

A close-up photograph of a person wearing traditional Indigenous regalia. The person has a large, elaborate headdress made of many brown feathers. Their face is painted with black and white patterns. They are wearing a white garment with a red sash or shawl draped over their shoulder. A long, white feathered tassel hangs from the headdress. The background is blurred, showing what appears to be a city street with buildings.

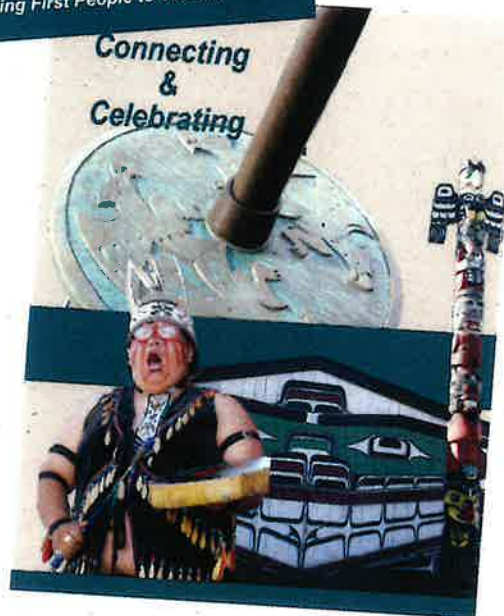
We Raise Our Hands

Stories from BC's Capital

Connecting First Peoples to Victoria



Connecting First People to Victoria



Front cover photo: Cowichan Tribes member Joe Thorne and his Little Raven Dancers perform at National Aboriginal Day in the Capital. Thorne, who served in the US Military in Viet Nam, designed his traditional prairie-style war dancer outfit to honour veterans: White for purity; black for death; red for courage; and blue for hope. He and mother Sally Gray work with young Coast Salish and Haida Gwaii children, teaching a variety of traditional songs and dances.

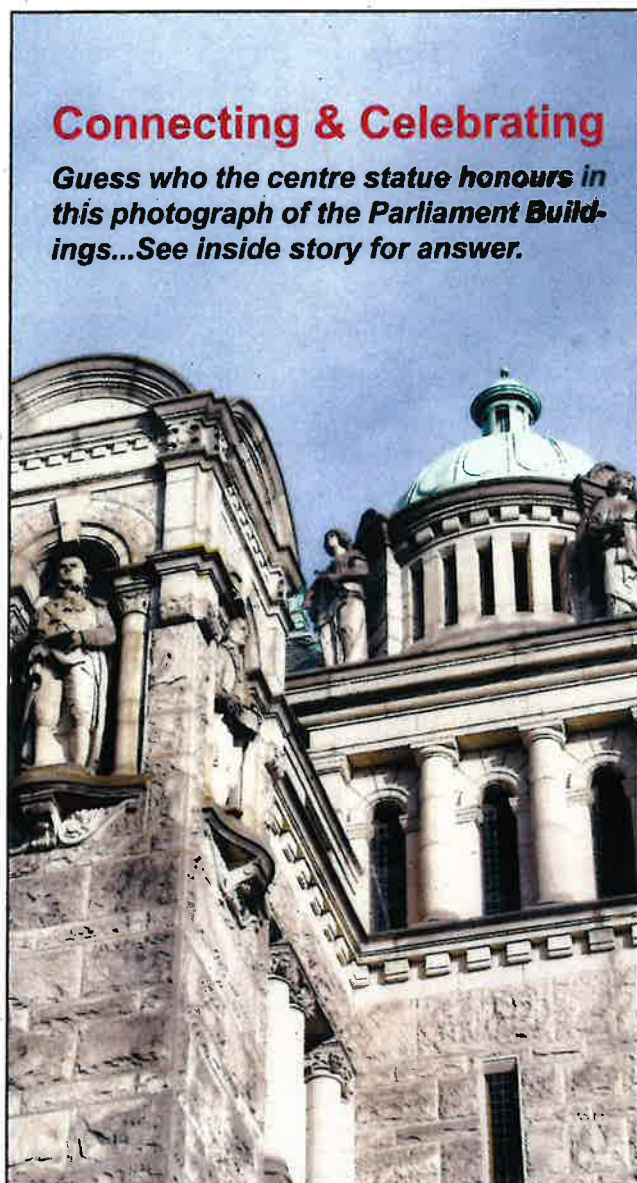
Back cover: Signs of Lekwungen spindle whorl bronze casting of a carving created by Songhees master carver Butch Dick; Esquimalt singer Augie Thomas; Mungo Martin big house at Thunderbird Park.

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Connecting & Celebrating

Guess who the centre statue honours in this photograph of the Parliament Buildings...See inside story for answer.



Greetings from the Provincial Capital Commission

The Provincial Capital Commission is pleased to provide you with this first edition of ***We Raise Our Hands: Stories from BC's Capital***. It is available in both hardcopy and on our website at www.bcpcc.com. Its purpose is to provide a specialized First Nations reference guide to the Capital.

The PCC holds sincere respect for First Nations people. We have a deep appreciation for the richness of your histories and the journeys your ancestors began in this land thousands of years ago. While First Nations' histories are long and complex, the history of the Province of British Columbia is relatively short.

Since the mid-1800s the fabric of what became British Columbia has been woven by immigrants from Europe and Asia, immigrants from other parts of the world and the First Nations whose traditional territories are throughout British Columbia. We wish to express our gratitude to First Nations for the important roles your ancestors played in assisting the earlier settlers in learning about this land and what it had to offer.

As all British Columbians continue building our province in the 21st century, we support you in your deep



Bill Wellburn
PCC Chair

commitment to preserve and celebrate your cultures and heritage. First Nations' histories form a cornerstone to the story of British Columbia. They are a key part of our shared history, and one that has taken far too long for many of us to understand and appreciate.

The PCC's mandate is to connect and celebrate the Capital with all British Columbians, and this includes connecting British Columbians with the rich First Nations heritage throughout the province. At the Provincial Capital Commission we have enjoyed partnering with a number of First Nations and Aboriginal organizations on many events and activities in developing this

awareness.

The Capital represents all of us. It is a place of inclusion located within the traditional territories of the Songhees and Esquimalt Nations. It is a place that celebrates all our cultures and histories. In the Capital you will find information representative of all Aboriginal peoples in British Columbia. While the purpose of this publication is reflected in its title, this guide is also intended to inform and educate other people about First Nations.

About this publication

This is the first printing of this publication. It is being distributed at no charge to all First Nations within the Province of BC, all First Nations schools and all relevant First Nations organizations. It is also available for downloading on our website at www.bcpcc.com.

Every effort was made to ensure that all cultural and historical information concerning the region's First Nations people was either supplied by the Songhees, Esquimalt and Saanich peoples directly, or through information provided by them for earlier joint projects or through their very informative websites, for which we are grateful.

As inclusive as we tried to be, there are thousands of years of history, countless people who deserve recognition and many topics not addressed due to space limitations.

The Provincial Capital Commission welcomes feedback as to how we can better connect and celebrate our Capital with all British Columbians and on ways we can improve our various Outreach programs, events and initiatives. Please email us at: info.pcc@bcpcc.com or telephone (250) 953-8800.

If you would like to receive additional copies of this publication, ***We Raise Our Hands: Stories from BC's Capital***, we would be happy to do so while copies last.



Lekwungen traditional territory

The Capital belongs to all British Columbians

Welcome to British Columbia's Capital city – in the traditional territory of the Lekwungen People.

For thousands of years the Lekwungen hunted and gathered on the lands and waters surrounding **Cah-mah-sing**, now known as Victoria's Inner Harbour. With its temperate climate and rich, diverse food sources, ancestors of the Songhees and Esquimalt people used the southern tip of Vancouver Island as important village sites, for food gathering, hunting grounds, fisheries, celebrations and trade with other visiting nations.

The Songhees and Esquimalt people, part of the Coast Salish family, are descendants of the Lekwungen groups Kakyakaan, Teechamitsa, Whyomith, Kosampsom, Swenwhung, Chilcowitch and Chekoein. These household groups claimed specific living areas and regions where they could hunt, fish, and collect plants. They occupied the area from Albert Head to Cordova Bay to the San

Juan Islands. Lekwungen is the original language of this land.

The development of a modern city makes it difficult to experience the landscape that was home to the Lekwungen ancestors. However, echoes of the past are all around us, showing that this land is inseparable from the lives, customs, art and culture of those who have lived here since the beginning.

The Capital Region includes the traditional territories of nine Coast



Salish First Nations (Esquimalt, Songhees, Tsawout, Pauquachin, Tseycum, Tsartlip, Scia'new, T'Souke and Malahat), and one Nuuchahnulth/Ditidaht band (Pacheedaht) in Port Renfrew.

Today, the Capital area is still a gathering place – for people of all races, ethnicities, languages and cultures. It is still a place for celebrations, rites and rituals. As the provincial Capital, it is the seat of government, representing all British Columbians, in all their diversity. The Capital city's museums are stewards of the province's past through collections of important documents, artifacts and artwork. Throughout the Capital, there is acknowledgement and respect for the many cultures, languages, histories and traditions that create the mosaic that is British Columbia.

The provincial Capital belongs to all British Columbians. We invite you to learn about your capital, to find your personal connection with it and to celebrate its past, present and future.



Visiting the Capital - Tourism Victoria

The Greater Victoria region covers the extreme southern end of Vancouver Island, including the Saanich Peninsula, Victoria, Esquimalt, Colwood, Metchosin, and Sooke, with almost half of Vancouver Island's population of 750,000 living within the Capital Regional District around Victoria.

There is a rich diversity of landscapes within the cool Mediterranean climate of the Capital region, ranging from the coastal forests of Douglas fir and towering cedars, so vital in the history of our First Nations people. Higher, rockier elevations support arbutus and groves of Garry oak, often partnered with natural meadows of blue-flowering camas, once a food staple for the Lekwungen people.

It's easy to imagine how idyllic life was for our First Nations people who once had this all to themselves. Their long history in this area is evident in the petroglyphs that adorn the shoreline and in the middens of seashells mounded up beside the beaches along Juan de Fuca Strait.

To gain a fresh appreciation for the talents and skills of First Nations peoples, combine a visit to the outdoors around Victoria with a stop at the Royal British Columbia Museum, a world-class repository of native artifacts. With the enriched perspective that such a visit will bring, you'll look at the landscape with new interest and appreciation.

Figures on totem poles will no longer be static representations from a mythological age. Instead, combined with the presence of killer whales, seals, eagles, ravens, salmon and other species that are as vibrant in the landscape today as they were in the past, you'll enter a



Victoria Visitor Centre
812 Wharf Street

timeless realm and, in the process, discover a new place in nature for yourself.

Rated as one of the top 10 cities in the world to visit, Victoria offers a picture-perfect Inner Harbour surrounded by beautiful character buildings and premier attractions: the stately Empress Hotel, provincial Legislative Buildings, museums and galleries.

The Tourism Victoria Visitor Centre is located at 812 Wharf Street on the Inner Harbour. It is the place to go for information on how to get around, what to see and do, and where to stay and dine. It is also a central location to obtain tickets for events, maps, accommodation reservations, and more. Open every day from 9 am-5 pm.

For more information, visit www.tourismvictoria.com and explore all that the Capital region offers.

Cultural performance groups teach and inspire

The Capital city remains a gathering place for both local Coast Salish and for First Nations people from around the Pacific Northwest. Songs and dances from this culturally-rich area can often be enjoyed thanks to several performance groups working out of the Capital region.

The Unity Drummers and Singers led by Songhees member Butch Dick, are the invited performers at numerous welcomings, celebrations and events.

Augie Thomas of Esquimalt First Nation leads another sought-after performance group whose drums and songs are often heard reverberating across the Inner Harbour.

The Le-La-La Dancers, led by Kwakwaka'wakw member George Thomas, offers cultural performances at events and conferences both locally and around the globe. They recently completed 25 shows at the Vancouver Olympics and won a gold medal themselves at a world conference on tourism in China in 2008.

For the more adventurous, Tseycum Canoe tours offers a cultural eco-tourism paddling experience out of Sidney, featuring the songs and legends of the Saanich people.



Connecting to Government

Famous Chief graces dome of Parliament Buildings



Given a place of honour among the province's most renowned and historically-important figures, the statue of Mowachaht/Muchalaht Chief Maquinna graces the eastern exterior wall of the Legislative Library wing.

Maquinna, meaning "possessor of pebbles," was the ranking leader of what was formerly known as the Nootka people during the late 1700s.

History records that Friendly Cove, or Yuquot, is the birthplace of British Columbia, where Captain James Cook became the first European to make contact with area First Nations people when he went ashore to meet Chief Maquinna in 1778.

One of several stained glass windows in the small Yuquot church depicts Cook's historic landing, the Nootka Convention of 1792 and the role the Mowachaht/Muchalaht people played in resolving a serious international dispute between Spain and Britain. Yuquot has been named a National Historic Site.

Following Cook's historic visit, Nootka Sound became an important fur-trading centre and Maquinna emerged as a dominant player.



Connecting to Government

Knowledge Totem refers to oral traditions

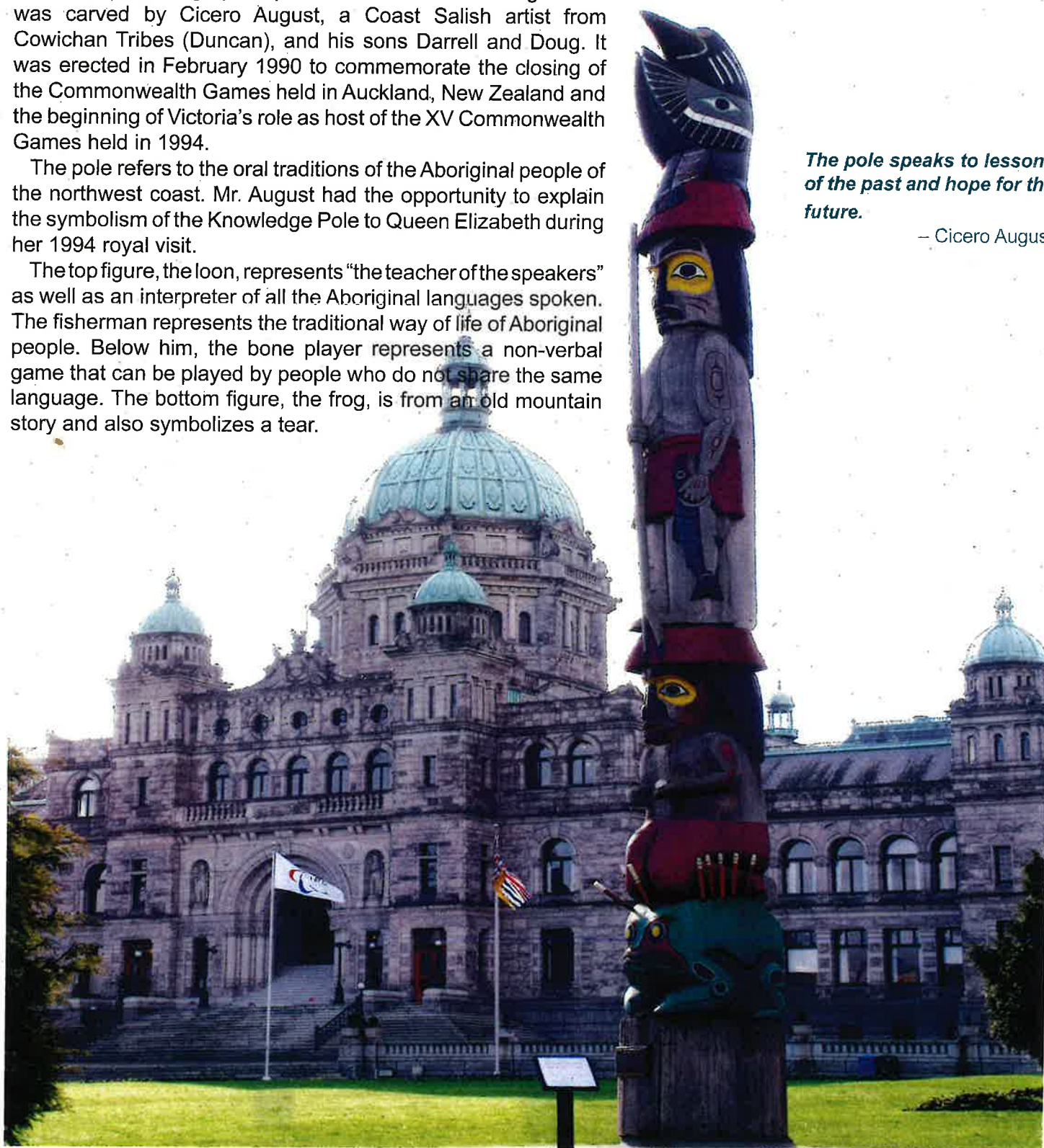
This much-photographed pole on the lawns of the Legislature was carved by Cicero August, a Coast Salish artist from Cowichan Tribes (Duncan), and his sons Darrell and Doug. It was erected in February 1990 to commemorate the closing of the Commonwealth Games held in Auckland, New Zealand and the beginning of Victoria's role as host of the XV Commonwealth Games held in 1994.

