

# St. Stephen's, Saanich

Prepared by Jesse Robertson (June 21, 2024)

## Property Acquisition

<b>Address</b>	7921 St. Stephen's Road, Saanichton, BC, V8M 2C3
<b>Legal description</b>	LOT A, SECTION 5, RANGE 1 WEST, SOUTH SAANICH DISTRICT, PLAN 23729
<b>First private landholder</b>	Purchased by William Thomson in 1858.
<b>Diocesan acquisition</b>	Purchased by the Diocese in 1862.

## Narrative Overview

St. Stephen's, Saanich is located in the District of Central Saanich in the territory of the WSÁNEĆ people (Figure 1), less than a kilometre from the Tsartlip Reserve (South Saanich 1). Settler William Thomson began occupying the area around 1855, purchasing Section 5, Range 1 West, South Saanich District shortly after it was surveyed in 1858 (Figures 2-3).<sup>1</sup> In 1862, Thomson granted a six-acre parcel to the Diocese for £5 (Figure 4).<sup>2</sup> The grant ultimately enabled the Diocese to establish a church, school, and cemetery, and provided glebe land that could be leased to provide for the incumbent's salary, building repairs, and other matters associated with the parish.<sup>3</sup> In 1965, adjacent landowners donated an additional 0.44 acres to enable the extension of the cemetery (Figure 5).<sup>4</sup>

## Interpretive Summary

Decisions regarding future land use should bear the following considerations in mind:

⇒ St. Stephen's is located in an area of immense cultural significance to the WSÁNEĆ. It sits at the base of the sacred mountain ŁÁU,WELNEW (Mt. Newton), to which ancestors of the WSÁNEĆ tethered their canoe during the great flood. The property overlooks MÁWUEĆ, a meadow used for hunting and harvesting food and medicines. It is located in the KÉNNES watershed, from which WSÁNEĆ people harvested trout and salmon before streams became polluted by agricultural run-off.

⇒ The property may present an opportunity to honour oral treaty commitments. A Chief who claimed to be present at the 1852 negotiations stressed that his people were promised continued hunting, fishing, and camping rights throughout the territory. Settlers were expected to pay annual rent to occupy and cultivate certain tracts of land. Historian Neil Vaillance observes that this account is

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<sup>1</sup> Land Sales Receipt Book, Colony of Vancouver's Island [transcription], file I.170/3a, box 26, GR-1069 Herald Street Collection, British Columbia Archives, Victoria, BC (hereafter BCA); Betty Bell, *The Fair Land: Saanich* (Victoria, BC: Sono Nis Press, 1982), 22.

<sup>2</sup> Gwen Wilkey and Michael Wilkey, *Symbols of Faith: The Story of Saint Stephen's Church, Saanichton, British Columbia* (Pat Bay: West Saanich Aerographics Publications, 1995), 39.

<sup>3</sup> Warren Turner to W.G. Hamilton (Secretary, Diocesan Synod), 19 Oct 1943, file 21, box 1, text 693, ADBC. Conveyance, Margaret G. T. Hughes to the Anglican Synod of the Diocese of BC (copy), 25 May 1938, file 21, box 1, text 693, ADBC.

<sup>4</sup> Register of Church Property, pages 90-91, text 290, Archives of the Diocese of British Columbia, Victoria, BC (hereafter ADBC).

“almost unique” among Indigenous accounts of treaty meetings insofar as it specifies “how the resultant sharing of the land would operate.”

⇒ The early date of Diocesan ownership likely contributed to the cumulative dispossession of WSÁNEĆ people from their territory. The clearing of land for church, cemetery, and glebe purposes reduced access to forested areas used for hunting and harvesting. The delineation of WSÁNEĆ land into private property through land surveys, legal pronouncements, and physical barriers further restricted the ability of WSÁNEĆ people to move through their territory.

