

**Early Vancouver**

**Volume Three**

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**2011 Edition (Originally Published 1935)**

*Narrative of Pioneers of Vancouver, BC Collected During 1933-1934.*

*Supplemental to Volumes One and Two collected in 1931-1932.*

**About the 2011 Edition**

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Seymour's; they all faced the West End; you could see them all from English Bay bathing beach. Beyond that was the older village of Snaug; you could not see them from English Bay beach."

### **MEMORANDUM OF CONVERSATION WITH REV. G.H. RALEY, D.D., OF 5561 OLYMPIC STREET, KERRISDALE.**

Retired clergyman, after having spent fifty years with the Indians of B.C.; formerly of Coqualeetza Indian School, Sardis, B.C. (also see his splendid collection of Indian objects), 9 May 1935.

#### **FALSE CREEK INDIAN RESERVE. KITSILANO INDIAN RESERVE. SNAUQ.**

"In 1894, together with the late Rev. C.M. Tate, I visited the former Indian village under the Burrard Street Bridge; we went there together, and spent one Sunday afternoon in the long house." (See Tate, *Early Vancouver*, Matthews, and August Jack Haatsalano, same volume.) (Also see drawing or map.) "At that time a few families, temporarily resident, were living in the long house; some few remained over the winter, but most did not. The long house was, as Tate says, of slabs, etc., and was one hundred and fifty feet long, I should think, thirty feet high in the centre and twelve feet on the sides. It had a very low peak roof, very low, hardly perceptible one might almost say." (Evidently an adaptation of whiteman's building, for Squamish built lean-to's before the whiteman came. J.S.M.) "It had three, I don't think as many as four, smoke holes in the centre of the roof to let the smoke from the large fires, about three of them, which, probably at one time, burned in the centre, for there was a regular earth hearth in the middle, but when we were there that afternoon, several families were living around smaller fires in the corners or on the sides. The whole floor was earth, but at one time it had had a platform all around the walls of the inside, but the boards, split cedar slabs, had evidently been taken away or used for fuel; anyway, they had gone, and as I say, the building used as a temporary shelter for most. That was in 1894. The hearths, three of them, were beneath the smoke holes, but were unused; little bits of fires were in the corners, etc., a family around each.

"There were several other large buildings, but smaller, nearby." (See Tate and map.) "There are one or two of the same type still at Musqueam."

#### **MUSQUEAM.**

Query by J.S.M.: What became of those buildings at Snaug? The only houses I can recall in 1899 were houses built of sawn boards, regular white man's houses with shingle roof.

Dr. Raley: "They used to take the boards away, but perhaps they were burned in some way."

(See Haatsalano, *Early Vancouver*, Vol. 2; also Tate. The last Indians, Old Man Jim, wife and son, departed on the morning of 11 April 1913. J.S.M.)

#### **SKO-MISH-OATH.**

Conversation of Khahtsahlano in 1934. "It is the name of the country, or territory of the Squamish Indian peoples, and includes all Howe Sound and Burrard Inlet," (includes English Bay) "from Staw-ki-yah, a creek west of Gibson's Landing to the tip of Point Grey; all the land in between belongs to the Squamish."

Note: other authorities (Indian) say to Mahly, just west of Musqueam, and that Mahly was Musqueam territory "leased" to their friends the Squamish; Khahtsahlano thinks Point Grey was the territorial boundary; Ayatak (see *Early Vancouver*, Vol. 2) says False Creek and English Bay belonged to Musqueams, and adds, "Squamish and Musqueams, also Sechelts, always good friends." On the west, Staw-ki-yah, near Roberts Creek, was the boundary beyond which Khahtsahlano says, "Squamish must not go." Skomishoath included Port Moody and Indian River, and extended many miles up the Squamish River. J.S.M.

#### **KEW BEACH.**

On south side, a boulder about fifteen feet diameter, resting in the top of a great crevice, thirty-five feet deep about, tapering from twelve feet wide at the top. An Indian god was whirling the boulder in a sling; gathering speed to throw at Mount Garibaldi for the purpose of knocking off the top which he considered

to be too high; and his arm, touching a raven (or a slave), his aim was spoilt, and the boulder missed its mark and fell at Chulks, or Kew Beach, and still remains there.

## **INDIAN VILLAGES AND LANDMARKS**

### **HOWE SOUND AND BURREARD INLET**

#### **BEFORE THE WHITEMANS CAME TO TIN-TA-MAYUHK**

As narrated in conversations with, and spelt from the pronunciation of, August Jack Haatsalano (grandson of chief Haatsalanogh, after whom Kitsilano is named), born at the Indian village of Snauq, False Creek, about 1876-8, the locations being pointed out by him on special trips to Howe Sound for the purpose in 1934-5.

J.S. Matthews.

#### **TIM-TA-MAYUHK.**

Haatsalano: "Means 'my country,' that is, all of the territory occupied by the Squamish Indian peoples."

#### **HOWE SOUND.**

##### **EAST SIDE.**

##### **SKAYWITSUT.**

Haatsalano: Skaywitsut.

Hill-Tout: Skeawatsut.

Point Atkinson

Meaning: "Go around point." (See *Early Vancouver*, Vol. 2.)

##### **CHULKS.**

Haatsalano: Chulks, i.e., "stone in sling."

Hill-Tout: Stcilks, i.e., "sling."

Kew Beach: actual location Erwin Point. (See *Early Vancouver*, Vol. 2.)

##### **KEEKHARLSUM.**

Haatsalano: Kee-kharlsum, i.e., "gnawing."

Hill-Tout: Ketylalsm, i.e., "nipping grass."

Eagle Harbour: (See *Early Vancouver*, Vol. 2.)

##### **STUKTUKS.**

Haatsalano: Stuktuks, i.e., "rocks all cut up." Supposed to be a sea serpent, he has bitten the other sea serpent; two of them fight; one bites the other and cut him in two, and the Indians call the place Stuktuks, which means "all cut up." (Fluted.)

Khatsahlano: (April 1937) Stuktoks, i.e., "rocks all cut up into grooves, or ribbed."

Hill-Tout: Stoktoks.

Fisherman's Cove: actual location—the southwestern tip of Whytecliffe Point. (See *Early Vancouver*, Vol. 2.)

##### **CHA-HAI.**

Haatsalano: Cha-Hai, i.e., "sizzling noise." As when frying bacon. Caused by myriads of small fish wriggling on surface of water.

Hill-Tout: Tcakqai.