

Early Vancouver

Volume Two

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2011 Edition (Originally Published 1933)

Narrative of Pioneers of Vancouver, BC Collected During 1932.

Supplemental to volume one collected in 1931.

About the 2011 Edition

The 2011 edition is a transcription of the original work collected and published by Major Matthews. Handwritten marginalia and corrections Matthews made to his text over the years have been incorporated and some typographical errors have been corrected, but no other editorial work has been undertaken. The edition and its online presentation was produced by the City of Vancouver Archives to celebrate the 125th anniversary of the City's founding. The project was made possible by funding from the Vancouver Historical Society.

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Reserve to Jericho and southwards over an undefined area being—generally speaking—the flat land behind Kitsilano Beach, the face of the hill, and the flat land between Trafalgar Street and Alma Road back as far as the hills. It is somewhat hard to say where Kitsilano stops, and where Fairview, Talton Place, Shaughnessy Heights, Quilchena, Dunbar Heights and Jericho start.

Tate, early Indian missionary, says it is “impossible” to reproduce in English the sound as the Indian pronounced Kitsilano.

Tate spells it Haat-sa-lah-nough, the last syllable like “lough” in Scottish” or “nough” in enough.

Hill-Tout spells it Khātsalanooq and Qātsilānōq.

August Kitsilano, grandson of Chief of the name, signs his name August “Haatsalano.”

NOTE ADDED LATER:

In 26 August 1938, by deed poll, August Jack adopted the name “August Jack Khatsahlano.” (Original declaration in City Archives.)

THE LEGEND OF HAATSA-LAH-NOUGH (KHAT-SAH-LANO, KITSILANO).

As related by Que-yah-chulk (Dick Isaacs of North Vancouver Indian Reserve) with the assistance of Andrew Paul (Qoitchetahl), 7 November 1932. Que-yah-chulk is probably seventy years old, speaks English excellently, is active physically and mentally, says he remembers Mr. Derrick who built the first church in Granville in 1876 when “I was a boy then,” lost one arm working in the Hastings Sawmill in 1886, cannot read or write, and is a brother to the late celebrated character, Aunt Sally, “prehistoric” resident of Stanley Park. He lives with his daughter and grandchildren; his brother has just died. Queyahchulk says:

“Haatsalanough name very old, used by Indians long before Chief Haatsalanough of Chaythoos, Stanley Park and Toktakami, near Squamish.

“Haatsalanough of ancient days, long years ago, was visiting down near Point Roberts at a point where there is now an Indian Reserve at a place called English Bluff; his wife was with him.

“A woman of the tribe broke the moral code; her punishment was that she should be deserted by her tribe.

“Haatsalanough decided to leave the place with the others, and said to his wife, ‘where shall we go,’ and then said, ‘Oh, I know good place; lots of elk, beaver, deer, salmon, duck, fine place, plenty food, plenty cedar.’”

“Moose?” interjected Andrew Paull.

“No, no moose,” replied Queyahchulk. “Only elk.”

“That,” said Paull, and Queyahchulk nodded assent, “was how the first man Haatsalanough came to settle at Snauc” (Kitsilano Indian Reserve.)

Then Paull added, “My wife’s grandmother, very old woman, said to be 112 years old, anyway it is easy to see she is over 100, told me the story in the same way. She is Mrs. Harriet George, her Indian name Haxten.”

She died about 1938—see obituary book. Not 112, or anything like it.

Residents in Kitsilano who arrived as recently as the early years of the twentieth century can recall the enormous number of ducks which frequented False Creek in winter as recently as 1900 and 1902 or 1904. From the verandah of his clapboard cottage on the shore at the foot of Ash Street, the writer has often shot them. The last muskrats caught in the swamp back of Kitsilano Beach were caught in the slough where Creelman Street now is, just prior to the filling in of this swamp by the pumping of sand from False Creek in 1913. Salmon swam up this slough as far as the corner of Third Avenue and Cedar Street as late, at least, as 1900, and up to Eighth Avenue in Mount Pleasant. The creek at Bayswater Street was

infested with trout, and also the slough which ran about under the Henry Hudson School. The trees on the Kitsilano Indian Reserve were cut down just after the Great War; before the Great War, there were coon in those trees. In 1900, hundreds of thousands of salmon were caught, more than the canneries could handle, were thrown away, and littered the beach at Kitsilano with stinking decaying fish, which illuminates the quantity of fish available for food before the white man came. Smelts could be gathered in the fingers, an old hat, a tin dish, or raked up the sand with a garden rake.

