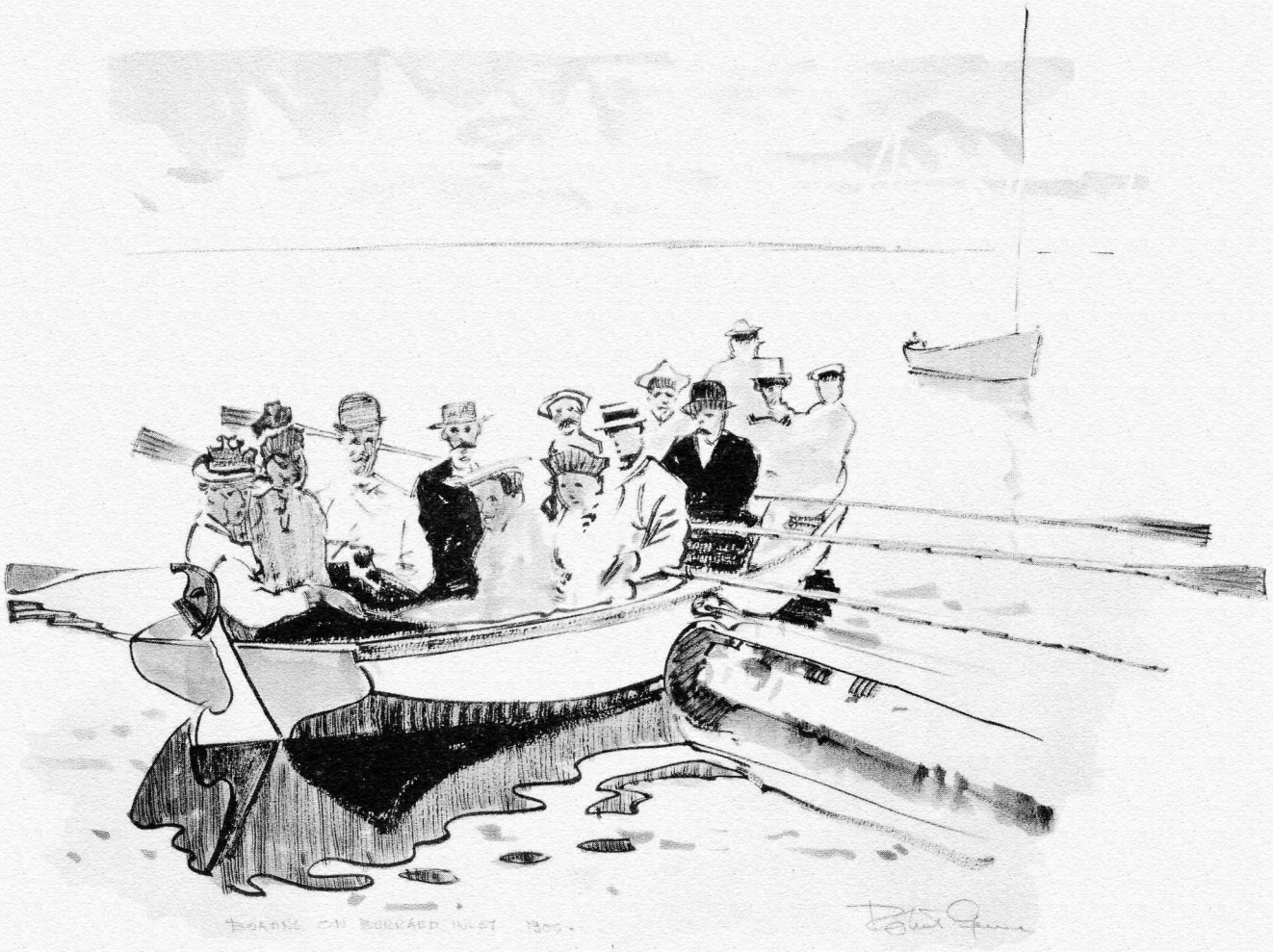
B.C. historical NEWS

MAY 1969



BRITISH COLUMBIA HISTORICAL NEWS

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By the time this issue reaches the members it will be just a month to the Convention in Penticton. This issue will deal mostly with the pre-Convention details, and a complete programme is included. On the back cover is the Registration Form, and if each member would mail his or her form to the Registrar I will know that the News is being read. At any given occasion I am quite happy to give a short rundown on the lack of entertainment on television programmes. The commercials seem to predominate, and for some reason not readily apparent, they leave their mark on the populace much more deeply than the supposed entertainment. Taking this to heart and being fully aware that the contents of the commercial are extremely bad, it is my intention to do some advertising for the Convention in similar vein. The doggerel that follows is not the worst I have written but very close to it.

The Registrar's Plea

We would draw your attention
To the Historical Convention
To be held in Penticton in May;
Each member will gain
In this different terrain
If he comes and gets into the fray.

We hope you'll be proud
To be part of the crowd,
On May twenty-two to twenty-four,
So please don't delay
Mail it off right away
To our Registrar, we beg and implore.

It's so easy to discover
The "form" on the back cover;
This Convention you shouldn't miss.
Use pen, pencil or chalk,
Make your usual mark,
And if you like send it "sealed with a kiss".

It will be no illusion
That at its conclusion
You will return with added zest;
And there'll be no reason
That in the ensuing season
You will do your historical best.

I have not had to date a great deal of correspondence from members, and thought it might be of interest to start a section "Letters to the Editor" for the next year. So far it has been my own ideas, and I would welcome any suggestions to improve it. The cover for the News has given it a much improved appearance and this came unsolicited from one interested member. A short quote from "History News", magazine of the American Association for State and Local History, prompted this line of thinking, and so I will pass on this little gem:

> Our historical societies have an unparalleled opportunity in the historic sites field. We also have a heavy responsibility to the public officials who are willing to support the movement and to the general public that is hungry for our three-dimensional history. Let us be sure that the repast we spread before our guests is a substantial one - not the kind of fare that is said to have prompted Davey Crockett's reaction to meringue: "I bit it, but I didn't get nuthin."

SOCIETY NOTES AND COMMENTS

WEST KOOTENAY

At their February meeting the West Kootenay Association was shown a collection of Chinese artifacts from Rossland's early days, as well as an exhibition of fossils from the East Kootenay. The main programme was a slide show on the previous summer's expedition to Fort Steele and Wild Horse Creek. At the annual meeting in March there was a showing of the National Film Board film "The Valley of the Swans", a documentary on the annual flight-way of thousands of birds in the Creston area. The following officers were elected for the incoming year: President: M.F. (Fred) Edwards, Vice-Pres. V.W. Fanderlik, Sec.Treas. Miss Jane Tyson, Executive Committee: Mrs L.C. McIntosh, Mrs T. Weir, C.H. Simpkinson, W. Cant, H.M. Keyes.

NANAIMO

To replace the guest speaker, Mrs D. F. Tonkin, who was absent on account of illness, the Secretary, Mr Barraclough, presented a tape recording address on the life of John Craddock Bryant who first came to Nanaimo in 1860, and after spending many years exploring and prospecting for gold in the Cariboo and Peace River countries he returned there and became host of the Old Flag Inn. While mining in the Cariboo, "the Canadian" mine, Mr Bryant is recorded as obtaining the richest pan of gold ever taken in Cariboo - over 96 ounces - with a value of $1543.00. Mr Bryant died in Nanaimo in 1924 at the age of 93. (I have heard this tape recording and thought it was excellent. Ed.) At the April meeting the Past President, Mr D. Schon, presented an address entitled "The hand logger of the British Columbia coast". New officers elected at the annual meeting: Pres. Mr John Parker, Vice-Pres. Mr R. E. Edwards, Sec. Mr Wm. Barraclough, Treas. Mrs F. McGirr.

