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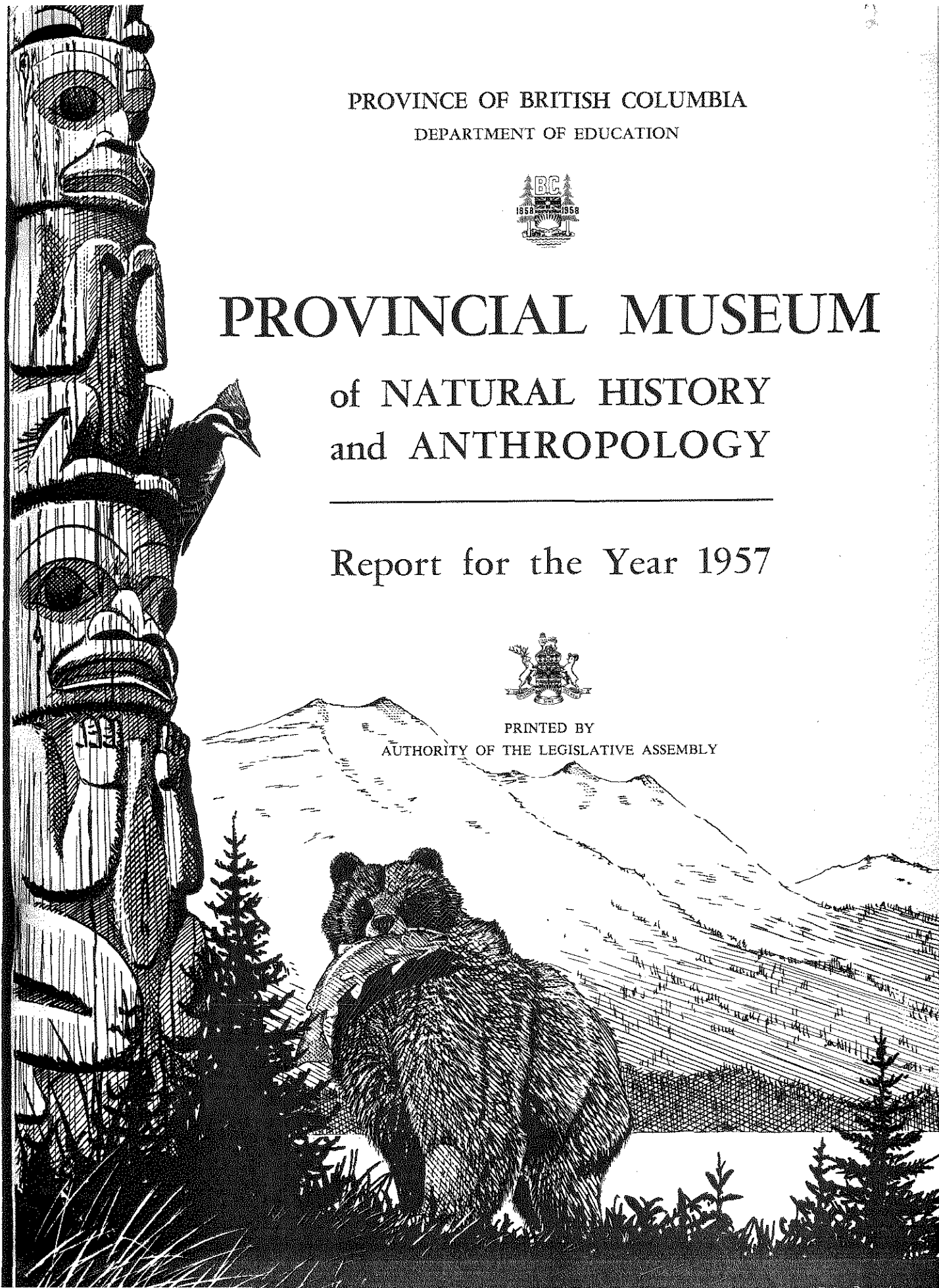
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ANTHONY ISLAND, A HOME OF THE HAIDAS

BY WILSON DUFF AND MICHAEL KEW,
PROVINCIAL MUSEUM, VICTORIA, B.C.

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INTRODUCTION

Severe as the impact of European civilization was on the Indians of British Columbia, it did not in most cases destroy tribes completely. While it is true that no native society has passed through the period of contact without profound change, it is also true that only a small proportion has suffered utter annihilation. In most tribes the rising tide of European discovery and settlement has produced much the same sequence of effects. The earliest contacts were stimulating and helped to produce the greatest developments in the native cultures. More intensive contacts proved unsettling, then oppressive, then destructive. The native systems of living crumbled away. The populations fell to half or a quarter of their former numbers. Then in most cases the decline was checked. The populations have risen again, more rapidly in recent years, and the Indians have fitted themselves into the new patterns of life imposed upon them.

The tribe of Haida Indians that lived on Anthony Island was one of the groups which failed to survive. In former times numerous, vigorous, and proud, they, too, shared in the stimulation of the first contacts with Europeans, and developed their culture to the final climax that produced the forest of totem-poles whose remnants may still be found on the site of their village. But the gathering forces of destruction and decline focused on them too sharply. Gun-powder, disease, and demoralization decimated them beyond hope of recovery. Their community dwindled away and finally ceased to exist.

A visitor to Anthony Island to-day may still find abundant evidence of its former occupation, especially on the village-site itself. Most impressive of all is the straggling line of bleached and weathered totem-poles around the rim of the bay, a sight which can no longer be duplicated anywhere else on the coast. Exploring further, one may find the posts and beams of the old houses lying in moss-covered heaps on the ground, half hidden by the invading forest growth. And beneath the turf, below the remains of the houses of the last inhabitants, lies the midden, layer upon layer of shells and other refuse to a depth of several feet, the accumulation of many centuries of human habitation.

It was the possibility of salvaging some of the totem-poles before they rotted away completely that attracted us to the island in 1956 and again in 1957. Other deserted Haida villages, Tanoo and Skedans, had yielded the last of their salvable poles in 1954, but the Anthony Island village, the last and richest source of all, had remained inaccessible. In October, 1956, thanks to the co-operation of the Royal Canadian Navy and the crew of H.M.C.S. "Brockville," a party from the Museum was able to make a brief visit to the island. Its primary purpose was to examine the totem-poles and obtain the information necessary for the planning of a salvage expedition. The opportunity of examining the remote island also appealed to the Museum biologists, who hoped thereby to fill some of the gaps in their knowledge of the natural history of the Province. Accordingly, the Museum party consisted of Dr. G. C. Carl and C. J. Guiguet as well as the writers. In addition, a C.B.C. television crew consisting of William Reid (who is also an authority on Haida art), Kelly Duncan, and Bill Cunningham accompanied the party.

Having obtained precise information on the number and condition of the totem-poles, we were able to plan and organize a salvage expedition for the summer of 1957. This second visit was a joint undertaking of the Provincial Museum and the University of British Columbia, under the auspices of the British Columbia Totem Pole Preservation Committee. The necessary funds were provided by an anonymous private donor, the assistance of the Royal Canadian Navy was once again obtained, and the co-operation of the Skidegate Indian band was secured. The salvage party consisted of six volunteers and the three-man crew of the chartered vessel "Seiner II" of Skidegate Mission. The members of the party were Wilson Duff and Michael Kew, of the Museum; Drs. Harry B. Hawthorn and Wayne P. Suttles, of the University; John Smyly, of Victoria; and Bernard Atkins, photographer, Department of Recreation and Conservation, Victoria. William Reid and Kelly Duncan again covered the expedition for C.B.C. television. The native crew consisted of Roy Jones (skipper), Clarence Jones (mate), and Frank Jones (cook).

The party left Vancouver by air on June 19th, met the "Seiner II" at Sandspit, and, after brief visits to Skedans and Tanoo, reached Anthony Island on June 21st. A camp was established ashore on the village-site, and the work of lowering and crating the poles was begun. Sixteen sections of eleven poles were salvaged. Despite periods of unfavourable weather, these were all crated and afloat in the bay by June 29th, and early the next morning, at a rendezvous in Louscoone Inlet, they were loaded aboard the Canadian Naval Auxiliary Vessel "Laymore" for transportation to Victoria and Vancouver, where they are now in storage.

In addition to accomplishing the main task of removing the totem-poles, the members of the party were able to investigate other features of the village and the island. Measurements were made of the houses and their arrangement in the village. The archaeological deposits on the village-site were tested. The island was explored for additional archaeological sites and other features of scientific or gastronomic interest. A number of caves were examined, and a test excavation was made in one of these. A detailed photographic record of the expedition, both in still pictures and movies, was obtained by Mr. Atkins.

The purpose of this article is to present all the information on the island and its former inhabitants which we were able to obtain in the course of the two visits and by means of library research. It is no easy task to write the history, or even the epitaph, of a people who left no written records and whose traditions have been forgotten. Our information is admittedly fragmentary. It does not add up to a well-rounded study of the life and history of the tribe. However, we consider that it is well worth recording now as a contribution to the literature on the Haida, especially since we cannot promise more detailed studies in the near future. And we have one further reason for presenting this account of the island and its historical and archaeological significance. The Anthony Island village, unlike other Haida totem-pole villages, was never made an Indian reserve. In order to provide equivalent legal protection against alienation and trespass, we requested that it be placed under the protection of the "Land Act," and in January,

1957, the island was reserved as a Class A Provincial park. We hope that our description will provide full justification for this action. We also wish to place on record our opinion that the Skidegate band have a strong moral claim to ownership of the island, and that their wishes should be considered in any matter that may affect its future use and status.

THE ISLAND AND ITS RESOURCES

Anthony Island lies exposed to the open Pacific, near the southern end of the Queen Charlotte Islands. Approximately 1½ miles long by one-half mile wide, it is low, irregular in outline, and almost surrounded by rocky islets and reefs. It is directly west of the Houston Stewart Channel, which separates Moresby and Kunghit Islands, and is separated from the former by about 1½ miles of reef-dotted water.

The climate of this region is not radically different from that usually associated with the wet coastal zone of British Columbia, but it is noteworthy in several respects. Meteorological data from the Cape St. James Lighthouse Station (some 15 miles south of Anthony Island) indicate a temperate climate. The highest maximum temperature ever recorded was 74° F., and the lowest, 1° F. (Climate of British Columbia, 1957, p. 48). This range of 73° is one of the smallest found in the Province. Cape St. James also has the smallest snowfall in the Province, averaging 5.9 inches; and the average total precipitation of 59 inches is not excessive for the coastal area. These favourable facts are somewhat overshadowed, however, when we consider wind speeds, by far the harshest element of the climate. Sustained winds of 90 miles per hour have been recorded in December, February, and March, and sustained winds from 50 to 80 miles per hour in every other month. The mean monthly wind speeds vary from 14.7 to 24.4 miles per hour. Because of this, the sea is often rough, even in the summer; in the winter, frequent gales produce some formidable weather.

Despite the fact that it is low, the island is quite rugged in its topography. The shores consist of bare rocky points, cliffs broken by deep gorges, and a few small pebble beaches. Inland the terrain is characterized by alternate ridges and canyons lying in a north-south axis. Some of the canyons are vertically walled and several hundred yards long. Although occasional flat places occur, the land is not favourable to foot travel.

The floral cover is not unusual for this area, although all of the timber is small and of poor quality. Hemlock, spruce, red cedar, and a few scattered pines make up most of the forest. We did not encounter, on the island, any red cedar of the size used by the former Haida occupants for their totem-poles and heavy house-beams. We must assume that they brought the heavy cedar logs from the adjacent larger islands.

The most predominant shrubs are salal and salmonberry. In places the former shrub was dense and created a heavy tangle from 6 to 8 feet high. However, recent overbrowsing by deer has destroyed much of the shrubbery on the island; there are large areas devoid of living shrubs, and the salal bushes are completely bare of leaves below a height of 4 to 5 feet. Deer were not native to the Queen Charlotte Islands, but a few were introduced on Graham Island in 1913 and others on Moresby in 1925 (Carl and Guiguet, 1958, p. 87). By 1946 Kunghit Island was well populated, but photographs of Anthony Island in 1948 do not reveal overgrazing. These and all early photographs show extremely dense shrubbery down to the tide mark. Apparently the deer have reached Anthony Island within recent time. Besides the overbrowsing, population pressure among the deer was indicated by several skeletons and the fact that the animals were present on small, sparsely covered islets several hundred yards distant from the larger islands. The flora to-day is undoubtedly in a very different condition from that known to the Haida in bygone days. It is probable that the island produced various berries and roots of use for foods, but it should also be noted that the Haida people dispersed to widely separated locations for the harvest of most resources. It is likely that the main vegetable and fruit crops exploited by the Anthony Island people were located on the more fertile flats and valleys found up the various inlets of the larger islands.

The list of faunal remains recovered from the middens will give the reader a good idea of the animal resources used by the former inhabitants (*see* pp. 51, 53). Large terrestrial mammals were absent in earlier days, although it is possible that black bears, abundant on Moresby and Kunghit Islands, occasionally crossed to Anthony. The larger mammals used were exclusively marine.

Of small mammals, absent from food remains, there are river otter and white-footed mice. The former were observed on the island in 1957, and Mr. Guiguet obtained twenty-two specimens of the mice in 1956. These are of special interest to biologists because their nearest relatives are not found, as would be expected, on the other Queen Charlotte Islands, but on islands from the Bella Bella area near the Mainland. A tentative explanation for this anomaly is that the mice were inadvertently introduced by the Indians.

The bird fauna is typical of the outer coastal part of British Columbia; large numbers of the following birds were observed: Gulls, pigeon guillemots, auklets, tufted puffins, oyster catchers, and murrelets. Most of these species nest on surrounding islets and cliffs, and were probably important in all stages—from egg to adult—in the diet of the Haidas.

The list of faunal remains (*see* pp. 51, 53) includes various molluscs, etc., but the fish remains were unidentified. However, this part of the coast is particularly productive of such species as halibut, black cod, rock fish, and salmon. Probably all of these were important resources to the former inhabitants. The drying and smoking techniques, which all Coast Indians used for preserving foods, were applied particularly to fish and shell-fish, which, in combination with their abundance, made them staple foods throughout the year.

