class into groups of four children. Show photographs of pictographs to the children.(See figure 16a,b,c.below and also Appendix 3)



Pictograph of a lizard and insect at Site No. 65 in the lower Arrow Lake near Deer Park.

Figure 16 a (8)



Pictographs in the Okanagan.

Figure 16 b (8)

Pictograph of a moose?

Figure 16 c (8)

Question them! What is a pictograph? Why did they Indians paint them? What do you think they are or represent? Where do you think they were painted and on what?
Some of them represent a thought or a feeling, some of them represent an animal, and some of them are symbols. Do we use symbols today? Can you name me some?

- XXX kisses - 000 hugs - our writing - music notes -
- road signs - skull and crossbones for poison - wheelchairs and bathroom symbols - flags for countries.

Make sure you tell the children that this is a special exercise. You don't want them painting up the countryside. Indicate that the Indians were few, and their design were small, and usally we paint our feelings or symbols on paper.
Ask the children to paint on a rock something very special to them. It could be an animal or a symbol to represent a feeling. Ask them to close their eyes and think for a minute about what they are going to paint. Let them be messy!

After they have drawn on their rock, question them about it. First, make sure you ask if they want to share their feelings with everyone. Have fun!

8.6 Cat tail (General information)

Many Indian functional objects were made from cat tail. The interpreter can set up many activities using this plant. Collect the leaves in the fall and make sure you clip them low at the base. You can use the leaves right away, or if you don't want to use them right away, make sure you soak them in water for at least 8 hours before working with them.

8.7 Cat tail basket

Time : 1 1/2 hours

Age : 9/12

Material : Cat tail leaves, rafia, many blocks of wood and thumb tacks.

The children can work in groups of two or individually depending on the amount of material you have, or the size of your group. The basket will be small, so that less cat tail will be needed.

To shape the basket, you will need as many wooden blocks as the number of baskets that will be made. The block serves as a base for shaping the basket, so the dimensions recommended are 10 cm. by 10 cm. or 10 cm. by 14 cm.

Cut the cat tail leaves so that the length of each leaf equals the length of the sides of the basket to be made plus the top. Start the weaving by placing the cat tail leaves in a checker fashion (see figure 17) on top of the wooden block.

Make sure you push the leaves tightly together to minimize the gap when the leaves dry up. Use thumb tacks to hold the leaves down, but don't press too hard on them as the pressure will leave marks. When the top is all woven, use two pieces of rafia, tie in a knot at one end, and with it plain twine (figure 18) around the edge of the bottom, twice around.

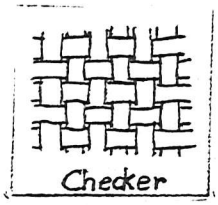


Fig. 17

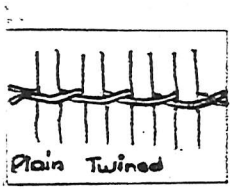


Fig. 18

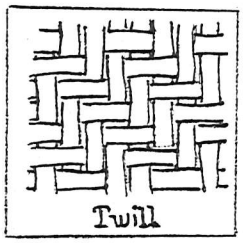


Fig. 19

Make sure the knot is on the inside of the basket and terminate the two rows with a knot as well on the inside. Now, bend the cat tail leaves down on each side of the block and continue the checker weaving around the four sides. Use one cat tail leaf for every round, and make sure to hide the ends. Start the rows at different places each time. Work until you reach the desired length, and finish the work by plain twining twice around with rafia. If the cat tail leaves become to dry soak them in water for a few minutes. The rafia can be replaced by a cat tail string. Using scissors, cut the cat tail leaves that are not needed.

8.8 Making a cat tail string

Time : 10 minutes

Age : 8/12

Material : Cat tail leaves

Each child can make a string. The cat tail leaves must be soaked in water until wet. Make a knot at the largest end of the leaf, and split in half the rest of the leaf with your fingers. When this is done, proceed twisting the halves of the leaves separately in the same direction. When you have twisted about 3 cm., cross the two halves over each other in opposite directions from the first twisting. Work gently all the way to the end and finish by knotting the ends.

8.9 Cat tail mat

Time : 30 minutes

Age : 7/12

Material : Cat tail leaves, rafia or cat tail strings and scissors.

Everyone can make their own mat. Have some wet cat tail leaves ready, and cut these to the desired length of the mat. Weave the leaves in a checker pattern (figure 17) or in a twill pattern (figure 19 on page 49). At the edge of the mat,

finish the work by plain twining twice around using either rafia or cat tail strings.

9.0 Cedar bark strips

Time : 30 minutes

Age : 8/12

Material : Cedar bark, a smooth rock, a knife and a wooden block.

Collect some cedar bark in the spring. The tree must be fairly young (60 to 80 years old), and not have any branches on the area where you wish to collect the bark. Cut through the bark with a knife, a horizontal line of about 15 cm., and pry out the bark slightly. Hold the bark with your fingers and pull all the way up.(See figure 20 a,b,c) Break the bark by twisting the upper part. *

In order to make the strips, the bark must be soaked in water for at least 12 hours. A bath tub or a big barrel can be used

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* Harvesting cedar bark is harmful to the tree. Even if the trunk is not completely girdled, the wood is exposed to insect and fungal infestations and the capacity of the tree to transport nutrients is reduced. Therefore, it is recommended to collect the bark off cedar trees which are to be cut down.

Mrs. Florence Davidson of Masset, Queen Charlotte Islands (Haida), starting to pull off a strip of red cedar bark.
—Robert D. Turner

FIGURE 20 a, (7)

Strip of red cedar bark being pulled from tree.
—Robert D. Turner

FIGURE 20 b, (7)

Mrs. Florence Davidson breaking off the brittle outer bark of a strip of red cedar bark; note the bundles of cleaned bark ready to be carried home.

