

H Simpson

fr  
have  
no  
log

About report... Pages 31 and 35. The dates of moving to Tongass, various places, and I can't find the specific references, mention the tribe there before the establishment of the Fort which was started April 29, 1868. Some book which may or may not be correct says that Ebbets invited the Military to build there. Emil Teichmann, A Journey to Alaska in 1868, on pages 123 through 125 mentions the neighboring Tongass Indians when he was there 8 or 9 days after the soldiers had first landed. but there are other places too. Did you have a chance to check out that information?

7 January 1970

Dear Wilson -

Here's a note from Virginia  
McGillivray re: our report, which  
think might be of interest to you.

Have been in a state of  
lethargy for the last months  
since got back from Washington -  
~~however~~ - a New Year has  
begun and am back into  
the swing of things.

James is hitting hard for the  
project and having good success  
it seems. —

Will write when have something  
concrete to report. —

Hope you had a good new year —

We have gotten several interesting  
carved pieces from near Anjoon —  
one piece looks like a salamander  
with a stumpy tail - will photo graph

HR  
F5908  
T 26  
1963

Teuchmann, Emil

1963 A Journey to Alaska in the year 1868.  
New York. Logozz - Antiquarian Ltd.

p 49 Victoria - chartered sloop Ocean Queen 20x8'

p 60 Nanaimo - to be towed by Oreplamun

p 84 Newhitly Nervitty (sketches of houses & poles)

p 93 2 o'clock passed a settlement of Bella Bella Indians on a small island.

- passed settlement without stopping

p 93 This later reached "Kokoi Settlement, also inhabited by Bella Bella Indians with whose chief named Charley Hamsched (probably an assumed name) our steersman was acquainted."

(May 1) 6 houses 200 people "many of whom were suffering from small-pox or scarlet fever."

p 102 Kiltcattle Indians

104 Ft Simpson  
Cunningham

articles ; there were even Indian weapons, knives, muskets, hunting and fishing gear which served, Mr. Cunningham explained, as pledges in respect of deals not yet completed.

Passing the entrance we came to the quarters of the staff (assistant factors, clerks, etc.) and then to those of the workmen and so back to the main building.

## FORT SIMPSON—II.

In order to get a wider view of the surroundings of the fort and also of its defences we mounted the gallery which runs round the whole fort inside the inner palisade, whence we could get an extensive view through the numerous gun openings. Behind the fort, but within the line of the inner palisade, was a fairly large kitchen garden, watered by a small stream flowing through it, where with difficulty a few potato and cabbage plants were being grown. On one side of it lay the modest burial ground, marked by a few crosses. Lonely graves of white men so far from the place of their birth ! With sympathy for the lot of our hosts, probably destined one day to die in this remote spot, we continued our tour. I was particularly interested in the watch-towers at each corner of the fort, whose height and massive construction seemed such as to baffle any attack by the Indians, and besides in each there was a cannon, which alone would suffice to put an army of Indian braves to flight.

As a matter of fact there was no danger from the Indians. Their disposition was friendly and it was so much in their interest to keep on good terms with the occupants of the fort that there was not the slightest reason to apprehend their hostility. Formerly the fort had a garrison of fifty men, and had to withstand many an attack, but at this time there were only four white men in the population—the others were Indian servants who at a wage of half-a-dollar a day were good workers.

An additional fact was Mr. Cunningham's marriage to a squaw, which greatly strengthened his position in regard

to the Indians around him ; it is the practice of the Company's officials to marry Indian women. It is reported that they make very good wives, and are very devoted to their husbands and children. The differences between the offspring of such mixed marriages are very striking. In one and the same family some of the children of an Indian mother have all the characteristic features of the full-blooded Indian, whilst others, offspring of the same marriage, are scarcely distinguishable from the children of white parents. Generally these half-castes are of poor physique and have bad health, so that they seldom reach any considerable age, but are frequently victims of consumption. The marriage of the Governor of British Columbia to a squaw attracted much attention at the time ; it was, however, a happy marriage and there were a number of children.

Whether or not because our host at Fort Simpson did not regard his wife as a social equal and presentable, at any rate he did not introduce her, and had we not accidentally seen two healthy and lively children in the courtyard we should have remained for that day quite ignorant of his domestic circumstances.

