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Articles

This publication is a compilation of articles about Hudson's Bay Fort Colvile. The fort was established in 1825 making the bicentennial commemoration 2025. These articles are current as of November 2023. The collection will be updated into 2025.

Silverado Articles

Early on, Warren Seyler, Spokane Tribal historian, suggested that we start publicizing this event well in advance of the 2025 date. To that end, a series of articles has been published in the Silverado Express. Many of you are probably not familiar with that publication. It is N.E. Washington's largest community newspaper and is sponsored by the local Chevy dealer, [Country Chevrolet](#). It is delivered free to 23,000 residents in Stevens, Ferry and Pend Oreille counties. The paper covers many local events and history. Unfortunately, it does not retain those stories on a website. Fortunately, we are able to retain stories written for the Silverado that concern the heritage of HBC Fort Colvile on our website, [The Heritage Network](#). Here are those that have been published so far.

[We are Still Here](#): This became the cover story of the July edition. Inevitably it oversimplified the situation for present day local tribes, but at least it pointed to the importance of their annual salmon ceremony.

[Kandiaronk](#): Expected to be published in December 2022, this article reaches back to examine the views of Wendat chief, politician and philosopher, Kandiaronk. His expression of the views of Hurons, Iroquois, and other natives in Northeast North America parallels many of those of local tribes and has direct ties to the enlightenment philosophies of America's founding fathers.

[A River People](#): This article stems from a presentation by Warren Seyler on Spokane Tribal History. This is a huge topic, and the article only lays out the basic milieu of their encounter with white people.

[Friends of Spokane House](#): An article stemming from the work of this dedicated group of reenactors who portray the lives and activities of fur traders in the Northwest.

[The Fur Trade](#): With the help of fur trade historian, Tom Holloway, this article enumerates the scale of the fur trade in this region.

[Métis Waistcoat](#): This article touches on the elaborate beadwork developed in the wake of the fur trade.

[Talk About Canoes](#): Canoes were a major means of transportation in the Columbia watershed from long before it got that name. They became the major vehicle of the Hudson's Bay Company too.

[Columbia Boat](#)

This article traces the development of the Columbia Boat from its initial design and construction by David Thompson at Boat Encampment near Revelstoke through 40

years of use by the fur trade on the Columbia River. It's exceptional design and use of local materials are highlighted along with its main production at HBC Fort Colvile.

[Canoe Crossing](#): This story looks at related annual event showing the revival of canoe culture and its ties to salmon migration on Lake Osoyoos.

[Salmon Ceremony](#)

This article is about the June 21, 2023 salmon ceremony held at Kettle Falls. It includes material on the Canoe Journey leading up to the ceremony and salmon recovery efforts by the tribes.

[Noisy Waters](#)

This article reports on the presentation by Bill Layman, Shelly Boyd and Patti Bailey on September 30th 2023 at the Woodland Theater in Kettle Falls based on old photos of the falls and interviews with people who knew them well. It includes a photo from David Chance's Book, People of the Falls, which shows the Salmon Chief Knkanaxwa? and Baptiste La Pierre together. La Pierre was a principle figure in the article about the Columbia Boat since it was his duty to manage production of those boats at Fort Colvile.

[A Time of Fishing](#): Starting with a display of salmon species at the Kettle Falls Historical Center, this article helps describe the biological and historical importance of salmon to native culture. There are some welcome criticisms of the article in that it should have stemmed more closely from work by tribal biologists and may not depict the situation 200 years ago accurately. Expect more information.

[In the Stream](#): This story and the book by the same name cover the early life of Able One, a Sinixt woman, whose life bridges the transition brought about by the incursion of Hudson's Bay into the Kettle Falls area.

[Angus McDonald](#) : Angus McDonald ran the fort for a time and his colorful life involves not just the fur trade but Native American life over a large region.

[The McDonald Family](#): Angus had an uncle who also ran the fort and Angus married a Nez Pierce woman, Catherine. A wealth of stories about her and their daughter, Christina, expand the family tales.

[George Simpson Family Affairs – Part I](#) Sir George Simpson, the [Governor-in-Chief of Rupert's Land](#) for the Hudson's Bay Company, ordered the establishment of Hudson's Bay Fort Colvile nearly 200 years ago in 1825 and that Spokane House the former North West Company fur trading post be abandoned....

[George Simpson Family Affairs – Part II](#) This is the second article in a series about Sir George Simpson and his mixed blood son George Stewart Simpson. He was 28 years old when he became Hudson's Bay Company's (HBC) acting governor-in-chief in North America. The first article recounts his aristocratic roots although he was born out of wedlock and goes on to discuss the changes in the status of the mixed blood marriages over 200 years of the fur trade....

[Son of Sir Simpson – Part III](#) This is the third and last of the Simpson series. It explores the life of Sir George Simpson's mixed blood son, George Stewart Simpson, who unlike

his mother, remained relatively close to his father and was given a position in the Hudson's Bay Company.

[Mapping History](#): As mentioned above, this article launched the 1865 mapping project.

[Kettle Falls Historical Center](#): This article reviews some of the displays at the museum which sits in the midst of what was the Kettle Falls salmon fishery and HBC fort.

[Spokane House](#) This is mostly about Jaco Finley who was the founder and last resident of the Spokane House trading post. It includes a drawing of Finley by Shaun Deller. Spokane House was a important precursor to HBC Fort Colvile. The article describes the competition in the fur trade that led it to be moved to Fort Colvile and the consternation that move created in the existing residents.

[Booklist](#) For the Shining Mountains reading a booklist of material relevant to HBC Fort Colville was prepared. It is not comprehensive but include many important works and has a rating system as to their importance to the history of the fort.

[Time Will Tell](#) This article serves a dual purpose of giving an overview of the cultural impacts of Hudson's Bay Fort Colvile and outlining what can be presented in connection with establishment. The later purpose is to show the status of the project to this point and encourage next steps including demonstrated financial support and Native American control of the content.

Culture

We Are Still Here

On June 19th Upper Columbia Tribes held their annual salmon ceremony and canoe journey at a site on the Columbia River just north of Kettle Falls. The river was running strong and you could see the turbulence that the falls still create under the surface of Lake Roosevelt. A hundred years ago the salmon would be returning to their ancient spawning beds and would soon be attempting to pass the falls that are now under the lake's surface. Native people would be gathering to harvest the salmon and celebrate their return; the tremendous abundance of thousands of fifty-pound salmon; and the camaraderie of hundreds of friends and relatives. On this day too there was a lot to celebrate.



I noticed the Sinixt (Lakes Indian) logo on a truck. It spelled out the name in universal phonetic letters and a motto underneath that translates to “We are Still Here”. Simple words but with a lot of implications. It reminded me of 2009 when my mother was nearing death. We would talk to her on the phone asking how she was. She would reply “I’m still here.” In that context it meant that she was ready to move on but somehow had not yet. Also, it implied that we could still come to visit. With the Sinixt it says so much more.

Nearly 200 years ago when the Hudson’s Bay Company established Fort Colville at a site directly across the lake/river from where we were, native people could have hardly imagined that it signaled the end of thousands of years of living next to the river, its bounty

and its beauty. Those things did not happen immediately. Hudson's Bay people brought with them life-changing practical goods: knives, pots, needles, axes and guns. The administration was mostly Scotch and British, but they also brought Metis French/Indian trappers, boat builders and carpenters. Almost all were single men. They inter-married with native women. It is hard to portray those unions as all good or all bad. One certain result was a new generation of mixed-blood kids with French and English last names.

To each other they were just family. But to the flood of American settlers who arrived as the fort was being abandoned and operations moved to Canada after the 49th parallel became a border in 1846 they were all Indians. That identity isolated them and was used to denigrate and discriminate against them. Much was lost in the sad and sordid history of the next 150 years. What they did not lose was family.

They are still here, and the ceremonies involved celebration of the Desautel Decision, a Supreme Court ruling in Canada that on April 23rd, 2021 officially admitted that the Sinixt are still here and have hunting, fishing and other rights. Rights denied them after a 1956 declaration that they were extinct in Canada.

There was much more to celebrate, commemorate and invoke. The occasion got into high gear as a flotilla of canoes crossed the lake from Mission Point. Hand-carved dugout canoes flying flags of the Sinixt, Spokane, Kalispel and Coeur d'Alene tribes arrived amid a swarm of smaller sturgeon nose canoes to the sound of shouts and drumming. The first and biggest canoe was that of the Sinixt. It had come, with many others on a long journey down the river from Canada. Many of the others had paddled up the lake from the South. They represented not only the tribes but also the resurgence of youth involvement in building and powering the canoes and reclaiming their heritage for themselves. A colorful crowd of Indigenous people soon hoisted the 1000-pound canoe above their heads and carried it to high ground. Other canoes followed.



The Salmon Ceremony itself is an ancient tradition of calling the salmon back to home to their spawning grounds. Drumming, singing and clicking rocks together invited the salmon back to join the family reunion. It was a sacred ceremony, a prayer, and a festival. This year Richard Armstrong, a Sinixt elder, came down from Canada to lead the singing and summon the salmon. Shelly Boyd, Arrow Lakes Facilitator at Confederated Tribes of the Colville Reservation, guided the gathering. Representatives from many tribes told of their work and assisted in the ceremony.

The gathering was an occasion to announce many things, tell some stories, introduce people to each other and catch up with old friends. All of this was done in Salish, which was another thing to celebrate and welcome back. Interpretation was done in English.

One of the announcements was by DR Michel, Executive Director of the [Upper Columbia United Tribes](#). Their work involves restoring native species and habitat. It is scientific, political, and cultural. They sponsored carving dugout canoes at the Spokane Museum of Art and Culture earlier this month. His news was that salmon released into Lake Roosevelt are indeed spawning again on the San Poil River.

Of course, there was also food. Much like a potlatch, everything was given away. Salmon roasted the traditional way on sticks over hot coals was given to everyone along with moose stew and dumplings.



Awards of art and clothing were handed to many of those instrumental in bringing the family together not just for this event but in the many ways that were being celebrated that day.

A particular focus was on children and young people who learned skills, language, and traditions leading to these ceremonies. They are the hope of the future and pride of the present who can carry on in restoring the knowledge, wisdom, and purpose of this event. A gift to everyone was the book [The Heart of the River](#) by Eileen Delehanty Pearkes with illustrations by Nichola Lytle.

Written in the voice of the Columbia River, it tells of the changes that have drained life from the river over the last two centuries and the people of the river who lived on its shores and enjoyed its salmon. The story is written in simple words with pictures anyone can understand. It concludes with the Sinixt logo picturing a salmon and the declaration in Salish and English, "We Are Still Here".

Kandiaronk



In this series of articles relating to the establishment of Hudson's Bay Fort Colville in 1825 we are going to step much further back in history to a time between 1648 and 1701 when the French in Quebec were at odds with the English in New York and both had formed alliances with local native tribes to further their interests. My interest was piqued in this era while reading a large ground-breaking book, The Dawn of Everything A new History of Humanity by David Graeber and David Wengrow. It attempts to re-examine the assumptions commonly found in comprehensive accounts of human history by archeologists, anthropologists etc. about the intelligence and cultural formations of early humans. It is a kind of "myth buster" exposé of history as written by Western thinkers.

Early on, Graeber and Wengrow compare thinking about inequality in Europe and observations of European society by Kandiaronk, Chief of the Native American Wendat people at Michilimackinac in New France. It struck me that the traditions ascribed to the Wendat people, Huron, Iroquois and others in Northeast North America were similar to those described by local Okanogan historian Arnie Marchand in Stim an S Kw ist (What is Your Name). Laws, if you could describe them as such, in both native cultures did not come with built-in enforcement such as police. So if for instance, if a family member was killed, the family of the killer was expected to repay that debt to the deceased's family. In Wendat society the aggrieved could demand another person to replace the first.

There were many other customs that seem odd to Western thinking but prompted extensive discussion between the Jesuits, who accompanied the French fur traders to North America, and the natives themselves. These discussions were recorded in the

seventy one volumes of The Jesuit Relations, an account that was published and widely read in European circles. The Wendat response to a French governor's edict forbidding alcohol being given to natives was recorded by Jesuit Father Lallemand saying that (translated from the French): "They are free people, each of whom considers himself of as much consequence as the others; and they submit to their chiefs only in so far as it pleases them."

Wendat philosopher-statesman, Kandiaronk, is mostly known for brokering The Great Peace of Montreal (1701) between France, the Iroquois, and the other Indian tribes of the Upper Great Lakes. He did this literally on his death bed and died the day after it was signed. In 1703 French aristocrat Louis-Armand de Lom d'Arce, (AKA Lahotan) published "*Curious Dialogues with a Savage of Good Sense Who Has Travelled*".

Lahotan, who had been in New France, attributed the savage end of the dialogue to Adario, who is believed to be Kandiaronk.

American natives who had been put to work as galley slaves and seen how European society worked continually chided the French on the "inhumanity" of their systems of royalty and money. About money Kandiaronk (as Adario) said "*I affirm that what you call money is the devil of devils; the tyrant of the French, the source of all evil; the bane of souls and slaughterhouse of the living... Money is the father of luxury, lasciviousness, trickery, lies, betrayal, insincerity, - all of the world's worst behavior.*"

In a culture that hinged on the "divine right of kings" and similar principles of papacy, czarism, castes and serfs, the claim that every person was of equal value and could determine what laws they wished to acknowledge was blasphemy. This claim of personal freedom was converted to an argument for what became the "Enlightenment" concept of equality and the will of the people as being the foundation of political authority.

These are the very ideas that came back to roost in the United States in the Declaration of Independence stating that "*all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.*" The "endowed by their creator" part still clings to its Christian roots, but the equality part is a direct consequence of Native American culture.

(I note here that local natives largely converted to Catholicism, not seeing any real conflict between its principles and those of their own culture. The Jesuits were instrumental in fostering education and immunization.)

A River People

Just before Hudson's Bay Fort Colville was established almost 200 years ago in 1825, the Hudson's Bay Company merged with the North West Company. The North West fur trading company had a post near the junction of the Spokane and Little Spokane rivers. When George Simpson, head of the Hudson's Bay Company in North America, visited the area he commanded the newly acquired North West Company fur traders to establish Fort Colville near the Kettle Falls salmon fishery and leave Spokane House. The mostly French and Indian fur traders at Spokane House were not happy about it. Neither were members of the Spokane Tribe, who had formed strong trading relations with them over the past 11 years.

