


## Transhian

### Social groups based on KINSHIP

1. "House" extended family - core group of men related in matrilineal line.  
a) Named "wipps-Lohen" man (chief) - his wife + small children  
Owned:  house his sons? → mother's house  
his daughters? → husband (unless ~~born~~ married) + wives and children  
: resource areas nephews  
: names  
: customs, traditions

system cuts across tribe, village  
Related by matrilineal ties to other houses (same or other villages)

2. "Lineage" "all those houses who could trace ancestry to a common ancestor

('clan')

not named felt related helped each other

3. Phratry (Phratries) all houses in whole area felt to be related - helped each other at potlaches.  
like super-families  
- function to regulate marriage, Exogamous

4. Eagle Cut across tribes  
Raven (Frog)  
Wolf  
Black fish (Fireweed)

## Clearcut social class system (Tsimshian proper)

1. Chiefly people ("royal" class) <sup>had to be born into right family</sup>

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2. Middle class - (nobility) <sup>headmen</sup> councillors

- commoners, freemen

---

3. Slaves <sup>tipingit.</sup> a caste, outside social system, regarded as property, captive or purchased  
Hereditary

---

of other  
NWC groups

This reached its highest devel with Tsimshian proper

- 'Royal' class
- Tribal chiefs

Then another thing happened

9 tribes living together - need to rank them

Legaic (Eagle - Gispakloats) top man

Local group:

Clearcut organization into TRIBES largest groups based on residence

1. <sup>territorial</sup> local subdivisions: Named Got... "pupa of (a place)"

→ common winter village

2. composed of number of kin groups "houses" (10-50)  
which owned resource areas, names, courts, etc.  
- of several lineages and phratries.

3. with clear structure

houses in order of rank  
(maybe laid out by rank)

Seating  
Order of gifts

4. shared common winter village

Tsimshian (proper) only: "tribal chief" economic support  
"tribal lands" tribute from all

(some closest to a clear political unit as well as social on DWI)

Tsimshian: 14 tribes 3 on coast

2 up Skeena

METLAKATLA

9 lower Skeena

Niska: 4 tribes

Litksan: 7 tribes

} but not so closely knit

1. Pre 1832 Winter villages at Metlakatla

9 tribes (see Table 2)

Annual round

Summer - Skuna - old home from which got name

Winter - Venn Pass 9 villages in a row  
concentration 2500 in 1840's

Spring - to Ross - camps along way

Introduce Legaic (Eagle, Gispak/boats) first ranking

The first Legaic - son of kidnapped woman  
(Stone-cliff) - Bella Bella father (B.S. name)  
- returned and became chief

Legaic the monopolizer of trade - up Skuna  
(umbrella incident at Kispiox)

Legaic's picture no mouth of Ross II copper  
face

- plot

- painted picture and declared dominance

(This was brought up when Tom objected to Nedya Retetia)

2. 1832 HBC fort Ross (too cold)

1834 set up Ft Simpson Dr Kennedy married Legaic's niece  
- a common camp Wild Horse Place

9 tribes moved winter villages to Fort.

Even more problem of ranking.

1840's-1850's Opulent, aristocratic Tsimshian

Potlatches, Hallait (ceremonies) Art, music, ritual  
etc.

but also whisky feasts

gun fights

1856 Capt Prewost <sup>Village</sup> ~~Satellite~~ heathenism rampant  
- to England to get a new ship (Satellite)  
- CMA (Anglican) sent out Wm. DUNCAN. (Buff p. 92-94)

Anglican layman (not ordained)

1857 - Ft Simpson — converting the heathen  
1862 → METLAKATLA 50 converts (smallpox)  
200 Gitlan

imposed Strict rules: <sup>voluntarily</sup> gave up old ways  
destroyed old social structure  
Legaic! { liquor, gambling, medicine men, Hallait! Winter dances, Potlatching!

<sup>encourage</sup> Christianity met on Sabbath  
" school

over 100 years ago! build a community  
{ clean, industrious, honest, neat houses, pay tax

Church (800) Sawmill brickyard bakery  
School (500) Cannery (salmon & clams)  
Houses Trading post  
Schooner

self-sufficient  
an industrial community under 1 man's thumb

- A phenomenon - a model community
- Capitulation of Legaic - gave up all proofs of rank

Tam. soc org collapsed at the centre where it was most highly devel. (bigger they are harder they fall)

4  
1879 - trouble. Bishop Kedley

1887. Moved to New Metlakatla (Alaska)  
823 of 948 went with him <sup>only migration</sup> out of BC.  
Collapse of old Metlakatla (now  
89 on } 193      70 } 181      77 } 185  
104 off }              111 } 108

New Metlakatla today?

Pt. Simpson - became Methodist (Thos Crosby)

1873 - Dudward → Victoria

1874 Crosby came, he did something like Duncan

1880's Church 1000

1893 - 665 → 1968 - 1138  
767 live on

1970 - 1180 (773 + 407)  
77

Pt Simpson today - a depressed community  
1193 788 - 405

-unnatural rise in population  
age distribution uneven

5 years ago - a CDO sent there  
compare his problem with Duncans  
What is different? Our culture more than theirs

Let's look at concept of Community Development

- through our enlightened 20th Century eyes
- " the eyes of Wm Duncan

also a method of "directed social change" but not sudden and complete assimilation

What is different in 1968 from 1868?

Why can't we conceive of sudden & complete assimilation?

Why don't we produce Wm. Duncans anymore?

Why must CDO not impose his ideas, or assume leadership?

Because these grow out of prevailing values of our society  
i.e. to find the answer, must study our own society  
What has changed is our own society  
Key to understanding African white relations is to study white society

2/  
What more to say about Tsimshian?