VANCOUVER

During the past season the Vancouver Historical Society heard several talks on ethnic groups. In November Mrs Irene Howard spoke on "The Swedes in Vancouver". Dr Wm Willmott spoke at the January meeting on "The Chinese contribution to Vancouver's development". At the February meeting a round table discussion was held by Mr H.K. Ralston and five of his senior history students at the University of British Columbia. Their subject was "Missions and Indians in nineteenth century British Columbia". In March Mr David Spearing, a local architect and member of the Community Arts Council presented a slide show of historic buildings in the old Granville townsite, entitled "Gastown Revisited". The annual Incorporation Day dinner was held at the Holiday Inn on April 8th, at which there was a display of weaving and basketry provided by Mr Oliver Wells of Sardis, and paintings of Indians by Mrs Minn Carter. Chief Dan George presented a soliloquy and Professor Gordon Elliott gave a short address on views of Vancouver as seen by early visitors. Executive members for the incoming year are: Pres. J.C. Lawrence, Vice-Pres. G. Elliott, Secretary and Membership. Miss F. Woodward, Treasurer. Miss Anke Lambooy, Publicity. Peter Archibald, Social Convenor. Mrs J. Roff.

BRITISH COLUMBIA HISTORICAL ASSOCIATION CONVENTION. 1969

Annual Convention Thursday, Friday and Saturday, 22nd, 23rd and 24th May 1969, for members and guests, to be held at Penticton Inn (formerly Prince Charles Motor Inn) Penticton, B.C.

Thurs. May 22nd. 7.30 p.m. REGISTRATION. 8.00 p.m. WINE AND CHEESE PARTY, Okanagan Room. $1.50. Address by His Worship Mayor F.Douglas Stuart. Display of Okanagan Hist. Soc. publications.

Fri. May 23rd. 9.00-10.00 a.m. REGISTRATION, Skaha Room. Deadline for Luncheon & Banquet tickets is 9.30 a.m. 9.00 a.m. OLD COUNCIL MEETING. 10.00 a.m. ANNUAL MEETING, Skaha Room. Complimentary coffee. 12.00 noon LUNCHEON, Okanagan Room, followed by THE PRESIDENT'S ADDRESS "Dr George - Father of Western Canadian Geology". 2.30 p.m. Visit to FEDERAL RESEARCH STATION, at Summerland, by private cars. Conducted tour to commence from Ornamental Grounds at top of Station, beyond the Administration Area. Return at 4.30 p.m. 5.00 p.m. NEW COUNCIL MEETING. 8.00 p.m. ILLUSTRATED LECTURE by Mr Stephen Cannings entitled "An Okanagan Natural History", Skaha Room. Introduction J.Roff.

Sat. May 24th. 9.30 a.m. FIELD TRIP through South Okanagan, by private cars. Meet rain or shine, in Parking Lot of Penticton Inn, Guide - Mr Harley R. Hatfield. Approximate itinerary: Brigade Trail "Lower Road" near Kaleden, Okanagan Falls, Vaseaux Lake, summit Mt. Kobau 11.30 a.m., Osoyoos for lunch 12.30 p.m., Fairview 2.00 p.m., Park Rill and Myer's Flat 2.30 p.m., White Lake Radio Astrophysical Observatory for conducted tour 3.30 p.m., Penticton Museum 5.00 p.m. (Lunch stop in Osoyoos. Box lunches from Penticton Inn - $1.25 each) 7.00 p.m. BANQUET (Bar at cost at 6.30 p.m.) Okanagan Room, Penticton Inn. $5.00 Guest speaker Mr J. Victor Wilson, giving a slide lecture entitled "Do You Know the Okanagan?" Introduction by Mrs W.R. Dewdney, Pres. Okanagan Historical Society. The Hon. Frank X. Richter, Minister of Mines & Petroleum, and Minister of Commercial Transport, will say a few words.

NOTE: Participants please complete Registration Form on the back cover of this issue, and mail, together with payment (including correct exchange on cheque) to Mr H.R. Brammall, 4649 West 12th Ave., Vancouver 8, B.C., as soon as possible.

Please make your own reservations and travel arrangements well in advance. It is understood that room rates at the Penticton Inn are as follows: Single $7.50; Twin $10.50; Double $10.50 - Swimming Pool.
There are many motels that can probably offer cheaper rates.