⇒ In acquiring title to the land, the Diocese benefited from discriminatory policies that preferentially enabled White settlers like William Thomson to acquire land through pre-emption. In 1866, Indigenous people were explicitly banned from pre-empting land without the consent of the Governor. The prohibition remained in effect until 1953.

⇒ The site is surrounded on three sides by Tsartlip First Nation land. MÁWUEĆ, an area once owned by William Thomson, was purchased by the nation in December 2020. Tsartlip is currently remediating the meadow and creek (which runs through church property) and hope to reintroduce salmon. The nation has applied to add MÁWUEĆ to their reserve lands.

## Historical Context

In 1852, Governor James Douglas signed two treaties with the WSÁNEĆ people. The second of these covered the northern portion of the Saanich Peninsula, including the land now occupied by St. Stephen's. By some accounts, the impetus for the treaties stemmed from timber activities on Cordova Bay. WSÁNEĆ oral histories tell that a group of loggers attracted the attention of nearby chiefs when they lit a fire that threatened to scare away fur and game animals. WSÁNEĆ leaders objected to their unsanctioned presence and demanded payment.<sup>5</sup>

An oral account of the North Saanich treaty was published in 1934. According to Chief Latass, WSÁNEĆ chiefs were promised “hunting rights everywhere and fishing privileges in all waters,” as well as certain camping sites and water areas. White people were permitted to settle and cultivate meadowlands and open prairie tracts in exchange for an annual payment of blankets and goods, “what is now called rent.” Historian Neil Vallance observes that Chief Latass's account is “almost unique” among Indigenous accounts of treaty meetings in its explicit portrayal “of how the resultant sharing of the land would operate.”<sup>6</sup>

117 men marked the treaty with an “X” next to their name. WSÁNEĆ oral testimony shared by Dave Elliot, Sr. recalls that marks made on the two WSÁNEĆ treaties were associated with the sign of the cross: “This was the sign of their God. It was the highest order of honesty. It wasn't until much later they found out actually they were signing their land away by putting those crosses out there.”<sup>7</sup>

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<sup>5</sup> Wilson Duff, ‘The Fort Victoria Treaties’, *BC Studies*, no. 3 (Fall 1969): 21–22; Neil Vallance, ‘The Earliest First Nations Accounts of the Formation of the Vancouver Island (or Douglas) Treaties of 1850–52’, in *To Share, Not Surrender: Indigenous and Settler Visions of Treaty Making in the Colonies of Vancouver Island and British Columbia*, ed. Peter Cook et al. (Vancouver: UBC Press, 2021), 133–40.

<sup>6</sup> Chief Latass described himself as 105 when his account was published. This would make him about 23 at the time of the treaty meeting—too young to participate as a tribal representative, according to Latass, but old enough to assist uncles “who were among the tribal elders.” Vallance, ‘The Earliest First Nations Accounts’, 136–37.

<sup>7</sup> Dave Elliot, *Saltwater People: As Told by Dave Elliott Sr.*, ed. Janet Poth (Saanich, BC: School District 63, 1990), 71–72; Vallance, ‘The Earliest First Nations Accounts’, 138–39.

Oral histories and settler reminiscences testify to a continuity of Indigenous and WSÁNEĆ presence in and around the site of St. Stephen's before and during the early settlement period. William Thomson first came to the area around 1855 in an Indigenous canoe hired in Victoria, landing near ĆÓĆŁNEĆ (Henderson Point) with nineteen pigs and a half ton of provisions. Later trips to and from Victoria were made via an Indigenous trail that passed over Little Saanich Mountain (Observatory Hill).<sup>8</sup> Thomson family tradition recounts that William's wife, Margaret (nee Dyer), formed a friendship with Se-Ultenut, the daughter of a Tsartlip Chief. Family descendants report that Se-Ultenut's husband was killed in a fire while helping the Thomsons clear the land.<sup>9</sup> One of William and Margaret's sons recalled finding an Indigenous stony effigy while tilling the soil in the area. The carving was put on display in the Thomson family house for some years after.<sup>10</sup>

