

CICR Annotated Bibliography: Artistic, Oral, and Written Resources of Colonial Injustices and
Current Realities

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This annotated bibliography, initiated in 2023, identifies publications, sources, and artistic outputs created by scholars, artists, and writers who belong to the Indigenous nations on Vancouver Island, paying particular attention to Ləkʷfəŋən and W̱SÁNEĆ peoples. One method for disrupting settler colonial orientations to Indigenous intellectual and creative life is to centre and amplify what Indigenous peoples of a particular place document, create, produce, and publish. One way to learn about a place is to learn from the Indigenous peoples who belong to that place. And, one way to learn what is important to the Indigenous peoples of a place is to read, view, and engage with what they document, creative, produce, and publish. This not only enables those who are not Indigenous to a place to learn from an Indigenous-centered method which in turn shapes how they will live in that place with Indigenous peoples. It also enables researchers to conduct research that is informed by the thinking, orating, and creativity of Indigenous peoples in whose lands and waters they conduct research and create. Collating and curating such sources enables Indigenous peoples of a place to witness people who are not Indigenous to their lands and waters actively valuing their contributions in meaningful ways. Additionally, such a resource serves to inform researchers in the absence of living relationships with Indigenous knowledge holders, practitioners, or Elders of a place. Finally, it may serve Indigenous peoples of a place to see the terrain of their collective publications over a period of time.

As the project unfolded, it expanded to include additional sources that may be organized within the theme of colonial injustices and current realities of the colonization of the lands and waters in what is currently known as Victoria. We consider this a living document that will ideally have new additions, volumes, and iterations. Archived in CIRC: UVic's UVic Space repository (2025), in its first volume, we hope this starting point will be helpful to other researchers, including those Indigenous to the lands and waters with whom UVic has relationships, for understanding not just UVic's settler colonial history but the Ləkʷfəŋən and W̱SÁNEĆ histories, presents, and futures of this place. These sources collectively exemplify the intersectionality of these histories and realities. When engaging with complex and layered stories, histories, and lived realities that critically examine colonization and inter-related issues, we should not underestimate the vital importance of privileging Indigenous and other oppressed peoples' perspectives and voices.

This necessarily incomplete collection of artistic, oral and written recordings hopes to lift up Ləkʷfəŋən and W̱SÁNEĆ Peoples' perspectives and relationships with their territories, colonization, land theft and degradation, and their relationships with the University of Victoria. It contains sources that will provide glimpses into the teachings, worldview, and experiences of their people rooted in their homelands, where the university stands.

While there are obvious limitations to the academic research method of gathering recorded sources, this document will help guide our research cluster towards deeper understandings and developing background knowledge. Its purpose is to gain clarity and specificity and ground our researchers in the work that has already been done for an intentionally informed approach to engagement and cultivating and maintaining good relations.

This research will help prepare the CICR: UVic project team specifically for Phase 3: collaborating and working with local Indigenous peoples to identify their recorded memories and histories of this place and institution. This work will also support the re-storying settler dominant histories of the University of Victoria by amplifying parallel projects and initiatives and supporting their visions for the future.

Annotated Bibliography:

Webinars

1. Living Lab Network “Community-Led Archaeology & Heritage at ƧEL,ĪĆÉ (Cordova Bay) & TI'ches (Chatham & Discovery Islands)” by Mavis Underwood and Darcy Mathews.

I. In this webinar, Mavis and Darcy discuss academic and personal experiences working and supporting Indigenous community-led archaeology projects. From the webinar posting: “Learn about how communities are recovering/uncovering evidence of thousands of years of their own occupation and sustainable stewardship of WSA NEC, Lekwungen – Coast Salish Territories.”

2. Personal notes taken from the webinar (EB)

I. There are misconceptions about just how many people were here before settlement, in any bay along the island (Cordova, Cadboro, Oak), there were prolific village sites with thousands and thousands of people. These village sites were incredibly impacted by diseases like smallpox, so when settlers arrived, they perpetuated this misconception of how populated this place was.

II. When asked about where we need to get to together – Mavis responds, we need to see more acceptance and understanding in the world, like we are seeing with big changes in the world in understanding sexuality, gender, etc. Story of a two-head serpent – we need to both understand and see where people are coming from. Expanding dignity and opportunity.

Websites

1. RavenSpace, <http://ravenspacepublishing.org/>
 - I. RavenSpace is an innovative initiative for digital publishing in Indigenous studies, created by UBC Press in partnership with the University of Washington Press, Indigenous and technology organizations, libraries, and museums. It provides a new model and online platform for collaborative authorship and publishing, meeting the standards of peer-reviewed academic publishing and respecting Indigenous protocols for the ownership, access, and use of cultural heritage and traditional knowledge. Designed to engage multiple audiences, RavenSpace will offer tools for authors, educators, students, knowledge holders, and scholars.
 - II. The inaugural book on the RavenSpace Platform is *[As I Remember It: Teachings \(ʔəms taʔaw\) from the Life of a Sliammon Elder](#)*. The Features and Resources for this interactive virtual book and agreement to proceed following their protocols are educational and inspiring! [Respecting Traditional Knowledge \(usc.edu\)](#)
2. [Our Resources - Living Lab at University Of Victoria \(UVic\) \(livinglabproject.ca\)](#)
 - I. Relevant sources have been added to this bibliography.*
3. [Education \(pepakenhautw.land\)](#)
 - I. Resources coming soon
 - II. The PEPÁKĒŃ HÁUTŪ Foundation is a WŚÁNEĆ non-profit based at the PEPÁKĒŃ HÁUTŪ (Blossoming Place) Native Plant Nursery & Garden at ŁÁU,WELŃEW Tribal School.
4. 2017 Songhees Conference website: [First Nations, Land, and James Douglas:: Resources \(uvic.ca\)](#)
 - I. Important resources that still need to be included here***
5. [Home • Esquimalt Nation • Community Engagement](#)
6. [Document Library — Songhees Nation](#)
 - I. Land Laws and Bylaws
 - II. [Sectoral Self Governance — Songhees Nation](#)
7. [ləkʷəŋən Traditional Territory — Songhees Nation](#)

- I. This webpage is about The Signs of Ləkʷəŋən, “consist of seven unique site markers that designate culturally significant sites to the Songhees and Esquimalt Nations along the Inner Harbour and surrounding areas.” Here, you will find descriptions of the markers and how to find them and why this is significant. There are also two videos on this webpage that can be useful for this project.
 - II. The 2020 Royal Roads University Indigenous Peoples Day Celebration Video was created because they could not be together due to the COVID-19 pandemic. This video can be helpful for seeing how local non-Indigenous representatives publicly refer to their relations with the ləkʷəŋən speaking peoples. Additionally, the Elder’s remarks, the song and dances, and the sharing of cultural practices can be useful. Yuxwelupton or Clarence “Butch” Dick’s remarks on the Tribal Journey’s celebration for reconciliation discussed how it started with him challenging Camosun College and UVic to a canoe race which became an annual event that teaches people how to be a good visitor in their lands. He also refers to the herring harvest which brought people from all over the mainland twice a year. ləkʷəŋən means “The Place of Smoked Herring” where you would only take what your family needed. Remarks from Metis Nation of Greater Ontario also share some of their teachings, history and how they’re working here.
 - III. The Renaming of the Salish Sea video offers some information about this event but is mostly photos and documents of the event. It is good to note that this has taken place because it is an example of the importance of name changes.
8. [170th Anniversary of The Douglas Treaties – WSÁNEĆ Leadership Council \(wsanec.com\)](https://www.wsanec.com/)
- I. [WSÁNEĆ Lands Trust – WSÁNEĆ Leadership Council \(wsanec.com\)](https://www.wsanec.com/)
9. [Indigenous building names - University of Victoria \(uvic.ca\)](https://www.uvic.ca/indigenous/building-names/)
- I. Čeqʷəŋín ʔéʔləŋ (Cheko’nien House) & Sŋéqə ʔéʔləŋ (Sngequ House)
 - II. Čeqʷəŋín ʔéʔləŋ (Cheko’nien House), the name given to the territory that is now Oak Bay, and the Peoples who lived there.
 - III. Sŋéqə ʔéʔləŋ (Sngequ House), after a village in what is now known as Cadboro Bay. It was used for camas harvesting, trading and cultural and spiritual practices. It means ‘snow patches.’
 - IV. Watch the 1:47 video called “Territory Acknowledgement” for a deeper understanding of the names and their significance to their territory, listen to the Territory Acknowledgement in which Seniemten explains his family ties to this land and these names.

- V. It connects to the consultation process which is summarized here: [Reclaiming Indigenous place names - University of Victoria \(uvic.ca\)](#)
- VI. Connected to the SIÁM SĚĚWÁĚ NONĚT SWEKE,Ě 'The Highly Respected One's, Peace of Mind at Last' Coast Salish Woven Blanket [Story of the SIÁM SĚĚWÁĚ NONĚT SWEKE,Ě \(Highly Respected One's Peace of Mind at Last\) Blanket - University of Victoria \(uvic.ca\)](#) Blanket name, interpretation and translation, provided by JSINĚTEN, Dr. John Elliott. Weaver, Myrna Crossley, a member of the Songhees Nation
- VII. Indigenous Governance Program, *Protocols & Principles For Conducting Research in an Indigenous Context*, University of Victoria, Faculty of Human and Social Development, February 2003. [Protocols \(uvic.ca\)](#)
- VIII. UVic IACE and OVPI, *sĚlx^wĚyn ttĚ | SELWÁN ĚTE | Elders Guidelines: Guidelines for hosting and payment for sĚlx^wĚyn ttĚ | SELWÁN ĚTE | Elders, Knowledge Holders and Community Members*, [<uvic.ca/services/indigenous/assets/docs/iaceguidelinesforprotocol.pdf>](#).
- IX. McGill: Office of Indigenous Initiatives, *Historical Resources: McGill's History with Indigenous Peoples*, [<https://www.mcgill.ca/indigenous/land-and-peoples/historical-resources>](#).