The following is part of an address given by Chief Dan George at the Incorporation Day Dinner of the Vancouver Historical Society. Dan George is the Chief of the Burrard Indian Band on Vancouver's North Shore. He is aware of the problems confronting his people and is highly respected both as a spokesman for his band and as an actor.

A S O L I L O Q U Y

You call me Chief and you do well for so I am. The blood of chieftans flows through my veins. I am a chief, but you may ask where are my warriors with their feathered heads and painted faces. I am a chief, but my quiver has no arrows and my bow is slack. My warriors have been lost among the white man's cities. They have melted away into the crowds as once they did amid the forests. But this time they will not return. Yes, my quiver is empty, my bow is slack.

Ah, I could make new arrows and tighten my bow, but what little use it would be, for the arrow will not carry far as once it did, and the bow has been reduced to a plaything. What was once a man's weapon is now a children's toy. I am a Chief, but my power to make war is gone, and the only weapon left to me is my speech. It is only with tongue and speech that I can fight my people's war.

Today my people are tempted to look to the past and say, "Behold our noble forebears". Perhaps it is pleasant to look to the ages gone by with brooding eyes and speak of the virility that once was ours. But the Redman can never again return to his campfires and forests. His campfires and forests no longer exist outside of his own dreams. He will wear out many moccasins walking, searching, searching, and he will never return from the journey, for that which he seeks is no longer there.

It was during the first hundred years of Canada's nationhood that we me defeat. Broken by wars and disease we huddled on reserves and nursed our wounds. But our greatest wound was not of the flesh, but in our spirit and in our souls.

We were demoralized, confused, frightened. We were without weapons to defend ourselves, medicine to heal us, leaders to guide us. How easily despair comes when hope dies. How easily ambitions falter when goals slip from one's reach - like the end of a rainbow. How easily one says - "What's the use" - and dies inside himself. How easily drink, drugs and vice come when pride and personal worth are gone.

But after the winter's cold and icy winds, life again flows up from the bosom of Mother Earth. And Mother Earth throws off the dead stalks and the withered limbs for they are useless. In their place new and strong saplings arise. Already signs of new life are rising among my people after our sad winter has passed.

We have discarded our broken arrows and our empty quivers, for we know what served us in the past can never serve us again.

In unprecedented numbers our young men and women are entering the fields of education. There is a longing in the heart of my people to reach out and grasp that which is needed for our survival. There is a longing among the young of my nation to secure for themselves and their people the skills that will provide them with a sense of purpose and worth. They will be our new warriors. Their training will be much longer and more demanding than it was in olden days. The long years of study will demand more determination, separation from home and family will demand endurance. But they will emerge with their hand held forward, not to receive welfare, but to grasp the place in society that is rightly ours.

The signs of this rebirth are all around us as more and more of our young men and women graduate from high school. And their numbers will grow and grow and grow within the next hundred years until once again the Redman of Canada will stand firm and secure on his own two feet. With Pauline Johnson may I say,

"Thus does the Redman stalk to death his foe
And sighting him strings silently his bow
Takes his unerring aim, and straight and true
The arrow cuts in flight the forest through."

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This article by Mr Wm Barraclough of the Nanaimo Historical Society was first given as a paper to the Nanaimo Historical Society on December 13th, 1955, entitled "The White Woolly Dogs". Since that time, Mr Barraclough has discovered other important references relevant to these animals. The News has taken the liberty of incorporating the appendices into the one article, the title of which Mr Barraclough has changed to "Dogs that were Indigenous to the Pacific North-West Coast".

DOGS THAT WERE INDIGENOUS TO THE PACIFIC NORTH-WEST COAST

This topic is the result of a visit which I made to the Provincial Museum, Victoria, during the summer of 1955. In the Indian Department there was displayed a fine example of a woollen blanket, together with primitive spinning stick and hand loom which was used by the Salish tribe of Indians in making this kind of woven blanket. On the label it stated the bla nket was made from Dogs' Hair with a mixture of Mountain Goats' Hair. It was rather a poser to discover that these woollen garments were worn in general by the Coast Indians from Juan de Fuca Strait, around the great inland sea of Puget Sound, Gulf of Georgia and around Vancouver Island.

