

## **Early Vancouver**

### **Volume Three**

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

**2011 Edition (Originally Published 1935)**

*Narrative of Pioneers of Vancouver, BC Collected During 1933-1934.*

*Supplemental to Volumes One and Two collected in 1931-1932.*

### **About the 2011 Edition**

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A.J.H.: "Well, I was telling you. If he kill something, and make it alive again, then he's doctor; he know he cure somebody; he comes home. Swohmtun don't use poison; whitemans doctor use poison. Indian never use poison; use herb, good to eat, good to drink, make you fat, make you feel good. No poison anywhere 'cept rattlesnake, but does not belong; he just rattlesnake."

#### **KITSILANO INDIAN RESERVE. SNAUQ. BURRARD BRIDGE.**

Query: What did you say the Squamish Indians got for the sale of the eight acres of the Kitsilano Indian Reserve used in 1932 for the footings of the Burrard Bridge?

A.J.H.: "The arbitrators gave \$44,988.58 and the lawyers got \$28,854.50 of it. The lawyers for the City of Vancouver got \$15,145.65, and the Indian costs were \$13,708.85, and then they wanted us to carry it to the Privy Council, but the Indians decided not to; there would have been nothing left at all. I understand that when they buy the four acres for the Seaforth Highlanders drill hall they will pay \$7,500 an acre, or \$30,000 in all, but I hear something that the Indians are to get only \$15,000, but don't know. The Indian agent said that if we did not sell it they would take it anyhow, by expropriation. So our Council voted to sell it."

#### **MEMORANDUM OF CONVERSATION WITH AUGUST JACK HAATSALANO, IN MY GARDEN, 24 MARCH 1935.**

##### **"TAYHAY" AT WHOI-WHOI.**

Query: Tayhay had a peakless roof, just a lean-to, one side higher than the other; which side was the tallest?

A.J.H.: *The one nearest the water.* All those Indian cottages concealed in the trees. You see, those days, enemy might come; no use showing where you were, so hide house in the trees." (Note: Captain Vancouver's Journal says they saw no sign of habitations as they passed out of the Narrows.) "Long time afterwards—after whitemans come—Indians commence to build houses out on the shore where peoples could see them."

##### **EYALMO (JERICHO.) POTLATCHES.**

"The big potlatch at Jericho was before my time; all I know about it is what they tell me, but it was the biggest potlatch of all. Indians come from everywhere—Lummi, Victoria, Saanich, Nanaimo, Panall," (Cooper Island) "Chee-woat-held; no Indians from Sechelt; they not come to potlatches."

"Four men give it. Chinalset" (Jericho Charlie), "Tow-hu-quam-kee, Hay-much-tun, and Charl-tun" (Old Tom.) "They have great big building just other side where air station is now; building about three hundred feet long, ninety feet wide, great big beams. At each end three big posts; high, big as a man's body, then three big beams run the entire length of building on top of posts, each beam eighty to ninety feet long, and butted end to end so as to run whole three hundred feet of building, one on each side, one down middle. Split cedar slab sides, laid what you call horizontal, laced together with small posts; roof of great big split cedar slabs fitted together like this so as not use one for canoe after they pull it down. Warship come along one day and take a lot of it away; load on scow and take on board; don't know what they did with the slabs; to England, may be, may be burn; don't know. But you see the way they build the roof no water can get in."

##### **POTLATCHES.**

"I'm glad government stopped potlatches. All right in the early days when Indian make his own blankets and no booze, but afterwards white man bring booze, and Indian buy blanket. Indian rich those days; poor now."

#### **MEMORANDUM OF CONVERSATION WITH AUGUST JACK HAATSALANO IN MY GARDEN, 19 MAY 1935.**

Mr. Haatsalano came from North Vancouver to pay me a visit; we sat under the trees for three hours and chatted and he had a plate of pudding my wife brought.

### **TIN-TA-MAYUHK.**

Query: What name did the Squamish give to their land?

A.J.H.: "Tin-ta-mayuhk; means 'my country.' Musqueams have a name too, same word, but pronounced differently; people up Lillooet have different name;" (sounds like Tsasch) "all mean the same, 'my country.'"

### **CHIEF HAATSALANOUGH.**

Query: How tall was Chief Haatsalanogh?

A.J.H.: "Must be big man; look at me. My father, Khaytulk, six feet two; I am just six feet. My mother tell me about Chief Haatsalanogh going from Squamish to Pemberton. Pacific Great Eastern train take four hours; mother say Chief Haatsalanogh take one day, one day from dawn to dark; he start as soon as light, and at dark he's at Pemberton; he go up to Ashlow, then he cuts across about 40 degrees northeast; just go through forest, over mountain; no trail. That will show you what kind of a man he was."

### **SNAUQ. INDIAN HOUSES.**

"The big Indian potlatch house on the Kitsilano Indian Reserve not far from the end of what is Chestnut Street, about 250 yards east; face the 'West End.' It was about 175 to 200 feet long, about seventy feet wide, and made of cedar slabs. It had a peak roof, very low peak, I think copy whitemans, dirt floor. All around the edge was a bench or platform, about five feet wide; wide enough for two people to sleep side by side on it, but they did not sleep crosswise to the walls, but longways." (That is, on the long side of the building they sleep east and west; at the ends, north and south.) "That bench or platform is called 'yi-wus'; just boards, no bed, and raised about sixteen inches off the ground, just so you could sit and put your feet on the ground."

### **INDIAN HOUSE HEATING.**

"In a house seventy feet wide, if the fires are in the middle the peoples can't get no heat, so they make fires on each side; about six fires on each side in the house Towhuquamkee built at Snauc."

