Early Vancouver

Volume Four

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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 125th 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.

Contact Information

MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO, SON OF HAYTULK, GRANDSON OF CHIEF HAATSA-LAH-NOGH, AFTER WHOM KITSILANO IS NAMED, AT CITY ARCHIVES, 17 DECEMBER 1936.

BROCKTON POINT. EARLY CEMETERIES. STANLEY PARK.

City Archivist: Do you know where that graveyard over at Brockton Point was, where they bury the whitemans?

August Jack: (astonished) "Whitemans!! Whitemans—and Chinamen. Along there, they buried whitemans and Chinamen; I did see them bury one Chinaman there, after the big fire" (June 1886.)

City Archivist: Did anyone try to keep the graveyard clean and tidy?

August Jack: "No. It was along there between the gun" (nine o'clock gun) "and Brockton Point" (on shore facing east.) "There was a lot of graves—more than twenty; they were burying there all the time before they got Mountain View."

INDIAN CEMETERIES. INDIAN BURIALS. WHOI-WHOI. LUMBERMAN'S ARCH.

"The Indian cemetery not between Lumberman's Arch and the totem poles, but behind the totem poles; some graves there yet; they lost it; it was a fence around the Indian graves, but the fence all rotted out, and they could not find it; so they can't find it at all now; I've been looking for it myself, but can't find it; it was the peoples of Julian; he was an Indian at the North Vancouver Mission; he died about five years ago; it was his grandfather's grave and his peoples" (ancestors.) "Julian was going to move it to the Mission" (exhume the remains), "but the priest would not let him; there was more than one grave inside the fence; there were lots of Indian peoples; there was one big box; bigger than that box" (B.C. Rifle Association trunk.) "You see, the Indians gather the bones and put them in big box, put them all in; bigger box than that, sides about four inches thick." (This must be the box of bones from Deadman's Island. J.S.M.)

DEADMAN'S ISLAND.

City Archivist: Well, did the whitemans have two graveyards, one at Brockton Point and one on Deadman's Island?

August Jack: "Well, how that came about was, there was a fellow, a squatter, and he lived on the Island in a shack, and he must have died; and they found him, and nobody's know how long he's been dead, but they" (the whitemans) "call the place Deadman's Island. They could not get the island no name, so they just called the place Dead Man's Island because they found a dead man in the shack.

"After that they start burying on Deadman's Island and stop" (burying) "at Brockton Point. Brockton Point was the first cemetery for white peoples; after that they bury at Deadman's Island. The Indians used to have them" (bones) "all in a box on Deadman's Island, but the whitemans say, 'You better bury them' (deceased) 'in the ground,' so the Indians gather all the bones on Deadman's Island, and take them over to Whoi-Whoi" (Lumberman's Arch) "and bury them."

City Archivist: Did Professor Hill-Tout send the bones down to Ottawa?

August Jack: "I don't know. I think" (laughingly) "whitemans crazy; he takes a grave and puts it in his house, and puts an Indian in jail for catching a salmon."