

**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, Squamishs, 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 Toe-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, Khahtsahlanoogh 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.

Item # EarlyVan\_v7\_043

**CONVERSATIONS WITH KHAHTSAHLANO, PAGE 143.**

Conversation with August Jack Khahtsahlano, of Lower Capilano Indian Reserve, who, in response to my invitation to check the genealogy sheet of the Capilano family which I have prepared, called at the City Archives.

Mr. Khahtsahlano came carrying a long duck spear, a pole seven feet and three and one-half inches long, of wood with a finger piece at one end, and a three pronged fork of three iron spikes, eight and one-half inches each, and with each spike jagged, at the other end. He laid it down.

13 August 1954.

**SPEAR FOR DUCKS.**

Major Matthews: What's this, August?

Mr. Khahtsahlano: "Duck spear; for spearing ducks. It too long, so I cut it short so can bring it in bus. Willie made it. It been standing outside long time, standing in the earth, and the ends rotted, so I cut the rotten end off and put the iron spears back and bind them on. See how I bind it!" (He used cherry tree bark.)

Major Matthews: How much did you cut off? How long was it before you cut it? Sorry you cut it.

Mr. Khahtsahlano: "I cut off about fifteen feet. It was about twenty-six feet long when Willie made it."

(Note: Willie was his brother, Indian name Khay-tulk, the same as their father Khay-tulk, or as known to white men, Supplejack.)

Major Matthews: Use it in canoe? Sneak up on duck at night, with little pitch fire on platform with mud on the bow?

Mr. Khahtsahlano: "Yes."

Major Matthews: Give it a twist and break duck's neck?

Mr. Khahtsahlano: "No. Just spear him."

Major Matthews: How much I owe you?

Mr. Khahtsahlano: "Nothing. I owe you."

# GENEALOGY OF KI-APA-LA-NO

A Musqueam name.

## Pauls-maug

← half brothers

**Kay-yah-yox-kin**, said to be grandfather of **Whal-apt-sa**, who had seven sons and six daughters. His fifth child, the wife of **Pauls-maug**, was **Slaw-me-qui-ya**.

Full Squamish. His wives were **Lok-y-lok** dau. of chief at Cape Thudge, and two daus of Chief **Skuich-ahn** of Nicomen. \*

## Khay-kail-tun

Also **Khe-kai-khnu**, **Ska-kul-tun**, and **Ke-hu-kul-tun**. One of his wives came from Nicomen, daughter from daughter was **Loch-yo**, his daughter, known as **hauy** or **the cap-lano Joe**.

## Lay-hu-lette

Also spelled **Lau-ch-loot**. Also known as **Saw-luk-lee**, but commonly called **his mother Capilano**. It is said her daughter came from **Comox**. A notable woman. Died in Dec. 1910. Official age 83 years.

## Chief Mathias Joe

Squamish name **Kays-lok**. His wife's name **Satasia**. Became Chief in 1910. His daughter is **hary** or **Loch-y-lette** (b. m. 1932; his son is **Buffalo** or **Skuich-ahn**, (see **hary-maug**) (b. m. 1938). Chief Mathias Joe born Aug. 10, 1886

A feature is that marriages appear to have been between men and women from **Pauls-maug**, **Cape Thudge**, **Capilano**, **Cheakamus**, **Chilliwack**, **Comox**, **Musqueam**, **Nicomen**, **Squamish**, **Skechell**, **Squamish** and **Yale**.

## Chief Lahwa

The youngest son of the **Old Chief** and his Squamish wife. He was chief from 1870 to 1895. In 1872 or 1870 he was baptised by Rev. J. A. H. Smith, and in 1874 he was baptised by Rev. J. A. H. Smith. His children died young. He was drowned in the **Yale** straits in 1895. His last sister **Wilmamuk** died in Sep. 1903. Chief Lahwa died April 1, 1905. Reputed age 75.

