

Early Vancouver

Volume Two

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Narrative of Pioneers of Vancouver, BC Collected During 1932.

Supplemental to volume one collected in 1931.

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Tlathmahulk
Homulchesun
Swywee
Chutaum
Smullaqua
Stuckale
Skaywitsut
Chulks
Kee-khaalsum
Stoaktux
Chakhai
Eye-syche
Tumbth
Supplementary.
Oakwumugh "a village"
Slail-wit-tuth Indian River
Kwy-yowka Steveston
Whykitsen Terra Nova Cannery

certified as corrected and the rest OK and respectfully submitted
Qoitchitail

Dec. 15 now says spell it Qoichetahl
JSM

INDIAN VILLAGES AND LANDMARKS.

ULKSEN.

All of the promontory of Point Grey from its western extremity in an easterly direction for miles along the English Bay shore, as also the North Arm of the Fraser River.

Hill-Tout: "Ulk-sen, meaning point, radical for 'nose' – Point Grey."

Andrew Paull: "Ul-K-son, knoll. Point Grey."

Dick Isaacs (Que-yah-chulk): "Ulk-son, 'far away,' 'protruding.'"

Frank Charlie (Ay-at-ak), Musqueam: "All Point Grey west of Marpole and False Creek; all belong to Musqueam Indian. All Ulksen belong to Musqueam, not Squamish. Squamish live away over mountains" (West Vancouver). "Musqueam go False Creek sandbars to fish long before Squamish move down Burrard Inlet and English Bay. Squamish just come down to camp summer time, come down Squamish to work in Hastings Mill. 'Old Chief' Capilano home at Mahly; he have another home at Homulcheson. Mahly belong Musqueam, not Squamish. Capilano River Musqueam, not Squamish" (territory). "Squamish and Musqueam always good friends; also Sechelt; only those crazy fellows from north want to fight; they fight about anything or nothing." 6 November 1932 at Musqueam.

Tim Moody (Yahmas), North Vancouver: "Ulk-son." Spreading his hands over entire map from Point Grey to Kitsilano Beach, over land and water and shoreline, he said, "Ulkson all same Vancouver. Old Indian up Squamish, I say I go Skaywitsut, I go Point Atkinson. I say I go Ulkson, I go anyplace," and swept his wrinkled hand over the Point Grey-Kitsilano shoreline. "Sen" means cape or promontory. "Ulkson any place Musqueam to Snauc." [NOTE ADDED LATER: Yahmas, last Flathead Indian, died about 22 December 1936.]

Rev. C.M. Tate, Indian Missionary: "It should be Sulksen, but frequently they leave the 's' off."

August Jack (Haatsa-lano): "The old people used to talk a great deal about the coming of the whiteman; I was young, and did not pay attention, but one thing I am sure they said that there were whitemen up at Squamish before Mr. Vancouver came to English Bay. The Squamish Indians did not understand the language of the Sechelts, but could make themselves understood. The Indians at Powell River had still another language to the Sechelts."

MUSQUEAM.

The site of this ancient village on the Musqueam Indian Reserve which adjoins the west side of the Point Grey Golf Club property, D.L. 314, is given by Frank Charlie (Ayatak), a very old Indian who says, "My grandfather tell me he see first white man come down Fraser; just one man," as: a slightly elevated piece of river shore on the east side of a small sluggish creek which enters the Fraser River almost directly south of Camosun street produced. It is the only Indian place name within the boundaries of the present city of Greater Vancouver which has survived the advent of the white man. It is first mentioned spelt "Misquiam" by Simon Fraser in his Journal of his exploratory expedition to the Pacific Coast, August 1808. It is a "River" Indian village.

Ayatak, or Frank Charlie, or Frank Capilano, of Musqueam, an aged Indian who can neither read nor write, who says he is "about 80," told me, 9 November 1932, that his grandfather was "Old Chief" Capilano, and that his grandfather had told him that when he was "a big boy he saw the first white man come down Fraser River. Him just so high, 'bout five feet, just one man come, come from east, my grandfather tell me, Old Capilano live be about one hundred, then die. His first home at Mahly; then he go Capilano River. Chief Lah-wa" (who succeeded Capilano as chief) "my uncle. Musqueam here." "Here" being about 200-300 yards east of the present double towered Indian Church, and say, 100 yards east of creek.

Rev. C.M. Tate: "Leave the spelling as it is, you cannot change it now, but I should have spelt it Muthsqueam."

Andrew Paull, Secretary, Squamish Indian Council of Chiefs: "Don't know literal meaning, if it has any."

MAHLY.

Hill-Tout: "Mah-lee."

Paull: "Mahly."

Dick Isaacs: "Mah-lee."

Frank Charlie: "Mah-lee."

Tate: "Mahly."

Paull: "If it has any literal meaning, I don't know it."

The little creek which runs west of Musqueam runs east of Mahly and separates them. Frank Charlie says, "Mahlee about middle Musqueam Indian Reserve, Chinaman's garden there now, oil from motor car make no good now, water dirty. Mahly belong Musqueam Indian, not Squamish. Mahly was 'Old Chief' Capilano home one time. Old Capilano my grandfather; he Squamish Indian, he marry Musqueam woman, afterwards go Capilano to live. Chief Lah-wa his son. All English Bay and Burrard Inlet belong Musqueam. Squamish live way over mountains; just come English Bay to camp, get food. They come down Squamish work Hastings Mill. Capilano River Musqueam land. Squamish man marry Musqueam girl, by and by give him place down Mahly; way down by beach, not up river by Musqueam. My name Ayatak."

CHE-AH-TUN.

Frank Charlie: "Big rock, little way east of Homulsom. God send him same time send Homulsom; turn into stone. I never see Cheatun, him on beach somewhere long there, my mother tell me."

KY-OOH-AM.

Frank Charlie (Ayatak): "A stone on beach west of Che-ah-tun; it is a dog; God send him same time as others, all same dog's howl." Ayatak opened mouth and howled "ky-oooh-am." "I never see him; my father tell me."

Mrs. Frank Charlie nodded approval; she is a grandmother.

HOMULSOM.

A large dome shaped rock on the North Arm shoreline of Point Grey. Hill-Tout: Humul-som. August Kitsilano: Humulsome. Paull: Homme-mul-sum. Tate: "I think Paull is nearest correct in sound." Hom-ul-son, says Tim Moody (Yahmas) and adds, "Two miles west of Mahly, big rock standing in water, at high tide in water, at low tide dry, about Point-No-Point." Dick Isaacs (Queyahchulk): "East of Kullakan, means 'nice place and good things.'" "Hum-la-som," says Frank Charlie, who has lived all his life close by at Musqueam, and adds, "Big rock there on beach, God make him before he make Indian, little round rock just by; little rock is bowl or basin in which Hum-la-som wash face. Indian wash face with hands, so. God send eight men there to start Indian peoples, then turn them into big rock Hum-la-som, high dome shape, 'bout five feet high."

KULLAKAN.

Hill-Tout: "Kulla-khan."

Paull: "Khul-khan, refers to a fence, or something which looked like a fence or served as one."

Rev. C.M. Tate: "Sounds like 'a fence' to me," from Indian word kul-ha-haan, a fence.

Dick Isaacs: "Big stone in water on beach at Point Grey, nice beach at low water."

Frank Charlie, Musqueam: "Big stones, creek there."

The location is on the south shore of Point Grey east of Chit-chul-ay-uk (Point Grey).

Rev. C.M. Tate: "In time of war they might have put up a barricade on the beach to obstruct the northern raiders; in England we would call it 'defence.'"

Andrew Paull: "There is a legend that the big rocks at Kullakan were playing ball when petrified."

Dick Isaacs: "Name is derived from Indian word for fence; something there must have had the appearance of a fence."

HUPHAPAILTH.

Hill Tout: "Whap-wha-pailthp, 'place of cedars,' Point Grey."

Paull: "Khup-khup-way-ilth. 'Little place of cedars.' An area of land of undefined boundaries on the south shore of Point Grey approximately between Homulsom and Kullakan where the growth of cedars is prolific. In addition to being a most useful timber for canoes and house building, the Indian people also made undergarments from cedar, and the soft downy lining of infants' cradles."

Frank Charlie, Musqueam: "Not know Huphapailth, know Hupha, lots cedars, lots cedar trees all along high bank, high up, low down, no particular place."

August Kitsilano: "Used to be an old log chute down the cliff there."

See also Hup-hah-pai, or Cedar Cove, on Burrard Inlet.

Rev. C.M. Tate: "'Ilp' signifies 'a tree,' any kind of tree. 'Uckhpai' means 'the cedars.'" (Hill-Tout: "Hapai.")

CHIT-CHUL-AY-UK.