—Robert D. Turner

FIGURE 20 c, (7)

for this purpose. When the bark is wet, cut it to a length of about 25 cm.

From now on, the children can make the cedar strips. This is done by first, pounding the bark to soften the fibers. Place the bark on the edge of a wooden block and gradually pound the whole piece with a smooth rock. (See figure 21) Then,

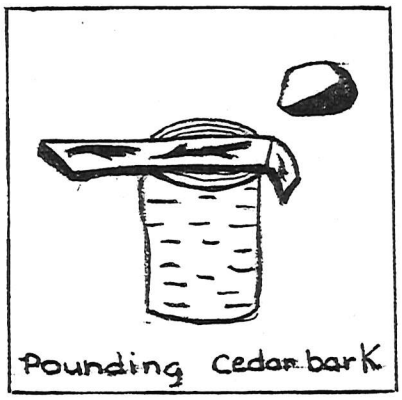

Figure 21

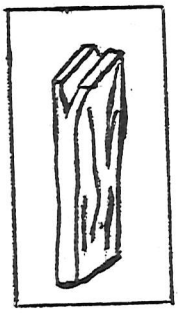

Figure 22

the coarse outer bark can be peeled off to a smooth surface. With a sharp knife, cut the 15 cm. bark into 5 cm. strips. When this is done, use a knife to start the stripping by making a small cut in the middle of the thickness of the bark piece. (See figure 22) Slowly, with both thumbs in the middle of the cut, holding on to the sides, peel apart the bark. Now, you have two strips, but more can be made by repeating the same process on the new strips.

Altogether, four strips can be made easily from one piece of bark. The Indians were able to split the bark into eight strips! Proceed using the other pieces of bark, until you have 12 strips, and finally cut all the strips in half, length wise - this will give you 24 strips altogether.

If you have more time, you can make a mat with these strips using the same process as for the cat tail mat. This activity

is very relaxing, and while the children are working, discuss with them the virtues of the great cedar tree.

CONCLUSION

This report has connected the history of the Kutenai Indians to a practical interpretive program using plants the way the Indians once did. Some of the activities require a little bit of knowledge about the Kutenai culture, but as the children proceed through these activities, the interpreter can provide the children with some of this information in a informal way. Hopefully, this study and the activities will create a respect for the Kutenai people that they deserve.

