

Kiusta

K'ya'sta

Location  
name

Kiusta was a village on the south shore of Parry Passage on the southern part of IK 15 Kiusta. The name means "end of trail", presumably referring to the trail across to Lepas Bay on the Pacific shore. Though never a very large village, it played a prominent part in the earliest days of the maritime fur trade, being the home of the principal chief of the whole region, Cunneah. There is evidence that Cunneah and his people later settled across Dixon Entrance at Kaijani, and Kiusta was occupied by others under the chieftainship of Edmushaw. At any rate the village was occupied until about 1864<sup>?</sup> 1870, after which the dozen or so houses and their totem poles slowly decayed away. Only the remnants of a few ~~totem~~ <sup>totem</sup> poles carved can now be seen.

Historical references: 1774-<sup>Parry</sup>

On July 2, 1787, Dixon was sailing south along the coast in the "Queen Charlotte" and tacked into the bay between Langara and Graham Islands to trade with the Indians who came off in canoes. So successful was he in obtaining sea-otter cloaks that he named the bay Cloak Bay. The natives, about 120 in 10 canoes, came out from a little village of about 6 huts on the west side of Langara Island, <sup>(1)</sup> before he entered the bay. Dixon did not come to anchor, and could not have seen Kiusta (or Paden) as it was around Meares Point in Parry Passage. It is likely however that he met people of the village and was the first to trade with them (Dixon's Journal) <sup>Parry</sup>

More visitors were to come two years later. In 1789 on June 6, the "Columbia" sailed into Cloak Bay <sup>in command of</sup>

<sup>which later at least belonged to</sup>  
① Possibly Gwaishun, a village of the Atastas Ezi (Swanton, map p. 78, list p. 281)



Captain Gray, Haswell recorded in his journal that the natives came off in twenty or thirty very large canoes, and traded two hundred skins "in a very few moments for one cheese each". They sighted the village, and Haswell records: "the natives called their village Costa it is situated in a sandy bay on the NW end of the Island their Chiefs name is Cunneah and appears to be a very good old fellow" (p. 96).

[1788?!!]

Later the same month, Captain Douglas in the *Sphigeneia* came into Harry Passage from the eastern end. He anchored first in the eastern entrance, later bringing the ship farther up the inlet and finally across to Beal's Harbour (Hensbury Bay) on the north side. He made friends with the same chief, "Blakow - Coneehaw", and in fact exchanged names with him, so that afterwards the chief was known as "Douglas" or "Douglas - Cunneah". An attempt was made to capture the ship one night. According to Cunneah it was instigated by the Dadens people, and he had warned the crew through women of his group who were aboard, and had camped near the ship to protect it. (Meares: pp. 221-227)

The name Blakow - Coneehaw has caused confusion but according to Harrison the chief was called Black Gunia on account of his very dark complexion. "Gunia lived to a ripe old age, and when he died Edenshaw succeeded him... He has shown me papers written by Captain Douglas referring to the courage and honesty of Black Gunia". (Harrison, p. ).

In April 1791 the "Eustace" arrived in Cloak Bay and received an <sup>whispering</sup> overpowering welcome. According to Bartlett's journal, the ship was immediately surrounded by two or three hundred canoes, and many armed Indians came aboard. On the 27th there were about 600 canoes alongside, which was too many, and for safety's sake the ship left. The chief was 'Coneehaw' (p. 300)

Blackwood  
Coneehaw

see Harrison's  
note



Three weeks later on June 23 the *Kustavus* returned to Cloak Bay and <sup>this time</sup> found few natives. Bartlett records, "Connehaw, their chief, came on board and informed us that most of the tribe had left their winter quarters and distributed themselves among the islands for the summer. They return to their winter houses about the end of August..." (p. 306)

Bartlett went ashore at Dadens, and made a sketch of one of the totem poles (see p. ).

On July 10 Ingraham moored in Heasling Bay in the *Long Hope*. "Cunneyah" and his people were away, but he met chief Cow of Dadens and went ashore at that village. His chart of this <sup>"Cunneyah's Straights"</sup> area shows Kusta as "Cunneyah's Village" (Ingraham). Ingraham returned the following year as well.