On first inspection, Anthony Island creates an impression of being inhospitable, and no doubt the heavy seas and frequent gales occasionally caused the Haida considerable discomfort. However, equipped as they were with seaworthy canoes and large sturdy houses, the Anthony Island People were enabled to exploit an immensely rich food-producing environment which must have counterbalanced any of the natural disadvantages with which the area is endowed.

FORMER INHABITANTS, THE KUNGHIT HAIDA

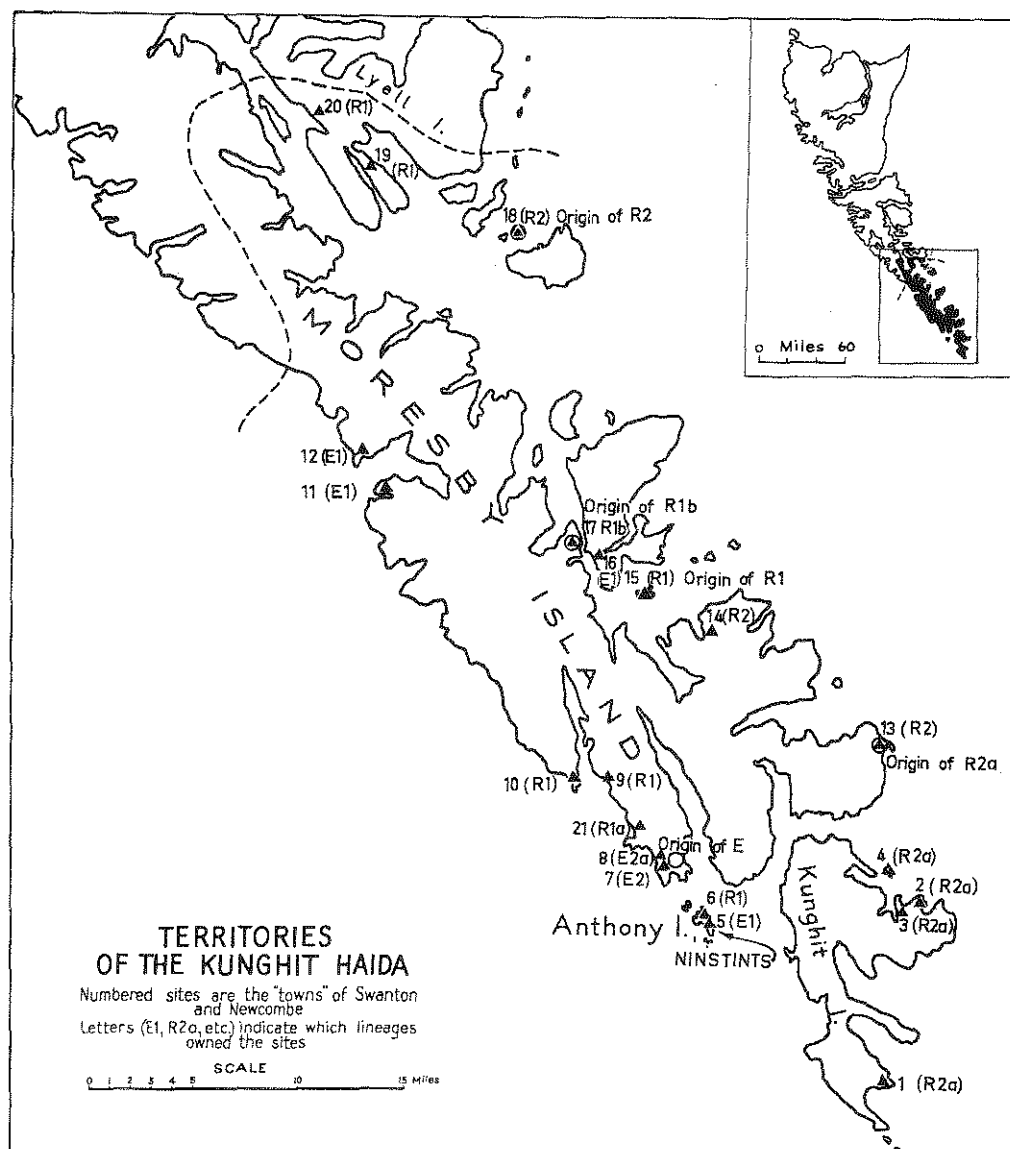
Since the people of Anthony Island were Haida, and shared the main patterns of their way of life with the rest of the Haida, we could construct a generalized account of their whole culture based on the published works on Northwest Coast ethnography. However, that is not our purpose. We prefer to confine ourselves to what is known specifically about the Anthony Island tribe. The amount known about them is quite small. Present-day informants, notably Dr. Peter Kelly, have given us some information. Somewhat more, including the best available information on social structure and territories, is contained in Swanton's "Ethnology of the Haida" (Swanton, 1905). Our own main contribution consists of descriptions of their house type and village layout based on our observations on the island.

The Haida themselves called Anthony Island "Skunggwai" (*sdu'ygway*) ("red cod island"), and they used the same name for the village (*sdu'ygway Inaḡay*) ("red cod island village"). European traders, on the other hand, followed the practice of naming each village after its chief. In recent years the main chief of the village was Ninstints (*nə'η stins*) ("person equal to two"), and his name is the one which has most commonly been used for the village. Ninstints was a permanent village, occupied during the winter by several distinct kinship groups (lineages). During the remainder of the year these lineages would scatter out to territories they owned along the shores of the southern 60 miles of the Queen Charlottes. There they would fish, hunt, and gather other foods and materials that gave them their subsistence and their wealth. The group of people who owned these territories and had their winter headquarters at Ninstints may properly be called a tribe. They were known collectively as the Kunghit Haida (*gaγxi't xay d ḡay*); that is, Kunghit People.

These southernmost Haidas were somewhat remote and independent from the others. They spoke a noticeably different dialect from their northern neighbours. Swanton states that they had "considerable racial individuality. They were great fighters, and sent expeditions in all directions. Their greatest enemies were the people of Kloo (Tanoo); but they warred with those of Kaisun and Tcaal on the west coast, with the people of Skidegate and Masset, with the Tlingit, Tsimshian, Bella Bella, and Kwakiutl tribes, as far at least as Alert Bay." (Swanton, 1905, p. 105.)

SOCIAL STRUCTURE AND TERRITORIES

The only information available on the social structure of the tribe is that contained in Swanton's lists of "families" (pp. 268, 272), "towns" (pp. 277-278), and "houses"



Map 1.

(p. 282). Before analysing these lists, it is necessary to clarify Swanton's terms. Swanton's "families," for example, seem to be the kinship units known in current usage as lineages (e.g., Drucker, 1955, p. 110). As now used for the northern Northwest Coast tribes, the term "lineage" refers to a matrilineal kinship group that owns one or more houses in a winter village, that owns resource areas, that has its own stock of names, traditions, crests, and other prerogatives, and that acts as a unit for social and ceremonial purposes. Lineages may consider themselves related to lineages in other villages, by virtue of similarities in their traditions and crests, but in the case of the Haida these larger groupings (sometimes known as "sibs") are seldom clear cut enough to be regarded as significant social groups. All Haida lineages, however, fall into one or the other of two major exogamous divisions known as "moieties." The moieties are commonly called "Ravens" and "Eagles."

Swanton's choice of the term "town" was an unfortunate one, and has resulted in a confusion which still exists in the literature.* His "towns" are not all what the word would seem to imply, but appear simply to be all the occupation sites owned by the lineages. He did not distinguish between winter villages and seasonal camps, or between traditional former homes of the lineages, no longer visited, and sites in constant use. We assume that all of these types of site are included in the list. We also make the assumption, which is perhaps unwarranted, that the list is fairly complete, and that by plotting each lineage's "towns" on a map we may obtain information about its former locations and its recent resource areas.

On Map 1 we have attempted to show the territories of the different lineages, using the information in Swanton's lists and on the C. F. Newcombe map used by Swanton. The numbered sites on the map are Swanton's "towns"; the letters indicate the "families" which owned them.

Swanton's lists show that, like almost all Haida winter villages, Ninstints was inhabited by lineages of both Raven and Eagle moieties. The Ravens of the village belonged to two main lineages known as "Striped-Town People" (Swanton's R1) and "Sand-Town people" (R2). Both of these had further subdivisions which may be called sublineages (R1a, R1b, R2a). The Eagles were also represented by two main lineages—"those born up the inlet" (E1) and "those born at Kunghit" (E2), and the second of these was also divided into sub-lineages (E2a, E2b). The village-site itself was owned by the leading Eagle lineage (E1), of which Ninstints was the chief.

The Striped-Town People (R1) owned five houses in the village and eight sites ("towns"). Their traditional place of origin, which they claimed as one of their towns, was a tiny island in Skincuttle Inlet, east coast of Moresby Island. One of their sub-lineages, the Strait People (R1b) came into being at a site on Burnaby Narrows, quite close by. The territories of this lineage appear to have been along the east coast of Moresby Island around Juan Perez Sound and Skincuttle Inlet, but they also owned sites on the west coast of Moresby Island just north of Anthony Island, and one site on the north end of Anthony Island itself.

The second Raven lineage owned four houses and seven sites. Its traditional place of origin, Atana or Sand Town, was on House Island, even farther north along the east coast of Moresby Island, near Lyell Island. Its sites were dotted down the east coast of Moresby and Kunghit Islands. The sub-lineage (R2a) took its origin at Songs-of-Victory Town on the south-east tip of Moresby Island, and owned four sites along the east coast of Kunghit Island. The chief of one of these sites was xo'ya (Raven).

* The question is whether each lineage "occupied a separate village" (Drucker, 1955, p. 110; Driver & Massey, 1957, p. 413; Wike, 1957), and much of the confusion exists because Swanton and the others do not state whether they mean winter village or seasonal village. Both are included in Swanton's term "town." Certainly each lineage owned, was most intimately associated with, and exclusively occupied, its seasonal sites. And although nominally each winter village site was "owned" by one lineage, it was actually occupied in almost every case by several lineages of both moieties. The social and ceremonial activities of the winter required that "opposite" lineages be present. There is little real evidence to suggest that the situation was different in earlier times. In Murdock's terms, the Haida winter village group was usually a "clan barrio," the seasonal village group was a "clan."

The two Eagle lineages must have been fully as populous as the Ravens, as they owned four and six houses in the village, respectively, while the Ravens owned a total of nine. But the Eagles owned far fewer sites, only six compared to the Ravens' fifteen. Both Eagle lineages localized their earlier homes on the west coast of Moresby Island just north of Anthony Island. The first, Ninstints' lineage (E1), owned the village-site itself, and also two sites farther north on the west coast, in Gowgaia Bay. It also claimed a single site on the east coast, in Burnaby Narrows. The other Eagle lineage (E2) owned only two sites, both close to Anthony Island on Moresby Island.

In general the Ravens apparently owned much more territory than the Eagles. All of the east coast of Moresby and Kunghit Islands (with the exception of one site on Burnaby Narrows) was solidly Raven territory. Eagle territories were confined to the west coast, and even here (except for Gowgaia Bay) they had to share them with a Raven lineage (R1). The traditional places of origin of the two Raven lineages, in Juan Perez Sound and Skincuttle Inlet, seem to have been main centres of origin and dispersal of the Haida Ravens. Several lineages in other villages also believed that they originated there. The traditions of the Eagle lineages are not so well integrated with those of other Eagles on the islands. One gains the impression that despite the dominance of Ninstints and his Eagles in recent times, the Ravens must earlier have been predominant among the Kunghit People, and the Eagles must have been a relatively small group confined to the south-west coast of the islands. Historical information to be given below also suggests that the Ravens were dominant in earlier times.

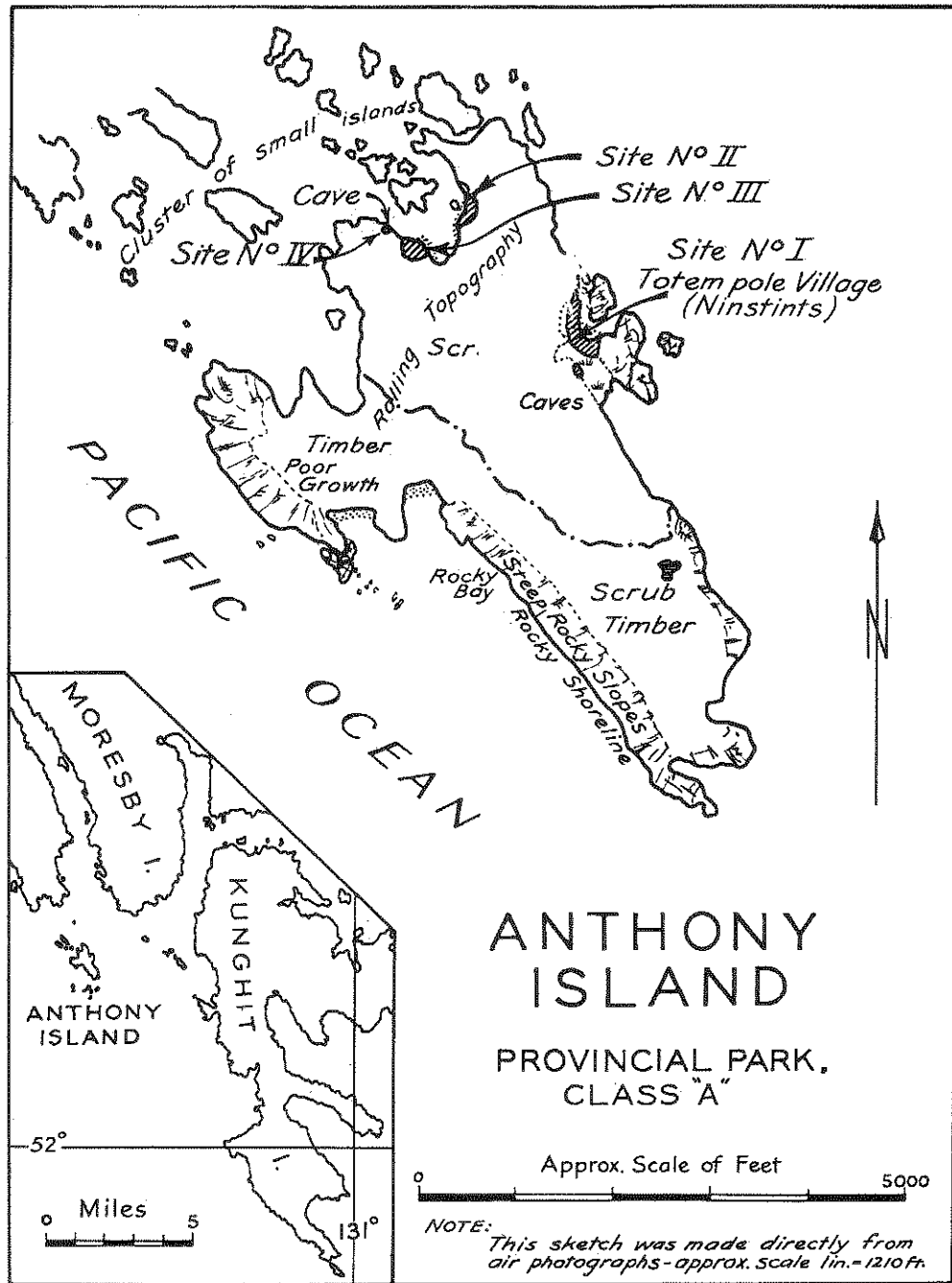
LAYOUT OF THE VILLAGE

(See Maps 2 and 3.)

