

Whonnock Notes

No. 24 – Summer 2023

The Whonnock Band
of Kwantlen First Nation

Fred Braches



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Occasional papers of the Whonnock Community Association to promote the research and understanding of the past of our community.

Fred Braches, Series Editor

PO Box 130

Whonnock, BC

V2W 1V9

Driving between Whonnock and Ruskin on the Lougheed Highway, many people are not even aware that they are crossing reserve land – Kwantlen’s Whonnock IR No. 1. Even those who know of its existence are not sure where they enter or leave the reserve, as there are no signs marking its borders. There is no evidence that anyone lives or works there today.

I felt just as uncertain at the time I started searching for and collecting whatever material I could find about the history of the Reserve and those who lived there.

Too little, unfortunately, about life on the Reserve. As fellow researchers of Indigenous family history know, primary sources, the original documents that were created at the time under study, are scarce and not easily accessed. Besides, regardless of the authority of the creator, the basic information chronicled in these contemporary documents is not always reliable.

This issue of *Whonnock Notes* – a summary of my findings – is mainly intended to create awareness and provide some insight to those interested in our local history. It may perhaps also be of use to fellow researchers of this almost forgotten and ignored aspect of our past.



Whonnock logo designed by Brenda Guiled, 1998

ACKNOWLEDGEMENTS

A special thanks to Helmi, my wife, not only for her helpful suggestions, critical reading and professional editing but also for her patience, companionship, understanding and support throughout the many hours and days I spent chasing elusive information and writing and revising text.

A warm thank you to all librarians and archivists and their staff who helped me on my quest, in particular to the staff of the Union of British Columbian Indian Chiefs, and Coqualeetza.

FREQUENTLY USED ABBREVIATIONS

OMI – Missionary Oblates of Mary Immaculate. A missionary/religious congregation in the Catholic Church. Oblate means a person dedicated to God or God's service. In 1861 the Oblates established a mission post at the site of today's city of Mission to serve the surrounding Indigenous population.

ILQ – *British Columbia, Papers connected with the Indian land question, 1850 – 1875*. Printed by Richard Wolfenden, Government Printing Office, 1875.

RG 10 – Library and Archives Canada Record Group 10. Archival records of the Department of Indian and Northern Affairs.

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PHILIP & HELEN AKRIGG
2575 Tolmie Street (#8)
Vancouver, B.C. V6R 4M1

May 28/99

Dear Fred,

Above are xeroxes of 2 of our index cards re name of 'Whonnock'. Brent Galloway is widely recognized for his knowledge of Mainland Halkomelem.

And it is interesting to note that back in 1905 the Postmaster was not too far off in his translation!

Best wishes. I'm sorry to be so slow - but life keeps me busy!

Helen Akrigg

WHONNOCK

"Upriver Halkomelem has /x^wu'ə laq^w/ for this place' this is a Downriver place name, and since Downriver Halkomelem has 'ho'n/ meaning 'humpback salmon' /x^w-/ meaning 'always', and /əq^w/ meaning 'fish' or 'head', the word is likely /x^w-ho'n-əq^w/. The prefix /x^w-/ may also be locative ('place where') in some place names and words having to do with the face, — so this place name could well be translated literally as 'place where there are (always) humpback salmon'.

[Brent Galloway's letter to H. Akrigg, 18 Sept. 1985]

Whonnock, B.C.
Dec. 27, 1905

"The name of this village is taken from the word 'Honnock' the name of a certain kind of salmon that ascend the Honnock creek near here. The letter 'W' has been added, making it read 'Whonnock'."

L.C. YORK
Postmaster

[answering James White's enquiry of Aug. 18, 1905]
White microfiche #7

THE PLACE OF THE HUMPBACK SALMON

*WHONNOCK, W. of confluence of Fraser & Stave Rivers. From the Halkomelem word meaning “place where are [always] humpback salmon.”*¹

The place name “Whonnock” is one of several anglicized spellings of a Downriver Halkomelem place name phonetically rendered by linguist Brent D. Galloway as *xwhoneqw*. The Downriver Halkomelem dialect is spoken by peoples living mainly from the Stave River down to the mouth of the Fraser.²

The French-speaking Oblates of Mary Immaculate, who established their mission in today’s municipality of Mission BC in 1861, preferred “Honok” without “w” and one “n” and similar spellings such as Honoc, Ho’nak but also Honnock.

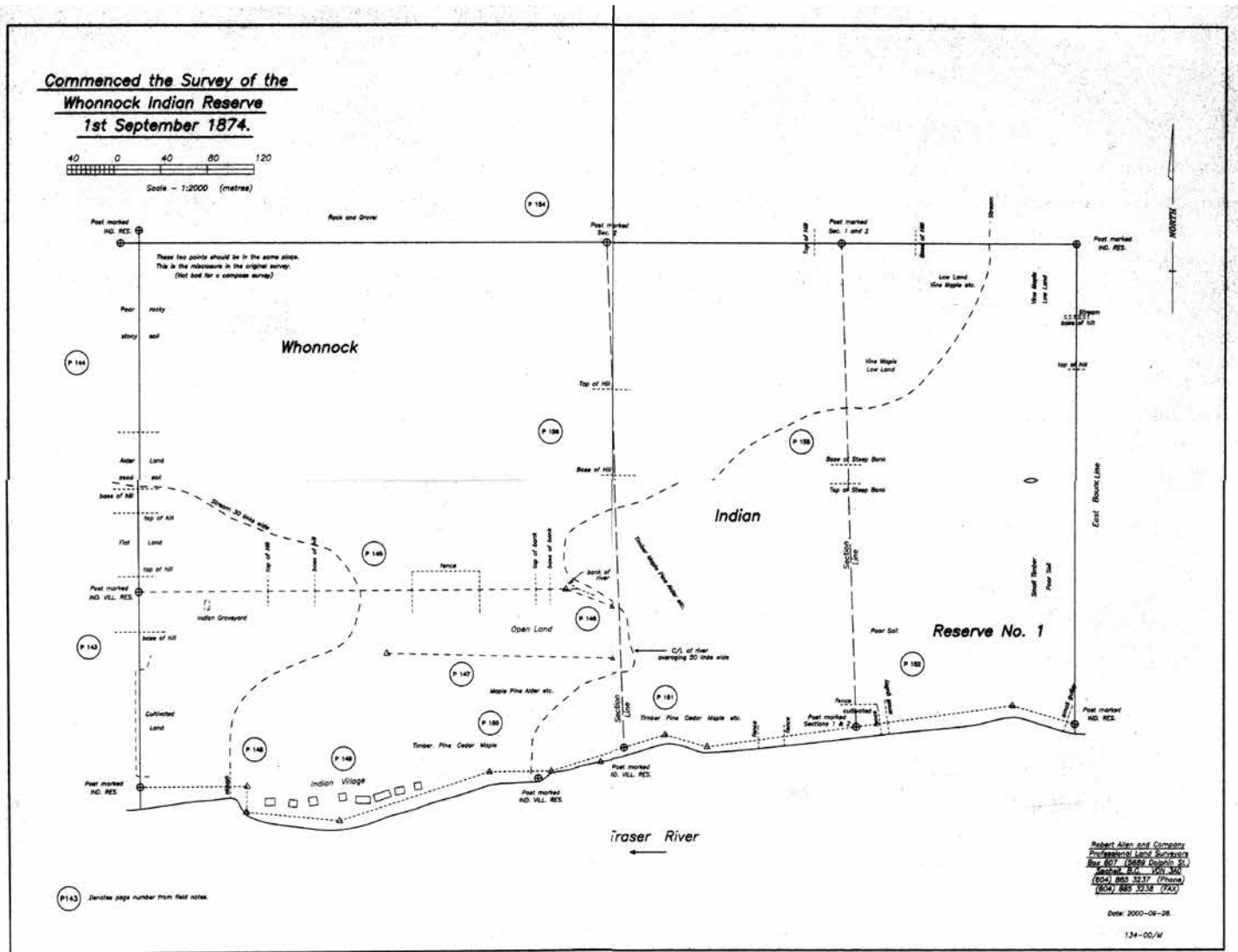
In a letter dated 27 December 1905, postmaster L.C. York explained “... that the name of the village was taken from the word ‘Honnock’ the name of a certain kind of salmon that ascends the Honnock Creek near here.” Cornelius Kelleher (1872 – 1969) understood the meaning of “Who-nock” to be “the creek where hump-back salmon go up.” The interpretation “the place of the humpback salmon” is attributed to Jason Allard (1848 – 1931) of Fort Langley.

The phonetic renderings of the place name of Whonnock in Upriver Halkomelem given by linguist Brent D. Galloway were *xwu’laqw* or *xwô:leqw* – “root meaning unknown.” Albert (Sonny) McHalsie, Stó:lō historian, understood the place name as *q’ó:leq* (Galloway: chum, buddy, best friend) and thought the meaning to be “two tribes come together.”

The adoption of the name Whonnock with double “n,” as the place name of one of Maple Ridge’s neighbourhoods, dates back to 1885 with the naming of a post office after “... the Indian village in the vicinity,” as the application reads. Earlier the railroad builders had named their station “Wharnock,” and the CPR kept that spelling until after 1905. In 1939 the Geographical Names Board of Canada adopted the spelling “Whonock” with a single “n” but, after a petition by the non-indigenous residents, returned the second “n” to the official name in 1969 with consent of Kwantlen First Nation.

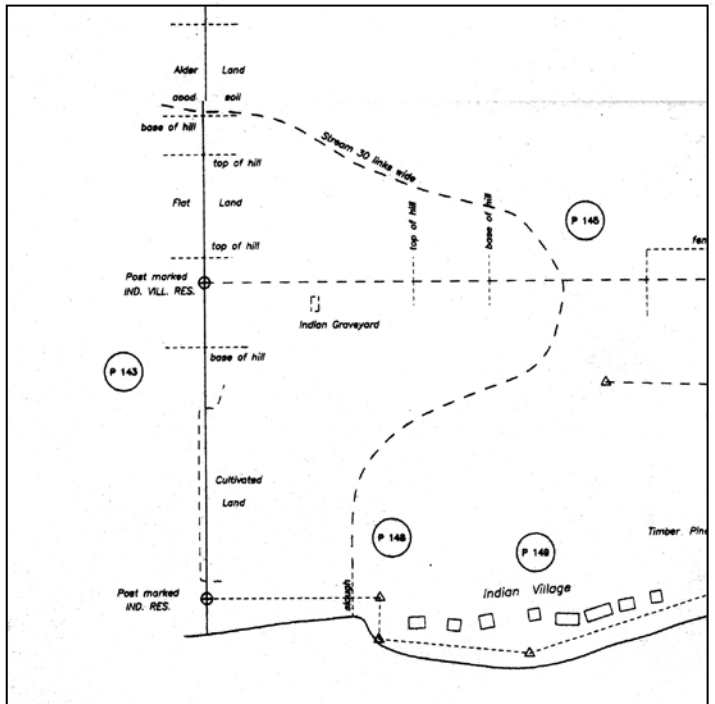
¹ Akrigg, G.P.V. and Helen, *British Columbia Place Names*, (Victoria BC, Sono Nis Press, 1992) p. 335.

² There is a place called Whonnock and a river with that name at Rivers Inlet. Aside from the similar modern spelling there is no connection between the two places. In Kwakwakawakw (Kwakiutl) the name means “the owner of the river.” At the Fraser River “Whonnock” was not used as a surname, but it is a well-known family name at and around Alert Bay and Rivers Inlet. Church records there show a variety of spellings starting with Wanuwk until, from around 1882, the spelling settled at Whonnock.



Above: Map drawn by Robert Allen from George Turner's field notes of 1874.

Right: The south-west corner to the same map. The "Indian Graveyard" shown is not the Reserve cemetery east of the present municipal graveyard. This earlier graveyard may have been destroyed when Lougheed Highway was built.



The first survey of this reserve was done by George Turner in September 1874. George Turner resurveyed the reserve in June 1878, and Edward Mohun in May 1881. In 1879, Gilbert Malcolm Sproat, Indian Reserve Commissioner, confirmed the old Whonnock reserve of 92 acres, as did the McKenna-McBride Royal Commission (1914-1916) with the notation "less CPR and road right of way."

DEFINING THE WHONNOCK RESERVE

In an interview with anthropologist Wayne Suttles in 1952, Simon Pierre of the Katsie First Nation mentioned “Whonnock” as one of the villages that before the establishment of Fort Langley “were wiped out or nearly so, by smallpox.” Given the reliable supply of salmon in the summer, the place would sooner or later have been re-inhabited — at least seasonally.

The name of the location probably stems from earlier times, but there is no mention of a settlement at this place in the annals of the Hudson’s Bay Company or in other early records. The birth of a village at the foot of Whonnock Creek may have happened after 1858 – the time of the Fraser Canyon gold rush. Most if not all the people who had settled there at that time possibly came from the Kwantlen village on McMillan Island, opposite Fort Langley.

Steamers to and from the goldfields bypassed Fort Langley as it was not on the main stream of the Fraser, but those who moved to Whonnock Creek had access to the ships, with potential for travel, trade and work, and also, regrettably, to liquor. Alcohol addiction became and remained a serious problem on this and many other reserves.

Administratively the village at Whonnock Creek became recognized in 1861 with the creation of the reserve, the present Whonnock Indian Reserve No. 1.

Whonnock Reserve – 1861

In the summer of 1861, members of the Columbia Detachment of the Royal Engineers under direction of Colonel Richard Moody started marking out reserves, including the reserve for the people living on the shore of the Fraser River between the slough of York Creek and the mouth of Whonnock Creek. Later outlines and surveys, starting with the survey by George Turner in 1874, basically followed the borders of this reserve as laid out by the Royal Engineers in 1861.

The village was not in the centre of the Whonnock Reserve but in its southwest corner between York Creek and Whonnock Creek with easy access by canoe at the mouth of York Creek. To the east the shore was too steep to store canoes.

Shetlander Robert Robertson and his family lived on the land west of the Whonnock Reserve. The land along the Fraser on the east side of the Whonnock Reserve up to the Stave River remained unclaimed by white settlers, with the exception of the land at the confluence of the Stave and Fraser Rivers claimed in February 1860 by William Magnus Cromarty, the cooper at Fort Langley.

PUBLIC NOTICE.