In August 1791 Marchand arrived <sup>at Cloak Bay</sup> in the *Solide* on his voyage around the world. Explorations were made with small boats through Parry Passage. Very few Indians were about, they saw only about 60. The boat crews visited Dadens and described the houses and totems there, noting that the houses on the south side - that is at Kusta - were "neither so large nor so handsome as those of the North Island, and are not decorated with the superb portal in sculpture..." (p. 265).

When Ingraham returned to his same anchorage early in July, 1792, he met Cunneyah, but Cow had gone to Kaigani. Cunneyah <sup>accepted invitations</sup> dined with them on roast pig to celebrate the 4th of July.

Later in July of the same year Jacinto Casamans anchored in his large vessel "*Aranzazu*" in Parry Passage. Two canoes came out to greet him. The first was 53 feet long and in it were 45 people including "Taglas Cania" "the principal chief of the harbour" He was "of very big frame, and stout in proportion, and is about seventy years old" (p. 219). The second canoe contained about 25 people.

1791-70  
1721



The next day, July 21, "... a great number of natives came aboard; for, besides those from seven good-sized villages in its vicinity, the news of the arrival of the largest ship that had yet been seen there, attracted people from those roundabout" (p 218) (The "seven good-sized villages" may be an error in translation for "houses", because Caamano's chart shows only two villages with a total of 7 or 8 houses, at Kineta and Dadens). Six of the houses are shown at Kineta, called simply "Rancheria de Indios".

In 1794 the Boston ship "Jefferson", Captain Josiah Roberts, lay at anchor in "Cunneah's Harbor" (Parry Passage) from mid-May until into August. When they first arrived, "Cunneah and the greater part of his tribe were still at their winter village, Kaigahnee, on Ball Island", according to the journal kept by Magee, the first officer. About the end of May Cunneah, Came and other chiefs arrived with their canoes full of sea-otter skins; probably 800. Soon all the trade goods on the Jefferson were used up, and everything that could be stripped from the ships furnishings or fabricated by the crew. There were sea-otters all around, but nothing left to trade for them.

Then they got involved in erecting a tottem pole for the chief "To ingratiate themselves and to aid the trade" the crew went at Cunneah's request to Kineta to plane and smooth a <sup>large</sup> wooden pillar, which they later erected with masts and tackle from the ship, and painted. Three weeks later, men were sent at Cunneah's request to raise and place a carved figure on top of the pole. "somewhat the resemblance of a totem", and "carved with a great deal of art". The following day they were invited to the potlatch, at which the lips and noses of two women and two girls were perforated. (Summarized from Howay, 1930, pp 89-92, Bouckes, 1948). Drucker, who had access to Magee's journal, called this pole a "memorial pole", and a "sepulture of a daughter of Cunneah's", and a "mortality pole".



Other ships arrived during July and August.

In the summer of 1795, Bishop on the "Ruby" was at Kaigani, and met "Douglas Conneha" there. He learned that chief was the head chief of the whole district (p. 102)

The log of the "Eliza", Captain Lowan, contains references to Kusta <sup>including a sketch</sup> in March, 1799 (quoted in part in Doucker 1948 & Barbeau, 1957, p 5)

The village of "Kustah" consisted of 8 houses of which Cunneaws was the largest, being about 50 feet long, 30 broad and 15 to the eave of the roof, to the peak of it I suppose was about 22 or 3 feet. At the right hand of the village as you go to it were a number of wooden structures raised I suppose over the bodies of their dead chiefs... some a solid square piece of timber about 15 feet high on which were carved the figures of men and children. But the only thing I saw which had any idea of proportion, was a pillar by the side of Cunneaws's house on top of which was a figure intended to represent a bear; the figure and pillar were both painted red with ochre the teeth, eyes, nostrils, and the inside of the ears (which were stuck forward) of the animal were made of mother of Pearl shell...

The writer of the journal made a sketch of the village (reproduced in Doucker, 1948 and Barbeau, II, p 815). It shows the totem pole which the crew of the Jefferson had helped to erect in 1794, a massive pillar at least 30 feet high. One other similar pillar <sup>is shown</sup> stands in the village.