In preparing this article the material was gathered from many sources; I have stated brief historical facts and recorded dates, from excerpts of Captain George Vancouver's journals on his explorations around these inland waterways, to present a more detailed account of the subject. Selected information concerning these dogs was also obtained from written accounts of persons who had observed, or been in direct contact with these animals in the early days of the country.

Captain Sir Francis Drake was on the Pacific Coast in 1568, sailing 43 degrees towards the Pole Arctic. The Spanish explorer Juan Perez sailed to 55 degrees North in 1774. Captain James Cook named Friendly Cove in 1778, Captain John Meares started business on this coast in 1786, arriving by way of China. These early adventurers may have had one or two dogs aboard their ships, but they certainly would not be all the same breed with long white woolly hair; the dogs must have been established in the area for ages, for the natives could not have learned the art of weaving the wool and hair from the Europeans.

Acknowledgement is made to the late Edmond S. Meany who compiled the book "Vancouver's Discovery of Puget Sound", making generally available the text of Captain Vancouver's journals used on the ship 'Discovery' while on exploration to this area in 1792. Vancouver records the dogs and woollen apparel extensively. Vancouver ship, the 'Discovery', about 340 tons with a register of 112 men, together with the smaller tender 'Chatham', were the ships used in his expedition. When Vancouver's men were exploring and charting the twisted coastlines, the numerous passages and inlets, the work was done in small boats while the ships were anchored safely in well chosen sheltered waters. These small boats would often set out on several days' journey, each with an officer in charge, men like Puget, Whidbey, Baker and Menzies of the 'Discovery' and Broughton and Johnstone of the 'Chatham'. These men came in close contact with the natives and Indian villages, and all officers reported seeing packs of dogs and woollen clothing worn. They were the first white men ever seen by the natives; therefore no influence as to weaving or the introduction of dogs from the outside could possibly have been made.

The first mention by Vancouver regarding these dogs and woollen clothing was after passing Cape Flattery April 29th, 1792, then again after he named Port Discovery. Following the South coast of Juan de Fuca Strait, then down Hood's Channel and around Puget Sound (named by Vancouver) he and his officers contacted many Indian villages where they traded merchandise for bows and arrows, fish, and woollen garments which were, as he states, "neatly wrought".

On Thursday the 24th May 1792, Vancouver recorded the following in the Journal: "This harbour, after the gentleman who discovered it, obtained the name of 'Port Orchard'". (Orchard was the clerk on the 'Discovery'.) "On my return to the ship I understood that few of our friendly neighbours had visited the vessel. The party was evidently reduced and those who still remained having satisfied

their curiosity, or being compelled by their mode of life, were preparing to depart with all their stock and effects. These it required little labour to remove, consisting chiefly of the mats for covering their habitations, wherever it may be convenient to pitch them; their skin and woollen garments, their arms, implements, and such articles of food as they had acquired during their residence; which with their fam ily and dogs, all finding accommodation in one large single canoe.

"The dogs belonging to this tribe of Indians were numerous, and much resembled those of Pomerania, though in general somewhat larger. They were all shorn as close to the skin as sheep are in England; and so compact were their fleeces, that large portions could be lifted up by a corner without causing any separation. They were composed of a mixture of a coarse kind of wool, with very fine long hair, capable of being spun into yarn.

"This gave me the reason to believe that their woollen clothing might in part be composed of this material mixed with a finer kind of wool from some other animal, as their garments were all too fine to be manufactured from the coarse coating of the dog alone. The abundance of these garments amongst the few people we met with, indicates the animal, from whence the raw material is produced, to be very common in the neighbourhood, but as they have no one domesticated excepting the dog, their supply of wool for their clothing can only be obtained by hunting the wild creature that produces it; of which we could not obtain the least information."*