Wanting to learn more about the Spokan Tribe, (Sp'q'n'i? pronounced Spock-en-ee), I was fortunately invited to attend a talk by Warren Seyler, Spokan Tribe Historian, in Wellpinit. We started the meeting with a prayer. The Spokans had anticipated the arrival of white men from prophecies by Cornelius; much similar to that of the Coeur d'Alene tribes Circling Raven who saw a man arriving wearing a black robe carrying crossed sticks (Jesuit Priest). The difference of the Spokane the new comer was not dressed in a black robe but was carrying talking leaves (bible). The Spokans understood these new people could help them in the future. They did not foresee all the various struggles that those that followed these men of god would bring as those that followed did not follow the black book.

Spokan history can be described as a long series of deceptive treaties, written agreements and broken promises that displaced and dispersed the people from their territory, from each other and from their culture. The presentation included one image that seemed to sum up what they were facing, a painting by John Gast done in 1872 called "American Progress".



It shows a white angel carrying a bible and telegraph wire hovering over settlers and pioneers as they push natives, bison and wildlife from the landscape and replace them with farms, trains and cities. The illustration depicts what historically was called the "Doctrine of Discovery" this American version was

titled Manifest Destiny. *This idea allowed European entities to seize lands inhabited by indigenous peoples under the guise of "discovering new land".* (Wikipedia).

One of the first things Seyler talked about was how tribal history was passed on by elders talking to younger generations. He noted that not only are facts and traditions passed on in this manner, but also a bond of trust and understanding is established between generations. Warren himself prefers to talk to people directly for this very reason.

He told us that a major cultural difference between Indigenous and European culture is that native culture is based on giving, not taking. As an example he pointed to a typical birthday party where getting gifts is the central activity. On the other hand, a native potlatch is all about the celebrant giving their things away. I thought that was crazy when I heard about it in school. Now I see that giving as a demonstration of confidence that a person can support the group and not be any the less for it. Gold chains and fancy cars don't make the man, showing the ability to do without does.

He noted that in a familial band, living off the land, everyone relies on each other. The hunters, gatherers, canoe builders, tool makers and home builders all benefit from what each other does. If any of them fails in their responsibility, all lose out.

Historically the Spokane people lived near and from the river. 70% of their diet was fish. Over time, relying on stores and trade for food changed their eating habits to a more unhealthy western diet. They are working to bring back the fish, particularly salmon for their own health and that of the earth around them.

Restoring a culture takes a lot of thought and work. In her book, "Keeping the Lakes' Way" Reburial and the Re-creation of a Moral World among an Invisible People, Paula Price describes how re-establishing a sacred place in Vallican, BC to re-bury remains of their people has brought the Sinixt (Lakes) people closer together.

I couldn't help but identify with salmon when thinking about the drive needed to keep a culture. Salmon start out as smolt, living in a small stream in the roots of a river. After swimming thousands of miles down to the ocean and learning to live in that planetary soup, they swim back thousands of miles, to that same stream following the memory of smells and tastes they grew up with to a place where they feel deep down it is safe and right to reproduce, die and meld their bodies back into the ecology.

Our family often watches the PBS show, Finding Your Roots, with Harvard scholar Henry Louis Gates, Jr. as moderator. It traces the ancestry of celebrity guests as far back as records and DNA allows. Often those personal stories trace back to horrible chapters of human history: putting Jews in ghettos, bringing black people to the sugar cane fields of Haiti, enslaving Aztec Indians to mine silver... My father's parents were Catholics who escaped from Sicily. My mother's were Mormons who fled Wales. In America's "melting pot", you find the vast majority have travelled very far from their home streams.

I was lucky enough to visit my grandfather's home town, Castelbuono, Sicily. Walking down the main street a feeling came over me that this was a place deep in my heart I recognized as home. The welding of place and tradition that Paula Price saw in Vallican for the Sinixt is a rare treasure. Being able to build back their traditions in their own space is reviving the soul of the Spokans. We all have a lot to discover without assuming that our technologies and teachings are the best way to live.

The Fur Trade



Voyageurs and Free Hunters
 Fur Trapper and beaver pelt image
 from Friends of Spokane House

It is easy to simplify the story of Hudson's Bay Fort Colville from 1825 to 1852 as just another fort in the long history of the Hudson's Bay Company that came and went along with the fur trade itself. That would be a trap cutting short our knowledge of the impact and culture that still lives on from the fort, much like the traps that cut short the lives of over 47 thousand fur-bearing animals in HBC's time in the Northwest.

By the time HBC Fort Colville was established, the Hudson's Bay Company had been in the fur business for 150 years. Its own history goes back to French trappers, married to indigenous women in New France as early as 1534. Two French trappers, Pierre-Esprit Radisson and Médard des Groseilliers, learned that there was good fur country north of Lake Superior but were prevented from developing it by the French Government which was concerned that trade routes would shift away from the St. Lawrence River. So they sought support from the British. After their own explorations, the British agreed that the Hudson Bay country, soon called Prince Rupert's Land, was worthy of investment after an English furrier, Thomas Glover, bought all of the first shipment from the ketch, Nonsuch, in 1669. So at the behest of French and Indian trappers, the Hudson's Bay Company was established in 1670. This collaboration of French, Natives and the English around fashion, money, monopolies, colonization and government exists to this day as HBC has transformed itself again and again over the years into a global marketing behemoth.

The HBC kept meticulous records so we can track how in the time period of the fort the quantity of beaver pelts declined. But it is worth noting that beaver pelts were far from the only animal whose furs were collected. Beaver, Badger, Black, Brown and Grizzly Bear, Fisher, Fox, Lynx, Martin, Raccoon, Wolverine, Wolf and a huge number of Muskrat skins were traded. (Ten muskrats were worth 1 beaver skin.) We might jump to the conclusion that these species were wiped out by trappers.

Although their numbers were greatly diminished, trappers realized that populations had to be maintained for the business to survive. In some cases, as when Peter Skene Ogden tried to clear the Snake River country of beaver so as to discourage other trappers from proceeding west, the HBC did try to destroy the population.

The business was in its height from 1810 to 1830. French and Indian trappers (Métis) formed their own competing fur company in 1778. The North West Company was more egalitarian, with wealth distributed by shares to the "Wintering Partners". It competed head-to-head with Hudson's Bay. In April 1810, David Thompson engaged Jacques (Jaco) Finlay, a Métis free hunter, as a clerk and sent him to Spokane country with orders to build a small trading post at the confluence of the Spokane and Little Spokane Rivers for the North West Company. In 1812 another fur trading company, John Jacob Astor's Pacific Fur Company arrived in the Spokane area, bringing competition from the Americans. The British put an end to that adventure by sending a frigate to destroy the Pacific Fur Company's base in Astoria, Oregon. The threat of losing their outlet for shipping was enough to force the Astorians to sell their furs and fort to the North West Company in 1813.

Eight years later, in 1821, the British Government forced the consolidation of the Hudson's Bay Company with the North West Company. That move eliminated many duplicate trading posts, often stationed right next to each other. But it also changed the structure of the Hudson's Bay Company so that profits were shared more equitably.

This interplay of government, commerce, culture and ecology carried its inherent conflicts into the establishment of Hudson's Bay Fort Colvile in 1825. To find out more about that history, visit <http://theheritagenetwork.org/>.

Friends of Spokane House



There are a lot of ways to think about history and as it turns out to “do” history. The Friends of Spokane House (friendsofspokanehouse.com) recently encamped near the Kettle Falls Historical Center (kettlefallshistoricalcenter.com) where they demonstrated tools, skills, sign language, clothes and artifacts of the fur trade era, specifically from 1810 to 1820. The dates are important, not just because even long ago, things often changed quickly, but because in 1821 the Hudson’s Bay Company bought out the North West (Fur Trade) Company. From then on many changes ensued including Spokane House personnel being moved a hundred miles north to establish Hudson’s Bay Fort Colvile in 1925.

I was at the encampment to meet the Friends of Spokane House (FOSH) in person to learn from their experiences and expertise. The Heritage Network (theheritagenetwork.org) will be commemorating bicentennial of that move to Hudson’s Bay Fort Colvile in 2025. I had been learning about it academically for the most part. Getting facts, people, dates etc. right is important for documentation, especially when so much “historical” information turns out to not be exactly true, especially when it is referenced in a political context. Personal history has some big advantages in that individuals tend to be much more invested in getting a lot of information about their history and that can be a huge trove of information in a digital age, especially with DNA.

But up till now I had not thought of history as recreational or experiential. FOSH brings that all home by living like fur traders did in camp and demonstrating with real-world artifacts the clothing, tools, shelters and skills of the fur trade. This way of teaching history as a “show and tell” is especially memorable for young people. Schools from around the area took advantage of this event to bus in children. The National Park Service helped arrange the event with support from the Lake Roosevelt Forum (www.lrf.org/). Well over 100 people visited each day and got to participate in some living history.

The beauty of this format is that not only do you get hands-on experience with real stuff; you get to make friends with people who are knowledgeable and excited about the times and the fur traders who

lived in them. FOSH is also very involved with the local tribal people who were then and still now are the most affected. This enriches the reservoir of knowledge FOSH brings to the encampment and also keeps them honest about what went on and how that is playing out today.

The experience of being there includes smoke, fur trade coffee, possibly planked salmon, near freezing temperatures and rain storms. You don't get that in history books. There are lots of other incidentals of note. One is "Hand Talk", also known as American Indian Sign Language and most often Plains Indian Sign Language (PISL). Having someone along who "spoke" it helped Lewis and Clark navigate the many tribes of Indians they met crossing the continent. It was just as critical to fur traders who came before and after Lewis and Clark. They could negotiate economic deals, get help when they needed it or signal to each other without making noise if necessary.

Thousands of potential native PISL speakers were lost in travesty that was the residential school movement which punished native kids for using it. Still the language merged in large part with the American Sign Language that we see practiced today while announcements are made by government officials. The Friends of Spokane House have added it to their many skills that you can witness at an encampment.

You can look at what the Friends of Spokane House are doing as part of a primitive skills movement. Our own version of that is the Between the Rivers Gathering (betweentheiversgathering.com); a week-long camp-in with masters and students of a very wide range of skills near Valley Washington. Some members of FOSH are also affiliated with the American Mountain Man Association (americanmountainmen.org). In those contexts the connections and camaraderie are keeping history alive from generation to generation.

This article has a lot of Internet connections in it. Those are ironic to some extent because the whole idea is to use them to attend events, get to meet people and connect with them directly. So check out the websites and don't just read history. Live it!

Métis Waistcoat

By Sheila Anderson

Items left behind by our ancestors sometimes lay quietly for decades, their stories forgotten. You likely have wondered at a family heirloom and thought to yourself, “if only it could talk, what a story it would tell”. With no written or oral history, you might find yourself curious enough to search and find as much as you can about that special item.



A man's antique waistcoat, nestled inside its display case at the Kettle Falls Historical Center caught my attention. Beautifully made by an unknown woman, each silk embroidered stitch is a story of love the artist had for the man who would wear it.

Perhaps a son, husband or father, we don't know as that part of the story is sadly lost. However, this beautiful work, created and worn with pride, still has many things to say.

The woman whose hands made the waistcoat and embellished it with a floral design was “Métis” (pronounced may-TEE). Métis are people of mixed European and Indigenous ancestry. They originated in the 1700s when French and Scottish fur traders married Aboriginal women. The Métis people have a distinct culture, language, and way of life unique from

Indigenous or European roots. The Red River Settlement, which is present day Winnipeg Manitoba, is the birthplace of the Métis Nation. The Métis were pivotal in the development of the Pacific Northwest as employees of the fur trade companies, early farmers and settlers. Their many stories and impact of their people in Northeast Washington and the United States have been generally neglected in written history. Early local historical documents sometimes refer to the Métis as French-Canadians, Mixed-blood, Crees and Half-Breeds.

Created between 1870 and 1890, the waistcoat likely traveled from the Red River Settlement and found its way to the Colville Valley. During the time of its creation, the Métis men often wore cloth shirts, wool jackets, buckskin pants, caps and sashes around their waist. Their wardrobe was most often embellished with beadwork similarly done in the floral design of the silk embroidery. Waistcoats, during this time, were a fashionable piece of a man's wardrobe to be worn under a jacket. The Métis men and women wore traditional European clothing often embellished with their vibrant beaded or embroidered artwork.

Hudson's Bay Company's Fort Colville drew many Métis people from the Red River to work, settle and farm around Fort Colville. There were always Métis people from, or connected to, the Red River Settlement living in the major fur trading posts and forts from their beginnings. These Métis men were the fur trading company's explorers,

mapmakers, trappers, traders, and boatmen. As early as 1841, large family groups of Métis were leaving the Red River to settle in the current states of Washington and Oregon. These were some of the first large groups traveling horseback and with their small wagons and livestock who settled, farmed the land, raised families, cared for livestock and built communities in the Pacific Northwest. One group of about 70 Métis families had built a village including a chapel in present day Chewelah. Jesuit priest Father DeSmet named this St Francis Regis Mission in August of 1845.

The leather of the waistcoat is unsmoked caribou hide. Silk threads of multiple colors create the floral design unique to Métis people. Silk embroidery was first introduced at the Red River in 1844 when the Catholic French "Grey Nuns" taught Métis girls and young women needlework, or fancy work as it was called in the mission schools. Silk embroidery was instantly popular with the Métis who used it to decorate their personal and household items as well as their clothing and the clothing of their loved ones. Many Métis women continued to practice the art of silk embroidery experimenting with styles, colors and designs. As a result the Métis developed a unique artistic tradition all their own.

This treasure of Métis culture, with ties to the time of Fort Colvile, the Hudson's Bay Company and the Red River Settlement has shared part of its story. More importantly, it has aided in teaching the history of the Métis people and opened the door to think more about their impact on our area's early history - a story long overdue in its telling. The waistcoat is on display at the Kettle Falls Historical Center in Kettle Falls.

Boats

Talk About Canoes

Years ago I visited a rock ridge above Dead Medicine Road in Stevens County. There were bowl-shaped depressions in the solid rock where indigenous people ground the shells off pine nuts. Imagining that scene in the distant past, I realized that the spot had a commanding view of the Columbia River, several miles to the west. It struck me that these people always kept an eye on the river.

Waterways were the highways of history. Boats would carry heavy loads such as venison and firewood to villages on the shore. Visitors from afar also arrived by boat. After Hudson's Bay Fort Colville was established in 1825, it soon became a hub for both native watercraft and new designs emerging from the fur trade. In commemorating the establishment of the fort, three major kinds of boats play a role.



Salishan Sturgeon Nose Canoe method by Shawn Brigman,

Probably the most common historically and now the most modern in design, is the sturgeon nosed canoe. Originally built using stone tools and skinned with tree bark, the bark sturgeon-nosed canoe was a staple of Salish waterways. Spokane Tribal member of Sinixt and Shuswap decendency, Shawn Brigman, (<https://www.facebook.com/salishansturgenonosecanoes/>) has built bark sturgeon nosed canoes but also designed and built the Salishan Sturgeon Nose canoe method using modern materials for the frame and covering. This is a good example of how old canoe designs have become new again as Shawn helped local tribes revive their culture in the current age.