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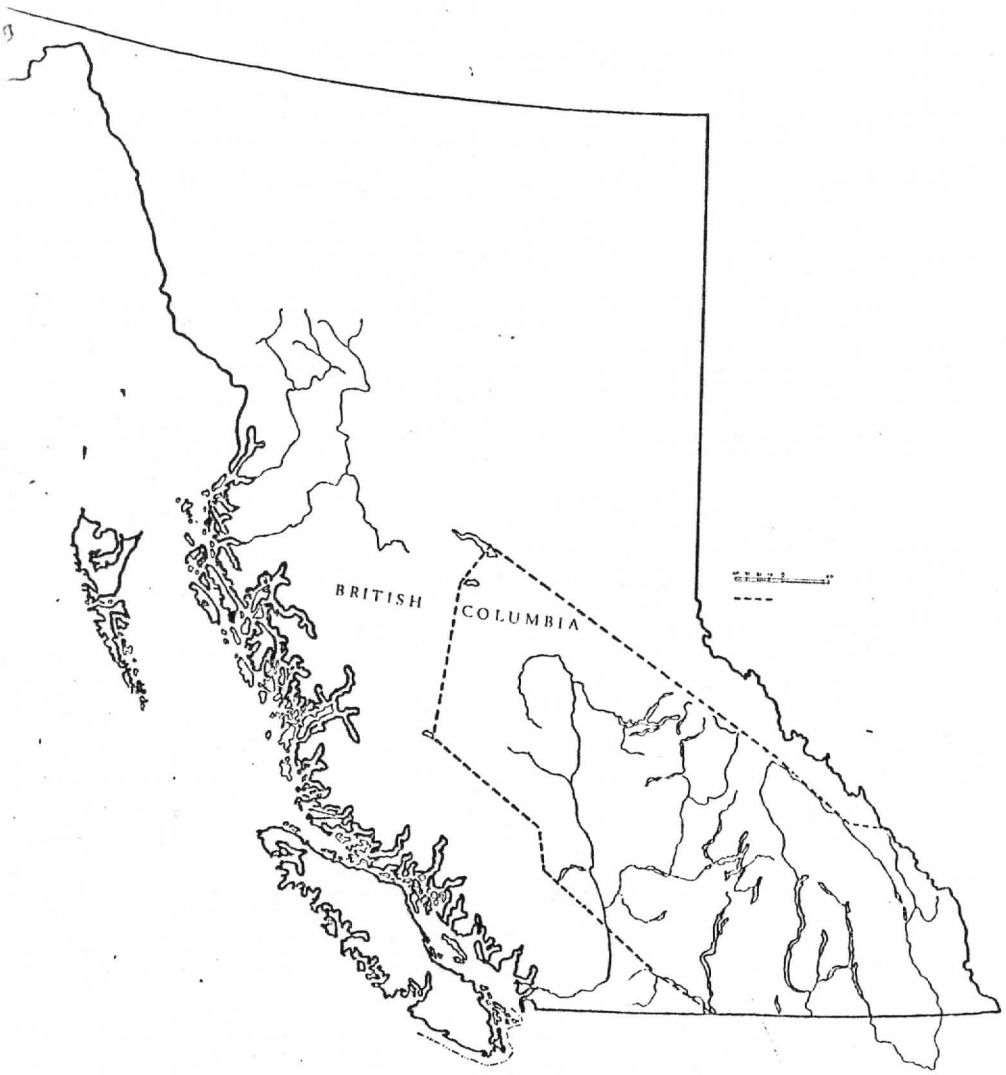
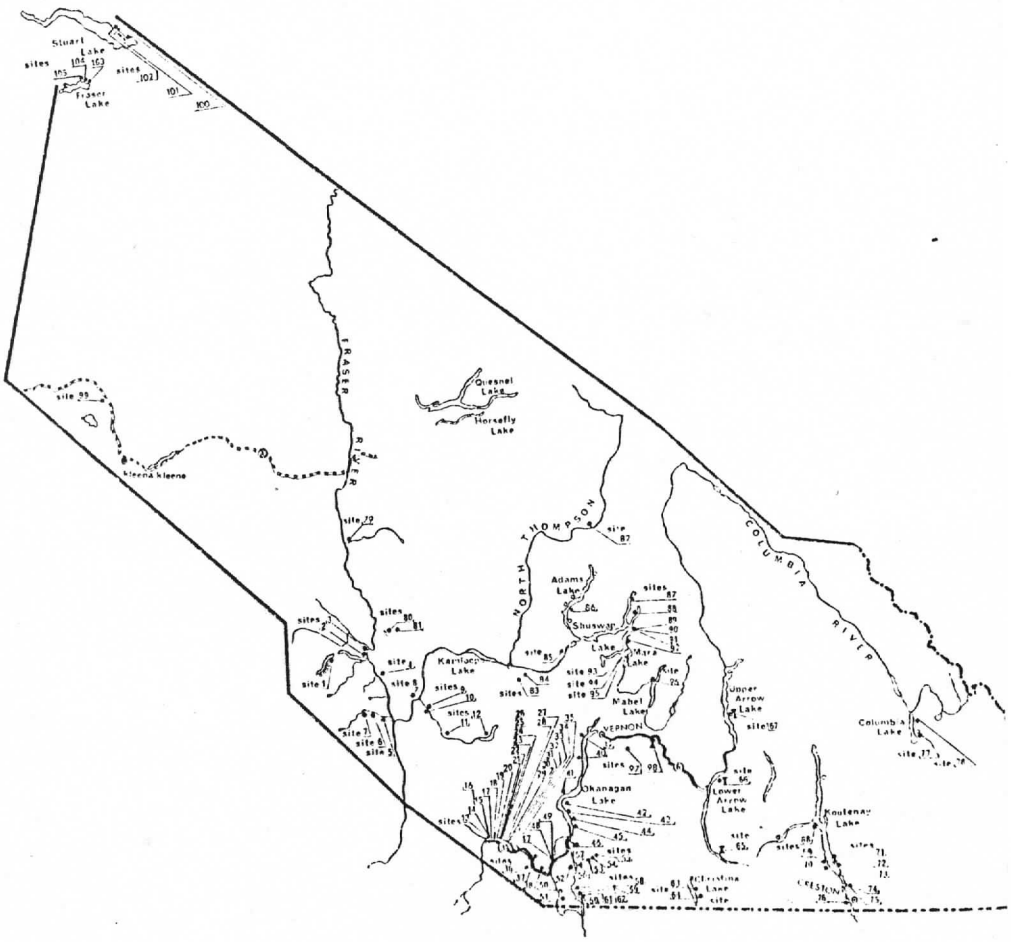
APPENDIX ONE

PICTOGRAPHS IN THE WEST KOOTENAY

BOUNDARY OF THE INTERIOR OF BRITISH COLUMBIA WITHIN THE LIMITS OF WHICH ALL THE SITES IN THIS PUBLICATION ARE SITUATED



MAP OF INTERIOR BRITISH COLUMBIA SHOWING PICTOGRAPH SITE DISTRIBUTION



X Sites in danger of being destroyed from flooding or road construction.

o Sites discovered but not recorded in this publication.

Gravel road.

Hard surfaced road.

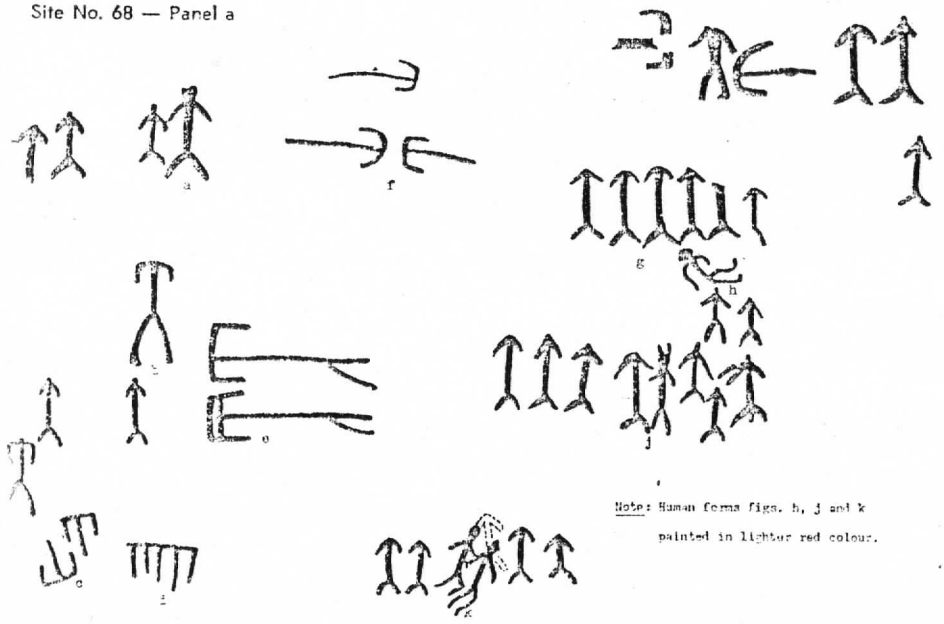
These pictographs, all in red, are to be seen 25 feet up the smooth, perpendicular cliff of Cape Horn. These pictographs may have been painted during a year of unusually high water. The only other alternative would be the use of rope to suspend the painter from above or the use of a scaffold from below. Most of the pictographs are now very faint. Fig. e, an insect design, is to be seen at sites 63 and 65. A careful observer will notice what appears to be shallow peck marks all around the pictographs. This site will be under water when the level of the lake is raised behind the high Arrow dam.

