

**Early Vancouver**

**Volume Three**

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

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### **LAST INDIAN BURIAL. KITSILANO BEACH.**

In 1931, Mrs. H.A. Benbow of Vancouver told me that they then (in 1907) lived in the 1600 block, 1<sup>st</sup> Avenue West, and she witnessed an Indian burial. She had just arrived from England. The cortege came out of the bush in front of her house carrying the body. The Rat Portage Mill closed down for half an hour. This is supposed to have been the last Indian burial. (J.S.M., 1931.)

### **MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO.**

(Kitsilano, son of Khay-tulk and grandson of Chief Haatsa-lah-nough of Chaythoos) at City Hall, 12 January 1934.)

August Jack (son of Supplejack, or Khay-tulk) was born under the present Burrard Street Bridge, the then Indian village of Snauc, and says he is now 59. (See *Early Vancouver*, Vol. 2, Matthews.)

### **WHOI-WHOI. STANLEY PARK.**

Query: How many families were living at Whoi-Whoi in Stanley Park when you were a boy? (About 1881-1886.)

August Jack: (after reflecting) "There was eleven families. That's a long time ago. There was old 'Chunth' in one house, then there was Ce-yowqlwa-lia in the next house, and Ahtsulk was in the next; then there were eight families more; there must have been more than 100 Indians all told living in the four houses. These men's names have no meaning; just names. I forget all the family names; it's such a long time ago."

(A potlatch was held at Whoi-Whoi in 1885. There is a minute in the City Council proceedings about 1887 where the medical health officer recommends the destruction of the houses on account of small pox. Rev. Tate says the houses were removed when the Park Driveway was cut. See *Early Vancouver*, Vol. 2, Matthews.)

### **INDIAN HOUSES.**

Query: How old were those Indian houses?

August Jack: "Oh, very old, there long before me. You know the Lumberman's Arch in Stanley Park. Well, the big house was about 200 feet long, and sixty feet wide, and it stood right square in front of Lumberman's Arch at the foot of the trail from the Japanese Monument. That was the 'real' pow-wow house. The name of it was Tah-hay—no meaning, just name—and six families lived in it.

"Then to the west of it was a smaller house, about thirty feet front and sixteen feet deep with a sort of little kitchen at the back; I think two families lived in that.

"Then to the west again was a smaller house, about twenty-four by sixteen feet deep; one family lived in that, and ...

"On the extreme west was another pow-wow house—it was measured once, and I think the measurement was ninety-four feet front by about forty feet deep; the front was about twenty feet high; the back about twelve feet. Here two families lived.

"All these houses stood in a row above the beach, facing the water; all were of cedar slabs and big posts; all built by the Indians long ago."

(The picture "Before the Pale Face Came"—illustrated by John Innes, prepared by J.S. Matthews—was hanging on the wall as we conversed. It records the Indian place names of Burrard Inlet and English Bay.)

"That's not right," said August Jack, pointing to the hut. "That roof got two slopes, Squamish Indian hut only one slope, from front to back, and the posts are always outside, and," (pointing to roof beams) "the top part stick out; see the ends of the timbers, so" (drawing with pencil on piece of paper.) "The door always in the end, one at each end of house, right in corner under highest part of roof, not in the middle of end. Hole for smoke? No hole for smoke; just poke up with stick and slide boards off hole in roof, not like northern Indian house. Light? No windows, but holes in side along front of house; not very big holes, not

very many, in big pow-wow house" (200' x 60') "perhaps, maybe, four; no glass for window; just cover hole with something when no light wanted or to keep out wind.

"The side and all the walls just cedar slabs on side; cedar slabs on roof; the beams stick out all round just under roof."

Query: How about posts for support of sides?

August Jack: "Just same as ends, only smaller. Cedar slabs dropped in between posts, and posts fastened together with little cedar boughs twisted together. Posts only tied in two or three places up and down; windows, might be four windows in the 200 feet 'Tah-hay'; they don't put in much" (for light.) "No holes to shoot bow and arrow through at enemy; use windows; when they want light, just open it; they had something to cover window over when want to. Yes, the floor was earth."

#### **INDIAN CANOES.**

Query: Any totem poles?

August Jack: "No, not outside, but might be carved on post inside house."

Query: Any canoes?

August Jack: "Yes, on beach, lots canoes; some man got three, some man two; bigger canoe, smaller canoe. Squamish canoe like this shape." (See diagram.)

Query: Any dogs?

August Jack: "Oh, yes, lots dogs, Indian dogs, not whiteman's dogs."

Query: What about water? There's no creek at Whoi-Whoi.

