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A WELL CURATED PERSPECTIVE ON BC ARCHAEOLOGY



GRANT KEDDIE CONTRIBUTIONS



THE MIDDEN

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***Tmicw:**

In continuing our exploration of the use of the term “Midden” in BC archaeology Karly Gottfriedson has introduced us to the general Secwepemc word for land and territory, “tmicw”. This is different from the term ‘Secwepemculew’ which specifically relates to Secwepemc lands. The Secwepemc are Interior-Salish speakers, living in a territory between the Rocky Mountains, Fraser River, south to the Arrow Lakes.



The ASBC Pages



Introduction

This issue of The Midden highlights accomplishments of Grant Keddie, Royal British Columbia Museum (RBCM) curator of archaeology. Grant has recently been honoured with a public service award celebrating fifty years of archeological service in British Columbia. Grant was also the recipient of the Queen's Jubilee Medal in 2012 for his contributions to archaeology. The Midden took this opportunity to interview Grant, select topics of interest of which he has written, and dredged up a list of archived Midden articles from past issues.

Grant has written on numerous research topics related to archeology in the province, with a specific interest to within the Greater Victoria region, (Songhees, Esquimalt and WSÁNEĆ traditional territories). An extensive list of these articles is posted on the RBCM website (via <http://staff.royalbcmuseum.bc.ca>), however this volume features a small sample of these topics that highlight the breadth of Grant's research interests. Anybody who has spent time with Grant knows that he loves talking about archaeology. Surrounded by many of the collected objects that inspire his passion for the discipline, Midden staff Alex Lausanne and RBCM archaeology research associate, Tom Bown visited Grant to conduct a short interview, which follows the introduction.

A well curated perspective on archaeology in British Columbia

An Interview with Grant Keddie for the Midden by Alex Lausanne and Tom Bown with editorial by Seonaid Duffield

On October 23, 2019, Alex Lausanne and Tom Bown conducted an interview in Grant's office at the RBCM. We were pleased Grant took time out of his busy schedule to spend almost an hour with us.

For our first question, we asked Grant about his start as an archaeologist and his impressions on how archaeology has changed at the RBCM over the past fifty years.

"At age six I knew I wanted to be either an archaeologist or paleontologist and spent a lot of time smashing rocks looking for fossils." He also collected and studied coins which many years later would become a research topic. By the time Grant was 16 he was one of the founding members of the Surrey Museum and Historical Society. Grant commented, *"I think I was one of two members under 60."*

Grant described the early years of his work with the RBCM, which at that point was the British Columbia Provincial Museum. *"In my early days at the museum we focused a lot on environmental archaeology, collecting lots of faunal, soils, and whatever we could for future analysis. This however created a massive backlog of material from the 1970's and 80's. There were very few, if any, contractors so a lot of the excavation was done by the universities or the RBCM."*

At that time there were at least 11 people on staff and often more, as auxiliary staff for specific research. *"We had much more liaison with community museums all over the province, gave public lectures, and*

tool technology demonstrations. The majority of the funding was from the federal government. I also spent time in classrooms with both the students and training teachers. We had programs like 'Dig It' where students uncovered buried objects and learned to record the finds and the "Garbage Program" where students had to tell a story from a series of objects that might be found in the garbage. Living Landscapes was also a travelling program."

Grant continued to describe the First Nations training programs in 1970's and 80's and the fact a lot of people were trained during this period. *"We could bring people here to the RBCM from across the province and I worked extensively with the Songhees for four seasons of excavations at Maple Bank on Esquimalt Harbour. Almost every teenager from the Songhees band was involved. Some of those people are now grandparents which has created a long-term relationship with the museum."*

He explained that during the 1980's everything started to change with large cutbacks in funding. Eventually the staff was reduced to just Grant as curator and one collections manager. There were even a few years without a collections manager when Grant ran the department on his own.

We asked Grant what the focus was after the budget cuts? *"We couldn't do as many programs anymore so we started more behind the scenes work."* Grant explained the importance of material culture as the overlap of ethnology and archaeology and experimental archaeology as a way to bridge the two. Amongst other skills, Grant has become a proficient flint knapper and showed us an impressive obsidian point on his desk that he had made. *"It's important for people to do lithic analysis and make stone tools. With experimental archaeology we can find out what's important and not take things for granted."* Grant continued by describing butchering a sea lion that had washed ashore using only stone tools and determining what worked and what didn't and the wear patterns on the tools he used. In-house research continued on a wide range of topics. For example, his interest in coins from his youth lead him to look at Chinese coins, *"First Nations liked copper and Chinese coins were an early trade good that replaced native Copper."*

Spindle whorls were another of his research areas, *"Spindle whorls were introduced about 800 years ago, likely for spinning nettles for fish nets, then later for wool. The ethnographic ones borrow and blend iconography that reflects movement and trade."*

Another area Grant discussed was the fact not all histories were continuous. *"There is a gap in the archaeological record for at least 300 years starting about 2000 years BP. Artifact types such as microblades disappear. There are few sites in this time period but we see new sites appearing about 1700 years ago, so what was the reason?"* Grant has questioned if there was a movement of people for some reason, or possibly the population faced a wave of disease introduced through the Bering Strait.

Grant also has a keen interest in historic archaeology, particularly with the early explorations of the province. *"Francis Drake said he went to 48 degrees north, and many accounts support that, but it remains an open question that needs more study."* Grant also studies accounts of Japanese and shipwrecks on the B.C. coast. He is currently in the process of documenting historic artifacts relating to the 19th century Chinese and other Asian immigrants to B.C.

We asked Grant about his current focus at the museum. He commented the name unit was changed about two years ago, from the Archaeology Department to the Indigenous Collections and Repatriation Department. *"There is now a big effort on repatriation which includes material culture, recorded tapes, and photographs. We have been asking First Nations where they think the museum should be going and what is their relationship with the museum. I like to use photos as talking points with Elders to gain more insights on their history. Now that many of the tapes and photos are digitized it's great to return this material [to communities] knowing it's backed up for the future. It would be nice to have a central database with everything backed up."* Grant further stressed the need to have more of the collection in a searchable format online.

We asked if he would name an achievement he was proud of, and he immediately mentioned his book *Songhees Pictorial: A History of the Songhees People as seen by Outsiders, 1790-1912*. Grant commented he had far more material than could be included in the book but was grateful he was able to do the research.

Our final question for Grant was about the present and future of archaeology at the museum and what he would like to work on. This initiated a flood of ideas.

“Not much is available for teachers on First Nations and archaeology and we need summaries for each area of the province. Private contractors are too busy and we need executive summaries from reports to be more readable. A link is needed between ethnology and archaeology and we need to go back to the historical documents.” Grant gave an example of the whale bone bark beaters, which he explained appear here about the same time they do in the Polynesian Islands. Grant also commented he would like to write an overview of the archaeology of Victoria. As a personal interest, Grant mentioned his association with Craigflower Manor and the Highland Games Society that operates the property for the BC Heritage Branch. He has already volunteered some of his time and plans to do more historical archaeology on the site before any new buildings go in. *“Maybe next summer we can get some volunteers from the ASBC or the University of Victoria,”* he concluded.

The Importation of Old Chinese Coins for the Playing of Fan Tan Gambling Games in British Columbia

by Grant Keddie

Chinese brass one cash coins were imported to British Columbia in the late 19th and early 20 century to be used as counter pieces in the gambling games of Fan Tan. The coin packages are now extremely rare

and have never been described in print. In 1981, I purchased an

unopened package of 280 Chinese brass one cash coins and a partially filled bag of coins from an opened package from Len Jenner of Courtenay.

Mr Jenner purchased the coins along with a large collection of Chinese cultural items from an elder Chinese man, known only as “Mr Lowe”. Mr Lowe had once lived on northern Vancouver Island, but the collection was purchased when he was living in Vancouver in the mid-1970s. Jenner documented information about the collection of Mr Lowe, who remembered distinctly that he purchased the coins in Victoria in 1911, when he was required by law to come to the city to get his photograph taken.



Figure 1: 280 Imported Chinese cash coins and the cloth bag they came in.

The Coin Package

The package is 11.5 by 6 cm. and has an outer covering of thin off-white paper. The front shows a red ink stamp mark of a man waving a flag (possibly representing the revolution of 1911). There

are three Chinese characters on the Flag which name the store selling the coins. The literal translation in Cantonese is Cheung Sung Mai or Lucky, Live, Beautiful. There are four characters under the man waving the flag which could be interpreted as meaning: “This is a package of good coins”. Along the side of the package is a row of 5 characters which translates approximately as: “There are 280 pieces in one package or one whole set” (Translations by Siu Leong and Bitje Chan of Victoria).