The pole refers to the oral traditions of the Aboriginal people of the northwest coast. Mr. August had the opportunity to explain the symbolism of the Knowledge Pole to Queen Elizabeth during her 1994 royal visit.

The top figure, the loon, represents "the teacher of the speakers" as well as an interpreter of all the Aboriginal languages spoken. The fisherman represents the traditional way of life of Aboriginal people. Below him, the bone player represents a non-verbal game that can be played by people who do not share the same language. The bottom figure, the frog, is from an old mountain story and also symbolizes a tear.

The pole speaks to lessons of the past and hope for the future.

— Cicero August



Connecting to Government

Centennial Fountain honours province's First Peoples

Designed by Robert Savery in 1962, the Centennial Fountain on the south side of the Parliament Buildings celebrates the union of the four colonies and territories that joined to form British Columbia. The bronze animals depicted are historically and geographically symbolic.

The gulls and otter on the centre rock denote the approach from the sea. Sea otters were the early foundation of BC's economy. The trade in sea otter furs led to the exploration and eventual settlement of the BC coast.

The eagle represents the Kwakwaka'wakw (Kwakiutl), Nuuchah-Nulth (Nootka) and Salish societies on Vancouver Island, one of the two Crown colonies.

The raven is the symbol of the Haida (Haida Gwaii) formerly known as the Queen Charlotte Islands, and one of the territories that was included in British Columbia.

The bear represents the Interior First Nations and the mainland colony of British Columbia.

The wolf represents the Tahltan and Tlineit people of the Stikine territory.



Connecting to Government

Frank Calder: Celebrating a lifetime of firsts

A tireless champion of equality for Aboriginal peoples, Dr. Frank Arthur Calder was a legendary player on the provincial stage.

He was the first status Indian admitted to the University of British Columbia; first to be elected to the BC Legislature, serving for 26 years; first to be appointed a Minister of the Crown; and the first First Nations member of any Canadian legislature and second Aboriginal legislator after Louis Riel.

But the formidable Chief of Chiefs of the Nisga'a people was perhaps best known for his role in the Nisga'a's long-standing quest for a just settlement to the land question and the 1973 Supreme Court of Canada decision that bears his name: Calder versus Attorney General of BC.

This landmark ruling established, for the first time, that Aboriginal title exists in modern Canadian law and provided the legal foundation on which the Nisga'a Treaty was ultimately negotiated. It set the framework for the BC Treaty Process to begin.

Frank Calder was born Aug. 3, 1915 at Nass Harbour and adopted by Nisga'a Chief Naqua-oon and Louisa (Arthur and Louisa Calder).



Frank Calder with his Order of BC

At age seven, Calder was sent south to the Anglican Church's Coqualeetza residential school at Sardis. After graduating there he became the first Native to study at Chilliwack High School and the first to be accepted at UBC, from which he emerged with a degree in theology and a burning desire to fight for ancestral Nisga'a rights.

In 1944, he became president of the North American Indian Brotherhood and an organizer for the Native Brotherhood of BC.

In 1949 he won the Atlin riding for the Co-operative Commonwealth Federation (CCF), the forerunner of the NDP, beginning his long

political career. Within the year, he had delivered his maiden speech to the BC Legislature calling for the establishment of a BC Bill of Rights. It was the opening salvo of his Nisga'a land claims campaign, a journey that took 50 years to complete.

For 26 years, Calder's voice could be heard in BC's Parliament Buildings, fighting for his people. During that time, he served as president of the Nisga'a Tribal Council for 20 years.

In 1975, Calder left the NDP to join Bill Bennett's Social Credit party. In the election later that year, he retained Atlin for the Socreds but lost the seat four years later.

Among his many awards and honours are: Order of British Columbia; Officer, Order of Canada; inductee to Canada's First Nations Hall of Fame; Lifetime Achievement National Aboriginal Achievement award; Aboriginal Order of Canada; Doctor of Divinity; Doctor of Laws; Licentiate in Theology; and National Aboriginal Lifetime Achievement Award.

Chief Lisims, "Chief of Chiefs" of the Nisga'a Nation, died in 2006 in Victoria, and was buried at Ross Bay Cemetery.



First Metis woman Opposition Leader

Carole James is Leader of the BC New Democratic Party and the first Metis woman to serve as Leader of the Official Opposition in the BC Legislature.

She is the former President of the BC School Trustees Association, Director of Child Care for the Province of BC, and the Director of Child and Family Services for the Carrier Sekani Family Services, an agency serving First Nations communities throughout the North.

In recognition of her leadership, Carole James received an Aboriginal Women in Leadership Distinction Award in 2008.



Connecting to Government



Educational field trips bring Aboriginal youth to the Capital

More than 13,000 students from around the province, including many First Nations youths, have traveled to Victoria on educational field trips thanks to funding support from the Provincial Capital Commission.

In addition to learning about government and the Parliament Buildings, the students often visit the Royal BC Museum and other attractions. For more information on the program, visit www.bcpcc.com.

Left: Josh Matthew (Smithers); Daniel Dorothy and Candice George (Cowichan); Kole Cardinal (Smithers); Alkali Lake members test out the waters of Esquimalt Lagoon.



Above: Sk'aadgaa Naay students from Haida Gwaii; Grassy Plain students; and Sen'pok'chin School from Osoyoos.

Connecting to Government

Ceremonial home of all British Columbians

Government House is the office and residence of British Columbia's Lieutenant Governor, and the ceremonial home of all British Columbians.

The Lieutenant Governor is an important emblem of our democratic system, ensuring that the province always has a premier and a government.

Lieutenant Governor Steven L. Point is currently the Queen's representative in the province. He delivers the Throne Speech to open the Legislature; gives Royal Assent to bills passed there; signs official documents; and closes each Legislative session. The Office also issues ceremonial proclamations, and honours outstanding citizens of the province.

Government House is used for all kinds of official events. At such times, the Lieutenant Governor's personal standard flies from the flagpole. As an official residence, Government House provides accommodation to honoured visitors to the province, such as ambassadors, international



Government House is home to the Queen's representative in BC.

royalty, and members of the Royal Family.

This is the third Government House at the same location.

The first one was Cary Castle, originally purchased in 1865 by the colony of Vancouver Island as the Governor's official residence.

In 1899, the House was completely destroyed by fire. A new Government House – designed

by the celebrated BC architects Francis Rattenbury and Samuel Maclure – was completed in 1903, but it too burnt to the ground in 1957. The present building officially opened two years later.

Government House belongs to all the people of British Columbia. Most days, the grounds are open to the public, year round; occasionally, you can visit inside the house too.

Lt. Gov. the Hon. Steven L. Point, Xwe li qwel tel, Sto:lo

He is one of Canada's few Aboriginal judges and was appointed as British Columbia's Lieutenant Governor in September 2007, becoming the first person of First Nations ancestry to hold this prestigious position.

The Chilliwack-born judge was named to the provincial bench in 1999 and most recently worked in Abbotsford. When he was just 23 years of age, he was elected Chief of Skowdale First Nation, a position he held for 15 years.

Point then graduated with a law degree from the University of British Columbia



in 1985 and set up his own firm where he practiced criminal and Native law for local Sto:lo bands in Chilliwack. He later worked for the federal government and then took over as director of the Native Law program at UBC, a position he held from 1991 until 1994.

In 2005, he was appointed Chief Commissioner of British Columbia's Treaty Commission.

Our Lieutenant-Governor is also a recipient of the Order of British Columbia and a National Aboriginal Achievement Award winner.



Connecting to History



Experience the past at Royal BC Museum

Step inside and experience British Columbia. Since 1886 the Royal BC Museum has preserved and shared the human and natural histories of this province.

The Royal BC Museum and cultural precinct includes the BC Archives, Helmcken House, St. Ann's Schoolhouse, the Netherlands Carillon, Thunderbird Park and Mungo Martin House (Wawadit'la).

Through galleries, collections and research tools, the Royal BC Museum shares the richly textured stories of

this land and the people who call it home.

Exhibitions

Discover the Royal BC Museum and its famous First Peoples, Natural History and Modern History galleries. Three-dimensional displays offer a feast of sights, sounds and smells of British Columbia. The beautifully designed First Peoples Gallery displays a variety of First Nations cultural and historical objects from all regions of the province.



Thunderbird Park



Planning Your Visit

Before visiting the Royal BC Museum, you can go to the Royal BC Museum website and click on "Plan a Visit" for a downloadable welcome guide, and check the What's On calendar for the latest information on events, tours and activities.

Contacting the Royal BC Museum

The Royal BC Museum and the BC Archives are located at 675 Belleville Street, between Government and Douglas Streets. It is open from 10 am – 5 pm every day except Christmas and New Year's Days.

Phone: (250) 356-7226; Toll Free: 1-888-447-7977.

Website: www.royalbcmuseum.bc.ca

Email: reception@royalbcmuseum.bc.ca

Royal BC Museum is home to Thunderbird Park which showcases a unique gathering of poles and Wawadit'la, the ceremonial bighouse built by Mungo Martin in 1953 that bears the hereditary crests of his family and continues to be under the cultural authority of his descendants.

Connecting to History

BC Archives records, preserves, aids researchers

The Royal BC Museum works closely with First Nations communities and individuals to interpret the collections and make them accessible through exhibitions, on-site visits, archives, and on-line exhibitions and databases.

The BC Archives is one of the oldest archival institutions in Canada. Since 1894 it has collected and made available the records of British Columbia's history, including much that relates to First Nations, and preserved them for future generations. The BC Archives offers public access to a wide range of material, including Reserve Commission records, Crown Lands records, photographs, documentary art, maps, oral histories, film and marriage and death records.

Audio-Visual

Extensive collections of still and moving images documenting BC First Nations history are housed in both the BC Archives and the Anthropology department at the Royal BC Museum. Close to 80,000 images are viewable through the Visual Records database found on the BC Archives website.



RBCM BC Archives E-09130

Archaeology

The RBCM is the main provincial repository for archaeological materials. The collection contains more than 192,000 artifacts; 99 percent of which are dedicated to First Nations history, making it the largest collection of First Nations archaeological material in British Columbia.

Ethnology

RBCM's extensive Ethnology

Collection contains more than 14,000 historical and contemporary objects from around the province, in many media and styles. A small percentage of this comprehensive collection is on permanent display in the First Peoples galleries; the full collection is accessible and well used by First Nations artists, researchers, scholars and the general public.



RBCM BC Archives C-00782

Contacting the BC Archives

Monday - Friday 10 am - 4 pm
(Partial service 4-8 pm Monday to Friday and 1-5 pm Saturday).

Appointments not required to visit the Archives but it may be useful to discuss your research inquiry with an archivist before you come.

675 Belleville Street, Victoria

www.bcarchives.bc.ca

Tel: (250) 387-1952

Toll Free: 1-800-663-7867

Email: access@bcarchives.bc.ca



Provincial Capital Commission

Connecting to History

Signs of Lekwungen honour Victoria's Coast Salish

Signs of Lekwungen (pronounced Le-KWUNG-en) is a new interpretive walkway along the Inner Harbour and surrounding areas that honours the art, history and culture of the Coast Salish people who have resided in, and contributed to, the Greater Victoria area for millennia.

The Songhees and Esquimalt Nations, part of the Coast Salish family, are descendants of the Lekwungen people. Lekwungen is the original language of this land and the Victoria area is their traditional territory.

**See pages 15-16 for
marker locations
and significance.**

Signs of Lekwungen consists of seven unique site markers – bronze castings of original cedar carvings, conceptualized and carved by Coast Salish artist Butch Dick. The markers depict spindle whorls that were traditionally used by Coast Salish women to spin wool. The spindle whorl was considered the foundation of a Coast Salish family.

Clear, close-grain red cedar was used to carve the whorls. The cedar tree was, and still is, sacred to the Coast Salish. From the cedar tree, ancestors were able to make such items as clothing, blankets, houses, canoes, paddles, totem poles and paint brushes.

The carvings were cast in bronze by Jack Gibson, a casting specialist and well-respected sculptor among the First Nations. Each bronze



Master carver Butch Dick with one of the original cedar carvings.



The spindle whorl marker on lower causeway of the Inner Harbour recalls area's former clam beds.

casting is a disk 106 centimetres in diameter, anchored to a brown powder-coated aluminum pole. Site markers are approximately 2.5 metres in height and weigh close to 455 kilograms.

Each spindle whorl sits on a grey granite base. Underneath lies a sandblasted map of the Inner Harbour, illustrating the locations of the seven markers.

For an online version of the Signs of Lekwungen brochure, containing a map and descriptions of each site, visit the City of Victoria's website at www.victoria.ca.

Print brochures are available at a number of Victoria locations, including: Songhees and Esquimalt Nations Band offices; Victoria Native Friendship Centre; Victoria City Hall; Tourism Victoria; Royal BC Museum; Maritime Museum of British Columbia; Greater Victoria Public Libraries; Downtown Victoria Business Association; Greater Victoria Chamber of Commerce and the Provincial Capital Commission.

Connecting to History

Signs of the Lekwungen – interpretive walkway

Below is a list of the site marker locations and the themes of each carving. Download a map showing site locations from www.victoria.ca.

Songhees Point – p'áləc'əs

Carving theme: Four Seasons of the Salmon Family – Sockeye, Coho, Chum and Spring.

