

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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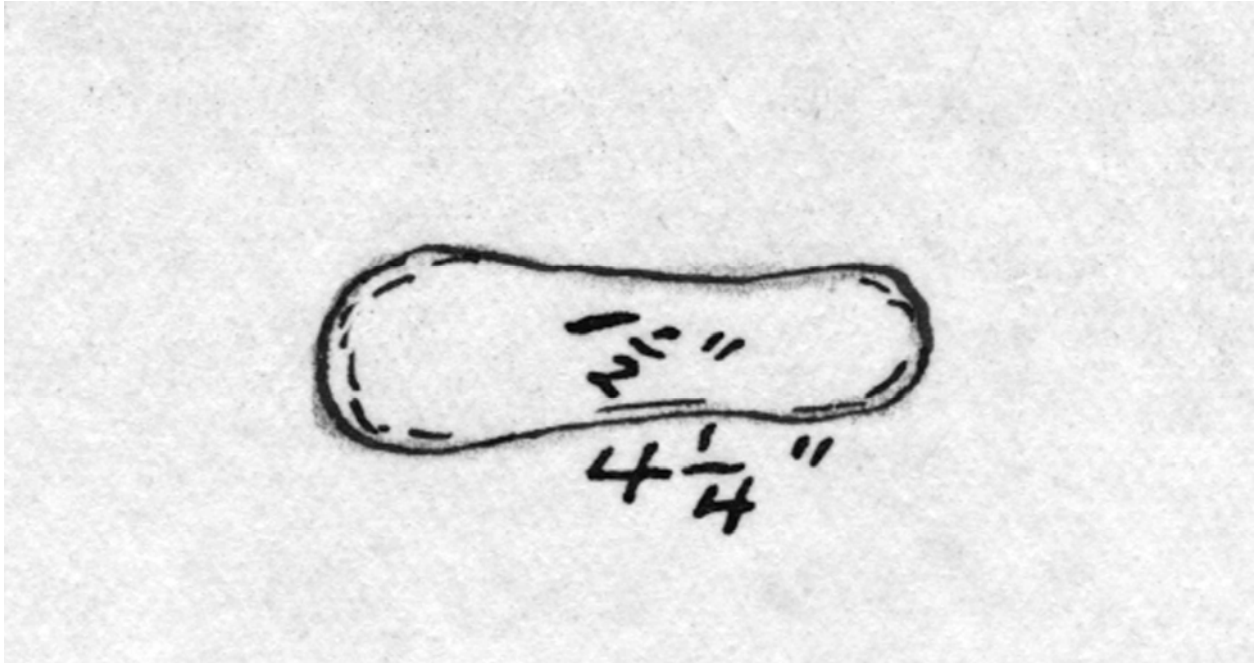


CANOES.

August: "Tied the canoe to the mountain; put the rope around the top of the mountain, and tied the canoe to it, all 'round top of mountain so's make canoe fast."

INDIAN HAMMERS.

(Presenting me with a little hammer, four inches long by two inches at widest part.)



Item # EarlyVan_v4_014

Major Matthews: Where'd you get this little hammer?

August: "Up Squamish; that's tetshes, little tetshes" (hammers); "those over in the glass case are big tetshes. Big tetshes" (hammers) "for making canoe; little tetshes for making little things. White carpenter got little hammer, little chisel; got big hammer, big chisel; Indian carpenter just same!"

MEMORANDUM OF CONVERSATION AT CITY ARCHIVES, 26 AUGUST 1938, WITH AUGUST JACK KHAHT-SAH-LA-NO, BORN AT SNAUQ (UNDER BURRARD STREET BRIDGE), FALSE CREEK.

THE NAME KITSILANO. KHAHT-SAH-LA-NO.

August said, "I bring you that paper back, to change my name. I see all the chiefs. One time they tell me there was no K, now they tell me there K. I see all the chiefs, Gus Band, Louis Miranda, and two or three more, and they's talk about it, and they say it's go to be 'Khaht-sah-la-no,' same as on this paper.