Figure 2: Outer paper package which contained the cloth bag of Chinese coins.

Opening of the package revealed a second paper wrapping tied with a small piece of red string. Inside this was a third paper wrapping with a blue oval ink stamp. Inside the edge of the top of the oval are ten characters giving the address of the store: “49 Sweet Water Street”. At the inside bottom of the oval are the English words “LEE KUN KEE MAKE”. An inner oval has five large characters: “Canton” and below this the person who owns the store “LEE” - followed by the name of the store “KUN KEE”.

Inside this third wrapper is a Black cloth bag with a white pull string containing four bundles of coins. Each bundle consists of two rows of 35 coins tied together with string. All but three of the 280 coins are from the Ch’ien Lung period (1736-1796). Four different mint marks are present – Yuan mint (195 coins); Ch’uan mint (77 coins); Chih mint (4 coins) and the Chin mint (one coin). Three coins are from the Chia Ching period (1796-1820) and all from the Yuan mint.

The coins are uncirculated and do not appear to be reproductions. Culin, in his observation of Fan Tan games in the United States in 1891, notes that some of the strings of cash appear to be uncirculated “and are probably reproductions made expressly for gambling purposes (Culin 1891:5-6)”. Reproductions were made for coins to be attached as decoration to commercial items but these are either different in some way from the official minted coins or

are specimens that have lost much of their detailing. It is likely that many of the uncirculated coins were brought out of storage and repackaged for the American market. Culin observed in 1891 that only perfect pieces were used with a preference for those of the same mintage. He noted that they are cleaned with vinegar and afterward polished by being shaken with damp sawdust in a cotton bag.

Culin observed that coins used in Fan Tan were the same as those current in China and coins from the Kang Hsi period (1661 to 1722) and Chien Lung period (1736 to 1796) formed a large part of the coins in circulation. He noted that “all the emperors of the Manchu dynasty, except the present ruler [Kwong-shui 1875-1908], may be found upon these strings of cash, and a collection embracing the issues of many of the provincial mints can be formed from them (Culin 1891:5)”.

Ed Lee and the Cash Coins from the Nanaimo Museum

In the Nanaimo Museum I observed strings of coins that included both Annamese zinc coins [catalogue 978.215] and Chinese copper coins [catalogue 978.214]. The latter, numbering about 126 were mostly from Yuan or Ch’uan mints. They were donated Dec. 12, 1978 by Ed Lee of Chase River.

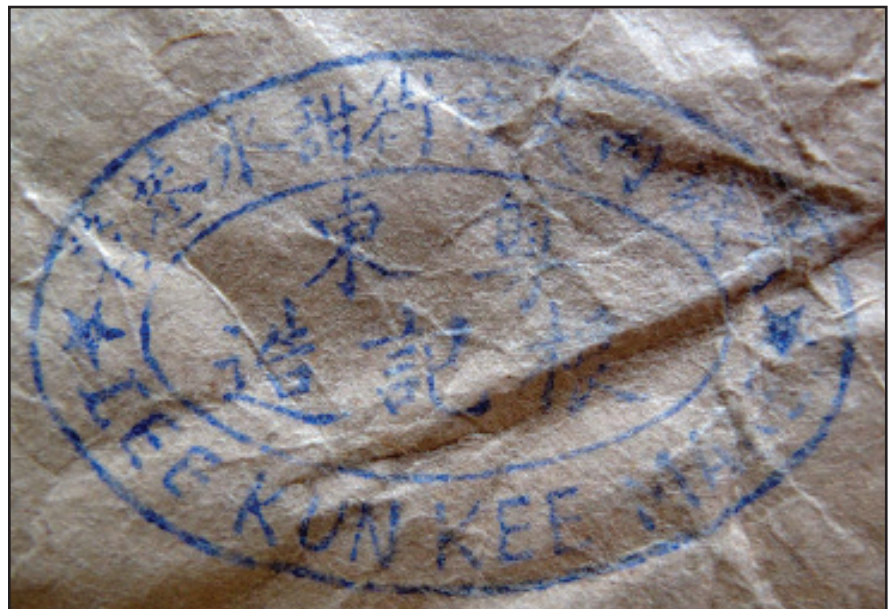


Figure 3: Ink stamp on third inner paper wrapping containing coins.



Figure 4: Tin box of porcelain buttons used instead of Chinese coins for some types of Fan Tan games. Brass cover used in one type of gambling. Grant Keddie collection.

I contacted Mr Lee, who told me he found them in an abandoned building in Nanaimo's China town after it burnt down in 1960. He remembered the coins used in Fan Tan being contained in a cotton sack and wrapped in rice paper. He remembers the Annamese coins were valued at 1/10 of a cent. In Annam (southern Vietnam), 10 zinc Dong were equal to one copper Dong. Ed Lee said that the Chien Lung coins were valued at 1/4 of a cent because it was believed that they had some gold in them. This idea fits with the fact that the Japanese took many Chien Lung coins out of circulation to melt them down for gold. The coins were used mostly before 1911, but were common in the 1920's and 1930's. They were increasingly less common to the 1940's and replaced by buttons after 1940. Mr Lee said Fan Tan players would wash the coins every half hour because they get covered in sweat.

In the early 1970s, I obtained several tin boxes that were previously used in gambling activities in Fan Tan Alley from an elderly Chinese Canadian who had played there himself. Figure 4, shows one these with an associated brass lid. The lid was used to capture a group of buttons while players bet on whether the hidden number of buttons was odd or even. The



Figure 5: Lacquered Box with shell inlay used to contain metal token or coin stackers. Grant Keddie collection.



Figure 6: In the 1950s metal tokens, each with a numbered value were used alone or in combination with Chinese coins as counters in Fan Tan games.

Chinese characters on the box indicate the fan tan table number where this tin box was used. While in the building on the west side of Fan Tan Alley just north of a side alley, I observed six distinct, evenly spaced, black smoke rings on the ceiling above where the gambling tables once stood.

Trade and Value

In 1807, a Chinese tale was worth 1 dollar and 48 cents American. Since there were 1000 cash in a tale, an American cent was equivalent to 6.75 Chinese cash pieces (Walsh 1807). Later in the 19th century cash pieces often passed at eighty to the dollar because they were at a premium, but after 1905 a flooded coin market reduced their value to as much as 600 to the dollar in some provinces (Coole 1965:3). Due to the

low value of these Chinese cash pieces in the 1790 to 1830 period, and First Nations interest in copper ornament these coins were brought from China in large numbers to trade on the Northwest Coast of America (Keddie 1990).

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Bone Food Strainer Prongs

by Grant Keddie

One type of artifact that bridges the gap between archaeology and ethnology in British Columbia are bone food strainer prongs. Archaeologists have often described these as worked rib artifacts without a suggestion as to what they might be. They are usually made of seal or deer ribs, but some are also of antler. A number of these artifacts share similar characteristics to the prongs of rare food strainers found in ethnology collections.

The ethnographic examples given here are from further north than the archaeological examples shown. However, I suspect that bone food strainers were disused earlier in the historic period in the south and did not get documented by ethnologists or placed in Museum collections.

Ethnographic Examples

The Royal B.C. Museum ethnology collection has one example of a strainer made with eight bone prongs. Artifact 1263, was purchased by Charles Newcombe in 1899, at Nawhitti, on Vancouver Island. It was entered into the Museum collection in 1900, as a "Kwakiutl fork of seals ribs". Newcombe's notes add "with spruce root lashings", used "for lifting food from cooking vessels".



Figure 1: Seal rib food strainer. Ventral surface. RBCM 1263.



Figure 2: Seal rib food strainer. Dorsal Surface. RBCM 1263.



Figure 3: Ventral view of proximal end. RBCM 1263.



Figure 4: Ventral view of distal end. RBCM 1263.



Figure 5: Ventral view of distal end. RBCM 1263.



Figure 6: Archaeological examples of prongs (107mm x 195mm) from six sites in the Victoria to Beecher Bay area. All are bone ribs except the top one of antler.

Franz Boas has a drawing of a similar strainer used: “For lifting fish and meat out of the kettle, the Koskimo use strainers made of ribbons of the seal, which are tied together along three sticks” (Boas 1909:424).

