

A Translation of two of the Vancouver Island (Douglas) Treaties in
Lekwungen

By

Songhees Elder, Dr. Elmer George

For presentation to the Royal British Columbia Museum at the joint
University of Victoria-Songhees Conference:

First Nations, Land, and James Douglas:
Indigenous and Treaty Rights in the Colonies of Vancouver Island and
British Columbia, 1849-1864

February 24-26th 2017
Songhees Wellness Centre
Victoria, B.C.

Chekonein Treaty

če'q'nein nəč'elŋxʷ- kʷ'ats'ayč i? xpe? kʷəliča

xčit meqʷ sweqa ḥniyeł ta hewas i? ta ?eł'tal' ɻəxʷ eλ če'q'nein. ełə? xel'et ta sne's i? xel'et

ta xəl'elās atīa pipa ?aā'pn iqʷ? ɬixʷ sqʷa'čel pəxsīsəŋ ?aā'pn neč'əwəč te?ses neč'əwəč i? ta ɬq'ečəslšē? aneł i? aňest meqʷ wo? yaθ aňest ta James Douglas ta si?ems ta Hudson's Bay

Company la'a sqxʷamiš ḥčes ta xʷənítem si?em i? kansel meqʷ ta tanexʷ sčečeł eλ kʷ'ats'ayč i?

p̄als čicelqan̄ esč'eyen' ata čilcowitč i? xʷsap'səm ɻənn̄ənə?̄s. ta qʷaλ gʷa wə'ew eλ kʷ'ats'ayč

ta xčit'ḥta ata sxʷi'em's sgwe'ḥta sqʷa'aqʷ'anaqʷal i? ta tanexʷ ?e?i? əl sqʷe?ḥta ča'a'wes ta

ɻən̄'ɻən̄'na i? ta či'celqəŋ sə?. i? ta tanexʷ xʷcʷitčtəs xəl'et ata pipa. xčit's ta tanexʷ txʷə sqwe's

ta xʷənítem wo? yaθ xčit's ḥniyeł xʷəŋ i? əm'nien̄ ata ew's ča'a'wes tanexʷ i? sčeē'nəxwħta wo?

yaθ gʷən'exʷ ḥta ta sqə'w ata nečtela ta ḥniyeł xel'et ta sne's ḥta i? xel'et ta sxəl'elā ḥta la'a Fort mətūliyə ?aā'pn iqʷ ɬixʷ sqʷe'čel eλ pəxsīsŋ ?aā'pn neč'əw'əč te?ses neč'əw'əč i? ɬq'ečəslšē?

čayłəm sqʷes xel'ela i? tsa'qwas iqʷ te?qʷəxʷ
xwil'ɻəxʷ

ta la'a la? xəleter̄

Alfred Robson Benson M.R.C.S.L.

Joseph William McKay

Teechamitsa Treaty

pipas sqwa'qwa ata

?ax^wel'ñax^w tanex^w čteŋ

1850

?aā'pn nečəw'əč te?ses nečəw'əč lq'ēčəslše

?aā'pn nečəw'əč te?ses nečəw'əč t^θā?q^ws iq^w lq'ēčəs
anjast ta tanex^w Hudson's Bay Co. by ax^wilŋəx^w nəc'ēlŋəx^w
teečamitsa nəc'ēlŋəx^w sčečəl e᷇
x^wsəpsem i? ḥipət

xčit meq^w sweqa, hnigeł ta hewas

i? ta ?el'tal'ñəx^w ta teečamitsa nəc'ēlŋəx^w,
g^wə ełə? xəl'et ta sne's i? əx^w'tj
to'sq^weys šxəla'la ata pipa la'a ta
ča'q^was iq^w te?q^wəx^w sq^wečəl e᷇
pəxsīsəŋ ?aā'pn nečəw'əč, te?ses nečəw'əč
i? lq'ēčəslše, ?anəł ?anast wo? meq^w
wo? yaθ? t'ax^w e᷇ James Douglas, ta si?ems
ta Hudson's Bay Company, (sqx^wamiš ḥčes)

k^wse?ə in'ət t'ax^w ata čəq x^wənitem
si?em i? ta kansels. meq^w ata tanex^w
sčečəl e᷇ sx^wimełəł i? ḥipət meq^w
ta la'a q^wəł'q^wa?