SITE NO. 68

Site Name: Procter.
Site Location: On the west side of Kootenay Lake, 3½ miles east of Procter.
Direction in which main panel faces: North-northeast.
Type of Rock: Granite cliff.
In the Area of the Kootenay Language Group.

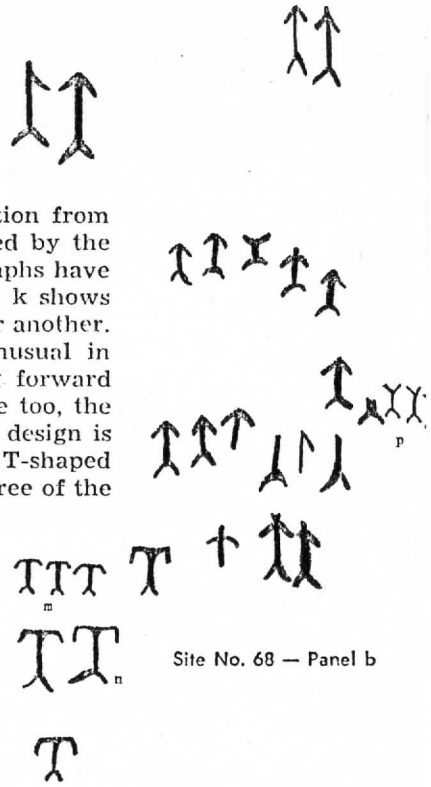
I reached this site by walking south from Procter along the Canadian Pacific railway tracks. Watch for evidence of a small mine just ¼ mile before you come to Irvine Creek. There is some cribbing on the side of the track towards the lake made of old railway ties. The site

Site No. 68 — Panel a



Note: Human forms figs. h, j and k painted in lighter red colour.

is just below this spot. There are really several panels here covering an area about 20 feet long by 12 feet high. It is impossible to get close to the northwest panel without the aid of a scaffold or ladder. All the panels have some protection from the elements by a slight overhang afforded by the incline of the cliff. Some of these pictographs have the appearance of being very old and fig. k shows an example of two pictographs painted over another. The two anthropomorphic figures are unusual in that they are holding hands and leaning forward whereas fig. h is falling backward. Notice too, the horned headdress of fig. j. The fir branch design is most common with the very peculiar T-shaped design next in abundance. Fig. p shows three of the rare double forked pictographic designs. Heavy growths of *Rhizocarpon* lichen are present here, and there is considerable obliteration of the pictographs from seasonal calcite deposits. Figs. h, j and k are painted in a lighter red than the rest.



Site No. 68 — Panel b

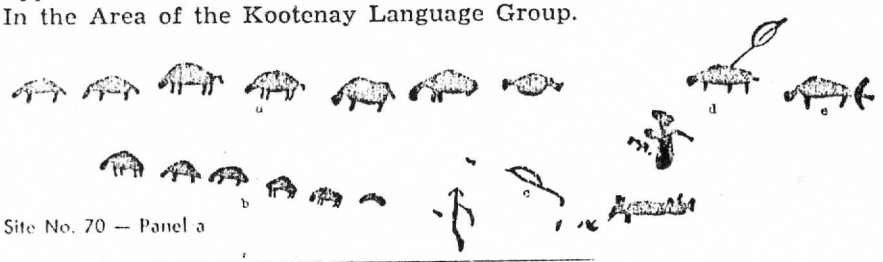
SITE NO. 69

Site Name: Kuskonook.
Site Location: West side of Kootenay Lake directly opposite Kuskonook.
Direction in which main panel faces: East.
Type of Rock: Granite cliff.
In the Area of the Kootenay Language Group.

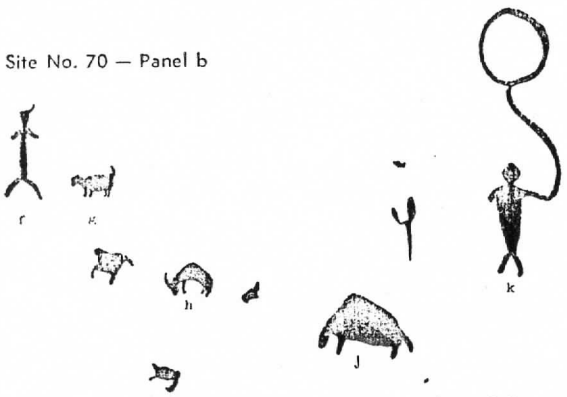
The best way to reach this site is by boat from Twin Bays. The quadrupeds, fig. o, can easily be seen from the lake. Originally these pictographs were painted in a dark red. Recently some person has covered all the group in fig. o with charcoal, making them appear black. There are really two panels here set back in a rock cleft. Of interest is the buffalo horn headdress, fig. g. The headdress of fig. f is similar in design to that of site No. 68, fig. j. The elaborate distorted insect, fig. r, is an outstanding example of a stylized art form. The position of the head and ears of the deer points out how well the artist has captured the behaviour of these animals when travelling in a group. Some have one ear cocked to the back and one listening ahead; others have both ears ahead and the neck extended while walking. Others again have stopped with ears in the listening position. Below this site a huge slab of granite has slid part way into the lake forming a natural cave or shelter. One may stand within this cave and view the lake through a crack in the rock without being seen. The Canadian Pacific Railway runs just above this site. This is one of the most interesting pictograph sites.