## Skawh-kain

an **Old Chief** the eldest son of the **Old Chief**. Had two daughters, **hary** and **Loch-y-lette**. Both in 1872 being baptised by Rev. J. A. H. Smith. His children died young. He was drowned in the **Yale** straits in 1895. His last sister **Wilmamuk** died in Sep. 1903. Chief Lahwa died April 1, 1905. Reputed age 75.

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**Deutchhookahnum** is said to have met the first sailing ship at **Watts Point**, near **Squamish**, and to have been the father of **Old Chief Ki-apa-lano**. Others say **Sklah-lap-chen**, or **Schal-ahp-tun**, was his father.

A warrior and patri-arch of **Musqueam**, whose father was **Squamish** and mother was **Musqueam**. He had three wives, one from **Squamish** or **Skechell**, one of **Musqueam**, and a **Squamish** wife from **Chuck Chuck**, **Cheakamus**. He had two homes, one at **Musqueam**, his headquarters, the other at **Homulchesun**.

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**CONVERSATIONS WITH KHAHTSAHLANO, PAGE 144.**

**CAPILANO FAMILY GENEALOGY.**

August 13, 1954.

**HOMULCHESUN. CAPILANO CREEK.**

Major Matthews: August, Andy Paull write a lot of silly stuff about the Capilano family. About how “Old Man” Ki-ap-a-la-no met Captain Cook in 1782; three years after Captain was murdered. They put up a big gravestone at the North Vancouver Indian Cemetery to Mrs. Chief Tom, that is, Tutamaht, with a lot of historical rubbish on it. What do you know about all this? (Explains it to him as August cannot read.)

**TUTAMAHT. MRS. CHIEF TOM.**

Mr. Khahtsahlano: “I don’t know who was the Indian chief who met Captain Vancouver. No one does; too far back. I do not remember ‘Old Man’ Ki-ap-a-lano; never see him. Don’t know anything about Paytsmauq, brother to the old chief, or half brother. I remember Chief Lahwa. He drown—somebody’s push him overboard. Mary Jane’s father, and Edith’s, her sister, was a white man. They not full Indian. Chief Mathias’s son, Buffalo, has no Indian name. Mathias say he has. I say he has not. He never given an Indian name.”

**HOMULCHESUN VILLAGE. HOMULCHESUN CREEK.**

“All nonsense about Capilano Creek not having an Indian name. The Indian village was Homulchesun, and the creek was Homulchesun Creek. Squamish not separate them and give one name to the creek and another to their houses. That would be silly. The village and the creek just one place—Homulchesun.”

**THE MISSION. NORTH VANCOUVER. RANCHERIE. HASTINGS SAWMILL.**

“Nobodies much live at ‘The Mission,’ North Vancouver, until the train came” (Canadian Pacific Railway.) “All the peoples who work in the Hastings Sawmill live in their cabins on the beach east of the sawmill” (about the foot of Campbell Avenue, and known as the “Rancherie.”) “They have their houses down there, and have Indian dances in them. Then, when the train come, they told they got to go away. The railway go right through their houses. The railwaymen pull their houses down. They’s no place to go.”

**CHIEF GEORGE. SEYMOUR CREEK.**

“So they ask Chief George of Seymour Creek if they can go there and he say, ‘No. You not belong here.’ So they goes to ‘The Mission,’ North Vancouver.”

**CAPILANO GENEALOGY.**

Major Matthews: Well, what about the family history of Capilano I have prepared? What shall I do with it? I give a copy to Tim Moody. He promised to examine it and let me know if it is correct. I write him, phone him; he do nothing and won’t send it back.

Mr. Khahtsahlano: “You give me. I take it home and find out.”

Note: August’s children are scholars. One can use a typewriter. He will probably show it to them and I shall hear from him. He cannot read nor write himself. Very splendid man, reliable, and never makes up “fancy” Indian stories, good only for tourists.

J.S. Matthews.