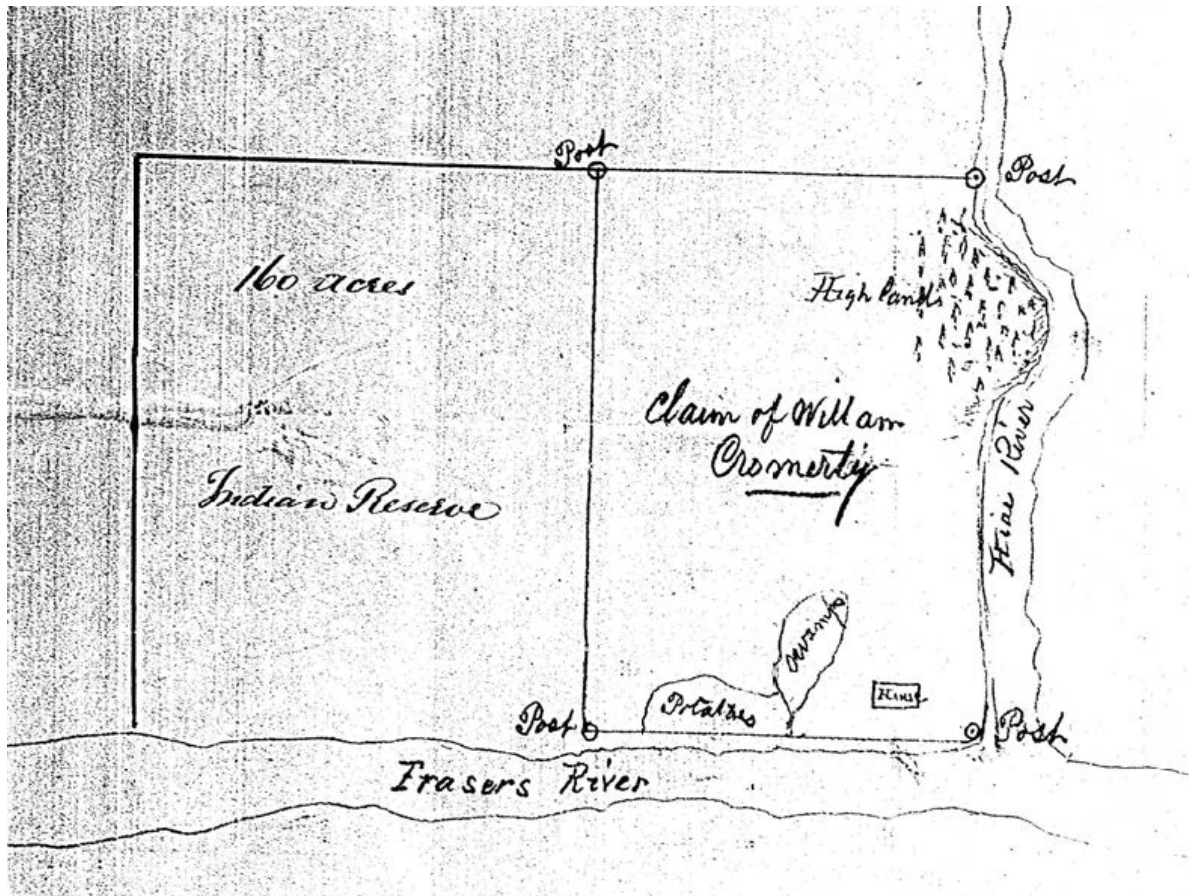
NOTICE IS HEREBY GIVEN that the portion of Land, One Hundred and Sixty (160) Acres in extent, having a water frontage of (40) Forty Chains on the right bank of Fraser River, below, i. e. to the westward of, and immediately adjoining the pre-emption claim of William Cromarty, is reserved by Government for the use of the Indians.

The reserve from off the Island opposite Langley is not, however, withdrawn.

By order of His Excellency the Governor,
R. C. MOODY, Col. R. E.,
 and Chief Commissioner.

Lands and Works Department,
 New Westminster, 30th June, 1862.

jy5.



"Stave River ... the earlier name was Work's River. The Indians knew it as s'hai-uks or squeeaks" (Akrigg). On this sketch the Stave River is named "Hiac." Mishearing an Indigenous source?

Kholasten's Reserve – 1862

The government in Victoria put the First Nations of the Fraser Valley under the custodial care of the Oblates who were eager to set out villages "... where converted pious residents could be separated from the debauched elements of European settlers and isolated from their traditional Indigenous culture."¹

The Oblates probably had a hand in the application for a new reserve laid out in the summer of 1862 by the Royal Engineers. This reserve was meant for Kholasten and Scakhalan of the village on McMillan Island opposite Fort Langley, who were "desirous of abandoning their present abode ... and with their families and some other Indians" wanted to settle on "another piece of land on the right bank of the [Fraser] river adjoining the claim of William Cromarty."²

There had been an Indigenous village on Cromarty's land at the confluence of the Stave and Fraser Rivers. Smallpox had decimated the population and therefore the place was often referred to as Skayuks, meaning: everyone died.

An 1864 petition of Fraser Valley chiefs shows Kholasten as the chief of "Kolakouam."³ Was that the name given to the new reserve?

In that year both Kholasten's reserve and the original Whonnock Reserve became part of a 2000-acre Whonnock Reserve. A petition by the chiefs of 1866 shows Kholasten as "Chief of Honok."⁴

Douglas / McColl Reserve – 1864

In 1864, the year of his retirement, Governor Douglas instructed the former Royal Engineer William McColl to mark out reserves for the villages on the Fraser River between New Westminster and the Harrison River, leaving "...the extent and selection entirely optional with the Indians who were immediately interested in the reserve [and] to include every piece of ground to which they had acquired an equitable title through continued occupation."⁵

Accordingly McColl defined large areas of land for the Native villages. For the Whonnock villagers he projected a 2000-acre reserve covering the area between today's 280th Street and 272nd Street from the Fraser up to today's Dewdney Trunk Road.

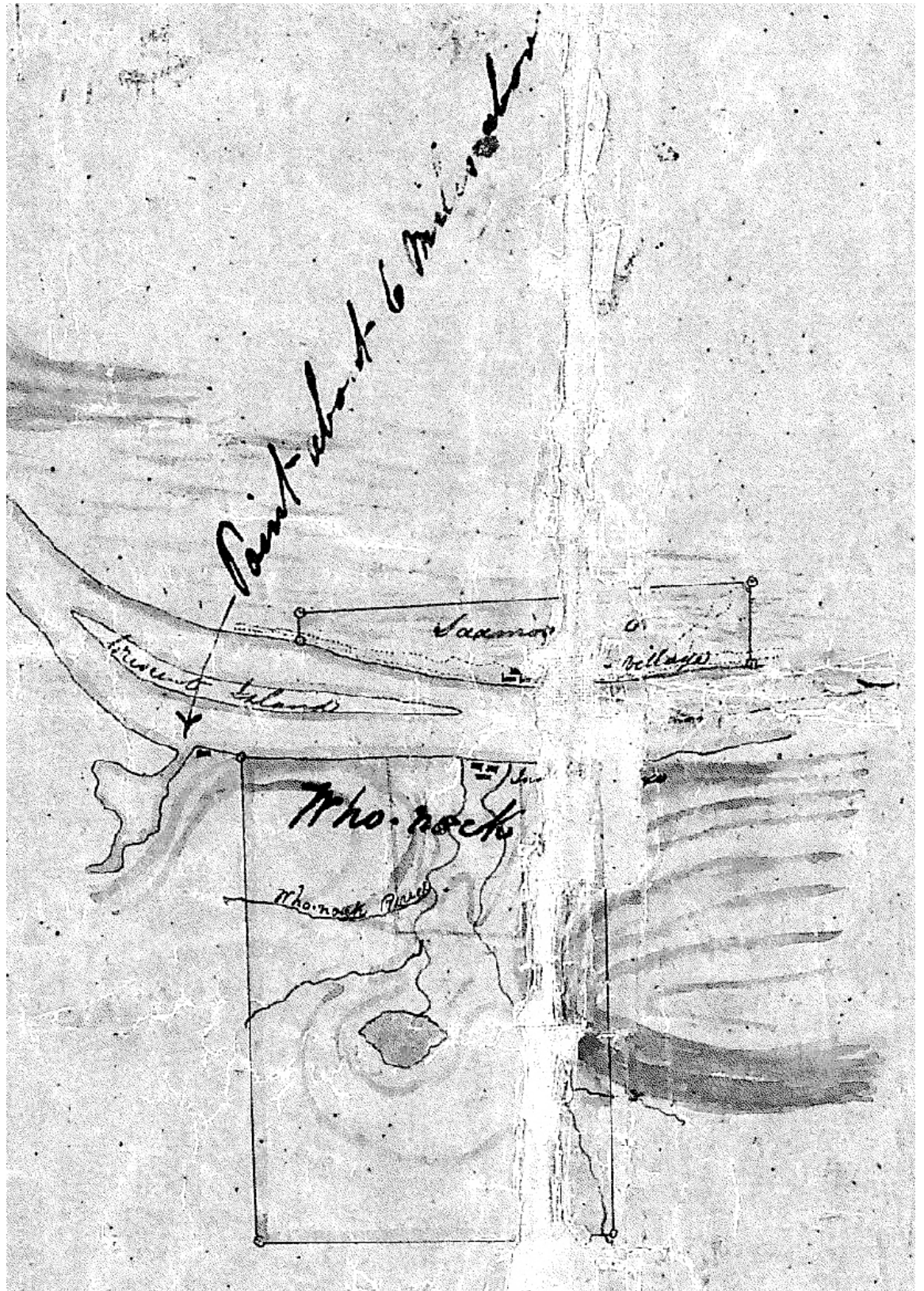
¹ Carlson, Keith Thor, *The Power of Place, the Problem of Time*, University of Toronto Press, 2010, p. 182.

² ILQ p. 25 The Colonial Secretary to the Chief Commissioner of Land and Works, 26th June 1862.

³ x'u'laq' – the Upper Halkomelem name for Whonnock.

⁴ In June 1866 the OMI recorded the wedding of Basille Collasten, resident of Honoc, age about 30 years, and Margarite.

⁵ James Douglas to J.W. Powell, Indian Commissioner, 14 October 1874. RG 10. Volume 3611. File 3755-1.



Detail of McColl's map showing the planned Who-nock and Saam-oquâ reserves. South is up. Only Indigenous land and dwellings are shown. Note the solitary Indigenous dwelling at the confluence of Stave and Fraser River.

McColl's water-coloured map shows the houses between Whonnock Creek and York Creek, and on the opposite side of the Fraser River the Saam-oquâ village on a projected reserve of 500 acres. A building on the Cromarty claim is also shown on the map, but there are no structures drawn on the 160 acres of land reserved for Kholasten and his people west of Cromarty's claim.

Joseph Trutch

Governor Douglas had the interest of the Native population in mind, but Joseph Trutch, his Chief Commissioner of Lands and Work, detested "Indians." He sympathized with the white settlers who thought it ludicrous to see good land locked up "unused" as reserves. Ignoring McColl's recommendations, Joseph Trutch aimed to minimize the size of the reserves.

In November 1867, Joseph Trutch, accompanied by Magistrate Ball, paid a visit to most of the Native villages in the Fraser Valley, including the Whonnock and Saam-oquâ villages. Shortly after their visit, surveyor Edward Mohun reported that, following Trutch's instructions, he had at Whonnock "... laid off about 100 acres, with which the Indians appear perfectly satisfied."⁶

The reserve in Ruskin marked by the Royal Engineers in 1862, intended to accommodate the Kholasten group from McMillan Island, is not mentioned anywhere until December 1868, when "the Indians of the Honock Indian village" presented a petition to Douglas's successor, Governor Frederick Seymour.⁷

The petition starts with the claim that Trutch's men had "shortened" their "small reservation ... taking ... our best lands, some of our gardens and [giving] us in place some hilly and sandy land where it is next to impossible to raise any potatoes."⁸

The petitioners wanted his Excellency to return to them "... the same patch of land marked before by orders of Governor Douglas." Included in the petition is a transcript of a note written by Colonel Richard Moody in 1862, corroborating the reservation of the land in Ruskin "for the use of the Indians."

"Trutch's men," Messrs. H.M. (Henry Maynard) Ball and B.W. (Benjamin William) Pearse, responded by assuring the Chief Commissioner that they had "... marked off all the ground they were cultivating and [had even] extended the lines so as to include some patches which were shown us" and that "... the report of the Indians of the

⁶ ILQ p. 54 Mr. Mohun to the Chief Commissioner of Lands and Works, Victoria, 3 December 1868.

⁷ Appendix I – Petitions 1868 and 1869.

⁸ British Columbia. Colonial Correspondence P. Durieu, F503/2. Durieu to Seymour, 6 December 1858, BC Archives. Father Durieu, OMI, assisted the Chiefs (mostly illiterate) to present their grievances.

Honok village is utterly incorrect.... They have exactly the quantity promised them by Col. Moody as the written paper was shown us and instructions given accordingly.”⁹

Ball and Pearse did as if the “written paper” that was shown to them referred to the original Whonnock Reserve rather than the reserve laid out for Kholasten and his people. They willfully ignored the transcript of Col. Moody’s note of 30 June 1862 copied at the end of the petition, as did Chief Commissioner Joseph Trutch.

First Whonnock Reserve confirmed – 1868

The 26 December 1868 issue of the *Government Gazette* shows a “Public Notice” signed by Joseph W. Trutch with a list of reserves that had been “defined and staked out.” Listed was the “Wha-nock Reserve, 92 acres, on right bank of Fraser River, about 4 miles above Fort Langley.”¹⁰ Not included in the list were the 1862 reserve in Ruskin and the reserve laid out by McColl for the Saam-oquâ.

The public notice ends with the message that the land “hitherto supposed to be included in these Reserves, will be open for pre-emption on and after 1st March [1869].”¹¹

Last attempt to regain land on the Fraser

That same year, 1869, a “... small party of Indians...in great alarm” came to see Judge Arthur Thomas Bushby.¹²

“As I could not understand them very well,” Judge Bushby wrote to Joseph Trutch, “I directed them to obtain from their [OMI] priest a written statement.” That statement was supplied in the form of a petition signed by Charles Sal-tem-ten, Jules Skou-kiaten, Adolph Kou-Keaten, Alick and “two others who have their garden there.”¹³

In 1863 “an Indian,” who lived on or near William Cromarty’s claim, had complained to Judge Brew, that Cromarty had taken away his “potato ground.”¹⁴ Judge Brew wrote a note of caution to Cromarty “or any person” not to interfere with “any land cultivated

⁹ British Columbia. Colonial Correspondence P. Durieu, F503/2. Durieu to Seymour, 6 December 1858. BC Archives.

¹⁰ *Government Gazette*, British Columbia, Volume VII, 26 December, 1868.

¹¹ In the spring of 1869 William Magnus Cromarty and his son William Cromarty Jr. pre-empted the land where the Saam-oquâ village stood and made it their home. William Cromarty held on to his claim at the confluence of Stave and Fraser Rivers.

¹² They did not live on the Whonnock Reserve but “... at the entrance of Shelik Creek, on the bank of the Fraser.”

¹³ Appendix 1 – Petitions 1868 and 1869.

¹⁴ See sketch map on page 12. The southern part of Cromarty’s land was mostly moist and wet – a soil more suitable to grow wapato than the European potato. Wapato: *Sagittaria Latifolia*, Arrow Leaf, swamp potato, Indian potato.

by Indians” without special authority. Who that “Indian” was remains unclear.

William Cromarty, the petition claimed, had moved away and the present occupant of the land had denied the petitioners’ right to farm on it. Since they were driven away from the Cromarty claim they had started cultivating part of the adjacent land but feared that in due course they would be evicted from that land as well.