PAH-lu-tsuss means “*cradle-board*.” Traditionally, once infants had learned to walk, their cradles were placed at this sacred headland because of the spiritual power of the water here. More recently, there was a settlement here, and subsequently an Indian reserve, that traded with the fort on the opposite shore. This place is also known as Songhees Point.

Site of the South West Bastion of the Hudson's Bay Company Fort

(north side of the Malahat Building on Wharf Street)

Carving theme: Walk in Two Worlds – recognizes colonization.

An imposing wooden structure, called Fort Camosun (and later known as Fort Victoria), was built here by Lekwungen men and women in exchange for trade goods. This marked a drastic change in traditional ways and sustainable land use. A large forested area was destroyed to raise the fort.



Outside City Hall, Pandora Avenue – skwc'əŋilč

Carving theme: Seim Speaker, a person held in high esteem who speaks for the people. The eagle is the messenger of the sun (grandfather) and the moon (grandmother) who guides man, is represented by the figure in the middle of the carving.

Skwu-tsu-KNEE-lth-ch, literally “bitter cherry tree.”

Here, willow-lined berry-rich creeks and meadows meandered down to the ocean, and paths made by bark harvesters bordered the waterways. The imprints of these creeks can still be seen in the uneven ground of the Market Square area. This was a creek bed that led back to the food gathering areas now contained by Fort, View, Vancouver and Quadra streets. Bark from the bitter cherry was used to make a variety of household objects.



Lower Causeway of Inner Harbour – xwsáyq'əm

Carving theme: Four Directions of the Eagle – eagles are messengers of the sun (grandfather) and the moon (grandmother) and are far-sighted and strong.

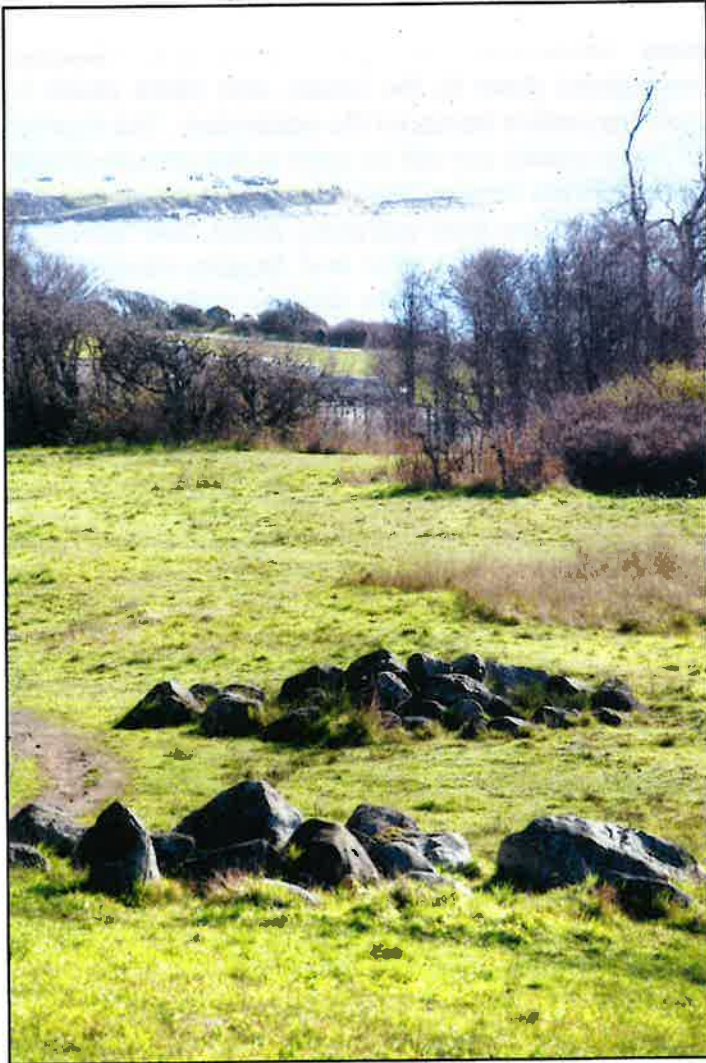
whu-SEI-kum, “*place of mud*”, marked wide tidal mudflats and some of the best clam beds on the coast. These flats were buried when the area was filled in to construct the Empress Hotel. This place was also one end of a canoe portage. The portage could be used to avoid the harbour entrance during heavy seas by cutting through from the eastern side of what is now Ross Bay Cemetery. Along the route, arrowheads and other stone tools are still found, reminding us that the lowlands were rich for hunting. When housing development began, the lower elevations were left for market gardens and nurseries until after World War II.



Connecting to History

Signs of the Lekwungen – interpretive walkway

Below is a list of the site marker locations and the themes of each carving. Download a map showing the location of site markers from www.victoria.ca.



Beacon Hill “Lookout”- mīqən

Carving theme: The Cairns (rocks placed in circular patterns to signify ancient burial sites. Sea otters are the keepers of spiritual powers; “little people” are playful spirits who assist others.

The hill here is called **MEE-qan** which means “warmed by the sun.” This seaward slope was a popular place for rest and play – a game similar to field hockey, called Coqwialls, was played here. At the bottom of the hill was a small, palisaded village that was occupied

intermittently from 1,000 until approximately 300 years ago. The settlement was here for defence during times of war, and it was also important for reef net fishing. The starchy bulbs of the wildflower Camas were an important food source gathered in this area. The hill here is also known as Beacon Hill.



Royal BC Museum – q'emásən

Corner of Government Street at Belleville

Carving theme: Celebrate Diversity – Three Nations on Vancouver Island – Kwakwaka'wakw, Nuuchah-nulth and Coast Salish.

The objects, carvings and art of the Lekwungen people are unique. The Lekwungen have loaned many cultural objects from this area to the museum so that the traditions can be shared as we share the land. Some of these objects are on display inside.

Laurel Point

Carving theme: Four Winds – each wind carries a healing power and a song.

The carving here marks a nineteenth century First Nations burial ground. Small burial shelters with different carved mortuary figures, including human figures, were placed in front of the graves and stood here until the 1850s. No traditional name is known for this area.

Connecting to History



Camas fields at Beacon Hill

Visible from Dallas Road each spring, the park's meadow of blue-flowering camas is a reminder of Lekwungen history. Deirdre Peters photo.

For hundreds of years the south-facing slopes of Beacon Hill Park were cultivated and managed by the Lekwungen people, providing a major harvested food source – the camas bulb.

It was this same six square miles of seemingly natural-looking grassland that attracted James Douglas, the Hudson Bay Company's Chief Factor, when he was deciding on a location for a fort in 1842. Seeing the native grasses and clover growing tall and lush, the colourful blue camas mixed with golden paintbrush, white fawn lilies, chocolate lilies and lupin, the British newcomers wrongly assumed the open meadows were "natural" and unused and that they would be suitable for European-style agricultural purposes.

In fact, for centuries the Coast Salish ancestors of the Songhees First Nation had worked to enhance the growth of camas and other edible native plants here and at other sites, including what is now the University of Victoria.

Beacon Hill, known as Meeqan



("warmed by the sun,") was one of the most productive camas territories on Vancouver Island. Families cared for individual plots, loosening and aerating the soil, clearing their area of stones, weeds and brush, often by controlled burning each fall. Workers separated and replanted small bulbs and carefully weeded out the deadly poisonous species of white-flowered camas that grew alongside.

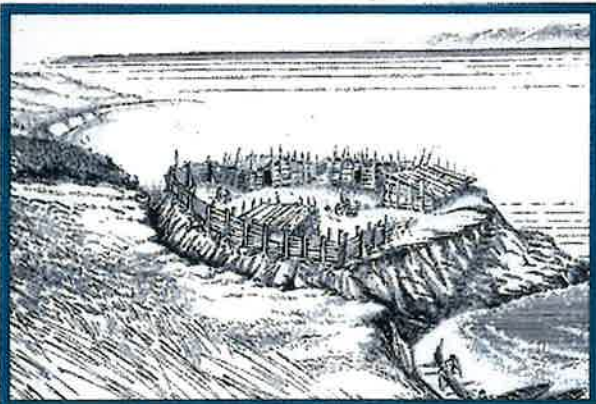
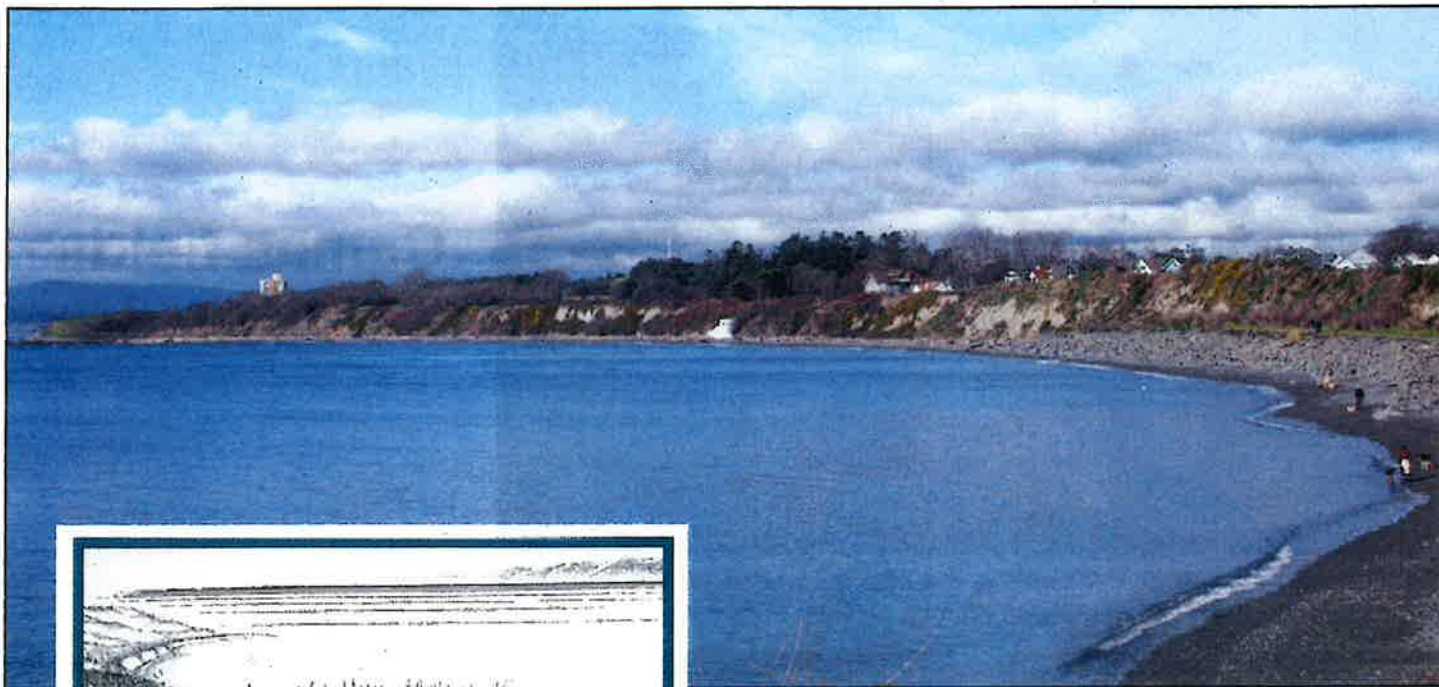
Each spring and fall families paddled canoes to the shores of Beacon Hill to set up temporary

camps for the harvest. Using digging sticks, they would carefully lift the soil in small sections, remove the larger bulbs then replace the sod.

The bulbs were then steamed in large dug pits, layered with hot rocks and topped with green material, such as fern and salal, and earth. The bulbs could also be dried and ground into a flour-like substance.

But the Europeans' efforts in grazing livestock and planting oats, wheat, potatoes and carrots, soon all-but destroyed the camas fields. Burning – essential to maintaining healthy open meadows – was also prohibited.





Finlayson Point

Finlayson Point, directly below Beacon Hill, was once the location of a small native village and defensive site used by the Lekwungen people.

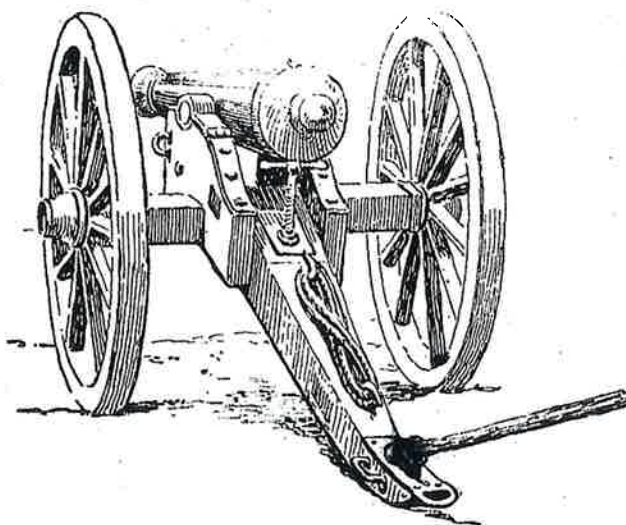
The presence of house remains, a defensive trench and midden contents indicates the village was a more permanent settlement rather than a short-term camp.

People lived in a village on Finlayson Point beginning about 800 or 900 years before the founding of Fort Victoria.

In 1878, two four-tonne guns capable of shooting 29 kilogram shells up to five kilometres were mounted on the small point a few metres west of the south end of Douglas Street. The gun emplacement was named Victoria Point Battery.

The guns were similar to two placed at Finlayson Point the same year in response to a perceived threat of war with Russia, which didn't materialize. All four guns were removed in 1892.

Today, Finlayson Point is part of Beacon Hill Park and an enjoyable area for residents and visitors.



The many lives of Holland Point



Long before white settlers came to the region, aboriginal people used all three major points along the Dallas Road waterfront – Finlayson, Holland and Clover Points – as defensive sites.

An engraved granite monument near the western boundary of Holland Point Park states: “Site of an ancient fortified Indian Village. The semi-circular earthwork on the landward side of the village is still visible upon which once stood a wooden stockade.”

The defensive site was located on the edge of a steep bluff and included a semi-circular trench extending in from the bluff. Part of the rampart can still be seen.

The first people who lived next to the Dallas Road cliffs named them *Heel-ng-ikun*, or “falling away bank”. The foreshore along Dallas Road is characterized by steep cliffs facing the Strait of Juan de Fuca. The cliffs are receding by as much as 12 centimetres per year. Over the past century, the footpath along



the top of the cliffs has had to be relocated at least three times.

First Nations’ oral history speaks of a great illness causing the Holland Point people to flee inland while the Finlayson Point people remained. When the Holland Point people returned, they found the others dead in their homes. It is possible this story describes the 1782 smallpox epidemic, one of several epidemics which decimated native populations

before white settlers arrived. It has been suggested that the burial cairns on Beacon Hill could have been constructed to bury this large group of people.

Holland Point also served as farmland for the Hudson’s Bay Company. Two houses were later built here and lived in for a short time. One served as a “pesthouse” during the smallpox scare of 1872. Six years later, two large guns were placed there for protection against an expected Russian invasion. Holland Point was transferred from the Crown to the City of Victoria in 1882 at the same time Beacon Hill Park was transferred to the City.