SITE NO. 70

Site Name: Tye.
Site Location: West side of Kootenay Lake, two miles south of Tye.
Direction in which main panel faces: East.
Type of Rock: Granite cliff.
In the Area of the Kootenay Language Group.



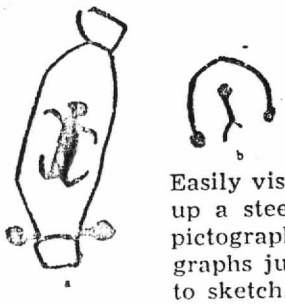
Site No. 70 — Panel a



Site No. 70 — Panel b

Travel across the lake by boat from Twin Bays, angling slightly south towards a railway tunnel. This site can be found on a rock surface inside a small bay at the tip of a prominent rocky point. It is a tricky manoeuver to climb up to and perch on the sloping rock below the south panel. The drop off is steep and the lake very deep. All these pictographs are painted in red on a panel about 30 feet long. Most are in very poor condition. The unusual animal forms, figs. a and b, represent mountain goats with their high humped shoulders. Only one, fig h, shows evidence of horns. Another, fig. d, is struck with an arrow or spear.

SITE NO. 71

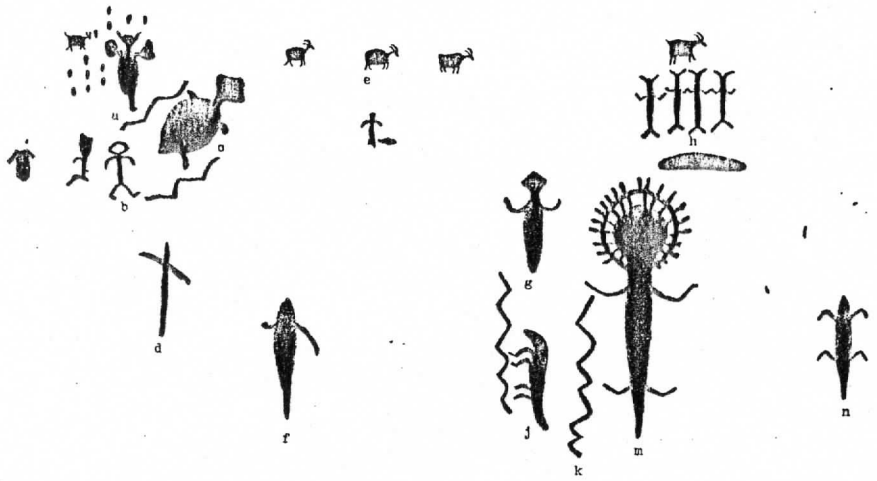


Site Name: Twin Bays North.
Site Location: East side of Kootenay Lake, 1 mile north of Twin Bays.
Direction in which main panel faces: West.
Type of Rock: Granite cliff.
In the Area of the Kootenay Language Group.
Easily visible from the lake, this panel is situated part way up a steep granite slope about 80 feet high. Both these pictographs are painted in light red. There are other pictographs just south of this panel but they are too indistinct to sketch. Of extreme interest is fig. a, clearly showing a mammal enclosed inside an aquatic animal or perhaps a sac. The two paddle shaped appendages are a real puzzle. Other guesses are: quadruped inside a larger predator; fetus near term; baby in a cradle or on a cradleboard; body in a canoe.

SITE NO: 72

Site Name: Twin Bays.
Site Location: East side of Kootenay Lake, ½-mile south of Twin Bays.
Direction in which main panel faces: West.
Type of Rock: Granite.
In the Area of Kootenay Language Group.

This panel, about 10 feet above the lake during high water, is easily reached from a rock ledge. Many of these red pictographs are still visible even though the entire panel is being badly damaged by spalling and heavy deposits of calcite. Here again we observe the horned headdress of fig. a; mountain goats, fig.e; and the curious anthropomorphic forms holding hands, fig. h. The animal, figs. n, r, occurs quite frequently in interior pictographs. It could represent a muskrat.



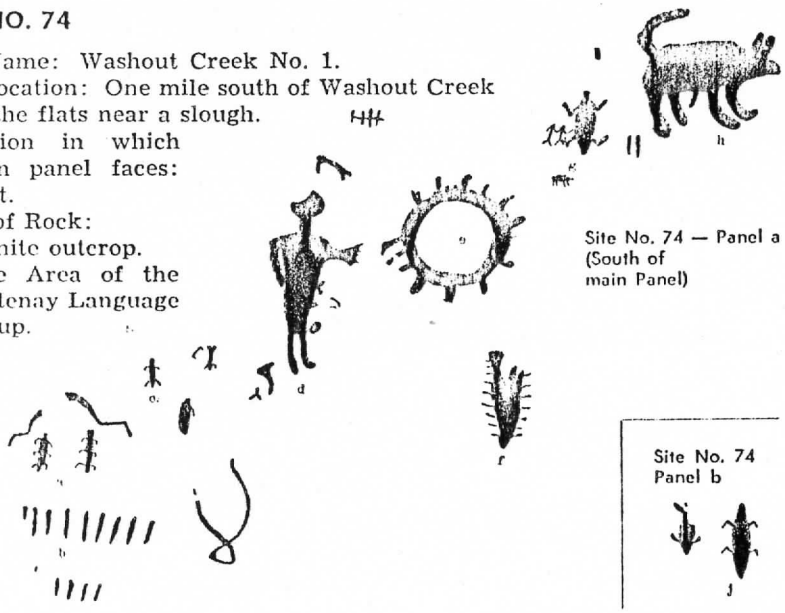
SITE NO. 73

Site Name: Redman Point.
Site Location: 150 yards south of Site No. 72.
Direction in which main panel faces: West.
Type of Rock: Granite.
In the Area of the Kootenay Language Group.