Videos

1. Blossom, Ashlee. "[Reenactment of the Douglas Treaty Signing on PKOLS.](#)" Video. Accessed 20 August 2015.
 - I. [This reenactment tells the story from a First Nations perspective. There was an incident that killed a young man who was travelling, which led the Nations to meet with James Douglas. James Douglas gave his word with a priest that they all want to live in peace and believe in the same God. So, they signed the agreement based on Douglas's word that they could live together in peace. Instead, the paper signed away their lands.](#)
 - II. [It was on May 22, 2013, the WSANEC, neighboring nations, and residents of Victoria reinstated Mount Douglas to Pkols Mountain from that day forward.](#)
2. [Challenging Racist British Columbia - Whose Land Is It? \(challengeracistbc.ca\)](#)
 - I. This webpage holds video recordings of the roundtable discussion "Whose Land Is It? Rethinking Sovereignty in British Columbia" hosted in Jan 2020 by UVic's Centre for Indigenous Research and Community-Led Engagement (CIRCLE).
 - II. Abstract: "We believe that recognition of Indigenous sovereignty over BC is now urgent if First Nations are to achieve justice, if reconciliation is to

have any chance at all, and if we want to collectively achieve climate justice.”

- III. There are four videos of oral presentations in their respective order by W̱SÁNEĆ Elder, Dr. John Elliot, Professor Rebecca Johnson, Faculty of Law, Dr. Nick XEM̱OLTW̱ Claxton, and Dr John Price.

3. Greater Victoria School District 61 - District Team, Youtube videos.

1. [Lekwungen Tung'exw: Learning from the Land - YouTube](#)

- I. “The Lekwungen peoples (Songhees and Esquimalt Nations) have lived on the south island for thousands of years, with well established and culturally dis-tinct practices and relationships with the natural world. As educators and guests to the territory, it's important that we acknowledge the original stewards of the land. From traditional welcomes to territorial acknowledgments, eco-cultural restoration to individual location, the first panel of this Bent-wood Box learning series will explore what it means to live, work and play on the traditional territory of the Lekwungen peoples.”
- II. [Welcome to the Territory in Lekwungen and English - YouTube](#)
- III. “Welcome to the Territory in Lekwungen and English featuring Butch Dick, Songhees Nation.”

4. [Lehan Family Activism & the Arts Lecture Series - YouTube](#)

- I. This annual lecture series began in 2023.
- II. Apr 6, 2023 Internationally acclaimed multidisciplinary artist Charles Campbell is the inaugural speaker in the Lehan Family Activism & the Arts Lecture Series, which focuses on how the arts can be a catalyst for change in advancing the understanding & goals of various social justice topics. Campbell's talk, “Sometimes in the Middle of the Story: Art & Changing Fictions,” was an ideal choice to kick off the series, as he explores how his work examines & disrupts the fictions embedded in our colonial reality. Jamaica-born but Victoria-based, Campbell is an artist, writer, curator & educator whose artworks — including sculptures, paintings, sonic installations & performances — explore aspects of Black history, especially as experienced in the Caribbean region. His practice animates the future imaginaries possible in the wake of slavery & colonization.
- III. Kwakwaka'wakw author, artist & activist Gord Hill is the 2024 Lehan Lecturer with UVic's Faculty of Fine Arts. An artist, author, political activist & member of the Kwakwaka'wakw nation, Hill is the author of The 500 Years of Indigenous Resistance Comic Book, The Anti-Capitalist

Resistance Comic Book and The Antifa Comic Book and has been involved in Indigenous peoples' and anti-globalization movements since 1990.

- IV. "The arts have always been a highly respected craft on the West Coast," he explains. "Artists were tasked with recreating ancestors in a graphic form — like carvings and paintings in the big houses — so in our culture, there's a lot of visual reaffirmation of our ancestors in everyday life. For me as an artist, graphic novels are a way of maintaining our history and making it accessible to people."
- V. He also feels historically-based comic books can be a great teaching tool.
- VI. "History can help you understand your present situation: you can learn from what resistance movements have done in the past and apply that to today," he says.
- VII. "Historically, we're taught that Indigenous peoples were just helpless victims while European colonizers conquered the land and committed genocide. But if you actually look into it, there's a really strong history of resistance — there are areas where it took Europeans centuries to conquer Indigenous peoples — and I think that's really inspiring."
- VIII. Source: <https://finearts.uvic.ca/research/blog/2024/02/23/gord-hil/>

5. Songhees Nation. "Lekwungen: Place to Smoke Herring". Dir. Eli Hurtle and Brianna Dick, 14:48 min. [Lekwungen Place to Smoke Herring - YouTube](#)

6. [Summaries of the Presentations from the 2017 Conference First Nations, Land, and James Douglas: Indigenous and Treaty Rights in the Colonies of Vancouver Island and British Columbia, 1849-1864 held at the Songhees Wellness Centre in Victoria, February 24-26th 2017.](#)

- I. 22 videos, "Songhees UVic," on Vimeo. Filmwork by Sean MacPherson, 2017.
- II. "On this site you will find videos that feature interviews, speeches, presentations and much more that took place on that very special weekend of February 24, 2017. The First Nations, Land and James Douglas: Indigenous and Treaty Rights in Colonial British Columbia conference was one of the first partnerships of its kind between the Songhees Nation and the University of Victoria. Hosted by the Songhees First Nation at the Songhees wellness center, the conference provided a space for Elders, Historians and community members to share their ideas about First Nations history, Indigenous-settler relations and the complicated legacy of the Vancouver Island treaties/James Douglas' "Indian policy"."

7. [University of Victoria Legacy Art Galleries - Indigenous Art Tour \(youtube.com\)](#)

- I. Dec 7, 2017. There are thousands of pieces in their Indigenous Art Vault.

8. University of Victoria, *Welcome to the Territory & Installation Ceremony for President Kevin Hall*. Virtual Ceremony. September 28, 2021.
<<https://www.uvic.ca/about-uvic/governance-and-administration/about-our-president/installation-artwork/index.php>>
9. [VI Treaties: The Vancouver Island Treaties of 1850-54 2012, Presentations at the Conference on Pre-confederation Treaties 2012](#)
 - I. “On May 10 and 11, 2012 the Snuneymuxw First Nation and Vancouver Island University (VIU) joined together to co-host a historic major conference on the pre-confederation treaties of Vancouver Island (sometimes called the “Douglas Treaties”). The conference – “The Pre-Confederation Treaties of Vancouver Island – Fulfilling Treaty Promises and Living in Treaty Relationships” – was attended by almost 300 participants and was a milestone in the development of knowledge and understanding of the treaties. To continue to encourage development of research, knowledge, and understanding of these treaties, video of the full conference proceedings is being made available online.
 - II. Below you will view the opening and closing ceremonies, four panel presentations and three special keynote addresses.”
 - III. Numerous high-profile speakers addressed the conference. Chiefs, politicians, researchers, and other representatives were recorded in these videos.
 - IV. Chronologically, the videos include:
 - V. Opening Remarks
 - VI. Challenges of Treaty Interpretation, Parts 1 and 2.
 - VII. Charting a New Course for Treaty Implementation
 - VIII. Decision Making
 - IX. 3 Keynote Address Videos (all men), and
 - X. Closing Remarks (all men)

Films

1. Cheryl Bryce, Online/Onland, April 5, 2020: <https://vimeo.com/405250132>
 - I. Meegan - Songhees history and her family stories and discuss her challenges and approaches to decolonizing landscapes in an urban city.
2. Brianna Bear, Online/Onland, Apr. 19, 2020: <https://vimeo.com/409911734>
 - I. Chekonein: Self Care in an Urban Sphere
 - II. Her talk occurs at the village site of Sitchanalth where the Chekonein people lived at one point, across from Discovery and Chatham Island in Oak Bay.

3. Sarah Jim, Online/Onland, April 12, 2020: <https://vimeo.com/407479529>
 - I. SNIDÇEŁ - "I will be giving insights about a place called SNIDÇEŁ; a culturally significant place for the WSÁNEĆ people. Environmental restoration work will be discussed, why it is important, and how you can help. We will see what's in bloom down there and I will share my knowledge of the native plants I've grown to love. All of this knowledge has influenced my artwork, given me insights on who I am, and grounded me into WSÁNEĆ culture."

4. Joni Olsen, "Douglas's Word with Joni Olsen—Discussing the Douglas Treaty", Updated Aug. 29, 2023. <https://www.youtube.com/channel/UCLvBGUDW9Ye75vJLruByEbw>

5. Mary Galloway's Documentary Film, *The Cowichan Sweater: Our Knitted Legacy*, 2023.
 - I. The Cowichan Sweater, Our Knitted Legacy is available to stream for free on CBC Gem: [The Cowichan Sweater: Our Knitted Legacy 24 | Absolutely Canadian | CBC Gem](#)
 - II. The Cowichan Sweater, Our Knitted Legacy, now streaming on CBC Gem, looks at the artisanal tradition of knitting Cowichan sweaters in Cowichan (Quw'utsun) and Saanich (WSÁNEĆ) communities on Vancouver Island. [\(Source\)](#)

6. Christine Welsh's Documentary Film, *The Story of the Coast Salish Knitters* [The Story of the Coast Salish Knitters by Christine Welsh - NFB](#).
 - I. For almost a century, the Coast Salish knitters of southern Vancouver Island have produced Cowichan sweaters from handspun wool. These distinctive sweaters are known and loved around the world, but the Indigenous women who make them remain largely invisible. Combining rare archival footage with the voices of three generations of woolworkers, *The Story of the Coast Salish Knitters* tells the tale of unsung heroines--resourceful women who knit to put food on the table and keep their families alive. Written and directed by Métis filmmaker Christine Welsh, this is a story of courage and cultural transformation--a celebration of the threads that connect the past to the future.