Several army huts on both Holland and Clover Points were moved into Beacon Hill Park shortly thereafter.

Other changes to Holland Point include the creation of the Harrison Yacht Pond, built in 1955.

The open area still supports dense grass, camas, Hooker’s onion, lupin, dwarf blueberry and other native plant life.



Connecting to History



Clover Point once a site for harvesting edible plants

When Hudson's Bay Company Chief Factor James Douglas landed on the point in 1842, he named it for the acres of tall red clover growing "most luxuriantly." In fact, local First Nations people cared for and managed that land for centuries in order to harvest edible plants including clover.

Clover Point is now a 10-acre property owned by the Department of National Defense and leased to the City of Victoria for use as a park. No native grassland remains at Clover Point, largely due to its many uses over the past 200 years, including a site for Sikh cremations on top of a pile of burning driftwood, a rifle range, the loop road and a sewage pumping station.

Historical accounts describe James Douglas, Capt. Grant and other Hudson's Bay Company employees landing at Clover Point and walking through Beacon Hill Park to reach Fort Victoria. Their canoe crews took an alternate river route inland from Ross Bay, following a network of small streams which emerged where the Empress Hotel now stands.

Oral history indicates that the First Nations would use this waterway as an alternate route during heavy winter storms. During wet winter periods when the tides were high they would be able to paddle from Ross Bay to the Inner Harbour thereby avoiding the heavy weather on the outer coast.

Clover Point has been a major destination for people in cars since 1956, when the loop road was hard-surfaced and landscaped as a viewpoint parking area. The grassy centre of the loop and the area west of the point are popular kite-flying venues. People and their dogs walk the path and the beach, paragliders fly along the edge of the bluff to the west while windsurfers and kiteboarders frequent the beach below. Large crowds gather on Clover Point and nearby bluffs each May to watch the annual Swiftsure International Yacht Race.



Connecting to History



View of Songhees village from Fort Victoria ca 1860

Lekwungen place names identified conditions

The Lekwungen occupied what is now the City of Victoria for more than 4,000 years. Over the centuries, Songhees and Esquimalt ancestors created village sites and seasonal camps from Albert Head to Cadboro Bay to the San Juan Islands.

They were divided into families: Chekonein, Chilcowitch, Kosampson, Teechamitsa, Swengwung and Whymolith.

Place Names

Songhees place names were used to identify their favorite hunting and gathering areas, to record events, or to relate myths. If a place was rich in game, seafood or plants, that abundance was reflected in their choice of words they used to describe it. For example, **Kohweechella** (Mary Tod Island) means "the place where there are many fish."

The Songhees people used to camp near the present-day St. Ann's Academy while collecting camas bulbs on Beacon Hill and crabs from the bay which was once located on the east side of Victoria's Inner Harbour. The mud flats of the bay were filled in to accommodate the construction of the Empress Hotel, Government Street and the causeway area.

Whosaykum was the name given to James Bay, meaning "clay" or "muddy place".

Kuo-sing-el-as is a Songhees name for the site taken

over to build Fort Victoria and where Bastion Square is today. It means "place of strong fiber", a reference to the Pacific willow. The inner bark was used to make fishing lines which were attached with stone net weights.



Fort Victoria

In 1844, the Songhees people built their village along the west shore of the Inner Harbour. This became a reserve in 1853 and the main Songhees village when they moved in 1911. The present day Ocean Pointe resort was built on the location of the house owned by Cheetlam George. Songhees longhouses once covered the shoreline from Songhees Point to the north side of what is now the Johnson Street Bridge.

Continued on Page 22



Connecting to History

Fort Victoria was first known as the Port of **Camosack**, identified by Captain McNeill of the Beaver who encouraged James Douglas to consider the site as a permanent location for Hudson's Bay Company operations. The name Camosack was changed to **Camosun** and later Fort Victoria became the first European settlement on southeastern Vancouver Island.

Pallastis, "place of cradle," was a point of rock at the entrance to Victoria harbour. It was a sacred place where Songhees people deposited the cradles of their children who had reached the walking stage to ensure them long life. Dancers' staffs were also placed there and persons engaged in spiritual quests would dive there to obtain spirit powers. The site is marked with the location of the Commonwealth Pole. Many tribes of the Songhish moved to this location opposite the Fort and built a village in 1844. They were later moved to a reserve in Esquimalt in 1911.

Whosaykum meant "clay" or "muddy place" and is the present location of the Empress Hotel. People used to camp here while they gathered camas root on Beacon Hill and rushes for mats in James Bay.



Meeqan, "warmed by the sun," refers to an open meadow in Beacon Hill Park where people sat to have their bellies warmed by the sun or played qoqwials, an early version of field hockey using hollowed oak sticks. Camas bulbs, a starchy food much like potatoes, were collected on Beacon Hill. The point below the hill was used as a defensive village site. The people that lived here buried their dead in cairns. The restored cairns can still be seen on the hillside. These date back through the past 1,000 years. House post markings found here date as recently as 300 years old.



East of Victoria

Sahsima, meaning "harpoon", was the name for the point where the old Chinese cemetery was located. The name recognizes a special event in Lekwungen peoples' history. The transformer Haylas performed an

act of creation, turning a seal harpooner into stone. This is also the location where part of two ancient continents, Wrangellia and Leech River terrain, collided. You can see where they met: on one side is pale green chert rock and on the other is dark basalt. Located on the end of Crescent Road off of King George Terrace.

Lekwungen place names

Kukeeluk, "place of war," was derived from the word **keeluk** (war) and the name for a village site on Gonzales Point. It is believed that the hill was a look-out point for the Chilcowitch people who live on McNeil Bay (Shoal Bay). From Anderson Hill, on Island Road off Newport Avenue, one can see much of Haro Strait and neighbouring islands. The bay was called **Chikawich**, meaning "big hips," because it is shaped like a large posterior. The waters were so swift here that people passing in canoes were not allowed to speak.

Sitchamalth now covers Willows Beach and was the site of a Lekwungen village. The word means "drift logs and trees that lodge themselves in the sand." Artifacts from this site date back 2,700 years. From the beach, one can see the Discovery Islands and Chatham Island.



Tlikwaynung means "Indian peas" and is now called Trial Island.

Continued on Page 23

Connecting to History

Sungayka means "snowpatches." The site of the present day Royal Victoria Yacht Club was the Songhees main village site before 1843. On the small peninsula next to it was an Aboriginal fort. At the north end was another village (now Gyro Park), where during low tide people would play qoqwialls on the sandy beach. This is the village of Chee-al-thuc, known as King Freezy, a prominent chief named for his curly hair. Cadboro Bay was the principal village for the Chekonein people before they moved to Songhees Point with other family groups. This site is at the end of Sinclair Road, off Cadboro Bay Road.



Shpwhung means "flying dust" or fog. The present location of Oak Bay Marina.

Kohweechella, "where there are many fish," refers to Mary Tod Island, formerly known as Jimmy Chicken Island.

Thleethlayakw, "broken in pieces," was the name for the Chain Islands. It is said that during the great flood, this was a single high rock to which the people tied their canoes as the waters rose. When the flood receded, the island fell and broke into many pieces.

Skineenis was the name given to the people who lived on Discovery Island. This island was one of the early Songhish villages and predated Fort Victoria. The island was later used by the area's Aboriginal people to escape the smallpox epidemic in 1862.



Tichless, meaning simply "island" is now known as Chatham Island. It belongs to the Songhees People.

Kohnguksen, "tide rip running around a point," or Telegraph Cove.

Pkaals was Mount Tolmie.

Kwatsech was Gordon Head.

Tseleethch was a village site located in Cordova Bay and considered to be Songhees territory.

Lekwungen place names

West of Victoria

Mukwuks – Macauley Point – the site of a Songhees reef net location.



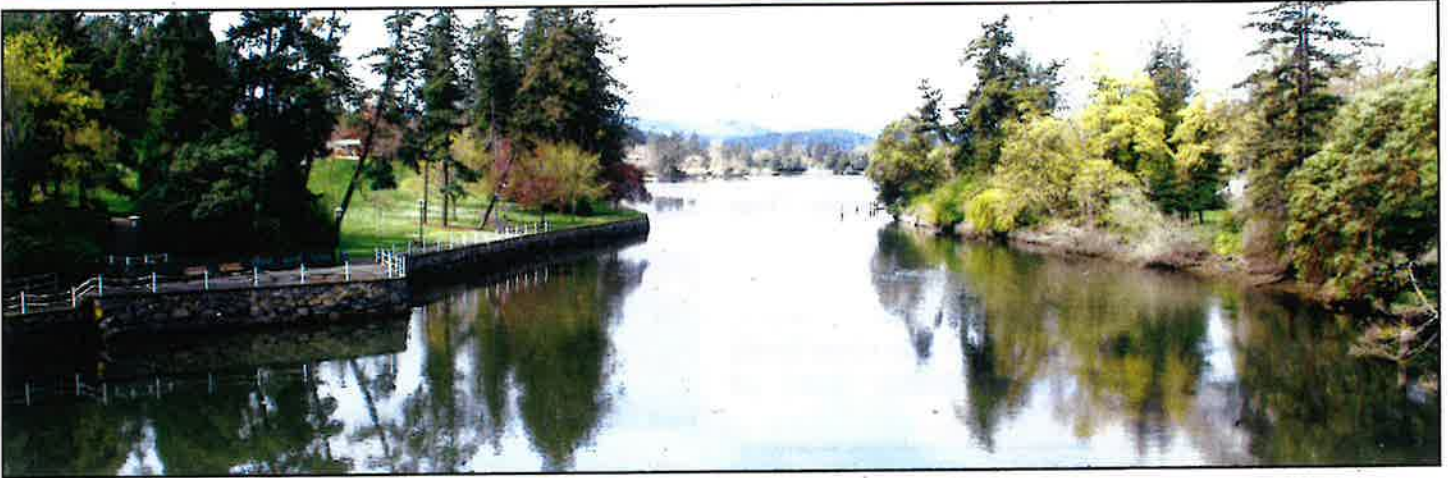
Camossung, or the Gorge, was considered a sacred place by First Nations people for spirit quests. After the Flood, the Raven, Mink and the Transformer Hayls in consultation with a young girl and her grandfather choose the Gorge as the site for ducks, herring, oysters and coho.

Esquimalt means "a place gradually shoaling." According to Hudson's Bay Company agent J.W. McKay, it refers to the flats at the mouth of Millstream Creek. The present First Nations name **Swhaymalthelth** applies loosely to the harbor, the village and the people. The longer name might be translated as the vicinity of the village of the Whyomilth family group that occupied the west side of Esquimalt Harbour. The east side of the harbour was claimed by the Kosampson, who were to become the present Esquimalt people.

Huy ch qa to the Songhees people for sharing this information.



Connecting to History



First People of the Gorge Waterway

Esquimalt and Songhees people have lived on the land around the Gorge Waterway and Portage Inlet for several millennia and their connection with this body of water remains strong.

Historically, the waterway was a transportation route and used for gathering food such as salmon, herring, oysters and other shellfish, waterfowl, and eelgrass. Portage Inlet was also used as a safe haven from northern invading bands.

During these times, First Nations settlements were all along the waterway stretching into Victoria Harbour; but in the early 1900s as European settlement grew, the two nations were moved to much smaller reserve lands on the border of Esquimalt.

The stones of Camossung and her grandfather could be seen for thousands of years at reversing Gorge Falls under what is now called Gorge Bridge. There was a

large whirlpool below the falls and Songhees people would dive in to gain special spirit powers from Camossung. In 1960, someone dynamited the rocks to improve navigation through the narrows. What is left of the rocks can still be seen under the bridge at low tide.

Land and water bodies within the Craigflower Creek watershed were important hunting, fishing and gathering grounds for salmon, deer, elk, and a wide array of native plants.

Thousands of years ago until the 1700s, there were extensive settlements of Kosampson people on the corner of what is now Admirals and Craigflower Roads. The Kosampson were the ancestors of the Songhees and Esquimalt First Nations. In 1994, an archaeological dig revealed many artifacts from the site including middens that attested to the abundant shellfish and game nearby and various different types of stone and bone tools used by early Kosampson people. In 1854, a schoolhouse for settlers was built on the site, and subsequently a house for the adjacent farm.

THE LEGEND OF CAMOSUN

After the flood, the Transformer Haylas was travelling with Raven and Mink teaching the people how things were to be done.

They found a young girl and her grandfather. She was crying, so Haylas asked her why. She answered, "My Father is angry with me, and will not give me anything to eat."

Haylas asked her if she like sturgeon, and when she answered, "No," he threw the sturgeon into the Fraser River. That is why there are sturgeon there and not here. He asked her if she like cranberries and when she answered, "No," he threw them into the Shawnigan Lake. That is why there are cranberries there now.

She refused many things, but duck, herring, coho and oyster she accepted and that is why these were plentiful on the Gorge waterway. Because she was greedy, Haylas told her she would look after the food resources for her people and turned her into stone. He also turned her grandfather into stone.

Work of BC carvers found throughout Capital

Traditional totem poles can be found throughout much of British Columbia, usually carved and raised to represent a family-clan, its kinship system, its accomplishments, its prestige, its adventures, its stories, and its rights and prerogatives. They serve as the emblem of a family or clan and often as a reminder of its ancestry.

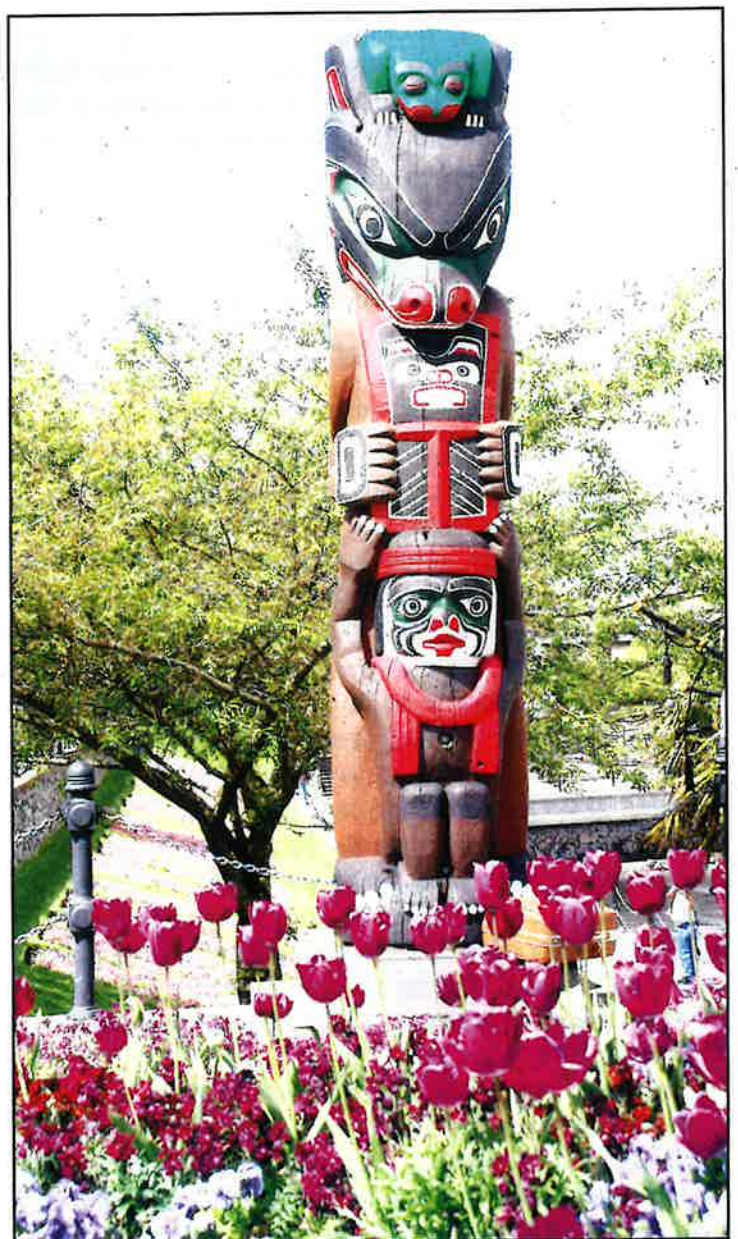
As a Capital city representing all British Columbians, Victoria is home to many totem poles, carved from First Nations artists from around the province.

