

THE CARE-TAKERS



THE RE-EMERGENCE OF THE SAANICH INDIAN MAP

by

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with

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The Care-Takers

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PREFACE

ABOUT THE CARE-TAKERS

The title of this project came from a conversation that I had with my father, Philip Christopher Paul. He referred to our people as the “care-takers” of the Earth. The words were his own, but there is no telling how old the idea is. It is easy to mistake this as describing an authoritarian position, but nothing could be further from the truth.

The idea of being a care-taker is a reminder to the human being of our position on the Earth, that we are a part of the natural world, not a controlling element. The idea depicts not only moral, but also practical obligations. Just as the smallest insect plays an important role in its own eco-system, and is an important element in the balance between separate eco-systems, so do human beings have their role.

As care-takers, my people helped to maintain this balance. We helped to maintain the balance of all living things. From the oldest stories, I know that my ancestors were aware of this. When my people harvested berries, they knew that they shared that food with the birds and bears, that these animals also depended on that food. When they hunted deer, they involved themselves in the life cycle of the wolves and the other meat eaters. It was very important not to over-harvest anything, because another animal’s starvation ultimately would become your own.

P.K.P.

INTRODUCTION

My ancestors maintained their history orally. I have read several books and articles about my people and about the different groups of North American Indians. Most of the works were written by non-native people. Often I was disappointed by information and lack of agreement from one document to the next. As well, the authors seemed too far removed from their work. At first I thought the problem was simply that each author was being too general, but there seemed to be more to it than that. I knew it was important for me to clearly identify the source of my disappointment if I were to avoid the same problems with my own work.

I began this report several times, abandoning it each time after about three or four pages of writing. My work was beginning to sound clinical. It wasn't until I addressed the problem directly, as a part of the report, that I recognized the trap into which most authors who have written about indigenous peoples fall.

There are two important paradoxes within this project that arise from different ways of seeing. Both paradoxes are the result of the oral tradition. The first problem I had with the other works is simple, but important. The reason these works seem too clinical is because they speak directly about their subject. My people rarely spoke directly about anything (more about this later). The second problem is embedded in the oral tradition itself.

One of the main purposes of the project is to help preserve the language and knowledge of my people. As well, we wish to preserve the underlying concepts which are just as important as the information which is built on them. However, what is important to understand about the oral tradition, is that it defies the production of a written account of its historical knowledge. Oral traditions have been forgotten and are no longer viewed as a legitimate means of preserving the history of a people. I feel that this is at least partly because the oral tradition is not completely understood.

The oral preservation of history demands a different way of seeing and speaking. Words in my people's language often express a more general idea than do the words in the English language. This concept allows the intent of an idea to clearly outweigh the details used to depict. Within the context of the oral tradition, a place name is tied irrevocably to either a teaching story or to a historical account; to clarify:

A teaching story is meant to maintain and pass on an idea, along with the values that form that idea. Only the most significant details of a story are maintained by succeeding story tellers, the details that the story teller recognizes as being the most important. In this sense, the stories serve the same intent as the Bible, though an important difference is that the wisdom held by a teaching story is stored only within the listener. The listener eventually becomes the only source. The ideas are not left behind in a book.

Historical stories also depend on the listener. In historical accounts, however, more of the story's details are maintained. Often the most important detail is simply an object; this object becomes very important to the maintenance of the story and to the history that the story depicts. The object might be as small as a necklace or mask, or as large as a piece of land. Often the detail is simply a name that has been kept within a family. Whatever the detail may be, it is included in the story and becomes essential to preserving history, as that object, or name, is passed on to the following generation along with the story. Family histories expressed through oral tradition are often intertwined, each family maintaining a unique perspective of a shared event. The result is a keen sense of community.

This way of maintaining knowledge, so that it becomes a part of the internal self, creates the paradoxes of the "written" oral tradition. The nature of teaching-stories and historical accounts defies written work as it might be seen as a danger to externalize that knowledge and place it in an inanimate source. However, my people also believe in the importance of adjusting to change and it is a fact that the knowledge and history of my people are in danger of being lost to the recent state of injured pride, which has become a central problem to my people's struggle.

I will therefore learn from my elders for the purpose of creating a map and booklet. Besides containing information that is relevant to scientific and historical interests, this work will offer proof of the legitimacy of the oral tradition as a means of passing on and maintaining history and knowledge.