The site of Ninstints village is remarkably well sheltered, considering its location on such a small and exposed island. Tucked in a tiny bay half-way along the eastern (or lee) shore-line, it is protected from the winds and waves of the open Pacific by the whole breadth of the island, and from easterly winds and swells by a small rocky islet which sits just off the bay, sheltering it almost completely. At low tide the bay goes completely dry. At high tide, no matter what the weather, it is a smooth pond several feet deep, entered through a narrow passage around the south end of the islet. The rocky northern channel is not navigable. The beach and floor of the bay consist mostly of smooth pebbles, although near the entrance, beds of boulders and low rock outcroppings jut from the bottom. In at least one place, directly opposite the entrance, boulders have been moved aside to form a canoe runway.

Landward from the beach, the ground rises gradually, then is broken by a vertical north-south wall of rock faces, which in some places form cliffs scores of feet high, and which is indented at intervals by fissures and caves. Extending south from the bay for a few hundred yards is a meadow-like flat, which is bordered on the west by the rock cliffs, on the east by a high wooded knoll (which helps to shelter the village from south-easters), and on the south by another rocky beach.

The houses stood around the rim of the bay, facing the entrance. Following the curve of the southern half of the bay is a terrace about 20 feet high, and most of the houses were located in a single line close to the front crest of this terrace. Along the northern half of the bay the land is low and flat. In places it is swampy, where a small stream (the main water-supply on the site) finds its erratic way to the beach. The houses in this section of the village stood in a straight line which partly overlapped the arc of houses on the terrace, forming in effect two rows. Likewise, at the very south end of the village one or more houses were located on lower ground in front of the terrace, forming two rows. From the relative depths of the archaeological deposits on the different sections of the site, it is evident that the terrace was the most desirable section and was occupied

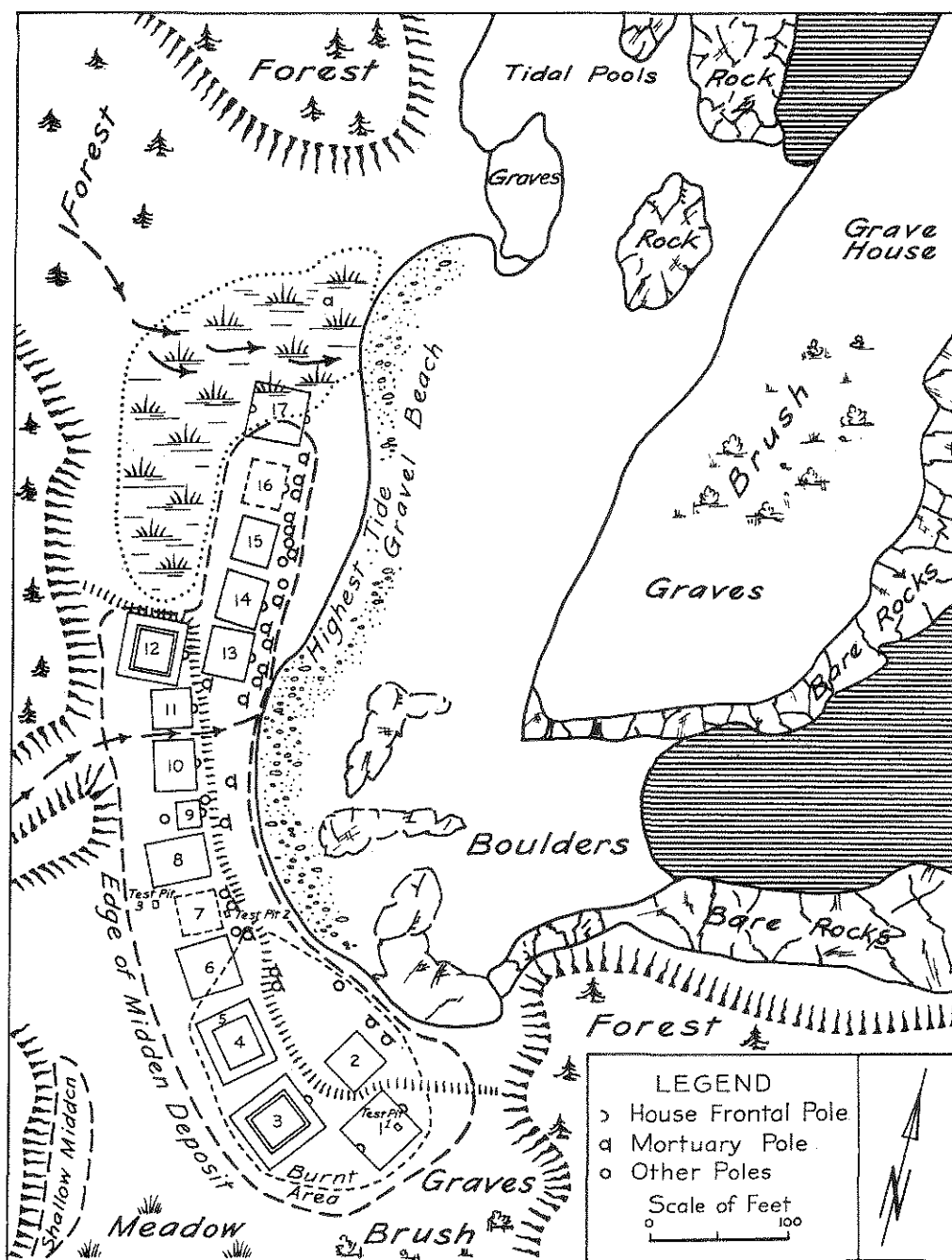


(Prepared by Geographic Division, Department of Lands and Forests.)

Map 2.

first, and the low land to the north was used only when the other space was full, and probably only in relatively recent times.

Because of the fragmentary character of the house remains, it was not possible in every case to determine the exact size or type of construction of the houses. It was not even possible to determine the exact number of former houses on the site. No complete



(Prepared by Geographic Division, Department of Lands and Forests.)

Map 3. Ninstints village.

frameworks remained standing, but in most cases the corner posts and other vertical supports, or stubs of them, could be found, and the over-all dimensions could be obtained. Remains of other house timbers, beams, and planks usually revealed the main details of house construction. Measurements were taken by Duff and Smyly of the houses and their spacing, and the resultant plan of the village is shown on Map 3.

Map 3 does not show the village and its totem-poles as we found them in 1957, but attempts to reconstruct its original condition. We have shown totem-poles which have been removed or destroyed whenever there was any evidence of their previous existence. We have shown all of the houses of which we could find any trace. In cases where we were unable to determine exact dimensions, we have outlined them in broken lines. The following list of the houses, from south to north, gives all the information we were able to obtain on their dimensions, construction, and associated totem-poles. This information is summarized in a table at the end.

THE HOUSES OF NINSTINTS

1. On the terrace at the south-east end of the bay, this house was 39 feet wide by 39 feet 6 inches long (centre to centre of corner posts). The house frontal pole was badly burned, but the bottom figure (Beaver) still stood, and on the fallen upper section one of the human figures of "watchmen" at the top was sound. Both of these sections were salvaged. This was one of the two houses in the village having a back housepost, and although badly burned, a small section was salvaged.

A test pit (Test Pit 1) in the floor of this house reached sterile subsoil at a depth of 4 feet.

2. On lower ground 6 feet away and somewhat in front of No. 1, this house was 30 feet wide by 32 feet long. Little remained of the house framework. Two burned mortuary poles stand in front. Possibly another house had stood beside this one, but no trace of it could be found.
3. On the terrace 5 feet from No. 1, and behind it, is the largest house in the village—47 feet wide by 49 feet 6 inches long. It is one of only two houses in the village that had excavated floors. The excavation descends in two steps, each 30 inches high, with a 3-foot shelf between them. The ground-level platform across the back of the house, presumably the chief's quarters, is 11 feet wide; those along the front and sides are 7 feet wide.

The structure of this house is somewhat of a puzzle. Two round beams about 18 inches in diameter lay on the ground. But these had extended only the length of the excavation, not the full length of the house. They had been supported by four half-round posts set upright with their flat sides against the rise of the top step of the excavation. We neglected to measure the height of these posts, but have the impression that they were not tall enough to have been the main supports for the roof.

The house frontal pole had been badly burned, but enough of its base remained to show that it had been 4 feet 3 inches wide, and that the oval entrance hole was 4 feet above ground-level.

4. Five feet from No. 3 and in line with it was another large house, 49 feet wide by 41 feet long, of which little remained. Inside it is a smaller more recent house, No. 5.
5. This smaller house, 31 feet wide by 28 feet long, was built inside the area formerly covered by the older and larger House No. 4.
6. In line with No. 4 and 4 feet away from it is a house 39 feet wide by 38 feet long. Three or more badly burned poles on the lower ground in front of these houses may have belonged to No. 4, 5, or 6. Two additional poles in front of the left corner of this house probably belonged to it. They are a burned mortuary pole with a Beaver at the bottom and a tall memorial pole with a Grizzly at the base. Both still stand.
7. This house was apparently smaller and was one of two in the village with an unusual structure, perhaps an older style. The only remains were two round beams about 20 inches in diameter and 30 feet long, and the stubs of four upright posts set in a rectangle 30 by 11 feet. The posts were half-round logs hollowed in the back so that they formed a shallow C-shape, with the convex sides facing into the house. We guessed that the house was about 30 feet square.

A pair of mortuary poles stand in front of this house, one bearing a Whale with two dorsal fins and the other a Beaver holding a frog and with a row of small human heads around the base. Both were left untouched.

A test pit (Test Pit 2) just in front of this house passed through 4 feet of shell and other cultural deposits before reaching subsoil of sand and gravel still mixed with shell and pieces of bone. Another test pit (Test Pit 3) several feet behind the house reached a depth of 7 feet without reaching sterile subsoil.

8. This house is only a few feet from No. 7 and is 32 feet wide by 43 feet 6 inches long. A Grizzly mortuary pole at the foot of the slope is probably associated with this house.
9. Four feet from the latter, and in line with it, is a very small house, 21 feet wide by 18 feet long, of the regular six-beam construction. Three poles were associated with this house. Of the small house frontal pole, only the bottom figure (Grizzly) remained, and this was salvaged. Close to its left front corner stands a tall memorial pole, with the Grizzly as the bottom figure. This

was left. Twelve feet behind the house lies a small memorial pole which bore two figures—Grizzly and Whale. These three poles, like the house itself, are of much reduced scale. Peter Kelly mentioned once that Chief Ninstints' mortuary house was small, with small totem-poles; probably this is the mortuary house.

10. Eight feet along the terrace is another house, 37 feet wide by 31 feet long. The stub of a house frontal pole which has been cut down and removed may still be seen. At the foot of the slope in front is a leaning mortuary pole whose main figure is the Beaver.
11. Seven feet from the last is House No. 11, 29 feet wide and 30 feet 6 inches long. Timbers and wall boards lie jumbled on the ground, more than any of the other houses. Here, too, the stub may be found of the house frontal pole, which has been cut and removed. A mortuary pole some distance in front may be associated with this house.
12. This is the last house on the terrace, and is 2 feet from No. 11 and set back from it about 6 feet. It is one of the largest houses in the village, 44 feet 6 inches wide by 45 feet long, and is the other excavated house. As in House No. 3, the excavation falls in two 30-inch steps with a 36-inch shelf between them. The back platform at the ground-level is 8 feet wide, that along the sides and front is somewhat narrower, leaving the lowest floor level 27 feet long and 25 feet 6 inches wide.

The structure of this house, as reconstructed by John Smyly, is shown in Fig. 1.

The large and beautiful house frontal pole of this house was salvaged, as also was a mortuary pole, with the Grizzly as its main crest, which stood in front of the house.

13. On flat ground 14 feet in front of No. 12, this house was 36 feet wide by 29 feet long. Four mortuary poles stand close to the front of this house, although it is probable that at least one of these was associated with House No. 11. The house frontal pole had been dug out and removed before our visit.
14. Standing only 3 feet from No. 13 and at a slight angle to it, this house was 36 feet wide by 30 feet long. Its house frontal pole was salvaged, but three mortuary poles standing from 5 to 8 feet in front of the house were left untouched.
15. This was a house of the older type of construction, and the only remains of its structure were three of the four half-round vertical posts. These formed a rectangle measuring 26 by 12 feet, leading us to believe it had been a relatively small house. Three mortuary poles stood in front of this house, one of which we removed, and two small poles carved as human figures with large hats which also stood in the line were also removed.
16. Of this house, no trace could be found except the stub of the house frontal pole, which had been removed. Three mortuary poles also remain in front of the house.
17. This was the last house in the village of which any trace could be found, and it stood mostly on what is now a grassy swamp. It was a fairly large house, 39 feet 6 inches wide by 40 feet long, and had an inside back housepost and a tall house frontal pole, both of which we removed.

Sixty feet north, on swampy ground, stands another single mortuary pole. It is possible that this area was also occupied by houses, of which no trace now remains.

SUMMARY

Table 1 summarizes the dimensions and type of construction of the houses in the village and indicates the number of totem-poles associated with each house. Map 3 illustrates additional features of the layout of the village. In general, the houses were crowded close together, only 2 to 7 feet apart. To the extent that the terrain permitted, their front walls were in line. The "front row" of houses at the north end of the village probably represents an expansion to the next best sites after all the space on the terrace had been occupied. Probably several generations of houses had succeeded one another on the terrace. Some which we measured were obviously old, some obviously more recent, and in at least one instance a new house had been built within the still-standing framework of an older one.