1799  
Cunneaws was mentioned as an "old man", ~~his~~ ~~tribe numbering 3000 fighting men~~  
This is last report we have of him. He would be over 75.

From this point the reports become fewer, and more of them apply to Kaigani, which had become the main centre for trade of the area. Cloak Bay was visited less often. Captain McNeill in his directions for entering the harbour at "Hansling"



(written about 1832) mentioned "there is but few natives, who live here in the fishing seasons, and the place hardly worth visiting."

In 1829, at Kaigani, Green referred to "the Masset Indians, who now occupy North Island", and he saw a carved "bust" of "Douglass, a chief of this [Kaigani] tribe, who not long since died in a drunken frolic". [This could hardly have been old Douglas-Conneahaw, who would have been about 107 by then, it could be his successor].

\* \* \* \* \*

There is a long period for which we have no accounts of the village. It would seem that the ownership of it changed from one Eagle lineage to another. Cunneah (Gunia) is listed by Swanton as the chief of the D, vs -xade (E18), an insignificant lineage owning no houses in Kusta or any of the other villages. Kusta was owned by the Stastas (E21), the main chief of which was Edenshaw, who was the town chief of Kusta (p 275, 281). Swanton's informants remembered 9 houses in the village, all of them belonging to branches of this Eagle lineage (p 293), one belonging to the town chief Edenshaw and another to a man ~~some~~ known as "Old Edenshaw". However he pointed out that "the ownership of a town and the ownership of the land about it did not necessarily go together" Kusta belonged to the Eagle Stastas E21, but the land about it belonged to the Ravens of Middle Town (K19) [Cow & Ultadges lineage]. The lands of the Stastas were on Raden Hbr and around Loe Spit. (p. 71)

This doesn't  
nec. mean what  
I say

Edenshaw

Evidently Edenshaw succeeded Cunneah as main chief of the entire area, even though they <sup>[may have]</sup> seem to have been of different lineages. The name "Douglass" descended along the same line. The three chiefs who successively held this name became each in his own way the greatest of Haldas. Best known in historical documents as Albert Edward Edenshaw (1810? - 1894). Preceding him was at least one bearer of the name, known only through occasional mention in the journals. Preceding



him was his nephew Charles Edenshaw, <sup>the most famous of all Eskimo</sup> famous artists.  
The name Edenshaw has been translated "glacier" (Boas 1898), "waterfall" in Thngit (Harrison), Thngit for "nothing left of it", applied to a glacier where it comes down to the sea and melts away (Swanton p 275).

The earliest mention of the name appears in the log of the ship "Hamilton" in 1809, where it is written as Odensu (in Barbeau, HM, 156).

In 1817 Roquesford <sup>befriended</sup> met him at Masset, where he apparently had the rank of head chief:-

"Itemtchov the head chief of Masset came in a handsome canoe, accompanied by his three wives, ... He thought I wanted to change names with him ... the exchange was made, notwithstanding the difficulty the chief found in pronouncing his new name, which, to oblige him, I softened to Roki" (p. 89).

In 1829 at Kargani Green referred to "Eadinsku, chief of the Masset tribe." "The Masset Indians, who now occupy North Island, are here at present on business." (p. 64-65).

These reports possibly refer to a single individual, perhaps the "Old Edenshaw" of Swanton's list. About 1842 his nephew moved to Kineta from Skidegate and later succeeded him.

Albert Edward Edenshaw was born at the village of Cathlingkwa, at Cape Ball north of Skidegate, between 1810 and 1815 <sup>①</sup> He grew up at Skidegate. His name, <sup>or one of them</sup> before he assumed the name Edenshaw, was Gwaigwanthlan "one who sets his head on an island" <sup>②</sup> Some time about 1842 he moved to Kineta to live with his uncle, the powerful chief Edenshaw, and on the latter's death, he succeeded to the name. During his life he raised his rank by a series of potlatches, one report

① Summarized from Harrison, Colonel obit. June 26, 1894.

