

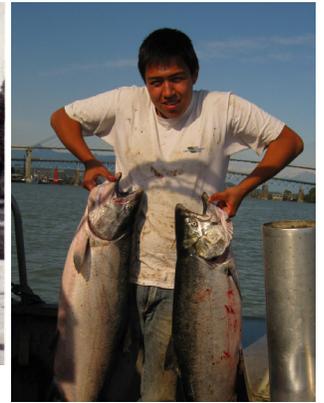
Lelum Sar Augh Ta Naogh

The Coast Salish Peoples of Galiano

“Stepping Into The Light”

Written by Shar Wilson, July 2020

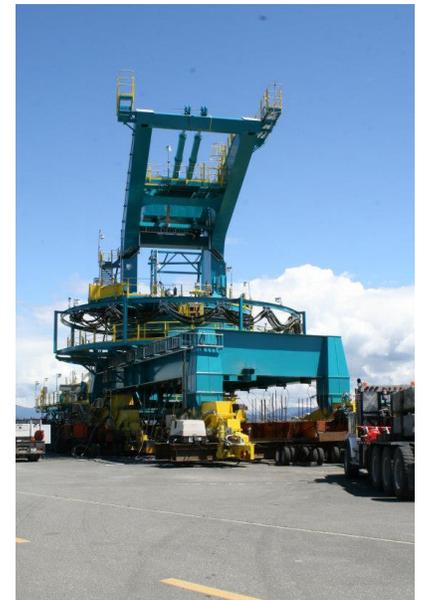
Made possible by a Capital Regional District Grant in Aid



STANLEY PAGE & ELLEN STALLYBRASS (NEE GEORGESON)



Mom, Gramma, Mary



Introduction

Before I start, I would like to explain who I am so you may understand the perspective from which I write this summary. In my Gitxsan culture and tradition, we announce ourselves by first stating our name. I have two names which I go by. The first is my Ancestral name, Wii'hlbuun. Wii'hlbuun is the name 'put on me' when my maternal grandmother, Wii'andimoolix/Nora Wright (nee Wesley) embarked on her next journey. This naming was done in the feast hall and witnessed by my clan, my father clan, and all clans living in the Gitxsan territory. My father and grandfather clans baptized me by calling out my name in the feast hall. This, in small part, is our Gitxsan governance.

Wii'hlbuun translates to the 'splash made by the whale's tail as it hits the ocean surface'. I still remember my Grandmother, Nora, holding her right elbow, raising her right hand and then dropping it, palm up, to show me what the name meant. She smiled and said, "it's a big splash". My Pdeek (clan) is Ganada (frog) and I am from Wilps Ladaax or the house group of Ladaax. Ladaax is the head of our house. I grew up in the small village of Gitsegukla (Git = people of, 'Segukla = the name of the mountain that protects our village) in the Gitxsan (Git = people of, Xsan = River Mist from the Skeena River) territory. As you can see, there is an outward translation from our Ancestral names and the names of our nations and various places within our territory including the waters and mountains.

My second name is Shar Wilson. These names were given to me by my parents and through my marriage to my husband, Robert Wilson. Both names explain who I am, my understanding of my Ancestral name tells you that I love my Indigeneity and culture. My second name explains to you how I came to be involved with the Coast Salish Peoples of Galiano Island. Both names are special to me and they play a big part in my understanding of my identity. One is not more important than the other to me.

Knowing these things about me and my name will frame how important I feel it is to share this story. I want to create a space for recognition and respect of a Matriarch who was not seen throughout her life. I want to open a window for reconciliation and light for the family Matriarch. I also want to emphasize what the loss of family, community, language, culture, and land means for an Indigenous woman. I carry my Ancestral name with me and I know who held it before me, I know what my Ancestral name means, I understand that my community knows me by my Ancestral name and they also know my matrilineal lineage by knowing my Ancestral name. All of this in a name, my name, Wii'hlbuun. Further, I want to create a space of belonging for the Coast Salish Peoples of Galiano and the southern gulf islands who share this familiar story.

