

Early Vancouver

Volume Five

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2011 Edition (Originally Published 1945)

Narrative of Pioneers of Vancouver, BC Collected During 1936-1945.

Supplemental to volumes one, two, three and four collected in 1931, 1932 and 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. 5 (Vancouver: City of Vancouver, 2011), 33.

Bibliographic Entry:

Matthews, Major James Skitt. *Early Vancouver*, Vol. 5. Vancouver: City of Vancouver, 2011.

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She was killed in a buggy accident. There was a ceremony of consecrating the Indian Roman Catholic Church, and the horse ran away coming home, and they turned over, and she was injured; she lived to be brought to St. Paul's hospital, and died there next morning." (See A.J. Khahtsahlano conversation, July or August 1939.)

POTLATCHES.

"Lomtinaht was the 'princess' or 'queen' that they had at the potlatches, all over, sometimes at Musqueam, sometimes at Whoi-Whoi" (Lumberman's Arch); "she was good looking, and it didn't matter where it was, they always had her to be 'princess'; she had a lovely complexion, and was the image of her sister, my mother, Khaaltinaht" (Joseph Silvey's first wife.) (See photo No. C.V. P. Port. 392, N. Port. 174.) "She was the princess at the potlatch at Lumberman's Arch I told you about, the time I got frightened and ran away."

STURGEON.

"Lomtinaht told me she had to give potlatches for the sturgeon rod, that her father used to fish for sturgeon with; the old rod is out at Musqueam yet; I must try and get it if it is not broken; she said she had to give one about every year. I asked her, 'What do they do that for?' and she said, 'It's the memories; to bring back the memories of the highest people.'

"She told me the Indians used to go out in the water in a canoe, away out from the North Arm" (Fraser River) "and put a long pole out with a sort of hook on it" (see Khahtsahlano conversations) "and they would leave it down in the water for a little while, and then they would come back with the great big sturgeon. I think they used to dry those sturgeon. Celestine, she's very old, at Musqueam, told me all about it, too."

CELESTINE. CHIEF JOHNNY WHEE-WHY-LUK.

"Celestine is living at Musqueam now; she must be about one hundred; she is sister-in-law to the old chief Johnny Whee-why-luk; he's been dead now twenty or twenty-five years. He was my mother's first cousin; she was married to Chief Whee-why-luk's younger brother."

MEMO OF CONVERSATION WITH MRS. JAMES WALKER, 721 CAMBIE STREET, ELDEST DAUGHTER OF JOSEPH SILVEY, "PORTUGUESE JOE, NO. 1," OF GASTOWN, AND KHAAL-TIN-AHT, "MARY ANN," HIS INDIAN WIFE, AT CITY ARCHIVES, 17 AUGUST 1939.

LOMTINAHT. KHAALTINAHT. JOHN THOMAS. "NAVY JACK."

Mrs. Walker said: "Lomtinaht, or Louise, married Joe Thomas, full blood Indian, now living on Indian Reserve, North Vancouver, and my mother, Khaaltinaht, or Mary Ann, who was Mrs. Joseph Silvey, were full sisters.

"Mrs. 'Navy Jack' was a half sister to both Lomtinaht and Khaaltinaht, but her own full sister married an Indian at Chilliwack. All were grandchildren of 'Old Man' Chief Ki-ap-i-la-no" (of 1859.) "But Christine Jack of North Vancouver will know; ask her." (Note: A.J. Khahtsahlano said, July 29th 1939: "Lomtinaht was some distant relation of my father, Supplejack; Christine Jack, wife of Henry Jack of North Vancouver, is a daughter of 'Navy Jack,' and his wife, who was Lomtinaht's half half sister, but the similar surname 'Jack' does not mean that Henry or Christine are members of my family; they are not.")

JOSEPHINE SILVEY. STEVE ANDERSON.

"Josephine Silvey, my only full sister, was younger than I am; she married Steve Anderson; there is Anderson's Creek, near Ladysmith, named after him; I don't know if Anderson's Point, Stanley Park, was so called. Mrs. Anderson's children were:

1. Nellie Anderson, eldest child, now Mrs. McDonald [*sic*] who lives at Trout Lake.
2. Alf. Anderson, younger than Nellie, eldest son, he died in Vancouver leaving one son and two daughters.

3. Steve Anderson, junior, now single; he fishes and works in camps, was in the American army during the war, and gets a pension from them.
4. Harry Anderson, the boxer; married, no children, his boy died.
5. Laurence. He died leaving, I think, two daughters; his widow Ethel was in Victoria.
6. Minnie Anderson, now Mrs. Penderson [*sic*] living at Trout Lake, Grandview.
7. Florence, married, but I don't know name.
8. Frankie, the youngest, has a logging camp up north.

SUMKWAHT. SAM KWEE-AKULT. JOHNNY WHEE-WHY-LUK. AYATAK, FRANK CHARLIE. SEMELANO (SIC.)

