

## **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**

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### **Contact Information**

City of Vancouver Archives  
1150 Chestnut Street, Vancouver, B.C. V6J 3J9  
604.736.8561  
archives@vancouver.ca  
vancouver.ca/archives



## **FURTHER CONVERSATION WITH AUGUST JACK KHAHTSAHLANO, 4 AUGUST 1938.**

### **GASTOWN, 1884. GEORGE BLACK, BUTCHER. JERICHO. JERICHO CHARLIE. TOM CYRS. SUNNYSIDE FLOAT.**

August Jack Khatsahlano: "First I remember Gastown only four houses; just two saloons, one butcher shop, one Chinaman's laundry; may be more; I forget, long time ago; and a few shacks along beach by Cambie Street. Tom Cyrs have one saloon, south side Water Street; China laundry south side too

"Jericho Charlie, my stepfather, he take big canoe, go down Hastings Mill store. Load up. Maybe ten sacks oats, ten sacks barley, five bales hay, groceries; put all in canoe, then paddle up to Gastown; steer, in here between logs and floats, in between Sunnyside float and Joe Mannion's float; push canoe under George Black's butcher shop, and they's open trap door in floor and lower meat into canoe. Sail and paddle canoe down to Jericho and Point Grey logging camps; no float at Jericho; just run nose of canoe up on sand, and Jericho Charlie pack oats, one sack at a time, up to camp; camp just by beach. Big canoe, big load, two tons.

"Sunnyside float just two logs; may be float four feet wide; may be five feet; about two hundred feet out in water, foot Carrall Street."

### **METHODIST PARSONAGE. ANDREWS. "CHUCKLE."**

"I think that's boathouse" (photo of Gastown from water, 1884) "way over here. There's whitemans live in little shacks along there" (foot Cambie Street.) "There Andrews live in little shack there, and 'Chuckle' he's got hole in his throat, and when he talks he goes, 'chuckle, chuckle,' and we call him 'Chuckle.'"

### **SPARS.**

"These logs" (same photo which shows a few logs beside Sunnyside float) "may be spars. They square them on the beach, low tide. Put them on beach, high tide; chop them square" (octagonal) "with axe; float off high tide."