Exploring around Puget Sound, Mr Puget and Mr Whidbey came upon many Indian Villages. Entered in the Journal for Saturday June 2nd, is Mr Whidbey's account: "Having reached the place where they intended to land, they were met by upwards of two hundred Indians, some in canoes with their families, and others walking along the shore, attended by about forty dogs in a drove which were shorn close to the skin like sheep. The spot where they landed was delightful, which, together with the cordial reception they had met from the natives, induced Mr Whidbey to continue his examination on shore. On this occasion he was accompanied by the chief and several of the party, who conducted themselves with the greatest propriety; though with no small degree of civil curiosity in examining his clothes, and expressing a great desire to be satisfied as to the colour of the skin they covered; making signs, that his hands and face were painted white, instead of being black or red like their own; but when convinced of their mistake by opening his waistcoat, their astonishment was inexpressible."

From the foregoing account by Mr Whidbey, it will be seen Vancouver's men were the first humans from the outside they had witnessed; also that dogs were there in good numbers.

* Vancouver, at this time, had no idea of the commerce that existed between the Indians of the inland and higher regions who brought the mountain goats' hair to barter for products of the coast areas.

After naming Admiralty Inlet, Vancouver sailed north, charting the mainland coast, giving names to numerous places and islands, named the Gulf of Georgia Monday June 4th, Point Roberts Tuesday June 12th, Point Grey, Burrard's Channel and Point Atkinson on Thursday June 14th, 1792.

Inside Burrard's Channel Vancouver describes a low-lying area with two good creeks flowing, which fits Capilano and North Shore district. Here they encountered about fifty Indians in canoes "who conducted themselves with the greatest decorum and civility, presenting us with several fish cooked and undressed ... resembling the smelt". Next morning on land, trade was made, their arrows were tipped with slate, "and they examined the colour of our skins with infinite curiosity";"this circumstance, and the general tenor of their behaviour gave us reason to conclude that we were the first people from a civilized country they had yet seen".

After naming Anvil Island, Howe Sound and other places, there is an entry in the Journal for Friday the 15th. At that time they were between Anvil Island and the north point of the first opening in an apparently uninhabited part of the gulf. "In the morning we were visited by near forty of the natives, on whose approach, from the very material alteration that had now taken place in the face of the country, we expected to find some difference in their general character. This conjecture was however premature, as they varied in no respect whatever, but in possessing a more ardent desire for commercial transactions." Vancouver does not mention seeing dogs here, but the fact that the Indians wore the same woollen garments as other tribes, indicates that dogs were there.

Proceeding north by west, charting the mainland coast, naming several long inlets and waterways, Vancouver gave the name Johnstone's Straits on Friday July 13th and anchored at Port Neville on Thursday the 19th.

Four leagues away on Vancouver Island they came upon a large Indian settlement. The chief was called 'Cheslakees'. These people had contact with the people of Nootka, which was four days' walking distance away across the land to Nootka Sound. They knew of Maquinna. Vancouver writes: "The women, who in proportion appeared numerous, were variously employed; some in their different household affairs, others in the manufacture of their garments from bark and other materials; though no one was engaged in making their woollen apparel, which I much regretted".

The 'Discovery' and 'Chatham' arrived back at Nootka Tuesday, August 28th, 1792, when Vancouver met the Spanish Captain, Quadra.

For further information I now refer to J.K. Lord's 'The Naturalist in Vancouver Island and British Columbia'. Lord, who was a Fellow of the Zoological Society, arrived at Esquimalt on July 12th 1858. He travelled extensively around the Pacific North-west Coast, followed the rivers to their source, and recorded more scientific information in natural history than any man of the period.

Lord devotes one chapter to Indian dogs. He covers these animals from the coast, over the mountains and across the plains to Spokane and Winnipeg. At all places other than the Pacific coast, Lord states the true Indian dog is nothing more than a tamed coyote or prairie wolf (Canis latrans). Dealing with the woolly dogs of the coast he writes:

"West of the Rocky Mountains I have never seen Indians use dogs for any system of transport ... Along the coast several tribes at one time kept dogs of a peculiar breed, having long white hair, that were annually shorn as we shear sheep, and the hair so obtained was woven into rugs, sometimes mixed with the wool of the mountain goat, at others duck feathers or wild hemp, finely carded. Several of these most curious rugs are in the Ethnological room at the British Museum, visible to any who may be curious to see weaving in its most primitive form. I obtained them at different places along the coast. The simple machine or loom, if it may be so designated, used in weaving these rugs is also visible in the collection of the 'Economic Museum' at Kew... The art of dyeing the hair, and materials used with it of different colours was also known to them, thus producing a regularly designed coloured pattern...