August Jack Kitsilano: "Big rock there once a man. He hear that great man was coming. Indian start to prepare to strike great man. He get ready to make big wind blow great man away. While he was working to make the big wind the great man comes. When the great man comes he says, 'What are you working at?' Indian says, 'Great Man coming, I blow him away, making great big wind to blow great man away.' Didn't know he was talking to the great man himself. The great man told the Indian he would have to stay

there forever, so that to the last generation it should be known that he had tried to strike a great man. Then he turned him into stone and he been there ever since.”

“It is the biggest rock on the Point Grey shore.”

The true significance of all these Indian legends is a somewhat crude system of morality veiled in allegory. The actual purpose of the legend is to teach the folly of jealousy.

Rev. C.M. Tate: “The first two syllables should be ‘Tzit-zil’; the latter part ‘uk’ means ‘head’ of something, probably the headline of Point Grey; similarly, ‘Chillwayuk’ (Chilliwack) means ‘through to the head.’”

Paull: “Chit-chul-ay-uk. At big rock.”

Tim Moody: “Chit-chil-ey-uk. Right at point of Point Grey, extreme point of Point Grey, wind all time, one man standing in water just like Siwash Rock.”

Frank Charlie, Musqueam: “Chit-chil-ay-ok. Big rock, right in water, perhaps six feet high, five feet wide, just below wireless station masts.”

POOK-CHA.

Paull, 10 January 1933: “Pookcha derives its name from a low hummock or lump on the sand flats at the northwestern extremity of Spanish Banks, which rises out of the water soon after the tide commences to ebb. Its literal meaning is ‘a back (as of a whale) floating up above the surface,’ which, as the water recedes, Pookcha presents the appearance of. Or Pouk-cha.”

Dick Isaacs: “Pook-cha. Place west of Jericho, where it gets dry when the tide goes out; Spanish Banks.”

Tim Moody: “Pook-cha. Where Spanish Banks goes away out, i.e. western and widest part of Spanish Banks.”

Tate: “Pook-cha.”

August Kitsilano: “Pook-cha. Great bar of sand at Spanish Banks.”

TSA-ATSLUM.

Paull: “Tsa-atslum, or Tsa-tsa-thumb. A point on the Spanish Banks shoreline almost due north of the main University buildings, near a ravine crossed by a bridge, approximately directly below the cable hut, where a cool water spring comes out of the ground. ‘Cold place,’ sand caving in bank there.”

Frank Charlie, Musqueam: “‘Cool place,’ hot day cool breezes comes.”

Tim Moody: “Little hole in cliff on Spanish Banks shore, the place where ravine is; where cable station is. Call it ‘Tsaats-lum.’”

Hill-Tout: “Tlay-at-lum.”

August Kitsilano: “Sats-summ.”

Tate: “Don’t know word or place.”

The B.C. Telephone Company abandoned their cable hut on the beach approximately 1920-1925, and built a little stucco hut on Marine Drive above. Previously the poles ran down the cliff to the hut on the shore. They did not move the location of cables under sea. Just buried the cable, as far as Marine Drive, up the cliff.

KO-KOH-PAI.

Ko – koh (long) – pai, as in pie, or by. Part of Locarno Beach.

“Ko-koh-pie,” says Tim Moody, “at Spanish Banks. Long ago Indian go there catch smelts, no creek, little spring of water come out of cliff. Means crab apples; crab apple trees used to grow there.”

“Ko-koh-pates,” says August Kitsilano, “nice little bay, lots of sand, near boundary of University land. A little creek comes down the hill and empties onto Spanish Banks near boundary of U.B.C.”

Jim Franks: "Where the street car comes down the hill." (Sasamat Street.)

EYALMU.

(See E-eyalmu.) A former park-like Indian camping ground, west of E-eyalmo, approximately the western end of Jericho Beach, and at the foot of Imperial Street.

August Kitsilano: "Yalmoo, where the air station is."

Tate: "I like Yalmo, or Eyalmo, better than Eyalmu."

E-EYALMU.

A splendid Indian camping ground at the eastern end of Jericho Beach, almost exactly where the Jericho Country Club house stands, but to the west of it.

Paul: "Aee-al-mough, 'good camping ground.'"

Hill-Tout: "EE-al-mough is Jericho."

Dick Isaacs: A-yal-mouch. "Jericho."

Jim Franks (Chil-lah-minst): "Little cove at Jericho. Ay-yal-mough."

Tate: "I like E-eyalmo best."

August Kitsilano: "Aye-yal-mough, or Ayalmoo."

Frank Charlie and his wife: "Say Ee-yal, not Ay-yal."

This cove is shown on the survey by Corp. Geo. Turner of the Admiralty Reserve, February and March 1863. Survey posts of brass with imprint of crown on top were found at corners of this reserve early in the 20th century. Turner's original field notes are in the Court House, Vancouver. He marked across them, "berry bushes."

Early Admiralty charts show "logging camp" with logging roads leading therefrom on east side of cove; "Indian village" on west side.

August Kitsilano: "My stepfather was Jericho Charlie; he used to work for Jerry Rogers out at Jericho" (Jerry's Cove). "Jericho Charlie had a big canoe, and would carry a ton or more, and I remember how he used to go out from Hastings Mill to Jericho with the canoe loaded with hay and oats for the horses and oxen working at Jerry Rogers's logging camp at Jericho."

SIM-SAH-MULS.

Accent on "sah."

Tim Moody: "Sim-sah-muls."

Dick Isaacs: "Sim-sah-muls; by old English Bay Cannery."

August Kitsilano: "It means 'tool sharpening rock'; it means the beach or place on the Kitsilano shoreline where formerly a creek emptied into English Bay just west of the foot of Bayswater Street, close to the old English Bay Cannery." (See *Early Vancouver*, Matthews, 1931.)

"Along the beach from about the foot of Balsam Street to the foot of Trutch, one layer of sandstone overlies, and another layer underlies, a layer of soft shale. This sandstone," says Professor S.J. Schofield, a professor of Geology at the University of British Columbia, "is peculiar, in that its grains are angular, showing that it has not moved much; most sandstone grains are globular."

On being shown an oblong piece 2" x 1" x 5" of sandstone found eight feet beneath the surface in the great Fraser Midden, Marpole, one side smooth from abrasive use, probably, centuries and centuries ago, "Yes, that's it, that's the kind, would be very suitable for sharpening Indian implements of bone or stone."

A large clam shell midden formerly existed “a few feet, say 100-200 feet,” west of Bayswater Street, north of Point Grey Road. Formerly there was a little beach there, and the cliff diminished in height to almost nothing at all as it reached it. (See Mrs. J.H. Calland in *Early Vancouver*, Matthews, 1931.)

SKWA-YOOS.

Chillahminst, 2 March 1933: “Oh, I remember, make canoe on hill above Skwayoos. Loggers just take out fir, leave cedar, my father make canoe up hill, I go see him, meet oxen come down logging trail, I little boy, frightened, run away from oxen fast. My father have iron chisel made out Hudson’s Bay file, stone hammer; make canoe up hill, then bring canoe down, go Point Grey, hook sturgeon; great big sturgeon, twelve feet, that thick,” (about four inches) “very heavy, tow him to beach, turn canoe over, take stakes” (cross pieces) “out, slide sturgeon in canoe; turn canoe over again.

“My father tell me he see first ship up Squamish. Logging road, Skwa-yoos, oh, two log road come up Skwayoos, one come one way, ‘nother other way, little swamp up top hill, logging road go ‘round swamp.”

Hill-Tout: “Sk-wai-us.”

August Kitsilano: “Skwy-use.”

Tim Moody: “Skwy-yoos.”

Paull: “Skwa-yoos, no particular meaning; just a name.”

Rev. C.M. Tate: “‘Yoos’ ending is more like it. ‘Yoos’ is flesh, a short way the modern Indian says Slave is Squeus, that is ‘flesh of a slave,’ or ‘slave.’”

“Skwy-us,” says Jim Franks, “I was born there.”

Prior to 1880, an Indian hut stood on the Kitsilano Beach at the foot of Yew Street. It was owned by Charlie, and presumably was the only hut. August Kitsilano, who says his stepfather was “Jericho Charlie,” says that Sam Greer bought it, and there was afterwards a lawsuit over the payment for it, which Charlie won. (See *The Fight for Kitsilano Beach*, Matthews.)

Jim Franks, Indian name Chil-lah-minst, 20 November 1932: “I was born at Skwa-yoos, right here, down by the corner there, foot Yew Street, behind bathhouse, where the beach turns” (west). “My father was Chil-lah-minst, come down Squamish with people to get smelts, about this time, fall, lots smelts here Skwa-yoos. My father have little hut down there at corner. Squamish peoples come down here to English Bay to get food, go back Squamish for winter. My father Chil-lah-minst too, make canoe all life, chisel, chisel, chisel, big stone for hammer; make canoe down Skwa-yoos.”