### **BLUEBERRIES. BLACKBERRIES.**

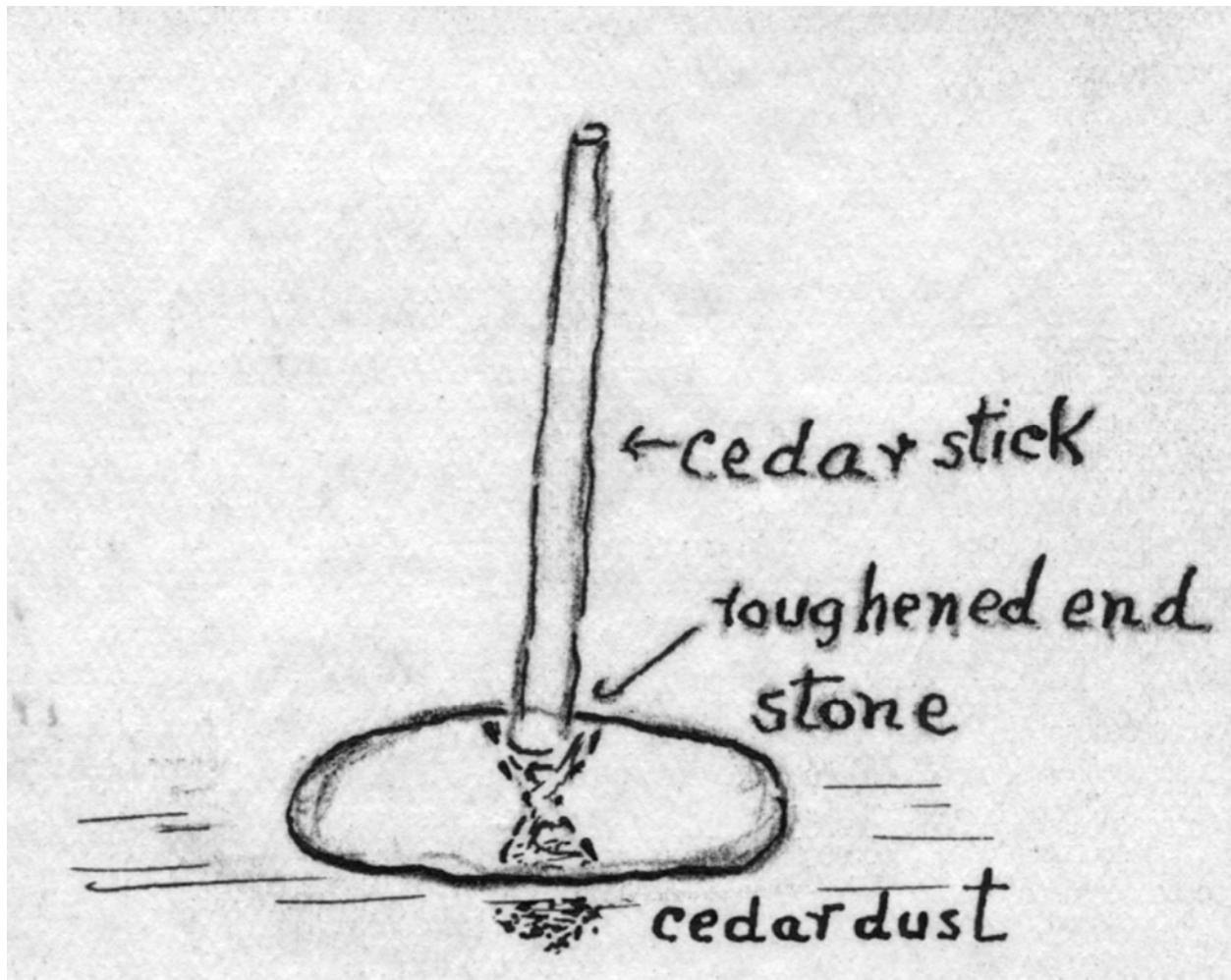
"I been pick blueberries and blackberries, but they's low; six cent pound blackberries, ten cents blueberries; my wife" (Swanamia) "go out Point Grey sell them. Indians boys break in our house and steal twenty baskets, and my hat what's in that picture there on wall; I got two more, though; not so good, though. Catch boys up Kamloops, bring back; priest says they's not to go to jail; they's get lash every Saturday."

## **MEMO OF CONVERSATION WITH AUGUST JACK KHAHTSAHLANO, WHO CAME TO THE CITY ARCHIVES, AND SHARED MY LUNCH WITH ME, 22 AUGUST 1938.**

His wife is up at Sumas picking hops.

### **INDIAN IMPLEMENTS. ALDERMAN J.W. CORNETT. MAKING FIRE.**

August said: "This stone" (a round flat stone fell out of the bank at the summer residence of Alderman J.W. Cornett, lot 9, Hogan's Alley, Maple Beach, Boundary Bay [American side], August 1938, size 4½" x 4½" x 1½", with tapered 1½" hole on both sides, hollowed down to centre hole of 5/16" diameter; edges darkened with charcoal.) "This stone is for making fire. The ways they's do is, they get little stick, and twirl it in hole; roll it between hands, it gets hot; the cedar grinds, and the cedar dust glows; it's hard work, but it makes the fire all right. Then, under the little hole" (in the middle) "they's have a little pile of cedar bark dust, and little bits red hot dust from the cedar stick drop through the hole on the little pile, and you get fire. You can see the charcoal burn. When the smoke comes, they's lift the stone, and blow on the little pile."



Item # EarlyVan\_v4\_012

Major Matthews: How long the stick?