② In ceremonies at Skidegate in 1954 Mrs Inup gave this name to the writer.



says seven, and became the highest ranking chief of the Haida. He also participated in at least one war, with the Tsimshians at the Nass River, and he <sup>was</sup> ~~is~~ ~~said~~ to have been in Victoria in 1862 when the smallpox epidemic started. He became known as a friend and protector of the white man. In October 1852 the schooner Susan Sturges, Captain Rooney, was boarded <sup>and captured</sup> by Masset Indians. Edenshaw happened to be aboard as a passenger, and held the attackers off for seven hours, saving the vessel and its crew. In 1853 two naval vessels were in the vicinity of Kusta and made use of his services as a pilot: HMS Trincomalee, Capt. Houston, and the sloop Virago, Comm. J. C. Prevost.

No

In 1853 the Hudson's Bay Company established a post at Masset, and that village became more and more the central settlement in the area. Rev. W. H. Collison started a mission there in 1876 and invited the outlying villagers to form one settlement. It is not clear exactly when Edenshaw moved to Masset. His main home in the 1850's was Kusta; from there he moved to Kung in Raden Harbour, then for a brief time to Yatza, where Dawson met <sup>and photographed</sup> him in 1878, and finally to Masset. Swanton lists him as the owner of houses at Kusta, Kung, Hlellung, and Masset. He may, of course, have occupied different villages at different seasons; even after he moved to Masset, he spent much of his time away <sup>at</sup> near his old village of Kusta and other sites in the vicinity.

Chapter?

The Rev. Charles Harrison, who recorded most of what is known about this Edenshaw, arrived in Masset in 1883. He baptized the old chief Albert Edward, after the <sup>son of</sup> King of England.

By 1883 his main residence was Masset. In that year Judge James Swan obtained his services as pilot on a <sup>exped.</sup> trip around <sup>the Charlottes</sup> Graham Island. At Kusta, Swan collected relics from the burial

Chapter?



house of a shaman who had died some fifty years before, "old Doctor Koontz", including a pair of tusks of the Asiatic wild hog or babooussa. (Swan, 1884, p. 143). These are now in the Smithsonian Institution, and have been discussed as possible evidence of ancient trans Pacific contacts. However by Doctor Koontz time <sup>of death (1840)</sup> so many trading vessels had crossed the Pacific that the presence of such relics here is not really surprising.

The following summer, 1884, Newton H Chittenden made his exploration of the D.C.I. Edenshaw was away from Masset, hunting fur seals, but later met the party. Chittenden records that Edenshaw was about 75, the "oldest and ranking chief of the Haida nation".

Albert Edward Edenshaw died at Masset on November 16, 1894. A monument stands there to his memory. He had two sons, one of whom died before him, and the other, Henry Edenshaw (1870-1935). His son, of course, could not succeed him as chief. That honour went to his nephew, Charles Edenshaw.

Incent.  
(over)

Charles Edenshaw (1839-1924) was born in Skidegate and moved to Masset when he succeeded his uncle. Details of his life have been recorded by Barbeau in "Haida Carvers". He became the greatest of all Haida artists, one of the great artists of the world. He carved large totem poles, argillite, and silver, and his output was truly prodigious. He was <sup>in addition</sup> an able informant for Boas, Newcombe, and other anthropologists, and carved model poles (Swanton), made drawings and paintings of Haida design (Boas).



1842

1722

90

Insert

Old Edenshaw was very proud of the name "Douglas", which had come down to him from Cunneah of 1789. Wallbran, who named Cape Edensaw after him, says "to the end of his life Edensaw claimed that his name was 'Captain Jugless'" (p 162-3). Harrison's comment that ~~Edenshaw succeeded old Kunea~~ can hardly be true, because "Kunea lived to a ripe old age, and when he died Edenshaw succeeded him" can hardly be true, because Kunea was born about 90 years before Edenshaw, yet Edenshaw had papers written by Captain Douglas in praise of Kunea. The name, and the papers, had probably been owned by at least one earlier Edenshaw.



To return to the village of Kinista. When Dawson was there in 1878 he estimated that it had been deserted for about ten years, and mentioned that there were about 12 houses and a number of carved posts. Swan in 1883 camped there with Edenshaw, examined the burial caves, which were full, and the mortuary poles and houses. Chittenden in 1884 found the village in ruins, and counted 15 houses and 18 carved poles. (p 22). Now the remnants of a few of the old poles are all that can be seen.

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