The questions from my Indigenous perspective that guided this research was, "who was Sophy Georgeson"? Where did she come from? Who were her people? What was her original name? The research was conducted through reading transcripts of interviews, listening to interviews in the archives of the Royal British Columbia Museum, interviewing family members, pouring over hundreds of photographs, using online resources like Ancestry.ca and MyHeritage.

ca, reading documents held by family members, visiting old homesteads, reading numerous books on the Gulf and Vancouver islands, reading historical recollections of events that happened circa 1850 and forward on the internet, and speaking with Elders and others who have done research on the same subject.

I would like to thank the CRD Grant-in-aid fund as the grant allowed me to do this work. I especially want to thank this family, past and present, for asking me to do this work and continue the work they started. What started out as a request to help with the recognition of one's status for the Indian Registry as per the Indian Act has resulted in the summary you are about to read. Doyaxsii'y nisimp! Wii'hlbuun.



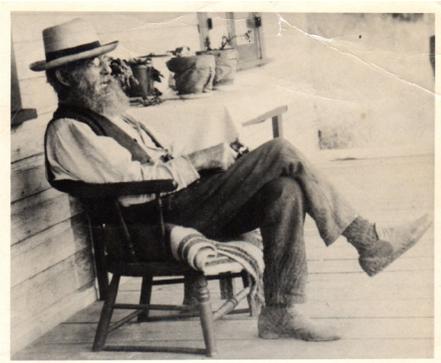
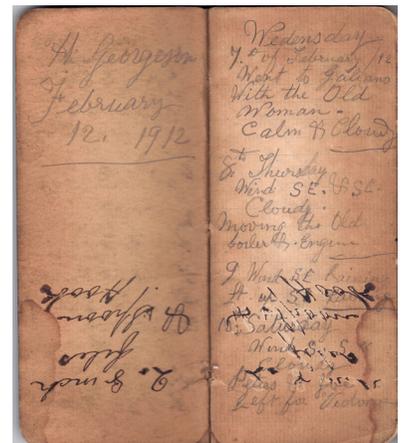
Shadow History

“A version of historical events which differs from the official or commonly accepted record and purports to be the true version”.
Collins Dictionary (dot com).

A journal entry from one of the many journals kept by Henry “Scotty” Georgeson. This journal spans from February to September 1912:

- Wednesday, 7th of February 1912 - “Went to Galiano with the Old Woman. Calm & cloudy.”

Henry was a Scottish settler who arrived in San Francisco at a young age in 1849. He made his way north with a group of miners headed for the Cariboo gold rush. He eventually opened a Stopping House at Beaver Pass on the pack trail to Barkerville until 1863. He sold his half interest at that time and settled on 146 acres on Galiano Island. He then accepted a position at the Sandheads lightship on the Fraser River in 1868-1869. Henry “Scotty” Georgeson was well known as the light-house keeper for the Active Pass Lighthouse on Mayne Island for 35 years from 1885 to 1920. Henry’s life is well documented, and we can



trace his life path via journals, history written about the gold rush, and first-hand accounts from his grandchildren who were interviewed by various people. One such transcribed interview sits in the archives of the Royal BC Museum. In this interview, Henry’s grandson, Archie Georgeson, speaks of Henry and all his accomplishments. In 1921, Henry Georgeson received a medal of recognition and a \$280.00 cheque for his many years of dedication and his contributions to the safety of the waters near the Fraser River and waters exiting what is now the Salish Sea into Active Pass, formerly known as Plumper Pass.

