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DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

In present appearance this is a weathered-frame structure enclosed by a picket fence. A basically rectangular plan is supplemented with a half wing on the right rear (as one faces the front facade). Horizontal siding has been covered with shingles on two sides and shiplap on the other.

Four engaged columns on the front, equally spaced from the corners, and decorative carving on the main door are the most distinctive features of this low gable, single detached unit.

Old photographs (Arctander, 324 and Colby, 244h) show three apparent alterations from original physical appearance have been made. First, these old pictures (circa 1909 and 1939) show no shingles on either side. Second, the original chimney seems a substantial brick appendage. Third, a half-story is shown extending along the right side (as one faces the front facade).

Interior views (Arctander, 315) and (Colby, 274) show Father Duncan's den and the kitchen.

During 1971, the community received a HUD grant for preservation work on the structure.

Tract E, USS No. 1807, approximately two tenths of an acre, contains the cottage and is nominated in its entirety.



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SIGNIFICANCE			
PERIOD (Check One or More as	Appropriate)		
Pre-Columbian	16th Century	18th Century	20th Century
15th Century	17th Century	X 19th Century	
SPECIFIC DATE(S) (If Applicab	le and Known)		
AREAS OF SIGNIFICANCE (Che	ck One or More as Appropri	ate)	
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Prehistoric	Engineering	Religion/Phi-	Other (Specify)
😧 Historic	Industry	losophy	
Agriculture	Invention	Science	
Architecture	Landscape	Sculpture	
Art	Architecture	Social/Human-	
	Literature	itarian	
Communications	Military	Theater	
Conservation	Music	Transportation	

Father Duncan Cottage was built about 1891 by Tsimshian Indians as a home for Father William Duncan, an Anglican missionary, who occupied the role of missionary-leader in their society beginning in 1857. He had first gone among them at their original home in Fort Simpson, British Columbia. Mastering the language, he soon effected many converts to Christianity and became a dominant figure in their culture.

Difficulty with Canadian authorities caused him to appeal to President Cleveland for permission to migrate to Alaska. This was granted and a party of five Indians, David Leask, John Tait, Edward Benson, Adam Gordon, and Gred Ridley, accompanied by Dr. Bluett-Duncan, a missionary worker, explored the Alaskan coast and chose Port Chester on the northwest side of Annette Island as the tribe's new home.

Father Duncan first landed at New Metlakatla on August 7, 1887. Subsequently, an Act of March 30, 1891, established a reservation on the site of the colony and dedicated it for use of the Metlakatlans. Father Duncan continued as a leading figure in the colony until his death in 1918, establishing the Metlakatla Industrial Company, a cooperative which lasted from 1895 until 1905.

Because of its function as home and work center of the most overpowering figure in New Metlakatla's history, Father Duncan's cottage is the most revered and important building in the community's heritage.

SEE INSTRUCTIONS

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NATIONA REGIS:

STATEMENT OF SIGNIFICANCE

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