We have not been able to correlate this village layout exactly with Swanton's list of Ninstints houses (Swanton, 1905, p. 282).

At either end of the village and on the small island in front of it, we found graves. These are now in thick brush, and all that remains are fragments of the wooden boxes and scattered bone in the turf. Also on the small island was the remains of a small grave house, with at least one of the corner posts carved in the form of a human figure. We did not disturb any graves.

Table 1.—Summary of Houses and Totem-poles

House No.	Dimensions		Excavated	Construction		Associated Poles			
	Width	Length		Six-beam	Two-beam	Frontal	Inside H.P.	Memorial	Mortuary
1.....	39' 0"	39' 7"	---	×	---	1	1	---	---
2.....	30' 0"	32' 0"	---	×	---	---	---	---	2
3.....	47' 0"	49' 6"	×	?	×	1	---	---	---
4.....	49' 0"	41' 0"	---	×	---	---	---	---	---
5.....	31' 0"	28' 0"	---	×	---	---	---	1	2
6.....	39' 0"	38' 0"	---	×	---	---	---	1	1
7.....	30' 0"	30' 0"	---	---	×	---	---	---	2
8.....	32' 0"	43' 6"	---	×	---	---	---	---	1
9.....	21' 0"	18' 0"	---	×	---	1	---	2	---
10.....	37' 0"	31' 0"	---	×	---	1	---	---	1
11.....	29' 0"	30' 6"	---	×	---	1	---	---	1
12.....	44' 6"	45' 0"	×	×	---	1	---	---	1
13.....	36' 0"	29' 0"	---	×	---	1	---	---	3
14.....	36' 0"	30' 0"	---	×	---	1	---	---	3
15.....	26' (?)	(?)	---	---	×	---	---	2	3
16.....	(?)	(?)	---	---	---	1	---	---	2
17.....	39' 6"	40' 0"	---	×	---	1	1	---	1(?)
Totals (17).....	---	---	2	13	3	10	2	6	23

HOUSE STRUCTURE

Figure 1 is a reconstruction by John Smyly of the structure of house No. 12, shown without the roof and wall boards. Except that it was one of the largest houses in the village and one of only two having excavated floors, this house was typical in structure. In only three cases was there evidence of a different and perhaps older style of construction. This will be described below.

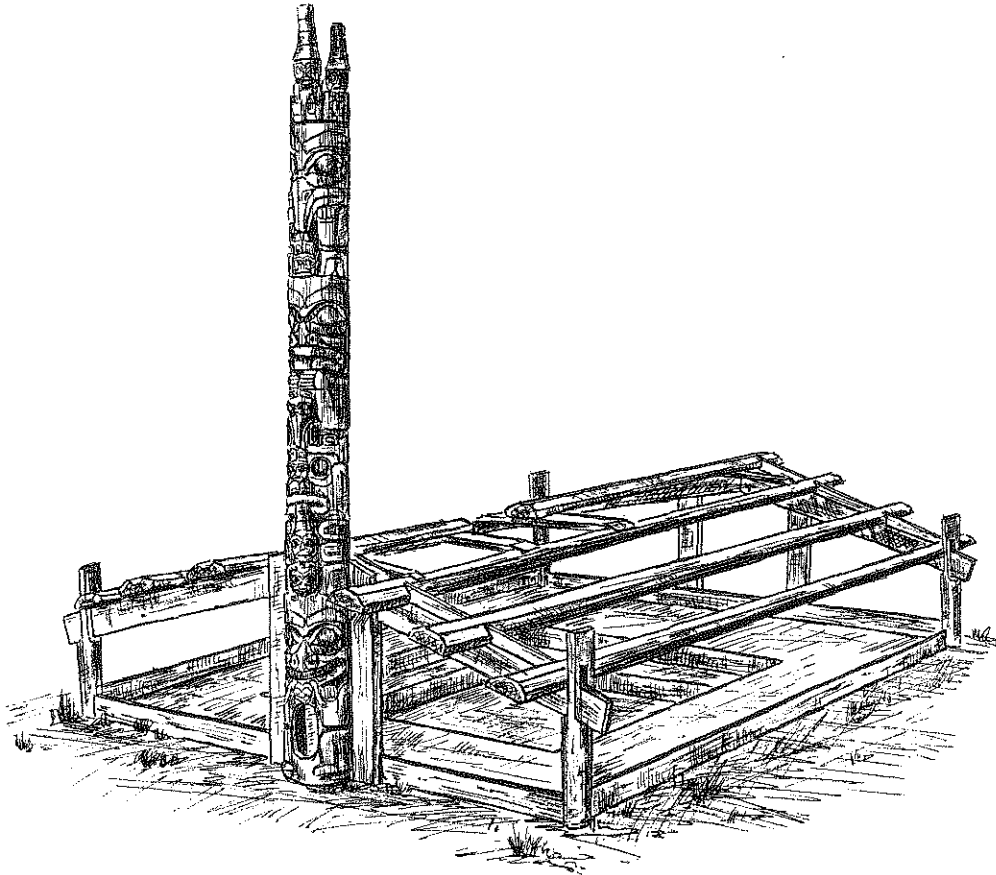
The houses of this structural type ranged in size from 45 feet square down to the small mortuary house which was 21 by 18 feet. The four corner posts were usually round, 15 to 20 inches in diameter, with a rectangular section at the top slotted to hold the heavy front and rear plates. Sometimes the corner posts were rectangular for their full length. They were usually notched at ground-level to receive the lower front and side plates which hold the wall boards in place. Two central front supports were set upright from 3 to 4 feet apart, and the house frontal pole abutted on the front of these. The front supports were six-sided, appearing rectangular from the front but octagonal from the back, and a sloping shelf was cut in the backs near the top, in which the upper front plates rested. They were from 18 to 24 inches wide by 9 to 12 inches deep.

The upper front plates, which were channelled along the bottom edge to receive the front wall boards, and which supported the six beams of the roof, were massive in size, ranging up to 30 by 6 inches. Their upper ends abutted on each other and were held together with large iron staples. Their lower ends extended a foot or more through the slots in the corner posts. The lower front plates were the same thickness as the upper ones, though not as wide, and were channelled along the upper edge to receive the vertical wall boards. Similar plates extended along the sides at ground-level.

The construction of the back frame was the same as the front, except that the upright supports were placed farther apart.

The main supports for the roof consisted of six large equally spaced longitudinal beams which rested on the front and back plates. These beams projected 3 feet or more beyond the front and back walls, and were hewn in a distinctive six-sided shape for part or all of their length. The larger end always faced the front, and measured as much as 24 by 15 inches. The outer beam on each side rested against the corner post, and was channelled underneath to receive the upper ends of the side wall boards. Fitted spacers were placed along the tops of the plates to fill the spaces between the beams. Cross-pieces resting on the two uppermost beams supported a ridge beam of similar size and

shape to the other beams. The ridge beam, however, did not project out over the house-front, and was broken to form the rectangular smoke hole in the roof, which was set a few feet forward of the centre of the house. The ceiling heights of the houses, measured from ground-level to the bottoms of the roofs, varied, but in one average-sized house (at Tanoo) were 9 feet at the side walls and 12 feet 6 inches at the centre line. The inside housepost found at the centre of the back wall of two houses must have largely been for decoration, but may also have supported the ridge beam.



(Prepared by John Smyly.)

Fig. 1. Structure of a Haida house.

The front, back, and side walls consisted of vertical planks fitting at the tops and bottoms into the channels in the plates and beams described above. Roofs were of planks or sheets of cedar bark resting on a framework of rafters and stringers, and probably held in place by weighting with stones and poles. There was probably some sort of structure over the smoke-hole, but, of course, nothing of this sort survived in 1957.

Three houses bore evidence of a different type of structure, but not enough remained to determine in detail what the structure was like. Mainly, however, it was different in that it had two round longitudinal beams about 12 feet apart supported by four upright posts which were half-round with their curved faces inward. How these were related to the rest of the house structure is uncertain. Perhaps they represent an earlier form in which the main strength of the building was provided by the two beams, and this became obsolete as the six-beam form developed. At Tanoo four houses had a structure which used two round beams, and these were also the only excavated houses in the village.

At Skedans two houses had this structure and were two of the three excavated houses in the village. Perhaps this structure persisted in a few of the larger and better-made houses. Perhaps even it was used as a privilege only by certain families.

TRACES OF THE PREHISTORIC PAST

Archæological investigations of Anthony Island were carried out, primarily by Dr. Suttles and Mr. Kew, in whatever time could be spared from the task of removing the totem-poles, and under difficulties of weather. Consequently, this report is incomplete and in many respects deficient. However, a certain amount of information was obtained that is worth recording, especially in view of the fact that the archæology of the Queen Charlotte Islands is almost completely unknown. This report may serve as a guide and stimulus to future investigation.

Four separate archæological sites were discovered on the island. The largest is the village of Ninstints itself, where the remains of the houses and about thirty-five totem-poles were still in evidence (Site No. I, Map 2). In a protected bay on the north end of the island is a second fairly large site, which in all probability is the "town" of Qāadjans (Site No. II) listed by Swanton (Swanton, 1905, p. 277). A short distance west on the same bay is a shallow midden on a small flat (Site No. III), and farther west is a large cave containing midden deposits and the remains of recent burials (Site No. IV).

SITE No. I

(See Map 2.)

The midden deposits on the village-site are deep and fairly extensive (*see* Map 3). Three test pits were dug in this site, and the greatest depth was encountered at Test Pit No. 3, which we were forced to abandon at a depth of 7 feet, still in cultural deposits. The midden on the northern part of the site is very shallow, consisting of a mere scattering of shell. This area, however, had been occupied by several houses and contained several totem-poles. Probably the village had expanded northward in quite recent times, shortly before the population began to decline. South of the main village area is a flat meadow, which appears to have been cultivated at one time. The Haida obtained potatoes early in the contact period, and it seems probable that the meadow was a former potato-patch. On the inland side of the meadow, rock cliffs rise abruptly and are broken by deep canyons and fissures. Scattered midden deposits were found along the base of the cliffs, and in some of the deep fissures or caves, evidence was found that they had been used as burial-places.

A search of the exposed parts of the midden yielded very few artifacts, a disappointing result which proved common to all the sites. On the surface of Site No. I, pieces of crockery, iron pots, and bits of glass were found, chiefly around the collapsed house frames. A blue glass bead and a musket-ball were found near the beach. In one test pit two glass beads were recovered at a depth of less than 6 inches. The only other artifacts from the test pits were one rectangular bone plaque, one bird bone awl, one fragment of ground stone, and several pieces of whalebone bearing evidence of cutting.

The burial-caves behind this site contained less material than we expected; very few human bones and no skulls remained. It is probable that the caves have been vandalized in the past. However, several fragments of cedar-bark matting and rope were found, as well as a barbed harpoon-point and the remnants of a wooden mask. The harpoon-point is bone with unilateral barbs and a drilled line-hole. The mask evidently represented a bear and consists of two carved pieces of wood, one being the lower jaw. There are wooden teeth fitted in both the upper and lower parts, and some animal-skin (probably bear) had been stretched and fastened with wooden pins to the upper part.

During the digging of the test pits, samples of bone and shell were saved, and a list of the identifiable faunal remains is given below. One feature of interest was a large amount of whalebone (ribs, vertebræ, etc.) seen on the surface and protruding from below the surface of the midden, as well as being found in the test pits.

Associated Faunal Remains—Test Pits in Site No. I

Mammals:

- Phoca vitulina* (hair-seal).
- Eumetopias jubata* (northern sea-lion).
- Callorhinus ursinus* (fur-seal).
- Enhydra lutris* (sea-otter).
- Cetacea (whales and porpoises (undetermined)).

Birds:

- Cerorhinca monocerata* (rhinoceros auklet).
- Ptychoramphus aleuticus* (Cassin auklet).
- Lunda cirrhata* (tufted puffin).

Fish: Numerous but unidentified.

Molluscs, etc.:

- Mytilus californianus* (California mussel).
- Schizothaerus nuttalli* (horse-clam).
- Saxidomus giganteus* (butter-clam).
- Protothaca staminea* (little-neck clam).
- Clinocardium nuttalli* (basket cockle).
- Hinnites multirugosus* (purple hinged scallop).
- Sea-urchins.
- Barnacles.

SITE NO. II

(See Map 2.)

This site (Qādadjans) is smaller than No. I, being approximately 95 yards long and 35 to 40 yards wide. The depth of the deposit is considerable, probably between 8 and 10 feet in places. On the top of the mound there are two rectangular depressions which appear to have been house-sites. There are also several moss-covered timbers, which may be the last remnants of a house frame. Much of this site is free of underbrush, but it supports some large conifers.

The cove on which this site and Nos. III and IV face constitutes the most protected water around the island. During a heavy southerly blow, this is the only water free from swells. It is shallow, but even at a zero tide would afford entrance for canoes. The main village (Site No. I), on the other hand, would be very difficult to approach in a canoe during a storm at low tide.

No excavation was made at this site, and several examinations of exposed portions of the midden yielded no artifacts.