August Jack: "No creek there; have well; Indian dig him; about six feet deep; use cedar board bucket."

#### **INDIAN GRAVES.**

Query: What about graveyard?

August Jack: "Little graveyard. You know where totem poles have been put near Lumberman's Arch. Well, go up little trail from Whoi-Whoi, little trail behind those poles; peoples buried there; may be 100 feet from poles; long before my time. They were getting scattered, people getting scattered." (Not intelligible, and no time to interrupt to get explanation, but see W.A. Grafton narrative re burials in boxes and canoes at Chaythoos, Stanley Park. A.J. probably meant "bones getting scattered.") "So they got one of the men and bury them there. They had a little small pox before the white man came. There's been two or three small pox came to Squamish peoples. When? Couldn't say; that's a long time. They had that small pox, and the big fire in Squamish." (Presumably, he means about the same time.) "What did the fire do? Oh, just burn the country. How did it start? It started with thunder; that was the only punishment the Indians got, the Squamish peoples."

#### **WHOI-WHOI. PAAPEEAK.**

Query: Was there an Indian trail from Whoi-Whoi to Paapeeak?

August Jack: "I don't think so; poor one if there was; don't remember one; no need for one up that way. But there was a good trail to Chaythoos" (end of pipe line road) "about that wide" (extending hands apart about three feet.) "No Indian can go along beach when the tide is in, so Indian make little trail from Chaythoos to Whoi-Whoi; they follow that trail when they build the Stanley Park Road around the park; then another trail cut through to Chulwahulsh" (Lost Lagoon) "and then along to Puckhals," (C.P.R. Station) "then on to Lucklucky, Kumkumlye, Chetchailmun and Hupapai. How wide? Just a little trail; just enough one man go past; no tools make trail, just break with hands, break bushes. Deer, bear, all use same trail.

"When they make Stanley Park road we was eating in our house. Someone make noise outside, chop our house. We was inside this house" (at Chaythoos) "when the surveyors came along, and they chop the corner of our house" (indignantly) "when we was eating inside. We all get up go out see what was the

matter. My sister Louise, she was the only one talk a little English; she goes out ask whiteman what he's doing that for. The man say, 'We're surveying the road.' My sister ask him, 'Whose road? Is it whiteman's?' Whiteman says, 'Someday you'll find good road around, it's going around.'" (A.J. makes circular motion with hand.) "Of course, whiteman did not say park; they did not call it park then."

### **CHIEF HAATSA-LAH-NOUGH'S HOME.**

"Our house beside a little creek at Chaythoos, you know end of pipe line road, just where you start to go up hill to Suntz."

Query: I thought Suntz was at the bottom of Prospect Point, a rock on the beach by the lighthouse?

August Jack: "Yes, that's right, but Suntz is all the way up the hill, too, up top, too; all Suntz" (motioning from bottom upwards with hand.) "Our house about eight feet from creek; little slope from house to creek; creek on east side of our house; our house about thirty feet from slope of bank, near beach; when they cut roadway they go right through our house. My father's, Supplejack's, grave," (it was beside this grave that the ceremonious opening of Stanley Park took place—the procession stopped there) "about one hundred and forty feet west of house; our house little house in front facing water; big long pow-wow house behind; both made of cedar slabs; been there long, long time; long before my time."

"Only two places on First Narrows," (south side) "just Whoi-Whoi and Chaythoos." (See *Early Vancouver*, Vol. 2, 1932.

Query: August. There's a man lives up in Mount Pleasant, Mr. Scales. He says he come Vancouver long, long time. His mother live Gastown. He say his mother want vegetables. He say, "Mother, I go get some." He take canoe, go some place near Prospect Point, climb hill to Indian garden, try steal potatoes, carrots; have sack on shoulder. He meet Khay-tulk coming down trail, black hair all hang down over shoulder, wear black hat. Khay-tulk say, "Where you going?" and look hard. Boy frightened and say, "Nowhere." Where was that Indian Garden?

August Jack: "Close by our house, little garden beside it, on west side."

Query: Well, before whitemans come, what vegetables grow? What sort of garden Indians have?

August Jack: "Oh, little garden; just clear space before white man come; I never seen, but I think they have it" (ground) "ready like; then when the whitemans come Indians just put in potatoes, turnips."

### **STANLEY PARK COWS.**

"Khay-tulk, my father, bought one cow; then the cow had a little one; it was a bull; then they got lots. We had twelve cows running around, and eight pigs." (See *Early Vancouver*, Vol. 2, 1932. "They were running loose around Stanley Park when they got road put up" (built.) "When we had *them* cows we bought our horses two of them; they had one horse use it for racing New Westminster on Dominion Day. We lost half the cattle; some peoples kill."