THE SAANICH PEOPLE

Long before the first white man arrived on the shores of Vancouver Island, in a time when my people shared the Earth with all that is living, the people who lived here were given a name. This is the story of the Saanich People:

Once, long ago, the ocean's power was shown to an unsuspecting people. The tides began rising higher than even the oldest people could remember. It became clear to these people that there was something very different and very dangerous about this tide.

An elder amongst the people brought everyone together and told them that they would no longer be safe in their homeland, that they would have to move up into the mountains where they would be safe. He told them that they would have to gather together their canoes and all the rope that they could carry. He told his people that he did not know how long the tide would continue to rise, and for this reason they would have to leave. So the people of this small village took some food, their canoes and all the rope that they could carry and moved to the nearest mountain.

The sea waters continued to rise for several days. Eventually the people needed their canoes. They tied all of their rope together and then to themselves. One end of the rope was tied to an arbutus tree on top of the mountain and when the water stopped rising, the people were left floating in their canoes above the mountain.

It was the raven who appeared to tell them that the flood would soon be over. When the flood waters were going down, a small child noticed the raven circling in the distance. The child began to jump around and cry out in excitement, "NI QENNET TFE WSÁNEĆ"—"Look what is emerging!" Below where the raven had been circling, a piece of land had begun to emerge. The old man pointed down to that place and said, "That is our new home, WSÁNEĆ, and from now on we will be known as the WSÁNEĆ people." The old man also declared, on that day, that the mountain which had offered them protection would be treated with great care and respect, the same respect given to their greatest elders and it was to be known as ŁÁU,WEL,NEW—"The place of refuge." Also, arbutus trees would no longer be used for firewood.

Today WSÁNEĆ is known to most people as Saanich, which is simply a mispronunciation of the original name. ŁÁU,WEL,NEW is known as Mount Newton, named after a farmer who arrived in Victoria in 1851. The arbutus tree is still respected by many of the Saanich people and is not cut down, nor is it used for firewood.

The Saanich people are said to be part of a larger group of people referred to as the Coast Salish. However, this is not a term we would use to describe ourselves. The WÁSNEĆ people today are divided into four groups or reservations: Tsartlip (WJOLELP), Tsawout (STÁUTW), Poquachin (BOKÉĆEN), and Tseycum (WSÍKEM). These people, though, are one people, sharing the same customs and speaking the same language, the SENĆOŦEN language. The word "WSÁNEĆ" can be translated either as "raised" or "rising up"; when used to describe the Saanich people, it is more accurately translated as "rising", thus, "The rising up people."

The Saanich people had permanent homes as well as temporary camps. In the wintertime the people stayed near their permanent homes. These homes or "longhouses" would be fairly near the shore so fishing and other sea food collecting could continue throughout the winter. In the winter the Saanich people lived on both sides of the Saanich Peninsula, as far south as Mount Douglas and Goldstream. In the summertime, our people could be found as far east as Lummi Island, all through the San Juan Islands, Gulf Islands and as far north as Comox on Vancouver Island. It was in these places that they set up their temporary homes from which they gathered food, fished and hunted for their winter food supply. Wherever they went for food, they set up their temporary homes. The range of my people's travels during their summer activities determined the "boundary" of our territory.¹

There are several important symbols within the Saanich Indian story of the flood, such as the arbutus tree, the raven, the mountain, and the emergence of Saanich. Each symbol holds great importance to my people and as long as the traditional name of the mountain and of Saanich survives, then so will the story of the flood. With the story, survives a reminder of our relation to the animals, represented by the raven; to the plants, represented by the arbutus tree; to the Earth, symbolized by the mountain; and to the Creator (or God), shown by the emergence of Saanich and by the rising flood waters.

¹Refer to *Saltwater People* by David Elliott.

THE SENĆOTEN LANGUAGE

To help clarify the importance of the SENĆOTEN language towards the success of this project, there are several aspects of the language that should be understood. Possibly the most significant aspect lies within a difference between the SENĆOTEN and English languages. Certain effects are always lost when translating from one language to another. This concept is clearly evident in reference to poetry, a form of writing that relies greatly on single word expression. In poetry, each and every word is important and conveys a specific message. When a poem is translated from one language to another something is lost. This is because language is not merely a collection of words, but is a portrayal of a unique way of understanding.