The family of Henry Georgeson are proud of his accomplishments. This is evidenced by the fact that many of his descendants followed in their grandparent’s footsteps and are mariners who work on the water. They joke that they have sea water in their blood. Henry’s grandson, Arthur Georgeson (b. July 9th, 1897), was a pilot. Approximately 100 years later, Arthur Georgeson, 4 times great grandson to Henry, is born and is now a pilot, Second Officer. He is currently studying for his Chief Mate exam. There has been a lot written about Henry Georgeson. One only needs to do a quick internet search to find him referenced in a book, an article, or in the museum. In 1873, Henry Georgeson pre-empted 160 acres on Galiano Island. Prior to the pre-emption, he and the family moved fluidly between Mayne and Galiano Islands as if there was no water pass between the two. They created a home in what is now called Georgeson Bay. The two sons, John and William built houses in Georgeson Bay and raised their families between Mayne and Galiano Islands. The family also has a cemetery beside

Georgeson Bay. Today, the Ancestors are laid to rest in this cemetery.

Now, let us get back to the journal entry. “Went to Galiano with the Old Woman”. The “Old Woman” is referenced often in Henry’s journals. The “Old Woman” is also referenced in the journals of one Charles Groth. This journal is also located in the Royal BC Museum archives. Charles Groth was another settler who married Henry’s only daughter, Elizabeth. Now, who is the Old Woman?

The “Old Woman” is the family Matriarch, Sar-Augh-Ta-Naogh. We believe Henry renamed Sar Augh Ta Naogh to Sophy. “Sophy” was a member of Henry Georgeson’s family in Walls, Shetland Islands, Scotland. Throughout the family tree, the Indigenous women were renamed after female family members of Henry Georgeson. Research suggests that Henry and Sar Augh Ta Naogh began their lifelong relationship sometime between the years 1857-1860. Family documents indicate that Sar Augh Ta Naogh was born about 1829 and that she was of Musqueam (maternal) and Cowichan (paternal) descent. This fact was found in what we call the “Steph Document”.



Henry and Sar Augh Ta Naogh’s youngest son, George “Geordie” Georgeson gave an interview to two people, one of whom was named “Steph”. There are common threads in this interview connected to other proven historical facts. Because of this and because Geordie is a son to Henry and Sar Augh Ta Naogh this document is deemed an acceptable resource. It was found in a file labeled “The Georgeson File” and this file was provided by Margaret Stewart – partner to the late Tom Head who is the great, great grandson of Henry and Sar Augh Ta Naogh.



The Steph Document also mentions particular facts about Sar Augh Ta Naogh like her height which is 4’11”. When this fact was shared with the family there was much laughter as many of the women in this family are under 5’ tall. Other than this document there is little known about Sar Augh Ta Naogh. In the journals of Henry Georgeson she is not credited anywhere for helping Henry manage the lighthouses, facilitating the safety of Henry and their family as they lived near the Indigenous settlements of other Coast Salish nations, or helping the family survive by providing food from the sea and land. While little is known of Sar Augh Ta Naogh there is much known about the culture and languages spoken by her parents. She would have spoken one or both languages of Hul’qum’i’num and/or həŋqəmiḥəm’, the Downriver Dialect of the Salishan

language Halkomelem as these were dialects spoken by the Cowichan and Musqueam peoples respectively. She would have had very strong family ties as the present-day members of both these tribes have strong family ties. Her life would have been entangled with and represented her culture. Sar Augh Ta Naogh would be rich with community and her extended family. Her identity would have been in her name which we sadly cannot translate. What does her name mean? We have reached out to speakers fluent in həŋqəmiḥəm’ but they cannot trans-

late the name Sar Augh Ta Naogh. We also must remember that this is a phonetic spelling from Henry Georgeson of Sar Augh Ta Naogh's Ancestral name and most likely in a Scottish accent. So, for us who remain, we lovingly refer to her as Sar Augh Ta Naogh (Sara-ta-naa-o).

In addition to the loss of her language because she had no one to speak it with, we must consider other losses. As a Matriarch of a nation she would have held knowledge that would have been passed down to her children and grandchildren. Knowledge around the creation of her Ancestors, the names of important sites as they relate to both of her nations, the Cowichan and the Musqueam, she also would have passed on crests, songs and dances that belonged to her family. These losses are immeasurable. We do know that she continued to fish and hunt to provide food for her growing family. This knowledge is carried on today as many of her descendants fish commercially and fish for food in the same areas she fished.