Coast Salish people did not carve totem poles in the traditional sense, although many did fashion intricately-sculpted house posts and welcoming poles.

In relatively recent years, however, many Coast Salish artists have “adopted” the pole concept, using traditional Coast Salish figures to represent concepts and stories. Poles have come to represent Northwest Pacific Coast Native tradition and pride.



Above, the Spirit of Lekwammen (“Land of the Winds”) was carved to commemorate the 1994 Commonwealth Games held in Victoria. Originally measuring more than 180 feet in height, making it one of the world’s tallest poles, it was reduced in height to 40 feet for safety reasons. Often referred to as the Commonwealth Pole, it remains standing at Songhees Point, on the west side of Johnston Street Bridge. Eleven carvers worked on the original pole over a 3½ month period. At right, the Kwakiutl Bear Pole on the corner of Government and Belleville streets, carved by Henry Hunt in 1956 to commemorate the centenary of the 1866 union of the colonies of Vancouver Island and British Columbia.



Two Brothers greet visitors to Spirit Square

Victoria's Spirit Square now welcomes residents and visitors through a unique First Nations gate, part of the city's Centennial Square revitalization project.

It is marked by two prominent 360-degree totem poles, each representing the Songhees and Esquimalt Nations. Titled *Two Brothers*, one pole was designed and carved by Lekwungen master carver Butch Dick with the assistance of his son Bradley, and the other was designed and carved by his son Clarence. Both poles are fashioned after traditional Coast Salish house posts and measure 5.5 meters in height.

Brother #1 features an eagle figure at the top. Coast Salish ancestors believed the eagle watched over them and provided guidance. The figure in the middle of the eagle represents the human side of the animal.

The Two Brothers represent the Songhees and Esquimalt Nations.

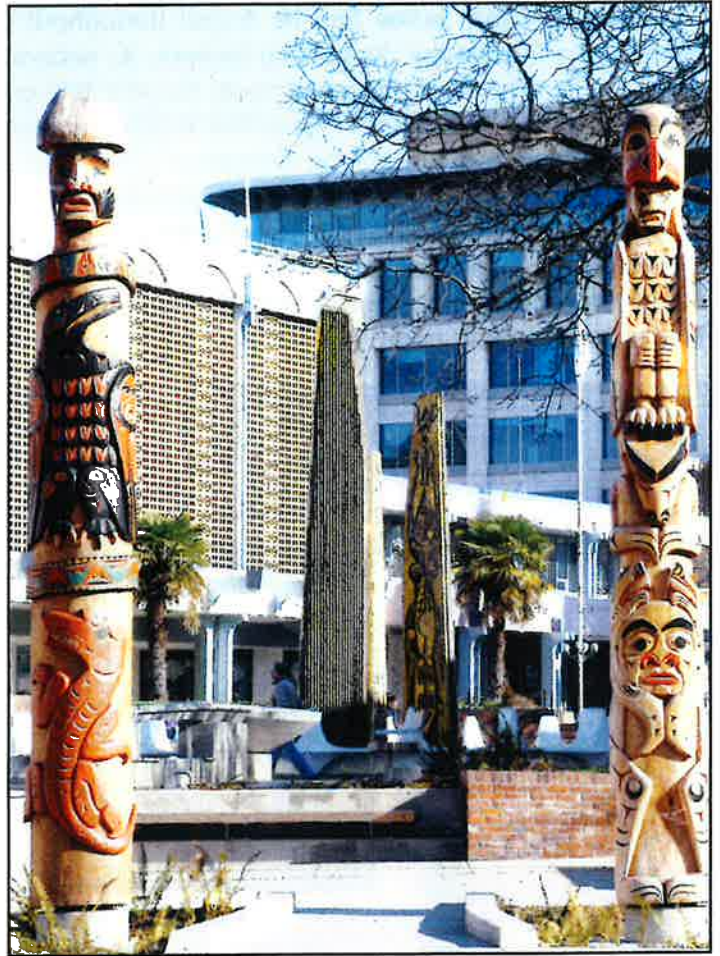
The wolf is a powerful, matriarchal animal within First Nations culture that has many powerful teachings within an extended family.

Sea otters were often part of traditional house poles, symbolizing strength for those who are in need of spiritual guidance. The Grandmother Moon, encompassed by the otters, constantly watches over us and is a reminder to all to conduct themselves in a respectful manner befitting family and community.

The top figure of Brother #2 is Xe'els—the Transformer. He was the centre of cultural knowledge, traveling throughout the Lekwungen lands bestowing on each community cultural roles, responsibilities and economic opportunities. Xe'els was the knowledge, the teacher and the creator of teachings and understandings, and was able to transform into anything, man or woman.

Xe'els wears a blanket to signify his accountability to the community.

Each west coast blanket had its own teaching and understanding behind it and was often attached to a significant event. Made of mountain goat wool and dog fur, blankets were given to individuals who had earned the right to wear them – disciplined and acknowledged



The Two Brothers provide First Nations gateway into Victoria's Spirit Square beside City Hall.

as leaders by the communities.

The Raven played an important role in how the world was shaped in the northwestern First Nations communities. Also known as a trickster, the Raven wove his teaching throughout the lands and history. Ravens were highly intelligent beings and were mischievous, often finding their ways into other creatures' worlds.

The bottom figure is a mink, which shared the attributes of Raven. Mink traveled throughout what is now known as Vancouver Island, teaching and showing what valuable resources each community was connected to and what their responsibilities were.

The project was made possible by the BC Spirit Square program to support the creation or improvement of town squares or open spaces in communities throughout BC.

Celebrating Arts & Culture

Once world's tallest totem pole still stands in Beacon Hill Park

Once the world's tallest totem pole carved out of a single tree, Beacon Hill Park's pole stands 127 feet, seven inches in height.

Using adze and knife, renowned Kwakwaka'wakw carver Chief Mungo Martin, along with his son David and Henry Hunt, carved the pole in 1956. Dedicated to First Nations war veterans, it was erected in the southeast corner of the park, east of Circle Drive near Dallas Road.

It took six months from the time the tree was felled at Muir Creek west of Sooke until it was erected. The carving was done at Thunderbird Park, beside the Royal BC Museum. A major hurdle in moving the totem from the carving shed to the park site was maneuvering the mammoth pole around the corner at Belleville and Douglas streets. The next challenge was setting it into the 90-ton steel sleeve and concrete base that lets the pole stand without guy wires.

To pay for the project, the Victoria Daily Times newspaper (forerunner to the Times-Colonist) spearheaded a public fundraising campaign that drew support from more than 10,000 contributors. England's former Prime Minister Winston Churchill, singer Bing Crosby and actress/comedienne Gracie Fields were among those that purchased 50-cent shares.

Forty-five years later, a second campaign raised money for the restoration and reinstallation of the pole.

Dedicated to all First Nations war veterans, the Beacon Hill totem pole towers above the forest.



Celebrating Arts & Culture

The First Peoples House at the University of Victoria

By Kerissa M. Dickie

Decades in planning, First Peoples House has finally opened its doors. Located at the centre – at the heart – of the University of Victoria campus, First Peoples House was created to provide a welcoming space for Indigenous students to make connections with the UVic community, receive support and guidance with day-to-day university life, and have safe spaces to meet, study and celebrate.

The design of the house, by Indigenous architect Alfred Waugh (Chipweyan/Fond du lac Band), took architectural cues from the traditional longhouse style, with welcome figures greeting visitors from the eastern-facing main entrance. The House is expected to qualify for LEED (Leadership in Energy and Environmental Design) gold certification, due largely to sustainable features like a green roof, storm retention pond and natural ventilation.

The whole length of the building's interior is laden with First Nations art from across Vancouver Island, including house posts, carved doors and carved panels inside the sacred Ceremonial Hall used for celebrations and ceremony. Building tours are popular for students and the local Victoria community alike.

When talking to the Indigenous students who visit and gather inside its nooks and corners – in seats beneath the “waterfall” on rainy days in the reading room window to the west, or on benches beside the carved frogs and cedar rope of the house posts inside the entrance to the east – it's easy to understand how important and meaningful First Peoples House has already become. So many Indigenous students, often hundreds or thousands of kilometers away from home, rely on the social aspects of community and cultural connection in order to be balanced, whole and healthy.

In some ways, creating this house at the centre of an academic space could seem artificial, but it offers an opportunity for students to connect on common ground, feel a sense of belonging and have more opportunity to succeed. A Coast Salish village once lived upon the ground where the UVic campus now flourishes, and it's been so exciting and cathartic to see First Peoples House rise up and take root at its centre.



Photo: Ted Kuzemski



**University
of Victoria**

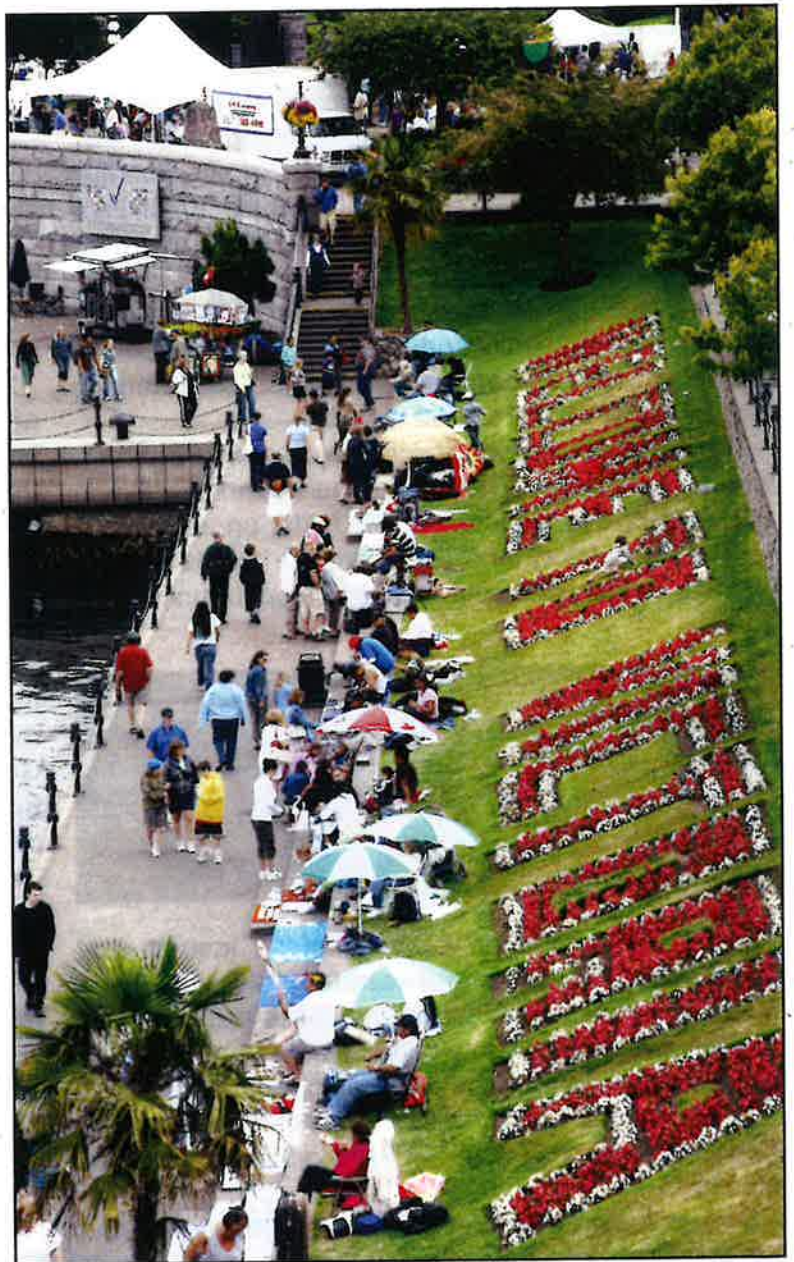


Celebrating Arts & Culture

Artisans help keep culture alive

From drums, paddles and masks to silver jewelry, beadwork and clothing – all can be found along the lower causeway and at events taking place around Victoria's Inner Harbour as well as in several downtown gift shops carrying Aboriginal artwork.

Numerous First Nations artisans ply their craft in the Greater Victoria area, keeping both traditional designs and media alive and helping their many diverse cultures grow and flourish.



Land & Sea mural graces Breakwater

Promoting artistic opportunities, economic development and community awareness of local Coast Salish traditions, history and territories were the inspirations behind a new Land and Sea mural project along the Ogden Point breakwater.

The murals depict images of Songhees Chief Robert Sam, Esquimalt Hereditary Chief Andy Thomas, Lieutenant Governor Steven L. Point and images of land and marine life.

They are phase one of a proposed six-part project that will lead to 100 panels being mounted on the sea-side landmark off the Dallas Road waterfront. The first panels were created by Coast Salish artists Butch Dick (Songhees) and Darlene Gait (Esquimalt) who oversaw a team of Aboriginal youth.

"The spirits of our ancestors live on in those of us who try to bring dignity and nobility back to our people through honesty, generosity and respect," said Darlene Gait at the September 2009 unveiling.

The mural concept was inspired by the two area chiefs who sit on Greater Victoria Harbour Authority's Board of Directors. The project will help foster understanding for the rich history and culture of the two local First Nations, while providing economic opportunities for youth.



Each artist produced a series of 10 images that combined to create an extensive mural that was mounted on the breakwater wall facing the cruise ship terminal. Images are based on both centuries-old Songhees and Esquimalt art traditions and contemporary elements.

Dick's images connect with the sea theme, including Salmon, Harbour Seal, Devil Fish (octopus), and Sea Monster.

"I thank the ancestors and elders for their stories and the teachings, and this project is an acknowledgement

of their endurance and sustainability," Dick said. "I thank those with vision who see beyond time and into the future, as their vision creates reality through awareness and enrichment."

Gait's images represent the land theme and include representations of the Gatekeeper (cougar), Running Deer, Raven and Eagle. Each has its own story and spirit, she said. Above each panel are symbols of the wolf which represents both Esquimalt and Songhees Nations. The wolf is also the symbol of family unity.