SITE NO. III

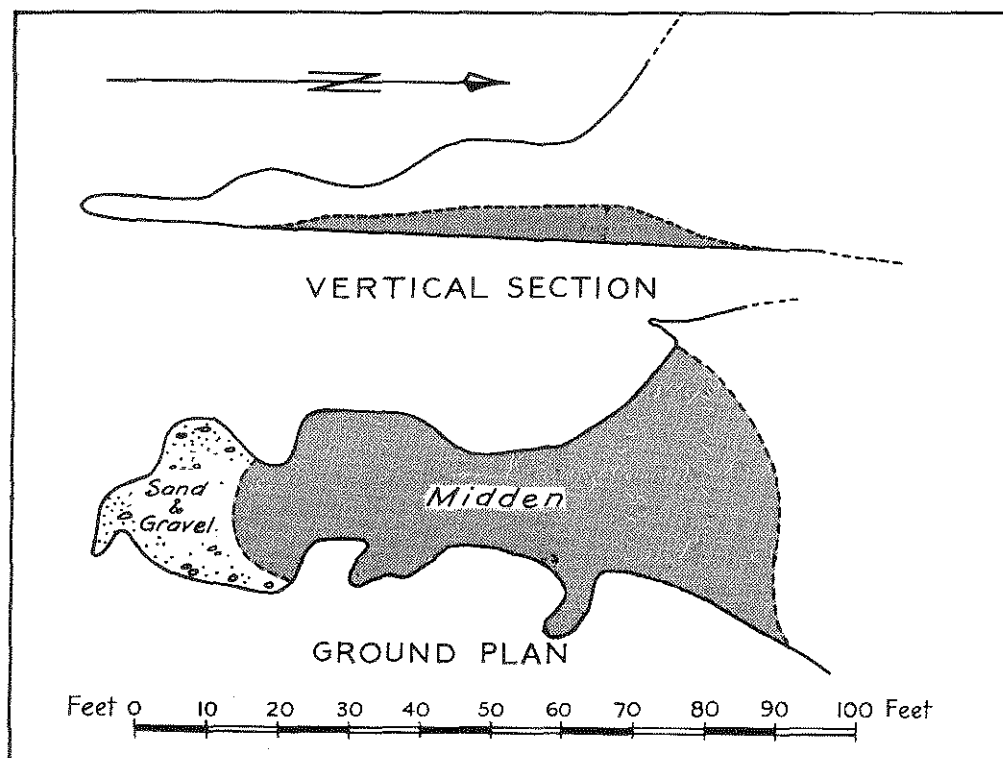
(See Map 2.)

This is the smallest site, being approximately 50 by 20 yards in extent and nowhere exceeding 2 or 3 feet in depth. There is no visible evidence of house remains, and no artifacts were found here.

SITE NO. IV

(See Map 2.)

The discovery of this site was one of the highlights of our explorations because it is certainly the most unusual one encountered. It consists of midden deposits inside a water-worn rock cave situated at the end of a short wooded canyon, approximately 80 yards from a steep rocky shore. The cave is about 30 feet above sea-level and must have been formed by wave action at a time before the island had risen to its present level. The roof is solid and worn smooth, and at the extreme end, 90 feet from the entrance, the floor consists of clean sand and gravel. The midden debris begins at a point 21 feet from the back, and the surface-level raises as the entrance is approached; there it slopes abruptly to the moss-covered ground outside the shelter of the overhanging cliffs. We were able to make a rough survey of the floor levels and dimensions of the cave, and from these have estimated that the approximate maximum depth of the cultural deposits is 5 feet (see Fig. 2).



(Prepared by Geographic Division, Department of Lands and Forests.)

Fig. 2. Diagram of Site IV, the cave-site.

The cave had been used in recent times for deposition of the dead, but, like the other caves, had been vandalized. We found only a few human bones. However, a close search of the floor with the aid of gasoline lanterns enabled us to recover a few fragile artifacts—three wooden skewers, one wooden blanket-pin, one toy bow (?), one wooden whistle, one yew-wood wedge, and numerous fragments of cedar boxes, cedar-bark rope, and cedar-bark matting.

We began a test pit near the entrance of the cave, but, unfortunately, were not able to finish it. Our datum point consists of a 4-inch nail driven into a crack in the east wall 5 feet above the cave floor. The pit was 5 feet square, the north-east corner being

directly below the datum point; i.e., E.W. 0'-N.S. 0', and the other corners being E.W. 0'-S. 5', W. 5'-S. 5', W. 5'-N.S. 0' (true bearings throughout). The pit was refilled before we left the island.

We excavated to a depth of 30 inches below the surface, but recovered only one artifact—a bone harpoon-point with unilateral barbs and drilled line-hole. This was at a depth below the surface of 18 inches. The deposit consists mainly of mussel-shell (*Mytilus californianus*) intermixed with some ash. The shell is very coarse, whole valves frequently being intact. Other faunal remains were found as well, and sample specimens were kept for identification. A list of these is included below.

Associated Faunal Remains—Test Pit in Site IV (Cave)

Mammals: *Phoca vitulina* (hair-seal).

Birds:

Cerorhinca monocerata (rhinoceros auklet).

Ptychoramphus aleuticus (Cassin auklet).

Lunda cirrhata (tufted puffin).

Colymbus grisegena (red-necked grebe).

Fish: Numerous but unidentified.

Molluscs, etc.:

Mytilus californianus (California mussel).

Mytilus edulis (edible mussel).

Protothaca staminea (little-neck clam).

Saxidomus giganteus (butter-clam).

Clinocardium nuttalli (basket cockle).

Cryptochiton (large chiton).

Small black chiton.

Acmæa (limpet).

Sea-urchins.

Cancer (crab).

Balanus (barnacles).

The discovery of this site precipitated considerable discussion among expedition members because it is the only known case of a cave habitation-site on the coast of British Columbia. Several possible explanations, accounting for the existence of the site, were advanced: (a) The cave was used for smoke-drying mussels; (b) it was a secret society "training" retreat; (c) it was a refuge in time of hostilities; (d) it was a temporary seasonal camping-place, presumably for people who did not have a house on the island.

The remnants of burial boxes on the surface indicate a recent usage of the cave for deposition of the dead. It seems likely that this practice and habitation of the site would not be coexistent, and there may be a considerable time interval since the cave was lived in. If explanation (d) were correct, it might mean that the cave was used before any houses had been built on the island, in which case some of the oldest archæological remains would be in the cave deposits. In any event, the site presents an intriguing archæological problem.

CONCLUSION

One of the striking features about these sites is the paucity of artifacts. The test pit in the cave, for example, yielded one artifact for slightly more than 2 cubic yards of midden. Similar conditions were noted by Drucker in his 1938 survey of the Northern Mainland (Drucker, 1943, p. 111). He discerned a tendency for few artifacts in temporary camp-sites with a higher yield from winter village-sites. We have the impression, from personal experience, that the sites in the Fraser Delta region and on the Gulf Islands

contain a greater proportion of artifacts. The reasons for this difference, if it should prove to be true, remain to be defined. As to artifact assemblage, that, too, we must leave a blank. It is probable that recent Haida tool assemblages will conform closely to Drucker's "Northern aspect."

The faunal remains are what is to be expected from an exposed coastal site such as Anthony Island. Terrestrial-mammal remains are absent, food resources being exclusively sea-mammals, fish, shell-fish, and sea-birds. The material from Site No. I contained a large number of sea-otter and fur-seal bones, a fact which conforms with the historical evidence of involvement in the maritime fur trade by the Anthony Island people.

We have then, in these sites, cultural remains with a well-defined historical horizon and probably a time dimension extending back a considerable period before the contact date. This, combined with the fact that the sites have remained undisturbed and are now protected under Provincial park regulations, make them a logical place in which intensive studies of the prehistory of the area could be initiated.

GLIMPSES OF HISTORY—THE CONTACT PERIOD

Early logs, journals, and other historical records give us some of our most interesting information on the tribe, especially for the earliest years of European contact. Between 1785 and 1825 Ninintins was one of the main centres of the maritime fur trade on the coast. Indeed, it is probable that more Europeans visited the village during those years than in the whole period since then. The records for the period from 1789 to 1795 are surprisingly full, and provide a vivid picture of the relations between the traders and the leading chief at the time. For later periods, during the decline of the fur trade and the decimation of the tribe and eventual abandonment of the village, the records are much more sparse, and one has to search for even the most casual mention of the tribe. The following account falls far short of being a complete history of the tribe during the contact period, but tells as much of the story as we have been able to learn.

FIRST CONTACTS

The people of Anthony Island did not see the first European explorers who sailed along this coast. The ships of Perez in 1774, Quadra in 1775, and Cook in 1778 passed beyond sight of the island. But with the beginning of the maritime fur trade it was not long before the Kunghit People learned of the new ships which came laden with valued goods, and sought them out for trade. It is quite possible, although we have no record of it, that the English captains Hanna, Lawrie, and Guise visited the village in 1785 and 1786, bargained for sea-otter skins, and thereby introduced the Indians to the new era in their lives. At any rate, by the 24th of July, 1787, when they saw George Dixon's vessel the "Queen Charlotte" off the west coast, the villagers knew enough to paddle out to meet it (180 people in eleven canoes) without fear and with skins to trade. A day or two later, sailing south, Dixon met his countrymen Colnett and Duncan in the "Prince of Wales" and the "Princess Royal" and directed them back to the fur-rich Queen Charlotte Islands. Both must have found the Anthony Island people eager traders, because when the American captain Robert Gray arrived on the scene in the "Lady Washington" two years later, the Indians spoke distinctly of these English predecessors, and traded with an assurance which was not that of beginners.

With this as a start, the maritime fur trade quickly boomed. European and American vessels crowded to the coast each year in ever-increasing numbers. By 1825 more than 230 vessels were to visit the coast for purposes of trade, many of them returning year after year (Howay, 1930). European politics and the dwindling supply of sea-otters were to cause the trade to change in character and then decline, but for forty years competition was brisk and tempers were short all along the Northwest Coast.

And in the very thick of the trading and fighting were the Kunghit People of Anthony Island.

The traders knew the village as Koyah's village, following the usual practice of naming the place after its chief, who conducted the trade. "Koyahs" (there are many different spellings) became one of the main stopping-places for vessels working the Queen Charlottes. Sometimes they anchored directly off the village or in the channel near by, but often, too, they stopped on the east coast of Moresby Island near the other end of Houston Stewart Channel, where they found some of the villagers dispersed to their summer camps. Wherever the trader stopped, the word soon spread and canoes converged on the ship.

Robert Haswell's log of the "Lady Washington's" first voyage gives us our earliest account of the village itself. On Thursday, June 11th, 1789, with Captain Gray in command, the vessel was sailing southward along the west coast looking for Indians with whom to trade. They stood in to examine an "inlet" (now Houston Stewart Channel) and were surprised to see a canoe approaching. "This was an agreeable surprise," wrote Haswell, "as we had apprehended this part of the Island was not inhabited. We soon saw several others on the move. We stood into the sound and saw the village on the south-east part of a bay a little behind a small island, and nigh it appeared a good cove for our vessel to lay. . . . We bore up and anchored in 14 fathoms water with a hard bottom of sand" (Haswell in Howay, 1941, p. 97)* Howay, who edited the log for publication, assumes the "small island" to be Anthony Island itself. In actual fact, it must be the tiny islet in front of the village, which partly hides it from view, and the "cove" (which in at least one later log is called Gray's Cove) is probably the small indentation a couple of hundred yards to the south. This was the scene for numerous later incidents of trading and violence.

The log continues: "A brisk trade was soon set on foot by Coya the chief, who bartered for all his subjects." The villagers, already skilled in the art of bargaining, demanded clothing instead of the usual iron. "These people have been visited by several navigators. They spoke distinctly of Colinet and Dunkin, and they brought a piece of paper that informed us the N.W. American, Schooner, had been here May the 24th last" (loc. cit.).

Haswell went ashore and examined an interesting native fort. "I landed to take an excursion in the woods when I met with a fortified rock which I suppose in case of invasion is their place of refuge. It was perpendicular, about forty feet high. The top was flat, about twenty yards wide. It was inaccessible on all sides except by an old rotten ladder that was erected by its side. This fort they called Touts,† and when their northern neighbours come to molest them they put their women and children up there while they fight the battle" (loc. cit.). Almost exactly 168 years later we also explored Anthony Island, but did not discover the fort.

Haswell makes a point of saying that the traders' relations with the Indians were "on the strictest friendship." Unfortunately, not all of the later trading visits were to be conducted in such a congenial atmosphere. The next time the "Lady Washington" anchored off the village she was under the command of Gray's moody and erratic superior, John Kendrick. Gray had been given command of the larger vessel the "Columbia," and was trading elsewhere on the coast. Kendrick made two stops at the village, the second of them on June 13th, 1791, and events that took place during the two visits resulted in one of the bloodiest Indian massacres in the history of the coast.

The story of this slaughter is told in at least six contemporary logs and journals.‡ Four of these give Kendrick's version of what happened; the other two were written by

* In quotations from early journals used in this article, slight changes have been made in punctuation and spelling in the interests of readability. No words or meanings have been changed.

† Swanton's *tla'odjils*.

‡ Judge Howay has brought together all the contemporary accounts in "The Ballad of the Bold Northwestman, an Incident in the Life of Captain John Kendrick." B. A. McKelvie has also retold the story in *Tales of Conflict*.

members of the crew. There are only hints of what the Indian version would be. The following account is based on all of these sources. It is presented here not just because it is a well-documented incident in the little-known history of the village, but also because it was the first of the harsh disasters that were eventually to destroy the proud and populous community.

Captain Kendrick became increasingly annoyed, during his first visit, with the petty pilfering that the Indians indulged in when they crowded aboard the vessel to trade. And one day, when he found that his personal laundry had disappeared from the make-shift clothes-line where it had been hung out to dry, he lost his temper completely and decided to teach the savages a lesson.

"Seize the chiefs," he shouted, and Koyah and Skulkinanse were quickly overpowered.

"Dismount that cannon," he ordered, and when the gun had been removed from its mountings, he forced one leg of each of the chiefs into the mount and fastened down the clamps.

"Now," he threatened the pinioned chiefs, "either you order your people to bring back everything they have stolen or you die."

One by one the stolen articles reappeared, until only a few were not accounted for. Kendrick took their value in furs. Then, while the chiefs were still in his power, he forced them to send for all the skins they had left, and paid for them what he considered a fair price. Releasing the chiefs, he lost no time in leaving the scene.

What Kendrick regarded as a simple "lesson" must to Koyah have been a monstrous and shattering indignity. No Coast Indian chief could endure even the slightest insult without taking steps immediately to restore his damaged prestige. To be taken captive, even by a white man, was like being made a slave, and that stigma could be removed only by the greatest feats of revenge or distributions of wealth. This humiliating violation of Koyah's person must have been shattering to his prestige in the tribe. The Indian account of the incident told to Captain Gray a year later (but before Gray had heard Kendrick's version) states this very clearly. "On Coyah the chief's being asked for, we were informed by several of the natives . . . that Captain Kendrick was here some time ago . . . that he took Coyah, tied a rope around his neck, whipped him, painted his face, cut off his hair, took away from him a great many skins, and then turned him ashore. Coyah was now no longer a chief, but an 'Ahliko,' or one of the lower class. They have now no head chief, but many inferior chiefs. . . ." (Hoskins, in Howay, 1941, p. 200).*

On Koyah's part, if we understand the motivations of a Haida chief correctly, only bloody revenge or a great distribution of wealth would restore his lost prestige. To capture and destroy Kendrick's ship, for example, and then distribute the loot, would fill the bill nicely. Koyah watched for his chance, and John Kendrick's carelessness soon gave it to him.