Sar Augh Ta Naogh was key to the successful births of her grandchildren on Galiano and Mayne Islands. In one of the diary entries of Charles Groth he mentions that Beth does not feel well. The next day he adds his daughter, Katherine, to the diary front page where he lists the births of all his children. The same date refers to the 'Old Woman' and states that she is over to help Beth. Sar Augh Ta Naogh brought all her grandchildren and a few of her great grandchildren into this world.

Sar Augh Ta Naogh was alone, without her family and her community. Without these supports one must also think about what it must have felt like to be Sar Augh Ta Naogh. She was isolated on an island without family or community support, what would her emotions have been like? Sar Augh Ta Naogh was a Warrior by all accounts. This fact is prevalent in her descendants as they are strong Indigenous people.

In a document called, "We Have Stories: Five Generations of Indigenous Women in water" by Jessica Hallenbeck and Rosemary Georgeson, great, great, granddaughter to Henry and Sar Augh Ta Naogh, Rosemary tells a story she remembers hearing the 'old ones' sharing as a little girl. The story goes like this:

"Stories about Sar Augh Ta Naogh have been passed down in my family. I know that people would visit Scotty (Henry Georgeson) at the big house in Georgeson Bay or at the lighthouse. The people visiting often would not know that Sar Augh Ta Naogh was in the room because she always wore black and had a chair behind the old wood stove where she would sit. When the old Scotchman wanted his coffee refilled he would tap his cup on the table and she would come out and fill his coffee cup. Nobody remembers her speaking, just her movement of coming out from behind the stove." Rosemary Georgeson.

This story should make one sad. It is this story that should make one want to create balance in the history of Sar Augh Ta Naogh and Henry Georgeson. She was not just someone who filled coffee cups when asked, she was very likely the glue that held the family together. One must also remind oneself that this was a different time for all women, much less for Indigenous



women. In this time “women had their place”. Even so, to have a partner such as Henry Georgeson, who is so well known in our history books, and not be acknowledged is too much to overlook. It was this story that firmly laid the foundation for this family to begin ‘stepping out of the shadow’. It was this story that provided understanding and perspective of why some of the family members chose not to and continue to not acknowledge their Indigenous Ancestry. It is this story that provides the inspiration to expose the ‘shadow history’



of Henry Georgeson’s life and bring Sar Augh Ta Naogh into the light of acceptance, acknowledgment, and respect.

The Family

Henry and Sar Augh Ta Naogh populated Galiano Island with their descendants in a time before British Columbia was a province. Together, they had 5 children, John, Elizabeth, William, Henry and George. The children were born between the years of 1862 and 1873.

The eldest son, John, married an Indigenous woman from the Nanoose or Snuneymuxw territories by the name of Elizabeth Cornish. She was likely renamed by Henry and John. John and Elizabeth had 10 children who were all born between the years of 1881 and 1904.

The only daughter of Henry and Sar Augh Ta Naogh, Elizabeth, married Charles Groth and they had 5 children who were born between the years 1880 and 1888.

The second son, William, married an Indigenous woman by the name of TLAHOHOLT who was renamed Emma. They had 3 children born around the year of 1892

Henry and George did not have children.

The descendants of John & Elizabeth and William & TLAHOHOLT are still on the gulf islands today. They work on the water in various industries that include commercial fishing, tugboat towing, forestry, log booming, and piloting. The descendants make up 95% of the Indigenous people who live on Galiano Island (2016 Census). By all accounts, the families still live as their Grandmother Sar Augh Ta Naogh and Grandfather Henry Georgeson



did when they lived on these islands. They are working as hard as their Ancestors and are contributors to the success of this region, this province and this country. This family has continued to work hard and they are a sovereign nation, never having given up any of their lands, culture or language. This was taken away from them. This did not stop them from moving forward as they purchased lands on both Mayne and Galiano Islands. It is not clear how John Georgeson was able to do this as an Indigenous man as Indigenous peoples were not able to purchase land. Perhaps the fact that his father was Henry Georgeson had a role in the land transaction.

