

pole rafts served as water transportation. Horses arrived about the mid-eighteenth century.

DRSS The Sinkiuse wore surprisingly little clothing for such a northern climate. Woven bark and, later, dressed buckskin provided breechclouts, ponchos, and aprons. Women also wore woven caps. Men wore fur leggings in winter; women's leggings were generally made of hemp. Some winter clothing, such as mittens, caps, woven blankets, and robes, was made from the fur of rabbits and other animals. Both sexes plucked their eyebrows and wore earrings, tattoos, necklaces, and face paint.

WAR AND WEAPONS Sinkiuse were generally friendly with their Interior Salish neighbors.

Contemporary Information

GOVERNMENT/RESERVATIONS The Colville Reservation (1872) is located in Ferry and Okanogan Counties, Washington. It comprises 1,011,495 acres and had a 1990 Indian population of 3,782. An Indian Reorganization Act constitution approved in 1938 calls for a 14-member business council and various committees. The Confederated Tribes is a member of the Affiliated Tribes of Northwest Indians and other intertribal organizations.

ECONOMY Important economic resources and activities include stock raising, farming, logging (including a sawmill) and reforestation, seasonal labor, mining, a meat-packing plant, a log cabin sales business, tourism, and gambling enterprises. The tribe plans to develop its hydroelectric potential.

LEGAL STATUS The Confederated Tribes of the Colville Reservation is a federally recognized tribal entity.

DAILY LIFE Although a small number of Colville residents claim Sinkiuse descent, most people are largely acculturated. Language preservation programs are hindered by the lack of a common language, and few people still speak Sinkiuse (Columbia). Recent efforts to reinvigorate disparate tribal cultures and religions include the Seven Drum religion, the Indian Shaker Church, and the Native American Church. The tribe has undertaken a program of reacquiring and consolidating their land base. Education levels are increasing. The Colville Business Council wields growing power in regional and statewide issues.

Spokan

Spokan (Sp ɔ̄ `kan), a Plateau tribe having three geographic divisions: upper, lower, and southern, or middle. The Spokan have also been known as Muddy People, as well as Sun People, probably after a faulty translation of their name. Their self-designation was *Spog'ind*, "round head."

LOCATION Spokan Indians lived in the mid-eighteenth century along the Spokane River, in eastern Washington and northern Idaho. Today they live on reservations in Washington and Idaho as well as in regional cities and towns.

POPULATION The early-nineteenth-century Spokan population was very roughly 2,000. In 1990, about 2,100 enrolled Spokan Indians lived on the Spokane Reservation as well as on the Coeur d'Alene, Flathead, and Colville Reservations and in regional cities and towns.

LANGUAGE Spokan is a dialect of the Interior division of the Salishan language family.

Historical Information

HISTORY The Spokan Indians probably originated in British Columbia along with other Salish groups. After they acquired horses from Kalispel Indians, around the mid-eighteenth century, they began hunting buffalo on the Great Plains. This was especially true of the upper division. By the time they encountered the Lewis and Clark expedition in 1805, their population had already declined significantly as a result of smallpox epidemics.

Following the Lewis and Clark visit, the North West, Hudson's Bay, and American Fur Companies quickly established themselves in the area. Missionaries arrived in the 1830s: They found the Spokan to be reluctant converts, and the influence of Christianity acted to create factionalism among the tribe. Interracial relations declined sharply in the late 1840s with the Whitman massacre and the closing of the Protestant mission (see "History" under Cayuse). Severe smallpox epidemics in 1846 and in 1852 and 1853 helped spur the rise of the Prophet Dance and the Dreamer Cult.

After miners had effectively dispossessed the Spokan from their territory, they joined with Coeur d'Alenes, Yakimas, Palouses, and Paiutes in the short-lived 1858 Coeur d'Alene, or Spokan, war. Spokan Indians then remained on their land as best they could or settled on various reservations. Despite pleas from Chief Joseph, they remained neutral in the 1877 Nez Percé war. In that year, the lower division agreed to move to the Spokan Reservation (1881; 154,898 acres). Ten years later, the other two divisions, as well as some remaining lower Spokans, agreed to move to either the Flathead, Colville, or Coeur d'Alene Reservations. The local fort, Fort Spokan, became an Indian boarding school from 1898 to 1906. There were also conflicts over land with non-natives in and around the city of Spokane at this time.

In the early twentieth century, much tribal land was lost to the allotment process as well as "surplus" land sales to non-Indians. Dams built in 1908 (Little

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Falls) and 1935 (Grand Coulee) ruined the local fish-
ery. Uranium mining began in the 1950s. The Spokane
tribe successfully fought off termination proceedings
began in 1955. In 1966, the tribe received a land
claims settlement of \$6.7 million.