Two of these strainers, collected in the 1890s, are in the American Museum of Natural History collection. Number E/2490 (220mm by 130mm), was collected by George Emmons in 1894, and listed as being Tsimshian from the Nass River.

It has eight ribs and wrapped spruce root fibre attaching the three wooden braces to the bones. The catalog indicates that it was “used as a strainer in removing fish, meat, potatoes, etc. from the boiling water – from the Nass River Tsimshian people originally, not of Tlingit origin or manufacture”.

Another strainer, number 16/2298 (240mm by 125mm), is listed as Kwakiutl from Fort Rupert, and collected by George Hunt for Franz Boas during the Jessup Expedition of 1897.

It has only six, wider spaced and flatter, ribs and does not have a wooden brace at the proximal end – here it is tied directly from rib to rib.

Characteristics of RBCM artifact 1263.

This 210mm long artifact has upward curving bones, especially at the proximal or handle end. The eight individual ribs range from 4mm-7mm wide.

Three wooden braces extend across the ribs, where they are wrapped in place by split spruce root ties. The length of each brace, starting at the proximal end is 92mm, 113mm and 125mm. The distance between the centres of the braces are 64mm and 86mm.

The proximal ends of the bones are usually partially broken off. Some ends were cut and snapped off, and then roughly ground to smooth off any sharp surfaces. Some ends are subsequently polished from use.

The distal ends of the bones range from pointed to a rounded wedge-like shape. The ends are often roughly rounded by grinding.

The edges near the distal ends are sometimes ground to produce a more tapering point and thus exposing the inner bone structure.

There are no distinct polished areas near the distal ends as one might expect on tools used in hide or fibre manufacture. Any polishing or scratching from use is distributed along the ribs.

Conclusion Given the extensive use of boiling for cooking foods by First Nations, it is likely that food strainers were a very common artifact in the past. Those in the RBCM archaeology collection are mostly found in sites that have late period time components – that is, at least the last 800 years. Strainer prongs are likely an important component of past behavior that we need to be conscious of documenting more thoroughly.



Figure 7: Distal ends of archaeological examples.



Figure 8: Close views of proximal ends of two prongs showing shaping and use polish. Left DcRv-1:413. Right DcRt-16:251.



Figure 8: Proximal ends of archaeological examples.



Toredo Tube Artifacts

by Grant Keddie



Figure 1: Bella Coola woven hat with Toredo shell ornaments. RBCM 18655.



Figure 2: Close up of three pieces of Toredo cast tubes from hat. RBCM



Figure 3: Close up of ground end of Mullosc tube on hat. RBCM 18655.

There is a type of artifact found in British Columbia that I suspect archaeologists have been missing during the process of excavation. Some have a minimum of grinding on the ends and are difficult to identify if they are not carefully examined. These are artifacts made from the tubular shaped shell or tunnel cast of the *Teredo mullosc*, the common shipworm.

These Toredo tube shells have been used in historic times as hat ornaments (figures 1-3) and as smaller beads (figure 4-5) in ancient times.

The *Teredos* are intertidal species of salt water clams famous for eating holes in ships and other wooden objects. It is the wood tunnel lined with calcareous material extruded by the mollusc that creates a round sectioned tube. This tube was used by Indigenous people for making body adornment artifacts such as the beads and hat ornaments shown here. The tubes can be up to 600mm long and often range from 4-12mm in thickness (figure 4).

There are six shell tubes strung on leather cords that can be seen as ornamental design on the Bella Coola hat (figure 1). Their length ranges from 40 to 62mm. Only a few of the tubes show evidence of grinding on the ends. This hat was collected in Bella Coola in 1893.

The larger of the two tube beads (figure 4-5) is from archaeological site DeRv-107 in the Maple Bay area of Vancouver Island. It is 21mm long by 13mm wide and has been ground on the ends. The small bead from site DeRt-9 at Lyall Harbour on Saturna Island is 8mm long by 7mm wide. It has been ground on the ends as well as the sides. The ground ends of the two beads can be seen in figure 5.



Figure 4: Natural *Teredo* shell tubes on left. Right: Tube beads – DeRv-107:56 on the bottom and DeRt-9:230 on top.

Naturally Weird: Concretions

by Grant Keddie

INTRODUCTION

They assume fantastic and complex forms. They look like an exotic fossil, an animal carved by an ancient artist or something from another planet.

One of the most common items that arouse excitement in people, and which are brought frequently to Museums for identification, are sedimentary stone structures called concretions.

They are widespread and found in a great variety of unusual shapes - that range in size from a garden pea to giant spheroidal balls three meters in diameter. The joining or inter-growth of several elongate or disc shaped concretions often produce a kind of symmetry which, to the untrained eye, suggests they must have been made by human hands.

What are concretions?

Concretions are natural objects which originate in soft sediments such as sands, soft sandstones, clays and shale. They are hardened areas, usually of a different colour, inside another rock. They are produced by the precipitation



Natural Siltstone Concretions with an animal-like appearance.



Common simple concretions in siltstone and sandstone.

of minerals from percolating ground waters.

Concretions usually form in geologic deposits where there are no stones or rock fragments. The bedding planes of enclosing sediments are often observed passing through them, indicating that they were formed after deposition of the sediments.

A concretion is started by minerals accumulating in the pores of sediment about a nucleus or centre. This

nucleus is frequently of organic origin, but inorganic substances such as sand are also common.

The binding constituents of concretions are those which normally play the role of cement in the rocks in which these structures occur. Silica (quartz), calcite (calcium carbonate), and iron oxide are the most common. The size appears to be, in part, determined by the permeability of the host rock.

All sub-surface water normally contains varying



Example of concretion eroding from a beach rock. Hope Bay, Pender Island.



Many concretions are saucer shaped to rounded. More recent siltstones form rings that are often formed by a twig eroding out and leaving a hole.



Example of remnant concretion having eroded out of a sandstone depression.

amounts of minerals in solution. Sometimes these minerals are attracted to various centres such as rock particles differing chemically from the enclosing sediments. A fossil, for example, because it is a different rock could serve as the centre.

The minerals are precipitated in the spaces between the grains in the sediment. The centres provide a chemical attraction for the minerals which gather around the nuclei, cementing the sand or clay grains together and forming dense rock structures in a deposit which may otherwise be quite soft and unconsolidated. In most concretions there has been replacement of at least some of the pre-existing sediment.



Example of a row of concretion features.



Human-like natural siltstone figures are common near Quesnel in the Interior of British Columbia (above and right).



Where are they found?

They are found all over the Province. Some of the more unique examples are found around the Terrace area and 100 Mile House in the Interior. Large concretions that formed in ancient seas are found in sandstone formations on Denman Island. Some of these, formed over 65 million years during the Upper Cretaceous, are now located in the Museum rock garden off Belleville Street. Large concretions can be found as siltstone eroded from many beaches or seen in place along road cuts such as on the road to Mt. Tuam on Salt Spring Island and Landsend Road in North Saanich.

Differential Erosion

Concretions erode out of the rocks in which they are contained relatively intact because they are sometimes harder than the rocks in which they form. Because of the ever-continuing processes of abrasion and weathering, any rocks that consist of two or more layers of concen-

Sandstone concretions exposed on the beach often erode into segments. These have often been mistaken as foot prints or “ancient boots prints” (See on this page).





Concretions eroding out of bedrock on Mt. Tuam, Saltspring Island.



Numerous examples of concretions being eroded out of ancient sea beds at Yellow Point on Vancouver Island.



Sandstone concretions are often plain round ones. These have occasionally been mistaken as "cannon balls".

trations of rock materials offer varying resistance to the weathering. These variations are due to differences in composition and hardness. When exposed to weathering the least resistant material is removed the most rapidly, producing naturally sculptured forms which sometimes have unusual shapes.

Igneous and metamorphic rocks with veins or layers of hard material sometimes have surface patterns that appear strange to the casual viewer. Like concretions, these structures are mistakenly regarded as artifacts of human manufacture.

If, on any rock, the pattern of the excavated area conforms to the distribution of the softer material within the rock, it is reasonably safe to assume that the structure is of natural origin.



Four non-concretions, of hard metamorphic rocks that were shaped by natural erosion. The shape is caused by the different rock layers have eroding at different rates.



The grinding of rocks in depressions can result in the natural creation of large round holes. This occurs near shore below high tide and in river beds.