Today, Sar Augh Ta Naogh is Mother to 7 generations and they number in the hundreds. To update the family tree completely is a task that requires the full-time work of one or two people. The family has adopted Hul'qumi'num as their language as this is the language of one of their Ancestors. While they cannot speak it because it was lost when their Grandmother left her community, they do accept it as theirs. The family also embrace the fact that they are descendants of a strong Indigenous woman and still have strong Kinship ties and conduct family business using this Kinship model. Considering the strong family ties, Sar Augh Ta Naogh and her lineage, the families have decided on a community name.

Lelum is the Hul'qumi'num word for 'house'. Sar Augh Ta Naogh is the Matriarch. The family describes themselves as **Lelum Sar Augh Ta Naogh** – The House of Sar Augh Ta Naogh.

Canada and Indigenous History

There is much that has been written about Canadian history and the country's relationship with Indigenous peoples. Even in the face of the UN's Declaration on the Rights of Indigenous Peoples and the passing of BC's Bill 41 there is much work to be done with Indigenous Peoples. Unfortunately, this is not required learning, a part of orientation or a necessary core competency for those working with Indigenous people. For convenience, refer to the bulleted list. There is a short description for each year posted. Where this family is concerned there is an additional short note.

- Pre-contact: Indigenous settlements with complex and complete forms of governance exist throughout what is now known as British Columbia and Canada. [Sar Augh Ta Naogh's Ancestors from the Musqueam \(maternal\) and the Cowichan \(paternal\) were members of these settlements.](#)
- 1492: Corte-Real was said to have abducted around 57 Indigenous people on his 1501 arrival in Newfoundland or Labrador to sell as slaves. [This is the foundation for relationship for all Indigenous peoples and Canada.](#)
- 1763: The Royal Proclamation of 1763 is issued by King George III. The proclamation recognizes Aboriginal tribes as owning their lands under British sovereignty in North America.
- 1849: Vancouver Island is established as a British colony. The crown grants the land to the Hudson's Bay Company.

- 1850: James Douglas makes a series of 14 land purchases from Aboriginal peoples. The Douglas Treaties cover approximately 576 square kilometres of land on Vancouver Island. Aboriginal peoples are paid in blankets and promised the rights to hunt on unsettled lands and to carry on fisheries “as formerly.” A policy is set to allow no more than 10 acres of reserve land per Aboriginal family—settlers are allowed 320 acres.
- 1857: Gradual Civilization Act that sought to assimilate Indian people by encouraging enfranchisement of Indian Peoples. Henry Georgeson arrives in San Francisco around this date. He meets Sar Augh Ta Naogh sometime between 1857 & 1860.
- 1858: Mainland of BC is declared a colony of Britain. 1863 Henry sells half of his share of the Beaver Pass stopping house for \$2500. Henry and Sar Augh Ta Naogh settle on 146 acres on Galiano Island. Their first son is born in 1862 followed by a daughter born in 1865.
- 1867: BNA Act creates Canada, giving jurisdiction of lands and resources to the provinces. The federal government becomes responsible for Aboriginal people. The third child of Henry and Sar Augh Ta Naogh is born in 1867.
- 1869: Gradual Enfranchisement Act which established the elective band council system that remains in the Indian Act today. The fourth child is born to Henry and Sar Augh Ta Naogh in 1870. Henry and Sar Augh Ta Naogh continue to live on Galiano and Mayne Islands.
- 1871: BC joins confederation. The fifth child of Henry and Sar Augh Ta Naogh is born in 1873. Henry Georgeson becomes the second person to pre-empt 160 acres on Galiano Island.
- 1874: Indian Act becomes law. The act consolidates all previous Indian legislation, defines Indian status, and gives the superintendent general administrative powers over many aspects of Indian life.
- 1880: Canada opens Residential Schools across Canada. February 21st, 1881 – Henry and Sar Augh Ta Naogh marry. Their son, John marries Elizabeth on the same day. John Georgeson purchases 160 acres for \$1 an acre on Galiano Island October 19th, 1884 (Crown Grant).
- 1889: Federal Fisheries Act. Sar Augh Ta Naogh continues to food fish for her family with her children “as formerly”.
- 1890: Kuper Island (now Penelekut Island) residential school opens.
- 1893: Residential Schools continue to assimilate the Indian child. Henry and Sar Augh Ta Naogh’s children do not attend residential schools.
- 1907: Government medical inspector PH Bryce reports that 24% of Indigenous children were dying in residential schools. Of those that made it home, 47% to 75% died shortly after returning home.