On our return from inspecting the fort we encountered in the parlour a very intelligent looking Indian fully dressed in European fashion, who was introduced to us by our host as P. Legaic, chief of the neighbouring Methlakatla Indians. Legaic, who conversed with Mr. Cunningham in the Tshimpsean dialect, had also a fair mastery of English, and his manners were far superior to those of many of the white men in these regions. Not only had he a high reputation amongst his own people on account of his acute intelligence, but his wealth had made him well-known in a wider circle, and he had great influence over other tribes, including the Indians of Fort Simpson. Legaic had a house of his own near the fort, and occupied it during his frequent visits.

According to our host the number of Indians settled round the fort was about 2,000, divided into eight tribes

each under its own chief. At this time the majority of the "Bucks" (or men) were away on a fishing expedition to the River Nass, which enters the sea north of the fort and affords an extraordinarily rich fishery which is particularly famous on account of the great quantities of small fish (a species of herring) which are caught there. At the fishing season in the spring a host of Indians of various tribes gather there to lay in a stock of this popular fish, which is generally salted and on account of its oiliness is greatly esteemed. Such a heterogeneous gathering of Indians unfortunately seldom passes off without disturbance and thus there were recently open hostilities between the Fort Simpson and the Nass Indians, in the course of which, besides a number of lesser braves, two chiefs of the former tribe were killed. This act of violence the friends of the slain chieftains managed to avenge in native fashion by killing the next five Nass Indians that they encountered.

The dead chiefs had been brought to the fort only on the preceding day and were lying there still unburied, or rather still unburned—burning is the customary method by which the coast Indians dispose of their dead—in houses of their followers, so that naturally the whole settlement was in mourning. Whilst we were in the fort the squaw of one of the victims came to beg for some candles, as she intended to watch by the dead man throughout the night. Mr. Cunningham gave them readily and tried to comfort her, but her dark countenance showed no signs of cheering up; by the dim light of a lantern her close-cut hair and face painted black as signs of mourning gave her a most repellent appearance.

By this time it was late and our captain, who had come on shore with us, had gone back to the boat some time before without taking leave; we, too, now bade a hearty farewell for the night to our hosts and were conveyed to the *Ocean Queen*, where we found the companions we had left behind still engaged in a lively discussion with the Indian men and women.

I shall always remember how the stillness of the night was disturbed by the animal-like howling which reached us from the Indians, who were mourning their dead, and seemed to stop only at dawn.

Before we went on shore next morning we had a consultation as to whether it would not be advisable to obtain an Indian pilot from Fort Simpson, as it had now become quite clear that neither our captain nor the steersmen had ever been further than this point and could know nothing of the remainder of the route. Our seaman professed to know an Indian pilot at Fort Tongass which was near by, but we thought that the Factor's authority was sufficient assurance that we should be able to engage through him an Indian for this purpose, and we decided that at any rate we would try this first.

Quite unexpectedly on visiting the fort we found Mr. Cunningham about to sit down to breakfast in company with his wife and children; on our entrance the latter disappeared at a sign from Mr. Cunningham, despite our attempts to avoid this disturbance of their meal.

With his usual kindness our host immediately sent a messenger to find some pilots from whom we could choose, and we occupied the time of waiting in purchasing some provisions for our journey. These consisted of three small barrels of the famous salted herrings, for which we paid  $2\frac{1}{2}$  dollars per barrel, and some bottles of good brandy or cognac for special occasions, the price being  $1\frac{1}{2}$  dollars per bottle.

Mr. Cunningham, who seemed to be well acquainted with everything that went on in the settlement, complained to us about the behaviour of the white men who visited it, and said that in the short period of their stay amongst the Indians they heedlessly counteracted all his efforts to improve their condition, and seemed to take a delight in introducing the ignorant and credulous Indians to their characteristic vices.

