

**Early Vancouver**

**Volume Seven**

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

**2011 Edition (Originally Published 1956)**

*Narrative of Pioneers of Vancouver, BC Collected between 1931-1956.*

**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 125<sup>th</sup> anniversary of the City's founding. The project was made possible by funding from the Vancouver Historical Society.

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August Jack Khahtsahlano, 1946.

Son of Khaytulk, or "Supple Jack," of Chaythoos, and grandson of Chief Khahtsahlanoogh (no European name) in whose honor the suburb of Kitsilano, Vancouver, is named. On 12<sup>th</sup> February 1879 he was baptised by Rev. Father N. Gregoire, as "Auguste, fils de Shinaokset, s. de Menaklot, Squamish, baptise l'age d'environ 16 mois le 12 fevrier, 1879". August stated, 16<sup>th</sup> July 1946: "Auguste!! That's me. When I little boy they call me "Menaklot", (pronounced tien-at-el-oh). But priest make mistake. My father Khay-tulk, he die day I was born. Qwy-what, my mother, marry Shinaokset (usually spelled Chimalset, i.e., "Téricho, Charlie, a very good man, whose first wife was Menaklot". The original baptismal certificate is in City Archives, deposited by August. August was born at the vanished Indian village of Skaug (False Creek Indian Reserve) in a lodge directly below the present Burrard Bridge. At this Squamish village, in the big long lodge of Tse-who-quam-kee and by Squamish rite, in the presence of a large assemblage of his tribe and visiting Indians from Inusquean, Nanaimo, Sechelt, and Ustlawm (North Vancouver) the patronymic of his grandfather, Khaht-sahlanoogh was conferred upon him with ceremony by a Squamish patriarch, and that of Khaytulk, their father, upon his brother Willie. They were both young men, and August, having acquired wealth by working in a nearby sawmill, returned the compliment by giving a potlatch at which he distributed to the assembled guests, men, women and children, over one hundred blankets, and other valuables, and also provided a feast. It took place before about 1900. See "Early Vancouver," Vol. four, page 19, in *Althaus*. On 26 Aug. 1938, by deed poll, deposited at Division of Vital Statistics, Victoria, and also City Archives, Vancouver, Mr. Khahtsahlano renounced the surname of Jack, by which he has been known, and assumed the name of August Jack Khahtsahlano. North American Productions 1<sup>st</sup> photo. Presented Dec. 1947, by Mrs. Thasie Arnytage-Moore, Vancouver. It appeared as a full front page illustration in the Indian monthly newspaper, "Native Voice", Vol. 1, No. 3, April 1947. August is a wise man, a courteous gentleman, and a natural historian. City Archives. & S.M.

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## **CONVERSATIONS WITH KHAHTSAHLANO, PAGE 147.**

### **MEN-AH-TIA. HONORARY CHIEF CHARLES WARREN CATES OF NORTH VANCOUVER.**

At an Indian ceremonial festival held near the Keith Road Bridge, North Vancouver, on the evening of 1 July 1950, Captain Charles Warren Cates, pioneer, of C.H. Cates and Sons, Ltd., was created Chief Menahtia by the North Vancouver Squamish Indians. Simon Baker, Indian, was Master of Ceremonies. Captain Cates was presented with a talking stick by his sponsor, the very estimable Indian gentleman, August Jack Khahtsahlano. Mr. Khahtsahlano, in his youth, was known as Menahtia, which is the masculine of Menatlot, or Men-atel-lot, the name of his stepmother. See *Squamish Indian Names*, page 2, Matthews.

According to Captain Cates, he was told by Mr. Khahtsahlano that in the beginning the world was without life and empty. Then a tree grew out of the ground—a single tree. It had a stem, and two large leaves, one on either side of a flower. Ultimately the flower turned into a man's face; the two leaves changed their form into arms, the trunk of the tree split in two to form two legs, and thus was created the first man, who was Menahtia.

As told to me by Captain Cates this afternoon, 31 July 1950.

J.S. Matthews.

### **THE LEGEND OF STAH-PUS OR STAW-PUS. (ANDYS BAY.) GAMBIER ISLAND.**

Captain Charles Warren Cates, of Messrs. C.H. Cates and Sons, Ltd., North Vancouver, is well versed on Indian lore, but it should not be overlooked that he is a “whitemans” telling a Squamish Indian legend as he recalls what Squamish Indians have told him, and so is liable to err. J.S.M.

#### **CAPTAIN CATES TO MAJOR MATTHEWS, 19 JUNE 1951.**

“Stah-pus? Stah-pus? That's right in Andys Bay, west side, Gambier Island. In Squamish Indian mythology, the wren is called 'tha-tum-tum'; that's long ago when Indian birds and men were interchangeable to suit. Tha-tum-tum was recognised as a 'great man.' The mink was 'ky-ah.' In Indian times the men who could 'throw' the biggest potlatch were the biggest 'shots.' The mink decided he would 'throw' a potlatch at Stah-pus, which is a place like the Malkin Bowl in Stanley Park; music bowl; overhanging cliff. So the mink ky-ah, his name when in man form, decided to invite all and sundry to his potlatch, including the whale, known as 'quinace.' According to the Squamish Indian, the whale cannot swim backwards. And they had a whole lot of fish, and when all this bowl full of people were in the bowl, the whale came in and began greedily eating the fish, and plugged the hole, or mouth of the bowl. All the other guests were inside.

“As was common at most potlatches, most of the Indian chiefs boasted of their own importance, and tha-tum-tum, the wren, got up and sang a song, and the song was, 'tum tum chin see-ampt,' that means, 'I am the greatest chief.' He sang it twice. 'Man ho-ich-in see-ampt'; that means 'I am the greatest chief'; 'alla whale muh,' that means 'of everybody.' The mink ky-ah knew that this was true, and it made him jealous. The mink was married to 'Smum-aht-sin' who was a skunk, and she and her relations were in the hole with the other guests.

“When Ky-ah, the mink, could stand the 'tum-tum' no longer, Ky-ah started to sing, and he sang, 'Showts kah; showts kah; kwun shwa tay-uk, tay-uk.' That was, apparently, an obscene song about the skunk, and with that Ky-ah's wife, 'Smum-aht-sin,' the skunk, and all her relations, 'let go.'

“The whale was in the hole and could not swim backwards. The wren and the blue jay can fly straight up, and when they saw, and smelled, what was happening, they shot up through a hole in the roof of the bowl, and got away. The remainder of the guests were suffocated, and the whale died, and turned into stone, and is there yet at Stah-pus; that's Andys Bay.”

City Archives, City Hall,  
Vancouver.  
19 June 1951.