The petitioners did not ask for the land Cromarty had claimed but requested to put aside for their use the land stretching from the corner post of Cromarty’s former claim to the corner post of the original Whonnock Reserve, “the reserve already surveyed for Whonnock Indians.”¹⁵

The land the petitioners would like to see reserved was described in Bushby’s letter of 20 August 1869 to the Chief Commissioner of Lands and Works. Judge Bushby writes:

... The Whonnock Reserve, I am informed, extended to the [Cromarty] claim but at the time of the actual survey was reduced to its present dimensions. I am also informed that the space the Indians apply for is uncultivated and unoccupied by any others than themselves, and I am not able to trace any record of the land in the Pre-emption Records of this office. If such should be proved to be the case I would respectfully recommend that the land in question be reserved for the Indian applicants.¹⁶

The reserve before “reduction” would seem to be McColl’s proposed 2000-acre reserve spreading from the Cromarty claim westward, including the reserve in Ruskin laid out by the Royal Engineers in 1862 to the east and the original Whonnock Reserve marked in 1861 to the west.

Joseph Trutch turned down the request:

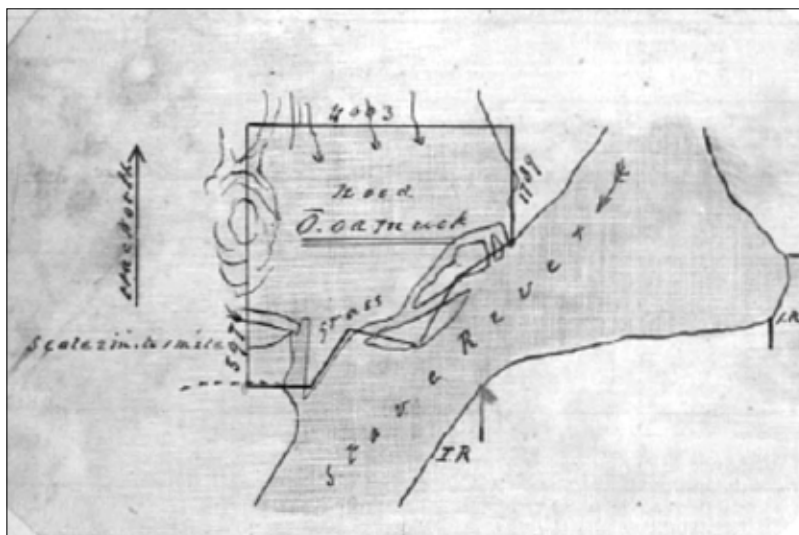
[A]s the limits of the reserve for the use of the Whonnock Indians, to which tribe I understood the petitioners to belong, as well as of reserves between Langley and Harrison River, were defined last year after careful consideration of each case and consultation with the various tribes on the ground, it is not deemed advisable to alter the arrangements then made and which have been duly advertised in the Government Gazette.¹⁷

15 ILQ p. 79 Petition. Enclosure to Mr. Bushby’s letter to Chief Commissioner of Lands and Works, 20 August 1869.

16 ILQ p. 78 Mr. Bushby to Chief Commissioner of Lands and Works, 20 August 1869.

17 ILQ p. 79-80 The Chief Commissioner of Lands and Works to Mr. Bushby, 20 October 1869.

WHONNOCK RESERVE # 2 – STAVE RIVER – 1880



Surveyor's sketch map (1880) showing the reserve on the Maple Ridge side of the Stave River with the notation "O.oamuck."

When British Columbia joined Confederation in 1871, the Federal (Dominion) Government became responsible for "Indian Affairs."

Ottawa nominated Israel Wood Powell as its first Superintendent of Indian Affairs in British Columbia.

Joseph Trutch, now Lieutenant Governor of the new province, was reluctant to let go of his command over Indian policy and, after protracted wrangling between Ottawa and Victoria, the governments in 1876 agreed to form a commission with one member named by each government and a third member, Gilbert M. Sproat, chosen by the two governments together. Sproat stayed on for a couple of years as "Indian Reserve Commissioner" after the commission was dissolved in 1878.

Sproat favoured the allotment of sufficient reserve land for the First Nations people to remain self-sufficient. He could not expand the Whonnock Reserve eastward because the land set aside for that purpose by order of Governor Douglas in 1862 had been taken by white settlers. Still, before resigning from his post in 1880, Sproat set out three new reserves at the Stave River.

These reserves on the Stave River were to be for the benefit of both the "Oo.a.muck and Langley Indians," just as the extension eastward of the Whonnock reserve set aside by Governor Douglas was meant to be beneficial to both communities.¹

¹ Reserves at present under governance of Kwantlen First Nation: Whonnock Indian Reserve No. 1, Langley Indian Reserves No. 2, 3, and 4 on the Stave River, Langley Indian Reserve No. 5 between Whonnock and Albion and the McMillan Island Indian Reserve No. 6.

ON THE RESERVE

Before 1880

In 1864, William McColl had reported a population of 33 for Whonnock and 20 for Saamoqua.

Three years later, Joseph Trutch, Chief Commissioner of Lands and Works, and Captain Ball, the Magistrate of the District, counted 13 men, 14 women, and nine children in the Whonnock village. Across the Fraser at Saamoqua the population there were then nine men and five women – no children. The names or family relationships of these individuals were not recorded.

Aside from the records of government officials, the main source of the names of the Halkomelem-speaking people in the Fraser Valley are the registers of baptism, marriage, and death of the Oblates of St. Mary in Mission. The missionaries interpreted the names as best they could, but the spelling of the same name may differ from record to record. Capturing the sounds of a Halkomelem word in writing is a challenge even to those familiar with the language. In general the records are often confusing and even contradictory.

A petition dated December 1868 shows the names of eight men living on the Whonnock Reserve: Kolasten, Slapken, Tseeatlak, Sitemten, Saykwlatse, Skerhalam, Saaha, and Skwayaten. Tseeatlak, also known as Peter Fidelle, would later succeed Kholasten as Chief of Whonnock.¹

An open letter by the “chiefs of various villages” published in the *Mainland Guardian* of 28 May 1873 welcomed Israel Wood Powell, the first Superintendent of Indian Affairs in British Columbia nominated by Ottawa. The Chief of Whonnock on this document is Basil. In 1874, on a petition on the matter of the amount of reserve land to be allocated, the name Basile also appears as Chief of Whonnock.² This is the last time he is recorded as the Chief of the Whonnock.

After Confederation in 1871, Federal Government-appointed Indian Agents created their own versions of the Halkomelem names, adding English first names. Soon they dropped using indigenous names altogether, using the French first names instead as surnames, adding English first names. For example: Fidelle Tse.ah.tluk, became Peter Fidelle.

¹ Appendix 1 – Petitions 1868 and 1869.

² The OMI register shows that on 22 February 1873 he, Basile Colasten, age about 30 years, married Margarite. His father’s name is recorded as Kouotlautsten.

An 1878 “Indian Census”³ shows both Halkomelem names and the given first names for the men living on the Whonnock Reserve.

Fidelle Tse.ah.tluk / Agile Skutz.tun / Captain Sa.lahk.wa kun / Jim Sin.temt.t
Julius Sim.kwy.eth / George Ah.ah / John Kwess.kun / John Skoit'l.suk

Fidelle Tse.ahtluk, who appeared as Tseeatlak in the 1868 listing, heads the list, and followed by Agile, a brother of Basile Kholasten.

The names of only two of the men listed in the Indian Census of 1887 are included In the 1901 and 1911 census: Skutz.tun (Achile known as Bori) and Fidelle Tse.ah.tluk (Peter Fidelle).

Canada Census 1881 – 1921

Excerpts of these censuses are in the Appendix 2.

The Canada Census of 1881, the first for British Columbia, includes the province’s Indigenous residents as enumerated by the Indian Agent. Each page is marked as a sub-tribe: Who-nock, Quantlen, Matsqui, and Katzie, but that partition seems arbitrary. The page “Who-nock” for instance lists a Casimir, a name associated with the Kwantlen of Fort Langley. On the other hand, Fidelle (Peter) and Achile (Asheal) are listed on a page marked Quantlen, as are members of the Cheer family: Daniel, his wife Mary, and sons William Aleck, Henry, and John Daniel.

The 1891 Canada Census included the Indigenous people as part of the total population rather than as a separate group. D.C. Webber, Municipal Clerk of Maple Ridge, did the enumeration. The following censuses, 1901, 1911 and 1921, were again done by the Indian Agents.

Living on the Whonnock Reserve on the Fraser River and on the Oo.a.nuck Reserve (Whonnock Reserve No. 2) on the Stave River must have lost its attraction. By 1921 only members of the Fidelle family and some Cheers are listed as living there. Indian Affairs, Ottawa, reported in 1897 that “Eight Indians from Wharnock have gone to live at Lummie [sic], in the United States.”⁴

³ RG 10 08387, Indian Census 1879, Yale to Coquitlam.

⁴ Dominion of Canada Annual Report of the Department of Indian Affairs, 1897. Indigenous people, including those from Whonnock and the Stave River joined the Lummi for the yearly hops harvest. Some moved there permanently.

BORI ACHILLE

I may mention that there is a survivor of a former generation of Indians in the person of “Bory” (whether that is his proper name or not I do not know.) He is said to be well over 100 years of age. He is small and wiry with a perpetual cheery look on his old and withered countenance. His home is at the Whonnock Reserve but he loves to visit the Stave occasionally. He has a very lively disposition which, perhaps, accounts for his old age, and he prefers to talk the Chinook language. *Coquitlam Star*, 21 March 1914

Matsqui pioneer Cornelius Kelleher noted that “some of the older Indians said when Borey died he was a hundred years old.” Was Bori really a centenarian? This is how his age appears in the Canada Census:

Census 1881	Asheal	45 years	(born c. 1836)
Census 1891	Ashel	72 years	(born c. 1819)
Census 1901	Borrie	60 years	(born c. 1841)
Census 1911	Borrey Asheel	101 years	(born c. 1810)

An entry in the OMI register of 1904 shows his age as 75 years and it is possible that he was in his early eighties in 1911. An entry from 1886 gives his age as 60, which would mean that he was about 85 years in 1911.

The origin of the name Bori (in different spellings) is not known. It was probably a nickname that became his first name when his baptismal name, Achille, became used as his surname.

What little we know about his personal life, and that of his partners and children, comes mainly from OMI records starting with the baptism and wedding at St. Mary’s, on 6 June 1866, of Achille Sirkoulatsa, son of Kouatkalat of Whonnock and Eléonore Krouisselevondt, daughter of Skrayetetletch of Port Douglas.

On 5 September 1866, the baptism is recorded of Marie, a daughter of Achille and his wife Eléonore from “camp des Honock,” the Whonnock Reserve.

The OMI register shows the burial of a 5- or 6-year-old child of Achille, “watchman Honoc”¹ on 2 April 1871. In January 1878 the baptism is recorded of a three-week-old daughter called Ida; the parents are Achille Scastan² and Eleanor (Eléonore) Kwassiloutte.

Eléonore may have died before 1886 when Achille, then 60, married Sophia age 55. The 1891 Census shows him still married to Sophia, but ten years later his wife’s name is shown as Mary. The OMI register shows that on 2 January 1904, Achille from Whonnock, a widower, 75 years old, married a 75-year-old widow from Matsqui.

No record of his death has been found.

¹ A “watchman” was an OMI appointed official.

² Bori’s name is shown in the 1878 “Indian Census” as Agile Skutz.tun.

Fidelle

The first OMI record of Chief (Peter) Fidelle is that of his baptism on Christmas Day 1863, where his name is shown as Fidelle Tsielsak, a Kwantlen man of about 25 years. His name appeared as Tseeatlak on a petition dated December 1868.¹ No record has been found confirming his marriage, but the OMI records of November 1871 include the registration of the baptism of Augustin, son of Fidelle Siatlark of Whonnock and Augustine M-Tsa. This child may have died in infancy.

Ten years later the 1881 Canada Census shows Fidelle, listed only as Peter, married to Susan. They were the parents of sons Felix and Peter, 12 and 7 years old respectively.²

In the 1891 Census shows the name of Peter Fidelle's wife Augustine M-Tsa as Metzset. Sons Felix and Peter also appear in this Census.

In 1901, now "Chief Fidelle" is shown as a widower with his sons Felix and Peter.

Lastly, in the 1911 Census, Chief Fidelle is listed with a 40-year-old wife called Felicity. Chief Fidelle's name does not appear in the 1921 Census. His year of death is not known.

According to the OMI records, Chief Fidelle's son Peter Fidelle married Amanda Skrelia from Matsqui on 6 September 1898. The 1901 census shows the couple living on the Whonnock Reserve. They have an infant daughter called Christine, but a listing of the Indian Agent of that time shows an infant son called Harry.³ Peter would stay in Whonnock until his death in 1928.

Peter Jr. and his family are not listed in Whonnock in the 1911 census. Notes of an interview done around 1937 mention Amanda's maiden name as George and suggest that she was married to a second husband, Dick Harry of Whatcom County. She had a son first called Fred Fidelle, who was later called Fred Harry, taking the surname of his stepfather.

Peter's older brother Felix Fidelle was born in January 1875 and baptized on 27 February 1875 at St. Mary's in Mission when he was a month and a half old. His parents are shown in the OMI records to be Fidelle Tsiattakre and Augustine Metsa. Peter would would stay in Whonnock until his death in 1928.

1 1868 (December) Petition of the Whonnock Indians *A Stó:ló – Coast Salish Historical Atlas*, Keith Carlson and others, Douglas & McIntire etc. 2001, page 171.

2 This could be a careless entry by the Indian Agent. In general the ages shown in the Censuses are no more than guesses. Peter Sr: 1881: 50, 1891:55, 1901: 65; 1911: 70. The same applies to the age of the two sons.

3 The OMI records of August 1904 show the baptism of a son of Peter Fidelle called Eli Francis, born in Whonnock. The name of the mother is listed as Catherine "whose maiden name was Jany."

The 1901 Canada Census shows Felix as 30 years of age. His surname is written Fedari instead of Fedelle. His wife is 26-year-old Isabella (James), and a son called Charles is also listed. The child may have died in infancy.

In 1901 Felix Fidelle and Isabella had a daughter called Amy, who later would marry Dominic Gabriel. A son, called James, was born in September 1904.

The 1911 census shows a 30-year-old woman called Mary as Felix's wife, but as Felix's wife is again shown as Isabella in 1912 and 1913, "Mary" may have been a mistake. The family included James and daughters Celestine and Rosie. Another daughter was born to Felix and Isabella on 14 January 1912, Virginia Catherine, who was baptized that same month.

In September 1913 Felix and Isabella are mentioned as the parents at the baptism of an infant called Frances Xavier, born 17 August 1913. No other records were found about this child.

Virginia Catherine died in Victoria, BC, on 16 January 1931 of pulmonary tuberculosis. Her death certificate shows her age as 12 years of age, but as she was born in 1912 she would have been around 19 years old in 1931. Her father, Felix Fidelle, had died a few years earlier, in 1928, of the same disease that was so widespread and so lethal.