Note: assuming that Jim Franks, Indian of North Vancouver Reserve was, as he says, about 16 years old when, on the day of the Great Fire in Vancouver, 13 June 1886, he was working in the Hastings Sawmill, then he must have been born on Kitsilano Beach about 1870. He claims to be older than 62 or 64, but does not look it. He says he remembers August Jack (August Kitsilano) as “a little boy”; August Jack is his nephew, August’s mother being Jim’s sister. August is 54 or 55.

Robert Preston was interested in preempting land at Kitsilano in October 1871, but did not complete it; Samuel Preston his brother preempted it in April 1873, but never received [the] deed. Mrs. J.Z. Hall, daughter of Sam Greer, told me she had been told there were several “houses” located on the site of her father’s pioneer home. Sam Greer bought the “improvements” of the Indians from them in November 1884. Sam Greer’s home was burned down by the Canadian Pacific Railway after and during the celebrated lawsuit. Presumably, the “several houses” were Indian huts. (See *The Fight for Kitsilano Beach*.)

Mrs. J.Z. Hall narrates that her father shot a wolf one night in their garden, and speaks of the myriads of smelt. William Hunt also mentions how prolific they were. The writer recalls, even in 1918, raking them ashore with a garden rake; they seem all gone now. (See *Early Vancouver*, 1931.)

Jas. A. Smith, moving picture censor, shot ducks in the lagoon at the back of the beach in 1888. The last muskrats caught in the swamp about Creelman Avenue were caught by the Matthews boys in 1913 just before the sand from False Creek was pumped in to fill, at Maple Street and carline, to a depth of thirteen

feet. Coon were in to Indian Reserve at this time. William Hunt speaks of an old “elk yard” near Whyte and Arbutus streets.

SNAUQ.

An Indian village formerly standing on the Kitsilano Indian Reserve. The principal part stood directly beneath the Burrard Street Bridge. It had a large community house, several individual houses, an orchard, and a graveyard near the foot of Fir Street. There were also one or more houses a few yards east of Ogden Street on the reserve, and some fruit trees. Jemmet’s survey (in possession of Andrew Paull) of Indian reserves, 1880, shows a trail from village to Skwa-yoos passing east and west about McNicholl Avenue.

Hill-Tout: “Snauq.”

Paull: “Sna-auk.”

Tate: “On Vancouver Island, ‘pipe clay’ is called Stauq; it would be easy for the Squamish to change it to Snauq; I don’t know what it means.”

August Kitsilano: “I was born at Snauq; see Vancouver burn from there when I was a little boy. When grandfather Haatsa-la-nough from Squamish River go to Chaythoos in Stanley Park his brother Chip-kaay-am go to Snauq; he first man settled there. Indians used to catch fish in big traps where Granville Island is now. The big bar was twenty or more acres in extent, dry at low tide, and the Indians had from time very long ago had fish corral there built of two converging fences in the water, made of brush fastened to hurdles, sharp stakes driven in mud to guide the flounders and smelts to the narrow part where they were trapped. The brush fence was built of vine maple; the small fine nets were made from the fibres of the stinging nettle.

“After my father died, my father Hay-tulk, we move from Snauq. I got no schooling, cannot read or write, had to look after my mother, a widow, sometimes I go to Gastown to search in ruins for nails. When we went to Gastown we went by canoe to Royal City Planing Mills at south end of Carrall Street, and cross to Burrard Inlet on rough sort of trail. I don’t remember a trail from Smam-chuze” (foot of Howe Street), “what would be the use of struggling through the bush when it was so easy to paddle.” (Note: generally speaking, no Indian would walk if he could paddle.) “Musqueams used to come to Snauq long ago, before Chip-kaay-am come, but they never settle there. Chip-kaay-am, old Chief George, first settle at Snauq. My mother afterwards marry Jericho Charlie.”

The Indians moved away from Snauq in 1911, and the remains of those buried in the graveyard close to the boundary of the reserve, opposite about 1600 block First Avenue, were exhumed and taken to Squamish. The orchards went to ruin, the fences fell down, and the houses destroyed; a few hops continued to grow until 1930 when they were destroyed by the building of the new Burrard Bridge opening 1 July 1932.

Mrs. H.A. Benbow (see *Fight for Kitsilano Beach*) says she witnessed the last Indian burial, supposed to have been in July 1907. The Rat Portage Sawmill closed down for the services.

Rev. C.M. Tate: “The population about 1880 was about fifty. There is no ‘K’ in Haatsa-lah-nough. ‘Lanough’ or ‘lanoch’ means ‘the place of’ or ‘the property of’; let’s see, the whole word would mean ‘the place of the lakes.’ ‘Haatsa’ is lake or swamp. The proper way to spell it is Haats-sah-lan-ough; the terminal is pronounced as in English ‘cough.’

Hill-Tout: “The suffix ‘lanough’ means ‘man’; i.e. Ka-lanough, the first man.”

Frank Charlie (Ayatak) of Musqueam: “The fishing on the bar” (Granville Island) “was done with hurdle nets made of twisted vine maple and sharp stakes so made as to form a hurdle, and the stakes driven in the mud so as to form a corral with the widest opening at the western end, gradually tapering down to narrowness in the eastern. The hurdles ran for hundreds of feet in the water. The fish came in with the tide, entered the wide mouth of the corral, and were caught when the tide receded.”

Mrs. J.Z. Hall, née Greer, of Greer's Beach (see *Early Vancouver*, 1931) speaks of the "noises and howls" of the Indians at their ceremonies and potlaches which she heard as she walked home from Gastown to Greer's Beach over the C.P.R. trestle bridge.

J.S. Matthews: In 1902 or 1903, I used to cross from the old cannery about the foot of Burrard Street—Burrard Street was just a stream rutted trail down to the shore—by Indian canoe to the Indian Reserve, and my children would play with the Indian children, usually on a Saturday afternoon or Sunday morning.

Mrs. (Captain) Percy Nye: "In 1891 False Creek was so quiet on a Sunday that we could hear the Indians singing at their services on the reserve as far as our place at English Bay; we used to sit on the shore and listen."

Note: residents of Vancouver who arrived as recently as the first decade of the 20th century, but particularly those about 1900-1902, can recall the enormous number of waterfowl and fish available for food on False Creek. Ducks rose in clouds as recently as 1900 from False Creek, and in that year, 1900, the big salmon year, hundreds of thousands of salmon were caught on the Fraser River, could not be canned, drifted ashore on the beaches of English Bay, and absolutely prevented bathing for a few days. In the early years of the 20th century, salmon still swam up the creek as far as Cedar and Third Avenue, were in the swamp around Laburnum Street, and smelts could be raked up Kitsilano Beach with a stick. William Hunt gives an interesting account of catching them with his hand, half a dozen at a time. (See *Early Vancouver*, 1931.)

Chil-lah-minst (Jim Franks), conversation, 10 December 1932, in my kitchen over a cup of tea:

"My father's name Chil-lah-minst, my grandfather Chil-lah-minst, too. My father make canoe all his life, he make canoe several places; one place down Skwa-yoos, foot Yew Street, Kitsilano Beach. Make canoe all his life, just canoe, his trade; when he get old I be Chil-lah-minst, I do work, take my father's name, just same you do. One time logger take out fir tree, leave cedar, cedar not much good for logger, but logging road make easy get cedar tree out to Skwa-yoos beach for make canoe. My father all time chisel, chisel, chisel, big round stone in hand for hammer, make canoe, then burn him out with pitch. I Jim first, when I get married North Vancouver priest give me name Franks.

"Chief Chip-kaay-am of Snaug very good man, very kind, very good; that's why him family make him chief." Note: see Rev. C.M. Tate, who speaks so highly of "Old Chief George."

Query: Do you know who the Indians Swillamcan, Kanachuck, Mrs. Salpcan, who sold their "improvements" on Kitsilano Beach were? Who were they?

"Will-ahm-can is Chief Jimmy Jimmy's father; not sure but I think Kanachuck brother to Chief Chip-kaay-am; may be Mrs. Salpcan was his wife, don't know. We leave Skwa-yoos, go Hastings Sawmill to work. People at Snaug sell 'improvements' to Greer for I think \$100.

"Jericho Charlie my uncle, Frank Charlie (Ayatak) of Musqueam my cousin. Jericho Charlie die long time ago, fell off C.P.R. trestle bridge across False Creek; he live Jericho, just by slough, on bar in front of Jerry Roger's logging camp there. Jericho Charlie may have had a place at Skwa-yoos, I don't know." (August Kitsilano says, "Yes, he did.") "Frank Charlie (Ayatak) live Musqueam now."

KITSILANO.

For the name Kitsilano, see elsewhere, and the "Legend of Haatsa-lah-nough."

AUN-MAYT-SUT.

The exact location not quite identified, but either the foot of Ash Street, or the foot of Cambie Street South, or both, on False Creek. Two moderately large creeks came out at each of these points, the largest at the foot of Ash. There was a third still farther east, just east of Cambie.