Even more widely known, the dugout canoe was another standard when the fort was built.

Dugouts include a wide variety of designs, some using cedar logs, others using pine or fir. They were used in ocean waters near the coast and bigger water bodies inland. They changed in construction from being burned and scraped hollow to being carved with iron tools as those became available. They were also used by a larger number of tribes.

All of these variations make it hard to describe either of these native canoes in a short article. Shawn cautions us not to make too many assumptions about how things were built or how they were used in years past. The historic boat revival is very much an evolving art, not just a relic of the past. When fur traders, David Thompson and Jaco Finlay arrived at Kettle Falls in 1811, they found the mighty Columbia, a river whose exact route had eluded them since they crossed the Rocky Mountains. It also presented a new dilemma. They wanted to travel the river to its source bringing pelts to export if possible and tobacco to establish a connection with tribes along the way. They wanted to build birch bark canoes similar to those they used in the East for the trip. But no suitable bark was to be found. So they decided to build lapstrake canoes using split cedar planks. In less than two weeks they built canoes of this new design that carried them in 12 days down the Columbia to what would become Astoria. They embarked on the return trip in the same canoes.

Thompson's design evolved into the Columbia Boat, the main conveyance up and down the Columbia for men and cargo. Fort Colville became the center for constructing these boats. Much of the work was done under the guidance of French Canadian Pierre Lacourse. Columbia Boats could carry 4000 pounds of cargo and 8 men going up and down the river. Because of their light weight, they could be carried around the many rapids and waterfalls of the Columbia. Much is known about these boats and much more is conjecture. You can explore both at the bicentennial site, <http://theheritagenetwork.org/>.

The Columbia Boat

In January of 1811 David Thompson crossed over Athabaska Pass high in the Rocky Mountains above what is now Revelstoke, British Columbia. His small crew of fur traders was tired and hungry. Several turned back as soon as they reached the Columbia River. Only Thompson and two others, René Vallade and Jean Baptiste L'Amoureux, remained in 3 ½ feet of snow with limited tools and food. Two others, Pierre Pariel and Joseph Coté returned with some supplies. They built a 12-foot by 12-foot cabin, killed some moose to eat and looked for ways to build a canoe that would take them back to other traders once the snows had melted.

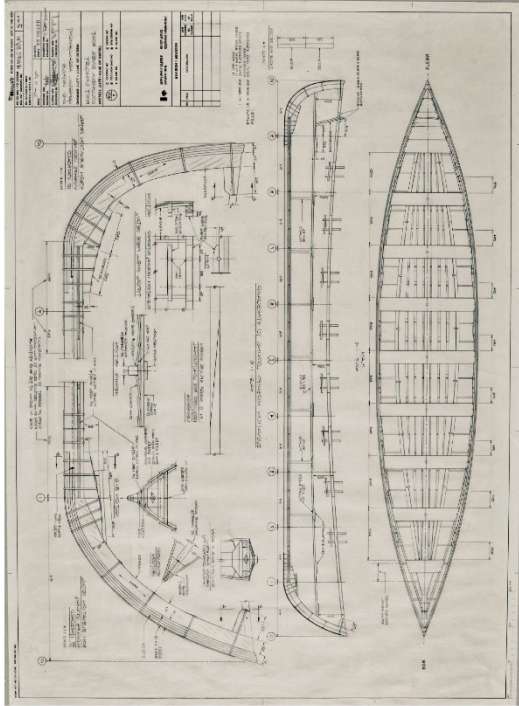


“Hauling a boat up a rapid, probably Columbia River,” Lt. Henry Warre, 1846. Courtesy Library and Archives Canada, No. 2834221.

Their favorite craft east of the Rockies was a birch bark canoe, light, easy to handle and portage with a well-developed design originated by eastern tribes. But here in the west, although there were large birch trees, the skins were thin, not “even thick enough to make a dish.” After some thoughts on boats he had used in the east, Thompson settled on the idea of building a boat using cedar planks split out from a 3 foot wide cedar that grew nearby using wedges they made themselves. They reshaped other tools and dug spruce roots from the frozen ground to make cordage to bind the boards together. Over the next 3 and a half months they constructed the first cedar plank canoe used by the fur trade on the Columbia River.

Thompson and his men were part of the North West Company, a fur trade company that preceded the Hudson’s Bay Company by over a decade in setting up forts east of the Rocky Mountains. Little did they

know then that boats of Thompson's design would become the main vehicle of transportation in the west for the next 40 years. Over the following twelve months, Thompson would build nine more of these craft, continually refining the design as needed and as other tools and materials became available.



What ties this story to Hudson's Bay and the establishment of Fort Colville in 1825 is the role that their fort near Kettle Falls played in building these boats for the whole Columbia District. Thompson's next boat was built at Saleesh House on the Clark Fork River. It took him down to Lake Pend Oreille and on the Pend Oreille River near present-day Cusick. From there he went overland to Spokane House where the Little Spokane River joins the main Spokane River. Spokane House would become a site where many Columbia Boats were later built.

From there he travelled with fur trader and translator, Jaco Finlay up to Kettle Falls, where the annual salmon harvest and meeting of the tribes was already in progress. Speaking in French to Finlay who translated in Salish to the Colville Tribe (Sx^wyelpetk^w) who managed the fishery, Thomson at first sought good birch bark for a canoe. Again, failing to find anything suitable, he resorted to building a third cedar plank canoe. This would have been hard to translate to the natives because the Colville's

used dugout canoes. Upstream the Lakes Tribe (Sinixt) used sturgeon nosed canoes. Eventually Thompson settled on some less-than-perfect "branchy" cedar from a grove in the Colville Valley. With that, he Finlay and others built a 30-foot canoe, 5 feet wide that held 7 men plus food, trade goods and a Sanpoil couple who acted as translators. They left Kettle Falls on July 3rd, met many tribes and arrived 12 days later in Astoria at the mouth of the Columbia with flags flying and singing French songs, much to the surprise of Astor's fur company. Their Columbia Boat had proven itself capable going down the river and would be used again taking supplies back up.

Because of its shape, it would be tempting to call it a canoe, which essentially it was. Because its French and Indian crew called it a *bateau*, as they did all boats, visiting travelers sometimes thought that was its specific name. But in HBC inventory records, "Columbia Boat" was the official designation of this type of craft. Hudson's Bay ordered over 100 of them made in the course of their business on the Columbia. To understand why this design was so successful and why their fort at Kettle Falls became the center of boat building during the life of the fort, we need to look at the details of its construction.

Native peoples were well-aware of the nature of cedar planks. Newly fallen trees could be split out into planks with wedges. David Thompson marveled at the boards used to build sheds for drying fish at the Kettle Falls fishery. Planks up to 20 feet long were made from logs drifted down the river. With vents for smoke and cross poles to hang the salmon on, both split boards and tule mats kept the interior dry.

Hudson's Bay, after the fort was established, had saw pits to cut the boards. One man pulled a crosscut saw down from below while another pulled the saw back up from above. It was hard, dirty work but did the job. The most critical piece was the bottom plank. At 17 inches or more wide in the middle and tapering to just a few at the bow and stern, it also had to be split fore and aft to allow the two ends to be bent upward and tie into the gunwales. Ribs of oak were steamed and bent for the skeleton of the

boat before planks were tied to the frame and each other. The planks overlapped each other leading a description of the boat as “clinker-built”. Even when green boards shrank, the overlap could be sealed. To seal the seams a mixture of pitch and tallow was melted into them. Materials for all these chores were carried on board. Traversing rapids, pulling the boat through rocky stretches, and hauling it out of the water were all hard on them.

But their light materials made it possible for 8 men to carry an empty boat over portages when necessary. There was also a provision in the center to hoist a sail when conditions permitted. (Wind surfing near Hood River started a long time ago.) Boats were loaded with 40 to 50 “pieces” each weighing about 90 pounds. So, the cargo alone could weigh 3600 to 4500 pounds.

Pierre Lacourse, a French Canadian born in Quebec, came up from Spokane House where he originally worked for the North West Company to become the chief boat builder for Hudson’s Bay at Fort Colville. He trained others in the craft. On a map drawn in 1850 to settle HBC claims with the United States, you can see a spot where the fort stood labeled “boat yard”.

No history of Hudson’s Bay Fort Colville is complete without recognizing its key role in providing boats as well as food and furs for the whole of the Columbia region. In commemoration of that history, the Heritage Network hopes to contract for the creation of a replica of the Columbia Boat. It will take vision, skill and persistence to accomplish that for the bicentennial of the establishment of Fort Colville in 2025.

Extensive material for this article was derived from: [Swift River](#) by Laura Stovel, [The Mapmaker’s Eye](#) and [Sources of the River](#) by Jack Nisbet, *Columbia Boats and the River They Ran*, by Thomas H. Holloway published in the **Pacific Northwest Quarterly**, Spring 2022 and *Columbia Boats Construction Plans, with Historical and Technical Notes* by Thomas H. Holloway.



"Hauling Up A Rapid (Les Dalles des Morts) On The Columbia River," Lt. Henry Warre, 1846. Image PDP00057 courtesy of the Royal BC Museum and Archives. Used by permission. See Appendix A for an alternative view by the same artist.

Canoe Crossing

On the 4th of July it was pouring rain. Thunder and lightning drummed through the howling wind. Out of the mist far up the lake a fleet of canoes paddled into view with a boat of border guards keeping an eye on them.



It was the 20th annual canoe crossing of Lake Osoyoos by Okanogan people whose heritage stretches much further back than the invisible border line. Salmon still swim the Columbia and Okanogan rivers to Lake Osoyoos and beyond. Every spring and again in the fall, these natives and the salmon gather to renew their lives and their bonds. That tradition might have been forgotten except for the persistence of the ancestors and a dream. A native woman in Penticton dreamed that she was laying on the shore of Okanogan Lake. People were rowing by who were known to her, but the dreamer felt left out. (Okanogan ancestors were usually buried beside bodies of water.)

When this dream was presented to tribal elders, they decided to act on it. In 2002 a gathering of 50 canoes paddled to Lake Osoyoos from Penticton on the north and Brewster on the south. At the same time horse riders followed the same route on land. This reenactment of traditional gatherings has been going on for the last 20 years. It pre- dates the renewed canoe gatherings at Kettle Falls by 17 years.

Long dugout canoes were not present in 2002, but they were front and center this last July 4th. In the Okanogan Valley, cottonwood trees make the best dugouts, unlike cedar on the coast or Ponderosa Pine near Kettle Falls. There were several cottonwood canoes at this event, testimony to the resurgence of canoe carving, especially among young people in the Upper Columbia Tribes.

The nasty weather highlighted the persistence it takes to keep these traditions alive. I was surprised by how much the border patrol is involved. I asked about the canoe crossing as I was coming south through the American border and the crossing guards not only knew about it but also knew that the canoes were on their way. Even more impressive in the pouring rain were the guards themselves helping erect canopies to give us all some shelter from the storm. They were invited to share in the feast.

A substantial array of food awaited the paddlers, fried chicken, fruit salad and even tacos. All was prepared by the welcoming party, and everyone was welcome. The first dibs went to the paddlers themselves. But before the celebration could get underway, a prayer was said in thanks for the food and everyone's efforts. Herman Edwards led the prayer. He and Arnold Marchand had helped organize the first crossing in 2002.

Perhaps it was ironic that the canoes landed at Veterans Park on the south end of Lake Osoyoos on American Independence Day. But it could not be more fitting. Declaring the continued unity of the Okanogan Tribe with members on both sides of the border is a very independent assertion. And although it is more about the return of the salmon than rejecting the king of England, it is not out of step with a long history of Native Americans fighting for our whole country.

A highly decorated amphibious personnel assault ship, the U.S.S. Okanogan, kept the county's name at the forefront of WWII, Korea and Vietnam. Crew member, Joe Marchand, was one of the last surviving crewmen and helped organize the U.S.S. Okanogan crewmember association. Okanogan tribal member, Earl "One Lung" McClung was the most outstanding hero of the paratroopers in the 101st Airborne Infantry, "Easy Company". The book and eventually the movie, Band of Brothers, was based on the record of these soldiers. So, Veterans Park was indeed a proper site for the canoe crossing.

The 4th of July is also the occasion of the annual Chesaw Rodeo. I passed through Chesaw the day before and it was as quiet as ever. But crowds did show up on July 4th despite the inclement weather. Actually, I'll bet that there were plenty of Native Americans at that event as well. When America works, we all keep our traditions alive.

Salmon

Salmon Ceremony

As they have for thousands of years, native people came together on June 21st, the summer solstice and National Indigenous Peoples Day, to welcome the salmon and gather their whole family together. Coming as it did on the cusp of Spring and Summer, this year's ceremony embodied both the spirit of Spring, Sqjpc, A time of Gathering in Salish, and Scajáq, Summer, A Time of Fishing.



People call the salmon back home to *s̓x̓w̓nít̓k̓w̓* *the sound the water makes at the falls* (Kettle Falls) at the annual salmon ceremony. Photo by Christian Haugen

The gathering part was best demonstrated in the Canoe Journey, which had been going on for a week. Five canoes of Sinixt and Secwépemc people together started out from Revelstoke, BC on June 14th. They were joined by many others at Kettle Falls for the Salmon Ceremony. Along the way, they had a chance to talk about the names and traditions associated with the places they passed on the Columbia. They also talked about a new insult to the Sinixt, members of which live on both sides of the border. Even though Canada now admits that the Sinixt are a native people who live in Canada as well as the United States, they

are not allowed to participate in discussions about the future of the Columbia River along with other tribes. The excuse is that since they could back proposals from either country, they have a conflict of interest.

Shelly Boyd, who lives in Inchelium, speaking for the Sinixt said that there is no conflict between the Sinixt or any other tribe noting that it is another residual effect of the divide and conquer strategy of colonialism and national governments still remaining today.

What was clear is that the Salmon Ceremony was a family gathering of the many tribes who traditionally lived along various tributaries to the Columbia, which she called the Chief River. It ties all of these peoples together.

“It was so incredible to have our neighbors, friends, representatives and relatives from the Flathead, Kalispel, Okonagan, Nez Perce, Spokane, Shuswap and Wenatchee as

sñ ʕayʕckstx (Arrow Lakes) and especially the sǰ ʷyʕ ʔiʔpx (Colville Band) join us in prayer for the Salmon. These prayers have happened at both Celilo Falls and Kettle Falls.”
(Shelly Boyd)

Representatives from these tribes spoke at the ceremony. The Salmon Chief of the Wenatchee went beyond saying that water is important to life to saying “Water is life”. This union with nature extends not just through all tribes, but through salmon and all species of both plants and animals. Family is much bigger than genetics. Every species makes the world more alive. Charles Armstrong, whose grandfather was Alex Louie, spoke for the Nez Perce, who actually know themselves as the Nimiipuu, The People.