Major Matthews: Have you made up your mind that you want to change it? I don't like you have name August Jack, just because somebody, long ago, call your father "Supplejack"; didn't they have a big potlatch down Snauq, and very old man, Tom, put his hand on your head, and say, "This boy's got an English name, August. Now, we will give him an Indian name, after his grandfather Khahtsahlanogh," and then they give out blankets and tea and lots to eat?

August Jack Khahtsahlano: "Yes, that's right. When you're ready. I sign paper."

(Miss Giles typed the document, to conform with the changes made since, and Major Matthews and August went down, and the document was formally signed, "August Jack Khahtsahlano" by August, and

witnessed and sealed by John Burling Roberts, barrister and notary public, the impress of his seal, put in triplicate. Major Matthews promised to have one copy framed for August to take home. JSM.)

KHAY-TULK. HAY-TULK. SUPPLEJACK.

The same committee of chiefs decided that the name Khay-tulk, known as "Supplejack," father of August Khahtsahlano, should be "Khay-tulk," and not Hay-tulk, as formerly.

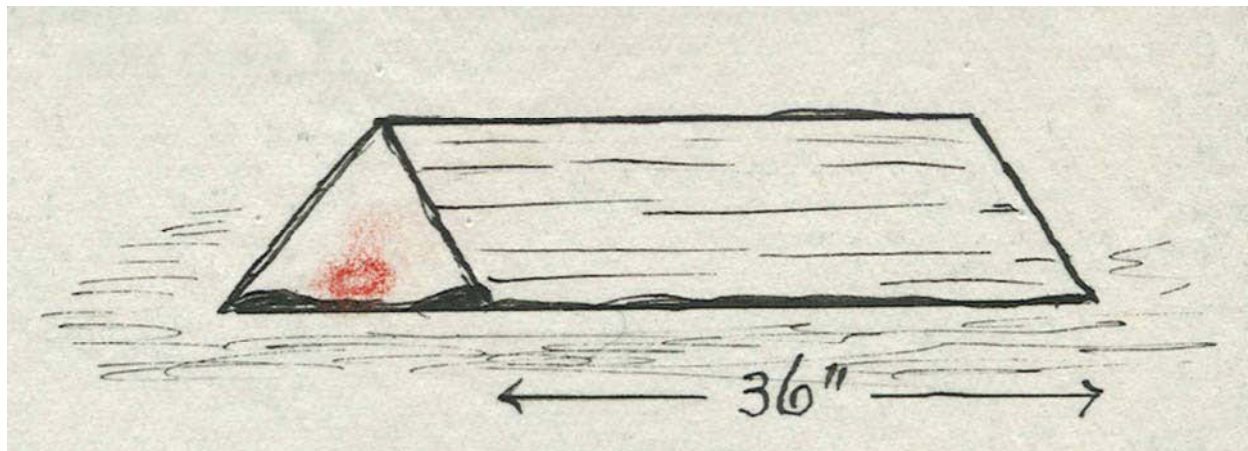
MAKING FIRE. CANOES.

August continued: "You see, as I tell you before, when making fire with this stone, your hands slip down the stick, that's when you keep the pressure on. So's got to lift your hands up to top of stick again, do it quick; stick don't come up, just hands. But you get quick at it, jumping up your hands so's not to stop.

"But some Indians not use stone; some Indians used bit of cedar board instead of stone. They say stone not so good as board. I don't know how they find out; maybe from Pemberton Indians, maybe Sechelt Indians, maybe find out themselves. But, ways they do is make little hole in board, and twirl stick in hole; they say make fire quicker, not so much work. Not use stone after; only some peoples.

"The cedar board come out of water same as the stick; the cedar old, and black colour; stick black colour too. Been in water; that's what make it black, and it's got good and dry in house; cedar board make fire quicker than stone. Some peoples still use stone, though. Just like whitemans: some use lighter to light his pipe, some use matches; just 'fancy' which kind you use. Nowadays, we stuff the stove full of newspaper and strike match." (He laughs.)