The manager's house, manager of the Leamy and Kyle Sawmill, the first Mill on False Creek, was built at the foot of Ash Street on a little clearing on the eastern bank, and by its appearance in 1900 when the writer first saw it, it had long been occupied; perhaps it was chosen by the manager on account of its having been an old Indian settlement.

On the day of the Great Fire, 1886, the men clearing the C.P.R. roundhouse site were driven by the fire into the waters of False Creek, and were rescued by Indians in canoes from the direction of Aun-mayt-sut; they were in camp on the shore opposite the fire, about Cambie or Ash Street.

Paull says, "The word means 'commit suicide,' probably someone killed himself there."

Tate says, "'Kysit,' to kill oneself." Paull corrects this to 'Qoitsut' or 'Qoi-it-sut,' meaning 'commit suicide,' and adds Mr. Tate's pronunciation may be affected by long association with the Fraser Valley and Vancouver Island Indians.

KI-WAH-USKS.

Main Street or formerly Westminster Avenue.

Paull: "Place of narrow passage; literally, 'two points exactly opposite.' 'Usks' as in 'tusks.'"

August Kitsilano: "He-whaasks."

Tim Moody: "He-wha-usks."

At least as early as 1880, a bridge, the False Creek bridge, crossed at this narrow point; to the east was the great shallow mud flat extending as far as Grandview; now almost entirely railroad yards. The lagoon was dry at low tide save for the water channels carrying away fresh water from streams.

Two protruding points of land jutted out into False Creek. The southern one was on an angle north-northeast, and the highest ground ran in that direction; hence the forest trail from Gastown to Fraser River, via False Creek bridge and North Arm (Fraser Avenue) Road ran on the summit of that ridge, and is accountable for the odd twist in Main Street at that point; another instance of the tradition that a calf gamboled away from its mother, the cow followed, a man followed the cow, and finally they made a paved street of it, and placed traffic signals to control the congestion.

SKWA-CHICE.

The whole of the head of False Creek east of Main Street, at one time a great mudflat, much like a great circular pool in the forest clad hills surrounding, now filled in.

"Skwa-chice, no more Skwa-chice," says Dick Isaacs, "they fill him up now, make C.N.R. Yards, big hole one time, where we used to get the sturgeon all the time. Great big deep hole, very big, up head False Creek, tunnel under creek, fresh water come up, come from Lake Coquitlam." (Probably meant Lake Burnaby, but clearly said Coquitlam.) "The way they know, Indians find salt water seaweed up Lake Coquitlam; that's the way they tell, seaweed gets up there through tunnel under Skwa-chice."

Geologists assert that False Creek is the prehistoric bed of the Fraser River, and that seepage through gravel from Burnaby Lake to Skwachice is quite possible.

Hill-Tout: "Swat-chais, 'deep hole in water.'"

August Kitsilano: "Squaw-chize."

Tim Moody: "Skwachice."

Paull: "Skwa-chice, 'water spring, or water coming up from ground beneath.'"

Mrs. Sanderson, Indian, North Vancouver: "Water coming out of the ground from beneath, rising up from the bottom don't know why it does."

SMAM-CHUZE (SMAM-KUUSH).

August Kitsilano, who as a boy lived at Snaug, directly opposite, was the only Indian who knew the name of this former cove, and also the only one who knew the name of Smam-chuze. (August Haatsalano pronounces "Smam (short) kuush.") He says, "A little cove, formed by a sandbar, winds into a cove which afterwards was crossed by the C.P.R. Trestle bridge, and was at the foot of Howe Street produced. It implies a little island with a bit of grass on top, some graves or a little graveyard, and then the action of the tide washes grass, graves and island away."

Jim Franks: "I think one time little island there, may be two or three crab trees on top where always dry. Indians put dead man there so wolf not get him. Indians always put dead man in trees so wolf not get him."

Paull: "Don't know literal meaning. The Indian system of burial progressively changed. Tree burials may, at one time, say one hundred years ago, have been the only system, and on an island whenever they could get one, but in 1907, '08 or '09 I saw, for instance, bodies laid on bare rock on the tops of those two little islands just west of Point Atkinson, bare solid rocks. The bodies were simply covered with split cedar slabs, about three inches thick, eight inches wide and five feet long or so, held in place by their own weight, and no other covering to the remains. Defence Island, near Squamish, an island of half an acre, was a favourite burial ground."

Mr. Dickie, of Dickie and DeBeck, Barristers, 30 January 1933: "When I was a bit of a boy I used to play there; we used to call it 'the island.' There was a little low island just a few steps east of the Kitsilano railway bridge. I am fifty now, so that must have been over thirty-five years ago."

About 1910, earlier perhaps, but no later than 1911, a small sealing schooner owned by a Mr. Chapman was warped into this cove beside the bridge. Its owner, a recluse artist, has lived in it alone ever since (now 1933). The C.P.R. has unsuccessfully endeavoured to make him remove himself, but he claims he sailed in there, tied up, and is still at anchor in the waters of False Creek, at the time he went in under Dominion control. Actually, he is high on dry land which has been filled in around his vessel, the *Siren*.

AY-AY-YUL-SHUN.

Paull: "Little English Bay, literally, 'another soft under foot' place, a small sandy beach which was formerly running along from about Broughton and Nicola streets."

AY-YUL-SHUN.

English Bay bathing beach.

Hill-Tout: "Hail-shan, English Bay bathing beach, 'soft under feet.'"

"Ay-ul-shun," says Paull, "English Bay, 'good under feet.'"

August Kitsilano: "I-ail-sun, English Bay bathing beach."

"Ay-yul-shun," says Dick Isaacs.

Jim Franks: "Ale-shun."

Tate: "'Ay' is good, 'shun' means 'feet'; spell it Ayulshun."

The English Bay bathing beach was formerly very much less extensive than in 1932. It consisted, in early days, of a short stretch of sand, perhaps one hundred yards long, extending east from a small creek at the foot of Gilford Street. At both ends were clusters of boulders of considerable number, but of moderate size, but there were two huge ones under the cliff at the foot of Denman Street. (See *The First Settlers on Burrard's Inlet*, Matthews, and Mrs. Capt. Percy Nye, *Early Vancouver*, 1932.)

STAIT-WOUK.

Second Beach, Stanley Park, where a small creek enters the sea. Hill Tout: Stay-took. August Kitsilano: Staa-wauk. Jim Franks: State-wok. Dick Isaacs: State-woohk.

Paull says, "'Stait-wouk' is a mud substance which, interpreted, would be probably equivalent to what you call pipe clay. It was the place, the only place, where Indians could get that particular kind of mud, right at the little creek at Second Beach. They gathered the mud—I think from the bed of the creek—rolled it into loaves about the size of bread loaves, put the roll against the fire, and the mud would get as white as chalk. This white powder was used to dust upon Indian Blankets made from the mountain goat's fur, to give the blanket a white appearance. The mud substance is called 'Stait-wouk.'

"I can quite understand that Captain Vancouver in his journal reports Stanley Park as an island blocking the channel, for in the earlier days I can recall the waters of English Bay almost flowed—at extreme high tide probably did do so—across from Second Beach to Coal Harbour."

SUNZ, PROSPECT POINT, SKAAISH, SIWASH ROCK, CHIT-CHULAYUK.

NOTE ADDED LATER:

Conversation, August Jack Khahtsahlano, 12 September 1940: "Sunz is hot Siwash Rock's second wife; he didn't have two wives; Siwash Rock's wife is right beside him about eighty feet away. Sunz is that little rock inside Prospect Point with tree on top." (See photo.) "Sunz was punished, too, like Siwash Rock, and Chit-chul-ay-yuk at Point Grey. She was washing her hair; she had evil in her heart, too, and got turned into stone for punishment." See *Early Vancouver*, volumes 2, 3 and 4.

SLAH-KAY-ULSH.

Siwash Rock. Accent on "kay."

Hill-Tout: "Skalsh. Siwash Rock, means 'standing up.'"

Paull: "Slah-kha-ulsh or Skay-ulsh. It means 'he is standing up.' He was an Indian before he was petrified into stone."

Dick Isaacs: "Skay-ulsh, 'Indian Rock.'"

Tim Moody: "Skay-ulsh."

Jim Franks: "Skaalsh."

Tate: "Skaalsh seems best."

Paull: "Better spell it Slah-kay-ulsh; they'll shorten it."

Chil-lah-minst (Jim Franks): "Siwash Rock was once a man. I think one man make the world, but Indian say three men. These three men, they go out the sturgeon bank, out Point Grey; they wash themselves, wash themselves, wash themselves, make themselves very clean, keep themselves very clean; they get very powerful. These three men go all around the world making it. If they find people poor they give them stuff, educate them, show them how to do things, so they be able help themselves, and be no more poor. If they find people too smart, too clever, they say, 'you go to hell, we no bother about you.' That's how Siwash Rock came where he is; he too smart; they turn him into a rock so people see not much good be too smart." (See his further interesting remarks under his own narrative.)