Every speaker identified their ancestral heritage. Their identities came from their rivers as well. The Kalispell are known as the Steelhead Trout People. The Spokanes are “Children of the Sun.” Spokanes were allowed to use the big “J” Traps at Kettle Falls along with the sǰ ʷyʕ ʔiʔpx, the “Colville Band”.

The ceremony itself calls the salmon back and thanks them for their part in sustaining human life. Song, prayer and ritual pervade not just the Salmon Ceremony but all native occasions for joining together, eating and working with each other. A ritual that everyone was eager to participate in was clicking rocks together and then throwing them into the water. These actions are meant to remind the salmon of the sound of rocks tumbling in running water and being washed, as are young salmon themselves to the sea. But prayers and songs in Salish came first.

The sacred side of this gathering highlights Tmix^w, the duty of all people’s to do their part in balancing the cycles of all living things. Taking too much game; harvesting too much timber; and removing the native plants and species upset that balance. The situation with salmon is particularly out of balance.

Representatives of 37 tribes from Oregon, Washington, Idaho, Southeast Alaska, Western Montana and Northern California are united in seeking a Comprehensive

Columbia Basin Restoration Initiative to bring back the populations of salmon and other fish to healthy and abundant levels. They are not against affordable clean power, but seek to fund maintenance of aging dams and turbines where they are needed and removal where they are doing more harm than good. Three key actions in salmon restoration start with restoring habitat throughout the Columbia Basin. Next the generating power of the 4 lower Snake River dams needs to be replaced with renewable energy from other sources such as wind and solar. Without removal of those dams, Snake River salmon will soon be extinct. Finally, salmon need to be returned to the upper Columbia River above Grand Coulee Dam and into Canada. All these things are feasible and in planning and or funding stages.

Native peoples along the Chief River have come together not just in thoughts and prayers, but in hands-on restoration work to bring back the salmon. The river brings them together in spirit and the flow of nature. By celebrating the cycles of the species and of the living water, the Salmon Ceremony works to strengthen those family ties; bring back health and renew our role in the balance of nature.

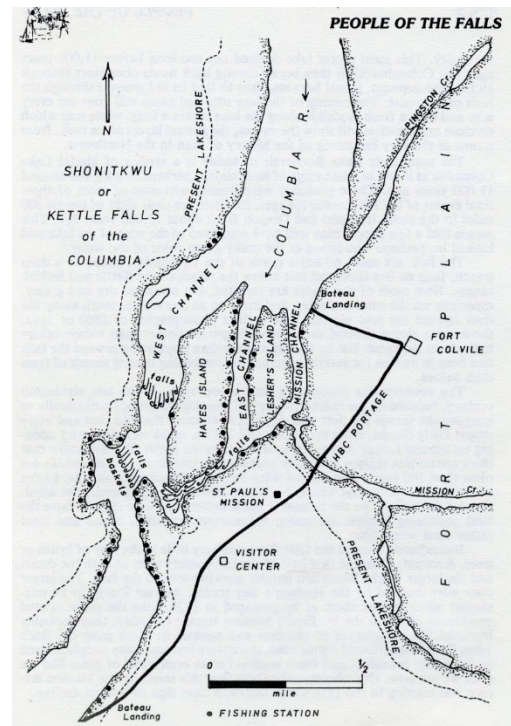
Noisy Waters



Hidden beneath the waters of Lake Roosevelt lies the massive Kettle Falls Fishery, once the largest fishery on the largest river west of the Rocky Mountains. Most of us know it is there, but until the evening of September 30th, few knew how it was used. On that night, Bill Layman, author of *River of Memory* and an earlier book, *Native River* revealed a collection of pictures of the falls and more exactly, what went on in various parts of it. The occasion was Noisy Waters, a presentation used to help finances at the Inchelium Cultural Research Center and the Kettle Falls Historical Center. The house was packed with supporters hoping to learn more about our history.

Underlying the Kettle Range is a layer of 27-million-year-old metamorphic quartzite. Laid down millions of years before the basalt in the Columbia Basin, it has been fused by heat and pressure from layers of sand into an extremely hard rock that even the mighty Columbia could not cut through. Because of its layered structure, it not only formed the steep drops of the falls themselves but also lent itself into being chipped into stone knives to clean salmon and spear tips to harpoon them. Building on this natural heritage, Native Peoples gathered to fish at the falls for 9000 years, twice as long as the pyramids of Egypt have existed. Local tribes have every right to consider them sacred.

In keeping with that heritage, the evening began with a prayer thanking the Creator for the falls, the salmon



and all the people who thrived here. We were also reminded that the existence of the Inchelium Cultural Research Center is in large part due to the tenacity of Nancy Michel who found a location for it and gathered its original contents. She passed away on June 30th after dedicating the center on June 2nd. Current descendants of the people of the falls, Patti Bailey and Shelly Boyd helped Bill Layman with the pronunciation of Salish place names. Bill Layman learned many of the details that he passed on to us from Martin Louie who experienced them before they sank beneath the waters behind Grand Coulee Dam in 1942.



The Salmon Chief seated on a chair at Fort Colville, and Baptiste La Pierre, a builder of bateaux. The Salmon Chief is most likely Kinkinahwa. Compare this man with the blind Kinkinahwa of the 1890's, shown on page 107. Taken in 1861 by the British boundary surveyors. Courtesy of the Royal Engineers Corps Library, Chatham.

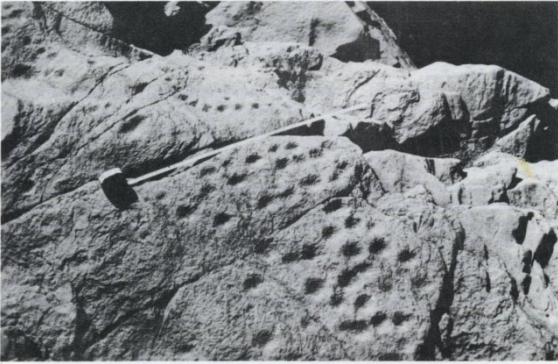
fish were harvested in a season. He notes that each family would need over a ton or about 300 fish for themselves. The fish could weigh 100 pounds each and were known as “June Hogs”. Sometimes 50 fish would jump out of the water at a time. The Salmon Chief distributed fish to all tribes. The fish would be filleted and air dried, then packed in bundles to take back home. The methods of fishing were numerous. Principle among them was the J-trap. Many pictures depict how the trap itself has a wood frame with the back laid against the falls and the bottom of the “J” formed by cordage into a basket. The cordage was wild hemp, a material very familiar to the Sinixt and other local tribes. They used it not just for these traps but also for making rope bridges across streams on “grease trails” that connected villages and other sites. (The “grease” in this case was bear fat, a standard commodity for exchange before Europeans arrived.) The hemp was incredibly strong. The Chief’s trap could hold 250 fish and collected 400 fish in a day. It was eight feet wide. When full, 2 men would get into the trap with the fish and club them, then pass the fish to people on shore. The whole system was made and suspended in the falls with hemp rope.

The best fishing spots varied as the river rose and fell. There were both an upper and a lower falls and side channels besides fishing spots on both sides of the river. Different spots were best at different times and prolonged the fishing season. A Salmon Chief was drawn from the two tribes who controlled the fishing, the Skoyelpi who lived near the falls all year and the Sinixt who lived on Hayes Island during the fishing season. The Salmon Chief determined when enough salmon had passed upstream to sustain the fishery and to feed other native people further north. When the time came to catch fish for the year, the first one was caught and boiled in one of the “kettles” that gave the falls their name. Layman showed us a picture of that kettle. After everyone shared some of that first catch, the real fishing began.

Estimates vary as to how many fish were caught in a day and over a season. Many people cite numbers above 1000 fish per day. In his book, People of the Falls, Archaeologist David Chance calculates that over a million pounds of



In a series of pictures Layman highlighted traditional points for fishing, logs that acted as bridges between falls and a rock where the salmon chief stood overseeing the operation. On the west side of the river was a cliff from which men could spear fish in the strong current. Bill referred to it as “cut-line rock”. That might sound off since they were spear fishing, but to protect the fishermen from the force of the big fish in a strong current at the end of a long pole, the spears had detachable spearheads and gaff hooks tied with hemp to the shafts. If the fish was winning the battle, the cords could be cut to save the fishermen.



Cup-marks in the bedrock overlooking the fishing stations in the lower falls, in 1970. A tape measure serves as a scale. Photo by the author.

A feature that Layman did not discuss but which David Chance does, were cup holes. There were thousands of little depressions chipped into the rocks at important fishing locations. The mystery deepens when Chance goes on to relate that “Classically known to scholars as “cup-marks,” they occur near fishing places all the way from Ireland across the northern Eurasian land-mass to certain locations in North America, Kettle Falls being one of the outstanding examples.” He goes on to remind us that the life-giving significance of the falls makes it the most important spiritual center on the upper

Columbia.

The many stories, prayers and traditions surrounding Kettle Falls cannot be transmitted in an evening slide show. Bill gained much of his insight into them talking to Martin Louie and others. Martin who descended from both tribes, held the sacred responsibility of honoring and praying for the fish to return until he died. It was difficult for him to see the pictures without remembering how it felt and what was lost. That loss is now commemorated in the annual Ceremony Calling the Salmon Home. So much news and history today is packaged as entertainment. It is too easy to escape the pain of missing what was taken from the hearts and souls of those who are family.

K e t t l e F a l l s
Sxʷənitkʷ “Noisy Waters”
 Honoring the Indigenous Legacy of Kettle Falls
Woodland Theatre
 Kettle Falls, WA
 6:00 p.m.
 September 30th 2023

Fishing Sites and Geographic Features
 With Shelly Boyd and Bill Layman

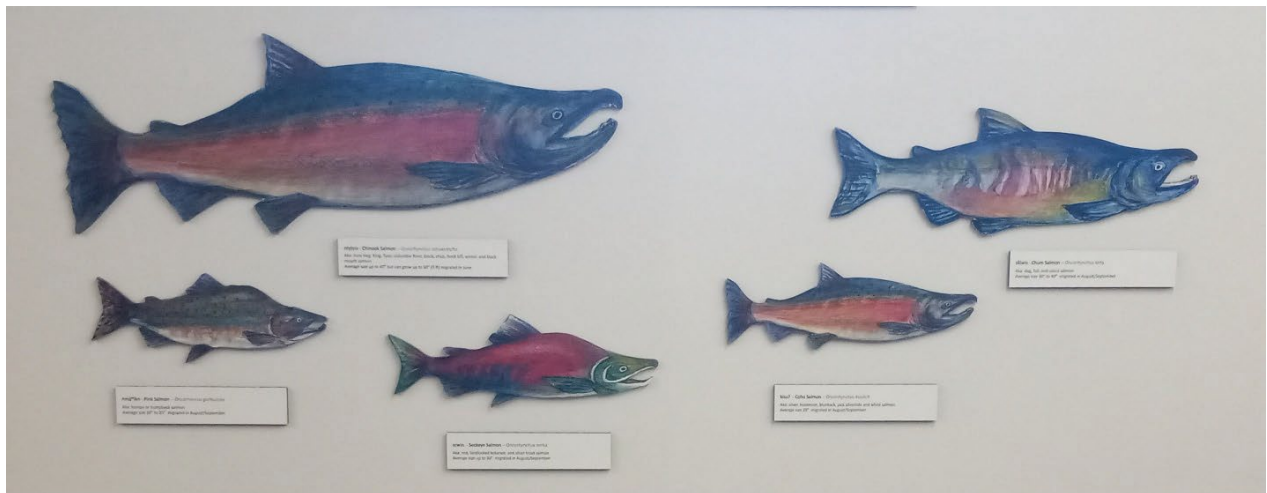
A Benefit for
 Inchelium Cultural Research Center and
 the Kettle Falls Historical Center
 Suggested Donation: \$10 - \$40

ICRC KFHC WNMCC

A Time of Fishing

Displays in the Kettle Falls Historical Center Museum depict scenes from the seasons of the year as known to the Salish peoples who gathered at Kettle Falls for thousands of years. The word for “summer” is scafáq, “a time of fishing”. If you read accounts written by Hudson’s Bay Company employees who built a trading post, Fort Colvile, just north of where the museum sits today in 1825, you see very little about fishing. You would gather that the location of the fort is mostly about farming and the fur trade. But if you talk to native people about Kettle Falls, it was all about fishing.

Fishing at Kettle Falls was mostly about salmon. Instructively, the museum now displays a large depiction on the wall of the kinds of salmon on the west coast.



The first thing that struck me was the size of the biggest fish, Chinook Salmon. These were the main food and reason for the spring gathering of peoples at Kettle Falls. Channels around the falls provided ideal places to fish depending on water levels. Big fish and a flooding river made for good fishing with J- baskets and spears on the biggest part of the falls. Kettle Falls, on the upper Columbia and Celilo Falls on the lower Columbia were prime locations for fishing and gathering. Also called June Hogs, Chinook at the time could weigh up to 100 lbs. After the salmon chief let enough salmon pass to sustain the stock, fishing began with up to 1700 fish being caught per day.

The Chinook run happens in June. A Salmon Ceremony near Kettle Falls this last Father’s Day asked the salmon to return. Imagine a long cold winter with this bounty of fish and the annual gathering of tribes taking place. It would have been a very exciting time. But fish runs happened in August and September for the Coho (also known as Silver and Blueback) and for some Sockeye. Around the same time, Red Band Trout (Also known as Steelhead) came up the river. They are not a true salmon but are a sea run trout. The Steelhead stay around and spawn in the spring. So, they were available for fishing all winter.

The wall display is a little deceptive. The Pink Salmon (lower left) and Chum (upper right) didn’t make it up this far. Red Band Trout are not shown. But there is a lot more that white people didn’t consider, and Indians knew all along.

The gravel bed where a salmon lays its eggs is called a redd. Male salmon fight for dominance using their hook nose. Then they follow a female up the stream and fertilize the eggs as soon as they are laid down. A single female may produce several redds, some up to 10 feet across. The eggs stay there all winter for each variety of salmon. Cold water holds more oxygen than warm water. So finding cool waters to lay eggs in is essential to the health of the fish. Higher locations with shade and slow waters, closer to melting snow are better.