Anglican clergy meet the WSÁNEĆ on their first visits to the area. Bishop George Hills and two priests came to inspect the area in May 1861 after William Thomson offered a site for the construction of a church. The party camped "under a grand natural grove of oaks." An Indigenous man brought them a freshly killed deer shortly after they arose the next morning. The men also visited Tsartlip, where they had a "wah-wah" (talk) with the WSÁNEĆ and watched them conduct a Roman Catholic vesper service in the SENĆOŦEN language.<sup>11</sup>

The clearing and fencing of the land on and adjacent to the site impacted WSÁNEĆ peoples accustomed to hunting and harvesting food and medicine from the area. By one account, Thomson removed some 500 cords (about 1800 cubic metres) of oak wood from the field below ŁÁU,WELNEW (Mt. Newton).<sup>12</sup> Tsartlip First Nation Councillor Gordon Elliott recalls that his people wept as grand cedar stands and other trees were cleared and burned from the area.<sup>13</sup>

In December 2020, Tsartlip First Nation purchased MÁWUEĆ, the property once owned by William Thomson, after receiving a \$7.7 million grant from the Province of BC for that purpose. The 193-acre property borders St. Stephen's on three sides (Figure 6).<sup>14</sup> Tsartlip is currently remediating the property and creek, which have been polluted by agricultural chemicals, and hopes to ultimately reintroduce salmon. In May 2021, Tsartlip applied to add MÁWUEĆ to the nation's reserve lands.<sup>15</sup>

<sup>8</sup> 'First Saanich Pioneers', *Daily Colonist*, 4 April 1928, 7; 'Pioneer Family Celebrates Own Centenary', *Daily Colonist*, 10 July 1955, 13.

<sup>9</sup> Willard E. Ireland, 'William and Margaret Thomson: Saanich Pioneers—A Tribute', *BC Historical Quarterly* 12, no. 3 (July 1948): 251–52.

<sup>10</sup> 'Descendants of Saanich Pioneers Proud of Reminders of Past', *Daily Colonist*, 16 June 1951, 13.

<sup>11</sup> Rev. John Booth Good, "The Utmost Bounds of the West: Pioneer Jotting or Forty Years Missionary Reminiscences of the Out West Pacific Coast, AD 1861 to AD 1900," page 22, E/B/G59, BCA; Columbia Mission Society, *Report of the Columbia Mission* (London: Rivingtons, 1861), 6–7.

<sup>12</sup> McKinley, 'Descendants of Saanich Pioneers Proud of Reminders of Past', 13.

<sup>13</sup> Tsartlip First Nation, 'MÁWUEĆ to Be Remediated This Summer', n.d., <https://tsartlip.com/mawuec-to-be-remediated-this-summer/#>.

<sup>14</sup> British Columbia. Ministry of Indigenous Relations and Reconciliation and Tsartlip First Nation, 'News Release: Province Returns Traditional Territory to Tsartlip First Nation', 17 December 2020, [https://archive.news.gov.bc.ca/releases/news\\_releases\\_2020-2024/2020IRR0066-002084.htm](https://archive.news.gov.bc.ca/releases/news_releases_2020-2024/2020IRR0066-002084.htm).

<sup>15</sup> Depner Wolf, 'Tsartlip First Nation Plans to Use Former Woodwynn Farms Property for Cattle Ranching', *Victoria News*, 14 May 2021, <https://www.vicnews.com/news/tsartlip-first-nation-plans-to-use-former-woodwynn-farms-property-for-cattle-ranching-85303>; Tsartlip First Nation, 'MÁWUEĆ (Woodwynn Farm) Addition-to-Reserve', n.d., <https://tsartlip.com/mawuec-woodwynn-farm-addition-to-reserve-committee-opportunity-and-more/>.