Japanese Shipwrecks in British Columbia - Myths and Facts:

The Question of Cultural Exchanges with the Northwest Coast of America

By Grant Keddie

Arguments have been presented by Quimby (1989; 1985; 1948) and other proponents going back 135 years ago (Anderson 1863) that Aboriginal Cultures of the Northwest Coast have been strongly influenced by the effects of Japanese shipwrecks. If iron from Japanese ships was available on a regular basis and ship survivors introduced even the occasional new idea – such as the development of a new fish net technology with a pronounced higher efficiency than pre-existing technology – the influence on aboriginal cultural may have been substantial.

Determining the past existence and frequency of the landing of Japanese vessels along the coast of British Columbia is important in assessing the possible extent of influences by cultures of Japan on the cultural history of local aboriginal populations.

Proponents of this externally induced change were strongly influenced by two factors: (1) the early publications on the subject of shipwrecks by Charles Brooks (1876) and Horace Davis (1872a; 1872b) and (2) the fact that iron goods were commonly observed by the first European explorers to this area.

The second factor has been given more significance by Archaeological evidence of iron being used in at least 42 tool hafts along with 2 pieces of bamboo, in a late 16th to early 17th century archaeological context at the Ozette site in Washington state (Gleeson 1980); the recent finding of an iron adze blade dating to the 15th century from a site on the Columbia River (Ames 1998; 1999); an iron tool associated with 15th century human remains from the Tatshenshini River area of northwestern British Columbia (Beattie et.al. 2000) and pre-contact evidence of bone and wood working suggestive of the use of metal tools (Keddie 1990).

I have examined the question of metal goods moving by pre-contact trade around the northern Pacific Rim (Keddie 1990). This process may account for some of the metal assumed to be of a shipwreck origin - but I see this trade as an additional source of metal materials to those from Japanese shipwrecks and, after the mid 16th century, from European sources.

I will focus here on the question of the extent and frequency of 19th century shipwrecks - both manned and unmanned. I

will not deal here with the few cases of motorized vessels that have come ashore in the 20th century.

Although Japanese shipwrecks may have been frequent, the uncritical examination of historic records has resulted in a highly exaggerated account that clearly biases the documentation in favor of the frequency of both manned and unmanned shipwrecks on the eastern Pacific coast. Most of the early accounts indicate that the Japanese shipwrecks were closer to the Asian coast than to that of North America, or turned toward the Polynesian Islands after heading west across the ocean. Several shipwreck lists contain duplications of the same event; did not happen where they were said to occur; or in a few cases were confused with Spanish or possibly English shipwrecks (Cook 1973) and one Russian shipwreck (Owens 1985).

Numerous articles have been written by both historians and popular writers pertaining to the wrecking of 19th century Japanese vessels on the shores of British Columbia. None of these stories are true. They are all based on misinformation surrounding events of two shipwrecks off the coast of the states of Washington and California and others that occurred off the coast of Japan. There were, however, recorded 19th century visits by Japanese rescued from wrecks off the coast of Japan.

Before examining the British Columbia record I think it is important to provide an overview of the pre 19th century situation regarding relations between Japan and the Spanish Colonies of the New World. An understanding of the events of this time will help give us a base from which to judge both current and future evidence regarding the general question of shipwrecks and cultural contact between Japanese and indigenous Northwest Coast cultures.

The Manila/Japan New World Connection

For 244 years between 1565 and 1815 the trade between South-East Asia and Mexico involved nearly a thousand ship voyages, some of which made landings in present-day California and may have landed further north along the Northwest Coast. Out of these numerous voyages the galleon San Francisco Xavier, commanded by Santiago Zabalburu was the only ship that failed to reach port on its return voyage from Manila in 1705. Others were wrecked

but accounted for on the western side of the Pacific (Cook 1973; Cutter 1989). This 1705 wreck was most likely that reported as occurring in Nehelem Bay Oregon and in the past mistakenly assumed to be a Japanese wreck on the bases of the finding of large quantities of bees wax along the shore in this general area. Beeswax has been documented as cargo on Spanish ships coming from Manila as well as on Japanese vessels. Many survivors of this wreck lived on shore and some intermarried with local aboriginal populations (Cook 1973; Keddie 1990 and references).

A large quantity of iron and other European goods from this wreck would have likely been traded to the north. Other pre-contact Northwest Coast iron sources are likely from further European landings and wrecks to the south of this area. The latter would include: the abandoning in 1542, of a vessel of Juan Rodriguez Cabrillo in the San Diego area; the 1579, visit of Francis Drake to unknown locations between Alaska and the San Francisco bay area (Suden 1990); the 1588 visit of Cavendish with his ship Content which disappeared on its way north; the 1587 visit of Pedro de Unamuno to Morro Bay California; and the 1595 running aground of Sebastian Rodriguez de Ceremeno's ship the San Agustin in Drakes Bay on the return trip from Manila (Heizer 1941; Cutter 1989).

Further research of European documents is necessary to determine if other landings were made along the Northwest Coast. Regular landings might be suggested in the letter of Fray Andres de Aguirre writing to the Archbishop of Mexico in 1584. Andres makes a request for: "the exploration of that coast and region beyond the forty-first degree of latitude, is of great importance and very necessary in connection with the return voyage of vessels from the Philippines and all parts of the west, ... Although the ships which come every year from the west to the port of Acapulco make a landfall on that coast and sail within sight of it for more than five hundred leagues [about 1500 miles or 2400 km], to the present time it is not known what harbors or places where repairs can be made it has."

The Manila galleons usually departed from Acapulco each January and sailed due west near the 13th parallel pushed by steady trade winds. They changed course to reach the Mariana Islands and then headed above 35 degrees N. latitude to get to the Philippines before the contrary winds of the autumn monsoon.

In 1565 the navigator Andre de Urdaneta in the San Pablo and shortly after Miguel Lopez de Legazpi in the San Lucas sailed north from the Philippines parallel to the Japanese coast. They were swept in the Kuroshio current and found the westerlies to carry them back across the ocean

at about 37 degrees north. This eastern route to Acapulco beyond the East to West trade winds was subsequently used by hundreds of ships returning to Mexico. The first landfall was often near Cape Mendocino in Northern California (Mountfield 1997). It is not known if any of these ships made emergency landings for water, food or repairs to the north of California. If any loss or transfer of goods to aboriginal peoples along the Northern Coast did occur these items could include Chinese artifacts, which were being shipped to Acapulco by 1573, and iron from Spanish ships that was produced in China and Japan.

The Spanish may have found out about this northern route from the Japanese traders whom they met in the Philippines. Maps of the route to North America may have become available to the Japanese near this time as some of them traveled to Mexico. In 1579 Francis Drake obtained maps for the voyage from Panama to the Philippines from a captured Spanish frigate (Irving 1927 p. 178-179). On November 17, 1587 Thomas Cavendish captured two Japanese from the Spanish ship Santa Anna at 23 3/4 degrees N.: "*He tooke out of the great shippe two young lads borne in Japan, which could both wright and reade their own language, the eldest being about 20 years olde was named Christopher, the other was called Cosmus, about 17 yeeres of age, both of very good capacitie*" (Irving 1927, p. 216).

In 1608 there were fifteen thousand Japanese residing in the Philippines, "*some of whom were probably employed in the Crews of the galleons, eight of which came to Acapulco each year*" (Nuttall 1906, p. 46). Another source of information for the Japanese came after the arrival of the Portuguese in 1543. By 1571 the Portuguese claimed 30,000 Japanese converts to Christianity and 150,000 by 1581 (Smith 1964).

Brooks's (1876) first account on his shipwreck list of 60 cases refers to Bancroft's mention of "several Japanese vessels reported in some of the Spanish-American ports on the Pacific. In 1617, a Japanese junk belonging to Magome was at Acapulco." Brooks seemed to be unaware that intentional voyages were made to Spanish ports during the Manila trade period. In 1598, the Shogun Ieyasu took the first steps towards establishing official relations with Mexico (56 years after the first Portuguese trading vessels visited Japan) by writing to the Spanish Governor of the Philippines. This was an attempt to bypass Manila and open direct trade with Mexico.

The Japanese authorities were well aware of the coast of North America in 1600 as William Adams, one of two Englishmen shipwrecked from a Dutch vessel on April

19 of that year was teaching Geography to the Emperor (Nuttall 1906). Under the guidance of William Adams, the Japanese learned to build ships in the European manner, and undertook voyages to foreign lands – including Spain in 1582(Saito 1912:157).

