

## **Early Vancouver**

### **Volume Four**

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

**2011 Edition (Originally Published 1944)**

*Narrative of Pioneers of Vancouver, BC Collected During 1935-1939.*

*Supplemental to Volumes One, Two and Three collected in 1931-1934.*

### **About the 2011 Edition**

The 2011 edition is a transcription of the original work collected and published by Major Matthews. Handwritten marginalia and corrections Matthews made to his text over the years have been incorporated and some typographical errors have been corrected, but no other editorial work has been undertaken. The edition and its online presentation was produced by the City of Vancouver Archives to celebrate the 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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Footnote or Endnote Reference:

Major James Skitt Matthews, *Early Vancouver*, Vol. 4 (Vancouver: City of Vancouver, 2011), 33.

Bibliographic Entry:

Matthews, Major James Skitt. *Early Vancouver*, Vol. 4. Vancouver: City of Vancouver, 2011.

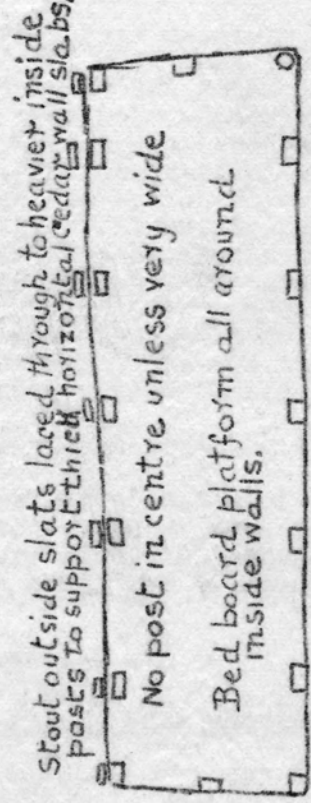
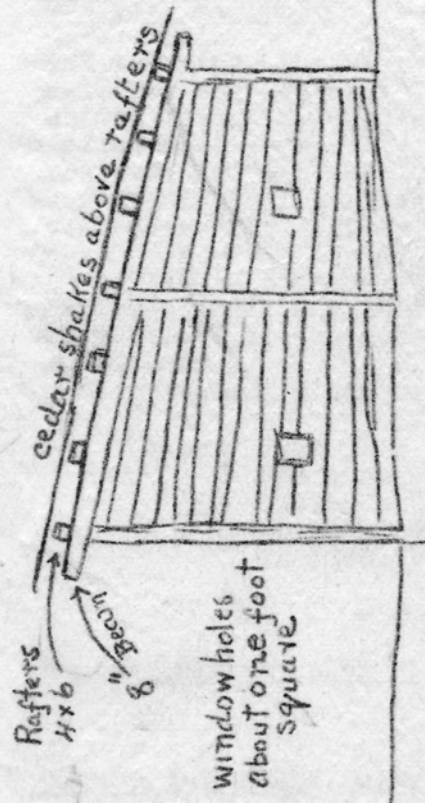
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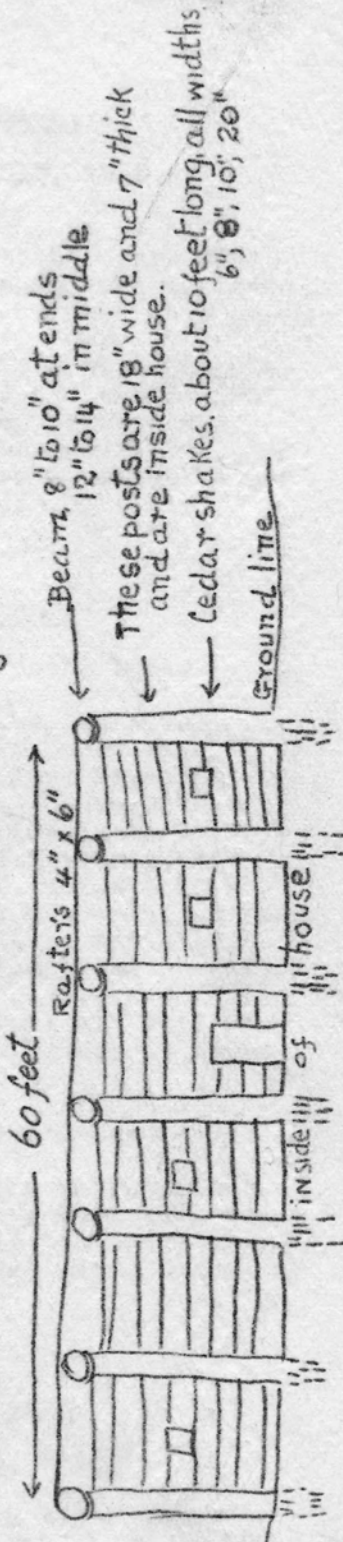