"Sum-kwaht was my grandmother, that is, my mother's" (Khaaltinaht) "mother; I don't know what my Indian grandfather's name was, but he was 'Old Man' Ki-ap-i-la-no's son. Sum-kwaht had a brother who was chief at Whoi-Whoi in Stanley Park; his name was Sam Kwee-ah-kult; I remember him; he was my grandmother's brother; he was the last; all the others were dead. Ayatak, or Frank Charlie, was the son of Charlie Khar-nuk. Johnny Whee-why-luk, the chief at Musqueam, was with Capilano Joe when he went to see King Edward. Johnny Whee-why-luk was full cousin to my mother Khaaltinaht.

"Ayatak is the nearest living relative to 'Old Man' Chief Ki-ap-i-la-no. The 'Old Man's'" (Kapilano) "mother was Musqueam; his father was Squamish; he had several wives; among them were two Squamish sisters. Ayatak was not a son of 'Old Man' Ki-ap-i-la-no, but I think he was the son of Charlie Khar-nuk. Ayatak is the nearest living blood relation of the 'Old Man.'"

CHIEF JOE CAPILANO. HYAS JOE.

"Capilano Joe's name was not Capilano at all; Chief Joe Capilano borrowed that name when he went to see King Edward, and he said he would not use it when he came back, but he did. The Musqueams protest the Squamish have no right to that name Ki-ap-i-la-no, or Capilano."

(Note: August J. Khahtsahlano says, 30 June 1939: "Capilano Joe's real name is Sahn-luk." F.J.C. Ball, Indian agent, Vancouver, says: "He was called 'Hyas Joe' before whiteman's custom gave him the appellation 'Capilano Joe.'")

Note by City Archivist: This is the old plaint of the Musqueams; i.e., that the Squamish are intruders on Burrard Inlet. The two tribes at Musqueam and Squamish were most friendly; intermarried and so on, but the Musqueams lament that through circumstances over which neither had control, the Squamish gradually appropriated their names and lands, and were very nice about it at the same time.

J.S.M.

THE NAME CAPILANO.

"The Musqueams protest against the use of the name Ki-ap-i-la-no by others than themselves; they say no one has the right to use the name Kiapilano save the Musqueams, and I'll tell you how I know."

POTLATCH AT MUSQUEAM.

"I heard there was going to be a potlatch down at Musqueam, but I did not know anyone, so I took a chance and went anyhow. There was a great crowd of Indians, and no one knew who I was, but I went into the potlatch house and sat down, and by and by they came around handing out the oranges and things, and John Gerrin" (*sic*)—"his father, Ned Gerrin, was a hand logger on the west side of Howe Sound—Ned's wife was full Musqueam, and was my mother's full cousin; that is, Mrs. Gerrin—her Indian name was Kle-o-saht; she had two sons, John and Bill; John lives at Musqueam with his wife, and Bill lives with his Indian wife at Kupper Island.

"Well, when John came with the oranges, I took one, and said to him, 'You don't know who I am,' and he said, 'Are you Josephine?' and I said, 'No, I'm Josephine's sister.' And then he said, 'Now, you see that table'—they had a table all laid for a 'banquet'; white table cloths, and the Indian ladies were fixing things

up, and had a big range on which they were doing the cooking—John said, ‘Now, when you see them start, you come over and sit at that table.’

“And so afterwards he was talking aside to me, and he said that I did not know how ‘high up’ I was; that if I had not become a white woman I would have had a home and land; that he was a half-breed, too, but he was Indian, and he had a home, and I would have had a home and land, too, if I had stayed Indian, and that I did not know how high up in Indian life I was.

“I did apply once to be allowed to share in the distribution of Indian monies, and there was a meeting over at Capilano Creek, and I might have got my share, but Old Mary Capilano, Capilano Joe’s wife, objected, and said something sneering about the women who went off and became white, and gave themselves airs, and then wanted to share in Indian property, and I shot back at her that if it had not been for the whitemen we should all be Indians still, and that it was the whitemen who had brought us everything.

“There was an awful lot of Indians at the Musqueam potlatch, and John got up and made a speech, and he spoke in Indian, but I knew what he was saying though I don’t think he knew I did. He told all those Indians there not to insult me, that I was a great-granddaughter of Old” (Chief) “Kiapilano, and that all the old Kiapilano people were dead now, and that no one had the right to the name Kiapilano except one or two of the Musqueams, and that I was one of the one or two who were, and was very ‘high up’ because I was the great-granddaughter of Old Kiapilano. I think Christine, Mrs. Williams, is another.”

KHAALTINAHT.

“My mother wanted to give me the name of Lomtinaht, she gave all my children Indian names, but I forget what they were; grandmother like.”

MRS. BEALE.

“My half sister, Mrs. Rosaline Beale, she was the daughter of my father, ‘Portuguese Joe,’ and Lucy” (Indian) “had a daughter; she is the mother of Mrs. Flora Neilson. They three Beale children were: Charles Beale, Flora Beale, now Mrs. Neilson, and Edie Beale, now Mrs. Jack Fitzpatrick.”