The drunkenness and infectious maladies from which the Indians suffered so much were the outcome of their contact

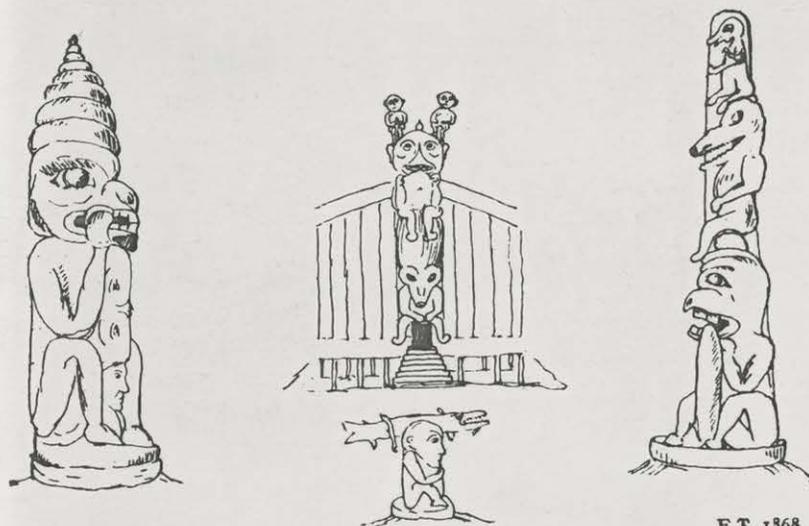
with the unscrupulous whites and consequently—this was our friend's conclusion—it was with great regret that he saw any intercourse between strangers and his Indians. As appeared later, our captain, who had spent a night on shore amongst the Indians, had behaved disgracefully, and it was probably his conduct which had given rise to Mr. Cunningham's remarks. There was complaint also against one of our sailors, who had wisely not put in an appearance at the fort. A short time previously he had been at Fort Simpson in company with a French trader in a small merchant vessel, and during his stay had sought to form a liaison with the squaw of the captain of his boat; and when the jealous husband threatened to shoot him he was compelled suddenly to leave the ship (in which he had a share) and take refuge on land. Being entirely without resources he was looked after in the fort and promised a passage to Victoria on the next steamer of the Company. Instead of showing himself grateful for this kindness he left the fort without saying good-bye, spent several days in the company of some dissolute Indians and finally joined an Indian trail to the south, whereby he got to Victoria.

Thus we got an even poorer opinion of our two sailors than we had had before and our confidence in them was entirely destroyed. Yet we were probably bound to these wretches for some weeks to come.

### FORT SIMPSON—III.

Meanwhile the messenger came back to the fort and brought with him only one old Indian who was ready to go with us as pilot. From our conversation with this man, in which the Factor acted as interpreter, it appeared that many of the "Bucks" in the settlement knew the way but none of them were disposed to make the journey with us because of the Stikeen Indians who dwelt midway along the route to Sitka and with whom they were in open feud. The old man who *was* ready to go proved, on cross-examination, not to have been at Sitka himself, and

only once, as he explained in rather an original manner, had he seen from a distance the mountains behind which he was told Sitka was situated. We could, of course, not conceal the fact that we were reluctant to trust ourselves to such a guide and as Mr. Cunningham, who clearly knew the character of his Indians, held out no prospect of overcoming their timidity, there was nothing for us to do except try our luck with the next Indian tribe, the Tongass. Possibly some of the soldiers landed at Tongass by the *Oriflamme* which had passed Fort Simpson, some eight days before, could help us to find a pilot.



INDIAN CARVING, FORT SIMPSON.

E.T. 1868

Accompanied by the Factor and despite the rainy weather (which seems to be the general rule here) we went to the Indian town to buy a canoe to replace the small boat which we had lost at Nanaimo and missed greatly whenever we wanted to land. The canoe, together with paddles and a bailer, we obtained for six dollars. The vendor was credited at the fort with the amount which we paid to the Factor.

I could not lose the opportunity of making some sketches of the fort and its surroundings. Particularly interesting

and novel were the wooden carvings that stood above the entrance of almost every house; the grotesque designs showed much ability. These carvings seem to take the place of coats of arms, since no two of them are alike. The quaint images placed in a curious manner one above another and carved on a single tree-stem were sometimes 20 feet high and more, and rose considerably above the huts, whose apparently quite small entrances were between the carvings.

Over the houses of the Methlakatla chief was a copper plaque with an eagle on it, and beneath the name of the owner the motto: "My crest is the eagle, the king of the birds"—truly a proud device! The houses are all very large and can shelter 20-25 persons comfortably. Those which stand by the water's edge are built on piles, and when at high tide the water sweeps under them they can only be reached by means of ladders.