Felix's sons James and Robert (born in 1920) were the last male Fidelles living at the Whonnock Reserve. Robert drowned in the Fraser at Albion in April 1937. The *Maple Ridge-Pitt Meadows Gazette* reported that the 16-year-old had been helping on the fishing boat of his brother-in-law Dominic Gabriel, Amy Fidelle's husband, when he slipped and fell into the water.

A similar tragic event ended the life of James, a bachelor all his life. He was apparently asleep and died of smoke inhalation when his house at the Whonnock Reserve caught fire on 16 November 1951.

With his death the Whonnock Band came to an end.



“Granny Cheer,” most likely Marie Magdalene George, the wife of Daniel Cheer and one of her granddaughters photographed by the Tisdall family ca. 1914.

Cheer

Listed in the 1881 Census is the household of Danniell (Daniel) Cheer, his wife Mary (Mary Magdelene George) and three children: William (William Daniel), Harry and John. They were probably the first residents of Whonnock Reserve No. 2 on the Stave River established in 1880.

Daniel Cheer was the oldest son of a Kanaka (Hawaiian) father — originally probably named Ohia — who was employed by the Hudson's Bay Company. Daniel's mother, Katherine Seieloutte Louie, was born in what is now North Vancouver.

The Canada Census of 1891 shows Daniel, his wife Mary and two more children: Alex and Ida. Daniel and Mary had another child, Catherine, born in 1883, but she died in 1888 and is therefore not included in either the 1881 or the 1891 Census.

Aside from Daniel and Mary, the 1891 Census also shows Daniel's mother Katherine (she would die later that year), as well as two of Daniel's brothers, Joseph and Thomas. Also listed is a stepbrother, 16-year-old George Beebe, and a four-year-old niece called Maggie.

In 1901 Daniel and Mary are listed, as well as their three oldest sons, all married now: Harry (Henry), Johnny (John Daniel), and Willie (William), with their wives. Also listed are Willie's children. Still around is also Daniel's brother Joe (Joseph), uncle to the younger Cheers.

Ten years later, in 1911 the only Cheers recorded as living on the reserve are two of Daniel's sons: Daniel (John Daniel) and Harry (Henry), and their wives and children. Their parents Daniel and Mary were not on the reserve when the Census took place.

The 1921 Census shows Daniel, now a widower, and his sons Johny (John Daniel) and Harry (Henry) and their families.



Harry Cheer 1884 – 1955

Best remembered today is perhaps Harry Cheer, a charismatic personality who in his last years lived alone on the Stave River Reserve. The author Charles A. Miller was one of Harry's many friends. Miller wrote about Harry in his book Valley of the Stave. Miller remembered Harry's interment at the Whonnock Reserve: "a multitude in attendance, people from far and near,"

GRAVEYARD

On the Reserve, adjacent to the municipal cemetery, is a graveyard with the resting places of the Reserve's residents — in more recent years mostly members of the Fidelle and Cheer families. Jimmy Fidelle (1951) and Harry Cheer (1955) were probably the last to be buried here.

In 1996, when the following photographs were taken, there were four iron crosses present, but they had been removed from the graves. Two crosses had stood on the graves of children of Daniel and Marie Cheer: Catherine and Alick (Alex). The person named Patrick, shown on the third cross, could not be identified. It could have been another child of Daniel and Mary Cheer. The wording of the fourth cross was lost.

Photographs taken in 1996 also show stone markers on the graves of William Daniel Cheer (1897 – 1908), son of Daniel and Mary Cheer, and Roxley (1907 – 1912), a son of Harry Cheer, shown as Riley Cheer in the BC Death Index.

There was also a stone marker for Johnny Louie (ca. 1924 – 1937), a Mission schoolboy from Pemberton — likely related to matriarch Katherine Seieloutte Louie .

In 1996 there were also a few small weathered wooden crosses, without writing left on any of them, marking a line of graves.

A source of revenue was collecting and selling cascara bark. Buckerfield, and before them United Farmers, acted as agents and purchased the bark. People stripped the bark off the trees and dried the bark in yard-long strips; which were bundled or bagged, stiff and dry. The trees would generate new shoots from the base.

Harry Cheer used to listen for chopping noises of people working on the bark. He would approach them asking them casually: "do you know if you are on Indian land?" The workers often would not know, and, even if it was not Indian land at all, would leave the area with apologies. Cheer was careful never to say that they were on Indian territory. He would collect the bark and sell it.

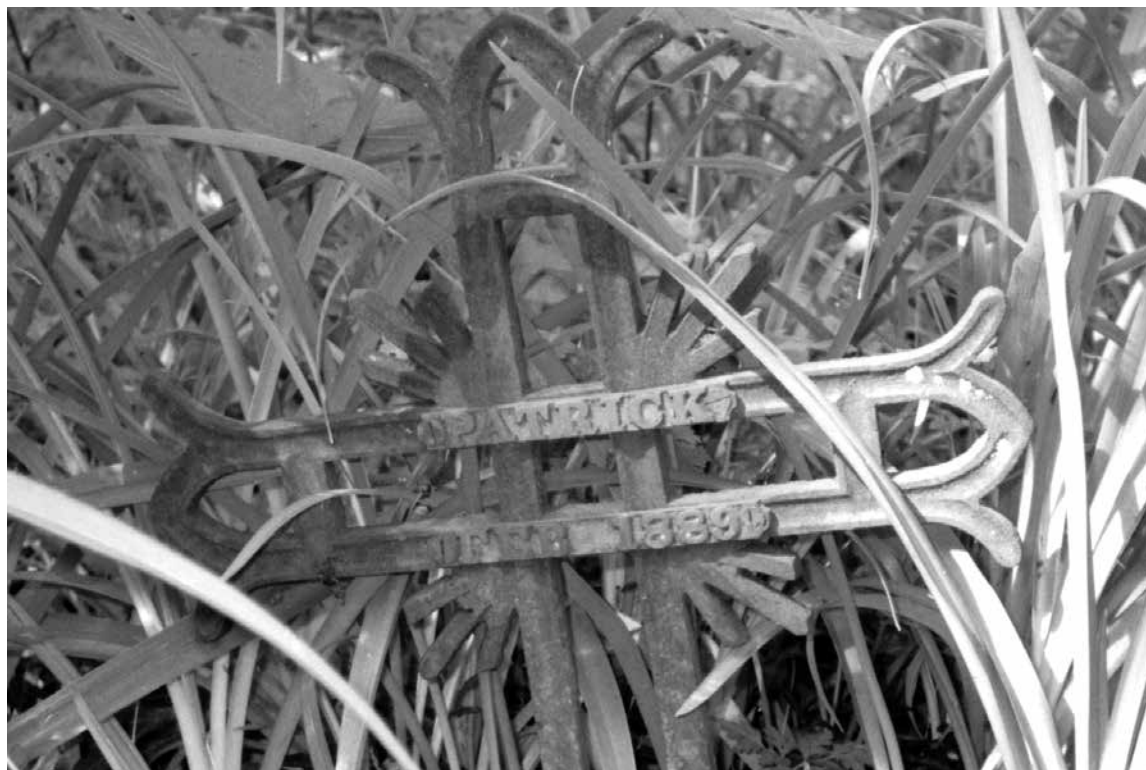
Brian Byrnes, 1998

*Iron crosses on the Whonnock Reserve graveyard, 1996. Now gone.
Only first names and month and year of death are shown on the crosses.*



CATHERINE FEB 1888 (1883 – 1888)

ALICK MAR 1892 (1886 – 1892)



PATRICK FEB 1889

Headstones on the Whonnock Reserve graveyard, 1996.



WILLIE D. / CHEER / Born / June 15, 1879/ Died /
Oct. 30, 1908 / Rest in peace
[upright column, text on east side]



ROXLEY H. CHEER / Born May 21, 1907 / Died
Aug. 9, 1912/ Gone but not forgotten
[stone cross; information on the base]

In loving memory of JOHNNY LOUIE / Died June
23, 1937 / Aged 13 years / Safe in the arms of Jesus
[marble cross. broken from base]



The annual reports from 1898 to 1913 of the Department of Indian Affairs give combined accounts in a uniform format about Langley and Whonnock, as for example the following:

LANGLEY AND WHARNOCK BANDS – YEAR ENDED 30TH JUNE 1898

RESERVES. – The reserves of these bands are situated, the former on McMillan Island, in the Fraser River, about twenty miles east of New Westminster, and the latter about twenty four miles east of New Westminster, on the north bank of the Fraser River. They contain a combined area of one thousand four hundred and fifty-two acres.

VITAL STATISTICS – The population of these two bands is seventy-nine. There were four deaths and no births. Cause of death: two from consumption and two from infantile diseases.

HEALTH AND SANITARY CONDITION – Excepting consumption, no sickness of a serious nature has appeared among these Indians. The villages are kept clean and in a sanitary condition, and all of the Indians have been vaccinated from time to time.

OCCUPATION – These Indians all do more or less mixed farming, and during the fishing season fish for the canneries.

BUILDINGS, STOCK AND FARMING IMPLEMENTS – These Indians all have comfortable dwelling houses of a good class, which are kept clean and in a good state of repair. They have good stock and take good care of them, and have a fairly good supply of farming implements.

EDUCATION – Many of these Indians have been educated at St. Mary's Mission Indian school, and all of them take an active interest in educational matters.

RELIGION – These Indians are all Roman Catholics; they have a church in their village on McMillan Island, and also one at Wharnock. They are very good people and practice their religion faithfully.

CHARACTERISTICS AND PROGRESS – These Indians are an industrious and law-abiding people.

TEMPERANCE AND MORALITY – They are a temperate, moral people; there is very little drunkenness among them, and no immorality.

Following are a few items that stand out from the reports after 1898.

1900 – The health of these Indians has been fairly good, although consumption seems to have a hold on several of them. Their villages are kept clean, and all the Indians have been vaccinated from time to time.

1905 – Their stock compares favourably with that of their white neighbours and they take the best of care of their farm implements.

1907 – Their health on the whole has been exceptionally good during the past year.

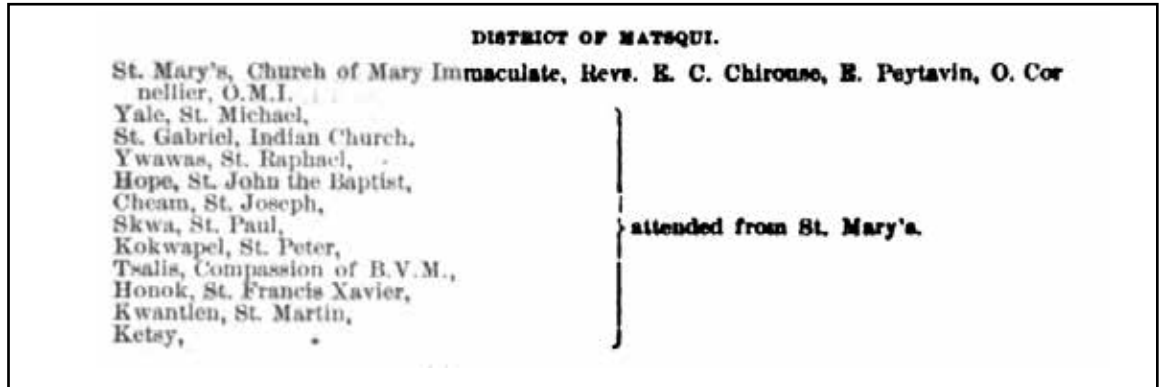
1908 – Their principal pursuits are mixed farming, and fishing for the canneries during the salmon-canning season. They also earn a good deal at hop-picking, and working as farm-hands. The majority of these two bands are considered temperate, although there are a few of them who will drink liquor when they can procure it.

1911 – Three cases of small-pox of a mild type broke out among the members of the Whonnock band during the month of February. The disease was confined to one house, and the patients recovered rapidly.

Excerpts from annual reports of the Department of Indian Affairs

ST. FRANCIS XAVIER – 1888

*Sadliers' Catholic
Directory, 1890*



St. Francis Xavier was the Roman Catholic Church that stood on the Whonnock Reserve. In his 1997 book *The Langley Story*, author Donald E. Waite mentions an incident that includes the date for the year of construction of the church on the Whonnock Reserve:

In 1888 he [Henry West] sold lumber on credit to the Indians of the Whonnock Reserve for the building of a Roman Catholic church. The church was built but West was never paid. Four years later West, two of his sons, and David Rehberger went over to collect the outstanding debt.

West took along his Winchester rifle just in case there might be trouble. There was, when Rehberger poked one of the Indians in the ribs with the muzzle of the rifle. The rifle discharged and put a hole through another Indian's shirt. He was not hurt. Rehberger, a few moments later, was hurt when an Indian hit him with a pike pole, breaking his arm.

The West party managed to jump into their skiff and escaped home across the river. Repercussions followed when one of the Indians swore out an information in New Westminster charging West and Rehberger with attempted murder. *The Langley Story*, p 145

From *Victoria's Daily Colonist*:

The Langley shooting affray turns out to be more serious than at first reported. The fight between the whites and Indians over some disputed lumber has been hotly contested, and besides an Indian being shot in the shoulder, David Rehberger had his arm broken in the melee. Henry West and Rehberger are under arrest, but will be allowed bail till the case comes up for trial. (16 February 1892)

Henry West and David Rehberger have been committed for trial on two separate charges of attempting to murder Dan Cheer and Chief Fidell of the Wharnock tribe in the shooting affray near Langley, last Thursday. (18 February 1892)

H. West and David Rehberger, committed for trial in connection with the Indian shooting affair near Langley, two weeks ago have been admitted to bail. (26 February 1892)



BRIDGE OVER WHONNOCK CREEK – 1904

Imagine Maple Ridge around 1900 without Lougheed Highway and without motorcars. People living in isolated communities walked for miles, carrying loads, some riding on horseback, others occasionally driving a cart or wagon, all using the unpaved roads, muddy in winter, dusty in summer.

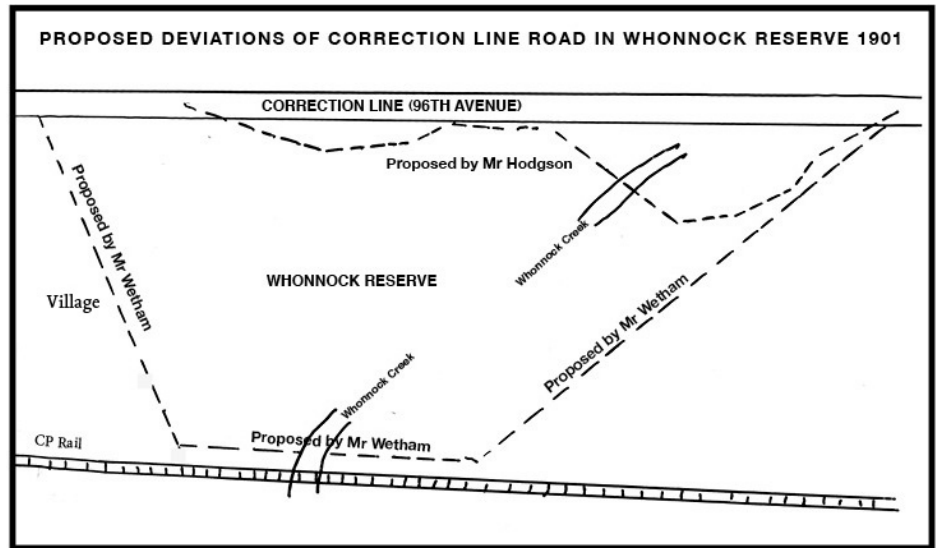
Dewdney Trunk Road, when it came in 1906, connected the hinterland communities, but stretches of River Road connected only some of the communities along the Fraser River. Before the completion of the Lougheed Highway around 1930, travelling on the Fraser River river remained the preferred and sometimes only choice, although the railway, available since the early 1880s, was growing in popularity.