The basic difference between English and SENĆOTEN is a matter of perspective: the English language creates observers whereas the SENĆOTEN language creates participants. An observer's language tends to have many words that together express one idea. Often, the difference between two words is nearly unexplainable. A participant's language often has one word to express several ideas. When translating words from SENĆOTEN, the process is rarely as simple as finding the English equivalent. Whereas the English language is used as a tool to explain and describe, and to captivate, the SENĆOTEN language captivates the speaker, rarely allowing him or her to speak directly about anything, making it necessary for the speaker to become involved in order to understand. For example, in English, when one uses the word "mallard", ordinarily the speaker knows only that a mallard is a specific type of duck. At most, an image of the bird would come to mind. In SENĆOTEN, the word referring to that same bird is TENEKSEN, which might be translated as "earth-nose". As in English, the word TENEKSEN conjures up the image of the bird, but in addition depicts a habit that is particular to mallards. Mallards at certain times of the year walk in the fields of grain or hay, each with its bill to the ground. Thus, the description "earth-nose". When their noses are to the earth, they are eating grain. When the mallards are eating grain, this is the best time to hunt them, because that is when they are the best to eat.

The SENĆOTEN language is of central importance to the preservation of Saanich history. Though some important work has been completed to preserve the language itself, there is still much to be done towards preserving the language and ideas of my people. David Elliott, author of *Saltwater People*, developed a phonetic system based on the English alphabet. He developed it because he found the international alphabet to be inadequate. Also, at the time he was exploring options, it was necessary to own a specialized typewriter in order to use the international system, thus, he designed all characters in the SENĆOTEN alphabet to be compatible with an ordinary typewriter simply by overstriking the appropriate characters. Still, there are few people fluent in SENĆOTEN who are able to use the alphabet. Our hope is to eventually develop a simplified way of expressing the sound of each letter in what is now generally accepted as the SENĆOTEN alphabet.

The following examples are from the model used to teach the SENĆOTEN language. (The sounds of this alphabet are recorded on cassette at LÁU, WEL, NEW Tribal School.)

SENĆOTEN ALPHABET

	Letter	Example	English Equivalent
1)	A	AXEN	(to be) saying
2)	Á	ÁSW	seal
3)	Ā	XPĀ	cedar
4)	B	BISEJ	fir cone
5)	C	CEPU	coat
6)	Ć	ĆESE	two
7)	Ç	ÇOSEN	star
8)	D	DILEK	strawberry
9)	E	ESE	me
10)	H	HILEN	(to) fall
11)	I	IST	(to) paddle
12)	Í	HÍYÁÇE	good-bye
13)	J	JESKEN	golden eagle
14)	K	KAKU	skate fish
15)	<u>K</u>	<u>KAK</u>	baby
16)	Ķ	KOĶE ĶE	(to be) drinking
17)	ĸ	ĸELEN	ear
18)	L	LOŦEN	plate
19)	Ł	ŁOPEN	spoon
20)	M	MUSMES	cow
21)	N	NEŦE	one
22)	<u>N</u>	<u>NOS</u>	four
23)	O	OPEN	ten
24)	P	PUS	cat
25)	Q	QESKEK	robin
26)	S	SOŁ	door, road, or trail
27)	Ś	ŚIPEN	knife
28)	T	TENEKSEN	mallard
29)	Ŧ	ŦOŦEN	mouth
30)	<u>T</u>	<u>TETÁÇES</u>	island
31)	Ŧ̄	Ŧ̄Ŧ̄Ŧ̄EM	bird
32)	U	HEMU	pigeon
33)	W	WEXES	frogs
34)	<u>W</u>	<u>WITEN</u>	jump
35)	X	XŦEM	box
36)	<u>X</u>	<u>XILEM</u>	rope
37)	Y	YEYOSEN	playing
38)	Z	ZINÇO	thunderbird

SAANICH PLACE NAMES

The Saanich place names contain my people's history, values and ideologies. The original intent of the project was simply to create a map of the Saanich people's territory, but since the map alone would have offered more questions than answers, the natural evolution of the project was to write and include a booklet which might offer a fuller understanding.

Each place name requires explanation. The interpretations range from depictions of the sound that a stream makes hitting the shore; to descriptions of hunting grounds; to explanations of water circulation; even lessons in life.

All of the names included here come from a previous list written by David Elliott (*Salt-water People*). Names which need an explanation beyond their English translation will be followed by a number. The number will refer to an elaboration, to be included in the "Map-Related Stories" section.