On August 1, 1610 "twenty three Japanese merchants, who were under the leadership of two noblemen named Tanaka Shosake and Shuya Ryusai accompanied the Spanish to Mexico City where they arrived towards the end of the year". Vivero, the retiring viceroy of the Philippines introduced them to Don Luis de Velasco the second viceroy of Mexico. A Spanish Ambassador was sent from New Spain to Japan on March 22, 1611 with a Japanese who had been given the name Don Francisco de Velasco and 22 Japanese merchants. They arrived June 10, 1611 and returned to Japan in 1612 Nuttall 1906).

On October 26, 1613 a Japanese built trading vessel, with Spanish as passengers, was sent to Mexico for Masumare, the Japanese Lord of Oxo. It Arrived in Zacatulu Mexico January 22, 1614. The two co-ambassadors in charge of the ship were a nobleman Hasekura Rokuyeman and Friar Luis Sotelo "with a suite of one hundred and eighty Japanese, including sixty Samurai and several merchants. They were provided with letters not only to the Viceroy of Mexico, but also to the King of Spain and to Pope Paul V" (Nuttall 1906, p. 40). Part of the embassy stayed in Mexico and the rest went to Spain and to Rome before returning in 1620.

Mercantile relations between Japan and Mexico continued until 1636 when they were brought to an end in part by the foreigner exclusions edict of 1624 and finally by the massacre of Japanese Christian traders in 1637-38.

The Japanese government forbade the construction of deep sea going vessels based on a European design or enlarging the scale of traditional vessels. It has been suggested that this law may have had the effect of increasing the number of disabled ships causing an increase in the number of wrecks that may have drifted across the Pacific Ocean (Brooks 1876). However, the traditional smaller trading and fishing boats continued to be made and would be lost at sea at the same rate as they had in previous centuries before European contact.

The English, French and Dutch continued to prey on the Spanish ships. As late as 1762, the British Commodore George Anson seized a Spanish galleon returning from Manila (Williams 1999).

False Accounts of Shipwrecks on the Coast of British Columbia?

The Event of 1858

The first known Japanese visitors to British Columbia were a group of twelve men who came to Esquimalt Harbour in 1858. They included the captain, mate and ten seamen being returned to Japan from San Francisco. The men were rescued from a disabled junk 1,600 miles from the coast of Japan where they had been floating helplessly at sea for about five months. The British ship Caribbean, under Captain Winchester, arrived with the men in San Francisco on June 7, 1858. Later in the year Captain Winchester stopped in Victoria on his way to China. The Japanese were transferred to a British war vessel off Japan and landed safely at a Japanese port (Brooks 1964:14).

On March 5, 1859 the Victoria Gazette printed a story from the China Mail of January 6, 1859. It reported that: "*The Shipwrecked Japanese Reach Home at Last – About six weeks ago Captain Brooker of the Inflexible, went up to Japan with twelve shipwrecked Japanese, who had been picked up at sea by Captain Winchester, of the Caribbean, taken to California, and then brought over to Hong Kong that they might be sent back to their own country. Captain Brooker handed over the Japanese to the Government of Nagasaki, and received in return a handsome acknowledgement in the shape of a Japanese table and some velvet as a present for the Admiral and a similar present for the Governor of Hong Kong*".

Captain Wilson mistakenly reports that this vessel was wrecked off Vancouver Island: "as late as 1858 a Japanese vessel was found waterlogged some 200 miles off the coast of Vancouver Island and the crew brought into Esquimalt" (Wilson 1866:275). Joseph Mackay, of the Hudson's Bay Company, also presents information which mistakenly confuses this 1858 case with an 1834 wreck off the coast of Washington (to be discussed later) and an 1880 visit of a Japanese training ship: "*The last wreck of this kind occurred in 1858, when the 'Caribbean' an English vessel from San Francisco, consigned to the Hudson's Bay Company, and laden with provisions, picked up the Japanese crew of a water-logged junk off the coast near Gray's Harbour. The crew, seven in number, were, at Esquimalt Harbour, made to stand in line with Haidah crew of a canoe on the quarter-deck of the Caribbean, and as they were all costumed alike, there did not appear to be any physical difference between the members of the two races under examination. The Haidahs may be the descendants of Japanese shipwrecked sailors and women of*



Officers of the Japanese Naval Training Ship Tsukuba Visiting the Esquimalt Naval Base in 1880 (B.C. Archives, A-03129).

the so-called Tlinkeet race inhabiting Alaska" (Mackay 1899:75). The comparison of Japanese and native peoples referred to here by Mackay is a second hand reminiscence of an event that actually occurred in 1880. Mackay's statement is in fact a compilation of three separate events. Scholefield (1914:13-14) also mistakes the 1834 wreck as one that occurred in the 1850s).

The Event of 1880

The second visit of Japanese to British Columbia was on June 11, 1880 when the Imperial Japanese naval training vessel Tsukuba 10 with a crew of 338 men and boys and



PELICAN.

TSUKUBA.
July 1880.

The Japanese Naval Training Ship Tsukuba (right) in Esquimalt Harbour in 1880 (B.C. Archives, B-02816).



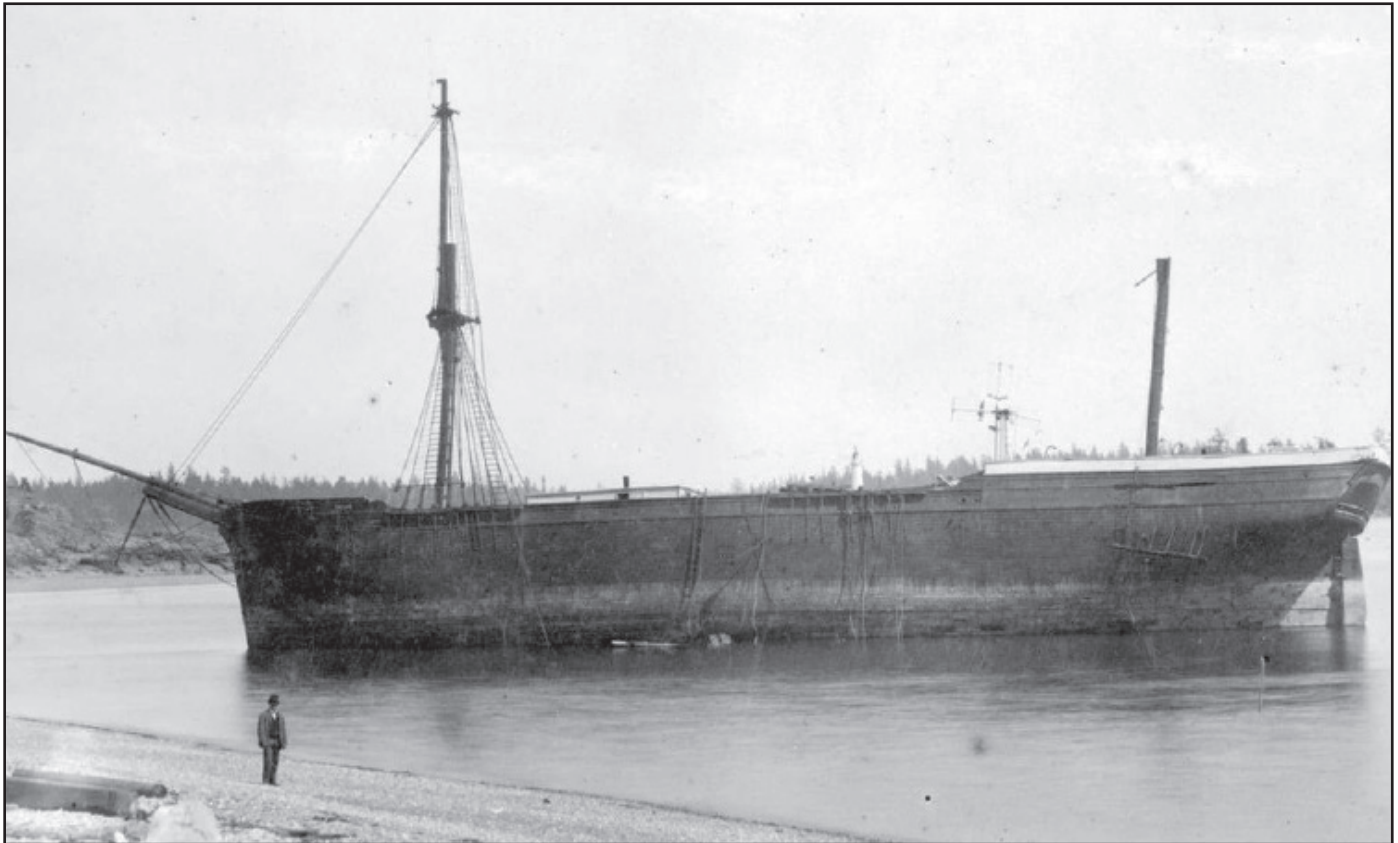
Japanese crew of shipwrecked fishing junk picked up in the Sea of China and brought to the U.S.. They are shown here in Victoria on April 20, 1883, with Captain John Newby of the Barque Tiger. Image Courtesy of BC Archives Call Number: B-08405.

three English advisors visited Esquimalt harbour for three weeks. As reported in the *Colonist* that day, this vessel was formerly the H. M. corvette *Malacca* that had visited Esquimalt in 1866 under Captain Oldfield (see *Colonist* June 22, 1880).