Baby fish, just out of the eggs, alevins, live off nutrients in the egg sack and stay hidden in the gravel. When the egg sack is consumed, they head for the surface to fill their swim bladders with oxygen and begin to feed and become fry. When they are larger and strong enough to swim to the ocean, they are known as smolts. Often, they will spend time in estuaries at a river's mouth feeding heavily and gaining strength for ocean life. Even years later, smolts remember the way back home.

Each of the main species has an adaptive strategy that takes advantage of their strengths. Chinook grow quickly and spend only 5 months in fresh water. But they spend as much as 8 years in the ocean growing to the large size that helps them swim upstream against strong spring runoff to secure cold high streams for spawning. Coho spend a whole year in fresh water but only 18 months in the ocean.

Sockeye prefer to stay around in high lakes for 1 to 2 years before heading out to sea. They spend a couple of years in the ocean.

With these adaptations to different environments, salmon were abundant and along with other fish, mussels, and lampreys, provided 70% of the native diet. Aboriginal people knew them well and regulated their catch to ensure survival of the fish. Of course, bears, eagles and many others shared the bounty of the salmon. In a very real sense, native people, fish and other creatures were one living entity. This did not change immediately with the establishment of Hudson's Bay Fort Colville in 1825. Fur Traders relied on natives to provide fish for everyone's winter supply, and being Scottish businessmen, kept detailed records.

But real and rapid change happened soon enough. Fish canneries began construction in 1866 on the lower Columbia and soon found a technology to increase their harvest exponentially, the fish wheel. The downstream rush of water powered the wheels which scooped up fish in wood and wire baskets after they were channeled into the wheel by weirs stretching across the river. The fish were funneled into holding tanks and taken to the canneries. In 1883, 39 canneries on the lower Columbia produced over 42 million pounds of fish.

This was devastating to the salmon populations, but it took until 1935 for referendums in both Oregon and Washington to put an end to it. Canneries then promoted fish hatcheries as a way to sustain the fish population. In many ways hatcheries caused more problems than they solved, spreading disease, bringing in genetics from populations unsuited to different river systems and covering up continued overfishing. With few beaver dams and more streamlined streams both flooding and silt made fish recovery nearly impossible. Cities, farms, and logged forests polluted and destroyed spawning streams. Grand Coulee Dam alone closed off access to 1100 miles of spawning grounds in Washington and British Columbia.

Ham-handed laws from politicians seeking to appease commercial, sport and indigenous fishing demands added to confusion, anger, and frustration on all sides. The best practices and real

progress is being made by Indian-run hatcheries and stream restoration projects building log jams, side streams and shade. But this does not slow climate change. It brings warm air and warm water that are both bad for fish. Native fish and native people are still fighting their way upstream.

People

In The Stream



Curt (John Curtis) and Nancy Perkins Wynecoop

Nearly 200 years ago, in 1825, the Hudson's Bay Company established Fort Colvile (spelled with only 2 l's because it was named after the Andrew Colvile, a London governor of the HBC) north of Kettle Falls on a fertile floodplain of the Columbia River. The Heritage Network, an association of museums and historical societies in Northeast Washington, is preparing to commemorate the occasion with an online library of documents, a gallery of images and a forum for discussion of the many topics of interest associated with the fort, <http://www.theheritagenetwork.org/>.

At first thought, some might dismiss this event as too ancient to be relevant. It is not surprising how many things have changed since then. What is surprising is that the way we do history has itself changed dramatically. With the emergence of DNA testing and online genealogy, history has become personal.

As this project developed, an expanding circle of people with interest, expertise and personal connections to ancestors associated with the fort has emerged. They have contributed stories, pictures and links to other websites with more to explore. This column will highlight some of that material and invite more from you, its readers, as we plan events surrounding the 2025 bicentennial.

One of the documents that has come to light and is on the website is [In The Stream: An Indian Story](#) by Nancy Perkins Wynecoop and N. Wynecoop Clark. It is about the life of Nancy's Sinixt (Lakes Indian) grandmother, Able-One. Her tribe lived across the river from present day Bossburg. In 1815, when Able-One was born, her band had little or no contact with fur traders. By the end of her life, Able-One was given a place to live near Angus McDonald, the last chief fur trader of Fort Colville. So her life corresponds very closely with the period of the fort's existence. As such it mirrors the changes that took place in just one lifetime.

Able-One related the customs and world view of her people to Nancy in Salish. You can see that Nancy struggles to express in English their original meaning. Part of Able-One's carefully crafted education is to learn the meaning of life and death. She learns a lesson from how foam emerges from the churning waters of the river, shines with rainbows and returns to the river. Able-One reflects that "we are the foam of the Great Spirit" and that we must keep "in the stream" to return to the main spirit "like the foam goes back to the "great Growling Water". (The Salish name for Kettle Falls is nearly the same, "noisy waters", or "sounding water".)

There is a lot more than history to be learned from this account. There are triumphs and tragedies. Serious character flaws and inspirational courage are depicted in both Native Americans and Europeans and in women as well as men. Sweeping caricatures such as cowboys and Indians are not supported.

The middle of the 103 page narrative shifts to a series of coyote stories that recount Coyote's efforts to dissuade animals from eating each other. The final chapters recount the lives and often harrowing episodes in those lives of Nancy's more immediate family. These stories include the multiple times that Nancy's home burned down, and the manuscripts of this book burned with them, only to be rewritten and eventually completed by her daughter, Nettie and Fanny Wynecoop LeBret.

Like many explorations into history, this one leads to much more material. Anthropologist William W. Elmendorf interviewed Nancy Wynecoop and many other local Salish speakers. He wrote books about those who lived on the west coast of Washington, but not about the inland Salish. We have hundreds of pages of notes he took during these interviews. They are in PDF format and can be downloaded from the Heritage Network website. They are hand-written and include many words written in the International Phonetic Alphabet (IPA). It would be wonderful if they could be transcribed into digital text so that they can be searched, and the native words pronounced so they can amplify our understanding of that language and culture.

In the Stream is only one of many topics that seem to flow into and out of the history of Hudson's Bay Fort Colville. The fur trade itself; unique boats designed to carry cargo up and down the Columbia; Métis music and crafts; tough ponies, flour mills and much more are all being described and discussed leading up to the bicentennial.

ANGUS McDONALD

The last Chief Trader at HBC Fort Colvile

By Alix Christie

The Scotsman and the American officer were drinking nothing stronger than tea at Harney's Depot one evening in April 1861 when the news arrived. Shots had been fired: it was war between the States. Angus McDonald, the last remaining Chief Trader for the Hudson's Bay Company (HBC) on American soil, retired to his own fort fifteen miles to the west on the bank of the Columbia. From Harney's Depot, later dubbed Colville Depot and finally Fort Colville, three companies under Brevet Major Pinkney Lugenbeel marched off to fight the Civil War.



Angus McDonald had arrived at this bend in the river more than two decades before, in 1839. In another ten years he too would be gone, and nearly all trace of the HBC wiped away. Thus would end nearly sixty years of vigorous British trade below the 49th parallel. It also ended the fur-trading career of my great-great-great uncle Angus, a tall, dashing man with bushy beard and Glengarry cap, reputed to be the best rifle shot on the continent—and a key figure in the history of the Pacific Northwest.

By 1861 the new international boundary had

been surveyed and cut. Fort Colvile (with one L, after HBC governor Andrew Colvile) was but a shadow of its former self. For forty years it had been the largest European settlement between the Cascades and the Rocky Mountains, a vast, rich farm and the hub of trade between Native trappers and mainly Scottish traders who exchanged pelts for manufactured goods. By the time the Civil War started, American westward expansion and the discovery of gold deposits across the Columbia plateau had changed all that.



Catherine McDonald

The Native tribes of the HBC's former Columbia

District — among them the Yakama, Palouse, Walla Walla and Spokane—had been crushed resisting treaties imposed by the governor of the new Washington Territory, Isaac Stevens, who himself would perish in the Civil War. Under the terms of the 1846 treaty between Britain and the United States, the HBC in 1860 closed its headquarters at Fort Vancouver and relocated to British Columbia. Only Angus McDonald and his mixed-race family remained in post below the boundary known to Native people as the “medicine line” — asserting possession until the U.S. compensated the HBC for its property.

In the long winter evenings Angus wrote stories and poems and reminiscences, some of which have survived in archives in Montana. They reveal the life of a remarkable man whose actions helped shape the northwest. The following is but a brief précis of that life, alongside his Nez Perce wife, Catherine Baptiste, and their thirteen children. Ten of those children survived and founded families that are deeply rooted four generations later across the mountain West. On the Scottish side, his brother Duncan’s descendants (your correspondent included) have remembered their fur-trading relatives for equally long.

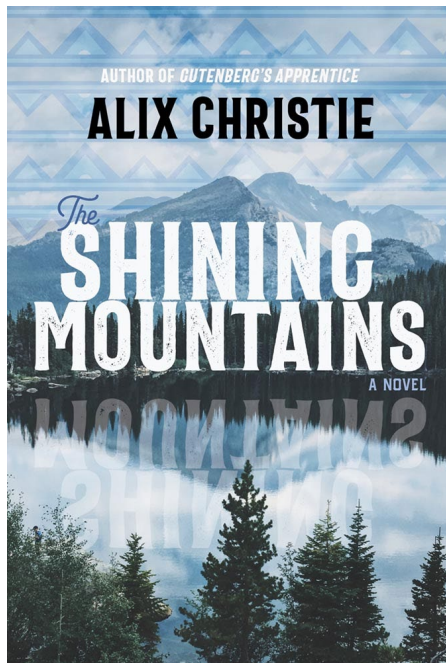
Angus made a name for himself even before he arrived in the summer of 1839 at the farm at Colville established in 1825 by his great-uncle Archibald McDonald. The Columbia boat bearing his party foundered in the “Death Rapids” further north on the river, and only Angus’s quick bailing helped to right the boat. Chief Factor John McLoughlin, head of the Columbia District, saw the episode from shore and, according to Angus, cried “Oh Angus, Angus, you have saved them, come and take some wine.” (Wine, and cognac, were major elements of social life at Fort Colville through the years.) McLoughlin’s support helped propel Angus’s swift ascent up the Company ranks. He spent his first year learning the trade from Archibald, along with the Salishan and Sahaptin languages, before postings to forts Hall (in present-day Idaho) and Connah (in present-day Montana). In 1851 he was posted back to Colville as Clerk in charge, and promoted in 1852 to Chief Trader, making him a shareholder in the firm. Then in 1853 the world changed.

That October Angus hosted Governor Stevens and Captain George McClellan at Fort Colville on their journey westward to survey for a railroad to the Pacific. The Chief Trader “uncorked 50 imperial gallons of wine and brandy” for the expedition leaders and their crew; in his journals Stevens praised the Scot as “an upright, intelligent, manly and energetic man.” The HBC’s hospitality, however, did not prevent Stevens from developing an antipathy to the British firm, especially when a Company employee discovered gold just upriver in the autumn of 1854. Angus initially tried to keep the discovery quiet, but word of the strike at the confluence of the Columbia and Pend d’Oreille rivers became public the following summer in the *Puget Sound Courier* and the *Oregonian*.

Finding their homelands invaded by miners and settlers, Native groups began to retaliate. In the wake of a violent attack by the Shoshone on a wagon train along the Snake river, and the deaths of two HBC traders, Angus was ordered to close the interior forts and pull back to Colville. Stevens, meanwhile, was convening treaty negotiations with the tribes, which in the summer of 1855 stripped them of vast tracts of land and created Indian reservations. War

seemed imminent. Stevens asked Angus to mediate, as a longtime friend and trading partner to the chiefs. But a meeting in mid-winter at Plante's Crossing on the Spokane River failed to ease hostilities. Over the three years of battle that followed, known as the Yakima war,, the Chief Trader attempted to stay neutral. Though he famously loathed Americans, he did not arm the Native combatants, and repeatedly urged his indigenous friends and family not to fight, arguing that they would be destroyed. By his own account, Chief Kamiakin asked him to trade 70 pounds of gunpowder for 100 horses, but Angus refused. This difficult balance was one he would strive to maintain for the rest of his life.

The fur trade dwindled but business was brisk through the 1860s at Fort Colville even so. The HBC gladly equipped the hordes heading to the Fraser and Pend d'Oreille mines. Angus, meanwhile, was delighted by the presence of the British Boundary Commission headquartered two miles north of the fort. His winter balls, with dancing and music, were legendary; he loved nothing more than "playing the Scottish laird", according to daughter Christina. Lieutenant Charles Wilson of the Royal Engineers recalled watching the whole family depart on a hunting excursion, presenting "a fine scene of excitement and confusion," with Catherine, Christina and Angus singled out as particularly colorful.



Gladly would the McDonalds have stayed on at what the Americans called "Mac's old pile of logs" when the HBC pulled out. But it was not to be. Native title to the land had not been extinguished, the authorities said; the buildings could be used for the planned Colville reservation. Angus gave testimony at Astoria in 1865 to the commission winding up the Company's affairs, and reportedly was offered a post in British Columbia. But loyalty to his wife and family, and the Native world he so deeply loved, led him back to Montana and Fort Connah, the trading post he had built back in 1846. Both he and his wife Catherine are buried in the family cemetery there, near the little stream that is still called Post Creek. Seventy years later, Fort Colville too "went to the worm," as Angus would have said, drowned beneath the waters backed up by the Grand Coulee dam.

The McDonald Family

You will find very few characters in fur trading history to rival the exuberance, importance or colorful impact of Angus McDonald, fur trader at Hudson's Bay Fort Colville. In 1861 Charles Wilson, the Secretary of the British Columbia Boundary Commission, wrote about the McDonald family leaving from the fort on a hunting expedition. Wilson took note of Angus Macdonald's "French half-breed" wife Catherine Baptiste, who led the party, "perched on a curious saddle used by women here...the baby swinging in its Indian cradle from the pommel." Behind her was Macdonald's eldest daughter, "Miss Christine who is about 17*, with her gaily beaded leggings and moccasins and gaudy shawl flying in the wind." Bringing up the rear was Macdonald, positioned on a buffalo-skin runner, "surrounded by a crowd of Indians and half-breeds, to which added some 40 or 50 pack horses and spare animals rushing wildly about." ([Pearkes](#))

Angus MacDonald (Angus's used this spelling at times, although most articles use "McDonald" **) was in charge of HBC Fort Colville from 1856 to 1871 and was there often before those dates. He had 12 children by his Métis wife Catherine.

He was the last trader at the fort for all practical purposes and no history of HBC Fort Colville would be valuable without exploring the many facets of this remarkable man and his very impressive family. To that end this page notes references to MacDonald that are of interest. Since realizing how the best accounts and many of the more interesting stories have been passed down by or involve his relatives, I have included links to those as well. Hopefully, in the process of developing this bicentennial, we will encounter more stories and pictures by, from and about his descendants.