Each name in the list is designed as such:

SENĆOŦEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
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NORTH SAANICH PENINSULA

<u>K</u> ELSET	"bailing"	Reay Creek at Bazan Bay
SET,TINES	"chest sticking out"	Sidney
<u>W</u> SI,I,KEM	"small place of clay"	Shoal Harbour
<u>S</u> KE <u>K</u> E <u>F</u> E <u>K</u>	"little pass"	Canoe Cove
S,JELKES	"hand sling"	Swartz Bay
<u>S</u> K <u>E</u> K <u>T</u> INES	"chest in the water"	beach across from Piers Island
<u>T</u> EUWEN	"howling"	big rock at Lands End
<u>W</u> EWNEĆ	"no back end"	beach at northwest end of peninsula
<u>Ć</u> EL <u>K</u> INES	"up back from the shore"	Moses Point
<u>S</u> ME <u>W</u> EMEN	"the place of emptiness"	Deep Cove
<u>K</u> EU <u>K</u> EUET	"drumming"	cove south of Coal Point
<u>W</u> EW <u>T</u> EN <u>O</u> T	"jump across"	Coal Point
<u>W</u> EL <u>L</u> ILEĆ	name gives an image of a tide that goes way out	Towner Bay
<u>W</u> ME <u>Š</u> ALE	"to gather in"	Towner Beach
<u>W</u> SIKEM	"place of clay"	Tseycum
<u>T</u> K <u>Á</u> YEĆ	"small closed off place"	spring at Pat Bay slough
<u>T</u> EL <u>Á</u> WEN	"season for all"	Pat Bay slough
<u>T</u> ENTEN	"bailer"	creek at research institute

SENĆOŦEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
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SAANICH INLET TO TOD INLET

S,LEKTÁN	a family name	Dyer Rock off Coal Bay
BOKÓCEN	"earth bluff"	Cole Bay
ĆOCŦNEĆ	"little far away head of bay"	Henderson Point
ŁÁU,WEL,NEW	"place of escape"	Mount Newton
WJOŁEŁP	"place of maple leaves"	Brentwood Bay
SEN,NI,NES	"chest out of the water"	Senanus Island
ĆELKINES	"up back from the shore"	Moses Point
ŦIŦEŦEN	spiritually significant name	Hagen Beach
KEXMNEN	"place of consumption plant"	Hagen Bight
KENNES	"whale"	mouth of Hagen Creek
MÁWUEĆ	"honoured grandfather"	meadow behind Manny Cooper's
WŦANESEN	"of clam shells"	Saanich Point
TELKOŦEN	"bumped your mouth all over"	spring west of Vera Henry's
XELEĆEN	"to back out of water"	reef south of Kennes
KELAXE	"dogs"	creek by Theresa Smith's
Ś,EŚIWE	"urinating"	creek below Gabe Bartleman's
TÁLEQEN	"water was seeping up"	creek by canoe shed
SMÁLEQE	"the burial ground"	rocky end of Sluggett Point
ĆIETNEWÁLE	"owl place"	Sluggett Point
ŦIKEL	"bog"	fields along Stelly's X Road and Wallace area
SNITŦEŁ	"place of blue grouse" ⁽¹⁾	Tod Inlet
WĆEĆEĆE	name is an imitation of the sound of dripping water	Tod Creek from Hartland Road dump

SAANICH INLET

SXOXIYEM	"still waters" ⁽²⁾	Willis Point
SPÁEŦ	"bear" ⁽³⁾	boulder at McKenzie Bight
WMÍYETEN	"place of deer"	McKenzie Bight
KĆEMES	"sore face"	Elbow Point
WQENNELEŁ	"looking up"	Mount Finlayson, west face
TXOSEN	"stare into nowhere"	southeast end of deep water at Finlayson Arm

SENĆOŦEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
TQELNEL	"to expire"	area at mouth of Goldstream, including the Island
SELEKTEL MI,YO,EN	"the people downstream" "becoming less"	Goldstream end of Finlayson Arm, southwest side
TĶOŦELP	"bow and arrow plant"	mid southwest side of Finlayson Arm near Christmas Point
WĶELLELP	refers to cottonwood tree	west side of Finlayson Arm across from Elbow Point
SĶOŦEN	"streams coming together in one mouth"	waterfalls and stream south of McCurdy Point
XĶĶITEM	"place of cod-fish eggs"	McCurdy Point
KĶŦELP	refers to the sea lions	Sheppard Point
ĶELES	"cooking"	sandy beach between Bamberton and Mill Bay
MĶLEXEL	refers to a previous infestation of caterpillars	Mill Bay ferry dock
YOS	"caution"	peak of Malahat
EWOĶĶ	"no head"	Mill Bay Reserve
ŠWHENKEM	"for diving"	river in Mill Bay
WTĶIEM	"of shell waters"	Hatch Point
SAANICH PENINSULA		
SJEPWEN	"wart"	Turgoose Point
TILEQEN	"seeping"	location of James Island dock
TE,TĶYET	"little bay"	Shady Creek
WSĶNEĆ	"the emerging people"	Saanich Peninsula
ŠTAUTW	"houses on top"	Tsawout
ŦEXTĶĆ	"bite of stinging nettle"	in the lagoon at Tsawout
ĶYEKEN	"nice lagoon"	little bay at Tsawout at west side of spit
SJEUWEL	"canoes in the bush"	head of the lagoon
ŦIXEN	"spit"	Cordova Spit
ŦWĶĶEN	"cook in a pit"	site of sewage plant
XŦEUWEL	"crossways"	Mitchell Flat

SENĆOTEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
<u>TEMELACÉN</u>	"earth has become enough"	Cowichan Head
<u>XEOLXELEK</u>	"drifting along"	Elk Lake
<u>ÇESTEUEWÉÇ</u>	"a beach exposed to the weather"	Cordova Bay Beach
<u>TELILĆ</u>	"growing defeat"	Cordova Bay, location of creek
<u>TEL,ILĆE</u>	"place of the defeated"	Cordova Bay sandbar
<u>PKOLS</u>	"white head"	Mount Douglas
<u>SI,ĆENEN</u>	"becoming Saanich"	Gordon Head
<u>XEUEÑEKSEN</u>	"the point of cracking sea urchins"	Ten Mile Point
<u>SNAKE</u>	"of snow"	Cadboro Bay/Oak Bay
<u>MIKEN</u>	"slope covered with moss"	Beacon Hill bluff
<u>SJEMOTEN</u>	"open mouth (pouting)"	mouth of Victoria Harbour
<u>HELENIKEN</u>	"a stream tumbling down"	Colquitz Creek
<u>KEMOSEN</u>	"short cut"	View Royal
<u>SXIMALEL</u>	refers to Esquimalt	Esquimalt Harbour
<u>TÁNEL</u>	"close"	Albert Head
<u>MEK,KS</u>	"fat nose"	sand bluff at William Head
<u>XEL,LEN</u>	"very fast"	Race Rocks
<u>WĆIÁNEW</u>	"land of the salmon people"	Becher Bay

GULF ISLANDS

<u>SKEMIN</u>	name of a little black duck you see there	Arbutus Island
<u>SQEQOTE</u>	"crow"	Piers Island
<u>XEXEĆOTEN</u>	"little dry mouth"	Brackman Island
<u>SXEĆOTEN</u>	"you can see where your mouth is"	Portland Island
<u>PIŤEN</u>	depiction of a knot slipping down a rope	little island south of Portland Island
<u>ŁO,LE,ĆEN</u>	"place to leave behind"	Moresby Island
<u>TXITEN</u>	"hard rocks"	Knapp Island
<u>ŁEKTINES</u>	"wide chest"	Coal Island
<u>SESIÁTEN</u>	"little hair" ⁽⁴⁾	Little Shell Island
<u>SIÁTEN</u>	"hair" ⁽⁴⁾	Shell Island
<u>PELEPWÁN</u>	"more than one blown"	Domville and Forest Island

SENĆOFEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
PEPWÁ _N	“a little one blown”	Brethour Island
PWÁ _N	“blown by a breeze”	little island south of Domville
XELEXÁ _{TEM}	“crossways”	Gooch Island group
XEXÁ _{TEM}	“little crossways”	Comet Island
ĹEL,TOS	“splashed in the face”	James Island
BOKÉĆ	“sand bluff”	south end bluff
ĹTÁĆŠEN	“splashed on the neck”	northeast spit of James Island
KĹELJIEUEĹ	“sheltered canoes”	spit on centre east side of James Island
SĹKFÁ _{MEN}	“submerged by the waves”	Sidney Island Spit
WYOMEĆEN	“the land of caution”	southwest point of Sidney Island
TELXOLU	“place of defeat”	west side, beach across from James Island
SĹKELFÁ _{MEN}	“many submerged by the waves”	north end of Sidney Island
KELTEMÁEKS	“bad light”	east midside bay of Sidney Island
XEMELOSEN	“souvenir”	Sallas Rocks
XOXDEĹ	an Indian name, “Mother of XODEĹ”	Mandarte Island
SISŦENEM	“idea of sitting out for the pleasure of the weather”	Halibut Island
TEUXÁLEĆ	“giant”	James Spit sandbar
ĆTESU	“just arrived”	D’Arcy Island
ĆTISU	“little just arrived”	Little D’Arcy Island
EÁŦEĆEN	“good-bye earth”	Zero Rock
ÁŦEĆEN	“little good-bye earth”	Little Zero Rock