In 1892 Judge Mathew Begbie wrote to Joseph Mackay in response to a letter from the British Consulate in Yokohama inquiring about "information that may throw light on the ethnological connection between the Japanese and the indigenous races here". Begbie refers to the 1880 visit of the Japanese training vessel and the viewing of theatrical performances by the sailors on board the ship and how everyone was struck by the similarity between the Japanese "in native costume" and the local native population (Begbie 1892; *Colonist* June 22, 1880).

The Event of 1883

In 1883 another incident occurred whereby Japanese fishermen were wrecked off the coast of Japan, brought first to the United States, and then, on the journey home, were brought to Victoria. On April 11, 1883 the *Victoria Colonist* reported: "*Adrift - Picked up at Sea and Brought to Victoria - The barque Tiber [Tiger], Captain Newby, just arrived in the Royal Roads, reports that one night when about 200 miles off the Loo Choo islands. A cry was heard by the lookout, ... As far as he could make out they had been eighty days on short allowance, drifting*". Another short note stated that the shipwrecked men would come ashore on April 12. On April 13 the *Colonist* states: "*The Ship wrecked Japs - The twelve ship wrecked Japanese are still on board the barque Tiger. Captain Newby,*



The Barque Tiger that was returning Japanese shipwrecked fishermen was blown ashore near Esquimalt Lagoon in April 1883. BC Archives Call Number: C-03693

who had secured them for forty days, yesterday brought the captain and mate to the office of Findlay, Durham & Brodie, where Mr. Gabrielle, who is an accomplished linguist, conversed with the poor fellows and ascertained that the vessel in what they were cast away was carried from a small harbor near Hakodadi about four days sail. When Captain Newby took them off they had 120 days at sea in a dismasted hulk. ... the cargo of fish".

On April 17 the Colonist reports that while waiting in Parry Bay, a storm damaged and grounded the barque Tiger between the Fisgard lighthouse and the entrance to Esquimalt Lagoon.

The Event of 1815

Many of the confusing references to a supposed shipwreck off the Queen Charlotte Islands had their source in an article written in 1839 by Alexander Forbes who described the following event:

In the year 1813, the British brig Forrester, bound from London to the River Columbia, and commanded by Mr. John Jennings, fell in with a Japanese junk of about 700 tons burden, 150 miles off the north?west coast of Amerca, and abreast of

Queen Charlotte's Island, about 49o of north latitude. There were only three persons alive on board, one of whom was the captain. By the best accounts Captain

Jennings could get from them, they had been tossing about at sea for nearly eighteen months; they had been twice in sight of the land of America, and driven off. Some beans still remained, on which they had been maintaining themselves, and they had caught rain?water for their drink."

In 1876 Charles Brooks refers to the Forbes article without mentioning the "Queen Charlotte's Island". Like Forbes he mentions the 49o north latitude but adds the "longitude 128 W." as the locations of the wreck, which is marked on his map as a location off central Vancouver Island. He also adds that 32 people died of hunger.

The location of the wreck given by Brooks would place the vessel off the West Coast of Vancouver Island about 72 km from Ucluelet. Forbes may have been confusing Vancouver Island with the Queen Charlottes or may have meant the Queen Charlottes but was guessing at the "about 49o of north latitude". Brooks, assuming the reference to be off Vancouver Island, approximated the "Longitude 128o W" to be the location "150 miles off

shore".

In fact, this shipwreck occurred "about 300 miles W. S. W. from Point Conception", California. A written account of this voyage was published in Japanese as told by the shipwrecked sailors themselves. Plummer (1984:117-126) documents this story. The Brig Forester under Captain John Jennings and owned by the American John Jacob Astor, sailed from London in 1813. Due to a mutiny Jennings relinquished command of the ship to William J. Pigot after it reached Honolulu. Pigot was wintering in California and later wrote a letter about the incident on January 7, 1816. Pigot was returning from Cape San Lucas California when he fell in with the Japanese wreck, the Tokujo-maru, on March 24, 1815. It had been drifting for 18 months and had 3 survivors of a crew of 14. The location would be about 470 miles west of the coast of Northern Mexico.

The sailing master of the Brig Forester was Alexander Adams who later related that the wreck was seen "the 24th of March, 1815, at sea near the Coast of California in latitude 32o 45' North and longitude 126o 57' West" (Davidson 1869). Brooks documents this report (his number 10) as a separate wreck from that of 1813 (his number 11) but it is clearly the same one. Brooks appears to have extracted this report from Davis (1872:355) who quotes Forbes. As Dall (1886) points out, it is Horace Davis's paper to which "Brooks is indebted for many of his facts".

These Japanese survivors did not reach the shores of North America. They were taken from the disabled ship to the Russian settlement of Sitka Alaska. Whether their abandoned ship reached shore or sank at sea is unknown.

The placing of these shipwrecked sailors at Sitka appears to have led to another false claim of a Japanese shipwreck near Sitka [see Brooks, 1876, #8 and Davis 1872b:355]. The men were stationed for the winter on an Island in Sitka harbor that became known as Japonski Island. Later writers assumed the Japanese were shipwrecked on this Island. For example, Schwatka, who was in the area in 1878, stated: "On one of the large islands in Sitka harbour, called Japanese Island, an Old Nippon junk was cast, early in the present century, and her small crew of Japanese were rescued by the Russians" (1894:31).

Washington State - The 1834 Wreck of the Hojun-Maru

The one legitimate northwest coast shipwreck that has caused much confusion in the literature and has led to

the placing of shipwrecks off the coast of British Columbia is the wreck of the Hojun-maru near Point Grenville, south of Cape Flattery on the Olympic Peninsula, in the state of Washington. Drury (1945), Kohl (1982) and Plummer (1984) have documented the case of the Hojun-maru in part, in more recent times. Due to the confusion in the literature regarding this wreck I will deal here in more detail with some of the early references on the topic.

The Hojun-maru left the Japanese port of Toba on October 11, 1832 carrying a load of rice and some special gifts of ceramics as the Owari clan's tribute to the Shogun. The ship was disabled in a typhoon and carried across the Pacific by the Kuroshio Current. It landed on shore between about February to May 1834 with three survivors - Iwakichi 28, Kyukichi 15 and Otokichi 14. [Recorded as passengers to England on the ship Eagle on November 15, 1834 as Youakeeche, Qukeeeche and Otakeeche (HBCA 1834). The survivors were taken as slaves by the local native peoples until personnel of the Hudson's Bay Company rescued them.

An entry in the Fort Nisqually journal for June 9, 1834 states: "About 2 P.M., we heard a couple of cannon shot; soon after I started in a canoe with six men, and went on board the Llama, with the pleasure of taking tea with McNeil, who pointed out two Chinese he picked up from the natives near Cape Flattery, where a vessel of that nation had been wrecked not long since. There is one still amongst the Indians, inland, but a promise was made of getting the poor fellow on the Coast by the time the Llama gets there." (Bagley, 1915:16). As Bagley points out: "As a matter of fact, these were Japanese, and the third man was rescued later." (Bagley, 1915:16).

