

Griffen, Geo. Butler (ed.): Documents from the
Sutro Collection, Publications of the
Historical Society of Southern
California, volIII, part 1, Los Angeles,
1891.

(Includes the dairies of Fr. Thomas De La Peña and
Fr. Juan Crespi. The sections describing their
dealings with the Haida begin on pp.121 and 187
respectively.)

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C92 H6

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Griffin Geo B

Documents from the Sutoro Collection, Pubs of the
Hist Soc

20th July Is. of Santa Margarita
1774

Finger rings & bracelets of copper & iron


p191 Crepi Santiago Juan Perez 1 vara = 2.75 ft
July 20-21 July 20 4pm 1 canoe 6 men 1 boy. One old man
danced.

Singing ... of a mild and gentle disposition. p188
gunwales planked
iron axe, haspoonheads

Thurs. 21st. Tired to get in

21 canoes - 2 were 12 varas $12 \times 2.75 = 33'$

More than 200 people 1 had 12 women only
black white yellow (Chikata)
painted hats
dishes spoons ladle

boxes  carved & painted up to $1\frac{1}{2}$ yards long
some garments have sleeves
labrets

p193 touched an image of Our Lady "to learn whether it were alive"

"This is a peaceable and very docile people." p.193.

"Our attention was drawn to the pleasant faces of both
men and women and their long hair well combed and
braided...."

p. 194 "It astonished me, also, to find the women wore
rings on their fingers and bracelets, of iron and of
copper. These things I saw on several women, and
the sailors who saw them never accused me that there
was a woman who had five or six rings of iron and
of copper on the fingers of her hands. p. 194

We saw these metals, though not to any great amount,
in their possession, and we noted their appreciation
of these metals, especially for large articles
and those meant for cutting which are made of
them."

Capt. says they are like the Bangleyes of the
Phillipines. p. 194

Croqui diary: Wed 20 July 1877 afternoon

1 canoe, singing, 7 men and 1 boy - 4 pm

"Seven of them were paddling; the other, who was advanced in years, was upright and making dancing movements. Throwing several feathers into the sea, they made a turn about the ship. Called them close, ... after showing them handkerchiefs, beads and biscuit they came near to the stern of the ship and took all that was thrown to them

fog came in, wind not favorable --

"For these reasons it was ordered that the ship be put about, farther approach to the coast and a landing being put off till (187 - 188) tomorrow. The pagans, seeing that we were going away from their country, invited us thither - - - - -

These pagans are corpulent and fat, having good features with a complexion fair and rosy and long hair - - - - -

$\frac{1}{2}$ hr later, ^{heard singing again, and} canoe came back with second, with 6 pagans - gave them trifles, they went away content.

In a canoe, 2 axes, one sumed of iron, as was a harpoon head.

At dusk, another canoe w. 7, while "we were all reciting the chaplet of Our Lady of the Most Pure Conception" "Seeing that no attention was paid to them, because we were at prayer, the people in the canoe began to cry out, and they continued shouting until such time as the daily recital of the chaplet and especial prayers to some saints were concluded and the hymn of

[Day of Santa Margareta → name Point Santa Margareta]

praise, which caused great admiration on their part, was sung." --- invited aboard. - didn't come. - a bit of trading - p189 already 6 leagues from land.

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Thurs. 21st. - on toward Larry Passage. --- 1 league out

p191

21 canoes 2 large (12 varas along the keel) 20 men & 19 men
Totalling more than 200 people. One canoe had only 12 women

"The canoes came along side without their occupants manifesting the least distrust, they singing and playing instruments of wood fashioned like drums or timbrels, and some making movements like dancing." --- traded skins, coverlets of otter skin sewn together so well that the best tailor could not sew them better. ---

p192 [also Chilkat-type blankets], mats, hats, wooden dishes, wooden spoons, large horn spoons, 2 ^{chests} boxes, Want iron and copper. "They accepted breast and ate it without the least examination of it."

p193 labrets

Only 2 accepted general invitation to come aboard

"They entered the cabin and we showed them the image of Our Lady. After looking at it with astonishment they touched it with the hand and we understood that they were examining it in order to learn whether it were alive."

194 "It astonished us, also, to find that the women wore rings on their fingers and bracelets, of iron and of copper. These things I saw on several women, and the sailors who saw them never accused

194 me there was a woman who had five or six rings
of iron and of copper on the fingers of her hands.
I got fleas from cloaks.
Fri. 22 July

Piñá's diary

p 121 July 20

3 pm bonfire ashore. Canoe w. 9 men in it
"The canoe drew near to the vessel, the pagans in
it singing; but they would not come near enough
for us to communicate by means of signs. Having
followed us for some time, they returned to the land.
About five o'clock this canoe, and another in
which there were six pagans, caught up with us,
both drawing up to our stern. The Captain made
them a present of some strings of beads and they gave
us some dried fish. But they would not come on
board the ship. . . .

p 122 "About six o'clock there arrived another canoe
with seven pagans, who drew near, singing the same
as the others had sung. They followed us for
about an hour without being willing to come aboard
the ship. . . .

2/1st - Canoes arrive Half past two
(like Cuzpi) 21 canoes

p 123 Wanted iron . . . "When offered rice from the
barrel, they signified that this had no edge. Two
of the pagans came aboard the ship, and were

much pleased with the vessel and things on board of it. . . . At six o'clock, taking leave of me, they made for the land, and they made evident their desire that we should go thither. . . .

Dawson p 1613.

Edenshaw . . . "admitted that he thought white men had appeared before Douglas, but he did not know their names. It was near winter, he said, a very long time ago, when a ship under sail appeared in the vicinity of North Island. The Indians were all very much afraid. The Chief shared in the general fear, but feeling that it was necessary for the sake of his dignity to act a bold part, he dressed himself in all the finery worn in dancing, went out to sea in his canoe, and on approaching the ship performed a dance (probably the Ska-ga). It would appear that the idea was at first vaguely entertained that the ship was a great bird of some kind, but on approaching it, the men on board were seen, and likened, from their dark clothing and the general sound and unintelligible character of their talk, to shags, — which sometimes indeed look almost human as they sit upon the rocks. It was observed that one man would speak whereupon all the others would immediately go aloft, till something more being said, they would as rapidly descend. The Haida further relate various childish stories of the surprise of those who, in a former

generation, first became acquainted with many things with which they are now familiar. They say, for instance, that an axe having been given to one it pleased his fancy on account of its metallic brightness, which he likened to the skin of a silver salmon. He did not know its use, but taking the handle out, hung it around his neck as an ornament. A biscuit being given to another, he supposed it to be made of wood, and being after some time being induced to eat it, finds it altogether too dry. Mousse, tasted for the first time by an adventurous Haada, pronounced very bad and his friends warned against it.

Another Haada affirmed No. 2, and season when people were away at salmon fishery. Dawson says this is Sept., and says it disqualifies Douglas & Daxon, who arrived in June - July.