SATELLITE CHANNEL

TELPOLES	“deep eyes”	Cowichan Bay village
KEUEĆEN	“valley of sunshine”	Duncan area
ŦUXILEM	name of great warrior	Tzuhelim Mountain area
ŦOMEĆEN	“earth mouth”	Cowichan River

SENĆOŦEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
XINEPSEM	"closed neck"	village site south of KEMI,IKEN on Cowichan Bay
KEMI,IKEN	"uprooted earth edge"	village site on north side of Cowichan Bay
WTEMEĒEM	"land of the red earth"	Genoa Bay
SXE,ÁNEW	"a frog"	east side of Genoa Bay
WKIME,QEM	"land of the octopus"	North Sansum Point
TEPNATS	"deep nights"	Maple Bay

SALTSRING ISLAND

CUÁN	"each end"	Saltspring Island
WEN,NÁ,NEĆ	"facing towards Saanich"	Fulford Harbour
TÁĒEN	"salt"	Isabella Point
S,ĆUÁN	"one on each end"	Cape Keppel area, including Mount Tuam
KOŦEK	"bird mess head"	Musgrave Rock
MENMONTOK	"stone heads"	Bold Bluff Point
ŠXEXÁYÁĒ	"the crying place for everyone"	waterfalls close to Bold Bluff Point
XOEKKEM	"land of the sawbill"	Burgoyne Bay
TOMMEL	"warm water"	Boot Bay
SYOWT	"make it cautious"	Ganges Harbour
TESNOEN	"to be struck right on"	Beaver Point

PREVOST ISLAND

WÁSWEN	"place of seal hunting"	Prevost Island reefs
TELLISI	name of a woman who lived there	third bay from Portlock Point on Swanson Channel

PENDER ISLAND

S,DÁYES	"wind drying"	North Pender Island
KELAKE	"crow"	Razor Point
TELOSEN	"taking a mate"	Hope Bay
ČAK,SEN	"seal call point"	Stanley Point
KE,KIN,ES	"chest out of the water"	James Point
SKÁETEM	"place of otters"	Otter Point

SENĆOŦEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
<u>XEXIÁĆSEN</u> S,ĶEK,ŦINES	“narrow neck” “place to get chest out of the water”	bluffs on bay south of Otter Bay Pender bluffs
<u>XIXĆAINEM</u>	“little running trail”	area along Swanson Channel, northwest of Wallace Point
<u>SXIXŦE</u>	“narrow”	west entrance of Bedwell Harbour
E,HO,	“Did you hear?”	beach at park on north side of Bedwell Harbour
<u>ILEĆEN</u> <u>SMONEĆ</u>	“earth edge” “pitch”	Port Browning eastern point of South Pender Island
<u>XELISEN</u> <u>QENENIW</u>	“lost middle” “watching the slack tide”	northwest point of Camp Bay southeast point of South Pender Island
<u>YEUWE</u> <u>SXTIS</u>	“fortune teller” “candle neck duck”	Tilly Point northeast point

MAYNE ISLAND

S,ĶŦAK	“pass” or “narrows”	Mayne Island/Active Pass
XIXNEŞETEN	“sacred track”	spring on Helen Point
YÁIYEMNEĆ	“rising waters”	spring on Indian Bay
ŦÁWEN	“coho”	St. John Point
ONEWEL	“middle”	bight west of point on Miners Bay
ÁLELEN	“houses”	the head of Miners Bay

SAMUEL ISLAND

<u>TEL,LÁY</u>	“looking far away”	Samuel Island, north end
<u>XEMYÁĆ</u>	“swift bay”	Campbell Bay to Anniversary Island, includes Belle Chain Islets

SATURNA ISLAND

<u>TEKTEKSEN</u>	“long nose”	East Point
<u>XIXYES</u>	“narrow caution”	boat passage area

SENĆOŦEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
<u>WTEK</u> ,KIEM	"land of the far away waters"	Lyall Harbour
<u>WTIT</u> KIEM	"land of the little far away waters"	Boot Cove
ŚAKETSSES	"to dig in the pocket"	Saturna bluffs, southwest side facing South Pender Island
ÁM,MEĆEN	"to wade for crabs"	Taylor Point
SNEUES	"in the bay"	south side of Narvaez Bay
ŦILES	"cliffs"	north side of Narvaez Bay
TIWILES	"take a look"	bay across from Tumbo Island
ŚKEUWEWEĆ	"warming your back"	on Tumbo Channel
TEMOSEN	"becoming a good fishing tide"	Tumbo Island
MAINLAND		
SĆUOŦEN	"idea of a river mouth"	Tsawassen
SMOKEĆ	"bluff"	Point Roberts
SEMYOME	name of the people from White Rock/Blaine	Semiahmoo Bay
ĆEL,ŦTENEM	"place to turn around"	Blaine
STUART ISLAND		
KĚNNES	"whale"	Stuart Island
ŚÁNNES	"sacred beginnings"	Turn Point
HIHUKS	"front nose"	east portion of Reid Harbor
PEXOLES	"big eyes"	point on the east midsection of Stuart Island
WELEKIEM	"serpent waters"	Satellite Island
ŦŦÁEMEN	depicts the sound of barnacles at low tide	Johns Island
XODEL	"child of XOXDEL"	Spieden Island
WEMQIOŦEN	"a plant that clings to your mouth"	Cactus Island
ĆITNEW	"big owl"	Gull Rock
WKIMEQEN	"place of devil-fish"	Flattop Island
PWEN	"blown"	Jones Island

SENĆOFEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
ŁEŁINÇEŁ	“padding”	Open Bay
NENÁNET	“rocky place”	Kleett Point
MÁLEQE	“burial”	Pearl Island
XI,LEM	“rope”	little island north, next to Pearl Island
TXENNI	“grimaced”	Waldon Island
TOL,LOS	“way out, offshore”	Three Tree Island

SAN JUAN ISLAND

S,TOLÇEŁ	“place way out”	Friday Harbor
TKOLEKS	“freshwater point”	point between Rocky Bay and Point Caution
ĆKÁLETEN	“torch”	Rocky Bay
XENEKSEN	“fast running nose”	Limestone Point
WELÁLKĹ	“comes from bone game”	west of Limestone Point
ĶI,ĶEL	“lime”	Roche Harbor
SMOÍYE	“lesser”	Wescott Bay
PKÁYELWEŁ	“place of ancient wood”	Mitchell Bay
SXÁSEM	“soapberry”	south side of Mitchell Bay
SÇEHENE	“driven”	Andrews Bay
FIFEK	“big head”	bay between Andrews Bay and Smugglers Cove
W,ÁYETEN	“place of lingcod”	Smugglers Cove
WTEĆ	“deep place”	Deadmans Bay
I,OLENEW	“place of the weather becoming nice”	Pile Point
SKE,ÁNEW	“calling for bad weather”	Kanaka Bay
TIQENEN	“place of peas”	Cattle Point

ORCAS ISLAND

TKÍYEC	“closed off”	Deer Harbor
SWÁLEX	reef net site (Lummi dialect)	East Sound
ŞEPELIK	“pointed head”	Mount Constitution
SJOS,S	“hit on the face”	east side of Point Doughty
ÁLELEN	“houses”	West Sound
WMESMESILEN	“opening and closing your legs continuously”	lagoon at Terrill Beach

SENĆOTEN Name	Approximate English Translation^(story #)	What the Area is Known as Today
PENÁWEN	“harvest”	Patos Island
WĹAUKEMEN	“place of mussels”	Sucia Island
WŚENEN	“swift salmon fishing tide” (Lummi dialect)	Matia Island
MIMIEK	“small heads”	Barnes and Clark Islands
WLEMMI	“land of the Lummi”	Lummi Island
DÁMWIKSEN	“gooseberry place”	Gooseberry Point
TXINES	“bare your teeth”	Anacortes ferry dock on Fidalgo Island
WTÁÇÉCEN	“earth of fresh water”	Shaw Island
SÇENÁW	“bullhead”	bay on Point George
WTISECEN	“land of the pegged earth”	Lopez Island
XEMXEMĹĆ	“place of cattail growth”	Blakely Island
TIENEĹNEĹ	“bleeding neck”	Cypress Island
NE,ENTEN	“our mother”	Smith Island
WĆONES	“to push away”	Deception Pass

MAP-RELATED STORIES

In the introduction I separated “historical accounts” from “teaching stories”. This is very much a simplification. In the minds of my people, the practical and spiritual are never truly separated; the stories all exist both as history and to teach, without distinction. However, the nature of each story would change according to the listener’s level of maturity.

