

Early Vancouver

Volume Four

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2011 Edition (Originally Published 1944)

Narrative of Pioneers of Vancouver, BC Collected During 1935-1939.

Supplemental to Volumes One, Two and Three collected in 1931-1934.

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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Footnote or Endnote Reference:

Major James Skitt Matthews, *Early Vancouver*, Vol. 4 (Vancouver: City of Vancouver, 2011), 33.

Bibliographic Entry:

Matthews, Major James Skitt. *Early Vancouver*, Vol. 4. Vancouver: City of Vancouver, 2011.

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Musqueam, one at Homulcheson, and it is reasonable to assume that in that way his name became attached to the creek.

The fact is seemingly clear that Mrs. Mary Capilano is the granddaughter of Payst-a-mauq (or Paydsmuk, or Paysmauk), whose half-brother, "Old Chief" Capilano was a boy "about four feet" when, in 1808, he saw Simon Fraser come down the river. The welcoming of Captain Vancouver appears to be a myth.

If anyone "welcomed" Vancouver in 1792, it might have been See-yik-klay-mulk, whom legend credits with being "the oldest man" living at Whoi-Whoi (Lumberman's Arch) and who built the first house there.

J.S. Matthews.

GENEALOGY OF CAPILANO FAMILY.

Prelude: following a conversation with August Jack Haatsalano, (as recorded) 14 September 1937, in which he expressed his opinion somewhat forcefully on certain statements in the *Province* attributed to Matthias Joe, chief, under the caption, "Indians Work Draws Praise," in reference to exhibits at Vancouver Exhibition, 1937, I wrote to F.J.C. Ball, Indian Agent, Vancouver, and this is what he replies.

MRS. MARY CAPILANO.

Dear Major:

In 1937 the official age of Chief Capilano Joe's widow, as recorded by the Indian Department, Vancouver is 80.

1. Mathias Joe went to the coronation of King George V on his own, and, not being selected officially to represent the Indians, he had no credentials, and was not received by the King as his father had been received by King Edward VII. Mathias was shown the Royal stables, and similar sights shown to overseas visitors, but he emphatically never "interviewed King George on behalf of the Squamish Indians"; that, like many other Mathias' statements is a pure imagination.

2. I believe the fire at Mathias' house took place in 1928, but it is not on record. There is a photo of Matthias Joe in this coat (or one like it) in the defunct "Morning Star" of Dec. 27th 1928. He says, in that article, that his father wore it, but mentions nothing about seven generations then. How can he go back seven generations when his name of Capilano Joe was only given by courtesy! He is a descendant through the female line of the old man Dtutchookahnum who met the first sailing ship at Watt's Point, and his son Keeahplahnoo met Capt. Vancouver in English Bay. Keeahplahnoo's half brother, Paitsmauk, left a son Kahukhultun, who had three children, viz., Lauwhloat (Mrs. Joe Capilano), Gahlinultoowh (Squamish Jacob), and another son, name unknown. Lauwhloat married Joe, who apparently adopted the name Keeahplahnoo from his wife's grandfather's half brother. Note: Kahukhultun's children may not all have been by the same woman. When Lahwah died, the surviving sister was agreeable to passing over the chieftainship to Hyas Joe, who apparently assumed the name of "Capilano."

The coat looks like a fairly modern affair, probably bought by Capilano Joe from some interior Indian, but this is only my personal opinion.

Fred

erick J.C. Ball,

Indian Agent

P.S. I have Dtutchookahnum's family tree; have you seen it?

F.J.C.B.

(Letter undated, but about 21 September 1937.)

("Hyas" means "fine," "strong," "big," "important." J.S.M.)