"Whence came this singular white long-haired dog, possessed by only a few tribes inhabiting the coast, scrupulously kept on islands to prevent their extending or escaping, and differing in every specific detail from all other breeds of dogs belonging to either coast or inland Indians?"

Lord gives two possible ways the woolly dogs could have reached this coast long before the arrival of European explorers. They could have come from the north, or the more probable supposition is they came from Japan, as there is little doubt Japanese ships and junks did visit this coast, and the art of weaving could have been learned from those who brought the dogs; and still more confirmatory of the probability, words of Japanese origin are still used in the jargon spoken on the coast called Chinook. Lord states further: "More than this, the first possessors of these white dogs were, as far as it is possible to trace it, Chinook Indians, a tribe once very numerous, and living near the entrance to the Columbia River; thence the dog reached Puget's Sound, and eventually must have been carried to Nainimo (sic) across the Gulf of Georgia."

That could very well be, but if one goes back far enough, we could ask, where did the woolly dogs come from to Japan?

When Vancouver was writing about the woven wool apparel, the Indians would be wearing the same for clothing. When Lord was exploring the area, sixty-six years later, the native woollen product would be used for mats and coverings of camps, while their clothing would consist chiefly of Hudson's Bay Company blankets and similar materials.

Lord must have examined the white dogs that remained here, as he mentions them being kept on islands, carefully guarded, to protect the breed from mixing with the white man's dogs.

Lord's mention of the woolly dogs at Nanaimo, prompted me to call on several of the local Indian people. From those questioned if they had any information handed down to them from their elders relating to these dogs and garments woven from the hair mixed with goat's hair, all were firm on one point - the white long-haired dog was here before any men from the outside came. Only meagre information had been preserved by the Nanaimo Indians concerning these native dogs that were of great economic value to their ancestors.

After some questioning it struck a note in the memory of Ed Brown, a full-blood Indian, and a man well versed in Indian lore. He reenacted to me the telling and actions as it was given to him about 35 years ago by Old Dick, an aged Indian who liked to tell handed-down history. The fact of Mr Brown exemplifying the manner with his hands and a deep sense of recollection how the barter was done, leads me to believe that this was the way he received the story from Old Dick, and we are fortunate to record it. Place names are the present.

At certain times canoes would arrive at Nanaimo of Sliammon Indians from Squirrel Cove, Cortez Island. They brought bales of mountain goat's hair in trade for the native dog's hair; the Sliammon Indians had procured the hair from the mainland, (possibly by barter). The mountain goat is not native to Vancouver Island. In the business of exchange the bales of hair would be laid side by side, the hair patted down by hand, adding more of this kind or that of hair, until all were satisfied the bales were even, then agreement was reached.

This being the case, which I consider a fact, the woolly dogs must have been in the Nanaimo area centuries ago, and some remnants of the woolly dogs were still here when J.K. Lord came to Nanaimo in 1858 and fished at Nanaimo River. It is possible the Nanaimo people preferred to use mostly goat's hair and traded off the dog's hair; the yarn would be very similar to that used by the Cowichans today.

Rev. Charles Moser, of Kakawis, B.C., in his "Reminiscences of the West Coast of Vancouver Island" mentions native dogs on two occasions. In the first item, dated April 22nd, 1874, Rev. A.J. Brabant states that dogs were taken to an island across from Ahousat Village, Clayoquat. Later he states "When I first met the inhabitants of that desolate coast ... their attire (was) a blanket of cedar bark, dogs' hair, or other inferior article". This account is enough to show the native dog was in that area before white settlers brought other breeds.