As mentioned in the previous section, the following numbered stories co-ordinate with names taken from the place names list. Only a few selected stories have been included since there are some stories I have yet to learn and since this report is more or less to demonstrate the potential of the project.

SNITÇEĒ⁽¹⁾

SNITÇEĒ is the place of blue grouse. It was understood by my people that the blue grouse would only occupy a place if the land was very rich. SNITÇEĒ, the land around Tod Inlet, was an important fishing and hunting site, since it is the only area within my people’s winter movements that offered protection from the southwest wind, the most vicious wind in Saanich.

SXOXIYEM⁽²⁾

SXOXIYEM is interpreted as “still waters” and is one of many names that have scientific relevance. “Still waters” depicts my people’s version of what modern scientific research has verified to be true about Saanich Inlet: that it circulates slowly and rarely flushes out. SXOXIYEM is located near Tod Inlet. (The waterfront at Tod Inlet would be the name for the entire waterfront.)

SPÁET⁽³⁾

In the time the Creator was on the Earth, a bear stood looking out across the inlet. Instead of just going across, he stood there, trying to decide whether he should or not. The Creator saw this, of course, and changed the bear into a boulder. He said to the bear that he should be ashamed of himself. The Creator had given him a strong body and a thick coat for protection and warmth. He should not have hesitated to do something that he had to do and should not have been lazy. This is why the Creator changed him, saying, “The people will remember what you have done and why you have been changed.” He made an example out of the bear, whose name is SPÁET.

SIÁTEN AND SESIÁTEN⁽⁴⁾

This woman and her son had lived together a long time without the boy's father. When her son was old enough, he was anxious to leave in the summer to go hunting with his uncles. When he left, it was the first time she had been without him and she missed him very much.

When the end of the hunting season arrived, she became very anxious for him to return and, when he did not return the woman became very worried. During her late summer work, she was constantly stopping to check the waterfront for signs of her son's return. She would even eat her dinners down on the beach, hoping that this would be the day that he came home.

The elder people knew that she was lonely for her son and though they felt sympathy for her, they told her that she must not worry, that her son was a man, and that he could look after himself. Still, every night after her work was done, she would take her dinner down to the shore and stare out onto the water.

Finally, one night, after several groups had returned from their summer hunting, the woman gave up and, without dinner, lay sadly in her bed. In the morning she would begin to grieve. She awoke early and walked down to the beach. She kneeled down on the shore, and began to cry, thinking to herself, "I will never forget my son."

Just then, her son arrived on the shore. When his mother looked up she was so surprised and happy that she held him tightly and cried. Her son was very embarrassed. That winter they ate well, because over the summer the boy had become a very good hunter.

During the winter, the mother often mentioned how scared and lonely she was when he did not return. When the hunting season came again she was very sad. The boy left with his uncles and she stood on the shore with a worried look. Again, near the end of the hunting season, the men began returning. Again, her son was late and she began eating her dinners on the beach, waiting.

The boy was even later this year than the year before. Once again, much to the disagreement of the elder people, she began to grieve. This time she went so far as to cut her hair. She cut off her hair and placed it in the ocean. It was then that she saw her son arriving in his canoe. When he saw his mother with her hair floating in front of her, he was more angry than embarrassed. She was very happy to see him, but he stopped his canoe in the water and shook his head. The Creator saw this and changed them into islands.

Note: this story may be closed by several different endings (or words) depending on the teacher's reasons for telling the story.

SOURCE PEOPLE

Although not all of the source people have been approached, each person is aware of the project and has expressed their support. It is misleading for me to produce this list, since these are not the only people I will be learning from. Anytime I speak with one of my elders, I am learning. As well, just the way that my elders live is an example that teaches. The following people at one time or another taught me what I know about the SENĆOŦEN language and Saanich place names.

Gabriel Bartleman: Elder, fluent in SENĆOŦEN and organizer of the Saanich Heritage Society.

John Elliott: Member of the Band Council, spokesperson for the Saanich people, teacher and coordinator of SENĆOŦEN Language Program at ŁÁU,WEL,NEW Tribal School.

Earl Claxton Sr.: Elder, teacher and coordinator of the SENĆOŦEN Language Program at ŁÁU,WEL,NEW Tribal School.

Stella Paul: Elder and original teacher of the Language Program at ŁÁU,WEL,NEW Tribal School.

The late *David Elliott* and the late *Christopher Paul*.

WORKS CONSULTED

Dave Elliott Sr.: "Saltwater People", J. Poth (editor), Native Education, School District 63 (Saanich), 83 pp.