A single red pictograph on a sheer perpendicular cliff 10 feet above high water. This anthropomorphic figure appears to have been struck by an arrow or spear.

SITE NO. 74

Site Name: Washout Creek No. 1.
Site Location: One mile south of Washout Creek on the flats near a slough.
Direction in which main panel faces: West.
Type of Rock: Granite outcrop.
In the Area of the Kootenay Language Group.



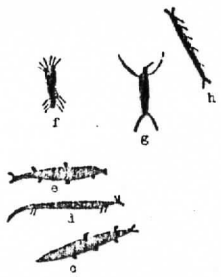
Site No. 74 — Panel a (South of main Panel)

Site No. 74 Panel b

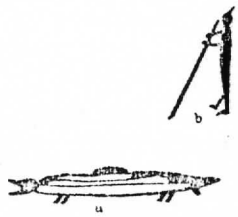
This group is painted on an upright granite surface about 12 feet above the ground. It is easily reached by climbing a granite incline but is a most uncomfortable place to stand while sketching. Red was the only colour used. Note the large painting of a dog or wolf, fig. h, and the unique six-legged creatures, fig. a. You can reach this site by walking down an old abandoned road through a woven-wire gate, across the railway tracks, then through another gate, and 200 yards down to the slough, bearing south.

SITE NO. 75

Site Name: Washout Creek No. 2 Sturgeon.
Site Location: 50 feet south of Site No. 74.
Direction in which main panel faces: West.
Type of Rock: Granite outcrop.
In the Area of the Kootenay Language Group.



This fine panel of pictographs is interesting of itself, and the pictographs have been painted with unusually perceptive and expressive exactness. These tiny, fine lined pictographs necessitated that the drawings be reproduced



to twice scale size. Figs. a and c may represent fish of the sturgeon species, since white sturgeon are not uncommon in Kootenay lake and river. Fig. h could be another respresentation of a sturgeon with the oblique lines representing some of the dorsal shields. The anthropomorphic fig. b with a single feather headdress is apparently attempting to spear a fish. The panel is set in a protected recess about 20 feet above ground level. It is a tricky little climb to get close to the pictographs which are painted on a smooth panel of jointed granite.

SITE NO. 76

Site Name: Huscroft Mill.

Site Location: On the Creston Flats, 3 miles south of the west Creston Ferry slip.

Direction in which main panel faces: South.

Type of Rock: Granite outcrop.

In the Area of the Kootenay Language Group.

The area surrounding the rounded granite outcrop on which these red pictographs are painted is typical of the Creston Flats. Before the advent of the dykes this whole area at the south end of Kootenay Lake was inundated during high water. The panel, 5 feet high by 4 feet wide, is situated under a rock overhang about 12 feet above ground level and surrounded by a 50-foot high amphitheatre of smooth granite rock. There are some badly worn pictographs on the panel and others around the west side of the rock. Smoke soot deposits suggest that this spot was used as a campsite during low water. The top of the rocky prominence would also provide a place for camping with good all around observation during high water. Figs. c and f are similar to those of site No. 68, fig. p. The fine-lined pictograph, fig. g, is painted in a light rusty red.

SITE NO. 77

Site Name: Canal Flats.

Site Location: On the east side of Columbia Lake, 1.8 miles north from Canal Flats Post Office.

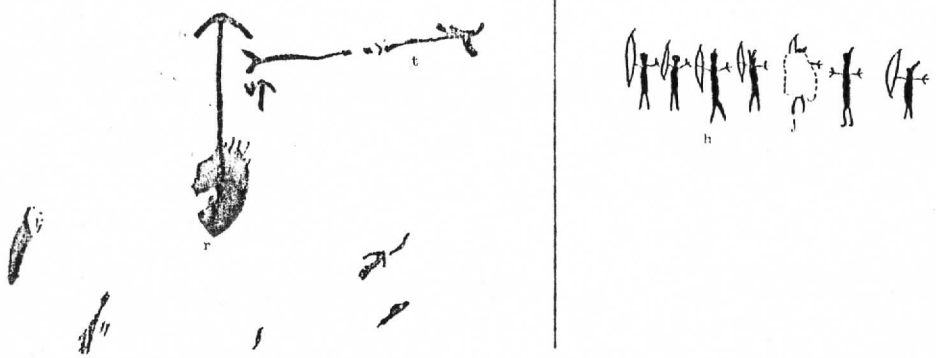
Direction in which main panel faces: West.

In the Area of the Kootenay Language Group.

This site is situated at the base of a towering rocky cliff on the east side of a gravel road leading to the summer cabin of Mr. and Mrs. Bryant Richardson. From the junction of the road leading to the Rod and

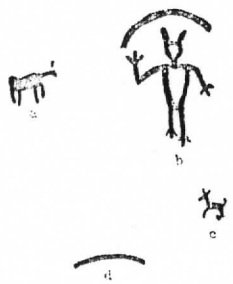
Gun Club Beach take the west road and travel .6 miles through a gate until you reach another fork in the road. Take the right road for a distance of .3 miles and watch for these pictographs about 100 yards off the east side of the road. An active imagination can visualize a hunting party or succesful war party returning with prisoners, the red blobs, figs. b, c, p and r. Note too, that some of the warriors are shown with their bows facing south, figs. a, f, g; whereas others face north, figs. e, h, k. Considerable damage has been inflicted on some of these pictographs by chipping, especially figs. j, m, and q. All these

Site No. 77 — Panel b

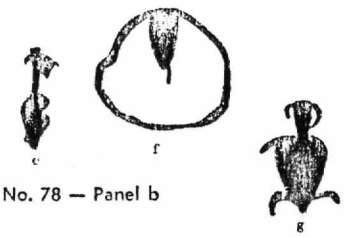


pictographs are painted in red. Figs. r and t constitute a separate panel situated on a granite outcrop beside a trail leading east off the road about 400 yards north of the main site. The two large arrows look very much like directional markers. This is on private property so ask permission before entering.