A very good place to start is the book, [Angus McDonald of the Great Divide - The Uncommon Life of a Fur Trader, 1816 – 1889](#), by Steve Anderson. This book includes an extensive section by his wife, Catherine, about a fur-gathering trip she took with a large contingent of men south to the Sea of Cortez and back, 1840-1841. It is one of the most amazing and graphic accounts of that era that I have ever read. Written from Catherine's memory of the trip, it gives observations from the eyes of a young Métis woman before she married Angus. As such it illuminates not only the events but the perspective that only a very literate but also fully native woman could bring to the subject.

In McDonald's immediate family, daughter Christine draws the most attention. A very [good account](#) written by Jack and Claire Nisbet is on HistoryLink. Largely based on an [interview with William S. Lewis](#) in 1917 when Christine was 70 years old, this account also references letters that Christine exchanged with former Indian Agent W.P. Winans in 1903 that clarify her adherence to principles of lady-like demeanor taught to her by her father, Angus. But it also details her horsemanship, bravery and responsibility while preserving a leather satchel of her father's papers even after being swept into a river when a raft fell apart; taking over the reins on a wagon full of supplies when the hired driver's hands froze or



Christine

carrying a valise of gold dust on a diplomatic trip with her father to Astoria. Her tales include accounts of Issac Stevens, Governor of Washington, guest of the McDonalds and eventually a sworn enemy of the Hudson's Bay Company; Captain McClellan, surveyor for the transcontinental Pacific Railway, [Chief Kamiaken](#), who Angus advised not to go to war with the United States; Doc Perkins: who married, Ellen Edwards, the daughter of [Able-One](#), L.W. Meyers, who founded what is now Kettle Falls and who restored grain milling at Meyers Falls, Spokane Gary and many more notable historic figures. Christina Lake and Christina Creek just north of Laurier in British Columbia are named after her.

Two other important McDonalds are mentioned in the interview with Christine. [Archibald McDonald](#), uncle to Angus and Chief trader at Fort Colvile from 1835 to 1844 was the father of [Ranald McDonald](#), the first native English-speaker to teach the [English language](#) in [Japan](#), including educating [Einosuke Moriyama](#), one of the chief interpreters to handle the negotiations between [Commodore Perry](#) and the [Tokugawa Shogunate](#). Ranald lived with Christine for months at a time both at Fort Colvile and later at [Fort Connah in Montana](#), which was managed by Angus McDonald from 1847 to 1853.

Fort Connah was a favorite place for the McDonald family who lived there often. They retired to the Fort Connah area and several died near there. Another son of Angus, Duncan McDonald, was the last Clerk running the fort. Carolyn Corey has written extensively about the history of the fort. Her works include: [A GUIDE TO FORT CONNAH](#) and a portfolio of information about the [Fort Connah Restoration Society](#). Cate Turner-Jamison has contributed another [Fort Connah article](#) specifically on Angus McDonald.

Other contributors to McDonald history include [this article](#) by Nancy Marguerite Anderson relating her own Anderson family history to Angus McDonald. Eileen Delehanty Pearkes wrote an article for the [North Columbia Monthly in 2013](#) about Angus.

Another occasional contributor of McDonald stories is [Gail Morin](#). We have several to share now and will be on the lookout for more. This one from the Anaconda Standard includes Angus's son Duncan McDonald in a story about [hunting Buffalo](#). This one is about [Walt McDonald](#), a grandson of Angus and notable character in his own right as the article describes. Another from the Anaconda Standard accounts a trial for the [murder of John Stevens](#) at which Angus McDonald testified. And this one reports that [Fort Colvile burned in 1910](#) and was owned by Duncan McDonald.

*Nisbet relates that Christine was 14 at the time.

** Albert Partoll argues for "McDonald" as the favorite of Angus in this [1951 Pacific Northwest Quarterly](#).

George Simpson Family Affairs



Sir George Simpson, the [Governor-in-Chief of Rupert's Land](#) for the Hudson's Bay Company, ordered the establishment of Hudson's Bay Fort Colville nearly 200 years ago in 1825 and that Spokane House the former North West Company fur trading post be abandoned. He was born in 1792 in Dingwall Scotland, the illegitimate son of George Simpson, a member of the College of Justice which included the Supreme Court of Scotland. The Hudson's Bay company had already been in business for 122 years. Its upstart rival, the North West Company, started in Montreal, had only been in business for 13 years.

The themes of illegitimacy, privilege and the fur trade would play out in his family life for the next 68 years until his death in 1860. Although born out of wedlock, young George was far from abandoned. He was raised by two aunts and his paternal grandmother, Isobel Simpson, daughter of George Mackenzie from a noble family. His father-in-law was Sir Alexander Mackenzie,

and his uncle Geddes Mackenzie Simpson ran a sugar trading company that soon employed young George. That trading company, merged with the Hudson's Bay firm in 1812 then directed by Andrew Wedderburn,

(In 1814 Wedderburn changed his name to Andrew Colville Wedderburn. This adopted name was used to name Hudson's Bay Fort Colville and through an Americanized misspelling became the "Colville" name applied to the future Military Fort Colville and also used to label the Shwoyelpi Tribe (Sx^wyelpetk^w), managers of the fishery at Kettle Falls, as the "Colville Tribe" and subsequently the 12 tribes confined with them on the Colville reservation as the Colville Confederated tribes.)

1820 the rivalry between the North West Company and the Hudson's Bay Company escalated to open conflict with each side arresting the other's officers. The officials in London lost faith in their Governor-in-Chief, William Williams and appointed George Simpson, then 28, to manage their Northern holdings, which included the Columbia River watershed. They sent him to Montreal, the capital of the fur trade via New York, the first of his many long journeys. He left behind two illegitimate children of his own. By this point it is obvious that the Hudson's Bay Company was not a meritocracy, though Simpson would prove to be of great merit. The "gentlemen" who managed the company had aristocratic roots and considered company employees as a lower class. The North West Company, which employed David Thompson, who had mapped and managed much of the company's western fur trading territory, including Kettle Falls by 1811, had a more equitable distribution of profits, at least among the management. With better morale and closer relations to native peoples, it was driving the expansion of the fur trade by 1810.

Those “closer relations” included the practice of fur traders taking native wives and supporting their families. These relationships cannot be clumped into a one-size-fits-all description. But generally speaking, as outlined in Sylvia Van Kirk’s excellent study [Many Tender Ties: Women in Fur-Trade Society, 1670-1870](#), they can be grouped into 3 eras: early years where native women were treated as equals both as members of the family and essential workers in the fur trade, middle years where daughters of mixed blood became the favored wives of fur tradesmen and a later period where native wives were shunned by high fur trade and business society in favor of “exotic” brides from England. This later era is tied to the marriage of George Simpson to Frances Ramsey Simpson, his 18-year-old first cousin, in 1830 and her subsequent transport to Hudson’s Bay Territory, Rupert’s Land. “After her arrival in [Rupert’s Land, First Nations](#) women married to Hudson’s Bay Company officials were excluded from respectable society.” (Wikipedia on Frances Ramsay Simpson)

George Simpson was a remarkable man with many firsts to his name, including the above marriage. But let us set the scene by harkening back to the first era of fur-trade matrimonial unions. Fittingly there is a French rather than an English term for these: marriages *à la façon du pays* (“according to the custom of the country”) refers to the practice of common-law marriage between European fur traders



NWT Archives/Chief Julius School (Fort McPherson)/N-1992-171-0033

Amelia Dease

and Aboriginal or Métis women in the North American fur trade. The ceremonies were typically a mix of Christian and Native customs. Although the managers of Hudson’s Bay at first discouraged these unions, they proved to be valuable and inescapable.

Native women were tough enough to take care of themselves and their families in the harshest conditions. They could hunt, forage, and preserve foods. They could tan hides and sew the endless series of moccasins, snow shoes and other apparel that the trappers wore out constantly. They acted as translators and ambassadors between the tribal and trader communities. These were not necessarily idyllic relationships. Some fur traders were unfaithful and left their families behind or bequeathed them to other fur traders when they returned to the old country. Some native women sought other partners or returned to their bands. But this was the fur-trader community and native wives were integral to it. Many families remained together even after employment in the fur trade ended. A look at the 1865 habitation map on the Heritage Network website

(<http://theheritagenetwork.org/maps/>) will confirm that.

1865 is 200 years down the road from the beginning of the fur trade. A look at the life of Angus McDonald in the 2022 Silverado articles, <http://theheritagenetwork.org/articles/> shows how his mixed blood wife, Catherine, and daughter, Christine, were very sophisticated and capable women, educated in and adept at managing the affairs of the fur trade as well as handling horses, hunting and any other tasks inherent in country living. This next generation of “country wives” was at the heart of fur-trade society when George Simpson appeared on the scene in 1821. He had several wives and at least 6 children in the 10 years before he imported Frances. Those transitions will be the subject of the next article on George Simpson’s Family Affairs.

George Simpson Part II

This is the second article in a series about Sir George Simpson and his mixed blood son George Stewart Simpson. (In the first article I stated his birth date as 1792 based on a Wikipedia article. That is wrong. He was born in 1786 or 1787.) He was 34 years old when he became Hudson's Bay Company's (HBC) acting governor-in-chief in North America. The first article recounts his aristocratic roots although he was born out of wedlock and goes on to discuss the changes in the status of the mixed blood marriages over 200 years of the fur trade.

Over the 40 years during which he was essentially "The Little Emperor" of the fur trade, Simpson was constantly seeing future possibilities for the business and making changes to effect their fruition. Many of those decisions continue to affect the economy, ecology, and humanity of Northeast Washington. At the outset I want to dissuade readers from judging this man by our standards even though many of his contemporaries would have either approved or disapproved of his actions in terms similar to those we would apply today. Rather, I want to emphasize the tremendous changes that occurred over the course of his tenure.

When he arrived in North America in 1820, Simpson had travelled by sail boat for a month from London to New York. Then he travelled to Montreal where he joined the Beaver Club, "an animated expression of the *esprit de corps* of the North West Company". The men of the Beaver Club were the predecessors of Montreal's Square Milers. (From about 1870 to 1900, 70% of all wealth in Canada was held by this small group of approximately fifty men.) This is notable because up to that point, Hudson's Bay was in fierce competition with the North West Company (NWC) over control of the fur trade. The Beaver Club was already 35 years old, a year older than Simpson himself. He was soon on his way to the annual meeting of the partners of the North West Company at Fort William (Thunder Bay, Ont.). Here he delivered a message that Lord Bathurst, secretary of state for war and the colonies, had entrusted to him, calling for an end to the violence between the two companies.



Fort William Ontario



Spokane Gary

These events presage the remarkable ability of Simpson over the course of his life to arrange operations of mutual benefit to competing parties and end up in control of the resulting organization. They also highlight his penchant for rapid travel and ability to quickly assess the economic situation and the people involved. The next year, 1821, the North West Company and Hudson's Bay merged and although technically the resulting company had a Northern Department ranging north from Rainy Lake near the present border between the United States and Canada and west to the Fraser River and the Pacific Coast and a Southern Department that included the Columbia River, Simpson was in charge of both.

Simpson soon charged John Lee Lewes and John Dugald Cameron to conduct an inspection of the old NWC posts west of the Rocky Mountains. This included Spokane House at the mouth of the Little Spokane River. They reported that many of the posts could be made profitable by the elimination of excess personnel. Their report would soon lead to the establishment of HBC Fort Colvile in 1825 and the abandonment of Spokane house much to the dismay of the NWC men stationed there.

Simpson passed through our area 3 times in the 40 years that he oversaw HBC operations. The first was in 1824 when he set a record of 84 days getting from the York Factory on Hudson's Bay to Fort George near the mouth of the Columbia. Quickly assessing the situation, he foresaw the Columbia River as a future border between American and British interests. He ordered Fort Vancouver be built at the confluence of the Willamette and Columbia Rivers as the west coast headquarters of HBC to replace Fort George and be positioned on the north side of the Columbia in 1825, the same year that Fort Colvile was established. While at Spokane House, he met Slough-Keetcha, a Spokane (called Spokane Garry), and a Kootenai called Kootenai Pelly. Seeing they might convert to Christianity; he recruited them to go east to the Red River mission school near Winnipeg. All of these things would have huge impacts on our region. Continuing his series of record-breaking trips, Simpson returned in 1828 after moving the HBC headquarters from the York Factory to Lachine, (from the French word for China), a canal through Montreal. The name recognizes that early explorers there were looking for a northwest passage to China. This trip of 5000 miles remains the longest North American canoe journey ever made in one season. On the way out he was accompanied by a dog, his mistress and a personal piper. He visited New Caledonia, where Fort St. James was established on the south end of Stuart Lake in the middle of present day British Columbia. Simpson was intent on strengthening



Frances Simpson

the HBC position against Russian fur trading to the north and American fur companies to the south. He sent Peter Skene Ogden south to trap out furs in the Snake River country in 1827 thereby discouraging American trappers; and moved the HBC sawmill up the Willamette River to Willamette Falls to strengthen HBC supplies of timber, and salmon, which Simpson saw along with beef and other agricultural products as important future trade items. He later arranged to exchange food with the Russian trappers in an agreement which prevented their expansion further south.

Returning to England at the end of that trip in 1829, Simpson was looking for a Scottish wife. He married his 18 year old first cousin, Frances Ramsay in 1830 and brought her back to the Red River settlement. Sylvia Van Kirk describes the event. "Frances Simpson's arrival in Rupert's Land had serious repercussions on fur-trade society. Most of the HBC officers had married native women after the custom of the country. But with the British marriage of Governor Simpson, who had himself cast aside a native wife and family, racial prejudice increased. Simpson determined that native women, regardless of the rank of their HBC husbands, should be excluded from respectable society, especially in the Red River settlement (Man.) where the Simpsons took up their winter residence." Frances' first child died soon after childbirth the next year. She herself became ill and Simpson took her back to England for rest and medical attention. She had 3 daughters there, but her health declined. After a brief return trip in 1838, she returned to live at Lachine in 1845 where she had a son. She died of tuberculosis 7 years later.

To be continued...

Son of Sir Simpson

The previous two articles in this series have recounted the life of Sir George Simpson, AKA “The Little Emperor” who governed the fur trade for the Hudson’s Bay Company for nearly 40 years. Sir George Simpson commanded the establishment of Hudson’s Bay Company Fort Colvile in 1825. He passed through the area 2 more times during his life. His son, George Stewart Simpson, was a Clerk at Fort Colvile briefly in 1847-1848. From the time of his birth in 1827 to his death in 1894, George Stewart represents an irony in Hudson’s Bay practices. His mother, Margaret Taylor, was Métis and had been the companion of Sir George Simpson for many years. She was the sister of Thomas Taylor who was Sir George Simpson’s personal servant from 1822 to 1830. She bore him two sons, George Stewart, and John McKenzie. Sir George Simpson abandoned Margaret Taylor after marrying his own cousin, Frances Ramsey Simpson in 1830.