A team of six young artists-in-training, mostly First Nations youth, painted the designs on panels as well as creating one image for inclusion. Youth from diverse backgrounds were welcomed to the project to demonstrate the "unity" aspect of this artistic venture.

Depending on funding availability, work will take place each year during summer months until the mural runs the full length of the 800-metre breakwater.

For more info on the project or the Greater Victoria Harbour Authority, visit www.victoriaharbour.org.



Celebrating Arts & Culture



Emily Carr's spiritual connection felt in paintings

Born in 1871, the same year British Columbia became Canada's sixth province, artist Emily Carr scorned her 19th century world of stern Victorian conventions, self-righteousness and prejudices, often escaping to the wilds of BC to hone her creative genius.

Said to be more comfortable with trees and animals than with people, she was fiercely independent – a rebel, a recluse and a feminist before her time.

Her love of nature, her affinity and regard for the province's Indigenous

people and her determination to capture on canvas the disappearing landscape in which they lived, brought the world breathtaking imagery in a unique and modern style. Unfortunately, her paintings were largely rejected by society during her lifetime.

With paint box and easel, she ventured out to explore remote coastal settlements. Over her lifetime, she captured landscapes and the mysticism of the Nuu-chah-nulth villages around Ucluelet and Yuquot, the abandoned sites on Haida Gwaii, and many Gitksan and Tsimshian communities along the Skeena River.

Feeling a spiritual connection with her subjects, Emily was deeply moved by the intense art of the ancient totem poles. She felt a kinship with the native people and made friends with many of them, seeing in their separation from dominant society a parallel to her own isolation. The Nuu-chah-nulth called her Klee Wyck which means "laughing one".

She also fell in love with the dense forests of the West Coast, and developed a unique style that captured their changing mood.



Carr also wrote seven books based on her life, the first of which won the Governor General's award.

Never attaining financial reward or widespread recognition during her lifetime, Carr died in Victoria in 1945 and was buried in Ross Bay Cemetery. Her gravesite is highly sought out, with visitors often leaving pinecones and beach shells to honour her love of nature.

Today, Carr is revered as one of Canada's most treasured artists and writers. Her birthplace, Emily Carr House (pictured above) is a National Historic Site located at 207 Government Street. For information on seasonal and school tours, visit www.emilycarr.com.



Celebrating Arts & Culture



First Nations history, culture on display at Heritage Fairs

The Provincial Capital Commission has been a major sponsor of several regional, provincial and national heritage fairs, many of which have been hosted by the Capital city.

These fairs provide an opportunity for students to research a topic of interest, produce a display and answer questions during a public viewing.

The Hon. Steven L. Point, Lieutenant-Governor of BC, is the patron of this program.



Clockwise from top: The Songhees Unity Drummers and Singers perform at the opening of Provincial Fair; some student exhibits; the Hon. Ida Chong, MLA for Oak Bay - Gordon Head checks out Wolf Clan exhibit.



Capital Celebrations

Canada Day Celebrations July 1 in BC's Capital



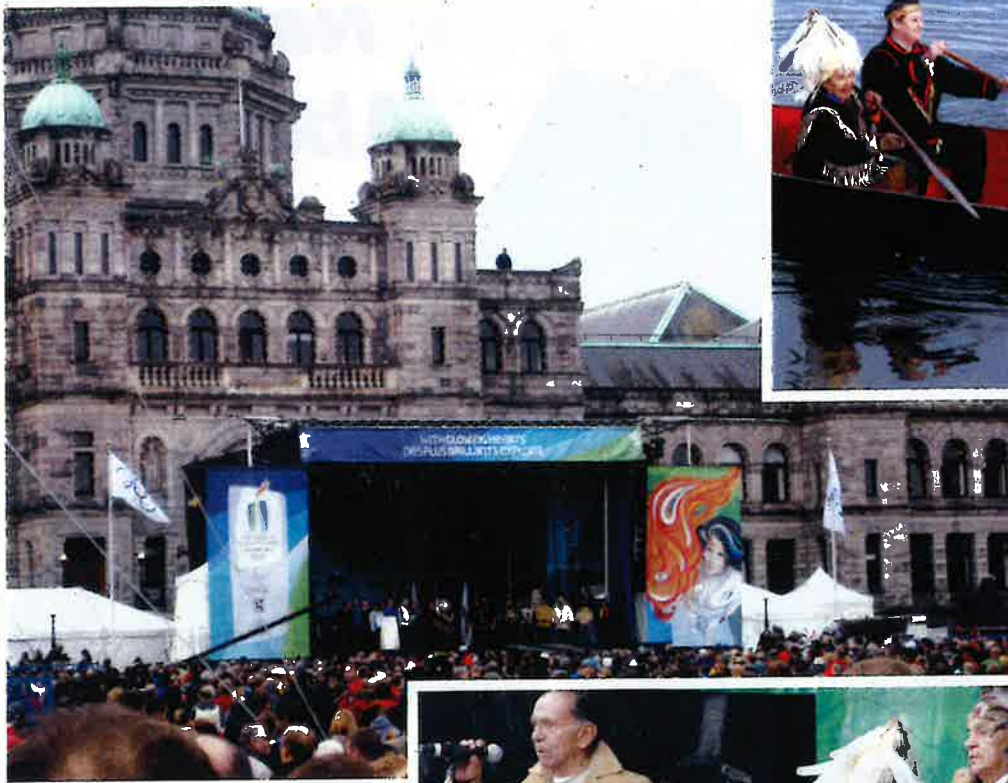
Capital Celebrations



Significant events such as the Provincial Capital Commission's Festival 150 take centre stage in the province's Capital. In 2008, the Esquimalt Dancers led by Augie Thomas, welcomed a crowd of 60,000 to Coast Salish territory. Sharing the stage with Prime Minister Steven Harper, Premier Gordon Campbell and several Cabinet Ministers, the group performed to an appreciative audience. Later in the day, Sarah McLachlan, Burton Cummings, Colin James and Feist led a star-studded free concert.



Capital Celebrations



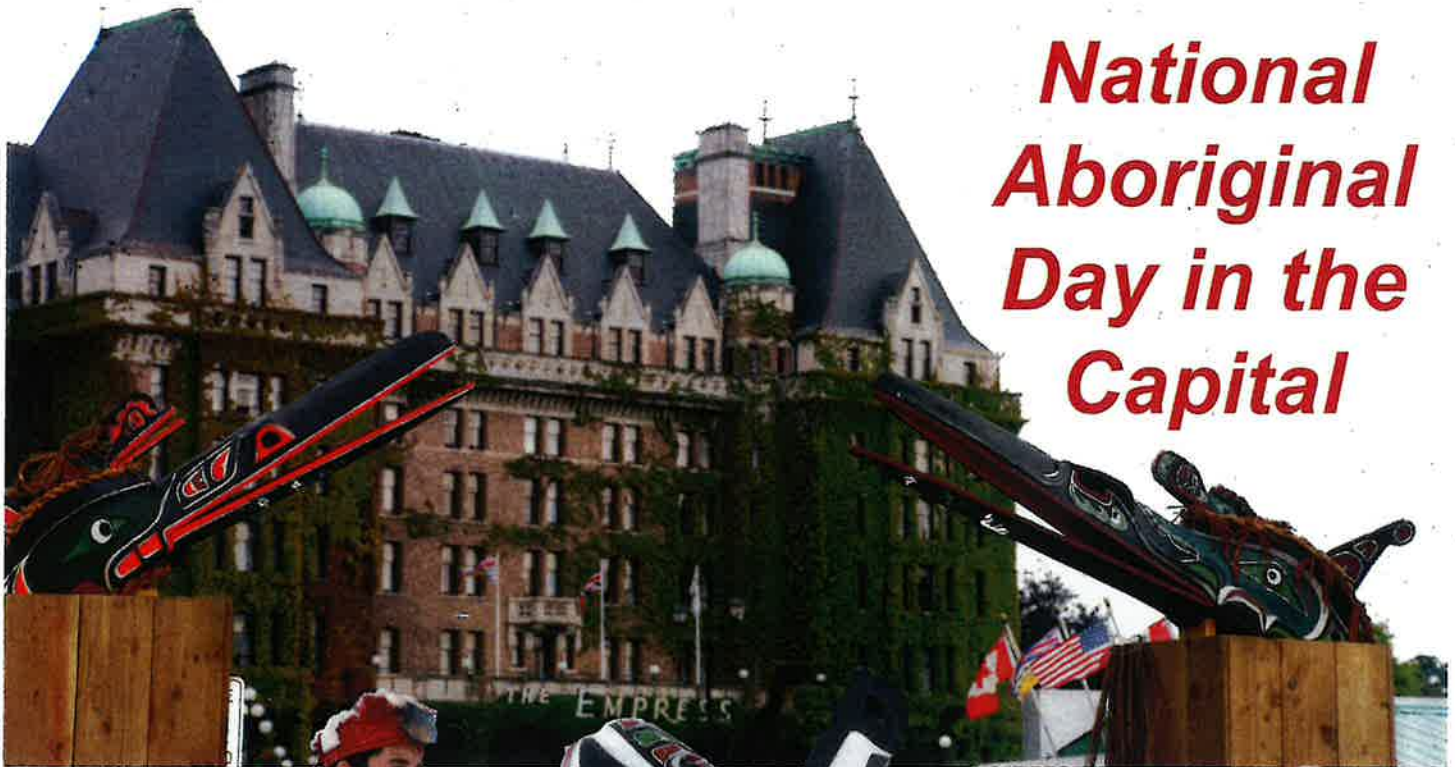
**Olympic Torch
welcomed
to Canada**



A Capital is a place for ceremonies. Clockwise from top right: Chiefs of the four host nations, Lil'wat, Musqueam, Squamish and Tsleil-Waututh, arrive with the Olympic flame from Greece; Esquimalt Chief Andy Thomas accepts the flame and addresses crowd; the Songhees community greets torch bearer for blessing ceremony; Songhees Chief Robert Sam welcomes dignitaries and onlookers to Coast Salish traditional territory.



**National
Aboriginal
Day in the
Capital**



June 21 at Ship Point



Capital Celebrations

The province's diverse Aboriginal cultures are celebrated every June in the Capital.



Solstice Celebration Aboriginal Cultural Society

The Solstice Society was fashioned around the idea of uniting and celebrating the area's diverse Indigenous community through an event held in the province's capital.

"It was formed in 2009 out of a group of volunteers who had organized the previous two National Aboriginal Day celebrations in Victoria," said society president Carey Newman. "These celebrations feature traditional and contemporary Aboriginal performers as well as provide both educational and entertainment opportunities for the general public."

The first National Aboriginal Day Concert in the Capital was held in the auditorium of St. Ann's Academy National Historic Site Auditorium, one of several heritage buildings owned by the Provincial Capital

Commission on behalf of all British Columbians. The next two years, the event moved to the PCC's Inner Harbour property at Ship Point for an outdoor concert and artisan market.

"There is an educational component to the artisan market area as well," Newman explained. "It is a place both to purchase items and to learn a little about each of Vancouver Island First Nations cultural groups."

"We'd like to acknowledge the longstanding support of the Provincial Capital Commission, the BC Association of Aboriginal Friendship Centres and the Victoria Native Friendship Center which have contributed to the success and growth of this event since the beginning," Newman said.

The event is held every June 21.



Capital Celebrations

The Goldstream Park ceremony is hosted by the Sampson family of Tsartlip First Nation, with participation by the Defence Aboriginal Advisory Group from Maritime Forces Pacific and with funding from the Provincial Capital Commission.



Aboriginal Veterans' Day at Goldstream Park

Canada's Aboriginal people have been fighting for their country on the front line of every major battle, going as far back as the War of 1812 against the Americans.

But it was during the South African Boer War in 1899 that First Nations people enlisted as private soldiers in the military forces of Canada for the first time, fighting shoulder to shoulder with Britain and its allies.

It is estimated that more than 7,000 First Nations people served in the First and Second World Wars and the Korean War, participating in every major land battle.

During WWI, at least 50 medals were awarded to Aboriginal people in Canada for their heroism. In British Columbia, the Lake Band saw every single man between the ages of 20 and 35 volunteer. Native women also helped with the war effort, contributing their skills as nurses.

More than 200 native soldiers died as a result of WWII. They earned at least 18 decorations for bravery in action.

Aboriginal people make up about 1.4 per cent, or 1,275 members, of the current Canadian Forces.



A day of remembrance for Aboriginal veterans is held each year in Goldstream Park, traditional territory of the Saanich people. Drummers and singers from Tsartlip First Nation lead the ceremony while children help place salal or cedar wreaths into the water of Goldstream River.

The event is open to the public.

Capital Visits



K'omoks tours Government House

Members of K'omoks First Nation were given behind-the-scenes tours of the Parliament Buildings, the Royal BC Museum and, pictured, Government House, as part of a visit sponsored by the Provincial Capital Commission. The group was impressed with the First Nations artwork found at the Lieutenant Governor's home.



Snaw'naw'as elders thrilled by Coast Salish exhibit

The Provincial Capital Commission was pleased to fund transportation costs for a group of elders from Snaw'naw'as Nation at Nanoose to travel to Victoria to view a special exhibit at the Royal BC Museum featuring the art and culture of the Coast Salish people.

Seeing *S'abadeb - The Gifts* was both thrilling and emotional for the elders, who were amazed at the basketry, carvings, art and artifacts that were displayed as part of the exhibit.



Above, Snaw'naw'as Chief David Bob, Elizabeth Aleck and George Seymour are all smiles over the S'abadeb exhibit. Back on board the bus, at left, elders leave to see a stage performance about Residential School experiences and healing while in Victoria.



Capital Visits



When Fine Arts staff from En'owkin Centre met with the PCC in Penticton, they asked if their students could travel to Victoria to see the University of Victoria and the Capital area. A few months later, the group was hosted by the PCC, visiting UVic, the Legislative Buildings and enjoying a look inside the Ethnology department of the Royal BC Museum.



Skeetchestn First Nation was one of the first to take part in the PCC's Capital Visit program designed to engage Aboriginal youth. The group toured Canada's oldest Chinatown, saw Chief Dan George at the Wax Museum and posed at Mile 0, the western terminus of the Trans Canada Highway.



Celebrating Achievement

Order of British Columbia – highest BC honour

We raise our hands to Aboriginal recipients

Established in 1989, the Order of British Columbia recognizes individuals who have served with the greatest distinction and excelled in any field of endeavour benefiting the people of the province or elsewhere. The order represents the highest form of recognition the province can extend to its citizens. Appointments to the Order of BC are made by the Lieutenant Governor on the recommendation of the Advisory Council.

Recipients are acknowledged at a formal ceremony held at Government House in the province's Capital, and presented with the order's insignia which features the Pacific Dogwood and the BC Coat of Arms.

Several renowned Aboriginal recipients have been appointed to the Order of BC over the years, honoured for their contributions in a variety of fields. Here are some examples:

F. Gordon Antoine – Merritt

Gordon Antoine, a long-standing Chief of the Coldwater Indian Band, was devoted to creating a better life for Aboriginal people throughout BC.

Believing that First Nations people need education to take their rightful place in Canada as highly-productive and highly-regarded individuals, he started the Nicola Valley Institute of Technology. With an initial enrollment of only 10 students, the institute has grown to accommodate more than 300 students with an unequalled rate of job placement.