- 1922: RCMP seize art and regalia from Alert Bay. Residential Schools are still in operation. Not a good time for Indigenous peoples.
- 1927: North Galiano Island builds a school for family and community members. Children avoid Kuper Island Residential School!
- 1969: Chretien/Trudeau White Paper (abolish Indian Act).
- 1973: Calder decision - the Supreme Court ruled in 1973 that Aboriginal title had indeed existed at the time of the [Royal Proclamation of 1763](#). The Supreme Court's 1973 decision was the first time that the Canadian legal system acknowledged the existence of Aboriginal title to land and that such title existed outside of, and was not simply derived from, colonial law
- 1974: Islands Trust Act: The object of the Trust is to preserve and protect the Trust Area and its unique amenities and environment for the benefit of the residents of the Trust Area and of British Columbia generally, in cooperation with municipalities, regional districts, improvement districts, other persons and organizations and the government of British Columbia. [The Islands Trust passes the Reconciliation Action Plan 2019-2022. Lelum Sar Augh Ta Naogh have always been stewards of this land.](#)
- 1982: Canadian Constitution, Section 35 affirms existing Aboriginal and treaty rights.
- 1985: Bill C-31, enacted by Parliament, restores to native women status and band membership, lost under section 12(1) (b) of the Indian Act. The bill also restores status to their children. [Bill C-31 is instrumental in Sar Augh Ta Naogh's descendants regaining their deserved status. Up until 1999, none of her descendants had status due to the discriminatory Indian Act. When Robert Wilson, Sar Augh Ta Naogh's 3 X Great Grandson, got his status it was because status was proven on his father's side.](#)
- 1996: The last residential school is closed.
- 1999: [Robert Wilson is the first in the family tree to regain his status under Bill C-31.](#)
- 2010: Bill C-3 restores status under the Indian Act to grandchildren of Aboriginal women who lost their status through marriage to non-Aboriginal men. [This is a monumental decision for many families affected by the gender inequities of the Indian Act, this family was no exception.](#)
- 2015: The final report for the Truth and Reconciliation Commission is released at the closing ceremony in Ottawa. "I think as commissioners we have concluded that cultural genocide is probably the best description of what went on here [in Canada]." "It is precisely because education was the primary tool of oppression of Aboriginal people, and mis-education of all Canadians that we have concluded that education holds the key to reconciliation." —The Honourable Justice Murray Sinclair. [This family had Ancestors that did everything in their power to keep their children out of residential school. This decision ensured their survival but created an opportunity for them to be dismissed by the government for the next 170 years.](#)
- 2015: Descheneaux decision - On August 3, 2015, the Superior Court of Quebec announced its decision in the *Descheneaux v. Canada (Procureur général)* case. The

The image shows a page from a historical census document. The title at the top is "CENSUS 1880-ABORIGINAL". Below the title, it says "Province of British Columbia" and "District No. 11". The document is a ledger with several columns, including names, ages, and other details. The handwriting is in cursive and the paper shows signs of age.

court found that several paragraphs and one subsection dealing with Indian registration (status) under section 6 of the Indian Act unjustifiably violate equality rights under the Canadian Charter of Rights and Freedoms. This is because these paragraphs and subsection perpetuate a difference in treatment between Indian women and Indian men and their descendants in Indian registration.