Three groups are different

I am trying to get at the features which distinguish them  
(Haida - Kwak very different in style - in art)

To my mind, <sup>key</sup> what disting. Tsimshian is SOCIAL STRUCTURE  
most highly developed

clearcut, neat, effective social organization in area

I would call them the ARISTOCRATIC Tsimshian

Our study will centre on social organization

not just because it's there, but it seems most relevant  
to their history:

- Tsimshian - highest - <sup>incredibly, whole system</sup> collapsed
- Nishga - devel. further - Merga Tribal Council  
still fighting land Question
- Gitksan -

Kitwancool - sense of history still have,  
interesting history (book) - Duff their agent

Keep. Kitsyukela - potlaches and ceremonies  
which reveal arist. Tsim. in action.



1  
Kinship Groups

2  
Matrilineal descent

3  
Social Rank

Hence  
Lineage  
Kinship

## Transharian Social System

Importance of  
2 principles

1. Primary importance of KIN GROUPS  
clearly defined, marked by <sup>EXOGAMOUS</sup> CRESTS.
2. MATRILINEAL descent Unilineal
3. SOCIAL RANK. Class system

KINSHIP

MATRILINEAL

SOCIAL RANK

Kin groups: Think of the social groupings you belong to:  
social groups are formed on 3 main principles

1. Locality, co-residence (where you live).  
- munic, province, nation, etc. "Vancouverite"  
"Canadian"  
(They had certain loyalty to village, tribe)
2. Special interests (clubs, societies - <sup>often</sup> voluntary)  
- we have proliferation - 'lodges', 'frats' - book of month club  
faculty assoc., etc.  
- they had few or none.
3. Kin ties (<sup>relationship</sup> descent by blood)  
- we belong to 2 kindreds - <sup>dad's folks</sup> - <sup>mom's side of the family</sup>  
not very important  
bilateral (patrilineal bias)  
- to them it was extremely important

### Matrilineal descent in Northern Province

- child belongs to mother's family (Eagle)
- father " - different " (Wolf) exogamy
- boy's closest relative uncle (mo-bro)
- boy moves to uncle's house (avunculocal)
- " marries " daughter

Succession - man  
go. brother  
nephew

has cross cousin (mo bro dau)  
- uncle dies, he succeeds. to name  
puts up totem pole

301-1-7 <sup>68</sup>/<sub>69</sub>

TSIMSHIAN SOCIAL ORGANIZATION

ARISTOCRATIC

We were looking at social organiz<sup>n</sup> of the Tsimshian (Kiallet) as the most highly developed of NWC:

Especially TSIMSHIAN PROPER 14 tribes

3 on outer coast

2 at canyon

9 METLAKATLA tribes

See Table 2.

- 4 matrilineal kingroups - PHRATRIES
  - Clearcut organiz<sup>n</sup> = TRIBES
  - Social rank within tribes (house location, seating, receiving)
- } Sgagwet: <sup>royal</sup> (laxsk, gitandz)

Definite system of social class

1. 'Royal' chiefs songiget

2. 'Nobility' headmen councillors } gave patches among tribes.  
Commoners.

3. Slaves hitiggit caste, property captures or purchases hereditary

Point: It was these Tsimshian who devel. at highest:

a) Tribal chiefs

b) Royal class (in fact they had a habit of attributing royalty to others)

Now look at history of these people:

4-14. Lower Skeena or Metlakatla tribes in order upstream

- |                                  |   |
|----------------------------------|---|
| 4. gitwulg's'ts<br>gitwulg'a'c   | people of place of kelp.  |
| 5. gitzax'te't<br>gitzax'te't    | people of place of (a shrub)  |
| 6. git'si's                      | people of seal traps  |
| 7. ginax'angi'k                  | people of hemlock <span style="float: right;">Wisharts</span>         |
| 8. gina d>'iks                   | people of the swiftwater  |
| 9. git'and>                      | people of the other side  |
| 10. gispax'w'>'ts                | people of elderberry place <span style="float: right;">Legaire</span> |
| 11. gil'odz'a'w><br>gil'odz'a'w> | people of inside (lakelse head)                                       |
| 12. git'le'u                     | people of canoe stern   |

9 tribes, formerly 10.

Annual round: tremendous annual migrations

Summer - villages on Skeena - fishing, gathering - took names from them

Winter - village along Venn Passage - seafoods  
- ceremonies

Greatest concentration in BC - 2500 in 1840's

Formerly Tlingit country

Spring - Nass - camps along way to Nass - celebrations

History - has many unique aspects

1832 HBC established post at Rose

1834 moved to Port Simpson - an old shaved campsite

Indians centred there

Fights, etc. rough place 2300 Indians + other tribes

1856 Capt Prewost

1857 Duncan, Wm.

St Simpson, poraching

1862 - moved to Metlakatla

1887 - New Metlakatla.

Bishop Kidley

800  
Church, cannell, sawney  
brickyard, bakery, trading post

948 in Metlak -

823 eventually went to Alaska

Port Simpson became Methodist - Thomas Crosby

It swalled Metlakatla in church, etc

Indian Reserve Lands - Duncan's plan

Now: Port Simpson band

Metlakatla

715 on reserve	854
334 off reserve	229
1083	
1049	665 (1893)
187	
192	758 (1893)
86 on	
101 off	
188	

Community Development Officer



Dunsmuir, back at

Port Simpson - Methodist 1873 Chief Dudoward → Victoria

1874 Thomas Cooby pp 96-97

1880's Church - 1000 etc

has since been one of largest communities

		1965	
1893	↗	1083	1138 Jan 68
665			

2. points: - <sup>unoptimal</sup> rise in population causes problems too

- age distribution
- economic base

- Community Development Officer (first)  
 Compare his problem with Duncan's.  
 What has changed is our culture.