“Whonnock and Ruskin, although not more than three miles apart, are as effectively isolated as if on separate islands,” writes Mr. Beckett, Clerk Municipal Council, to Mr. Devlin, Indian Agent. His letter concerned a plan to move the Correction Line Road (96th Avenue) down from the upper part of the Whonnock Indian Reserve. At the time, the road crossed Whonnock Creek at an “extensive ravine” with steep grades on both sides of the creek that made it “a steep pull for a team of horses,” and “quite impracticable.” A proper bridge could be built at that spot, but the cost, estimated at \$2,000, was considered prohibitive. By building an alternative road with a crossing of the creek at a better spot, money could be saved. The Municipality therefore endorsed a proposal by Charles Wetham of Ruskin to construct a new road through the Indian Reserve. The deviation would start from 96th Avenue in the northwest corner of the Reserve going down to the railroad, where the road would follow the tracks for a short distance and cross Whonnock Creek over a simple trestle bridge. Then the proposed road would climb up again to meet 96th Avenue in the northeast corner of the Reserve.

It was assumed by the planners that such a road would be as beneficial to the people on the Reserve as it would be to the white people. In reality Chief Fidelle’s people would have less use for it than suggested, and the new road would encroach on the lives of the residents of the Reserve as it would run straight through the centre of the village and pass by their church and a few of their houses within a few feet. Then there would be the required fencing. The new road would also take away from what little land Chief Fidelle’s people had left that could be used for growing crops.

Taking for granted the consent of Chief Fidelle and his people and without making a

Two proposed deviations of 96th Avenue in the Whonnock Reserve (1901). The residents of the reserve vehemently rejected Mr. Whetham's proposal but accepted Mr. Hodgson's adjustments of the road.



formal request to the Indian Agent, arrangements were made to survey the road. Civil Engineer Hill and an assistant arrived by train at Whonnock from New Westminster. Accompanied by Messrs. Whetham and Spilsbury, they entered the Reserve and started work. Everything went all right until they reached the houses and the church and started driving stakes in the ground. As an article in the *Columbian* put it: "This the Indians objected to. They [the surveyors] were ordered to desist, and finally the Indian women pulled up the stakes and assumed such a threatening attitude, that the surveyor and those who accompanied him, were forced to leave the reserve." After hearing Chief Fidelle's people, the Indian Agent recommended, and Indian Affairs agreed, that this plan be dropped, its only object being savings for Maple Ridge to the detriment of the residents of the Reserve.

A few years later, the people of Ruskin and Whonnock did get the desired improvement of the road connecting the two villages, although not the road promoted by Council in 1901 and rejected by Chief Fidelle's people. From the beginning Councillor T. J. Hodgson had voiced his objection to Mr. Wetham's plan. He had proposed only a slight deviation mainly away from the steep ravine, thus reducing the grades and allowing the construction of a smaller bridge. Council had first rejected Hodgson's plan as impractical, but in the end Hodgson's deviation found approval by all parties concerned.¹

In the 1930s, after the construction of the Lougheed Highway, 96th Avenue (Correction Line Road) lost its role as a through road between Ruskin and Whonnock, and the part of the road through the Reserve was closed off for public use. It is now overgrown, and the bridge is long gone.

¹ See Appendix No. 2: Surrender of land for deviation of Correction Line Road – 1904.

DISPUTE ABOUT THE STAVE RIVER RESERVES – 1905

The first surveyor's notes and sketch maps show the reserve on the west side of the Stave River with the notation "Oo.a.nuck," suggesting that this reserve was meant to be used by the Whonnock Tribe. Across the river on the Mission side the reserves were marked with the numbers 1 and 2 or Langley 1 and 2.

Later all reserves in the area were recorded as "Langley" reserves, including the "Whonnock Reserve" on the Fraser, now listed as Langley Reserve No. 1. On the Stave River the three reserves are Langley Reserve No. 2 (127 acres) on the Maple Ridge side of the Stave, Langley Reserve No. 3 (122 acres) stretching along the west side of "Silvermere Island," and Langley Reserve No. 4 (239 acres) on the Mission side of the Stave River. When created in 1880, the three reserves on the east side of the Stave River were intended to be for the benefit of both the "Oo.a.nuck and Langley Indians."

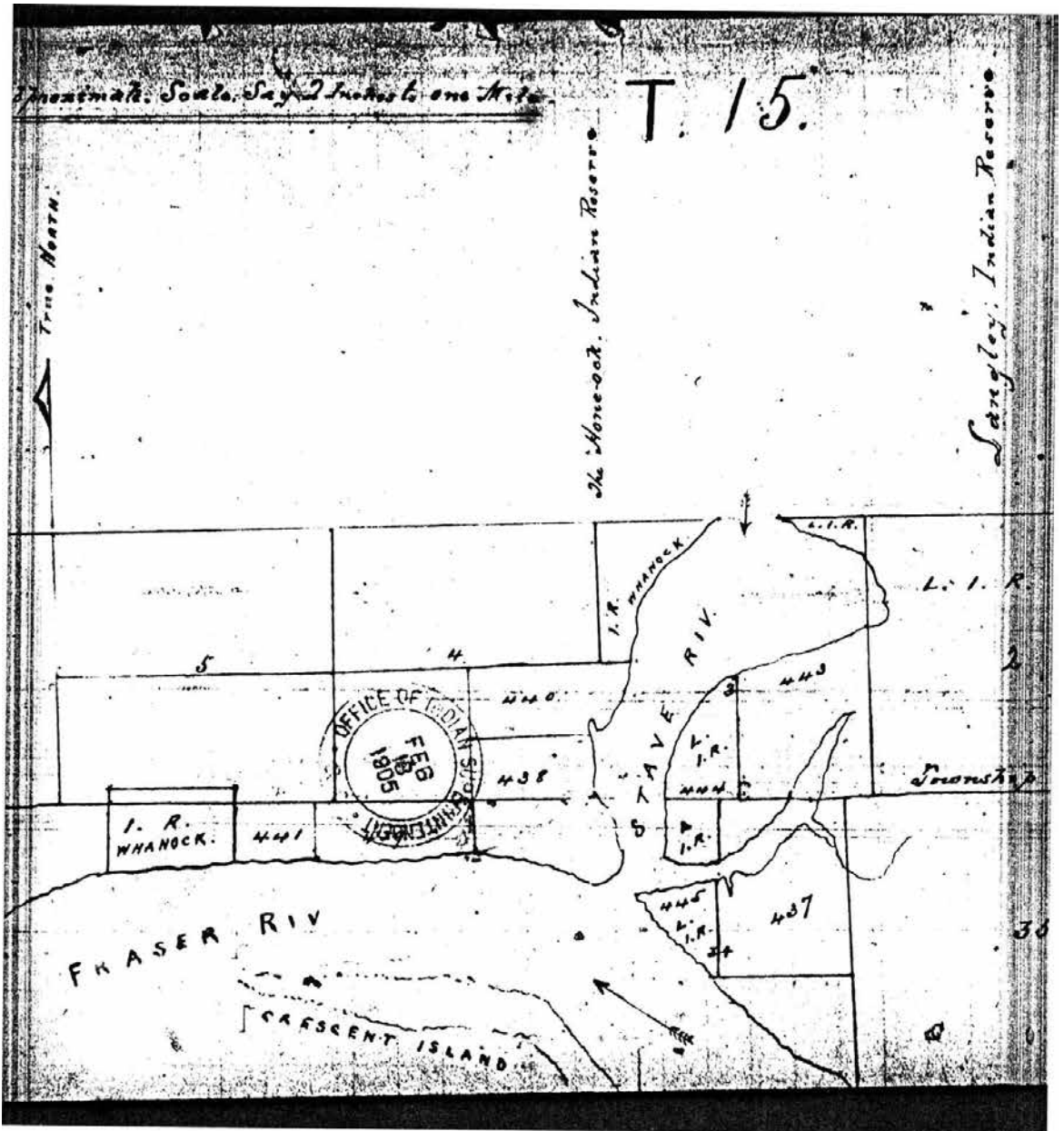
In 1905 the ownership of Langley Reserve No. 3 on the west side of the "Silvermere" Island became the cause of a bitter controversy, triggered by an application by E.H. Heaps & Co., the Ruskin saw mill, wanting booming privileges and offering a yearly rental of \$80 in compensation. Kwantlen Chief Cassimir maintained that his band was given ownership over that reserve but the Whonnock people claimed that the reserve was theirs.

According to Chief Cassimir, Reserve Commissioner Sproat had agreed that reserves No. 3 and No. 4 would be for the exclusive use of Kwantlen and that correspondence about these two reserves had only been addressed to Langley and not to Whonnock "...because it concerns us [Kwantlen] only."¹

In evidence the Chief submitted a note by Sproat dated 1 October 1879, which only shows that the matter of ownership of the Stave River lands was not his top priority ("I am busy with other matters at this point") and that he would not deal with the matter of ownership "... except after full explanations to the Langley Indians." A second piece of evidence was a sketch map, probably drawn by a surveyor, showing the original markings of the "Hone-ock" reserve on the west shore and the two Langley Indian Reserves (L.I.R.) then numbered 1 (now 3) and 2 (now 4) across the Stave River.

In his letter to the Indian Agent of 27 January 1905, Chief Cassimir bitterly contested the Whonnock claim to ownership. "Now comes the absurdity of this thing," he wrote to the Indian Agent in New Westminster, "in all those 26 years

¹ Chief Casimere [sic] to R.C. McDonald, Indian Agent, New Westminster, 27 January 1905.



In a letter to R.C. McDonald, Indian Agent, dated 17 January 1905, Chief Cassimir sent this "... rough sketch showing the Langley reserve [and] also the Hone-ocks..." as evidence that there were two distinct reserves in the Stave River area and that the Whonnock had no claim on the reserve No. 3. The map, probably drawn by a surveyor, distinguishes the "Hone-ock Indian Reserve" on the top right from the Langley Indian Reserves (L.I.R.) to the right and centre.

[from the creation of the Stave River reserves] we have been on friendly terms with Chief Fiddell [of Whonnock] and he has never said one word against us for what we have received or done on our Stave River reserve.” — “There are,” Cassimir suggested, “...only four people who are legally Hone-ocks and that is Phiddell [sic], his two sons [Felix and Peter] and old Boree. They have two reserves and we cannot imagine what they want with our reserve when they cannot even run a potato patch.”

Chief Cassimir blamed Harry Cheer in particular as the cause of the dispute. The Chief suggested that Harry and his father Dan Cheer were out to get the Kwantlen lands at the Stave River. Describing Harry as an ex-convict and a “pupil of the Pen school,” Chief Cassimir contended that the Cheers were not even entitled to live on an Indian Reserve.

In return the Whonnock people alleged that they had a letter that would put Chief Cassimir in jail for ten years should he ever put foot on Reserve No. 3. They never produced that letter, however. In the eyes of the Whonnocks, with possession of Reserve No. 3 the Langley people would have an “unfair” share of the Stave River reserves — 450 acres compared to their 219 acres.

In the end Whonnock did, however, get what they wanted: exclusive control of Reserve No. 3 and the yearly rental for booming privileges from the sawmill.

Confusion about Whonnock’s status as a separate band remained. According to the minutes of the Royal Commission on Indian Affairs for the Province of British Columbia, at a meeting with the Langley people on 6 January 1915, Commissioner McKenna asked and Chief Cassimir answered the following questions:

Q: Now No. 3 Reserve — that belongs to another Chief?

A: Yes, to Chief Wharnock.

Q: Is Wharnock a sub-chief of yours?

A: No, he is an independent Chief.

Q: Does he control any other reserve?

A: Yes, No. 2.

Q: Does he control No. 1?

A: Yes, he controls that.

“It appears,” commented Commissioner McKenna later, interviewing Chief Fidelle of Whonnock, “that these Indians have been taken as one band and the reserves have been numbered accordingly — but these are really two bands, are there not?” “Yes,” responded Chief Fidelle.

ROYAL COMMISSION OF INDIAN AFFAIRS – 1915

Minutes of “meeting with Langley Band or Tribe of Indians” on Saturday, 6 January 1915

Transcript:

CHIEF FIDELLE OF WHARNOCK is called and sworn.

MR. COMMISSIONER MCKENNA: I understand that you are Chief of Wharnock Nos. 1 – 2 and 3?

A. Yes.

Q. On what Reserve does your people live principally?

A. Right at Wharnock.

Q. And do all the Indians of your Band live there?

A. Yes, they all live at Wharnock, but one of my Band lives up on one of the Reserves on the Stave River.

Q. It appears that these Indians have been taken as one Band and the Reserves have been numbered accordingly – but there are really two Bands here, are there not?

A. Yes.

Q. Have you any statement in writing similar to the one the last Chief had showing the population and the stock you have?

A. No – the Agent did not notify me early enough consequently I have no papers with me.

Q. I suppose the Agent has information in regard to these matters himself?

A. Yes.

Q. How many houses are there on the Wharnock Reserve?

A. Four.

Q. How many families live there?

A. Four families.

Q. Now this Reserve contains 92 acres – is it all fit for cultivation?

A. Just down at the front of the Reserve that is good and above the track it is all gravel and sand.

Q. Do they cultivate the strip that is fit for cultivation?

A. Yes, we use what is good there.

FELIX FIDELLE, son of the Chief, is called and sworn.

MR. COMMISSIONER MCKENNA: Is there any timber on the land above the railway track?

A. No, it is all small.

Q. Is there any timber there fit for firewood?

A. Yes.

Q. And do they get a good supply of firewood there?

A. Yes.

Q. About what proportion of the Reserve is in the strip between the railway and the river – would it be 1/4 or 1/2 or a third of the Reserve?

A. Nearly half the Reserve is between the railway and the river.

Q. What do they raise on that portion of the land?

A. Potatoes and other small vegetables and hay just for our own use.

Q. Do you get enough of these things for your own use?

A. Yes.

Q. You don't have any for sale?

A. No.

Q. How many cattle have you got?

A. We have no cattle.

Q. Any horses?

A, No.