Sketch of construction of  
Indian house at Whoi-whoi,  
(Lumberman's Arch, Stanley Park)  
A tracing of rough sketch, on  
scrap of paper, drawn in my garden  
one Sunday afternoon, Dec. 15, 1935,  
by August Jack Khahtsahlano

*J. S. Matthews*



Beam, thicker in centre  
so as to prevent sagging due to  
weight of roof



Beam, 8" to 10" at ends  
12" to 14" in middle  
These posts are 18" wide and 7" thick  
and are inside house.  
Cedar shakes, about 10 feet long, all widths  
6", 8", 10", 20"

Ground line

## **MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO, 15 APRIL 1936.**

### **MRS. MARY CAPILANO. WHOI-WHOI.**

City Archivist: What's this yarn about Mrs. Mary Capilano, being a daughter of the chief who welcomed Capt. Vancouver, 1792?

A.J. Haatsalano: "I don't know. See-yik-clay-mulk, he oldest man living at Whoi-Whoi. He build first house there; then after a while, perhaps his brother, perhaps his cousin, they come; long way back, long ago. The way they come, clams on the beach there at Whoi-Whoi." (Lumberman's Arch.)

## **MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO, 30 APRIL 1936.**

### **"OLD MAN" CAPILANO. MRS. MARY CAPILANO.**

"'Old Man' Capilano had two wives, I don't know what their names were, but one had a son called Ki-ap-a-la-no, and the other Lahwa; they were half brothers. Lahwa became chief of the Squamish Indians at Homulcheson" (Capilano River) "before Chief Joe Capilano. Frank Charlie of Musqueam, his Indian name is Ayatak" (see *Early Vancouver*, Vol. 2) "is a grandson of 'Old Man' Capilano; it was Ayatak who told you about his grandfather telling him that he saw the first white man come down the Fraser River when he was a boy of about ten or fifteen.

"The 'Old Man's' son was Ki-ap-a-la-no too; his wife was half Musqueam and half Cowichan, and was the mother of Ayatak. They belong to the Musqueam Capilano family.

"The Indian way to pronounce Capilano is 'Ky-ap-lanogh.'"

(Note: this is a possible solution of the extraordinary and unsupported claim of Mrs. Mary Capilano, now living but very aged, that she is the daughter of the Indian chief who "welcomed" Capt. Vancouver in 1792.)

## **MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO, 13 MAY 1936.**

### **CHIEFS, SQUAMISH.**

City Archivist: Don't you think this claim of Mrs. Mary Capilano (now about 98) to be the daughter of the chief who welcomed Capt. Vancouver in 1792, is ridiculous. Capt. Richards of the *Plumper*, at Port Moody in August 1859, mentions a Chief Ki-ap-a-la-no coming on board. How could the same man be a chief in 1792 and also in 1859?

Haatsalano: (with incredulous smile) "Well, I don't know, not born then. They make chiefs pretty young; young as sixteen" (years.) "Early days one man chief" (of) "Stamis, and all little villages up Squamish River; that's before; that's early days; they no call them chiefs, but he's bigger man; if they's staying one place, if they's got good man, why they make him head man; it's a boss, like."

City Archivist: Well, what about Eyalmo (Jericho), Whoi-Whoi, and Homulcheson (First Narrows)?

Haatsalano: "That's the same. They got man at Eyalmo, Staitwouk, Snauq, Ayulshun, Whoi-Whoi, Homulcheson, Slawn" (the Mission), "but no king; each man boss in his own family, but when they all get together—I don't know how you put it in English—but he's the best talker—not chairman, Indians have no chairman—but man who says most wise things."