<h2>Indian War Dances ¹⁹³⁴ To Feature Rotary Ice Carnival Dec. 7</h2>	<p>will assist in the staging of this event are Andy Paul (Te Quatchetahl), Chief Joe Mathias and August Jack (Haatsalano). Tepees will be pitched on the ice with campfires before them. Special lighting effects will create the illusion of a moonlit lake.</p>
<p>Scenes harking back to the days of the colorful Indian war dance will form a feature of the Rotary ice carnival at the Arena on December 7, it is announced.</p>	<p>Isabelle McEwen, well-known soprano, in Indian costume, will sing the "Indian Love Call" as a climax to the feature.</p>
<p>Verna Miles Fraser, well-known Vancouver fancy skater, will lead a troupe of twenty child skaters, decked in Indian costumes, through the colorful weaving and fantastic actions of the war dance to the tune of throbbing tom-toms.</p>	<p>Internationally famous skaters from Eastern Canada and the United States, as well as B. C. celebrities of the ice, will make the Rotary ice carnival this year the most entertaining and spectacular in the club's history, state carnival executives. "Province"</p>
<p>Well-known Indian celebrities who</p>	

First appearance of name "Haatsalano" in print. August Jack had never used the name of his grandfather until, in 1931, Major Matthews insisted that he adopt it. Major M. started it by addressing letters to Mr. August J. Haatsalano, Lower Capilano Post office.

Item # EarlyVan_v2_009



AUGUST KITSILANO, (1932), grandson of Chief HAATSA-LA-NOUGH

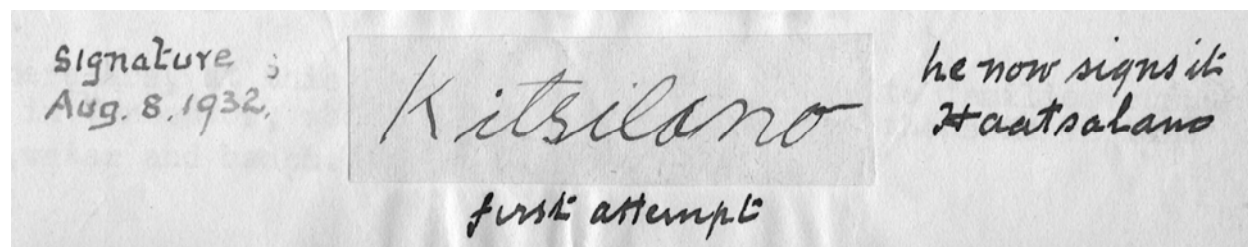
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The first photograph of August (Jack) Haatsalano. 56 years old—never previously photographed. Steffens-Colmer Photo, Vancouver.

Cap: eagle's feathers, white patch of rabbit (winter) skins, cloth medallions made by his daughter.

Coat: leather, adorned with little club shaped, flat, painted wood. Hard wood to make noise, when dancing especially.

Trousers, etc. Trousers of cotton, wool socks, coloured, and moccasins. Moccasins have rattles but were not worn on this occasion; same as rattles on chest.



Item # EarlyVan_v2_011

THE INDIAN FOOD SUPPLY BEFORE THE WHITEMANS CAME. AUGUST KITSILANO.

"Whitemans food change everything," said August Kitsilano in a conversation on 26 October 1932 while we sat at lunch in a downtown restaurant. "Indians had plenty food long ago, but I could not do without tea and sugar now. Them days, Indians not want tea and sugar; know nothing about it. Lots meat, bear, deer, beaver; cut meat up in strips and dry, no part wasted, not even the guts. Clean out the guts, fill him up with something good, make sausage, just like whitemans; only head wasted, throw head away. Then salmon. Plenty salmon, sturgeon, flounder, trout, lots all sorts fish, some sun dry, some smoke dry. Indian know which best wood for smoke dry; lots crab and clam on beach.

"Then berries. Indian woman know how to dry berries, dry lots berries, just like raisins. Dry them first, then press in pancakes, make them in blocks like pancakes, about three pounds to block," (here he made a sign of piling them up in piles.) (Rev. C.M. Tate says, "big, flat compressed cakes.") "stack cakes in high pile in house; when want cook, break piece off. Elderberry put in sack, you know Indian sack; put sack in creek so clean water run over them and keep them fresh. By and by get sack out of creek, take some berry out, put sack back again. Oh, lots of berries 'til berries come again.

"Then vegetables and roots. Indian woman gather vegetables and roots. Woman dig roots with sharp stick, down deep, sometimes four feet, follow root with stick, break off; some very nice for eating, some" (fern root) "make white flour powder, some dry for winter. Oh, lots of food those days. I think maybe three thousand, perhaps more, Indians live around Vancouver those days.

"But whitemans food change everything. Everywhere whitemans goes he change food, China, other place, he always change food where he goes.

"I was born at Snauq, the old Indian village under the Burrard bridge. When I little boy, I listen old people talk. Old people say Indians see first whitemans up near Squamish. When they see first ship they think it an island with three dead trees, might be schooner, might be sloop, two masts and bowsprit, sails tied up. Indian braves in about twenty canoes come down Squamish river, go see. Get nearer, see men on island, men have black clothes with high hat coming to point at top, think most likely black uniform and great coat turned up collar like priest's cowl. Whitemans give Indians ship's biscuit; Indian not know what biscuit for. Before whitemans come Indians have little balls, not very big, roll them along ground shoot at them with bow and arrow for practice, teach young Indians so as not to miss deer; just the same you use clay pigeon. Indian not know ship's biscuit good to eat, so roll them along ground like little practice balls, shoot at them, break them up." (Sign as of bowling a cricket ball "underhand.")