Aware as well that First Nations people could not achieve self-determination without economic independence, Antoine passed on his knowledge of business and industry through membership and leadership in such agencies as the Western Indian Agricultural Corporation and the Nicola Valley Indian Development Corporation.

Though taken from his Nlaka'pamux culture at a young age and placed in a residential school where he was forbidden to speak his language or practice his customs and traditions, Gordon Antoine later adopted concepts such as the medicine wheel to show all cultures how to overcome discrimination and racism, to heal the wounds of the past and reach towards a brighter future.



Simon Charlie – Duncan

A renowned Coast Salish master carver, Simon Charlie (Hwunumetse') was named a 2003 recipient of the Order of Canada for his contribution to education and preservation of his cultural heritage, its legends and stories. In addition, Charlie received the National Centennial Medal in 1967 and the Order of British Columbia in 2001.

From the late 1960s to the time of his death in 2005, he estimated he had carved the equivalent of 22 logging truckloads of cedar logs. His totem poles stand in the Royal BC Museum, the Parliament Buildings in Ottawa, and from Washington State to New York, Chicago, Holland, New Zealand and Australia. His artworks and masks are found in collections in North and South America, Europe and Japan.

He was passionately committed to the preservation and maintenance of his people's traditions, language, arts and culture. His dedication to passing on his knowledge to the younger generation by mentoring young Coast Salish artists in traditional methods and designs can not easily be matched.



Celebrating Achievement

Order of British Columbia – highest BC honour We raise our hands to Aboriginal recipients

Dr. Rose Charlie – Agassiz



As a member of the Chehalis band and the Sto:lo Nation, Rose Charlie worked tirelessly for more than 50 years to improve the lives of women and to seek justice for Aboriginal people. As founder of the Indian Homemakers Association of BC, she was continually made aware of the hardships native women faced. Under her influence,

the association grew into a political force helping First Nations communities improve living conditions, training and services.

She organized two 200-mile moccasin walks that raised funds to bring together, for the first time in history, all BC Chiefs. The BC Union of Indian Chiefs was formed in 1969, following these meetings, and Rose Charlie was named Grand Chief of BC.

She is a founder of the National Indian Brotherhood, now the Assembly of First Nations, and the BC Association of Non-status Indians. She also helped found two of the most important Native groups in Canada: the National Association of Indian Rights for Indian Women and the Native Women's Canada.

Through her efforts, Indian status has been restored to more than 16,000 women and 46,000 first-generation children of mixed ancestry.

Charlie received an honorary Doctor of Laws degree from UBC in 1989 and the Governor General's Award of Canada in 1994. In 2003 she was awarded the Order of British Columbia and, in 2004, the Doreen Wright Award from Fraser Basin Council.

She has also been honoured with the National Year of the Child Award from the BC Government, a Certificate of Merit from the Government of Canada, and is listed among the 100 most influential women in Canada.



We Raise Our Hands

Charles Elliott – Brentwood Bay

A master carver of the Coast Salish Art tradition, Charles Elliott is among the very best of British Columbia's contemporary artists. His works are considered by many to be masterpieces, and can be found in private collections around the world.



He also worked tirelessly for four decades to revive the heritage and Coast Salish art discipline which was in danger of being lost. Through extensive research, he was able to locate images and information on the symbolic imagery and language of the Coast Salish people, which he brought back to life in his artwork.

A generosity of spirit and outstanding artistic skills enabled Charles Elliott not only to retain the integrity and richness of Salish traditions but also to inspire other artists and youth in gaining knowledge of these traditions.

A leader in his community, he volunteered countless hours towards cultural education and the promotion of Salish Art.

Charles Elliott has produced many notable carvings, from special commissions for totems and sculptures, to ambassadorial works, such as the Queen's Baton for the 1994 Commonwealth Games, and the creation of a Talking Stick for South African leader Nelson Mandela.

Celebrating Achievement

Order of British Columbia – highest BC honour We raise our hands to Aboriginal recipients

Dr. Joseph Gosnell – New Aiyansh

Born in the Nisga'a village of New Aiyansh in the rugged and isolated northwest corner of British Columbia, Joseph Gosnell worked as a commercial fisherman. He is a former member of the Northern Native Fishing Corporation and also served on the Pacific Salmon Commission. After entering tribal politics, he served in a variety of positions on the local band council and later became active in the Native Brotherhood of British Columbia, where he served as chairman, and dedicated himself to the betterment of Nisga'a people and his province for 25 years.



As a council member and later chief in his community, he was instrumental in bringing modern education, medicine and resource management to the Nass Valley. In 1992, Dr. Gosnell was elected President of the Nisga'a Tribal Council and became Chief Negotiator for the landmark Nisga'a Treaty, continuing his ancestors' 100-year-old struggle to achieve their people's rightful place in British Columbia history.

Chief Gosnell lives in New Aiyansh with his family. He is a member of the Gitlaxt'aamiks Ceremonial Dancers.

In addition to receiving the Order of British Columbia in 1999, Chief Gosnell also was awarded an Honorary Doctor of Laws Degree from Victoria's Royal Roads University; the Humanitarian Award from the Canadian Labour Congress; an Honorary Doctor of Laws from the Opening Learning Agency; a Lifetime Achievement Award from the National Aboriginal Achievement Foundation; and an honorary degree from the University of Northern British Columbia in Prince George.

Richard Hunt – Alert Bay

Born in 1951 at Alert Bay into a family of internationally-respected artists, including his father Henry and his grandfather Mungo Martin, he began carving at age 13.

In 1973, he began work at the British Columbia Provincial Museum in Victoria as an apprentice carver under his father. The following year he assumed the duties of chief carver in the Thunderbird Park carving program and remained at the museum in that capacity for 12 years before launching a new career as a freelance artist.

Richard Hunt has played a leading role in the renaissance of Northwest Indian art. It is a rebirth that has spread throughout North America and influenced indigenous art around the world. A master carver, experienced ritualist and dancer, Hunt has created a diverse body of art that contributes much to the preservation and perpetuation of Kwagwiltz culture and traditions. His totems, prints, drums, masks and bowls are the pride of museums and private collections around the world. He has also communicated his art and culture in talks to students, from preschool to university level, and to museum visitors who watched over the years as he worked.

Outside Canada, he has been an effective ambassador for native people as well as for British Columbia and Canada. Richard Hunt's Indian name Gwe-la-yo-gwe-la-gya-les means "a man that travels around the world giving." Through his art, he has indeed given much.

He is a man possessed of enormous reserves of energy and has dedicated his creative talents towards furthering the cultural ambitions of the Kwagwiltz people. He received his Order of British Columbia in 1991.



Celebrating Achievement

Order of British Columbia – highest BC honour We raise our hands to Aboriginal recipients

Chief Clarence Louie – Oliver

Under Chief Clarence Louie's direction, the Osoyoos Indian Band became a multi-faceted corporation that owns and manages eight successful businesses, providing jobs for hundreds of citizens.

He led successful negotiations for more than 1,000 acres of lease developments, acquisition of land for the reserve, the purchase of a viable off-reserve business, and the financing of a major golf course development. His leadership is also responsible for the initiation of the Osoyoos Indian Taxation By-law, the financing and construction of a new pre-school, daycare and grade school, and the construction of a new Health Centre and Social Services building.

Chief Louie was appointed to the board of Aboriginal Business Canada in 2001, and was listed as one of the "top 50 Canadians to watch" in Maclean's Magazine in 2003. He has received numerous business, economic development, and inspirational leadership awards, and was presented with the Order of British Columbia in 2006.



Basil Morissette – Kamloops

Kamloops resident Basil Morissette dedicated more than 40 years of service improving the lifestyles and opportunities of BC's Aboriginal people.

Known by many as "Buzz" Morissette, he was a founding member of the original Native Courtworker Program, the first and vital bridge spanning the gulf between the justice system and aboriginal people. Over the years he became a household name for many people in Vancouver's downtown east side where he counseled people in need.

He is a founding member of the friendship centre movement which, 40 years later, continues to offer programs and services in more than 100 communities nation-wide. Much of that work has been voluntary, as was his work in Native housing and daycare.

He has become a role model for many young people who consider him to be a mentor and trusted friend.

The Order of British Columbia was conferred on Basil Morissette in 1996.



Roy Vickers – Brentwood Bay

Born in 1946 in Greenville, BC, artist Roy Henry Vickers studied traditional art at the Gitanmaax School of Northwest Coast Indian Art in Hazelton. His father was a Tsimshian fisherman, his mother a teacher of British ancestry.

Fond memories of his childhood days spent in the ancient Tsimshian village of Kitkatla lends his art a stylized tradition of his Native ancestry, yet it marries the abstraction of that tradition with the realism of European art.

Vickers has participated in exhibitions at prestigious art shows in Canada and the United States and has

completed monumental works at the Vancouver International Airport and the Saanich Commonwealth Centre in Victoria. His work is included in the collections of royalty and presidents. Once a victim of substance abuse, in 1992 he initiated VisionQuest, a non-profit organization designed to help those with addictive personalities.

In 1998, he was awarded the Order of British Columbia.



Celebrating Achievement

Order of British Columbia - highest BC honour We raise our hands to Aboriginal recipients

Bill Reid - Victoria

Born in Victoria in 1920, William Reid was one of Canada's most celebrated and accomplished contemporary artists. His creations ranged from diminutive engraved gold jewelry to monumental bronze sculpture.

Working in the traditional forms and modern media (usually gold, silver and argillite), he began by making jewelry before branching into larger sculptures in bronze and cedar, usually portraying figures, animals, and scenes from folklore.

His work is featured on the \$20 bill in the Bank of Canada's 2004 issue.

His most known works are two large bronze sculptures, each depicting a canoe filled with human and animal figures: one black, *The Spirit of Haida Gwaii*, at the Canadian Embassy in Washington, DC; and one green, *The Jade Canoe*, at Vancouver International Airport. A plaster cast also exists at the Canadian Museum of Civilization in Ottawa.

He participated in the blockades of logging roads which helped save the rain forests of Gwaii Haanas (South Moresby); he also stopped work on the sculpture in Washington during this period to protest the destruction of the forests of Haida Gwaii.

He was the recipient of many awards, among them the Canada Council's Molson Award (1976), the Bronfman Award for Excellence in Crafts (1986), the Vancouver Lifetime Achievement Award (1988), the Royal Bank Award (1990) for outstanding Canadian achievement, the National Aboriginal Achievement Award for Lifetime Achievement (1994) and the Bill Mason Award (1998) from the Canadian River Heritage Society. He received both the Order of British Columbia and the Order of Canada.

Bill Reid passed away in Vancouver on March 13, 1998.



Chief Alver Tait - New Aiyansh

Chief Alver Tait is an internationally-renowned Nisga'a master carver, a leader in his community and an exemplary ambassador for the Nisga'a and British Columbia in international venues.

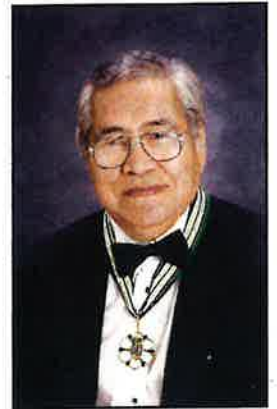
As a hereditary Chief of the Eagle-Beaver clan, he is extremely knowledgeable in the culture and traditions of his people and his tireless efforts to improve the welfare of his community have served to focus much attention on BC and the history of aboriginal peoples.

He is probably best known for his totem poles that illustrate the stories and legends of the Nisga'a people and which can be found through the Nass Valley and around the world.

His intricately-carved totem poles can be found at the Field Museum in Chicago and in Vienna's Schoenbrunn Tiergarten, the world's oldest zoo. In 2006, he received the Order of British Columbia for both his longstanding leadership and his masterly carving.

In recognition of his fine craftsmanship, Tait was selected by the City of Vancouver to carve a Nisga'a Eagle bowl, which was later presented to Her Majesty, Queen Elizabeth II. He was recently asked by the British Museum in London to restore a totem pole carved in the 1860s, which was originally a monument to his great-great grandfather, Luuya'as, carrying the Eagle-Beaver images of his clan crest.

The Order of British Columbia was presented to Chief Tait at Government House in Victoria in 2006.



Celebrating Achievement

Order of British Columbia – highest BC honour We raise our hands to Aboriginal recipients

Alfred Scow – Alert Bay

Alfred Scow, a retired Provincial Court judge, was the first Aboriginal appointed as a judge in Canada. He was also the first Aboriginal graduate of the University of BC Faculty of Law in 1961, the first Aboriginal lawyer called to the BC bar and the first Aboriginal legally-trained judge appointed to the BC Provincial Court.



Born in Alert Bay, he is the eldest son of the late Chief William D. and Alice Scow of the Kwikwaka'wakw Nation. Both his father, a self-educated engineer and later a provincial magistrate, and his mother were strong proponents of formal education. Young Alfred attended St. Michael's Indian Residential School and then public schools in Richmond and Vancouver. By 15 he had his own fishing boat which he used to finance his university education.

Called to the bar in 1962, he practiced law in Vancouver and in 1965 was appointed City Prosecutor for the City of New Westminster. In 1967, he was appointed as a representative of Canada on a fact-finding commission in Guyana, South America, and later he was appointed Chair of a Board of Review for the BC Workers' Compensation Board.

Judge Scow served on the BC Provincial Court from 1971 to 1992 before serving as an ad hoc judge.

He was also active in community organizations including the Lions Club, the former Vancouver Indian Centre Society, the Legal Aid Society, Native Courtworkers and the John Howard Society. With others, he established the Indian Art Store, one of the earliest in Vancouver. More recently he founded the Scow Institute for Communicating Information on Aboriginal Issues, and in 2006 he co-authored the children's book *Secret of the Dance*.

He has received numerous awards including the UBC Great Trekker Award, Aboriginal Achievement awards, a UBC Honorary Doctor of Laws Degree, the Order of Canada and the Order of BC.

Arthur Vickers – Cowichan Bay

Arthur Vickers is often described as a modern day renaissance man. Known for his easy laugh and his love of telling stories that broaden our view of nature and the world around us, Vickers is also recognized for his highly sought-after works of art.



Spending his early childhood years in the coastal Tsimshian Village of Kitkatla, Vickers is a child of two worlds – his mother was of English and Canadian background and his father was of Heiltsuk, Tsimshian and Haida First Nations lineage.

Vickers' passion for the Pacific Northwest and British Columbia's coastal communities has driven him as an artist. In his work and storytelling, he captures the legends of his past, honouring the natural beauty that has surrounded him all his life and the many ancestral legends of British Columbia's First Nations.

Vickers is always experimenting with new and challenging mediums and materials. His works of 24k gold-leafing in low relief, his mastery of the ancient art of hand-created serigraphs, his sculptural works employing glass, granite and gold-leafing all embody an immense level of artistry.

Significant works to date also include the drafting, designing and construction of the Eagle Aerie Gallery in Tofino, BC. The gallery was designed and built for his brother Roy in 1986. In the Capital, his Leadership Desk was gifted to the people of British Columbia in 2009 and accepted by the premier on behalf of all future leaders of the province.