August: "Oh, 'bout so long, 'bout eighteen inches, and 'bout one inch, maybe little more thick; dry cedar stick; it 'bout fill the hole; they cuts a little notch in the stick so's make it rough; end of stick big enough to fill the hole. See this dark part in this little hole. I think that's where the fire been, maybe. After the whiteman come, they get flints."

Major Matthews: How did they carry fire away from where they made it?

August: "Well, they have a little thing like a tent, just a few inches high, but long, only no ends to it, and they put it on bow of canoes, and they put enough cedar dust under it, and the fires in it, and when the canoe go along the wind blow through the tent, and keep the fire smouldering; that's how."

Major Matthews: What about the wood, the cedar?

August: "They get it out of the water, cedar trees what's been in the water long time, and they's put big pieces up in the house, high up, inside house in the rafters, and it get dry, very dry; cedar what's been in water is best."

Major Matthews: Why don't they get cedar out of the woods?

August: "Well. Cedar what's in the trees not so good. The sun gets at it, and it gets hot and cold; it's got life; it don't work so good as what's been wet. Cedar what's been under

water, the water soaks into it, and it works better, when it's dry again; it get very dry up in roof inside house; there's fire inside house."



Item # EarlyVan\_v4\_013

**SUPPLEJACK. HAY-TULK. INDIAN DRESS.**

Major Matthews: Did Supplejack, your father, wear long hair?

August: "Long hair, black, down to his shoulders. And a little bit mustache, and whiskers on his chin. Great big man; bigger than me. He's good man. You say whitemans say he's bad man. Some whitemans may, perhaps, but he's a good man; knows how to look after himself. He has two horses and twelve cows and six pigs. George Black have horse, race horse. He always racing he's horse against Supplejack's. No. Supplejack not ride his own horse; somebody else; Supplejack too big. Indian not bury him inside that deadhouse—in a canoe—at Prospect Point if he's not good man."

**HAXTEN.**

August: "I go in to see Haxten this morning when I come over. She say, 'I's getting old; can't sleep night, only day.' I say, 'What's matter? Not enough blankets. You get cold?' She say, 'No. I'm warm, but I can't sleep.' She tell me her great-great-grandfather tell her about it before; when you get old, you can't sleep in the night time; you can lie down, only not sleep; just sleep in the day time; that's way you can tell when you're getting old."

**INDIAN TRADITION. MOUNT BAKER. MOUNT GARIBALDI. MOUNT SAKUS (SIC). GROUSE MOUNTAIN.**

(After a long desultory discussion on the purpose of life and the life hereafter. August is very devout Roman Catholic.)

August: "That's what the Indians say; only one man be God, but don't know who he is; never see him. Do you think this ground" (Vancouver) "under water one time?"

Major Matthews: No doubt about it.

August: "Wise Indian man say that too. One time the water rise up; Squamish river get higher and higher; rain, rain, rain, big drops, not little drops, but big drops, bigger than your hands put together, and they's keep falling, falling, and the water rise up, and up, until it cover Grouse Mountain and all the little mountains; all except three beaks, Mount Baker, Mount Garibaldi, and Mount Sakus—way up the Squamish river. And the men in the canoe rise up and up, and as they steer through the cedar trees, one breaks off branches, and the other twists it, and they made it into a big cedar rope, about four inches thick, and tied it 'round top of the mountain."