Q. Any pigs?

A. No.

Q. Any sheep?

A. No.

Q. Any chickens?

A. Yes, we keep chickens.

Q. What does the Band do for a living principally?

A. We get our living from fishing apart from what we grow.

Q. Fishing for the canneries?

A. Yes.

Q. Do they depend largely upon the fish you catch yourselves for your own food?

A. We don't catch very much – the salmon are getting less every year.

Q. Do they hunt at all?

A. Yes, once in a while.

Q. Do they get any deer meat?

A. Yes. We don't often get deer though as they also are getting scarce.

Q. How many gasoline boats have you got?

A. Three in Wharnock.

Q. Do the Indians who fish for the canneries, do they get independent licences?

A. We buy our own licences.

Q. Do they attend the same church [Roman Catholic] as the Langley Indians?

A. Yes.

Q. What about education – where do you send your children to school?

A. I send my two children to the public school at Wharnock, and Harry's [Harry Cheer's] children are attending the Mission boarding school.

Q. How many attend the Mission school?

A. Just two.

Q. And how many attend the public school at Wharnock?

A. Four.

Q. That is six altogether – are there any children who are of school age but who don't attend school?

A. No.

Q. You heard what was said in regard to the medical

attendance by John Baptiste?

A. Yes.

Q. And have you the same complaint to make?

A. Yes.

Q. And you join in the objection which has been made by the other speaker regarding medical attendance now made at New Westminster?

A. Yes. The Wharnock Indians are looked after by the Doctor at Mission and not from the Doctor at New Westminster – his name is Dr. Stewart.

Q. And are you satisfied with the medical attendance rendered by Dr. Stewart?

A. No, Dr. Stewart does not treat us very well. Often we call him and he don't come, and when we are very sick we have to get another Doctor and we have to pay him money.

Q. And does that occur frequently over there?

A. Yes, it has happened quite a few times.

Q. Is there a Doctor nearer to you than Dr. Stewart at Mission?

A. There was a Doctor at Ruskin only about two miles away, but he has left there.

Q. Is there any Doctor now any closer to you than the Doctor at Mission?

A. No.

Q. The Commission will bring that to the attention of the Government and it will be the duty of the Department to see that the Doctor gives you good attention. Now would the Langley Doctor not be nearer to you than the Doctor from Mission?

A. Yes, the Langley Doctor would be closer.

Q. If Dr. Marr was going to attend to both of you, it stands to reason that you would get better attention from a Doctor who lived near than you would from a Doctor who lived far away – would you not?

A. Yes.

Q. So you would prefer that the Doctor at Langley would attend to the Indians in this vicinity?

A. I could not say because the members of the Band have not agreed on that, but that is my own view.

Q. What use do the Indians make of No. 2 Reserve containing 127 acres?

A. It is just a timber reserve.

Q. Is there any cultivation there at all?

A. Yes, there is a place where they cultivate.

Q. How many acres is cultivated?

A. About five acres.

Q. Does anyone live there?

A. One family lives there and makes their home there.

Q. That land after the timber is cut off – will it make good land?

A. It is mostly hilly.

Q. But surely there is more than 5 acres could be cultivated on that Reserve?

A. Yes.

Q. How much more?

A. There is scarcely any more since the railway went through it. The railway right of way took the greater portion of the cultivable land.

Q. What railway goes through it?

A. The Stave Lake Power company's railway.

Q. On the east of the Stave river there is No. 3 containing 122 acres, what use do the Indians make of that?

A. That is a prairie – we use it for pasture but in the summertime it is all water.

Q. What do they pasture there?

A. We used to raise quite a number of horses and cattle before but we don't raise any now – we sold them all lately.

Q. Why did you sell them all?

A. The Council are getting very strict and they used to put them in the pound and therefore we could not keep them.

Q. If that reserve were fenced would you have sufficient land there to warrant you keeping any cattle?

A. Yes, it would be good pasture if it were fenced.

Q. Well that is what you ought to have done instead of selling all your cattle. Did you say high water affects this piece of land in the summer?

A. Yes.

Q. But despite the high water you kept quite a few cattle but they were allowed to run outside the reserve and were put into pound by the municipal authorities?

A. Yes.

Q. Any use made of that reserve at all now?

A. Cheers, a member of the Wharnock Band has a few horses running there – he has four horses.

Q. So that when you said there were no horses, that was a mistake?

A. Yes.

Q. Do you consider that the land there would be worth dyking?

A. The place is very low – it is too low to dyke.

Q. You heard the Chief of the Langley Indians say that they were quite satisfied with the land they now owned – have you a similar view as to your Reserves?

A. I am of the same opinion – I don't want to let go with what we have and we don't want to have it increased.

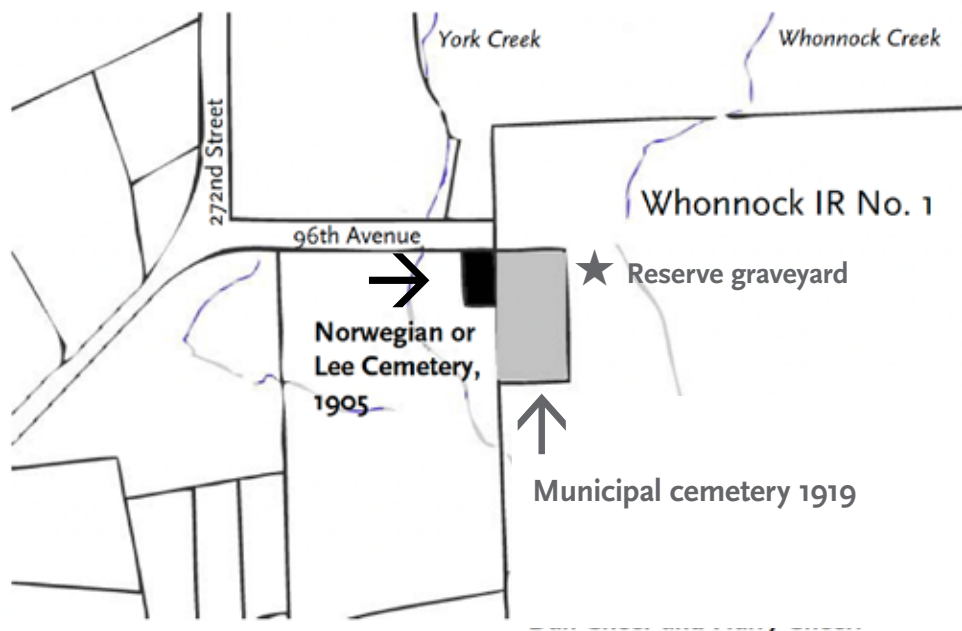
LAND SALE FOR MUNICIPAL CEMETERY – 1919

In 1919 the Municipality of the District of Maple Ridge acquired a piece of land, part of the Whonnock Reserve, between the Lutheran cemetery (outside the Whonnock Reserve) and the indigenous graveyard to establish a municipal cemetery.

According to the minutes of the Maple Ridge Council meeting of 22 January 1918, the acquisition started with the receipt of a petition from Robert Hamilton and others, “asking the Council to make provisions for establishing a municipal cemetery for Ruskin and Whonnock.” On March 16 the Clerk was instructed “to write the Indian Agent to purchase 2 acres (more or less) of land from the Indian Reserve at Whonnock for cemetery purposes.” The actual request made in a letter to Indian Affairs in Ottawa dated 6 May 1918 was for one acre.

The process of the transfer of the land to the Municipality started in October of 1918, with a survey of the land, measuring 294.3 by 148 feet. On 23 December 1918, the “Langley Band of Indians” signed a surrender of the land. Those “entitled to vote” were Felix Fidelle, Dan Cheer, Harry Cheer and Johnny Cheer. Johnny Cheer was not present at the meeting.

On 14 January 1919, the Superintendent General of Indian Affairs recommended to the Governor General in Council “that the [surrender] be accepted by Your Excellency in Council.” The surrender of land for the municipal cemetery was accepted on 30 January 1919.



Corporation of the District of Maple Ridge

W. H. ANSELL, REEVE
A HANEY
D. C. WEBBER, CLERK
COLLECTOR AND TREASURER
HANEY

HANEY, B. C.,

May 6th 1918

191

J. D. McLean, Esq.,
Sec Indian Affairs.
Ottawa, Can.

Dear Sir:-

We beg to apply for permission to purchase one acre of the Whonnock Indian Reserve for cemetery purposes. The piece most suitable lies between the Norwegian and Indian cemeteries with 150 feet frontage on River Road.

The Municipality is prepared to pay \$300. for this piece of land, and we have ascertained that the Indians are willing to sell at that figure.

The reason the Council desires to acquire this land for cemetery purposes is that it adjoins two established cemeteries.

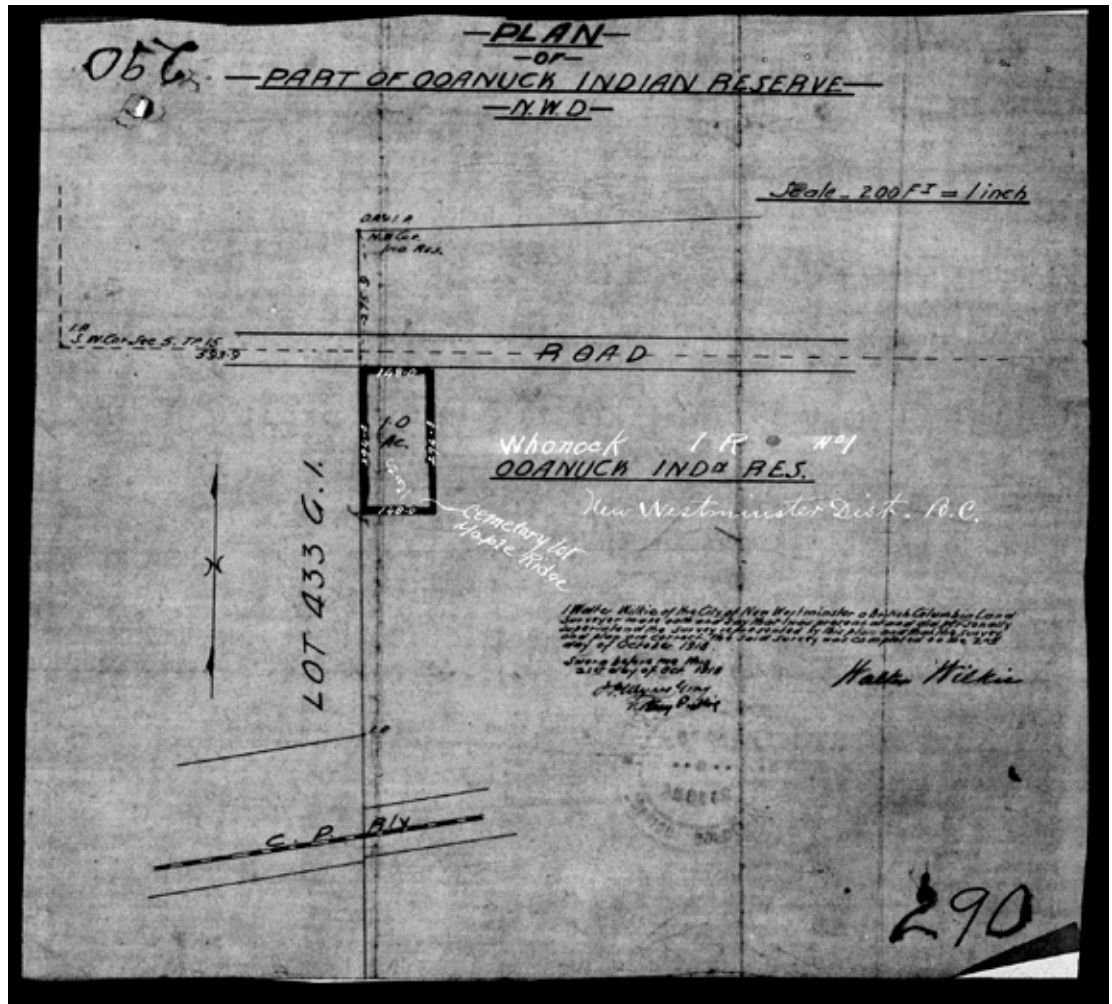
Very truly yours

D. C. Webber
Municipal Clerk.

per *E. Pope*

Letter requesting the purchase of reserve land for a municipal cemetery signed by Municipal Clerk D.C. Webber "per E. Pope." Chief Constable Edmund Pope was also superintendent of the Maple Ridge cemetery.

Plan of of Whonnock
 Indian Reserve surveyed
 by Walter Wilkie - 21
 October 1918.



At the Municipal Council Meeting of 1 March 1919, a motion was carried “that the Municipal Solicitor [Messrs. Whiteside, Edmonds and Whiteside] be instructed to arrange for payment of Whonnock cemetery site, drafting deeds for same &c.”

Peter Byrne, Indian Agent, received a bank draft for \$300 and, in a letter dated 5 March 1919, requested Indian Affairs in Ottawa to issue a Crown Grant. Fifty percent of the purchase price were paid to the residents of the Whonnock Reserve.

Clearing of the land must have started not much later. On 7 June 1919, the Municipal Council discusses a letter from Peter Byrne “... re fire spreading from Cemetery and damaging Indian property,” and “[t]he Cemetery committee reported that G.E. Clark had relinquished his contract and the amount due him would be applied to “paying damages to Indian property.”

List of Names of Indians of the Langley Whonnook
Band entitled to vote on the surrender of One
Acre of Land on the Whonnook Indian Reserve No. 1
of the above Tribe.

Felix Fidoll	X	Johnny Cheer
Dan Cheer	X	
Harry Cheer	X	

I hereby certify that all those Indians with
a cross opposite their names were present at
the meeting and voted in favor of the attached
surrender, the other one was absent.

Robert [unclear]
[unclear]

The original of this Document has been
removed from the file in the Records of
the Indian Land Commission.
B. Accostie
Signature
July 26 1974

Document of the surrender of land to Maple Ridge for a cemetery. The stamp dated 26 July 1974 was placed by a later administration and has nothing to do with the content.

RIGHT-OF-WAY HIGHWAY NO. 7 – 1930

By 1930 Lougheed Highway, Highway No. 7, to Mission replaced the old road through the Whonnock Reserve connecting 96th Avenue between Ruskin and Whonnock.

Following are transcripts of letters written and received by the Indian Agent, A. O’N. Daunt, New Westminster, regarding compensation for the land taken from the Whonnock Reserve. In the correspondence both the old and the new through road were referred to as “Dewdney Trunk Road.”

2 October 1929 – BC Department of Public Works to Indian Agent

I attach hereto our plan showing the right-of-way of Dewdney Trunk Road through Langley Indian Reserve No. 1, and on behalf of the Department of Public Works I hereby make application for a Crown Grant to the lands herein.

The portion of this land lying east of Whonnock Creek is cleared and cultivated land and for this portion we offer compensation at the rate of \$200.00 per acre. The portion lying west of Whonnock [Creek] is uncleared and unreclaimed land and for this we offer compensation at the rate of \$20.00 per acre.

2 December 1929 – Indian Affairs to Indian Agent

In reply to your letter of the 6th ultimo, re the surrender taken in 1904 for a right-of-way on the Whonnock No. 1 Indian Reserve. I beg to inform you that with the establishment of the new Dewdney Trunk road, the use of the old one [96th Avenue] will be discontinued.