In recognition of his art, his many contributions to charities and his role in keeping First Nations heritage alive, Vickers received an Honorary Degree from the University of Victoria in 2006 and in 2008 he received the Order of British Columbia.

Celebrating Achievement

Order of British Columbia – highest BC honour We raise our hands to Aboriginal recipients

Lorna B. Williams – North Vancouver

Lorna Williams is a First Nations woman whose goal has been to help people from all heritages understand each other.

Born in Mount Currie, in the St'at'yemc Nation, Williams first trained at BCIT to become a nurse, following in the tradition of her mother who was a health care provider in the community.



She subsequently moved to the field of education, where she has been involved in improving the lot of First Nations children in the public school system. In 1973, after taking local control of the administration of the Mount Currie Community School, she worked to develop a teacher training program for the school's First Nations teachers so they could teach in their own language.

Her work as a First Nations specialist with the Vancouver School Board has influenced educational opportunities for urban native youths in the Vancouver area.

Her education continued with a teaching certificate from Simon Fraser University, followed by a Bachelors of General Studies; a Masters degree in education is next. In 1982 she finished her book *Exploring Mount Currie*, which became a prescribed text for the Grade 2 Social Studies curriculum in the province.

Lorna Williams has worked to ensure First Nations involvement in the Canadian constitution, both in Ottawa and in Europe where she was part of a team that met with governments and media to encourage them to include First Nations people in the constitution.

She received the Order of BC in 1993.

Clarence (Manny) Jules – Kamloops

A pioneer and a First Nations role model, Clarence (Manny) Jules has played an instrumental role in leading change for First Nations people over the last four decades.

Throughout his career in politics and public service, he has made significant contributions to the economic and social advancement of First Nations across Canada.



In 1974, he was elected councillor of the Kamloops Indian Band and its Chief 10 years later. During this time, he spearheaded initiatives such as co-founding the Shuswap Nation Tribal Council and repatriating 45,000 acres of Kamloops Indian Band reserve lands.

Jules was also instrumental in the federal government's decision to recognize First Nation jurisdiction over property taxation on reserve lands. He subsequently assisted with implementation of this change as Chair of the Indian Taxation Advisory Board and in 2006 as Chief Commissioner of the First Nations Tax Commission.

He was a member of the Auditor General's Panel on Aboriginal Issues, Assembly of First Nations' Chiefs Committee on Fiscal Relations, the National Aboriginal Financing Task Force and the Assembly of First Nations' Chiefs on Claims. A recipient of Honorary Doctorates from the University of British Columbia and Thompson Rivers University, Jules was also awarded the Council for the Advancement of Native Development Officers Award, the Economic Developer of the Year Award and the Order of BC in 2009.



Connecting & Celebrating



The enormous Rogers Window featured at Government House, home to BC's Lieutenant Governor, contains a panel representing Native heritage: Salish spindle whorl, Kwakiutl pole, Nootka boat, Chilcotin burden basket, whale, Haida carving, and Haida copper.

Many municipalities within the Capital Regional District carry names derived from local First Nations language:

Esquimalt - **Es-whoy-malth** means "place of gradually shoaling water."

Saanich - **Wsanec** means "elevated" or "upraised," believed to describe what Mount Newton looked like when approached by sea from the east.

Sooke - **T'sou-ke** is named after the stickleback fish found at the river's mouth.

Metchosin - derived from **Smets-**

Shosin, relates to a time when a dead whale was cast up on a local beach, causing the First Nations peoples to refer to the area as "place of stinking fish" or "place smelling of fish oil".

Did You Know?

To help build Fort Victoria, local First Nations workers cut trees on Cedar Hill (now known as Mount Douglas) and dragged them along a path into town. After the fort was finished, up-Island tribes, wanting to trade, would beach their canoes at Cordova Bay and take the path to Victoria instead of battling the tricky waters off of Ten Mile Point. This path later became Cedar Hill Road.



Canada's name comes from Kanata, an Iroquois word that means village or settlement.

The total registered Aboriginal population of British Columbia as of December 31, 2006 was 122,089. The same report indicated the total registered Aboriginal population of Canada was 763,555.

In British Columbia there are 198 Indian Bands or First Nations, their culture as varied as the province's

terrain. There are over 30 languages spoken by First Nations in BC.



The Hemlock Room inside the Parliament Buildings features a series of painted panels designed by Aboriginal artists from around the province.



Tillicum Road, which divides the municipalities of Esquimalt and Saanich, used to be a property line separating two estates. The neighbours called to each other over the fence with the Chinook greeting Klahowya Tillicum meaning "hello, Friend."

Connecting & Celebrating



Provincial Flag

Adopted in 1960, the flag duplicates the design of the coat of arms of the province.



Provincial Tree

The western red cedar (*Thuja plicata* Donn) was adopted as the official tree of the province in 1988. Cedar is a valuable commodity in contemporary markets, but its significance to coastal B.C. First Nations is immeasurable. Cedar not only holds deep spiritual meaning for First Nations, but was traditionally used to build homes, canoes, totem poles, baskets, ropes, boxes and ceremonial masks.



Provincial Flower

The Pacific dogwood is the province's best known and oldest official emblem. The white flowers that appear on dogwood trees on Vancou-

ver Island and the Lower Mainland received a legal designation in 1956. So symbolic of British Columbia is the flower that high school graduates say they have been given their "dogwood" when they receive their diploma.



Provincial Bird

The Steller's jay (*Cyanocitta stelleri*) became the province's official bird on December 17, 1987. Coloured a vibrant blue and black, it is found throughout the province. This lively, smart and cheeky bird was voted most popular bird by the people of British Columbia.

Did You Know?

Provincial Gemstone

Jade became the official mineral emblem in 1968. Consisting mostly of nephrite, B.C. jade is prized by carvers of fine jewelry and sculptures at home and particularly in the Orient. Almost all Canadian jade is found in British Columbia, especially in the Lillooet, Cassiar and Dease Lake areas. Jade was first noted by Westerners in British Columbia in the mid-1800s, but it is believed First Nations were using it as far back as 3,000 BC. It is commonly coloured green but is sometimes white or close to black.



Provincial Mammal

The Spirit Bear (also known as the Kermode Bear) was added to the list of BC's official symbols in 2006. The greatest concentration of Spirit Bears can be found on the Central Coast and North Coast of British Columbia. The Spirit Bear is not albino, but rather it is a black bear that has white fur due to a rare genetic trait.

The white bear hit the news in 1905, when the mysterious creature was seen in the Kitimat Valley, and newspapers reported that First Nations were bringing three to six skins from this type of bear a year to district traders.

Francis Kermode, then director of the British Columbia Provincial Museum (now the Royal BC Museum), sent specimens to the New York Zoological Society. The bear was eventually named *Ursus Kermodei* in his honour.

The most famous Kermode bear was Ursus, a female kept on display in Victoria's Beacon Hill Park for more than 20 years.

Legends about the spirit bear date its origin to the end of the ice age. First People stories say that when the glaciers retreated, Raven, the creator, flew over the area making the land lush and green, but turned every 10th bear white to act as a reminder of a time when ice and snow covered the world.



Pages from PCC's scrapbook



Online Social Studies unit



Youth Conference

North American Indigenous Games 2008



Yuquot



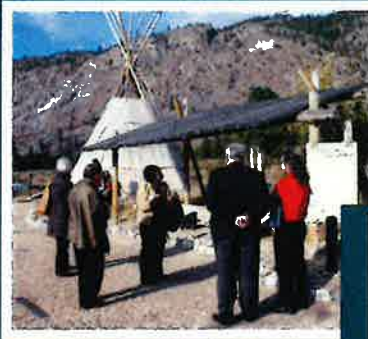
Kitselas



'Ksan



Hazleton Moricetown



Osoyoos

The Provincial Capital Commission's mandate to "connect and celebrate the Capital" with Aboriginal people has led to the development of numerous programs, sponsorships and Outreach visits throughout British Columbia.

www.bcpcc.com



Terrace Gitanyow Kispix



Connecting & Celebrating

In addition to on-reserve services provided by Greater Victoria's 10 First Nations (Songhees, Esquimalt, T'Sou-ke, Scia New, Tsawout, Tseycum, Tsartlip, Pauquachin, Malahat and Pacheedaht), there are a number of agencies offering support to urban Aboriginal people.

Victoria Native Friendship Centre

The Victoria Native Friendship Centre provides a wide variety of services and information designed to enhance traditional values and cultures of urban Aboriginal people living in Greater Victoria. Providing assistance with housing, health, family and intervention initiatives, the VNFC strives to improve the well-being of its clients through strengthening the healthy growth and development of Aboriginal people.

231 Regina Avenue; Phone 250-384-3211; www.vnfc.ca.

BC Association of Aboriginal Friendship Centres

The province's Capital is also headquarters for the BC Association of Aboriginal Friendship Centres, which not only promotes the betterment of friendship centres throughout BC, but also acts as a unifying body to communicate to government agencies. On behalf of its members, BCAAFC oftentimes advises government on programs that may assist centres deliver services. BCAAFC also administers a number of programs involving elders, student bursaries, a province-wide youth conference, and a youth centre.

200-506 Fort Street; Phone (250) 388-5522; www.bcaafc.com.

Surrounded by Cedar

Child and Family Services Society

Serves urban Aboriginals of Victoria. 303-3995 Quadra St.; Phone (250) 383-2990; www.surroundedbycedar.com

Nil/Tu,O Child & Family Services

Serves the communities of Beecher Bay, Pauquachin, Songhees, Tsartlip, Tsawout, T'Sou-ke and Pacheedaht.

1-2475 Mt. Newton Cross Road, Saanichton; Phone (250) 544-1400; www.nil tuo.com



School District 61 (Victoria) Aboriginal Nations Education

Provides a variety of courses, programs and services to meet specific needs, as well as strengthening cultural and individual identities and providing academic support for Aboriginal students. www.sd61.bc.ca.

School District 62 (Sooke)
www.sd62.bc.ca/aboriginal_education

Saanich Indian School Board
www.sisb.bc.ca

**University of Victoria
Office of Indigenous Affairs**
First Peoples House; Phone 250-472-4913.

Native Student Union
Located in the basement of the Student Union Building, B020; Phone (250) 472-4394.

**Camosun College
First Nations Student Association**
Operated by and for Aboriginal students at Camosun College's Lansdowne Campus Young 314; Phone 250-370-3218.

Songhees Employment Learning
Adult Basic Education, Career Exploration, Advanced Computer study. Open to all people of First Nations ancestry, on or off reserve.

1500B Admirals Road; Phone: (250) 386-1319; www.selc.bc.ca.

First Peoples' Heritage, Language and Culture Council

Assists BC First Nations in revitalizing languages, arts and cultures. 1A Boat Ramp Road, Brentwood Bay; Phone (250) 652-5952; www.fphlcc.ca

Read Society of BC
201-2631 Quadra St.; Phone: (250) 388-7225; www.readsociety.bc.ca.

Literacy Victoria
930A Yates St.; Phone (250) 381-3755; www.literacyvictoria.ca.

**BC Aboriginal Veterans
& Serving Members Association**
34 Kingham Pl; Phone (250) 220-4915.

Victoria Foundation/Irving K. Barber BC Scholarship Society

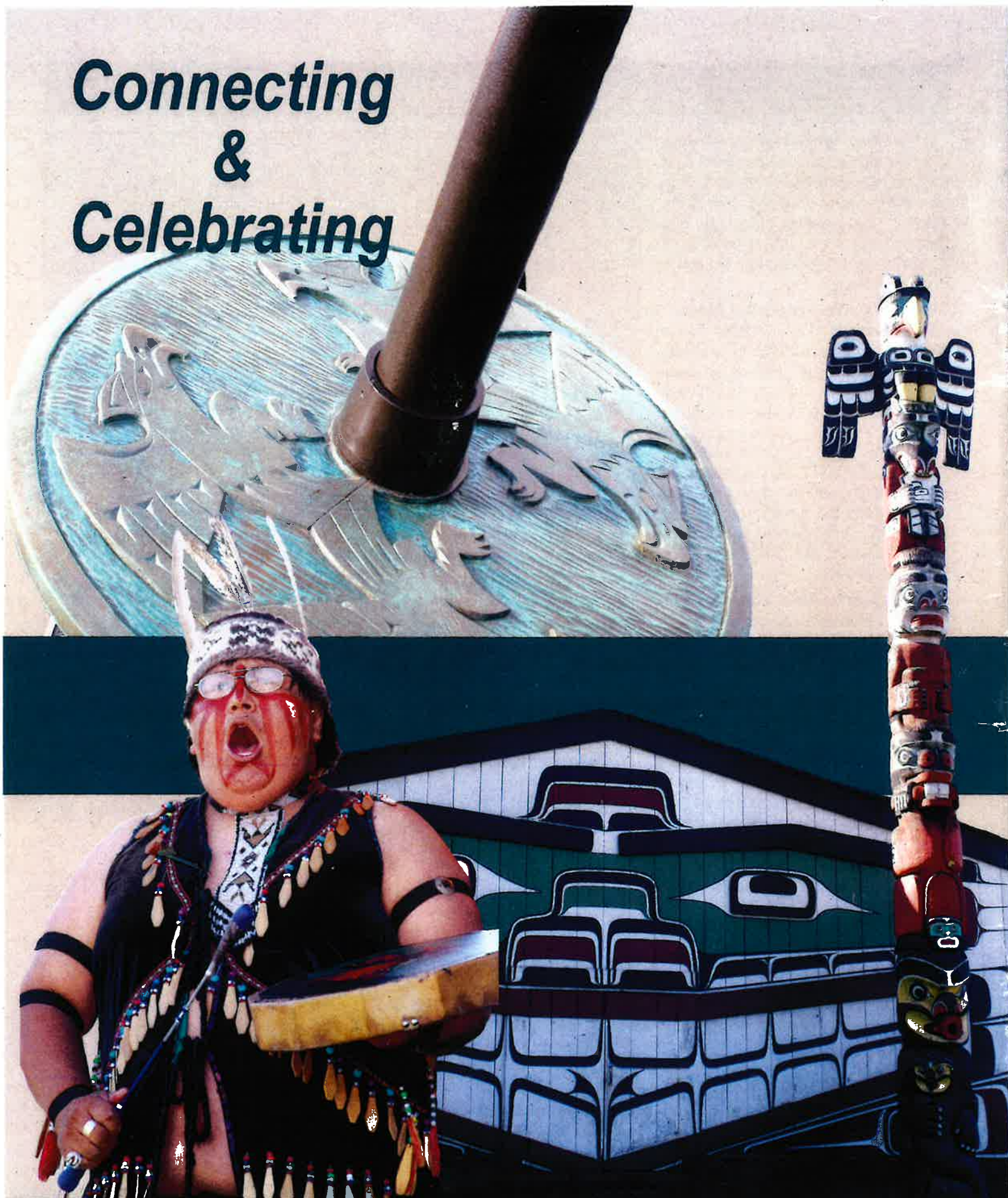
Awards of up to \$3,500 are given annually to Aboriginal students pursuing post-secondary education in BC. Phone: (250) 381-5532; www.bcscholarship.ca.

Here are links to full listings of Aboriginal Resources:

www.gov.bc.ca/arr/services/guide.html
www.surroundedbycedar.com/directory.php



Connecting & Celebrating



Provincial Capital Commission