## Indigenous Presence and Land Use

<b>Languages</b>	SENĆOŦEN; Hul'qumi'num (Coast Salish)
<b>Governance</b>	Tsartlip First Nation; <u>WSÁNEĆ</u> Leadership Council; Malahat Nation; Te'mexw Treaty Association
<b>Land use</b>	<p>St. Stephen's is located at the base of <u>LÁU,WELNEW</u> (Mt. Newton), sacred to the <u>WSÁNEĆ</u> as the high point of land to which their ancestors tethered their canoe to survive during the great flood.<sup>16</sup></p> <p>A "grand natural grove of oaks" stood on or near the site around the time it was given to the Diocese.<sup>17</sup> An 1883 survey describes nearby section lines as featuring willow, oak, fir, fern, and good soil.<sup>18</sup> <u>WSÁNEĆ</u> people used the inner bark of willow trees to fashion twine for their valuable reef net fisheries.<sup>19</sup></p> <p>The Tsartlip Reserve (South Saanich 1) is located less than a kilometre to the south. Historically known as <u>WJOŁŁP</u> ('place of maple leaves'), <u>WSÁNEĆ</u> Elder Dave Elliott describes the area as "a beautiful place [...] like a large meadow, divided by four streams. Each has a name in our language."<sup>20</sup> St. Stephen's is located in the <u>KĒNNES</u> watershed, which takes its name from the mouth of Hagan Creek.<sup>21</sup> <u>WSÁNEĆ</u> fished trout and salmon from Hagan Creek before it was polluted with agricultural chemicals.<sup>22</sup></p> <p>The meadow immediately south of St. Stephen's is known as <u>MÁWUEĆ</u> ("honoured grandfather"). The land contained hunting grounds and cedar forests where <u>WSÁNEĆ</u> people harvested medicines, branches for cleansing, and wood for canoes, paddles, and sacred masks.<sup>23</sup></p>
<b>Archaeological data</b>	No known archaeological sites recorded. However, archaeological modelling suggests a high potential for previously unidentified archaeological sites on

<sup>16</sup> Melanie Neilson and Students of LÁU,WELNEW Tribal School, 'Embodying Emergence: Reclaiming LÁU,WELNEW', *Cartographica* 55, no. 3 (2020): 180.

<sup>17</sup> Rev. John Booth Good, "The Utmost Bounds of the West: Pioneer Jotting or Forty Years Missionary Reminiscences of the Out West Pacific Coast, AD 1861 to AD s1900," page 21, E/B/G59, BCA.

<sup>18</sup> "Portions of TPs 10.11.18.19," FB41-C/1896, pages 14-15, PH4, Rupert Land District, Provincial Survey Field Books, Land Title and Survey Authority of BC, Victoria, BC (hereafter LTSA).

<sup>19</sup> Elliot, *Saltwater People*, 56.

<sup>20</sup> Elliot, 10, 22.

<sup>21</sup> The creek running through the property feeds into Hagan Creek. The SENĆOŦEN name for the mouth of Hagan Creek is KĒNNES ("whale"), referring to a whale that once beached itself here. Elliot, 22.

<sup>22</sup> British Columbia. Ministry of Indigenous Relations and Reconciliation and Tsartlip First Nation, 'Province Returns Traditional Territory'; Tsartlip First Nation, 'MÁWUEĆ to Be Remediated This Summer'.

<sup>23</sup> Elliot, *Saltwater People*, 22; British Columbia. Ministry of Indigenous Relations and Reconciliation and Tsartlip First Nation, 'Province Returns Traditional Territory'.

	the property. <sup>24</sup> One of William Thomson's sons found a carved stone effigy while tilling the family property next to St. Stephen's. <sup>25</sup>
<b>Historic treaties</b>	Douglas Treaty signed with "the Chiefs and people of the Sanitch Tribe" (1852) encompassing land from "Cowitchen Head" (north of Cordova Bay) to PKOLS (Mount Douglas) and west. <sup>26</sup>
<b>Modern treaties</b>	Tsartlip First Nation is in negotiation with the province outside the treaty process.  The Te'mexw Treaty Association (including Malahat Nation) is in Stage 5 of the BC Treaty Process (Negotiation to Finalize a Treaty).

