

Early Vancouver

Volume Four

By: Major J.S. Matthews, V.D.

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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[photo annotation:]

NORTH ARM, FRASER RIVER, 1911, from Eburne bridge. Narvaez, Spanish explorer, 1791, probably ascended thus far in small boat, and returned down middle arm, invisible on left, to his anchored schooner "Santa Saturnina." Fraser, British explorer, 1808, descended in a canoe to Musqueam Indian village, in distance beyond Richmond Id. This photo partially illustrates what both saw. On Richmond, or Horseshoe Id. stood Todd's Horseshoe brand salmon cannery (concealed behind bushes), and drew its fresh water by pipe under river from Garripie's Pond on north bank. River water was tidal. The distant clump of trees is on D.L. 317, farm of Samuel McCleery, first settler in Vancouver, 1862, and now Marine Drive Golf links. On right is George Garripie's, now Marpole, D.L. 318, and at foot of Granville St.

Cedar, hemlock, spruce, alder, yew, crabapple, willow, elderberry, and cottonwood grew in large and small clumps of varying widths all over Lulu and Sea Island; in the peat bogs there was bull pine, blueberry, cranberry, reeds, cat-tails and tall grasses. On Sea Island a large patch of spruce timber, half a mile long, on the south side, and smaller one on the north side—last remains shown herein on left bank of river—together with a great profusion of wild roses festooning trees to great height, obscured the vision of explorers passing beneath in boat or canoe at water level.

Photo by Dodge, Sydney, N.S. 1911.

City Archives. JSM.

MEMO OF CONVERSATION WITH AUGUST JACK KHAHTSAHLANO AT CITY ARCHIVES, 13 OCTOBER 1938.

INDIAN IMPLEMENTS. INDIAN BURIAL. ARROWHEADS.

August came carrying two black stone arrowheads, one large, one smaller.

August said: "I get these arrowheads up at Yookwitz; there's lots of them there, but they's all broken; only these two good; they lying on ground in old graveyard; the graves were sitting on a rock, but the burial boxes all broken and fall to pieces, arrowheads lying around. Indian bury their dead sitting up in boxes, put box high up on rock, leave them there, just sitting same as when they's alive. But whitemans say got to bury them, so get all the bones, and put them in big box, sides six inches thick, and put them in ground, not deep, only about two or three feet down. I cleaned these two arrowheads with an old file; they's all covered with dirt; they's been with dead men. That's why they got file marks on them.

"In the box we bury the bones of Chinalset."

Major Matthews: Why is this one big, this one little?

August: "Big one for big animal, bear, deer; little one for little animal, perhaps squirrel."

CHINALSET (JERICHO CHARLIE'S FATHER.) GRIZZLE BEAR.

"Old Chinalset was not my stepfather, but my stepfather's father—my stepfather, Jericho Charlie, have same name as his father. The old man a great hunter. He shoot the grizzle bear. Everybodies from Stamish, Mamquam, all those fellows go try kill grizzle bear, but could not do it. Cheakamus people, they try, lots people try, but Chinalset, he kill him, Haxten tell me. He shoot him with bow and arrow, with stone point like this; go right through bear and out other side."

INDIAN GRAVES. BOW AND ARROWS.

"So, when we put Chinalset's bones in ground we all go up; that's about 47 year ago; we all young men then. I was there. So was Jimmy Jimmy, very old man now, and Jimmy Jimmy's father, and his uncle, and Isaac Joe, and Chief Andrews, and my brother Willie Jack, and old Bill" (i.e. Old William of Hastings Sawmill.) "My stepfather Chinalset" ("Jericho Charlie") "was the headman. They's—the whitemans—was

going to build a bridge, and we have to move the boxes, and the boxes they all falling to pieces. The bodies set up high, sitting in boxes just like he's alive, and we found old Chinalset's bow, great big bow about four feet long, and thick as your wrist; Chinalset very strong man; that's why he use such a strong bow, and there was a big string on it, made of thick sinew out of leg of some animal, but it was rotten. Chinalset must have been very strong."

INDIAN GRAVES.

"Then we found a tube, and they said there was a map in it. They say the people at New Westminster give it to Chinalset. They tube was about two inches diameter, and four feet long, and was black—it's so old—but we could not tell if it was galvanised iron, or brass, because it was black. But we did not open it because the old peoples say it might have some disease, and maybe that's right too; it was in the burial box. So when we bury the bones, and the bow, and lots of things we found, in the box, and put it in the ground, we stand the tube up in one corner of the box so's water not get in the tube. The box is big, and the tube is standing on end in corner of box; it's there yet. I know where it is.

"Old Chinalset is a great hunter, all his things buried in his box with him. So we buried Chinalset again in a cedar box about six inches thick—about two feet down—on top of a mountain, and put all his things in with him."

BOW AND ARROWS.

Major Matthew: What wood did they use for the arrow shaft?

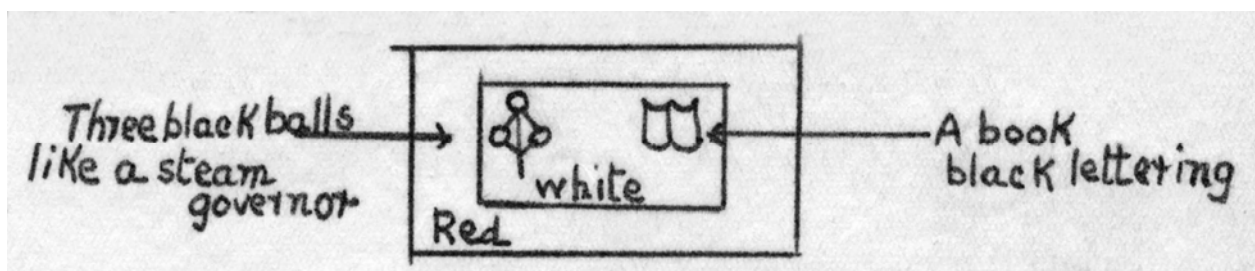
August: "Cedar."

Major Matthews: Wouldn't it split?

August: "If it split, throw it away; make another; but not split. Shoot. When shoot, stone part" (arrowhead) "go through" (flesh); "wood part" (shaft) "come back, but stone part" (arrowhead) "go through just same bullet go through."

THE SQUAMISH FLAGS.

"Old Chinalset got the map in Westminster; they must have given it him. That's where they get the flags from, the Squamish flag; all the chiefs got a flag. It was the first priest who came who gave the flags to the chiefs. I's got mine yet; some others have theirs; some have not. Mine has passed from old Khahtsahlano, my grandfather, then to my father, Khaytulk, then to my auntie, Kamai—my father's sister—then I got it, and I've kept it. All the flags were alike."



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