Maps

1. Anthony, Wendy. MyMaps & UVic Journey Inspirations... Geography Community Mapping, Environmental Studies Native Plant Walks, Place-based Story-Telling,

- Data Visualization, Engaging With Natural Places. 2019. [MyMaps Presentation \(uvic.ca\)](#)
2. [Land Title and Survey Authority of BC: Indian Reserve Commission maps](#)
 3. *Signs of Lekwungen*. Victoria, B.C.: [Provincial Capital Commission], 2009. [Signs of Lekwungen \(leg.bc.ca\)](#)
 4. Development of UVic Campus via aerial photos, 1928-Current. <https://maps.library.uvic.ca/UVicRingRdDraft.html>
 5. "Two Houses Half-Buried in Sand: Reviving the Legacies of 1930s-era Hul'qumi'num story-tellers," University of Victoria, Anthropology, Ethnographic Mapping Lab. [Two Houses Half-Buried in Sand: Reviving the Legacies of 1930s-era Hul'qumi'num story-tellers - University of Victoria \(uvic.ca\)](#)
 - I. This [UVic map](#) shows stories from this book based on their locations. This story is the only one relevant to our purposes:
 - II. Page No.: 188; 341, n.281
 - III. Narrator(s): Sugnuston (Joe Wyse); Tl'utasiye' (Jennie Wyse) (Originally published March 5, 1933)
 - IV. Sugnuston shares a story of early settlement of Stth'amus by "white people," and the perceptions of white people by Sttha'mus residents.
 - V. Community Affiliation: Stth'us may be a residence of the Songhees or Esquimalt, known also ethnographically as the Lekwungen.
 - VI. Season and Timeframe: The early settlement of the Victoria area was in the early-to-mid nineteenth century.
 - VII. Data Notes: Arnett cites Hukari and Peter (1995, 86) to locate Stth'us in Victoria "possibly near Johnson Street Bridge, or the present-day Parliament buildings" (p.340, n.281). This point is arbitrarily assigned to the latter location of the Parliament Buildings.

Theses

1. Claxton, N. 2004. 'To fish as formerly': The Douglas Treaties and the Saanich reef net fisheries. University of Victoria, available online (accessed Aug. 13, 2014): <http://web.uvic.ca/igov/research/pdfs/To%20Fish%20as%20Formerly.pdf>
 - I. Abstract: According to W̱SÁNEĆ oral history, the W̱SÁNEĆ people have lived on their territorial homelands back to the time of creation. The W̱SÁNEĆ way of life has been passed on to each succeeding generation through an educational way, centered in large part on the W̱SÁNEĆ Reef Net Fishery. This fishing practice formed the backbone of W̱SÁNEĆ culture and society. Despite being protected by the Douglas Treaty of 1852, over the next 163 years of colonization, the knowledge, ceremony, practice, and educational way of the SXOLE (Reef Net) was nearly lost. Using a framework for Indigenous Resurgence, this dissertation or path focuses on the revitalization and restoration of the SXOLE. This resurgent

path is just the beginning of a long and endless journey forward by looking backward, where the W̱SÁNEĆ people can be a proud people of the SXOLE once again.

- II. Nicholas XEMƆOLTW Claxton is a member of Tsawout First Nation. Nick's teaching and research is centered on the revitalization and resurgence of Indigenous knowledge through community-based and land-based research and education. ([Nicholas XEMƆOLTW Claxton, Author at Yellowhead Institute](#)). His resurgent Indigenous dissertation argues that, "The process of revitalizing of the W̱SÁNEĆ Reef Net Fishery has shown great potential in informing the future directions of education in our community." (Preface, x)
- III. Table 1 on Pages 67-68 shows the contrast in paradigms or worldviews that are embedded within Western and Indigenous education systems. This is part of why Indigenous students struggle with the Western education system so much and why worldviews and paradigms are important considerations for education.
- IV. He speaks about the importance of transforming education to be spiritually and physically rooted in the territory and that all education could be environmental education, because that is the W̱SÁNEĆ way. He says that, "This will form the foundation for decolonizing the relationship between the W̱SÁNEĆ people and the environment, and with the Settler State." (73) He asks fundamental questions like, "whose education system is it? What is the purpose and intent?" These foundational philosophies and questions about education are important for the University of Victoria to address its historical and ongoing colonial legacy.
- V. Page 80-83 refers to their place name and story of the land where the University of Victoria stands, which was a part of the core of the W̱SÁNEĆ Homeland.

2. Floyd, Patrick D., "The Human Geography of Southeastern Vancouver Island, 1842-91," (Master's thesis, University of Victoria, 1969).
3. J.L. Kanakos, "The Negotiations to Relocate the Songhees Indians, 1843-1911," (Master's thesis, Simon Fraser University, 1982)
4. Knighton, Janice. "The Oral History of the Saanich Douglas Treaties: A Treaty for Peace." Master's thesis, University of Victoria, 2004. [LINK TO PDF on IGOV site]
5. Morales, Sarah Noël, John Borrows, and James Tully. "Snw'uyulh : Fostering an Understanding of the Hul'qumi'num Legal Tradition." [University of Victoria], 2014.
6. Shankel, George. "The Development of Indian Policy in British Columbia." PhD dissertation, University of Washington, 1945.

7. Suttles, Wayne, "The Economic Life of the Coast Salish of Haro and Rosario Straits," (PhD diss., University of Washington, 1951), 14.
8. Underwood, Mavis Kathleen. "The Education of an Indigenous Woman: The Pursuit of Truth, Social Justice and Healthy Relationships in a Coast Salish Community Context," 2018.
9. Vallance, Neil, "[Sharing The Land: The Formation of the Vancouver Island \(or 'Douglas'\) Treaties of 1850-1854 in Historical, Legal and Comparative Context](#)," Ph.d. Dissertation, UVic Law, 2015.
 - I. "Vancouver Island or 'Douglas' Treaties of 1850-54, entered into between several Vancouver Island First Nations and Hudson's Bay Company Chief Factor, James Douglas, acting as agent of the Crown. ... a critical analysis and comparison of the extant First Nation and colonial accounts, from which I conclude that the treaties were likely agreements by the First Nations to share not cede their land." - Abstract
10. Van Wart, Harriet. "[A Bibliography and Discussion of Douglas Treaty Materials: Phase One of Research on the Tsawout First Nation's Douglas Treaty](#)." Master's thesis, University of Victoria, 2001.
 - I. Executive Summary:
 - II. "Community Governance Project within the Masters of Arts in Indigenous Governance program... in conjunction with the Tsawout First Nation."
 - III. "Specifically, this paper provides an overview and analysis of secondary and published primary sources that interpret the meaning of the Douglas treaties. The purpose is to provide a foundation for conducting further literary and oral research on the Tsawout First Nation's Douglas treaty."
 - IV. This paper is relevant to our work for an overview of oral and written treaty resources and interpretations of them through the lens of Tsawout First Nation.

Court Cases

1. R. v August and Bartleman, [1980] 1 CNLR 68.
2. R v Bartleman, [1984] 55 BCLR 78 (BCCA).
3. R v Morris, 2006 SCC 59 [2006] 2 SCR 915.
4. R v White and Bob, [1964] 50 DLR (2nd) 613.
5. Saanichton Marina Ltd. v Claxton, [1989] 3 CNLR 46.

Books

1. Claxton, Nicholas Xem̓toltw, and John Price. [*“WHOSE LAND IS IT? Rethinking Sovereignty in British Columbia.”*](#) *BC studies*, no. 204 (2020): 115–236.
 - I. This BC Studies article examines how First Nations in what is known as “British Columbia” have resisted the dispossession and destruction of settler colonialism and resource extraction that threatens their people and their territories.
 - II. “In this article, we attempt to understand the depth of this resistance by exploring how two First Nations – the WWSÁNEĆ and Mowachaht/Muchalaht communities whose traditional territories are on and around Vancouver Island – articulate in their own language their relationships to the land and to each other as well as their concepts of sovereignty” (116).
 - III. Chapters on the *WSÁNEĆ Worldviews: According to Oral History*, and *WSÁNEĆ Responsibility and Ownership* from pages 117-121 are insightful for reasons that are self-explanatory from their titles. Pages 128-136 of *Crown Sovereignty and the Treaty of Oregon* challenge the Crown’s sovereignty through a variety of legal claims. The conclusion *Moving Forward*, argues that “Indigenous sovereignty, including the recognition of First Nations right to self-determination and self-governance” is possible, including a new era of reconciliation to “find ways to implement the place-based, relational ways of being one with the earth”.
 - IV. There was a roundtable discussion based on this article, [Challenging Racist British Columbia - Whose Land Is It? \(challengeracistbc.ca\)](#). Find more information in the “Videos” section.