RELIGION Preadolescents acquired spirit
helpers, through quests and in dreams and visions, to
provide them with essential skills. Shamans' particu-
larly strong spirits allowed them to cure illness, fore-
see the future, and assist hunters. Spokane Indians
celebrated the midwinter (spirit) and midsummer
religious ceremonies as well as first fruits and harvest
ceremonies.

The Dreamer Cult, a mid-nineteenth-century
phenomenon, was a revivalistic cult that celebrated
traditional Indian religious beliefs. Although it was
explicitly antiwhite, the religious doctrine also con-
tained elements of Christianity. Its adherents thus
attempted to remain faithful to their Indian tradi-
tions while taking steps to adapt to non-Indian cul-
ture.

GOVERNMENT Each division was composed of a
number of bands, which were in turn composed of
groups of related families. Bands were led by a chief
and an assistant chief, who were selected on the basis
of leadership qualities. The office of band chief may
once have been hereditary. Several bands might win-
ter together in a village and at that time select an ad
hoc village chief. Decisions were taken by consensus.
In the historic period, as authority became more cen-
tralized, there was also a tribal chief.

CUSTOMS The Spokane were seminomadic for
nine months a year; during the other three they lived
in permanent winter villages. Men's realm was tool
making, war, hunting, fishing, and, later, horses. The
dead were covered with skins and robes and buried
after spending some time on a scaffold. A pole
marked the grave site.

DWELLINGS The Spokane built typical Plateau-
style, semiexcavated, cone-shaped wood frame
houses covered with woven matting and/or grass.
Longer, lodge-style structures of similar construction
were used for communal activities. Villages also con-
tained mat-covered sweat lodges. Temporary brush
shelters served as summer houses. Later, skin tipis
replaced the aboriginal structures.

DIET Fish, especially salmon, was the staple.
Trout and whitefish were also important. These were
mostly smoked, dried, and stored for the winter. Men
hunted local big game and, later, buffalo on the
Plains. A favorite hunting technique was for many
men to surround the animal. Important plant foods
included camas, bitterroot and other roots, bulbs,
seeds, and berries.

KEY TECHNOLOGY Men caught fish with nets,

weirs, traps, and hook and line. Women made coiled
baskets of birch bark and/or cedar root; they also
wove wallets and bags of woven strips of skin, and
they sewed tule mats and other items.

TRADE Spokane Indians traded coiled baskets,
woven wallets and caps, and tule mats, among other
items, with local tribes, particularly the Coeur d'A-
lene.

NOTABLE ARTS Women wove geometric designs
into their well-made baskets. They also decorated
clothing with porcupine quillwork.

TRANSPORTATION Spokane Indians used pole
rafts for river travel. They acquired horses around the
mid-eighteenth century.

DRESS Clothing was made of bark and fur until
the advent of widespread buffalo hunting, when
styles took on Plains characteristics. Both men and
women tattooed their bodies.

WAR AND WEAPONS Spokans were generally
friendly with their Interior Salish neighbors, espe-
cially the Kalispel. The Coeur d'Alene were occasional
enemies until the mid-eighteenth century, when they
became allies in wars against the Crow and Blackfeet.
As part of these wars, the Spokane counted coups, took
scalps, and held war dances.

Contemporary Information

GOVERNMENT/RESERVATIONS The Spokane
Reservation (1881) is located in Lincoln and Stevens
Counties, Washington. It contains 133,302 acres. The
1990 Indian population was 1,229. The reservation is
governed by an elected tribal council.

ECONOMY There is a tribal store on the Spokane
Reservation. Income is also generated by land leases, a
post mill, a lumber mill, farming, and a fish hatchery.
The reservation suffers from chronic high unemploy-
ment. There is a casino on the Colville Reservation.

LEGAL STATUS The Spokane Tribe is a federally
recognized tribal entity.

DAILY LIFE Spokane Indians are essentially assim-
ilated, although there are some language preservation
programs operating through a cultural center on the
reservation. Efforts to revitalize traditional religion
are controversial owing to the concurrent introduc-
tion of religious elements from Great Plains cultures.
Water rights, gaming, and control of resource areas
remain ongoing issues. The reservation has both
Catholic and Protestant churches as well as a commu-
nity center. It hosts an annual festival over Labor Day
weekend.

Thompson

The Thompson ('Tom sun) Indians are also
known as *Ntlakyapamuk*.

LOCATION The Thompson Indian homeland is