In the "Romance of Vancouver," a review published by Post No. 2, Native Sons of B.C., 1926, Chief Matthias Capilano refers to Siwash Rock as "T'elch," and relates a legend of similar character but different detail. He stated the supernatural men turned the Indian into stone because he was the first man he had met in their travels who did not want anything, was not greedy.

Most writers in dealing with Indian legends appear to give these legends a covering of mythological romance. From many conversations with Indians I have concluded that this is the wrong interpretation. The Indian was highly moral in his ambitions; he knew right from wrong, was proud of his blood and prowess, conceived it as his duty to educate his children. They are not legends, as we understand legends, but are tales to illustrate and illuminate morality; the rocks are the symbols just as a square and compass is a symbol to a freemason.

CHANTS.

Paull: "Chants is not only a big sandstone rock covered with water at high tide on the beach, symbolically Siwash Rock's fishing line rolled into a ball, but is also a big hole in the cliff nearby—visible as you come in by Victoria boat—where he kept this fishing tackle and did his cooking. It is a round rock prominent on the shore between Siwash Rock and Prospect Point, traditionally representing a ball of thick fishing line—such as used by Indians before they got whitemans fishing line—belonging to the fisherman Slahkayulsh, and likewise turned into stone. The Indian fishing lines were thick, almost as the little finger, on account of the material from which they were made. The line is supposed to be rolled up, in a ball, or on a stick, hence its representation as a round stone. Up on the cliff is the hole where Skahkayulsh kept his fishing tackle."

August Kitsilano: "Chantz. A sandstone sticking out on the shore perhaps 150 yards north of Siwash Rock, covered with water at high tide."

Matthias Capilano: "Chance. Chance means cook fish, seal, ducks, where Slah-kay-ulsh roasts them; it is the hole."

Tim Moody: "Schanze."

NOTE ADDED LATER:

August Jack Khatsahlahno, 12 September 1940: "Chants; Chants is a natural fish trap; when the tide went out it left pools, and the fish got caught." That's what Chants means; not fishing lines.

SAHUNZ

Siwash Rock's wife, also turned into stone.

Hill-Tout: "Suntz."

Matthias Capilano: "Sunz."

August Kitsilano: "Sunz, a little rock a few feet west of the lighthouse at Prospect Point. Siwash Rock's wife."

Dick Isaacs: "The little rock, perhaps a few feet inside" (east) "of the lighthouse."

Tim Moody: "Sunze. A woman's name, a kneeling woman. The steps down Prospect Point from the signal station almost touch the Sunze rock on the shore. The rock is Siwash Rock's wife; his second wife, his other wife, is right behind Siwash Rock. "

Paul: "Sahunz. Siwash Rock's wife, also petrified, a little low rock on the shore at Prospect Point."

Haatsalano (Kitsilano) insists "Sunz," and says, "There used to be a little tree on Sunz, but somebody chop it down."

NOTE ADDED LATER:

Sa-unz: Andrew Paull publishes, *Sun*, 22 January 1938, magazine section, page 6, a story about the rock with tree on top, and gives a different interpretation to the legend: same general idea, three powerful men (Gods), Indian washing and to make themselves clean; impertinence to the Gods. J.S.M.

CHAYTHOOS.

Paul: "Chay-thoos. A small clearing on the First Narrows shore almost exactly where the Capilano pipe line reaches Stanley Park. Means 'high bank,' referring to Prospect Point."

August Kitsilano: "Chay-sloos, or Chay-cluse. A little clear space at the end of the pipe line road through Stanley Park. Where my father Supplejack lived and died. His Indian name was Hay-tulk. Chief Haatsalah-nough went there to live once." (See August Kitsilano's long narrative re Chief Haatasa-lah-nough, or Kitsilano.) Much earth fill has altered the site. Hay-tulk's grave was where road starts to rise; about 20 feet west of present boathouse.

Chief Matthias Capilano, 1932: "In front of Chay-thoos, just east of Sunz, east of Prospect Point Lighthouse lives—he is alive and still there—a great big cod fish lives, the father of All Codfish."

Tate: "Chay-thoos is the best spelling."

AHKA-CHU.

Beaver Lake, and the small stream which flows out of it. Means "little lake."

August Kitsilano: "Ah-hach-u-wa, 'little lake' in Stanley Park."

Tim Moody: "Ah-ha-chu, 'little creak out of Beaver Lake,' pronounced as if you were sneezing."

Frank Charlie, Musqueam: "Hach-ha; it means 'lake.'"

Tate: "The Indian word for lake is 'Haatsa.'"

Paull: "Hkachu, means 'lake, a lake of some size'; 'ahkachu' is 'little lake.'"

NOTE ADDED LATER:

J.S.M., 1934: A stone arch bridge now crosses the stream (Stanley Park Driveway).

WHOI-WHOI.

The former site of a very large, and also a prehistoric village, now the site of the Lumberman's Arch, and just behind the bathing pool in Stanley Park. A great deal of information is available connected with this place, called by Quitchetahl (Andrew Paull) the most historic site in all Vancouver.

Hill-Tout: "Whoi-Whoi means 'masks.'"

Paull: "The first ceremonial masks were made there, where the Lumberman's Arch is. Spelt Whoy-Whoy or Whoi-Whoi."

Dick Isaacs: "Whoy-Whoy."

Jim Franks: "Whoi-Whoi."

August Kitsilano: "Hoi-hu-hoi."

Paull: "Captain Vancouver reports that he was received with civility, and that presentations were made to him. I will explain to you the true meaning of this; always bearing in mind that it was the duty of the elders to instruct the young in history; that is how I have come to know.

"It seems that it was a tradition among the Indians of early days that a calamity of some sort would befall them every seven years; once it was a flood, on another occasion disease wiped out Whoi-Whoi. The wise men had long prophesied a visitation from a great people. It so happened that Captain Vancouver's visit in 1792 coincided with the seventh year in which some calamity was expected, and regarding the form of which there was speculation, so that when strange men of strange white appearance, with their odd boats, etc. appeared, the Indians said, 'This may be the fateful visitation,' and took steps to propitiate the all powerful visitors.

"On festive occasions, ceremonials, feasts and potlatches, it was the custom to decorate or ornament the interior of the festival or potlatch house with white down feathers, the soft eiderdown feathers from below the coarser outer feather of waterfowl; these were scattered or thrown about, ostensibly to placate the spirits, a practice not dissimilar to Christmas tree decoration with white cotton wadding snow decoration.

"As Vancouver came through the First Narrows, the Indians in their canoes threw these feathers in great handfuls before him. They would of course rise in the air, drift along, and fall to the surface of the water, where they would rest for quite a time. It must have been a pretty scene, and duly impressed Captain Vancouver, for he speaks most highly of the reception he was accorded."

Professor Hill-Tout: "Not only was there a tradition of a great flood, and of a great decimation by disease, but there was that of a great snowstorm of continuous unbroken duration of three months. It covered the whole land, and caused the death of the whole tribe save one man and his daughter. The full account is in my story to the Royal Society of Canada, I think, 1896; long ago, anyway."

Note: early Admiralty charts show "Indian Sheds" at Whoi-Whoi. Corporal Turner's map of 1863 shows Stanley Park as "Coal Peninsula." The official map adopted by the Mayor and Council of Vancouver, 1886, shows Stanley Park as a government reserve, but inside City boundaries. Captain Vancouver reports, "these good people" received him with "decorum," "civility," "cordiality," and "respect."

Rev. C.M. Tate: "I think that when the driveway around Stanley Park was cut, that the posts of the Indian houses were sawn off level with the ground; the stumps would be in the ground yet; I presume they would be cedar, and very rot resisting."

George Cary: "Potlatches were held there after I came in 1885."

NOTE ADDED LATER:

August Jack Khahtsahlano, 12 September 1940: "No; that's all wrong, Whoi-Whoi; not where the first masks were made; where the first mask was found. It was found inside a big cedar tree, when they were cutting it down to make it into a canoe, and they found the mask inside. That was centuries ago."

PAA-PEE-AK.

Hill-Tout: "Paa-pee-ak, where lighthouse stands, Brockton Point."

Tim Moody: "Paa-pee-al, name so old no one knows what it means. All Stanley Park."

Paull: "Tim Moody is wrong; just an Indian way of saying park."

August Kitsilano: "Paa-pee-ak refers to Brockton Point; there is, so far as I know, no name for all Stanley Park."

Paull: "Old man Abraham, a very old Indian, gave evidence before the court at the time of the ejection proceedings that Stanley Park was known as Whoi-Whoi; I am very clear on that point."