2. Claxton, Nicholas XEM̓FOLTW, Denise Fong, Fran Morrison, Christine O’Bonsawin, Maryka Omatsu, John Price, and Sharanjit Kaur Sandhra. [*Challenging Racist “British Columbia”: 150 Years and Counting.*](#) University of Victoria and the Canadian Centre for Policy Alternatives (BC Office), 2021.
 - I. 150YC is co-produced by the UVIC History project Asian Canadians on Vancouver Island: Race, Indigeneity and the Transpacific and the Canadian Centre for Policy Alternatives – BC Office.
 - II. Abstract by UVic Libraries: “This booklet dives into the long history of racist policies that have impacted Indigenous, Black and racialized communities in the province over the last 150 years since BC joined Canada. The illustrated booklet ties the histories of racism and resistance to present day anti-racist movements. This engaging resource has been

designed to assist anti-racist educators, teachers, scholars, policymakers and individuals doing anti-racism work to help pierce the silences that too often have let racism grow in our communities, corporations and governments.”

- III. This resource offers potent statements and information about the historical and ongoing systemic racism in provincial society at large, including education (67). Overcoming racism and white supremacy needs to be a priority of the provincial government and multicultural education requires more significant investment (69). Justice will require more than symbolic gestures. Ending the racist “British Columbia” and achieving justice and equity will “involve a fundamental realignment of social values and structures so that justice can prevail” (69). This is the only source I have found that includes diverse BIPOC histories and overtly challenges white supremacy.

3. Cook, Peter., Neil Vallance, John Sutton Lutz, Graham Brazier, and Hamar Foster, eds. *To Share, Not Surrender: Indigenous and Settler Visions of Treaty Making in the Colonies of Vancouver Island and British Columbia*. Vancouver, BC: UBC Press, 2021.

- I. UVic Libraries Summary: A survey of land struggles in Vancouver Island between settlers and indigenous peoples through two centuries. For centuries, nations have battled in court over the meanings of indigenous and settler treaty agreements. In the spirit of cel'an'en, which means "our culture, the way of our people," *To Share, Not Surrender* surveys two centuries of land struggles on Vancouver Island through translations and interpretations of key treaties in SENĆOŦEN and ləkʷfəŋən languages, along with accounts from Songhees, Huu-ay-aht, and WSÁNEĆ peoples. As the struggle for land continues, this book advances the urgent task of justice and reconciliation in Canada.
- II. This book is informed by the conference held by both the Songhees First Nation and the University of Victoria, called the “First Nations, Land, and James Douglas: Indigenous and Treaty Rights in the Colonies of Vancouver Island and British Columbia, 1849– 1864.” This conference, which took place on February 24 – 26, 2017, was an historic, unprecedented event for Victoria (4).
- III. This book is one of the three legacies of this conference, including UVic’s 2017 Songhees Conference website, and the RavenSpace platform housed by UBC.
- IV. This book is an important resource for understanding the history of how this land was taken from the First Nations who never surrendered their homelands. As stated, “The overarching goal of the book is to shed light on the origins of the continuing struggle of First Nations and settlers to identify and implement an equitable sharing of the land we cohabit” (9).

- V. Figure I.2 “Approximate location of the land described in each of the written versions of the Vancouver Island Treaties, 1850–54. | Map by Ken Josephson.” shows the division of land by different families, and the land that University of Victoria now stands belonged to the Chekonien as of 30 April 1850.
- VI. The chapter “The Earliest First Nations Accounts of the Formation of the Vancouver Island (or Douglas) Treaties of 1850– 54” by Neil Vallance is important for understanding the treaties from a *ləkʷfəŋən* perspective.
- i. 2 First Nation treaty accounts by Chief David Latass describe the 1850 Esquimalt/Songhees Treaties and the 1852 North Saanich Treaty (127).
 - ii. Pages 128-133 are First Nations accounts of the Fort Victoria Treaties of 1850. They referred to these agreements as Douglas’ word; that sharing the land would bring no harm and, “nothing would ever be taken away from them” (130).
 - iii. Page 133-140 is about the Saanich Treaties of 1852, which by Latass’ account, “there was a settlement of that dispute... It was not to sell land or surrender any Territory rights.”
 - iv. Latass is clear in his assertion that neither of the meetings included a cession of land as described in the Douglas Forms. (136)
4. Cryer, B. M. (2007). “Ki'et'sa'kun of Nanaimo: Telling How Governor Douglas Renamed Him "Coal Tyee". In C. Arnett (Ed.), *Two Houses Half-Buried in Sand: Oral Traditions of the Hul'q'umi'num Coast Salish of Kuper Island and Vancouver Island* (pp.186-192). Vancouver, BC: Talonbooks.
- I. [Summary](#): “A vital collection of writings about First Nations people and culture as it existed on the inland coast of the Depression-era Pacific Northwest and originally published in the pages of Victoria's oldest newspaper, The Daily Colonist, the seventy stories included here are the result of a unique collaboration between a middle-aged reporter, Beryl Cryer, of upper-class British ancestry, and well-known Hul'qumi'num'-speaking cultural authorities eager to have their stories told and published.”
5. Elliott Sr., Dave., and Janet Poth. *Saltwater People*. Saanich, B.C, School District No. 63 Saanich, 1990. [KM_C554e-20161014090908 \(wsanec.com\)](https://www.wsanec.com/KM_C554e-20161014090908)
- I. This book is an excellent resource by an influential *W̱SÁNEĆ* Elder who accounts their way of life before colonization, their ancestors, identity, territory, place names, seasonal cycles, reef-net fishery, early contact with Europeans, Douglas treaties, teachings from their worldview, social

structures, how we should live, and futurities based on their ancestral values. This book offers an understanding of the past through the truth telling of their history in the past, so that we can know where we're going and create a better future. This is a critical book on the cultural competency of the W̱SÁNEĆ people.

6. Godard, Rena., [The Songhees](#), Songhees Nation, 1100 Admirals Road, Victoria, British Columbia V9A 2P6.
- I. This book was written by the Songhees as a record for their emerging generations to remember who they are, as they increasingly rely on the written word. This book is a glimpse of who the ləkʷfəŋən people are and their ways of being and knowing the world from their homelands that is deeply informed by their values. This book should be read before hosting their communities because it provides a cultural competency that we should have when engaging them.
 - II. This book explains important concepts in their culture, such as witnessing (10).
 - III. *"Nobody should write about us but ourselves,"* said Edward Dick (10).
 - IV. Songhees 'Big Houses' were once communal dwellings, and remain places of cultural activity and education of sacred teachings (13).
 - V. This book has ləkʷfəŋən history, language, art, songs, stories, traditions, fishing, foods, values, worldviews, etc. There are images, photos and paintings of their land and infrastructure.
 - VI. They have an "extensive network of inter-tribal and interracial contacts" (22), and they truly believe we are all one (35). As their ways and beliefs are practiced, they are reinforced and carried forward (37).
 - VII. Remarks about gatherings and the importance of visiting, protocols, and safe spaces to experience culture can be found on page 38-41. Giving thanks, sharing, hosting, and environmental awareness of the cost of what we take and use are important aspects of how to live in balance (62-65). The Songhees balance the teachings of their Elders with Western views and education (78-79).
 - VIII. The controlled burning of fields and cultivation of camas, along with the tame woods and beachfront that provide access for trade, made "Victoria Harbour" perfect for settlement (34). Maps and information on the settlement of Victoria can be found on pages 50-53, and details about the land and stewardship are on page 90.
 - IX. Page 104-111 shares important reflections on ləkʷfəŋən rights, survival, self-determination, and recognition. Despite the history of colonization, their resilience and resurgence in their current self-determination, governance, and revitalization efforts pepper the book.

7. Harris, Cole. *Making Native Space: Colonialism, Resistance, and Reserves in British Columbia* by Eric Leinberger. Vancouver, B.C: UBC Press, 2002. [Making Native Space : Colonialism, Resistance and Reserves in British Columbia | Canada Commons \(uvic.ca\)](#)

- I. Abstract: “This elegantly written and insightful book provides a geographical history of the Indian reserve in British Columbia. Cole Harris analyzes the impact of reserves on Native lives and livelihoods and considers how, in light of this, the Native land question might begin to be resolved. The account begins in the early nineteenth-century British Empire and then follows Native land policy - and Native resistance to it - in British Columbia from the Douglas treaties in the early 1850s to the formal transfer of reserves to the Dominion in 1938. Making Native Space clarifies and informs the current debate on the Native land question. It presents the most comprehensive account available of perhaps the most critical mapping of space ever undertaken in BC - the drawing of the lines that separated the tiny plots of land reserved for Native people from the rest. Geographers, historians, anthropologists, and anybody interested in and involved in the politics of treaty negotiation in British Columbia should read this book.”
- II. This is a detailed book about provincial colonization in BC. A search for the keyword “Songhees” brings crucial information about the purchase of land and the establishment of colonial towns and reserves where UVic stands. The appendix has a map of the reserves and a detailed chart of their established dates, acreage, creators, and other relevant information. In the bibliography, number 13 on page 340, are multiple citations, oral and written, for the argument that the treaties signed by ɫəkʷfəŋən and W̱SÁNEĆ were understood by them as peace treaties, not land surrenders. This is an important resource for the local colonial history.

8. Lutz, John Sutton. [“The Lekwungen.” In *Makuk: A New History of Aboriginal-White Relations*](#). Canada: UBC Press, 2014.

- I. Non-Indigenous historian, John Lutz, presents a historical overview of local colonization and ɫəkʷfəŋən speaking peoples and their territories. Chapter four called “The ɫəkʷfəŋən,” is significant for this research. In his words, “This chapter asks how a “century of progress” for Canada could have been a “century of impoverishment” for Aboriginal Peoples, and it does so by focusing on one community’s experience” (50). It provides a historical account of how ɫəkʷfəŋən bands received their names and *Reef Nets, Camas Patches, and Potlatches*.