22 February 1930 – Memorandum from Chief Surveyor, Ottawa

An Order In Council is requested transferring to the Government of British Columbia a road allowance in the Whonock Indian reserve No. 1, containing five acres and ninety-two hundredths of an acre, more or less. The land has been paid for in full in accordance with a valuation made by an officer of this Department.

The lands to be transferred may be described as follows. That certain tract or parcel of land situate [sic] in the Whonock Indian reserve number One, in the District of New Westminster, Province of British Columbia, containing by admeasurement five acres and ninety-two hundredths of an acre, more or less, being composed of a right of way for the Dewdney Trunk Road through the said reserve, as shown outlined in red on a plan thereof made by Geoffrey K. Burnett, British Columbia Land Surveyor, dated the 21st October 1929, of record in the Survey Branch of the Department of Indian Affairs at Ottawa under number Rd.2342.

8 April 1930 – Indian Agent to Ottawa

In reply to your letter of the 24th ultimo, File No. 23153-17, having reference to monies realized from the alienation of acreage in the Whonnock No. 1 Indian Reserve for road purposes I beg to report that the 2.72 acres of improved land was all taken from the Cheer part.

This land was held by the late Dan Cheer and was bush when rented by him through the Department to Mr. Nikaido. Upon his death, old Dan willed this property to his son, Johnny Cheer, who previously had led a vagrant existence. When Johnny died intestate, the Department decided that his brother, Harry Cheer, as next of kin, should inherit. This Harry is a pretty poor specimen also, and did nothing to improve the land. He, of course, draws the rent from the Nikaido lease.

Though part of the revenue producing land has been alienated, the acreage has been made up by the survey and lease to Nikaido of further non-developed acreage which will make up the revenue to its former amount. For this reason, and in view of the fact that Cheer had not earned the improvements, I recommended that the Band Funds should be credited with the gross amount.

If, however, the Department desire to pay this over to Harry Cheer, I would recommend that he be paid at the rate of \$160.00 per acre for the 2.72 acres, instead of \$180.00 as suggested.

My reason is as follows: The land lying west of Whonnock Creek, and which I valued at \$20.00 per acre, is either creek gravel bottom and shallow willow swamp or the side of a railway cut, for which this figure is ample. The wild land value of the property lying east of the creek, that is the Cheer portion, is far better quality, and I think should be credited to the Band at \$40.00 per acre.

30 April 1930 – Ottawa to Indian Agent

With further reference to departmental letter of the 4th ultimo, I have to advise you that the recommendation contained in your letter of the 8th Instant have been approved and of the \$609.00 compensation received for the Dewdney Trunk Road through Whonock Indian reserve No. 1, forwarded with your letter of the 15th February last, \$172.80 has been credited to the funds of the band and \$435.20 credited to the individual Indian owner, Harry Cheer.

From the amount to be credited to Cheer, the cost of survey of the additional portion of his land to be leased, namely \$25.00, is being deducted.

The balance to be credited to him on account of this sale therefore \$410.20.

All or part of the amount will be paid to him on receipt of your recommendations.

10 May 1930 – Indian Agent to Ottawa

With reference to your letter dated the 30th ultimo, I beg to forward you herewith a request from Harry Cheer, Indian, for the return of a cheque in his favour to the amount of \$410.20, representing the balance due him, in respect to improvements paid for by the Provincial Department of Public Works on the Whonnock No. 1 Indian Reserve.

I would recommend that his request be granted.

Ruskin, B.C.

May 10th, 1930.

A.O.N. Daunt, Esq.,
Indian Agent,
New Westminster, B.C.

Dear Sir:-

I shall be obliged if you will request the Department to forward me a cheque for \$410.20 which they are holding to my credit.

This money is due me for improvements on my land in Whonnock No. 1 Indian Reserve taken by the Provincial Government for re-location of Dewdney Trunk Road.

Yours truly,

Harry Cheer

Letter from Harry Cheer requesting compensation for improvements of land taken for the construction of Highway 7.

APPENDIX No. 1
Petitions 1868 and 1869

APPENDIX No. 2
Extracts from Canada Censuses 1881 – 1921

APPENDIX No. 3
Surrender of land for deviation of Correction Line Road – 1904

APPENDIX No. 4
Surrender of land for CPR double-tracking – 1927

A Stó:lo – Coast Salish Historical Atlas, Keith Carlson and others, Douglas & McIntire etc. 2001, page 171

1868 (December) Petition of the Whonnock Indians

To his Excellency Frederic Seymour, the Governor of British Columbia

... Governor Douglas did send some years ago his men among us to measure our reserve and although they gave us only a small patch of land in comparison to what they allowed to a white man our neighbour, we were resigned to our lot, consequently your memorialists build new houses, cultivated the land to raise potatoes for themselves and their children and make, if possible, some money selling the excess.

Go came new men who told us by order of their Chief they had to curtail our small Reservation, and so they did to our greatest grief; not only they shortened the land but by their new paper they set aside our best land, some of our gardens, and gave us in place, some hilly and sandy land, where it is next to impossible to raise any potatoes: our hearts are full of grief, day and night, and in fact we have been many nights without being able to sleep.

Your memorialists hope that such orders did not come from your Excellency, whom they have been accustomed to regard as their great Father. They can not believe that such [an] act as this could be approved by their first Chief the Queen whom yourself did represent to them as being so gracious and so well disposed towards her children of the forest.

They therefore humbly pray your Excellency to listen to their request and give them the same patch marked before by orders of Governor Douglas.

Kolasten / Slapken / Tseealtah / Sltentem / Saykwlatza / Skerhalam / Saaha / Skwayaten

A Stó:lo – Coast Salish Historical Atlas, Keith Carlson and others, Douglas & McIntire etc. 2001, page 172

1869 (August) Whonnock Petition to the Chief Commissioner of Lands and Works

Presented to the Chief Commissioner of Lands and Works, New Westminster, 20th August 1869. To the Honourable A.T. Bushby, Register-General, J.P., &c., &c.

The petition of the Indians living at the entrance Shelik Creek, on the bank of the Fraser River, five miles above Langley, humbly sheweth: —

1. That long before 1862, your petitioners have had their homestead at the entrance of Shelik Creek on the bank of the Fraser.
2. In 1863, a white man named Cromarty came and took, as his claim, the land upon which our house and gardens were.
3. Having complained to Judge Brew, he gave us, to protect our land against any white man, a note, of which we give a copy underneath.
4. Cromarty left our land and abandoned his claim but some time after another white man took it, and after him came Mr. Brady, the actual occupant of our land who assured us that he bought the land and we had no further rights on it.
5. Being driven away from our land, we commenced to cultivate situated below Brady's claim, but seeing that in spite of the note given us we believed would secure our land to us, we have been dispossessed of it fearing the same thing may happen to us again regarding our present place, and then find ourselves without any land, we humbly pray your Honour to have our new place surveyed and marked as soon as possible.
6. We would respectfully demand that our reserve be so marked as to extend along the Fraser from the corner post of Brady's claim to the corner post of the reserve already surveyed for Whonnock Indians.
7. The portion of land we now ask for namely from corner post of Brady's to the corner post of Whonnock Indian Reserve, is unoccupied by any white man. Brady himself has advised us to make application to obtain that land as our reserve in order to put an end to any future dispute of rights and prevent us hereafter from being overwhelmed with grief and sorrow on seeing ourselves without land to cultivate.

Firmly believing that your Honour will listen to their request and will cause our reserve to be marked out immediately, your petitioners will ever pray

Charles Sal-tem-ten / Jules Skou-Klaten / Adolph Kou Keaten / Alick [?],
two others who have their gardens there.

RECENSEMENT 1881 - CENSUS.

S. District *A and b* *Indians*
Tribe Comanche
Sub. Tribe Quattin

PAGE 98

CENSUS 1881 - RECENSEMENT.

Province of *British Columbia* District 1

SCHEDULE TABLE A

PAGE 98 *P. Mc Lirman* Enumerator

NUMERED IN THE ORDER OF VISITATION.						NAMES	SEX	AGE	Born within last twelve months	Country of Birth
Vessels	Houses	Houses in construction	Houses uninhabited	Houses inhabited	Families					
NUMERED DANS L'ORDRE DES VISITES.						NOMS	SEX	AGE	Né dans les douze derniers mois	Pays de naissance
Vaisseaux	Maisons	Maisons en voie de construction	Maisons inhabitées	Maisons habitées	Familles					
1	2	3	4	5	6	7	8	9	10	
						<i>Catherine</i>	<i>F</i>	<i>5</i>	<input checked="" type="checkbox"/>	<i>13</i>
						<i>Paul</i>	<i>M</i>	<i>2</i>	<input type="checkbox"/>	
	<i>2</i>			<i>1</i>	<i>554725</i>	<i>Danniel</i>	<i>M</i>	<i>37</i>	<input checked="" type="checkbox"/>	
						<i>Mary</i>	<i>F</i>	<i>39</i>	<input checked="" type="checkbox"/>	
						<i>William</i>	<i>M</i>	<i>8</i>	<input checked="" type="checkbox"/>	
						<i>Harry</i>	<i>M</i>	<i>5</i>	<input checked="" type="checkbox"/>	
						<i>John</i>	<i>M</i>	<i>3</i>	<input checked="" type="checkbox"/>	
	<i>X</i>				<i>555726</i>	<i>Peter</i>	<i>M</i>	<i>50</i>	<input checked="" type="checkbox"/>	
						<i>Susan</i>	<i>F</i>	<i>55</i>	<input checked="" type="checkbox"/>	
						<i>Felise</i>	<i>M</i>	<i>12</i>	<input checked="" type="checkbox"/>	
						<i>Peter</i>	<i>M</i>	<i>7</i>	<input checked="" type="checkbox"/>	
	<i>1</i>				<i>556727</i>	<i>Asheal</i>	<i>M</i>	<i>40</i>	<input checked="" type="checkbox"/>	
						<i>Sally</i>	<i>F</i>	<i>40</i>	<input checked="" type="checkbox"/>	
	<i>2</i>				<i>557728</i>	<i>John</i>	<i>M</i>	<i>60</i>	<input checked="" type="checkbox"/>	
						<i>Mary</i>	<i>F</i>	<i>45</i>	<input checked="" type="checkbox"/>	
						<i>Jac</i>	<i>M</i>	<i>18</i>	<input checked="" type="checkbox"/>	
						<i>Mary</i>	<i>F</i>	<i>13</i>	<input checked="" type="checkbox"/>	
						<i>Fredy</i>	<i>F</i>	<i>13</i>	<input checked="" type="checkbox"/>	
						<i>Tom</i>	<i>M</i>	<i>11</i>	<input checked="" type="checkbox"/>	
						<i>George</i>	<i>M</i>	<i>8</i>	<input checked="" type="checkbox"/>	
						<i>Maek</i>	<i>M</i>	<i>4</i>	<input checked="" type="checkbox"/>	
						<i>Leleuth</i>	<i>F</i>	<i>80</i>	<input checked="" type="checkbox"/>	
	<i>X</i>				<i>558729</i>	<i>Swanest</i>	<i>M</i>	<i>60</i>	<input checked="" type="checkbox"/>	
						<i>Getsamio</i>	<i>F</i>	<i>40</i>	<input checked="" type="checkbox"/>	
						<i>John</i>	<i>M</i>	<i>35</i>	<input checked="" type="checkbox"/>	

RECENSEMENT 1881 - CENSUS.

S. District *a and b* Indians
Tribu Cowichin
Sub tribe Whonok

PAGE 100

CENSUS 1881 - RECENSEMENT.

Province of *British Columbia*

District

PAGE 100

P. McTiernan enumerates

SCHEDULE
TABLE

NUMERED IN THE ORDER OF VISITATION.						NAMES	SEX	AGE	Born within last twelve months.	Country
Vessels	Shanties	Houses in construction	Houses only habited	Houses fully habited	Families					
NUMERÉ DANS L'ORDRE DES VISITES.						NOMS	SEXES	AGE	Nés dans les douze derniers mois.	Pays de
Vaisseaux	Chantiers	Maisons en voie de construction	Maisons inhabitées	Maisons habitées	Familles					
1	2	3	4	5	6	7	8	9	10	
						<i>Joseph</i>	<i>M</i>	<i>9</i>	<i>✓</i>	<i>✓</i>
						<i>Michael</i>	<i>M</i>	<i>7</i>	<i>✓</i>	<i>✓</i>
	<i>+</i>		<i>1</i>	<i>564</i>	<i>737</i>	<i>Senclerham</i>	<i>M</i>	<i>40</i>	<i>✓</i>	<i>✓</i>
						<i>Spanghria</i>	<i>F</i>	<i>45</i>	<i>✓</i>	<i>✓</i>
				<i>565</i>	<i>738</i>	<i>Sausgga</i>	<i>M</i>	<i>60</i>	<i>✓</i>	<i>✓</i>
						<i>Mary</i>	<i>F</i>	<i>55</i>	<i>✓</i>	<i>✓</i>
	<i>+</i>		<i>2</i>	<i>566</i>	<i>739</i>	<i>John J</i>	<i>M</i>	<i>30</i>	<i>✓</i>	<i>✓</i>
						<i>Whragthenot</i>	<i>F</i>	<i>30</i>	<i>✓</i>	<i>✓</i>
						<i>Mataran</i>	<i>F</i>	<i>7</i>	<i>✓</i>	<i>✓</i>
						<i>Augustine</i>	<i>M</i>	<i>5</i>	<i>✓</i>	<i>✓</i>
						<i>Adwan</i>	<i>M</i>	<i>3</i>	<i>✓</i>	<i>✓</i>
	<i>x</i>			<i>567</i>	<i>740</i>	<i>Coasamere</i>	<i>M</i>	<i>20</i>	<i>✓</i>	<i>✓</i>
						<i>Jenny</i>	<i>F</i>	<i>17</i>	<i>✓</i>	<i>✓</i>
				<i>568</i>	<i>741</i>	<i>Aliegh</i>	<i>M</i>	<i>33</i>	<i>✓</i>	<i>✓</i>
						<i>Mayeman</i>	<i>F</i>	<i>30</i>	<i>✓</i>	<i>✓</i>
						<i>Mary</i>	<i>F</i>	<i>10</i>	<i>✓</i>	<i>✓</i>
						<i>Smallloth</i>	<i>F</i>	<i>5</i>	<i>✓</i>	<i>✓</i>
	<i>x</i>			<i>569</i>	<i>742</i>	<i>Seloloth</i>	<i>M</i>	<i>60</i>	<i>✓</i>	<i>✓</i>
						<i>Skine</i>	<i>F</i>	<i>60</i>	<i>✓</i>	<i>✓</i>
						<i>Joe</i>	<i>M</i>	<i>18</i>	<i>✓</i>	<i>✓</i>
						<i>Louisie</i>	<i>F</i>	<i>8</i>	<i>✓</i>	<i>✓</i>
	<i>x</i>		<i>1</i>	<i>570</i>	<i>743</i>	<i>Lewey</i>	<i>M</i>	<i>35</i>	<i>✓</i>	<i>✓</i>
						<i>Lousie</i>	<i>F</i>	<i>30</i>	<i>✓</i>	<i>✓</i>
						<i>Lourey</i>	<i>F</i>	<i>7</i>	<i>✓</i>	<i>✓</i>
						<i>Alieck</i>	<i>M</i>	<i>5</i>	<i>✓</i>	<i>✓</i>