Chief Matthias Capilano: "Burrard Inlet was a great home for serpents. When I was a little boy, the old people used to see them—little serpents—just like a snake floating. A big one had his pillow—a big stone on the beach just west of Brockton Point Light, and his other head—they have two heads, one at each end—used to rest by the racing canoes just in front of the Indian church at North Vancouver; the old people used to see him in the tide rip. There were little ones too. The last one, not the serpent killed by Qoitchetahl" (Andrew Paull's ancestor) "up the Squamish River, but another one, was killed by a powerful man up above Dollarton, North Arm, Burrard Inlet, in front of the B.C. Electric power station, where the water comes down from Lake Beautiful" (Buntzen). "The paint put by the Indians on the rocks of the opposite shore is there yet, I think. One hundred and fifty years ago, there were lots of serpents in Burrard Inlet."

Note: some authority has told me that there were five lumber camps in Stanley Park at one time or another. (See Mrs. Emily Eldon, W.H. Rowlings, in *Early Vancouver*.)

SQUTSAHS.

Deadman's Island.

Rev. C.M. Tate: "Squth-ahs, it means 'an island.'"

Paull: "Squo-tsahs or Squoot-sahs, called Deadman's Island now."

Dick Isaacs: "Skoot-sahs."

Tim Moody: "Scoot-sahs."

In 1862, Corp. Turner, R.E., surveyed Burrard Inlet. His field notes in Court House, Vancouver, show an island without name.

In 1880, W.S. Jemmett's map of Indian reserves, in possession of Andrew Paull, shows an island marked "G.R." (government reserve).

In 1885, H.B. Smith, surveyor, who made map of Vancouver adopted by first City Council as "official," shows an island "Government Reserve."

It is conjectured that the appellation Deadman's arose in part at least from the Indian custom of speaking of "deadhouse," "whitemans," "deadmans." It was formerly a burial grove for Indian tree burials. Of the known whites buried there, there is the McCartney baby, the Swede who committed suicide at Moodyville, and whose skeleton was set up by Dr. Langis for instruction purposes (see *Early Vancouver*), the man drowned off Hastings Mill, some Chinamen, and those who died of smallpox at the pest house there.

Prof. Hill-Tout: "In 1890, or about, I saw several tree burials, twenty or thirty feet up in the fir trees; the island was known at that time as Deadman's Island."

William Walton, pioneer of 1885: "After the fire, I built a shack there. One day I came home and found someone had buried a Chinaman near, and a month later they planted another dead man near my shack. I said to my partner, 'I'm going to get out of this; this is a regular Deadman's island.' 'Good name for it,' he replied. When the Chinese riots took place in February 1886, they wanted me for a witness, but I had gone to my island to look at some traps I had set for coon. They asked my partner where I was. He said, 'Deadman's Island.' They said, 'Where's that?' He told them, and the name stuck."

Joseph Morton, son of John Morton, first resident of Vancouver: "Father told me that when he first settled on the Inlet in 1863, he went over to Deadman's Island and found Indian coffins in the trees and also fallen to the ground, their fastenings having rotted." Miss Ray, a niece of John Morton, says she heard him say that on one occasion, he (her uncle) had poked at a coffin in the trees with a stick, the fastenings were decayed, and a shower of bones fell; he slipped off lest the Indians might see him there." Joseph Morton's comment on this was, "No, the coffins were already fallen, and were on the ground when father examined them."

Ex-Alderman W.H. Gallagher: "Brighthouse himself told me that, when the man who was surveying their preemption" (the "West End") "was laying out the boundaries, he said, 'I will put the island in your preemption for five dollars.' Hailstone said, 'Don't give it to him, we've enough stuff already.'" (*Early Vancouver*, 1931.)

CHUL-WHAH-ULCH.

August Kitsilano: "Chol-welsh, Lost Lagoon."

NOTE ADDED LATER:

Conversation, August Jack Khatsahlano, 12 September 1940: "Chul-walsh; that means 'the bay what goes dry'; that is Coal Harbour."

Tim Moody: "Chil-whalsh, south end of Lost Lagoon, means 'dry,' 'passage,' 'gets dry at times when tide goes out.'"

Dick Isaacs: "Chul-whalsh, right up south end of Lost Lagoon, up by narrow neck of land between Second Beach and Coal Harbour."

Andrew Paull: "Chul-whah-ulch, means 'gets dry at times, when tide goes out.'"

Mrs. Robert Strathie, later Mrs. Emily Eldon, wife of an early park superintendent or "ranger": "The first bridge across to Stanley Park was a fallen tree across the water at the point where the bridge, and later the causeway, was built." (See *Early Vancouver*.)

Ceperley and Ross map: shows the first entrance to Stanley Park, before the bridge was built, as a trail along the southern shore of Lost Lagoon, or Chul-whah-ulch.

Joseph Morton: see *Early Vancouver* or *The First Settlers on Burrard's Inlet* for narrative of hanging of Indian woman by her own people at the entrance to Stanley Park. She had murdered her child.

TYNDALL'S CREEK.

Exact spelling unknown. Joseph Morton, son of John Morton, says that his father told him that the name of the creek on which he located his cabin about 100 yards west of Burrard Street, was known as Tyndall's Creek, or Tindell's Creek. There is another instance of changed creek names. Jemmett's Indian reservation survey map, 1880, shows Lynn Creek as "Fred's Creek."

PUCK-AHLS.

Location approximately of the present C.P.R. station and docks.

August Kitsilano: "Puckaals. C.P.R. Dock, pier D."

Jim Franks: "Puckaals."

Dick Isaacs: "Foot of Granville Street where C.P.R. station is. Lots big trees there, lots bushes, lots shade, not much sunlight; there was a cliff there, and above very heavy timber. White rocks there."

Paull: "Puck-ahlc or Puck-ahls; it means 'white rocks,' where the big brewery was." Note: the old Red Cross Brewery, remains of walls of which still stand just beside the entrance to the C.P.R. tunnel on Hastings Street West, stood at the mouth of the creek beside which John Morton had his cabin. It drew its water from a dam in the creek.

The "white rock" referred to would appear to be a light coloured shale rock which is to be seen exposed by the excavations of the railway below "The Bluff," that cliff elevation running between Granville Street and Burrard Street.

LUCK-LUCKY.

August Kitsilano: "Luk-luk-kee is some place west of Kum-kum-lee; I don't know just where."

Luck-lucky is "Old Gastown," says Jim Franks (Chil-lah-minst).

Dick Isaacs: "Means a 'grove of nice trees.' About the site of old 'Gastown'; probably the famous 'Maple Tree' of Carrall Street was one of them. They stood between Portuguese Joe's shack" (at the foot of Abbott Street) "and the Sunnyside Hotel, foot of Carrall Street. They stood somewhere in the little curve of the shore, and about the point where the Indian Church and Methodist parsonage stood. Very pretty."

Tate (who helped in the dedication of the first church, at the foot of Abbott Street): "There were a lot of pretty maple trees about there."

Paull: "It means 'grove of beautiful trees.' 'Luck-luck-ee' is the pronunciation."

KUM-KUM-LYE.

August Kitsilano: "Kum-kum-lee, means 'vine maple'; the place is the point on which the Hastings Sawmill stood."

Dick Isaacs: "Kum-kum-lye. Point where the Hastings Sawmill was; there were a lot of maple trees there."

Paull: "Kum-kum-lye is better than Kum-kum-lai. It means 'maple trees,' not 'vine maple.'"

CHET-CHAIL-MUN.

A number of smooth rocks or boulders grouped together on the shore at the point where the BC. Sugar refinery now stands, up which seals used to clamber, bask on the summits in the sun and slither down again into the water. Location about the foot of Raymur Avenue.

Hill-Tout: "Chet-chaal-men."

Paull: "Chu-chaal-men, at sugar refinery, foot of Raymur Avenue, don't know literal meaning. Where the seals used to come ashore."

Dick Isaacs: "Chet-ail-men, west of the sugar refinery. Lots of seals used to come out of the water there, and get on the big rocks."

Tim Moody: "Chet-ale-mun, 'mun,' not 'men.'"

HUP-HAH-PAI.

Paull: "Hup-hah-pai, or pie. The early settlers called it 'Cedar Cove,' at the foot of the hill on Powell Street; a large creek entered Burrard Inlet there. It means 'lots of cedar trees there.'"

August Kitsilano: "Hupup-pye, or Hup-hup-pii, old 'Cedar Cove.'"

Compare Huphapailthp (Musqueam) with Huphahpai (Squamish); both refer to cedar trees.

BURRARD INLET.