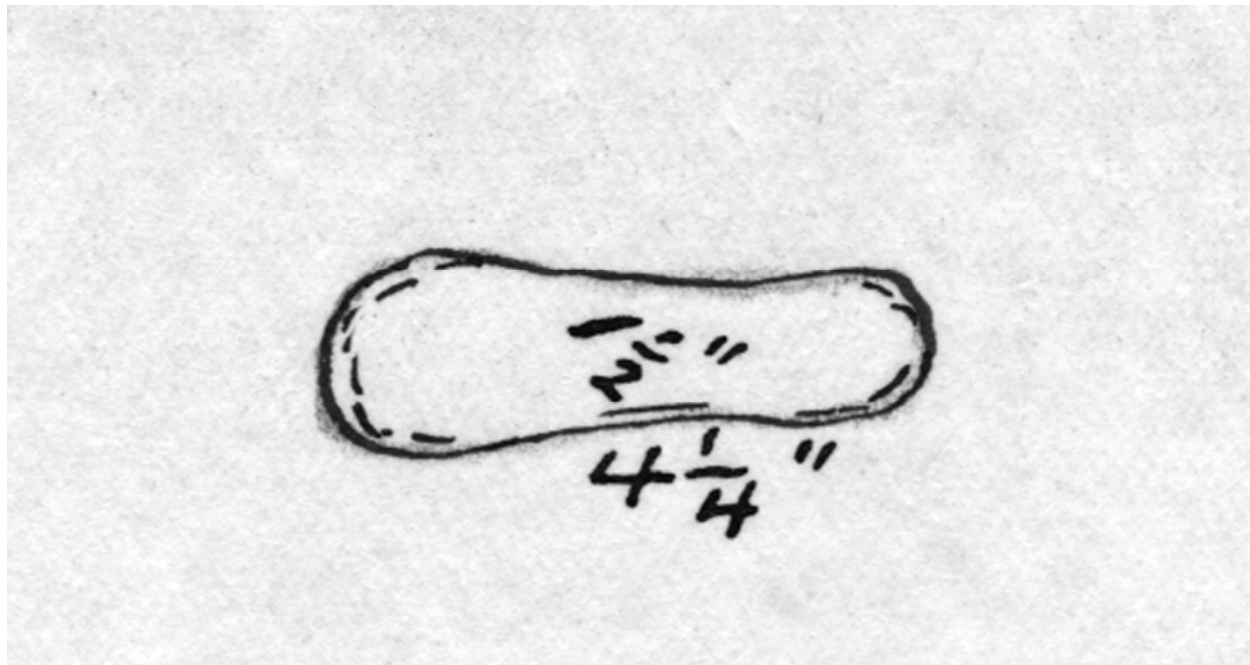
Major Matthews: What did they tie?

**CANOES.**

August: "Tied the canoe to the mountain; put the rope around the top of the mountain, and tied the canoe to it, all 'round top of mountain so's make canoe fast."

**INDIAN HAMMERS.**

(Presenting me with a little hammer, four inches long by two inches at widest part.)



Item # EarlyVan\_v4\_014

Major Matthews: Where'd you get this little hammer?

August: "Up Squamish; that's tetshes, little tetshes" (hammers); "those over in the glass case are big tetshes. Big tetshes" (hammers) "for making canoe; little tetshes for making little things. White carpenter got little hammer, little chisel; got big hammer, big chisel; Indian carpenter just same!"

**MEMORANDUM OF CONVERSATION AT CITY ARCHIVES, 26 AUGUST 1938, WITH AUGUST JACK KHAHT-SAH-LA-NO, BORN AT SNAUQ (UNDER BURRARD STREET BRIDGE), FALSE CREEK.****THE NAME KITSILANO. KHAHT-SAH-LA-NO.**

August said, "I bring you that paper back, to change my name. I see all the chiefs. One time they tell me there was no K, now they tell me there K. I see all the chiefs, Gus Band, Louis Miranda, and two or three more, and they's talk about it, and they say it's go to be 'Khaht-sah-la-no,' same as on this paper.

Major Matthews: Have you made up your mind that you want to change it? I don't like you have name August Jack, just because somebody, long ago, call your father "Supplejack"; didn't they have a big potlatch down Snaug, and very old man, Tom, put his hand on your head, and say, "This boy's got an English name, August. Now, we will give him an Indian name, after his grandfather Khahtsahlanogh," and then they give out blankets and tea and lots to eat?

August Jack Khahtsahlano: "Yes, that's right. When you're ready. I sign paper."

(Miss Giles typed the document, to conform with the changes made since, and Major Matthews and August went down, and the document was formally signed, "August Jack Khahtsahlano" by August, and