- II. Map 4.1, Straits Territories, provides locations of First Nations village sites. The area where UVic now stands was once a site called Sungayka (51).
 - III. Map 4.2, *Territories of the ləkʷfəŋən*, shows the division of territories; the area where UVic now stands was once known as Chekonein (53).
 - IV. On page 54 onward, Lutz provides examples of their spirituality and weaves this spirituality into their understanding of “property” and “ownership” from their worldviews. He writes about their economies, social relations, and politics. He goes on to explain their community structures and cultural practices with photos.
 - V. Page 68 onward reflects on early contact with Europeans from 1843-85 and the influences it had on the ləkʷfəŋən, including potlaches. It then turns to labor, diseases, addiction and religion, which decimated their way of life, family structures, and gender roles. The rest of the chapter is summed up well with a quote by Dave Elliot, W̱SÁNEĆ elder, ca. 1981, “My people today know too much poverty, chaos, destruction. We are living in the shadow of rubble, the destruction of a beautiful land.” (117)
9. Ormiston, Todd Lee, Jacquie Green, and Kelly Aguirre, eds. *S'tenistolw: Moving Indigenous Education Forward*. Vernon, British Columbia: JCharlton Publishing Ltd., 2020.
- I. Provided by publisher: "S'TENISTOLW is a SENĆOŦEN term referencing the idea and act of moving forward. S'TENISTOLW - Moving Forward in Indigenous Higher Education is an edited book that brings together, in collaboration, a number of Indigenous scholars and community people who are engaged in education. S'TENISTOLW - Moving Forward in Indigenous Higher Education is organized and focused upon two themes of thought. Part One: Within Indigenous Pedagogies, the themes of "Land and Community-Based Learning" and "Strengthening Learner Engagement" are examined. Part Two: Within Relationality - Living Our Collective Values, the themes of "Practicing Indigenization: and "Strengthening Alliances" are examined. Importantly, these themes provide the reader the opportunity to examine Indigenous education through modes of Being and Doing."
10. Paul, Philip Kevin. *Little Hunger : Poems*. Gibsons, BC: Nightwood Editions, 2008. [Little hunger : poems - University of Victoria \(uvic.ca\)](http://uvic.ca/little-hunger-poems)
- I. Summary: In *Little Hunger*, his second book for the W̱SÁ,NEC (Saanich) Nation of Vancouver Island, Paul continues to draw upon the rich oral culture and traditions of his people. From the eye of a whale rising from the deep, to an albino pigeon being nursed back to health, Paul's work addresses nature, family and traditions that get passed on from

generation to generation. A raccoon's eyes become "holy doors of lost keys" and sockeye swim upstream. With elegance and wisdom, Paul speaks of "the stories gone sad, / singing to the hunger that made them, / running past the voices no longer speaking."

11. Paul, Philip Kevin. *Taking the Names down from the Hill*. Roberts Creek, BC: Nightwood Editions, 2003. [Taking the names down from the hill - University of Victoria \(uvic.ca\)](http://www.uvic.ca/~nwd/uvic.ca)

- I. Summary: Philip Kevin Paul is a rare young poet with the voice of an elder. WSÁNEC from BC's Saanich Peninsula, Paul's oral tradition and life perspective are as old as the hills themselves, but their addition to Canadian poetry is long-awaited and increasingly vital. Philip Kevin Paul's poems rise from the belly of awareness. With the movement of a snake, he weaves through the mind and digs into the senses with the grace and concentration of a master. Paul has a remarkable ability to present the natural world infused with wonder and mystery, and his lyric narratives invite the reader to ponder the bigger questions. His precision with words shows deep and exceptional knowledge and understanding of his First Nations oral tradition and language, which he blends into poetry to produce a compelling and forceful new voice.

12. Qwul'sih'yah'maht (Thomas, Robina A. *Protecting the Sacred Cycle: Indigenous Women and Leadership*. Vernon, BC, Canada: JCharlton Publishing, 2018.

- I. This book privileges Indigenous women's voices on the topic of leadership and the subordination they face within their communities, an issue that has given rise to Indigenous feminism that aims to address this colonial issue. Thomas argues that Indigenous feminism also has limitations that can be addressed by returning to our traditional teachings (15). One of these teachings involves learning how to embody "all my relations", revitalizing our spirituality (30), and living with a good mind and spirit, embracing the values of respect, reciprocity and responsibility (51-52). The Sacred Cycle is rooted in our past teachings of how to live a good life, to presently demonstrate and pass on the teachings for those future generations yet to come (100). Our teachings are opposed to mainstream colonial governance systems based on competitive individualist notions of power because we believe that we are all one (101). This book made me ask the question: *If different paradigms, teachings, and worldviews direct and guide people differently within the academy, how will we decide how to move forward in a good way together?* How do we navigate those differences?
- II. "Mainstream educational institutions are rooted in colonial ways of knowing and being," so Indigenous youth who did not grow up with their

teachings need to have opportunities to have teachings passed onto them in a good way (103). Academic binaries include academy/community, but Indigenous scholars are also community members and represent their communities. The “all or nothing binary” where Indigenous scholars are posited as representing all things Indigenous or their voice is nothing, that they can’t speak for the community (112).

- III. “Exposing the truth often forces people to investigate their own socialization and internalization which may not be a comfortable exercise. We must remember that the academy continues to be a place of colonization and these institutions hang on to control of knowledge production... it is about power” (115).
- IV. “Decolonizing the academy is about social justice for both the oppressed and the oppressor. If decolonization is the process of reclaiming our practices, beliefs, cultures, and traditions, then we must bring these principles to our academies or we are definitely not being true to ourselves.” Further decolonization on p. 116.

Articles (Peer Reviewed)

1. ‘Hunt, Sarah, Tlalilila’ogwa. “LOOKING FOR LUCY HOMISKANIS, CONFRONTING EMILY CARR: Restorying Nature, Gender, and Belonging on the Northwest Coast.” *BC studies*, no. 217 (2023): 7–147.

- I. [LOOKING FOR LUCY HOMISKANIS, CONFRONTING EMILY CARR: Restorying Nature, Gender, and Belonging on the Northwest Coast. - Document - Gale OneFile: CPI.Q \(uvic.ca\)](#)
- II. Abstract: Told in a first person narrative, this article invites readers to reconsider popular representations of nature via a gendered reading of contemporary northwest coast social and cultural spaces. The author takes the reader through spaces she navigates in everyday life, as a Kwakwaka'wakw descendent of Lucy Homiskanis -- wife of George Hunt, whose collaborations with anthropologist Franz Boas comprise key texts in the history of modern anthropology. While seeking more historical information on the key contributions of her great-great-grandmother, the author instead encounters the incessant celebration of settler artist Emily Carr, whose portrayals of a vast coastal wilderness are now lauded as synonymous with Canadian identification with nature. What can we learn about settler colonial place-making from these encounters with the relentless celebration of Carr and the near complete marginalization of Lucy beyond the frame of BC history? ([Source](#))

2. Horne, Jack. “WSANEC: Emerging Land or Emerging People.” *Arbutus Review* 3, no. 2 (2012): 6–19. <[PDF Source](#)>

- I. Abstract: The WSANEC Nation has been located on what is now known as the Saanich Peninsula on southern Vancouver Island since time immemorial. Remarkably little has been written about this Nation, which was divided by the Oregon Treaty in 1846 into Canadian/American sides of the border. In Canada, the WSANEC Nation was later divided into 4 separate reserves. This article examines the WSANEC Nation's relationship with its traditional territories, the effects of colonization on this relationship, and ongoing resistance to continued colonization from both internal and external forces. WSANEC history is examined through the documentation in the Nation's oral traditions, using the Douglas Treaties, the landmark Saanich Bay Marina Case, and James Island development as examples.
3. Meyers, Alice., Earl Claxton Jr. (Thuh-thay-tun Kapilano). "A Blossoming Time at ÁLENENEŹ (Homeland): Reclaiming WSÁNEĆ (Saanich) Place Names on the West Coast of Canada, Terralingua." *Landscape Magazine Articles*, Vol. 5, Issue 1, September 15, 2016.
 - I. Excerpt: "Reclamation of ancestral language and re-naming of sacred sites is vital to Coast Salish self-determination today. As we bear witness to increasing evidence that Indigenous language revitalization positively influences social determinants of health, it is time to celebrate ancient wisdoms living on in Elders, like Earl Jr. Furthermore, the importance of connecting language transmission with nature is confirmed by the rise in land-based pedagogies, where learning takes place on the land, forming what, in the words of the Tribal School's ÁLENENEŹ program, is a "central strategy for the indigenization of education."
 4. Mowatt, Morgan., Sandrina de Finney, Sarah Wright Cardinal, Gina Mowatt, Jilleun Tenning, Pawa Haiyupis, Erynne Gilpin, Dorothea Harris, Ana MacLeod, and Nick XEMFOLTW Claxton. "ŹENTOL TFE TENEW (Together with the Land): Part 1: Indigenous Land- and Water-Based Pedagogies." *International journal of child, youth & family studies IJCYFS* 11, no. 3 (2020): 12–33. [Available online](#)
 - I. Part 1 of 2: This article presents reflections from an Indigenous land- and water-based institute held from 2019 to 2020 for Indigenous graduate students. The institute was coordinated by faculty in the School of Child and Youth Care at the University of Victoria and facilitated by knowledge keepers in local WWSÁNEĆ and T'Sou-ke nation territories. The year-long institute provided land-based learning, sharing circles, online communication, and editorial mentoring in response to a lack of Indigenous pedagogies and the underrepresentation of Indigenous graduate students in frontline postsecondary programs. While Indigenous faculty and students continue to face significant, institutionally

entrenched barriers to postsecondary education, we also face growing demands for Indigenous-focused learning, research, and practice. In this article, Part 1 of a two-paper series on Indigenous land- and water-based learning and practice, we draw on a storytelling approach to share our individual and collective reflections on the benefits and limitations of Indigenous land- and water-based pedagogies. Our stories and analysis amplify our integration of Indigenous ways of being and learning, with a focus on local knowledges and more ethical land and community engagements as integral to Indigenous postsecondary education.