### **SAM GREER. GREER'S BEACH. JERICHO CHARLIE.**

I told Haatsalano about a painting of Kitsilano Beach made by Lt. Willis of H.M.S. *Ganges* in 1861, and of the Indian house on the shore at the foot of Yew Street, and asked how it came about that the roofs were peaked.

Haatsalano: "Copy whitemans, I think. Sam Greer steal Jericho Charlie's house at Kitsilano Beach. That house Sam Greer live in belong to Jericho Charlie, but Jericho Charlie have two or three houses; one out at Jericho, he use in summer when freighting to Jerry Roger's logging camp at Jericho, Point Grey at Kullahan. He leave house on Kitsilano Beach, then some other Indians sell him to Sam Greer; they go to law about it in Victoria; Jericho Charlie and Sam Greer have a fight in the Court House there."

### **TOW-HU-QUAM-KEE'S HOUSE AT FOOT OF CEDAR STREET ON BEACH. SNAUC.**

"I have told you before Chip-kaay-m first man to go to Snauc; he built first house close to water, Indian house, not like whitemans. House half way between Burrard Bridge and Granville Bridge, close to water. Split cedar slab sides, laid horizontal; about ninety feet long, forty feet wide, twelve feet high in front, low at back, open fire place in middle; big centre beams. Then after whitemans come, Chip-kaay-m build another house close to eastern end of Indian Reserve near Granville Bridge, one by twelve lumber, as I tell you before. Pull down the old, old house, burn slabs for firewood.

"Towhuquamkee built his big place about foot of Cedar Street on beach just slabs, but he put slabs up and down, and nail him; get nails Hastings Mill store; peak roof, sort of half Indian, half whitemans house."

### **INDIAN ORCHARDS.**

"My mother Qhwy-what plant orchard near foot of Chestnut Street on Indian Reserve; cherry trees gone wild, there yet; all go to pieces, not look after him. Jim Watson's house was quite close to Chestnut Street, then come Charlie's" (Tul-sin-suut), "then Towhuquamkee's big house, then Tom's" (Charltun), "then big house I was born in, just built when I was born about 1876, then old Williams, then Charlie

Seymour's; they all faced the West End; you could see them all from English Bay bathing beach. Beyond that was the older village of Snaug; you could not see them from English Bay beach."

#### **MEMORANDUM OF CONVERSATION WITH REV. G.H. RALEY, D.D., OF 5561 OLYMPIC STREET, KERRISDALE.**

Retired clergyman, after having spent fifty years with the Indians of B.C.; formerly of Coqualeetza Indian School, Sardis, B.C. (also see his splendid collection of Indian objects), 9 May 1935.

#### **FALSE CREEK INDIAN RESERVE. KITSILANO INDIAN RESERVE. SNAUQ.**

"In 1894, together with the late Rev. C.M. Tate, I visited the former Indian village under the Burrard Street Bridge; we went there together, and spent one Sunday afternoon in the long house." (See Tate, *Early Vancouver*, Matthews, and August Jack Haatsalano, same volume.) (Also see drawing or map.) "At that time a few families, temporarily resident, were living in the long house; some few remained over the winter, but most did not. The long house was, as Tate says, of slabs, etc., and was one hundred and fifty feet long, I should think, thirty feet high in the centre and twelve feet on the sides. It had a very low peak roof, very low, hardly perceptible one might almost say." (Evidently an adaptation of whiteman's building, for Squamish built lean-to's before the whiteman came. J.S.M.) "It had three, I don't think as many as four, smoke holes in the centre of the roof to let the smoke from the large fires, about three of them, which, probably at one time, burned in the centre, for there was a regular earth hearth in the middle, but when we were there that afternoon, several families were living around smaller fires in the corners or on the sides. The whole floor was earth, but at one time it had had a platform all around the walls of the inside, but the boards, split cedar slabs, had evidently been taken away or used for fuel; anyway, they had gone, and as I say, the building used as a temporary shelter for most. That was in 1894. The hearths, three of them, were beneath the smoke holes, but were unused; little bits of fires were in the corners, etc., a family around each.

"There were several other large buildings, but smaller, nearby." (See Tate and map.) "There are one or two of the same type still at Musqueam."

#### **MUSQUEAM.**

Query by J.S.M.: What became of those buildings at Snaug? The only houses I can recall in 1899 were houses built of sawn boards, regular white man's houses with shingle roof.

Dr. Raley: "They used to take the boards away, but perhaps they were burned in some way."

(See Haatsalano, *Early Vancouver*, Vol. 2; also Tate. The last Indians, Old Man Jim, wife and son, departed on the morning of 11 April 1913. J.S.M.)

#### **SKO-MISH-OATH.**

Conversation of Khahtsahlano in 1934. "It is the name of the country, or territory of the Squamish Indian peoples, and includes all Howe Sound and Burrard Inlet," (includes English Bay) "from Staw-ki-yah, a creek west of Gibson's Landing to the tip of Point Grey; all the land in between belongs to the Squamish."

Note: other authorities (Indian) say to Mahly, just west of Musqueam, and that Mahly was Musqueam territory "leased" to their friends the Squamish; Khahtsahlano thinks Point Grey was the territorial boundary; Ayatak (see *Early Vancouver*, Vol. 2) says False Creek and English Bay belonged to Musqueams, and adds, "Squamish and Musqueams, also Sechelts, always good friends." On the west, Staw-ki-yah, near Roberts Creek, was the boundary beyond which Khahtsahlano says, "Squamish must not go." Skomishoath included Port Moody and Indian River, and extended many miles up the Squamish River. J.S.M.

#### **KEW BEACH.**

On south side, a boulder about fifteen feet diameter, resting in the top of a great crevice, thirty-five feet deep about, tapering from twelve feet wide at the top. An Indian god was whirling the boulder in a sling; gathering speed to throw at Mount Garibaldi for the purpose of knocking off the top which he considered