John McLoughlin mentions this wreck November 18, 1834 in a letter to Hudson's Bay Company officials: "A Japanese junk was wrecked last winter in the vicinity of Cape Flattery and out of the crew of fourteen men only three were saved and redeemed from the Indians by Captain McNeill on his voyage this summer to Fort Langley. ... The Japanese entrusted the letter No.- to the natives and it was forwarded from tribe to tribe until it came to us. I also send a piece of carved wood with Chinese characters on it, and if I understand the Japanese correctly it is the name of the vessel, that she was from Yahougari and bound to Yiddo the Capital of Japan with a cargo of rice nankeens and porcelain ware. They were first driven from their course by a Typhoon and subsequently a sea unshipped their rudder or broke their rudder irons, when the vessel became unmanageable, and that they were about a year from the date they left their home when they were wrecked, at which time they had plenty of rice and water

yet on board but that a sickness had broke out among the crew which carried off all except these three. A little after the vessel grounded and before the natives could get anything worth while out of her a storm arose and broke her up" (McLoughlin 1834). The next day McLoughlin wrote "N. B. I have opened my letter to inform you that I send the compass the Japanese had on board the Junk lost at Cape Flattery, their honors may consider it a curiosity" (McLoughlin 1834a).

One of the early accounts of this incident was a personal observation in 1834 by Alexander Caulfield Anderson. Anderson intercepted an aboriginal group at Cape Disappointment at the mouth of the Columbia River after they had acquired goods from the Hojun-maru. Anderson notes that the "Indians boarded our vessel and produced a map with some writing in Japanese characters; a string of the perforated copper coins of that country; and other convincing proofs of a shipwreck. ...It was south of Cape Flattery (at Queen-ha-ilth I believe)" (Anderson, 1863).

Alexander C. Anderson refers again to the Hojun-maru wreck in 1877 after commenting on his belief that native peoples of the Northwest Coast:

"originate from the westward - from Japan, the Kuriles, and elsewhere. There are many points of physical resemblance, with probably remote traces of customs, which indicate the origin of some of them, at least, from Japan. Whether the immigration in the remote past has been voluntary or fortuitous, it is of course vain to conjecture; but the possibility of the latter supposition has been convincingly established, even within the limit of my own experience. For in 1834, in consequence of Indian rumors, which had reached the Columbia River during the preceding winter, a vessel was dispatched from Fort Vancouver to Queen-ha-ilth, south of Cape Flattery, to enquire into the circumstances of a reported wreck. The late Captain McNeill, commander, on arriving there, found the remnants of a Japanese junk, purchased from the natives a quantity of pottery and other articles that had formed portions of her cargo. He likewise brought away three Japanese, the survivors of a crew originally consisting, as we understood, of forty; the rest having perished at sea of hunger."

The first published misinformation about this shipwreck was perpetuated in 1837 by Washington Irving in an extract of a letter he had "received lately" from Captain Wyeth. Irving mentions that the letter "may be interesting, as throwing light upon the questions as to the manner in

which America has been peopled" and quotes Wyeth as follows:

"In the winter of 1833, a Japanese junk was wrecked on the north-west coast, in the neighborhood of Queen Charlotte's Island, and all but two of the crew, then much reduced by starvation and disease, during a long drift across the Pacific, were killed by the natives? The two fell into the hands of the Hudson's Bay Company and were sent to England. I saw them on my arrival at Vancouver in 1834." (Irving 1837:246).

Captain Belcher quoted Irving's reference later that same year. In 1837 while visiting Fort Vancouver Captain Belcher received from the officers of the Hudson's Bay several articles of Japanese porcelain, which had been washed on shore from the Hojun-maru. Belcher notes that Mr. Birnie, who was at Fort Vancouver when the wreck occurred, stated that Wyeth was wrong. The wreck did not occur in the Queen Charlottes, but south of Cape Flattery (Pierce and Winslow 1979:68-69).

In another letter written later by Wyeth on May 1, 1848 he does not give the wreck location as being on the Queen Charlottes: "In the winter of 1833 I saw two Japanese who had been wrecked in a junk near the entrance to the straits of de Fuca; and if they had been dressed in the same manner, and placed with the Chinook slaves whose heads are not flattened, I could not have discovered the difference" (Schoolcraft 1851:217).

Wyeth's initial confusion, or that of someone quoting him as to the location of the wreck, may have been a result of confusing the local native name of the trading village at the mouth of the Quinalt River, referred to at the time as "Queen-al-hilth", with the Queen Charlotte Islands (*footnote #1; Dall (1877:240) again published Wyeth's earlier mistaken information.

Charles Wilkes collected second hand information on the Hyogun Maru wreck in 1841. He refers to the wreck of a junk in 1833 "near Point Grenville". The Hudson's Bay Company personnel "received a drawing on a piece of China-paper, in which were depicted three shipwrecked persons, with the junk on the rocks, and the Indians engaged in plundering." Japanese porcelain was obtained from native people and was in the possession of Mr. Burnie of the Hudson's Bay Company at Astoria (Wilkes, 1845:295-296).

Rickard (1939:47), after quoting extensively from Brooks and Davis, continues the misrepresentation of

the Hogun-maru case by the statement: "*Another story says that in 1833 also several Japanese were purchased from the Haidas, at Fort Simpson, and given their freedom.*" This story came from a 1929 publication of Marius Barbeau (1929:22 and 1964:831) who repeated Brooks mistake of placing the Hyogun Maru wreck on the Queen Charlottes, and after reading of a rescue by the Hudson's Bay company must have assumed that it was Port Simpson where the survivors were taken to rather than Fort Vancouver.

Over the years numerous authors have repeated this mistake and have perpetuated the myth of the three Japanese shipwreck survivors landing on the Queen Charlotte Islands. More recently, Takata relied on some of these earlier inaccurate sources in stating: "*This is the earliest recorded landing of the Japanese on what was to become Canadian soil. The date was 1833*" (Takata, 1983:12).

Concluding Remarks

Critical reviews of Japanese shipwreck accounts have not been undertaken. Casual acceptance of these accounts has resulted in an exaggerated impression of their frequency.

The earliest documented visit by Japanese to British Columbia is in 1858. Others visited in 1880 and 1883. None of these individuals were from ships wrecked on the coast of British Columbia.

There is presently no evidence of the occurrence of 19th century Japanese shipwrecks anywhere along the coast of British Columbia. All of the written accounts, making such claims, are based on inaccurate information.

In spite of poorly documented cases there is evidence of one Japanese shipwreck with survivors that landed near Point Grenville in Washington State in the first few months of 1834, and another off the coast of southern California in 1815, both with three survivors each. Brooks and Davis list another four potential cases off the northern Mexico/U.S. border area with one of these having 3 survivors. Other cases are vaguely defined with no supporting evidence: Brooks's # 54 "A junk has been reported as stranded on the coast of Alaska"; # 57 "A Japanese wreck was sighted adrift below San Diego"; # 58 "A junk was wrecked at Nootka Sound". None of the latter can be taken seriously without more information.

To the north there is substantial documentation for wrecks on the Kamchatcha Peninsula and several wrecks on the Aleutian Islands between the mid 1700s and 1871 (Muller 1761; Burney 1819; Black 1983).

It is highly probable that shipwrecks did occur on the coast of British Columbia before the twentieth century but these were never documented. The evidence for such wrecks and any influence that survivors may have had on local native cultures may need to await the research of archaeologists.

How to recognize and interpret potential evidence of early contact with Japanese cultures will be a difficult task. Many archaeologists working in British Columbia have little experience in the kind of Historic Archaeology necessary to examine this topic. Archaeologists would tend to assume that iron goods in an archaeological site represent a time-period after the 1760s, unless the item is of a type that would be something of obvious Japanese origin and found in a deeper undisturbed layer with aboriginal materials.

A database for the identification and comparison of metal artifacts has not been developed for the north Pacific Rim. Determining the cultural context of metal dating to after the 1400s will prove difficult in light of the fact that iron of Japanese and Chinese origin was used in the building of many Spanish ships.

The archaeological record for most areas of the coast of British Columbia remains an unexamined landscape. Evidence of non-indigenous materials will undoubtedly be found to again raise the question of outside cultural influences and the role they played in local indigenous cultures.