5. Mowatt Morgan., Sandrina de Finney, Sarah Wright Cardinal, Nick XEMFOLTW Claxton, Danielle Alphonse, Tracy Underwood, Leanne Kelly, and Keenan Andrew. “ŁENTOL TFE TENEW (Together with the Land) Part 2: Indigenous Frontline Practice as Resurgence.” *International journal of child, youth & family studies IJCYFS* 11, no. 3 (2020): 34–55. [Available online](#).

- I. Part 2 of 2: In this paper, Part 2 of a two-paper series, we extend our learning on land- and water-based pedagogies from Part 1 to outline broader debates about upholding resurgence in frontline practice with Indigenous children, youth, and families. The purpose of the one-year institute was to convene a circle of Indigenous graduate students and faculty to engage in land- and water-based learning and meaningful mentoring connections with Indigenous Old Ones, Elders, and knowledge keepers. Students participated in land- and water-based activities and ceremonies, learning circles, and writing workshops, and were invited to develop and share culturally grounded frameworks to inform their frontline practice with children, youth, families, and communities. Drawing on a storytelling approach to share our learning from this institute, we explore the praxis and challenges of resurgence in deeply damaging colonial contexts. Our individual and collective reflections on Indigenous land-based pedagogies focus on local knowledges, our own diverse perspectives and frontline work, and ethical land and community engagements as integral to resurgent Indigenous practice.

6. Paul, Phillip Kevin, et al. *Caretakers: The Re-Emergence of the Saanich Indian Map*. Institute of Ocean Sciences of the Department of Fisheries and Oceans, Sidney, B.C., 1995. [181814.pdf \(dfo-mpo.gc.ca\)](#)

- I. “One of the main purposes of this project is to help preserve the language and knowledge of my people. We also wish to preserve the underlying concepts, which are just as important as the information built on them”(1). This is one way of preserving history that he is using as a way of adjusting to the times. This map and booklet contain information that is relevant to scientific and historical interests, and “will offer proof

of the legitimacy of the oral tradition as a means of passing on and maintaining history and knowledge” (2).

7. Rose-Redwood, Reuben. “‘Reclaim, Rename, Reoccupy’: Decolonizing Place and the Reclaiming of PKOLS.” *ACME an international e-journal for critical geographies* 15, no. 1 (2016): 187-.

- I. UVic Library Abstract: The naming of places is one of the primary ways in which the spatial imaginaries of colonialism have been entrenched within the spaces of everyday life in settler-colonial societies. Consequently, the reclaiming of Indigenous toponymies has become a key strategy for decolonizing space and place in the neocolonial present, thereby revalorizing place-based Indigenous ontologies and challenging the neocolonial state’s assertions of authority over geographical naming practices. This article examines the efforts of Indigenous peoples in W̱SÁNEĆ and ləkʷfəŋən Territories to reclaim their “storyscapes” through the renaming of PKOLS, a mountain known by the settler society as Mount Douglas in Saanich, British Columbia. In doing so, this study highlights how the reassertion of Indigenous ontologies of place challenges the white supremacist logic embedded in the commemorative landscapes of settler colonialism as part of the broader struggle for Indigenous self-determination. The article also draws attention to how institutions of higher education are themselves implicated in the legitimation of settler-colonial spatial imaginaries and calls upon scholars and activists to move beyond a politics of recognition, which reinforces the authority of the settler-colonial state, by decentering the heroics of settler political agency in the struggle for decolonization both on and off university campuses.
- II. This article provides a historical account of the student mobilization for re-naming a student residence building at the University of Victoria, the Sir Joseph Trutch Hall (194-197). This article identifies the limits of institutional authority over place names and challenges the politics of recognition of place names. It problematizes “the racism, sexism, and classism that are inscribed into everyday cultural landscapes” and calls for a shift towards social justice (202). It emphasizes the power of the people in embodied acts of speaking into existence, “place-based solidarities” that recenter “both Indigenous resurgences and more relational approaches to settler colonial power” (201). Although this article was written in 2016 and more is currently being done towards this end, it is important to be aware of this history and include a critical piece of literature on the subject.

8. Thom, Brian. "Addressing the Challenge of Overlapping Claims in Implementing the Vancouver Island (Douglas) Treaties." *Anthropologica (Ottawa)* 62, no. 2 (2020): 295–307.

- I. Abstract: Indigenous social and legal orders are a source for addressing the challenge of overlapping claims in exercising historic treaty rights in the territories of neighbouring non-treaty Indigenous Peoples. The Vancouver Island Treaties (also known as the Douglas Treaties) of the 1850s made commitments that signatory communities could continue to hunt on unoccupied lands and carry on their fisheries as formerly. Today, as urban, agricultural and industrial forestry have been constrained where people can exercise their treaty rights locally, individuals from these nations exercise harvesting rights in "extended territories" of their neighbors. Through detailing several court cases where these treaty rights were challenged by the Crown and the texts of modern-day treaty documents, I show how Coast Salish people continue to draw on local values and legal principles to articulate their distinctive vision of territory and community, both engaging and subverting divisive "overlapping claims" discourses. Not only First Nations but the state, through the judiciary, Crown counsel and land claims negotiators, also, at times, acknowledge and recognize the principles of kin and land tenure that are the foundation for addressing the challenges of overlapping claims. [Available online: *Addressing the Challenge of Overlapping Claims in Implementing the Vancouver Island \(Douglas\) Treaties* \(uvic.ca\)](#)

9. Thom, Brian. "The Paradox of Boundaries in Coast Salish Territories." *Cultural geographies* 16, no. 2 (2009): 179–205.

- I. This article grapples with the seeming paradox in the notion of representing cartographic boundaries for an Indigenous community whose core social relationships are embedded in a moral ethos of borderless kin networks. While ethnographic maps of the Coast Salish people (southwest British Columbia and northwest Washington) have traditionally represented territories as discretely bounded, contiguous regions, contemporary land claims maps submitted by Coast Salish political leaders reveal a nest of overlapping and interlocking lines. The paper argues that delineating territories based strictly on land use and occupancy does not take into account broader relationships between people and place. Property, language, residence and identity are categories also appropriate to Coast Salish territorial boundaries, while ideas and practices of kin, travel, descent and sharing make boundaries permeable. The paper considers the boundary lines created by Coast Salish leaders within the context of land claims, which potentially, have the power to transform Coast Salish social and political relations.

II. [Available online](#)

10. Williams, Lewis, and Nick Claxton. "Recultivating Intergenerational Resilience: Possibilities for 'Scaling DEEP' through Disruptive Pedagogies of Decolonization and Reconciliation." *Canadian journal of environmental education* 22 (2017): 58-.

- I. Abstract: In the face of declining human-ecological systems, as well as intercultural and interspecies trauma, we are currently witnessing a renaissance of activist-orientated environmental education. In Canada, this work is increasingly viewed as part of a broader healing response of "DEEP" reconciliation work between Indigenous and non-Indigenous Peoples, and ultimately humankind and the planet. This article locates these themes of healing human-ecological trauma and Indigenous - non-Indigenous relationships, within the work of the International Resilience Network (IRN) — community of practice which aims to collectively impact social-ecological resilience, in part through transformative pedagogical practices which simultaneously support Indigenous resurgence and develop epistemological and relational solidarity between Indigenous and non-Indigenous Peoples. Through our story of the IRN's inaugural summit, we share our learnings of such pedagogical practices amidst the tensions and paradoxes inherent within a decolonizing agenda.

II. [Available online](#)

11. Williams, Lewis, Tracey Bunda, Nick Claxton, and Iain MacKinnon. "A Global De-Colonial Praxis of Sustainability — Undoing Epistemic Violences between Indigenous Peoples and Those No Longer Indigenous to Place." *The Australian journal of indigenous education* 47, no. 1 (2018): 41–53.

- I. Abstract: Set on the traditional territory of the Tsawout First Nation on Vancouver Island, British Columbia, Turtle Island / Canada, this chapter narrates the story of an international four-day summit held between Indigenous, traditional and settler peoples and aimed at the development of practices of intergenerational resilience. Involving land-based pedagogies and dialogical and arts-based methods and providing a range of disciplinary and cultural entry points, this chapter sketches out the key dimensions of these Indigenous-led intergenerational resilience practices. In considering the domains of ontology, epistemology and the ways in which interests and priorities are anchored within often divergent daily realities for diverse cultural collectives, it concludes with several reflective questions for intergenerational resilience practitioners as a means of addressing tensions that inevitably arise within decolonization and Indigenous resurgence work.

II. [Available online](#)

12. Williams, Nikki., Wright, Earl., Claxton, JR Lewis., and Tammy Paul. "Giving Voice to Science from Two Perspectives." In *Pacific CRYSTAL Centre for Science, Mathematics, and Technology Literacy: Lessons Learned*, 67–82. Rotterdam: SensePublishers, 2011.