- 2019: Bill S.3 - Once in force, all descendants born prior to April 17, 1985 (or of a marriage prior to that date) of women who were removed from band lists or not considered Indians because of their marriage to a non-Indian man will be entitled to 6(1) status. This will include circumstances prior to 1951 and will remedy inequities back to the 1869 *Gradual Enfranchisement Act*.



There are many other significant dates that have been left out in this historical summary. For the purpose of this summary, we wanted to focus on dates relative to Sar Augh Ta Naogh and her descendants.

When a person is deemed to be an Indian under the Indian Act of 1874 they are placed on a membership list of a band (created by the 1868 Act of Gradual Civilization), considered “First Nation” and be tethered to a reserve. In Robert’s case, Sar Augh Ta Naogh’s 3x grandson, he was placed on the General List of Indians. Any Indigenous person who is deemed to have status and put on the general list has a 10-digit status number that starts with the three numbers 848. If a status Indian belonged to the Gitsegukla band their first three numbers would be 535 as this is the number assigned to the Gitsegukla First Nation.



In Robert’s case, the Registrar of the day could not determine which First Nation he was affiliated with, so Robert was placed on the General List of Indians. The Registrar was able to determine where a few of his cousins belonged as their parents married into other bands. Eventually, Robert and his siblings were all put on the General List of Indians in the registry. With the new Bill S.3 which was to eliminate known sex-based inequities in the Indian Act and the amendments to the act, all of Sar Augh Ta Naogh’s descendants will regain their status. Because of the lateral connection to their cousins who are on the General List they will most likely be put on the General List in the Indian Registry as well. This also means they will be non-affiliated to a First Nation nor will they have land or reserve. The family has been fighting for their status for the past 25 years. They continue to work against the barriers set up by the federal government that prevent the registration of the family as status Indians who should be on the Indian registry.

Elder Charlie Head: "We have always belonged on Galiano, we never left."

One may ask 'why do you want to get your status now'? This is an easy question to answer for this family. It is simply 'why not'? This family has been a part of building this community and economy from the very beginning. Despite barriers being thrown up by governing authorities of the day this family continued to work, fish and live as formerly on Mayne and Galiano Island. They continue to be a part of this community and economy as a collective and their contributions are valuable. Sar Augh Ta Naogh and her descendants are Indigenous, and they deserve to be respectfully recognized and acknowledged. They continue to fish **as formerly**, they continue to hunt **as formerly**, and they continue to live on this land as a **sovereign nation as formerly**.

What has changed is the transfer of power and decision making to the various governments, trusts, agencies about which Indigenous groups can do what and where. Certain First Nation groups have been chosen by government agencies as authorities on such important items such as ocean harvesting (fishing) and it is they who choose who can or cannot participate in opportunities created for Indigenous peoples, and who may or may not assert their Indigenous rights in the southern gulf islands. This family could not and cannot participate in the many programs that are created to answer the 94 recommendations put forward by the Truth and Reconciliation Commission. These recommendations are supposed to address the continuing legacy of the residential school system, improve the plight of Indigenous peoples and restore relationships between them and other Canadians. Many of the members of Lelum Sar Augh Ta Naogh did not attend residential school and this resulted in them losing their identity as Indigenous. Those who had the misfortune of attending Kuper Island residential school did not speak of their experience.

With the pending pipeline this community was excluded from participating in consultation. The Executive Director, Kimberley Lavoie stated in recent correspondence dated June 26, 2020, "As part of the Governor in Council's approval of the Trans Mountain Expansion Project on June 18, 2019, my office, entitled the Phase IV Partnerships Office, was established to facilitate the implementation of the accommodation measures with previously identified Indigenous groups". The Coast Salish Peoples of Galiano, even though they can see the oil tankers pass through their front windows, were not identified as one of those Indigenous groups. In a recent application to Grand Challenges Canada for an Agrivoltaics program an Indigenous juror made this statement about this family and the fact that they are non-affiliated nor do they have representation or live on a reserve:

"I find this very difficult to understand or verify. Even people who's families have been impacted by Bill C-31 are often able to trace their lineage to a specified community or at least FN. This sounds like a red flag to me, and unfortunately, makes it difficult too assess the rest of the application".