i? x^wi'yelgən ta tanex^w ata čəq sŋa'net

x^wsenəč telo ?aā'pn miles lil

təl'θen ata sx^wi?yems a tia?

sq^we,łta sq^wa'aq^wanaq^wal i q^wa tanex^w

wo? sq^we'łta ga'awəs i? ga'awəs ta

ŋən'ŋena, i? g^wa či'celgən sa?

ta tanex^w x^wc^witčtəs xəl'et ata pipa

wo? xčit'es. ta tanex^w tx^wə wo?

meq^w sq^wes ta x^wənitem wo? yaθ

i? wo? xčitłta hnigeł x^wəŋłta wo?

ā'mena la'a ta ew's ča'awes tanex^w

i? ḥew x^wən'əŋ čane'n?x^w wo? yaθ

gwen' exʷłta ta s'qew ečw ča'qʷas
iqw t̥aʔqʷs tel'a ɬaā'pn tel'a
ta ɬniŋel xəl'et ta sne'słta
i? xəl'et ta sqʷesłta xəl'ela la'a
mətūliyə ča'qʷas iqw teʔqʷəxʷ
pəxsīsən ɬaā'pn nečəw'əč təses
nečəw'əč ɬq,ečəsłše?

(xel'et'en) see-sačasis sqʷe's xəl'ela
i? ɬaā'pn ɬəłtelŋəxʷ

la'a ta

(xel'et'en) Roderick Finlayson
Joseph William McKay

An Interpretation of the Vancouver Island (Douglas) Treaties with the
Saanich Peoples in SENĆOŦEN

By

Tsartlip Elder, STOLȻEŁ John Elliott Sr.

For presentation to the Royal British Columbia Museum at the joint
University of Victoria-Songhees Conference:

First Nations, Land, and James Douglas:
Indigenous and Treaty Rights in the Colonies of Vancouver Island and
British Columbia, 1849-1864

February 24-26th 2017
Songhees Wellness Centre
Victoria, B.C.

NIŁ ØE SKÁLS ET ŁNINEŁ WILNEW
TTE WSÁNEĆ

U. WSÁNEĆ ŁTE. U.DOT ŁTE ÁŁE E ŁÁ,E TIÁ TENEW.NIŁ ØE TTE ÁLENENEØ ŁTE
TIÁ. U, SNÁTW ØE TIÁ TENEW CSE LÁ,E ET TITEŁ SIÁM TIÁ TENEW TTE
ÁLENENEØ ŁTE. HIIFF JE ØE CÁŁE ET ŁNINEŁ , WILNEW ÁŁE E TIÁ TENEW.
LÁ,TEN ØO, U, MEQ TENEW ŁTE ET XÁLS TITEŁ SIÁM. I, TÁU LÁ,TEN MEQ TTE
SKÁLS I TTE ŠXENÁNS I, TTE S,OX,HELI ET ŁNINEŁ WILNEW ET XÁLS.NIŁ ØE
TTE STI, ET XÁLS HIT LE SCELÁ,NEN Øs QENT ŁTE TTE TENEW I, TTE ÁLENENEØ
ŁTE E TTE SØÁ,s SKALS I, S,OXHELI ØO ONESTEN E TTE ĆELÁNEN LE ŁTE.
SKÁLS E TTE TENEW, I TTE SØÁČEL, I. TTE MEQ SELSELI TELETOFELNEW,
SKELKELÁLNEW, TTE SØÁÁNEW, SJESENENEØ ŁTE, MEQ U, TTE KEPILEN ŁTE.
NIŁ ØE TTÁ,E Øs STI, E TTE XAXE ET ŁNINEŁ ØS QENT TTE ÁLENENEØ ŁTE TIÁ.
CSE, LÁ,E E TIÁ TENEW ET ŁNINEŁ WSÁ,NEĆ WILNEW E TTE SØÁ,s S,TUO,s. LO,E
ØO XELTEN ET TTE TENEW ŁTE E TTE O,MET SNÁNET ET XÁLS Øs ÁŁE I, ŠETEN
LE E ŁÁ,E HIT LE ØENTOL TTE ĆELÁNEN LE ŁTE.