- I. A case study on SNIT?E? (pronounced sneakwith) —the SENCOTEN name for The Place of the Blue Grouse—explores how WSÁNEĆ Elders remember ceremonies and SENCOTEN names for the abundant plant life in what is now known as Gowlland Tod Provincial Park, which surrounds Tod Inlet and borders the Butchart Gardens.
- II. A community-based, ethno-botanical program involving six First Nations members over the course of 5 years. This chapter describes the evolution of the program, some of its challenges, and its significance in the larger community.
- III. BC Parks (part of the provincial Ministry of the Environment), the Tsartlip First Nation, the federal Department of Fisheries and Oceans, community volunteers, and local businesses formed the matrix for the restoration.
- IV. "We had a connection to that land. The land doesn't belong to us, we belong to the land. We are the caretakers of that place" (p. 68)
- V. This piece was written by members of Tsartlip First Nation from their perspective. This case study is a good example of good relationship, partnership and collaboration to decolonize and revitalize a place, and the impacts it has.

Artwork on Campus

1. Department of Anthropology, Visiting Artist Program, Coast Salish Artists in Residency. *Salish Reflections*, located in the Cornett building on the University of Victoria Campus. <<https://legacy.uvic.ca/gallery/cornett/visiting-artist-program/>>
 - I. "[The Salish Weave Collection](#) sponsors the Visiting Artist Program in the Department of Anthropology at the University of Victoria. This unique program brings Coast Salish artists into the classroom as educators, integrating their knowledge of culture and their art practice into curriculum. Through arts-based learning, students' awareness of the history and contemporary cultures of Coast and Straits Salish peoples and their territories is greatly enriched. Each artist spends an academic term (three months) with the students enrolled in Anthropology 305: Anthropology of the Arts. To engage the students, each artist has chosen a theme and created a final piece of work during his or her residency that is now on public exhibition at the University of Victoria in the Cornett Building." Coast Salish artists on the website include Sheilia Austin, Maynard Johnny Jr., May Sam, Sylvia Olsen, Joni Olsen, Adam Olsen, and Chris Paul.

2. Indigenous Academic & Community Engagement, *Featured artists*, First Peoples House installations:

<https://www.uvic.ca/services/indigenous/house/history/artists/index.php>

- I. The University of Victoria commissioned featured artists to create works for the First Peoples House.
- II. “Additional two-dimensional art works displayed in the First Peoples House are coordinated by [UVic Art Collections](#) and change annually.”

3. Legacy Art Gallery, *Collections & Art on Campus Program*:

<https://www.uvic.ca/legacygalleries/collection/index.php>

- I. Collections: “Legacy makes artworks accessible through [exhibitions](#), [campus and community displays](#), [an online database](#), and for [research and teaching](#).”
- II. Art on Campus: “The purpose of the program is to allow the Permanent Collection to provide inspiration and foster education through art for students, employees, and visitors.”

4. Legacy Art Galleries, *Collection, Statement of Care*. [Collection Website - V1 \(uvic.ca\)](#)

- I. “We are currently working to research the collections and make known to Indigenous communities the Indigenous cultural belongings we are holding. We are guided by the Truth and Reconciliation Commission’s Calls to Action, the United Nations Declaration of Rights of Indigenous Peoples Act, and the Declaration on the Rights of Indigenous Peoples Act. We will look to Indigenous people to determine how these materials should be cared for going forward, and if it is appropriate for us to be holding these materials in an art collection.”

5. Legacy Art Galleries, *Indigenous Art on Campus Self- Guided Walking Tour*. Brochure, Community Engagement and Office of Indigenous Academic and Community Engagement. <<https://www.uvic.ca/ovpi/assets/docs/uvic-iace-indigenous-art-on-campus-brochure2.pdf>>

- I. A map of campus with corresponding name, year, material, artist name and community, sometimes with a URL link to more information.

6. Office of the Vice President Indigenous, *Indigenous Art On Campus*:

<https://www.uvic.ca/ovpi/indigenous-art/index.php>

- I. General overview of Indigenous art on campus.

7. Office of the Vice President Indigenous, *Indigenization Project Summary*.
<https://www.uvic.ca/ovpi/indigenous-art/featured-artwork-on-campus/index.php>
- I. New residence buildings: Čeqʷəŋín ʔéʔləŋ (Cheko'nien House) & Snéqə ʔéʔləŋ (Sngequ House)
 - II. Artwork has been installed at the new student housing and dining building as part of the Student Development & Success - Indigenization Project led by Karla Point, Manager of Indigenous Initiatives.
 - III. Includes artwork in the buildings, their meanings, the artist's bios, and stories.
8. Tara Sharpe. *New banners carry messages of welcome*. September 6, 2022.
<https://www.uvic.ca/news/topics/2022+arts-banners-greenway+news>
- I. Campus Greenway Banners.
 - II. "Two banner designs featuring new Indigenous art now float overhead on light posts in the heart of campus as a visual sign of greeting to this place. One features a figure with arms down, designed by the artist as a marker for welcoming visitors and guests to this land of the ləkʷəŋən peoples upon whose traditional territory the university stands, with splashes of grey blue evoking the sky and waves of the coast. The other is filled with earth tones of cedar and sand inviting reflections of land and connection, with the second figure's arms up as a gratitude welcome gesture after feasting."
 - III. "The banners are the artistic creations of Margaret August, a Two-Spirited, Coast Salish, multi-media artist from shíshálh Nation whose work is inspired by traditional teachings and encounters with nature."
9. University of Victoria, *Ceremonial items & artwork*. President Hall's ceremonial items: <https://www.uvic.ca/about-uvic/governance-and-administration/about-our-president/installation-artwork/index.php>
- I. "Artwork and ceremonial items have been created by local Indigenous artists for the occasion of [President Hall's Welcome to the Territory & Installation Ceremony](#). (Vid.)
 - II. These works of art will support President Hall in his work and remind him of the commitments he makes during the ceremony."
 - III. "I'm feeling humbled and overwhelmed with gratitude to have been formally welcomed to the territory in a good way. I hope this ceremony is viewed as a small step in our commitment to decolonize our institution."
 – President Kevin Hall ([Welcome to the Territory & Installation Ceremony - University of Victoria \(uvic.ca\)](#))

10. University of Victoria, *Traditions, Ceremonial furnishings*:
<https://www.uvic.ca/ceremonies/convocation/traditions/furniture-mace/index.php>
 (second floor above Mystic Market, JC Centre)

- I. “The Chancellor’s chair and ceremonial furnishings used at convocation are the generous gift of the late Dr. Michael C. Williams. They constitute five magnificent works of art, created through a collaboration among twelve West Coast artists. The furnishings were completed in 1994. Their style and imagery draw on the myths and artistic traditions of the Northwest Coast Aboriginal nations, which are the home communities of many University of Victoria students.”
- II. This terminology is outdated... specifically “myths” is inaccurate and I’m not sure about “Northwest Coast Aboriginal”.

UVic Archives:

*Special thanks to Lara Wilson, Director of Special Collections and University Archivist at Vic who helped pull catalogued publications in both digital and physical formats in April-May 2024

1. [wendy-morton-fonds.pdf \(archivematica.org\)](#) The Elder Project was a job that Morton worked on, involving visits to various First Nations communities to collect stories and poems from First Nations Elders as they shared their stories with their younger generations. The collected poems were then printed into small booklets. The fonds consists of the manuscripts and transcripts of these booklets, some of the booklets themselves, as well as permission release forms.

- I. File: SC356-2013-050-1.4 - Elder Project, 2013 [includes manuscript stories collected from various individuals] Title: Elder Project, 2013 [includes manuscript stories collected from various individuals] ID: SC356-2013-050-1.4 Date: 2013
 - II. This folder in the archive includes a book from Stelly’s Secondary School called “Wisdom of the Elders”, financed by Coast Capital in 2013.
 - III. Poet Wendy Morton brought high-school students together with Elders who shared their WSÁNEĆ stories and history. Students were paired with Elders and interviewed them about their life journey and composed a poem based on the conversation. The poems speak about living on reservations, colonization, residential schools, their language, families, how they grew up, and their traditional ways of life.
2. Pagett, Frank. “105 Years in Victoria and Saanich! Chief David Recalls White Man’s Coming; 80 Years Rent Unpaid”. *Victoria Daily Times* (Victoria, BC), 14 July 1934, 1. (Contains the oral History of David Latasse)

- I. (Recorded Oral History from [Songhees Conference Resources](#))
- II. I could not find the original newspaper, but I found a transcript of the oral history in the document below, along with more information about the treaties and land title questions from different perspectives, including Douglas and HBC representatives. I could not find any information on who wrote this or why. It provides first-hand accounts from sources such as the book, *Songhees Pictorial*, and other reputable resources on the Douglas treaty question.
- III. "Sources on the Douglas Treaties" [Microsoft Word - CC2-Treaties BLM 6 Docs Douglasjledit CORRECTIONS EN VERSION.doc \(govlet.ca\)](#)
- IV. "Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old: More than eighty years ago I saw James Douglas, at the place now called Beacon Hill, stand before the assembled chiefs of the Saanich Indians with uplifted hand... I heard him give his personal word that, if we agreed to let the white man use parts of our land to grow food, all would be to the satisfaction of the Indian peoples. Blankets and trade were to be paid. We, knowing a crop grows each year, looked for gifts each year, what is now called rent. Our chiefs then sold no part of Saanich"(p. 5).

3. For Bobby Yacklam's account see newspaper article by Chief Buffalo Child Long Lance, "Greatest Real Estate Deal Recorded," Vancouver Sunday Sun (Vancouver), 4 June 1922.