We did not go into the houses, as our guide advised us not to do so on account of smallpox and scarlet fever, which was rampant at the time. But we were everywhere received with a friendliness that bordered on respect, and my sketches seemed very greatly to interest the Indians who stood round me. It was quite amusing to see how, looking over my shoulder, they were delighted when they thought they saw that the drawing resembled the original and they called my attention to any instance in which they thought I had overlooked any detail of the carvings.

The people whom we did manage to see were very sturdy and well-grown, many of them being quite six feet high without their shoes; and as a whole they seemed quite superior to the Indians whom we had met hitherto. All the men and women wore as their sole garment a blanket sometimes decked with beads. The squaws generally had silver bangles and rings on their arms and feet and in a few cases through the ears and nose. The children, even the bigger ones, went about quite naked. The boys exercised themselves with bows and arrows, whilst the girls plaited and sewed. Amongst the older people many of the



Fort Simpson  
INDIAN CARVING, FORT SIMPSON.

women were painted black and had their hair cut off as a sign of mourning.

When we arrived at the beach we witnessed the departure of Chief Legaic of the Methlakathla Indians. A large canoe fully 20 feet long packed full of goods of every kind (obtained mostly from the Hudson Bay Fort) had been launched on the water by six sturdy fellows. Legaic was still on the beach, quite elegantly dressed in a kind of travelling costume and distinguished by a large pair of opera glasses slung over his shoulder, of which he seemed to be very proud. After a long conversation with the Factor he finally took leave, sprang with great agility into the canoe, waved us a ceremonious farewell and then lying back comfortably gave the order to start. The six short paddles struck the water with machine-like precision, and it was not without a feeling of respect for this Indian dictator that we gazed after the rapidly disappearing canoe. P. Legaic certainly displayed a higher degree of civilisation than any Indian we had hitherto encountered, but Mr. Cunningham assured us that the case was by no means an isolated one in this particular tribe and that amongst the Methlakathla Indians, thanks to the unceasing efforts during many years of an English missionary named Duncan, a certain level of civilisation had been reached. At the time more than 300 Indians, including 80 children, belonged to the Mission, which was carried on by Mr. Duncan in quite a patriarchal manner. He watched over the worldly interests as well as the spiritual well-being of his flock, and acted not only as a pastor but as a judge. He had established a kind of police, and small coasting vessels manned by Mission Indians carried to market the skins which they wished to barter and brought back other commodities in exchange. In short, his self-sacrificing activity had at any rate met with a measure of success, in that at least a superficial culture had been reached by his Indians, although their general condition still left much to be desired.

A second Mission recently founded on the Nass River, directly north of Fort Simpson, by a missionary named

Tomlinson was only in an early stage of development, but it was likely to be ultimately of far-reaching influence, since every year there was a gathering at that place of many Indian tribes.

One immediate result of the Mission activities in the Tshimpsean peninsula is that the domestic conditions of the Indians inhabiting that part, their language, customs and habits and their religion has been studied more carefully and thoroughly than is the case with the other tribes of the North-West coast. It is the Tshimpsean language in particular which has aroused very great interest as it was found that it is not only an entirely independent language, quite unrelated to the dialects of the neighbouring tribes, but that it has also a grammatical form with conjugations and declensions, which could hardly be expected in the case of coast Indians, who dwell in such remote districts. Moreover, the importance of this language seems to be recognised by many other tribes who dwell in the interior since they regard Tshimpsean as a kind of superior language of which every intelligent Indian should at least understand the rudiments.

Through the instrumentality of the missionaries, books in Tshimpsean have been printed at Victoria, and I have before me now a dictionary and phrase book from which the following words will give an idea of the language, which is unaccented but rather too guttural. I should add that in contrast with Chinook it is a genuinely Indian language.

<i>Numbers :</i>	1 Kooll	4 Tum-alp	7 Tup-old
	2 Koopel	5 Shtones	8 Yugh-talt
	3 Kwula	6 Ha-gold	9 Kist-more
		10 Keap	
		20 Koo-pel-wul-keap	
		100 Kwe-stin-sole	
		$\frac{1}{2}$ De sto	

<i>Pronouns :</i>	I	Nu-yu	you	Nu-a-sum
	thou	Nu-un	they	Tup-ne-ed
	he	Ne-ed	we	Nu-und