

## **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**

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## **MEMORANDUM OF CONVERSATION WITH AUGUST JACK HAATSALANO, 12 AUGUST 1935.**

I asked August what truth there was in a report published in the *Province* as a despatch from North Vancouver, dated about August 1<sup>st</sup>, that "Old Cronie," an Indian, had died at the age of 101, and that his great-grandfather had been the first Indian to notice the arrival of Captain Vancouver in 1792.

### **ARRIVAL OF CAPTAIN VANCOUVER.**

"As I told you before, the first whiteman the Indians see was up by Squamish, up by Stamish Reserve. My great-grandfather see him too; all Indians see him, but when Captain Vancouver come, he go up Burrard Inlet, and these Indians about here see him. My father Haytulk, my grandfather Haatsa-lah-nogh; I know my great-grandfather's name, but I forget just now. Old Cronie only 88."

### **SQUAMISH INDIAN TERRITORY.**

I remarked that Mr. Diamond Jenness, of the National Museum, Ottawa, would be out here in October, and would want both of us to go with him in the launch so that we could photograph and record the Indian place names of Howe Sound. Would Haatsalano come?

"There cannot be very many that we have missed, and I do not know who can tell us. I shall have to find someone older than myself, and he will have to be a fisherman who used to go places." (I suggested Mrs. Mary Capilano, Chief Joe's wife, now very old, but August said, "She never go anywhere; she not know as much as I do.")

### **SQUAMISH NORTHERN BOUNDARY.**

"Our boundary go far as 'Stawk-ki-yah,' that's as far as Squamish peoples can go; there must be a little creek there; that why they call it 'Stawk'; some peoples must go ashore there sometime, but they see lots wolf; big band of wolf; so they turn back so as not to disturb wolf; that's why they call it 'Ki-yah,' which mean wolf; that is wolf creek."

### **SQUAMISH HOUSES.**

"'Laam' means one house; 'Lum-laam' means lots houses."

## **MEMO OF CONVERSATION WITH AUGUST JACK KITSILANO, 23 SEPTEMBER 1935.**

### **JOHN MORTON. INDIAN FOOD. DUCKS.**

I told August that I had been up to see Mrs. Ruth Morton, widow of John Morton, first settler of Burrard Inlet, and that she had told me all about the Indians bringing him ducks to eat when he lived by himself on his little clearing, and that Mrs. Morton had told me that Mr. Morton had told her that the Indians got the ducks by spearing at them with a forked stick, and catching them by the necks between the prongs at the end of the long forked stick. I asked, do you know how they speared them?

August Haatsalano: "Spear 'em."

J.S.M.: How not miss?

A.H.: "Well, three or four prongs, like spread out your fingers, on end of spear; not miss them; ducks come close; maybe ten feet; they not suspicious."

J.S.M.: B reak neck?

A.H.: "Suppose so. You see, Indian go out in dark, dark night, build fire in canoe like I told you before. Man with spear in bow, fire just behind him, pitchwood, no spark, quiet, no crackle, man in stern paddle, paddle soft and quiet; no brush like Mrs. Morton says, just fire. Spear fish same way, trout, steelhead, coho, any fish, Indians not do it now."

J.S.M.: Well, what about them using brush to cover the canoe and hide themselves under it, as Mrs. Morton says Mr. Morton told her they did in 1862 or later?

A.H.: "I don't know if they did. In the day time, they might cover canoe with brush, paddle quiet, drift, get about ten feet, and then pull bow and arrow. Arrow not sink. Arrow made of yew wood;