Footnote #1

(1) "*Queen Hithe*" is shown on a chart prepared by Lieutenant Roberts under the direction of Captain Cook (Roberts 1784). On April 3, 1814 Alexander Henry mentions in his diary that a man returning from a trip to Gray's Harbor reported two ships [one of these is the Brig Forrester mentioned earlier] "*trading at Queenhithe*". The editor Elliott Coues notes: "*This appears to stand for Queniutt, Quinaiutt, Quiniault, or Quinaielt, name of an Indian tribe who lived on the coast of Washington a little N. of Gray's harbor. A large Indian reservation of this name now occupies the N. W. part of Chehalis Co. Wash., with a lake, a river, and a place on the coast, all called by the same name; and this latter place, between Cape Elizabeth and Point Greenville, seems to be what Henry means by 'Queenhithe.'*" (Coues 1897:864). Horr notes that it was the neighbors of the Quinalt, the Quileute tribe, that had their name corrupted by Euro-Americans to "*Kwenaiwitl*" and to "*Queen Nythe*" (Horr, 1974, p.209). According to Olson, however, it was the Quinault

(the cultural group south of the Quileute) whose name is a corruption of Kwi'nail which was once the name of the major village at the south entrance of the Quinault River (Olson, 1936, p.11).

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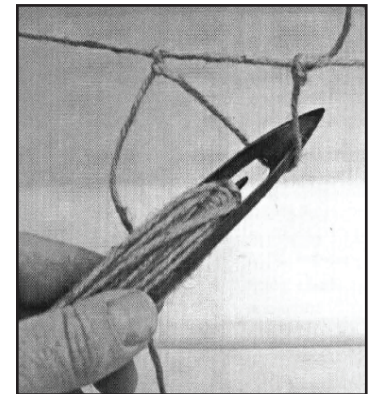


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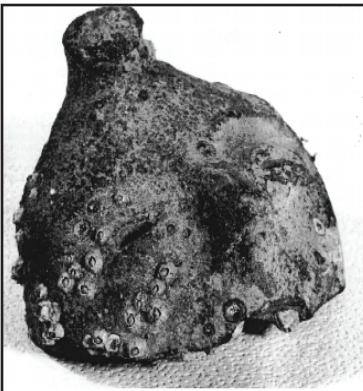
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Archaeology News

Salmon Below the Slide by Joanne Hammond

(originally published under 'Dig It' column in Kamloops This Week, 17 Sept 2019)

Today, on a remote section of the Fraser River west of Clinton, tens of thousands of salmon are roiling around in turbulent pools, most of them unlikely to ever make their way upstream to spawn. The fish are trapped below a 5-meter cascade, caused by a rockslide that crashed into the river near Big Bar in late June.

It's not the first time.

With almost 2,000 kilometers of mainstem river meeting thousands of tributaries, the Fraser and Thompson River systems have seen countless landslides over the millennia. Oral histories from Indigenous people throughout the interior contain intriguing details of rivers damned by sticks, rocks, and ice, at times maintained, or eventually destroyed, by supernatural beings.

Combining evidence at macro and micro scales, archaeologists and geologists have been able to piece together the results of a few such events in the ancient past. One well-known example is a series of slides on the Fraser River about 300 kilometers above Vancouver, near a small tribu-



Big Bar slide via CFNR.

tary called Texas Creek.

While the exact timing and effects of the Texas Creek slides is still the subject of debate, the 1-kilometer long scar the landslide left behind hints at the enormity of the event.

We know that the slide happened sometime around 1,000 years ago,

and was believed to have been large enough to impound the Fraser River behind a 45-meter high dam of rock, creating a lake over 30 kilometers long in the Lillooet area. That dam likely persisted for a few years or even a few decades, until powerful flow of the Fraser eventually eroded it away.

Even a blockage of a few years would almost certainly have devastated many salmon runs, and the people who depended on them. The inability of migrating fish to reach their spawning grounds throughout the Interior Plateau would have lasting effects on peoples' reliance on salmon as a stable and abundant food supply.

The effects of the Texas Creek slide would have affected not only the St'at'imc ancestors in the immediate vicinity of the slide, but also those in the upper reaches of the Fraser system, and eventually, all those in the Fraser basin who relied on the fish.

While archaeologists debate the extent of the cultural effects of the slide, it very likely triggered regional

population movements as people re-organized around new food sources. Minimal archaeological evidence of conflict from these movements suggest that strong kinship and trading networks may have eased the shift for those who found themselves without this vital food source.

More recent examples corroborate some of the theories about the Texas Creek event. A slide on the Bulkley River near Hazelton in 1820 created a stretch of rapids that impeded salmon, and Wet'suwet'en families moved their village temporarily from Moricetown to below the obstruction.

In 1913-14, railway work in the lower Fraser triggered a series of massive slides at Hell's Gate, blocking the already-constricted canyon and causing a catastrophic crash in salmon populations. Ladders to get migrating fish over the slide were not built until 1945, and stocks have still not fully recovered to pre-slide levels.

While the 2019 slide at Big Bar is a natural, even regular occurrence on the landscape, it has come at a time when salmon stocks are critically low due to overfishing, industrial pollutants, and warming waters.

Huge numbers of salmon that would normally get funneled into the Inte-



Clearing Hell's Gate slide, City of Vancouver archives.



Clearing Hell's Gate Rockslide, Fraser River ca.1916, Vancouver Public Library.

rior Plateau won't make it home, and so won't spawn, and the people and animals who depend on them for food will suffer even greater shortages in the years to come.

Massive, even heroic, efforts are being made at that site to help the fish. But like never before, time is of the essence for BC salmon.

THE 2019 BC ARCHAEOLOGY FORUM

by Catherine Carlson, Sean P. Connaughton, and Ian Sellers

The 2019 BC Archaeology Forum was hosted by Tsleil-Waututh Nation and Inlailawatash Limited Partnership in North Vancouver on November 16. There were 216 registrants, including First Nations members, consultants, academics, students, and interested non-specialists, making it one of the largest Forums since it first began in 1991. The organizing committee tried

an experimental format of short presentations limited to 6 minutes each, followed by two open round-table discussions in the afternoon. Presenters did an excellent job of keeping to their time, and as a result much information on many on-going projects across the Province was shared. There were 30 presentations in total for a fast-paced and informative day.

The program can be accessed here: (<https://www.inlailawatash.ca/posts/news/bc-archaeology-forum-2019>). A fabulous lunch was provided on-site by Alicia George of the TW Nation, no small feat to serve such a large crowd.

The morning presentations were organized around three themes: Im-

pacts, Collaboration, and Innovation. Presenters in the Impacts session provided sobering descriptions of historic, cultural, and archaeological sites impacted by industrial development, warming temperatures, ice patch melt, sea level rise, windstorms, wildfire, and cumulative impacts. The session on collaboration provided more uplifting information on new and ongoing archaeological programs linking First Nations, municipalities, port authorities, archaeologists, educators, and the wider public in the common effort of heritage preservation. Talks on innovation revealed new techniques available to researchers in the Province, including salmonid DNA identification, geochemical toolstone characterization, geomorphological landform analysis, Indigenous policy development, and Indigenous sovereignty.

The first afternoon roundtable discussion was titled, “Security through Obscurity? A Dialogue on (Not) Sharing Archaeology with the Public”. This discussion focused on the pressing issue of secrecy in public education and information regarding archaeological sites. This discussion revealed

deep incongruities between a general desire for education on the long history of First Nations peoples in the area and the necessity of controlled access for sensitive site and cultural heritage information. Secrecy creates conflict between the need to protect archaeological sites from vandalism, the hiding of site location information required to protect them from development, and the respectful treatment of sensitive and secret cultural places.

The second roundtable was titled, “Implementing UNDRIP in Day-to-day Archaeological Practice.” This discussion prompted the attendees to address the implications of newly introduced Provincial Law referencing UNDRIP within our daily practice. Many archaeologists have been making considerable efforts in partnering with First Nations in truly collaborative research. However, the scale and pace of industrial development have harmed Indigenous peoples of the Province, and archaeology contributes to this given that the major portion of fieldwork is conducted alongside development projects. The power struggle is real when considering that Indigenous heritage is largely

controlled by non-Indigenous practitioners and regulators. It is uncertain whether this legislation will be effective in changing the practice of archaeology or development in the Province, and there is no desire for UNDRIP to become simply another regulatory hoop; but it is an indicator of positive change in a world view for which many community members and archaeologists have been working towards.

The Forum highlighted the need for consulting and academic archaeologists and First Nation members to connect and exchange stories, experiences, projects, and laughter. Too often, those in CRM are working in isolated silos, and at times, are exasperated with the process and regulation of the industry. The Forum provided a much-desired opportunity to connect with colleagues from all over the Province and to find common cheer. This was most evident at the post-forum party at the Waldorf Hotel where friends, colleagues, and students gathered to discuss the days’ events.



Tsleil-Waututh archaeologist and poet Wil George gives closing remarks to a full house at the BC Archaeology Forum, North Vancouver, November 16, 2019.

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