## Associated Properties

Rectory (1049 Mt. Newton Cross Road): In 1938, Margaret Hughes donated "a beautiful site [...] overlooking the Valley in which the Church & Cemetery are situated," for the nominal price of \$1.00. The property, consisting of 0.8 acres immediately north of St. Stephen's, was intended for a new vicarage. The Diocese sold the site in 1972.<sup>27</sup>

## Timeline

*Italicized* text indicates contextual information. **Bold** text indicates information specific to the property.

Date	Details
<i>1670</i>	Hudson Bay Company (HBC) established by Royal Letters Patent and allocated a trading monopoly over all rivers flowing into Hudson Bay.
<i>1843</i>	HBC erects Fort Victoria in lək'wəŋən territory.
<i>13 Jan 1849</i>	HBC awarded ten-year charter for the "advancement of colonization" on the Colony of Vancouver Island.
<i>11 Feb 1852</i>	Treaty signed with "a general convention" of the <u>WSÁNEĆ</u> tribe, encompassing the northern portion of the Saanich Peninsula. <sup>28</sup>  A later oral account of the treaty recalls that <u>WSÁNEĆ</u> chiefs were promised "hunting rights everywhere and fishing privileges in all waters," as well as certain camping sites and water areas. White people were permitted to settle and cultivate meadowlands and open prairie tracts in exchange for an annual payment of blankets and goods, "what is now called rent." <sup>29</sup>

<sup>24</sup> The Archaeology Branch describes archaeological potential modelling as "compiled using existing knowledge about archaeological sites, past indigenous land use, and environmental variables." Email, Erin Partridge (Archaeological Information Administrator, Archaeology Branch, Ministry of Forests) to Jesse Robertson, 8 Feb 2023.

<sup>25</sup> McKinley, 'Descendants of Saanich Pioneers Proud of Reminders of Past', 13.

<sup>26</sup> Duff, 'The Fort Victoria Treaties', 21.

<sup>27</sup> 19 Mar 1938, Record of the Executive Committee, page 410, box 3, text 209; Conveyance, Margaret G. T. Hughes to the Anglican Synod of the Diocese of BC (copy), 25 May 1938, file 21, box 1, text 693, ADBC; D.S. Mitchell (Lay Secretary) to Mr. Warner, 4 Apr 1972, file 34, box 16, text 277, ADBC.

<sup>28</sup> Duff, 'The Fort Victoria Treaties', 21–22.

<sup>29</sup> Vallance, 'The Earliest First Nations Accounts', 136–37.

<b>c. 1855</b>	Settler William Thomson begins to occupy the area, establishing the farm that would come to be known as Bannockburn. <sup>30</sup>
<b>1858</b>	Districts of South and North Saanich surveyed and divided by range and lot, with ŁÁU,WELNEW (Mt. Newton) at the centre of the survey grid. <sup>31</sup>
<b>c. Apr 1858</b>	Thomson completes a small cabin and relocates his family from Fort Victoria. <sup>32</sup>
<b>8 Aug 1858</b>	Thomson purchases Section 5, Range 1 West, South Saanich District. <sup>33</sup>
<b>12 Jan 1859</b>	Diocese of British Columbia established amidst global expansion of British Empire and Church of England (38 new dioceses established between 1814-1859). The Letters Patent creating the Diocese give the Bishop power to hold property on behalf of the church. <sup>34</sup>
<b>May 1861</b>	Bishop Hills inspects the location with two priests after William Thomson offers it for church purposes. The party camps “under a grand natural grove of oaks,” where an Indigenous man brought them freshly killed deer early the next morning. <sup>35</sup>
<b>11 Feb 1862</b>	Thomson conveys six acres of land to the Diocese for £5. <sup>36</sup>
<b>1862</b>	Smallpox spreads through the Strait of Georgia with devastating impacts on the WSÁNEĆ and other Coast Salish peoples. <sup>37</sup>
<b>31 Mar 1866</b>	Legislature of British Columbia removes Indigenous peoples’ right to pre-empt land without the permission of the Governor. The prohibition would remain in effect until 1953. <sup>38</sup>
<b>18 Oct 1868</b>	Churchyard consecrated. <sup>39</sup>
<b>5 Jul 1877</b>	Church and enlarged cemetery consecrated. <sup>40</sup>
<b>6 Apr 1889</b>	Anglican Synod of the Diocese of British Columbia incorporated by Act of Provincial Legislature and empowered to acquire, hold, and sell property.
<b>14 Jul 1891</b>	Bishop Hills conveys the site to Anglican Synod of the Diocese of British Columbia. <sup>41</sup>