- I. This article, *Greatest Real Estate Deal Recorded: Former Chief of Nanaimo Indians Turned Over Whole Townsite*, relays the story of the "purchase" of Nanaimo for a bale of blankets, shirts and tobacco, but it was also stated to have been a gift to promise good relations, depending on which person's perspective.
- II. <http://search.proquest.com.ezproxy.library.uvic.ca/hnpvancouver/sun/historical-newspapers/june-4-1922-page-44/docview/2239773605/sem-2?accountid=14846>

1. Archives Historical Photograph collection. *Aerial photos of what is now UVic Campus* (not all are digitized, but some show the campus before the buildings were constructed and show the fields). University of Victoria Special Collections and University Archive, 1966. <https://uvic2.coppul.archivematica.org/aerial-photographs-16>

2. Ball, J. *Research & community engagement in Child & Youth Care: bringing research to life*. School of Child and Youth Care, University of Victoria, B.C., 2013.

- I. This infographic/handbook created by the School of Child and Youth Care at UVic, outlines timeline for the development of the

professional school, community engagement, experiential learning for students, indigenous collaboration, distance learning, international engagement, multidisciplinary network and publications and awards.

3. Daniels, Leona J. *In celebration of our learning: First Peoples Student Symposium*, Conference proceeding. University of Victoria, British Columbia, 1999.
 - I. This is a collection of essays from the First People's student symposium in 1998. Essays include "Child Welfare Disturbs" by Leona J. Daniels, "Colonial History/Current Reality" by Maxine Hayman, an Annotated Bibliography of a Work in Progress by Sarah Hunt, "Power, Justice and Aboriginal Self Government" by Anna Hunter, and "The Warrior Merchants – The Hudson's Bay Company and the Shelling of the Newwitty" by Christopher Cook III.
 - II. Although there aren't specific references to these territories throughout the essays, I think these are very interesting stories that could be included in our repository**
 - III. This can be checked out from UVic library – permalink below
https://search.library.uvic.ca/permalink/01VIC_INST/12198k2/alma9911883563807291
4. Dennis, Robert. Item 1.3 - First Nations Transcripts -- 2002-018-01A -- [First Nations Transcripts -- 2002-018-01A -- Dennis, Robert - University of Victoria \(archivematica.org\)](#)
5. Elliott Sr., Dave; Earl Claxton Sr., Elsie Claxton, Ray Sam, Manson Pelkey, Linda Underwood, John Ellitt, and Philip Paul. *WSANEC Territory map*, with explanatory text. Accession # 2022-081.
 - I. Item consists of 1 colored map with place names in SENĆOŦEN.
 - II. The map was gifted to the Faculty of Law in 1991. It shows the traditional fishing locations, village sites, and burial grounds of the Tsawout, Tsartlip, Tseycum and Pauquachin First nations that make up the WSANEC people.
6. Forest-Hammond, Elise Gabrielle. *A human history of Tl'chés*, 1860-1973. <https://dspace.library.uvic.ca/handle/1828/11713>
 - I. Abstract: This thesis represents a human history of Tl'chés (Discovery and Chatham Islands) roughly between the mid-19th and mid-20th centuries. It presents Songhees and Settler life on the archipelago, as well as the dispossession of Songhees lands. Detailing processes of colonialism, as well as Songhees resistance

to it, this thesis represents a microcosm of colonialism as it unfolded in the lands now called British Columbia.

7. Gordon Head Exhibit Project fonds. *Gordon Head Display Project*. Accession # 1995-034. AR283. University of Victoria Special Collections and University Archive, 1995.
8. Sara Hunt, Chris Lalonde, Yvonne Rondeau. *Supporting Aboriginal Student Success: Report of the LE,NONET research project*. University of Victoria, 2010.
<https://www.uvic.ca/services/indigenous/assets/docs/lenonet/UVic_LENONETreport_2010.pdf>
 - I. LE,NONET: "Success after enduring many hardships"
 - II. Contains history and background of the project, student participation profiles, qualitative data analysis and findings, info about staff and faculty cultural training, expense and budget reports.
 - III. Research on Aboriginal students at the university and the impact of LE,NONET on the University.
9. School of Child and Youth Care. *Lekwungen Then & Now: Partnership between Songhees First Nation and Unit for Research and Education on the Convention on the Rights of the Child*. University of Victoria, 1999.
 - I. "The Lekwungen people occupied what is now the city of Victoria for over 4000 years. Over the centuries the Songhees ancestors occupied village sites and seasonal camps from Albert Head, to Cadboro Bay, and to San Juan Islands. They were divided into families... Chekonein, Chilcowitch, Kosampson, Teechamista, Swengwung, Whymolith."
10. University of Victoria Indigenous Student Handbook. (2008-2009).
 - I. Welcome guide/handbook for incoming Indigenous students. Outlines campus supports, academic programs with Indigenous content, and people.
 - II. Listed Indigenous faculty members: Taiaiake Alfred, Cheryl Aro, Christine O'Bonsawin, John Borrows, Jeannine Carriere, Brian Christie, Jeff Corntassel, Sylvie R. Cottell, Sandrina De Finney, Kundouqk (Jacquie Green), Shanne McCaffery, Miskui Niibi Ikwe (Kirsten Mikkelsen), Naadi (Todd Ormiston), Heather Raven, Jeff Reading, Cathy Richardson, Cheryl Suzack, Qwul'sih'yah'maht (Robina Thomas), Christine Welsh, Lorna Williams, Waziyatawin
 - III. *Potential to reach out to some folks for interviews?*
11. University of Victoria Aboriginal Student Handbook. (2007-2008)

- I. Contains supports, program options, local bands and resources. Contains some student and faculty profiles
 - II. LE,NONET: A project to support the success of Aboriginal students (4 year pilot project beginning at this time).
 - III. UVic appoints first director of Indigenous Affairs Francis (Fran) Hunt-Jinnouchi (Kwagiulth/Quatsino).
12. University of Victoria Aboriginal Student Handbook. (2005-2006)
- I. Similar to the 2008 and 2007 versions of the handbook. This is the year that the construction of the First Peoples House was announced and initiated.
13. University of Victoria, *Aboriginal Student Handbook*. (2003-2004)
- I. In Aboriginal Liaison Welcome by William (Bill) White “The University of Victoria sits at the heart of Salish territory and according to Dr. Samuel Sam, OC, a village called Thuleescha was located here. Within the immediate region are the Esquimalt, Malahat, Pauquachin, Songhees, Tsartlip, Tsawout, Tseycum and T’sou-ke First Nations. It is the voices of their ancestors and modern day families brought forward during periods of transformation and change that have shaped the way people in this region have interacted with each other, the natural, and supernatural worlds. Within this territory, the old people encourage is to “Make Our Minds Strong/Qwam Qum Tun Shqwalawun” and to “Use the Best of both Worlds.”
 - II. Contains student profiles, program offerings, information on counselling support services, student support groups, faculty listings, and current news section.
14. Wilson, T. Jean. *Conversations with First Nations educators: weaving identity into pedagogical practice*. Department of Curriculum and Instruction; University of Victoria, B.C., Dissertation, 1999.
- I. Master's thesis written by Teresa Wilson in the Department of Curriculum and Instruction.
 - II. Conducts an ethnographic cross-cultural study to examine two key questions: 1) what does it mean to be a First Nations educator? and 2) As a non-Native educational researcher, how can I conduct research authentically in a First Nations context?
 - III. Conversations with First Nations educators: Frank Conibear (Coast Salish), Janice Simcoe (Ojibwe), Lyn Daniels (Cree), Maggie (Northwest Coast), Nella Nelson (Kwakwaka’wakw) and Ruth Cook (Kwakwaka’wakw)
 - IV. See images of this picture book + map of families in folder in OneDrive.

Archives

[Online Resources - UBCIC](#): These are the UBCIC's digital collections of the archives:

1. [First Nations Digital Document Source \(FNDDS\)](#) is a collection of electronic documents supporting First Nations land rights research. The FNDDS is owned collectively by the Claims Research Units across Canada.

2. [Federal and Provincial Collections of Minutes of Decision, Correspondence, and Sketches](#) are materials produced by the Joint Indian Reserve Commission and the Indian Reserve Commission, 1876-1910.
3. [Our Homes Are Bleeding](#) is a multimedia collection focused on the cut-off lands in BC including the records of the McKenna-McBride Royal Commission, 1913-1916 (The Minutes of Decision of the McKenna-McBride Commission are available here). You may also search the [Final Report of the McKenna McBride Commission](#):
 - I. This is a map of "Agency Testimonies from the Royal Commission on Indian Affairs for the Province of British Columbia, 1913-1916."
 - II. When the reservation system came to Songhees territories, "a store opened, and the people got supplies on credit. When they couldn't pay, the white store owner took the best piece of land on the island and sold it to white people (p. 198). During the smallpox epidemic, a large number of Indians came here from Victoria to escape the sickness, and when Sir James Douglas came here he says 'You people can have all of these Islands, and there will be no whitemen come to your Islands - It will be "all Indian Islands' (p. 199). <[Cowichan Agency: Meeting with the Songhees Indians \(ubcic.bc.ca\)](#)>
 - III. "Evidence Given by Nanaimo Town River City Bands of Indians in Cowichan Agency" (p. 51). Dick Whoahkum's testimony and James Douglas' word "all the land is yours" <[Cowichan Agency: Evidence Given by Nanaimo Town River City Bands of Indians in Cowichan Agency: Page 51 \(ubcic.bc.ca\)](#)>

5. Louise Mandell Legal Research Collection: A new legal research collection dedicated to Louise Mandell has been developed in honor of her contributions to Indigenous peoples and the law.