The stretch of inland water known as Burrard Inlet seems to be without name. Tim Moody, aged Indian with forehead made flat from former Indian practices on babies to accomplish this, says—and Andrew Paull says contrariwise, and that Tim is unreliable—that "Slail-wit-tuth" includes the entire channel from the Narrows eastward, and that it means "go inside place" out of English Bay. Paull says this is a confusion of location caused by the marriage of a Coquitlam Indian to an Indian River Indian. The Coquitlam Indians came down to Port Moody on their way to Indian River, and the name attached itself to

the upper end of the inlet. Properly, it should be spelt "Inlailwatash," and refers to Indian River Indian reservation. Paull knows of no name for the inlet.

STEETS-E-MAH.

Dick Isaacs: "An old channel, once a stream of Seymour Creek, now dry, a mile east of the main part of Seymour Creek, and once part of it. The dry old channel is said still to be seen, just west of the Seymour Creek pipe line road, where it leaves the main channel. At one time, Steetsemah was a very popular resort for Indian fishermen, lots of crab, fish, salmon, etc., etc., caught there, and old Indians speak of it with enthusiasm when referring to it as a fishing ground."

Tim Moody: "Little creek east of Seymour Creek; lots of salmon, trout, crab."

August Kitsilano: "Don't know meaning; shall have to ask old people."

Paull: "Not sure of meaning; it may be it means something about 'little river.'"

CHAY-CHUL-WUK.

Seymour Creek.

Paull: "Chay-chil-whoak or Chay-chil-whuk, derived from word for 'near' or 'narrow'; perhaps refers to Second Narrows, but it is the name of Seymour Creek."

Hill-Tout: "Chay-chil-whoak."

Tim Moody: "Chay-chil-whak."

August Kitsilano: "Chay-chil-woak, Seymour Creek, just a name, no meaning."

WHA-WHE-WHY.

A location on the shore between Seymour Creek and Lynn Creek, east of a small slough.

Dick Isaacs: "'The little place of masks'; it is diminutive of Whoi-Whoi, 'masks' in Stanley Park."

Paull: "Whqa-whi-qwa. It means 'the little place where masks were made.' A shingle mill stood there on the Seymour Reserve."

Tate: "'Swhy-whee,' that is really the name of the mask itself. Whenever an important person died, they performed the swhywhee, or death dance."

KWA-HUL-CHA.

Lynn Creek, also shown on Jemmett's Indian Reservation map of 1880 as "Fred's Creek."

Hill-Tout: "Whoal-cha."

August Kitsilano: "Hal-cha, just a name."

Paull: "Kha-ul-cha."

Dick Isaacs: "Hahrl-cha."

Tim Moody: "Harl-cha."

Tate: "Khaalcha or Khaulcha is best spelling."

UTH-KYME.

A small slough at the foot of the hill east of Moodyville, crossed by a concrete bridge now.

Dick Isaacs: "Uth-kyme, snakes there, lots of them. Indian no use for snakes. When white man come they all go away."

Hill-Tout: "Whal-skyme, means 'serpent pond.'"

Tim Moody: "Whath-kyme, little slough east of Moodyville."

Jim Franks: "Uth-kyme, not Whal-skyme; snakes."

Paull: "Uth-ka-yum. Snake slough, where the concrete bridge is east of Moodyville."

Tate: "'Uth' means 'snake.'"

KHATS-NICH OR HAATS-NICH.

NOTE ADDED LATER:

Captain Chas. W. Gates told me, 25 October 1951, that old Peel-Kway-lune (Joe Thomas) told him before he died recently at the age of 86, that the name of the No. 3 Indian Reserve and Seymour Creek was Haats-nich, but if it is, I think the spelling would be more correct as Khahts-nich. J.S. Matthews.

SAHIX.

A point of land where the Moodyville Sawmill stood.

August Kitsilano: "Siox, it means 'point of land.'"

Tim Moody: "Say-yix."

Dick Isaacs: "Sahix."

Paull: "Sahix. Not a headland, although its appearance suggests a bold bluff rising out of a low shore spreading from the First to the Second Narrows, but literally, a 'cape' or 'point.'"

Tate: "Don't know word."

EST-AHL-TOHK.

Location almost at Ferry Landing, North Vancouver, but a little to the eastward of Lonsdale Avenue.

Paull: "Estahltohk was at the mouth of a small creek which emptied into Burrard Inlet beside McAllister's Mill, now gone, just east, about 100 yards, of the ferry landing at North Vancouver and a few feet east of Wallace's Shipyards. It means 'a large pretty house is built there.'"

UST-LAWN.

The little harbour and creek around which is now gathered the North Vancouver Indian Reserve and church; otherwise, the mouth of Mission Creek.

Hill-Tout: "Stlawn."

August Kitsilano: "Sla-han."

Tim Moody: "Ustlaun."

North Vancouver Indian woman: "Us-slawn, not Slawn."

Dick Isaacs: "Slaan, right here where I live, a little harbour and cove used to be here."

Paull: "Us-tla-aun, the little creek where the Home Oil Co.'s tanks are now at the foot of Bewicke Street. It means 'head of bay.'"

TLATH-MAH-ULK.

Hill-Tout: "It means 'saltwater creek.' Tlas-tlem-mough."

Paull: "Tlath-mah-ulk or Klath-mah-ulk, Mackey Creek."

August Kitsilano: "Klas-malk or Klasmalk, exactly where the Capilano Timber Co.'s mill is at the foot of Pemberton Avenue. It means 'saltwater.'"

Tim Moody: "Tlas-maulk."

Tate: "Klasmalk is the best spelling."

HO-MUL-CHE-SON.

The name of the village and fortified huts which formerly stood on the east bank at the mouth of the Homulcheson Creek, now called the Capilano River.

Paull: "Homultcheson, just a name, no meaning."

Hill-Tout: "Homultchison."

Kitsilano: "Homultchisin."

Dick Isaacs: "Homul-tchit-son; used to be Indian houses there."

Rev. C.M. Tate: "I doubt whether the village was palisaded." (See Haxten, aged Indian woman interpreted by Andrew Paull.) "More likely, the huts were loop holed; that is the only form of fortification I ever saw anywhere. The Indians cut holes in the cedar walls and when attacked retired to their houses, and shot their arrows at the enemy through those holes." (See drawing in Captain Cook's Voyages at Nootka.) "Inside the earthen floor was frequently two or three or even more feet below the bottom of the wooden wall, and thus gave additional protection."

For Capilano, refer [to] narratives.

For the story of Kokohaluk, see Andrew Paull's (Qoitchetahl) narrative, *The Burning of Homulcheson*, etc.

PROSPECT POINT, HOMULCHESON, CAPILANO, KIAKEN.

NOTE ADDED LATER:

Conversation, August Jack Khatsahlano, 12 September 1940. (See page 475, *Coast Indians* [blue bound book, small], Hill-Tout's report, 1900, to British Association for Advancement of Science: "Kiaiken, i.e. palisade, or fenced village, a place on Burrard Inlet.)

August: "He must mean the time the Fort Rupert Indians came to capture a woman." (See Story of Kokohaluk in *Early Vancouver*.) "The Squamish stole a woman, and the Fort Rupert Indians came to get her, but she did not want to go; that was where they put the poles around" (stockade) "and she came out and told the Fort Rupert Indians to go away or they would all be killed, and they would have to fight if they stayed where they were as there were a lot of men inside, but *actually, there were only five women*. So they retired across the Narrows to Prospect Point, and that was where the Squamish men were in hiding; the Fort Rupert men ran into them, and they all got killed." (Still another version of the old tradition.)

SWY-WEE.

Dick Isaacs: "Swy-wee, a slough or lagoon a short distance west of mouth of Capilano River, and approximately at the foot of Eleventh Street produced."

Tim Moody: "Swy-wee."

August Kitsilano: "Swy-wee."

Hill-Tout: "Swai-wi."

Paull: "Swy-wee, a name which indicates a species of smelts, and possibly refers to where the Indians caught them. I think the name is derived from Sway-we, i.e. smelts."

Tate: "'Swee-wah' or oolichan fish are very much like smelts, and no doubt all those inlets were at one time infested with those fish. I know several which were, but no longer are."

W.S. Jemmett's survey of Indian Reservation on Burrard Inlet, etc., 1880, in possession of Andrew Paull, secretary, Squamish Indian Council, shows "grass" around the slough, and "beaver dams" at its head inland.

Tradition says Indians spread nets or fish weirs, hurdle nets, etc., across the mouth of the slough.

WEST VANCOUVER SHORELINE.

Tim Moody says there was never any special name for the West Vancouver shoreline as there was for Point Grey (Ulksen).

CHUT-AUM.

Navy Jack's Point, West Vancouver

Hill-Tout: "Kitch-ahm."

Dick Isaacs: "Kitch-ahm, a point which sticks out west of Swy-wee."

Tim Moody: "Chid-auml." Considerable difficulty in interpreting sound; sometimes seemed like "sl-ahm."

Paull: "Chut-alm or chut-aum."

Tate: "Chutaum is a good way to spell it."