<sup>30</sup> ‘Pioneer Family Celebrates Own Centenary’; Wilkey and Wilkey, *Symbols of Faith*, 6.

<sup>31</sup> “Portions of TPs 10.11.18.19,” FB41-C/1896, pages 14-15, LTSA.

<sup>32</sup> Ireland, ‘William and Margaret Thomson’, 248–49, 251.

<sup>33</sup> Land Sales Receipt Book, file I.170/3a, box 26, GR-1069 Herald Street Collection, BCA

<sup>34</sup> “Letters Patent of the Bishop of Columbia, 1859” (copy), file 4, box 1, text 54, ADBC; G. Hollis Slater, ‘New Light on Herbert Beaver’, *British Columbia Historical Quarterly* 6, no. 1 (January 1942): 14.

<sup>35</sup> Rev. Good, “The Utmost Bounds of the West,” page 22; Columbia Mission Society, *Columbia Mission Report for the Year 1860*, 6–7.

<sup>36</sup> Register of Church Property, pages 90-91, text 290, ADBC.

<sup>37</sup> Robert Boyd, *The Coming of the Spirit of Pestilence: Introduced Infectious Diseases and Population Decline among Northwest Coast Indians, 1774-1874* (Vancouver: UBC Press, 1999), 188–91; Elliot, *Saltwater People*, 65–66.

<sup>38</sup> Paul Tennant, *Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849-1989* (Vancouver: UBC Press, 1990), 41–42, 121.

<sup>39</sup> Turner, “St. Stephen’s Church, South Saanich.”

<sup>40</sup> Sentence of Consecration, 5 Jul 1877, file 2, box 7, text 63, ADBC; Registers of Conveyances, pages 94-95, text 290, ADBC.

<sup>41</sup> Register of Church Property, pages 91-93, text 290, ADBC.

25 May 1938	Margaret Hughes grants a site immediately north of St. Stephen's church and cemetery to the Diocese for use as a new vicarage. <sup>42</sup>
1965	The Woodward family donates 0.44 acres of land to enable the expansion of the cemetery. The parcel is the triangular area "on the east side of the church bounded by the stream and the farm road to the south." <sup>43</sup>
18 Jun 1971	BC Public Utilities Commission grants Synod's request to allocate the 0.44-acre parcel as an addition to the cemetery. <sup>44</sup>
3 Oct 1971	Cemetery extension consecrated. <sup>45</sup>
1972	Diocese sells vicarage site donated by Margaret Hughes in 1938. <sup>46</sup>
8 Jan 1987	Chiefs of Pauquachin, Tsartlip, Tseycum, and Tsawout issue 'Saanich Indian Territorial Declaration' reaffirming their inherent and absolute title to the <u>WSÁNEĆ</u> homeland. <sup>47</sup>
Dec 2020	Tsartlip First Nation purchases MÁWUEĆ, the former Woodwynn Farms property after receiving a \$7.7 million grant from the Province of BC for that purpose. The 193-acre property, once owned by William Thomson, borders St. Stephen's on three sides. <sup>48</sup>  Tsartlip is currently remediating the property and creek, which have been polluted by agricultural chemicals, and hope to ultimately reintroduce salmon. In May 2021, Tsartlip applied to add MÁWUEĆ to the nation's reserve lands. <sup>49</sup>
2021	Indigenous people in Saanich estimated to be just 3.1% of the total population. <sup>50</sup>

## Figures

**Figure 1.** Map showing current extent of St. Stephen's.

PMBC Parcel Cadastre 003147363, iMapBC, Province of British Columbia.

