

Early Vancouver

Volume Four

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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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MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO, IN MY GARDEN, 2083 WHYTE AVENUE, EVENING OF 7 AND 8 JULY 1937.

INDIAN PAINTS.

August said: "This bit rock" (from Sunset Beach, a mile or so north of Horseshoe Bay on Howe Sound) "is tumbth" (Indian name); "it's been lying in creek where the red paint comes from, and got a coating of tumbth. Indian find tumbth in soft ground; sometimes this thick" (indicating about six inches); "up in Garibaldi Mountain it's this thick" (indicating 18 inches or two feet.) (Indian) "break off big lump; make it" (mould it) "flat like hot cake; build little fire of dry alder on ground; put flat cake of tumbth on ashes; cook him for six hours, then it be red; put something on ground to catch it; break it up in hands; it just like dust, red dust; then mix with grease and put on face.

"Blue? Blue high up in the mountains; some place it lie six inches; it's blue. Not mix with water; it's blue already; mix with grease; put finger in it; draw finger across cheek for face paint; whitemans says it's iron; that's what he says. Find the earth, the blue earth, high up in mountains; when sun shines on it, it falls off" (down); "just pick it up.

"Yellow? Make it out of tumbth, out of red earth; mix it with alder bark; boil both together; it's yellow.

"Black? Make it out of charcoal.

"White? No white."

Major Matthews: Portuguese Joe have a daughter, Mrs. Buss, she lives up Egmont. She tell me make white stain for baskets out of some kind of grass that grow on beach; boil it and boil it, then it's white stain for baskets.

August Jack: "Maybe, I don't know."

INDIAN MEASUREMENT OF TIME.

"Before the whitemans come, Squamish have seven days in week, too; just same whitemans. Six days Squamish go up and down; up to Squamish, down to English Bay; seventh day be Sunday; no work. One man, he priest, talk. All the peoples go into big house; priest man tell them what to do; how to do it right; they have another kind of religion them days.

"Squamish have names for every month; they tell by the moon what month it is; just same whitemans calendar; same moon same month same name each year; just like whitemans calendar; but not have year; no 1936 no 1937; forget about year; no use. Indian count one month, two month, three month, then when twelve month come, that boy's been born one year; after he's born five year ago; six year ago; that's how. Indians got no book; no pencil. Haxten remembers all about that; she's getting pretty old; 106 this year I think; she's my mother's younger sister. My mother die 27 year ago" (1910); "she's eighty then.

"Squamish keeps time with little stick; each day break off little piece wood of stick; put little bit in box; maybe break off bigger bit of stick for month, and put in little box. Old mans do that, that's the way they keep how many days it is."

Major Matthews: Who breaks the little bits?

August Jack: "Everybodies that wants to know how many days it is."

SEALS. SEA OTTER. SEALS, COOKING MEAT.

"No sea otter in English Bay, nor Howe Sound; just seal, lots seal. Squamish go seal hunting in canoe. Seal sleeping on surface, just under surface" (indicating seal heaving and falling with the swell); "sneak up spear him. Or, maybe, at night, dark night, seal sleeping on K'Pul" (rocks in Howe Sound east of Bowen Island) "lots seal sleeping there; sneak up in canoe, quiet no noise, very quiet; seal sleeping on rocks; speak him. Then cook him, little fire, slow, not big fire.

"Cook on two little logs on ground, about ten inches diameter; lay logs side each other, about twelve inches apart on ground; built little fire of pitch sticks between logs; lay seal across logs to his middle over

fire; cook him slowly; just burn the hair off. When middle's done, catch him by tail or feet, turn him over, two or three times; when he's cooked in middle, cook ends, move him, pull him across logs so he's head over fire; catch him by tail and pull him. Tail's last part cooked."

OOLICHAN OIL.

Major Matthews: August, you like oolichan oil, I don't. Too much smell.

August Jack: "Yes, I like it. Some not smell much. When it's two weeks old, it's mild; one month it's strong; two months very strong. It's good medicine. When I up fishing that time my trousers thirty-five inches" (waist measurement.) "I take one spoonful oolichan oil every morning; by and bye thirty-eight inches; trousers too tight; make you fat. If youse got worms inside you, makes you fat. I weigh 200 lbs then."

SQUAMISH INDIANS.

Major Matthews: How tall are you?

August Jack: "Six feet, just six feet. My father" (Supplejack) "six feet two; my mother five feet ten. My father Squamish; my mother Cowichan. Squamish Indians all big men before whitemans come. Lillooet Indians medium; about five feet eight. Chilcotin Indians very big man; tall, slim; Alert Bay Indians short, fat, big around middle; sit down all the time."

INDIANS WIVES OF WHITEMEN.

Major Matthews: August. What whitemans about Burrard Inlet marry Indian women?

August Jack: "Well, there's lots. Peter Smith and Mr. Coe" (?) "at Paapeeak" (Brockton Point.) "Peter Smith got Indian wife and four children, and Mr. Coe he's got Indian wife, and three children. And, Baker at the nine o'clock gun, he's got Indian woman and five children, and John Beatty he lived on False Creek reserve" (near Burrard bridge) "he had two children, and Burns, the logger at Jericho, he had two children" (girls) "and Tompkins Brew, the policeman at Brockton Point, and Joe Mannion, and Navvy Jack, and Gassy Jack, and Portuguese Joe, they all had Indian wives and children, and Cummings, in Stanley Park, he's got three half-breeds and there was as man at Belcarra, I don't know much about him, I just hear, and Newman, at Deep Cove, North Arm, he's got Indian wife and three boys and two girls, and Chinha, whiteman at Deep Cove, North Arm, he's woman got two girls, and Perkins at Moodyville mill, he's got four girls, and Cockles" (?) "Mr. Cockles, at Moodyville mill, he's got half-breed boy and girl. And Mr. Rivers, at Moodyville, clerk in the store, he's got one living, and Capt. Ettershank, he had Indian wife, and got Billy Ettershank, and Peter Plant in Stanley Park, he had two girls and two boys, and Garopee at Eburne, he's got one boy and two girls. No, Garopee's woman not half-breed; she pure Musqueam."

(Note: most men mentioned are now, 1937, dead. J.S.M.)

TIM MOODY.

"Tim Moody, priest call him Tim Moody, he died last year." (See Obituary Book, and *Early Vancouver*.) "Priest call him Tim Moody when they start Mission at North Vancouver; long time after whitemans come Burrard Inlet; before priest call him Tim Moody they call him Yahmas."

TREASURE ON KITSILANO INDIAN RESERVE.

Note: August Jack Haatsalano is living in a tent on Kitsilano Indian Reserve, and smiles and says he is digging for "treasure." It appears that when he was young and strong he earned good money in logging camps, gave it to his mother who lived in their little house about 100 yards east of Ogden Street at Cypress—about 100 yards into the Reserve and close to the old beach. She told him she had buried it just west of the house, and he is digging trying to find it, but so far without success. (See his file and *Sun* newspaper about June 15th, or near that date.)