In 'Coast Salish' from the British Columbia Heritage Series, there is a chapter dealing with textiles. This chapter tells of the better class of woven materials made from a mixture of the

native woolly dog and mountain goat's hair, it was chiefly the upper class of native who wore a robe made of this material. Best of all, there is an excellent reproduction of a painting by Paul Kane, entitled 'Coast Salish blanket weaving'. (The original painting is in the Royal Ontario Museum.) In the foreground is pictured a white woolly dog. It is a breed apart from other dogs. One point in this account differs from Vancouver's journal. He described the coarse hair of the dog and the fine long hair of the other animal (goat), while on page 35 of the booklet it states: "The wool of the dog is much finer than that of the goat". It must be remembered that when Vancouver first saw these dogs it was early in May and they were newly shorn of their hair. Having seen neither kind of hair before he could easily have mistaken one for the other.

In Howay and Scholefield's History there is a translation from Galiano's journal dated June 15th, 1792, as follows: "They also offered new blankets which we afterwards concluded were of dogs' hair, partly because when the woven hair was compared with that of those animals there was no apparent difference, and partly from the great number of dogs they kept in those villages, most of them being shorn. These animals are of moderate size, resembling those of English breed, with very thick coats, and usually white, among other things they differed from those of Europe in their manner of barking, which is simply a miserable howl."

In 'BritishColumbia; a Centennial Anthology' James Robert Anderson writing on 'Schooldays in Fort Victoria' stated "In the summer of 1850 often Indian dogs would swim over from the village to the fort .... The dogs I refer to were handsome white animals resembling a Pomeranian but larger, with long woolly hair which was regularly shorn and woven into blankets and articles of clothing, so that the dogs were of economical value to the natives".

During Simon Fraser's explorations on his well known journey when he traversed the "Great River" from the Rockies to the sea and back to the upper country, his journals recorded many accounts about the indigenous dogs of the country. The Indians raised and used these dogs as a prime source of protein food, and the meat was prized by Fraser's voyagers as a delicacy. Fraser's account would indicate that the white woolly dogs were widely distributed along the Fraser River from the sea to the higher country.

As a final item, and a most important one concerning these native dogs, I had the good fortune and pleasure of making a tape recording interview with Mr V.B. Harrison at his home on Newcastle Avenue, Nanaimo, February 22nd, 1966.

Mr Harrison was born at Victoria in 1885. When a boy of about seven years of age and living with his family at Departure Bay, he saw three of these white woolly dogs that were in a canoe,

which was drawn up on the beach in front of the old Harper Hotel, (or known as the Bay Hotel). The dogs belonged to some Indians whose home was at Hope Island at the North end of Vancouver Island; they had been fishing at the Nass River and were visiting some friends at Departure Bay.

Mr Harrison described these animals in particular as to size, shape and colour; he had retained a clear recollection of them as he was always very fond of dogs. Mr Harrison stated the dogs were rather small, short legged, with thick barrel shaped bodies, long hair, light colour. He never saw a dark haired one. These animals must have been part of the last remnants of the breed in existence. Mr Harrison is the only person I have interviewed who actually saw these white woolly dogs.

Years later while practising law in Victoria, Mr Harrison spoke to Mr Frank Kermode, Provincial Museum Curator, about securing specimens for the museum. Mr Kermode did locate some of the dogs at Hope Island; members of the forestry staff tried to procure some of the animals but they were too difficult to obtain. Mr Harrison stated that he was doubtful if any good specimens had been preserved.

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688-5227

BRITISH COLUMBIA HISTORICAL ASSOCIATION CONVENTION 1969

NAME (Please print) _____

ADDRESS (Please print) _____

BRANCH _____

Registration Fee (All Participants) Please indicate below

	Number	Amount
Single $5.00		
Married Couple $7.00		
Wine & Cheese Party, May 22. $1.50 per person .		
Luncheon, May 23rd. $2.00 per person . . .		
Banquet, May 24th. $5.00 per person		
Total Payment Enclosed . .		

Day and Time of Arrival _____

Please mail to Mr H. R. Brammall, 4649 West 12th Avenue, Vancouver 8,B.C.