Mary Keith Taylor

Maybe “abandoned” is not the right word. After Sir George married Frances, he left the welfare of Margaret to Mr. Dugald MacTavish. A year later Margaret married Louis Amable Hogue, a mason at Lower Fort Garry near Winnipeg and changed her name to Marguerite Hogue. They eventually had 9 children together. She lived out her life on the shores of the Assiniboine River in Winnipeg on property which would eventually become the Happyland amusement park. Sir George avoided meeting with Margaret when visiting the Red River settlement. He henceforth strongly advocated that Hudson’s Bay gentlemen marry British wives. But he did not abandon his sons to the Hogue family. The irony is that although Sir George Simpson cut off relations with Margaret Taylor, he arranged the upbringing of his two sons by her at HBC forts and they eventually held management positions in the Hudson’s Bay company itself. The built-in prejudice seems to be not so much about mixed blood as about treating women more like possessions than people. For example, Margaret’s father, George Taylor, a sea captain for the company, left his wife,

Jane, a Cree woman, and their 9 children in Rupert’s Land while he went back to England. This was not just a fur trade practice. One of Sir George’s descendants relates that an ancestor named Mackenzie had over 30 children by 3 different women. Note also that many native chiefs had multiple wives. Looking at another example, we find that James Douglas, Chief Factor at Fort Vancouver, was faithful to and supportive of his mixed blood wife, Amelia Connolly Douglas. He was also critical of the local native practice of holding slaves.

As to how George Stewart did under the remote parenting style of his father, there were ups and downs. Sir George left his son George Stewart in the care of John McLoughlin, Chief Factor at Fort Vancouver, and his native wife Marguerite Waddens when George Stewart was 8. In 1838, according to Reverend Herbert Beaver, young Simpson had arrived decently clothed but two years later, he was running about “in appearance like a beggar’s child, and at one time suffered so much from sores,

brought on entirely by the neglect of Chief Factor McLoughlin's wife, under whose charge he was placed". The sores were attributed to young Simpson's job of beating furs in the fur house which often led to flea bites and perhaps other parasites.



George Stewart Simpson

Three years later, in 1841, Sir George Simpson again came to Fort Vancouver. This time he took his son with him the Sandwich Islands (Hawaii) where he worked for 4 years under the direction of an alcoholic man who taught him to drink. Young George must have gotten into trouble in the islands because in 1847, then stationed at Fort Connah near Flathead Montana, young George wrote a letter to his father apologizing for his previous behavior and assuring him that there would be no further problems.

In that same year, 1847, George Stewart, now 20 years old, was given a good report by John Lee Lewes, then Chief Factor at HBC Fort Colvile. Simpson left Fort Colvile soon after that and arrived at Fort Langley on the Fraser River near Vancouver BC. 1847 was also the year that a measles epidemic sprang from contact with the disease by natives who went to Sutter's Fort on the Sacramento River with Peu-Peu-Mox-Mox, a Walla Walla Native chief. The devastating affects of measles on natives around Walla Walla, lead to an uprising at the Waiilatpu mission near HBC Fort Nez Perces in December 1847. Dr. Marcus Whitman, his wife

Narcissa, and 9 other Americans were massacred by the Cayuse Indians at Waiilatpu. Wives of Americans killed in the uprising were distributed among native chief's wives. They would probably have been killed except for the adept intervention of Peter Skene Ogden and the Hudson's Bay Company. Langley was a better place to be than the lower Columbia in the following year though things calmed down by late 1848. At Langley, George Simpson was joined occasionally by his brother John McKenzie Simpson, also a son of Margaret Taylor. Both were spirited young men and their habits did not go unnoticed by James Douglas, then Chief Factor at the newer Fort Victoria on Vancouver Island who dissuaded them from marrying native wives and soon took George Stewart back to Victoria in 1850. Douglas reported that "He is very attentive, smart and active, and a good pens man". Douglas had Simpson working in the sales shop. But Simpson was also observed helping put an end to a drunken revelry by smashing in the head of the illicit barrel of spirits with an axe. Simpson worked for Douglas at Fort Victoria from 1850 to 1857. His duties occasionally took him to Langley. Where he married Isabella Yale, daughter of Chief Trader James Murray Yale in a double wedding with Isabella's sister, Aurelia, who married John D. Manson at the same ceremony. The celebration included a canoe ride on the Fraser River with, Douglas, Ogden and other dignitaries in attendance.



George S Simpson with Family

Soon after that George Stewart Simpson's story becomes less impressive. James Douglas reported to Sir George Simpson that although very competent, his son was "not perfectly regular". George Stewart was sent to the Peace River region and returned to Victoria in 1860 where he retired from the HBC at the age of 33. He lived another 34 years but did not inherit his Father-In-Law's estate. It went to Isabella's Sister, Aurelia and her husband, although George Stewart did live there with his family.

These stories often end with an aura of mystery. It is best not to judge the characters from a distance.

(I am very grateful to Nancy Marguerite Anderson, Tom Holloway, and Simpson's descendant David Walter Yale Simpson for their research and oversight of this article.)

Mapping History



Douglas Falls area showing Military Fort Colville

The Heritage Network and particularly the Stevens County Historical Society has some wonderful old maps that show who lived in and around the Colville Valley. They date from just after the Civil War, around 1865. A lot was going on in that era. Hudson's Bay Fort Colville had not been abandoned even though since the treaty of 1846 the Canadian/American boundary was the 49th parallel. Military Fort Colville was still in operation since it's opening in 1859. The Colville Indian Reservation would not be established until 1872. So, in the area of these maps people had settled on property who were former fur traders, usually with native wives, from both the largely British Hudson's Bay Company; former employees of the North West (Fur Trading) Company who were mostly of French and Indian descent; Military men who had been associated with the American Fort Colville; Native Americans who had taken up farming; and American settlers.

Descendants of all these folks would be interested in seeing where their ancestors lived. That is a trickier question than you might expect. The maps themselves are not in a real-world coordinate system. They are hand-drawn and not surveyed to any great extent. When I try to register them in my Geographic Information System, the modern information is quickly distorted. That doesn't make it useless, just imprecise. You wouldn't want someone claiming that their great grandfather lived on your place based on these maps. But someone might be very interested in knowing generally where their great grandfolks lived.

Another issue is spelling. Names written in longhand without specific information on how to spell a last name can be interpreted different ways. Anyone familiar with genealogy will be familiar with

this

problem. Similarly, place names have changed repeatedly over the last 150 years. The valley south of

1856 Map	McDonald Map
Sudbrink	Dennis
Bush-a	Buche's
Jengeraw	Gendrois
Lorin Mathew	L. Mathew
Mathew Hayden	Hayden's
Albert Dupee	Keats
Joe Laparay	Lepre's
John Wynn	Wyn's
Bates	John R. Bates

Chewelah was called "Fools Prairie." It was named after a Kalispel Chief who led a band there to take advantage of the muskrat population which could be harvested all winter long. The valley near present day Colville was once called "White Mud Plains" because it was near White Mud Farm, an area where horses were pastured in the winter. One of my favorites, near "Chimakain Bridge" (Presumably either Tshimakain, or Chamokane) is called Dismal Swamp. Are we having fun yet?

The biggest map, the 1865 map, was discovered by Sue Richart and Lynn Wells in the Washington State University Archives. WSU scanned and assembled the several pages into one long image. It's big, really, really big. I printed it to an Adobe PDF file that would be 6 feet tall and 2 feet wide full scale. Even then the names would be nearly too small to read. Luckily as a PDF you can zoom in and it becomes very readable. Unluckily it is 111 MB and difficult to email or in some cases download.

The table above compares names on the 1865 map to names on a map assembled in a land claim compensation case brought by Angus McDonald on behalf of the Hudson's Bay Company. It illustrates the promise and the problems with these old maps. Some names are very British and others basically French. Some properties may have changed hands. There is no information on the exact date, creator, scale, or cause for creating the 1865 map. The name was assigned by estimating the year it depicts.

So how can we make the information in these maps accessible to historians and descendants of these people? I have a plan. Well, it is more like a request. The 1865 map goes from well-north of Colville clear to the Spokane River. For people looking for a specific name and wanting to know generally where it is on that map, I have created a grid that covers every 5 square inches on the map. North to South the blocks are labelled A to M. West to East they are labelled 1 – 4. Surveyors call this a "bingo" grid. That makes 52 grid blocks. Truthfully, most of these blocks don't have any names in them. I am hoping that folks who are curious about this history can catalog the names in each of those blocks. So, for instance, most of the names in the table above are from block D2. That way we can create a map with an index that will make it easier to know what names are on the map and where to look for them. As usual with history projects, this will lead to even more mysteries and work. Just who were these people? Are their descendants still in the area? If not, where did they go? In the end, history is personal to someone. If it might be personal to you, contact Joseph Barreca, Joe.Barreca@gmail.com and take on a grid block. Together we can do this.

Museums

Kettle Falls Historical Center

If you needed to name the most historic place in Eastern Washington, I suggest that the Kettle Falls Historical Center is it. The Center is not just an interpretive center. Its location on the camping grounds next to the lower Kettle Falls places it on the gathering place for Native tribes from hundreds of miles around for thousands of years.



At Kettle Falls the Columbia River crosses over a deposit of very hard quartzite rock. The river could not cut through it, hence the falls. It could tumble rocks to churn their way down into the layers of quartzite beneath the falls, hence the kettles. Salmon had a tough time swimming up the falls. If they fell back, natives could catch them in baskets. If they leapt into the air, natives could spear them. With careful management indigenous people let enough salmon pass the falls to sustain the population and still leave thousands to be harvested for the human population.

This great food source made Kettle Falls not just a place to fish, but also an annual gathering place. On April 16, 1825 Hudson's Bay Company Governor George Simpson commanded his employee, John Work, to move the company post at Spokane House to the rich bottom land just to the east of the falls. The new fort was named after Andrew Colvile, a major a member of the Committee of the Hudson's Bay Company. Simpson's instructions are all about establishing a farm on the location to raise food for the fur trading posts on the west side of the Rocky Mountains. But the location, not accidentally, placed it in the midst of that tribal gathering ground to interact with the people who provided furs and food for the company. The Heritage Network is preparing to commemorate the bicentennial of the establishment of Fort Colvile in 2025.

Today the legacy of that move provides the museum with many stories to tell. The museum was originally conceived as a repository for the artifacts collected by David Chance from his archeological digs on Hayes Island and nearby areas, 1973 to 1976. The work was funded by the Park Service and they decided to store the artifacts in an archive that is part of Fort Vancouver, across the river from Portland Oregon. They remain there out of sight and without interpretation to the public to this day. With the help of tribal members and local history buffs, the space was filled with murals, exhibits and artifacts that show the many faces of that early history.



Among the marvels at the museum is this dugout canoe built by the Chewelah-based Voyagers of Rediscovery. Canoes of several kinds were critical to operations at the fort. Columbia Boats, designed to transport cargo and passengers both up and down the river were built at Fort Colville for the whole Columbia-centered operation of the HBC. Light, maneuverable sturgeon nosed canoes were used by the natives.

The museum houses the original mill stones of the Hudson's Bay grist mill powered by Meyers Falls on the Colville River. A complete model of the grist mill shows visitors how that operation worked. The mill made Meyers Falls the longest continual hydropower operation west of the Mississippi.

The "fort" was in practice a huge farm that not only grew grain for the mill but also potatoes, beef cows, hogs and horses. Hundreds of horses raised there were used to transport furs and trade goods to other forts and over the mountains.

There are furs, traps and guns at the museum which were at the core of the fur trade. But the museum also displays vestments like those used by Catholic Priests who held services at the restored Saint Paul's Mission building nearby. You will find an elaborately embroidered vest on display as well as moccasins, gloves and other bead work which show how European crafts learned from immigrant nuns evoked floral creativity in the hands of local women.

The museum also shows the multiple tools made of stone, fiber, wood and leather used to harvest and preserve salmon. Teepees and clothing from the era as well as dioramas of housing and activities in each season of the year show everyday life before the fort was built. Collections of arrowheads and sometimes of baskets and other crafts add to the diverse slice of history preserved at the Kettle Falls Historical Center. It opens May 15th. More information is available on their website, www.kettlefallshistoricalcenter.com.

Spokane House

On April 23rd, 1810, David Thompson was about to leave for a quick exploration of the Pend Oreille River and then to take a load of furs across the Rockies and back to North West (Fur) Company (NWC) offices in Montreal. Before he left, he hired his old friend, Jocko Finley, who had recently been working for the Hudson's Bay Company (HBC), to travel west and establish a trading station near the mouth of the Little Spokane River where it entered the main Spokane River.



Jocko Finley likeness by Shaun Deller

This spot was a prime native fishery. An island formed where the two rivers joined and the channels around it made a good spot for fish weirs. Hundreds of people gathered there during the fish runs. In that way it was like the Kettle Falls fishery since the natural gathering place also made for a natural trading location. Spokane House was the forebearer of Hudson's Bay Fort Colvile, which this series is about. But that is getting ahead of the story.

Jacques Raphael Finley was born in 1768 to a Scottish father, James Finley and mixed Chippewa/French mother. Jaco grew up in the fur trade. By the time he was 31, he was working for the North West Company and was paid much as David Thompson, an amount that was as high as possible for a "half breed", a testament to his skill. Thompson didn't "go on rotation" for a sabbatical in Montreal as he had hoped. After transferring his family to a better location on Lake Winnipeg, he became aware of movements by the Hudson's Bay Company and the Pacific Fur Company to the Columbia District and headed back west to help establish NWC territory on the Columbia and map the rest of the Columbia River. He was back across the Rockies and down to Spokane House in 1811.

Thompson's concerns were well-founded. John Jacob Astor, a wealthy American businessman had decided to enter and control the fur trade in the northwest. He founded the American Fur Company (AFC) and it's subsidiary the Pacific Fur Company (PFC). He hired a ship, the Tonquin, which had already established trade with China to sail to the mouth of the Columbia, where with difficulty it crossed the bar into the Columbia and established Fort Astoria. Another party from the Pacific Fur Company was headed overland at the same time.

When Thompson arrived in Spokane house with trade goods he found buildings for Finley's residence, for storing furs and for trade. He quickly travelled north with Finley, built more canoes, and took them down the Columbia to Fort Astoria where both the Astorians and Thompson were surprised to meet each other. They both spoke English and agreed to engage in a "friendly" competition.