"When they take fire in canoe they have little tunnel, like, of wood. Three pieces of wood, few inches wide, and about three feet long. Fasten them together, flat on bottom, and two on top like peak of tent; put mud on bottom to stop wood burn, and block up one end so's not burn cedar dust so fast. Then put fire in little tunnel, and put in cedar dust and bark. Get bark like you make cedar rope of, dry, very dry; rub it in your hands to break it up, roll it like a ball, make it small, then stuff it in little tunnel, and when you get in canoe, put little tunnel anywhere in canoe, but lift up corner of kliskis" (cover of woven matting) "and that lets the wind blow under the kliskis, and it blow on the burning cedar bits. Then because one end of tunnel is blocked up, it not burn so fast, but keep burning all the time. They take it in the canoe, wherever they go, keep on stuffing more in little tunnel, and when they's get to camp, fires ready; save lots of work with fire stick; don't have to work to make fire."



Item # EarlyVan_v4_015

CHIP-KAY-M (CHIEF GEORGE.) BEAR. LITTLE MOUNTAIN. GUNS, FLINT.

“You see up Little Mountain there, up Cambie Street. That’s when the bear got Chip-kay-m. Chip-kay-m hunting bear, and shoot, but he’s slow reloading; he’s only got muzzle loading flint gun. Big bear comes at him, and claw all down the left side of his face, and tear his breast; hurt him very bad; but Chip-kay-m got better again.

“That’s where it was, right there, by Cambie Street just below Little Mountain.”

MEMO OF CONVERSATION WITH AUGUST JACK KHAHTSAHLANO, AT CITY ARCHIVES, 21 SEPTEMBER 1938.

INDIAN IMPLEMENTS.

August came carrying a long, concave, wooden platter, 18¼ inches long, 6¾ inches wide, which he had hollowed out of cedar, to illustrate the sort of table dishes used by the Indians before the whitemans came.

August said: “I make this for you, to show what the Indians put their food on. This one man” (individual) “plate.” (holding it before him) “Have some fish; have some potatoes?”

Major Matthews: (surprised) Potatoes!! Not before whitemans came?

August: “Oh, yes. Indian potatoes, fresh water potatoes; get them out of North Arm, Fraser River. This little plate; just one man help himself. They’s make great big ones, too,” (extending arms) “for the family; about three feet long, and wide, too. Make them out of spruce and maple.”

Major Matthews: Make them with stone chisel and stone hammer as good as this one.

August: “Just as good.”

Major Matthews: (showing him small sharp agate-like stone, 2½” x 1½”, shaped like an Indian axe; tiny thing, picked up by Mr. Harry E. Kent on his summer cottage property, Lot 6, Block 24, D.L. 543, near Dollarton, 1933) What for?

August: “Don’t know exactly. Maybe small axe head, but seems too small for axe. I think it’s a woman’s; just about the size woman’s fingers would want to chop up roots before cooking them. Womans hold it in fingers, press down with palm, sharp edge cut roots up in little bits so put in for cooking; like chopping knife white womans have. But it’s dull. It’s been in ground so long, edge got blunt.” (Must have been very sharp when it was sharp, for it is quite sharp now.)

CHINALSET. “JERICO CHARLIE.” INDIAN CUSTOMS. INDIAN RELIGION.

August: (following desultory conversation on the inhumanity and selfishness of man) “Old Chinalset” (Jericho Charlie), “he kind; he call me son, but I’m only stepson. He tells me, ‘old peoples, go help them; when they’s cannot make it, go help them’; these peoples not pay, but the man above” (pointing to sky), “Chinalset tell me, he pay—someday.”

GIBSON’S LANDING. SCJUNK. ROBERTS CREEK. STAWK-KI-YAH.

August: “Scjunk, that’s Gibson’s Landing; Stawk-ki-yah, that’s Roberts Creek; that beyond Squamish must not go; beyond Stawk-ki-yah is Sechelt.

“Scjunk is a little creek about 300-400 yards west of Gibson’s Landing; Stawk-ki-yah is a long way, about three miles to Roberts Creek. There’s a creek come down at Stawk-ki-yah; Indians camp there all the time; but north of that is Sechelt country.”

(Note: in *Early Vancouver*, Vol. 3, I have recorded Scjunk as a rock; there must be some error somewhere; a creek is more likely.)