Anonymous Indigenous Juror for Grand Challenges Canada – July 2020.

However, neither of these statements surprise this writer. Even with UNDRIP and the passing of BC Provincial Bill 41, this government and organizations created to assist Indigenous groups, fall short when it comes to helping Indigenous people who are listed on the General List of the Indian Registrar and have no affiliation to a band or First Nation through no fault of their own. Being recognized as a valid Indigenous group will go a long way to help the members create wealth with equal opportunity as their neighbouring nations. If Lelum Sar Augh Ta Naogh does not stand up and step out of the shadows the 3 levels of governments and private sectors wanting to work with Indigenous peoples will not be aware of this community and the capacity and talent within this group.



Lelum Sar Augh Ta Naogh

Today, the descendants of Sar Augh Ta Naogh live as sovereign on the southern gulf islands, particularly Galiano island, as they have since 1858. They live active lives on the water and land and continue to be stewards of the ocean and shores in and around Galiano Island as always. The members fish and hunt as before and as formerly. Listed below are the industries that they work in.

Fishermen:

1. Food fishers – the family has always and continues to food fish for salmon and other species in and around Galiano, Mayne, Saturna and Pender Islands. They have their favourite spots passed down through the generations. They fish using trolling gear (hook and line), gillnets, and rod and reel. In addition to salmon (chinook, chum, coho, pink, sockeye), this family harvests herring and herring on kelp, halibut, oolichan, rockfish, groundfish, sablefish, shrimp, prawns, inter-tidal bivalves (ie/clams), crabs, and seaweed.
2. Commercial fishing –
 - a. Gillnet – members of Lelum Sar Augh Ta Naogh gillnet commercially from border to border and on the west coast of Vancouver Island. Their skill and knowledge of the waters and tide are seconded by very few families in the south. As you enter the waters of Alert Bay you will find more families who fish as this family do. Currently there are 3 generations who gillnet on the BC waters.
 - b. Seine – members of Lelum Sar Augh Ta Naogh have seined commercially from border to border and on the west coast of Vancouver Island. Their skill and knowledge of the waters and tide are seconded by very few. Currently, there are 3 generations of seine boat fishermen.

- c. Long line – members of Lelum Sar Augh Ta Naogh have fished using long line – hook and line.
- d. Herring – members of this family have participated in this fishery.
- e. Crab, prawns, & shrimp - members of this family have participated in this fishery.

Trades:

- 1. Carpenters and Red Seal Carpenters
- 2. Electricians
- 3. Cooks
- 4. Horticulturist – golf course maintenance
- 5. Dock Building/Marine Construction
- 6. Park Warden
- 7. Machine Operators

Marine & Transportation:

- 1. Pilot, Captains Mate
- 2. Barge Operator
- 3. Crew Boat Operator
- 4. Tugboat Operator
- 5. Boom boat operator
- 6. Small Vessel Operator Proficiency ticketed operators
- 7. Master Marine Certification Operators
- 8. Spill Response Trained Vessel Operators
- 9. Incident Command Level 100 & 200 Trained Personnel
- 10. Marine Traffic Control Trainees
- 11. Harbour Managers



Arts:

- 1. Screenplay Writer
- 2. Director
- 3. Writers
- 4. Movie maker
- 5. Graphic Artist
- 6. Indigenous Artists and Carvers

First Nation'. They would like to work with the 3 levels of government, profit and not-for-profit sectors but again, the definition of who can participate in the program funding offered by these organizations do not include Indigenous people who do not live on a reserve and are on the General List of the Indian Registry. These families have been systemically left out of all programming that defines eligibility as "First Nations". As stated in the example above, our existence was a 'Red Flag' for the last submission made by this society.

3. Finally, this document serves to act as a summary for anyone who would like to work with this talented group of Indigenous people. As you can see from the examples above, the group has expertise in many areas and their strength is on the water.

They are Lelum Sar Augh Ta Naogh and they are stepping out of the shadows.

For more information:

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