### **SECOND BEACH (STAITWOUK.)**

Query: Did you ever hear of whites camping long, long time ago at Second Beach? (See Joe Sievwright, Cariboo miner, and companions, 1858, *Early Vancouver*, Vol. 3.)

August Jack: "No. Never hear white camping at Second Beach my time. Indians living there; just come there to camp, kill ducks, take canoe away from storm in English Bay over to Chulwahulsh; kill ducks night time; that's how they kill them; ducks don't fly when they got fire in canoe; they come close; go out in canoe spear ducks, and Indian use spear. At that time hard to get ducks with bow and arrow; that's" (spearing) "the easiest way they can get them. When they got fire in canoe, ducks come close; then Indian use spear."

Query: Didn't the fire burn the canoe?

August Jack: "They get cedar board" (split cedar); "they piles the mud on top of that so as would not burn canoe, then sticks, all pitch sticks; pitch burns quiet; no spark to make a noise." (See diagram.)

## **INDIAN FOOD. ELK.**

Query: When you were a little boy, what did you used to live on? Beef? Pork?

August Jack: "No, no beef. We used ducks, deer, fish, clams, anything that's going around that's good to eat for Squamish people; no beef, no pig."

Query: What about elk?

August Jack: "Well, there's always elk going around here. Where? Oh, out Point Grey, around Eyalmouch" (Jericho); "anywhere where there's swamp; they go around just like horses only they got horns."

## **TRAIL TO NEW WESTMINSTER.**

Query: Did the Indians go by trail to New Westminster, over to Fraser River way?

August Jack: "They go by canoe, winter or summer, not always winter. Westminster not only place they want to visit; if just Westminster then go trail; they got trail from Maxie's" (Hastings) "before the whitemans come. They got trail from Port Moody to Fraser. But in canoe, may be two, three, may be four men, everybody in canoe paddle, it go around quick; visit lot of places, not just Westminster."

He promised to come in again, and we went out to have a cup of coffee and cakes while awaiting his wife, Swanamia, who has never had her photo taken—a very pretty, demure Indian lady, I repeat, Indian lady. (NOTE ADDED LATER: Nor was it ever taken—save by subterfuge. Port P.657, No. 270 was taken with a flash bulb at Kitsilano High School in 1943.)

## **MEMORANDUM OF CONVERSATION WITH AUGUST JACK HAATSALANO, 27 SEPTEMBER 1934.**

### **SEYMOUR CREEK INDIAN RESERVE.**

J.S.M.: What's this photo, No. Out No.92, Out P.92?

A.J.K.: "That's the old Seymour Reserve, lots canoes. The big house belong to Chief George, chief of Seymour Creek; the next house Policeman Tom. Chief George's Indian name Tho-lah-kun" (spelt as nearly as is possible to do in English), "he old man then," (about 1890 or earlier) "may be 90 or more. He and his wife drowned out of canoe in Seymour Creek; their bodies found next day, about 1891. Him great big man, his feet about that wide" (showing how wide, about six inches, with hands apart.) "In *winter* he go over to Maxie's" (Hastings, B.C.), "go Westminster. He put on moccasins, go about 100 yards" (along Douglas Road), "tear them off, and go barefoot. Never use shoes."

J.S.M.: Why barefoot in winter?

A.J.K.: "Feet slip." (I.e., on wet corduroy road. See also re Capilano Joe, *Early Vancouver*.)

J.S.M.: This (showing heavy stone hammer presented by W.A. Grafton) was found near the corner of Cambie Street and 63<sup>rd</sup> Avenue, away from North Arm, Fraser River, a mile or more, and deep down under big cedar tree root, eighteen inches down. (See W.A. Grafton, *Early Vancouver*, Vol. 3.) What does it mean?

A.J.K.: "You see this hollow in middle? That's where they make canoe." (See Chilaminst, *Early Vancouver*, Vol. 2.) "Use it for hammer, pound chisel, make canoe. Indian mans take ten year make that stone hammer, white mans make one hour. Indian mans use kind of rock, strike it, strike it, every day, take ten year" (to shape stone hammer.) "Man makes those stone hammer, rich man; he got ten northern goat skin; peoples give him one canoe, big canoe, for one of these" (stone hammer or pestle.) "Not all mans make them; only one people, one tribe make them, all Squamish; may be one Squamish reserve; one Squamish" (band) "make canoe, one stone hammer, another Squamish do hunting, or trapping; they trade; skin, stone hammer, canoe, meat, berry, all same white man trade he's things."

J.S.M.: This found same place (Cambie Street and 63<sup>rd</sup>.) What for?