June 16th, 1791 found the "Washington" once more anchored off the village. Trade was unusually brisk, the Indians seemed friendly, and rather incredibly—perhaps because he was "in liquor" that day—Kendrick found nothing alarming in having fifty Indians aboard his ship and more than twice that number alongside in canoes. But a ship's gunner was worried, and went up on the quarter-deck to warn the captain and to remove the keys from the arms chest, where shortly before he had been overhauling the guns. Kendrick, annoyed, struck out at the gunner and pushed him off the quarter-deck, then turned back to his trading.

A shocking realization struck him. Indians had crowded to the arms chest and had taken the keys from the locks. Alone on the quarter-deck and unarmed except for the piece of bar iron he had been bartering, he found himself facing twelve Indians.

* According to Swanton (1905, p. 69), "Some families, called a'IGA, were so poor that they formed a class of servants only slightly higher in the social order than the slaves."

Daggers appeared from their sheaths. Pulling his eyes from Koyah's triumphant grin, he glanced at the forward decks. Indians far outnumbered the crew, and more were pouring aboard. A war song started up and grew to a frightful din. Kendrick's ship had passed out of his command and into Koyah's.

It is uncertain whether Koyah really intended to shed blood, as no blows were struck. At any rate he felt that he was in full control of the situation and wanted to savour his triumph. Pointing to his legs, he taunted Kendrick, "Now put me in your gun carriage." The Indians plucked hats, kerchiefs, and other booty from the crewmen, then drove them below and began to divide up the copper and other trade goods on the deck. Some hailed the village, calling for the women to come aboard, "for it seems that the women are more courageous than the men." But Koyah's delay was his undoing. One by one, the officers slipped down the companion-way to the cabin. Kendrick also edged toward the companion-way, though threatening clubs and daggers prevented him from going below. He stalled for time, entreating with Koyah, offering to buy back the keys. At the same time he called out instructions to the men and officers below decks. In the cabin the officers hurriedly loaded what personal arms they could find, one or two muskets and a few pistols. They waited. If they charged on deck now, the captain would be killed. "Wait until I shout 'Follow me,'" Kendrick told them, edging closer.

Suddenly the tense situation exploded into action. Koyah, uneasy about the officers in the cabin, leaped down the companion-way for a look. Kendrick threw himself down on top of him. Koyah slashed out with his dagger, slitting through the front of Kendrick's jacket, then, seeing the firearms, made for the deck. "Follow me," roared Kendrick, seizing a musket, and the officers charged out, firing. The Indians retreated.

"The arms chest, it's still unlocked. Arm the men," the captain shouted, as the crew rushed up from the hold. The Indians were now in full retreat, tumbling into their canoes, despite the cries of a woman standing in the bow, urging them to fight. Soon after, one arm severed by a cutlass blow, and bleeding from gunshot wounds, she, too, tumbled overboard. Another shot stopped her attempts to swim away. The deck was now a scene of slaughter. When it was cleared of living Indians, a steady fire of muskets and cannons was trained on the retreating canoes. Armed boats were launched to seek out and kill any survivors.

The next morning Kendrick brought his ship up alongside the village, trained his guns shoreward, and forced the people to return everything they had stolen.

The estimates of the number of dead range from forty to sixty. The following July, at Cumshewa, Ingraham was told that forty had died, including a number of women and children. "Koyah they said was wounded in the back, and lost in the battle a wife and two children. Two of his brothers were likewise badly wounded. Skulkinants was wounded in the left cheek and the ball lodged under his ear which they could not extract till lately" (Ingraham, p. 217). None of the ship's crew were killed or wounded.

The effect on Koyah's prestige of this second defeat can only be surmised. Like the hero in a Greek tragedy, he was pitted against forces stronger than his own, but he had to continue the struggle. If he didn't, he would lose the most important thing in his life, his prestige. And struggle he did. For one thing, he went immediately to war against Chief Skidegate's tribe. Then, during the next four years, he attacked three more ships. Twice he was successful, overpowering and killing the crews. The third time, however, his attack was repulsed with much slaughter, and he himself was killed. This record of four attacks—two successful and two disastrous—establishes Koyah as the most warlike chief on the whole coast at the time. Of the ten known attacks on maritime traders between 1785 and 1805 which resulted in loss of life, his four make up a very significant part (Howay, 1925). No other chief succeeded in capturing more than one ship, and his successes probably encouraged others to make similar attempts. His failures fanned the hatreds on both sides. Every attack contributed to the atmos-

phere of mutual fear and hostility in which the trade was conducted in the years that followed. The series of events that started with the affair of Kendrick's laundry made Koyah of Anthony Island an outstanding figure in the history of the era. And in his struggles and eventual defeat we dimly perceive a powerful story which contains the elements of true tragedy.

We have some records of Koyah's actions shortly after his defeat at the hands of Kendrick, and they are somewhat puzzling. Just three weeks after the massacre, on July 8th, 1791, Gray anchored in the channel a few miles from the village. He knew nothing of what had happened. It was here that he was told of Koyah's loss of status because of Kendrick's earlier treatment (quoted above), but strangely enough no one told him about the massacre. Koyah himself came aboard after sundown. "He appeared glad to see us. He said Captain Kendrick was good, had been here lately, showing some blue nankin cloth that he gave him. . . . He appeared to be much frightened, being in a constant tremor the whole time" (Hoskins, *op. cit.*, p. 200). Captain Ingraham also met Koyah soon after the battle (August 2nd), and although "he said he had seen Captain Kendrick," he made no mention of the incident, and Ingraham did not learn of it until he got back to Nootka (Ingraham, p. 127). We can only guess at Koyah's motives for keeping his defeat a secret.

The next we learn of Koyah he is leading a war party against one of his traditional enemies, Chief Skidegate. On August 27th, less than two and one-half months after the massacre, Ingraham was at anchor in Cumshewa Inlet, and saw the war party heading north in twelve large canoes. The natives told him it was Koyah and Skulkinants going to make war on Skidegate (Ingraham, p. 150). The timing of this attack, and the well-known custom on the Northwest Coast of shedding blood almost indiscriminately to avenge a defeat, allows us to guess that Koyah once again was out to regain lost prestige. Having failed in his attack upon Kendrick, he would salvage some honour by taking a few heads from Skidegate's tribe. Unfortunately, we do not learn the outcome of the raid.

The following year, 1792, Ingraham saw Koyah again, but he was surly and suspicious, with a guilty look, and could not be persuaded to venture aboard (Ingraham, p. 215).

It was two years later that Koyah succeeded in capturing two vessels. We learn of these attacks from Captain Bishop's log of the "Ruby," and from Boit's log of the "Union" (quoted in part in Howay, 1925). Both accounts are second or third hand, and accordingly lack detail. It was some time in 1794 that an American brig commanded by Captain Simon Metcalfe, probably the "Eleanora," was captured. According to Boit's account, Koyah and his men traded peaceably at first, crowding aboard the vessel until they far outnumbered the crew, and suddenly attacked with drawn daggers. One man of the crew survived the slaughter by going aloft into the rigging. He was taken captive and held as a slave for a year (Boit, in Howay, 1925, p. 298).

In the winter of 1794 a large English ship was forced to put into Koyah's sound to replace broken masts. According to the account that Bishop heard, Koyah and his people had traded with them for several days, until seeing their chance when some of the men were ashore obtaining the new masts, they seized control of the vessel and killed the entire crew (Bishop, p. 131). Bishop also noted in his log that he himself had been warned that Koyah planned to attack the "Ruby" along with Cumshewa's tribe, and he had made up his mind to "punish this bloody villain if he should dare offer us the least insult" (*loc. cit.*). Fortunately for Koyah, Bishop did not return to the Queen Charlottes.

It was on June 21st, 1795, that Koyah made his next attack on a trading-vessel, and almost certainly it was his last. The ship was the "Union," under Captain Boit, an 80-ton sloop manned by seventeen men, including six Sandwich Islanders. Bishop's

brief account in the log of the "Ruby" definitely identifies Koyah as the leader of the attack: "The natives, Koyer or Kower the chief, attacked Captain Boyd's [Boit's] vessel, but were defeated with some slaughter without losing a man from the sloop" (Bishop, p. 126). Boit's account, naturally enough, is much more detailed, and is quoted below. It is somewhat unfortunate that Boit refers to Koyah as "Scorch Eye," but his identification of Scorch Eye as the head chief, coupled with Bishop's account just quoted, leaves little doubt that it was Koyah who met his death in the attack. Boit's account is as follows (Boit in Howay, 1925, p. 301):

Above 40 canoes came into the cove, full of Indians, at least 300 men. I immediately suspected by their maneuvers that they meant to attack the "Union." Called all hands to quarters. Eight chiefs were on board at this time, who began to be very saucy, and the war canoes kept pressing alongside, and the Indians getting upon the nettings. Scorch Eye the head chief began the attack by seizing Mr. Hudson, the second officer. At the same time the Indians alongside attempted to board, with the most hideous yells. However we soon paid them for their temerity. I killed their first chief, Scorch Eye, in the second mate's arms, while they were struggling together. The rest of the chiefs on board were knocked down and wounded, and we killed from the nettings and in the canoes alongside above 40 more when they retreated, at which time I could have killed 100 more with my grape shot, but I let humanity prevail and ceased firing. At 6 p.m. a small canoe came off from the village with two Indians in her holding green boughs (emblems of peace). I allowed the chiefs on board, who were thoroughly ironed, to hold converse with them. At dark they left us. Kept a strong watch, all hands to quarters, through the night.

At daylight, took up the anchors and came to sail, stretching toward the village on the west part of the sound. At 9 a.m. several large canoes put off full of Indians waving green boughs. They came alongside with fear and trembling, bringing plenty of furs to ransom their chiefs with. Ordered the irons off them, and called the poor devils up, and notwithstanding the treatment I had received I paid full price for the skins. Believe I got every piece of fur they had in the village. Took notice that the village was deserted. Suppose they thought it was our intention to destroy it. At 11 a.m. the canoes left, the Indians crying and praying for our success. Indeed the treatment they received from me was quite different from what they expected. Suppose in this fracas we killed and wounded about 50 but the Indians said we killed 70. None of us was hurt, but their attack was very impolitic, for had they instead of being so intent to board stood off and fired their arrows, no doubt they would have killed and wounded several of us. However, I was too well guarded against surprise for them to have been victorious.

Koyah's final defeat was the second of the disasters that decimated the Kunghit People. We do not know exactly how large the population was at that time, although Boit's estimate of 300 men seems too large for one village alone. If correct, it may indicate that reinforcements from Cumshewa or elsewhere were on hand, in which case not all of the casualties would have been from Koyah's village. The fact remains that about 100 people died under Boit's and Kendrick's guns. Few other coastal villages, if any, suffered so heavily from clashes with white men.

The successors to Koyah's name failed to maintain his position as head chief of the village. Possibly the taint of Kendrick's insult and the discredit of two defeats had undermined his status, and his successors were not strong-willed enough to continue the struggle to regain its lost prestige. At any rate, by a generation or two later, the holder of the name was only a minor chief in one of the lineages of the tribe. In 1900 one of Swanton's informants reached back in memory to list the Ninstints "towns" and their chiefs, and included Xō'ya (Raven) as chief of one place on the east side of Kunghit Island (Swanton, op. cit., p. 277). Unlike his other great Haida contemporaries, Chiefs Skidegate, Cumshewa, Skedans, and Kloo, whose names are still held and are perpetuated as place-names, Koyah has been forgotten. In ten stormy years after the arrival of the first trading-ships, he fought his way through the acts of his personal tragedy and met his defeat. The downfall of the rest of his tribe was to take longer to act out, but in the end was to be just as complete.

DECLINE AND ABANDONMENT

For many decades there is almost no mention of the village. The maritime fur trade continued, but changed in character and declined in volume. The Hudson's Bay Company arrived on the coast and established forts. Remote from these posts, the people of Anthony Island received almost no mention in the journals of the times. They are included, however, in a Hudson's Bay Company census of the Haida, attributed to John Work, for the period between 1835 and 1841. Their name appears as Quee-ah (showing that the early traders' name Koyah still persisted), and they are credited with a population of 308, living in twenty houses, and including eighty-seven men, seventy-nine women, sixty-eight boys, and seventy-four girls. The significant remark is included that although most of the Haida tribes frequented Fort Simpson for trade, "several of them towards the south end of the Island scarcely ever visit any establishments or see whites" (James Douglas diary, 1852, pp. 28-29).

Houston Stewart Channel was charted and Anthony Island was named in 1853 by H.M.S. "Virago." The name was given in honour of Venerable Anthony Denny of Ireland, whose son was a midshipman aboard the vessel (Walbran, 1909, p. 22).

This period must have seen the rise to ascendancy of Ninstints' Eagle lineage over the Raven lineage of Koyah. Robert Brown, a geologist who visited the Queen Charlottes in 1866, in listing the Haida tribes, includes the "Kung-at-adi [Kunghit Haida] on St. Anthony's Island," adding "Ninstens is their chief" (Brown, 1867, p. 390). Before the village was deserted in the 1880's, a bearer of the name Ninstints was to become one of the two greatest Haida chiefs, sharing with Edenshaw of Masset the unique distinction of having given ten potlatches (P. R. Kelly, personal communication).

Disaster struck again, in a form more deadly than gunfire, with the smallpox epidemic of 1862. This epidemic was the greatest single blow suffered by the Indian tribes of the Province, and although its effect on the Kunghit People was apparently somewhat delayed, their remoteness did not protect them from its destructive effects, and undoubtedly more of them fell to the disease than had fallen under Kendrick's and Boit's guns. Brought to Victoria from San Francisco by a white man in the spring of 1862, the dreaded disease spread to the camps of Haida and other northern coastal Indians clustered about the harbour. In alarm the authorities burned down the Indian lodges and drove their occupants away. Fleets of canoes started homeward up the coast, carrying the infection with them. Everywhere they touched they kindled "brush fires" of the disease, which spread from village to village until they burned themselves out. In 1862 there were fully 60,000 Indians in the Province. Two years later at least a third of these were dead, and scattered outbreaks of smallpox continued to take their toll of the stunned and dispirited survivors.