HIT LE SCELÁNEN, NIŁ WEXES ŁKÁLJ TIÁ. ÁŁE ŁTE STÁJE E TTE
TITEŁ SNÁNET PKOLS E TTE SKÁPEŁ E ŁÁ,E. KÓKEL ŁTE ET James Douglas
S,HIWEK E TTE KÍYES TÁ,ČEL WELENI,TEM. I, NIŁ TIÁ ÁNEØ KELNEUEL SE ŁTE
TTE XEUES S,TUOs ÍY, NEUEL SE ŁTE OL ÁŁE E TIÁ TENEW. ÍY, SKÁLEØEN. TTE
WELENI,TEM I, TTE WILNEW WSÁNEĆ. MEDOST SE, ŁTE E TTE MEQ SØÁ, ŁTE
TENEW WILNEW.

U, TOLNEW ET ŁNINEŁ WILNEW TUE HIT SE ŁTE CØCES TTE TENEW I, TTE
Á,LENENEØ ŁTE EMNI,EN I XOLE TEW U, XENÁN Øs HIT LE ĆELÁNEN. ÁŁE E
ŁÁ,E E TIÁ TTE Á,LENENEØ ŁTE.NIŁ ØO LÁTEN ET XALS. ØE ONESTEN TTE
SKÁLS I, TTE ŠXENÁNS Øs LÁ,TEN.MEQ EXIN YÁ, OLEXET TTE SDÁLNEW I,
SJESENENEØ I, IST E TTE SØÁ, ŁTE ŠWISTs WILNEW.ØENEW ŁTE E TTE ÁLI
SNÁTW CSE LA,E E TTE KÍYES TÁČEL SCAŁEĆE ŁTE.NIŁ ØE TTÁ,E PITNESs Á,TOL
EŁ TTE ŠXENÁNS ŠTENIST SE ŁTE E TTE TE,ITKEN ŠXENÁNs. XELTEN ŁTE ØO
TTE SMEDOSTEN SXEL LÁ,E E TTE PIPE. HIT SE ŁTE ŠTENIST ØENTOL E TTE ÍY,
SKÁLEØEN, Á,TOL ÁŁE TIÁ TENEW.

We are the Saanich People. We are the original people of this land. This is our homeland. This land, our homeland, is a gift from the High honoured Most Respected one, Creator. Creator made all of this our homelands. And, in making all of this our homeland and the creation, made our laws and beliefs and our Sacred teachings of Life. Creator wants us to remember these Sacred Teachings of Life. Creator marked our Homelands with Monumental Stones, for us to remember his presence on these lands with our ancestors of the past.

Many years ago, in the moon of the Frogs.

There was a gathering on the top of PKOLS there was a meeting with James Douglas. The leader of the newly arrived White People. We were talking about a new beginning, on our land together with the White People. A new good beginning together with the White People and the WSÁNEĆ People. And, there we would point out the extent of our Saanich homelands. The lands that our people used for all time for hunting and setting our reef nets. Where we harvested food and medicines and fished. The places that Creator (XÁLS) had made our laws, Sacred Teachings of Life, and our ways. We were given some gifts to acknowledge that we met and to make a new beginning. Because there was a threat of attack made by the WSÁNEĆ on the new Fort in Victoria. There were crosses marked on paper to signify a sacredness to the meeting. And, how the newly arrived people recognized our responsibilities to the land. And, that with the new beginning that we would live on these lands with respectful relationship to with another. The WSÁNEĆ and the White people. This was to make a new beginning because there was a threat on the Fort Victoria by the WSÁNEĆ.