August Kitsilano: "A point, Navy Jack's Point. Means 'a mix-up.' The tide flowing and the back eddy along the shore meet at the point, and cause a choppy water, i.e. 'mix-up.' Pronounce 'Cha-tahm.'"

SMUL-LA-QUA.

Hill-Tout: "Smul-lah-kwah."

Dick Isaacs: "Smul-lah-qua, a little bay west of Chutaum."

Paull: "Smul-lah-qua, a place west of Dundarave."

Dick Isaacs adds: "A little cupped bay, two miles east of Stuckale, small creek there."

Jim Franks: "Old people go there get Mowich," (food) "nice quiet place, little bay high rocks on bank, little gravel beach, only three-quarters mile west of Dundarave." (Not so far west as Stuckale.) "Matthias Capilano's people go there long time ago."

Tate: "Smullaqua is good spelling."

August Kitsilano: "A lot of people, I think, killed there, something terrible, may be eight or nine men, perhaps in canoe, all killed one time, in fight or war; not by accident, or drowning, but killed."

Paull: "It may be that it has some reference to the fight for Kokohaluk, the noblewoman. I don't know."

August Haatsalano: "It means 'a thigh' (upper part of leg). I don't know why."

STUCK-ALE.

Where the Great North Cannery is at Sherman.

Hill-Tout: "Stuck-hail."

Tim Moody: "Stuck-ale."

Dick Isaacs: "Stuck-hail, now Great Northern Cannery."

August Kitsilano: "Stuc-k-hail. 'Stuck' is a rude word for smell. That's why we say 'Stuckale,' so our children not become rude. A bad smell, such as made by a skunk; Skunk Cove" (Caulfield) "not far away. Terrible bad smell."

Paull: "Stuckale; it means literally expelling human gas."

J.F. Noble, friend of Indians, Standard Bank Building: "There is a man living back of Caulfield who has for years been lighting his house with natural gas; I wonder if that seeped out and created a smell which the Indians thought very bad." (See Skunk Cove, below.)

Tate: "Stuckale is good spelling."

WEST VANCOUVER, STUCKALE, MARR CREEK.

West Vancouver Hollyburn Oil Co. Ltd. (drill for petroleum), 1914. A paragraph in the prospectus of this company (see docket) reads: "For more than twenty years, oil seepages have been known and reported by old timers as occurring in this district. Seven years ago, George Marr, a homesteader on D.L. 815, attempted to sink a well for domestic use, but states he was compelled to abandon and refill it on account of the too abundant gas and oil seepage. This District lot is included in the Company's stakings. Upon a portion of it occurs a phenomenal seepage of black crude oil or petroleum, located by Mr. Albert B. Whieldon, a practical oil man of many years experience in the Pennsylvania and Ohio oil fields, who will now assume the active management and supervision of the company's operations. A sample of the seepage petroleum on D.L. 815, West Vancouver is: Naphtha, 24.71, Burning oil 35.08, Lubricating oil 20.02, Residue 20.19 = 100. Assayed by G.G. West, Provincial Assayer." The prospectus is dated 24 June 1914.

SKUNK COVE.

August Haatsalano: "It must have a name, but I don't know it."

STUCKALE.

The Indian name for the location of the Great Northern Cannery at Sherman, West Vancouver, is Stuckale. "Stuck" is a rude word for smell, such as made by a skunk. "Stuckale" means "Terribly bad smell."

In or about 1931, J.F. Noble, a friend of the Squamish Indians, office in Standard Bank Building, told me (see *Early Vancouver*, Matthews, Vol. 2) "There is a man living back of Caulfield who has for years been lighting his house with natural gas; I wonder if that seeped out and created a smell which the Indians thought very bad."

SKAY-WIT-SUT.

Point Atkinson. Accent on Skay.

Hill-Tout: "Skay-awat-sut. Point Atkinson."

August Kitsilano: "Ska-whut-soot."

Dick Isaacs: "Skay-wit-sut."

Tim Moody: "Skay-wit-sut, means 'going around point.'"

Jim Franks: "Skay-wit-sut."

Tate: "Skaywitsut is best spelling."

Paull: "Skaywitsut, means 'go around point.'"

CHULKS.

Paull: "Kew Beach. Chulks."

August Kitsilano: "Erwin Point, Chulks, north of Point Atkinson, south of Eagle Harbour, where there is, on the southern tip and in a crevasse facing south, a huge rock or stone five or six feet in diameter. It means 'a sling with a stone in it'; it is the one which the Gods threw at Mt. Garibaldi, and which missed the mountain." [NOTE ADDED LATER: "A big rock stuck in a crack," says Haatsalano.]

See long narrative by August Kitsilano on this legend.

KEE-KHAAL-SUM.

Eagle Harbour.

Hill-Tout: "Ke-tlals'm, i.e. 'nipping grass,' so called because the deer go there in spring to eat the fresh grass."

Dick Isaacs: "Kee-khaal-sum, Eagle Harbour."

August Kitsilano: "Ke-car-sum, Eagle Harbour. It means 'cook fish,' you know, Indians cook fish with stick split down from top little way, slip fish in slit, stick other end sharp stick in ground, toast fish in front of camp fire."

Paull: "Kitsilano is wrong. It is a nice little bay, small creek Kee-khaal-sum, bear and deer used to go there to gnaw. It means, well, you know what beaver do, gnaw, chew things. The animals used to go there to gnaw, probably grass and young buds in spring."

NOTE ADDED LATER:

Eagle or Grebe Islands: "No name," says Haatsalano. "Indians buried dead on inside island. Used to be a tree on it and, nearly always, an eagle on the top of tree."

STOAK-TUX.

Paull: "Stoaktux, means 'all cut up,' that is, the rocks are all cut up in channels, fluted, a little bay, picnic ground; ferry runs to Bowen Island from there. Stuk-tuks is too abrupt; abruptness destroys sense of root from which it is derived. Stoaktux is better; it means that the rocks are all cut up into channels along the shore. Fisherman's Cove."

August Kitsilano: "Stuck-tooks, on Howe Sound, north of Point Atkinson, big dance hall there now. The southwestern tip of Whytecliff Point, and nor-nor-west of Whyte Island. It is about 150 feet south of a house which stands there."

CHA-HAI.

Horse Shoe Bay.

Hill-Tout: "Tchakqai. Horse Shoe Bay."

Tim Moody: "Cha-hye."

Dick Isaacs: "Cha-hye."

August Kitsilano: "Cha-hy. A big bay facing north, Horse Shoe Bay. It means that peculiar sizzling noise, similar to that made when frying bacon in a pan, but which is made by myriads of small fish—smelts do it—moving in the water." Note: at one time this faint noise could be heard almost any summer's evening at Kitsilano Beach. It is made by shoals of smelt swimming in the shallow water on the beach; it is said to be caused by the wriggling of their tails.

Paull: "What August Kitsilano says may be true. Be sure to make it 'Cha'" (to distinguish it from Mt. Garibaldi.) "Cha-hai."

TUMBTH.

Hill-Tout: "Means 'paint.'"

Paull: "Tumbth means the red paint with which warriors and maidens adorned their faces for war, ceremonies, dances; maidens for beautification, warriors for war and ceremonies. White woman do it too, only pay big price at drug stores for same thing in fancy boxes."

EYE-SY-ICH.

Paull: "The general term applied to 'protected waters,' which it means, inside Passenger Island and between Point Atkinson and Gibson's Landing. It means 'sheltered waters.'"

NOTE ADDED LATER:

Haatsalano: "'Eye-syche' is any 'protected water'; in English 'a channel.' There are several 'eye-syche' in Howe Sound; channels between islands and mainland."

SUPPLEMENTARY, AND UNVERIFIED.

KWY-YOWHKA.

Steveston, B.C.

August Kitsilano: "Qy-youka, or Kwy-yowhk."

WHY-KIT-SEN.

Terra Nova Cannery, south end Sea Island.

August Kitsilano: "Why-kit-sen."

TUM-TA-MAYH-TUN.

"Old Orchard."

Chief Matthias Capilano: "Tumtamayhtun was an Indian place afterwards known to whitemen as 'Old Orchard [near loco].'"

NOTE ADDED LATER:

Haatsalano: "No, at Belcarra, not loco."

CHE-CHE-YOH-EE.

NOTE ADDED LATER:

Haatsalano: "The Lions opposite Vancouver."

Meaning: "Twins."

Page showed a photograph of a skull; Major Matthews' original caption read "Indian surgery, Marpole, B.C. Trepanning at least 1000 years ago." Image removed on May 13, 2022 for reasons of cultural sensitivity.
Photograph reference code: AM54-S4-: In P175



Item # EarlyVan_v2_007



Remains of ancient
village, Stanley Park
1888

Dr. J. W. Bennett, B.F. deep, on Park Road, Vancouver, B.C.

Item # EarlyVan_v2_008