From the files of the Victoria Colonist we learn something of the fate of two groups of Haidas who were in Victoria that spring and caught the disease. We do not know if any of them were Ninstints people, and we do not know whether any of them reached home. On June 5th, 1862, the Colonist reported that of the group of 100 Haidas who had been driven out and had encamped at Ogden Point four weeks before, only fifteen remained alive. The next day it was reported that the last ten or twelve had left for the north. On June 12th another group of Haidas started north in twenty-five canoes, accompanied by a gunboat for protection as far as Nanaimo, but it was not long before stories of their losses filtered back to Victoria. A report on June 21st said that forty of the Haidas had died. Another on July 1st said that four or five Haidas had been captured and murdered by the Yucultas of Cape Mudge, who thereby caught the disease themselves.

From another source we learn of even more losses before the Haidas reached home. Robert Brown, the mining engineer who visited Skidegate in 1866, wrote:—

Small-pox has also destroyed numbers, but not to the same extent as in other tribes—their insular position protecting them. In 1862, when this disease broke out among the southern tribes, the Hydahs, who were wintering in Victoria, fled north with the seeds of infection. While waiting, as is their custom, on an island off the mainland for a favourable chance to cross over, the disease broke out in all its virulence. Not one survived. A trader described to me, coming upon their bodies in the ensuing spring, that a more terrible sight no man ever looked on than these ghastly skeletons, surrounded with their rotting canoes and treasures (Brown, 1867, p. 391).



(British Columbia Government photograph.)

Ninstints mortuary poles. The group of four poles to the left stand in front of the remnants of house No. 13.

Not even the remote Ninstints people were to be “protected by their insular position” for very long. We learn this from the reminiscences of Francis Poole, a self-styled “English gentleman” and “mining engineer” who spent the years 1862 to 1864 in Skincuttle Inlet in an abortive attempt to mine copper ore. In 1862 a party under Poole’s leadership had been responsible for introducing smallpox among the Bella Cooola Indians, and in December, 1863, he lamented that “a similar fatality seemed to be pursuing him” on the Queen Charlottes. The vessel that supplied his camp put ashore a white man who was suffering from the disease. “Scarce had the sick man landed when the Indians again caught it.” (He had made a brief mention earlier of an outbreak some time in 1863.) “In a very short space of time some of our best friends of the Ninstence or Cape St. James tribe . . . had disappeared forever from the scene. It was long before health could be restored to the surroundings of our little colony” (Poole, p. 195). The next March, however, he counted 122 Cape St. James Indians around his settlement, which shows that the tribe had not been completely decimated.

The population of Ninstints continued to fall. Smallpox and other introduced diseases against which the natives had little immunity undoubtedly continued to take their toll, as they did among all the tribes. The loss of women who travelled to Victoria and elsewhere and got married or became prostitutes, and returned (if at all) diseased and infertile, also contributed to the decline.

The exact date of the abandonment of the village by its pitiful remnant of survivors is not known.* When George M. Dawson made his studies of the islands in 1878, he did not land at the village, but did note that there were still "a good many" Indians living there (Dawson, p. 170). In 1884 Newton H. Chittenden made an exploration of the Queen Charlottes for the Provincial Government. He did visit the village, and found "30 inhabitants, 20 houses, 25 carved poles, and 20 burial columns" (Chittenden, p. 24). On the day of his arrival the Indians had just returned with a large number of halibut caught on banks off the west coast of Kunghit Island. He may well have been the last guest to be entertained by the villagers. Soon after, or at least some time in the early 1880's, their former enemies from Skidegate came down, helped them to load their belongings in canoes, and voyaged with them back to Skidegate Mission. There they settled, returning occasionally during the next few years only on visits, to fish or trap.

Their chief at that time was the ageing Elijah Ninstints, successor of the great Ninstints who had given ten potlaches. Dr. Peter Kelly remembers a visit he made to Anthony Island as a child, with Elijah Ninstints, during which the old man showed him his wife's remains in the small burial house. The old chief's name passed to a nephew, Thomas Price (Peter Kelly's stepfather). Later it passed to Timothy Tait, although some people say he never did properly assume the name. On Tait's death nobody claimed the name, and to-day only a very few people in Skidegate or elsewhere can trace any connection, however remote, with the former inhabitants of Anthony Island.†

The deserted village has been visited only occasionally over the years, as southern Moresby Island has seen little in the way of permanent settlement or industry. In 1909 a whaling-station was established at near-by Rose Harbour, and operated intermittently until 1941. The whalers habitually anchored in the lee of Anthony Island to weather storms, and undoubtedly they often went ashore and examined the totems and old houses. At some time during this period a fire destroyed several poles at the south end of the village. Shortly after the turn of the century the communities of Ikeda, Jedway, and Lockeport grew up to exploit the lumber, mineral, and fish resources of Moresby Island, but these, like the whaling-station, have since been abandoned. To-day the permanent population of the area consists solely of the lighthouse staff at Cape St. James. Transient fishermen, timber cruisers, and others have occasionally visited the village, and a few anthropologists have journeyed to the lonely site to examine and photograph the decaying totems and houses. The photographs, beginning with the excellent sets obtained by Dr. C. F. Newcombe in 1911 and 1913, show the steady decay as the forest moved in and reclaimed the site.

Other deserted Haida villages have, over the years, been designated as Indian reserves, either because they were still in use when the first Reserve Commissioners visited the Haida in the 1800's or because they were claimed by the Indians during meetings of the final Commission in 1913. But Ninstints was never made a reserve. In the 1880's the Commissioner must have heard that it was already deserted, or considered it too remote. In 1913 the Skidegate band was afraid to make claims for additional reserves, thinking that such claims would prejudice their demand for recognition of their aboriginal title to all the land, which was then still under consideration. Mr. Thomas

* Marius Barbeau (*Totem Poles*, Vol. II, p. 526) implies that James Deans visited Ninstints in 1883 and found it deserted. In actual fact Deans (1899, p. 64) was referring to another village in the statement quoted, and nowhere mentions having visited Ninstints.

† This is illustrated by the fact that in 1957 no one could show a close enough relationship to be awarded payment as owners of the totem-poles removed from the island, and the band council decided to give the money to the church.

Deasy, their agent at the time, made claims on their behalf, but for some reason failed to mention Anthony Island. In 1957, in order to give the site some similar measure of legal protection, Anthony Island was designated a Provincial park.

About 1939 five of the house frontal poles were removed from the village and taken to Prince Rupert. These, to our knowledge, are the only poles that left the village up to the time of our arrival. Now they, too, are badly decayed and on the verge of disintegration.

Little remains of the thriving community known to Colnett and Duncan and Gray. The territories of the Kunghit People are more deserted now than they have been for many centuries past. A few fragments of memory, a few bright glimpses in the writings of the past, some old and weathered totem-poles in a storage shed, and the mouldering remnants of once-magnificent carved posts and houses on the site of the old village—these are all that survive of the tribe and village of chiefs Koyah and Ninstints. What was destroyed here was not just a few hundred individual human lives. Human beings must die anyway. It was something even more complex and even more human—a vigorous and functioning society, the product of just as long an evolution as our own, well suited to its environment and vital enough to participate in human cultural achievements not duplicated anywhere else. What was destroyed was one more bright tile in the complicated and wonderful mosaic of man's achievement on earth. Mankind is the loser. We are the losers.

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Spiders, although not strictly insects, are prominent in these inquiries, occasionally resulting in valuable acquisitions to our collections.

As regards preventive measures, Mr. W. Downes, of Victoria, has shown considerable interest in investigating the habits of carpet-beetles and other species that feed on animal products. Some of his experiments have been carried on in the Museum; the results will be available when completed.

ACTIVITIES

In this category comes the care of the collections, a task that involves minute examination of every insect periodically and possibly followed by fumigation or other preventive steps. To reduce risk of damage, two new storage-cases have been installed which will accommodate all boxes not formerly protected. There are now five of these large cases, each holding between fifty and sixty store-boxes. In addition, there are five cabinets of twelve drawers each which require regular inspection.

Under this heading also comes the preparation of a series of drawings and paintings of caterpillars, about a dozen in all, executed by Miss Betty Newton. These will be used as part of an exhibit to illustrate the more conspicuous features in the life of a butterfly and moth.

The work of systematically gathering the lepidoptera into one reference collection is steadily progressing.

RESEARCH

Under this heading come special studies over and above routine activities. A major one is the gathering of material for a handbook on the butterflies, which is carried out whenever time permits.

As an extra-curricular project, the entomologist is actively interested in working up the life-history of our butterflies and moths, many of which have never been studied. The results are usually published in the Proceedings of the Entomological Society of British Columbia.

The publication of Notes on the Lost Lake Area comes within this sphere of action and was completed during 1957.

ACKNOWLEDGMENTS

I am indebted to Professor G. J. Spencer, Department of Zoology at the University of British Columbia, for information regarding the distribution of certain species of moths in the University collections, and to Dr. T. N. Freeman and Dr. E. G. Munroe, at Science Service of the Department of Agriculture at Ottawa, for the determination of various species of moths.

REPORT OF THE CURATOR OF ANTHROPOLOGY

ACTIVITIES

FIELD WORK AND TRAVEL

Several trips were made during the course of the year on anthropological field work and other Museum business. As in past years, most of the field work has been concerned with totem-pole salvage projects, but a small amount of archaeological work was also done. This year, more than in the past, we have taken an active interest in the development of local museums within the Province.

The major totem-pole salvage project of the year was the removal of parts of eleven poles from the deserted Haida Indian village of Ninstints on Anthony Island. In April the curator flew to the Queen Charlotte Islands to meet the Skidegate band council and obtain their permission to remove the poles. The council not only approved the project, but also offered to consider the claims of ownership of the poles and administer the funds given as token payments for them. We wish to thank the council and also Mr. P. P. Henson, Indian Superintendent, for their friendly assistance. On April 25th and May 3rd trips were made to Vancouver to obtain financial support for the project from private sources. Through the kindness of an anonymous donor the required funds were made available.

The project itself was carried out between June 17th and July 1st. A complete account of the operation is included in the article on Anthony Island later in this Report; however, a few details and some acknowledgments are included here. The project was organized as a joint Museum-University undertaking under the auspices of the B.C. Totem Pole Preservation Committee. Through the interest of Rear-Admiral Hugh F. Pullen, Flag Officer, Pacific Coast, the services of the Canadian Naval Auxiliary Vessel "Laymore" were obtained to transport the poles from Anthony Island to Victoria and Vancouver. Two of the poles have been placed on display in the Museum entrance hall. The others are now in storage, half at the University of British Columbia and half at the Provincial Museum.

A complete photographic record of the salvage operation was made by Mr. Bernard H. Atkins, Assistant Chief Photographer, Department of Recreation and Conservation, and a 25-minute colour movie is being completed by that Department. In addition, a considerable amount of movie film was taken by a C.B.C. television crew that accompanied the salvage party to Anthony Island.

The curator spent the period May 27th to 31st in Calgary attending the annual meeting of the Canadian Museums Association, in the company of the Director.

As part of a continuing survey of the archæology of the Gulf Islands, the curator and Mr. Kew spent the week of July 22nd to 26th on North Pender Island conducting a small excavation at the Canal site. A 5- by 5-foot test pit was dug through almost 8 feet of deposits to sterile subsoil. The deposits fall roughly into two divisions: the upper 4 feet comprised mostly of loose, uncompacted layers of clam and mussel shell, and the bottom 4 feet comprised of darker, highly compacted earth and disintegrated shell, mostly mussel. The lower levels give the impression of relatively great age. Twenty-seven artifacts were recovered, several of which are of considerable interest. For example, they include three well-made soapstone objects of types described in last year's Report, all from the lower levels. In general, the artifacts from the lower levels suggest a relationship to the Early Maritime culture of the Fraser Delta area, best known from the Locarno Beach site excavated by Dr. C. E. Borden.

We wish to take this opportunity of thanking Lady R. Lake and Mrs. Constance Kelly for their kindness in allowing us to dig on their property and to stay in their summer cottage at the site.

Additional archæological specimens from the Gulf Islands, including two trephined human skulls and a number of very interesting artifacts, were donated during the year, as shown in the list of accessions. We are much indebted to the donors for furthering our work in this way.

The curator spent the week of September 3rd to 7th in Vancouver as the representative of the Provincial Museum at the short course on museum management given at the University of British Columbia. This course, conducted by several members of the University staff, and financed by a grant from the Leon and Theo Koerner Foundation, was designed to assist people from communities all over the Province in the operation of local museums. Representatives attended from Chilliwack, Kamloops, Prince Rupert, Rossland, Saanich, Vancouver, Yale, and Windermere. It was the general opinion that

the contacts made and the information gained were of much value to all who attended. The hope was expressed that a similar course could be given next year. It seems evident that 1958 and following years will see much growth in local museums throughout the Province, and in this development the Provincial Museum will be expected to play an important role.

From October 15th to November 3rd the curator, travelling in the Museum panel truck, made a tour through the Okanagan, Cariboo, and Skeena River areas. This trip had two main purposes. The first was to visit as many local museums as possible, discuss their problems with the staff, and offer advice and assistance where possible. Time was spent in museums at Penticton, Kamloops, Clinton, and Prince Rupert. Two days were spent in Kamloops assisting with the cataloguing of Indian materials and participating in the opening ceremonies of the new museum-library building. In Prince Rupert, three days were spent working in the museum and in discussions with a number of persons concerned with the museum.

The second main purpose of the trip was to visit the villages of the Gitksan Indians of the Upper Skeena River and investigate the possibility of acquiring a small number of totem-poles in their beautiful and distinctive style. Three days were spent in the village of Kitwancool, and tentative negotiations were opened for three poles. Colour movies and a large number of colour slides of the poles were also made. It is saddening to observe that six more of the oldest and finest poles in the village have fallen and shattered since our last visit in 1952. The totem-poles at Hazelton, Kispiox, Kitwanga, Kitsegukla, and Kitselas were also examined, and some movies and slides were made, although poor weather greatly restricted photography. At Kitwanga a mask and a rattle were purchased for the Museum collection.

Also on this trip, private collectors were visited at Huntingdon, Salmon Arm, Cache Creek, Williams Lake, Vanderhoof, Lillooet, and Lytton. At Fort Fraser some birch-bark and moose-hide work was purchased for use in Museum displays.