SITE NO. 78



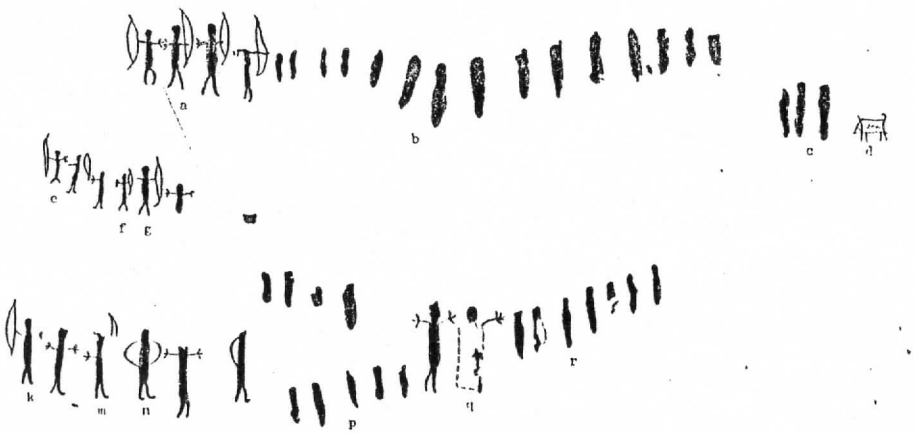
Site No. 78 — Panel a



Site No. 78 — Panel b

Site Name: Armstrong Bay.
Site Location: Southeast end of Armstrong Bay on Columbia Lake.
Direction in which main panel faces: West.
Type of Rock: Limestone outcrop.
In the Area of the Kootenay Language Group.

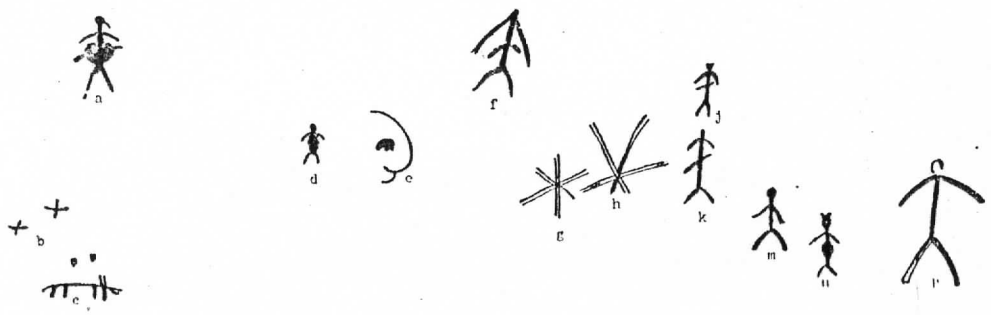
Site No. 77 — Panel a



These red pictographs are painted on two separate panels about 10 yards apart and are easily visible from the historic old Fairmont trail which passes close by the eastern end of Armstrong Bay. It is a thrill to walk this well-worn trail once travelled by David Thompson, the famous astronomer, surveyor, map-maker, explorer and fur trader. Fig. b shows an interesting anthropomorphic form with horned headdress. Most of these pictographs are badly weathered and some are now quite impossible to define.

SITE NO. 79

Site Name: Dog Creek.
Site Location: ½ mile north above the road.
Direction in which main panel faces: South.
Type of Rock: Basalt.
In the Area of the Interior Salish (Shuswap) Language Group.



APPENDIX TWO

LEGEND

II

THE FROG AND THE ANTELOPE

THERE was a village on Tobacco Plains. Antelope was Chief there. He was the fastest runner. His Medicine was strong. No Person could beat him at running. Many had tried. All gave it up. Antelope was the fastest runner!

There was another village on Tobacco Plains. Frog was Chief there. He could not run fast. But he was a smart man.

One day when his People were playing games he said to them: "Listen! The Antelope is *faster* than I am. But I am *smarter* than he is. I will prove this to you. Stay where you are until I come back."

He hopped along the trail that led to the Antelope village. When he found the Chief's lodge he went inside. They smoked the pipe there,

and then the Antelope Chief began to brag about his running. "No Person can beat me," he said. "I can just trot along and beat most Persons."

"I like racing, myself," said the Frog Chief, passing the pipe to Antelope. "All my People like racing."

"But you cannot run — ha-ha-ha!" laughed the Antelope, taking a long draw on the pipe.

"Oh, I don't know about that. I am not so slow at running and I am a fast thinker," said the Frog Chief.

"Of course you would not say that you would race with *me*, though," smiled the Antelope, handing back the pipe.

"I might," said the Frog Chief slowly.

"What is that?" asked the Antelope. "You *might?*"

"Yes."

"When?"

"To-morrow."

"Where?"

"Here; along the trail between our villages. I cannot run well where the ground is rough, you know. I must have a smooth place."

"Ha-ha-ha!" laughed the Antelope. "How far shall we run?"

"From your village to mine and back again," answered the Frog seriously.

"All right," agreed the Antelope. "I suppose I shall be laughed at for racing with *you*. But I will race just the same. A Person must use his power or he will lose it."