**Figure 2.** Map showing lands conveyed from the Crown to William Thomson, including Section 5, Range 1 West, South Saanich District.

<sup>42</sup> Conveyance, Margaret G. T. Hughes to the Anglican Synod of the Diocese of BC (copy), 25 May 1938, file 21, box 1, text 693, ADBC.

<sup>43</sup> Wilkey and Wilkey, *Symbols of Faith*, 39.

<sup>44</sup> Copy of Minute Approved 18 Jun 1971, file 21, box 1, text 693, ADBC.

<sup>45</sup> Sentence of Consecration, 3 Oct 1971, file 21, box 1, text 693, ADBC.

<sup>46</sup> D.S. Mitchell (Lay Secretary) to Mr. Warner, 4 Apr 1972, file 34, box 16, text 277, ADBC.

<sup>47</sup> 'This January Marks the 35th Anniversary of the Saanich Indian Territorial Declaration', 7 January 2022, <https://wsanec.com/this-january-marks-the-35th-anniversary-of-the-saanich-indian-territorial-declaration/>.

<sup>48</sup> British Columbia. Ministry of Indigenous Relations and Reconciliation and Tsartlip First Nation, 'Province Returns Traditional Territory'.

<sup>49</sup> Wolf, 'Tsartlip First Nation Plans to Use Former Woodwynn Farms Property for Cattle Ranching'; Tsartlip First Nation, 'MÁWUEĆ (Woodwynn Farm) Addition-to-Reserve'.

<sup>50</sup> District of Saanich, 'Cordova Bay Local Area Plan', 5 November 2021, 16, <https://www.saanich.ca/EN/main/community/community-planning/local-area-plans/local-area-plan-updates/cordova-bay-local-area-plan-update.html>.

Crown Grant Image G00122526002, Sections 4-6, Range 1 West and Section 5, Range 3 West, South Saanich District, Government Access tool for Online Retrieval (GATOR):

[https://a100.gov.bc.ca/pub/pls/gator/gator\\$queryforms.menu](https://a100.gov.bc.ca/pub/pls/gator/gator$queryforms.menu)

**Figure 3.** 1859 map with later annotations, showing the area preempted by William Thomson in red. The map indicates several lodges on the Tsartlip Reserve, here labeled "Chawhilp Indns".

"South Saanich. O. M. [Official Map] 1859," Land Title and Survey Authority Maps, UVic Libraries:

[https://vault.library.uvic.ca/concern/generic\\_works/2b55cc67-83d2-4a71-bea4-5aca7750d7b6](https://vault.library.uvic.ca/concern/generic_works/2b55cc67-83d2-4a71-bea4-5aca7750d7b6)

**Figure 4.** Plan of the land conveyed from William Thomson to the Diocese in 1862.

Register of Church Property, insert at page 90, text 290, Archives of the Diocese of British Columbia.

**Figure 5.** Map showing 0.44-acre extension of the cemetery, as approved by the Province in 1971.

Subdivision Plan of Parcel Shown on D.D. 12043 and of Part of Lot 6, Plan 869, Section 5, Range 1 West, South Saanich District. PDP 73, Archives of the Diocese of British Columbia.

**Figure 6.** Map showing extent of the MÁWUEĆ lands purchased by Tsartlip First Nation in December 2020. The area conveyed from William Thomson to the Diocese in 1862 is visible in the carveout near the middle of the property's northern border, excluded from the MÁWUEĆ purchase.

PMBC Parcel Cadastre 002406772, iMapBC, Province of British Columbia.



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