EDUCATION

As in past years, numbers of school classes and other organized groups visited the Indian exhibits and Thunderbird Park and were given talks and demonstrations. The number of primary-school visits declined this year because of a change in the programme of studies and because the Indian rooms were closed for a period for redecoration and reinstallation of exhibits. However, a larger-than-usual number of senior classes and adult groups made visits. The figures are given in the Director's report.

Talks or film shows were given to the following groups: Vancouver Art, Historical, and Scientific Association annual meeting; St. Joseph's Alumni Association; Fairfield United Men's Club; Victoria Electric Club; Kamloops Museum opening banquet; and a public meeting in Prince Rupert. The curator took part in two television shows during the year.

EXHIBITS

In March the anthropological display-rooms were closed for redecoration, and a start was made on a complete reorganization of the exhibits. The new division of space is as follows: The two west rooms are given over to the topic "Indians of the Coast," the east room to "Indians of the Interior," and the central room to "Introduction and Prehistory" and "The Coast Salish." In the new displays, emphasis is being placed on better use of light and colour and more effective display techniques. Display work has been carried on throughout the year, though frequently interrupted by field work and other demands on our time. In June the west and central rooms were opened to the public, and work was begun on the displays in the east room. The latter was still closed

at the end of the year. The greater part of the display work is being done by Mr. Kew. Miss Newton is assisting in the capacity of artist.

LOANS

Five short-term loans of anthropological material were made during the year. For six weeks in the summer the Hudson's Bay Company borrowed several masks, costumes, and totem figures to fill out a large historical exhibit in the Douglas Room of its Victoria store. Also in the summer two Grizzly Bear houseposts were loaned to the Boy Scouts' Association for use in England at its jamboree. Other loans were made to the Victoria Public Library, the Folk Festival Society, and the British Columbia Building at the Pacific National Exhibition.

PUBLICATIONS

Anthropology in British Columbia, No. 5, containing the curator's study of the prehistoric stone sculpture of the Fraser River and Gulf of Georgia, was printed and distributed early in the year. No other publications were completed, but work was started on writing revised editions of the Indian booklets of the Our Heritage series, which we will prepare as the older editions go out of print. Work was also started on a handbook of the Indian tribes of British Columbia for the Museum's Handbook series.

MISCELLANEOUS

Correspondence, reception of visitors, and the routine accessioning and care of the anthropological collections and photographic files are important everyday duties which take much time. The curator is also a member of the committee concerned with the marking of historical sites for the Centennial Year, which has made some demands on time.

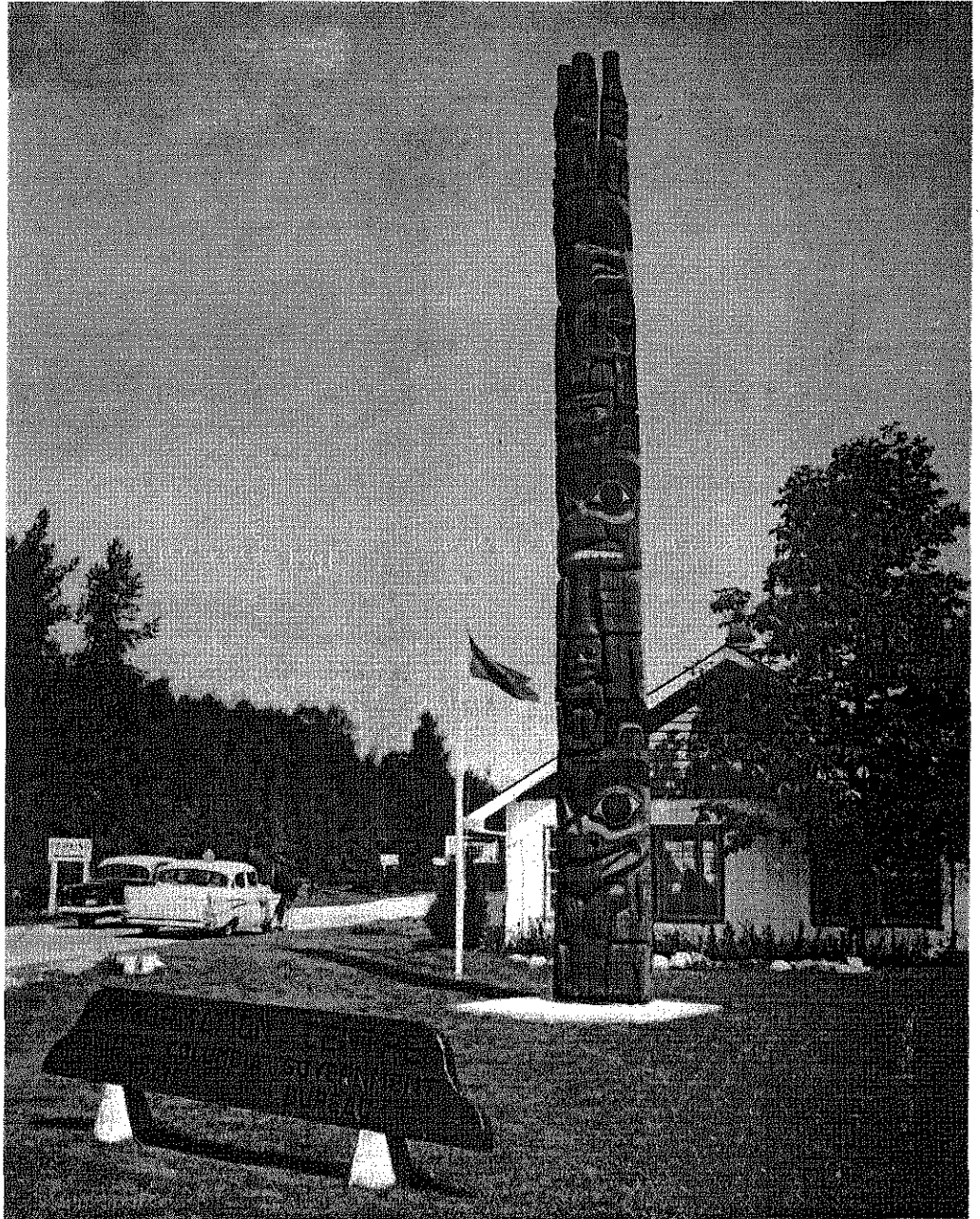
An attempt has been made to extend our knowledge of the archaeological resources of the Province. We wish to thank the following for completing site-survey forms for our files: Gerhard Eichel, Willow River; Joseph Chambers, Merritt; O. J. Weiler, Whaletown.

TOTEM-POLE RESTORATION PROGRAMME

THE CENTENNIAL TOTEM-POLES

The planning and day-to-day direction of the carving programme in Thunderbird Park continued to be one of the major responsibilities of the curator. By far the most important project of the year was undertaken in co-operation with the British Columbia Centennial Committee. This was the carving of the 100-foot totem-pole which is to be sent to London as a Centennial gift to Her Majesty the Queen from the people of the Province, and of the exact replica of the Royal pole which is to be erected in Vancouver. The Royal pole is being produced as a joint project of the British Columbia Centennial Committee and this department. The Vancouver pole is being financed jointly by the Vancouver and Provincial Centennial Committees.

The official start was made on the Royal pole on March 23rd, at a formal ceremony in Thunderbird Park during which His Honour Lieutenant-Governor Frank M. Ross accepted the pole on behalf of Her Majesty and removed the first chip with Mungo Martin's adze. By September 21st the carving of the Royal pole was complete (except for the large hat which fits on the top figure). The second log was moved into the workshop and carving was started on the Vancouver pole. The Royal totem will be painted early in the spring of 1958 and shipped from Victoria on April 20th. The Vancouver totem will not be completed until May or June.



(British Columbia Government photograph.)

Skedans Grizzly Bear pole (a replica by Mungo Martin) at Peace Arch Park,
White Rock, B.C.

The idea of a Centennial totem-pole originated with members of the Vancouver Centennial Committee. It was conceived as an authentic Coast Indian totem-pole, bearing a foot of carving for each year of British Columbia's centenary, to stand in London as a gift to Her Majesty from the people of the Province and as an outstanding example of our native art. The idea was adopted as a Provincial Centennial project, and it was decided to make use of the existing totem-carving facilities in Thunderbird Park and to

assign the responsibility of designing and carving the pole to this office. Some time later the idea of an exact replica of the Centennial pole, to stand in Vancouver, was proposed as a project of the Vancouver committee, and we were given the task of carving that pole as well.

The first main decision we had to make was in the choice of the design. In the interest of authenticity, it was decided that the pole should be an original creation rather than a copy of one or more other poles, and that it should be carved in a single tribal art style rather than in some combination or mixture of the several good styles found along the coast. The availability of chief carver Mungo Martin and the regrettable fact that no wood sculptors of his stature remain among the other tribes were determining factors in the choice of tribal style. It was decided that the pole would be carved in Mungo Martin's Kwakiutl style, and that he should design and be chief carver of the pole. This would be the crowning achievement of his life-long career in native art, and would further confirm his place as the greatest carver of his generation.

Mungo Martin designed the pole to stand as a memorial to all of his people, the more than twenty local tribes on Northern Vancouver Island and the adjacent Mainland who are known as the southern Kwakiutl. Each of these tribes consists of a number of large family groups or lineages, and each lineage has one or more dominant crests. These crests are animal or human figures representing the original ancestors of the lineages or some other beings who were prominent in their traditions. It was, of course, impossible to put crests of all the lineages on the pole. The maximum number which could be used without distorting the figures out of proper proportions was ten. The ten were chosen to give as wide a representation as possible, although the importance of each crest in Kwakiutl traditions and its suitability for the composition of the pole were also considered. Their order on the pole was a matter of adapting the figures in a pleasing arrangement and in proper proportions to the dimensions of the log and does not represent their relative importance.

The ten crests, from the top down, are as follows:—

- (1) *Man with Hat*.—The man with the huge hat surmounting the pole is Tatensid ("Providing Shelter"). He was created as a Raven, but changed to human form and became the founder of the "Won by Argument" lineage of the Goasila tribe of Smith Inlet.
- (2) *Beaver*.—The Beaver (Tsawi) changed into a man at the head of Smith Inlet and took the name Nemukwis ("Alone at the Head of the Inlet"). He is the founder of a lineage of the Nakwakto tribe of Blunden Harbour.
- (3) *Old Man*.—Numas ("Old Man") is carved on the pole looking over his left shoulder and holding a staff. He is the ancestor of the Tlauitsis lineage ("Those Descended from Him Who Was Created an Old Man").
- (4) *Thunderbird*.—In his bird form, Tsoona the Thunderbird flew down from the sky and landed at Knight Inlet. Here he stayed, changed to human form, and founded the "Descended from Thunderbird" lineage of the Awaitlala tribe.
- (5) *Sea Otter*.—The Sea Otter is one of four crests of a lineage of the Gwawae-nuk tribe of Watson Island. It commemorates a supernatural experience of Seweet, the son of the chief, who received power from the Loon, and assumed the form of the Sea Otter during part of his adventures.
- (6) *Raven*.—Gwawina the Raven, created on Kingcome River, took human form and called himself Lawagila ("Rescuer"). His lineage, "Descended from Lawagila," is the first to be served at feasts of the Tsawatenuk tribe, as befits their voracious Raven ancestor.
- (7) *Whale*.—The founder of this lineage of the Mamalilikula tribe of Village Island was created as a Whale, but changed to human form and took the name Walas ("Great One").

- (8) *Double-headed Serpent*.—One of the lineages of the now-extinct Tlitlekit tribe of Johnstone Strait was a man who was changed from the supernatural Sisiutl, or double-headed snake. As carved on the pole, this crest shows both his human and animal forms.
- (9) *Halibut*.—The foremost lineage of the Nimpkish tribe of Alert Bay has as its crest the supernatural Halibut. According to their tradition, the Halibut swam slowly ashore at the mouth of Nimpkish River. From it a man stepped ashore and became the founder of the lineage.
- (10) *Cedar Man*.—An important crest of the Kwikwsutinuk tribe was the ancestor, Tseakami, who emerged from the red cedar tree, in which form he had been created. On the pole he is shown emerging from the tree and wearing ornaments woven of cedar-bark.

The two totem-poles are carved from cedar logs of exceptional size and quality donated by the Powell River Company. Both 106 feet long, with diameters of 4½ feet at the base and tapering to 2 feet at the top when carved, the logs were the finest obtainable on that company's logging areas on the Queen Charlotte Islands. Their large diameter has allowed the carvers full scope in creating bold, fully sculptured figures. Island Tug and Barge Company transported the logs from Vancouver, and Heaney Cartage and Storage Limited has moved the logs and carved poles in and out of the workshop as required. The Royal totem-pole will be transported to England by Furness Withy & Company.

The Centennial totem-poles have brought the carving programme much additional publicity, and the necessary public relations work has required some time and effort. This has included the writing of descriptive material and assistance to journalists and photographers. A movie showing the carving of the Royal totem is being made by the Photographic Branch, Department of Recreation and Conservation, and we have assisted in its planning.

OTHER WORK

Before a start was made on the Centennial poles in March, two other carving projects were completed. Two 18-foot totem-poles carved under a special arrangement for the City of Courtenay were finished and shipped off in February. They were erected with appropriate Indian ceremonies in Riley Park, and have brought much favourable comment. The other project was the making of a 21-foot dugout of the Nootka type as a companion to the Northern-type canoe made the previous year. It was our intention to put these canoes on display in a shelter in Thunderbird Park, but because of circumstances beyond our control we were not able to do so.

There were minor changes in the staff of Indian carvers during the year. Chief carver Mungo Martin and Henry Hunt worked steadily the whole year. David Martin worked from January 1st to July 31st, when he returned to his former occupation of commercial fishing. Another apprentice carver from the Kwakiutl tribe, Godfrey Hunt, was employed from May 31st to September 30th.

ACCESSIONS

ZOOLOGICAL ACCESSIONS

MAMMALS

By gift—

British Columbia Game Office, Victoria, three cougars.
 Miss Barbara M. Clowes, Milnes Landing, one little brown bat.
 Miles Dighton, Victoria, skull of deer with abnormal antlers.
 Herbert Hughan, Aiyansh, two voles, one dusky shrew, one jumping mouse.