In 1812 the Pacific Fur Company built a large and impressive fort near Jocko's Spokane House. They called it Fort Spokan. Meanwhile the War of 1812 had started on the East Coast. After helping establish Fort Astoria, the Tonquin had sailed to Vancouver Island where while it was being attacked by hostile natives stores of gun powder ignited destroying the boat, most of the crew and the rest of the trade goods. This bad luck for the PFC was soon compounded when the North West Company, intent on securing British territory in the Columbia District convinced the British Navy to send the frigate HMS Racoon to the mouth of the Columbia to capture Fort Astoria. Word of the mission arrived before the

ship. By the time it arrived, the Astorians, who were almost all British subjects although they worked for an American company, had already sold the assets of the Pacific Fur Company to the North West Company. Fort Astoria became Fort George and Fort Spokan became Spokane House. Jocko Finlay and his crew gladly took over the newly built fort. *“For the next few years, Spokane House was a bright refuge for the few company men in the area. Dances and parties were held in the storage rooms, helping both the men and their neighbors endure the long cold winters. The gates of the fort were seldom closed, as the relationships that were established with the local tribes were truly peaceful and friendly.”* (Mark Weadick – *The History of Spokane House*)

Competition and conflict between fur trade companies elsewhere remained intense. In an effort to resolve differences between the North West Company and the Hudson’s Bay Company, the British government demanded that the two merge and George Simpson took charge of the company’s holding in North America. Simpson soon charged John Lee Lewes and John Dugald Cameron to conduct an inspection of the old NWC posts west of the Rocky Mountains. They found life at Spokane House too undisciplined for their tastes. Peter Skene Ogden was put in charge of Spokane House in 1824. The Spokane House location fell into disfavor with Simpson because its position on the Spokane River did not give it an advantageous approach to the Columbia, lacked access to cedar for boat-building and other trees for firewood and was not prime agricultural ground. In 1825 Simpson ordered all the Spokane House resources and personnel to move to Kettle Falls and establish Fort Colville.

The Métis fur traders stationed there were not happy with the move. The clash of cultures was clear. The French/Indians from Spokane spoke French, were Catholic, had families in Spokane and were used to a relaxed way of life in the winter. The Hudson Bay gentlemen were Protestant, intent on gaining every advantage of the new location, planting crops, building boats, raising herds of pigs, cows, and horses. Not long after the move to Kettle Falls, many Métis moved out and built “French Town” near what is now the French Rocks boat launch 10 miles south of Kettle Falls on Lake Roosevelt. Hudson Bay men stripped Fort Spokane of metal hinges, door and window frames and anything else that could be used building Fort Colville. Jocko Finley stayed behind. Now 57 years old, he reconstructed enough of the abandoned fort to make it his personal residence. He lived another 3 years and died in 1828. He was buried at his own request beneath the gun tower on a corner of the fort.

After the site was purchased by Washington State Parks and became part of Riverside State Park, archeological surveys found the outline of the posts palisade underground. They subsequently found a buried body and some artifacts in one corner of the old fort. Among the artifacts an old tobacco pipe was engraved “JF”. The bones etc. were taken to a museum and left in storage until a relative of Finley insisted that they be replaced at their original location. Even then, the museum kept the pipe and other possessions until local historian, Walt Goodman, after whom the Chewelah Museum has been recently renamed, and who is a descendant of Jocko Finley fought to have the artifacts also reburied with Jocko’s bones. Local historical interpreter at Spokane House, Matty Ross, whose five-time great grandfather was Jocko Finley along with hundreds of other relatives hopes that some day the State Parks Department will erect a monument at the site acknowledging Jocko’s place in Spokane history.

Sources

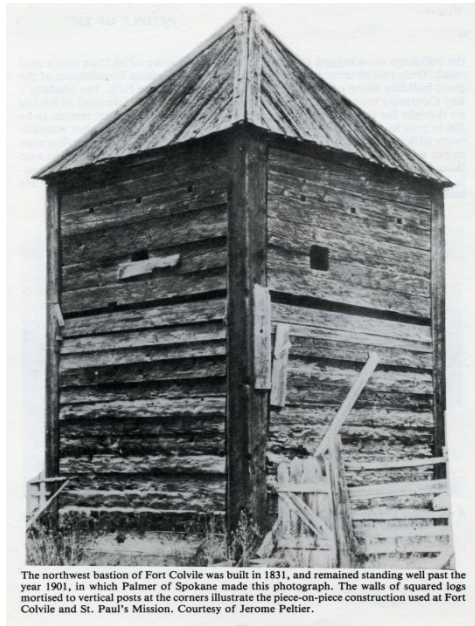
Hudson's Bay Fort Colville Booklist

<i>Title</i> <i>Author</i>	<i>Copyright</i> <i>Pages</i>	<i>Publisher</i>	<i>Description</i>	<i>Rating</i>
<u>Angus McDonald of the Great Divide</u> Steve Anderson	2011 218	Museum of North Idaho Press	The uncommon life of a fur Trader with particularly amazing stories of his wife, Catherine	★★★★
<u>Black Robes and Indians</u> Sister Mary Ima Raufer, O.P.	1992 261	Colville Examiner Publishing	The Introduction of Catholicism into the Colville Country	★★★
<u>Columbia Boats in the Pacific Northw</u> Tom Holloway	2021		Overview with plans for building a replica	★★★
<u>Colville Collection Book 7</u> Patrick J. Graham	2017 113	Gorham Printing	The White Man Cometh...History of Hudson's Bay Fort Colville	★★★
<u>Courage Beyond Expectations</u> F. C. "Bud" Budinger	2015 463	Self Published	Indian Wars as Told by those Who Lived It. Many layers of insight.	★★★
<u>Daughters of the Country</u> Walter O'Meara	1968 368	Harcourt, Brace and World	The Women of the Fur Traders and Mountain Men	★★★
<u>David Douglas A Naturalist at Work</u> Jack Nisbet	2012 190	Sasquatch Books	An Illustrated Exploration Across Two Centuries in the Pacific Northwest	★★★★
<u>Forgotten Corner</u> Craig E. Holstine	1987 133	Colville Examiner	The History of the Colville National Forest starting with first nations	★★★
<u>Fort Colville's Fur Trade Families</u> Jean Barman and Bruce Watson	1999		An overview of the social history of Fort Colville from 1825 to 1871, focused on race, ethnicity, mixed marriages, and metis children.	★★★★
<u>Glencoe and the Indians</u> James Hunter	1996 224	Mainstream Publishing	Duncan McDonald telling of the Nez Perce wars	★★★★
<u>Heart of a River</u> Eileen Delehanty Pearkes	2004	pb&j Press	Illustrated book about the Columbia River, it's fish and history	★★★
<u>Journal of a Trapp</u> Osbourne Russel	1921 105		Nine Years in the Rocky Mountains	★★★
<u>Keeping the Lakes' Way</u> Paula Price	1999 203	University of Toronto Press	Reburial and Re-creation of a Moral World among an Invisible People	★★★
<u>Many Tender Ties</u> Sylvia Van Kirk	1980 301	University of Oklahoma Press	Women in the Fir Trade Society - A very eye-opening look at heritage	★★★★★
<u>Mourning Dove</u> Christine Quintasket	1994 265	University of Nebraska Press	A member of the Colville Confederated Tribes describes her early life	★★★★

<i>Title</i> <i>Author</i>	<i>Copyright</i> <i>Pages</i>	<i>Publisher</i>	<i>Description</i>	<i>Rating</i>
<u>Native American Place Names Along</u> Matilda George	2011 157	Colville Tribes	Native names for places along the Columbia above Grand Coulee with maps	★★★
<u>Northwest Passage</u> William Dietrich	1995 447	University of Washington Press	Hundreds of Stories about the Columbia River with Kettle Falls on the Cover	★★★
<u>People of the Falls</u> David H. Chance	1986 110	Don's Printery	An archeologists research on Kettle Falls both native and HBC history.	★★★
<u>Shadow Top and "Doc" Perkins</u> Andrew M. Perkins	2021 150	Self Published	A history of two families, One HBC and the other Sinixt by a descendant	★★★★
<u>Shining Mountains</u> Alix Christie	2023 366	University of New Mexico Press	The last years of the fur trade seen through the life of Angus McDonald	★★★★★
<u>Sources of the River</u> Jack Nisbet	1994 292	Sasquatch Books	Tracking David Thompson Across Western North America	★★★★★
<u>Stim An S Kw Ist "What is your Nam</u> Arnie Marchand	2020 224	Heritage Productions	Stories by and about Indian People	★★★
<u>The Collector</u> Jack Nisbet	2009 290	Sasquatch Books	David Douglas and the Natural History of the Northwest.	★★★★
<u>The Geography of Memory</u> Eileen Delehanty Pearkes	2002 95	Kutenai House Press	Recovering Stories of the Landscape's First Peoples	★★★
<u>The Mapmakers Eye</u> Jack Nisbet	2005 180	University of Washington Press	David Thompson and the Columbia Plateau	★★★★
<u>The Pathfinder</u> Nancy Marguerite Anderson	2011 239	Heritage House	A.C. Anderson of Hudson's Bay Company Journeys in the West	★★★★
<u>People's History of Stevens County</u> Fred Bohn and Craig Holstine	1983 132	Stevens County Historical	First Chapter on Natives and Fort Colville	★★
<u>The Way I Heard It</u> Arnie Marchand	2021 243	Heritage Productions	A Three Nation Reading Vacation - Native stories by an Okanogan Historian	★★★
<u>York Factory Express</u> Nancy Marguerite Anderson	2011 295	Ronsdale Press	Follows the voyagers from Fort Vancouver to Hudson's Bay and back	★★★

Time Will Tell

Often when appraising the importance of a current event, people will defer to the future saying, "Time will tell." We are all living through rapidly changing times and looking back, the time-will-tell test makes some sense. We can say with confidence that "The Beatles were good;" "Computers and cell phones are important;" or "Satellites connected everyone." But none of these things stand still. They morph into new, usually more complicated versions of their original selves. Stretch that back 200 years to the establishment of Hudson's Bay Fort Colville and the effects become complicated indeed. We are no longer just talking about new technology or a small number of people. We are looking at a complete change of culture, trying to trace its origins, evaluate their significance and depict them as clearly as possible. After all, if we live here, this is our heritage.



The northwest bastion of Fort Colville was built in 1831, and remained standing well past the year 1901, in which Palmer of Spokane made this photograph. The walls of squared logs mortised to vertical posts at the corners illustrate the piece-on-piece construction used at Fort Colville and St. Paul's Mission. Courtesy of Jerome Peltier.

Over the past couple of years, I have met many people involved in demonstrating this huge cultural change. A group that stands out is the Friends of Spokane House (<https://www.friendsofspokanehouse.com/>). Comprised of people with both White and Native backgrounds, the Friends have a lot to offer. Members have researched the fur trade, created clothes of the era; learned sign languages; forged tools; constructed piece-on-piece buildings; trapped beaver; camped out fur trade style and conducted classes. The bicentennial of the establishment of Spokane House was in 2010. They have experience.

The Columbia Boat was the main transportation of the fur trade west of the Rockies for 40 years. Jack Nisbet (www.jacknisbet.com) and Professor Tom Holloway have researched, written extensively, and helped make available knowledge about the unique origin, production, and function

of the Columbia Boat. Hudson's Bay Fort Colville was the construction hub for these boats. They joined the Native transportation of sturgeon nose canoes and dugout canoes on the rivers. Spokane Tribal member Shawn Brigman Phd. has revived the art of making sturgeon nose canoes, tule mats and pit houses (shawn-brigman.squarespace.com). His compatriot John Zinser has built dugout and wooden canoes with Native youth and is eager to build a Columbia Boat for the bicentennial.

Restoring Salmon runs is a major focus of all local tribes. The traditions, ceremonies, and biology of salmon are being revived by Spokan Tribal historian, Warren Seyler, tribal fisheries, and others including the staff of the Inchelium Cultural Research Center (www.incheliumcrc.org), who recently sponsored a presentation by Bill Layman on the fishery at Kettle Falls. Tribal wildlife efforts to restore not only salmon, but beavers, lynx, elk, and other species to the local ecology add a redemptive chapter to the legacy of resource exploitation during the fur trade era.

In the Native world view, salmon and all other creatures are family. The role of humanity is not domination but participation in environmental health. Historians, especially those with tribal backgrounds and ancestry including Andrew Perkins, Arnie Marchand, Jackie Cook, Guy Mora, Nancy

Margarite Anderson (nancymargueriteanderson.com), and many others have helped keep this project based on fact and on family. At its core, history is personal.

In listing the cultural impacts of Fort Colville many topics exist for which I have not found personal contacts. A principal product of the fort was grain and a grist mill to grind it. For better and worse grain flour became a staple in the diets of Natives and Europeans. Food is central to culture and as a farm, Fort Colville's effect bears closer examination. The farm raised cattle, swine, and hundreds of horses. By the time Hudson's Bay traders arrived with boats, horses had been in North America over 300 years. They deserve a place in this bicentennial event. French and Indian Métis free trappers arrived in the Colville



A watercolor of Fort Colville, by Henry Warre, painted in 1845. The view is from the boat landing, toward the southeast. Courtesy, American Antiquarian Society.

Valley before official explorers like David Thompson. The Métis culture transformed elements of art and music from their French origins into traditions that are still alive today. Drums, fiddles, bagpipes, and flutes all contributed to festivities at the fort. Our commemoration should include them too.

Correspondence with a growing list of over 50 informed and interested history buffs has helped develop this project for the past couple of years (www.theheritagenetwork.org). Organizations besides those part of the Heritage Network will be key to reserving space, obtaining permissions, and building support for the bicentennial. They include the Park Service, Avista, the Kettle Falls Chamber of Commerce and City Council, the Spokane, Colville, Kalispel, and other surrounding tribes, county officials and a range of venue managers. Contracts, publicity, insurance, transportation, and security all need attention, time, and money.

This look at the scale and significance of Hudson's Bay Fort Colville could also be considered as a job description. Choosing how to tell a family story that now stretches back over 5 generations or more, is a decision that should only be made by very knowledgeable people with vision and personal understanding. Finding the right person willing to make that commitment is a critical step moving forward.

With little more than a year to go, developing the money and the people to make it happen are crucial right now. Small local contributions and volunteer efforts to put pieces of it in place give bigger contributors confidence that the community supports the effort and that it will be successful. The Heritage Network is accepting donations by check or electronically. Checks should be addressed to: The Heritage Network, PO Box 25, Colville, WA 99114. It would be best to note on the check that it is for the bicentennial events. Another option is to go to <https://crossroadsarchive.net> and click on the donate button.

Our area has a great cultural heritage. Time will tell how well we managed to pass it on.