Census of Canada 1891 (transcript)

British Columbia / District 2 New Westminster / S. District No. 9 Maple Ridge

Enumerated by me on the 1st day of June 1891 / D.C. Webber

Page 21

125	Cheer	Daniel	M	40	m	
		Mary	F	29	m	wife
		William	M	15		son
		Henry	M	12		son
		John	M	9		son
		Alex	M	8		son
		Ida	F	5		daughter
		Beebe	George	M	16	
Cheer	Cheer	Joseph	M	31	w	brother
		Maggie	F	5		niece
		Katherine	F	60	w	mother
		Thomas	M	29	m	brother
126	Shell	James	M	55	m	
		Louisa	F	21	m	wife
		Stanley	M	2		son
		Mary	F	1		daughter
	Henry	John	M	55	w	brother in law
		Joseph	M	5		son
		Kismare	M	3		son
		Julia	F	50	m	sister in law
127	Jerome	Capt.	M	75	m	
		Kiapia	F	60		wife
128	Fedelle	Peter	M	55	m	
		Metzet	F	60	m	wife
		Felix	M	17		son
		Peter	M	9		son
129	Henry	George		M	50	m
		Sally	F	46	m	wife
130	Ashel		M	72	m	
		Sophia	F	80	m	wife

Census of Canada 1901 (transcript)

Indians of Whonnock Band

1	Fidelle Chief	M	head	M	63
2	Felix [Fidelle]	M	head	M	26
	Isabel	F	wife	M	22
	Charley	M	son	S	1
3	Peter [Fidelle]	M	head	M	24
	Amanda	F	wife	M	21
	Harry	M	son	S	1
	Julia	F	aunt	W	60
4	Daniel Cheer	M	head	M	50
	Mary	F	wife	M	50
	Ida	F	daughter	F	15
5	Borrie	M	head	M	60
	Mary		wife	M	63
6	Willie [Cheer]	M	head	M	26
	Marylène	F	wife	M	26
	Daniel	M	son	S	7
	Harry	M	son	S	3
	William	M	son	S	2
7	Harry [Cheer]	M	head	M	24
	Annie	F	wife	M	23
8	Johnny [Cheer]	M	head	M	22
	Magdalene	F	wife	M	18
9	Joe [Cheer]	M	head	W	42

Census of Canada 1911 (transcript)

British Columbia / Whonnock

Peter Byrne

28	Chief	Fidell	M	head	M	1840	70
		Felicity	F	wife	M	1971	40
29	Cheer	Daniel	M	head	M	1871	40
		Susanna	F	wife	M	1881	30
		Lomerbert ?	F	daughter	S	1895	16
		Georgie	M	son	S	1897	14
30	Fidell	Felix	M	head	M	1871	40
		Mary	F	wife	M	1881	30
		James	M	son	S	1901	10
		Colestine	F	daughter	S	1903	8
		Rosie	F	daughter	S	1905	6
31	Cheer	Harry	M	head	M	1871	40
		Mary Anne	F	wife	M	1876	35
		Celestine	F	daughter	S	1894	17
		Joseph	M	son	S	1896	15
		Susanna	F	daughter	S	1899	12
		Maryanne	F	daughter	S	1903	8
		Josephine	F	daughter	S	1906	5
		James	M	son	S	1908	3
32	Asheel	Borrey	M	head	W	1890	101
		Felicite	F	lodger	W	1893	38
		Georgina	F	lodger	S	1899	12
		Susanna	F	lodger	S	1901	10

Census of Canada 1921 (transcript)

New Westminster Agency – Indian Reserves

Peter Byrne – Indian Agent

Whonnock Reserve

26	Fedell	Felix	M	head	50
		Isabella	M	wife	50
		Lucy		daughter	20
		Johnie		son	16
		Frank		son	14
		Lucy (?)		daughter	3
		Virginia		daughter	3
27	Cheer	Dan	W	head	65
28	Cheer	Johney	M	head	35
		Susan	M	wife	30
		Bernie		son	9
		Mary Jane		daughter	7
		Marjorie		daughter	2
29	Cheer	Harry	M	head	38
		Annie	M	wife	35
		August		son	15
		Adelle		daughter	14
		Ray		son	9
		Clarence		son	5
		Irene		daughter	5
		Catherine		daughter	2

PC 1253(w)

7-147949 15

Duplicate

259539

Know all Men by these Presents

THAT WE, the undersigned Chief and Principal men of *The Langley Band of Indians*

resident on our Reserve, *Mc Millan Island,*

Langley in the Province of *British Columbia* and Dominion of Canada, for and acting on behalf of the whole people of our said Band in Council assembled, Do hereby release, remise, surrender, quit claim and yield up unto OUR SOVEREIGN LORD THE KING, his Heirs and Successors forever, ALL AND SINGULAR, that certain parcel or tract of land and premises, situate, lying and being in the *Whonock Indian Reserve, No 1* in the *County of New Westminster District* and Province of *British Columbia* - - containing by admeasurement *two acres and forty-three hundredths* be the same more or less and being composed of all and sin-

gular that certain strip of land, *sixty-six feet wide, containing two acres and forty-three hundredths of an acre, be the same more or less, in the Whonock Indian Reserve, being No 1 of the Langley Band of Indians, in the New Westminster District, British Columbia, consisting of a deviation to the south of and from the main road along the Correction Line in the said Reserve, as shown on a plan of Survey made by A. J. Hill, Provincial Land Surveyor, of record in the Depart.*



1253 (a)

259539

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3

IN WITNESS WHEREOF, we have hereunto set our hands and affixed our seals this 26th day of May in the year of Our Lord one thousand nine hundred and four.

Signed, Sealed and Delivered,

in the presence of

R. B. Woodard
Indian Agent

Chief Cassimere his
+ mark

Charles Piene his
+ mark

John Gabriel his
+ mark

Piene his
+ mark

Aeneas his
+ mark

Alexis his
+ mark

Newal his
+ mark

Joe Gabriel his
+ mark



PC 1253 (6)

15

259539

DOMINION OF CANADA, Province of *British Columbia* *Roderick Charles McDonald* Indian Agent of *New Westminster* To WIT: the *27th* of *May* 1904

in the Province of *British Columbia* and *Chief Cassimere*

Chief of the said Band of Indians.

AND the said *Roderick Charles McDonald* for himself saith :-

That the annexed Release or Surrender was assented to by a majority of the male members of the said Band of Indians of the *McMillan Island Indian reserve*, of the full age of twenty-one years then present.

That such assent was given at a meeting or council of the said Band summoned for that purpose and according to its Rules.

That he was present at such meeting or council and heard such assent given.

That he was duly authorized to attend such council or meeting by the Superintendent General of Indian Affairs.

That no Indian was present or voted at said council or meeting who was not a member of the Band or interested in the land mentioned in the said Release or Surrender.

And the said *Chief Cassimere*

says :

That the annexed Release or Surrender was assented to by him and a majority of the male members of the said Band of Indians of the full age of twenty-one years then present.

That such assent was given at a meeting or council of the said Band of Indians summoned for that purpose, according to its Rules, and held in the presence of the said *Roderick Charles McDonald*

That no Indian was present or voted at such council or meeting who was not a habitual resident on the Reserve of the said Band of Indians or interested in the land mentioned in the said Release or Surrender.

That he is a Chief of the said Band of Indians and entitled to vote at the said meeting or council.

SWORN before me by the

Deponents

at the *66th* of *New Westminster* in the County of *New Westminster* this

27th day of *May* A.D., 190 *4*.

Roderick Charles McDonald

Chief Cassimere

Witness

* The contents of this application having been referred to and explained to the said Chief Cassimere who appeared to understand the same and made the same for my presence *Roderick Charles McDonald* *S. Major*

Form No. 66.

Stipendiary Magistrate

1253.

15

On a Memorandum dated 16th June, 1904, from the Superintendent General of Indian Affairs, submitting herewith a surrender, in duplicate, made on the 26th day of May, 1904, by the Langley Band of Indians, of a parcel of land described in the surrender and comprising an area of 2.43 acres, on their reserve known as the Whonock Indian Reserve No. 1 in the New Westminster District, in order that the said parcel of land may be used for road purposes by the Municipality of Maple Ridge, B.C.,

The Minister recommends, as the surrender has been duly authorized, executed and attested in the manner required by The 39th Section of the Indian Act, that the

Same

Copy to Ind. Affairs 29 June 04

Same be accepted, the original Surrender
to be returned to the Department of
Indian Affairs and the duplicate
thereof kept of record in the Privy
Council Office.

The Committee submit the
same for approval.

Wicford Durris

W. W.
June 29. 04
G. W.



22150-1A

DEPARTMENT OF INDIAN AFFAIRS
CANADA

Ottawa, 26th October 1927

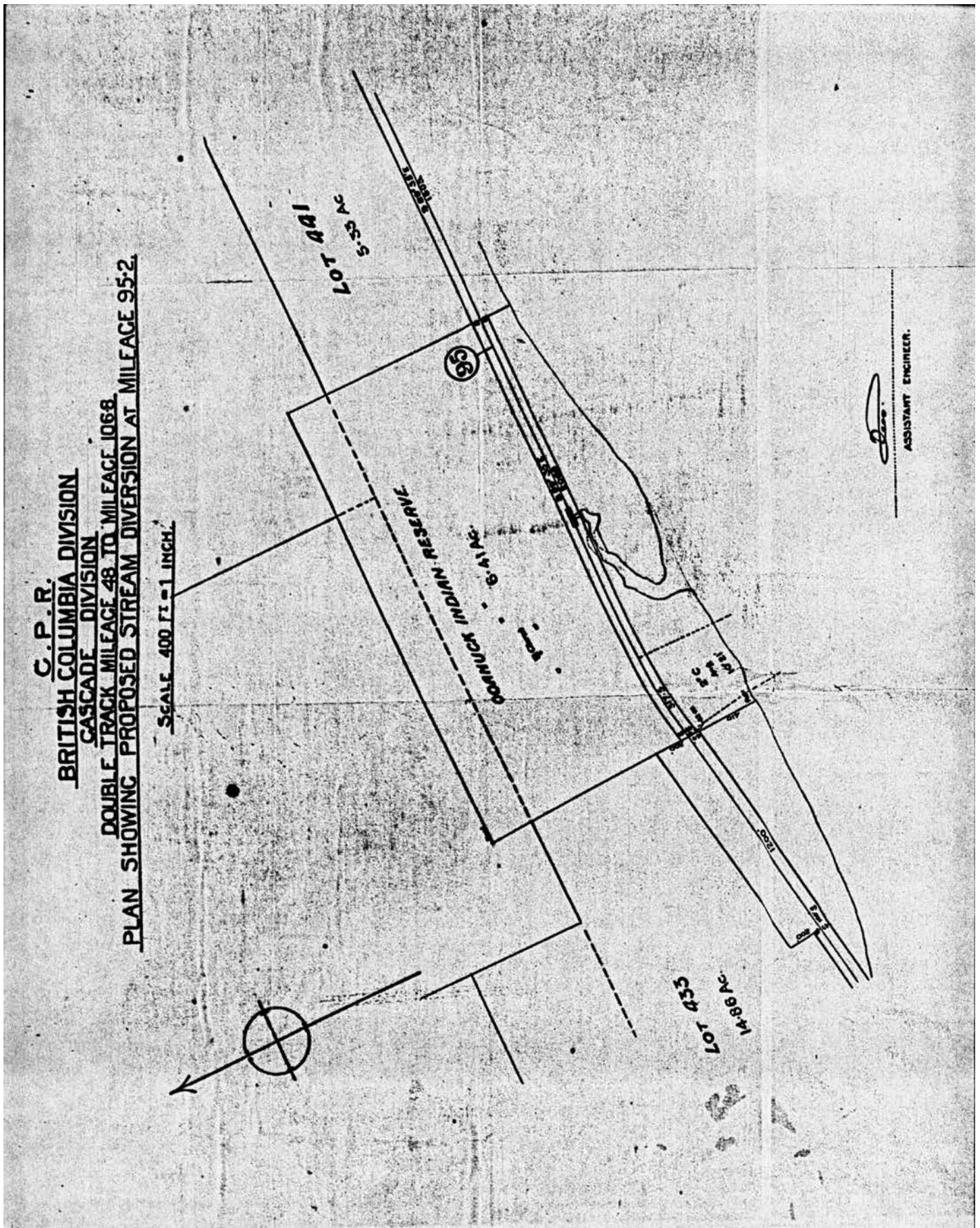
Description for patent

Main line, Canadian Pacific Railway through Whonock Indian reserve No.1 of the Langley band.

All that parcel of land situate in the Whonock Indian reserve, number One of the Langley band, in the District of New Westminster, Province of British Columbia, and Dominion of Canada, containing by admeasurement five acres and ninety-seven hundredths of an acre, more or less, being composed of the right of way of the main line of the Canadian Pacific Railway in and through the said reserve, and comprising all that part of the said Indian Reserve which is shown edged in red on both sides on a plan entitled Canadian Pacific Railway right of way plan, Main line, as constructed from Harrison River to Port Moody by James F. Garden, Dominion and Provincial Land Surveyor, dated at Vancouver, 29th July 1904, of record in the Surveys Branch of the Department of Indian Affairs, under number RR 2009, which plan, with alterations, is certified to be a true copy of an original plan deposited in the Land Registry Office at New Westminster under number 908.

Langley

*Ref 21067
MAM*



WHONNOCK NOTES

1. Transcripts from the Fraser Valley Record (1908-1912)
2. Cemeteries in Whonnock
3. The Trondheim Congregation
4. Through the Eyes of Brian and other Friends
5. Whonnock 1897 – John Williamon’s Diary
6. Ferguson’s Landing: George Godwin’s Whonnock
7. Robert Robertson and Tselatsetenate
8. A Name Index of the Whonnock Notes Series No. 1–7
9. A Name Index of the Whonnock Community Association
10. The Family of Catherine & Edward Julius Muench
11. It Was a Wonderful Life: Brian and Isabel Byrnes
12. Whonnock’s Post Office
13. John Williamson’s Diary Revisited
14. The Case of Private Cromarty, a Soldier from Whonnock
15. A Dream Come True
16. The Ladies Club: Minutes 1911–1919
17. Enumeration Maple Ridge 1917
18. Charles Whetham: A Remarkable Resident of Ruskin
19. Short Writings on Local History
20. Mrs. Norman’s Photo Album
21. George Stanley Godwin 1889–1974 Biographical notes
22. In Memory of Those who Fell
23. Letters from Mahonia Ranche 1888–1895
24. The Whonnock Band of Kwantlen First Nation

Free copies of Whonnock Notes are available in pdf format at our Web site <www.whonnock.ca>. For printed copies contact Fred Braches, PO Box 130, Whonnock BC V2W 1V9. Phone (604) 462-8942. E-mail: braches@whonnock.ca>