"Yes," said the Frog Chief, scratching his nose. "I am sure you will be laughed at, all right. Now, what will you bet on our race?"

"Bet? Why, anything — everything I have. What have you got to bet?"

"Well, not much," sighed the Frog Chief. "But you will admit that our clothes are pretty. I will bet my clothes, and all my tribe will do the same. How will that suit you?"

"Fine!" smiled the Antelope. "I like nice clothes."

The Frog's clothes were green and beautiful. Besides, they were always cool in summer.

"Fine! Be here at sunrise," smiled the Antelope, thinking of all the nice clothes that would be his after the race.

"I will be here," promised the Frog Chief, "and I will bring my whole tribe. Ho!"

Then he went out, and down the trail to his village, *hopping, hopping, hopping,* and *thinking, thinking, thinking,* till he got home to his lodge.

When he was gone the Antelope made his People a speech. He told them to go to a side-hill at sunrise to watch the race. "When it is finished," he said, "I shall have more clothes than I need. I will divide them among you, and you know that the Frog-person's clothes are fine in summer. I suppose I shall be laughed at for racing this Person," he added, smiling, "but think of the pretty clothes we shall have to pay for the laughing. Be on the hillside at sunrise. I have spoken." Then he went back to his lodge to laugh.

The Frog Chief did not make a speech to his tribe. He just went quietly into his lodge and kept *thinking* and *smoking* and *thinking* till morning was near. *Then* he went outside and called his People.

"Follow me!" he said, and began hopping up the trail toward the Antelope's village. All his People were behind him, *hopping, hopping, hopping* along, *wondering* and *wondering* and *wondering* what was going on in their Chief's head. But nobody asked him. They just hopped along, each one tending to his own business of *hopping* until they were all there.

The Sun was not yet up, and the air was fine and clear. "Now listen to me, all of you," said the Frog Chief, looking back along the trail that was green with Frog-persons. "I am going to run a race with the Antelope Chief this morning at sunrise. I have bet all my clothes and yours on it. If I lose this race we shall have bad times. That is all."

The Frogs laid their hands upon their mouths, for they were astonished.

"There must be no mistakes made here this morning," went on the Frog Chief sternly. "Pay attention to me!

"First Frog, turn around! Now, you hop one long hop down this trail. That is it. Now hide yourself and stay still.

"Second Frog, turn around! Now *you* hop one long hop past the first Frog. That is it! Now, hide yourself, and stay still.

"Third Frog, turn around! Now, *you* hop one long hop past the second Frog. That is it! Now hide yourself, and stay still."

He made enough Frogs turn around and hop one long hop past the last one until they reached to his village along the trail. And when the last one hopped into his place near their village, not one of them could be seen. But there were Frogs all the way from the Antelope's village to the Frog's village. And they were just one long hop apart.

"Now, you Trail-frogs, listen!" said the Frog Chief. "You are *all* in this race; every one of

you, and there must be no mistakes made if you want to save your clothes. When we start this race, I will hop one long hop down the trail, then number one will hop one long hop down the trail, then number two, and number three, and number four, and so on clear to our own village, each one stopping right where he lands after hopping one long hop. But the hopper must hop just ahead of this fast Antelope-person. Understand what I am doing? I am cheating him. We all look alike! He will think the last hopper down there by our village is *me*.

"Now listen again! As soon as you hop and land, turn around. Then when the Antelope starts back, you will be ready to beat him back by hopping one long hop just as you did before, only you must hop the other way. If anybody does not understand this smartness he had better say so now. There must be no mistakes here this morning, if we want to save our clothes."

Nobody said a word. "All right," said the

Frog Chief. "The rest of you come along with me."

"Good morning," bowed the Antelope, stretching himself, and looking toward the East, where the Sun was coming. "Good morning. You have brought many People with you," he smiled.

"Yes, quite a few. More than you realize, I think. We are not very tall, you know," answered the Frog Chief.

"Are you ready?" asked the Antelope, bounding about to show off.

"Yes, I am all ready," said the Frog Chief, "and the Sun is rising, too."

"All right, then." The Antelope Chief whistled, and out of their lodges came all his People. They ran up on the hillside and stood still to watch the race.

"Here we go," laughed the Antelope Chief, trotting down the trail. But the Frog-person was always a little ahead of him.

"Well! He is faster than I thought," said the

Antelope, beginning to *run*. Still the Frog was a little ahead of him — always a little *ahead*.

"Well! This Person is not so *slow!*" he thought, and began to go like the wind.

But always the Frog-person was a little ahead of him — one long hop ahead.

He began to think of his property now. Oh, ho! The Frog-person was a little ahead when finally he reached the Frog village, and turned to race back.

"I will beat him now," he thought. "This way is up-hill." He ran as fast as he could go, pounding the trail with his hoofs. But, as before, always the Frog-person hopped a little ahead of him, till, out of breath, he fell down near his own lodge — beaten!

Oh, ho! Now everybody began to *laugh*. They laughed very hard, and while they were laughing the Frog Chief hopped near the Antelope, whose sides were panting so fast he could not speak. Oh, ho!

"A little running seems to *tire* you," smiled

the Frog Chief, looking around at all the property he had won in the race. His sides were not panting. He had only hopped two long hops —*one* down the trail and *one* up again.

"I guess you are a Short-of-breath-person," he added, sitting down.

"Well, you have beaten me, and I admit it," panted the Antelope Chief. "You are a very fast runner. That is all I can say. I misjudged you. But I *know* now."

"Oh, I am not so very fast at *running*," replied the Frog Chief, beginning to gather up the Antelope's property, "but I spend a good deal of time *thinking*. I am a pretty fast *thinker*, you will find."

Ho!